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The King James Study Bible, Second Edition

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How to Study the Bible, Between the Testaments, Harmony of the Gospels, Teachings and Illustrations of Christ, The Parables of Jesus Christ, The Miracles of Jesus Christ, Prophecies of the Messiah Fulfilled in Jesus Christ, Jewish Calendar, Prayers of the Bible © 1975 by Thomas Nelson, Inc.

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FOREWORD

by Edward Hindson

Th.D., D.Min., D.Litt., D.Phil.
General Editor

The Bible is the most amazing book ever written. In fact, it is a collection of sixty-six books which Christians revere as the very Word of God. It challenges the soul, informs the mind, and moves the heart of its readers because God Himself speaks through its incredible pages. It is still the best-seller of all time because the Bible alone is “profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16–17). For these reasons, the Bible is our final authority in all matters of faith and practice.

Christians accept both the Old Testament (Hebrew Scriptures) and the New Testament (Greek Scriptures) as the inspired Word of God. The Bible has been translated into more languages and has sold more copies than any other book that has ever been written. Of all these translations, the majestic tone of the King James Version has stood the test of time for over 400 years in the English-speaking world.

In 1985, Dr. Jerry Falwell Sr. commissioned a team of biblical scholars at Liberty University in Virginia to begin writing a series of study notes for *The King James Study Bible*, which was published by Thomas Nelson publishers in Nashville, Tennessee, in 1988. It was the first study Bible to include such unique features as personality profiles, archaeological notes, doctrinal keys, and in-text maps. These features, coupled with detailed and insightful comments in the study notes, have made it one of the best-selling study Bibles of all time with over two million copies in print.

This second edition includes updated notes on critical issues and archaeological discoveries that have come to light in the past quarter century. It was my privilege to serve on the original editorial and design committee. From the very beginning, it was our desire to produce faith-affirming study notes that provide clear explanations of biblical passages to open their truths to the understanding of today’s readers. We were also committed to answering the challenges raised by critical scholars and providing answers to the issues they have often raised. More than anything else, it was then, and still is, our desire that men and women would come to faith in Jesus Christ the Savior as they read and study the Word of God for themselves.

As the Ethiopian eunuch responded to Philip’s question about whether he understood the Scripture, he replied, “How can I, except some man should guide me?” (Acts 8:31), so we desired this study Bible to point its readers to Christ, whom to know is life eternal. As you explore the treasure trove of information in the pages of *The King James Study Bible*, it is our prayer that you will begin the adventure of a lifetime of searching the Scripture, understanding its message, and knowing its Savior in a personal, meaningful, and life-transforming way.

As you read, notice that the words of Scripture are bolded in the notes to distinguish what God has said from what the authors have written. Each contributor is a born-again believer with a deep personal commitment to Christ and belief in the

inerrancy of Scripture. Each is a scholar in his own right, but each one of us realizes that it is only in the Scripture itself that we have also a “more sure word of prophecy” because “holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:19, 21). Let God speak to you through His Word as you read it, memorize it, and meditate on its truths.

Liberty University
Lynchburg, VA

DEAR READER

We are pleased that you have chosen *The King James Study Bible*. It has been developed to provide conservative Christians with a reliable study Bible that is both scholarly and spiritually relevant.

The King James Study Bible has been a labor of love for its dedicated team of scholars. The scholars involved have produced Bible-related materials that combine technical scholarship and practical application. The result is an excellent study tool you can depend on, one that will enrich your spiritual development as you use it from day to day.

Within the pages of this Bible, you will find many resources for your personal Bible study. Comprehensive book introductions and outlines give you an overview of each book's authorship, dating, and content. Rather than thousands of brief notations on the Bible text, the study system has in-depth annotations that punctuate the text in over 5,700 places with useful insights on what the Bible authors are saying. These annotations include background information to help you put the Bible's events, teachings, and personalities into their proper setting.

Three other important features are unique to *The King James Study Bible*:

- (1) **Doctrinal Footnotes**—These notes provide a system for studying the doctrines of the Bible and for tracing them throughout the Scriptures. By reading all of the notes within one topic area, you complete a total survey of that particular Bible teaching, with its explanations, illustrations, and practical applications for daily living. For more information on this feature, see Introduction to Doctrinal Footnotes on page xvi.
- (2) **Personality Profiles**—Brief biographies of key men and women of the Bible are placed near the verses where they are mentioned. Through these sketches, you gain insight into how these individuals were used by God to bring about His perfect plan for mankind.
- (3) **Archaeological Sites**—The information in these notes zooms in on significant places mentioned in the Bible and archaeological findings surrounding them. These notes, too, are positioned near related verses to shed light on the passages as you read them.

What else will you find in *The King James Study Bible*?

- *Forty-eight maps in the text, recompiled and redrawn for the new edition*
- *Center-column references with notes including alternate and equivalent translations as well as explanations of unusual King James words and phrases*
- *Additional special interest articles*
- *Index to the annotations, doctrinal footnotes, personality profiles, and archaeological sites*
- *New in this edition: Topical Index to Christ and the Gospels; Topical Index to Paul and His Letters; Topical Index to End Times Prophecy; King James Concordance with Original-Language Word Studies*
- *Full color Bible maps at the end of the Bible*

These components further enhance your study of God's Word by placing at your fingertips a wealth of related information from which you can draw.

We believe that the Bible is God's message to men and women of all time—that it presents His plan for salvation and daily Christian living. We pray that this new edition of *The King James Study Bible* will increase your understanding of that message and will richly bless your spiritual life and growth for years to come.

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Index to Annotations, Doctrinal Footnotes, Personality Profiles, and Archaeological Sites	1994
King James Concordance with Original-Language Word Studies	2012
Maps	following Concordance

BOOKS OF THE OLD AND NEW TESTAMENTS

And Their Abbreviations

OLD TESTAMENT

<i>Book</i>	<i>Abbreviation</i>	<i>Page</i>	<i>Book</i>	<i>Abbreviation</i>	<i>Page</i>
Genesis	Gen.	5	Ecclesiastes	Eccl.	962
Exodus	Ex.	97	Song of Solomon	Song	975
Leviticus	Lev.	166	Isaiah	Is.	983
Numbers	Num.	219	Jeremiah	Jer.	1061
Deuteronomy	Deut.	290	Lamentations	Lam.	1145
Joshua	Josh.	349	Ezekiel	Ezek.	1153
Judges	Judg.	394	Daniel	Dan.	1227
Ruth	Ruth	437	Hosea	Hos.	1256
1 Samuel	1 Sam.	444	Joel	Joel	1268
2 Samuel	2 Sam.	496	Amos	Amos	1274
1 Kings	1 Kin.	537	Obadiah	Obad.	1285
2 Kings	2 Kin.	591	Jonah	Jon.	1288
1 Chronicles	1 Chr.	640	Micah	Mic.	1293
2 Chronicles	2 Chr.	682	Nahum	Nah.	1301
Ezra	Ezra	732	Habakkuk	Hab.	1305
Nehemiah	Neh.	752	Zephaniah	Zeph.	1310
Esther	Esth.	776	Haggai	Hag.	1315
Job	Job	790	Zechariah	Zech.	1319
Psalms	Ps.	828	Malachi	Mal.	1334
Proverbs	Prov.	928			

NEW TESTAMENT

<i>Book</i>	<i>Abbreviation</i>	<i>Page</i>	<i>Book</i>	<i>Abbreviation</i>	<i>Page</i>
Matthew	Matt.	1361	1 Timothy	1 Tim.	1809
Mark	Mark	1442	2 Timothy	2 Tim.	1820
Luke	Luke	1481	Titus	Titus	1826
John	John	1546	Philemon	Philem.	1830
Acts	Acts	1597	Hebrews	Heb.	1833
Romans	Rom.	1663	James	James	1856
1 Corinthians	1 Cor.	1694	1 Peter	1 Pet.	1865
2 Corinthians	2 Cor.	1722	2 Peter	2 Pet.	1873
Galatians	Gal.	1739	1 John	1 John	1879
Ephesians	Eph.	1754	2 John	2 John	1889
Philippians	Phil.	1771	3 John	3 John	1891
Colossians	Col.	1785	Jude	Jude	1893
1 Thessalonians	1 Thess.	1796	Revelation	Rev.	1896
2 Thessalonians	2 Thess.	1804			

HOW TO USE

The King James Study Bible

As you look through this Bible, you will see a number of study resources on the pages with the text. These features are included to increase your understanding and enjoyment of Gods' Word. Take a few minutes to learn more about them.

Annotations, over 5,700 of them, provide useful insights on what the Bible authors are saying and background information to help you put Bible teachings, events and personalities into their proper setting. For easy use, every effort has been made to keep the annotations on the page with the verses to which they apply. Occasionally, however, they may be placed on the next page.

To locate annotations, look below the text to find a note referenced in bold type by chapter and verse. Below is an example of the text and annotation:

3 ^aAnd God said, ^bLet there be light: and there was light.

1:3. And God said: This is the first of a highly structured series of succinct and formulaic sentences expressing the creative commands of God. Thus, Creation is accomplished by His word. Each command consists of (1) an announcement, "God said"; (2) a creative command, "Let there be"; (3) a summary word of accomplishment, "And it was so"; (4) a descriptive word of accomplishment, "The earth brought forth"; (5) a descriptive blessing, "God blessed"; (6) an evaluative approval, "It was good"; and (7) a concluding temporal framework, numbering each day.

Three other special helps are unique to this Bible:

(1) **Doctrinal Footnotes** introduce you to a systematic study of the Bible's teachings. Look toward the bottom of the page to find gray boxes with the *key* symbol.

2 And the earth was ^awithout form, and void; and darkness *was* upon the face of the deep. ^bAnd the Spirit of God ¹moved upon the face of the waters.



THE HOLY SPIRIT IN CREATION

1:2. The first emblem of the Holy Spirit in Scripture is that of the Spirit "moving" or literally "brooding" over the waters, much as a bird broods over her eggs to hatch them. **Illustration:** The Scriptures assign to the Holy Spirit the works of creating the world (Ps. 33:6), of brooding over the waters (v. 2), of garnishing the heavens (Job 26:13), of renewing the earth (Ps. 104:30), and of sustaining life (Ps. 104:29). The Holy Spirit's work in Creation results in order (Is. 40:12, 14; Gen. 1:2); life (Job 33:4); beauty (Job 26:13); and renewal (Ps. 104:30). The work of the Holy Spirit in Creation is one of the biblical proofs of His deity. **Application:** The Scriptures also describe the physical body of the Christian as the temple of the Holy Spirit, and suggest He is in the process of recreating us into Christ's image (Phil. 1:6). (First Reference, Gen. 1:2; Primary Reference, Gen. 1:2; cf. Luke 4:18.)

For more information on Doctrinal Footnotes, see the introduction to this feature on page xvi.

(2) **Personality Profiles** describe key men and women of the Bible. Look toward the bottom of the page to find gray boxes with the *profile* symbols.

8 But Noah ^afound grace in the eyes of the LORD.



6:8. Noah was the last of the pre-Flood patriarchs and the builder of the ark that survived the great Flood. He was 600 years old when the Flood began and lived to be 950 years of age. He is described in the Bible as a righteous man (v. 9) and a man of obedience (v. 22) and faith (Heb. 11:7). The New Testament writers refer to him as an actual person (Matt. 24:37, 38; Luke 17:26, 27) and one who preached righteousness to his generation (2 Pet. 2:5). God sealed His covenant with him by the sign of a rainbow (9:9–17). From his three sons—Shem, Ham, and Japheth—the present world was populated. (First Reference, Gen 6:8; Primary Reference, Gen. 6:8—10:1.)

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* ^aa ¹fair woman to look upon:



12:11 Sarah was the wife of Abraham and was also his half sister. She was originally called Sarai and came with Abraham from Ur. Her inability to produce an heir was the major factor in her convincing Abraham to have a child by Hagar, her handmaid. At age 90 Sarah conceived and bore Isaac. Later, at her insistence, Hagar and Ishmael were expelled by Abraham. Sarah lived to be 127 years old. She died at Kirjath-arba (Hebron) and was buried in the cave of Machpelah (23:1–20). The New Testament refers to Sarah as the mother of the children of promise (Rom. 9:9). She is included in the list of the faithful (Heb. 11:11) and is cited as an example of obedience to her husband (1 Pet. 3:6). (First Reference, Gen. 11:29; Primary Reference, Gen. 17:15–19.)

(3) **Archaeological Sites** focus on significant places mentioned in the Bible and archaeological findings related to them. Look toward the bottom of the page to find gray boxes with the *shovel* symbol.

10 And Lot lifted up his eyes, and beheld all ^athe plain of Jordan, that it *was* well watered every where, before the LORD ^bdestroyed Sodom and Gomorrah, ^c*even* as the garden of the LORD, like the land of Egypt, as thou comest unto ^dZoar.



13:10 Sodom is identified in Scripture with Gomorrah and the cities of the plain (13:10—14:12). Sodom was known for its moral wickedness. The ancient site has not yet been clearly identified, but is thought to be possibly submerged under the waters of the Dead Sea south of the El-Lisan peninsula, in what was originally the vale of Siddim (14:3). Jebel Usdum (“Mount of Sodom”), a salt mountain at the southwestern end of the Dead Sea, seems to preserve the ancient name. Excavations at nearby Bab edh-Dhra were begun by William F. Albright in 1924, and were completed by Paul Lapp for the American Schools of Oriental Research (1965–67). They revealed an enormous cemetery with over 20,000 tombs and several hundred thousand burials. Evidence of an extensive population in this area totally ceased after the twenty-first century b.c. (about the time of Abraham). Historical references to Sodom have been cited among the clay tablets from Ebla found at Tell Mardikh in Syria. There can be no doubt that a flourishing civilization once existed in this area and came to an abrupt halt at the end of the Middle Bronze Age.

See the next three pages for information on other features of the text and how to use the center column.

had removed to them David whom also he said, 'I have of Jesse, ^aa man t, which shall seed hath God promise raised ; Jesus: I first preached baptism of re- people of Israel. fulfilled his m think ye that , behold, ^bthere , whose 'shoes orthy to loose. ren, 'children am, and ^awho- areth God, ^bto salvation sent. well at Jerusa- ^abecause they t at the voices of are read every e fulfilled them hey found no n, yet ¹desired ould be slain.

13:22 ^a 1 Sam. 15:23, 26, 28
^b 1 Sam. 16:1, 12, 13
^c Ps. 89:20
^d 1 Sam. 13:14
 13:23 ^a Is. 11:1
^b Ps. 132:11
 [Matt. 1:21]
^c *descendants*
 13:24 ^a Matt. 3:1; [Luke 3:3]
 13:25 ^a Matt. 3:11; Mark 1:7; Luke 3:16
^b John 1:20, 27
¹ *sandals*
 13:26 ^a Ps. 66:16
^b Matt. 10:6
¹ *sons*
² *family*
 13:27 ^a Luke 23:34
 13:28 ^a Matt. 27:22, 23; Mark 15:13, 14; Luke 23:21-25; John 19:15; Acts 3:14; [2 Cor. 5:21; Heb. 4:15]; 1 Pet. 2:22
¹ *they asked*
 13:29 ^a Luke 18:31
^b Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42
¹ *tomb*
 13:30 ^a Ps. 16:10, 11; Hos. 6:2; Matt. 12:39, 40; 28:6
 13:31 ^a Matt. 28:16; Acts 1:3, 11; 1 Cor. 15:5-8
 13:32 [Gen. 3:15]

29 ^a And when they had fulfilled all that was written of him, ^bthey took *him* down from the tree, and laid *him* in a 'sepulchre.
 30 ^a But God raised him from the dead:
 31 And ^ahe was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
 32 And we declare unto you glad tidings, how that ^athe promise which was made unto the fathers,
 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, ^aThou art my Son, this day have I begotten thee.
 34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, ^aI will give you the sure ²mercies of David.
 35 Wherefore he saith also in another *psalm*, ^aThou shalt not suffer thine Holy One to see corruption.
 36 For David, after he had served

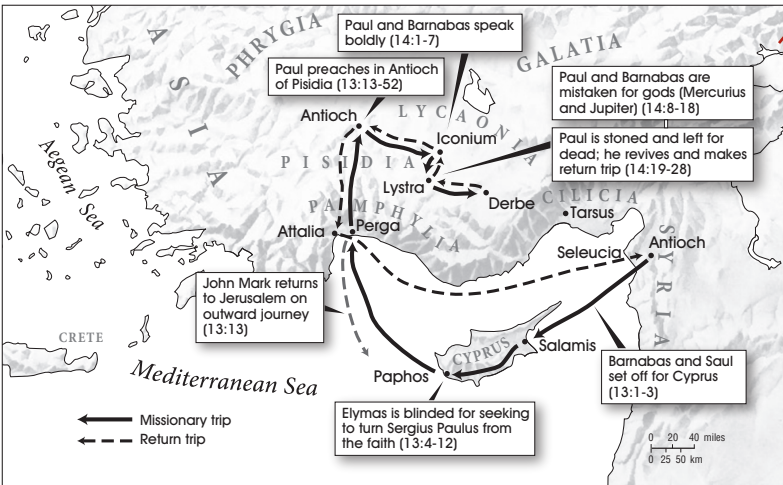
13:33 ^a Ps. 2:7; Heb. 1:5
 13:34 ^a Is. 55:3 ¹ *the state of decay* ² *blessings*
 13:35 ^a Ps. 16:10; Acts 2:27

A boldface reference in the center column indicates the chapter and verse to which an entry applies.

A superior letter preceding the word or phrase in the text indicates a cross-reference.

A superior numeral indicates an equivalent translation, alternate translation, literal translation, language note, or explanatory note.

In-text maps highlight important Bible events.



THE FIRST MISSIONARY JOURNEY OF PAUL

An **equivalent translation** is similar in meaning to the translation in the text. It helps you understand the text by showing you a synonym.

Square brackets around a cross-reference mark it as a conceptual cross-reference, which identifies a passage similar in concept to the referenced passage in the text.

A **literal translation** gives the literal meaning of the word or phrase.

An **explanatory note** explains the word or phrase in the text. Words set in roman type in translation notes are explanatory only and are not translated from the original languages.

A **language note** gives the Hebrew, Greek, or Aramaic word or phrase that underlies the English translation.

An **alternate translation** is different in meaning from the words in the text, but is justified by the original languages. That is, the translators could have understood the original word or phrase this way, although they felt their choice was more appropriate.

day, lest there be an uproar among the ^apeople.

Precious Ointment

6 Now when Jesus was in ^aBethany, in the house of Simon the leper,
7 There came unto him a woman having an alabaster ¹box of very ²precious ointment, and poured it on his head, as he sat at ³meat.

8 ^aBut when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 ^aFor ye have the poor always with you; but ^bme ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my ^aburial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, ^athere shall also

ple a prisoner, whom they ³would.

16 And they had then a ¹notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Jesus led ^ahim away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But ^aPeter followed him ¹afar off unto the high priest's ^apalace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought ^afalse ¹witness against Jesus, to put him to death;

60 But found none: yea, though ^amany false witnesses came, yet found they none. At the last came ^btwo false witnesses,

61 And said, This ^a fellow said, I am able to destroy the temple of God, and to build it in three days.

62 ^aAnd the high priest arose, and said unto him, Answerest thou nothing? what is it which these ¹witness against thee?

26:5 ^a Matt. 21:26
26:6 ^a Matt. 8:2; Mark 14:3-9; Luke 7:37-39; John 11:1, 2;
26:7 ¹ flask
² costly fragrant oil
³ the table
26:8 ^a John 12:4
26:11 ^a Deut. 15:1; Mark 10:11; Luke 12:20; 28:20; John 13:33; 14:19; 16:5, 9, 17
26:12 ^a Matt. 27:60; Luke 23:53; John 19:38-42
26:14 ^a Mark 14:10, 11; Luke 22:3-6; John 13:2, 30
^b Matt. 10:4
26:15 ^a Ex. 21:32; Zech. 11:12; Matt. 27:3
¹ counted out to him
26:17 ^a Ex. 12:6, 18-20
26:18 ^a Luke 9:51; John 12:23; 13:1-17
¹ Lit. Teacher
26:20 ^a Mark 14:17-21; Luke 22:14; John 13:21
¹ evening

27:21 ^a Acts 3:14
27:23 ^a Acts 3:13
27:24 ^a Deut. 21:8
¹ accomplish
² rising
27:25 ^a Deut. 19:10; Josh. 2:19; 2 Sam. 1:16; 1 Kin. 2:32; Acts 5:28
27:26 ^a [Is. 50:6; 33:5]; Matt. 20:19; Mark 15:15; Luke 23:16, 24, 25; John 19:1, 16
¹ jugged with a sponge
27:27 ^a Mark 15:16-20; John 18:7
¹ Gr. praetorium, the governor's headquarters
² crown
27:28 ^a Mark 15:17-19

20:16; Ps. 35:11
¹ testimony
26:60 ^a Ps. 27:12; 35:11; Mark 14:55; Acts 6:13
^b Deut. 19:15
26:61 ^a Matt. 27:40; Mark 14:58; 15:29; John 2:19; Acts 6:14
26:62 ^a Mark 14:60
¹ testify
26:63 ^a Ps. 38:13; 14; Is. 53:7; Matt. 27:12, 14; Acts 8:32
¹ kept silent
^b Lev. 5:1; 1 Sam. 14:24; 26; Luke 22:67-71
26:64 ^a Dan. 7:13; Matt. 16:27; 24:30; 25:31; Luke 21:27; [John 1:51; Rom. 8:10; 1 Thess. 4:13; Rev. 1:7
^b Ps. 110:1; [Acts 7:55]
¹ It is as you said

this, that this woman hath done, be told for a memorial of her.

Judas Agrees to Betray Jesus

14 ^aThen one of the twelve, called ^bJudas Iscariot, went unto the chief priests,

15 And said unto them, ^aWhat will ye give me, and I will deliver him unto you? And they ¹covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

The Passover Meal

17 ^aNow the first day of the ^afeast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The ¹Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 ^aNow when the ¹even was come, he sat down with the twelve.

blood of this just person: see ye to it.
25 Then answered all the people, and said, ^aHis blood be on us, and on our children.

26 Then released he Barabbas unto them: and when ^ahe had ^bscourged Jesus, he delivered him to be crucified.

27 ^aThen the soldiers of the governor took Jesus into the ¹common hall, and gathered unto him the whole ²band of soldiers.

28 And they ^astripped him, and ^bput on him a scarlet robe.

29 ^aAnd when they had ¹plated a crown of thorns, they put it upon his

67 ^aThen did they spit in his face, and ^bbuffeted him; and ^bothers ²smote him with ³the palms of their hands,

68 Saying, ^aProphecy unto us, thou Christ, Who is he that smote thee?

Peter's Denial of Jesus

69 ^aNow Peter sat without in the palace: and a ¹damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out ¹into the porch, another ^amaid saw him, and said unto them that were

26:66 ^a Lev. 24:16; Matt. 20:18; John 19:7
¹ deservings
26:67 ^a Job 16:10; Is. 50:6; 53:3; Lam. 3:30; Matt. 27:30
^b Mic. 5:1; Luke 22:63-65; John 19:3
¹ beat
² struck
³ Or rods

therefore unto Caesar the things which are ^bCaesar's; and unto God the things that are ^cGod's.

22 When they had heard *these words*, they ¹marvelled, and left him, and went their way.

Teachings on the Resurrection

23 ^aThe same day came to him the Sadducees, ^bwhich say that there is no resurrection, and asked him,

24 Saying, ¹Master, "Moses said, If a man die, having no children, his brother shall marry his wife, and raise up ²seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, ¹deceased, and, having no ²issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection

22:21 ^b [Rom. 13:1-7; 1 Pet. 2:13-15]
^c [1 Cor. 3:23; 6:19, 20; 12:27]
 22:22 ¹ were amazed
 22:23 ^a Mark 12:18-27; Luke 20:27-40
^b Acts 23:8
 22:24 ^a Deut. 25:5
¹ Teacher
² offspring
 22:25 ¹ died
² offspring
 22:29 ^a John 20:9
¹ are mistaken
 22:30 ^a [1 John 3:2]
 22:31 ¹ concerning
 22:32 ^a Gen. 17:7; 26:24;
 28:21; Ex. 3:6; 15; Mark 12:26; Luke 20:37;
 Acts 7:32; [Heb. 11:16]
 22:33 ^a Matt. 7:28
¹ teaching
 22:34 ^a Mark 12:28-31; Luke 10:25-37

whose wife shall she be of the seven? for they all had her

29 Jesus answered and said unto them, Ye ¹do err; ²not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but ^aare as the angels of God in heaven.

31 But ^aas touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 ^a"I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, ^athey were astonished at his doctrine.

The First and Great Commandment

34 ^a"But when the Pharisees had heard that he had put the Sadducees

Subject headings help you identify the main subjects of the following text.

Red letter type is used in the New Testament to signify the words of Jesus Christ.

Italic type in the text indicates words that the original texts do not contain but which English requires for clarity.

SPECIAL ABBREVIATIONS

Aram.	Aramaic	lit.	literally
Bg.	the 1524–25 edition of the Hebrew Old Testament published by Daniel Bomberg	LXX	Septuagint—an ancient translation of the Old Testament into Greek
cf.	compare	ms., mss.	manuscript, manuscripts
ch., chs.	chapter, chapters	MT	Masoretic Text—the traditional Hebrew Old Testament
e.g.	for example	Syr.	Syriac
f., ff.	following verse, following verses	v., vv.	verse, verses
Gr.	Greek	Vg.	Vulgate—an ancient translation of the Bible into Latin, translated and edited by Jerome
Heb.	Hebrew		
i.e.	that is		

Introduction to

DOCTRINAL FOOTNOTES

Doctrinal footnotes are a special feature in this study Bible. They are designed to help you in your survey of God's Word. Each of these notes fits within a system of doctrine, and by reading all of them, you will have touched on all the doctrines of Scripture.

Where useful, each theological reference is footnoted with the primary Scripture source, where the full or, at least, the most significant explanation can be found. The first reference helps you to understand how God introduced the doctrine. Doctrinal paths are marked "cf." At the end of each footnote, you are referred to another note, which takes you to the next logical aspect of the doctrine you are studying. By looking up each footnote, you progress along a doctrinal path through the Scriptures.

Most theological footnotes are divided into three sections: (1) explanation, (2) illustration, and (3) application. When you have absorbed all the notes within one topic area, you will have completed a total survey of that doctrine.

Thus this doctrinal footnote system unlocks the entire wealth of theological truth in the Scriptures.

Introduction to Doctrine

Apostles' Doctrine
Heresy
Double Verities
Faith—Definition
Failure of Faith
Witness of the Spirit
Fundamentalism
Tradition
Principles of Interpretation

Acts 2:42
Titus 3:10
John 21:18
Rom. 1:17
Rom. 4:20
Rom. 8:16
Heb. 6:1, 2
2 Thess. 2:15
2 Tim. 2:15

The Doctrine of the Bible

Revelation
Means of Revelation
Mystery
Inspiration
Holy Spirit in Inspiration
Authority of the Scriptures
Inerrancy
Preservation of Scripture
Lost Books
Canonicity
Illumination

Deut. 29:29
Heb. 1:1
Eph. 3:3
2 Tim. 3:16
2 Pet. 1:21
John 10:35
John 17:17
Jer. 36:27
2 Chr. 33:19
Gal. 6:16
Ps. 119:18

The Doctrine of God

Cosmological Argument for the Existence of God
Teleological Argument for the Existence of God
Ontological Argument for the Existence of God
Anthropological Argument for the Existence of God

Rom. 1:20
Ps. 94:9
Heb. 3:4
Rom. 2:15

Nature of God
Definition of God
Anthropomorphisms
Simplicity of God
Immensity of God
Unity of God
Wisdom of God
Love of God
Immutability of God
Holiness of God
Truth of God
Justice of God
Goodness of God
Grace of God
Comparative Attributes of God
Sovereignty of God
Providence of God
Freedom of God
Will of God
Law of God
Primary Names of God
Call of God
Trinity
God the Father
Land Promise
Divine Sovereignty and Human Responsibility
Aaronic Blessing
Divine Warfare
Davidic Covenant

1 John 4:8
John 4:24
Gen. 4:14
1 John 1:5
1 Kin. 8:27
Deut. 6:4
Prov. 9:1
John 3:16
James 1:17
Lev. 19:2
John 14:6
Acts 17:31
Mark 10:18
Eph. 2:8
Ps. 139
Eph. 1:8
Esth. 4:14
Is. 40:13
Rom. 12:1
Ps. 37:31
Ex. 3:13
Phil. 3:14
Matt. 28:19
Matt. 6:9
Gen. 15:18
Gen. 24:13–67
Num. 6:22–26
Deut. 9:1
2 Sam. 7:12–16

The Doctrine of Christ

Deity of Christ
John 5:18

Humanity of Christ	Luke 2:52	Conscience	Rom. 2:15
Son of God	Matt. 16:16	Temptation	1 John 2:16
Only Begotten	John 3:16	Headship of Adam	Rom. 5:12
Eternal Generation	Ps. 2:7	Marriage	Gen. 2:24
Son of Man	John 1:51	Divorce	Matt. 19:3
I Am	John 18:6	Principles of Leadership	Num. 13:1
Logos	John 1:1	Why Do Bad Things Happen?	Job 4:2
Angel of the Lord	Gen. 16:7		
Servant of the Lord	Is. 52:13	The Doctrine of Sin	
Christ in the Tabernacle	Ex. 25:8	Personal Sin	Rom. 3:23
Christ Our Passover	Ex. 12:13	Sin Nature	Ps. 51:5
Christ in the Sacrifices	Lev. 1:2	Imputed Sin	Rom. 5:12
Atonement	Lev. 16:6	Backsliding	Jer. 3:22
Day of Atonement	Lev. 16:30	Leaven	Lev. 2:11
Christ in the Feasts of Israel	Lev. 23:2	Apostasy	2 Thess. 2:3
Anointed Offices of Christ	John 1:41	Pollution by Sin	1 Cor. 5:6
Kenosis	Phil. 2:7	Penalty of Sin	Rom. 6:23
Incarnation	John 1:14	Flesh	Rom. 8:13
Virgin Birth	Luke 1:27	Global Flood	Gen. 7:17
Impeccability of Christ	Heb. 4:15	Racial Prejudice	Num. 12:1–10
Transfiguration of Christ	2 Pet. 1:16		
Purification of Heaven	Heb. 9:12	The Doctrine of Salvation	
Descent into Hell	Eph. 4:9	Gospel	1 Cor. 15:1
Resurrection of Christ	Matt. 28:6	Salvation	Rom. 10:13
Ascension of Christ	Acts 1:9	Reconciliation	2 Cor. 5:19
Glorification of Christ	John 17:5	Propitiation	Rom. 3:25
Advocacy of Christ	1 John 2:1	Redemption	1 Pet. 1:18, 19
Intercession of Christ	Heb. 7:25	Substitutionary Death	Rom. 5:8
First Messianic Prophecy:		Predestination	Eph. 1:5
Protoevangelium	Gen. 3:15	Foreknowledge	Rom. 8:29
Tabernacle Types	Ex. 26:1	Conversion	Rom. 6:17
Messianic Prophecies	Zech. 12:10–13:1	Repentance	Luke 13:3
		Saving Faith	Eph. 2:8
		Justification	Rom. 3:28
The Doctrine of the Holy Spirit		Forgiveness of Sins	Eph. 1:7
Personality of the Holy Spirit	John 16:13	Regeneration	Titus 3:5
Deity of the Holy Spirit	Matt. 28:19	Adoption	Eph. 1:5
Procession of the Spirit	John 15:26	Union with Christ	John 15:5
Holy Spirit in Creation	Gen. 1:2	Assurance	1 John 5:13
Conviction of the Holy Spirit	John 16:8	The Security of the Believer	John 10:28
Restraining Ministry of the Holy Spirit	2 Thess. 2:7	Separation	2 Cor. 6:17
Comforter	John 14:16	Priesthood of Believers	1 Pet. 2:9
Indwelling of the Holy Spirit	John 7:39	Liberty and Responsibility	1 Cor. 9:19
Baptism of the Holy Spirit	1 Cor. 12:13	Prayer	Matt. 7:7
Sealing of the Holy Spirit	Eph. 1:3	Fasting	Is. 58:6
Sign Gifts	Heb. 2:4	Healing	James 5:14, 15
Serving Gifts	1 Cor. 7:7	Infant Salvation	Matt. 19:14
Fullness of the Holy Spirit	Eph. 5:18	Dedication to the Will of God	Rom. 12:1, 2
Anointing	1 John 2:27		
Outpouring of the Holy Spirit	Acts 2:17	The Doctrine of Angels	
Fruit of the Spirit	Gal. 5:22, 23	Angels	Heb. 1:4
Sanctification	Phil. 1:6	Ranking of Angels	Heb. 12:22
Sins against the Holy Spirit	Matt. 12:31, 32	Satan	Is. 14:12
		Demons	1 Tim. 4:1
		Activities of Demons	Eph. 6:12
The Doctrine of Man			
Creation of Man	Gen. 1:27	The Doctrine of the Church	
Soul	Gen. 2:7	Church	Matt. 16:18
Image and Likeness of God	Gen. 1:26	Church Discipline	Acts 2:42
Immaterial Part of Man	Heb. 4:12	Purpose of the Church	Matt. 28:19
Heart	Prov. 4:23		

Fellowship	Phil. 1:27	Fullness of Times—	
Baptism	Rom. 6:4	Davidic Covenant	Eph. 1:10
Lord's Supper	1 Cor. 11:20	Kingdom Parables	Matt. 13:52
Foot Washing	John 13:10	Israel in Prophecy	Ezek. 37:11-14
Pastoral Office	1 Tim. 3:1	Rapture	1 Thess. 4:17
Deacons	1 Tim. 3:8ff.	Character of the	
Evangelist	Eph. 4:11	Great Tribulation	Matt. 24:21
Apostles	Eph. 2:20	Seventy Weeks Prophecy	Dan. 9:24
Ordination	Acts 13:3	The Times of the Gentiles	Luke 21:24
Tithing	Mal. 3:10	Antichrist	1 John 2:22
Church and State	Matt. 22:21	False Prophet	Rev. 13:11
Bride of Christ	Eph. 5:32	Coming of Elijah	Matt. 17:11
Body of Christ	1 Cor. 12:27	Second Coming of Christ	Rev. 19:11ff.
		Judgments	Rom. 2:1-16
The Doctrine of Last Things		Day of the Lord	Obad. 15
Signs of Christ's Return	Matt. 24:33	David in the Kingdom	Hos. 3:5
Dispensations and Covenants	Eph. 3:2	Millennial Sacrifices	Ezek. 47:1-12
Innocence—Edenic Covenant	Gen. 1:28	Death	Rev. 20:15
Conscience—Adamic Covenant	Gen. 3:15	Gehenna	Mark 9:43
Human Government—		Sheol/Hades	Luke 16:19ff.
Noahic Covenant	Gen. 9:12	Bottomless Pit	Rev. 9:1-12
Promise—Abrahamic		Torments	Luke 16:23ff.
Covenant	Gen. 12:1ff.	Wrath of God	Rom. 1:18
Law—Mosaic Covenant	Ex. 19:5-8	Heaven	John 14:2
Grace—New Covenant	Jer. 31:31	Apocalyptic Language	Is. 24:1

HOW TO STUDY THE BIBLE

The Bible is the greatest book ever written. In it God Himself speaks to men. It is a book of divine instruction. It offers comfort in sorrow, guidance in perplexity, advice for our problems, rebuke for our sins, and daily inspiration for our every need.

The Bible is not simply one book. It is an entire library of books covering the whole range of literature. It includes history, poetry, drama, biography, prophecy, philosophy, science, and inspirational reading. Little wonder, then, that all or part of the Bible has been translated into more than 1,200 languages, and every year more copies of the Bible are sold than any other single book.

The Bible alone truly answers the greatest questions that men of all ages have asked: **“Where have I come from?” “Where am I going?” “Why am I here?” “How can I know the truth?”** For the Bible reveals the truth about God, explains the origin of man, points out the only way to salvation and eternal life, and explains the age-old problem of sin and suffering.

The great theme of the Bible is the Lord Jesus Christ and His work of redemption for mankind. The person and work of Jesus Christ are promised, prophesied, and pictured in the types and symbols of the Old Testament. In all of His truth and beauty, the Lord Jesus Christ is revealed in the Gospels; and the full meanings of His life, His death, and His resurrection are explained in the Epistles. His glorious coming again to earth in the future is unmistakably foretold in the Book of Revelation. The great purpose of the written Word of God, the Bible, is to reveal the living Word of God, the Lord Jesus Christ (read **John 1:1-18**).

Dr. Wilbur M. Smith relates seven great things that the study of the Bible will do for us:

1. The Bible discovers sin and convicts us.
2. The Bible helps cleanse us from the pollutions of sin.
3. The Bible imparts strength.
4. The Bible instructs us in what we are to do.
5. The Bible provides us with a sword for victory over sin.
6. The Bible makes our lives fruitful.
7. The Bible gives us power to pray.

You do not need a whole library of books to study the Bible. The Bible is its own best commentator and interpreter. With all of the instructive helps that you have in this new Bible, you have a whole lifetime of Bible study.

I. PERSONAL BIBLE STUDY

A. Devotional Bible Study

The Bible is not an end in itself, but is a means to the end of knowing God and doing His will. The apostle Paul said, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (**2 Tim. 2:15**). God has given us the Bible in order that we might know Him and that we might do His will here on earth.

Therefore, devotional Bible study is the most important kind of Bible study. Devotional Bible study means reading and studying the Word of God in order that we may hear God’s voice and that we may know how to do His will and to live a better Christian life.

A great scientist and medical doctor, Dr. Howard A. Kelly (Professor of Gynecology at Johns Hopkins University from 1889

through 1940), was also an avid student of the Bible. He once said: “The very best way to study the Bible is simply to read it daily with close attention and with prayer to see the light that shines from its pages, to meditate upon it, and to continue to read it until somehow it works itself, its words, its expressions, its teachings, its habits of thought, and its presentation of God and His Christ into the very warp and woof of one’s being.”

For your devotional reading and study of the Bible, here are several important, practical suggestions:

1. Begin your Bible reading with prayer (**Ps. 119:18; John 16:13-15**).

2. Take brief notes on what you read. Keep a small notebook for your Bible study (see number 4 below).

3. Read slowly through one chapter, or perhaps two or three chapters, or perhaps just one paragraph at a time. After reading, ask yourself what this passage means. Then reread it.

4. It is often very helpful in finding out the true meaning of a chapter or passage to ask yourself the following questions, then write the answers in your notebook:

- a. What is the main subject of this passage?
- b. Who are the persons revealed in this passage: Who is speaking? About whom is he speaking? Who is acting?
- c. What is the key verse of this passage?
- d. What does this passage teach me about the Lord Jesus Christ?
- e. Does this passage portray any sin for me to confess and forsake?
- f. Does this passage contain any command for me to obey?
- g. Is there any promise for me to claim?
- h. Is there any instruction for me to follow?

Not all of these questions may be answered in every passage.

5. Keep a spiritual diary. Either in your Bible study notebook mentioned above (number 2), or in a separate notebook entitled, “My Spiritual Diary,” write down daily what God says to you through the Bible. Write down the sins that you confess or the commands you should obey.

6. Memorize passages of the Word of God. No one is ever too old to memorize the Word of God. Write verses on cards with the reference on one side and the verse on the other. Carry these cards with you and review them while you’re waiting for a train, standing in lunch line, and so on.

Other persons prefer to memorize whole passages or chapters of the Bible. A small pocket Bible will help you to review these passages when you have spare moments. One of the best ways is to spend a few minutes every night before going to sleep, in order that your subconscious mind may help you fix these passages of God’s Word in your mind while you’re asleep (**Ps. 119:11**).

To meditate means “to reflect, to ponder, to consider, to dwell in thought.” Through meditation the Word of God will become meaningful and real to you, and the Holy Spirit will use this time to apply the Word of God to your own life and its problems.

7. Obey the Word of God. As Paul said to Timothy in **2 Timothy 3:16**: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” The Bible has been given to us that we may live a holy life, well-pleasing to God. Therefore God says, “But be ye doers of the word, and not hearers only” (**James 1:22**).

8. The Navigators, a group of men banded together just before World War II to encourage Bible study among Christian servicemen, developed a splendid plan for a personal, devotional study.

- a. After prayer, first read the Bible passage slowly and silently; then read it again aloud.

- b.** In a large notebook divide the paper into columns and head each column as follows: Chapter title, Key verse, Significant truth, Cross-references, Difficulties in this passage (personal or possible), Application to me, and Summary or outline of the passage. In each of these columns, write the information desired.

Do not try to adopt all of these methods at once, but start out slowly, selecting those methods and suggestions which appeal to you. You will find, as millions of others have before you, that the more you read and study the Word of God, the more you'll want to read it. Therefore, the following suggestions of Bible study are made for those who wish to make a more intensive study of the Bible truths.

B. Study for Bible Knowledge

There are many valuable methods of Bible study. One may study the Bible, as if with a telescope, to see the great truths that stand out in every book. Or one may study the Bible as if with a microscope to find all of the marvelous details that are in this mine of spiritual riches. In this section there are several proven methods with which a person may conduct more intensive Bible study. The most important thing is to follow faithfully some systematic method of Bible study.

Bible Study by Chapters. In the Bible there are 1,189 chapters in the Old and New Testaments. In a little over three years, a person could make an intensive study of the whole Bible, taking a chapter a day. It is usually a good practice to start your Bible study in the New Testament.

1. Read through the chapter carefully, seeking to find its main subject or subjects.

2. As you read each chapter, give it a title which suggests its main content. If you are reading the Gospel of John, for example, you might title the chapters like this:

- ch. 1 "Jesus Christ, the Word of God"
- ch. 2 "The Wedding at Cana"
- ch. 3 "The New Birth"
- ch. 4 "The Woman at the Well"
- ch. 5 "The Healing of the Man at the Pool of Bethesda"

3. Reread the chapter again and make a simple outline, which will include its main thoughts. For example in **John 1**, you might make an outline like this:

"Jesus Christ, the Word of God":

- a.** Jesus Christ was the eternal Word of God, **1-9.**
- b.** Jesus Christ came into the world, **10-18.**
- c.** John witnesses that Christ is to come, **19-28.**
- d.** John says that Jesus is the Lamb of God, **29-37.**
- e.** Jesus Christ calls His first disciples, **38-51.**

4. Concerning each chapter, ask and answer the questions suggested in item number 4 of devotional Bible study hints above. Especially take note of any practical or theological problems in this chapter. Then, using your concordance, look up the key words in those verses and find out what other portions of the Bible say about this question or problem. Compare Scripture with Scripture to find its true meaning. Usually, to understand an important Bible chapter, you must study it together with the preceding or following chapters.

Bible Study by Paragraphs. A paragraph is several sentences of thought in writing. When an author changes the subject of emphasis in writing, he usually begins a new paragraph. (In this Bible, use the outline headings in the text as paragraph breaks, subdividing when appropriate.) Studying the Bible by paragraphs like this is often called analytical Bible study.

1. Read the paragraph carefully for its main thought or subject.

2. In order to find the relation of the important words and sentences in this

paragraph, it is often helpful to rewrite the text. For example, if you were going to study the paragraph on prayer in the Sermon on the Mount found in **Matthew 6:5–8**, you could rewrite this text:

“And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

“But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

“Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

3. From the text which you’ve now rewritten so that you can see the relationship of the various parts of the paragraph, it is easy to make a simple outline. For example, using **Matthew 6:5–15**, your outline of this passage would be something like this:

“Jesus Teaches Us How to Pray”—**Matthew 6:5–15**.

a. How not to pray: **Matthew 6:5–8**

- (1) Hypocritically in public, **6:5**
- (2) With useless repetition, **6:7, 8**

b. How to pray: **Matthew 6:6, 9–13**

- (1) In private to your heavenly Father, **6:6**
- (2) Following the pattern of Jesus’ model prayer, **6:9–13**

4. It is helpful also to look up in the concordance important words that occur in this paragraph. For example, the words “hypocrites,” “heathen,” and so on. By comparing other passages of the Bible that teach about prayer, you’ll be kept from making any mistakes concerning the true nature, conditions, and results of prayer according to the will of God.

Bible Study by Verses. In studying the historical passages of the Bible, such as most of the Old Testament or parts of the Gospels, each verse may have only one simple meaning.

But many verses in both the Old and New Testaments are rich with many great Bible truths that will demand more detailed study. There are many ways that you can study a single Bible verse.

1. Study it by the verbs in the verse. For example, if you were studying **John 3:16** you would find the following verbs: “loved ... gave ... should not perish ... have ...”

You could make a comparative list like this:

God loved	Man believes
God gave	Man shall not perish
	Man has everlasting life

Or simply take the nouns in this wonderful verse: “God ... world ... only begotten Son ... whosoever ... everlasting life.”

2. Study a verse through the personalities revealed. For example, once again taking **John 3:16**, these very simple but significant points are brought to light: “God ... only begotten Son ... whosoever ... him.”

3. Study a verse by looking for the great ideas revealed in it. Let us look again at **John 3:16** as our example. We might title this verse, “The greatest verse in the Bible.” The following ideas are found in it:

- “God”—the greatest person
- “so loved”—the greatest devotion
- “the world”—the greatest number
- “he gave”—the greatest act
- “his only begotten Son”—the greatest gift
- “that whosoever believeth”—the greatest condition
- “should not perish”—the greatest mercy
- “have everlasting life”—the greatest result

4. Sometimes a combination of these various ideas applied to a verse will bring the richest results. For example, take **Romans 5:1**:

“Therefore”—This verse depends on **4:25**. Our justification is based on and is guaranteed by Jesus’ resurrection.

“justified”—made righteous

“by faith”—method of our justification (see also **3:24**; **4:9**)

“have”—not future, but present tense—We have this *now*.

“peace with God”—We were enemies, but now there is peace between us and God because of what Christ has done.

“through our Lord Jesus Christ”—The way to peace with God is only through Jesus Christ.

Bible Study by Books. After you have begun to study the Bible by chapters or paragraphs or verses, you will be ready to study the Bible by books.

1. There are several methods of Bible book study.

a. One is called the inductive method. This is a method of studying in detail the contents of a Bible book and then drawing from these details general conclusions or principles concerning the contents and purpose of the book.

b. Another method of book study is called the synthetic method. By this method, one reads the Bible book over several times to receive the general impressions of the main ideas and purpose of the book without attention to the details. (It is sometimes hard to distinguish these two methods.)

c. In some cases the study of a Bible book becomes a historical study, if that book relates the history of a nation or a man in a particular period of time. For example, the Book of Exodus tells the history of the children of Israel from the death of Joseph in Egypt until the erection of the tabernacle in the wilderness in the time of Moses. This covers approximately 400 years.

2. Here are some methods for Bible study by books:

a. Read the book through to get the perspective and the general emphasis of the book.

b. Reread the book many times, each time asking yourself a relevant question and jotting down the answers you find as you read. Here are the most important questions to ask:

First reading: What is the central theme or emphasis of this book? What is the key verse?

Second reading: Remembering the theme of the book, see how it is emphasized and developed. Look for any special problems or applications.

Third reading: What does it tell me about the author and his circumstances when he wrote this book?

Fourth reading: What does the book tell me about the people to whom the book was written and their circumstances, needs, or problems?

Fifth reading: What are the main divisions of the book? Is there any outline apparent in the logical organization and development of the book? During this reading, divide the text into the paragraphs as you see them and then give a title to each paragraph. Draw a line down the right side of the outline and on the other side write any problems, questions, words, or ideas that require further study by comparison with other passages in the Bible.

Sixth and successive readings: Look for other facts and/or information that your earlier readings have suggested. By now certain words will stand out in the book. See how often they recur. (For example, as you read the Book of Philippians, you will soon find that the word *joy* occurs many times. This is one of the key words of the book, so note its

occurrences and the circumstances surrounding it.)

As you read and reread a book, you'll find that you begin to see its structure and its outline very clearly. It is true, however, that there are other outlines for any given book. It depends on the principle of division that you select. For example, as you study the Book of Romans, you might adopt the outline that Dr. G. Allen Fleece, president of Columbia Bible College, has written:

THE BOOK OF ROMANS

Subject: "The Gospel"

Key verse: 1:16

Outline:

- I. **The gospel for the lost sinner, 1—5**
- II. **The gospel for the Christian, 6—8**
- III. **The gospel for the whole world, 9—11**
- IV. **The gospel applied to daily living, 12—16**

Of course, each of these great sections of this remarkable book can be divided into smaller subjects with great profit.

This method, applied to a book which is mainly historical, will also enable you to find a clear outline. In the case of a historical book, the outline will be largely chronological. The Book of Acts lends itself to this kind of study and outline.

THE BOOK OF ACTS

Subject: "The Gospel Witness in the First Century"

Key verse: 1:8

Outline:

- I. **Introduction: The apostles receive power, 1:1—2:4**
- II. **The witness in Jerusalem, 2:5—7:60**
- III. **The witness in Judea and Samaria, 8:1—11:18**
- IV. **The beginning of the witness to the end of the earth, 11:19—28:31**

Once again more careful study will give the details and further subdivisions of each of these great units of gospel history in this inspired record of the origin of the Christian church.

Bible Study by Words. There are two profitable and helpful ways of studying great words or subjects in the Word of God.

1. *Word study by Bible books.* Certain words have special significance in certain Bible books. For example, after studying the Gospel of John as a book and by chapters, you'll find it instructive and inspiring to trace the words *believe* and *belief*. They occur almost 100 times. By reading the book hurriedly and underlining each passage where the words *believe* and *belief* occur, you'll understand why Bible scholars contend that the purpose of the Gospel of John is expressed by the author in **John 20:31**.

2. *General word study.* The fine concordance in this Bible will be a great help. Through the study of great Bible words, you can soon become familiar with the great doctrines of the Bible and understand the great theological principles which the Bible reveals.

With the concordance you might begin with the study of the word *grace*. By tracing the occurrences of this word through the Old Testament and then into the New Testament, you will come to see that God has always dealt with His people in grace, and you will find in a concrete way the great truth of **Ephesians 2:8**.

Bible Study by Topics. Closely related to the method of study by words is the study according to great topics or subjects: Bible prayers, Bible promises, Bible sermons, Bible songs, Bible poems, and so on.

Or one might study Bible geography by reading rapidly through and looking for rivers, seas, and mountains highlighted in Scripture. For example, the mountaintop experiences in the life of Abraham are a thrilling study.

Another challenging study is to read rapidly through the Gospels and Epistles

looking for the commands of the Lord to us. The list of Bible topics is unlimited.

First, for a topical study on prayer, look up the word *prayer* or *pray* in your concordance. Look up every form of these words and such related words as *ask* and *intercession*. After you have looked up these verses, study them and bring together all the teaching on prayer that you find. You will find conditions of prayer, words to be used in prayer, results to expect from prayer, when to pray, and where to pray.

Bible Study Through Biography. The Bible is a record of God's revealing Himself to men and through men. The Old Testament as well as the New is rich in such biographical studies. Here are a few:

- The life of Noah: Genesis 5:32—10:32**
- The life of Abraham: Genesis 12—25**
- The life of Joseph: Genesis 37—50**
- The life of Deborah: Judges 4, 5**

Let us summarize various methods for studying the great Bible biographies:

1. Read the Bible book or passages in which this person's life is prominent, e.g., Abraham in **Genesis 12—25**, plus references to Abraham in **Hebrews 11** and **Romans 4**.
2. Trace a character with a concordance.
3. Be careful to note indirect references to the person in other portions of Scripture.

Conclusion. There are many other methods of studying the Bible: the psychological method, the sociological method, the cultural method, the philosophical method, and so on. Use all the Bible study methods suggested above. From time to time, change your method so that you'll not become too accustomed to any one method or tired from delving too deeply into one type of study.

II. FAMILY BIBLE STUDY

Nothing is more important in a Christian home than the family altar. At a conve-

nient time when all members of the family are home, father or mother should lead them in worship of God and in reading His Word. A simple program for family worship includes singing a hymn, an opening prayer by a family member, a brief Bible study, and a concluding period of prayer in which all members take part.

The family altar and Bible study will bind the family together, eliminate juvenile delinquency, foster deeper love, and enable each member to become a stronger, better Christian. Since family Bible study usually includes small children, it is wise to avoid deep, difficult topics and study something of interest and help to all. Such subjects might be Bible biographies as outlined above, stories of miracles and deeds of Jesus as revealed in the Gospels, miracles in the Old Testament, and other narrative portions of the Bible. It is wise to keep the study brief and to concentrate on a short passage of Scripture. For example, if the family is going to study the life of Moses, it could be divided into units like this:

- First day: The birth of Moses: Exodus 2:1-10**
- Second day: Moses' great choice and great mistake: Hebrews 11:24-27; Exodus 2:11-15**
- Third day: Moses' wilderness training: Exodus 2:16-25**
- Fourth day: Moses' call to serve God: Exodus 3:1-22**
- Fifth day: Moses' argument with God: Exodus 4:1-17**
- Sixth day: Moses' return to Egypt: Exodus 4:18-31**

Here are several practical hints on how to make your family Bible study interesting and profitable to all:

1. Keep your family Bible study reasonably short: one brief chapter or several paragraphs a day.
2. Have each member read a verse.
3. Appoint one family member to lead in worship each day and select the passage to read. This one may appoint others

to help in the family worship.

4. Read through a Bible book, a chapter, or several paragraphs each day. As you read, together decide on a name or a title for each chapter and memorize this.

5. After reading the passage, have each member in the family explain one verse or one paragraph.

6. Let the leader (or the father or mother) prepare five or ten questions on the Bible passage and ask various members of the family to answer these questions after the passage has been read.

7. Study the beautiful maps in your Bible together and trace Paul's journeys or the wandering of the children of Israel in Egypt.

8. Study Bible topics together. Assign verses concerning a topic or great word to each member of the family. Let each read a verse and tell what the verse teaches about the topic or word.

9. After the Bible reading, have each member tell what this verse means or how it can be applied to personal life.

10. Make up Bible games by having each member make up questions to try to stump the others.

11. Study a Bible book together, using the hints given above. There are many wonderful ways to make the Bible the heart of your home.

III. PRINCIPLES OF BIBLE INTERPRETATION

Since the Bible was written by many men over a period covering 1,500 years, and since the last author of the Bible has been dead 1,900 years, there are definite problems in understanding the exact meaning of certain passages of the Bible.

There is a need to interpret clearly certain passages of the Bible because there is a gap between the way we think and the words we use today and the way of thinking and the words that these Bible writers used thousands of years ago. Bible

scholars have pointed out that there are language gaps—differences in words that we use; there are cultural gaps—different customs were in vogue then. There are geographical gaps—certain rivers that are spoken of in the Bible have long since dried up. Some places that are spoken of frequently in the Bible are not on our modern maps. And then there are historical gaps—the Bible speaks of kings and empires which existed years ago.

Therefore, there is a need for Bible interpretation. This is a fascinating study in itself, but here are just a few principles of interpretation of the Bible that will keep you from error and help you understand the difficult passages of the Word of God.

1. Always remember that the Bible is God's infallible, inerrantly inspired Word. There are no mistakes in the Bible. God has included everything in the Bible that He wants you to know and is necessary for you to know concerning salvation and your Christian life.

2. The second principle of interpretation is to interpret the Bible in the light of its historical background. There are three aspects of this:

- a. Study the personal circumstances of the writer. In studying the Book of the Revelation, it is important to understand where John was and what he was doing when God gave him this marvelous revelation. See **Revelation 1:1-10**.
- b. The second aspect of this principle is to study the culture and customs of the country at the time that the writing or story was taking place. For example, to understand the Book of Ruth, it is important to study the customs concerning widows, redemption of property, and so on, as they are explained in **Leviticus 25** and **Deuteronomy 25**.
- c. A third aspect of this principle is to study and interpret the Bible in the

light of the actual historical situation and events that were taking place at the time of the story. For example, in studying the Gospels it is important to realize that the entire land of Palestine and all of the Jews were being governed and oppressed by the Roman Empire at that time.

3. Interpret the Bible according to the purpose and plan of each book.

Every Bible book has its specific purpose intended by the Holy Spirit to bring some special message to man. For example, it is important to remember that **First John** (see **1 John 5:13**) was written to Christians. Therefore the promise in **1 John 1:9** is specifically applied to Christians.

4. One of the most important principles of interpretation is always to interpret according to the context of a verse.

The “context” includes the verses immediately preceding and immediately following the verse you are studying. If you do not take care to interpret the verse according to the context, you could make the Bible teach atheism. For the Bible itself says, “*There is no God*” (**Ps. 14:1**). But the context makes very clear what this verse means: The entire sentence says, “The fool hath said in his heart, *There is no God.*”

Always study the passage immediate-

ly preceding and immediately following any verse, word, or topic to make sure that you see this truth in the setting which God intended.

5. Always interpret according to the correct meaning of words. You can find the correct meaning of a word in several ways. First of all, look up the usage of the word in other parts of the Bible to find how it was used in that generation. Another way is to look up its background or its root. You could do this with the use of a dictionary. Still another way is to look up the synonyms—words that are similar in meaning but slightly different: for example, *prayer*, *intercession*, *supplication*.

6. Also interpret the Bible according to all of the parallel passages that deal with the subject and according to the message of the entire Bible.

The more you read the Bible, the more you will understand that in it God is revealing His way of salvation to men from beginning to end. And when you come to a difficult passage, think of it in the light of the overall purpose of the Bible. For example, the animal sacrifices of the Old Testament are meant to be a picture of the perfect sacrifice of Jesus Christ on the cross.

If you will follow these simple rules, you will be kept from error and extremes, and you will be helped to understand correctly the teachings of even the more difficult passages in God’s Word.

GOD'S ANSWERS

to Our Concerns

- Abiding in Christ**—John 15:5; 1 John 2:28; 2 John 9
- Abundance**—Deut. 30:9; John 10:10; 2 Cor. 9:8
- Afflictions**—Job 5:17; 2 Cor. 4:17; Heb. 12:11
- Anger**—Ps. 37:8; Prov. 16:32; James 1:19
- Answered Prayer**—1 Kin. 18:37; Ps. 91:15; Luke 11:9
- Backsliding**—Prov. 14:14; Matt. 24:12; Heb. 10:38
- Believers Preserved**—John 10:28; 17:11; Phil. 4:6, 7
- Benevolence**—Prov. 25:21; Matt. 5:42; Acts 20:35
- Be Still Before God**—Num. 9:8; Job 37:14; Ps. 46:10
- Chastisement**—Deut. 8:5; Prov. 3:11, 12; Rev. 3:19
- Cheerfulness**—Prov. 15:13; John 16:33; Acts 27:25
- Christian Duty**—Matt. 25:35, 36; Rom. 15:1; 1 Cor. 9:22
- Christ's Love**—John 13:1; Rom. 8:35; 1 John 3:16
- Christ's Majesty**—John 18:6; 2 Thess. 2:8; Rev. 1:17
- Confessing Christ**—Matt. 10:32; Rom. 10:9; 1 John 4:15
- Contentment**—Prov. 15:16; Phil. 4:11; Heb. 13:5
- Courage**—Josh. 1:9; Dan. 3:16, 17; Phil. 1:28
- Death (Physical)**—Luke 16:19–26; Rom. 5:12; Heb. 9:27
- Death (Spiritual)**—Gen. 2:17; John 5:24; Rom. 5:12; 6:23; Eph. 2:1–3
- Divine Comfort**—Is. 40:1; Is. 61:1, 2; John 14:1
- Divine Deliverance**—Dan. 6:22; Job 5:19; 2 Tim. 4:18
- Divine Enabling**—2 Cor. 9:8; Phil. 4:13; 1 Tim. 1:12
- Divine Encouragement**—Is. 41:13; Matt. 9:2; Acts 23:11
- Divine Faithfulness**—Ps. 36:5; 1 Cor. 1:9; 1 Pet. 4:19
- Divine Fellowship**—Matt. 18:20; Luke 24:15; Rev. 3:20
- Divine Guidance**—Ps. 25:9; 48:14; Is. 42:16
- Divine Power**—Rom. 4:21; Eph. 3:20; Jude 24, 25
- Divine Providence**—Ps. 23:5; Matt. 14:20; Luke 6:38
- Divine Reward**—Gen. 15:1; Ps. 19:9, 11; Matt. 6:4
- Divine Sympathy**—Ps. 103:13; John 11:35, 36; Heb. 4:15
- Divisions**—Luke 11:17; 1 Cor. 1:10; 3:3
- Doubt**—Matt. 14:31; Mark 4:40; Luke 24:25
- Dying to Live**—Luke 9:24; John 12:24; Gal. 2:20
- Enemies of the Soul**—Luke 22:31; Eph. 6:12; 1 Pet. 5:8
- Evil Relationships**—Ex. 23:2; Ps. 1:1; 2 Cor. 6:14
- Faith**—Rom. 10:17; Gal. 5:16; Eph. 2:8
- Fear of God**—Josh. 24:14; Eccl. 12:13; 1 Pet. 2:17
- Fear of Man**—Prov. 29:25; Is. 51:12; John 12:42
- Foolishness**—Ps. 53:1; Prov. 15:14; 18:13
- Forgiveness**—Ps. 130:4; Matt. 6:14; Acts 5:31
- Fruitfulness**—Matt. 3:8; Luke 19:23; John 15:8
- Gain Through Loss**—Matt. 19:29; John 12:24; Phil. 3:8
- Gentleness**—1 Thess. 2:7; 2 Tim. 2:24; James 3:17
- God Our Refuge**—Ps. 57:1; Is. 25:4; 51:16
- God's Care for You**—Gen. 28:15; Ps. 121:4; 2 Tim. 1:12
- God's Drawing Power**—Jer. 31:3; John 6:44; 12:32
- God's Grace**—Rom. 4:16; 9:16; Titus 3:5
- God's Love for You**—John 3:16; 1 Pet. 1:18, 19; Rev. 1:5
- Greed**—Eccl. 5:10; Matt. 27:5; 1 Tim. 6:9
- Heaven**—Matt. 6:20; Luke 10:20; John 14:2, 3
- Hell**—Matt. 13:41, 42; 25:41; Rev. 20:10, 14, 15; 21:8
- Hospitality**—Rom. 12:13; Titus 1:8; Heb. 13:2
- Humility**—Mic. 6:8; Luke 22:26; Rom. 12:3
- Intercession**—Is. 53:12; Luke 22:32; John 17:9
- Joy**—Neh. 8:10; Ps. 16:11; John 16:24
- Kindness**—Rom. 12:10; 1 Cor. 3:14; Eph. 4:32
- Liberty**—Is. 61:1; Rom. 8:2; 2 Cor. 3:17
- Light in Darkness**—Is. 60:1; Mal. 4:2; 2 Pet. 1:19
- Living for God**—Rom. 6:11; 14:8; 2 Cor. 5:15
- Living Temples**—1 Cor. 3:16; Eph. 2:20; 1 Pet. 2:5
- Looking to God**—Ps. 34:5; John 17:1; Acts 7:55
- Love to Neighbors**—Mark 12:31; Rom. 13:10; James 2:8
- Man's Unfaithfulness**—Matt. 26:56; John 6:66; 1 John 2:19
- Mercy**—Prov. 11:17; Matt. 5:7; Luke 6:36
- Obedience**—Josh. 11:15; 2 Kin. 18:6; Acts 26:19
- Our Eternal Home**—John 14:2; 2 Cor. 5:1; Rev. 7:9
- Patience**—Ps. 40:1; Is. 33:2; Acts 1:4
- Popularity**—John 12:43; Acts 24:7; Col. 3:22

- Postponed Blessing**— Ps. 40:1; Is. 25:9; Acts 1:4
- Power of Prayer**— Matt. 17:21; 21:22; John 15:7
- Praise to God**— Ps. 67:3; Heb. 13:15; 1 Pet. 2:9
- Prayerfulness**— Luke 2:37; 6:12; 1 Thess. 3:10
- Prayerlessness**— Is. 43:22; Dan. 9:13; Zeph. 1:6
- Pride**— 2 Chr. 32:25; Prov. 16:18; 1 John 2:16
- Promises to the Righteous**— Job 36:7; Ps. 34:15; Matt. 13:43
- Prosperity of the Godly**— Deut. 29:9; Neh. 2:20; Ps. 1:3
- Prudence**— Prov. 12:23; 14:15; Hos. 14:9
- Repentance**— Luke 13:2, 3; Acts 3:19; 17:30
- Reverence**— Ex. 3:5; Ps. 4:4; Hab. 2:20
- Salvation**— John 3:16; Rom. 10:9–13; Eph. 2:8–10
- Satisfaction in God**— Ps. 17:15; 107:9; Is. 58:11
- Seeking God**— Job 23:3; Jer. 29:13; Acts 17:27
- Self-Denial**— Matt. 16:24; Luke 14:26, 27; Rom. 15:1
- Simplicity**— Ps. 131:2; 1 Cor. 14:20; 1 Pet. 2:2
- Sin and Confession**— Prov. 28:13; Jer. 3:13; 1 John 1:9
- Spiritual Blindness**— Is. 59:10; Matt. 15:14; 2 Cor. 4:4
- Spiritual Carelessness**— Is. 32:9; 47:8; Amos 6:1
- Spiritual Cleansing**— Is. 1:16; 2 Cor. 7:1; 2 Tim. 2:21
- Spiritual Fullness**— John 15:11; Eph. 3:19; Col. 1:19
- Spiritual Growth**— Eph. 4:15; 1 Thess. 3:12; 1 Pet. 2:2
- Spiritual Hearing**— Prov. 8:34; Luke 8:15; James 1:19
- Spiritual Hindrances**— Gen. 19:26; Matt. 13:58; Heb. 12:1
- Spiritual Hope**— Rom. 4:18; Prov. 14:32; Heb. 6:18, 19
- Spiritual Imperatives**— Luke 13:2; John 3:5; 4:24
- Spiritual Longing**— Ps. 42:2; 63:1; 143:6
- Spiritual Nourishment**— Is. 55:2; John 6:51; Rev. 2:7
- Spiritual Power**— Zech. 4:6; Acts 1:8; 6:8
- Spiritual Rest**— Ex. 33:14; Ps. 116:7; Matt. 11:29
- Spiritual Security**— Job 11:18; Ps. 91:5; 1 Pet. 3:13
- Spiritual Stability**— 2 Kin. 22:2; Job 23:11; Acts 20:24
- Spiritual Strength**— Is. 40:31; 41:10; Eph. 3:16
- Spiritual Thirst**— Ps. 63:1; Is. 1:30; 41:17
- Spiritual Treasure**— Matt. 6:29; 19:21; Phil. 3:8
- Spiritual Understanding**— 1 Kin. 3:9; 1 Cor. 2:14; Heb. 5:14
- Steadfastness**— 1 Cor. 15:58; Gal. 5:1; 2 Pet. 3:17
- Strength in Weakness**— 1 Cor. 1:27; 2 Cor. 12:9; Heb. 11:33, 34
- Suffering for Christ**— Acts 5:41; Rom. 8:17; 1 Pet. 2:20
- Teachability**— Matt. 18:3; Luke 11:1; Acts 8:31
- Thankfulness**— Ps. 100:4; Col. 1:12; 1 Thess. 5:18
- The Primacy of Love**— John 13:35; 1 Cor. 13:1; 1 John 3:14
- True Life**— Matt. 4:4; John 6:63; Phil. 2:16
- True Religion**— Deut. 10:12; Eccl. 12:13; James 1:27
- True Wisdom**— Job 28:28; 2 Tim. 3:15; James 3:17
- Unworldliness**— Rom. 12:2; 1 Cor. 7:31; 2 Tim. 2:4
- Value of Godliness**— Deut. 4:40; Is. 3:10; 1 Tim. 6:6
- When You Reach Desperation**— Ps. 116:6; Mark 4:38, 40; Acts 27:20, 22
- Worldliness**— Matt. 16:26; Col. 3:2; Titus 2:12
- Worship**— 1 Chr. 16:29; Ps. 95:6; John 4:24
- Zeal**— Eccl. 9:10; 1 Cor. 14:12; 2 Tim. 1:6

The
OLD TESTAMENT

Introduction to the Old Testament

The Bible, from Genesis to Revelation, clearly reveals that God Himself is the ultimate source, supervisor, and sum of all history, and that the center and goal of history is found in Jesus Christ, God's Son (Col. 1:15–20). Thus the Bible, while in one sense being a library of sacred Scriptures, is one story, of which the Old Testament is the foundation for the New Testament revelation.

Although Jewish and Christian scholars have used somewhat different terminology in classifying the books of the Old Testament, the designations used in this study Bible are based on subject matter: Pentateuch (Genesis—Deuteronomy), Historical Books (Joshua—Esther), Poetical Books (Job—Song of Solomon, Lamentations), Major Prophets (Isaiah, Jeremiah, Ezekiel, Daniel), and Minor Prophets (Hosea—Malachi).

Pentateuch. Jewish and Christian scholars alike have traditionally agreed that Moses was the original author of the Pentateuch (except for Deut. 34, which recounts the death of Moses). This belief is confirmed in both Testaments (Josh. 1:7, 8; John 1:17), and especially by Jesus Himself (Luke 24:27, 44). The Pentateuch is of crucial importance, for it records the origin of the universe and planet earth, the life of earth's early inhabitants, including the fall of man, and the growth of human civilization. Particular attention is centered on Israel, that nation through whom man's Redeemer would come: its selection (Gen.), redemption (Ex.), sanctification (Lev.), preservation (Num.), and covenant responsibilities (Deut.).

Historical Books. The historical books trace some one thousand years of Israel-

ite history, from the fifteenth to the fifth century B.C. They may be conveniently considered under four periods.

- I. *The Pre-Monarchic Period* (Josh. 1—1 Sam. 7)—from the entrance into Canaan, through the era of the Judges, until the selection of Saul as king.
- II. *The Era of the United Monarchy* (1 Sam. 8—1 Kin. 11; cf. 1 Chr. 10—2 Chr. 9)—from the selection of Saul as king until the death of Solomon. Central focus is on the life of David, including the giving of the Davidic covenant.
- III. *The Era of the Divided Monarchy* (1 Kin. 12—2 Kin. 25; cf. 2 Chr. 10—36)—from the death of Solomon until the fall of Jerusalem. Key features include: the division of the kingdom, the rise of the prophets, and the apostasy and fall of both the northern and southern kingdoms.
- IV. *The Era of the Exile and Return* (Ezra, Neh., Esth.)—from the fall of Jerusalem until the end of the Old Testament era. Central focus is on events surrounding the exile and return of the Jews to the land.

Poetical Books. In a distinctive way the books of Hebrew poetry disclose the heart of the Old Testament saint. Written in a style that “rhymes” ideas, rather than sounds, over successive parallel lines, Hebrew poetry is filled with images and expressions of the believer's spiritual pilgrimage in the everyday world. They contain such literary features as: drama and story, lyric song and liturgical hymn, and lament and wise sayings. Their beauty and universal appeal have given instruction, challenge, and comfort to God's people of all ages.

Prophetic Books. The prophetic books contain the collected messages and writings of men uniquely called to act as God's spokesmen in the increasingly complex and changing world of international affairs from the eighth through the fifth centuries B.C. Their message was one of both condemnation and correction for Israel and the nation, and of comfort for God's people in the confident hope that centered in the growing expectation of Messiah's coming to usher in an age of everlasting

blessedness. The Jewish Canon closed with the writing of Malachi (c. 420 B.C.).

The Old Testament is indeed an enduring book. Not only was it the Bible of Jesus and the apostles, but its unfolding account of God's saving work for mankind is integral to every part of the New Testament. As the foundational portion of God's inerant revelation, its timeless messages will yet bring instruction and correction, and comfort and hope to all who will receive them (Ps. 119:105-112; 2 Tim. 3:16).

The First Book of Moses Called
GENESIS

Genesis is the book of beginnings. It records the beginning of time, life, sin, salvation, the human race, and the Hebrew nation. It begins with primeval history centered in four major events: the Creation, the Fall, the Flood, and the dispersion of the nations. Genesis then narrates the history of four great patriarchs: Abraham, Isaac, Jacob, and Joseph.

The title, *Genesis* (Gr. “Beginning”), was applied to this book by the Septuagint. The Hebrew title (*Berēshīt*) comes from the first word of the book in Hebrew (“In the beginning”). The book is divided by 10 units (*tōledōt*) under the rubric: “These are the generations of.” Thus, some have suggested that Moses had access to the patriarchal records.

Authorship. With very few exceptions, until the eighteenth century, Jewish and Christian scholars alike believed that Moses wrote Genesis. His authorship is supported by the Samaritan Pentateuch, the Palestinian Talmud, the Apocrypha (cf. *Ecclus.* 45:4; *2 Macc.* 7:30), the writings of Philo (*Life of Moses* 3:39), and Josephus (*Antiquities of the Jews* 4:8:45; *Contra Apion* I.8).

During the nineteenth century, higher critics began to question—then deny—the Mosaic authorship of Genesis and of the entire Pentateuch, preferring the Documentary Hypothesis (or Developmental Theory). Using the initials J, E, D, and P to identify four different alleged source documents, this theory suggests that the Pentateuch is a composite of several documents. The J document was attributed to the author who preferred the name *Jehovah* and was assigned an arbitrary date of about

850 B.C. The E document prefers the name *Elōhīm* for God and was dated at around 750 B.C. The D document was identified with much of Deuteronomy and was dated at around 620 B.C. The P document was identified with a priestly writer in the postexilic period nearly one thousand years after the time of Moses.

But there is no valid reason to reject Mosaic authorship of the Pentateuch, with the exception of the record of his death in Deuteronomy 34. The Pentateuch itself attests Mosaic authorship (cf. *Ex.* 17:14; 24:4; 34:27; *Num.* 33:1, 2; *Deut.* 31:9), and Old Testament references outside the Pentateuch abound (cf. *Josh.* 1:7, 8; 8:31, 32; *1 Kin.* 2:3; *2 Kin.* 14:6; 21:8; see also *Ezra* 6:18; *Neh.* 13:1; *Dan.* 9:11–13; *Mal.* 4:4). New Testament references to Mosaic authorship are not lacking either (*Matt.* 19:8; *Mark* 12:26; *John* 1:45; 5:46, 47; *Acts* 3:22; *Rom.* 10:5). Jesus Himself clearly stated that Moses was the author of the Pentateuch (*Luke* 24:27, 44). What can be inclusively said of the Pentateuch can particularly be said of Genesis.

Date. Moses’ life extended 120 years (*Deut.* 34:7). The first 40 years (1525–1485 B.C.) he spent as Pharaoh’s son, learning the wisdom of the Egyptians (*Acts* 7:22). He spent the next 40 years (1485–1445 B.C.) in the desert of Midian as a shepherd (*Ex.* 2:15; *Acts* 7:30). The final 40 years (1445–1405 B.C.) he spent wandering in the Sinai wilderness with the children of Israel (*Deut.* 8:2). He very likely wrote all of the books of the Pentateuch after his call to lead the people out of Egypt, as recounted in *Exodus* 3. This would have been in his

last 40 years of life, during the wilderness wanderings.

Genesis is the foundational book to the rest of the Bible. Its important theological themes include the doctrines of God, Creation, man, sin, and salvation. It teaches the importance of substitutionary atonement and of faith in God's revelation of Himself to mankind. It also records the first messianic prophecies of the Bible predicting that the Redeemer would be born of the seed of a woman (3:15) through the line of Seth (4:25); a son of Shem (9:27); the off-

spring of Abraham (12:3), Isaac (21:12), and Jacob (25:23); and from the tribe of Judah (49:10).

Genesis covers more time than any other book in the Bible. It opens with the words: "In the beginning God created" (1:1), and it ends with "in a coffin in Egypt" (50:26). Thus it covers the whole plight of man, who was created in God's image to live forever, but because of sin became destined for the grave. The book leaves the reader anxiously anticipating the redemptive intervention of God.

OUTLINE OF GENESIS

I. Primeval history

(early beginnings) 1:1—11:26

- A. The creation of the world 1:1—2:3
- B. The story of man 2:4—11:26
 - 1. Adam and Eve in the garden 2:4-25
 - 2. Adam and Eve and the Fall 3:1-24
 - 3. Cain and Abel, the first murder 4:1-26
 - 4. The godly line of Seth and death 5:1-32
 - 5. Noah and the Flood 6:1—8:19
 - 6. The events after the Flood 8:20—9:29
 - a. Sacrifice and covenant 8:20—9:19
 - b. Noah's drunkenness and his prophecy 9:20-29
 - 7. The descendants of Noah, and the Tower of Babel 10:1—11:26

II. Patriarchal history 11:27—50:26

- A. The book of faith (the choice of Abraham) 11:27—25:18
 - 1. His family 11:27-32
 - 2. His call and migration 12:1-20
 - 3. His separation from Lot 13:1-18
 - 4. His deliverance of Lot 14:1-24
 - 5. God's covenant with Abraham 15:1-21
 - 6. The birth of Ishmael 16:1-16
 - 7. The circumcision of Abraham 17:1-27
 - 8. The destruction of Sodom and Gomorrah 18:1—19:38
 - 9. Abraham and Abimelech 20:1-18
 - 10. The birth of Isaac 21:1-34
 - 11. The offering of Isaac 22:1-24

- 12. The death and burial of Sarah 23:1-20
- 13. The marriage of Isaac 24:1-67
- 14. The death of Abraham 25:1-11
- 15. The descendants of Ishmael 25:12-18
- B. The book of struggle (the choice of Isaac and Jacob) 25:19—36:43
 - 1. The twin sons of Isaac 25:19-34
 - 2. Isaac deceives Abimelech 26:1-11
 - 3. Isaac's fluctuating fortunes 26:12-22
 - 4. The covenant at Beer-sheba 26:23-33
 - 5. Jacob seizes the blessing by deception 27:1-46
 - 6. Jacob is sent to Mesopotamia 28:1-9
 - 7. Jacob's dream and vow 28:10-22
 - 8. Jacob and the daughters of Laban 29:1-30
 - 9. Jacob's children 29:31—30:24
 - 10. Jacob outwits Laban 30:25-43
 - 11. Jacob's return to Canaan 31:1-21
 - 12. Laban's pursuit and confrontation 31:22-42
 - 13. The parting covenant 31:43-55
 - 14. Jacob's reconciliation with Esau 32:1—33:20
 - 15. Jacob's later life 34:1—36:43
 - a. A massacre at Shechem 34:1-31
 - b. The renewal of the covenant at Beth-el 35:1-15

c. The deaths of Rachel and Isaac	35:16–29	5. Joseph interprets Pharaoh's dream	41:1–57
d. The descendants of his brother Esau	36:1–43	6. Joseph's brothers in Egypt	42:1–45:28
C. The book of guidance (the choice of Judah; the Joseph narratives)	37:1–50:26	7. Joseph's family in Egypt	46:1–47:31
1. Joseph sold into slavery	37:1–36	8. The blessings of Joseph's sons	48:1–22
2. Judah and Tamar	38:1–30	9. Jacob's blessing of his sons	49:1–27
3. Joseph under test in Potiphar's house	39:1–23	10. Jacob's death and burial	49:28–50:14
4. Joseph interprets the dreams of the butler and baker	40:1–23	11. Joseph's last days	50:15–26

The Creation

1 In the ^abeginning ^bGod created the heaven and the earth.

2 And the earth was ^awithout form, and void; and darkness *was* upon the face of the deep. ^bAnd the spirit of God ¹moved upon the face of the waters.

1:1 ^aPs. 102:25; Is. 40:21; [John 1:1–3; Heb. 1:10] ^bGen. 2:4; [Ps. 8:3; 89:11; 90:2]; Is. 44:24; Acts 17:24; Rom. 1:20; [Heb. 1:2; 11:3]; Rev. 4:11 **1:2** ^aJer. 4:23 ^b[Gen. 6:3; Job 26:13; Ps. 33:6; 104:30;

The First Day

3 ^aAnd God said, ^bLet there be light: and there was light.

4 And God saw the light, that *it was good*: and God divided the light from the darkness.

Is. 40:13, 14 ¹ *was hovering over* **1:3** ^aPs. 33:6, 9 ^b 2 Cor. 4:6 ^c [Heb. 11:3]

1:1. In the beginning (Heb. *berēshūt*): Creation marks the absolute beginning of the temporal and material world. The traditional Jewish and Christian belief is that Genesis 1:1 declares that God created the original heaven and earth from nothing (Lat. *ex nihilo*) and that verse 2 clarifies that when it came from the Creator's hand, the mass was "without form, and void," unformed and without any life. The rest of the chapter then explains the process of Creation in detail. There is no evidence in the Hebrew text for long ages of evolutionary development or a gap of time between verse 1 and verse 2. **God** (Heb. *Elōhīm*): This form of the divine name occurs 2,570 times in the Old Testament. The plural ending *īm* indicates a plural of majesty and takes a singular verb. **Created** (Heb. *bara'*): This verb is used exclusively with God as its subject. It refers to the instantaneous and miraculous act of God by which He brought the universe into existence. Thus, the Genesis account of Creation refutes atheism, pantheism, polytheism, and evolution.

1:2. Without form, and void (Heb. *tōhū wabōhū*, "unformed and unfilled") describes the condition of earth after the initial act of Creation. It does not describe a chaotic condition as a result of judgment. Thus *was* (Heb. *hayetah*) is correct and should not be translated *became*. How the earth became formed and filled is described in verses 3–31. **Darkness** is not always a symbol of evil (cf. Ps. 104:19–24). Here it sim-

ply refers to the absence of light. **Deep** refers to the waters covering the earth, not some primitive cosmogony. **The Spirit of God** is a clear reference to the creative activity of the Holy Spirit. John 1:3 indicates that Christ actually created all things for the Father. Thus, all three persons of the Trinity are active in the Creation. This undoubtedly accounts for the plural pronouns *us* and *our* in verse 26 which take singular verbs in expressing the tri-unity of God.

1:3. And God said: This is the first of a highly structured series of succinct and formulaic sentences expressing the creative commands of God. Thus, Creation is accomplished by His word. Each command consists of (1) an announcement, "God said"; (2) a creative command, "Let there be"; (3) a summary word of accomplishment, "And it was so"; (4) a descriptive word of accomplishment, "The earth brought forth"; (5) a descriptive blessing, "God blessed"; (6) an evaluative approval, "It was good"; and (7) a concluding temporal framework, numbering each day.

1:4. Light: Not the sun which was created on the fourth day (v. 16), but some fixed light source outside of the earth. The earth passed through a day-and-night cycle in reference to this light. **Good:** The word contains less an aesthetic judgment than a designation of purpose and correspondence to God's will, indicating the moral goodness of the Creation.



THE HOLY SPIRIT IN CREATION

1:2. The first emblem of the Holy Spirit in Scripture is that of the Spirit "moving" or literally "brooding" over the waters, much as a bird broods over her eggs to hatch them. **Illustration:**

The Scriptures assign to the Holy Spirit the works of creating the world (Ps. 33:6), of brooding over the waters (v. 2), of garnishing the heavens (Job 26:13), of renewing the earth (Ps. 104:30), and of sustaining life (Ps. 104:29). The Holy Spirit's work in Creation results in order (Is. 40:12, 14; Gen. 1:2); life (Job 33:4); beauty (Job 26:13); and renewal (Ps. 104:30). The work of the Holy Spirit in Creation is one of the biblical proofs of His deity. **Application:** The Scriptures also describe the physical body of the Christian as the temple of the Holy Spirit, and suggest He is in the process of recreating us into Christ's image (Phil. 1:6). (First Reference, Gen. 1:2; Primary Reference, Gen. 1:2; cf. Luke 4:18.)

5 And God called the light Day, and the ^adarkness he called Night. And the evening and the morning were the first day.

The Second Day

6 And God said, ^aLet there be a ¹firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, ^aand divided the waters which *were* under the firmament from the waters which *were* ^babove the firmament: and it was so.

8 And God called the ¹firmament Heaven. And the evening and the morning were the second day.

The Third Day

9 And God said, ^aLet the waters under the heaven be gathered together unto one place, and ^blet the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of

1:5 ^a Job 37:18; Ps. 19:2; 33:6; 74:16; 104:20; 136:5; Jer. 10:12
1:6 ^a Job 37:18; Jer. 10:12; 2 Pet. 3:5

¹ *expanse*
1:7 ^a Job 38:8-11; Prov. 8:27-29
^b Ps. 148:4

1:8 ¹ *expanse*
1:9 ^a Job 26:10; Ps. 104:6-9; Prov. 8:29; Jer. 5:22; 2 Pet. 3:5
^b Ps. 24:1, 2; 33:7; 95:5

1:11 ^a Ps. 65:9-13; 104:14; Heb. 6:7
^b 2 Sam. 16:1; Luke 6:44

1:14 ^a Deut. 4:19; Ps. 74:16; 136:5-9
^b Ps. 104:19

1:16 ^a Ps. 136:8
¹ *luminaries*

the waters called he Seas: and God saw that *it was good*.

11 And God said, Let the earth ^abring forth grass, the herb yielding seed, ^{and} the ^bfruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, ^{and} herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was good*.

13 And the evening and the morning were the third day.

The Fourth Day

14 And God said, Let there be ^alights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for ^bseasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great ¹lights; the ^agreater light to rule the

1:5. God called: This act demonstrates His sovereign dominion over His Creation. In the Semitic world the naming of something or someone was the token of lordship. Reuben changed the names of the cities of the Amorites after he had conquered them (Num. 32:38). Likewise, Pharaoh Necho changed Eliakim's name to Jehoiakim after he defeated the Judean king (2 Kin. 23:34). **Day** (Heb. *yom*): Apart from the use of the word *day* in verses 5, 8, 13, 19, 23, and 31, where it describes the days of Creation, it is used in at least four ways in the first two chapters of Genesis: (1) the 12-hour period of daylight as opposed to night (vv. 14, 16, 18); (2) a solar day of 24 hours (v. 14); (3) the period of light that began with the creation of light on the first day (v. 5); and (4) the entire, six-day creative period (2:4). Everywhere in the Pentateuch the word *day* when used (as here) with a definite article or numerical adjective means a solar day or a normally calibrated, 24-hour day. Thus, the biblical account of Creation clearly indicates that God created the world in six literal days (cf. Ex. 20:11).

1:6. Firmament is an "expanse" between the waters suspended by God in vapor form over the earth. Most likely, approximately half of the waters upon the earth were supernaturally elevated above the atmosphere, perhaps in the form of an invisible vapor canopy. This would have trapped the earth's heat with a "greenhouse effect" and would have provided a uniformly tropical climate everywhere, until it collapsed upon the earth during the universal rainfall at the time of the great Flood (7:11). This might explain the longevity described in Genesis 5, in addition to providing a water source for the Flood of chapters 6-9.

1:11. Contrary to the modern evolutionists (who insist that all plants and animals developed over hundreds of millions of years from a single speck of life

in the ocean) and theistic evolutionists (who claim the Bible allows for such processes by the use of such phrases as **Let the earth bring forth**), Genesis not only dates the creation of marine life (v. 20) as being *after* the creation of plants and fruit trees, but also reveals that fruit trees were created already bearing fruit **whose seed is in itself**. God produced a functioning and mature Creation. Plants were created full-grown, as mature and adult organisms, with a superficial appearance of age. Similarly Adam and Eve were created as adults. The phrase **after his** [or their] **kind** is repeated 10 times in this chapter, and demands that adults of each "kind" would have to be created supernaturally to begin the life cycle. Moses uses the word *kind* 30 out of the 31 times it appears in the Old Testament. The word may not require the separate creation of each species by God, but it does require at least the separate creation of families within orders.

1:16. And God made two great lights refers to the sun and moon. They did not appear (a different verb and stem) as the dry land did in verse 9, but were actually made (*asah*, synonymous with *bara'*) at this time. God makes it clear that *He*, not the sun, is the earth's Creator, and that God is not dependent upon the sun either for the earth's material substance or for the sustaining of life. From the standpoint of astronomy, the sun and the moon are obviously not "the two great lights" of the universe. This is the language of appearance, as seen from man's viewpoint. Genesis is written in geocentric (rather than heliocentric) terms. "Signs" in verse 14 might refer to unusual sights in the heavens, such as eclipses of the sun, rather than suggest that God designed the celestial bodies to determine the destinies of individual men as modern astrologers proclaim (cf. 2 Kin. 23:12; Jer. 19:13; Zeph. 1:5, where God condemns such practice).

day, and the ^blesser light to rule the night: *he made* ^cthe stars also.

17 And God set them in the firmament of the ^aheaven to give light upon the earth,

18 And to ^arule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

The Fifth Day

20 And God said, Let the waters ¹bring forth abundantly the moving creature that hath life, and ²fowl that may fly above the earth in the ³open firmament of heaven.

21 And ^aGod created great ¹whales, and every living creature that moveth, which the waters ²brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, ^aBe fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1:16 ^b Deut. 17:3; Ps. 8:3
^c Deut. 4:19; Job 38:7; Is. 40:26
 1:17 ^a Gen. 15:5; Jer. 33:20, 25
 1:18 ^a Jer. 31:35
 1:20 ¹ *abound with an abundance of living creatures*
² *let birds fly*
³ *across the face of the expanse of heaven*
 1:21 ^a Ps. 104:25–28
¹ *sea creatures*
² *abounded*
 1:22 ^a Gen. 8:17

1:26 ^a Gen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9
^b Gen. 9:2; Ps. 8:6–8
 1:27 ^a Gen. 5:2; 1 Cor. 11:7
^b Matt. 19:4; [Mark 10:6–8]

23 And the evening and the morning were the fifth day.

The Sixth Day

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

The Creation of Man

26 And God said, ^aLet us make man in our image, after our likeness: and ^blet them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man ^ain his own image, in the image of God created he him; ^bmale and female created he them.

1:20. Let the waters bring forth is better translated and understood as, “Let the waters swarm with swarms of living creatures,” so as not to misleadingly suggest that the waters themselves produced marine life. This text also implies that aquatic life and fowl appeared simultaneously, denying the evolutionary sequence of reptiles before birds.

1:21. Great whales is not the best translation; better is the term “great sea creatures” to include the great fish as well as whales. *Taninim* is used elsewhere to describe the serpent (Ex. 7:9, 10, 12) and the dragon (Ps. 148:7; Is. 51:9; Ezek. 29:3). There is no evidence whatever, either from paleontology or genetics, that whales or great sea monsters could have developed from land animals. The theory of evolution claims that the first animals in the oceans were microscopic, single-celled creatures, and that whales (sea cows) had to evolve from four-legged land mammals, which in turn evolved from cold-blooded marine creatures. Thus, they would have devolved!

1:24. Living creature is the same Hebrew expression used for man in 2:7, translated “living soul.”

1:26–28. In contrast to animals in verses 20 and 24

where God said, “Let the waters bring forth” and “Let the earth bring forth,” He *now* says, **Let us make man in our image, after our likeness**. All others reproduce after “their kind,” but man is the only one made in the image of God and reproducing in that image (5:3). The terms *image* and *likeness* are used synonymously, and refer primarily to man’s *spiritual* resemblance (rationally and morally) to his Maker. God placed a great chasm between man and the beast, for only man has the capacity for eternal life, fellowship, moral discernment, self-consciousness, speech, and worship. Even after the Fall, man retains this image of God (cf. 9:6; James 3:9), though it has been marred. The plural pronoun *us* is most likely a majestic plural from the standpoint of Hebrew grammar and syntax. **Man** is used in a generic sense which is amplified by the phrase **male and female**, even though Eve’s physical formation is not detailed until 2:18–24. These words are not the usual Hebrew words for “man” (*ish*) and “woman” (*ishah*). The words used here specifically distinguish the sexes—male and female. Sexes are only implied with regard to animals, but not here. The reason is that a completely unique relationship



IMAGE AND LIKENESS OF GOD

1:26. Man was created in both the image and likeness of God. An image is a representation or replica of one person or thing by another. **Illustration:** An image may be similar but not necessarily identical to its original. The term *likeness* is used as a gauge of comparison, or analogy.

When man fell, he retained an impaired image of God (9:6). Regaining a likeness of God is one of the accomplishments of salvation. Our spiritual likeness is restored in justification. Our character likeness is being continuously developed in the process of sanctification. We will be like Christ physically when we are glorified. **Application:** God’s purpose in our lives today is to conform us to the image of Christ (Rom. 8:29). (First Reference, Gen. 1:26; Primary Reference, Gen. 1:27; cf. Heb. 4:12.)

28 And God blessed them, and God said unto them, “Be fruitful, and multiply, and ¹replenish the earth, and ^bsubdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that ²moveth upon the earth.

The Giving of Food

29 And God said, Behold, I have given you every herb ¹bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; ^ato you it shall be for ²meat.

30 And to ^aevery beast of the earth, and to every ^bfowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ¹life, *I have given* every green herb for ²meat: and it was so.

31 And ^aGod saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

1:28 ^a Gen. 9:1, 7; Lev. 26:9
^b 1 Cor. 9:27
¹ fill
² move about
 1:29 ^a Gen. 9:3; Ps. 104:14, 15
¹ yielding
² food
 1:30 ^a Ps. 145:15
^b Job 38:41
¹ a living soul
² food
 1:31 ^a Ps. 104:24; 1 Tim. 4:4]

2:1 ^a Ps. 33:6
 2:2 ^a Ex. 20:9–11; 31:17; Heb. 4:4, 10
 2:3 ^a [Is. 58:13]
 2:4 ^a Gen. 1:1; Ps. 90:1, 2
¹ This is the history
 2:5 ^a Gen. 1:11, 12
^b Gen. 7:4; Job 5:10; 38:26–28
^c Gen. 3:23

The Seventh Day

2 Thus the heavens and the earth were finished, and ^aall the host of them.

2 ^aAnd on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God ^ablessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 ^aThese¹ *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every ^aplant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not ^bcaused it to rain upon the earth, and *there was* not a man ^cto till the ground.

6 But there went up a mist from

was to develop, namely, holy marriage (cf. 2:22–24). **Dominion** is not the content but the consequence of the divine image (cf. 1 Cor. 6:3; 15:27, 28; Heb. 2:7–10; James 3:7, 8). **And God blessed them:** To “bless” is not only to bestow a gift, but also to assign a function. **Replenish** is better translated “fill the earth,” indicating the first time. It cannot be used in support of the refashioning of an already judged earth, for it always means to fill something the first time. **1:29–31. Meat** meant “food” in the early seventeenth century, when the KJV was translated. No actual animal flesh was condoned until after the Flood in Genesis 9:3. **God saw** is an expression in anthropomorphic terms relating His evaluation of His Creation (cf. 6:5; 11:5). Now at the end of His Creation work, He says **it was very good**, “exceedingly good” and not simply “good” as before in the chapter. In the light of this statement, it is difficult to believe that the earth

was already under the control of a fallen angel, Satan, and that the crust of the earth was filled with the fossils of creatures that had previously been destroyed (the Gap Theory). **2:1–3.** The process of “filling” and “forming” is now **finished** (cf. 1:1). **Host of them** refers to all the things that God created, as opposed to stars in Nehemiah 9:6 and angels in 1 Kings 22:19. **He rested** employs the root for “sabbath” that later relates to Israel in Exodus 16:29; 20:10, 11; and Deuteronomy 5:15. It implies He ceased or desisted from His creating work. No weariness is suggested. John 5:17 indicates the Father is always at work. **Sanctified:** That is, He set it apart from the other days (Ex. 20:11). **2:4–7. Generations** is the first of 10 section-headings in Genesis (cf. 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2), which may be better understood as narrating the “histories” or “stories” of various people or



CREATION OF MAN

1:27. Man was created by God on the sixth day of Creation and is the grand climax of all that God had accomplished in the Creation week of miracles. The final act of Creation was that God joined the material and immaterial parts of man. Man’s body was shaped from the dust, but he became a living soul only after God breathed the breath of life into his nostrils (2:7). **Application:** Our formation by natural birth is no less noteworthy than Adam’s formation from the dust. With David we need to say, “I will praise thee; for I am fearfully and wonderfully made” (Ps. 139:14). (First Reference, Gen. 1:27; Primary Reference, Gen. 1; cf. Gen. 2:7.)



INNOCENCE—EDENIC COVENANT

1:28. The first dispensation, innocence, was governed by the Edenic covenant. Under this covenant, Adam had six obligations: (1) to replenish the earth with children (v. 28); (2) to use nature for his physical needs including food and shelter (v. 28); (3) to have dominion over animal life (v. 28); (4) to eat fruit and vegetables (v. 29); (5) to labor for his sustenance (2:15); and (6) to obey God by abstaining from eating the forbidden fruit. Adam’s failure under this covenant resulted in his expulsion from the garden and in the fall of the human race from a state of innocence into a condition characterized by sin (cf. 3:15).

the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^dman became a living soul.

The Garden of Eden

8 And the LORD God planted ^aa garden ^beastward in ^cEden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow ^aevery tree that is pleasant to the sight, and good for food; ^bthe tree of life also in the midst of the garden, and the tree of knowledge of good and ^cevil.

2:7 ^aGen. 3:19, 23; Ps. 103:14
^bJob 33:4
^cGen. 7:22
^d1 Cor. 15:45
2:8 ^aIs. 51:3
^bGen. 3:23, 24
^cGen. 4:16
2:9 ^aEzek. 31:8
^b[Gen. 3:22; Rev. 2:7; 22:2, 14]
^c[Deut. 1:39]

2:10 ¹ *riverheads*
2:11 ^a Gen. 25:18
2:12 ^a Num. 11:7
2:13 ¹ *Cush*
2:14 ^a Dan. 10:4
¹ *The Tigris*

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four ¹heads.

11 The name of the first *is* Pison: that *is* it which compasseth ^athe whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: ^athere *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of ¹Ethiopia.

14 And the name of the third river *is* ^aHiddekel: ¹ that *is* it which goeth

events. Nowhere in Genesis does the word include the birth of the individual (except in 25:19, where Isaac is mentioned as the son of Abraham). Genesis 5:1 indicates there may have been a “book” (or tablet) of the histories relating to Adam, to which Moses had access under inspiration. **In the day** is idiomatic, conveying the idea “when the LORD God made.” **Made** is *’asah*, used synonymously with *bara’* (cf. 1:1). **LORD** is likely pronounced “Yahweh.” It is the most significant name for God in the Old Testament, appearing 6,823 times. The name refers to God as the self-existent active One, as it is related to the verb *to be* in Exodus 3:14. It also indicates Israel’s Redeemer in Exodus 6:6. This name is associated with God’s holiness in Leviticus 11:44, 45, His hatred of sin in Genesis 6:3–7, and His graciousness in providing redemption for all in Isaiah 53:1, 5, 6, and 10. **God** (*Elohīm*), which is used to the exclusion of other names for God in chapter 1, indicates His omnipotence, whereas this name emphasizes His care and personal concern for His Creation and His intimate and close relationship to it. Beginning with verse 4, there is a change in the narrative’s flow as it centers on the garden just before **man’s** arrival. **A mist**: Some relate this word to an Akkadian root meaning “canals,” “subterranean waterways,” or “floodways,” and not “mist,” which is mere conjecture. The root verb of verse 6’s **watered** is used in verse 10 for a kind of irrigation relating to the four rivers. The verb “rise up” is used of the Nile River in Amos 8:8 and 9:5. As described in verse 15, keeping the garden well-irrigated and watered for these special types of plants was part of Adam’s work. **Formed man**: The verb is used on occasion for the “potter” (cf. Jer. 18:2). It expresses the relation of a craftsman to his material, connoting skill (Ps. 94:9) and a sovereignty which man forgets at his peril (Is. 29:16; Jer. 18:4). Here is the “potter” *par excellence* setting the

design and pattern. The corporeal part was **the dust of the ground** (which is not a symbol of the animal kingdom from which Adam evolved; note its use in 3:19), and the non-corporeal part was **the breath of life**. The word *breath* (Heb. *ruach*) is “spirit.” *Life* is a plural, but Hebrew frequently uses the plural without meaning a numerical plural. **Living soul** (Heb. *nepesh chayah*) should be translated “living creature” as the same phrase appears in 1:21–24 applied to animals. Here the reference stands for the entire person, and is not used in just the metaphysical, theological sense in which we tend to use the term *soul* today.

2:8. Garden eastward in Eden: The Septuagint has *paradeisos*, “parkland,” hence *paradise* for garden. It was only a part of Eden (cf. vv. 10–14). It was literally “off east,” most likely in Mesopotamia (modern Iraq), since two of the four rivers are the well-known Tigris and the Euphrates (v. 14). The word for *Eden* means “delight, enjoyment” and is associated with paradise in Revelation 2:7. Eden is a symbol of great fertility in Isaiah 51:3, Ezekiel 36:35, and Joel 2:3. So here it may indicate a state of unbroken fellowship between God and man. The expulsion from the garden was more than a physical move (3:24).

2:9. Pleasant is the same root as *covet* in the Ten Commandments in Exodus 20:17; compare 3:6 where it is “a tree to be desired to make one wise.” We tend to covet things that are pleasant to the sight (Josh. 7:21 and Achan’s sin). **Tree of life ... and the tree of knowledge of good and evil**: These were two literal trees to which God gave some special significance. The tree of life seems to symbolize the fixed moral state (3:22). Thus, partaking of this tree would be a blessing only for those already glorified (Rev. 2:7; 22:2, 14). *Good and evil* sometimes serves as an idiom of universality (Num. 24:13; 2 Sam. 13:22), but in this context it has a moral significance.



SOUL

2:7. In the Old Testament, the word *soul*, among other uses, refers to the whole person. It identifies something that cannot be defined materially and that is therefore distinct from the body (Is. 10:18). The soul is that part of us that is life. It is incorporeal existence. **Illustration**: At the creation of Adam, man did not *have* a soul but he *became* a soul, and the life-principle was the breath or Spirit of God (v. 7). Death is described as the soul’s departing from the body (35:18). **Application**: The fundamental desire of a Christian’s soul should be for a deeper fellowship and communion with God (Ps. 25:1). (First and Primary Reference, Gen. 2:7; cf. Gen. 1:26.)

toward the east of ²Assyria. And the fourth river is Euphrates.

Man to Care for the Garden

15 And the LORD God took ¹the man, and put him into the garden of Eden to ²dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, ^athou shalt not eat of it: for in the day that thou eatest thereof ^bthou ¹ shalt surely ^c die.

18 And the LORD God said, *It is* not good that the man should be alone; ^aI will make him an ¹help meet for him.

Adam Names Living Creatures

19 ^aAnd out of the ground the

2:14 ² Heb. Ashshur
 2:15 ¹ Adam ² tend or cultivate
 2:17 ^a Gen. 3:1, 3, 11, 17
^b Gen. 3:3, 19; [Rom. 6:23]
^c Rom. 5:12; 1 Cor. 15:21, 22
¹ Lit. *dying you shall die*
 2:18 ^a 1 Cor. 11:8, 9; 1 Tim. 2:13
¹ helper comparable to him
 2:19 ^a Gen. 1:20, 24

^b Ps. 8:6
¹ the man
 2:20 ¹ helper comparable to him
 2:21 ^a Gen. 15:12; 1 Sam. 26:12
 2:22 ^a Gen. 3:20; 1 Tim. 2:13
^b Heb. 13:4
¹ Lit. *he built into*

LORD God formed every beast of the field, and every fowl of the air; and ^bbrought *them* unto ¹Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an ¹help meet for him.

The Creation of Woman

21 And the LORD God caused a ^adeep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, ¹made he a woman, ^aand ^bbrought her unto the man.

2:15. Dress is from the root meaning “to serve, work,” translated “till” in verse 5 (Deut. 15:19; Is. 19:9; Ezek. 48:18). **Keep:** The verb means “take care of, guard,” involving tending to or keeping things such as a garden (v. 15), a flock (30:31), or a house (2 Sam. 15:16). In this context, it does not imply to guard from Satan.

2:16. God’s command was thou mayest freely eat, and this included **every tree** except the tree of the “knowledge of good and evil” in the next verse. The Hebrew conveys very emphatically “you may freely eat [strengthened permission construction] to your heart’s content,” emphasizing the freedom and permission of a loving, gracious God. Note Satan’s subtle assertion in 3:1 as he focused on the “one” tree they could not eat from. In so doing, he excluded the abundance in this verse.

2:17. Thou shalt not eat is in strongest Hebrew form of prohibition. **Surely die:** The construction emphasizes in the strongest way the certainty of death upon eating. (Note 3:4 and Satan’s “Ye shall not surely die.”) In the Bible there are three deaths: (1) physical death, separation of body and spirit; (2) spiritual death, separation of the individual from God; and (3) eternal death, the final estate of the lost person in the “lake of fire” (Rev. 20:10, 14; termed the “second death,” separation from God forever).

2:18. Not good: The negative is extremely emphatic. It is not the construction for expressing a mere negative preference. In the context of chapters 1 and 2, it is the only thing “not good.” After man and woman are completed, God said in 1:31 it was “very [exceedingly] good.” God’s plan for man was less than ideal and not complete without woman, the emphasis being on **alone. Help** is a word frequently used in reference to

the Lord in the Psalms (10:14; 22:11; 28:7; 46:1; 54:4; 72:12; 86:17; 119:173, 175; 121:1, 2). Thus it is not a degrading position for the woman. The verb form basically means to aid or supply that which the individual cannot provide for himself. The Septuagint translates it *boethos*, a word the New Testament uses in the sense of “physician” (Matt. 15:25; Mark 9:22, 24; Acts 16:9; Rev. 12:16). It conveys the idea of aiding someone in need, such as the oppressed. Certainly a godly woman meets this need of man. **Meet** comes from the Hebrew word meaning “opposite.” Literally it is “according to the opposite of him,” meaning that she will complement and correspond to him. The Septuagint has *kat’ auton* (“according to him”). This relates to a “norm” or “standard.” She is to be equal to and adequate for man. She is also made in the image of God, thus again equal to man and not on the animal level of being.

2:19. Call: God delegated authority to man, since the act of naming the animals shows lordship or dominion (used of God in ch. 1 and in Ps. 8:4–6). It was also a spiritual exercise to prepare Adam and to make him aware of his aloneness as verse 20 indicates. None of the animals “corresponded to” him.

2:20. Adam (related to Heb. *adamah*, “ground”) literally means “earth man.” It is applied to mankind in general, and to the first created man specifically. Adam was a historical person and was the father of mankind.

2:21. Ribs: It may mean “rib” or “side” (of the ark, a building, or of leaves of a door). Here it would mean from “his side” or “from his ribs” to convey the plural number. Verse 23 indicates it probably involves flesh and bone.

2:22. Brought her unto the man: Here a loving Father presents the bride to the man.



2:19 Adam was the first man and the forefather of the entire human race. He lived a total of 930 years. He was created in a state of innocence and in the image of God. He was also created with the appearance of age, with a high level of intelligence, and with the ability to communicate with God. When he and his wife, Eve, fell into sin (ch. 3), they brought the curse of sin on the entire human race. Adam also appears in nine references in the New Testament in regard to his headship over the human race. (First Reference, Gen. 1:26; Primary Reference, Rom. 5:12–21.)

23 And Adam said, This is now *a*bone of my bones, and flesh of my flesh: she shall be called ¹Woman, because she was *b*taken out of ²Man.

The First Marriage

24 *a*Therefore shall a man leave his father and his mother, and shall *b*cleave¹ unto his wife: and they shall be one flesh.

25 *a*And they were both naked, the man and his wife, and were not *b*ashamed.

The Temptation

3 Now *a*the serpent was *b*more ¹subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath

2:23 *a* Gen. 29:14; Eph. 5:28–30
b 1 Cor. 11:8, 9
 1 Heb. *Ishshah*
 2 Heb. *Ish*
 2:24 *a* Matt. 19:5; Eph. 5:31
b Mark 10:6–8; 1 Cor. 6:16
 1 *be joined*
 2:25 *a* Gen. 3:7, 10
b Is. 47:3
 3:1 *a* 1 Chr. 21:1; [Rev. 12:9; 20:2, 10]
b 2 Cor. 11:3
 1 *cunning*

3:2 *a* Gen. 2:16, 17
 3:3 *a* Ex. 19:12, 13; Rev. 22:14
 3:4 *a* John 8:44; [2 Cor. 11:3; 1 Tim. 2:14]
 3:5 ¹ *God*
 3:6 *a* 1 John 2:16

God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the *a*fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye *a*touch it, lest ye die.

4 *a*And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be *a* gods, knowing good and evil.

The Fall of Man

6 And when the woman *a*saw that

2:23. After noticing all of the animals, Adam now at long last (**This is now** = “this time”), finds that which “corresponds to” him. The close association of the man and woman is conveyed by their names, since she is called **Woman** [*ishah*] because she was taken out of **Man** (*ish*). Adam’s act of naming his wife reinforces his leadership and authority over her (cf. God’s naming in chapter 1 and 2:19, 20).

2:24. **Therefore** indicates a reasoned conclusion in light of Adam’s joy at finding a mate. **Leave**: Here the man leaves, but note Psalm 45:10, 11. **Cleave** is a strong verb, meaning “join, stick to.” The two verbs “leave” and “cleave,” may be subordinated in the following way: “Let a man forsake, or abandon, his father and his mother in order that he may cleave unto his wife and in order that they might become one flesh.” If he does not leave, he cannot cleave, nor can he become or **be one flesh**. This is the strongest Hebrew construction to indicate a change of state, the verb “to be” (*hayū*) plus the preposition (*le*). The process of becoming one flesh, totally united in life, purpose, and pleasure is presented. Note the change of state in verse 7.

2:25. **Naked ... not ashamed**: Their outward nakedness was a sign of their integrity. They lived and moved without guilt, shame, or fear of exploitation or threat. *Naked* in the Hebrew sounds like the word *subtil* in 3:1, thus tying the two chapters together. Satan will concentrate his shrewdness on their integrity.

3:1. The **serpent** was a creature made by God but used by Satan (John 8:44; 1 John 3:8; Rev. 12:9; 20:2). **More subtil** (subtle): Subtlety is a positive virtue when rendered “prudent” (Prov. 12:16, 23; 14:8, 15, 18; 22:3). It is negative when rendered “crafty” (2:25; Job 5:12; 15:5). In the prologue of Proverbs (1:4), one of the goals of the book is to “give subtilty [subtlety] to the

simple” (cf. Matt. 10:16). **Yea, hath God said**: More contemporarily: “Has God indeed said?” It emphasizes his amazement that God would restrict man’s freedom of choice in the garden. Satan centers on a restriction, casting doubt on God’s word, and not emphasizing the fact that God had said in 2:16 they might “freely eat” of all the trees.

3:2. Eve’s reply reveals her carelessness with the wording of 2:16, as she disparages the privileges of God by leaving out the word that conveys the sense of “freely eat” and leaves out the word *all*.

3:3. **Neither shall ye touch it**: By adding to His command Eve exaggerates the limitations God had set forth. Or it may just express the idea of consumption, with a parallel phrase used euphemistically of “touching a woman” in Genesis 20:6; 26:29; Ruth 2:9; and Proverbs 6:29. The **lest ye die** reveals Eve’s third error, toning down the penalty and certainty of death for eating. “Lest” expresses a fear of possibly dying when God had already expressed the certainty of it in 2:17!

3:4. Here Satan blatantly denies God with the same strong Hebrew expression God used in 2:17.

3:5. It was technically true that their **eyes** would be **opened** (vv. 7 and 22). But the problem was that their eyes were opened to behold all things in the light of their own sinfulness. **As gods** is better translated “as God,” which was true in that they would have a fixed moral nature like God; but it was fixed in sin, not righteousness. They knew good, but were unable to do it; and they knew evil, but were unable to resist it. There has always been the temptation to be like God. Here it suggests God is holding something back from Adam and Eve.

3:6. **When the woman saw**: This was an evaluation process of the mind, for the tree **was good for food**



MARRIAGE

2:24. God’s ideal plan for marriage is one man for one woman for one lifetime. God’s pattern for marital happiness is evident when a man loves and leads his family, with children who obey and reverence their parents (Eph. 6:1–4), with a wife who respects and supports her husband’s leadership (Eph. 5:21–33). A mutually supportive attitude must characterize both husband and wife if they are to succeed in building a harmonious home. **Illustration**: Marriage is so important in the mind of God that it was the first of three divine institutions and was patterned to illustrate Christ’s love for the church. **Application**: Christians should therefore do their part in contributing to the success of the family. (First Reference, Gen. 2:24; Primary Reference, Eph. 5:22–6:4; cf. Matt. 19:3.)

the tree *was* good for food, and that it *was* ¹pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, ^band did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, ^aand they knew that they *were* naked; and they sewed fig leaves together, and made themselves ¹aprons.

8 And they heard ^athe ¹voice of the LORD God walking in the garden in the ²cool of the day: and Adam and his wife ^bhid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, ^aand I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

3:6 ^b 1 Tim. 2:14
 1 Lit. *a desirable thing*
 3:7 ^a Gen. 2:25
 1 *girding coverings*
 3:8 ^a Job 38:1
^b Job 31:33; Jer. 23:24
 1 *sound*
 2 *breeze*
 3:10 ^a Gen. 2:25; Ex. 3:6; Deut. 9:19; 1 John 3:20

3:12 ^a [Prov. 28:13]
 3:13 ^a Gen. 3:4; 2 Cor. 11:3; 1 Tim. 2:14
 1 *deceived*
 3:14 ^a Deut. 28:15–20; Is. 65:25; Mic. 7:17
 3:15 ^a John 8:44; Acts 13:10; 1 John 3:8
^b Is. 7:14; Luke 1:31, 34, 35; Gal. 4:4
^c Rom. 16:20; [Rev. 12:7, 17]
 1 Lit. *he*
 3:16 ^a Is. 13:8; John 16:21
^b Gen. 4:7
^c 1 Cor. 11:3; Eph. 5:22;
 1 Tim. 2:12, 15
 1 *pain*
 2 *toward*

12 And the man said, ^a“The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, ^a“The serpent ¹beguiled me, and I did eat.

The Curse

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^adust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between ^athy seed and ^bher seed; ^cit¹ shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy ¹sorrow and thy conception; ^ain sorrow thou shalt bring forth children; ^band thy desire *shall be* ²to thy husband, and he shall ^crule over thee.

(an appeal to appetite, or “lust of the flesh”); it was **pleasant to the eyes** (the same root word used in Ex. 20 in the law against coveting, as “lust of the eyes”); and it was **to be desired to make one wise** (the verb for *desired* is used in the law in Deut. 5 for coveting, and appeals to “pride of life,” cf. 1 John 2:16). **With her** may imply that the man was in close proximity all the time.

3:7. The sense of guilt is immediate (cf. 2:25), and they attempt to make themselves presentable, to cover up their nakedness (v. 21).

3:8. **Voice:** Better translated “sound” as it appears in the theophanies in the Old Testament (cf. Ps. 18:13; 29:3–9; Jer. 25:30; Ezek. 1:24ff.; Joel 3:16). **Walking:** Actually “traversing back and forth” looking for Adam (v. 9). The **cool of the day** may be understood as the “spirit of the day,” as the Hebrew word for *cool* is the same for *spirit*. The day is a judgment day in the context. No small wonder that as the sound of the Lord God was traversing back and forth in the garden seeking out Adam and Eve, they actively **hid themselves** from His **presence**, acknowledging that their intimate fellowship was broken (cf. 4:14; Ps. 139:7ff.).

3:9. God always seeks out man, in the sense that He solicits a response from His Creation now separated from Him by sin. Thus God comes asking questions, not making accusations.

3:10. Adam heard the “sound” of the Lord God and **was afraid** (as most men are afraid of God today), and began the agelong process of “hiding himself” from his Maker.

3:12. Adam blamed the **woman** and God, since God was the one who brought her to Adam in 2:22.

3:13. Eve was **beguiled** as 1 Timothy 2:14 confirms (cf. 2 Cor. 11:3). But she did not take responsibility for

eating, either. Blame-shifting is another evasive tactic employed by fallen man.

3:14. Jeremiah 12:4 and Romans 8:20 indicate that the whole animal kingdom was affected by the Fall and the Edenic curse. The serpent’s mobilization may have been changed, and figuratively he was to eat **dust**, (idiomatic for subservience) which conveys the idea of being cursed. Isaiah 65:25 indicates the effects will remain in the Millennium.

3:15. This verse has long been recognized as the first messianic prophecy of the Bible. Thus, it also contains the first glimpse of the gospel (*protoevangelium*). It reveals three essential truths: (1) that Satan is the enemy of the human race, explaining why God put **enmity** [related to the word *enemy*] **between thee** [Satan] **and the woman**; (2) that He would place a spiritual barrier between **thy seed** (Satan’s people) and **her seed** (God’s people); and (3) that the representative seed of the woman (i.e., a human being: Christ) would deliver the deathblow to Satan, but in so doing would be bruised Himself. It [or “He,”] **shall bruise** [lit., “crush”] **thy head, and thou shalt bruise his heel** refers to Christ’s bruising on the cross, which led to the eventual crushing of Satan and his kingdom.

3:16. **Thy sorrow and thy conception:** The word for *sorrow* means “birth pangs” and sounds like the Hebrew word for *tree*, which is a reminder of the source of this pain in the sin involving the tree of the knowledge of good and evil. It also looks forward to the Crucifixion when the curse ultimately will be hung on a tree. **Thy desire** has been variously interpreted: (1) a physical desire strong enough to compensate for the pain of childbirth; (2) her natural desire to submit

17 And unto Adam he said, ^aBecause thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, ^bof which I commanded thee, saying, Thou shalt not eat of it: ^ccursed is the ground for thy sake; ^din ¹sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and ^athou shalt eat the herb of the field;

19 ^aIn the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: ^bfor dust thou *art*, and ^cunto dust shalt thou return.

20 And Adam called his wife's name ^aEve;¹ because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make ¹coats of skins, and clothed them.

3:17 ^a 1 Sam. 15:23
^b Gen. 2:17
^c Gen. 5:29;
 Rom. 8:20-22;
 Heb. 6:8
^d Job 5:7; 14:1;
 Eccl. 2:23
¹ *toil*
 3:18 ^a Ps. 104:14
 3:19 ^a 2 Thess. 3:10
^b Gen. 2:7; 5:5
^c Job 21:26;
 Eccl. 3:20
 3:20 ^a 2 Cor. 11:3; 1 Tim. 2:13
¹ *Life or Living*
 3:21 ¹ *tunic*

3:23 ^a Gen. 4:2;
 9:20
 3:24 ^a Ezek. 31:3, 11
^b Gen. 2:8
^c Ex. 25:18-22;
 Ps. 104:4; Ezek. 10:1-20; Heb. 1:7
^d Gen. 2:9; [Rev. 22:2]
¹ *guard*
 4:1 ¹ Lit. *Acquire*

Man Sent from the Garden

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, ^ato till the ground from whence he was taken.

24 So ^ahe drove out the man; and he placed ^bat the east of the garden of Eden ^cCherubims, and a flaming sword which turned every way, to ¹keep the way of the tree of ^alife.

Cain and Abel

4 And Adam knew Eve his wife; and she conceived, and bare ¹Cain, and said, I have gotten a man from the LORD.

to her husband's leadership; or (3) perhaps a desire "against" her husband in not being willing to submit to him because of her fallen sinful nature (cf. Eph. 5:22; 1 Tim. 3:4, 11).

3:17. Adam "obeyed" the voice of Eve and not God (2:17), which was the first marital role reversal. **Sorrow** is the same word applied to the woman in verse 16. Thus, they shared equally in their punishment.

3:20, 21. **Eve** comes from the verb *to live*. Here is Adam's act of faith, looking to the future with hope. This word sounds like the word used in this verse, **living**. Adam seems not only to believe that God spoke the truth, but also to have faith in the salvation God had promised in verses 15 and 16. **Coats of skins**: This is how Yahweh provides clothing for Adam and Eve, after their feeble attempt to cover their nakedness

and shame. It is His way of demonstrating that He acknowledges their act of faith in verse 20. The word for *skins* presupposes the death of an animal and therefore the idea of blood sacrifice is clearly implied.

3:22-24. **Man is become as one of us**: Satan's promise in 3:5 was technically true; see the discussion there. **God sent him forth** as an act of grace as well as judgment. **To keep** was used in 2:15 for the activities of man. The account relates privileges and responsibilities lost. And the way to the tree of life is guarded. Man's way back to life is not easy; it will be by divine intervention.

4:1. **Knew** in this context refers to the "knowledge" of sexual relations. It is also the connecting link to the whole chapter; note the appearance of the word in connection with the tree of knowledge in verses



FIRST MESSIANIC PROPHECY: PROTOEVANGELIUM

3:15. The promise that the **seed** (descendant) of the woman would crush the **head** of the serpent (Satan) is the first messianic prophecy of the Bible. No specific details are given, only the promise that a human being descending from the line of the woman would finally triumph over Satan. Scholars have often called this the *protoevangelium* (first gospel). **Application**: The promise finds its fulfillment in the incarnation and birth of Christ (Matt. 1:25). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4; cf. Ex. 26:1).



ADAMIC COVENANT

3:15. The dispensation of conscience was based on Adam's limited experience with good and evil. He should have remembered the positive results of obedience and the disastrous consequences of disobedience. The Adamic covenant was introduced at the beginning of this period. Under the covenant, the serpent was cursed (v. 14); God promised redemption through the seed of the woman (v. 15); the woman experienced multiplied sorrow and pain in child-bearing (v. 16); the earth was cursed (vv. 17, 18); sorrow, pain, and physical death became part of the experience of life, and labor became burdensome (v. 19). Man failed under this covenant, degenerating to the point where people did only evil continually (6:5) until God judged them with the Flood (cf. 9:12).



3:20. **Eve** is described as the "mother of all living." As the first woman, she is the mother of the entire human race. The term "woman" (Heb. *'ishah*), means "from the man" (*'ish*), whereas Eve is her personal name and comes from the verb "to live" (Heb. *hayya*). The account of her moral choice and its consequences is nowhere repeated in the Old Testament. In the New Testament, the fall of the human race is clearly viewed as the result of Adam's willful disobedience (Rom. 5:12-21).

2 And she again bare his brother ¹Abel. And ^aAbel was a keeper of sheep, but Cain was a tiller of the ground.

3 And ¹in process of time it came to pass, that Cain brought of the fruit ^aof the ground an offering unto the LORD.

4 And Abel, he also brought of ^athe firstlings of his flock and of ^bthe fat thereof. And the LORD had ^crespect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very ¹wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And ¹unto thee *shall be* his desire, and thou ²shalt rule over him.

4:2 ^aLuke 11:50, 51
¹Lit. *Breath* or *Nothing*
 4:3 ^aNum. 18:12
¹Lit. *at the end of days*
 4:4 ^aNum. 18:17
^bLev. 3:16
^cHeb. 11:4
 4:5 ¹angry
 4:7 ¹its desire is for you
²should

4:8 ^aMatt. 23:35; Luke 11:51; [1 John 3:12–15]; Jude 11
¹Sam., LXX, Syr., Vg. add *Let us go out to the field.*
 4:9 ^aJohn 8:44
^b1 Cor. 8:11–13
 4:10 ^aNum. 35:33; Deut. 21:1–9; Heb. 12:24; Rev. 6:9, 10
 4:11 ^aGen. 3:14; Deut. 11:28; 28:15–20; Gal. 3:10

Abel Murdered

8 And Cain talked with Abel his brother: ¹and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^aslew him.

9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, ^aI know not: *Am I* ^bmy brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood ^acrieth unto me from the ground.

The Curse of Cain

11 And now *art* ^athou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

1, 17, and 25. The replacing of a son by “knowing” is antithetical to the murder, which is denied in verse 9 by, “I know not.” Some take **from the LORD** as an accusative: “I have gotten a man, the LORD.” But the preposition is better, “I have created, acquired, a man with [the help of] Yahweh!” Thus Eve sees her generative power as part of the sharing of divine power: “Yahweh formed man; I have formed the second man.”

4:2. Brother: This word appears seven times in this passage. The name **Abel** appears seven times and **Cain** 14 times, which heightens the contrast between the two men. **Abel** means “Keeper” and refers to his occupation as a keeper of sheep.

4:4. Firstlings of his flock refers to the fact that Abel's offering was accepted because it was a blood sacrifice based upon previous knowledge (cf. 3:21). Thus, he acknowledged that his sin deserved death and could be covered only by the death of a guiltless sacrifice (cf. Heb. 9:22). That his lamb was a “firstling” and “fat” may also imply that he gave the best that he had in contrast to Cain's offering. However, it is obvious from the entire account that Abel's offering was “more excellent” (Heb. 11:4) because it was the right kind of offering as well as being made with the right heart attitude.

4:6, 7. God approached Cain in love and offered him a chance to correct his mistake. Again God asked convicting questions. He made no accusations. He gave him the opportunity to do **well**, that is, to make the right kind of sacrifice with the right heart attitude.

He then warned Cain that an offering of good works would not be accepted. **Sin lieth** (“crouches” like a lion) probably refers to the fact that sin would pounce upon him if he did not **rule** (“master”) it. Some take this phrase to mean that a sin offering was at the door, and if he made the right offering he could still rule over his brother, but the other interpretation is preferred. The idea of potentiality is the same as expressed in 3:16.

4:8. Cain's anger had already been noted in verses 5 and 6. Now, in a fit of anger, he murders Abel. This begins the long history of human violence and man's inhumanity to his fellowman. This murder also had to be a heartbreaking reminder to Adam and Eve that the consequence of sin is death (2:17; cf. Rom. 6:23).

4:9. Cain's insolence and arrogance are evident in his curt response to God's question, **Where is Abel thy brother?** First he lied and then used a play on words to avoid answering the question. **Am I my brother's keeper?** plays on the name *Abel*, “Keeper.”

4:10. Thy brother's blood is plural in Hebrew and may refer to his “seeds” who have been cut off and will never be born. Thus, God's judgment is on those who, by whatever means, abort human life. **Crieth** means crying out for vengeance.

4:11. Cain was now to be **cursed** (cf. the serpent and the ground, 3:14, 17). This was a special curse making it impossible for Cain to be a farmer, his occupation in verse 2.

4:12. He would be a **fugitive** (the root meaning to “wander” or “move”) and **vagabond** (denoting a



4:1. Cain was the eldest son of Adam and Eve and a farmer or tiller of the ground. His offering of the fruits of his labor was rejected probably because it represented his self-effort or good works, as opposed to Abel's blood sacrifice. Since God had made the original sacrifice in clothing Adam and Eve's nakedness (Gen. 3:21), it can be assumed that Cain knew this was the only kind of sacrifice God would accept. Blood atonement foresaw both Israel's sacrificial system (Lev. 1:2–17) and the sacrificial blood atonement of Christ on the cross (Rom. 5:11; 1 Cor. 15:3). New Testament authors view Cain as being “of the evil one” (1 John 3:12) who acted out of envy and unbelief.

13 And Cain said unto the LORD, My ¹punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and ^afrom thy face shall I be ^bhid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ^cthat every one that findeth me shall slay me.

15 And the LORD said unto him, ¹Therefore whosoever slayeth Cain, vengeance shall be taken on him ^asevenfold. And the LORD set a ^bmark upon Cain, lest any finding him should kill him.

Cain Dwells in the Land of Nod

16 And Cain ^awent out from the ^bpresence of the LORD, and dwelt in the land of ¹Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, ^aand called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born

4:13 ¹ iniquity
4:14 ^a Ps. 51:11
^b Deut. 31:18;
Is. 1:15
^c Gen. 9:6;
Num. 35:19,
21, 27
4:15 ^a Gen. 4:24;
Ps. 79:12
^b Gen. 9:6;
Ezek. 9:4, 6
¹ LXX, Syr., Vg.
add *Not so*
4:16 ^a 2 Kin.
13:23; 24:20; Jer.
23:39; 52:3
^b Jon. 1:3
¹ Lit. *Wandering*
4:17 ^a Ps. 49:11

4:19 ^a Gen. 2:24;
16:3; 1 Tim. 3:2
4:20 ¹ livestock
4:21 ¹ flute
4:22 ¹ Lit. *craftsman in bronze*
4:23 ¹ killed a man for wounding me
² for hurting me
4:24 ^a Gen. 4:15

Irak: and Irak begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

Lamech's Descendants

19 And Lamech took unto him ^atwo wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* ¹cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and ¹organ.

22 And Zillah, she also bare Tubal-cain, an ¹instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have ¹slain a man to my wounding, and a young man ²to my hurt.

24 ^aIf Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

“going back and forth”), conveying the idea of wandering aimlessly. He dwells in the land of Nod (“Wandering”), a word with the same root as *vagabond* in Hebrew.

4:13. He has just killed his brother and now blames God for being too harsh! **Punishment** may refer to either (1) the actual punishment for sin; or (2) his “iniquity” or “guilt.” It reflects his feeling that either the punishment, or his burden of guilt which he now recognized, was too harsh.

4:14. Adam hid from Yahweh in shame and guilt (3:8); now Cain must hide himself. **From thy face shall I be hid** is a passive verb form (“I must hide myself from your face”), and is part of his curse. **Every one** is “anyone finding me”; it looks to the idea of blood revenge for this death and anticipates other murders.

4:15. **The LORD set a mark** as another act of His grace and goodness toward Cain. It is best to take it as a personal sign for Cain, like that for Gideon in Judges 6:36–40 and Elisha in 2 Kings 2:9–12. The idea of **vengeance** appears in verse 24 with the taunt song of Lamech.

4:16. This portrays the direction of fallen and un-saved humanity into exile from God, without hope in the world, “wandering aimlessly” about.

4:23. **Lamech said:** These verses express the culmination of centuries of ungodly living among the descendants of Cain. Cain had desired to establish a name for himself (cf. 6:4; 10:9; 11:4); he built a city and named it after his son. His descendants were involved in polygamy, as well as purely humanitarian pursuits. Now Lamech had taken the law into his own hands and had killed someone in revenge. The judicial office had degenerated into a vengeful tyranny in this heir of the dynasty’s murderous founder. The song expresses Lamech’s overweening pride and his refusal to suffer any hurt without wreaking severalfold, dire revenge. This expression of arrogance, conceit, and disdain for customary retribution is skillfully reinforced by the poet through a clever manipulation of poetic convention by which a smaller is placed before a larger one in parallel structure for distinct emphasis. This sets the background for why God sends the Flood in chapters 6–9, where He says “violence” fills the earth (6:13).



ANTHROPOMORPHISMS

4:14. Occasionally the Scriptures use expressions that seem to attribute human, physical features to God (such as fingers, hands, arms, and face). Theologians refer to these as “anthropomorphisms.” **Illustration:** Because God is spirit and not a body (John 4:24), we know these expressions do not describe Him physically but are used to help man understand truths concerning God. **Application:** Paul used a similar type of expression when he urged Christians to “run with patience the race that is set before us” (Heb. 12:1). He did not mean Christians should devote time to jogging as they would to prayer and Bible study. He used this figure of speech to emphasize the truth of continuing to live the Christian life. (First Reference, Gen. 3:8; Primary Reference, Gen. 4:14; cf. 1 John 1:5.)

The Birth of Seth

25 And Adam knew his wife again; and she bare a son, and ^acalled his name ¹Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, ^ato him also there was born a son; and he called his name ¹Enos: then began men ^bto call upon the name of the LORD.

Adam's Descendants

5 This is the book of the ^agenerations¹ of Adam. In the day that God created man, in ^bthe likeness of God made he him;

2 ^aMale and female created he them; and ^bblessed them, and called their name ¹Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son*^a in his own likeness, after his image; and ^bcalled his name Seth:

4 ^aAnd the days of Adam after he had begotten Seth were eight hundred years: ^band he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: ^aand he died.

4:25 ^a Gen. 5:3
¹ Lit. *Appointed*
 4:26 ^a Gen. 5:6
^b Gen. 12:8;
 26:25; 1 Kin.
 18:24; Ps.
 116:17; Joel
 2:32; Zeph. 3:9;
 1 Cor. 1:2
¹ Heb. *Enosh*;
 Gr. *Enos*
 5:1 ^a Gen. 2:4;
 6:9; 1 Chr. 1:1;
 Matt. 1:1
^b Gen. 1:26; 9:6;
 [Eph. 4:24; Col.
 3:10]
¹ *genealogy*
 5:2 ^a Gen. 1:27;
 Deut. 4:32;
 Matt. 19:4; Mark
 10:6
^b Gen. 1:28; 9:1
¹ Lit. *Mankind*
 5:3 ^a 1 Cor.
 15:48, 49
^b Gen. 4:25
 5:4 ^a 1 Chr. 1:1-
 4; Luke 3:36-38
^b Gen. 1:28;
 4:25
 5:5 ^a Gen. 2:17;
 3:19; 6:17; [Heb.
 9:27]

5:6 ^a Gen. 4:26
¹ Heb. *Enosh*
 5:12 ¹ *Maleleel*,
 Luke 3:37

Seth's Descendants

6 And Seth lived an hundred and five years, and begat ^aEnos:¹

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

Enos's Descendants

9 And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

Cainan's Descendants

12 And Cainan lived seventy years, and begat ¹Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

4:25, 26. Against this dark picture of man apart from God, there is a brief testimony that God has a remnant of people who are trusting Him. **Knew:** Compare the use of this word in verse 1 with the meaning of "Appointed." Seth's name in Hebrew is pronounced *shēt*; for God "appointed" (*shat*) him, a play on words. Eve is acknowledging that God has provided a son in the place of the slain Abel. **Enos:** The word comes from the word for *man* which means "weak" or "sickly," denoting man's frailty. It is translated "desperately wicked" in reference to the heart of man (Jer. 17:9). **Call upon the name of the LORD:** This is a testimony that the religious worship of the community of faith was organized for their public worship of God, together (cf. vv. 2-4, indicating individual worship too). And it is significant that they know the name of Yahweh (LORD) before the events of Exodus 6:3. The liberal interpretation says they learned the name for the first time during the Exodus period.

5:1, 2. **Called their name Adam:** This is the generic use of *ādām*, which contrasts with Adam as a proper name in this same context (v. 3).

5:3-20. **Adam ... begat a son in his own likeness:** Man, too, reproduces after *his* kind (cf. 1:11, 12, 21, 24, 25). This likeness is now sinful, in contrast to 1:26. It is helpful to note that Cain and Abel are not included. Therefore the list does not include all descendants. There are 10 patriarchs mentioned in this chapter. The last one, Noah, has three sons listed. This symmetry is the same in chapter 11. In Matthew 1 there are three sets with 14 names to a set, plus obvious omissions. Certainly no strict chronology can be determined from any of the lists. **Nine hundred and thirty years:** Seven patriarchs lived more than nine hundred years; contrast this fact with the much shorter life span in 11:10-32—an average span of about two hundred years. The purpose of this chapter, and the source of its historical importance, is its testimony to the development of the human race from Adam to Noah, citing the godly line. It appears to be God's answer to Satan's blasphemous lie: "Ye shall not surely die" (3:4). Death reigned, and God's word was fully vindicated.



5:3. Seth was the third son of Adam and Eve. He became the forefather of the godly line of their descendants. He was the ancestral father of the world's longest living man, Methuselah (Gen. 5:27); of the first person to be raptured directly to heaven, Enoch (Gen 5:24); and of Noah, who survived the great flood (Gen. 5:29). Jewish tradition considers Seth as "honored among men" (Sirach 49:16). The spiritual intermarriage of the godly line of Seth and the ungodly line of Cain ultimately led to the judgment of the global flood.

Mahalaleel's Descendants

15 And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

Jared's Descendants

18 And Jared lived an hundred sixty and two years, and he begat ^aEnoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

Enoch's Descendants

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch ^awalked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And ^aEnoch walked with God: and he *was* not; for God ^btook him.

Methuselah's Descendants

25 And Methuselah lived an

5:18 ^a Jude 14, 15

5:22 ^a Gen. 6:9; 17:1; 24:40; 48:15; 2 Kin. 20:3; Ps. 16:8; [Mic. 6:8]; Mal. 2:6; 1 Thess. 2:12; [Heb. 11:39]

5:24 ^a 2 Kin. 2:11; Jude 14
^b 2 Kin. 2:10; Ps. 49:15; 73:24; Heb. 11:5

5:29 ^a Luke 3:36; Heb. 11:7; 1 Pet. 3:20

^b Gen. 3:17-19; 4:11

¹ Lit. Rest

5:32 ^a Gen. 6:10; 7:13

^b Gen. 10:21

6:1 ^a Gen. 1:28

hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

Lamech's Descendants

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name ^aNoah,¹ saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^bwhich the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

Noah's Descendants

32 And Noah was five hundred years old: and Noah begat ^aShem, Ham, ^band Japheth.

Man's Wickedness

6 And it came to pass, ^awhen men began to multiply on the face of the earth, and daughters were born unto them,

5:21-24. Enoch walked with God: The verb employed signifies "to walk about" or "to live," and the preposition denotes intimacy, fellowship (Jude 14 and 15 reveal his ministry and evidently powerful preaching). **And he was not; for God took him** (Heb. 11:5): The same Hebrew word is used for the "translation" of Elijah in 2 Kings 2:3-5. He went to heaven without dying. His bodily translation (during the long antediluvian sway of the curse) was a sign that, ultimately, reconciliation with God includes victory over death.

5:28-32. Noah: The oracle of the birth of the son of Lamech involves a wordplay, passing over the obvious etymology of the name *Noah*, meaning "Rest." There is a somewhat similar verb, *nacham*, meaning "comfort." The allusion to 3:17 may be a sign that he treasured the promise of 3:15. **Noah begat Shem, Ham, and Japheth:** Japheth was the oldest (cf. 10:21), Ham the youngest (9:24). Shem is mentioned first because it was through him that God's Messiah would come. This chapter serves at least three purposes in the scheme of Genesis: (1) It bears witness to man's value to God; by naming individuals and stages in this early human phase, each is known and remembered. (2) It shows how the line of Seth, "the Appointed," led to Noah, "the Deliverer." And (3) it demonstrates both

the reign of death by the refrain **and he died**, and the standing pledge of death's defeat by the "taking" of Enoch.

6:1-4. Sons of God (Heb. *benē elohīm*) refers to the godly line of Seth, which intermarried with the daughters of men, the ungodly line of Cain. The result of these spiritually mixed marriages brought the judgment of God upon the primeval world. While the term *sons of God* refers to angels in some passages (e.g., Job 1:6), this is certainly not the case here. Jesus clearly taught that angels do not "marry or give in marriage" (Matt. 22:30). **My spirit shall not always strive with man** is a reference to the Holy Spirit striving with, in the sense of judging or convicting, mankind for its sinfulness. Man was given 120 years after this warning, before the judgment of the Flood actually came. **Giants** (Hebrew *nephilim*, perhaps "fallen ones" or "princes"): When the Israelites saw the Anakim they concluded they had seen "the nephilim" (Num. 13:33). **Mighty men** (*gibōrīm*, "warriors"): Note in verse 11 that the earth was filled with violence. **Men of renown** were literally "men of a name." In 11:4 the "reputation" or "name" is used in a derogatory sense, contrasted with God's giving Abram a good "name" in 12:2. "Mighty one" is used of Nimrod in a negative sense in 10:8-10.

2 That the sons of God saw the daughters of men that they *were* fair; and they ^atook them wives of all which they chose.

3 And the LORD said, ^aMy spirit shall not always ^bstrive¹ with man, ^cfor that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were ¹giants in the earth in those ^adays; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 And ¹GOD saw that the wickedness of man *was* great in the earth, and *that* every ^aimagination² of the thoughts of his heart *was* only evil ³continually.

6 And ^ait¹ repented the LORD that he had made man on the earth, and it ^bgrieved him at his ^cheart.

7 And the LORD said, I will ^adestroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for ¹it repented me that I have made them.

6:2 ^a Deut. 7:3, 4
6:3 ^a Gen. 41:38;
[Gal. 5:16, 17];
1 Pet. 3:19, 20
^b 2 Thess. 2:7

^c Ps. 78:39
1 LXX, Syr., Tg.,
Vg. *abide*
6:4 ^a Num.
13:32, 33; Luke
17:27

¹ Heb. *nephilim, mighty or fallen ones*
6:5 ^a Gen. 8:21;
Ps. 14:1-3; Prov.
6:18; Matt.
15:19; Rom.
1:28-32

¹ MT *LORD*
² *intent or thought*
³ Lit. *all the day*

6:6 ^a Gen. 6:7;
1 Sam. 15:11,
29; 2 Sam.
24:16; Jer. 18:7-
10; Zech. 8:14
^b Ps. 78:40; Is.
63:10; Eph. 4:30

^c Mark 3:5
¹ *the LORD was sorry*
6:7 ^a Gen. 7:4,
23; Deut. 28:63;
29:20; Ps. 7:11
¹ *I am sorry*

6:8 ^a Gen. 19:19;
Ex. 33:12, 17;
Luke 1:30; Acts
7:46

6:9 ^a Gen. 7:1;
Ezek. 14:14,
20; Heb. 11:7;
2 Pet. 2:5
^b Gen. 5:22, 24;
2 Kin. 23:3

Noah Finds Grace with God

8 But Noah ^afound grace in the eyes of the LORD.

9 ¹These *are* the generations of Noah: ^aNoah was a just man *and* ²perfect in his generations, *and* Noah ^bwalked with God.

10 And Noah begat three sons, ^aShem, Ham, and Japheth.

11 The earth also was corrupt ^abefore God, and the earth was ^bfilled with violence.

12 And God ^alooked upon the earth, and, behold, it was corrupt; for ^ball flesh had corrupted his way upon the earth.

13 And God said unto Noah, ^aThe end of all flesh is come before me; for the earth is filled with violence through them; ^band, behold, ^cI will destroy them with the earth.

Building the Ark

14 Make thee an ark of gopher wood; ¹rooms shalt thou make in the

¹ *This is the genealogy* ² *blameless*

6:10 ^a Gen. 5:32; 7:13

6:11 ^a Deut. 31:29; Judg. 2:19; Rom. 2:13 ^b Ezek. 8:17

6:12 ^a Ps. 14:2; 53:2, 3 ^b Ps. 14:1-3; Is. 28:8

6:13 ^a Is. 34:1-4; Jer. 51:13; Ezek. 7:2, 3; Amos 8:2; 1 Pet. 4:7

^b Gen. 6:17 ^c 2 Pet. 2:4-10

6:14 ¹ Lit. *compartments or nests*

These giants already existed on earth and were not the offspring of the marriages mentioned.

6:5. Every imagination: The “formations” (2:7 where God “formed” man) is the same word as *imagination* (yetser). **Only evil continually:** Man’s design or purpose was “nothing but evil all the day.”

6:6-8. Repented does not imply that God made a mistake in His dealings with men, but rather indicates a change in divine direction resulting from the actions of man. It is “an anthropopathism” (a human emotion applied to God), describing the pain that is caused God by the destructiveness of His creatures. It is used 30 times with God as its subject, each time speaking of a change of mind or intention that accords with His righteous purposes, and results in action commensurate with those purposes. **But Noah found grace:** This is the first occurrence of the word *grace* in Scripture. Its root meaning is “to bend or stoop,” implying the condescending or unmerited favor of a superior person to an inferior one. It is often used redemptively (Jer. 31:2; Zech. 12:10). Mankind, the beasts of the field, and the fowl of the air would be destroyed; but God would call out a remnant for Himself.

6:9-13. Noah was a just man and perfect in his generations: The root for *just* basically means conformity to an ethical or moral standard. It is used of Noah, Daniel, and Job in Ezekiel 14:14, 20. *Perfect* has the idea of “completeness” or “that which is entirely in accord with truth and fact.” Noah, like his godly ancestor Enoch (5:22, 24), “walked with God.” He separated himself from the wickedness of his contemporaries and followed the Lord.

6:14. Ark of gopher wood: This may be a reference to cedar or cypress, though its meaning is uncertain. The dimensions of the **ark** given in verse 15 indicate it was more like a barge than a ship. It was about 450 feet long, 75 feet wide, and 45 feet high. It had about 95,700 square feet on three decks, 1,400,000 cubic feet, and a gross tonnage of 13,960. It was fully large enough to carry its prescribed cargo. Its carrying capacity equaled that of 522 standard railroad stockcars, which can carry 125,000 sheep. Thus, the ark was about the size of an oil tanker and was of proper seagoing dimensions for an ocean voyage.

Pitch refers to tar, which like oil is plentiful in the Near East.



6:8. Noah was the last of the pre-Flood patriarchs and the builder of the ark that survived the great Flood. He was 600 years old when the Flood began and lived to be 950 years of age. He is described in the Bible as a righteous man (v. 9) and a man of obedience (v. 22) and faith (Heb. 11:7). The New Testament writers refer to him as an actual person (Matt. 24:37, 38; Luke 17:26, 27) and one who preached righteousness to his generation (2 Pet. 2:5). God sealed His covenant with him by the sign of a rainbow (9:9-17). From his three sons—Shem, Ham, and Japheth—the present world was populated. (First Reference, Gen 6:8; Primary Reference, Gen. 6:8—10:1.)

ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred ¹cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make ¹to the ark, and ²in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with lower, second, and third stories* shalt thou make it.

17 ^aAnd, behold, I, even I, ¹do bring a ^bflood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall ^cdie.

The Promise of a Covenant

18 But with thee will I establish my ^acovenant; and ^bthou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, ^atwo of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of ¹cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* ^ashall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 ^aThus did Noah; ^baccording to all that ^cGod commanded him, so did he.

Entering the Ark

7 And the ^aLORD said unto Noah, ^bCome thou and all thy house into the ark; for ^cthee have I seen righteous before me in this generation.

6:16. A window was cut all the way around the ark under the roofline for light and ventilation. The door allowed an entrance for embarkation and debarkation. The three stories were to separate animals for safety and cooperation during the voyage.

7:2. Clean ... not clean: The distinction relates to sacrifice in 8:20. Later, it has to do with eating

6:15 ¹A cubit is about 18 inches.

6:16 ¹for ²to a cubit from above you shall finish it

6:17 ^aGen. 7:4, 21–23; 2 Pet. 2:5

^b2 Pet. 3:6

^cLuke 16:22

¹am bringing

6:18 ^aGen.

8:20–9:17; 17:7

^bGen. 7:1, 7,

13; 1 Pet. 3:20;

2 Pet. 2:5

6:19 ^aGen. 7:2,

8, 9, 14–16

6:20 ^aGen.

7:9, 15

¹animals

6:22 ^aGen. 7:5;

12:4, 5; Heb.

11:7

^bGen. 7:5, 9, 16

^c[1 John 5:3]

7:1 ^aMatt. 11:28

^bMatt. 24:38;

Luke 17:26;

Heb. 11:7; 1 Pet.

3:20; 2 Pet. 2:5

^cGen. 6:9; Ps.

33:18; Prov.

10:9; 2 Pet. 2:9

7:2 ^aLev. 11;

Deut. 14:3–20

^bLev. 10:10;

Ezek. 44:23

7:3 ¹the species

7:4 ^aGen. 7:10;

Ex. 7:25

^bGen. 7:12, 17

¹after seven

more days

²Lit. blot out

7:5 ^aGen. 6:22

7:6 ^aGen. 5:4, 32

7:7 ^aGen. 6:18;

7:1, 13; Matt.

24:38; Luke

17:27

7:11 ^aMatt.

24:39; Luke

17:27; 2 Pet.

2:5; 3:6

^bGen. 8:2; Prov.

8:28; Is. 51:10;

Ezek. 26:19

^cGen. 8:2; Ps.

78:23

7:12 ^aGen. 7:4,

17; 1 Sam. 12:18

2 Of every ^aclean beast thou shalt take to thee by sevens, the male and his female; ^band of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep ¹seed alive upon the face of all the earth.

4 For ¹yet ^aseven days, and I will cause it to rain upon the earth ^bforty days and forty nights; and every living substance that I have made will I ²destroy from off the face of the earth.

5 ^aAnd Noah did according unto all that the LORD commanded him.

6 And Noah *was* ^asix hundred years old when the flood of waters was upon the earth.

7 ^aAnd Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

The Flood

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the ^asame day were all ^bthe fountains of the great deep broken up, and the ^cwindows of heaven were opened.

12 ^aAnd the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's

in Leviticus 11 and Deuteronomy 14. **By sevens ... by two:** Literally, "seven sevens" of every clean beast, which may mean seven pairs or three pairs, plus one, with the extra one being used for sacrifice later on.

7:9. Went in two and two unto Noah: God supernaturally brought them to Noah.

wife, and the three wives of his sons with them, into the ark;

14 ^aThey, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^bsort.

15 And they ^awent in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, ^aas God had commanded him: and the LORD shut him in.

17 ^aAnd the flood was forty days upon the earth; and the waters increased, and ¹bare up the ark, and it ²was lift up above the earth.

The Waters Prevail

18 And the waters prevailed, and were increased greatly upon the earth; ^aand the ark went upon the ¹face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ^aAnd all flesh died that moved upon ¹the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

7:14 ^a Gen. 6:19
^b Gen. 1:21
 7:15 ^a Gen. 6:19, 20; 7:9
 7:16 ^a Gen. 7:2, 3
 7:17 ^a Gen. 7:4, 12; 8:6
¹ lifted
² rose high
 7:18 ^a Ps. 104:26
¹ surface
 7:21 ^a Gen. 6:7, 13, 17; 7:4
¹ the land

7:22 ^a Gen. 2:7
¹ MT the spirit of life
 7:23 ^a Matt. 24:38, 39; Luke 17:26, 27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5
 7:24 ^a Gen. 8:3, 4
 8:1 ^a Gen. 19:29; Ex. 2:24; 1 Sam. 1:19; Ps. 105:42; 106:4
^b Ex. 14:21; 15:10; Job 12:15; Ps. 29:10; Is. 44:27; Nah. 1:4
¹ animals
² subsided
 8:2 ^a Gen. 7:11
^b Deut. 11:17
^c Gen. 7:4, 12; Job 38:37
 8:3 ^a Gen. 7:24
¹ receded
² decreased

22 All in ^awhose nostrils *was* the breath of ¹life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ^aNoah only remained *alive*, and they that *were* with him in the ark.

24 ^aAnd the waters prevailed upon the earth an hundred and fifty days.

The Waters Recede

8 And God ^aremembered Noah, and every living thing, and all the ¹cattle that *was* with him in the ark: ^band God made a wind to pass over the earth, and the waters ²as-swaged;

2 ^aThe fountains also of the deep and the windows of heaven were ^bstopped, and ^cthe rain from heaven was restrained;

3 And the waters ¹returned from off the earth continually: and after the end ^aof the hundred and fifty days the waters ²were abated.

The Ark Rests on Ararat

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

7:16. And the LORD shut him in: God preserved Noah and his family.

7:20. Fifteen cubits upward: The water level was 15 cubits (or about 22.5 feet) higher than the highest mountain. Since water seeks its own level, certainly this was no local flood.

8:1-5. God remembered Noah: This is not to intimate that during the days of the Flood, God had forgotten His righteous servant; the verb *remember* refers to the special attention or personal care that

God gives to His own. The verb is used the same way concerning Samson (Judg. 16:28); Hannah (1 Sam. 1:11); Abraham, for Lot's benefit (Gen. 19:29); on behalf of Israel (Ex. 2:24); and for the repentant thief on the cross (Luke 23:42). **Mountains of Ararat:** The text says *mountains*, which indicates a range of mountains and not necessarily one peak. Today, Ararat rises about 17,000 feet above sea level. The ark rested on land 74 days after the end of the 150 days while the water abated (cf. 7:11).



GLOBAL FLOOD

7:17. The flood of waters is described as a global flood. Universal terms (“all flesh,” “every thing”) are used 30 times in describing this Flood. The double superlatives (“every living thing of all flesh,” and “all the high hills under the whole heaven”), clearly indicate that the author intended to state his case unmistakably. The Hebrew word *mabul* (“deluge”) describes only this Flood, as does the New Testament Greek word *kataklysmos*, “cataclysm” (2 Pet. 3:3-7). The depth of the Flood and its duration (371 days) indicate that it was no mere local flood. The size of the ark (95,700 square feet of deck space) and its gross tonnage indicate the magnitude of this Flood. God’s promise (9:11) that He would never again send such a flood upon the earth also confirms its uniqueness. Our Lord Jesus referred to both the historicity and universality of this Flood as an example of the worldwide judgment to accompany His second coming (Matt. 24:37-44). The conclusion is inescapable: the universal Flood is presented as a fact of history in the Bible (cf. Num. 12:1-10).

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

A Raven and a Dove Sent Forth

6 And it came to pass at the end of forty days, that Noah opened “the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf ¹plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground *was* dry.

14 And in the second month, on the seven and twentieth day of the month, *was* the earth dried.

8:6 ^a Gen. 6:16
8:11 ¹ *freshly plucked*

8:16 ^a Gen. 7:13
8:17 ^a Gen. 1:22, 28; 9:1, 7
8:19 ¹ *Lit. families*
8:20 ^a Gen. 12:7; Ex. 29:18, 25
^b Gen. 7:2; Lev. 11
^c Gen. 22:2; Ex. 10:25
8:21 ^a Ex. 29:18, 25; Lev. 1:9; Ezek. 20:41; 2 Cor. 2:15; Eph. 5:2
^b Gen. 3:17; 6:7, 13, 17; Is. 54:9
^c Gen. 6:5; 11:6; Job 14:4; Ps. 51:5; Jer. 17:9; Rom. 1:21; 3:23; Eph. 2:1-3
^d Gen. 9:11, 15
¹ *soothing aroma*
² *although*
³ *intent or thought*
8:22 ^a Is. 54:9
^b Ps. 74:16; Jer. 33:20, 25
9:1 ^a Gen. 1:28, 29; 8:17; 9:7, 19; 10:32
¹ *Lit. fill*

Leaving the Ark

15 And God spake unto Noah, saying,

16 Go forth of the ark, “thou, and thy wife, and thy sons, and thy sons’ wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and “be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons’ wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their ¹kinds, went forth out of the ark.

Noah’s Sacrifice and God’s Promise

20 And Noah builded an “altar unto the LORD; and took of ^bevery clean beast, and of every clean fowl, and offered ^cburnt offerings on the altar.

21 And the LORD smelled “a ¹sweet savour; and the LORD said in his heart, I will not again ^bcurse the ground any more for man’s sake; ²for the “imagination³ of man’s heart *is* evil from his youth; “neither will I again smite any more every thing living, as I have done.

22 “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and ^bday and night shall not cease.

God Blesses Noah

9 And God blessed Noah and his sons, and said unto them, “Be fruitful, and multiply, and ¹replenish the earth.

8:20-22. Noah builded an altar, illustrating his walk with God. The Lord regarded this sacrifice as a “sweet savor,” or more literally, “a smell of satisfaction” (Lev. 1:9, 13, 17; 2:2, 9; 3:5, 16, all for the voluntary offerings of consecration). He promised never again to curse the ground, that is, to destroy the earth by a flood, and not a reversal of 3:17 or 5:29. Note 9:9-17 in this regard. If the Flood of Noah’s day had been merely a local one, the Lord has violated His promise many times over. **Shall not cease:** This may be considered

the basic text for the doctrine of “limited uniformitarianism.” The theory of “total uniformitarianism” is refuted in 2 Peter 3:1-6, for such a theory denies the possibility of a universal flood and a final supernatural judgment of the world. Genesis 8:22 guarantees that after the Flood, the seasonal cycle will continue uninterrupted “while the earth remaineth”—until the end of the Millennium. Thus, the doctrine of “limited uniformitarianism” assures us that the world cannot be destroyed by water during our lifetime.

2 ^aAnd the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they ¹delivered.

3 ^aEvery moving thing that liveth shall be ¹meat for you; even as the ^bgreen herb have I given you ^call things.

4 ^aBut flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; ^aat the hand of every beast will I require it, and ^bat the hand of man; at the hand of every ^cman's brother will I require the life of man.

6 ^aWhoso sheddeth man's blood, by man shall his blood be shed: ^bfor in the image of God made he man.

7 And you, ^abe ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

God's Covenant with Noah

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, ^abehold, I establish ^bmy covenant with you, and with your ¹seed after you;

10 ^aAnd with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And ^aI will establish my covenant with you; neither shall all flesh

9:2 ^aGen. 1:26, 28; Ps. 8:6
¹Lit. given
9:3 ^aDeut. 12:15; 14:3, 9, 11; Acts 10:12, 13
^bRom. 14:14, 20; 1 Cor. 10:23, 26; Col. 2:16; [1 Tim. 4:3, 4]
^cGen. 1:29

¹food
9:4 ^aLev. 7:26; 17:10-16; 19:26; Deut. 12:16, 23; 15:23; 1 Sam. 14:33, 34; Acts 15:20, 29
9:5 ^aEx. 21:28
^bGen. 4:9, 10; Ps. 9:12
^cActs 17:26

9:6 ^aEx. 21:12-14; Lev. 24:17; Num. 35:33; Matt. 26:52
^bGen. 1:26, 27

9:7 ^aGen. 9:1, 19
9:9 ^aGen. 6:18
^bIs. 54:9

¹descendants
9:10 ^aPs. 145:9
9:11 ^aGen. 8:21; Is. 54:9

9:12 ^aGen. 9:13, 17; 17:11
¹sign

9:13 ^aEzek. 1:28; Rev. 4:3
¹rainbow

²sign

9:14 ¹rainbow

9:15 ^aLev. 26:42, 45; Deut. 7:9; Ezek. 16:60

9:16 ^aGen. 17:13, 19; 2 Sam. 23:5; Is. 55:3; Jer. 32:40; Heb. 13:20

¹rainbow

9:17 ¹sign

9:18 ^aGen. 9:25-27; 10:6

9:19 ^aGen. 5:32
^bGen. 9:1, 7; 10:32; 1 Chr. 1:4
¹populated

be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

The Rainbow

12 And God said, ^aThis is the ¹token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set ^amy ¹bow in the cloud, and it shall be for a ²token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the ¹bow shall be seen in the cloud:

15 And ^aI will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the ¹bow shall be in the cloud; and I will look upon it, that I may remember ^athe everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the ¹token of the covenant, which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: ^aand Ham is the father of Canaan.

19 ^aThese are the three sons of Noah: ^band of them was the whole earth ¹overspread.

9:1-7. **Fear** and **dread** take the place of the previous harmony between man and animals. God now sanctions man to eat animals. However, further revelation in Leviticus 17:10 prohibits eating blood. **And surely your blood of your lives will I require:** The God-given right of executing murderers involves the establishment of human government following the Flood. This right of capital punishment has not been rescinded during the Christian era (Acts 25:11; Rom. 13:4). The really terrible thing about murder is that it strikes at the

very image of God in man, which makes man of vital importance to God.

9:18. **Shem** was not the oldest, but he was in the messianic line (note the order in 5:32; 6:10; 7:13; and 10:1). **Ham is the father of Canaan:** This circumstantial clause actually traces the beginnings of the family of Canaanites and shows that Ham, acting as he did, revealed himself as the true "father" of Canaan, which would recall to the Israelite mind many unfavorable images because of their corrupting influence (12:6; 13:7; 15:16; 18:20-22; 19:38; Lev. 18:2-6).



NOAHIC COVENANT

9:12. This covenant involved the dispensation of human government, with humanity governing itself. Man was responsible to govern the world for God. The governing covenant of this era was the Noahic covenant (v. 11). Under it, man's relationship to the earth and to the order of nature was confirmed (vv. 2-11), human government was established, and God promised never again to use a universal flood to judge the world (vv. 11-17). The failure of man under this dispensation culminated in the building of the tower of Babel and resulted in the judgment of the confusion of tongues (cf. 11:1-3, 7).

Noah's Drunkenness

20 And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, ^aand was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 ^aAnd Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* ¹backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

Canaan Cursed

25 And he said, ^aCursed *be* Canaan; ^ba servant of servants shall he be unto his brethren.

26 And he said, ^aBlessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 God shall ^aenlarge Japheth, ^band he shall dwell in the tents of Shem; and Canaan shall be his servant.

9:20 ^a Gen. 3:19, 23; 4:2; Prov. 12:11; Jer. 31:24
¹ farmer

9:21 ^a Prov. 20:1; Eph. 5:18
9:23 ^a Ex. 20:12; Gal. 6:1
¹ turned away

9:25 ^a Deut. 27:16; Josh. 9:23, 27
^b Josh. 9:23; 1 Kin. 9:20, 21

9:26 ^a Gen. 14:20; 24:27; Ps. 144:15; Heb. 11:16

9:27 ^a Gen. 10:2-5; 39:3; Is. 66:19
^b Luke 3:36; John 1:14; Eph. 2:13, 14; 3:6

10:1 ^a Gen. 9:1, 7, 19

¹ this is the genealogy
10:2 ^a 1 Chr. 1:5-7

10:5 ^a Gen. 11:8; Ps. 72:10; Jer. 2:10; 25:22
¹ coastland peoples

² separated into
³ according to his language
⁴ into

10:6 ^a 1 Chr. 1:8-16
¹ Or Put

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Noah's Descendants

10 Now ¹these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: ^aand unto them were sons born after the flood.

Japheth's Descendants

2 ^aThe sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were ^athe ¹isles of the Gentiles ²divided in their lands; every one ³after his tongue, after their families, ⁴in their nations.

Ham's Descendants

6 ^aAnd the sons of Ham; Cush, and Mizraim, and ¹Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Ramah; Sheba, and Dedan.

9:20. Noah began: The word *began* brings an ominous note to the early stories in Genesis (cf. 10:8; 11:6). **Husbandman** literally means “man of the soil,” perhaps indicating “master of the earth,” or “lord of the earth.”

9:21. He drank of the wine, and was drunken; and he was uncovered [“uncovered himself”] **within his tent:** Noah had been so faithful to God that it is unlikely that he did this deliberately. His drunken condition may have been a totally unexpected result of the changed environment after the Flood.

9:22. Ham ... saw the nakedness of his father: While many explanations have been suggested for this phrase, it is best to take it to mean merely what it says. There is no indication of any gross violation. The phrase is not the same as in Leviticus 20:17, where it is parallel to another term used exclusively for sexual violations. The phrase indicates that this violation of privacy was merely the beginning of eventual sexual degradation.

9:25. Cursed be Canaan: The essence of this prophetic curse is that only the Canaanites are cursed, not all of Ham's descendants. **Servant of servants** literally denotes the most abject slavery. Even when the blessings are declared for the brothers, the theme of Canaan's servitude is repeated both times.

The Canaanites were white. In no way is this to be interpreted as a curse on the black race. The Canaan-

ites inhabited Palestine and were first subjugated by Joshua and later by Solomon (1 Kin. 9:20, 21). They were partly exterminated by the Israelites, and their western colonies (such as Carthage) were finally conquered by the Japhetic Romans. They practiced ritual prostitution, homosexuality, and various orgiastic rites, and were the center of God's prophecy of judgment in Genesis 15:16, to be carried out by Israel after their sojourn in Egypt. But the curse did not preclude individual salvation, for Rahab joined Israel, and Hiram, king of Tyre, gave materials for the temple.

9:26. Blessed be the LORD God of Shem: Shem's blessing is a spiritual one, by virtue of his knowing Yahweh. It looks to his descendants—Israel—who would enter a covenant relationship with Him in Exodus 19, 20. By blessing one's God, the man himself is blessed. The Jews are of Semitic origin—from *Shem*.

9:27. Japheth is from the verb meaning “to enlarge,” and Japheth's descendants would receive the temporal blessings along with the prospect of participation with Shem (**dwelt in the tents of Shem**). They dominated the great northern frontier from the Aegean Sea to the highlands of Iran and northward to the steppes beyond the shores of the Black Sea.

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

8 And Cush begat ^aNimrod: he began to be a mighty one in the earth.

9 He was a mighty ^ahunter ^bbefore the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 ^aAnd the beginning of his kingdom was ^bBabel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ¹went ^aforth Asshur, and builded Nineveh, and ²the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is ¹a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (^aout of whom came ¹Philistim,) and Caphtorim.

15 And Canaan begat ¹Sidon his firstborn, and ^aHeth,

16 ^aAnd the Jebusite, and the Amorite, and the ¹Girgashite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 ^aAnd the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah,

10:8 ^aMic. 5:6
 10:9 ^aJer. 16:16;
 Mic. 7:2
^bGen. 21:20
 10:10 ^aMic. 5:6
^bGen. 11:9
 10:11 ^aGen. 25:18; 2 Kin. 19:36; Mic. 5:6
¹he went to Assyria
 2 Or Rehoboth-Ir
 10:12 ¹the principal city
 10:14 ^a1 Chr. 1:12
¹the Philistines
 10:15 ^aGen. 23:3
¹Zidon, 1 Chr. 1:13
 10:16 ^aGen. 14:7; 15:19–21; Deut. 7:1; Neh. 9:8
¹Girgashite, 1 Chr. 1:14
 10:19 ^aGen. 13:12, 14, 15, 17; 15:18–21; Num. 34:2–12

10:21 ¹Or older brother of Japheth
 10:22 ^aGen. 11:10–26; 1 Chr. 1:17–28
^bGen. 10:24; 11:10; Luke 3:36
¹Lit. sons
 10:23 ¹Lit. sons
 2 LXX Meshech and 1 Chr. 1:17
 10:24 ^aGen. 11:12; Luke 3:35
 10:25 ^a1 Chr. 1:19
¹Lit. Division
 10:28 ¹Ebal, 1 Chr. 1:22

and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

Shem's Descendants

21 Unto Shem also, the father of all the children of Eber, the ¹brother of Japheth the elder, even to him were *children* born.

22 The ^achildren¹ of Shem; Elam, and Asshur, and ^bArphaxad, and Lud, and Aram.

23 And the ¹children of Aram; Uz, and Hul, and Gether, and ²Mash.

24 And Arphaxad begat ^aSalah, and Salah begat Eber.

25 ^aAnd unto Eber were born two sons: the name of one *was* ¹Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And ¹Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after

10:9–11. Nimrod the mighty hunter: The name of this man means “Let Us Revolt.” Arab traditions record ruins named after him at Birs-Nimrod, which is Borsippa, and at the Nimrud of Calah. His activities centered first in **Shinar** (Babylonia) and included building the Tower of **Babel** (cf. 11:1–9). Then he went to Assyria (cf. Mic. 5:6). Some believe that since the context deals with men and not animals, his prowess in hunting deals with men and that his exploits are of a moral and spiritual nature. “Mighty hunter” is from 6:4, and his name relates to the word *marad*, meaning “rebel.” Thus he established a thoroughly autocratic, imperialistic, despotic system of government (of a kind described in Is. 13, 14), back of which stands Satan in all his rage against God. He did all of this **before the LORD**. What he did was

very significant and was a matter of concern to God Himself. God certainly knows what everybody does; but this made a strong impression, just as the “sons of God” did in 6:2.

10:25. Earth divided: The division of the earth in verses 25 and 32 is most likely related to the events of 11:1–9. It does not refer to the splitting apart of the continents, but to the dispersion of peoples at the Tower of Babel. The fact that Peleg’s ancestors are not mentioned as being alive at this time (Noah, Shem, etc.) implies that they had long since died. This is another indication that there are gaps in the genealogy of chapter 11. In 11:16–19 there is a considerable shortening of the life span from Eber to Peleg (from 464 to 239 years), which also suggests a time gap and that Eber may have been a distant ancestor of Peleg.



10:21. Shem was the forefather of the Semitic peoples, including the Hebrews, who descended from this son of Noah. He was one of eight people who survived the flood (Gen. 7:7, 13). After the flood, he fathered Elam, Asshur, Arphaxad, Lud, and Aram. Their progeny are generally identified as Persia, Assyria, Chaldea, Lydia, and Syria—most of which shared various Semitic dialects. Shem is listed in Luke 3:36 as one of the ancestors of Jesus Christ.

their families, ¹after their tongues, in their lands, after their nations.

32 ^aThese *are* the families of the sons of Noah, after their generations, in their nations: ^band by these were the nations divided in the earth after the flood.

The Tower of Babel

11 And the whole earth was of one ¹language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land ^aof Shinar; and they dwelt there.

3 And they said one to another, ¹Go to, let us make brick, and burn them throughly. And they had brick for stone, and ²slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, ^awhose top *may reach* unto heaven; and let us make us a ^bname, lest we ^cbe scattered abroad ¹upon the face of the whole earth.

5 ^aAnd the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, ^athe people *is* one, and they have all ^bone language; and this they begin to do: and now nothing will be restrained from them, which they ¹have ^cimagined to do.

10:31 ¹according to their languages

10:32 ^aGen. 10:1; ^bGen. 9:19; 11:8

11:1 ¹Lit. *lip*

11:2 ^aGen. 10:10; 14:1; Dan. 1:2

11:3 ¹Come ²asphalt

11:4 ^aDeut. 1:28; 9:1; Ps. 107:26

^bGen. 6:4; 2 Sam. 8:13

^cDeut. 4:27

¹over ^{11:5} ^aGen. 18:21; Ex. 3:8; 19:11, 18, 20

11:6 ^aGen. 9:19; Acts 17:26

^bGen. 11:1; ^cDeut. 31:21; Ps. 2:1

¹propose

11:7 ^aGen. 1:26; ^bGen. 42:23; Ex. 4:11; Deut. 28:49; Is. 33:19; Jer. 5:15

¹Come

11:8 ^aGen. 11:4; Deut. 32:8; Ps. 92:9; [Luke 1:51]

^bGen. 10:25, 32

¹over

11:9 ^a1 Cor. 14:23

¹Babylon, lit. Confusion

²confuse ³over

11:10 ^aGen. 10:22-25; 1 Chr. 1:17

¹This is the genealogy

11:12 ^aLuke 3:35

11:16 ^a1 Chr. 1:19

^bLuke 3:35

7 ¹Go to, ^alet us go down, and there ^bconfound their language, that they may not understand one another's speech.

8 So ^athe LORD scattered them abroad from thence ^bupon ¹the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ¹Babel; ^abecause the LORD did there ²confound the language of all the earth: and from thence did the LORD scatter them abroad ³upon the face of all the earth.

Shem's Line to Abram

10 ^aThese ¹are the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, ^aand begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 ^aAnd Eber lived four and thirty years, and begat ^bPeleg:

11:1-9. One language is literally "one lip," meaning language or dialect. There is a single family in one place speaking one language. **From the east:** An idiom for "off east," indicating direction. **Shinar** was in the region of Babylon. **Brick:** The irony of the passage is that they did not have the stone or mortar for building and had to use makeshift materials. **Let us build us a city and a tower:** Their ambition is expressed. They wish to bind their strength with the city and tower. The tower may mean a fortress (Deut. 1:28; 9:1 speak of cities fortified up to heaven). The tower may have served as a rallying point and a symbol of their fame. Their desire to **make us a name** goes back to 4:17, 22-24; 6:4; 10:9; all of which are focal points of rebellion against God. Here they do not want to fulfill God's command to Noah and his family after the Flood (9:1). **And the LORD came down:** The "coming down" is significant (cf. 18:2, 21; 19:1). God was already aware of the program, but being the righteous judge, He wished to examine it closely. No matter how high their tower, He still comes down. **They begin to do:** This would be only the start! **Imagined to do** means "they purposed."

Let us go down: Again the plural does not refer to angels, but is a plural of majesty (cf. 1:26; 3:22). **The LORD scattered them:** What men will not do willingly, God forces them to do as a result of judgment, and today there are more than three thousand languages and dialects. The result of this confusion (v. 9) was the scattering of mankind. The name *Babel* is linked with the Hebrew verb *balal* (to confuse). But the ancient Babylonians called the city *Bab-ilu*, meaning "Gate of God." At any rate, there is a pun in the construction of *Babel-babal*. In the Bible this city increasingly came to symbolize the godless society, with its pretensions (ch. 11), persecutions (Dan. 3), pleasures, sins, and superstitions (Is. 47:8-13), as well as its riches and eventual doom (Rev. 17, 18). Certain lessons appear: (1) boastful pride in material power is sinful in God's sight. This is the theme behind all sin: pride. (2) Yahweh's purpose endures forever. Every plan He formulates is inevitably implemented in spite of all efforts and devices of man. The peoples will settle in all the earth. And (3) unity and peace are not ultimate goals in a sinful world: better division than collective apostasy.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat ^aSerug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^aTerah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and ^abegat ¹Abram, Nahor, and Haran.

Terah's Family

27 Now ¹these *are* the generations of Terah: Terah begat ^aAbram,

11:20 ^aLuke 3:35
 11:24 ^aGen. 11:31; Josh. 24:2; Luke 3:34
 11:26 ^aJosh. 24:2; 1 Chr. 1:26
¹Called Abraham, Gen. 17:5
 11:27 ^aGen. 11:31; 17:5
¹this is the genealogy

11:29 ^aGen. 17:15; 20:12
^bGen. 22:20, 23; 24:15
¹Called Sarah, Gen. 17:15
 11:30 ^aGen. 16:1, 2; Luke 1:36
 11:31 ^aGen. 12:1
^bGen. 15:7; Neh. 9:7; Acts 7:4
^cGen. 10:19
 12:1 ^aGen. 15:7; Acts 7:2, 3; [Heb. 11:8]

Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was ^aSarai;¹ and the name of Nahor's wife, ^bMilcah, the daughter of Haran, the father of Milcah, and the father of Ischah.

30 But ^aSarai was barren; she *had* no child.

Terah Moves to Haran

31 And Terah ^atook Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from ^bUr of the Chaldees, to go into ^cthe land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Abram's Call

12 Now the ^aLORD had said unto Abram, Get thee ^bout of thy country, and from thy kindred, and

11:26–32. Begat Abram, Nahor, and Haran:

Abram was not the oldest, but is mentioned first since God chose him for the messianic line (cf. 5:32 for the same pattern). According to 12:4, Abram was 75 years old when he departed from Haran; and according to verse 32, Terah died when he was 205, which means that Abram was born when his father was 130.

Abram means "Exalted Father." This signified his honored status as progenitor of God's chosen people. Later, in 17:5, his name would be changed to *Abra-*

ham, which means "Father of a Great Multitude." He was born in approximately 2165 B.C.

Most locate **Ur of the Chaldees** in Sumer, in southern Mesopotamia, while others locate it in northern Mesopotamia, at Urfa, Haran. The Sumerian Ur was one of the most spectacular cities of the ancient world. If indeed Abraham migrated from this city to Haran, he left behind an advanced culture, to put his faith in the promises of God.

12:1–10. Genesis 12:1–9 records the call of Abram



11:28 Ur was one of the most significant and prosperous cities of its time. It was located about 10 miles west of the Euphrates River near the Persian Gulf, some two hundred miles southeast of Baghdad. It is significant in Scripture as the city from which Abraham departed on his pilgrimage to the Promised Land (v. 31). Archaeological excavations were begun there as early as 1854, but the most significant work was done by Sir Charles L. Woolley (1922–34). Discoveries included a golden helmet, golden daggers and drinking cups, a royal cemetery where kings were buried with an entire retinue of servants, numerous clay tablets, cylinder seals, statues, musical instruments, the elaborate headdress and jewelry of Queen Shubad, and a 70-foot-high ziggurat (a brick, pyramid tower rising in step-like stages). This Sumerian city had one of the most advanced cultures in all the ancient world.



11:31 Haran was a commercial center on the main highway linking the Mediterranean coast to the Euphrates River. The city was a center of the Babylonian moon cult and was probably founded by Sumerians from Ur. Haran is identified in Scripture as the city Terah settled in after leaving Ur (v. 31) and the place Abraham departed from to go south into Canaan (12:1). Later, Abraham's servant went to Haran seeking a bride for Isaac (24:4), and Jacob fled to Haran from Esau. There also Jacob married Leah and Rachel (ch. 29). Excavations were conducted there by D. J. Rice (1951–56), revealing the early culture of the Sumerian city and its later Assyrian influence. By 1300 B.C. it was fortified by the Assyrian King Adad-nirari I, and thereafter served as an Assyrian provincial capital. Josiah lost his life in battle to keep the Egyptians from going to the aid of the Assyrians in the crucial Battle of Haran (609 B.C.).

from thy father's house, unto a land that I will shew thee:

2 ^aAnd I will make of thee a great nation, ^band I will bless thee, and make thy name great; ^cand thou shalt be a blessing:

3 ^aAnd I will bless them that bless thee, and curse him that curseth thee: and in ^bthee shall all families of the earth be ^cblessed.

^b Gen. 13:9
12:2 ^a [Gen. 17:4-6]; 18:18; 46:3; Deut. 26:5; 1 Kin. 3:8
^b Gen. 22:17; 24:35
^c Gen. 28:4; Zech. 8:13; Gal. 3:14

12:3 ^a Gen. 24:35; 27:29; Ex. 23:22; Num. 24:9

Abram Enters Canaan

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all

^b Gen. 18:18; 22:18; 26:4; 28:14; Ps. 72:17; Matt. 1:1; Luke 3:34; Acts 3:25; [Gal. 3:8] ^c Is. 41:27

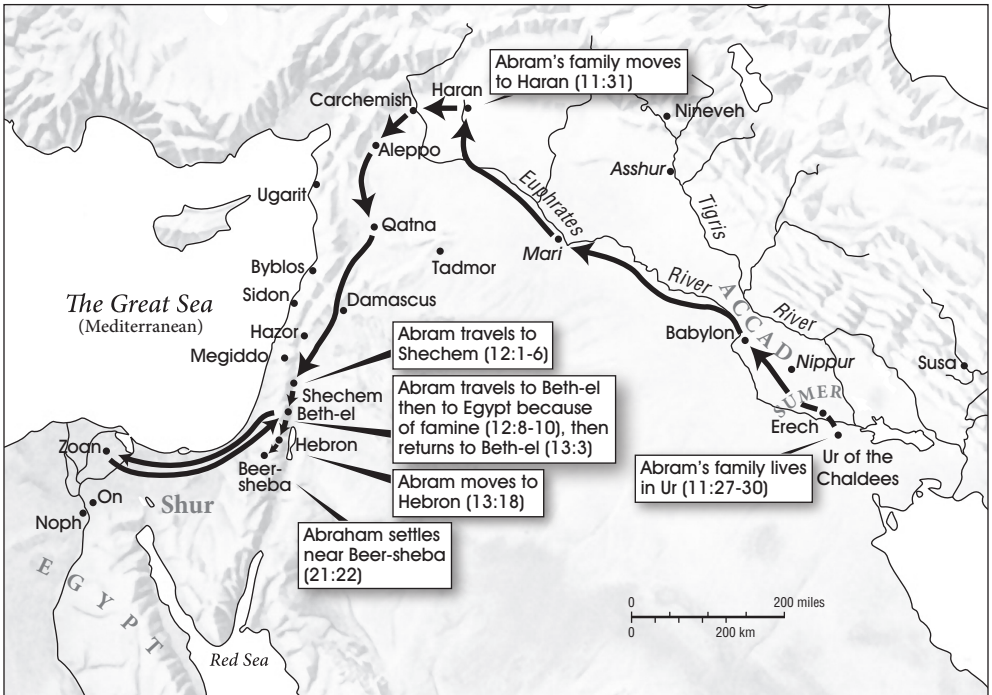


ABRAHAMIC COVENANT

12:1-3, 7. When God established a covenant with Abraham, it was another dramatic turning point in human history. Abraham and his heirs (the nation of Israel) received an unconditional promise. Under this covenant, God promised to make Israel a great nation, to bless the seed of Abraham, to give him a great name, to make him a blessing, to bless those who blessed him and curse those who cursed him, to give him the Promised Land, and through his descendants to bless all the families of the earth with a Redeemer. Israel's failure in this dispensation was illustrated by their leaving the land to settle in Egypt, and resulted in bondage there. Israel's final testing under this dispensation occurred when God attempted to draw them back to the land. But they refused Him in unbelief at Kadesh-barnea (cf. Ex. 19:5).



12:1 Abraham was the forefather of both the Jews and the Arabs. He was originally called Abram ("High Father") and left Ur in ancient Sumeria (Mesopotamia) to travel to Haran in Syria. He eventually migrated to Canaan where God promised him that his descendants would ultimately dwell (15:1-6). He lived to be 175 years old. He is pictured in the Bible as the father of faith in God because of his faithful obedience to God's call and subsequent commands. His greatest test came in his obedience regarding Isaac at Mount Moriah (22:1-14). The New Testament regards him as the ancestor of Israel (Acts 13:26), of the Levitical priesthood (Heb. 7:5), and of the line of Christ (Matt. 1:1). God's great promise to Abraham (vv. 1-3; 17:1-8) forms a key whereby all mankind may be blessed in Abraham's seed and principal Heir, Christ Jesus (Gal. 3:6-29). (First Reference, Gen. 11:27; Primary References, Gen. 12:1-3; 22:15-18; Rom. 4:3-11.)



THE TRADITION OF ABRAHAM'S WANDERINGS

their ¹substance that they had gathered, and ^athe ²souls that they had gotten ^bin Haran; and they ^cwent forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram ^apassed through the land unto the place of ¹Sichem, ^bunto ²the plain of Moreh. ^cAnd the Canaanite *was* then in the land.

7 ^aAnd the LORD appeared unto Abram, and said, ^bUnto thy ¹seed will I give this land: and there builded he an ^caltar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of

12:5 ^a Gen. 14:14
^b Gen. 11:31
^c Gen. 13:18
¹ possessions
² people
 12:6 ^a Heb. 11:9
^b Deut. 11:30;
 Judg. 7:1
^c Gen. 10:18, 19
¹ Or *Shechem*
² Heb. *Alon Moreh, the terebinth tree of Moreh*
 12:7 ^a Gen. 17:1;
 18:1
^b Gen. 13:15;
 15:18; 17:8;
 Deut. 34:4; Ps.
 105:9–12; Acts
 7:5; Gal. 3:16
^c Gen. 13:4, 18;
 22:9
¹ descendants

12:8 ^a Gen. 4:26;
 13:4; 21:33

Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and ^acalled upon the name of the LORD.

9 And Abram journeyed, ^agoing on still toward the ¹south.

Abram's Deception

10 And there was ^aa famine in the land: and Abram ^bwent down into Egypt to sojourn there; for the famine *was* ^cgrievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife,

12:9 ^a Gen. 13:1, 3; 20:1; 24:62 ¹ Heb. *Negev*
 12:10 ^a Gen. 26:1 ^b Ps. 105:13 ^c Gen. 43:1

and his obedience. The first three verses record the call and the promises; the rest of the section describes the obedience of Abram. The passage is constructed on two imperatives. The first is the basic call for Abram to leave the land in verse 1: **Get thee out:** These elements are mentioned: (1) out of his **country**; (2) away from his **kindred**; and (3) away from his **father's house**. Joshua 24:2 states that his family practiced idolatry. He is not told where he is to go, only **unto a land that I will shew thee**, which requires faith on his part. If he leaves, there are three promises that Yahweh makes to him. They might even be translated in each case as a cohortative, "Let me": (1) "Let me **make of thee a great nation**," and (2) "Let me **bless thee**," and (3) "Let me **make thy name great**." The last promise certainly contains some irony. The quest for a name had been the driving ambition of the "sons of God" in Genesis 6:1–4 and of the architects of the Tower of Babel in 11:1–9. Now God will do for Abram what others had so selfishly sought but failed to attain. The last words in verse 2 may be translated "so that you shall **be a blessing**." Abraham is to be a great nation, be personally blessed, and receive a great name—so that he may be a blessing. Certainly this is true for us today (cf. Gal. 3:29). To whom and

how he was to be a blessing are both answered in verse 3. It may be translated, "**and I will bless them that bless thee, and curse him that curseth thee in order that in thee shall all families of the earth be blessed**." Abram's first act of obedience is recorded in verse 4 as he **departed out of Haran**. The second is in verses 5 and 8 as they came **into the land of Canaan and builded an altar unto the LORD, and called upon the name of the LORD** (cf. 4:26). The Book of Genesis is divided into two main sections. The first 11 chapters deal with the history of the human race, and the last 39 with the family of Abraham. Thus in the twelfth chapter, God turns our attention from a rebellious humanity recently scattered by the judgment of Babel, to this one family through which the Savior of the world would ultimately come. **The Canaanite was then in the land:** These were wicked people, and in Genesis 15:16 and Deuteronomy 7:1–5 they were later to be destroyed because of the abominations they practiced. Right in the locality of God's call for Abram were wicked sinners! It would be hard for him to live for God and be pure. **And there was a famine in the land:** In addition to the wicked Canaanites, now he was tested by a famine (cf. James 1:2–8, and those in Gen. 26:1 and 41:56).



12:10. Egypt is the great civilization of northeastern Africa which, when united, included both the upper (southern) and lower (northern) kingdoms. It is identified as Mizraim in Hebrew, the dual ending *-ayim* perhaps indicating the upper and lower kingdoms of ancient Egypt. By the time Abraham arrived in Egypt during the First Intermediate Period, the great pyramids of the Old Kingdom Period (2700–2200 B.C.) had already been standing for some five hundred years! The subsequent rise of the Middle Kingdom Period (2040–1786 B.C.) parallels the arrival of Jacob and Joseph. Extensive archaeological excavations at various sites throughout Egypt reveal an advanced culture expressed in architecture, agriculture, literature, music, military prowess, and religion. The Pharaoh was considered to be a god incarnate whose word was law. This probably accounts for the complete absence of any law codes in ancient Egypt and supports the uniqueness of the Mosaic Law. Egypt continued to be an important factor to Israel throughout the Old Testament record.



12:11 Sarah was the wife of Abraham and was also his half sister. She was originally called Sarai and came with Abraham from Ur. Her inability to produce an heir was the major factor in her convincing Abraham to have a child by Hagar, her handmaid. At age 90 Sarah conceived and bore Isaac. Later, at her insistence, Hagar and Ishmael were expelled by Abraham. Sarah lived to be 127 years old. She died at Kirjath-arba (Hebron) and was buried in the cave of Machpelah (23:1–20). The New Testament refers to Sarah as the mother of the children of promise (Rom. 9:9). She is included in the list of the faithful (Heb. 11:11) and is cited as an example of obedience to her husband (1 Pet. 3:6). (First Reference, Gen. 11:29; Primary Reference, Gen. 17:15–19.)

Behold now, I know that thou *art* ^aa fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they ^awill kill me, but they will save thee alive.

13 ^aSay, I pray thee, thou *art* my ^bsister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he ^aentreated¹ Abram well for her sake: and he ^bhad sheep, and oxen, and ²he asses, and menservants, and maidservants, and she asses, and camels.

God Sends Plagues

17 And the LORD ^aplagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, ^aWhat *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*; and go thy way.

20 ^aAnd Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Abram's Return to Beth-el

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and ^aLot with him, ^binto the ¹south.

12:11 ^a Gen. 12:14; 26:7; 29:17

12:12 ^a Gen. 20:11; 26:7

12:13 ^a Gen. 20:1-18; 26:6-11

12:16 ^a Gen. 20:14

^b Gen. 13:2

¹ treated

² male donkeys

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

12:18 ^a Gen. 20:9, 10; 26:10

12:20 ^a [Prov. 21:1]

13:1 ^a Gen. 12:4; 14:12, 16

^b Gen. 12:9

¹ Heb. *Negev*

13:2 ^a Gen. 24:35; 26:14; Ps. 112:3; Prov. 10:22

13:3 ^a Gen. 12:8, 9

¹ Or *Ai*

13:4 ^a Gen. 12:7; 8; 21:33

^b Ps. 116:17

13:6 ^a Gen. 36:7

¹ support

13:7 ^a Gen. 26:20

^b Gen. 12:6; 15:20, 21

¹ livestock

13:8 ^a 1 Cor. 6:7; [Phil. 2:14, 15]

13:9 ^a Gen. 20:15; 34:10

^b Gen. 13:11, 14

^c [Rom. 12:18]

13:10 ^a Gen. 19:17-29; Deut. 34:3

^b Gen. 19:24

^c Gen. 2:8, 10; Is. 51:3

^d Gen. 14:2, 8; 19:22; Deut. 34:3

13:11 ¹ for himself

2 ^aAnd Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys ^afrom the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and ¹Hai;

4 Unto the ^aplace of the altar, which he had made there at the first: and there Abram ^bcalled on the name of the LORD.

Abram and Lot Separate

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And ^athe land was not able to ¹bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was ^aa strife between the herdmen of Abram's ¹cattle and the herdmen of Lot's cattle: ^band the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, ^aLet there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 ^aIs not the whole land before thee? ^bseparate thyself, I pray thee, from me: ^cif *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all ^athe plain of Jordan, that it *was* well watered every where, before the LORD ^bdestroyed Sodom and Gomorrah, ^ceven as the garden of the LORD, like the land of Egypt, as thou comest unto ^dZoar.

11 Then Lot chose ¹him all the plain of Jordan; and Lot journeyed

12:11-20. Say, I pray thee, thou art my sister: that it may be well with me for thy sake: According to 20:13, Abram lied about Sarai everywhere he went to save his life, even after he had been saved and called by God. But God's sovereignty overcame Abram's sin. God **plagued Pharaoh and his house**, and Abram was rebuked by Pharaoh. Sarai was his half sister (20:12), but his statement was a lie.

13:1-18. In verse 4 he **called on the name of the LORD** (cf. 12:8). The material wealth occasioned a shortage of available grazing land and caused strife between Lot's shepherds and Abram's. Abram con-

descended to the younger man, Lot, and gave him the first choice of all the land. Lot dwelled **in the cities of the plain, and pitched his tent toward Sodom**. Later he dwelt there (14:12) and subsequently served on the town council (19:1). **And the LORD said unto Abram, after that Lot was separated from Him** indicates that God gives the best to those who leave the choice to Him, for He reaffirmed His promise to give the land of Canaan to Abram and his **seed** [descendants] **for ever** (v. 15). Again it is noted he **built there an altar unto the LORD**. He was not ashamed to publicly worship his God.

east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot ^adwelled in the cities of the plain, and ^bpitched his tent ¹toward Sodom.

13 But the men of Sodom ^awere wicked and ^bsinners¹ before the LORD exceedingly.

God Renews His Covenant

14 And the LORD said unto Abram, after that Lot ^awas separated from him, Lift up now thine eyes, and look from the place where thou art ^bnorthward, and southward, and eastward, and westward:

15 For all the land which thou seest, ^ato thee will I give it, and ^bto thy ¹seed for ever.

16 And ^aI will make thy ¹seed as the dust of the earth: so that if a man can number the dust of the earth, ^{then} shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 ^aThen Abram removed his tent, and came and ^bdwelt in ¹the plain of Mamre, ^cwhich is in Hebron, and built there an ^aaltar unto the LORD.

The Battle of the Kings

14 And it came to pass in the days of Amraphel king ^aof Shinar, Arioch king of Ellasar,

13:12 ^a Gen. 19:24, 25, 29
^b Gen. 14:12, 19
¹ as far as
 13:13 ^a Gen. 18:20, 21; Ezek. 16:49; 2 Pet. 2:7, 8
^b Gen. 6:11; 39:9; Num. 32:23
¹ sinful
 13:14 ^a Gen. 13:11
^b Gen. 28:14
 13:15 ^a Gen. 12:7; 13:17; 15:7, 18; 17:8; Deut. 34:4; Acts 7:5
^b 2 Chr. 20:7; Ps. 37:22
¹ descendants
 13:16 ^a Gen. 22:17; Ex. 32:13; Num. 23:10
¹ descendants
 13:18 ^a Gen. 26:17
^b Gen. 14:13
^c Gen. 23:2; 35:27
^d Gen. 8:20; 22:8, 9
¹ Heb. *Alon Mamre, terebinth trees of Mamre*
 14:1 ^a Gen. 10:10; 11:2

^b Is. 11:11; 21:2; Dan. 8:2
¹ Heb. *Goyim*
 14:2 ^a Gen. 10:19; Deut. 29:23
^b Gen. 13:10; 19:22
 14:3 ^a Num. 34:12; Deut. 3:17; Josh. 3:16
 14:4 ^a Gen. 9:26
 14:5 ^a Gen. 15:20
^b Deut. 2:20
^c Num. 32:37; Deut. 2:10
¹ attacked

Chedorlaomer king of ^bElam, and Tidal king of ¹nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^aAdmah, and Shemeber king of Zeboiim, and the king of Bela, which is ^bZoar.

3 All these were joined together in the vale of Siddim, ^awhich is the salt sea.

4 Twelve years ^athey served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and ¹smote ^athe Rephaims in Ashteroth Karnaim, and ^bthe Zuzims in Ham, ^cand the Emims in Shaveh Kiriathaim,

6 ^aAnd the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^ain Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined

14:6 ^a Gen. 36:20; Deut. 2:12, 22
 14:7 ^a 2 Chr. 20:2

14:1–16. Fourteen years previous to the time of the incident narrated here (v. 5), Chedorlaomer (not Hammurapi) had subjugated the plain of Jordan. At this time Abram was possibly still in Haran. Five cities of the plain revolted; and Chedorlaomer, with three allies, marched against them. The reason for the allies' presence is only a guess, but they certainly came a long distance to control this area. So they may have come to control the copper mines south and southwest of the Dead Sea. The Proto-Sinaitic Inscriptions

reveal that the mines were worked for centuries. Later, Solomon worked them. **Trained servants, born in his own house, three hundred and eighteen:** The term indicates the might of Abram, especially the size and strength of his entourage. He actually had combat troops at his disposal. The Ebla Tablets refer to an *Ebrum*, which was a dynastic title a few centuries before Abram. He is called a "mighty prince" in 23:6, and thus is recognized by the inhabitants of the land as an influential person, possibly a ruler of a section of the land.



13:10 Sodom is identified in Scripture with Gomorrah and the cities of the plain (13:10–14:12). Sodom was known for its moral wickedness. The ancient site has not yet been clearly identified, but is thought to be possibly submerged under the waters of the Dead Sea south of the El-Lisan peninsula, in what was originally the vale of Siddim (14:3). Jebel Usdum ("Mount of Sodom"), a salt mountain at the southwestern end of the Dead Sea, seems to preserve the ancient name. Excavations at nearby Bab edh-Dhra were begun by William F. Albright in 1924, and were completed by Paul Lapp for the American Schools of Oriental Research (1965–67). They revealed an enormous cemetery with over 20,000 tombs and several hundred thousand burials. Evidence of an extensive population in this area totally ceased after the twenty-first century B.C. (about the time of Abraham). Historical references to Sodom have been cited among the clay tablets from Ebla found at Tell Mardikh in Syria. There can be no doubt that a flourishing civilization once existed in this area and came to an abrupt halt at the end of the Middle Bronze Age.

battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of ¹nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings ²with five.

10 And the vale of Siddim *was full of* ^aslimepits;¹ and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled ^bto the mountain.

11 And they took ^aall the goods of Sodom and Gomorrah, and all their ¹victuals, and went their way.

Lot's Capture and Rescue

12 And they took Lot, Abram's ^abrother's son, ^bwho dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the ^aHebrew; for ^bhe dwelt ¹in the ²plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: ^cand these *were* ³confederate with Abram.

14 And ^awhen Abram heard that ^bhis brother was taken captive, he armed his trained *servants*, ^cborn in his own house, three hundred and eighteen, and pursued *them* ^dunto Dan.

15 And he divided himself against them, he and his servants, by night, and ^asmote them, and pursued them unto Hobah, which *is* on the ¹left hand of Damascus.

16 And he ^abrought back all the goods, and also brought again his

14:9 ¹ Heb. *Goyim*
² against
14:10 ^a Gen. 11:3
^b Gen. 19:17, 30
¹ asphalt pits

14:11 ^a Gen. 14:16, 21
¹ provisions

14:12 ^a Gen. 11:27; 12:5
^b Gen. 13:12

14:13 ^a Gen. 39:14; 40:15
^b Gen. 13:18
^c Gen. 14:24; 21:27, 32

¹ by
² Heb. *Alon Mamre, terebinth trees of Mamre*
³ allies

14:14 ^a Gen. 19:29
^b Gen. 13:8; 14:12

^c Gen. 12:5; 15:3; 17:27; Eccl. 2:7

^d Deut. 34:1; Judg. 18:29; 1 Kin. 15:20

14:15 ^a Is. 41:2, 3
¹ North

14:16 ^a Gen. 31:18; 1 Sam. 30:8, 18, 19

14:17 ^a 1 Sam. 18:6
^b 2 Sam. 18:18

^c Heb. 7:1
¹ defeat
² valley

14:18 ^a Ps. 110:4; Heb. 7:1–10
^b Gen. 18:5; Ex. 29:40; Ps. 104:15

^c Ps. 110:4; Heb. 5:6

^d Acts 16:17

14:19 ^a Ruth 3:10
^b Gen. 14:22; Matt. 11:25

14:20 ^a Gen. 24:27
^b Gen. 28:22; Heb. 7:4

¹ Lit. *a tithe, a tenth*

brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom ^awent out to meet him ^bafter his return from the ¹slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the ^cking's ²dale.

Melchizedek Blesses Abram

18 And ^aMelchizedek king of Salem brought forth ^bbread and wine: and he *was* ^cthe priest of ^dthe most high God.

19 And he blessed him, and said, ^aBlessed *be* Abram of the most high God, ^bpossessor of heaven and earth:

20 And ^ablessed *be* the most high God, which hath delivered thine enemies into thy hand. And he ^bgave him ¹tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram ^asaid to the king of Sodom, I ^bhave lift up mine hand unto the LORD, the most high God, ^cthe possessor of heaven and earth,

23 That ^aI will not *take* from a thread even to a ¹shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner,

14:22 ^a Gen. 14:2, 8, 10 ^b Dan. 12:7 ^c Gen. 14:19
14:23 ^a 2 Kin. 5:16; Esth. 9:15, 16 ¹ sandal strap

14:17–24. **Melchizedek king of Salem** probably was not a theophany, but an actual king of Jerusalem or Salem (cf. Ps. 76:2). He typifies Christ and His priesthood according to Psalm 110:4 and Hebrews 7. He is a **priest of the most high God**. It is interesting to note believers besides Abram and his descendants in this limited account (chs. 12–50). **He gave him tithes of all:** Abram paid tithes to Melchizedek, indicating Melchizedek's superior

priesthood, since Levi was considered to be in the body (seminally) of Abram when he paid tithes to Melchizedek (Heb. 7:9, 10). **Lest thou shouldest say, I have made Abram rich:** Abram refused to take anything, so as not to be obligated to the king of Sodom, and also to demonstrate his total allegiance to the Lord. He took only food for his men and gave his allies the liberty to accept the spoils that were due them.



14:18 Salem is generally thought to refer to the ancient Canaanite site of Jerusalem on the hill of Ophel. There is ample archaeological evidence of Canaanite and Jebusite settlement during the Early and Middle Bronze Age periods, during which the first water shaft was dug to ensure an ample supply of water for the city. Ancient evidence for the name of the city can be found in the Ebla Tablets (*U-ru-sa-li-ma*), the later Egyptian Excretion Texts (*Urushalimma*), and the Amarna Letters (*Urusalim* or *Beth-Shalem*). Some scholars argue that Salem refers, not to Jerusalem, but to the fertile region of Salim near the Dead Sea. This argument rests on the proximity of Salim to Sodom and the reference to Abraham meeting the king of Sodom in the valley of Shaveh, rather than in the central hill country (v. 17).

Eshcol, and Mamre; let them take their portion.

Abram's Vision

15 After these things the word of the LORD came unto Abram in a vision, saying, ^bFear not, Abram: I *am* thy shield, and thy exceeding ^dgreat reward.

2 ^aAnd Abram said, Lord GOD, what wilt thou give me, ^bseeing I go childless, and the ¹steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, ^aone¹ born in my house is mine heir.

Abram Promised an Heir

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that ^ashall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and ^atell¹ ^bthe stars, if thou be able to number them: and he said unto him, ^cSo shall thy ^dseed be.

6 And he ^abelieved in the LORD; and he ^bcounted it to him for righteousness.

The Covenant Renewed

7 And he said unto him, I *am* the

15:1 ^a Gen. 15:4; 46:2; 1 Sam. 15:10; Dan. 10:1
^b Gen. 21:17; 26:24; Is. 41:10; Dan. 10:12
^c Deut. 33:29; Ps. 3:3; 84:11; 91:4
^d Num. 18:20; Ps. 58:11; Prov. 11:18

15:2 ^a Gen. 17:18
^b Acts 7:5
¹ heir

15:3 ^a Gen. 14:14
¹ Lit. a son of my house, a servant

15:4 ^a 2 Sam. 7:12; Gal. 4:28

15:5 ^a Gen. 22:17; 26:4; Deut. 1:10; Ps. 147:4

^b Jer. 33:22
^c Ex. 32:13; Rom. 4:18; Heb. 11:12

^d Gen. 17:19
¹ count

15:6 ^a Gen. 21:1; Rom. 4:3, 9, 22; Gal. 3:6; James 2:23

^b Ps. 32:2; 106:31

15:7 ^a Gen. 12:1
^b Gen. 11:28, 31
^c Gen. 13:15, 17; Ps. 105:42, 44

15:8 ^a Gen. 24:13, 14; Judg. 6:36-40; 1 Sam. 14:9, 10; Luke 1:18

15:9 ¹ female

LORD that ^abrought thee out of ^bUr of the Chaldees, ^cto give thee this land to inherit it.

8 And he said, Lord GOD, ^awhereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a ¹she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and ^adivided¹ them in the ²midst, and laid each piece one ³against another: but ^bthe birds divided he not.

11 And when the ¹fowls came down upon the carcases, Abram drove them away.

Abram's Deep Sleep and Vision

12 And when the sun was going down, ^aa deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety ^athat thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and ^bthey shall afflict them four hundred years;

15:10 ^a Gen. 15:17; Jer. 34:18
^b Lev. 1:17
¹ cut them in two
² middle
³ opposite

15:11 ¹ vultures

15:12 ^a Gen. 2:21; 28:11; Job 33:15

15:13 ^a Ex. 1:11; Acts 7:6
^b Ex. 12:40

15:1. Thy shield, and thy exceeding great reward: This chapter introduces the Abrahamic covenant by which God promises him an heir and eventual descendants who will one day possess the land of Canaan. The word *shield* is translated in other passages as "believed." Thus, God is the object of Abram's faith and thereby the source of his confidence. The promise of reward is especially significant in view of the fact that Abram had just refused a reward from the king of Sodom. God Himself would be Abram's true reward (cf. Ps. 127:3).

15:2-5. Childless: Ten years have passed and Abram is still without an heir. Following the custom of the day, he suggests that perhaps he ought to adopt his **steward... Eliezer of Damascus** as his legal **heir**. However, God refuses this offer and clearly promises that Abram will have a child **out of thine own bowels** (i.e., physically procreated). God further promised that his eventual descendants would be as innumerable as the **stars**. **Tell** means "count."

15:6. He believed in the LORD: This was not his original act of faith, but a further evidence of his confidence in God. In light of Hebrews 11:8-10, clearly Abram had already experienced saving faith at the time of his original call. Romans 4:6 and 22 cite instances of God imputing righteousness to the account of those who were already believers. Romans 4:18 refers to Abram's believing God's promise that

he would have a posterity. Thus, the doctrine of imputation is based upon man's faith. The fact that Abram was justified by God 14 years before he was circumcised is the basis for Paul's argument in Romans 4:9-12 that faith, not works (e.g., circumcision), is the means of our justification. Therefore, the Old Testament as well as the New Testament teaches salvation by faith, not works.

15:7-21. Divided them in the midst: "Cutting" a covenant conveys the idea that the same will be done to the one who breaks this covenant. Ancient covenants were sometimes confirmed by the halving of the sacrificial victims and the two parties to the covenant passing between them (cf. Mari Tablets and Jer. 34:18, 19). In this case, however, God alone passes between the animal pieces, in the form of a smoking furnace from which torch-like flames shoot out (cf. Ex. 19:18), because this covenant with Abram is unconditional, and can be carried out only by God Himself. **Thy seed shall be a stranger in a land that is not theirs:** This is a prophecy of Israel's sojourn in Egypt, predicted to take place some three hundred years later and lasting about **four hundred years** (cf. Ex. 12:40, 430 to be exact). Then God would judge **that nation** (Egypt in Ex. 15), and bring Israel out **with great substance** (cf. Ex. 12:34-36), and use them as a means of judgment upon the inhabitants of Canaan, when **the iniquity of the Amorites would be full**.

14 And also that nation, whom they shall serve, ^awill I judge: and afterward ^bshall they come out with great ¹substance.

15 And ^athou shalt ¹go ^bto thy fathers in peace; ^cthou shalt be buried in a good old age.

16 But ^ain the fourth generation they shall come hither again: for the iniquity ^bof the Amorites ^cis not yet ¹full.

17 And it came to pass, that, when the sun went down, and it was dark, behold ¹a smoking ²furnace, and ³a burning lamp that ^apassed between those pieces.

18 In the same day the LORD ^amade a covenant with Abram, saying, ^bUnto thy ¹seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Hagar Given to Abram

16 Now Sarai Abram's wife ^abare¹ him no children: and she had an ²handmaid, ^ban Egyptian, whose name was ^cHagar.

15:14 ^a Ex. 6:6
^b Ex. 12:36
¹ possessions
15:15 ^a Job 5:26
^b Gen. 25:8;
47:30
^c Gen. 25:8
¹ Die and join
your ancestors
15:16 ^a Gen.
15:13; Ex. 12:41
^b Gen. 48:22;
Lev. 18:24–28;
1 Kin. 21:26
^c 1 Kin. 11:12;
Matt. 23:32
¹ complete
15:17 ^a Jer.
34:18, 19
¹ There was a
² oven
³ torch
15:18 ^a Gen.
24:7
^b Gen. 12:7;
17:8; Ex. 23:31;
Num. 34:3;
Deut. 11:24;
Josh. 1:4; 21:43;
Acts 7:5
¹ descendants
16:1 ^a Gen.
11:30; 15:2, 3
^b Gen. 12:16;
21:9
^c Gal. 4:24
¹ had borne
² maidservant

16:2 ^a Gen. 30:3
^b Gen. 20:18
^c Gen. 30:3, 9
4 Gen. 3:17
¹ Lit. *be built up
from her*
16:3 ^a Gen.
12:4, 5
16:4 ^a 1 Sam.
1:6, 7; [Prov.
30:21, 23]
¹ sight

2 ^aAnd Sarai said unto Abram, Behold now, the LORD ^bhath restrained me from bearing: I pray thee, ^cgo in unto my maid; it may be that I may ¹obtain children by her. And Abram ^dhearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ^ahad dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^adespised in her ¹eyes.

5 And Sarai said unto Abram, ¹My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ^athe LORD judge between me and thee.

6 ^aBut Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her ¹as it pleaseth thee. And when Sarai dealt ²hardly with her, ^bshe fled from her ³face.

Hagar and the Angel of the Lord

7 And the ^aangel of the LORD found her by a ¹fountain of water in

16:5 ^a Gen. 31:53; Ex. 5:21 ¹ *The wrong done to me be*
16:6 ^a 1 Pet. 3:7 ^b Gen. 16:9; Ex. 2:15 ¹ *as you please*
² harshly ³ presence
16:7 ^a Gen. 21:17, 18; 22:11, 15; 31:11 ¹ spring

16:1–6. Go in unto my maid; it may be that I may obtain children by her: This was according to legal customs as witnessed in legal codes and marriage contracts of the time. Ten years had elapsed since God's original promise of an heir (16:3), and Abram and Sarai took matters into their own hands (note Gen. 30:3). The negative commentary concerning this

episode is written by Paul in Galatians 4 and contrasts the “work of the flesh” and the product of the “Spirit of God” in verse 29.

16:7–16. The angel of the LORD was likely the pre-incarnate appearance of the Second Person of the Trinity as the angel's character, deeds, and power confirm this interpretation (cf. 17:1–22; 22:11–18; 31:11,



LAND PROMISE

15:18. God promised to give the land of Canaan to Abraham's descendants after four generations (400 years) of bondage (Gen. 15:13–16). Affirming His covenant with Abram, God specified Israel's future borders as extending from the “river of Egypt” (Wadi el-Arish) to the Euphrates in Syria. This designation is made clear by naming the various Canaanite tribes that Israel would eventually conquer. These borders were only extended to this length under the reigns of David and Solomon (2 Sam. 10:19). **Application:** The land promise, including its borders, was given to the nation and people of Israel. It will be guaranteed only by Israel's continued obedience to the covenant (Deut. 4:23–31). Israel's later disobedience led to their expulsion by the Babylonians (586 B.C.) and the Romans (A.D. 70). With Israel's rebirth as a nation in 1948, hope for her full and final restoration has revived but will only be fulfilled during Christ's millennial kingdom (Rev. 20:1–6; cf. Gen. 24:13–67).



16:1. **Hagar** served as the surrogate mother of Ishmael for Abraham and Sarah. However, when she became pregnant, she mocked Sarah, who dealt with her harshly. Hagar fled into the wilderness where the Angel of the Lord (perhaps a theophany of Christ) spared both her and her unborn child. When her teenage son, Ishmael, later mocked Isaac at the festival of his weaning, Hagar and Ishmael were again expelled. God preserved their lives in the wilderness and promised to bless Ishmael's descendants.

the wilderness, ^bby the ¹fountain in the way to ^cShur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ^asubmit thyself under her hands.

10 And the angel of the LORD said unto her, ^aI will multiply thy ¹seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, ^aand shalt bear a son, and shalt call his name ¹Ishmael; because the LORD hath heard thy affliction.

12 ^aAnd he will be a wild man; his hand *will be* against every man, and every man's hand against him; ^band he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou ¹God seest me: for she said, Have I

16:7 ^b Gen. 20:1; 25:18
^c Ex. 15:22
¹ *spring*
 16:9 ^a [Titus 2:9]
 16:10 ^a Gen. 17:20
¹ *descendants*
 16:11 ^a Luke 1:13, 31
¹ *Lit. God Hears*
 16:12 ^a Gen. 21:20; Job 24:5; 39:5-8
^b Gen. 25:18
 16:13 ¹ Heb. *El Roi*, lit. *God Who Sees*

^a Gen. 31:42
² *Seen the back of*
 16:14 ^a Gen. 24:62
^b Gen. 14:7; Num. 13:26
¹ *Lit. Well of the One Who Lives and Sees Me*
 16:15 ^a Gal. 4:22
 17:1 ^a Gen. 12:7; 18:1
^b Gen. 28:3; 35:11; Ex. 6:3; Job 42:2
^c 2 Kin. 20:3
^d Gen. 6:9; Deut. 18:13
¹ Heb. *El Shaddai*
² *blameless*
 17:2 ^a Gen. 15:18; Ex. 6:4; [Gal. 3:19]
^b Gen. 12:2; 13:16; 15:5; 18:18

also here ²looked after him ^athat seeth me?

14 Wherefore the well was called ^aBeer-lahai-roi; ¹behold, *it is* ^bbetween Kadesh and Bered.

The Birth of Ishmael

15 And ^aHagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

God Renews His Covenant

17 And when Abram was ninety years old and nine, the LORD ^aappeared to Abram, and said unto him, ^b*I am* ¹the Almighty God; ^cwalk before me, and be thou ^aperfect.²

2 And I will make my ^acovenant between me and thee, and ^bwill multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be ^aa father of ¹many nations.

17:4 ^a [Rom. 4:11, 12, 16] ¹ *Lit. multitude of nations*

13; Judg. 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). **Ishmael:** The name means "God Hears" and was intended to remind Hagar of God's special intervention on her behalf. This is the first time that the Angel of the Lord appears in the Old Testament. Hagar's son will be a **wild man** and **shall dwell in the presence of all his brethren**. The Hebrew actually means "in defiance/disregard of" as shown in Genesis 25:18 and Deuteronomy 21:16. The idiom and context denote a hostility on the part of Ishmael (and his descendants) toward his brethren (Isaac and his descendants) and even among Ishmael's own people.

Thus began the Jewish and Arab conflict, due to an act of the flesh on the part of Abram. When Hagar finally gave birth, Abram was 86 years old. Eleven years had passed since God first promised an heir, and His promise was still unfulfilled.

17:1-8. Thirteen years had passed since the birth of Ishmael (cf. verse 1). **Almighty God** (Heb. *El Shaddai*): *El* denotes "power" and *Shaddai* may be derived from the Akkadian *shadadu*, to "overpower," portraying God as the overpowering, almighty One who will supernaturally provide descendants for Abram when all other means fail. **Thy name shall**



ANGEL OF THE LORD

16:7. In the Old Testament, an angel identified as the "angel of the LORD" (v. 7), the "angel of God" (21:17), the "angel of his presence" (Is. 63:9), and the "messenger of the covenant" (Mal. 3:1) appeared to individuals. A closer look at the context of His appearances reveals that He is more than another angel: He is God. The expression usually signifies a preincarnate appearance of Christ, and is sometimes called a "Christophany," meaning the visible and bodily manifestation of God the Son before His incarnation. **Illustration:** That He is not merely another angel is evident in those appearances where He is called God. This was recognized by Hagar (v. 13), Abraham (22:14), Moses (Ex. 3:14), Gideon (Judg. 6:22), and Manoah (Judg. 13:18, 22). The expression is also used of men, but on such occasions is translated "the LORD's messenger" (Hag. 1:13). **Application:** The Angel of the Lord no longer appears to men today, since God has commissioned Christians to be His messengers to the world. (First Reference and Primary Reference, Gen. 16:7.)



16:11 **Ishmael** was the eldest son of Abraham by Hagar, Sarah's Egyptian handmaid (vv. 15, 16). He was later guilty of taunting his half brother Isaac (21:9), and he and his mother were expelled by Abraham at Sarah's insistence. God promised that Ishmael would be "a wild man" (v. 12). His life was spared by God. He married an Egyptian and became the father of 12 princes; he was the forefather of the Arabs whom God promised to bless. (First Reference, Gen. 16:15, 16; Primary References, Gen. 17:20-27; 21:9-21.)

From Abram to Abraham

5 ¹Neither shall thy name any more be called ²Abram, but ^athy name shall be ³Abraham; ^bfor a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make ^anations of thee, and ^bkings shall come out of thee.

7 And I will ^aestablish my covenant between me and thee and thy ¹seed after thee in their generations for an everlasting covenant, ^bto be a God unto thee, and to ^cthy ¹seed after thee.

8 And ^aI will give unto thee, and to thy seed after thee, the land ^bwherein¹ thou art a stranger, all the land of Canaan, for an everlasting possession; and ^cI will be their God.

9 And God said unto Abraham, ^aThou shalt keep my covenant therefore, thou, and thy seed after thee ¹in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; ^aEvery man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^aa ¹token of the covenant betwixt me and you.

12 And he that is eight days old ^ashall be circumcised among you, every ¹man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

17:5 ^aNeh. 9:7

^bRom. 4:17

¹No longer

²Lit. *Exalted*

Father

³Lit. *Father of a*

Multitude

17:6 ^aGen.

17:16; 35:11

^bMatt. 1:6

17:7 ^a[Gal. 3:17]

^bGen. 26:24;

28:13; Lev.

11:45; 26:12, 45;

Heb. 11:16

^cRom. 9:8; Gal.

3:16

¹descendants

17:8 ^aGen. 12:7;

13:15, 17; Acts

7:5

^bGen. 23:4;

28:4

^cEx. 6:7; 29:45;

Lev. 26:12;

Deut. 29:13;

Rev. 21:7

¹Lit. *of your*

sojournings

17:9 ^aEx. 19:5

¹throughout

17:10 ^aJohn

7:22; Acts 7:8

17:11 ^aEx.

12:13, 48; [Rom.

4:11]

¹sign

17:12 ^aLev. 12:3

¹male

17:14 ^aEx.

4:24-26

¹person

17:15 ¹Lit.

Princess

17:16 ^aGen.

18:10

^bGen. 35:11;

Gal. 4:31; 1 Pet.

3:6

^cGen. 17:6;

36:31; 1 Sam.

8:22

¹by

17:17 ^aGen.

17:3; 18:12; 21:6

17:18 ^aGen.

18:23

17:19 ^aGen.

18:10; 21:2; [Gal.

4:28]

^bGen. 22:16;

Matt. 1:2; Luke

3:34

¹descendants

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that ¹soul ^ashall be cut off from his people; he hath broken my covenant.

From Sarai to Sarah

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ¹Sarah *shall* her name *be*.

God's Promise of a Son

16 And I will bless her, ^aand give thee a son also ¹of her: yea, I will bless her, and she shall be *a mother*^b of nations; ^ckings of people shall be of her.

17 Then Abraham fell upon his face, ^aand laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham ^asaid unto God, O that Ishmael might live before thee!

19 And God said, ^aSarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my ^bcovenant with him for an everlasting covenant, *and* with his ¹seed after him.

Ishmael to Be a Great Nation

20 And as for Ishmael, I have heard thee: Behold, I have blessed

be Abraham: *Abram* means "High Father," but he is now to be called Abraham, suggesting he will become the father of a multitude (Heb. *ham*, cf. 12:3). **Everlasting covenant ... I will give ... the land:** Since the covenant is "everlasting" and includes possession of **Canaan**, it guarantees Israel the right of possession as an earthly inheritance forever. God is the Landlord who gives the title deed to Israel, His son. Thus, the Jews have a rightful claim to this land as long as the earth shall stand.

17:9-14. Abraham's part in the covenant-making process was circumcision, which God established as a sign of the covenant to indicate that his offspring were uniquely dedicated to God (Ex. 4:24-26; Rom. 4:11). A Hebrew who failed to observe this rite would be cut off from the covenant community. Circumcision was to serve as an *outward* sign of *inward* dedication to God. In itself, it was neither efficacious, nor unique to Israel.

17:15-22. Then Abraham ... laughed: It seems strange that Abraham laughs at the idea of a hundred-year-old man begetting a son, when his own father was 130 at the time of his birth. Sarah would die when he was 137, but he was able to beget sons long after that (25:1-6). Paul states that when he was 100, "He considered not his own body now dead" (Rom. 4:19). This laughter is one of doubt as verse 18 reveals. His plea, **O that Ishmael might live before thee!** indicates his wish to adopt him as his heir (cf. 15:2, 3; Ps. 2:7 and the law code of Hammurapi for the legal statement of adoption expressed by "thou art my child," and when God declared officially that Jesus was His Son, at the Resurrection, Rom. 1:4). **Thou shalt call his name Isaac:** The name means "He Laughs" and was to serve as a reminder to Abraham of the unlikely means by which he was brought into the world, and his response in 17:17, and Sarah's reaction in 18:12.

him, and will make him fruitful, and ^awill multiply him exceedingly; ^btwelve princes shall he beget, ^cand I will make him a great nation.

21 But my ^acovenant will I establish with Isaac, ^bwhich Sarah shall bear unto thee at this ^cset time in the next year.

22 And he left off talking with him, and God went up from Abraham.

Abraham's Household Circumcised

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirtreen years old, when he was circumcised in the flesh of his foreskin.

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

27 And ^aall the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Abraham's Heavenly Visitors

18 And the LORD appeared unto him ¹in ²the ^aplains of Mamre: and he sat in the tent door in the heat of the day;

2 ^aAnd he lift up his eyes and looked, and, lo, three men stood by him: ^band when he saw *them*, he ran to meet them from the tent door, and bowed himself ¹toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not ¹away, I pray thee, from thy servant:

17:20 ^a Gen. 16:10
^b Gen. 25:12-16
^c Gen. 21:13, 18
 17:21 ^a Gen. 26:2-5
^b Gen. 21:2
^c Gen. 18:14
 17:27 ^a Gen. 18:19
 18:1 ^a Gen. 13:18; 14:13
¹ by
² Heb. *Alon Mamre, terebinth trees of Mamre*
 18:2 ^a Gen. 18:16, 22; 32:24; Josh. 5:13; Judg. 13:6-11; Heb. 13:2
^b Gen. 19:1;
 1 Pet. 4:9
¹ to
 18:3 ¹ on by

18:4 ^a Gen. 19:2; 24:32; 43:24
¹ brought
 18:5 ^a Judg. 6:18, 19; 13:15, 16
^b Judg. 19:5; Ps. 104:15
^c Gen. 19:8;
 33:10
¹ bring
² refresh
³ *inasmuch as you have come*
 18:7 ¹ prepare
 18:8 ^a Gen. 19:3
¹ prepared
 18:9 ^a Gen. 24:67
 18:10 ^a 2 Kin. 4:16
^b Gen. 17:19, 21; 21:2; Rom. 9:9
 18:11 ^a Gen. 17:17; Luke 1:18; Rom. 4:19; Heb. 11:11, 12, 19
^b Gen. 31:35
¹ Sarah had passed the age of childbearing.
 18:12 ^a Gen. 17:17
^b Luke 1:18
^c 1 Pet. 3:6
¹ grown
 18:14 ^a Num. 11:23; Jer. 32:17; Zech. 8:6; Matt. 3:9; 19:26; Luke 1:37; Rom. 4:21
^b Gen. 17:21; 18:10; 2 Kin. 4:16

4 Let ^aa little water, I pray you, be ¹fetcht, and wash your feet, and rest yourselves under the tree:

5 And ^aI will ¹fetch a morsel of bread, and ^bcomfort² ye your hearts; after that ye shall pass on: ^cfor therefore ³are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to ¹dress it.

8 And ^ahe took butter, and milk, and the calf which he had ¹dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

Sarah Promised a Son

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, ^ain the tent.

10 And he said, I will certainly return unto thee ^aaccording to the time of life; and, lo, ^bSarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now ^aAbraham and Sarah *were* old *and* well stricken in age; *and* ^bit ceased to be with Sarah ^aafter the manner of women.

12 Therefore Sarah ^alaughed within herself, saying, ^bAfter I am ¹waxed old shall I have pleasure, my ^clord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 ^aIs any thing too hard for the LORD? ^bAt the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

18:1-15. The **three men** who appeared to Abraham were the preincarnate Christ (Yahweh) and two angels (v. 22; 19:1). Here we find an example, not only of "entertaining angels unawares" (Heb. 13:2), but also of God becoming the guest of one of His saints (cf.

John 14:23; Rev. 3:20). **Sarah laughed within herself** either because she did not know of the promise of 17:19 or because she was unconvinced it would be fulfilled. In either case, one of the three men was now clearly identified as Yahweh, who knew Sarah's thoughts.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

Sodom and Gomorrah's Fate

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^ato ¹bring them on the way.

17 And the LORD said, ^aShall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^ablessed in him?

19 For I know him, ^athat he will command his children and his household after him, and they shall keep the way of the LORD, to do ¹justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^athe cry of Sodom and Gomorrah is great, and because their ^bsin is very grievous;

21 ^aI will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, ^bI will know.

22 And the men turned their faces from thence, ^aand went toward Sodom: but Abraham stood yet before the LORD.

Abraham Intercedes for Sodom

23 And Abraham ^adrew near, and said, ^bWilt thou also ^cdestroy the ^arighteous with the wicked?

24 ¹Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the

18:16 ^aActs 15:3; Rom. 15:24
¹ send

18:17 ^aGen. 18:22, 26, 33; Ps. 25:14; Amos 3:7; [John 15:15]

18:18 ^a[Gen. 12:3; 22:18]; Matt. 1:1; Luke 3:34; [Acts 3:25, 26; Gal. 3:8]

18:19 ^a[Deut. 4:9, 10; 6:6, 7]
¹ righteousness and justice

18:20 ^aGen. 4:10; 19:13; Ezek. 16:49, 50
^bGen. 13:13

18:21 ^aGen. 11:5; Ex. 3:8; Ps. 14:2
^bDeut. 8:2; 13:3; Josh. 22:22; Luke 16:15; 2 Cor. 11:11

18:22 ^aGen. 18:16; 19:1
18:23 ^a[Heb. 10:22]
^bEx. 23:7; Num. 16:22; 2 Sam. 24:17; Ps. 11:4-7

^cJob 9:22
^dGen. 20:4
18:24 ¹ Suppose

18:25 ^aJob 8:20; Is. 3:10, 11
^bDeut. 1:16, 17; 32:4; Job 8:3, 20; 34:17; Ps. 58:11; 94:2; Is. 3:10, 11; Rom. 3:5, 6

18:26 ^aJer. 5:1; Ezek. 22:30
18:27 ^a[Gen. 3:19]; Job 4:19; 30:19; 42:6; [1 Cor. 15:47, 48]

18:28 ¹ Suppose
18:32 ^aJudg. 6:39

^bJames 5:16
18:33 ¹ finished speaking
19:1 ^aGen. 18:2, 16, 22
^bGen. 18:1-5
¹ in the evening

righteous with the wicked: and ^athat the righteous should be as the wicked, that be far from thee: ^bShall not the Judge of all the earth do right?

26 And the LORD said, ^aIf I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* ^abut dust and ashes:

28 ¹Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, ^aOh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. ^bAnd he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had ¹left communing with Abraham: and Abraham returned unto his place.

Angels Visit Lot

19 And there ^acame two angels to Sodom ¹at even; and ^bLot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them;

18:16-33. This section gives the basis for Abraham's being called the friend of God (2 Chr. 20:7; Is. 41:8; James 2:23). Because he was the friend of God and all the nations of the earth will be blessed in him, he was allowed the high privilege of learning something about God's principles of dealing with those nations. **The cry of Sodom and Gomorrah is great:** Their sins cried out for punishment (cf. 4:10; Hos. 7:2; Jonah 1:2). **I will go down** (cf. 11:7) indi-

cates that God's justice moved Him to demonstrate that He had full possession of the facts. Actually the two angels went to Sodom and the Angel of the Lord stayed with Abraham. Abraham expressed concern for the people (cf. 13:8, 9). **Fifty righteous:** Lot was one of them (2 Pet. 2:7), but there evidently were not even 10 righteous (19:14). Therefore the city had to be destroyed. In all likelihood, backslidden Lot was the only "just" man there.

and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, ^aturn in, I pray you, into your servant's house, and ¹tarry all night, and ^bwash your feet, and ye shall rise up early, and go on your ways. And they said, ^cNay; but we will abide in the ²street all night.

3 And he ¹pressed upon them greatly; and they turned in unto him, and entered into his house; ^aand he made them a feast, and did bake ^bunleavened bread, and they did eat.

The Evil Men of Sodom

4 But before they lay down, the men of the city, *even* the men of Sodom, ¹compassed the house round, both old and young, all the people from every quarter:

5 ^aAnd they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^bbring them out unto us, that we ^cmay ¹know them.

6 And ^aLot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 ^aBehold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them ¹as *is* good in your eyes: only unto these men do nothing; ^bfor therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* ^acame in to ¹sojourn, ^band he ²will

19:2 ^a Gen. 24:31; [Heb. 13:2]
^b Gen. 18:4; 24:32
^c Luke 24:28
¹ spend the night
² open plaza
 19:3 ^a Gen. 18:6-8; Ex. 23:15; Num. 9:11; 28:17
^b Ex. 12:8
¹ urged them
 19:4 ¹ surround-ed
 19:5 ^a Is. 3:9
^b Judg. 19:22
^c Gen. 4:1; Rom. 1:24, 27; Jude 7
¹ know them carnally
 19:6 ^a Judg. 19:23
 19:8 ^a Judg. 19:24
^b Gen. 18:5
¹ as you wish
 19:9 ^a 2 Pet. 2:7, 8
^b Ex. 2:14
¹ stay a little while
² keeps acting as
 19:11 ^a Gen. 20:17
¹ struck
 19:12 ^a Gen. 7:1; 2 Pet. 2:7, 9
 19:13 ^a Gen. 18:20
^b Lev. 26:30-33; Deut. 4:26; 28:45; 1 Chr. 21:15
¹ has grown
 19:14 ^a Matt. 1:18
^b Num. 16:21, 24, 26, 45; Rev. 18:4
^c Ex. 9:21; Jer. 43:1, 2; Luke 17:28; 24:11
¹ joked
 19:15 ^a Ps. 37:2; Rev. 18:4
¹ urged Lot to hurry
² punishment
 19:16 ^a Deut. 5:15; 6:21; 7:8; 2 Pet. 2:7

needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they ^asmote¹ the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Lot and His Family Flee

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^abring *them* out of this place:

13 For we will destroy this place, because the ^acry of them ¹is waxen great before the face of the LORD; and ^bthe LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, ^awhich married his daughters, and said, ^bUp, get you out of this place; for the LORD will destroy this city. ^cBut he seemed as one that ¹mocked unto his sons in law.

15 And when the morning arose, then the angels ¹hastened Lot, saying, ^aArise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the ²iniquity of the city.

16 And while he lingered, the men ^alaid hold upon his hand, and upon the hand of his wife, and upon

19:1-15. **Sat in the gate** implies that Lot was a leader in the city, possibly a judge (cf. v. 9; 34:20). **Pressed upon them greatly:** Lot knew what might happen to them if they did not stay with him. **That we may know them:** The word *know* is to be interpreted in the light of Genesis 4:1 as carnal or sexual knowledge, here referring to homosexuality. We are given a glimpse of the unspeakable possibilities of human depravity. The

Scripture clearly denounces homosexuality as sin (cf. Lev. 18:22-30; 20:13; Rom. 1:24-27; 1 Cor. 6:9; 1 Tim. 1:10). Later, the law would make homosexuality a capital offense, grouped with incest and bestiality. **I have two daughters** was an absolutely amazing alternative to be offered by a believer. **Seemed as one that mocked:** Evidently Lot's testimony had degenerated to the point where even his family did not believe he was serious.



19:1. **Lot** was Abraham's nephew who accompanied him from Mesopotamia to Canaan. Both had large herds of cattle and sheep, and they eventually separated. Lot's selfish choice of the Jordan Valley and his weakness in pitching his tent toward Sodom (Gen. 13:12) led to tragic consequences. He soon moved into Sodom and, though 2 Peter 2:7-8 indicates that Lot's soul was vexed by the unrighteousness of the city, he had little or no influence there or even on his own family. He lost his wife and later fathered two sons, Moab and Ammon, by his own daughters (Gen. 19:31-38).

the hand of his two daughters; the ^bLORD being merciful unto him: ^cand they brought him forth, and set him ¹without the city.

17 And it came to pass, when they had brought them forth ¹abroad, that ²he said, ^aEscape for thy life; ^blook not behind thee, neither stay thou in all the plain; escape ^cto the mountain, lest thou be ³consumed.

18 And Lot said unto them, Oh, ^anot so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, ^aI have ¹accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for ^aI cannot do any thing till thou ¹be come thither. Therefore ^bthe name of the city was called ²Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

Sodom and Gomorrah Destroyed

24 Then the LORD rained upon ^aSodom and upon Gomorrah brimstone and ^bfire from the LORD out of heaven;

25 And he ¹overthrew those cities, and all the plain, and all the inhabitants of the cities, and ^athat which grew upon the ground.

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

19:16 ^bEx. 34:7; Ps. 32:10; 33:18, 19; Luke 18:13
^cPs. 34:22
¹outside

19:17 ¹a 1 Kin. 19:3; Jer. 48:6
^bGen. 19:26; Matt. 24:16-18; Luke 9:62; Phil. 3:13, 14
^cGen. 14:10

¹outside
²LXX, Syr., Vg. they

³destroyed

19:18 ^aActs

10:14

19:21 ^aJob 42:8;

9; Ps. 145:19

¹favoured thee

19:22 ^aEx.

32:10; Deut.

9:14

^bGen. 13:10;

14:2

¹arrive there

²Lit. Insignificant

19:24 ^aDeut.

29:23; Ps. 11:6;

Is. 13:19; Jer.

20:16; 23:14;

49:18; 50:40;

Ezek. 16:49, 50;

Hos. 11:8; Amos

4:11; Zeph. 2:9;

Matt. 10:15;

Mark 6:11; Luke

17:29; Rom.

9:29; 2 Pet. 2:6;

Jude 7; Rev. 11:8

^bLev. 10:2

19:25 ^aPs.

107:34

¹devastated

19:26 ^aGen.

19:17; Luke

17:32

19:27 ^aGen.

18:22

¹had stood

19:28 ^aRev. 9:2;

18:9

19:29 ^aGen. 8:1;

18:23; Deut. 7:8;

9:5, 27

19:30 ^aGen.

19:17, 19

19:31 ^aGen.

16:2, 4; 38:8, 9;

Deut. 25:5

¹custom

19:32 ^a[Mark

12:19]

¹the lineage

19:34 ¹the

lineage

27 And Abraham gat up early in the morning to the place where ^ahe ¹stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, ^athe smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God ^aremembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

The Birth of Moab and Benammi

30 And Lot went up out of Zoar, and ^adwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth ^ato come in unto us after the ¹manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we ^amay preserve ¹seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve ¹seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

19:16-38. I will not overthrow this city: That God not only spared Sodom until Lot was safe, but also spared another city (Bela) permanently because of his prayer, is one of the strongest Old Testament illustrations of eternal security for backslidden believers. In spite of Lot's deep apostasy, the New Testament assures us that he was a "righteous man" (redeemed), and that his "righteous soul" was daily vexed with the unlawful deeds of his Sodomite neighbors (2 Pet. 2:8). Doubtless, Lot will be among

those who "shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:15). **She became a pillar of salt:** Jesus used this incident as a warning to others not to look back (Luke 17:21-33). Lot's wife apparently lingered behind, continually and longingly looking back on her beloved possessions, and was buried by the explosion that resulted from the destruction of the city. **Brimstone and fire** may refer to a meteorite shower that literally burned up the whole area.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: “the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: “the same *is* the father of the children of Ammon unto this day.

Abraham Deceives Abimelech

20 And Abraham journeyed from ^athence toward the south country, and dwelled between ^bKadesh and Shur, and ^csojourned in Gerar.

2 And Abraham said of Sarah his wife, “She *is* my sister: and Abimelech king of Gerar sent, and ^btook Sarah.

3 But ^a“God came to Abimelech ^bin a dream by night, and said to him, “Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* ¹a man’s wife.

4 But Abimelech had not come near her: and he said, Lord, ^a“wilt thou slay also a righteous nation?”

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: ^a“in the ¹integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ^a“I also withheld thee from sinning

19:37 ^a Num. 25:1; Deut. 2:9
 19:38 ^a Num. 21:24; Deut. 2:19
 20:1 ^a Gen. 18:1
^b Gen. 12:9; 16:7, 14
^c Gen. 26:1, 6
 20:2 ^a Gen. 12:11–13; 26:7
^b Gen. 12:15
 20:3 ^a Ps. 105:14
^b Job 33:15
^c Gen. 20:7
¹ Lit. *married to a husband*
 20:4 ^a Gen. 18:23–25; Num. 16:22
 20:5 ^a 1 Kin. 9:4; 2 Kin. 20:3; Ps. 7:8; 26:6
¹ *innocence*
 20:6 ^a Gen. 31:7; 35:5; Ex. 34:24; 1 Sam. 25:26, 34

^b Gen. 39:9; 2 Sam. 12:13
 20:7 ^a 1 Sam. 7:5; 2 Kin. 5:11; Job 42:8; James 5:14, 15
^b Gen. 2:17
^c Num. 16:32, 33
 20:8 ¹ *very*
 20:9 ^a Gen. 26:10; 39:9; Ex. 32:21; Josh. 7:25
^b Gen. 34:7
¹ *how have I sinned against*
 20:11 ^a Gen. 42:18; Neh. 5:15; Ps. 36:1; Prov. 16:6
^b Gen. 12:12; 26:7
¹ *on account of my wife*
 20:12 ^a Gen. 11:29
 20:13 ^a Gen. 12:1–9, 11; [Heb. 11:8]

^bagainst me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; ^afor he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ^bknow thou that thou shalt surely die, thou, ^cand all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were ¹sore afraid.

Abimelech Reproaches Abraham

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and ¹what have I offended thee, ^athat thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^bthat ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely ^athe fear of God *is* not in this place; and ^bthey will slay me ¹for my wife’s sake.

12 And yet indeed ^ashe *is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when ^aGod caused me to wander from my father’s house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place

20:1–18. She is my sister: The same thing had happened in Egypt (ch. 12). Now it occurred in Gerar with Abimelech. God appeared to him in a dream, revealed Abraham’s deception, and expressed His sovereignty in withholding **thee from sinning against me**. He preached to Abraham in the morning and asked him why he had done such a thing. Abraham had forgotten that God was his shield (15:1). **Behold, he is to thee a covering of the eyes:** Literally, “It is a covering for the eyes,” apparently a method for diverting or forestalling suspicion. The phrase **thus she was reproved** conveys the idea that she was vindicated. Several passages convey the idea of a similar legal or

disciplinary connotation (21:25; 31:42). Abimelech’s large gift of a **thousand pieces of silver** (since no coins existed at this time, *pieces* is not accurate; everything was weighed) was proof of his high esteem for Abraham and Sarah, and would serve to stop any scoffing on the part of her household. God referred to Abraham as a **prophet** in verse 7. Abraham said he would pray for Abimelech (an absolutely amazing statement under the circumstances), and when he did so, **God healed Abimelech**. Abraham’s intercession (cf. 18:23–33) saved Abimelech’s life and removed the barrenness of his household—**For the LORD had fast closed up all the wombs** (cf. 12:17).



20:1 Gerar was an ancient trading post located halfway between Beer-sheba and Gaza on the Mediterranean coast. Its exact location has been debated. W. J. Phythian-Adams (1922) and W. F. Flinders Petrie (1927) suggested Tell Jemmeh as the original site, but the excavations of D. Alon at Tell Abu Hureirah revealed the latter site as more likely to be ancient Gerar. A flourishing Middle Bronze Age community was discovered there which parallels the time of the patriarchs. Here Minoan (proto-Philistine) traders like Abimelech made contact with wealthy desert sheiks like Abraham.

whither we shall come, ^bsay of me, He *is* my brother.

14 And Abimelech ^atook sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

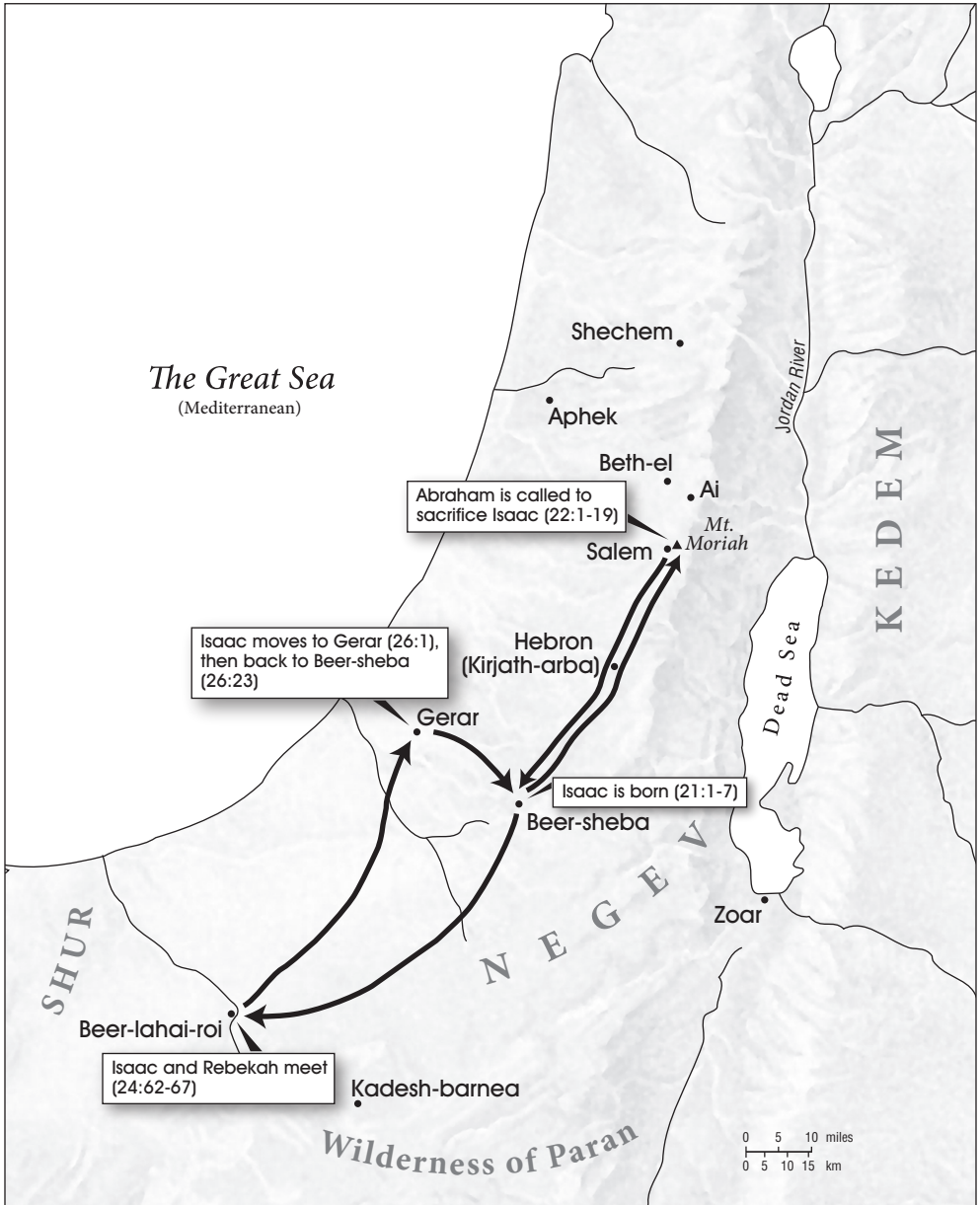
15 And Abimelech said, Behold, ^amy land *is* before thee: dwell where it pleaseth thee.

20:13 ^bGen. 12:13; 20:5
 20:14 ^aGen. 12:16
 20:15 ^aGen. 13:9; 34:10; 47:6
 20:16 ^aGen. 26:11
^bGen. 24:65
 1 *it vindicates you before all*
 2 *justified*
 20:17 ^aNum. 12:13; 21:7; Job 42:9; James 5:16
^bGen. 21:2

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: ^abehold, ¹he *is* to thee ^ba covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was ²reproved.

Abraham Prays for Abimelech

17 So Abraham ^aprayed unto God: and God ^bhealed Abimelech,



ABRAHAM AND ISAAC IN THE LAND OF CANAAN

and his wife, and his maidservants; and they bare *children*.

18 For the LORD ^ahad fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

The Birth of Isaac

21 And the LORD ^avisited Sarah as he had said, and the LORD did unto Sarah ^bas he had spoken.

2 For Sarah ^aconceived, and bare Abraham a son in his old age, ^bat the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^aIsaac.¹

4 And Abraham ^acircumcised his son Isaac being eight days old, ^bas God had commanded him.

5 And ^aAbraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, ^aGod hath ¹made me to laugh, *so that* all that hear ^bwill laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should ¹have given children suck? ^afor I have born *him* a son in his old age.

8 And the child grew, and was

20:18 ^a Gen. 12:17
 21:1 ^a 1 Sam. 2:21
^b Gen. 17:16, 19, 21; 18:10, 14; [Gal. 4:23, 28]
 21:2 ^a Acts 7:8; Gal. 4:22; Heb. 11:11, 12
^b Gen. 17:21; 18:10, 14; Gal. 4:4
 21:3 ^a Gen. 17:19, 21
¹ Lit. *Laughter*
 21:4 ^a Acts 7:8
^b Gen. 17:10, 12; Lev. 12:3
 21:5 ^a Gen. 17:1, 17
 21:6 ^a Gen. 18:13; Ps. 126:2; Is. 54:1
^b Luke 1:58
¹ Lit. *made laughter for me*
 21:7 ^a Gen. 18:11, 12
¹ nurse children
 21:9 ^a Gen. 16:1, 4, 15
^b [Gal. 4:29]
¹ *scoffing*, lit. *laughing*
 21:10 ^a Gen. 25:6; 36:6, 7; Gal. 3:18; 4:30
 21:11 ^a Gen. 17:18
¹ *distressing*
 21:12 ^a Matt. 1:2; Luke 3:34; [Rom. 9:7, 8]; Heb. 11:18
 21:13 ^a Gen. 16:10; 17:20; 21:18; 25:12-18
¹ *descendant*
 21:14 ^a John 8:35
¹ *skin*
² *youth*

weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

Hagar Cast Out

9 And Sarah saw the son of Hagar ^athe Egyptian, which she had born unto Abraham, ^bmocking.¹

10 Wherefore she said unto Abraham, ^aCast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very ¹grievous in Abraham's sight ^abecause of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for ^ain Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make ^aa nation, because he *is* thy ¹seed.

14 And Abraham rose up early in the morning, and took bread, and a ¹bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the ²child, and ^asent her away: and she departed, and wandered in the wilderness of Beer-sheba.

21:1-8. Abraham circumcised his son Isaac as a sign of the covenant (17:9-14).

21:9-33. Mocking is an intensive form of the verb for Isaac's name, "He Laughs." It was used in 19:14 and again in 39:14-17. In Isaac, Ishmael saw all his hopes for an inheritance shattered. The discord may have seemed trivial at first glance, but with time it became a fundamental rift, on the background of which the New Testament would expound the incompatibility of the natural man and the spiritual man (Gal. 4:29). **Cast out this bondwoman and her son** is cited in Galatians 4:30 as an inspired demand. **In Isaac shall thy seed be called:** See Abraham's previous wish (17:18). Here is a case where the chronologically firstborn son did not receive the firstborn status. **For I will make him a great nation:** The promise assured Hagar that God would take care of Ishmael. **God is with thee:**

Others saw God's hand of blessing upon Abraham and they desired to make a covenant with him in verse 24. **The land of the Philistines** refers to the coastal plain which was later occupied by the Philistines from 1200 B.C. onward. The reference here clearly identifies Abimelech with the Philistines ("Sea Peoples"). There is ample evidence of Aegean contact with the coast of Canaan during the time of Abraham. While the term *Philistine* may be used proleptically, it is not to be taken as an anachronism. Mycenaean and Minoan traders from the Greek islands have left pottery remains in this area. Thus, proto-Philistines, like Abimelech, are correctly identified as belonging to this people grouping. It would also stand to reason that Abraham, being a foreigner himself, would seek a trading alliance with these outsiders who would later come in great enough numbers to threaten Israel's security.



21:3 Isaac was the miraculously born son of Abraham and Sarah and was the forefather of the Jews. Both Abraham (17:17) and Sarah (18:12) laughed at the promise of a son in their old age but later laughed for joy at his birth (vv. 1-8). He represented the ancestral line of the promised Messiah. God tested Abraham's faith by His command to sacrifice Isaac on Mount Moriah. Isaac's obedience also anticipates Christ as the only begotten Son willing to be bound on the altar of sacrifice by His Father. In Isaac's marriage to Rebekah the faith of Abraham was again tested for 20 years as he awaited Isaac's son. Isaac lived 180 years and fathered both Esau and Jacob. (First Reference, Gen. 17:19; Primary Reference, Gen. 26:1-5.)

15 And the water was ¹spent in the bottle, and she ²cast the child under one of the shrubs.

16 And she went, and sat her down ¹over against *him* a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

God Consoles Hagar

17 And ^aGod heard the voice of the lad; and the ^bangel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him ¹in thine hand; for ^aI will make him a great nation.

19 And ^aGod opened her eyes, and she saw a well of water; and she went, and filled the ¹bottle with water, and gave the lad drink.

20 And God ^awas with the lad; and he grew, and dwelt in the wilderness, ^band became an archer.

21 And he dwelt in the wilderness of Paran: and his mother ^atook him a wife out of the land of Egypt.

A Covenant with Abimelech

22 And it came to pass at that time, that ^aAbimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^bGod is with thee in all that thou doest:

23 Now therefore ^aswear¹ unto me here by God that thou wilt not deal falsely with me, nor with my ²son, nor with my son's son: *but* according to the kindness that I have done

21:15 ¹used up

²placed

21:16 ¹opposite

21:17 ^aEx. 3:7;

Deut. 26:7;

Ps. 6:8

^bGen. 22:11

21:18 ^aGen.

16:10; 21:13;

25:12-16

¹with

21:19 ^aGen. 3:7;

Num. 22:31;

²Kin. 6:17;

Luke 24:31

¹skin

21:20 ^aGen.

28:15; 39:2,

3, 21

^bGen. 16:12

21:21 ^aGen.

24:4

21:22 ^aGen.

20:2, 14; 26:26

^bGen. 26:28;

Is. 8:10

21:23 ^aJosh.

2:12; 1 Sam.

24:21

¹take an oath

²offspring

nor with my

posterity

21:25 ^aGen.

26:15, 18, 20-22

21:26 ¹know

21:27 ^aGen.

26:31; 31:44;

1 Sam. 18:3

¹treaty

21:29 ^aGen.

33:8

21:30 ^aGen.

31:48, 52

21:31 ^aGen.

21:14; 26:33

¹Lit. Well of the

Oath or Well of

the Seven

21:33 ^aGen.

4:26; 12:8; 13:4;

26:25

^bGen. 35:11;

Ex. 15:18; Deut.

32:40; 33:27; Ps.

90:2; 93:2; Is.

40:28; Jer. 10:10;

Hab. 1:12; Heb.

13:8

¹tamarisk tree

unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants ^ahad violently taken away.

26 And Abimelech said, I ¹wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^amade a ¹covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, ^aWhat *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that ^athey may be a witness unto me, that I have digged this well.

31 Wherefore he ^acalled that place ¹Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a ¹grove in Beer-sheba, and ^acalled there on the name of the LORD, ^bthe everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

The everlasting God would be a logical epithet of a deity called upon to support a formal treaty expected to be valid for all time. The name is one of a series, including *El Elyon* (14:18), *El Roi* (16:13), *El Shaddai* (17:1), *El-elohe-Israel* (33:20), *El-beth-el* (35:7). Each one expresses an aspect of God's self-disclosure.



21:14 Beer-sheba is located 48 miles southwest of Jerusalem and midway between the Mediterranean and the Dead Sea. It was the gateway to the Negev desert to the south. Abraham and Isaac both settled there (vv. 31-34; 26:23-33). Archaeological excavations were begun in 1969 by Yohanan Aharoni for the Institute of Archaeology of Tel Aviv University. The Early Bronze Age site was quite small, but several wells from the period have been found. Permanent settlement of the site began in the twelfth century B.C., and it was fortified in the tenth century B.C. The city suffered massive destruction during the Assyrian invasion under Sennacherib in the eighth century B.C. The site was reoccupied in the Persian period and is mentioned among the villages of Judah (Neh. 11:27). The present thriving metropolis is located about one mile west of the mound (tell) which marks the ancient location of the city.

Isaac to Be Offered as a Sacrifice

22 And it came to pass after these things, that “God did ¹tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, ^athine only *son* Isaac, whom thou ^blovest, and get thee ^cinto the land of Moriah; and offer him there for a ^dburnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ¹ass, and took two of his young men with him, and Isaac his son, and ²clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the ¹lad will go yonder and worship, and ^acome² again to you.

6 And Abraham took the wood of the burnt offering, and ^alaid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the ¹lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a ^alamb for a ^bburnt offering: so they went both of them together.

22:1 ^a Deut. 8:2, 16; 1 Cor. 10:13; Heb. 11:17; [James 1:12-14; 1 Pet. 1:7]

¹ test
22:2 ^a Gen. 22:12, 16; John 3:16; Heb. 11:17; 1 John 4:9

^b John 5:20
^c 2 Chr. 3:1
^d Gen. 8:20; 31:54

22:3 ¹ donkey
² split
22:5 ^a [Heb. 11:19]

¹ Lit. young man
² come back
22:6 ^a John 19:17

22:7 ¹ goat
22:8 ^a John 1:29, 36
^b Ex. 12:3-6

22:9 ^a [Heb. 11:17-19; James 2:21]

22:11 ^a Gen. 16:7-11; 21:17, 18; 31:11

22:12 ^a 1 Sam. 15:22
^b Gen. 26:5; James 2:21, 22

^c Gen. 22:2, 16; John 3:16

22:14 ¹ Lit. The Lord Will Provide or See 2 provided

22:16 ^a Ps. 105:9; Luke 1:73; [Heb. 6:13, 14]

22:17 ^a Gen. 17:16; 26:3, 24
^b Gen. 15:5; 26:4; Deut. 1:10; Jer. 33:22; Heb. 11:12

¹ descendants

A Substitute Offering

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^alaid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the ^aangel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.

12 And he said, ^aLay not thine hand upon the lad, neither do thou any thing unto him: for ^bnow I know that thou fearest God, seeing thou hast not ^cwithheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and beheld behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place ¹Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be ²seen.

Abraham Blessed

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ^aBy myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will ^abless thee, and in multiplying I will multiply thy ¹seed ^bas the stars of the

22:1-14. God did tempt Abraham: The verb *tempt* is better rendered as “proved” or “tested.” God does not *tempt* anyone with evil (James 1:13); but in certain instances He *does* test, try, or prove us (James 1:2; 1 Pet. 1:6, 7). Therefore we must assume that the command to sacrifice Isaac was not evil. God knew what He would do in the end. He had no intention to permit the murder of Isaac. The reason God prohibited the Israelites from following the example of Gentiles who offered their own children as sacrifices to their gods (Deut. 12:31) was that such monstrous deeds were in contradiction to the character of the true God. Abraham’s faith was being tried. This was the entire purpose of the episode. **Moriah** was in the general area that included the hills on which Solomon

later built his temple in Jerusalem (2 Chr. 3:1). The journey was about 50 miles. **Come again to you:** This was no empty phrase; it was his full conviction based on “in Isaac shall thy seed be called” (21:12). Hebrews 11:17-19 reveals he was expecting Isaac to be resurrected; thus he would regard him as given back from the dead. **God will provide** is a phrase that would be immortalized in the name of the place in verse 14. **Now I know that thou fearest God** indicates that God was certain that Abraham feared (reverenced) Him more than anyone else, since he was willing to offer Him his son. So God provided a ram as a substitute for Isaac (cf. John 1:29). Rebekah is introduced as one of the offspring of Bethuel and Nahor and later became the wife of Isaac (24:15, 67).

heaven, ^cand as the sand which is upon the sea shore; and ^dthy seed shall possess the gate of his enemies;

18 ^aAnd in thy seed shall all the nations of the earth be blessed; ^bbecause thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to ^aBeer-sheba; and Abraham dwelt at Beer-sheba.

Nahor's Descendants

20 And it came to pass after these things, that it was told Abraham, saying, Behold, ^aMilcah, she hath also born children unto thy brother Nahor;

21 ^aHuz his firstborn, and Buz his brother, and Kemuel the father ^bof Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And ^aBethuel begat ¹Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

The Death of Sarah

23 And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in ^aKirjath-arba; the same is ^bHebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

22:17 ^cGen. 13:16; 32:12; 1 Kin. 4:20
^dGen. 24:60
 22:18 ^aGen. 12:3; 18:18; 26:4; Matt. 1:1; Luke 3:34; [Acts 3:25, 26]; Gal. 3:8, 9, 16, 18
^bGen. 18:19; 22:3, 10; 26:5
 22:19 ^aGen. 21:31
 22:20 ^aGen. 11:29; 24:15
 22:21 ^aJob 1:1
^bJob 32:2
 22:23 ^aGen. 24:15
¹Rebecca, Rom. 9:10
 23:2 ^aGen. 35:27; Josh. 14:15; 15:13; 21:11
^bGen. 13:18; 23:19

23:3 ^aGen. 10:15; 15:20; 2 Kin. 7:6
 23:4 ^a[Gen. 17:8]; Lev. 25:23; 1 Chr. 29:15; Ps. 39:12; 105:12; 119:19; [Heb. 11:9, 13]
¹Acts 7:5, 16
¹property for
 23:6 ^aGen. 13:2; 14:14; 24:35
¹Lit. Prince of God
²burial places
 23:8 ¹spoke
²meet for me with
 23:9 ^aGen. 25:9
¹the full price
²as property for
 23:10 ^aGen. 23:18; 34:20, 24; Ruth 4:1, 4, 11
¹presence
²Lit. sons
 23:11 ^a2 Sam. 24:21-24

The Purchase of Machpelah

3 And Abraham stood up from before his dead, and spake unto the sons of ^aHeth, saying,

4 ^aI am a stranger and a sojourner with you: ^bgive me ¹a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* ^aa ¹mighty prince among us: in the choice of our ²sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he ¹communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and ²intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of ^aMachpelah, which he hath, which is in the end of his field; for ¹as much money as it is worth he shall give it me ²for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the ¹audience of the ²children of Heth, *even* of all that ^awent in at the gate of his city, saying,

11 ^aNay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

23:1-20. Kirjath-arba: This older name for Hebron (cf. Josh. 14:15; Judg. 1:10) means "City of Four." Actually, it commemorates a hero of the Anakim (Josh. 14:15). It is debatable whether the **sons of Heth** were real Hittites or simply those who spoke their language. But such an encounter is illuminated by a knowledge of Hittite customs illustrated by their laws. Hittite law required that the owner of a complete unit of land continue performing the king's *ilku* (feudal services). Abraham would avoid transfer of these obligations to himself by purchasing only the cave **which is in the end of his field**. However, Ephron insisted on selling the entire unit—the **field, and the cave**—as the conclusion repeatedly notes (vv. 17, 19, 20; cf. 49:29-32, especially note v. 32). The prominent mention of trees in the final agreement was another characteristic of the Hittite business documents (v. 17). Since the Hittites were destroyed about 1200 B.C., the liberal critics'

assertion of a late date for the composition of Genesis is rejected at this point. **Mighty prince** as it appears in verse 6 is a term generally translated "prince of God," or "mighty prince." The term *nasi'* (cf. 17:20) designates an official who has been elevated in or by the assembly, hence elected. Here, it is an honorific epithet. The Hittites were acknowledging that God (*Elohim*) had played a mighty part in Abraham's life. This was after Abraham had lived in the area for 62 years (cf. 12:4; 17:17; 23:1). This term is similarly used in early texts of the chiefs of the Midianites (Josh. 13:21; Num. 25:18) and Shechem (Gen. 34:2). The title is later applied to David and Solomon (1 Kin. 11:34). **The cave of the field of Machpelah** became the burial spot for Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob. Rachel is a notable exception having been buried on the outskirts of Bethlehem. Today, the mosque of the patriarchs covers the site of Machpelah (cf. 35:19).

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ^ashekels of silver; what is that ¹betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham ^aweighed to Ephron the silver, which he had named in the ¹audience of the sons of Heth, four hundred shekels of silver, ²current *money* with the merchant.

17 And ^athe field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were ¹made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

The Burial of Sarah

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, ^awere ¹made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

23:15 ^a Ex. 30:13; Ezek. 45:12
¹ between
 23:16 ^a 2 Sam. 14:26; Jer. 32:9, 10; Zech. 11:12
¹ hearing
² currency of the merchants
 23:17 ^a Gen. 25:9; 49:29-32; 50:13; Acts 7:16
¹ dedeed
 23:20 ^a Jer. 32:10, 11
¹ dedeed to

24:1 ^a Gen. 18:11; 21:5
^b Gen. 12:2; 13:2; 24:35; Ps. 112:3; Prov. 10:22; [Gal. 3:9]
¹ advanced
 24:2 ^a Gen. 15:2
^b Gen. 24:10; 39:4-6
^c Gen. 47:29; 1 Chr. 29:24
 24:3 ^a Gen. 14:19, 22
^b Gen. 26:35; 28:2; Ex. 34:16; Deut. 7:3; 2 Cor. 6:14-17
¹ take an oath
 24:4 ^a Gen. 28:2
^b Gen. 12:1; Heb. 11:15
 24:5 ¹ Perhaps
² take
 24:6 ¹ take
 24:7 ^a Gen. 12:1; 24:3
^b Gen. 12:7; 13:15; 15:18; 17:8; Ex. 32:13; Deut. 1:8; 34:4; Acts 7:5
^c Gen. 16:7; 21:17; 22:11; Ex. 23:20, 23; 33:2; Heb. 1:4, 14
¹ descendants
 24:8 ^a Josh. 2:17-20
¹ take
 24:10 ^a Gen. 24:2, 22

The Search for a Wife for Isaac
24 And Abraham ^awas old, and ¹well stricken in age: and the LORD ^bhad blessed Abraham in all things.

2 And Abraham said ^aunto his eldest servant of his house, that ^bruled over all that he had, ^cPut, I pray thee, thy hand under my thigh:

3 And I will make thee ^aswear¹ by the LORD, the God of heaven, and the God of the earth, that ^bthou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 ^aBut thou shalt go ^bunto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, ¹Peradventure the woman will not be willing to follow me unto this land: must I ²needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou ¹bring not my son thither again.

7 The LORD God of heaven, which ^atook me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ^bUnto thy ¹seed will I give this land; ^che shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ^athou shalt be clear from this my oath: only ¹bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

24:1-12. **Eldest servant** may have been Eliezer of 15:2 and 3. He worshiped God (vv. 26, 27, 52); he was devoted to Abraham (vv. 12b, 14b, 27); and he was dedicated to finishing the task (vv. 33, 56). If he was this Eliezer, then his loyalty in serving the heir who had displaced him is all the greater. **Thy hand under my thigh:** *Thigh* is a euphemism for the procreative organ. This act either symbolized that the yet-unborn children would avenge any violation of the oath, or solemnized the oath in the name of the God who gave circumcision as the sign of the covenant (cf. 47:29 for the only other instance). **Daughters of the Canaanites:** The command to marry only within God's redeemed com-

munity was given later through Moses, but here is an example of the godly Abraham desiring to be separate from the pagans surrounding him (cf. Deut. 7:3, 4; 1 Kin. 11:4; Ezra 9; and Paul's "only in the Lord," 1 Cor. 7:39). **Show kindness unto my master Abraham:** The word *kindness* is *chesed* (cf. 20:13): he is entreating God to be faithful to His servant Abraham. God had promised Abraham a *seed*, and He had given him one; now Abraham wants to get a bride for the promised seed in accordance with God's standards of separation. He asks God to be faithful to His servant Abraham and provide for him. Then, in verses 14, 27, and 49, he testifies that God did show *chesed*, covenant-faithfulness.

The Servant's Prayer

10 And the servant took ten camels of the camels of his master, and departed; ^afor all ¹the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto ^bthe city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time ^athat women go out to draw *water*.

12 And he ^asaid, O LORD God of my master Abraham, I pray thee, ^bsend¹ me good speed this day, and shew kindness unto my master Abraham.

13 Behold, ^aI stand *here* by the well of water; and ^bthe daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and ^athereby shall I know that thou hast shewed kindness unto my master.

Rebekah: An Answer to Prayer

15 And it came to pass, ^abefore he had done speaking, that, behold, ^bRebekah¹ came out, who was born to Bethuel, son of ^cMilcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel ^awas very ¹fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^aAnd she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran

^b Gen. 11:31, 32; 22:20; 27:43; 29:5

¹ Lit. *good things*

24:11 ^a Ex. 2:16; 1 Sam. 9:11

24:12 ^a Gen. 24:27, 42, 48; 26:24; 32:9; Ex. 3:6, 15

^b Gen. 27:20; Neh. 1:11; Ps. 37:5

¹ *give me success*

24:13 ^a Gen. 24:43

^b Ex. 2:16

24:14 ^a Judg. 6:17, 37; 1 Sam. 14:10; 16:7;

20:7; 2 Kin. 20:9; Prov. 16:33; Acts 1:26

24:15 ^a Is. 65:24

^b Gen. 24:45;

25:20

^c Gen. 22:20, 23

¹ *Rebecca*, Rom. 9:10

24:16 ^a Gen. 12:11; 26:7;

29:17

¹ *beautiful*

24:18 ^a Gen. 24:14, 46; [1 Pet. 3:8, 9]

24:21 ^a Gen. 24:12-14, 27, 52

¹ *so as to know*

24:22 ^a Gen. 24:47; Ex. 32:2,

3; Is. 3:19-21

¹ *nose ring*

24:24 ^a Gen. 22:23; 24:15

24:25 ¹ *food*

24:26 ^a Gen. 24:48, 52; Ex. 4:31

24:27 ^a Gen. 24:12, 42, 48;

Ex. 18:10; Ruth 4:14; 1 Sam. 25:32, 39;

2 Sam. 18:28;

Luke 1:68

^b Gen. 32:10;

Ps. 98:3

^c Gen. 24:21, 48

¹ *forsaken*

² *lovingkindness*

24:29 ^a Gen. 29:5, 13

24:30 ¹ *nose ring*

24:31 ^a Gen. 26:29; Judg. 17:2; Ruth 3:10;

Ps. 115:15

¹ *outside*

² *a place*

24:32 ^a Gen. 43:24; Judg. 19:21

^b Gen. 19:2;

John 13:5,

13-15

¹ *unloaded*

² *fed*

again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, ¹to wit whether ^athe LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ^aearring¹ of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, ^aI *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and ¹provender enough, and room to lodge in.

26 And the man ^abowed under his head, and worshipped the LORD.

27 And he said, ^aBlessed *be* the LORD God of my master Abraham, who hath not ¹left destitute my master of ^bhis ²mercy and his truth: I *being* in the way, the LORD ¹led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

Laban's Greeting

29 And Rebekah had a brother, and his name *was* ^aLaban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ¹earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, ^athou blessed of the LORD; wherefore standest thou ¹without? for I have prepared the house, and ²room for the camels.

The Errand Explained

32 And the man came into the house: and he ¹ungirded his camels, and ^agave straw and ²provender for the camels, and water to ^bwash his

feet, and the men's feet that *were* with him.

33 And there was set ¹*meat* before him to eat: but he said, ^a"I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD ^ahath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and ¹asses.

36 And Sarah my master's wife ^abare a son to my master when she was old: and ^bunto him hath he given all that he hath.

37 And my master ^amade me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 ^a"But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 ^aAnd I said unto my master, ¹Peradventure the woman will not follow me.

40 ^aAnd he said unto me, The LORD, ^bbefore whom I walk, will send his angel with thee, and ¹prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 ^a"Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, ^a"O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 ^a"Behold, I stand by the well of

24:33 ^a Job 23:12; John 4:34; Eph. 6:5-7
¹ Food
 24:35 ^a Gen. 13:2; 24:1
¹ donkeys
 24:36 ^a Gen. 21:1-7
^b Gen. 21:10; 25:5
 24:37 ^a Gen. 24:2-4
 24:38 ^a Gen. 24:4
 24:39 ^a Gen. 24:5
¹ Perhaps
 24:40 ^a Gen. 24:7
^b Gen. 5:22, 24; 17:1; 1 Kin. 8:23
¹ make your way successful
 24:41 ^a Gen. 24:8
 24:42 ^a Gen. 24:12

24:43 ^a Gen. 24:13
 24:45 ^a Gen. 24:15
^b 1 Sam. 1:13
¹ finished
 24:47 ¹ nose ring on her nose
 24:48 ^a Gen. 24:26, 52
^b Gen. 22:23; 24:27; Ps. 32:8; 48:14; Is. 48:17
¹ true
 24:49 ^a Gen. 47:29; Josh. 2:14
 24:50 ^a Ps. 118:23; Matt. 21:42; Mark 12:11
^b Gen. 31:24, 29

water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 ^aAnd before I had ¹done ^bspeaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ^eearing upon her face, and the bracelets upon her hands.

48 ^aAnd I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the ¹right way to ^btake my master's brother's daughter unto his son.

49 And now if ye will ^adeal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Rebekah Can Go

50 Then Laban and Bethuel answered and said, ^a"The thing proceedeth from the LORD: we cannot ^bspeak unto thee bad or good.



DIVINE SOVEREIGNTY AND HUMAN RESPONSIBILITY

24:13-67. The selection of Rebekah to be Isaac's wife illustrates the biblical balance of divine sovereignty (God's choice) and human responsibility (human choice). Both are clearly taught in Scripture and both are evident in this account. Abraham commissioned his servant by an oath to find a wife for Isaac from among his relatives in Haran (vv. 3-4). However, the servant asked what he should do if the woman were "not willing" to follow him back to Canaan (v. 5). If she is not willing, Abraham assured the servant, he would be "clear from this my oath" (v. 8). As the servant approached the well on the outskirts of town, he prayed for God to lead him to the girl He had "appointed" (v. 14). When Rebekah arrived and responded in compliance with his prayer, the servant worshipped, announcing "the LORD led me" (v. 27). Upon hearing the servant's account, Laban and Bethuel replied, "The thing proceedeth from the LORD" (v. 50). Nevertheless, they called Rebekah and asked her, "Wilt thou go with this man?" and she replied, "I will go" (v. 58). **Application:** We can trust God to lead us into His sovereign will for our lives which operates in cooperation with our human choices (cf. Num. 6:22-26).

51 Behold, Rebekah ^ais before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, ^ahe worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth ^ajewels¹ of silver, and jewels of gold, and ²raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother ^bprecious things.

Preparing to Leave

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, ^aSend me away unto my master.

55 And her brother and her mother said, Let the damsel ¹abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, ¹Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and ¹enquire at her mouth.

Rebekah Agrees to Go

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, ^aand her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou ^athe mother of thousands of ¹millions, and ^blet thy ²seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and

24:51 ^a Gen. 20:15
24:52 ^a Gen. 24:26, 48
24:53 ^a Gen. 24:10, 22; Ex. 3:22; 11:2; 12:35
^b 2 Chr. 21:3; Ezra 1:6
¹ jewelry
² clothing
24:54 ^a Gen. 24:56, 59; 30:25
24:55 ¹ stay
24:56 ¹ Delay
24:57 ¹ ask her personally
24:59 ^a Gen. 35:8
24:60 ^a Gen. 17:16
^b Gen. 22:17; 28:14
¹ ten thousands
² descendants

24:62 ^a Gen. 16:14; 25:11
24:63 ^a Josh. 1:8; Ps. 1:2; 77:12; 119:15, 27, 48; 143:5; 145:5
24:64 ^a Josh. 15:18
¹ dismounted from
24:67 ^a Gen. 25:20; 29:20; Prov. 18:22
^b Gen. 23:1, 2; 38:12
25:1 ^a 1 Chr. 1:32, 33
25:2 ^a 1 Chr. 1:32, 33
25:5 ^a Gen. 24:35, 36

the servant took Rebekah, and went his way.

Isaac and Rebekah Marry

62 And Isaac came from the way of the ^awell Lahai-roi; for he dwelt in the south country.

63 And Isaac went out ^ato meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, ^ashe ¹lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and ^atook Rebekah, and she became his wife; and he loved her: and Isaac ^bwas comforted after his mother's *death*.

Abraham's Descendants

25 Then again Abraham took a wife, and her name *was* ^aKeturah.

2 And ^ashe bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Lemummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 And ^aAbraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had,

24:64. The first historical references to domesticated camels appear in the Abraham narratives.

25:1-11. Keturah: She was a concubine (v. 6; 1 Chr. 1:32) and this suggests that she was alive when Sarah was living. Many of the names listed have already been identified with Arab tribes, fulfilling God's promise to Abraham that he would be the father of many nations (17:4). The fact that **Abraham gave all that he had unto Isaac** indicates that Isaac was the principal heir (cf. 21:10—"Cast out this bondwoman

and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac"; 17:18; Gal. 4:28-31). Only if he had legally adopted the sons of the concubine by pronouncing "my son, child" would they have inherited his wealth. Abraham was then **gathered to his people**, which has been interpreted as (1) a euphemism for death; (2) a reference to a multiple burial; or (3) as the majority of commentators assert, a reference to immortality, a witness to life after death.

Abraham gave gifts, and ^asent them away from Isaac his son, while he yet lived, eastward, unto ^bthe east country.

The Death and Burial of Abraham

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham ¹gave up the ghost, and ^adied in a good old age, an old man, and full of years; and ^bwas gathered to his people.

9 And ^ahis sons Isaac and Ishmael buried him in the cave of ^bMachpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 ^aThe field which Abraham purchased of the sons of Heth: ^bthere was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^awell Lahai-roi.

Ishmael's Descendants

12 Now ¹these *are* the ^agenerations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's ²handmaid, bare unto Abraham:

13 And ^athese *are* the names of the sons of Ishmael, by their names, according to their generations: the

25:6 ^a Gen. 21:14
^b Judg. 6:3
 25:8 ^a Gen. 15:15; 47:8, 9
^b Gen. 25:17; 35:29; 49:29, 33
¹ *breathed his last*
 25:9 ^a Gen. 35:29; 50:13
^b Gen. 23:9, 17; 49:30
 25:10 ^a Gen. 23:3-16
^b Gen. 49:31
 25:11 ^a Gen. 16:14
 25:12 ^a Gen. 11:10, 27; 16:15
¹ *this is the genealogy*
² *maidservant*
 25:13 ^a 1 Chr. 1:29-31

25:15 ¹ MT *Hadad*
 25:16 ^a Gen. 17:20
¹ *settlements or camps*
 25:17 ^a Gen. 25:8; 49:33
¹ *breathed his last*
 25:18 ^a Gen. 20:1; 1 Sam. 15:7
^b Gen. 16:12
¹ Lit. *fell*
 25:19 ^a Gen. 36:1, 9
^b Matt. 1:2
¹ *this is the genealogy*
 25:20 ^a Gen. 22:23; 24:15, 29, 67
^b Gen. 24:29
 25:21 ^a 1 Sam. 1:17; 1 Chr. 5:20; 2 Chr. 33:13; Ezra 8:23; Ps. 127:3
^b Rom. 9:10-13
¹ *pleaded with*

firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 ¹Hadar, and Tema, Jetur, Naphtish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their ¹castles; ^atwelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and ^ahe ¹gave up the ghost and died; and was gathered unto his people.

18 ^aAnd they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he ¹died ^bin the presence of all his brethren.

Isaac's Descendants

19 And ¹these *are* the ^agenerations of Isaac, Abraham's son: ^bAbraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, ^athe daughter of Bethuel the Syrian of Padan-aram, ^bthe sister to Laban the Syrian.

21 And Isaac ¹intreated the LORD for his wife, because she *was* barren: ^aand the LORD was intreated of him, and ^bRebekah his wife conceived.

22 And the children struggled together within her; and she said, *If it*

25:12-18. This gives the account of the sons of Ishmael. He had been the subject of particular divine promises made to Hagar (16:10-12) and Abraham (17:20; 21:13). The fulfillment of his descendants is noted before the history of the Abrahamic kingdom proceeds.

25:19-34. **The Syrian of Padan-aram, the sister to Laban the Syrian:** The word *Syrian* is translated best by "Aramean" and does not refer to the Syria of which Damascus was the capital. It was called Mesopotamia in 24:10 and lay north and east of Palestine. Its chief city was Haran. **And the children struggled together within her** (womb): The struggle was typical of the years to follow. Also, **the elder shall serve the younger** was a startling revelation; for it went contrary to ancient Near Eastern custom. This forms the basis for our understanding of the New Testament application of the term *firstborn* to the Lord Jesus Christ. It refers to rank, not origin. Normally, the eldest son was given preferential treatment. He assumed more responsibility and was rewarded with honor and given two shares in the family inheritance, instead of the single share that each of his younger brothers received. Occasionally, the eldest

fell out of favor and was replaced by a younger son, a brother. Notice some examples: Jacob replaced Esau; Ephraim replaced Manasseh in 48:13-20; Joseph replaced Reuben in 49:3, 4; (cf. 1 Chr. 5:1, 2); and Solomon replaced Adonijah in 1 Kings 1:5-53. Thus, the younger became the "firstborn," that is, he attained to first rank. This term is applied in this sense to the nation of Israel (cf. Ex. 4:22; Amos 3:1, 2). **And he sold his birthright unto Jacob:** Thus Esau impudently forfeited important rights, responsibilities, and honors that were his by birth. He **despised his birthright**; he considered the responsibilities and honors unimportant, or he was totally uninterested in them. The agreement was solidified by a formal oath in verse 33. Hebrews 12:16 refers to Esau as a "profane person," which implied something unhalloved, something sacred made common. He took what God considered sacred and made it common. Being so totally concerned with his temporary and material needs, he gave them priority over his rights as the firstborn son and his responsibilities as heir to the blessing of the Abrahamic covenant. Every Christian must beware lest he count as unimportant what God considers sacred.

be¹so, why *am* I thus?^a And she went to enquire of the LORD.

23 And the LORD said unto her, “Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and ^b*the one* people shall be stronger than *the other* people; and ^cthe elder shall serve the younger.

The Birth of Esau and Jacob

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, ^aall over like an hairy garment; and they called his name ¹Esau.

26 And after that came his brother out, and ^ahis hand took hold on Esau’s heel; and ^bhis name was called ¹Jacob: and Isaac *was* three-score years old when she bare them.

27 And the boys grew: and Esau was ^aa ¹cunning hunter, a man of the field; and Jacob *was* ^ba ²plain man, ^cdwelling in tents.

28 And Isaac loved Esau, because he did ^aeat of *his* venison: ^bbut Rebekah loved Jacob.

Esau Sells His Birthright

29 And Jacob ¹sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed

25:22 ^a1 Sam. 1:15; 9:9; 10:22
¹ well
25:23 ^a Gen. 17:4–6, 16; 24:60; Num. 20:14; Deut. 2:4–8
^b 2 Sam. 8:14
^c Gen. 27:29; 40; Mal. 1:2, 3; Rom. 9:12
25:25 ^a Gen. 27:11, 16, 23
¹ Lit. *Hairy*
25:26 ^a Hos. 12:3
^b Gen. 27:36
¹ *Supplanter* or *Deceitful*, lit. *One Who Takes the Heel*
25:27 ^a Gen. 27:3, 5
^b Job 1:1, 8
^c Heb. 11:9
¹ *skifull*
² *mild*, lit. *complete*
25:28 ^a Gen. 27:4, 19, 25, 31
^b Gen. 27:6–10
25:29 ¹ *cooked*
^a *stew*
25:30 ¹ Lit. *Red*
25:32 ^a Matt. 16:26; Mark 8:36, 37
25:33 ^a Heb. 12:16
25:34 ^a Eccl. 8:15; Is. 22:13; 1 Cor. 15:32
^b Heb. 12:16, 17
¹ *stew*
26:1 ^a Gen. 12:10
^b Gen. 20:1, 2
26:2 ^a Gen. 12:7; 17:1; 18:1; 35:9
^b Gen. 12:1
26:3 ^a Gen. 20:1; Ps. 39:12; Heb. 11:9
^b Gen. 28:13, 15
^c Gen. 12:2
^d Gen. 12:7; 13:15; 15:18
^e Gen. 22:16; Ps. 105:9

me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called ¹Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and ^awhat profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and ^ahe sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and ¹pottage of lentiles; and ^ahe did eat and drink, and rose up, and went his way: thus Esau ^bdespised *his* birthright.

God’s Covenant with Isaac

26 And there was a famine in the land, beside ^athe first famine that was in the days of Abraham. And Isaac went unto ^bAbimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, ^aGo not down into Egypt; dwell in ^bthe land which I shall tell thee of:

3 ^aSojourn in this land, and ^bI will be with thee, and ^cwill bless thee; for unto thee, and unto thy seed, ^dI will give all these countries, and I will perform ^ethe oath which I swore unto Abraham thy father;

26:1–16. A famine in the land: There had been a famine in Abraham’s day (12:10). He had not been forbidden to go down to Egypt as Isaac was now being directed by God in verse 2. God forced Isaac to trust in His ability to provide, and not to do the natural thing that everybody else would be doing (42:5). Besides, this was God’s promised land for Abraham and his descendants (vv. 3, 4). **She is my**

sister is the very same expression Abraham had used, 12:13 and 20:12, 13. **Abimelech** was evidently a Philistine dynastic title. This was not the same Abimelech that Abraham had encountered some 97 years earlier. Isaac **sowed** in the land and received **an hundredfold** in spite of the famine and persecution because he obeyed God and was the promised seed.



25:25 Esau was Jacob’s twin brother and the father of the Edomites. Though he was the first-born and his father’s favorite, he lost both his birthright and blessing to Jacob (vv. 24–34; 27:1–29). The later animosity between the descendants of Esau (Edomites) and the descendants of Jacob (Israelites) is well documented in the Old Testament (Num. 20:18–21). Esau is later used in Scripture as an illustration of the non-elect of God (Rom. 9:13). The New Testament refers to him as a “profane person” (Heb. 12:16, 17). The Old Testament states that Esau “despised his birthright” (v. 34). (First Reference, Gen. 25:25–28; Primary Reference, Gen. 27:30–40.)



25:26 Jacob was born clutching the heel of his twin brother, Esau, who was born first. Jacob eventually obtained Esau’s birthright by taking advantage of his hunger (vv. 29–34); and Jacob deceived his father, Isaac, into giving him Esau’s blessing as well (27:1–29). Jacob fled for his life to Haran, where he married both Leah and Rachel and became the father of the 12 tribes of Israel. Jacob’s name was changed to Israel when he wrestled with the Angel of the Lord (32:24–32). He eventually settled in Hebron. In his old age he moved his entire family to Egypt at Joseph’s invitation. Jacob died at over 130 years of age and was buried in the cave of Machpelah, near Hebron. (First Reference, Gen. 25:26–28; Primary Reference, Gen. 28:10–22.)

4 And ^aI will make thy ¹seed to multiply as the stars of heaven, and will give unto thy seed all these ²countries; ^band in thy seed shall all the nations of the earth be blessed;

5 ^aBecause that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Isaac's Deception

6 And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and ^ahe said, She *is* my sister: for ^bhe feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she ^cwas ¹fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* ¹sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, ¹of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die ²for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might ¹lightly have lien with thy wife, and ^athou shouldst have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that ^atoucheth this man or his wife shall surely be put to death.

Isaac Prospers

12 Then Isaac sowed in that land, and ¹received in the same year ^aan hundredfold: and the LORD ^bblessed him.

13 And the man ^awaxed¹ great, and ²went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and ¹great store of servants: and the Philistines ^aenvied him.

26:4 ^a Gen. 15:5; 22:17; Ex. 32:13
^b Gen. 12:3; 22:18; Gal. 3:8
¹ *descendants*

² Lit. *lands*
26:5 ^a Gen. 22:16, 18

26:7 ^a Gen. 12:13; 20:2, 12, 13

^b Prov. 29:25
^c Gen. 12:11; 24:16; 29:17

¹ *beautiful*
26:8 ¹ *caressing*

26:9 ¹ *obviously*
² *on account of*
26:10 ^a Gen. 20:9

¹ *soon*
26:11 ^a Ps. 105:15

26:12 ^a Matt. 13:8, 23; Mark 4:8

^b Gen. 24:1; 25:3, 11; 26:3; Job 42:12; Prov. 10:22

¹ *reaped*
26:13 ^a Gen. 24:35; [Prov. 10:22]

¹ *grew*
² *continued prospering until*

26:14 ^a Gen. 37:11; Eccl. 4:4

¹ *a great number*

26:15 ^a Gen. 21:25, 30

26:16 ^a Ex. 1:9

26:17 ¹ *camped*
26:18 ^a Gen. 21:31

26:19 ¹ *running*
26:20 ^a Gen. 21:25

¹ *quarreled*
² Lit. *Quarrel*
26:21 ¹ Lit. *Enmity*

26:22 ^a Gen. 17:6; 28:3; 41:52; Ex. 1:7

¹ *moved*
² Lit. *Spaciousness*
³ *has enlarged*

26:24 ^a Gen. 26:2

^b Gen. 17:7, 8; 24:12; Ex. 3:6; Acts 7:32

^c Gen. 15:1
^d Gen. 26:3, 4
¹ *descendants*

26:25 ^a Gen. 12:7, 8; 13:4, 18; 22:9; 33:20
^b Gen. 21:33; Ps. 116:17

15 For all the wells ^awhich his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for ^athou art much mightier than we.

Disputes Over Wells

17 And Isaac departed thence, and ¹pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ^aand he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of ¹springing water.

20 And the herdmen of Gerar ^adid¹ strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well ²Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ¹Sitnah.

22 And he ¹removed from thence, and digged another well; and for that they strove not: and he called the name of it ²Rehoboth; and he said, For now the LORD ³hath made room for us, and we shall ^abe fruitful in the land.

God Appears to Isaac

23 And he went up from thence to Beer-sheba.

24 And the LORD ^aappeared unto him the same night, and said, ^bI *am* the God of Abraham thy father: ^cfear not, for ^dI *am* with thee, and will bless thee, and multiply thy ¹seed for my servant Abraham's sake.

25 And he ^abuilded an altar there, and ^bcalled upon the name of the

26:17-33. The Philistines had asked Isaac to leave, so he did. The encampments such as **Esek** ("Contention") and **Sitnah** ("Enmity") led to the spacious and fruitful place of **Rehoboth** ("Plenty of Room"). He had many struggles, but we can identify with him

and hopefully see how God worked in the life of an average man. In **Beer-sheba** God appeared to him and again confirmed the Abrahamic covenant. So he worshiped there by building an altar (cf. 12:7, 8; 13:4, 18).

LORD, and pitched his tent there: and there Isaac's servants digged a well.

A Covenant with Abimelech

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^aand Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, ^aseeing ye hate me, and have ^bsent me away from you?

28 And they said, We saw certainly that the LORD ^awas with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a ¹covenant with thee;

29 That thou wilt do us no ¹hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: *“thou art now the blessed of the LORD.*

30 ^aAnd he made them a feast, and they did eat and drink.

31 And they rose up ¹betimes in the morning, and ^aswore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ¹Shebah: *“therefore the name of the city is ²Beer-sheba unto this day.*

34 ^aAnd Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which ^awere a grief of mind unto Isaac and to Rebekah.

26:26 ^a Gen.

21:22

26:27 ^a Judg.

11:7

^b Gen. 26:16

26:28 ^a Gen.

21:22, 23

¹ *treaty*

26:29 ^a Gen.

24:31; Ps. 115:15

¹ *harm*

26:30 ^a Gen.

19:3

26:31 ^a Gen.

21:31

¹ *early*

26:33 ^a Gen.

21:31; 28:10

¹ Lit. *Oath or Seven*

² Lit. *Well of the Oath or Well of the Seven*

26:34 ^a Gen.

28:8; 36:2

26:35 ^a Gen.

27:46; 28:1, 8

27:1 ^a Gen. 35:28

^b Gen. 48:10;

¹ Sam. 3:2

27:2 ^a [Prov.

27:1; James

4:14]

27:3 ^a Gen.

25:27, 28

¹ *hunt game for me*

27:4 ^a Gen.

27:19, 25, 27,

31; 48:9, 15, 16;

49:28; Deut.

33:1; Heb. 11:20

¹ *tasty food*

27:7 ¹ *game*

² *tasty food*

27:8 ^a Gen.

27:13, 43

27:9 ^a Gen. 27:4

27:10 ^a Gen.

27:4; 48:16

27:11 ^a Gen.

25:25

¹ *smooth-skinned*

Isaac's Request

27 And it came to pass, that when Isaac was ^aold, and ^bhis eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I.*

2 And he said, Behold now, I am old, I ^aknow not the day of my death:

3 ^aNow therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ¹take me *some* venison;

4 And make me ¹savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul ^amay bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, and to bring *it.*

Rebekah and Jacob's Scheme

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me ¹venison, and make me ²savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, ^aobey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ^asavoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he ^amay bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, ^aEsau my brother is a hairy man, and I *am* a ¹smooth man:

26:34, 35. Esau married two heathen women, which provides additional evidence of his spiritual dullness (cf. 24:3).

27:1-4. **I am old:** Isaac lived still another 43 years (cf. 35:28) and he was 137 at this time. **That my soul may bless thee:** Isaac still favored Esau (cf. 25:28). He was apparently ignoring the fact that Esau had bartered his birthright (25:34) and had married heathen women (26:34). This is quite remarkable in light of the pains his father Abraham

had taken to get a wife for him in chapter 24.

27:5-29. Rebekah favored Jacob (25:28) and instigated the deception in verses 6-29. Jacob had to resort to lying (vv. 19, 24); and Isaac allowed his senses of touch (v. 22), taste (v. 25), and smell (v. 27) to overrule what he heard (v. 22). The blessing included both benediction (v. 28) and prediction (v. 29). Jacob would be the head over Isaac's household: **let people serve thee ... let thy mother's sons bow down to thee.**

12 My father ¹peradventure will “feel me, and I shall seem to him as a deceiver; and I shall bring ^ba curse upon me, and not a blessing.

13 And his mother said unto him, “Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother ^amade ¹savoury meat, such as his father loved.

15 And Rebekah took ^agoodly¹ raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the ¹smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

Jacob Deceives Isaac

18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou ^badest me: arise, I pray thee, sit and eat of my ²venison, ^athat thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I ^amay feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob’s voice, but the hands *are* the hands of Esau.

27:12 ^a Gen. 27:21, 22; ^b Gen. 9:25; Deut. 27:18
¹ *perhaps*
27:13 ^a Gen. 43:9; 1 Sam. 25:24; 2 Sam. 14:9; Matt. 27:25
27:14 ^a Prov. 23:3; Luke 21:34
¹ *tasty food*
27:15 ^a Gen. 27:27
¹ *choice clothes*
27:16 ¹ *smooth part*
27:19 ^a Gen. 27:4
¹ *told*
² *game*
27:21 ^a Gen. 27:12

27:23 ^a Gen. 27:16
¹ *recognized*
27:24 ¹ *really my son*
27:25 ^a Gen. 27:4, 10, 19, 31
27:27 ^a Gen. 29:13
^b Song 4:11; Hos. 14:6
¹ *clothing*
27:28 ^a Heb. 11:20
^b Gen. 27:39; Deut. 33:13, 28; 2 Sam. 1:21; Ps. 133:3; Prov. 3:20; Mic. 5:7; Zech. 8:12
^c Gen. 45:18; Num. 18:12
^d Deut. 7:13; 33:28
¹ *grain*
27:29 ^a Gen. 9:25; 25:23; Is. 45:14; 49:7; 60:12, 14
^b Gen. 37:7, 10; 49:8
^c Gen. 12:2, 3; Zeph. 2:8, 9
¹ *peoples*
² *master*
27:30 ¹ *had scarcely*
27:31 ^a Gen. 27:4
¹ *tasty food*

Jacob Receives the Blessing

23 And he ¹discerned him not, because ^ahis hands were hairy, as his brother Esau’s hands: so he blessed him.

24 And he said, *Art* thou ¹my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son’s venison, ^athat my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and ^akissed him: and he smelled the smell of his ¹raiment, and blessed him, and said, See, ^bthe smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore ^aGod give thee of ^bthe dew of heaven, and ^cthe fatness of the earth, and ^dplenty of ^ccorn and wine:

29 ^aLet ¹people serve thee, and nations bow down to thee: be ²lord over thy brethren, and ^blet thy mother’s sons bow down to thee: ^ccursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

Esau Returns

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob ¹was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made ¹savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and ^aeat of his son’s venison, that thy soul may bless me.

27:30–46. For he hath supplanted me: The root of *supplant* is *‘aqab*, meaning “to take by the heel.” Esau was distressed and saw the event as a repetition of the birthright exchange, a fulfillment of the birth prophecy, and an explanation for Jacob’s name, which forms a pun with *supplanter*, and is pronounced *ya’aqōb*. There is another pun with the words for **birthright** (*bekōr*) and **blessing** (*berakah*). The cursed and **blessed** terminology reminds one of 12:3. **Thy dwelling shall be the fatness of the earth** should actually be rendered “away from the fatness.” Edom (Esau) is doomed to privations; yet his day will come—it shall come to pass when thou shalt have the dominion,

that thou shalt break his yoke from off thy neck. Esau’s descendants (the Edomites) would occupy a territory less fertile than that of Jacob’s descendants (Israel). But from time to time they would break loose and assert their independence (see 2 Chr. 21:8–10). So **Esau hated Jacob ... Esau said in his heart ... then will I slay my brother**: The sins of all concerned in the matter of the blessing at once began to take their toll. To deliver Jacob from Esau’s vengeance, Rebekah was obliged to deliver her favorite over to her brother Laban, and disguised her intentions with a lie: **I am weary of my life because of the daughters of Heth**.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath ¹taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, ^aand he shall be blessed.

Esau Begs for a Blessing

34 And when Esau heard the words of his father, ^ahe cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with ¹subtilty, and hath taken away thy blessing.

36 And he said, ^aIs not he rightly named ¹Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, ^aBehold, I have made him thy ¹lord, and all his brethren have I given to him for servants; and ^bwith ²corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, ^aand wept.

39 And Isaac his father answered and said unto him, Behold, ^athy dwelling shall be ¹the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and ^ashalt serve thy brother; and ^bit shall come to pass when thou shalt have ¹the dominion, that thou shalt break his yoke from off thy neck.

Esau Plans Revenge

41 And Esau ^ahated Jacob because of the blessing wherewith his

27:33 ^a Gen. 25:23; 28:3, 4; Num. 23:20; Rom. 11:29
¹ *hunted game*

27:34 ^a [Heb. 12:17]

27:35 ¹ *deceit*

27:36 ^a Gen. 25:26, 32-34
¹ Lit. *Sup-planter*

27:37 ^a 2 Sam. 8:14
^b Gen. 27:28, 29
¹ *master*

² *grain*

27:38 ^a Heb. 12:17

27:39 ^a Gen. 27:28; Heb. 11:20

¹ *of the fertility*

27:40 ^a Gen. 25:23; 27:29; 2 Sam. 8:14; [Obad. 18-20]

^b 2 Kin. 8:20-22
¹ *become restless*

27:41 ^a Gen. 26:27; 32:3-11; 37:4, 5, 8

^b Gen. 50:2-4, 10

^c Obad. 10

27:42 ^a Ps. 64:5
¹ *concerning you*

² *by intending*

27:43 ^a Gen. 11:31; 25:20; 28:2, 5

27:44 ^a Gen. 31:41
¹ *stay*

27:45 ¹ *bereaved*

27:46 ^a Gen. 26:34, 35; 28:8
^b Gen. 24:3

28:1 ^a Gen. 27:33
^b Gen. 24:3
¹ *commanded*

28:2 ^a Hos. 12:12
^b Gen. 25:20

^c Gen. 22:23
^d Gen. 24:29; 27:43; 29:5

28:3 ^a Gen. 17:16; 35:11; 48:3

^b Gen. 26:4, 24
¹ *an assembly*

28:4 ^a Gen. 12:2, 3; 22:17; Gal. 3:8
^b Gen. 17:8; 23:4; 36:7;

¹ Chr. 29:15; Ps. 39:12
¹ *descendants*

² *of your sojournings*

father blessed him: and Esau said in his heart, ^bThe days of mourning for my father are at hand; ^cthen will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, ¹as touching thee, doth ^acomfort himself, ²*purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother ^ato Haran;

44 And ¹tarry with him ^afew days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be ¹deprived also of you both in one day?

46 And Rebekah said to Isaac, ^aI am weary of my life because of the daughters of Heth: ^bif Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

Jacob Sent to Padan-aram

28 And Isaac called Jacob, and ^ablessed him, and ¹charged him, and said unto him, ^bThou shalt not take a wife of the daughters of Canaan.

² ^aArise, go to ^bPadan-aram, to the house of ^cBethuel thy mother's father; and take thee a wife from thence of the daughters of ^dLaban thy mother's brother.

³ ^aAnd God Almighty bless thee, and make thee ^bfruitful, and multiply thee, that thou mayest be ¹a multitude of people;

⁴ And give thee ^athe blessing of Abraham, to thee, and to thy ¹seed with thee; that thou mayest inherit the land ^bwherein² thou art a stranger, which God gave unto Abraham.

28:1-9. **God Almighty** is translated from *El Shaddai* (cf. 17:1 note). Jacob would certainly need the help of a powerful tower of strength. Verse 4 explains that the land promised to Abraham 15:18-21 is now guaranteed to Jacob and his descendants.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing ^athat the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and ^atook ¹unto the wives which he had ^bMahalath the daughter of Ishmael Abraham's son, ^cthe sister of Nebajoth, to be his wife.

Jacob's Dream

10 And Jacob ^awent out from Beer-sheba, and went toward ^bHaran.

11 And he ¹lighted upon a certain place, and ²tarried there all night, because the sun was set; and he took ³of the stones of that place, and ⁴put ^{them} for his pillows, and lay down in that place to sleep.

12 And he ^adreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold ^bthe angels of God ascending and descending on it.

13 ^aAnd, behold, the LORD stood above it, and said, ^bI am the LORD God

28:8 ^a Gen. 24:3; 26:34, 35; 27:46
 28:9 ^a Gen. 26:34, 35
^b Gen. 36:2, 3
^c Gen. 25:13
¹ *In addition to*
 28:10 ^a Gen. 26:23; 46:1; Hos. 12:12
^b Gen. 12:4, 5; 27:43; 29:4; 2 Kin. 19:12; Acts 7:2
 28:11 ¹ *came to*
² *stayed*
³ *one of*
⁴ *Lit. put it at his head*
 28:12 ^a Gen. 31:10; 41:1; Num. 12:6
^b John 1:51; Heb. 1:4, 14
 28:13 ^a Gen. 35:1; 48:3; Amos 7:7
^b Gen. 26:24

^c Gen. 13:15, 17; 26:3; 35:12
¹ *descendants*
 28:14 ^a Gen. 13:16; 22:17
^b Gen. 31:14, 15; Deut. 12:20
^c Gen. 12:3; 18:18; 22:18; 26:4; Matt. 1:2; Luke 3:34; Gal. 3:8
¹ *descendants*
 28:15 ^a Gen. 26:3, 24; 31:3
^b Gen. 48:16; Num. 6:24; Ps. 121:5, 7, 8
^c Gen. 35:6; 48:21; Deut. 30:3
^d Lev. 26:44; Deut. 7:9; 31:6; 8; Josh. 1:5; 1 Kin. 8:57; Heb. 13:5
^e Num. 23:19
 28:16 ^a Ex. 3:5; Josh. 5:15; Ps. 139:7-12
 28:17 ¹ *awesome*
 28:18 ^a Gen. 31:13, 45
^b Lev. 8:10-12
¹ *Lit. at his head*

of Abraham thy father, and the God of Isaac: ^cthe land whereon thou liest, to thee will I give it, and to thy ¹seed;

14 And thy ^aseed¹ shall be as the dust of the earth, and thou shalt spread abroad ^bto the west, and to the east, and to the north, and to the south: and in thee and ^cin thy seed shall all the families of the earth be blessed.

15 And, behold, ^aI am with thee, and will ^bkeep thee in all *places* whither thou goest, and will ^cbring thee again into this land; for ^dI will not leave thee, ^euntil I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^athis place; and I knew *it* not.

17 And he was afraid, and said, How ¹dreadful *is* this place! *this is* none other but the house of God, and *this is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put ¹for his pillows, and ^aset it up *for* a pillar, ^band poured oil upon the top of it.

19 And he called the name of ^athat place ¹Beth-el: but the name of that city *was called* Luz at the first.

Jacob's Vow

20 ^aAnd Jacob vowed a vow, saying, If ^bGod will be with me, and will keep me in this way that I go, and will give me ^cbread to eat, and raiment to put on,

28:19 ^a Judg. 1:23, 26 ¹ *Lit. House of God*
 28:20 ^a Gen. 31:13; Judg. 11:30; 2 Sam. 15:8 ^b Gen. 28:15
^c 1 Tim. 6:8

28:10-22. A ladder set up on the earth: This would be better understood as a ramp or staircase. It is related to the mound thrown up against a walled city (2 Sam. 20:15). The streams of God's angels **ascending and descending on it** indicate the appropriateness of this rendering. Jesus took this figure of a means of access between heaven and earth as a picture of Himself (John 1:51). Jacob's response to this vision

(vv. 16, 17) suggests that he may have become a true believer on this occasion. **Pillar** and **oil** are the symbols normally used for a memorial (cf. Deut. 27:2-4; Is. 19:19) and consecration (Lev. 8:10, 11). The pillars that were later forbidden were related to Baal worship (Deut. 12:3) and objects of that worship (Mic. 5:13). **I will surely give the tenth:** This was voluntary on Jacob's part; God had not commanded it (cf. 14:20,



28:19 Beth-el means "House of God." It was the name given by Jacob to the place where he met God. It was also called Luz. The city itself was on the boundary between Benjamin and Ephraim in the time of ancient Israel. Its location was identified in the nineteenth century by E. Robinson as Tell Beitin, 12 miles north of Jerusalem. The site was later excavated by William. F. Albright and others, revealing a Canaanite settlement dating from 2000 B.C. Toward the end of the Middle Bronze Age the city was fortified by a wall 11 feet thick. Beth-el later became a prominent Hyksos fortress about 1600 B.C. The burning of the city during the Israelite conquest (Josh. 12:7-16) has been verified by a level of charred debris as much as five feet thick. It was later rebuilt and served as a royal sanctuary for Jeroboam's cult worship in the early monarchy (cf. 1 Kin. 12:26-33; 2 Chr. 13:8, 9).

21 So that ^aI come again to my father's house in peace; ^bthen shall the LORD be my God:

22 And this stone, which I have set for a pillar, ^ashall be God's house: ^band of all that thou shalt give me I will surely give ¹the tenth unto thee.

Jacob and Rachel

29 Then Jacob went on his journey, ^aand came into the land of the people of the east.

2 And he looked, and behold a ^awell in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of ^aHaran *are* we.

5 And he said unto them, Know ye ^aLaban the son of Nahor? And they said, We know *him*.

6 And he said unto them, ^aIs he well? And they said, *He is well*: and behold, Rachel his daughter ^bcometh with the sheep.

7 And he said, *Lo, it is yet* ¹high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*.

8 And they said, We cannot, until all the flocks be gathered together, and

28:21 ^aJudg. 11:31; 2 Sam. 19:24, 30
^bDeut. 26:17; 2 Sam. 15:8
28:22 ^aGen. 35:7, 14
^bGen. 14:20; [Lev. 27:30]; Deut. 14:22

¹ *a tithe*
29:1 ^a Gen. 25:6; Num. 23:7; Judg. 6:3, 33; Hos. 12:12
29:2 ^a Gen. 24:10, 11; Ex. 2:15, 16
29:4 ^a Gen. 11:31; 28:10
29:5 ^a Gen. 24:24, 29; 28:2
29:6 ^a Gen. 43:27
^b Gen. 24:11; Ex. 2:16, 17
29:7 ¹ Early in the day

29:9 ^a Ex. 2:16
29:10 ^a Ex. 2:17
29:11 ^a Gen. 33:4; 45:14, 15
29:12 ^a Gen. 13:8; 14:14, 16; 28:5
^b Gen. 24:28
¹ *relative*
29:13 ^a Gen. 24:29–31; Luke 15:20
29:14 ^a Gen. 2:23; 37:27; Judg. 9:2; 2 Sam. 5:1; 19:12, 13
29:15 ^a Gen. 30:28; 31:41
¹ *nothing*

till they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, ^aRachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^arolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^akissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* ^aher father's ¹brother, and that he *was* Rebekah's son: ^band she ran and told her father.

Laban Greets Jacob

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that ^ahe ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, ^aSurely thou *art* my bone and my flesh. And he abode with him the space of a month.

Jacob's Service for Rachel

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for ¹nought? tell me, ^awhat *shall thy wages be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

where Abram's "tenth" to Melchizedek was also voluntary). It was not a requirement until the Law was given to Israel; and then two tithes were to be given, not one, as many assume (the annual tithe for the maintenance of the Levites in Lev. 27:30; Num. 18:21; and one for the Lord's feast in Deut. 14:22). It may be that every third year the second tithe was not brought to the sanctuary, but was kept at home and used to feed the Levites and the poor according to Deuteronomy 14:28, 29. If not, then there was a third tithe every

third year. Thus, a consistent Israelite might give 23½ percent annually, plus offerings for sin, and so forth.

29:1–14. People of the east is a reference to his being near Haran. **The son of Nahor** as used in relation to Laban could be confusing, since Laban was actually his grandson (24:15, 29), but *son* was the usual Hebrew word for such a relationship; there was no word for grandson or grandfather. **Surely thou art my bone and my flesh** does not refer to legal adoption, but relationship by marriage.



29:16 Leah and Rachel were the daughters of Laban. Both of them were married to Jacob at Haran. They and their handmaids—Bilhah and Zilpah—were the mothers of the 12 tribes of Israel. Leah was the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah. Rachel was the mother of Joseph and Benjamin, who were Jacob's favorite sons. She was also the ancestral mother of Ephraim and Manasseh. Rachel was Jacob's favorite wife. She died while delivering Benjamin at Ramah, near Bethlehem. Jacob lived most of his life with Leah, who was eventually buried with him at Machpelah in Hebron (49:31). She was the mother of Judah, the fourth son of Jacob, the ancestral mother of the Davidic line, and ultimately the ancestress of Christ Himself. (First Reference, Gen. 29:9–18; Primary References, Gen. 29:31–35; 30:22–24; Ruth 4:11.)

17 Leah *was*¹ tender eyed; but Rachel *was*^a beautiful² and well favoured.

18 And Jacob loved Rachel; and said, "I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob *a*served seven years for Rachel; and they seemed unto him *but* a few days,¹ for the love he had² to her.

Marriage to Leah and Rachel

21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may *a*go in unto her.

22 And Laban gathered together all the men of the place, and *a*made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah *a*Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou *a*beguiled¹ me?

26 And Laban said, It must not be so done in our¹ country, to give the younger before the firstborn.

27 *a*Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter¹ to wife also.

29 And Laban gave to Rachel his daughter *a*Bilhah his handmaid to be her maid.

29:17 ^a Gen. 12:11, 14; 26:7
¹ delicate or soft
² of form and appearance

29:18 ^a Gen. 31:41; 2 Sam. 3:14; Hos. 12:12
29:20 ^a Gen. 30:26; Hos. 12:12

29:21 ¹ because of
² for

29:22 ^a Judg. 15:1
29:22 ^a Judg. 14:10; John 2:1, 2

29:24 ^a Gen. 30:9, 10
29:25 ^a Gen. 27:35; 31:7; 1 Sam. 28:12
¹ deceived

29:26 ¹ Lit. place
29:27 ^a Gen. 31:41; Judg. 14:2
29:28 ¹ as
29:29 ^a Gen. 30:3-5

29:30 ^a Gen. 29:17-20; Deut. 21:15-17
^b Gen. 30:26; 31:41; Hos. 12:12

¹ Jacob
29:31 ^a Ps. 127:3
^b Gen. 30:1
¹ unloved

29:32 ^a Gen. 16:11; 31:42; Ex. 3:7; 4:31; Deut. 26:7; Ps. 25:18
¹ Lit. See, a Son

29:33 ¹ unloved
² Lit. Heard
29:34 ¹ become attached to
² Lit. Attached

29:35 ^a Gen. 49:8; Matt. 1:2
¹ Lit. Praise
² stopped

30:1 ^a Gen. 16:1, 2; 29:31
^b Gen. 37:11
^c 1 Sam. 1:5, 6; [Job 5:2]

30:2 ^a Gen. 16:2; 1 Sam. 1:5
30:3 ^a Gen. 16:2
^b Gen. 50:23; Job 3:12
^c Gen. 16:2, 3

¹ to be upon
² Lit. be built up
30:4 ^a Gen. 16:3, 4
¹ as

30 And ¹he went in also unto Rachel, and he *a*loved also Rachel more than Leah, and served with him^b yet seven other years.

Leah's Children

31 And when the LORD *a*saw that Leah *was*¹ hated, he ^bopened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name¹ Reuben: for she said, Surely the LORD hath *a*looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was*¹ hated, he hath therefore given me this *son* also: and she called his name² Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband¹ be joined unto me, because I have born him three sons: therefore was his name called² Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name *a*Judah;¹ and ²left bearing.

Rachel Envious of Leah

30 And when Rachel saw that *a*she bare Jacob no children, Rachel ^benvied her sister; and said unto Jacob, Give me children, ^cor else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *a*Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold *a*my maid Bilhah, go in unto her; ^band she shall bear¹ upon my knees, ^cthat I may also² have children by her.

4 And she gave him Bilhah her handmaid *a*to¹ wife: and Jacob went in unto her.

29:15-30. Fulfil her week, and we will give thee this also indicates that Jacob had to complete the wedding week with Leah (cf. Judg. 14:12, 17) so he could then marry Rachel for whom he would have to serve another seven years. Thus, he accepts both wives without asking God's direction in the matter. Jacob was now being treated as he had treated his own brother and father. The deceiver had been out-deceived

at last! And he loved also Rachel more than Leah: His parents had made this mistake—they had played favorites. This is part of the reason that Jacob was in this dreadful position now. He not only had two wives (bigamy, which was practiced by Cain's descendants, and marrying two sisters concurrently, which was later forbidden by Mosaic Law in Lev. 18:18), but he reaped the many years of agony this situation produced.

Bilhah and Zilpah's Children

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath ^ajudged ¹me, and hath also heard my voice, and hath given me a son: therefore called she his name ²Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With ¹great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ²Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and ^agave her Jacob ¹to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A ¹troop cometh: and she called his name ²Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters ^awill call me blessed: and she called his name ¹Asher.

Leah's Plan

14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, ^aGive me, I pray thee, of thy son's mandrakes.

15 And she said unto her, ^aIs it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must

30:6 ^a Gen. 18:25; Ps. 35:24; 43:1; Lam. 3:59
 1 *my case*
 2 *Lit. Judge*
 30:8 ¹ *Lit. wrestlings of God*
 2 *Lit. My Wrestling*
 30:9 ^a Gen. 30:4
 1 *as*
 30:11 ¹ *fortune*
 2 *Lit. Troop or Fortune*
 30:13 ^a Prov. 31:28; Luke 1:48
 1 *Lit. Happy*
 30:14 ^a Gen. 25:30
 30:15 ^a [Num. 16:9, 13]

30:18 ¹ *Lit. Hire*
 30:20 ¹ *endowment*
 2 *Lit. Dwelling*
 30:21 ^a Gen. 34:1
 1 *Lit. Judgment*
 30:22 ^a Gen. 19:29; 1 Sam. 1:19, 20
^b Gen. 29:31
 30:23 ^a 1 Sam. 1:6; Is. 4:1; Luke 1:25
 30:24 ^a Gen. 35:16–18
 1 *Lit. He Will Add*
 30:25 ^a Gen. 24:54, 56
^b Gen. 18:33
 30:26 ^a Gen. 29:18–20, 27, 30;

come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

Leah Conceives

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ¹Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good ¹dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ²Zebulun.

21 And afterwards she bare a ^adaughter, and called her name ¹Dinah.

The Birth of Joseph

22 And God ^aremembered Rachel, and God hearkened to her, and ^bopened her womb.

23 And she conceived, and bare a son; and said, God hath taken away ^amy reproach:

24 And she called his name ¹Joseph; and said, ^aThe LORD shall add to me another son.

Jacob Bargains with Laban

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, ^aSend me away, that I may go unto ^bmine own place, and to my country.

26 Give *me* my wives and my children, ^afor whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I

30:1–13. When the Lord saw that Rachel was loved and Leah hated, He closed the womb of Rachel and this produced the envy in verse 1. **Bear upon my knees** does not indicate an adoption rite (cf. 48:12; 50:23). It is a welcoming-in at birth of a new child. In the Hurrian tales the event is associated with birth, the naming of the child, the welcoming into the family, and the handling by the parents.

30:14–24. **Mandrakes:** This is an herb of the belladonna family, considered to be an aphrodisiac. It has a yellow fruit the size of a small apple. Peoples of the ancient Near East attributed sensual desire to this plant and thought it would aid conception. Note that while Rachel got the mandrakes, Leah received an-

other son! His name was **Issachar**, meaning "Reward." **And God remembered Rachel** (cf. 8:1 when God took care of Noah in a supernatural way during the Flood): Her offspring was **Joseph** whose name means either "To Take Away" or "To Add." Either God had removed the reproach of her childlessness or would give her another son. God did give Benjamin much later.

30:25–43. **Removing from thence all the speckled and spotted cattle, and all the brown:** Evidently, Jacob relied on a superstition that the offspring would be influenced by the fears or expectations of the mother during pregnancy (vv. 37, 38). Tests have shown that spotting gives way to solid color in the breeding of goats. Modern genetic studies on dom-

pray thee, if I have found favour in thine eyes, ¹*tarry: for* ^aI have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, ^aAppoint¹ me thy wages, and I will give *it*.

29 And ¹he said unto him, ^aThou knowest how I have served thee, and how thy ²cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee ¹since my coming: and now when shall I ^aprovide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted ¹cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^aof² *such* shall be my hire.

33 So shall my ^arighteousness answer for me in time to come, when it shall come ¹for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ^aringstraked¹ and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey ¹betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

Hos. 12:12
30:27 ^a Gen. 26:24; 39:3; Is. 61:9
¹ stay
30:28 ^a Gen. 29:15; 31:7, 41
¹ Name me
30:29 ^a Gen. 31:6, 38-40; Matt. 24:45; Titus 2:10
¹ Jacob
² livestock
30:30 ^a [1 Tim. 5:8]
¹ Lit. *at my foot*
30:32 ^a Gen. 31:8
¹ sheep
² these shall be my wages
30:33 ^a Ps. 37:6
¹ about my wages
30:35 ^a Gen. 31:9-12
¹ streaked
30:36 ¹ between

30:37 ^a Gen. 31:9-12
¹ peeled
² strips
30:38 ¹ peeled
30:39 ¹ streaked
30:40 ¹ streaked
² with
30:41 ¹ livestock
30:43 ^a Gen. 12:16; 30:30
^b Gen. 13:2; 24:35; 26:13, 14
¹ prospered
² large flocks
³ donkeys
31:1 ^a Ps. 49:16
¹ Jacob
² wealth
31:2 ^a Gen. 4:5
^b Deut. 28:54
¹ not favourable

Jacob Prospers

37 And ^aJacob took him rods of green poplar, and of the hazel and chesnut tree; and ¹pilled white ²strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had ¹pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ¹ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ¹ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not ²unto Laban's cattle.

41 And it came to pass, whensoever the stronger ¹cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man ^aincreased¹ exceedingly, and ^bhad ²much cattle, and maidservants, and menservants, and camels, and ³asses.

God Tells Jacob to Return

31 And ¹he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^aglory.²

2 And Jacob beheld the ^acountenance of Laban, and, behold, it *was* ¹not ^btoward him as before.

inance and latency have supported Jacob's method, which at one time seemed to link the Bible with groundless supposition. Jacob's success was also attributed to selective breeding (vv. 40-42) in addition to divine help (31:10-12).

31:1-24. Laban became openly hostile to Jacob. Therefore God told Jacob to return to the land of Canaan, **and I will be with thee**. His wives agreed. They

said, **whatsoever God hath said unto thee, do**. Laban had changed Jacob's wages **ten times** even though **God suffered him not to hurt me**. **Images**: Many have supposed that the theft of the images secured an inheritance for Jacob. In the ancient Nuzi texts the gods were given as part of an inheritance. However, heirs who did not receive the gods also participated in the division normally granted to the eldest son. The

3 And the LORD said unto Jacob, ^aReturn unto the land of thy fathers, and to thy kindred; and I will ^bbe with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, ^aI see your father's ¹countenance, that it is ²not toward me as before; but the God of my father ^bhath been with me.

6 And ^aye know that with all my ¹power I have served your father.

7 And your father hath deceived me, and ^achanged my wages ^bten times; but God ^csuffered¹ him not to hurt me.

8 If he said thus, ^aThe speckled shall be thy wages; then all the ¹cattle bare speckled: and if he said thus, The ²ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath ^ataken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the ¹cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the ¹cattle *were* ²ringstraked, speckled, and ³grisled.

11 And ^athe angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ¹ringstraked, speckled, and ²grisled: for ^aI have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, ^awhere thou anointedst the pillar, *and* where thou vowedst a vow unto me: now ^barise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, ^aIs there yet any portion or inheritance for us in our father's house?

15 Are we not ¹counted of him strangers? for ^ahe hath sold us, and hath ²quite devoured also our money.

31:3 ^a Gen. 28:15, 20, 21; 32:9

^b Gen. 46:4

31:5 ^a Gen.

31:2, 3

^b Gen. 21:22; 28:13, 15; 31:29; 42, 53; Is. 41:10; Heb. 13:5

¹ Lit. *face*

² *not favourable*

31:6 ^a Gen.

30:29; 31:38-41

¹ *might*

31:7 ^a Gen.

29:25; 31:41

^b Num. 14:22;

Neh. 4:12; Job

19:3; Zech. 8:23

^c Gen. 15:1;

20:6; 31:29; Job

1:10; Ps. 37:28;

105:14

¹ *did not allow*

him

31:8 ^a Gen. 30:32

¹ *flocks*

² *straked*

31:9 ^a Gen.

31:1, 16

31:10 ¹ *flocks*

² *straked*

³ *gray-spotted*

31:11 ^a Gen.

16:7-11; 22:11,

15; 31:13; 48:16

31:12 ^a Gen.

31:42; Ex. 3:7;

Ps. 139:3; Eccl.

5:8

¹ *straked*

² *gray-spotted*

31:13 ^a Gen.

28:16-22; 35:1,

6, 15

^b Gen. 31:3;

32:9

31:14 ^a Gen.

2:24

31:15 ^a Gen.

29:15, 20, 23, 27;

Neh. 5:8

¹ *considered by*

him as

² *completely*

consumed

31:18 ^a Gen.

17:8; 33:18; 35:27

¹ *livestock*

² *which he*

acquired

31:19 ^a Gen.

31:30, 34; 35:2;

Judg. 17:5;

1 Sam. 19:13;

Hos. 3:4

¹ *household*

idols, Heb.

teraphim

31:20 ¹ *was*

fleeing

31:21 ^a Gen.

46:28; 2 Kin.

12:17; Luke

9:51, 53

¹ *mountains of*

31:23 ^a Gen. 13:8

¹ *mountains of*

31:24 ^a Gen.

20:3; 31:29;

46:2-4; Job

33:15; Matt.

1:20

^b Gen. 24:50;

31:7, 29

16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

The Flight from Laban

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his ¹cattle, and all his goods which he had gotten, the ¹cattle ²of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of ^aCanaan.

19 And Laban went to shear his sheep: and Rachel had stolen the ^aimages¹ that *were* her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he ¹fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and ^aset his face *toward* the ¹mount Gilead.

Laban Pursues Jacob

22 And it was told Laban on the third day that Jacob was fled.

23 And he took ^ahis brethren with him, and pursued after him seven days' journey; and they overtook him in the ¹mount Gilead.

24 And God ^acame to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^bspeak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^acarried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with ¹mirth, and with songs, with ²tabret, and with harp?

31:26 ^a 1 Sam. 30:2

31:27 ¹ joy ² timbrel

possession of such gods did not represent an automatic claim to an inheritance. Possibly Rachel took them as an extra precaution, since she was leaving her

homeland and would have little other legal claim to her father's inheritance.

31:25-55. Jegar-sahadutha and Galeed mean

28 And hast not ¹suffered me ^ato kiss my sons and my daughters? ^bthou hast now done foolishly in so doing.

29 It is in ¹the power of my hand to do you hurt: but the ^aGod of your father spake unto me ^byesternight, ²saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou ¹sore longedst after thy father's house, *yet* wherefore hast thou ^astolen my gods?

31 And Jacob answered and said to Laban, Because I was ^aafraid: for I said, ¹Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, ^alet him not live: before our brethren ¹discern thou what *is* thine with me, and take *it* ²to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the ¹images, and put them in the camel's ²furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot ^arise up before thee; for the custom of women *is* upon me. And he searched, but found not the ¹images.

Jacob Confronts Laban

36 And Jacob was ¹wroth, and ²chode with Laban: and Jacob answered and said to Laban, What *is* my ³trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here

31:28 ^a Gen. 31:55; Ruth 1:9, 14; 1 Kin. 19:20; Acts 20:37
^b 1 Sam. 13:13

¹ allowed
31:29 ^a Gen. 28:13; 31:5, 24, 42, 53
^b Gen. 31:24
¹ my power
² last night

31:30 ^a Gen. 31:19; Josh. 24:2; Judg. 17:5; 18:24
¹ greatly long for

31:31 ^a Gen. 26:7; 32:7, 11
¹ Perhaps

31:32 ^a Gen. 44:9
¹ identify
² with

31:34 ¹ household idols, Heb. *teraphim*
² saddle

31:35 ^a Ex. 20:12; Lev. 19:32
¹ household idols, Heb. *teraphim*

31:36 ¹ angry
² rebuked
³ transgression

31:39 ^a Ex. 22:10
^b Ex. 22:10-13

31:41 ^a Gen. 29:20, 27-30
^b Gen. 31:7
¹ flock

31:42 ^a Gen. 31:5, 29, 53; Ps. 124:1, 2
^b Gen. 31:53; Is. 8:13

^c Gen. 29:32; Ex. 3:7
^d Gen. 31:24, 29; 1 Chr. 12:17
¹ last night

31:43 ¹ flock
31:44 ^a Gen. 21:27, 32; 26:28
^b Josh. 24:27
¹ treaty

31:45 ^a Gen. 28:18; 35:14; Josh. 24:26, 27

31:47 ¹ Aram. for *The Heap of Witness*
² Heb. for *The Heap of Witness*

31:48 ^a Josh. 24:27
¹ pile of stones

before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 ^aThat which was torn *of beasts* I brought not unto thee; I bare the loss of it; of ^bmy hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I ^aserved thee fourteen years for thy two daughters, and six years for thy ¹cattle: and ^bthou hast changed my wages ten times.

42 ^aExcept the God of my father, the God of Abraham, and ^bthe fear of Isaac, had been with me, surely thou hadst sent me away now empty. ^cGod hath seen mine affliction and the labour of my hands, and ^drebuked *thee* ¹yesternight.

Jacob's Covenant with Laban

43 And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and ¹*these* cattle *are* my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, ^alet us make a ¹covenant, I ^band thou; and let it be for a witness between me and thee.

45 And Jacob ^atook a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it ¹Jegar-sahadutha: but Jacob called it ²Galeed.

48 And Laban said, ^aThis ¹heap *is*

"Heap of Witness," in Aramaic and Hebrew, respectively. The expression in verse 49 is not meant to convey a benediction, as Christians usually cite it. Rather, it is an imprecation: "May God destroy

you if you cross this boundary!" There is no more mention of Laban in Genesis, and this records the last contact the patriarchs had with their homeland and relatives.

a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And ^aMizpah;¹ for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, ¹no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass ¹over this heap to thee, and that thou shalt not pass ¹over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, ^ajudge betwixt us. And Jacob ^bswore by ^cthe ¹fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and ^akissed his sons and his daughters, and ^bblessed them: and Laban departed, and ^creturned unto his place.

Jacob Sends a Message to Esau

32 And Jacob went on his way, and ^athe angels of God met him.

2 And when Jacob saw them, he said, This *is* God's ^ahost:¹ and he called the name of that place ²Mahanaim.

3 And Jacob sent messengers before him to Esau his brother ^aunto the land of Seir, ^bthe ¹country of Edom.

4 And he commanded them, saying, ^aThus shall ye speak unto my lord Esau; Thy servant Jacob saith

31:49 ^aJudg. 10:17; 11:29; 1 Sam. 7:5, 6
¹Lit. *Watch*
31:50 ¹although *no man*

31:52 ¹*beyond*
31:53 ^aGen. 16:5
^bGen. 21:23
^cGen. 31:42
¹Or *Fear*, a reference to God

31:55 ^aGen. 29:11, 13; 31:28, 43
^bGen. 28:1
^cGen. 18:33; 30:25; Num. 24:25

32:1 ^aNum. 22:31; 2 Kin. 6:16, 17; Ps. 34:7; 91:1; Heb. 1:14

32:2 ^aJosh. 5:14; Ps. 103:21; 148:2; Luke 2:13

¹*camp*
²Lit. *Double Camp*
32:3 ^aGen. 14:6; 33:14, 16
^bGen. 25:30; 36:6-9; Deut. 2:5; Josh. 24:4
¹Lit. *field*
32:4 ^aProv. 15:1

32:5 ^aGen. 30:43
^bGen. 33:8, 15
¹*donkeys*

32:6 ^aGen. 33:1
32:7 ^aGen. 32:11; 35:3

¹*companies*
32:8 ¹*attacks*

32:9 ^a[Ps. 50:15]
^bGen. 28:13; 31:42

^cGen. 31:3, 13
32:10 ^aGen. 24:27

^bJob 8:7
¹*loving-kindnesses*
²*companies*

32:11 ^aPs. 59:1, 2
^bHos. 10:14

¹*attack*
32:12 ^aGen. 28:13-15
^bGen. 22:17

¹*descendants*
32:13 ^aGen. 43:11
¹*he had received*

thus, I have sojourned with Laban, and stayed there until now:

5 And ^aI have oxen, and ¹asses, flocks, and menservants, and women-servants: and I have sent to tell my lord, that ^bI may find grace in thy sight.

Jacob Prepares to Meet Esau

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^ahe cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ^adistressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two ¹bands;

8 And said, If Esau come to the one company, and ¹smite it, then the other company which is left shall escape.

Jacob's Prayer

9 ^aAnd Jacob said, ^bO God of my father Abraham, and God of my father Isaac, the LORD ^cwhich saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the ^amercies,¹ and of all the truth, which thou hast shewed unto thy servant; for with ^bmy staff I passed over this Jordan; and now I am become two ²bands.

11 ^aDeliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and ¹smite me, *and* ^bthe mother with the children.

12 And ^athou saidst, I will surely do thee good, and make thy ¹seed as the ^bsand of the sea, which cannot be numbered for multitude.

A Present for Esau

13 And he lodged there that same night; and took of that which ¹came to his hand ^aa present for Esau his brother;

32:1-23. **Mahanaim** was the name given to the place, meaning "Double Camp," possibly a reference to the two camps or bands of angels, or his camp and the angels' camp. The **Jabbok** was a tributary of the

Jordan, about 24 miles north of the Dead Sea. The name is related to the Hebrew word for "wrestled" in verse 24, *yabôq* for "Jabbok," and *yē' abēq* for "wrestled."

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty¹ milch camels with their colts, forty² kine, and ten bulls, twenty³ she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a¹ space betwixt drove and drove.

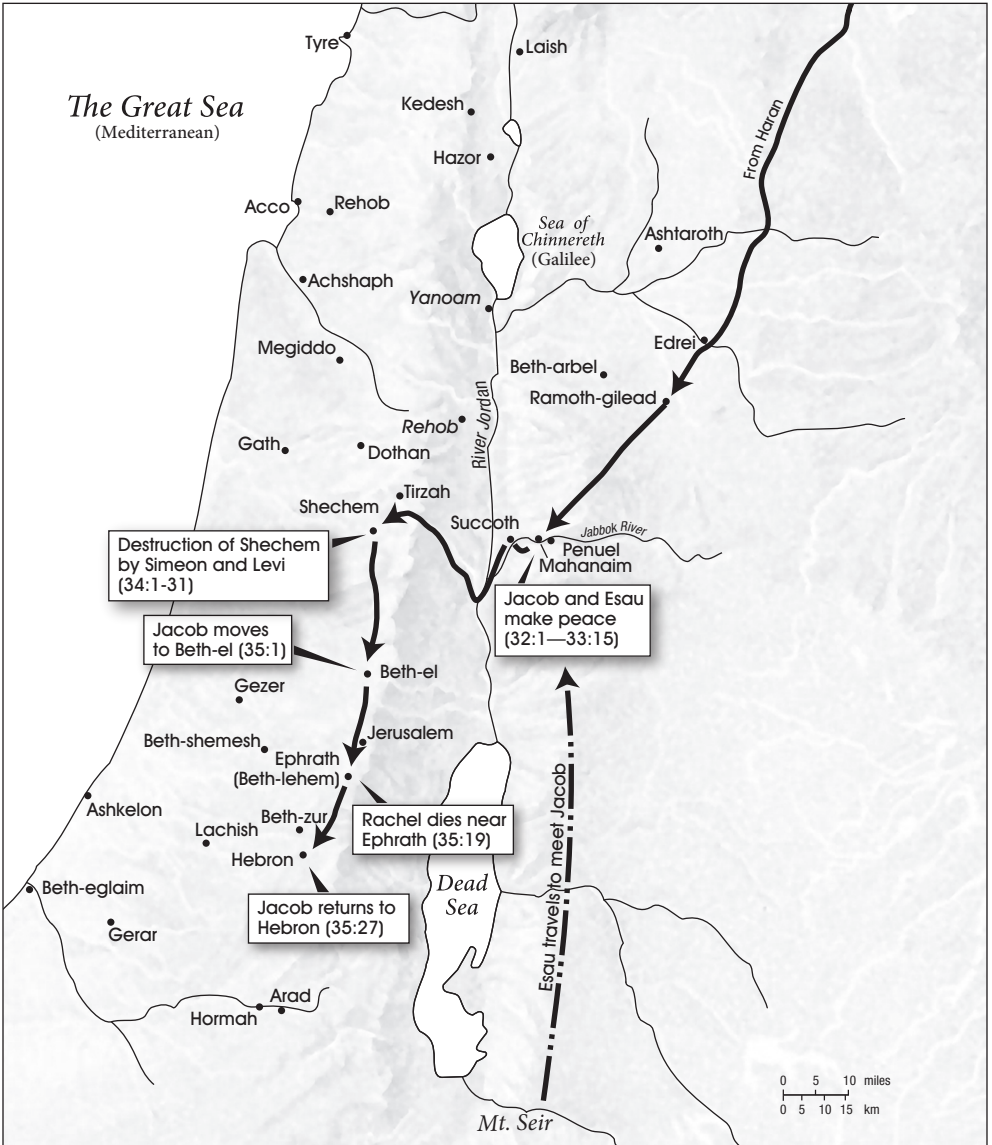
17 And he commanded the

32:15¹ milk
 2 cows
 3 female donkeys
 32:16¹ distance between successive droves

foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this



JACOB'S TRAVELS IN THE LAND OF CANAAN

manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover; Behold, thy servant Jacob is behind us. For he said, I will ^aappease him with the present that goeth before me, and afterward I will see his face; ¹peradventure he will accept ²of me.

21 So went the present over before him: and himself lodged that night in the ¹company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, ^aand passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

Jacob Wrestles with an Angel

24 And Jacob was left alone; and there ^awrestled a man with him until the ¹breaking of the day.

25 And when he saw that he prevailed not against him, he ¹touchèd the ²hollow of his ³thigh; and ^athe ²hollow of Jacob's ³thigh was out of joint, as he wrestled with him.

26 And ^ahe said, Let me go, for the day breaketh. And he said, ^bI will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

From Jacob to Israel

28 And he said, ^aThy name shall be called no more Jacob, but ¹Israel: ²for as a prince hast thou ^bpower

32:20 ^a[Prov. 21:14]

¹perhaps

²Lit. my face

32:21 ¹camp

32:22 ^aNum. 21:24; Deut. 3:16; Josh. 12:2

32:24 ^aJosh. 5:13-15; Hos. 12:2-4

¹dawn

32:25 ^aMatt. 26:41; 2 Cor. 12:7

¹struck

²socket

³hip

32:26 ^aLuke 24:28

^bHos. 12:4

32:28 ^aGen. 35:10; 1 Kin. 18:31; 2 Kin. 17:34

^bHos. 12:3, 4

¹Lit. Prince with God

²for you have struggled with God

^cGen. 25:31; 27:33

32:29 ^aJudg. 13:17, 18

^bGen. 35:9

32:30 ^aGen. 16:13; Ex. 24:10, 11; 33:20; Num. 12:8; Deut. 5:24; Judg. 6:22; Is. 6:5; [Matt. 5:8; 1 Cor. 13:12]

¹Lit. Face of God

32:31 ¹Lit. Face of God

²limped on his hip

32:32 ¹muscle

²socket

³hip

⁴struck

33:1 ^aGen. 32:6

¹maidservants

33:2 ¹last

33:3 ^aGen. 18:2; 42:6

33:4 ^aGen. 32:28

^bGen. 45:14, 15

with God and ^cwith men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, ^aWherefore *is* it *that* thou dost ask after my name? And he ^bblessed him there.

30 And Jacob called the name of the place ¹Peniel: for ^aI have seen God face to face, and my life is preserved.

31 And as he passed over ¹Penuel the sun rose upon him, and he ²halted upon his thigh.

32 Therefore the children of Israel eat not *of* the ¹sinew which shrank, which *is* upon the ²hollow of the ³thigh, unto this day: because he ⁴touchèd the hollow of Jacob's thigh in the ¹sinew that shrank.

Jacob and Esau Meet

33 And Jacob lifted up his eyes, and looked, and, behold, ^aEsau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two ¹handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph ¹hindermost.

3 And he passed over before them, and ^abowed himself to the ground seven times, until he came near to his brother.

4 ^aAnd Esau ran to meet him, and embraced him, ^band fell on his neck, and kissed him: and they wept.

32:24-32. And there wrestled a man with him until the breaking of the day: The man is identified by some as the preincarnate Christ, and by others as an angel, a special messenger from God. Some even cite Hosea 12:4 to support both views! The context seems to favor the angel being the preincarnate Christ (cf. v. 30 and the phrase **for I have seen God face to face**). If we assume the deity of the messenger, God allowed Himself to be overcome; and Jacob was crippled; his **thigh was out of joint**. The blessing constituted the changing of his name from Jacob, "Heel Catcher," "Supplanter," or "Deceiver," to **Israel**, meaning "May God Prevail [for Him]." Thus, he was now recognized as "Prince with God."

33:1-20. Jacob took no chances when he saw Esau as he **bowed himself to the ground seven times**, an action reserved as a sign of homage, usually before kings, as the Amarna Tablets relate: "At the two feet of my lord, the king, seven times and seven times I fall." Esau went to **Seir** (i.e., Edom; cf. Obadiah) and

Jacob to **Succoth** ("Booths") located east of the Jordan and just north of the Jabbok (32:22). And then he came to **Shalem**, which some take adverbially in the sense of "and then Jacob came safely to **Shechem**." Approximately 10 years may have elapsed in Succoth before Jacob went to Shechem. Recognizing that he had returned to fulfill the covenant promise (cf. 28:15), he erected an altar as Abraham had on his arrival (12:7). The plot of ground he bought at Shechem was the second "foothold" of Abraham's family in the Promised Land. Just before he died in Egypt 50 years later, Jacob gave this land to Joseph (48:22), whose bones were buried there four hundred years later (Josh. 24:32). Here also Jacob dug a well that became the scene of an important episode in the ministry of Jesus 1,900 years later (John 4:5, 6). The name **El-elohe-Israel** indicates that Jacob was confessing, using his new name *Israel*, that El was his God, "a Mighty God is the God of Israel," in preserving his life as he confronted Esau.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children ^awhich God hath graciously given thy servant.

6 Then the ¹handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by ^aall this ¹drove which I met? And he said, *These are* ^bto find ²grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found ¹grace in thy sight, then receive my present at my hand: for therefore I ^ahave seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, ^amy blessing that is brought to thee; because God hath dealt ^bgraciously with me, and because I have ¹enough. ^cAnd he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* ¹tender, and the flocks and herds ²with young *are* with me: and if men

33:5 ^a Gen. 48:9; [Ps. 127:3]; Is. 8:18
 33:6 ¹ *maidser-vants*
 33:8 ^a Gen. 32:13–16
^b Gen. 32:5
¹ *company*
² *favour*
 33:10 ^a Gen. 43:3; 2 Sam. 3:13; 14:24, 28, 32
¹ *favour*
 33:11 ^a Judg. 1:15; 1 Sam. 25:27; 30:26
^b Gen. 30:43; Ex. 33:19
^c 2 Kin. 5:23
¹ *Lit. all*
 33:13 ¹ *weak*
² *which are nursing*

³ *drive them hard*
 33:14 ^a Gen. 32:3; 36:8
¹ *slowly*
² *livestock*
 33:15 ^a Gen. 34:11; 47:25; Ruth 2:13
¹ *people*
² *What need is there?*
 33:17 ^a Josh. 13:27; Judg. 8:5; Ps. 60:6
¹ *shelters*
² *Lit. Booths*
 33:18 ^a John 3:23
^b Gen. 12:6; 35:4; Josh. 24:1; Judg. 9:1; Ps. 60:6
¹ *safely to the city of*
 33:19 ^a Josh. 24:32; John 4:5
¹ *pitched*
² *Heb. qesitah*
 33:20 ^a Gen. 35:7
¹ *Lit. God, the God of Israel*
 34:1 ^a Gen. 30:21

should ³overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on ¹softly, according as the ²cattle that goeth before me and the children be able to endure, until I come unto my lord ^aunto Seir.

15 And Esau said, Let me now leave with thee *some* of the ¹folk that *are* with me. And he said, ²What needeth it? ^alet me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

Jacob Settles in Canaan

17 And Jacob journeyed to ^aSuccoth, and built him an house, and made ¹booths for his cattle: therefore the name of the place is called ²Succoth.

18 And Jacob came ¹to ^aShalem, a city of ^bShechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And ^ahe bought a parcel of a field, where he had ¹spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred ²pieces of money.

20 And he erected there an altar, and ^acalled it ¹El-elohe-Israel.

Dinah Defiled

34 And ^aDinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

34:1–31. **Dinah** must have been 12 to 14 years of age. Even after she had been defiled, Shechem wanted to marry her (vv. 3, 4). His father **Hamor** approached Jacob in order to arrange the marriage. This proposal was accepted, provided that Hamor's family submit to circumcision (v. 15). But this idea was a deception on the part of the sons of Jacob, because they **answered Shechem and Hamor his father deceitfully**. It was also a demeaning of the rite of circumcision. The decision was made in **the gate of their city** (cf. 19:1 and

Lot) that **every male among us be circumcised**. They were circumcised; but on the third day when the men were suffering from fever and inflammation, Dinah's brothers attacked and killed them (vv. 25–27). They also took **all their wealth ... little ones, and their wives ... captive**. **Simeon and Levi** were the guilty ones, killing **all the males** (note the condemnation in 49:5–7). Jacob was alarmed and **troubled** at their action; but he did not answer their question, **should he deal with our sister as with a harlot?**



33:18 Shechem has been identified as Tell Balata situated at the eastern end of the pass between Mount Ebal and Mount Gerizim. The town was strategically located to control all the roads through the hill country in ancient times. The site has been excavated most extensively by G. E. Wright (1956–62). These excavations revealed small permanent settlements prior to 1800 B.C., when the Hyksos built a large fortress there. This would readily explain why Hamor, also a seminomad, was so anxious to form an alliance with Jacob. In later times a Canaanite fortress-temple of Baal-berith was built there (Judg. 9:4) and was eventually destroyed by Gideon's son Abimelech (Judg. 9:46–49).

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he ^atook her, and lay with her, and ¹defiled her.

3 And his soul ¹clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the ²damsel.

4 And Shechem ^aspake unto his father Hamor, saying, Get me this damsel ¹to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his ¹cattle in the field: and Jacob ^aheld² his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to ¹commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very ¹wroth, because he ^ahad ²wrought folly in Israel in lying with Jacob's daughter; ^bwhich thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and ¹get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find ¹grace in your eyes, and what ye shall say unto me I will give.

12 Ask me ¹never so much ^adowry² and gift, and I will give according as ye shall say unto me: but give me the damsel ³to wife.

The Brothers' Requirement

13 And the sons of Jacob answered Shechem and Hamor his father ^adeceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is ^auncircumcised; for ^bthat *were* a reproach unto us:

34:2 ^a Gen. 20:2

¹ violated
34:3 ¹ was strongly attracted to

² young woman
34:4 ^a Judg. 14:2
¹ as a wife

34:5 ^a 2 Sam. 13:22

¹ livestock

² kept silent

34:6 ¹ speak

34:7 ^a Deut.

22:20-30; Josh.

7:15; Judg. 20:6

^b Deut. 23:17;

2 Sam. 13:12

¹ angry

² done a disgraceful thing

34:10 ¹ acquire

34:11 ¹ favour

34:12 ^a Ex.

22:16, 17; Deut.

22:29

¹ ever

² bride-price

³ as a wife

34:13 ^a Gen.

31:7; Ex. 8:29

34:14 ^a Ex. 12:48

^b Josh. 5:2-9

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man ¹deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* ^amore honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the ^agate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only ¹herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their ¹cattle and their ²substance and every ³beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that ^awent out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

The Brothers' Revenge

25 And it came to pass on the third day, when they were ¹sore, that two of the sons of Jacob, ^aSimeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they ^aslew Hamor and Shechem his son with the edge of

34:19 ^a 1 Chr. 4:9

¹ did not delay

34:20 ^a Gen.

19:1, 23:10;

Ruth 4:1, 11;

2 Sam. 15:2

34:22 ¹ on this condition

34:23 ¹ livestock

² property

34:24 ^a Gen.

23:10, 18

34:25 ^a Gen.

29:33, 34; 42:24;

49:5-7

¹ in pain

34:26 ^a Gen.

49:5, 6

the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and ¹spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their ¹asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ¹spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, ^aYe have ^btroubled me ^cto make me ¹to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ^aand I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

God Speaks to Jacob

35 And God said unto Jacob, Arise, go up to ^aBeth-el, and dwell there: and make there an altar unto God, ^bthat appeared unto thee ^cwhen thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his ^ahousehold, and to all that *were* with him, Put away ^bthe ¹strange gods that *are* among you, and ^cbe ²clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, ^awho answered me in the day of my distress, ^band was with me in the way which I went.

4 And they gave unto Jacob all the ¹strange gods which *were* in their hand, and *all their* ^aearrings which *were* in their ears; and Jacob hid them under ^bthe ²oak which *was* by Shechem.

34:27
¹plundered
 34:28 ¹donkeys
 34:29
¹plundered
 34:30 ^aGen. 49:6
^bJosh. 7:25
^cEx. 5:21;
 1 Sam. 13:4;
 2 Sam. 10:6
^dGen. 46:26;
 27; Deut. 4:27;
 1 Chr. 16:19; Ps.
 105:12
¹obnoxious
 35:1 ^aGen.
 28:19; 31:13
^bGen. 28:13
^cGen. 27:43
 35:2 ^aGen.
 18:19; Josh.
 24:15
^bGen. 31:19,
 30, 34; Josh.
 24:2, 14, 23
^cEx. 19:10, 14;
 Lev. 13:6
¹foreign
²purify your-
 selves
 35:3 ^aGen. 32:7,
 24; Ps. 107:6
^bGen. 28:15,
 20; 31:3, 42
 35:4 ^aHos. 2:13
^bJosh. 24:26;
 Judg. 9:6
¹foreign
²terebinth tree
 35:5 ^aEx. 15:16;
 23:27; [Deut.
 2:25; 11:25];
 Josh. 2:9; 1 Sam.
 14:15
 35:6 ^aGen.
 28:19, 22; 48:3
 35:7 ^aGen.
 33:20; 35:3;
 Eccl. 5:4
^bGen. 28:13
¹Lit. *God of the
 House of God*
 35:8 ^aGen. 24:59
¹below
²terebinth tree
³Lit. *Terebinth
 of Weeping*
 35:9 ^aJosh. 5:13;
 Dan. 10:5
^bGen. 32:29;
 Hos. 12:4
 35:10 ^aGen.
 17:5
^bGen. 32:28
 35:11 ^aGen.
 17:1; 28:3; 48:3,
 4; Ex. 6:3
^bGen. 9:1, 7
^cGen. 17:5, 6,
 16; 28:3; 48:4
 35:12 ^aGen.
 12:7; 13:15; 26:3,
 4; 28:13; 48:4;
 Ex. 32:13
¹descendants
 35:13 ^aGen.

5 And they journeyed: and ^athe terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

Jacob Builds an Altar

6 So Jacob came to ^aLuz, which is in the land of Canaan, that is, Beth-el, he and all the people that *were* with him.

7 And he ^abuilt there an altar, and called the place ¹El-beth-el: because ^bthere God appeared unto him, when he fled from the face of his brother.

8 But ^aDeborah Rebekah's nurse died, and she was buried ¹beneath Beth-el under an ²oak: and the name of it was called ³Allon-bachuth.

9 And ^aGod appeared unto Jacob again, when he came out of Padan-aram, and ^bblessed him.

10 And God said unto him, Thy name is Jacob: ^athy name shall not be called any more Jacob, ^bbut Israel shall be thy name: and he called his name Israel.

11 And God said unto him, ^aI am God Almighty: ^bbe fruitful and multiply; ^ca nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the ^aland which I gave Abraham and Isaac, to thee I will give it, and to thy ¹seed after thee will I give the land.

13 And God ^awent¹ up from him in the place where he talked with him.

14 And Jacob ^aset up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

17:22; 18:33 ¹departed
 35:14 ^aGen. 28:18, 19; 31:45

35:1-15. Beth-el ("House of God") is where God confirmed the Abrahamic covenant to Jacob nearly 30 years earlier (cf. 28:10-19). It was about 15 miles south of Shechem. **Put away the strange gods:** In the crisis precipitated by the Shechem massacre (34:25, 26), Jacob's divine protector intervened with directions and defense; **for the terror of God was upon the cities ... and they did not pursue after the sons of Jacob** (v. 5). The putting away of the strange gods indicates Jacob's desire for an exclusive devotion to

his sovereign God, the Suzerain (cf. 31:19; Ex. 20:3). The **earrings** probably were amulets with idolatrous significance (Ex. 32:2, 3). Later, Joshua was to demand the same removal of foreign gods at a covenant renewal (Josh. 24:2, 14, 23). Naming the altar **El-beth-el** ("God of the House of God") gave witness to the Lord's sovereign faithfulness. The stone **pillar** was the customary covenant witness. Thus Jacob made it clear that he was returning to God, not just to His house. This decision became the turning point of his life.

15 And Jacob called the name of the place where God spake with him, ^aBeth-el.

The Birth of Benjamin

16 And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel ¹travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^athou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name ¹Ben-oni: but his father called him ²Benjamin.

The Death of Rachel

19 And ^aRachel died, and was buried in the way to ^bEphrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave ^aunto this day.

Jacob's Descendants

21 And Israel journeyed, and spread his tent beyond ^athe tower of ¹Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and ^alay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

23 The sons of Leah; ^aReuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Isaac his father unto ^aMamre, unto the ^bcity¹

35:15 ^a Gen. 28:19;
 35:16 ¹ *travailed* in childbirth
 35:17 ^a Gen. 30:24; 1 Sam. 4:20
 35:18 ¹ Lit. *Son of My Sorrow*
² Lit. *Son of the Right Hand*
 35:19 ^a Gen. 48:7
^b Ruth 1:2; 4:11; Mic. 5:2; Matt. 2:6
 35:20 ^a 1 Sam. 10:2
 35:21 ^a Mic. 4:8
 1 Or *Eder*
 35:22 ^a Gen. 49:4; 1 Chr. 5:1
 35:23 ^a Gen. 29:31-35; 30:18-20; 46:8; Ex. 1:1-4
 35:27 ^a Gen. 13:18; 18:1; 23:19
^b Josh. 14:15
¹ Heb. *Kirjath-haarbah*
 35:29 ^a Gen. 15:15; 25:8; 49:33
^b Gen. 25:9; 49:31
¹ *breathed his last*
² *Joined his ancestors*
 36:1 ^a Gen. 25:30
¹ *this is the genealogy*
 36:2 ^a Gen. 26:34; 28:9
^b 2 Kin. 7:6
^c Gen. 36:25
 1 Or *Oholibamah*
 36:3 ^a Gen. 28:9
¹ Heb. *Basemath*
 36:4 ^a 1 Chr. 1:35
 36:5 ¹ Or *Oholibamah*
 36:6 ¹ *animals*
² *goods*
³ *away from the presence of*
 36:7 ^a Gen. 13:6, 11
^b Gen. 17:8; 28:4; Heb. 11:9
¹ *possessions were too great for them to*
² *support*
 36:8 ^a Gen. 32:3; Deut. 2:5; Josh. 24:4
^b Gen. 36:1, 19
 36:9 ¹ *this is the genealogy*
 36:10 ^a 1 Chr. 1:35

of Arbah, which is Hebron, where Abraham and Isaac sojourned.

The Death of Isaac

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac ¹gave up the ghost, and died, and ^awas ²gathered unto his people, *being* old and full of days: and ^bhis sons Esau and Jacob buried him.

Esau's Descendants

36 Now ¹these are the generations of Esau, ^awho is Edom.

2 ^aEsau took his wives of the daughters of Canaan; Adah the daughter of Elon the ^bHittite, and ^cAholibamah¹ the daughter of Anah the daughter of Zibeon the Hivite;

3 And ^aBashemath¹ Ishmael's daughter, sister of Nebajoth.

4 And ^aAdah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And ¹Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his ¹beasts, and all his ²substance, which he had got in the land of Canaan; and went into the country ³from the face of his brother Jacob.

7 ^aFor their ¹riches were more than that they might dwell together; and ^bthe land wherein they were strangers could not ²bear them because of their cattle.

8 Thus dwelt Esau in ^amount Seir: ^bEsau is Edom.

9 And ¹these are the generations of Esau the father of the Edomites in mount Seir:

10 These are the names of Esau's sons; ^aEliphaz the son of Adah the

35:16-29. Rachel gave birth to **Ben-oni**, meaning "Son of My Pain" or "Son of My Misfortune." Jacob's renaming of his son as **Benjamin**, or "Son of My Right Hand," emphasized the positive aspect of this event. Perhaps this indicated Jacob's understanding of "right hand" in its normal sense, accompanied by its propitious overtones of honor (Ps. 110:1), skill (Ps. 137:5), and soundness (Eccl. 10:2). The phrase **her soul was in departing** indicates only that the life was departing.

Reuben's sin of incest cost him his birthright forever, and he was replaced by Joseph (49:3, 4; 1 Chr. 5:1, 2), again demonstrating the concept of rank and not origin. (See the note on 25:19-34.) The blessing of messianic ancestry went to Judah (49:10).

36:1-43. This chapter lists the wives of Esau (vv. 1-3), the sons of Esau (vv. 4, 5), the enormous wealth (vv. 6-8), and the descendants of Esau, and Seir, the Horite. Their families intermarried (vv. 9-42).

wife of Esau, Reuel the son of ¹Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, ¹Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ^aAmalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these *were* the sons of ¹Bashemath Esau's wife.

14 And these *were* the sons of ¹Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah.

15 These *were* ¹dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; ²duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of ¹Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ^aThese *are* the sons of Seir ^bthe Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

36:10 ¹ Heb.

Basemath
36:11 ¹ Zephi,
1 Chr. 1:36

36:12 ^a Ex. 17:8-16; Num. 24:20; Deut. 25:17-19; 1 Sam. 15:2, 3

36:13 ¹ Heb.

Basemath
36:14 ¹ Or Oholibamah

36:15 ¹ chiefs

² chief

36:18 ¹ Or Oholibamah

36:20 ^a 1 Chr.

1:38-42

^b Gen. 14:6;

Deut. 2:12, 22

36:21 ¹ chiefs

36:22 ¹ Homam,

1 Chr. 1:39

36:23 ¹ Alian,

1 Chr. 1:40

² Shephi, 1 Chr.

1:40

36:24 ^a Lev.

19:19

¹ water

² donkeys

36:25 ¹ Or Oholibamah

36:26 ¹ Heb.

Dishan

² Amran, 1 Chr.

1:41

36:27 ¹ Jakan,

1 Chr. 1:42; Heb.

Jaakan

36:28 ^a Job 1:1

36:29 ¹ chiefs

² chief

36:31 ^a Gen.

17:6, 16; 35:11;

1 Chr. 1:43

21 And Dishon, and Ezer, and Dishan: these *are* the ¹dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and ¹Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; ¹Alvan, and Manahath, and Ebal, ²Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found ^athe ¹mules in the wilderness, as he fed the ²asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and ¹Aholibamah the daughter of Anah.

26 And these *are* the children of ¹Dishon; ²Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and ¹Akan.

28 The children of Dishan *are* these; ^aUz, and Aran.

29 These *are* the ¹dukes *that came* of the Horites; ²duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

The Kings of Edom

31 And ^athese *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.



36:21 Edom is the rugged desert area that extends for about a hundred miles from the Wadi Zered to the Gulf of Aqaba. Here the descendants of Esau settled (vv. 1-43). In the Middle Bronze Age, the King's Highway passed through this region (cf. Num. 20:14-18). However, archaeological excavations seem to indicate that the area was occupied only by various Bedouin tribes ruled by chieftains ("dukes") until the fourteenth century b.c. After that the Edomites remained a constant threat to the Israelites until David conquered them (2 Sam. 8:13). In the time of the divided monarchy Edom regained its independence. Its constant hostility toward God's people was frequently denounced by Israel's prophets. Edom was later subjugated by Assyria and eventually overrun by the Nabateans in the third century b.c.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of *Rehoboth* by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and ¹Hadar reigned in his stead: and the name of his city *was* ²Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

The Dukes of Edom

40 And these *are* the names of the ¹dukes *that came* of Esau, according to their families, after their places, by their names; ²duke Timnah, duke ³Alvah, duke Jetheth,

41 Duke ¹Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their ¹habitations in the land of their possession: he *is* Esau the father of the Edomites.

Joseph's Dreams

37 And Jacob dwelt in the land ^awherein his father was a ¹stranger, in the land of Canaan.

36:37 *a* Gen.

10:11

36:39 ¹ Sam.,

Syr. *Hadad*,

1 Chr. 1:50

² *Pai*, 1 Chr.

1:50

36:40 ¹ chiefs

² chief

³ *Aliyah*, 1 Chr.

1:51

36:41 ¹ Or *Oholibamah*

² *dwelling*

places

37:1 *a* Gen. 17:8;

23:4; 28:4; 36:7;

Heb. 11:9

¹ *sojourner*,

a temporary

resident

37:2 *a* Gen.

35:25, 26;

1 Sam. 2:22–24

¹ *This is the*

genealogy

² *a bad report*

of them

37:3 *a* Gen. 44:20

b Gen. 37:23,

32; Judg. 5:30;

1 Sam. 2:19

¹ *tunic*

37:4 *a* Gen.

27:41; 49:23;

1 Sam. 17:28;

John 15:18–20

37:7 *a* Gen. 42:6,

9; 43:26; 44:14

¹ *bowed down*

2 ¹These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^atheir² evil report.

3 Now Israel loved Joseph more than all his children, because he was ^athe son of his old age: and he ^bmade him a ^ccoat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they ^ahated him, and could not speak peaceably unto him.

The Sheaf

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, ^abehold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and ¹made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

The Sun, Moon, and Stars

9 And he dreamed yet another dream, and told it his brethren, and

37:1–17. The reference to being a **lad** suggests he may have been a servant or helper (22:3; Ex. 33:11), as his age has already been cited. **Their report** was **evil** in the sense that their actions were evil and he reported this to his father. The fact that Jacob **loved Joseph more than all his children** indicates he had learned nothing from his previous experiences with favoritism (25:28). **He made him a coat of many colours**: This traditional understanding, and the alternate “coat with sleeves,” are sheer guesses

from the context. The phrase *ketōnet pasīm* occurs aside from this section only in 2 Samuel 13:18, 19, where it describes a garment worn by the daughters of kings. Cuneiform inventories include various types of clothing, of which one is called *kitū* (or *kutin-nū*) *pishannu*, and it was a ceremonial robe draped about statues of goddesses. It had various gold ornaments sewn onto it. Thus it would be a technical term denoting appliqué ornaments on costly vests and bodices.



37:2 **Joseph** was the eleventh son of Jacob, the first son of Rachel (30:24), and was his father's favorite. However, he was resented by his jealous brothers, who sold him into slavery to a passing caravan of Ishmeelites. Joseph arrived in Egypt during the Second Intermediate Period of ancient Egypt's history, and rose to the position of grand vizier or prime minister to the Pharaohs (probably Sesostris II and Sesostris III). Joseph eventually reconciled to his brothers. He then invited his father and entire family to move to Egypt to escape a great famine and thus preserve the line of the Messiah. Joseph received the blessing (double portion) from his father (48:8–22). (First Reference, Gen. 30:22–24; Primary Reference, Gen. 41:37–53.)

said, Behold, I have dreamed a dream more; and, behold, ^athe sun and the moon and the eleven stars ¹made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and ^athy brethren indeed come to bow down ourselves to thee to the earth?

11 And ^ahis brethren envied him; but his father ^bobserved¹ the saying.

Joseph's Search for His Brothers

12 And his brethren went to feed their father's flock in ^aShechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^aHebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: ^atell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^aDothan.

The Brothers' Conspiracy

18 And when they saw him afar off, even before he came near unto them, ^athey conspired against him to slay him.

37:9 ^a Gen. 46:29; 47:25
¹ bowed down
 37:10 ^a Gen. 27:29
 37:11 ^a Matt. 27:17, 18; Acts 7:9
^b Dan. 7:28; Luke 2:19, 51
¹ kept the matter in mind
 37:12 ^a Gen. 33:18-20
 37:14 ^a Gen. 13:18; 23:2, 19; 35:27; Josh. 14:14, 15; Judg. 1:10
 37:16 ^a Song 1:7
 37:17 ^a 2 Kin. 6:13
 37:18 ^a 1 Sam. 19:1; Ps. 31:13; 37:12, 32; Matt. 21:38; 26:3, 4; 27:1; Mark 14:1; John 11:53; Acts 23:12

37:19 ¹ Lit. master of dreams
 37:20 ^a Gen. 37:22; Prov. 1:11
¹ wild
 37:21 ^a Gen. 42:22
 37:22 ¹ deliver
 37:23 ^a Matt. 27:28
¹ tunic
 37:25 ^a Prov. 30:20
^b Gen. 16:11, 12; 37:28, 36; 39:1
^c Jer. 8:22
¹ a meal
 37:26 ^a Gen. 37:20
 37:27 ^a 1 Sam. 18:17
^b Gen. 42:21
^c Gen. 29:14
¹ listened
 37:28 ^a Gen. 37:25; Judg. 6:1-3; 8:22, 24
¹ pulled him up

19 And they said one to another, Behold, this ¹dreamer cometh.

20 ^aCome now therefore, and let us slay him, and cast him into some pit, and we will say, Some ¹evil beast hath devoured him: and we shall see what will become of his dreams.

21 And ^aReuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might ¹rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they ^astript Joseph out of his ¹coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 ^aAnd they sat down to eat ¹bread: and they lifted up their eyes and looked, and, behold, a company of ^bIshmeelites came from Gilead with their camels bearing spicery and ^cbalm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and ^aconceal his blood?

27 Come, and let us sell him to the Ishmeelites, and ^alet not our hand be upon him; for he *is* ^bour brother *and* ^cour flesh. And his brethren ¹were content.

Joseph Sold to Ishmeelites

28 Then there passed by ^aMidianites merchantmen; and they ¹drew and lifted up Joseph out of the pit,

37:18-36. **Ishmeelites** and **Midianites** are terms used interchangeably in verse 28, just as in Judges 8:22 and 24. *Ishmeelite* may not be an ethnic term, as used here, but is simply a reference to nomadic merchants. It is not likely that Joseph was **sold ... into Egypt** during the Hyksos period (1730-1570 B.C.), but rather prior to it late in the reign of Sesostri II, and eventually served under Sesostri III in the Middle Kingdom during the Twelfth Dynasty (1878-1843 B.C.). This is most compatible with 1 Kings 6:1 and Exodus 12:40. **Potiphar** is an Egyptian name meaning, "Whom *Ra* [the sun-god]

Has Given." He was an **officer of Pharaoh's, and captain of the guard** (v. 36; 39:1). The term translated "officer" is elsewhere translated "eunuch" (cf. Dan. 1:3). Historically, the word followed the same shift of meaning in Hebrew as in Akkadian—from "Official Courtier" to the more restricted meaning of "Eunuch." Note in 39:7 that Potiphar was married. Here, the earlier meaning of "Official" is best. As for the second term, rather than literal Hebrew understanding, "chief executioner," the usual rendering "captain of the guard" is best, since he was a prison keeper (cf. 40:1-4).

^band sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he ^arent¹ his clothes.

30 And he returned unto his brethren, and said, The ¹child ^ais not; and I, whither shall I go?

Jacob Is Deceived

31 And they took ^aJoseph's ¹coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the ¹coat of many colours, and they brought *it* to their father; and said, This have we found: ²know now whether it *be* thy son's coat or no.

33 And he ¹knew it, and said, *It is* my son's ²coat; an ^aevil³ beast hath devoured him; Joseph is without doubt ⁴rent in pieces.

34 And Jacob ^arent¹ his clothes, and put sackcloth upon his loins, and ^bmourned for his son many days.

35 And all his sons and all his daughters ^arose up to comfort him; but he refused to be comforted; and he said, For ^bI will go down into the grave unto my son mourning. Thus his father wept for him.

Joseph Sold to Potiphar

36 And ^athe Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

37:28 ^bGen. 45:4, 5; Ps. 105:17; Acts 7:9
^cMatt. 27:9
 37:29 ^aGen. 37:34; 44:13; Job 1:20

¹ *tore his clothes in grief*
 37:30 ^aGen. 42:13, 36

¹ *lad*

37:31 ^aGen. 37:3, 23

¹ *tunic*

37:32 ¹ *tunic*

² *do you know*

37:33 ^aGen. 37:20

¹ *recognized*

² *tunic*

³ *wild*

⁴ *torn*

37:34 ^aGen. 37:29; 2 Sam. 3:31

^bGen. 50:10

¹ *tore*

37:35 ^a2 Sam. 12:17

^bGen. 25:8;

35:29; 42:38;

44:29, 31

37:36 ^aGen. 39:1

38:1 ^a2 Kin. 4:8

38:2 ^aGen. 34:2

¹ Heb. *Shua*;

¹ Chr. 2:3

² *married*

38:3 ^aGen. 46:12; Num. 26:19

38:4 ^aGen. 46:12; Num. 26:19

38:5 ^aNum. 26:20

38:6 ^aGen. 21:21

^bRuth 4:12

38:7 ^aGen. 46:12;

Num. 26:19

^b1 Chr. 2:3

¹ *killed*

38:8 ^aDeut. 25:5, 6; Matt. 22:24

38:9 ^aDeut. 25:6

38:10 ^aGen. 46:12; Num. 26:19

¹ Lit. *was evil in the eyes of*

Judah's Descendants

38 And it came to pass at that time, that Judah went down from his brethren, and ^aturned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah ^asaw there a daughter of a certain Canaanite, whose name *was* ¹Shuah; and he ²took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name ^aEr.

4 And she conceived again, and bare a son; and she called his name ^aOnan.

5 And she yet again conceived, and bare a son; and called his name ^aShelah: and he was at Chezib, when she bare him.

Tamar, Wife of Er

6 And Judah ^atook a wife for Er his firstborn, whose name *was* ^bTamar.

7 And ^aEr, Judah's firstborn, was wicked in the sight of the LORD; ^band the LORD ¹slew him.

8 And Judah said unto Onan, Go in unto ^athy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be ^ahis; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did ¹displeased the LORD: wherefore he slew ^ahim also.

38:1–11. **Adullamite** describes a person from Adullam, a Canaanite town situated on the route through Azekah and Sochoh, halfway between Lachish and Jerusalem. It controlled one of the principal passes into the hill-country of Judah from the northern Shephelah. It was about 15 miles northwest of Hebron. Judah married a Canaanite there (v. 2), and there his firstborn was slain by the Lord for acting wickedly (v. 7). From **Shuah** he had three sons, **Er**, **Onan**, and **Shelah**. Er was the firstborn who was slain by the Lord. Evidently, he represented the rapid de-

generation resulting from Shuah's intimate Canaanite alliances (cf. ch. 19). Er left no heir; so according to the law of levirate marriage (the marriage of a widow to the brother of her deceased husband), his brother Onan was to marry the childless widow and provide a son for Er. This was a widely practiced custom in the ancient Near East and was later incorporated into the law of Moses (Deut. 25:5–10). **And Onan knew that the seed should not be his**, thus he forsook his responsibility in favor of his own desires (cf. Ruth 4:6), and God killed him.



38:2 Judah was the fourth son of Jacob by Leah (29:35). In spite of his early failures (vv. 1–30), he later rose to a position of leadership among his brothers by interceding for Joseph (37:26, 27), Simeon (43:8, 9), and Benjamin (44:14–34). Jacob eventually blessed him with the position of leadership among the 12 brothers (49:8–10). Judah was promised that he would be the ancestor of the Messiah. He became the founder of the tribe of Judah, thus also of the line of David and of Christ (Matt. 1:3–16). He is symbolized in Genesis 49:9 as a lion. Later, therefore, Christ is called the “Lion of the tribe of Judah” (Rev. 5:5). (First Reference, Gen. 29:35; Primary Reference, Gen. 49:9, 10.)

11 Then said Judah to Tamar his daughter in law, ^aRemain a widow at thy father's house, till Shelah my son be grown: for he said, ¹Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ^bin her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah ^awas comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

Judah Deceived by Tamar

13 And it was told Tamar, saying, Behold thy father in law goeth up ^ato Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ^asat in an open place, which *is* by the way to Timnath; for she saw ^bthat Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, ^aI will send *thee* a kid from the flock. And she said, ^bWilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, ^aThy signet, and thy ¹bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and ^alaid by her vail from her, and put on the garments of her widowhood.

38:11 ^aRuth 1:12, 13
^bLev. 22:13
¹Lest *he die*
 38:12 ^a2 Sam. 13:39
 38:13 ^aJosh. 15:10, 57; Judg. 14:1
 38:14 ^aProv. 7:12
^bGen. 38:11, 26
 38:17 ^aJudg. 15:1; Ezek. 16:33
^bGen. 38:20
 38:18 ^aGen. 38:25; 41:42
¹cord
 38:19 ^aGen. 38:14

38:21 ¹ in full view
 38:24 ^a Judg. 19:2
^b Lev. 20:14; 21:9; Deut. 22:21
¹ harlotry
 38:25 ^a Gen. 37:32; 38:18
¹ cord
 38:26 ^a Gen. 37:33
^b 1 Sam. 24:17
^c Gen. 38:14
^d Job 34:31, 32

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* ¹openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath ^aplayed the harlot; and also, behold, she *is* with child by ¹whoredom. And Judah said, Bring her forth, ^band let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, ^aDiscern, I pray thee, whose *are* these, the signet, and ¹bracelets, and staff.

26 And Judah ^aacknowledged *them*, and said, ^bShe hath been more righteous than I; because that ^cI gave her not to Shelah my son. And he knew her again ^dno more.

Birth of Zarah and Pharez

27 And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said,

38:12-26. Harlot: The word (*zōnah*) in verse 15 indicates a common harlot. But verses 21 and 22 make it clear that she dressed and acted like a Canaanite temple prostitute (*haqedeshah*). **She hath been more righteous than I:** Judah was wrong on two accounts. He had committed adultery with her, and he had not kept his word when he refused to give Tamar his son **Shelah**.

38:27-30. Although the hand that appeared first belonged to **Zarah**, the child **Pharez** (meaning "Breach") was actually born first. He is listed in the genealogy of Christ in Matthew 1:3 (cf. Ruth 4:18). The prenatal struggle, like Esau and Jacob's (25:22-26), brings a violent chapter to an end. It also launches the tribe of Judah on its career and provides the dark and dismal background for the appearance of godly Joseph.

How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ^aPharez.¹

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called ^aZarah.¹

Joseph as Overseer

39 And Joseph was brought ^adown to Egypt; and ^bPotiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^cbought him of the hands of the Ishmeelites, which had brought him down thither.

2 And ^athe LORD was with Joseph, and he was a ¹prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD ^amade all that he did ¹to prosper in his hand.

4 And Joseph ^afound ¹grace in his sight, and he served him: and he made him ^boverseer over his house, and all *that* he had he put into his ²hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that ^athe LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's ¹hand; and he knew not ²ought he had, ³save the bread which he did eat. And Joseph ^awas ⁴a goodly *person*, and well favoured.

Joseph Tempted

7 And it came to pass after these things, that his master's wife ¹cast

38:29 ^a Gen. 46:12; Num. 26:20; Ruth 4:12; 1 Chr. 2:4; Matt. 1:3

¹ Lit. *Breach* or *Breakthrough*
38:30 ^a Gen. 46:12; 1 Chr. 2:4; Matt. 1:3
¹ *Zarah*, 1 Chr. 2:4

39:1 ^a Gen. 12:10; 43:15
^b Gen. 37:36; Ps. 105:17
^c Gen. 37:28; 45:4

39:2 ^a Gen. 26:24, 28; 28:15; 35:3; 39:3, 21, 23; 1 Sam. 16:18; 18:14, 28; Acts 7:9
¹ *successful*

39:3 ^a Ps. 1:3
¹ *to be a success*
39:4 ^a Gen. 18:3; 19:19; 39:21
^b Gen. 24:2, 10; 39:8, 22; 41:40
¹ *favour*
² *care*

39:5 ^a Gen. 18:26; 30:27; 2 Sam. 6:11

39:6 ^a Gen. 29:17; 1 Sam. 16:12
¹ *care*

² *anything*
³ *except*
⁴ *handsome in form and appearance*
39:7 ¹ *cast longing eyes*

^a 2 Sam. 13:11

39:8 ¹ *knows*
² *in the house except through me*

39:9 ^a Lev. 20:10; Prov. 6:29, 32
^b Gen. 20:6; 42:18; 2 Sam. 12:13; Ps. 51:4

39:10 ^a Prov. 1:10
¹ *did not heed her*

39:11 ¹ *work*

39:12 ^a Prov. 7:13

39:13 ¹ *outside*
39:14 ^a Gen. 14:13; 41:12
¹ *laugh at*

39:17 ^a Ex. 23:1; Ps. 120:3; Prov. 26:28

her eyes upon Joseph; and she said, ^aLie with me.

8 But he refused, and said unto his master's wife, Behold, my master ¹wotteth not what *is* ²with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: ^ahow then can I do this great wickedness, and ^bsin against God?

10 And it came to pass, as she spake to Joseph day by day, that he ¹hearkened ^anot unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his ¹business; and *there was* none of the men of the house there within.

12 And she ^acaught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

Joseph Accused of Wrongdoing

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled ¹forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an ^aHebrew unto us to ¹mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she ^aspake unto him according to these words, saying, The Hebrew servant, which thou hast

39:1-23. The key to Joseph's whole life is expressed in the words **the LORD was with him, and ... the LORD made all that he did to prosper in his hand. Lie with me** were the words of his master's wife. Joseph's reasons for refusing (vv. 8, 9) were those that another man might have given for yielding. That he was free from supervision, that he had made a rapid rise in authority which had corrupted other stewards (cf. Is. 22:15-25; Luke 16:1ff.), and his realization that only one realm was forbidden to him were all arguments for his being disloyal. He called the proposition **wickedness**

and said it was **sin against God**. But she persisted **day by day** (cf. Samson twice in his career in Judg. 14:17; 16:16). Evidently, he would not even **be with her**. Joseph's actions are to be contrasted with Reuben's (35:22) and Judah's (38:16). Her first approach involved flattery (v. 7), then the drawn-out enticing (v. 10), and finally the ambush (v. 12). Joseph fled, not like a coward, but in the preservation of his honor, which the New Testament commands (2 Tim. 2:22; 2 Pet. 1:4). This is the second time a coat of Joseph is used in deceit about him (cf. 37:31-33).

brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that ¹his ^awrath was kindled.

Joseph Is Imprisoned

20 And Joseph's master took him, and ^aput him into the ^bprison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But the LORD was with Joseph, and shewed him ¹mercy, and ^agave² him favour in the sight of the keeper of the prison.

22 And the keeper of the prison ^acommitted to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, ¹he was the doer *of it*.

23 The keeper of the prison ¹looked not to any thing *that was* under his hand; because ^athe LORD was with him, and *that* which he did, the LORD made *it* to prosper.

The Butler and the Baker Imprisoned

40 And it came to pass after these things, *that* the ^abutler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was ^awroth¹ against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 ^aAnd he put them ¹in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* ²bound.

39:19 ^a Prov. 6:34, 35
¹ his anger was aroused
39:20 ^a Ps. 105:18; [1 Pet. 2:19]
^b Gen. 40:3, 15; 41:14

39:21 ^a Gen. 39:2; Ex. 3:21; Ps. 105:19; [Prov. 16:7]; Dan. 1:9; Acts 7:9, 10

¹ loving-kindness
² caused him to be viewed with favour by

39:22 ^a Gen. 39:4; 40:3, 4
¹ it was his doing

39:23 ^a Gen. 39:2, 3
¹ did not look into

40:1 ^a Gen. 40:11, 13; Neh. 1:11

40:2 ^a Prov. 16:14
¹ angry

40:3 ^a Gen. 39:1, 20, 23; 41:10
¹ in custody
² confined

40:4 ¹ in custody for a while

40:5 ^a Gen. 37:5; 41:1

40:6 ¹ dejected

40:7 ^a Neh. 2:2

40:8 ^a Gen. 41:15
^b [Gen. 41:16; Dan. 2:11, 20-22, 27, 28, 47]

40:12 ^a Gen. 40:18; 41:12, 25; Judg. 7:14; Dan. 2:36; 4:18, 19
^b Gen. 40:18; 42:17

4 And the captain of the guard charged Joseph with them, and he served them: and they continued ¹a season in ward.

The Two Dreams

5 And they ^adreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* ¹sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, ^aWherefore look ye *so* sadly to day?

8 And they said unto him, ^aWe have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, ^bDo not interpretations *belong* to God? tell me *them*, I pray you.

The Butler's Dream

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, ^aThis *is* the interpretation of it: The three branches ^bare three days:

13 Yet within three days shall

40:1-23. Butler literally means "cupbearer of the king." Egyptian inscriptions include various titles for those involved in serving wine and beer to the Pharaoh. When the captain **charged Joseph with them**, he gave Joseph control over administrative affairs in the prison, not merely over high-ranking prisoners (cf. 41:12). The two imprisoned court officials had dreams that perplexed them (vv. 5-7). Joseph's immediate response was **do not interpretations belong to God?** (cf. the immediate response of his mind in 39:9; 41:16, 51, 52; 45:8). **Shew kindness** is the same term used by Abraham in 20:13 and indicates a demonstration of

faithfulness based upon a particular relationship. In this case, Joseph had interpreted a dream of the chief butler. It is the same word used of God's faithfulness shown to Joseph in 39:21 when he was in prison and God changed the heart of the keeper of the prison (cf. Daniel in Dan. 1:9). When it is said that Pharaoh **lifted up the head of the chief butler and of the chief baker**, Joseph used a key expression, capable of being interpreted in opposite ways, to describe first the cupbearer's pardon and restoration to honor (cf. 2 Kin. 25:27), then the beheading or hanging of the baker (v. 19).

Pharaoh ^alift up thine head, and restore thee unto thy ¹place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Joseph Makes a Request

14 But ^athink on me when it shall be well with thee, and ^bshew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was ^astolen away out of the land of the Hebrews: ^band here also have I done nothing that they should put me into the dungeon.

The Baker's Dream

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three ¹white baskets on my head:

17 And in the uppermost basket *there was* of all manner of ¹bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, *This is* the interpretation thereof: The three baskets *are* three days:

19 *Yet* within three days shall Pharaoh lift up thy head from off thee, and shall ^bhang thee on a tree; and the birds shall eat thy flesh from off thee.

The Fulfillment of the Dreams

20 And it came to pass the third day, *which was* Pharaoh's ^abirthday, that he ^bmade a feast unto all his servants: and he ^clifted up the head of the chief butler and of the chief baker among his servants.

40:13 ^a2 Kin. 25:27; Ps. 3:3; Jer. 52:31
¹ position

40:14 ^a1 Sam. 25:31; Luke 23:42
^b Gen. 24:49; 47:29; Josh. 2:12; 1 Sam. 20:14, 15; 2 Sam. 9:1; 1 Kin. 2:7

40:15 ^a Gen. 37:26–28
^b Gen. 39:20

40:16 ¹ baskets of white bread
40:17 ¹ baked goods

40:18 ^a Gen. 40:12

40:19 ^a Gen. 40:13

^b Deut. 21:22

40:20 ^a Matt. 14:6–10

^b Mark 6:21

^c Gen. 40:13,

19; 2 Kin. 25:27;

Jer. 52:31; Matt. 25:19

40:21 ^a Gen. 40:13

^b Neh. 2:1

40:22 ^a Gen. 40:19; Deut. 21:23; Esth. 7:10

40:23 ^a Job 19:14; Ps. 31:12;

Ecc. 9:15, 16; Is. 49:15; Amos 6:6

41:1 ^a Gen. 40:5;

Judg. 7:13

41:2 ¹ cows, fine-looking and fat

41:3 ¹ cows

² ugly and gaunt

³ bank

41:4 ¹ ugly and gaunt cows

² fine-looking and fat cows

41:5 ¹ heads of grain

² plump

41:6 ^a Ex. 10:13; Ezek. 17:10

¹ heads of grain

² blighted

41:7 ¹ heads

² plump

41:8 ^a Dan. 2:1, 3; 4:5, 19

^b Ex. 7:11, 22;

Is. 29:14; Dan. 1:20; 2:2; 4:7

^c Matt. 2:1

21 And he ^arestored the chief butler unto his butlership again; and ^bhe gave the cup into Pharaoh's hand:

22 But he ^ahanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but ^aforgot him.

The Two Dreams of Pharaoh

41 And it came to pass at the end of two full years, that ^aPharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured ¹kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other ¹kine came up after them out of the river, ²ill favoured and leanfleshed; and stood by the *other* kine upon the ³brink of the river.

4 And the ¹ill favoured and leanfleshed kine did eat up the seven ²well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ¹ears of corn came up upon one stalk, ²runk and good.

6 And, behold, seven thin ¹ears and ²blasted with the ^aeast wind sprung up after them.

7 And the seven thin ¹ears devoured the seven ²runk and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning ^athat his spirit was troubled; and he sent and called for all ^bthe magicians of Egypt, and all the ^cwise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

41:1–57. There has been some question as to the exact position Joseph held in the royal court. Some think he was merely an important official with considerable power. Others believe he was a vizier or prime minister. He was set as chief steward over Pharaoh's house (v. 40); he was in command over **all the land of Egypt** (cf. vv. 41, 43, 44, 55; 42:6; 45:8); and he was directly responsible and subordinate only to Pharaoh (v. 40). Other Asiatics were known to have achieved similar eminence in Egypt's government in the second millennium B.C. Pharaoh had Joseph ride **in the second chariot** (v. 43). Thutmose III gave the following charge to his newly appointed vizier: "Look thou to this office of vizier. Be vigilant over everything that

is done in it. Behold, it is the support of the entire land. Behold, as to the vizierate, behold, it is not sweet at all, behold, it is bitter as gall." Joseph had two sons, **Manasseh** and **Ephraim**. His firstborn's name means "One Who Causes Me to Forget." The reference to all his **toil, and all my father's house** only meant that the hardship brought upon him by his brothers was a thing of the past. **Ephraim**, meaning "Fruitful," signified **God hath caused me to be fruitful in the land of my affliction**. What a sweet, pleasant, and thankful spirit he showed in interpreting the events that had transpired in his life! The fulfillment of Pharaoh's prophetic dreams set the stage for the final scene in the fulfillment of Joseph's own dreams.

Joseph Remembered

9 Then spake the ^achief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^awroth¹ with his servants, ^band put me in ²ward in the captain of the guard's house, *both* me and the chief baker:

11 And ^awe dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there* was there with us a young man, ^aan Hebrew, ^bservant to the captain of the guard; and we told him, and he ^cinterpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, ^aas he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Joseph Brought Before Pharaoh

14 ^aThen Pharaoh sent and called Joseph, and they ^bbrought him hastily ^cout of the dungeon: and he shaved *himself*, and ^achanged his ¹raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ^aand I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, ^a*It* is not in me: ^bGod shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, ^aIn my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven ¹kine, ²fat-fleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other ¹kine came up after them, poor and very ²ill favoured and leanfleshed, such as I never saw in all the land of Egypt for ³badness:

20 And the ¹lean and the ill favoured kine did eat up the first seven fat ²kine:

41:9 ^a Gen. 40:1, 14, 23
 41:10 ^a Gen. 40:2, 3
^b Gen. 39:20
¹ *angry*
² *custody*
 41:11 ^a Gen. 40:5; Judg. 7:15
 41:12 ^a Gen. 39:14; 43:32
^b Gen. 37:36
^c Gen. 40:12
 41:13 ^a Gen. 40:21, 22
 41:14 ^a Ps. 105:20
^b Dan. 2:25
^c [1 Sam. 2:8]
^d 2 Kin. 25:27-29
¹ *clothing*
 41:15 ^a Gen. 41:8, 12; Dan. 5:16
 41:16 ^a Dan. 2:30; Acts 3:12; [2 Cor. 3:5]
^b Gen. 40:8; 41:25, 28, 32; Deut. 29:29; Dan. 2:22, 28, 47
 41:17 ^a Gen. 41:1
 41:18 ¹ *cows*
² *fine-looking and fat*
 41:19 ¹ *cows*
² *ugly and gaunt*
³ *ugliness*
 41:20 ¹ *gaunt and ugly cows*
² *cows*
 41:21 ¹ *ugly*
 41:22 ¹ *heads of grain*
 41:23 ¹ *heads*
² *blighted*
 41:24 ^a Gen. 41:8; Ex. 7:11; Is. 8:19; Dan. 4:7
¹ *heads*
 41:25 ^a Gen. 41:28, 32; Dan. 2:28, 29, 45; Rev. 4:1
 41:26 ¹ *cows*
² *heads of grain*
 41:27 ^a 2 Kin. 8:1
¹ *ugly cows*
² *heads*
³ *blighted*
 41:28 ^a [Gen. 41:25, 32; Dan. 2:28]
 41:29 ^a Gen. 41:47
 41:30 ^a Gen. 41:54, 56
^b Gen. 47:13; Ps. 105:16
¹ *deplete the food of*
 41:32 ^a Gen. 41:25, 28; Num. 23:19; Is. 46:10, 11
¹ *repeated*
 41:33 ¹ *discerning*
 41:34 ¹ *overseers*

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ¹ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ¹ears came up in one stalk, full and good:

23 And, behold, seven ¹ears, withered, thin, *and* ²blasted with the east wind, sprung up after them:

24 And the thin ¹ears devoured the seven good ears: and ^aI told *this* unto the magicians; but *there was* none that could declare *it* to me.

Joseph Interprets the Dreams

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: ^aGod hath shewed Pharaoh what he *is* about to do.

26 The seven good ¹kine *are* seven years; and the seven good ²ears *are* seven years: the dream *is* one.

27 And the seven thin and ¹ill favoured kine that came up after them *are* seven years; and the seven empty ²ears ³blasted with the east wind shall be ^aseven years of famine.

28 ^aThis *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come ^aseven years of great plenty throughout all the land of Egypt:

30 And there shall ^aarise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine ^bshall ¹consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was ¹doubled unto Pharaoh twice; *it is* because the ^athing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man ¹discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ¹officers over the land,

and ^atake up the ²fifth part of the land of Egypt in the seven plenteous years.

35 And ^alet them gather all the food of those good years that come, and lay up ¹corn under the ²hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for ¹store to the land against the seven years of famine, which shall be in the land of Egypt; that the land ^aperish not through the famine.

Joseph Is Made Ruler

37 And ^athe thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man ^ain whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none* ¹so discreet and wise as thou *art*:

40 ^aThou shalt be ¹over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have ^aset thee over all the land of Egypt.

42 And Pharaoh ^atook off his ¹ring from his hand, and put it upon Joseph's hand, and ^barrayed him in ²vestures of fine linen, ^cand put a gold chain about his neck;

43 And he made him to ride in the second ^achariot which he had; ^band they cried before him, Bow the knee: and he made him *ruler* ^cover all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and ¹without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ¹Zaphnath-paaneah; and he gave him to wife ^aAsenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

The Seven Years of Plenty

46 And Joseph *was* thirty years old when he ^astood before Pharaoh

41:34 ^a [Prov. 6:6-8]
² fifth part of the produce of
41:35 ^a Gen.

41:48
¹ grain
² authority

41:36 ^a Gen.
47:15, 19
¹ a reserve for

41:37 ^a Ps.
105:19; Acts
7:10

41:38 ^a Num.
27:18; [Job 32:8;
Prov. 2:6]; Dan.
4:8, 9, 18; 5:11,
14; 6:3

41:39 ¹ as
discerning

41:40 ^a Ps.
105:21; Acts
7:10

¹ in charge of
41:41 ^a Gen.
42:6; Ps. 105:21;
Dan. 6:3; Acts
7:10

41:42 ^a Esth.
3:10
^b Esth. 8:2, 15
^c Dan. 5:7,
16, 29

¹ signet ring
² garments

41:43 ^a Gen.
46:29
^b Esth. 6:9
^c Gen. 42:6

41:44 ¹ without
your consent

41:45 ^a Gen.
46:20
¹ Probably
Egyptian for
*God speaks and
he lives*

41:46 ^a 1 Sam.
16:21; 1 Kin.
12:6, 8; Dan.
1:19

41:47 ¹ Abundantly

41:49 ^a Gen.
22:17; Judg.
7:12; 1 Sam.
13:5

¹ grain
² stopped
counting

41:50 ^a Gen.
46:20; 48:5

41:51 ^a Ps. 45:10
¹ Lit. *Making
Forgetful*

41:52 ^a Gen.
17:6; 28:3; 49:22
¹ Lit. *Fruitfulness*

41:54 ^a Ps.
105:16; Acts
7:11
^b Gen. 41:30
¹ famine

41:55 ^a John 2:5

41:56 ^a Gen.
42:6
¹ Lit. *all that
was in them*
² became severe

41:57 ^a Ezek.
29:12
^b Gen. 27:28,
37; 42:3

¹ Grain
² severe

42:1 ^a Acts 7:12

king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth ¹by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered ¹corn ^aas the sand of the sea, very much, until he ²left numbering; for *it was* without number.

Joseph's Descendants

50 ^aAnd unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn ¹Manasseh: For God, *said he*, hath made me forget all my toil, and all my ^afather's house.

52 And the name of the second called he ¹Ephraim: For God hath caused me to be ^afruitful in the land of my affliction.

The Seven Years of Famine Begin

53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 ^aAnd the seven years of ¹dearth began to come, ^baccording as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; ^awhat he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened ¹all the storehouses, and ^asold unto the Egyptians; and the famine ²waxed sore in the land of Egypt.

57 ^aAnd all countries came into Egypt to Joseph for to ^bbuy ¹corn; because that the famine was *so* ²sore in all lands.

Jacob Sends Sons to Egypt

42 Now when ^aJacob saw that there was ¹corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is ¹corn in Egypt: get you down thither, and buy for us from thence; that we may ^alive, and not die.

3 And Joseph's ten brethren went down to buy ¹corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ^aLest peradventure ¹mischief befall him.

5 And the sons of Israel came to buy ¹corn among those that came: for the famine was ^ain the land of Canaan.

6 And Joseph *was* the governor ^aover the land, *and* he *it was* that sold to all the people of the land: and Joseph's ¹brethren came, and ^bbowed down themselves before him *with* their faces to the earth.

Joseph Recognizes His Brothers

7 And Joseph saw his brethren, and he knew them, but ¹made himself ^astrange unto them, and spake ²roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

The Brothers Accused of Being Spies

9 And Joseph ^aremembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the ¹nakedness of the land ye are come.

10 And they said unto him, Nay,

¹ grain
42:2 ^a Gen. 43:8; Ps. 33:18, 19; Is. 38:1
¹ grain
42:3 ¹ grain
42:4 ^a Gen. 42:38
¹ some calamity
42:5 ^a Gen. 12:10; 26:1; 41:57; Acts 7:11
¹ Grain
42:6 ^a Gen. 41:41, 55
^b Gen. 37:7-10; 41:43; Is. 60:14
¹ brothers
42:7 ^a Gen. 45:1, 2
¹ acted as a stranger to them
² harshly
42:9 ^a Gen. 37:5-9
¹ exposed parts

42:11 ¹ honest
42:13 ^a Gen. 37:30; 42:32; 44:20; Lam. 5:7
¹ brothers
² no more
42:15 ^a 1 Sam. 1:26; 17:55
¹ tested
42:16 ¹ Lit. bound
² tested
42:17 ^a Gen. 40:4, 7, 12
¹ prison
42:18 ^a Gen. 22:12; 39:9; Ex. 1:17; Lev. 25:43; Neh. 5:15; Prov. 1:7; 9:10
42:19 ¹ grain
42:20 ^a Gen. 42:34; 43:5; 44:23
42:21 ^a Gen. 37:26-28; 44:16; 45:3; Job 36:8, 9; Hos. 5:15
^b Prov. 21:13; Matt. 7:2
¹ pleaded with
42:22 ^a Gen.

my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* ¹true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve ¹brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one ^ais ²not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be ¹proved: ^aBy the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be ¹kept in prison, that your words may be ²proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he put them all together into ¹ward ^athree days.

Joseph's Conditions

18 And Joseph said unto them the third day, This do, and live; ^afor I fear God:

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry ¹corn for the famine of your houses:

20 But ^abring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, ^aWe *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he ¹besought us, and we would not hear; ^btherefore *is* this distress come upon us.

42:1-28. The mischief that Jacob had in mind certainly was a fear that something similar to what happened to Joseph might happen to Benjamin. It is hard to determine Joseph's real motive in testing his brothers. Most scholars feel that Joseph was not being vindictive, but was engaged merely in official probing and testing. However, Joseph's manner, coupled with the numerous tests through which he put his brothers, gives the distinct impression that he was humbling his previously arrogant brothers (vv. 6-14). The fact that they bowed down themselves before him brings

to mind the fulfillment of the dreams they had gone to great lengths to thwart (cf. v. 9; 37:5-11). The experience of being put in prison caused the brothers to discuss their guilt concerning Joseph (vv. 21, 22), which may have been Joseph's purpose in testing them. Hearing their conversation, he turned from them and wept. Certainly this does not characterize a man of hate. When they were on their way, one of them discovered his money: **And their heart failed them, and they were afraid, saying... what is this that God hath done unto us?** Joseph's plan was working.

22 And Reuben answered them, saying, “Spake I not unto you, saying, Do not sin against the ¹child; and ye would not hear? therefore, behold, also his blood is ^brequired.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself ¹about from them, and ^awept; and returned to them again, and ²communed with them, and took from them ^bSimeon, and bound him before their eyes.

Returning to Canaan

25 Then Joseph ^acommanded to fill their sacks with ¹corn, and to ^brestore every man’s money into his sack, and to give them provision for the way; and ^cthus did he unto them.

26 And they ¹laded their ²asses with the ³corn, and departed thence.

27 And as ^aone of them opened his sack to give his ¹ass ²provender in the inn, he ³espied his money; for, behold, it *was* in his sack’s mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and ¹their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

The Brothers’ Report to Jacob

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, ^aspake ¹roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* ¹true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, ^aHereby shall I know that ye *are* ¹true *men*; leave one of your brethren *here* with me,

37:21, 22, 29
b Gen. 9:5, 6;
1 Kin. 2:32;
2 Chr. 24:22;
Ps. 9:12; Luke
11:50, 51
1 boy

42:24 a Gen.
43:30; 45:14, 15
b Gen. 34:25,
30; 43:14, 23
1 away

2 talked
42:25 a Gen.
44:1

b Gen. 43:12
c [Matt. 5:44;
Rom. 12:17, 20,
21; 1 Pet. 3:9]
1 grain

42:26 ¹loaded
2 donkeys
3 grain

42:27 a Gen.
43:21, 22
1 donkey

2 feed
3 saw
42:28 ¹their
hearts sank

42:30 a Gen.
42:7
1 harshly

42:31 ¹honest
42:33 a Gen.
42:15, 19, 20
1 honest

42:34 a Gen.
42:20; 43:3, 5
b Gen. 34:10
1 trade

42:35 a Gen.
43:12, 15, 21
42:36 a Gen.
43:14

b Gen. 35:18;
[Rom. 8:28, 31]
42:38 a Gen.
37:22; 42:13;
44:20, 28

b Gen. 42:4;
44:29
c Gen. 37:35;
44:31

1 calamity
should come to
2 along
43:1 a Gen.
41:54, 57; 42:5;
45:6, 11
1 severe

43:2 a Gen. 42:2;
44:25
1 grain

43:3 a Gen.
42:20; 43:5;
44:23
1 Lit. warn
43:6 ¹wickedly

and take *food* for the famine of your households, and be gone:

34 And bring your ^ayoungest brother unto me: then shall I know that ye *are* no spies, but *that ye are* true *men*: so will I deliver you your brother, and ye shall ^btraffick¹ in the land.

35 And it came to pass as they emptied their sacks, that, behold, ^aevery man’s bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

Jacob’s Grief

36 And Jacob their father said unto them, Me have ye ^abereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take ^bBenjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for ^ahis brother is dead, and he is left alone: ^bif ¹mischiefs befall him ²by the way in the which ye go, then shall ye ^cbring down my gray hairs with sorrow to the grave.

The Famine Worsens

43 And the famine *was* ^asore¹ in the land.

2 And it came to pass, when they had eaten up the ¹corn which they had brought out of Egypt, their father said unto them, Go ^aagain, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly ¹protest unto us, saying, Ye shall not see my face, except your ^abrother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

43:1–34. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another: At the dinner they failed to leap to the one logical explanation of his behavior, considering his

concern for Jacob (v. 27), his affectionate favoritism for Benjamin (vv. 29–34), and exact knowledge of the interlocking sequence of births of these sons of four mothers (v. 33). The fact that Joseph had the brothers separated from the Egyptians (v. 32)—it would have

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ¹ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us ¹straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to ²the tenor of these words: could we ³certainly know that he would say, Bring your brother down?

Judah as Surety for Benjamin

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may ^alive, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: ^aif I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, *If it must be* so now, do this; take ¹of the best fruits in the land in your vessels, and ^acarry down the man a present, a little ^bbalm, and a little honey, spices, and myrrh, ²nuts, and almonds:

12 And take double money in your hand; and the money ^athat was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

Benjamin Sent to Egypt

13 Take also your brother, and arise, go again unto the man:

14 And God ^aAlmighty ^bgive you mercy before the man, that he may send away your other brother, and Benjamin. ^cIf I be bereaved *of my children*, I am bereaved.

43:7 ¹ pointedly about ourselves

² Lit. *these words*

³ possibly

43:8 ^a Gen. 42:2; 47:19

43:9 ^a Gen. 42:37; 44:32; Philem. 18

43:11 ^a Gen. 32:20; 33:10; 43:25, 26; [Prov. 18:16]

^b Gen. 37:25; Jer. 8:22; Ezek. 27:17

¹ some of ² pistachio nuts

43:12 ^a Gen. 42:25, 35; 43:21, 22

43:14 ^a Gen. 17:1; 28:3; 35:11; 48:3

^b Gen. 39:21; Ps. 106:46

^c Gen. 42:36; Esth. 4:16

43:15 ^a Gen. 39:1; 46:3, 6

43:16 ^a Gen. 24:2; 39:4; 44:1

¹ slaughter an animal

² Lit. *eat*

43:17 ¹ ordered

43:18 ^a Gen. 42:28

¹ Lit. *roll himself upon us*

² as slaves

³ donkeys

43:20 ^a Gen. 42:3, 10

43:21 ^a Gen. 42:27, 35

¹ encampment

43:23 ^a Gen. 42:24

43:24 ^a Gen. 18:4; 19:2; 24:32

¹ donkeys

² feed

43:25 ¹ for Jo-

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went ^adown to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ^aruler of his house, Bring *these* men home, and ¹slay, and make ready; for *these* men shall ²dine with me at noon.

17 And the man did as Joseph ¹bade; and the man brought the men into Joseph's house.

Preparing to Meet Joseph

18 And the men were ^aafraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may ¹seek occasion against us, and fall upon us, and take us ²for bondmen, and our ³asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, ^awe came indeed down at the first time to buy food:

21 And ^ait came to pass, when we came to the ¹inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought ^aSimeon out unto them.

24 And the man brought the men into Joseph's house, and ^agave *them* water, and they washed their feet; and he gave their ¹asses ²provender.

been an abomination unto the Egyptians had they not been separated—suggests that this was a native Egyptian Pharaoh. If it were a Hyksos king, most likely he would not have demanded such discrimination. Evidently, the Egyptians had a deep hatred for Asi-

atic shepherds (cf. 46:34; Ex. 8:26). Verse 34 suggests that the brothers were not jealous or resentful toward Benjamin because of the preferential treatment; thus, they seemingly had a change of heart. But Joseph was going to test them (ch. 44).

25 And they made ready the present ¹against Joseph came at noon: for they heard that they should eat bread there.

Joseph Meets Benjamin

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^abowed themselves to him to the earth.

27 And he asked them of *their* ¹welfare, and said, *Is* your father well, the old man ^aof whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. ^aAnd they bowed down their heads, and ¹made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, ^ahis mother's son, and said, *Is* this your younger brother, ^bof whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for ^ahis ¹bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^bwept there.

The Feast

31 And he washed his face, and went out, and ¹refrained himself, and said, ²Set on ^abread.

32 And they ¹set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians ²might not eat bread with the ^aHebrews; for that *is* ^ban abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his ^abirth-right, and the youngest according to his youth: and the men ¹marvelled one at another.

34 And he took *and sent* ¹messes

seph's coming
43:26 ^a Gen. 37:7, 10; 42:6; 44:14
43:27 ^a Gen. 29:6; 42:11, 13; 43:7; 45:3; 2 Kin. 4:26
¹ well-being
43:28 ^a Gen. 37:7, 10
¹ prostrated themselves
43:29 ^a Gen. 35:17, 18
^b Gen. 42:13
43:30 ^a 1 Kin. 3:26
^b Gen. 42:24; 45:2, 14, 15; 46:29
¹ heart yearned for
43:31 ^a Gen. 43:25
¹ restrained
² Serve the bread
43:32 ^a Gen. 41:12; Ex. 1:15
^b Gen. 46:34; Ex. 8:26
¹ set a place for him
² could not eat food
43:33 ^a Gen. 27:36; 42:7; Deut. 21:16, 17
¹ looked with astonishment at
43:34 ¹ servings

^a Gen. 35:24; 45:22
² serving
44:1 ^a Gen. 43:16
^b Gen. 42:25
¹ Lit. the one over his house
44:2 ¹ grain
44:3 ¹ donkeys
44:4 ^a 1 Sam. 25:21
¹ repaid
44:5 ¹ practises divination
44:7 ¹ Far be it from us that
44:8 ^a Gen. 43:21
44:9 ^a Gen. 31:32
¹ slaves
44:10 ¹ slave

unto them from before him: but Benjamin's ²mess was ^afive times so much as any of their's. And they drank, and were merry with him.

Joseph's Final Test

44 And he commanded ¹the ^asteward of his house, saying, ^bFill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his ¹corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their ¹asses.

4 *And* when they were gone out of the city, *and not yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye ^arewarded ¹evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he ¹divineth? ye have done evil in so doing.

The Search for Joseph's Silver Cup

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? ¹God forbid that thy servants should do according to this thing:

8 Behold, ^athe money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, ^aboth let him die, and we also will be my lord's ¹bondmen.

44:1-34. Joseph sent his brothers home with the money and with his **silver cup** in Benjamin's sack. He then had his servant pursue them, open the sacks, and require them to return to explain the matter. There was a sacred character attributed to the cup, for he called it a divining cup (cf. vv. 5, 15). This theft may have been punishable by death (cf. 31:32). Divining was fundamentally alien to Israel; God revealed His will explicitly (cf. Num. 23:23). Joseph would certainly

not have used these means, but he was playing a role and testing his brothers. He wanted to see if they would seize this opportunity to get rid of Benjamin. Would they stand with him? Had their hearts been changed? Judah's statement, **Let thy servant abide instead of the lad**, indicates that God had changed the hearts of the brothers. His plea reminds one of the great Servant born to this tribe—the Servant who offered Himself for the transgressions of His people.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my ¹servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and ¹left at the youngest: and the cup was found in Benjamin's sack.

13 Then they ^arent¹ their clothes, and laded every man his ²ass, and returned to the city.

Joseph's Accusation

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they ^afell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? ¹wot ye not that such a man as I can certainly ²divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath ^afound out the iniquity of thy servants: behold, ^bwe *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, ^aGod¹ forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Judah Pleads for Benjamin

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^alet not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and ^aa child of his old age, ¹a little one; and his brother is ^bdead, and he ^calone is left of his mother, and his ^dfather loveth him.

21 And thou saidst unto thy servants, ^aBring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The

44:12 ¹finished with
44:13 a Gen. 37:29, 34; Num. 14:6; 2 Sam. 1:11
¹tore
²donkey
44:14 a Gen. 37:7, 10
44:15 ¹know
²practise
divination
44:16 a [Num. 32:23]
b Gen. 44:9
44:17 a Prov. 17:15
¹Far be it from me that
44:18 a Gen. 18:30, 32; Ex. 32:22
44:20 a Gen. 37:3; 43:8; 44:30
b Gen. 42:38
c Gen. 46:19
d Gen. 42:4
¹who is young
44:21 a Gen. 42:15, 20

44:23 a Gen. 43:3, 5
44:25 a Gen. 43:2
44:27 a Gen. 30:22-24; 35:16-18; 46:19
44:28 a Gen. 37:31-35
44:29 a Gen. 42:36, 38; 44:31
¹this one
²a calamity
44:30 a [1 Sam. 18:1; 25:29]
44:32 a Gen. 43:9
44:33 a Ex. 32:32
¹remain
²as a slave
45:1 ¹restrain

lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, ^aExcept your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And ^aour father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that ^amy wife bare me two *sons*:

28 And the one went out from me, and I said, ^aSurely he is torn in pieces; and I saw him not since:

29 And if ye ^atake ¹this also from me, and ²mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that ^ahis life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, ^aIf I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, ^alet thy servant ¹abide instead of the lad ²a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

Joseph Reveals His Identity

45 Then Joseph could not ¹refrain himself before all them that stood by him; and he cried, Cause every man to go out from me.

And there stood no man with him, ^awhile Joseph made himself known unto his brethren.

2 And he ^awept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, ^aI am Joseph; doth my father yet live? And his brethren could not answer him; for they were ¹troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, ^awhom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: ^afor God did send me before you to preserve life.

6 For these two years *hath* the ^afamine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* ¹earing nor harvest.

7 And God ^asent me before you to preserve you a ¹posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but ^aGod: and he hath made me ^ba father to Pharaoh, and lord of all his house, and a ^cruler throughout all the land of Egypt.

Joseph Wants Jacob in Egypt

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, ¹tarry not:

10 And ^athou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I ^anourish¹ thee;

45:1 ^a Acts 7:13
45:2 ^a Gen. 43:30; 46:29
45:3 ^a Gen. 43:27; Acts 7:13
¹ *dismayed*
45:4 ^a Gen. 37:28; 39:1; Ps. 105:17
45:5 ^a Gen. 45:7, 8; 50:20; Ps. 105:16, 17
45:6 ^a Gen. 43:1; 47:4, 13
¹ *plowing*
45:7 ^a Gen. 45:5; 50:20
¹ *a remnant*
45:8 ^a [Rom. 8:28]
^b Judg. 17:10; Is. 22:21
^c Gen. 41:43; 42:6
45:9 ¹ *do not delay*
45:10 ^a Gen. 46:28, 34; 47:1, 6; Ex. 9:26
45:11 ^a Gen. 47:12
¹ *provide for*

45:12 ^a Gen. 42:23
45:13 ^a Gen. 46:6-28; Acts 7:14
45:15 ^a Gen. 48:10
45:16 ¹ *report*
45:17 ¹ *load*
45:18 ^a Gen. 27:28; 47:6; Deut. 32:9-14
¹ *bring*
² *best*
45:20 ¹ *do not be concerned about your things*
45:21 ^a Gen. 45:19; 46:5
¹ *carts*

for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^amy mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ^abring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he ^akissed all his brethren, and wept upon them: and after that his brethren talked with him.

The Invitation of Pharaoh

16 And the ¹fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; ¹lade your beasts, and go, get you unto the land of Canaan;

18 And ¹take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ^athe ²fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also ¹regard not your stuff; for the good of all the land of Egypt is yours.

Provisions for the Journey

21 And the children of Israel did so: and Joseph gave them ^awagons,¹ according to the commandment of

45:1-28. This chapter is the climax to the story. And his brethren could not answer him; for they were troubled at his presence: In spite of many assurances, this uneasiness persisted for many years (cf. 50:15). They were literally "terrified, trembling." Joseph gave a clear testimony to God's working providentially in his own life when he said God sent me before you to preserve you a posterity ... and to save your lives ... so now it was not you that sent me hither, but God. The phrase He hath made me a father to Pharaoh is

an expression applied to Egyptian viziers as far back as the third millennium B.C. The land of Goshen was an Egyptian region (47:6, 27) in the eastern delta area (47:11), not far from the court at Memphis. It was in the area around the Wadi Tumilat, a valley that was about 40 miles long. It was highly suitable for cattle (47:4-6), but hated by the Egyptians (46:34); thus it provided good seclusion. This isolation would provide for Israel's distinctive cultural preservation under conditions favorable to their growth and unity.

Pharaoh, and gave them one provision for the way.

22 To all of them he gave each man ^achanges of ¹raiment; but to Benjamin he gave three hundred *pieces* of silver, and ^bfive changes of raiment.

23 And to his father he sent after this *manner*; ten ¹asses ²laden with the good things of Egypt, and ten she asses laden with ³corn and bread and ⁴meat for his father ⁵by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye ¹fall not out by the way.

Good News for Jacob

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. ^aAnd Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit ^aof Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

Jacob Goes to Egypt

46 And Israel took his journey with all that he had, and came to ^aBeer-sheba, and offered sacrifices ^bunto the God of his father Isaac.

2 And God spake unto Israel ^ain the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

45:22 ^a2 Kin. 5:5
^b Gen. 43:34
¹ *clothing*
 45:23 ¹ *donkeys*
² *loaded*
³ *grain*
⁴ *food*
⁵ *for*
 45:24 ¹ *be not troubled*
 45:26 ^a Job 29:24; Ps. 126:1; Luke 24:11, 41
 45:27 ^a Judg. 15:19; Is. 40:29
 46:1 ^a Gen. 21:31, 33; 26:32, 33; 28:10
^b Gen. 26:24, 25; 28:13; 31:42; 32:9
 46:2 ^a Gen. 15:1; 22:11; 31:11; Num. 12:6; Job 33:14, 15
 46:3 ^a Gen. 17:1; 28:13
^b Gen. 12:2; Ex. 1:9; 12:37; Deut. 26:5
 46:4 ^a Gen. 28:15; 31:3; 48:21; Ex. 3:12
^b Gen. 15:16; 50:12, 24, 25; Ex. 3:8
^c Gen. 50:1
¹ Will close your eyes when you die
 46:5 ^a Gen. 47:9; Acts 7:15
^b Gen. 45:19–21
 46:6 ^a Deut. 26:5; Josh. 24:4; Ps. 105:23; Is. 52:4; Acts 7:15
¹ *livestock*
² *descendants*
 46:8 ^a Ex. 1:1–4
^b Num. 26:4, 5; 1 Chr. 2:1
 46:9 ^a Ex. 6:14
¹ *Pallu*, Num. 26:5
 46:10 ^a Ex. 6:15; Num. 26:12
¹ *Nemuel*, 1 Chr. 4:24
² *Jarib*, 1 Chr. 4:24
³ *Zerah*, 1 Chr. 4:24
 46:11 ^a Ex. 6:16, 17; 1 Chr. 6:1, 16
 46:12 ^a Num. 26:19, 20; 1 Chr. 2:3; 4:21
^b Gen. 38:3, 7, 10
^c Gen. 38:29
¹ Or *Perez*
² Or *Zerah*

3 And he said, *I am* God, ^athe God of thy father: fear not to go down into Egypt; for I will there ^bmake of thee a great nation:

4 ^a“I will go down with thee into Egypt; and I will also surely ^bbring thee up *again*: and ^cJoseph ¹shall put his hand upon thine eyes.

5 And ^aJacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^bwhich Pharaoh had sent to carry him.

6 And they took their ¹cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ^aJacob, and all his ²seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Israelites Who Entered Egypt

8 And ^athese *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: ^bReuben, Jacob's firstborn.

9 And the ^asons of Reuben; Hanoch, and ¹Phallu, and Hezron, and Carmi.

10 And ^athe sons of Simeon; ¹Jemuel, and Jamin, and Ohad, and ²Jachin, and ³Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of ^aLevi; Gershon, Kohath, and Merari.

12 And the sons of ^aJudah; Er, and Onan, and Shelah, and ¹Pharez, and ²Zarah: but ^bEr and Onan died in the land of Canaan. And ^cthe sons of Pharez were Hezron and Hamul.

46:1–7. Jacob stopped at Beer-sheba, and offered sacrifices unto the God of his father Isaac. Both Abraham (21:33) and Isaac (26:25) had erected altars here, and this may have been his motive for offering sacrifices. Abraham had lied about his wife in Egypt (12:10–20) with serious consequences; and Isaac had been forbidden even to go there (26:2), which must have caused Jacob some anxiety. But God assured Jacob that he need **fear not to go down into Egypt; for I will there make of thee a great nation** (cf. 15:13ff.; Ps. 105:17, 23). The Lord promised to be with Jacob and **also surely bring thee up again**. It was also promised that Jacob would die in Egypt as **Joseph shall put his**

hand upon thine eyes, contrasted to the troubled end he had predicted for himself (37:35). Thus, “bring thee up again” refers to the nation of Israel, not Jacob.

46:8–27. The phrase **the children of Israel** appears for the first time in reference to the family as a whole. The grand total of 66 in verse 26—to which Moses added Jacob, Joseph, and Joseph's two sons—makes the number 70, as in verse 27. This agrees with Deuteronomy 10:22 and the Hebrew text of Exodus 1:5. Exodus 1:5 in the Septuagint, however, reads 75, which Stephen apparently quoted in his sermon (Acts 7:14) and which the Dead Sea Scrolls support. The number 75 probably includes five later descendants of Joseph.

13 And the sons of Issachar; Tola, and ¹Phuvah, and ²Job, and Shimron.

14 And the ^asons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the ^asons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the ¹souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; ¹Ziphion, and Haggi, Shuni, and ²Ezbon, Eri, and ³Arodi, and Areli.

17 ^aAnd the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 ^aThese *are* the sons of Zilpah, ^bwhom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen ¹souls.

19 The ^asons of Rachel ^bJacob's wife; Joseph, and Benjamin.

20 ^aAnd unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ^aAnd the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^bEhi, and Rosh, ^cMuppim, and ¹Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; ¹Hushim.

24 ^aAnd the sons of Naphtali; ¹Jahzeel, and Guni, and Jezer, and ²Shillem.

25 ^aThese *are* the sons of Bilhah, ^bwhich Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 ^aAll the ¹souls that came with Jacob into Egypt, which came out of his loins, ^bbesides Jacob's sons' wives, all the souls *were* threescore and six;

46:13 ¹ *Puah*, 1 Chr. 7:1
 2 *Jashub*, 1 Chr. 7:1
 46:14 ^a Num. 26:26
 46:15 ^a Gen. 35:23; 49:31
 1 *persons*
 46:16 ¹ Sam., LXX *Zephon*, and Num. 26:15
 2 *Ozni*, Num. 26:16
 3 *Arod*, Num. 26:17
 46:17 ^a Num. 26:44-47; 1 Chr. 7:30
 46:18 ^a Gen. 30:10; 37:2
^b Gen. 29:24
 1 *persons*
 46:19 ^a Gen. 35:24
^b Gen. 44:27
 46:20 ^a Gen. 41:45, 50-52; 48:1
 46:21 ^a 1 Chr. 7:6; 8:1
^b Num. 26:38
^c Num. 26:39; 1 Chr. 7:12
 1 *Hupham*, Num. 26:39
 46:23 ¹ *Shuham*, Num. 26:42
 46:24 ^a Num. 26:48
 1 *Jahziel*, 1 Chr. 7:13
 2 *Shallum*, 1 Chr. 7:13
 46:25 ^a Gen. 30:5, 7
^b Gen. 29:29
 46:26 ^a Ex. 1:5
^b Gen. 35:11
 1 *persons who went*
 46:27 ^a Ex. 1:5; Deut. 10:22; Acts 7:14
 46:28 ^a Gen. 31:21
^b Gen. 47:1
 46:29 ^a Gen. 41:43
^b Gen. 45:14, 15
 46:30 ^a Luke 2:29, 30
 46:31 ^a Gen. 47:1
 1 *tell*
 46:32 ^a Gen. 47:3
 1 *occupation*
 2 *livestock*
 46:33 ^a Gen. 47:2, 3
 46:34 ^a Gen. 47:3
^b Gen. 30:35; 34:5; 37:17
^c Gen. 43:32; Ex. 8:26
 1 *occupation*
 2 *with livestock*
 3 *loathsome*
 47:1 ^a Gen. 46:31
^b Gen. 45:10; 46:28; 50:8

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: ^aall the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

The Reunion of Joseph and Jacob

28 And he sent Judah before him unto Joseph, ^ato direct his face unto Goshen; and they came ^binto the land of Goshen.

29 And Joseph made ready his ^achariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he ^bfell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, ^aNow let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, ^aI will go up, and ¹shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* ^ashepherds, for their ¹trade hath been to feed ²cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, ^aWhat *is* your occupation?

34 That ye shall say, Thy servants' ^atrade¹ hath been ²about cattle ^bfrom our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* ^acan³abomination unto the Egyptians.

The Brothers Presented to Pharaoh

47 Then Joseph ^acame and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in ^bthe land of Goshen.

47:1-10. Joseph's wise advice in 46:33, 34 enabled his brothers to express their desires before Pharaoh, and to receive exactly what they wanted. Evidently, Jacob was not intimidated by Pharaoh; and he **blessed Pharaoh** in verses 7 and 10. This is amazing in the

light of Hebrews 7:7. Jacob said his days were **few and evil**. The word *evil* does not mean "sinful," but "calamitous, constantly confronted by anger, anguish, distress, and tribulation."

2 And he took some of his ¹brethren, *even* five men, and ^apresented them unto Pharaoh.

3 And Pharaoh said unto his brethren, ^aWhat is your occupation? And they said unto Pharaoh, ^bThy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, ^aFor to sojourn in the land are we come; for thy servants have no pasture for their flocks; ^bfor the famine *is* ¹sore in the land of Canaan: now therefore, we pray thee, let thy servants ^cdwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 ^aThe land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; ^bin the land of Goshen let them dwell: and if thou knowest ¹any men of activity among them, then make them rulers over my cattle.

Jacob Presented to Pharaoh

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob ^ablessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, ^aThe days of the years of my ¹pilgrimage *are* an ^bhundred and thirty years: ^cfew and evil have the days of the years of my life been, and ^dhave not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob ^ablessed Pharaoh, and went out from before Pharaoh.

Jacob Settles in Goshen

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^aRameses, ^bas Pharaoh had commanded.

47:2 ^a Acts 7:13
¹ brothers
 47:3 ^a Gen. 46:33; Jon. 1:8
^b Gen. 46:32, 34; Ex. 2:17, 19
 47:4 ^a Gen. 15:13; Deut. 26:5; Ps. 105:23
^b Gen. 43:1; Acts 7:11
^c Gen. 46:34
¹ severe
 47:6 ^a Gen. 20:15; 45:10, 18; 47:11
^b Gen. 47:4
¹ competent men
 47:7 ^a Gen. 47:10; 48:15, 20; 2 Sam. 14:22; 1 Kin. 8:66; Heb. 7:7
 47:9 ^a Ps. 39:12; [Heb. 11:9, 13]
^b Gen. 47:28
^c [Job 14:1]
^d Gen. 5:5; 11:10, 11; 25:7, 8; 35:28
¹ Lit. *sojourning*
 47:10 ^a Gen. 47:7
 47:11 ^a Ex. 1:11; 12:37
^b Gen. 47:6, 27
 47:12 ^a Gen. 45:11; 50:21
¹ provided
 47:13 ^a Gen. 41:30; Acts 7:11
¹ severe
² languished
 47:14 ^a Gen. 41:56; 42:6
¹ grain
 47:15 ^a Gen. 47:19
 47:16 ¹ livestock
² give you bread
 47:17 ¹ livestock
² donkeys
³ supplied or refreshed
 47:18 ¹ livestock
² nothing
 47:19 ^a Gen. 43:8

12 And Joseph ¹nourished ^ahis father, and his brethren, and all his father's household, with bread, according to *their* families.

Herds Sold for Bread

13 And *there was* no bread in all the land; for the famine *was* very ¹sore, ^aso that the land of Egypt and *all* the land of Canaan ²fainted by reason of the famine.

14 ^aAnd Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the ¹corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^awhy should we die in thy presence? for the money *faileth*.

16 And Joseph said, Give your ¹cattle; and I will ²give you for your cattle, if money fail.

17 And they brought their ¹cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the ²asses: and he ³fed them with bread for all their cattle for that year.

Land Sold for Bread

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of ¹cattle; there is ²not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may ^alive, and not die, that the land be not desolate.

47:11-31. They were to settle **in the best of the land, in the land of Rameses**. This has posed a problem for interpreters, for the first Rameses dynasty did not reign until around 1319 B.C. Thus this expression has been viewed as either an anachronism or a modernization of an older place-name by a later scribe. It may be that

some later scribe, finding here a name that nobody knew anymore, and being very much concerned to have a Bible that everyone could understand, inserted this new form of the name. This city of Rameses was earlier known as Tanis and, before that, Avaris. It is not unlikely that the name was being brought up to date.

20 And Joseph ^abought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine ¹prevailed over them: so the land became Pharaoh's.

21 And as for the people, he ¹removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

The Priests' Land Not Sold

22 ^aOnly the land of the ^bpriests bought he not; for the priests had ¹a portion *assigned* them of Pharaoh, and did eat their ²portion which Pharaoh gave them: wherefore they sold not their lands.

Joseph Establishes Tenant Laws

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved ^aour lives: let us find ¹grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^aexcept the land of the priests only, *which* became not Pharaoh's.

Jacob's Final Days

27 And Israel ^adwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^bgrew, and multiplied exceedingly.

47:20 ^a Jer. 32:43
¹ was severe upon them
 47:21 ¹ moved
 47:22 ^a Lev. 25:34; Ezra 7:24
^b Gen. 41:45
¹ rations
 allotted
² rations
 47:25 ^a Gen. 33:15
¹ favour
 47:26 ^a Gen. 47:22
 47:27 ^a Gen. 47:11
^b Gen. 17:6; 26:4; 35:11; 46:3; Ex. 1:7; Deut. 26:5; Acts 7:17

47:29 ^a Deut. 31:14; 1 Kin. 2:1
^b Gen. 24:2-4
^c Gen. 24:49; Josh. 2:14
^d Gen. 50:25
 47:30 ^a 2 Sam. 19:37
^b Gen. 49:29; 50:5-13; Heb. 11:21
 47:31 ^a Gen. 48:2; 1 Kin. 1:47; Heb. 11:21
 48:1 ^a Gen. 41:51, 56; 46:20; 50:23; Josh. 14:4
 48:2 ¹ collected his strength
 48:3 ^a Gen. 43:14; 49:25
^b Gen. 28:13, 19; 35:6, 9
 48:4 ^a Gen. 46:3
^b Gen. 35:12; Ex. 6:8
^c Gen. 17:8
¹ descendants
 48:5 ^a Gen. 41:50; 46:20; 48:8; Josh. 13:7; 14:4

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time ^adrew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^bput, I pray thee, thy hand under my thigh, and ^cdeal kindly and truly with me; ^dbury me not, I pray thee, in Egypt:

30 But ^aI will lie with my fathers, and thou shalt carry me out of Egypt, and ^bbury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And ^aIsrael bowed himself upon the bed's head.

Joseph's Sons Visit Jacob

48 And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, ^aManasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel ¹strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God ^aAlmighty appeared unto me at ^bLuz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will ^amake thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will ^bgive this land to thy ¹seed after thee ^cfor an everlasting possession.

5 And now thy ^atwo sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

48:1-14. The blessing of Joseph's sons is the one act among all the others that the writer of Hebrews selected as an act of faith (Heb. 11:21). There is a gentle irony in the fact that on just such an occasion as this Jacob had exercised his guile in his youth (ch. 27). Once more we have an example of the firstborn's blessing being given to the younger brother; but in this instance there is no bitterness, resentment, or scheming (cf. Prov. 10:22). **They shall be mine** has been taken as a form of adoption on the part of Jacob in relation to **Manasseh and Ephraim**. The purpose may have been

to give an inheritance to someone who was not automatically qualified, even though the father already had heirs of his own. But *they shall be mine* may only mean that the grandfather welcomed the two latest additions into the clan which he headed. Or it may mean that the passage simply concerns inheritance, as verse 6 indicates. In that case, Jacob was using his paternal authority to enable Joseph's sons to inherit directly from their grandfather, rather than from Joseph. This act would honor Rachel's memory by giving her three tribal territories in the Promised Land.

6 And thy ¹issue, which ²thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ^aRachel died ¹by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there ²in the way of Ephrath; the same is Beth-lehem.

Joseph and His Sons Blessed

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^aI will bless them.

10 Now ^athe eyes of Israel were dim ¹for age, so *that* he could not see. And he brought them near unto him; and he ^bkissed them, and embraced them.

11 And Israel said unto Joseph, ^aI had not thought to see thy face: and, lo, God hath shewed me also thy ¹seed.

12 And Joseph brought them out from ¹between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and ^alaid *it* upon Ephraim's head, who *was* the younger, and

48:6 ¹ offspring
² are born to you
48:7 ^a Gen. 35:9, 16, 19, 20
¹ beside
² on
48:9 ^a Gen. 27:4; 47:15
48:10 ^a Gen. 27:1; 1 Sam. 3:2
^b Gen. 27:27; 45:15; 50:1
¹ with
48:11 ^a Gen. 45:26
¹ offspring
48:12 ¹ beside
48:14 ^a Matt. 19:15; Mark 10:16

^b Gen. 48:19
^c Gen. 41:51, 52; Josh. 17:1
¹ knowingly
48:15 ^a Gen. 47:7, 10; 49:24; [Heb. 11:21]
^b Gen. 17:1; 24:40; 2 Kin. 20:3
48:16 ^a Gen. 22:11, 15-18; 28:13-15; 31:11; [Ps. 34:22; 121:7]
^b Amos 9:12; Acts 15:17
^c Num. 26:34, 37
48:17 ^a Gen. 48:14
48:19 ^a Gen. 48:14
^b Num. 1:33, 35; Deut. 33:17
48:20 ^a Ruth 4:11, 12
48:21 ^a Gen. 28:15; 46:4; 50:24

his left hand upon Manasseh's head, ^bguiding his hands ¹wittingly; for Manasseh *was* the ^cfirstborn.

15 And ^ahe blessed Joseph, and said, God, ^bbefore whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel ^awhich redeemed me from all evil, bless the lads; and let ^bmy name be named on them, and the name of my fathers Abraham and Isaac; and let them ^cgrow into a multitude in the midst of the earth.

17 And when Joseph saw that his father ^alaid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, ^aI know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly ^bhis younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, ^aIn thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

Return to Canaan Foretold

21 And Israel said unto Joseph, Behold, I die: but ^aGod shall be with

48:15-22. When Jacob blessed Ephraim as the firstborn in verse 18, he startled Joseph. Jacob assured Joseph that Manasseh would **be great**, and the blessing of Jacob on Ephraim became evident during the time of the judges. By this time it had increased in number and power so that it exercised leadership among the 10 northern tribes. Later, the name *Ephraim* became equal to the name *Israel* (cf. Is. 7:2; Hos. 4:17; 13:1). **The Angel which redeemed me from all evil** in verse 16 refers to Christ Himself, pictured as redeeming (*gō'ēl*) him from all calamity. This is the first mention of the *gō'ēl* in the Bible, meaning "a savior" or "deliverer" (cf. Ex. 6:6; Is. 59:20; both of which speak of God as redeeming His people). Leviticus 27:13 and Ruth 4:4 speak of human beings as redeeming property or certain rights of individuals. In Isaiah 63:9 He is referred to as "the angel

of his presence" ("his face") and that He saved them (Israel). The **one portion** in verse 22 is a problem for which Speiser, a commentator, says there is no plausible solution. The Hebrew word for "portion" is *shekem* (lit., shoulder or ridge); thus some have translated it as "mountain slope." But the word also stands for the city of Shechem, which is dominated by the mountain called Mount Gerizim. This area was to fall in Manasseh's territory at the center of the area covered by the two Josephite tribes (cf. John 4:5). But there is no record of any conquest of it by Jacob, Joseph, or later by Joshua. Perhaps the property owned by Jacob was taken away by the Amorites after he left the area, and then some time later he took it back by force. This does not refer to chapter 34, because Jacob had no hand in the deed, and he sharply rebuked his sons.

you, and bring you again unto the land of your fathers.

22 Moreover ^aI have given to thee one ¹portion above thy brethren, which I took out of the hand ^bof the Amorite with my sword and with my bow.

Jacob's Prophecy and Blessing

49 And Jacob called unto his sons, and said, Gather yourselves together, that I may ^atell you *that* which shall befall you ^bin the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben

3 Reuben, thou *art* ^amy firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou ^awentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

Simeon and Levi

5 Simeon and Levi *are* brethren; instruments of ¹cruelty *are* in their habitations.

6 O my soul, ^acome not thou into their ¹secret; ^bunto their assembly, mine honour, be not thou united:

48:22 ^a Gen. 14:7; Josh. 24:32; John 4:5
^b Gen. 34:28
¹ Lit. *shoulder*
 49:1 ^a Deut. 33:1, 6–25; [Amos 3:7]
^b Num. 24:14; [Deut. 4:30]; Is. 2:2; 39:6; Jer. 23:20; Heb. 1:2
 49:3 ^a Gen. 29:32
 49:4 ^a Gen. 35:22; Deut. 27:20; 1 Chr. 5:1
 49:5 ¹ *violence*
 49:6 ^a Ps. 64:2; Prov. 1:15, 16
^b Ps. 26:9; Eph. 5:11
¹ *council*

^c Gen. 34:26
² *hamstrung an ox*
 49:7 ^a Num. 18:24; Josh. 19:1, 9; 21:1–42; 1 Chr. 4:24–27
 49:8 ^a Deut. 33:7; Rev. 5:5
^b Ps. 18:40
^c Gen. 27:29; 1 Chr. 5:2
¹ *on*
 49:9 ^a Deut. 33:22; Ezek. 19:5–7; Mic. 5:8; [Rev. 5:5]
^b Num. 23:24; 24:9
¹ *crouches*
² *lies down*
 49:10 ^a Num. 24:17; Jer. 30:21; Matt. 1:3; 2:6; Luke 3:33; Rev. 5:5
^b Ps. 60:7
^c Is. 11:1; [Matt. 21:9]

^cfor in their anger they slew a man, and in their selfwill they ²digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: ^aI will divide them in Jacob, and scatter them in Israel.

Judah

8 ^aJudah, thou *art he* whom thy brethren shall praise: ^bthy hand *shall be* ¹in the neck of thine enemies; ^cthy father's children shall bow down before thee.

9 Judah *is* ^aa lion's whelp: from the prey, my son, thou art gone up: ^bhe ¹stooped down, he ²couched as a lion, and as an old lion; who shall rouse him up?

10 ^aThe ¹sceptre shall not depart from Judah, nor ^ba lawgiver from between his feet, ^cuntil Shiloh come; ^dand unto him *shall* the ²gathering of the people *be*.

11 Binding his ¹foal unto the vine, and his ²ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* ¹red with wine, and his teeth ²white with milk.

^d Deut. 18:15; Ps. 2:6–9; 72:8–11; Is. 42:1, 4; 49:6; 60:1–5; [Luke 2:30–32] ¹ A symbol of kingship ² *obedience*
 49:11 ¹ *donkey* ² *donkey's*
 49:12 ¹ *darker than* ² *whiter than*

49:1–27. Jacob concludes his life as other saints who spoke a blessing before their end: Isaac (ch. 27), Moses (Deut. 33), Joshua (Josh. 24), and Samuel (1 Sam. 12). In the last days introduces the whole prophecy, and functions in an important way in the Old Testament. It refers to Israel's future in dual perspective: the period of their occupation of Canaan, and the time of the coming of Messiah. Sometimes the expression refers to Israel at the end of the Great Tribulation (Deut. 4:30; Ezek. 38:16), sometimes to the history of Gentile nations (Dan. 2:28), and sometimes to the present church age in its entirety (Heb. 1:2) or at its conclusion (2 Tim. 3:1; James 5:3). Jacob's pronouncements in chapter 49 included both prophecy (v. 1) and blessing (v. 28). Reuben is referred to as being **unstable as water**. Unstable literally means "a boiling over" of water, a vivid metaphor for unstable emotions (cf. Judg. 9:4; Zeph. 3:4, where the same root denotes pride and frivolity). It is said of **Simeon and Levi that in their selfwill they digged down a wall**. It is literally, "At their pleasure they lamed oxen." This is supplementary to 34:27–29. What these two men did not capture as plunder they destroyed in the fierceness of their anger. The key thought is expressed as **the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto**

him shall the gathering of the people be. The scepter was a symbol of royal power. **Lawgiver**, according to Speiser, refers to a mace. Etymologically, it is something pertaining to a legislator or one in authority, and from the context, an analogue of the scepter. When a dignitary was seated, the staff would rest between his feet. Jacob was not saying his rule would end when Shiloh came. On the contrary, this term denotes the turning point at which the superiority of Judah will continue, not then to cease, but at that time to be enlarged so as to embrace all nations. **Shiloh** is a hidden name for Messiah; it is made up of three grammatical parts (*sh-l-oh*) meaning "Him to Whom It [the Scepter or Kingdom] Belongs." The *sh* is the relative pronoun, the *l* is the possessive, and the *oh* is the pronominal suffix (cf. Ezek. 21:27). Thus it is not to be taken as a proper name for Messiah, nor does it refer to the town where the tabernacle was later established, for this would be meaningless prophetically. The phrase *and unto him shall the gathering of the people be* means, literally, "And unto him shall be the obedience of the peoples." This can refer only to the Messiah. Thus, the reference to a lion in verse 9 points to that One who is called "the Lion of the tribe of Judah" (Rev. 5:5). Verses 11 and 12 describe the millennial prosperity (cf. Is. 11:1–9; Ezek. 34:23–31; Amos 9:11–15).

Zebulun

13 ^aZebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall ¹be unto ^bZidon.

Issachar

14 ^aIssachar is a strong ¹ass ²couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed ^ahis shoulder to ¹bear, and became a ²servant unto tribute.

Dan

16 ^aDan shall judge his people, as one of the tribes of Israel.

17 ^aDan shall be a serpent by the way, ¹an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 ^aI have waited for thy salvation, O LORD.

Gad

19 ^aGad, ¹a troop shall overcome him: but he shall ²overcome at the last.

20 ^aOut of Asher his bread shall be ¹fat, and he shall yield royal dainties.

Naphtali

21 ^aNaphtali is a ¹hind let loose: he giveth ²goodly words.

Joseph

22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 The archers have ^asorely ¹grieved him, and shot at him, and hated him:

24 But his ^abow ¹abode in strength, and the arms of his hands were made strong by the hands of ^bthe mighty God of Jacob; (^cfrom thence ^dis the shepherd, ^ethe stone of Israel:)

25 ^aEven by the God of thy father, who shall help thee; ^band by the Almighty, ^cwho shall bless thee with blessings of heaven above, bless-

49:13 ^a Deut. 33:18, 19; Josh. 19:10, 11
^b Gen. 10:19; Josh. 11:8
¹ *adjoin Sidon*
 49:14 ^a 1 Chr. 12:32
¹ *donkey*
² *lying down*
 49:15 ^a 1 Sam. 10:9
¹ *bear a burden*
² *band of slaves*
 49:16 ^a Gen. 30:6; Deut. 33:22; Judg. 18:26, 27
 49:17 ^a Judg. 18:27
¹ *a viper by*
 49:18 ^a Ex. 15:2; Ps. 25:5; 40:1-3; 119:166, 174; Is. 25:9; Mic. 7:7
 49:19 ^a Gen. 30:11; Deut. 33:20; 1 Chr. 5:18
¹ *Lit. Troop*
² *Heb. gud, lit. raid*
 49:20 ^a Deut. 33:24; Josh. 19:24-31
¹ *rich*
 49:21 ^a Deut. 33:23
¹ *deer*
² *Lit. beautiful*
 49:23 ^a Gen. 37:4, 24; Ps. 118:13
¹ *bitterly*
 49:24 ^a Job 29:20; Ps. 37:15
^b Ps. 132:2, 5; Is. 1:24; 49:26
^c Gen. 45:11; 47:12
^d [Ps. 23:1; 80:1]
^e [Ps. 118:22]; Is. 28:16; [1 Pet. 2:6-8]
¹ *remained*
 49:25 ^a Gen. 28:13; 32:9; 35:3; 43:23; 50:17
^b Gen. 17:1; 35:11
^c Deut. 33:13
¹ *beneath*
 49:26 ^a Deut. 33:15; Hab. 3:6
^b Deut. 33:16
¹ *excelled*
² *ancestors*
 49:27 ^a Judg. 20:21, 25
^b Num. 23:24; Esth. 8:11; Ezek. 39:10; Zech. 14:1
¹ *is a ravenous wolf*
² *plunder*
 49:29 ^a Gen. 15:15; 25:8; 35:29
^b Gen. 47:30; 2 Sam. 19:37
^c Gen. 23:16-20; 50:13

ings of the deep that lieth ¹under, blessings of the breasts, and of the womb:

26 The blessings of thy father have ¹prevailed above the blessings of my ²progenitors ^aunto the utmost bound of the everlasting hills: ^bthey shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin

27 Benjamin shall ^aravin ¹as a wolf: in the morning he shall devour the prey, ^band at night he shall divide the ²spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Jacob's Burial Instructions

29 And he charged them, and said unto them, I ^aam to be gathered unto my people: ^bbury me with my fathers ^cin the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, ^awhich Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 ^aThere they buried Abraham and Sarah his wife; ^bthere they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

The Death of Jacob

33 And when Jacob had made an end of commanding his sons, he ¹gathered up his feet into the bed, and ²yielded up the ghost, and was gathered unto his people.

49:30 ^a Gen. 23:3-20
 49:31 ^a Gen. 23:19, 20; 25:9 ^b Gen. 35:29; 50:13
 49:33 ¹ *drew up* ² *breathed his last*

49:28-33. I am to be gathered unto my people ... and was gathered unto his people: Jacob requested that he be buried in the cave that Abraham had purchased from Ephron the Hittite (vv. 29, 30), where Abraham, Sarah, Isaac, Rebekah, and Leah

(v. 31) were already buried. He was not only gathered to his people in the cave of Machpelah, but it may be a reference reflecting Jacob's belief that his people, though dead, still exist (cf. v. 29; 47:30 with v. 33).

Jacob Mourned

50 And Joseph ^afell upon his father's face, and ^bwept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to ^aembalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians ^amourned¹ for him threescore and ten days.

Joseph's Request of Pharaoh

4 And when the days of his mourning were past, Joseph spake unto ^athe house of Pharaoh, saying, If now I have found ¹grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 ^aMy father made me swear, saying, Lo, I ¹die: in my grave ^bwhich I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

Jacob Buried in Canaan

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they ^amourned

50:1 ^a Gen. 46:4, 29
^b 2 Kin. 13:14
50:2 ^a Gen. 50:26; 2 Chr. 16:14; Matt. 26:12; Mark 16:1; Luke 24:1; John 19:39, 40
50:3 ^a Gen. 37:34; Num. 20:29; Deut. 34:8
¹ Lit. *wept*
50:4 ^a Esth. 4:2
¹ *favour*
50:5 ^a Gen. 47:29–31
^b 2 Chr. 16:14; Is. 22:16; Matt. 27:60
¹ *am dying*
50:10 ^a Acts 8:2

^b 1 Sam. 31:13; Job 2:13
¹ *solemn*
² *observed*
50:11 ¹ Lit. *Mourning of Egypt*
50:13 ^a Gen. 49:29–31; Acts 7:16
^b Gen. 23:16–20
50:15 ^a [Job 15:21]
¹ *perhaps*
² *may fully repay us*
50:17 ^a [Prov. 28:13]
^b Gen. 49:25
50:18 ^a Gen. 37:7–10; 41:43; 44:14
50:19 ^a Gen. 45:5
^b Gen. 30:2; 2 Kin. 5:7

with a great and very ¹sore lamentation: ^band he ²made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ¹Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For ^ahis sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ^bbought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

The Brothers Fear Joseph

15 And when Joseph's brethren saw that their father was dead, ^athey said, Joseph will ¹peradventure hate us, and ²will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ^afor they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^bthe God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and ^afell down before his face; and they said, Behold, we *be* thy servants.

Joseph Relieves His Brothers' Fears

19 And Joseph said unto them, ^aFear not: ^bfor *am* I in the place of God?

50:1–14. Jacob was **embalmed** and **Joseph commanded his servants, the physicians** (*harôpe'im*) to do the work. Medicine and the embalming were two distinct professions. He may have employed the physicians so as to avoid the magic and mysticism of the embalmers and priests. The **threescore and ten days** for mourning accord with the traditional period for mummification and mourning. The various internal

viscera were removed and placed in canopic jars of natron (a mixture of sodium carbonate and sodium bicarbonate), causing rapid dehydration and preventing decomposition of the body. Following a seven-day period of mourning at the threshing floor of **Atad** (named **Abel-mizraim** or "Mourning of Egypt," because of the sorrow expressed by the Egyptians), the body was placed in the cave of Machpelah with the other patriarchs.

20 ^aBut as for you, ye ¹thought evil against me; *but* ^bGod meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: ^aI will ¹nourish you, and your little ones. And he comforted them, and spake kindly ²unto them.

Joseph's Last Days

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children ^aof the third *generation*: ^bthe children also of Machir the son of Manasseh ^cwere brought up upon Joseph's knees.

50:20 ^a Gen. 45:5, 7; Ps. 56:5
^b [Acts 3:13-15]
¹ *intended*
 50:21 ^a [Matt. 5:44]
¹ *provide for*
² *Lit. to their hearts*
 50:23 ^a Gen. 48:1; Job 42:16
^b Num. 26:29; 32:39
^c Gen. 30:3

50:24 ^a Gen. 15:14; 46:4; 48:21; Ex. 3:16; 17; Josh. 3:17; Heb. 11:22
^b Gen. 26:3; 35:12; 46:4; Ex. 6:8
¹ *I am dying*

24 And Joseph said unto his brethren, ¹I die: and ^aGod will surely visit you, and bring you out of this land unto the land ^bwhich he sware to Abraham, to Isaac, and to Jacob.

25 And ^aJoseph took an oath of the children of Israel, saying, God will surely ¹visit you, and ^bye shall carry up my ^cbones from hence.

The Death of Joseph

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

50:25 ^a Gen. 47:29, 30; Ex. 13:19; Josh. 24:32; Acts 7:15, 16; Heb. 11:22 ^b Gen. 17:8; 28:13; 35:12; Deut. 1:8; 30:1-8 ^c Ex. 13:19 ¹ *visit to help*

50:15-26. What the brothers had meant for **evil**, God had intended for **good**. This is one of the clearest declarations of divine providence found anywhere in the Bible, reminding us that God's purpose prevails over the evil of men. Joseph was buried in Egypt, but made the Israelites pledge with an **oath** that they

would carry his **bones** to the Promised Land when God visited them to **bring** them **out** of Egypt (which they did, cf. Ex. 13:19; Josh. 24:32). Like his father, he was embalmed and put in a **coffin** (*arōn*) which is the same word used for the ark of the covenant in the Old Testament.

THE SONS OF JACOB

Mother	Son	Order of Blessing	Symbol of Blessing	Reference
Leah	Reuben	1	Unstable	49:3-4
	Simeon	2	Violence	49:5-7
	Levi	3	Violence	49:5-7
	Judah	4	Lion	49:8-12
Bilhah	Dan	7	Serpent	49:16-18
	Naphtali	10	Doe	49:21
Zilpah	Gad	8	Raider	49:19
	Asher	9	Riches	49:20
Leah	Issachar	6	Donkey	49:14-15
	Zebulun	5	Ships	49:13
Rachel	Joseph	11	Fruitful	49:22-26
	Benjamin	12	Wolf	49:27

EXODUS

Exodus relates the story of freedom for God's people from slavery and the beginning of national identity. The book is strategically important to both Old Testament history and a proper understanding of Hebrew customs and institutions. It is a vital connecting link between the age of the patriarchs (Abraham, Isaac, Jacob, and Joseph) and the remaining books of the Law (Leviticus and Deuteronomy). It relates how God fulfilled His promise to Abraham by multiplying his descendants into a great nation (Gen. 12:2), and then redeeming them from bondage (Gen. 15:13, 14). God then gave them the law (chs. 20—23) and instructions for building the tabernacle, the place from which He would meet with His people in worship. Exodus emphasizes God's covenant faithfulness (2:24; 3:6; 6:4–8; 15:13). The deliverance from bondage was a crucial event in the experience of the Israelites. Centuries later, many authors of the Psalms and prophetic books acclaimed it as the most significant miracle in their history. The deliverance serves as a beautiful type of the sinner's redemption from the bondage of sin. God is presented in several interesting roles in the book: (1) He is the One who controls history; (2) He is pictured as the great "I AM"; (3) He is a holy God; (4) He is the God who remembers; (5) He is the God who acts in salvation; (6) He is the God who acts in judgment; (7) He is the God whose anger may be averted; (8) He is the God who speaks; (9) He is the God who is transcendent; and (10) He is the God who lives among His people.

Historical Setting. Following is a brief presentation of approximate dates

of events in the Book of Exodus. Jacob and his family entered Egypt about 430 years before the Exodus (12:40; Gal. 3:17), which would be about 1877 B.C. During this time Israel experienced physical prosperity and increase (1:7). Then Joseph died about 1800 B.C. (Gen. 50:26). About 1720 B.C. the Hyksos took over Egypt (1:8: "There arose up a new king over Egypt"), and intense bondage began for the Israelites. The Hyksos were expelled about 1570 B.C. by the Egyptians and King Ahmose I (1570–1545 B.C.), with the beginning of the Eighteenth Dynasty, and the oppression continued (1:15–22). Moses was born about 1527 B.C. during the reign of Amenhotep I (1545–1525 B.C.), and fled into exile about 1487 B.C. (2:15) during Hatshepsut's reign (1504–1483 B.C.). Based upon two key scriptural witnesses, the Exodus took place in approximately 1445–1447 B.C. According to 1 Kings 6:1, the temple of Solomon was begun in the fourth year of his reign (967 B.C. or shortly thereafter), which was the 480th year after the Exodus. This would be in the reign of Amenhotep II (1450–1423 B.C.). Further confirmation of this "early" date for the Exodus is found in Judges 11:26, where Jephthah reminds the Ammonite invaders that the Israelites have been too long in possession of the contested land of Gilead for the Ammonites to challenge their legal right to hold it. The time period is given as three hundred years before Jephthah's day, which was about 1100 B.C. A New Testament reference substantiating the "early" date is found in Acts 13:19 and 20, with a reference to 450 years which includes the Exodus itself down to the

career of Samuel, and even to David's capture of Jerusalem about 1004 B.C.

In spite of the scriptural evidence, many scholars today favor a considerably later date, the most favored one at present being 1290 B.C., which would be about 10 years after Rameses II began his reign. A still later date of about 1225 B.C. is favored by a few scholars.

Authorship. The evidence that supports the Mosaic authorship of Genesis (see that book's Introduction) also applies to Exodus. There is positive testimony beginning in his day and continuing into modern times through an unbroken chain. Unlike Genesis, which is anonymous as far as internal evidence is concerned, Exodus claims in more than one place that Moses wrote at least substantial portions of the book. In 17:14 he was told to write on a scroll the story of Israel's victory over the Amalekites. Also, 24:4 records that "Moses wrote all the words of the LORD," which probably included at least 20:18—23:33,

the law code known as the "Book of the Covenant." In Joshua's day, Moses' law was still mandatory for the people (Josh. 1:7). In David's day the king referred to God's "commandments . . . written in the law of Moses" (1 Kin. 2:3). Hilkiah the priest discovered "the book of the law" in the temple (2 Chr. 34:14). During the Babylonian exile, Daniel read of the curse "written in the law of Moses" (Dan. 9:11). Ezra the priest set up Passover observances for the returning remnant, "as it is written in the book of Moses" (Ezra 6:18). And the Old Testament ends with Malachi's exhortation, "Remember ye the law of Moses my servant" (Mal. 4:4). Jesus quoted from Exodus 20:12 using the introduction, "For Moses said" (Mark 7:10; cf. Luke 20:37). The apostle Paul noted, "Moses describeth the righteousness which is of the law" (Rom. 10:5). The testimony of both the Jewish community and the Christian church throughout history has been that Moses wrote the Book of Exodus.

OUTLINE OF EXODUS

I. Israel in Egypt: subjection 1:1—12:30

- | | |
|--------------------------------|------------|
| A. Pharaoh persecutes Israel | 1:1-22 |
| B. God prepares His leader | 2:1-4:31 |
| 1. Moses' early life | 2:1-25 |
| 2. Moses' call | 3:1-4:17 |
| 3. Moses' return to Egypt | 4:18-31 |
| C. God sends Moses to Pharaoh | 5:1-12:30 |
| 1. Pharaoh hardens his heart | 5:1-7:13 |
| 2. The 10 plagues | 7:14-12:30 |
| a. The plague of blood | 7:14-24 |
| b. The plague of frogs | 8:1-15 |
| c. The plague of lice | 8:16-19 |
| d. The plague of flies | 8:20-32 |
| e. The plague on livestock | 9:1-7 |
| f. The plague of boils | 9:8-12 |
| g. The plague of hail | 9:13-35 |
| h. The plague of locusts | 10:1-20 |
| i. The plague of darkness | 10:21-29 |
| j. The plague on the firstborn | 11:1-12:30 |

II. Israel's journey to Sinai: emancipation

- | | |
|------------------------------------|-------------|
| A. Exodus and Passover | 12:31-13:16 |
| B. The miracle at the Red Sea | 13:17-15:21 |
| 1. Crossing the sea | 13:17-14:31 |
| 2. A hymn of victory | 15:1-21 |
| C. From the Red Sea to Sinai | 15:22-18:27 |
| 1. The first crisis: thirst | 15:22-27 |
| 2. The second crisis: hunger | 16:1-36 |
| 3. The third crisis: thirst again | 17:1-7 |
| 4. The fourth crisis: war | 17:8-16 |
| 5. The fifth crisis: too much work | 18:1-27 |

III. Israel at Sinai: revelation 19:1-40:38

- | | |
|--------------------------------------|------------|
| A. Provision for life: the covenant | 19:1-24:18 |
| 1. The establishment of the covenant | 19:1-25 |
| 2. The statement of the covenant | 20:1-17 |

3. The expansion of the covenant	20:18—23:33	a. The golden calf	32:1-10
4. The ratification of the covenant	24:1-18	b. Moses the intercessor	32:11—33:23
B. Provision for worship: the tabernacle	25:1—40:38	c. The new stone tablets	34:1-35
1. The instructions	25:1—31:18	3. Fashioning the tabernacle, its furnishings, and the	
a. Tabernacle and its furnishings	25:1—27:21; 30:1-18	priestly garments	35:1—39:31
b. Priesthood and garments	28:1—29:46	a. The tabernacle	35:1—36:38
2. The covenant breach and renewal	32:1—34:35	b. Its furnishings	37:1—38:31
		c. The priestly garments	39:1-31
		4. Dedicating the tabernacle	39:32—40:38

Israel's Descendants in Egypt

1 Now^a these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all¹ the souls that came out of the loins of Jacob were^a seventy souls: for Joseph was in Egypt *al-ready*.

6 And^a Joseph died, and all his brethren, and all that generation.

7^a And the children of Israel were

1:1 ^a Gen. 46:8-27; Ex. 6:14-16
1:5 ^a Gen. 46:26, 27; [Deut. 10:22]
¹ those who were descendants of
1:6 ^a Gen. 50:26; Acts 7:15
1:7 ^a Gen. 12:2; 28:3; 35:11; 46:3; 47:27; 48:4; Num. 22:3; Deut. 1:10, 11; 26:5; Ps. 105:24; Acts 7:17
¹ became very numerous
1:8 ^a Acts 7:18, 19
¹ did not know Joseph
1:9 ^a Gen. 26:16
1:10 ^a Ps. 83:3, 4
^b Ps. 105:25; [Prov. 16:25]; Acts 7:19
¹ shrewdly toward
² in the event of war
³ go up out of

fruitful, and increased abundantly, and multiplied, and¹ waxed exceedingly mighty; and the land was filled with them.

A New King for Egypt

8 Now there arose up a new king over Egypt, ^awhich¹ knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and ^amightier than we:

10 ^aCome on, let us^b deal¹ wisely with them; lest they multiply, and it come to pass, that,² when there fall-eth out any war, they join also unto our enemies, and fight against us, and so³ get them up out of the land.

1:1-7. The book begins with the very words of Genesis 46:8, which is in the context of God's promise to Israel (Jacob): "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee ... and I will also surely bring thee up" (Gen. 46:3, 4). These verses relate information contained in Genesis 35:22-26; 46:27; and 50:26. All of the tribes are represented as going down into Egypt. The number **seventy** agrees with Genesis 46:27 and Deuteronomy 10:22, but the Septuagint and Acts 7:14 have 75. The Dead Sea materials also agree with the Septuagint. The number 66 in Genesis 46:26 does not include Joseph and his two sons, and Moses likely added these later, making 70. The number 75 probably includes the five grandsons of Joseph who were in Egypt. Verse 7 sounds like Genesis 1:28; 9:1; 12:2; 17:2, 6; 22:17; 26:4;

28:14; and 48:4. This was visible evidence of God's blessing and the fulfilling of His promises.

1:8-14. Now there arose up a new king over Egypt has been interpreted various ways. Some take the new king to be a native Egyptian, possibly one of the New Kingdom Pharaohs such as Ahmose (1570-1545 B.C.) who founded the Eighteenth Dynasty and expelled the Hyksos from Egypt. However, the Hebrew verb *qūm* followed by the preposition *al* often has the meaning "to rise against," as in Deuteronomy 19:11; 28:7; Judges 9:18; 20:5; 2 Samuel 18:31; 2 Kings 16:7, and it really never conveys the idea of assuming the throne in a peaceful manner. This probably was a Hyksos king, since the Hyksos came forcefully into Egypt between 1720 and 1700 B.C. and were expelled about 1570 B.C. This would better fit the time in which



1:1 Egypt was overrun by the Hyksos during the Second Intermediate Period (1786-1550 B.C.). Thus there arose a "new king over Egypt" who not only "knew not Joseph" but viewed the Israelites as "more and mightier than we." By 1550 B.C. the Hyksos were expelled by Ahmose, who ushered in the Eighteenth Dynasty (during which names ending with *-mose* became popular) and the New Kingdom Period (1550-1070 B.C.). During the early phase of the New Kingdom Period, Egypt reached its greatest heights of military and political power under Thutmose III while Moses was in exile in Midian. When Moses finally returned to Egypt, Amen-Hotep II was on the throne and likely became the Pharaoh of the Exodus. The identification of Rameses II (c. 1220 B.C.) as the Pharaoh of the Exodus does not fit the biblical chronology.

11 Therefore they did set over them taskmasters ^ato afflict them with their ^bburdens. And they built for Pharaoh ^ctreasure cities, Pithom ^dand Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were ¹grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to ^aserve with ¹rigour:

14 And they ^amade their lives bitter with hard bondage, ^bin mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

Midwives to Kill Male Children

15 And the king of Egypt spake to the ^aHebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the

1:11 ^a Gen. 15:13; Ex. 3:7; 5:6
^b Ex. 1:14; 2:11; 5:4-9; 6:6
^c 1 Kin. 9:19; 2 Chr. 8:4
^d Gen. 47:11

1:12 ¹ *in dread*
1:13 ^a Gen. 15:13; Ex. 5:7-19
¹ *harshness*

1:14 ^a Ex. 2:23; 6:9; Num. 20:15; [Acts 7:19, 34]
^b Ps. 81:6

1:15 ^a Ex. 2:6
1:16 ^a Matt. 2:16; Acts 7:19

1:17 ^a Ex. 1:21; Prov. 16:6
^b Dan. 3:16, 18; Acts 4:18-20; 5:29

1:19 ^a Josh. 2:4; 2 Sam. 17:19, 20
¹ Bear quickly, easily, lit. *have vigour of life*

1:20 ^a Gen. 15:1; Ruth 2:12; [Prov. 11:18]; Eccl. 8:12; [Is. 3:10]; Heb. 6:10

¹ *became very numerous*

1:21 ^a 1 Sam. 2:35; 2 Sam. 7:11, 13, 27, 29; 1 Kin. 2:24; 11:38; [Ps. 127:1]

¹ *provided households for them*

1:22 ^a Acts 7:19
¹ *commanded*

stools; if it *be* ^ason, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives ^afeared God, and did not ^bas the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And ^athe midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they ¹*are* lively, and are delivered ere the midwives come in unto them.

20 ^aTherefore God dealt well with the midwives: and the people multiplied, and ¹waxed very mighty.

21 And it came to pass, because the midwives feared God, ^athat he ¹made them houses.

Pharaoh's Order to His People

22 And Pharaoh ¹charged all his people, saying, ^aEvery son that is

Jacob came down to Egypt—430 years before the Exodus (Ex. 12:40)—thus entering Egypt about 1877 B.C. (cf. Gen. 15:13 and its four hundred years). Joseph would have served during the reigns of Sesostriis II (1897–1878 B.C.) and Sesostriis III (1878–1842 B.C.), and died about 1805 B.C. It is very unlikely that a native Egyptian king could have said, **Behold, the people of the children of Israel are more and mightier than we.** The Hyksos may well have had reason to hate the descendants of Jacob because of the episode at Shechem (Gen. 34) and Jacob's later conflicting with the Amorites (Gen. 48:22). The Amorites were one of the main elements of the Hyksos people. The statement that they **knew not Joseph** indicates their contempt for Joseph's previously privileged status next to Pharaoh and the divine blessings that accrued to the people of Israel as a result of this. Notice a similar action on the part of a native Egyptian in 5:2 directed toward Yahweh and submitting to Him. The reference to the treasure cities, **Pithom and Raamses**, has caused scholars much consternation. It is used to support a late date for the Exodus (c. 1290 B.C.), since the "house of Rameses" is viewed as a reference to Rameses II who reigned from 1290 to 1224 B.C. But there is one serious problem with this position. The building of these cities clearly took place before the birth of Moses. He was 80 years old at the time of the Exodus (7:7), and so the construction work described in chapter 1 would have occurred 80 years prior to the date of the Exodus. Thus Moses would have been born around 1370 B.C. and it is obvious Rameses II could not have ordered the building of these cities. Some say the name Raamses may have been introduced by the Hyksos, whereas others suggest that the name is an anachronism, or possibly the name was an obsolete

place-name brought up-to-date by a later scribe. It also poses a real problem for Genesis 47:11. The last proposal seems best.

1:15–22. Possibly the Egyptians in verse 13 were under the reign of Ahmose I, mentioned above. Then the Pharaoh of verse 15 would have been Amenhotep I (1545–1525 B.C.), who commanded the midwives to kill the Hebrew boys (vv. 15–22), being succeeded by Thutmose I (1525–1508 B.C.), who commanded the Hebrew boys to be thrown into the Nile (v. 22). These Pharaohs, like their spiritual predecessors Cain and Esau, and like their successors Haman and Herod, were tools of Satan for the attempted destruction of the Seed of the Woman. But God providentially overruled their wicked plans and thus preserved the Messiah's line. The statement by the midwives that **because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them** is probably a lie in light of the statement in verse 17: **and did not as the king of Egypt commanded them, but saved the men children alive.** If they truly had not made even one Hebrew male delivery during the months of Pharaoh's murderous program, then their response would have been laudable and justified by Old Testament ethics. However, if they were partially truthful and partially lying, they were just as blameworthy as Rahab, Abraham, Isaac, or Jacob were when they lied. The juxtaposition of the account of their lie to Pharaoh with the statement that God dealt well with them in verse 20 might appear to imply an endorsement of their lie. But this suspicion cannot be sustained in the text, for twice it attributes the reason for God's blessing them to the fact that they **feared** [believed] **God** (vv. 17 and 21).

born ye shall cast into the river, and every daughter ye shall save alive.

Moses Hidden

2 And there went ^aa man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and ^awhen she saw him that he *was a goodly child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of ^abulrushes, and daubed it with ^bslime and with ^cpitch, and put the child therein; and she laid *it* in the ¹flags ^aby the river's brink.

4 ^aAnd his sister stood afar off, to ¹wit what would be done to him.

Moses' Early Life

5 And the ^adaughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's

2:1 ^a Ex. 6:16-20; Num. 26:59; 1 Chr. 23:14
2:2 ^a Acts 7:20; Heb. 11:23
2:3 ^a Is. 18:2
^b Gen. 14:10
^c Gen. 6:14; Is. 34:9
^d Is. 19:6
¹ reads
2:4 ^a Ex. 15:20; Num. 26:59
¹ know
2:5 ^a Ex. 7:15; Acts 7:21

2:10 ^a Acts 7:21
¹ Heb. *Mosheh*,
Drawn Out
2:11 ^a Acts 7:23, 24; Heb. 11:24-26
¹ saw
² beating
2:12 ^a Acts 7:24, 25
2:13 ^a Acts 7:26-28
^b Prov. 25:8
¹ were fighting
² Why are you striking your companion

daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became ^aher son. And she called his name ¹Moses: and she said, Because I drew him out of the water.

11 And it came to pass in those days, ^awhen Moses was grown, that he went out unto his brethren, and looked on their burdens: and he ¹spied an Egyptian ²smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was no man*, he ^aslew the Egyptian, and hid him in the sand.

13 And ^awhen he went out the second day, behold, two men of the Hebrews ^bstrove¹ together: and he said to him that did the wrong, ²Wherefore smitest thou thy fellow?

2:1-25. The phrase **the daughter of Pharaoh** has been interpreted by many to refer to the famous Hatshepsut (1504-1483 B.C.), considering an early date for the Exodus, since Moses would have been born about 1527 B.C. This would be during the reign of her father, Thutmose I (1525-1508 B.C.). She was his only daughter and when her father died she became queen, having been married to a half brother, Thutmose II (1508-1504 B.C.). After his death, she had herself crowned king with full pharaonic powers, regalia, and titulary, refusing for nearly 20 years to allow her stepson Thutmose III (1504-1450 B.C.) to rule. But there is a good possibility that Moses was reared in one of the royal harems which were common in the New Kingdom period (c. 1570-1085 B.C.). The Egyptian

kings maintained residences and *harims* not only in the great capitals of Thebes, Memphis, and Rameses, but also in other parts of Egypt. The *harim* supervised a great deal of domestic industry, spinning, and weaving done by servants. The children of harem-women would be educated (Acts 7:22) by the overseer of the harem. In due time, princes (he was called **her son**) were given a tutor who was usually a high official at court, or maybe a retired military officer close to the king. The fact that he "became her son" may merely indicate he had rejoined the royal court. Having done so, he was in a position to receive all the privileges and opportunities of a member of that court. **The king of Egypt died:** This would have been Thutmose III (1483-1450 B.C.), the Pharaoh of the oppression.



2:10 **Moses** was from the tribe of Levi. He was saved from Pharaoh's edict to destroy the Hebrew male infants by his mother's cleverness and by the intercession of Pharaoh's daughter. He was raised at court and trained in the "wisdom of the Egyptians" (Acts 7:22). He later fled Egypt for the land of Midian in the Sinai wilderness (Ex. 2:15). There he married Zipporah the daughter of Jethro (Reuel). After meeting God at the burning bush on Mount Sinai (Ex. 3:1-12), Moses returned to Egypt to lead the great Exodus of Israel back to the Promised Land. In the wilderness of Sinai he received the Law directly from God and oversaw the building of the tabernacle and the institution of Israel's feasts and offerings. He finally viewed the Promised Land from Mount Nebo and was buried by God in the land of Moab at age 120 (Deut. 32:48-52; 34:1-8). He was a prophet of God (Deut. 18:18) and the author of the Pentateuch. He later appeared, representing the Law, at the transfiguration of Christ (Matt. 17:3-6). (First Reference, Ex. 2:10; Primary Reference, Ex. 3:1-22; 6:1-13.)

14 And he said, ^aWho made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses ^bfeared, and said, Surely this thing is known.

Moses Flees from Pharaoh

15 Now when Pharaoh heard this thing, he sought to slay Moses. But ^aMoses fled from ¹the face of Pharaoh, and dwelt in the land of ^bMidian: and he sat down by ^ca well.

16 ^aNow the priest of Midian had seven daughters: ^band they came and drew *water*, and filled the ^ctroughs to water their father's flock.

17 And the ^ashepherds came and ^bdrove them away: but Moses stood up and helped them, and ^cwatered their flock.

18 And when they came to ^aReuel¹ their father, ^bhe said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call him, that he may ^aeat bread.

21 And Moses was content to dwell with the man: and he gave Moses ^aZipporah his daughter.

22 And she bare *him* a son, and he called his name ^aGershom:¹ for he said, I have been ^ba ²stranger in a strange land.

2:14 ^a Gen. 19:9; Acts 7:27, 28
^b Judg. 6:27; Heb. 11:27
2:15 ^a Acts 7:29; Heb. 11:27
^b Ex. 3:1
^c Gen. 24:11; 29:2; Ex. 15:27

¹ *the presence of*
2:16 ^a Ex. 3:1; 4:18; 18:12
^b Gen. 24:11, 13, 19; 29:6–10; 1 Sam. 9:11
^c Gen. 30:38

2:17 ^a Gen. 47:3; 1 Sam. 25:7
^b Gen. 26:19–21
^c Gen. 29:3, 10

2:18 ^a Num. 10:29
^b Ex. 3:1; 4:18
¹ *Jethro*, Ex. 3:1

2:20 ^a Gen. 31:54; 43:25
2:21 ^a Ex. 4:25; 18:2
2:22 ^a Ex. 4:20; 18:3, 4
^b Gen. 23:4; Lev. 25:23; Acts 7:29; Heb. 11:13, 14

¹ *Lit. Stranger There*
² *sojourner, temporary dweller*

2:23 ^a Acts 7:34
^b Deut. 26:7
^c Ex. 3:7, 9; James 5:4
¹ *groaned because*

2:24 ^a Ex. 6:5; Acts 7:34
^b Gen. 15:13; 22:16–18; 26:2–5; 28:13–15; Ps. 105:8, 42
^c Gen. 12:1–3; 15:14; 17:1–14

2:25 ^a Ex. 4:31; Luke 1:25; Acts 7:34
^b Ex. 3:7
¹ *acknowledged them*

3:1 ^a Ex. 4:18
^b Ex. 2:16
^c Ex. 18:5; 1 Kin. 19:8
^d Ex. 17:6

God Hears His People's Cry

23 And it came to pass ^ain process of time, that the king of Egypt died: and the children of Israel ^bsighed¹ by reason of the bondage, and they cried, and ^ctheir cry came up unto God by reason of the bondage.

24 And God ^aheard their groaning, and God ^bremembered his ^ccovenant with Abraham, with Isaac, and with Jacob.

25 And God ^alooked upon the children of Israel, and God ^bhad¹ respect unto *them*.

Moses and the Burning Bush

3 Now Moses kept the flock of ^aJethro his father in law, ^bthe priest of Midian: and he led the flock to the backside of the desert, and came ^cto the mountain of God, *even* to ^dHoreb.

2 And ^athe angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this ^agreat sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called ^aunto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

3:2 ^a Deut. 33:16; Mark 12:26; Luke 20:37; Acts 7:30

3:3 ^a Acts 7:31

3:4 ^a Ex. 4:5; Deut. 33:16

3:1–6. The angel of the LORD who appeared to Moses is identified as the God of thy father, the God of Abraham ... Isaac ... Jacob. This is apparently the continuation of the manifestations of “the angel of the LORD” begun in Genesis 16:7. This one is more than just an angelic messenger from God. Frequently He received the respect, worship, and honor reserved only

for God; yet He was consistently distinguished from God. Note the references in Genesis: 16:7–11; 21:17; 22:11–18; 24:7, 40; 31:11; 32:24–30; 48:15–16. He carried an identity with God; yet He was also sent from Him! The patriarchs may not have regarded Him as equivalent to a Christophany, but it is sure that He was not the invisible God. And He acted and talked as the Lord.



2:15 Midian was the desert region between Sinai and the Arabian desert, south of Edom. Its exact location is unknown due to its seminomadic population. Midian is listed as one of Abraham's sons by his wife Keturah, who was sent into the “land of Qedem” (Gen. 25:1–6). In the Joseph story (Gen. 37:25–36) the designations “Midianites” and “Ishmeelites” are used virtually interchangeably. During the wilderness journey of the Israelites, the Midianites appear in confederation with the Moabites and Amorites. By the time of Gideon (Judg. 6:1–5), the Midianites appear as desert bandits in alliance with the Amalekites. Their recorded devastation by Gideon's forces may well account for the fact that they disappear from the biblical record thereafter. Excavations near the Gulf of Aqaba have uncovered walled towns and numerous villages dating to the Late Bronze Age, indicating a well-organized society.

5 And he said, ¹Draw not nigh hither: “put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, ^aI am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ^bhe was afraid to look upon God.

7 And the LORD said, ^aI have surely seen the affliction of my people which are in Egypt, and have heard their cry ^bby reason of their taskmasters; ^cfor I know their ¹sorrows;

8 And ^aI am come down to ^bdeliver them out of the hand of the Egyptians, and to bring them up out of that land ^cunto a good land and a large, unto a land ^dflowing with milk and honey; unto the place of ^ethe Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, ^athe cry of the children of Israel is come unto me: and I have also seen the ^boppression wherewith the Egyptians oppress them.

Moses' Call

10 ^aCome now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, ^aWho am I, that I should go unto

3:5 ^aJosh. 5:15; Acts 7:33

¹ Do not draw near this place

3:6 ^aGen. 28:13; Ex. 3:16; 4:5; [Matt. 22:32; Mark 12:26, 27; Luke 20:37, 38]; Acts 7:32

^b 1 Kin. 19:13

3:7 ^aEx. 2:23–25; Neh. 9:9; Ps. 106:44

^b Ex. 1:11

^c Gen. 18:21; Ex. 2:25

¹ pain

3:8 ^a Gen. 15:13–16; 46:4; 50:24, 25

^b Ex. 6:6–8; 12:51

^c Num. 13:27; Deut. 1:25; 8:7–9; Josh. 3:17

^d Ex. 3:17; 13:5; Jer. 11:5; Ezek. 20:6

^e Gen. 15:19–21; Josh. 24:11

3:9 ^a Ex. 2:23

^b Ex. 1:11, 13, 14

3:10 ^a Gen. 15:13, 14; Ex. 12:40, 41; [Mic. 6:4]; Acts 7:6, 7

3:11 ^a Ex. 4:10; 6:12; 1 Sam. 18:18

3:12 ^a Gen. 31:3; Ex. 4:12, 15; 33:14–16; Deut. 31:23; Josh. 1:5; Is. 43:2; Rom. 8:31

^b Ex. 4:8; 19:3

3:14 ^a [Ex. 6:3; John 8:24, 28, 58; Heb. 13:8; Rev. 1:8; 4:8]

3:15 ^a Ps. 30:4; 97:12; 102:12; 135:13; [Hos. 12:5]

Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, ^aCertainly I will be with thee; and this shall be ^bto-ken unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Be- hold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ^aI AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ^amy name for ever, and this is my memorial unto all generations.

16 Go, and ^agather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^bI

3:16 ^a Ex. 4:29 ^b Gen. 50:24; Ex. 2:25; 4:31; Ps. 33:18; Luke 1:68

3:7–22. The significance of the name of God given in verse 14, **I AM THAT I AM**, constitutes the idea that the “I AM” in Exodus 3 reveals God as the Being who is absolutely self-existent, and who, in Himself, possesses essential life and permanent existence. To the Hebrew, *to be* does not just mean to exist, but to be active, to express oneself in active being. God is the One who acts. The imperfect tense of the verb becomes clear. God’s manifestation to Israel is yet future at the time of the burning bush incident. The “I AM” or “I will be” is God’s promise that He will

redeem the children of Israel. The people wanted to be reassured that this God would meet them in their time of need, proving His character and promises. The phrase **no, not by a mighty hand** may best be understood as “not by a strong hand [of man] but by a divine agency” as expressed in 6:1: “Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ... with a strong hand shall he drive them out of his land.” Several other translations have “unless a mighty hand compels him” and “except under compulsion.”



PRIMARY NAMES OF GOD

3:13. There are three primary names of God: *Elohim* (God), *Jehovah* or *Yahweh* (usually printed as LORD in the KJV), and *Adonai* (Lord). Each of these names emphasizes a different aspect of the nature of God. The name *Elohim* occurs 31 times in Genesis 1, where it emphasizes His strength and creative power. The name *Yahweh* is most often used to express God’s self-existence, particularly in relation to humanity. *Adonai* means “master” and underscores the authority of God. **Illustration:** When Moses objected to returning to Egypt, one of his excuses was that he did not know God’s name. By that he meant that he did not understand enough about God’s authority. God solved this problem by revealing Himself as the “I AM,” that is, Yahweh. **Application:** Because God reveals Himself in His names, Christians should understand them to better serve Him. (First Reference, Gen. 1:1; Primary Reference, Ex. 3:13.)

have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, “I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And ^athey shall ¹hearken to thy voice: and ^bthou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ^cmet with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the LORD our God.

God Will Do Wonders

19 And I am sure that the king of Egypt ^awill not let you go, no, not by a mighty hand.

20 And I will ^astretch out my hand, and ¹smite Egypt with ^ball my wonders which I will do in the midst thereof: and ^cafter that he will let you go.

21 And ^aI will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 ^aBut every woman shall borrow of her neighbour, and of her that sojourneth in her house, ^bjewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ^cye shall ¹spoil the Egyptians.

Moses’ Rod

4 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground,

3:17 ^a Gen. 15:13–21; 46:4; 50:24, 25

3:18 ^a Ex. 4:31
^b Ex. 5:1, 3
^c Num. 23:3, 4, 15, 16
¹ *heed*

3:19 ^a Ex. 5:2

3:20 ^a Ex. 6:6; 9:15

^b Deut. 6:22; Neh. 9:10; Ps. 105:27; 135:9; Jer. 32:20; Acts 7:36

^c Ex. 11:1; 12:31–37

¹ *strike*

3:21 ^a Ex. 11:3; 12:36; 1 Kin. 8:50; Ps. 105:37; 106:46; [Prov. 16:7]

3:22 ^a Ex. 11:2

^b Ex. 33:6

^c Job 27:17; Prov. 13:22; [Ezek. 39:10]

¹ *plunder*

4:5 ^a Ex. 4:31; 19:9

^b Gen. 28:13; 48:15; Ex. 3:6, 15

4:6 ^a Num. 12:10; 2 Kin. 5:27

4:7 ^a Num. 12:13–15; Deut. 32:39

4:8 ^a Ex. 7:6–13

4:9 ^a Ex. 7:19, 20

¹ The Nile

4:10 ^a Ex. 3:11; 4:1; 6:12; Jer. 1:6

¹ *before*
² *heavy* or *dull* of

4:11 ^a Ps. 94:9; 146:8; Matt. 11:5; Luke 1:20, 64

and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may ^abelieve that the ^bLORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

Moses’ Leprous Hand

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous ^aas snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, ^ait was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the ^afirst sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the ¹river, and pour *it* upon the dry *land*: and ^athe water which thou takest out of the river shall become blood upon the dry *land*.

Moses Feels Inadequate

10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither ¹heretofore, nor since thou hast spoken unto thy servant: but ^aI *am* slow of speech, and ²of a slow tongue.

11 And the LORD said unto him, “Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?”

4:1–10. Moses’ objection that he was **slow of speech, and of a slow tongue** likely means he was not eloquent (cf. Jer. 1:6). Among the Egyptians, eloquence in speech was not only a desirable quality,

but could bring about social justice and positive decision. However, Acts 7:22 says he “was mighty in words and in deeds.”

12 Now therefore go, and I will be ^awith thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, ^asend, I pray thee, by the hand of *him* whom thou wilt send.

Aaron Appointed Spokesman

14 And ^athe anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy ^bbrother? I know that he can speak well. And also, behold, ^che cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And ^athou shalt speak unto him, and ^bput words in his mouth: and I will be with thy mouth, and with his mouth, and ^cwill teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be ¹to thee instead of a mouth, and ^athou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Moses Returns to Egypt

18 And Moses went and returned to ^aJethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be

4:12 ^a Ex. 4:15, 16; Deut. 18:18; Is. 50:4; Jer. 1:9; [Matt. 10:19; Mark 13:11; Luke 12:11, 12; 21:14, 15]

4:13 ^a Jon. 1:3

4:14 ^a Num.

11:1, 33

^b Num. 26:59

^c Ex. 4:27;

1 Sam. 10:2, 3, 5

4:15 ^a Ex. 4:12,

30; 7:1, 2

^b Num. 23:5,

12; Deut. 18:18;

2 Sam. 14:3, 19;

Is. 51:16; 59:21;

Jer. 1:9

^c Deut. 5:31

4:16 ^a Ex. 7:1, 2

¹ your spokesman

man

4:18 ^a Ex. 2:21;

3:1; 4:18

^b Gen. 43:23;

Judg. 18:6

4:19 ^a Ex. 3:1;

18:1

^b Gen. 46:3, 6

^c Ex. 2:15, 23;

Matt. 2:20

4:20 ^a Ex. 18:2-5;

Acts 7:29

^b Ex. 4:17; 17:9;

Num. 20:8,

9, 11

4:21 ^a Ex. 3:20;

11:9, 10

^b Ex. 7:3, 13;

9:12, 35; 10:1,

20, 27; 14:4,

8; Deut. 2:30;

Josh. 11:20;

1 Sam. 6:6; Is.

63:17; John

12:40; Rom.

9:18

4:22 ^a Ex. 5:1

^b Is. 63:16;

64:8; Hos. 11:1;

[Rom. 9:4;

2 Cor. 6:16, 18]

^c Jer. 31:9;

[James 1:18]

yet alive. And Jethro said to Moses, ^bGo in peace.

19 And the LORD said unto Moses in ^aMidian, Go, return into ^bEgypt: for ^call the men are dead which sought thy life.

20 And Moses ^atook his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took ^bthe rod of God in his hand.

God's Message to Pharaoh

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^awonders before Pharaoh, which I have put in thine hand: but ^bI will harden his heart, that he shall not let the people go.

22 And thou shalt ^asay unto Pharaoh, Thus saith the LORD, ^bIsrael is my son, *even* my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^aI will slay thy son, *even* thy firstborn.

24 And it came to pass by the way in the ^ainn, that the LORD ^bmet him, and sought to ^ckill him.

25 Then ^aZipporah took ^ba sharp stone, and cut off the foreskin of her

4:23 ^a Ex. 11:5; 12:29; Ps. 105:36; 135:8; 136:10

4:24 ^a Gen. 42:27 ^b Ex. 3:18; 5:3; Num. 22:22 ^c Gen. 17:14

4:25 ^a Ex. 2:21; 18:2 ^b Gen. 17:14; Josh. 5:2, 3

4:21-26. God's statement **but I will harden his heart, that he shall not let the people go** has produced much discussion because it gives the appearance of the kind of sovereign action that prevents the operation of human choice. The Book of Exodus attributes the hardening process ten times to God (v. 21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17) and nine times to the Pharaoh himself (7:13, 14, 22; 8:15, 19, 32; 9:7, 34, 35). The first two references (v. 21; 7:3) state that God "will harden" the Pharaoh's heart without specifying when that will be. The next ten references (only exception in 9:12) indicate that the Pharaoh hardened his own heart. He refused to acknowledge the power of Yahweh, the God of Israel, and, at times, did not even listen to the statements of the magicians

themselves (cf. 8:19). There is a sense in which Pharaoh blinded himself and in so doing incurred the wrath and judgment of God. Pharaoh viewed himself as a god and expressed disdain for Yahweh from the very beginning in 5:2, "Who is the LORD that I should obey his voice ... I know not the LORD." One must remember that God deserves the right to judge sin and the sinner whenever He desires. The sinner is subject to the wrath of God at any point in his life. God has the right to judge sin in any way He so desires the first time one commits sin. It is really the mercy of God that allows the sinner to continue to live. Pharaoh sinned knowingly, willfully, and continually (9:34): "And when Pharaoh saw that the rain ... ceased, he sinned yet more, and hardened his heart." Paul rea-



4:14 Aaron was the brother of Moses and a descendant of Levi. He was commissioned by God to serve as Moses' spokesman to Pharaoh (7:1, 2). He held up Moses' hands, with Hur's assistance, as Israel prevailed over the Amalekites (17:8-12). In spite of his sinful lapse in making the golden calf (32:5), he was later consecrated and anointed as high priest (Lev. 8), a position he served throughout the remainder of his life. Later, the budding of his rod was a testimony against those who rebelled against his authority, and the rod was kept in the ark of the covenant. Aaron eventually died at age 123 on Mount Hor, near Petra (Num. 33:38, 39; Deut. 10:6). (First Reference, Ex. 4:14; Primary References, Ex. 5:1-19; 6:14-23; Lev. 8, 9.)

son, and ¹cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, ¹A bloody husband *thou art*, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness ^ato meet Moses. And he went, and met him in ^bthe mount of God, and kissed him.

28 And Moses ^atold Aaron all the words of the LORD who had sent him, and all the ^bsigns which he had commanded him.

The Children of Israel Believe

29 And Moses and Aaron ^awent and gathered together all the elders of the children of Israel:

30 ^aAnd Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people ^abelieved: and when they heard that the LORD had ^bvisited the children of Israel, and that he ^chad looked upon their affliction, then ^dthey bowed their heads and worshipped.

Confronting Pharaoh

5 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my

4:25 ¹ Lit. *made it touch*
 4:26 ¹ You are a husband of blood
 4:27 ^a Ex. 4:14
^b Ex. 3:1; 18:5; 24:13
 4:28 ^a Ex. 4:15, 16
^b Ex. 4:8, 9
 4:29 ^a Ex. 3:16; 12:21
 4:30 ^a Ex. 4:15, 16
 4:31 ^a Ex. 3:18; 4:8, 9; 19:9
^b Gen. 50:24; Ex. 3:16
^c Ex. 2:25; 3:7
^d Gen. 24:26; Ex. 12:27; 1 Chr. 29:20

5:1 ^a Ex. 3:18; 7:16; 10:9
¹ keep a pilgrim-feast
 5:2 ^a 2 Kin. 18:35; 2 Chr. 32:14; Job 21:15
^b Ex. 3:19; 7:14
 5:3 ^a Ex. 3:18; 7:16
^b Ex. 4:24; Num. 23:3
^c Ex. 9:15
 5:4 ^a Ex. 1:11; 2:11; 6:6
¹ back to your labour
 5:5 ^a Ex. 1:7, 9
 5:6 ^a Ex. 1:11; 3:7; 5:10, 13, 14
 5:7 ^a Ex. 1:14
 5:8 ¹ quota

people go, that they may ¹hold ^aa feast unto me in the wilderness.

2 And Pharaoh said, ^aWho is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^bneither will I let Israel go.

3 And they said, ^aThe God of the Hebrews hath ^bmet with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with ^cpestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get ¹you unto your ^aburdens.

5 And Pharaoh said, Behold, the people of the land now *are* ^amany, and ye make them rest from their burdens.

Pharaoh Increases Burdens

6 And Pharaoh commanded the same day the ^ataskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make ^abrick, as heretofore: let them go and gather straw for themselves.

8 And the ¹tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be*

soned that God hardened the Pharaoh's heart in a free and sovereign manner, but not in a capricious or arbitrary way (Rom. 9:14–18). He always acts justly (Rom. 9:14) and in sovereign freedom (Rom. 9:18). He displays "much longsuffering" toward "the vessels of wrath" (Rom. 9:22). He gave Pharaoh numerous opportunities to free the people of Israel, but He knew in advance that the Pharaoh would choose to do otherwise. The Pharaoh would therefore be compelled to bear full responsibility for that willful and sinful choice (10:7). This hardening of men's hearts is one way God judges men who resist His will. Thus He also accomplished His purposes for the people of Israel as noted in Joshua 11:20: "It was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly." For the cup of the iniquity of the Amorites was full (cf. Gen. 15:16), and the time for judgment had come.

5:1–14. Pharaoh's response to Moses and Aaron is very illuminating and sets the tone for the whole Exodus account. He said, **Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.** Pharaoh was probably not completely ignorant of the name of the God of the Israelites. His name certainly had been used by the Israelites in the presence of the Egyptians for more than four hundred years in the land of Egypt.

More likely, he refused to recognize the name of Yahweh, or the request brought in that name, because he did not recognize Yahweh's authority for such a demand. Therefore he says he would not obey His voice. In Egypt the king was not considered a mere representative of the gods, but was a god himself. Thus, this was really a confrontation between gods: Yahweh versus Pharaoh. The word *know* was used in the ancient Near East in a technical sense to indicate international treaties as binding or not, and to relate the binding relationship between the suzerain (the great king) and his vassal. The essence of Pharaoh's statement indicates he did not recognize Yahweh's authority, and as a result, needless to say, he was not saved (cf. Is. 45:4, 5). Isaiah 19:21 may preserve the technical sense when it refers to Egypt's future conversion: "And the LORD shall be *known* to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it." Someday the Egyptians will submit to Yahweh and His authority and obey Him. It became Yahweh's sole purpose throughout the rest of the encounter with Pharaoh that he and his people would *know* Yahweh, at least in the sense of submitting and letting His people go. In reference to Pharaoh, see 7:17; 8:10, 22; 9:14, 29; and in reference to the Egyptians, see 7:5; 14:4, 18.

idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard ¹vain words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet ¹not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters ¹hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the ^aofficers of the children of Israel, which Pharaoh's taskmasters had set over them, were ^bbeaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Officers Beg for Relief

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given

5:9 ¹false
5:11 ¹none
5:13 ¹forced
them to hurry
5:14 ^a Ex. 5:6
^b Is. 10:24

5:18 ¹ quota
5:19 ¹ in trouble
² diminish any
5:21 ^a Ex. 6:9;
14:11; 15:24;
16:2
¹ Lit. *scent to stink*
5:22 ¹ brought
trouble on
6:1 ^a Ex. 3:19
^b Ex. 12:31,
33, 39
6:2 ¹ Heb.
YHWH
6:3 ^a Gen. 17:1;
35:9; 48:3
^b Gen. 28:3;
35:11
^c Ex. 3:14, 15;
15:3; Ps. 68:4;
83:18; Is. 52:6;
Jer. 16:21; Ezek.
37:6, 13; John
8:58
¹ Heb. YHWH

you, yet shall ye deliver the ¹tale of bricks.

Murmurings Against Moses

19 And the officers of the children of Israel did see *that* they *were* ¹in evil *case*, after it was said, Ye shall not ²minish *ought* from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 ^aAnd they said unto them, The LORD look upon you, and judge; because ye have made our ¹savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

Moses' Prayer

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou ¹so evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

God Renews His Covenant with Moses

6 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^awith a strong hand shall he let them go, and with a strong hand ^bshall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* ¹the LORD:

3 And I ^aappeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* ^bGod Almighty, but by my name ^cJehovah¹ was I not known to them.

6:1-8. The statement **but by my name JEHOVAH was I not known to them** is filled with meaning and has been one of the focal points of debate between the liberal critic and the conservative scholar for several centuries. There are three basic views: (1) In the early patriarchal period the tribal name of God was *El Shaddai*, but Moses was now about to reveal for the first time the name *Yahweh* as the God of Israel (yet note Gen. 4:26; 12:1, 4; 13:4). (2) The phrase should be expressed as a question: "And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty [El Shaddai]; but by my name Yahweh was I not known to them?" (3) There is a special revelation of the name *Yahweh*, not its first introduction. Cowles says, "The

meaning is, not that the name [Yahweh] was never used by them or given of God to them: but that its special significance had not been manifested to them as He was now about to make it manifest." (See the previous comments on 3:7-22 for the import of the divine name.) The name "God Almighty" conveys the concept of power and might, whereas "Yahweh" emphasizes God's revealing Himself in His actions through history and in a unique way now of redeeming them from bondage and meeting their needs as they enter into a covenant with Him in chapter 19. There are four key expressions relating to God's design for the people of Israel in this portion of Scripture: (1) Initially, His design is deliverance as expressed in

4 ^aAnd I have also ¹established my covenant with them, ^bto give them the land of Canaan, the land of their ²pilgrimage, ^cwherein they were ³strangers.

5 And ^aI have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, ^aI am the LORD, and ^bI will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^credeem you ¹with a stretched out arm, and with great judgments:

7 And I will ^atake you to me for a people, and ^bI will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out ^cfrom under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did ^aswear¹ to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

The People Will Not Listen

9 And Moses spake so unto the children of Israel: ^abut they hearkened not unto Moses for ^banguish¹ of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, ^awho ¹am of uncircumcised lips?

6:4 ^aGen. 12:7; 15:18; 17:4, 7, 8; 26:3; 28:4, 13
^bGen. 47:9; Lev. 25:23

^cGen. 28:4

¹made or ratified

²sojournings

³sojourners,

temporary

dwellers

6:5 ^aEx. 2:24;

[Job 34:28]; Acts

7:34

6:6 ^aEx. 13:3, 14;

20:2; Deut. 6:12

^bEx. 3:17; 7:4;

12:5; 16:6;

18:1; Deut. 26:8;

Ps. 136:11

^cEx. 15:13;

Deut. 7:8; 1 Chr.

17:21; Neh. 1:10

¹with mighty

power

6:7 ^aEx. 19:5;

Deut. 4:20; 7:6;

2 Sam. 7:24

^bGen. 17:7; Ex.

29:45, 46; Lev.

26:12, 13, 45;

Deut. 29:13;

Rev. 21:7

^cEx. 5:4, 5

6:8 ^aGen. 15:18;

26:3; Num.

14:30; Neh. 9:15;

Ezek. 20:5, 6

¹Lit. lift up my

hand

6:9 ^aEx. 5:21

^bEx. 2:23; Num.

21:4

¹Lit. shortness

6:12 ^aEx. 4:10;

6:30; Jer. 1:6

¹does not speak

well

6:13 ^aNum.

27:19, 23; Deut.

31:14

¹an instruction

6:14 ^aGen. 46:9;

Num. 26:5-11;

1 Chr. 5:3

6:15 ^aGen.

46:10; Num.

26:12-14; 1 Chr.

4:24

6:16 ^aGen.

46:11; Num.

3:17; 1 Chr.

6:16-30

6:17 ^a1 Chr. 6:17

6:18 ^a1 Chr.

6:2, 18

6:19 ^a1 Chr.

6:19; 23:21

¹families

13 And the LORD spake unto Moses and unto Aaron, and gave them ¹a ^acharge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Heads of Families in Egypt

14 These *be* the heads of their fathers' houses: ^aThe sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ^aAnd the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 And these *are* the names of ^athe sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 ^aThe sons of Gershon; Libni, and Shimi, according to their families.

18 And ^athe sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And ^athe sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their ¹generations.

20 And ^aAmram took him ^bJochbed his father's sister to wife; and she bare him ^cAaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

6:20 ^aEx. 2:1, 2; Num. 3:19 ^bNum. 26:59 ^cNum. 26:59

verse 6; (2) His desire to form a godly community in 7a: **And I will take you to me for a people, and I will be to you a God;** then He expresses His intention that (3) there should be an ongoing relationship with His people: **and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians;** and finally (4) His intention for His people is that they enjoy the good life: **And I will bring you in unto the land ... and I will give it you for an heritage.**

6:14-27. The immediate context of verses 14-25 is surrounded by two sections (vv. 10-12, 28-30) that contain essentially the same material expressed as: **Go in, speak unto Pharaoh ... And Moses spake ...**

how then shall Pharaoh hear me, who am of uncircumcised lips? This expresses Moses' feeling of inadequacy for the task at hand. The function of the genealogy is to encourage Moses. It lists only three of Jacob's sons (Reuben, Simeon, and Levi), instead of the usual 12 sons, because the object is to go only as far as needed to get to Moses' and Aaron's appearance on the list. Each of the three men had committed grievous sin, and yet they had also received God's forgiving grace. So had Moses. He had murdered a man and fled. Thus when Moses balks at further confrontations with Pharaoh, God gently reminds the reader not to think as highly about the channels (Moses and Aaron) as about the God who calls and equips men.

21 And ^athe sons of Izhar; Korah, and Nepheg, and Zichri.

22 And ^athe sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of ^aAmminadab, sister of Naashon, to wife; and she bare him ^bNadab, and Abihu, ^cEleazar, and Ithamar.

24 And ^athe sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and ^ashe bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their ^aarmies.¹

27 These *are* they which spake to Pharaoh king of Egypt, ^ato bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: ^a“speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, ^a“I *am* ¹of uncircumcised lips, and how shall Pharaoh hearken unto me?”

God's Instructions to Moses

7 And the LORD said unto Moses, See, I have made thee ^aa god to Pharaoh; and Aaron thy brother shall be ^bthy prophet.

2 Thou ^a“shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

6:21 ^a Num. 16:1; 1 Chr. 6:37, 38

6:22 ^a Lev. 10:4

6:23 ^a Ruth 4:19, 20; 1 Chr. 2:10; Matt. 1:4

^b Lev. 10:1; Num. 3:2; 26:60

^c Ex. 28:1

6:24 ^a Num. 26:11

6:25 ^a Num. 25:7, 11; Josh. 24:33

6:26 ^a Ex. 7:4; 12:17, 51; Num. 33:1

¹ hosts

6:27 ^a Ex. 6:13; 32:7; 33:1; Ps. 77:20

6:29 ^a Ex. 6:11; 7:2

6:30 ^a Ex. 4:10; 6:12; Jer. 1:6

¹ one who does not speak well

7:1 ^a Ex. 4:16; Jer. 1:10

^b Ex. 4:15, 16

7:2 ^a Ex. 4:15; Deut. 18:18

7:3 ^a Ex. 4:21; 9:12

^b Ex. 11:9; Acts 7:36

^c Ex. 4:7; Deut. 4:34

7:4 ^a Ex. 3:19, 20; 10:1; 11:9

^b Ex. 9:14

^c Ex. 6:6; 12:12

¹ hosts

7:5 ^a Ex. 7:17; 8:22; 14:4, 18; Ps. 9:16

^b Ex. 9:15

^c Ex. 3:20; 6:6; 12:51

7:6 ^a Ex. 7:2

7:7 ^a Deut. 29:5; 31:2; 34:7; Acts 7:23, 30

^b Num. 33:39

7:9 ^a Ex. 10:1; Is. 7:11; John 2:18; 6:30

^b Ex. 4:2, 3, 17

7:10 ^a Ex. 7:9

^b Ex. 4:3

7:11 ^a Gen. 41:8

^b Dan. 2:2; 2 Tim. 3:8

^c Ex. 7:22; 8:7; 18; 2 Tim. 3:9; Rev. 13:13, 14

¹ soothsayers

² secret arts

3 And ^aI will harden Pharaoh's heart, and ^bmultiply my ^csigns and my wonders in the land of Egypt.

4 But ^aPharaoh shall not hearken unto you, ^bthat I may lay my hand upon Egypt, and bring forth mine ¹armies, *and* my people the children of Israel, out of the land of Egypt ^cby great judgments.

5 And the Egyptians ^ashall know that I *am* the LORD, when I ^bstretch forth mine hand upon Egypt, and ^cbring out the children of Israel from among them.

6 And Moses and Aaron ^adid as the LORD commanded them, so did they.

7 And Moses *was* ^a“fourscore years old, and ^bAaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, ^a“Shew a miracle for you: then thou shalt say unto Aaron, ^b“Take thy rod, and cast *it* before Pharaoh, *and* *it* shall become a serpent.

Aaron's Rod Becomes a Serpent

10 And Moses and Aaron went in unto Pharaoh, and they did so ^aas the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and *it* ^bbecame a serpent.

11 Then Pharaoh also ^acalled the wise men and ^bthe sorcerers: now the ¹magicians of Egypt, they also ^cdid in like manner with their ²enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

7:1–13. Verse 3 says **I will harden Pharaoh's heart**, but verse 4 says **Pharaoh shall not hearken unto** [obey, listen to] **you**. Then verse 13 is to be translated “and Pharaoh's heart was hardened” meaning by the setting of his own will against God. The miracle worked in verse 12 gains additional significance through the fact that the word for “serpent” (*tanim*) is used in later prophecies as a symbol of Pharaoh (the

monster of Is. 30:6; 51:9; Ezek. 29:3; 32:2). The names of the two sorcerers here (Jannes and Jambres) were preserved in a Targum (an Aramaic paraphrase of a portion of the Hebrew Old Testament) and mentioned by Paul (2 Tim. 3:8). The tremendous miracles God performed through Moses in Egypt called forth the fullest display of Satan's “lying wonders,” even as it shall be at the end of this age (Matt. 24:24; 2 Thess. 2:9).

Instructions for Pharaoh

14 And the LORD said unto Moses, “Pharaoh’s heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the *“water*; and thou shalt stand by the river’s brink ¹against he come; and ^bthe rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, “The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^bthat they may ¹serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this *“thou shalt know that I am the LORD*: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and ^bthey shall be turned ^cto blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall *“lothe*¹ to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and *“stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.*

The Plague of Blood

20 And Moses and Aaron did so, as the LORD commanded; and he *“lifted up the rod, and smote the waters that were in the river, in the sight*

7:14 ^a Ex. 8:15; 10:1, 20, 27
7:15 ^a Ex. 2:5; 8:20
^b Ex. 4:2, 3; 7:10
¹ to meet him
7:16 ^a Ex. 3:13, 18; 4:22
^b Ex. 3:12, 18; 4:23; 5:1, 3; 8:1
¹ worship
7:17 ^a Ex. 5:2; 7:5; 10:2; Ps. 9:16; Ezek. 25:17
^b Ex. 4:9; 7:20
^c Rev. 11:6; 16:4, 6
7:18 ^a Ex. 7:24
¹ be weary of
7:19 ^a Ex. 8:5, 6, 16; 9:22; 10:12, 21; 14:21, 26
7:20 ^a Ex. 17:5

^b Ps. 78:44; 105:29, 30
7:21 ^a Ex. 7:18
7:22 ^a Ex. 7:11
^b Ex. 8:7
^c Ex. 3:19; 7:3
¹ secret arts
7:23 ¹ was his heart moved by this
8:1 ^a Ex. 3:12, 18; 4:23; 5:1, 3
8:2 ^a Ex. 7:14; 9:2
^b Rev. 16:13
¹ strike
² territories
8:3 ^a Ps. 105:30
¹ dough

of Pharaoh, and in the sight of his servants; and all the ^bwaters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians *“could not drink of the water of the river; and there was blood throughout all the land of Egypt.*

22 *“And the magicians of Egypt did ^bso with their ¹enchantments; and Pharaoh’s heart was hardened, neither did he hearken unto them; ^cas the LORD had said.*

23 And Pharaoh turned and went into his house, neither ¹did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

The Plague of Frogs

8 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, *“that they may serve me.*

2 And if thou *“refuse to let them go, behold, I will ¹smite all thy ²borders with ^bfrogs:*

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy ^abedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ¹kneadingtroughs:

7:14–25. Notice in verse 14 God’s omniscience as He says that the heart of Pharaoh is hardened and also Pharaoh’s personal response: **he refuseth to let the people go.** Although there were 10 plagues in all, the tenth is climactic and is described at greater length in 11:1–12:30. There were several purposes of the plagues: (1) The Lord sent the plagues to judge Egypt and her gods (Ex. 7:4; 10:2; 12:12; 18:11), and many plagues seem to be directed against specific Egyptian deities. (2) They were also used by God to compel the Pharaoh to free the Israelites (7:4; 18:10). (3) They were sent to prove once and for all that God Himself is the only sovereign Lord of nature and history (7:5; 9:14, 15; 10:2; 18:11). (4) The plagues struck the land of Goshen selectively, making a distinction between Egypt and Israel and demonstrating that the

Israelites were God’s chosen people, who came under His protective care (8:22, 23; 11:7; 12:27). (5) Finally, the plagues displayed God’s almighty power and proclaimed His holy name (9:16). The effects of the first miracle (v. 21) seem to prove that the blood was real, as it shall be also under the second trumpet and the second and third vials of Revelation 8 and 16. In addition to the loss of all their fish and their drinking water, the Egyptians suffered the extreme indignity of seeing the gods of the Nile made loathsome before their very eyes.

8:1–15. Note the concept of Pharaoh’s response in verse 2 as God says **if thou refuse to let them go.** The fact that **the magicians did so with their enchantments, and brought up frogs** certainly would not have been a blessing to the Egyptians.

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, "Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and "the frogs came up, and covered the land of Egypt.

7 "And the magicians did so with their ¹enchantments, and brought up frogs upon the land of Egypt.

Pharaoh Asks for Relief

8 Then Pharaoh called for Moses and Aaron, and said, "Intreat¹ the LORD, that he may take away the frogs from me, and from my people; and I will let the people^b go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that they may remain in the river only?*

10 And he said, To morrow. And he said, *Be it according to thy word: that thou mayest know that "there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses ^acried unto the LORD because of the frogs which he had brought against Pharaoh.

8:5 ^a Ex. 7:19
8:6 ^a Ps. 78:45; 105:30
8:7 ^a Ex. 7:11, 22
¹ *secret arts*
8:8 ^a Ex. 8:28; 9:28; 10:17; Num. 21:7; 1 Kin. 13:6
^b Ex. 10:8, 24
¹ *Pray to*
8:10 ^a Ex. 9:14; 15:11; Deut. 4:35, 39; 33:26; 2 Sam. 7:22; 1 Chr. 17:20; Ps. 86:8; Is. 46:9; [Jer. 10:6, 7]
8:12 ^a Ex. 8:30; 9:33; 10:18; 32:11; [James 5:16-18]

8:15 ^a Eccl. 8:11
^b Ex. 7:14, 22; 9:34; 1 Sam. 6:6
¹ *relief*
² *did not listen*
8:16 ¹ *gnats*
8:17 ^a Ps. 105:31
8:18 ^a Ex. 7:11, 12; 8:7
^b Dan. 5:8; 2 Tim. 3:8, 9
¹ *secret arts*
8:19 ^a Ex. 7:5; 10:7; 1 Sam. 6:3; 9; Ps. 8:3; Luke 11:20
^b Ex. 8:15
¹ *an act of God*
8:20 ^a Ex. 7:15; 9:13
^b Ex. 3:18; 4:23; 5:1, 3; 8:1

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was ^arespite,¹ he hardened his heart, and ²hearkened not unto them; as the LORD had said.

The Plague of Lice

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become ¹lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and "it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And "the magicians did so with their ¹enchantments to bring forth lice, but they ^bcould not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is ^athe¹ finger of God: and Pharaoh's ^bheart was hardened, and he hearkened not unto them; as the LORD had said.

The Plague of Flies

20 And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, ^bLet my people go, that they may serve me.

The goddess Heket (the spouse of the god Khnum), who is depicted in the form of a woman with a frog's head, was held to blow the breath of life into the nostrils of the bodies that her husband fashioned (Gen. 2:7) on the potter's wheel from the dust of the earth. Genesis intends to convey that Israel's God alone rules the world, and that He alone bestows on His creatures, according to His will, the power of fertility. These frogs, considered by the Egyptians a symbol of fertility, could be transformed, if God so desired, from a token of blessing to one of blight. Moses allowed Pharaoh to pick the time when the frogs should be removed as he said: **Glory over me: when shall I entreat for thee.** The sense of this language is that Moses allowed Pharaoh the choice of

the time when Moses would intercede for him. Then God would remove the frogs. But notice Pharaoh's response: **When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them** (cf. 8:32; 9:34). All of this was **as the LORD had said** (cf. 4:21; 7:4).

8:16-19. The third plague, like the sixth and ninth, concludes a cycle and comes unannounced as a special judgment for failing to heed the others. This was the first plague that the magicians could not reproduce, and they were forced to admit that **this is the finger of God**, an expression conveying the miraculous power of God as in Exodus 31:18; Deuteronomy 9:10; Psalm 8:3; and in a comparison of Luke 11:20 with Matthew 12:28.

21 Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they are.

22 And ^aI will ¹sever in that day the land of ^bGoshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest ^cknow that I *am* the LORD in the midst of the ^dearth.

23 And I will put a ¹division between my people and thy people: to morrow shall this ^asign be.

24 And the LORD did so; and ^athere came a ^grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was ²corrupted by reason of the swarm of *flies*.

Pharaoh Says Go

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice ^athe abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not ¹stone us?

27 We will go ^athree days' journey into the wilderness, and sacrifice to

8:22 ^aEx. 9:4, 6, 26; 10:23; 11:6, 7; 12:13
^bGen. 50:8
^cEx. 7:5, 17; 10:2; 14:4
^dEx. 9:29
¹set apart

8:23 ^aEx. 4:8
¹Lit. ransom

8:24 ^aPs. 78:45; 105:31

¹thick swarms
²destroyed

8:26 ^aGen. 43:32; 46:34; [Deut. 7:25, 26; 12:31]

¹put us to death by stoning

8:27 ^aEx. 3:18; 5:3

^bEx. 3:12

8:28 ^aEx. 8:8, 15, 29, 32; 9:28; 1 Kin. 13:6

¹intercede

8:29 ^aEx. 8:8, 15

8:30 ^aEx. 8:12

8:32 ^aEx. 4:21;

8:8, 15; Ps. 52:2

9:1 ^aEx. 4:23; 8:1

^bEx. 7:16

9:2 ^aEx. 8:2

9:3 ^aEx. 7:4;

¹Sam. 5:6;

Ps. 39:10; Acts 13:11

the LORD our God, as ^bhe shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^aintreat ¹for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh ^adeal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and ^aintreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh ^ahardened his heart at this time also, neither would he let the people go.

The Plague on the Cattle

9 Then the LORD said unto Moses, **9** ^aGo in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may ^bserve me.

2 For if thou ^arefuse to let *them* go, and wilt hold them still,

3 Behold, the ^ahand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the

8:20-32. Each of the plagues in a new cycle (the first, the fourth, and the seventh) proceeds with a warning from Moses as he stands before Pharaoh early in the morning, as **he cometh forth to the water**. The second plague in each cycle (the second, the fifth, and the eighth) has only a warning from Moses; and the last ones do not receive a warning, but they come unannounced. Moses conveyed to Pharaoh the additional distinction that **the land of Goshen**, the area where Israel lived, would be unaffected by the plague **to the end thou mayest know that I am the LORD in the midst of the earth**. **Division** in verse 23 actually means a "ransom, redemption" in the Hebrew text, but the Septuagint, Syriac Peshitta, and Vulgate (notable ancient versions of the Old Testament) have a different root, meaning "distinction, difference." The word "distinction, difference" does appear in 9:4; 11:7; and 33:16 and is a significant concept in that God does "distinguish" between His people and the heathen when judgment comes. And in 33:16 it is His very presence with Israel, His people, that sets them

apart from all other peoples. The act of sacrificing (**the abomination of the Egyptians**) seems to be related to the sacrifice of sheep. This is supported by the warning of Joseph in Genesis 46:34. Some have suggested it was the sacrifice of heifers, the cow being the animal sacred to the goddess Hathor. Another view is that the Israelites would not carry out the rigid regulations with regard to the cleanness of the sacrificial animals. Pharaoh's response, **Go ye, sacrifice to your God in the land**, is the first of four compromises he proposed, which may be paraphrased as follows: (1) "Stay in the land" (v. 25). (2) "Do not go very far away" (v. 28). (3) "Leave your families with me" (10:11). (4) Leave your possessions with me" (10:24). Satan makes the same basic appeals to young Christians today. The text carefully notes that **Pharaoh hardened his heart at this time also**. Moses had plainly told Pharaoh in verse 29 not to **deal deceitfully any more in not letting the people go to sacrifice to the LORD** (cf. Gen. 3:1 and Satan's tactics). Satan has been a murderer and liar from the beginning (John 8:44).

asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very ¹grievous murrain.

4 And ^athe LORD shall ¹sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ^aall the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the ^aheart of Pharaoh was hardened, and he did not let the people go.

The Plague of Boils

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be ^aa boil breaking forth *with* ¹blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^aa boil breaking forth *with* blains upon man, and upon beast.

11 And the ^amagicians could not stand before Moses because of the ^bboils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he ^ahearkened not unto them; ^bas the LORD had spoken unto Moses.

9:3 ¹ severe pestilence

9:4 ^a Ex. 8:22
¹ make a difference

9:6 ^a Ex. 9:19, 20, 25; Ps. 78:48, 50
9:7 ^a Ex. 7:14; 8:32

9:9 ^a Deut. 28:27; Rev. 16:2
¹ sores

9:10 ^a Deut. 28:27

9:11 ^a [Ex. 8:18, 19; 2 Tim. 3:9]
^b Deut. 28:27; Job 2:7; Rev. 16:1, 2

9:12 ^a Ex. 7:13
^b Ex. 4:21

9:13 ^a Ex. 8:20
^b Ex. 9:1

9:14 ^a Ex. 8:10; Deut. 3:24; 2 Sam. 7:22;

1 Chr. 17:20; Ps. 86:8; Is. 45:5-8; 46:9; Jer. 10:6, 7

9:15 ^a Ex. 3:20; 7:5
^b Ex. 5:3

9:16 ^a Ex. 14:17; Prov. 16:4;

[Rom. 9:17, 18; 1 Pet. 2:8, 9]
^b Ex. 7:4, 5;

10:1; 11:9; 14:17
^c 1 Kin. 8:43

9:18 ¹ heavy ² founding of it

9:20 ^a Ex. 1:17; 14:31; [Prov. 13:13]

^b Ex. 8:19; 10:7

Moses Warns of Coming Hail

13 And the LORD said unto Moses, ^aRise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may ^bserve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^athat thou mayest know that *there is* none like me in all the earth.

15 For now I will ^astretch out my hand, that I may smite thee and thy people with ^bpestilence; and thou shalt be cut off from the earth.

16 And in very deed for ^athis *cause* have I raised thee up, for to ^bshew *in* thee my power; and that my ^cname may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very ¹grievous hail, such as hath not been in Egypt since the ²foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that ^afeared the word of the LORD among the ^bservants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

The Plague of Hail

22 And the LORD said unto Moses, Stretch forth thine hand toward

9:1-7. Once again Egypt's religion was rebuked and ridiculed, because it included the worship of various animals (such as the bull-gods Apis and Mnevis; the cow-god Hathor; and the ram-god Khnum) as well as animal-headed deities. Again God made a "distinction" between the Egyptians and the Israelites: **the cattle of the children of Israel died not one.** All of these various animals would have affected transportation, agriculture, and worship.

9:8-12. The sixth plague came with no warning, and even **the magicians could not stand before Moses because of the boils.** The boils are referred to again in Deuteronomy 28:35. They were very painful and seriously affected the knees, legs, and soles of the feet, which may explain why they could not stand before Moses. In 8:18 the "magicians" could not "bring forth lice"; now they cannot even stand in Moses' presence.

heaven, that there may be ^ahail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and ^athe LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the ^ahail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 ^aOnly in the land of Goshen, where the children of Israel *were*, was there no hail.

Pharaoh's Response

27 And Pharaoh sent, and ^acalled for Moses and Aaron, and said unto them, ^bI have sinned this time: ^cthe LORD is righteous, and I and my people *are* wicked.

28 ^aIntreat¹ the LORD (for *it is* enough) that there be no *more* ²mighty thunderings and hail; and I will let you ^bgo, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will ^aspread abroad my hands unto the LORD; *and* the thunder shall

9:22 ^a Rev. 16:21

9:23 ^a Gen. 19:24; Josh. 10:11; Ps. 18:13; 78:47; 105:32; 148:8; Is. 30:30; Ezek. 38:22; Rev. 8:7

9:25 ^a Ex. 9:19; Ps. 78:47, 48; 105:32, 33

9:26 ^a Ex. 8:22, 23; 9:4, 6; 10:23; 11:7; 12:13; Is. 32:18, 19

9:27 ^a Ex. 8:8
^b Ex. 9:34; 10:16, 17

^c 2 Chr. 12:6; Ps. 129:4; 145:17; Lam. 1:18

9:28 ^a Ex. 8:8, 28; 10:17; Acts 8:24
^b Ex. 8:25; 10:8, 24

¹ Pray to
² sounds of God

9:29 ^a 1 Kin. 8:22, 38; Ps. 143:6; Is. 1:15

^b Ex. 8:22; 19:5; 20:11; Ps. 24:1; 1 Cor. 10:26, 28

9:30 ^a Ex. 8:29; [Is. 26:10]

9:31 ^a Ruth 1:22; 2:23

9:32 ¹ spelt
² Late in ripening, lit. darkened

9:33 ^a Ex. 8:12; 9:29

9:35 ^a Ex. 4:21
10:1 ^a Ex. 4:21; 7:14; 9:12; 10:27; 11:10; 14:4;

Josh. 11:20; John 12:40; Rom. 9:18

^b Ex. 7:4; 9:16
10:2 ^a Ex. 12:26; 13:8, 14; Deut. 4:9; 6:7; 11:19; Ps. 44:1; 78:5;

Joel 1:3
^b Ex. 7:5, 17; 8:22

cease, neither shall there be any more hail; that thou mayest know how that the ^bearth *is* the LORD's.

30 But as for thee and thy servants, ^aI know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: ^afor the barley *was* in the ear, and the flax *was* bolted.

32 But the wheat and the ¹rie were not smitten: for they *were* ²not grown up.

33 And Moses went out of the city from Pharaoh, and ^aspread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And ^athe heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

What Things God Has Wrought

10 And the LORD said unto Moses, Go in unto Pharaoh: ^afor I have hardened his heart, and the heart of his servants, ^bthat I might shew these my signs before him:

2 And that ^athou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may ^bknow how that I *am* the LORD.

9:13–35. Hail was the seventh plague. It was the first one in the last cycle. Verse 15 is best translated “For by now I could have stretched out My hand and struck you.” But He had not, for verse 16 says, **And in very deed for this cause have I raised thee up** and two reasons are then given: (1) **for to shew in thee my power** and (2) **that my name may be declared throughout all the earth**. Paul quoted the verse almost verbatim as an outstanding illustration of God’s sovereignty (Rom. 9:17). The resulting declaration of God’s name “throughout all the earth” is incorporated into the Song of Moses in 15:14–16 and is graphically illustrated in Joshua 2:9–11. The real issue was pride as Pharaoh continued to exalt himself against the Lord’s people (v. 17). He would not humble himself and “obey” God as in 5:2. There were some Egyptians that **feared the word of the LORD among the servants of Pharaoh who made his servants and his cattle flee into the houses**. (See 8:19 for a positive

response to God’s working.) Notice Pharaoh’s testimony and confession: **I have sinned this time**. The phrase *this time* means “now at length” or “this once,” which might reflect some of the arrogance and the shallowness of his confession. Interestingly, he says, **the LORD is righteous, and I and my people are wicked**, when only a few months before he refused to even acknowledge the existence of Yahweh (5:2). “Righteous” may refer only to this particular event. His principal concern was for relief in verse 28, and Moses knew Pharaoh’s heart, as he said, **I know that ye will not yet fear the LORD God**. Moses was certainly right, for after the respite, Pharaoh **sinned yet more, and hardened his heart, he and his servants**. The reference to servants is intriguing, since most of the discussion centers around the hardening of Pharaoh’s heart only, but the text expands the discussion to the servants. In 10:1 God said “I have hardened his heart, and the heart of his servants.”

Moses Warns of Coming Locusts

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^ahumble thyself before me? let my people go, that they may ^bserve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the ^alocusts unto thy ¹coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and ^athey shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which growth for you out of the field:

6 And they shall ^afill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's ^aservants said unto him, How long shall this man be ^ba snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for ^awe *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: *look to it; for evil is before you.*

10:3 ^a [1 Kin. 21:29; 2 Chr. 34:27]; Job 42:6; [James 4:10; 1 Pet. 5:6]
^b Ex. 4:23; 8:1; 9:1

10:4 ^a Prov. 30:27; Rev. 9:3
¹ territory

10:5 ^a Ex. 9:32;

Joel 1:4; 2:25

10:6 ^a Ex. 8:3, 21

10:7 ^a Ex. 7:5;

8:19; 9:20; 12:33

^b Ex. 23:33;

Josh. 23:13;

1 Sam. 18:21;

Eccl. 7:26;

1 Cor. 7:35

10:9 ^a Ex. 5:1;

7:16

10:11 ^a Ex. 10:28

10:12 ^a Ex. 7:19

^b Ex. 10:5, 15

10:14 ^a Deut. 28:38; Ps. 78:46;

105:34

^b Joel 1:4, 7;

2:1-11; Rev. 9:3

¹ severe

10:15 ^a Ex. 10:5

^b Ps. 105:35

10:16 ^a Ex. 8:8

^b Ex. 9:27

10:17 ^a Ex. 8:8;

28; 9:28; 1 Kin. 13:6

¹ pray to

10:18 ^a Ex. 8:30

10:19 ^a Joel 2:20

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven ^aout from Pharaoh's presence.

The Plague of Locusts

12 And the LORD said unto Moses, ^aStretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and ^beat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And ^athe locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very ¹grievous *were they*; ^bbefore them there were no such locusts as they, neither after them shall be such.

15 For they ^acovered the face of the whole earth, so that the land was darkened; and they ^bdid eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called ^afor Moses and Aaron in haste; and he said, ^bI have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and ^aintreat¹ the LORD your God, that he may take away from me this death only.

18 And he ^awent out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them ^ainto the

10:1-20. And that thou mayest tell in the ears of thy son ... that ye may know how that I am the LORD: Telling our children of God's miraculous deeds is an important means of keeping the memory of these deeds alive for future generations (12:26, 27; 13:8, 14, 15; Deut. 4:9; Ps. 77:11-20; 78:43-53; 105:26-38; 106:7-12; 114:1-3; 135:8, 9; 136:10-15). Actually, the content of the message relates to the parent leading the child into a "belief" in the God of Israel. The real issue is expressed again by the Lord through Moses and Aaron as **How long wilt thou**

refuse to humble thyself before me? ... Else, if thou refuse ... to morrow will I bring the locusts (cf. 9:17 for same idea). The response of some of his servants, **How long shall this man be a snare unto us? ... knowest thou not yet that Egypt is destroyed?** indicates that all of this was due to the Pharaoh's persistent and willful disobedience. His confession in verse 16 (**I have sinned**) again seems to come out of practical expediency, since he was interested in an immediate deliverance from a plague that was about to destroy his land.

Red sea; there remained not one locust in all the ¹coasts of Egypt.

20 But the LORD ^ahardened Pharaoh's heart, so that he would not let the children of Israel go.

The Plague of Darkness

21 And the LORD said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, ¹even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a ^athick darkness in all the land of Egypt ^bthree days:

23 They saw not one another, neither rose any from his place for three days: ^abut all the children of Israel had light in their dwellings.

24 And Pharaoh called unto Moses, and ^asaid, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your ^blittle ones also go with you.

25 And Moses said, Thou must give ¹us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our ^acattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

See My Face No More

27 But the LORD ^ahardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in *that*

10:19 ¹territory

10:20 ^aEx. 4:21;

10:1; 11:10

10:21 ^aEx. 9:22

¹Lit. *that one*

may feel the

darkness

10:22 ^aPs.

105:28; Rev.

16:10

^bEx. 3:18

10:23 ^aEx.

8:22, 23

10:24 ^aEx. 8:8,

25; 10:8

^bEx. 10:10

10:25 ¹Lit. *into*

our hands

10:26 ^aEx. 10:9

10:27 ^aEx. 4:21;

10:1, 20; 14:4, 8

10:28 ^aEx. 10:11

10:29 ^aEx. 11:8;

Heb. 11:27

11:1 ^aEx. 12:31,

33, 39

^bEx. 6:1; 12:39

11:2 ^aEx. 3:22;

12:35, 36

¹ask

11:3 ^aEx. 3:21;

12:36; Ps. 106:46

^bDeut. 34:10–

12; 2 Sam. 7:9;

Esth. 9:4

11:4 ^aEx. 12:12,

23, 29

11:5 ^aEx. 4:23;

12:12, 29; Ps.

78:51; 105:36;

135:8; 136:10;

Amos 4:10

11:6 ^aEx. 12:30;

Amos 5:17

^bEx. 10:14

11:7 ^aEx. 8:22

^bJosh. 10:21

¹Lit. *sharpen*

day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, ^aI will see thy face again no more.

The Final Plague

11 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; ^aafterwards he will let you go hence: ^bwhen he shall let *you* go, he shall surely thrust you out hence altogether.

Jewels to Be Borrowed

2 Speak now in the ears of the people, and let every man ¹borrow of his neighbour, and every woman of her neighbour, ^ajewels of silver, and jewels of gold.

3 ^aAnd the LORD gave the people favour in the sight of the Egyptians. Moreover the man ^bMoses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Moses Warns of Firstborn's Death

4 And Moses said, Thus saith the LORD, ^aAbout midnight will I go out into the midst of Egypt:

5 And ^aall the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 ^aAnd there shall be a great cry throughout all the land of Egypt, ^bsuch as there was none like it, nor shall be like it any more.

7 ^aBut against any of the children of Israel ^bshall not a dog ¹move his

10:21–29. The ninth plague came without warning. The darkness struck at the very heart of Egyptian theology and practice. It humbled one of the greatest Egyptian gods, the sun god Re. It is ironic that the Pharaoh should choose to use such ideas as "sight," "appear," and "see" (v. 28) in the midst of **thick darkness**. Moses' response **I will see thy face again no more** contains a sense of poetic justice, certainly not an intended prophecy by Pharaoh!

11:1. The order of events in these chapters may be clarified by assuming that verses 1–3 and 12:1–28 occurred *before* Moses' final interview with Pharaoh (10:24–29; 11:4–8). Thus, Moses' departure from Pharaoh in a **great anger** (v. 8) would be followed the same night by the death of the firstborn (12:29), and

the Israelites would be inspecting the Passover lamb during the three days of thick darkness that covered the Egyptians (10:22; 12:3–6).

11:2–10. All the plans and dreams of a family were bound up in the firstborn son; thus the tenth plague was the ultimate disaster. It was not simply a childhood disease that would reach epidemic proportions. The plague was too selective for that. It would wipe out every Egyptian firstborn son, from the **firstborn of Pharaoh ... even unto the firstborn of the maidservant that is behind the mill**. By contrast, among the Israelites **shall not a dog move his tongue, against man or beast for the LORD doth put a difference** [distinction] **between the Egyptians and Israel**.

tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And ^aall these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. ^bAnd he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, ^aPharaoh shall not hearken unto you; that ^bmy wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: ^aand the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Passover Instituted by God

12 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 ^aThis month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the ^atenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the ¹souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be ^awithout¹ blemish, a male ²of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the

11:8 ^a Ex. 12:31–33;
^b Ex. 10:29;
Heb. 11:27
11:9 ^a Ex. 3:19;
7:4; 10:1
^b Ex. 7:3; 9:16
11:10 ^a Ex. 7:3;
9:12; 10:1, 20,
27; Josh. 11:20;
Is. 63:17; John
12:40; Rom. 2:5
12:2 ^a Ex. 13:4;
23:15; 34:18;
Deut. 16:1
12:3 ^a Josh. 4:19
12:4 ¹ persons
12:5 ^a Lev.
22:18–21; 23:12;
Mal. 1:8, 14;
[Heb. 9:14;
1 Pet. 1:19]
¹ perfect or
sound
² a year old

12:6 ^a Ex. 12:14,
17; Lev. 23:5;
Num. 9:1–3,
11; 28:16; Deut.
16:1, 4, 6
12:8 ^a Ex. 34:25;
Num. 9:12
^b Deut. 16:7
^c Deut. 16:3, 4;
1 Cor. 5:8
12:9 ^a Deut. 16:7
¹ boiled
² entrails
12:10 ^a Ex.
16:19; 23:18;
34:25
12:11 ^a Ex.
12:13, 21, 27, 43
¹ a belt on your
waist
12:12 ^a Ex.
11:4, 5
^b Num. 33:4
^c Ex. 6:2
12:13 ¹ sign
12:14 ^a Ex. 13:9
^b Lev. 23:4, 5;
2 Kin. 23:21
^c Ex. 12:17, 24;
13:10
12:15 ^a Ex. 13:6,
7; 23:15; 34:18;
Lev. 23:6; Num.
28:17; Deut.
16:3, 8

^afourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that ^anight, ^broast with fire, and ^cunleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor ¹sodden at all with water, but ^aroast with fire; his head with his legs, and with the ²purtenance thereof.

10 ^aAnd ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with ¹your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: ^ait is the LORD's passover.

12 For I ^awill pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and ^bagainst all the gods of Egypt I will execute judgment: ^cI am the LORD.

13 And the blood shall be to you for a ¹token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Keep Passover as a Memorial

14 And this day shall be unto you ^afor a memorial; and ye shall keep it a ^bfeast to the LORD throughout your generations; ye shall keep it a feast ^cby an ordinance for ever.

15 ^aSeven days shall ye eat unleavened bread; even the first day ye



CHRIST OUR PASSOVER

12:13. The annual Feast of the Passover commemorated the birth of the nation Israel and her deliverance from Egypt. Typologically, it pointed forward to the greater deliverance from the bondage of sin to be provided by the Messiah. In the Passover, a lamb without blemish was selected and killed. The blood was then applied to the doorpost (doorjamb) of the home, and the lamb was roasted and eaten with unleavened bread and bitter herbs. **Illustration:** When John the Baptist introduced Jesus to the nation, he recognized Christ as the fulfillment of the typical Passover lambs: "Behold the Lamb of God" (John 1:29, 36). **Application:** The Christian not only recognizes the typological fulfillment of the Passover sacrifice by Christ, but also his own responsibility to "keep the feast" by living a sincere and truthful life (1 Cor. 5:6–8). (First Reference, Ex. 12:13; Primary Reference, Ex. 12; cf. Lev. 1:2.)

shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^bthat ¹soul shall be ²cut off from Israel.

16 And in the first day *there shall be* ^aan holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, ¹save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of unleavened bread*; for ^ain this selfsame day have I brought your ¹armies ^bout of the land of Egypt: therefore shall ye observe this day ²in your generations by an ordinance for ever.

18 ^aIn the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 ^aSeven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that ¹soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Blood on the Lintel and Posts

21 Then ^aMoses called for all the ^belders of Israel, and said unto them, ^cDraw out and take you a lamb according to your families, and kill the passover.

22 ^aAnd ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and ^bstrike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 ^aFor the LORD will pass through to smite the Egyptians; and when he seeth the ^bblood upon the ¹lintel,

12:15 ^bGen. 17:14; Ex. 12:19; Num. 9:13
¹person
²put away

12:16 ^aLev. 23:2, 7, 8; Num. 28:18, 25

¹except

12:17 ^aEx. 12:14; 13:3, 10
^bNum. 33:1

¹hosts

²throughout

12:18 ^aEx. 12:2; Lev. 23:5-8; Num. 28:16-25

12:19 ^aEx.

12:15; 23:15; 34:18

¹person

12:21 ^a[Heb.

11:28]

^bEx. 3:16

^cEx. 12:3; Num.

9:4; Josh. 5:10;

2 Kin. 23:21;

Ezra 6:20; Mark

14:12-16

12:22 ^aHeb.

11:28

^bEx. 12:7

12:23 ^aEx. 11:4;

12:12, 13

^bEx. 24:8

¹Crosspiece at

top of door

^cEzek. 9:6; Rev.

7:3; 9:4

^d1 Cor. 10:10;

Heb. 11:28

12:24 ^aEx.

12:14, 17; 13:5,

10

12:25 ^aEx.

3:8, 17

12:26 ^aEx. 10:2;

13:8, 14, 15;

Deut. 32:7; Josh.

4:6; Ps. 78:6

12:27 ^aEx. 12:11

^bEx. 4:31

12:28 ^a[Heb.

11:28]

12:29 ^aEx.

11:4, 5

^bNum. 8:17;

33:4; Ps. 135:8;

136:10

^cEx. 9:6

¹in prison

12:31 ^aEx.

10:28, 29

^bEx. 8:25; 11:1

^cEx. 10:9

12:32 ^aEx.

10:9, 26

and on the two side posts, the LORD will pass over the door, and ^cwill not suffer ^athe destroyer to come in unto your houses to smite *you*.

24 And ye shall ^aobserve this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, ^aaccording as he hath promised, that ye shall keep this service.

26 ^aAnd it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, ^aIt is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^bbowed the head and worshipped.

28 And the children of Israel went away, and ^adid as the LORD had commanded Moses and Aaron, so did they.

Death of the Firstborn

29 ^aAnd it came to pass, that at midnight ^bthe LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* ¹in the dungeon; and all the firstborn of ^ccattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

Pharaoh's Orders to Leave

31 And he ^acalled for Moses and Aaron by night, and said, Rise up, *and get you forth* from among my people, ^bboth ye and the children of Israel; and go, serve the LORD, as ye have ^csaid.

32 ^aAlso take your flocks and your herds, as ye have said, and be gone; and bless me also.

12:29. If Amenhotep II (1450-1423 B.C.) was the Pharaoh of the Exodus, the son who died would have been his eldest son. While no Egyptian records refer to this incident, the dream stela (a stone monument recording Pharaoh's dream) of his successor,

Thutmose IV (1423-1410 B.C.), clearly states that he was *not* his father's eldest son. Thus, the chronological sequence of these earlier kings fits best with the biblical account.

33 ^aAnd the Egyptians were ^burgent upon the people, that they might send them out of the land in haste; for they said, *We be all dead men.*

34 And the people took their dough before it was leavened, their ¹kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they ¹borrowed of the Egyptians ^ajewels of silver, and jewels of gold, and raiment:

36 ^aAnd the LORD gave the people favour in the sight of the Egyptians, so that they ¹lent unto them *such things as they ²required*. And ^bthey ³spoiled the Egyptians.

Leaving Egypt

37 And ^athe children of Israel journeyed from ^bRameses to Succoth, about ^csix hundred thousand on foot *that were* men, beside children.

38 And a ^amixed multitude went up also with them; and flocks, and herds, *even* very much ^bcattle.

39 And they baked unleavened cakes of the dough which they

12:33 ^a Ex. 10:7
^b Ex. 11:8; Ps.
105:38

12:34 ¹ *dough*
12:35 ^a Ex. 3:21,
22; 11:2, 3; Ps.
105:37

¹ *asked from*
12:36 ^a Ex. 3:21
^b Gen. 15:14

¹ *granted*
² *requested*

³ *plundered*
12:37 ^a Num.
33:3, 5

^b Gen. 47:11;
Ex. 1:11; Num.
33:3, 4

^c Gen. 12:2; Ex.
38:26; Num.
1:46; 2:32;

11:21; 26:51
12:38 ^a Num.
11:4

^b Ex. 17:3; Num.
20:19; 32:1;
Deut. 3:19

12:39 ^a Ex. 6:1;
11:1; 12:31-33

12:40 ^a Gen.
15:13, 16; Acts
7:6; Gal. 3:17

¹ *time of stay*
12:41 ^a Ex. 3:8,
10; 6:6; 7:4

12:42 ^a Ex.
13:10; 34:18;
Deut. 16:1, 6

¹ *night of vigil*
12:43 ^a Ex.
12:11; Num.
9:14

12:44 ^a Gen.
17:12, 13; Lev.
22:11

12:45 ^a Lev.
22:10

brought forth out of Egypt, for it was not leavened; because ^athey were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the ¹sojourning of the children of Israel, who dwelt in Egypt, *was* ^afour hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that ^aall the hosts of the LORD went out from the land of Egypt.

42 *It is* ^aa ¹night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is* that night of the LORD to be observed of all the children of Israel in their generations.

Rules of the Passover

43 And the LORD said unto Moses and Aaron, *This is* ^athe ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast ^acircumcised him, then shall he eat thereof.

45 ^aA foreigner and an hired servant shall not eat thereof.

12:35, 36. The phrase **they borrowed of the Egyptians jewels ... so that they lent unto them** does not imply any deception on the part of the Israelites. Both *borrowed* and *lent* come from the same Hebrew word, with the first commonly translated "asked" and the second being rendered "handed over," as it is in a different stem. This was not merely conscience money for the Jews' generations of slave labor. It had been promised to Abraham long before in Genesis 15:14.

12:38. The **mixed multitude** may have included other Semites who had settled in the delta region, plus many native Egyptians who "feared the word of the LORD" (9:20) and accepted the covenant faith of Israel. No doubt malcontents also seized the opportunity to flee, and they later became a source of trouble (Num. 11:4).

12:40, 41. The **four hundred and thirty years** as the time of the sojourning in Egypt has been interpreted in two basic ways. The first is that the bondage lasted only 215 years. The two main arguments for this view are: (1) Galatians 3:17 assumes that the 430 years mentioned begins with the call of Abraham and concludes with the Exodus. This would mean that the patriarchal period consisted of 215 years and the oppression in Egypt of 215 years. (2) The other argument rests upon the Septuagint (Greek) translation of Exodus 12:40 which reads "who dwelt in the land of Egypt and the land of Canaan," rath-

er than simply **in Egypt**. This also points to the 430 years as including the patriarchal age as well as the period of bondage. The objections to this view are several. (1) Both Genesis 15:13 and Acts 7:6 state that the sojourn would be in the land that was not theirs and they would be oppressed for four hundred years. (2) Galatians 3:17 does not state that the 430 years was from the time of Abraham's call to the time of the Mosaic covenant; rather it is measured from the confirmation of the Abrahamic covenant until the Sinaitic covenant (cf. Gen. 46:3, 4 in 1877 B.C. to Jacob). (3) Genesis 15:13 and Acts 7:6 do not speak of Abraham's sons but of his descendants being afflicted for four hundred years. (4) The expression "fourth generation" (Gen. 15:16) probably refers to a four-hundred-year period, since that number is given in the same context (15:13). Generations in this context were calculated at one hundred years rather than 40. The second major view of the period of oppression is that it lasted for the period of 430 years, as stated in Exodus 12:40, 41. The view assumes that the reading of the Hebrew text is to be preferred over the Greek translation of the Old Testament (Septuagint). A third proposal, which is a slight variation from the second above, suggests that the 430 years includes the four-hundred-year oppression plus the time from the confirmation to Jacob until the giving of the Sinaitic covenant.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ^aneither shall ye break a bone thereof.

47 ^aAll the congregation of Israel shall keep it.

48 And ^awhen a stranger shall ¹sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 ^aOne law shall be to him that is homeborn, and unto the stranger that ¹sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 ^aAnd it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^bby their armies.

Remember the Passover

13 And the LORD spake unto Moses, saying,

2 ^aSanctify¹ unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: *it is mine*.

3 And Moses said unto the people, ^aRemember this day, in which ye came out from Egypt, out of the house of ¹bondage; for ^bby strength of hand the LORD brought you out from this *place*: ^cthere shall no leavened bread be eaten.

4 ^aThis day came ye out in the month Abib.

5 And it shall be when the LORD shall ^abring thee into the ^bland of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^csware unto thy

12:46 ^aNum. 9:12; Ps. 34:20; [John 19:33, 36]
12:47 ^aEx. 12:6; Num. 9:13, 14
12:48 ^aNum. 9:14

¹ stay for a while

12:49 ^aLev. 24:22; Num. 15:15, 16; [Gal. 3:28]

¹ stays temporarily

12:51 ^aEx. 12:41; 20:2

^bEx. 6:26

13:2 ^aEx. 13:12, 13, 15; 22:29;

Lev. 27:26;

Num. 3:13; 8:16; 18:15; Deut. 15:19; Luke 2:23

¹ Set apart

13:3 ^aEx. 12:42; Deut. 16:3

^bEx. 3:20; 6:1

^cEx. 12:8, 19

¹ Lit. slaves

13:4 ^aEx. 12:2; 23:15; 34:18;

Deut. 16:1

13:5 ^aEx. 3:8, 17; Josh. 24:11

^bGen. 17:8; Deut. 30:5

^cEx. 6:8

^dEx. 12:25, 26

13:6 ^aEx. 12:15-20

13:7 ^aEx. 12:19

13:8 ^aEx. 10:2; 12:26; 13:14; Ps. 44:1

13:9 ^aEx. 12:14; 13:16; 31:13;

Deut. 6:8; 11:18; Matt. 23:5

13:10 ^aEx. 12:14, 24

¹ regulation

13:11 ^aEx. 13:5

^bNum. 21:3

13:12 ^aEx. 13:1, 2; 22:29; 34:19;

Lev. 27:26;

Num. 18:15; Ezek. 44:30;

Luke 2:23

¹ Lit. cause to pass over

² womb

13:13 ^aEx. 34:20; Num. 18:15

^bNum. 3:46, 47; 18:15, 16

13:14 ^aEx. 10:2; 12:26, 27; 13:8;

Deut. 6:20; Josh. 4:6, 21

^bEx. 13:3, 9

fathers to give thee, a land flowing with milk and honey, ^athat thou shalt keep this service in this month.

6 ^aSeven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall ^ano leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt ^ashew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for ^aa sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 ^aThou shalt therefore keep this ¹ordinance in his season from year to year.

Set Apart the Firstborn

11 And it shall be when the LORD shall ^abring thee into the land of the ^bCanaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 ^aThat thou shalt ¹set apart unto the LORD all that openeth the ²matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And ^aevery firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children ^bshalt thou redeem.

14 ^aAnd it shall be when thy son asketh thee in time to come, saying, *What is this?* that thou shalt say unto him, ^bBy strength of hand the LORD

13:2. Sanctify unto me all the firstborn is commanded because the Lord had spared the firstborn of Israel when the Egyptian firstborn children were destroyed. Appropriately the firstborn of men and animals were to be "set apart" for His service.

13:9. The word **sign** has been the subject of some speculation. Due to this verse and Deuteronomy 6:8 and 11:18 the Jews have concluded that this meant literally wearing pouches called *tephillin*, a term explained

to mean prayers. The Greek designation was *phylakterion* (Matt. 23:5), from which the English word "phylactery" has been derived. It consisted of small pouches made from the skin of ceremonially clean animals, sewn to leather bands by which they were strapped to the forehead between and immediately above the eyes, and to the left arms, of males who had reached the age of 13. Inside the pouches, certain passages of the Law were written (13:2-10; Deut. 6:4-9; 11:13-21).

brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that “the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for “a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

13:15 ^a Ex. 12:29
13:16 ^a Ex. 13:9;
Deut. 6:8

13:17 ^a Ex. 14:11; Num. 14:1-4
^b Deut. 17:16
¹ change their minds
13:18 ^a Ex. 14:2; Num. 33:6
¹ in orderly ranks
13:19 ^a Gen. 50:24, 25; Josh. 24:32
^b Ex. 1:6; Deut. 33:13-17
¹ placed under solemn oath

The Beginning of the Exodus

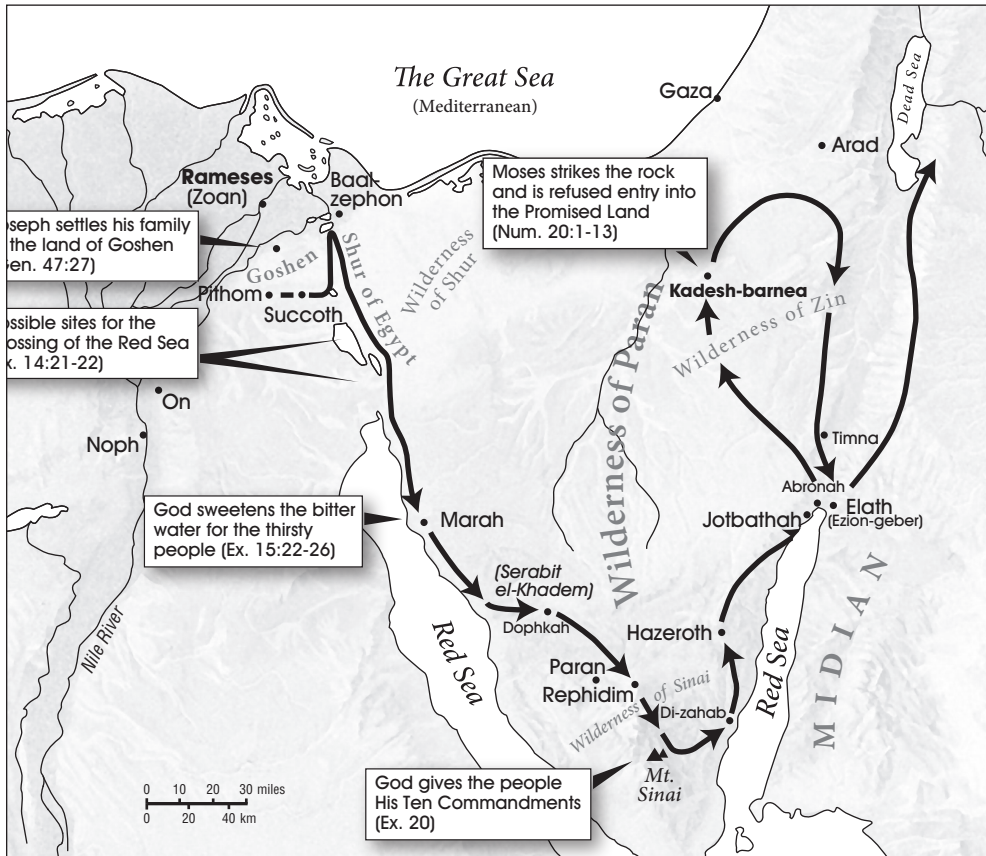
17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people ^arepent¹ when they see war, and ^bthey return to Egypt:

18 But God ^aled the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ¹harnessed out of the land of Egypt.

19 And Moses took the ^abones of ^bJoseph with him: for he had ¹straitly

13:18. The location of the Red sea crossing has produced much debate. Several views have been proposed: (1) The crossing was near the northern end of the Gulf of Suez. (2) It was near Lake Timsah or the southern extension of the present Lake Menzaleh. (3) The sea was located in the northern delta region, perhaps at Serbonitis. (4) The crossing was in the Bit-

ter Lakes region, known for its marshes and reeds, as the Hebrew reflects (*yam sūp*, “Sea of Reeds”). The advantage of this last view is that such a route would have led them immediately to the wilderness of Shur after their crossing, and it would also have coincided with a three-day trip as in 15:22. In any case, it was a miraculous crossing in deep water.



THE EXODUS AND THE ROUTE OF THE WANDERING

sworn the children of Israel, saying, “God will surely ²visit you; and ye shall carry up my bones away hence with you.

20 And ^athey took their journey from ^bSuccoth, and encamped in Etham, in the edge of the wilderness.

Led by a Pillar of Cloud and Fire

21 And ^athe LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

God’s Instructions to Israelites

14 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, “that they turn and encamp before ^bPi-hahiroth, between ^cMigdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, “They *are* entangled in the land, the wilderness hath shut them in.

4 And ^a“I will harden Pharaoh’s heart, that he shall follow after them; and I ^bwill be honoured upon Pharaoh, and upon all his host; ^c“that the Egyptians may know that I *am* the LORD. And they did so.

Pharaoh Pursues the Israelites

5 And it was told the king of Egypt that the people fled: and ^a“the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

13:19 ^cEx. 4:31
² pay attention to

13:20 ^a Num. 33:6-8

^b Ex. 12:37

13:21 ^a Ex.

14:19, 24; 33:9,

10; Num. 9:15;

14:14; Deut.

1:33; Neh. 9:12;

Ps. 78:14; 99:7;

105:39; [Is. 4:5];

1 Cor. 10:1

14:2 ^a Ex. 13:18

^b Num. 33:7

^c Jer. 44:1

14:3 ^a Ps. 71:11

14:4 ^a Ex. 4:21;

7:3; 14:17;

^b Ex. 9:16;

14:17, 18, 23;

Rom. 9:17,

22, 23

^c Ex. 7:5; 14:25

14:5 ^a Ps. 105:25

14:6 ¹ Lit. *harnessed*

14:7 ^a Ex. 15:4

14:8 ^a Ex. 14:4

^b Ex. 6:1; 13:9;

Num. 33:3; Acts

13:17

14:9 ^a Ex. 15:9;

Josh. 24:6

14:10 ^a Josh.

24:7; Neh. 9:9;

Ps. 34:17; 107:6

¹ *very*

14:11 ^a Ex. 5:21;

15:24; 16:2; 17:3;

Num. 14:2, 3;

20:3; Ps. 106:7, 8

14:12 ^a Ex. 5:21;

6:9

14:13 ^a Gen.

15:1; 46:3; Ex.

20:20; 2 Chr.

20:15, 17; Is.

41:10, 13, 14

^b Ps. 46:10, 11

^c Ex. 14:30; 15:2

¹ *deliverance*

6 And he ¹made ready his chariot, and took his people with him:

7 And he took ^asix hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD ^a“hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^bthe children of Israel went out with an high hand.

9 But the ^aEgyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

Fear of the People

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were ¹sore afraid: and the children of Israel ^acried out unto the LORD.

11 ^a“And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 ^a“Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

The Salvation of the Lord

13 And Moses said unto the people, ^a“Fear ye not, ^bstand still, and see the ^csalvation¹ of the LORD, which he will shew to you to day: for the

13:21. This glowing cloud was the shekinah glory of Yahweh, which later filled the tabernacle (40:35) and then Solomon’s temple (1 Kin. 8:10), and finally departed from the temple and the city just before the Babylonian captivity (Ezek. 8—11). This “glory of the God of Israel” will not return to Israel until the second coming of Christ (Ezek. 43:1-7), at which time the glowing cloud will once again cover God’s earthly people (Is. 4:5). It guided the people through the wilderness, assured them of God’s presence, and protected them from the Egyptians (cf. 14:19, 20).

14:7. All the chariots of Egypt were probably from various parts of the delta region as opposed to the **six hundred chosen** which were most likely of a

special royal force. Note that the Eighteenth Dynasty was known for its standardization of the chariot as army equipment. The chariots were open at the rear and consisted of a semicircular standing board made of wood. This was encircled by a rim that stood approximately two-and-one-half feet above the standing board. Each chariot had two wheels and was drawn by two small horses. The chariots were usually manned by two men: a warrior and a charioteer. The introduction of the horse and chariot into Egypt during the Hyksos period (1732-1570 B.C.) not only revolutionized the science of war, but provided a sport more dashing than any previously known by adding both verve and a quality of knightly dignity to such pastimes as archery and hunting.

Egyptians whom ye have seen to day, ye shall ^asee them again no more for ever.

14 ^aThe LORD shall fight for you, and ye ¹shall ^bhold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But ^alift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will ^aharden the hearts of the Egyptians, and they shall follow them: and I will ^bget¹ me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, ^awhich went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

Crossing the Red Sea

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and ^amade the sea dry *land*, and the waters were ^bdivided.

22 And ^athe children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* ^ba wall unto them on their right hand, and on their left.

23 And the Egyptians pursued,

14:13 ^dDeut. 28:68

14:14 ^aEx. 14:25; 15:3; Deut. 1:30; 3:22; Josh. 10:14, 42; 23:2; 2 Chr. 20:29; Neh. 4:20; Is. 31:4

^b[Is. 30:15] ¹ *be quiet*

14:16 ^aEx. 4:17, 20; 7:19; 14:21, 26; 17:5, 6, 9; Num. 20:8, 9, 11; Is. 10:26

14:17 ^aEx. 14:8 ^bEx. 14:4 ¹ *gain honour over*

14:19 ^aEx. 13:21, 22; [Is. 63:9] ¹ *be quiet*

14:21 ^aPs. 66:6; 106:9; 136:13, 14 ^bEx. 15:8; Josh. 3:16; 4:23; Neh. 9:11; Ps. 74:13; 78:13; 114:3, 5; Is. 63:12, 13

14:22 ^aEx. 15:19; Josh. 3:17; 4:22; Neh. 9:11; Ps. 66:6; 78:13; Is. 63:13; 1 Cor. 10:1; Heb. 11:29 ^bEx. 14:29; 15:8; Hab. 3:10

14:24 ^aJudg. 7:19

^bEx. 13:21 ¹ *confused*

14:25 ^aEx. 7:5; 14:4, 14, 18

14:27 ^aJosh. 4:18 ^bEx. 15:1, 7; Deut. 11:4; Neh. 9:11; Ps. 78:53; Heb. 11:29 ¹ *to its full depth*

14:28 ^aPs. 78:53; 106:11

14:29 ^aEx. 14:22; Ps. 66:6; 78:52, 53; Is. 11:15

14:30 ^aEx. 14:13; Ps. 106:8, 10; Is. 63:8, 11 ^bPs. 58:10; 59:10 ¹ *delivered*

14:31 ^aEx. 4:31; 19:9; Ps. 106:12; John 2:11; 11:45 ¹ *Lit. hand with which the LORD worked against* ² *stood in awe of*

and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning ^awatch ^bthe LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and ¹troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^afighteth for them against the Egyptians.

Pharaoh's Army Destroyed

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea ^areturned ¹to his strength when the morning appeared; and the Egyptians fled against it; and the LORD ^boverthrew² the Egyptians in the midst of the sea.

28 And the waters returned, and ^acovered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But ^athe children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ^asaved¹ Israel that day out of the hand of the Egyptians; and Israel ^bsaw the Egyptians dead upon the sea shore.

31 And Israel saw that great ¹work which the LORD did upon the Egyptians: and the people ²feared the LORD, and ^abelieved the LORD, and his servant Moses.

14:22. God employed "a strong east wind" (v. 21) to divide the waters; but its effects were supernatural, for it piled up the waters like a wall in two directions at once (north and south), and to such a depth that

they engulfed six hundred Egyptian chariots when the waters were released by the hand of God (vv. 28, 29; 15:8, Ps. 78:13).

Moses Sings unto the Lord

15 Then sang ^aMoses and the children of Israel this song unto the LORD, and spake, saying, I will ^bsing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and ^asong, and he is become my salvation: he *is* my God, and I will ^bprepare¹ him an habitation; my ^cfather's God, and I ^dwill exalt him.

3 The LORD is a man of ^awar: the LORD *is* his ^bname.

4 ^aPharaoh's chariots and his host hath he cast into the sea: ^bhis chosen captains also are drowned in the Red sea.

5 The depths have covered them: ^athey sank into the bottom as a stone.

6 ^aThy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine ^aexcellency thou hast overthrown them that rose up against thee: thou sentest forth thy ^bwrath, *which* ^cconsumed them ^das stubble.

8 And ^awith the blast of thy nostrils the waters were gathered together, ^bthe floods stood upright as an heap, *and* the depths ¹were congealed in the heart of the sea.

9 ^aThe enemy said, I will pursue, I will overtake, I will ^bdivide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 ^aWho is like unto thee, O LORD, among the ¹gods? who *is* like thee, ^bglorious in holiness, fearful *in* ^cpraises, ^ddoing wonders?

15:1 ^aPs. 106:12; Rev. 15:3
15:2 ^aPs. 18:1, 2; Is. 12:2; Hab. 3:18, 19
15:3 ^aEx. 14:14; Rev. 19:11
15:4 ^aEx. 14:28
15:5 ^aEx. 15:10; Neh. 9:11
15:6 ^aEx. 3:20; Ps. 17:7; 118:15
15:7 ^aDeut. 33:26
15:8 ^aEx. 14:21, 22, 29
15:9 ^aJudg. 5:30
15:11 ^aEx. 8:10; 9:14; Deut. 3:24; 2 Sam. 7:22; 1 Kin. 8:23; Ps. 71:19; 86:8; Mic. 7:18
15:13 ^aNeh. 9:12; [Ps. 77:20]
15:14 ^aJosh. 2:9
15:15 ^aGen. 36:15, 40
15:16 ^aEx. 23:27; Deut. 2:25; Josh. 2:9
15:17 ^aPs. 44:2; 80:8, 15
15:18 ^aEx. 14:23
15:19 ^aJudg. 4:4
15:20 ^aJudg. 11:34; 21:21; 2 Sam. 6:16; Ps. 30:11; 150:4

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ^aled forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto ^bthy holy habitation.

14 ^aThe people shall hear, *and* be afraid: ^bsorrow¹ shall take hold on the inhabitants of ²Palestina.

15 ^aThen ^bthe dukes of Edom shall be amazed; ^cthe mighty men of Moab, trembling shall take hold upon them; ^dall the inhabitants of Canaan shall ^emelt away.

16 ^aFear and dread shall fall upon them; by the greatness of thine arm they shall be ^bas still as a stone; till thy people pass over, O LORD, till the people pass over, ^c*which* thou hast purchased.

17 Thou shalt bring them in, and ^aplant them in the ^bmountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the ^cSanctuary, O LORD, *which* thy hands have established.

18 ^aThe LORD shall reign for ever and ever.

19 For the ^ahorse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^bthe LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

Miriam's Song

20 And Miriam ^athe prophetess, ^bthe sister of Aaron, ^ctook a timbrel in her hand; and all the women went out after her ^dwith timbrels and with dances.

15:18 ^a2 Sam. 7:16; Ps. 10:16; 29:10; Is. 57:15

15:19 ^aEx. 14:23 ^bEx. 14:28

15:20 ^aJudg. 4:4 ^bEx. 2:4; Num. 26:59; 1 Chr. 6:3; Mic. 6:4 ^c1 Sam. 18:6; 1 Chr. 15:16; Ps. 68:25; 81:2; 149:3; Jer. 31:4 ^dJudg. 11:34; 21:21; 2 Sam. 6:16; Ps. 30:11; 150:4

15:1-21. Song in verse 2 likely means "my fortress, defense." The miracle at the Sea of Reeds, God's greatest act of redemption during the Old Testament period, is described not only in narrative prose (13:17—14:31) but also in lyric poetry (vv. 1-21). It is one of the oldest poems in the Bible. The story focuses on God Himself (v. 11); the name LORD appears 10 times (vv. 1, 2, 3a, 3b, 6a, 6b, 11, 16, 17c, 18; LORD in 17d is the less intimate word *Adonai*). The hymn contains five stanzas (vv. 1-5; 6-8; 9, 10; 11, 12; 13-18), each of the

first three concluding with a simile ("as a stone," v. 5; "as an heap," v. 8; "as lead," v. 10). The first four stanzas tell the story of the deliverance of Israel at the Sea of Reeds, and the final stanza predicts the conquest of Canaan. Miriam was one of several women in the Bible to whom the title "prophetess" was applied. Others were Deborah (Judg. 4:4), Isaiah's wife (Is. 8:3), Huldah (2 Kin. 22:14), and Anna (Luke 2:36). Also, Philip the evangelist (Acts 6:5; 8:5) had four daughters who prophesied (Acts 21:8, 9).

21 And Miriam ^aanswered them, ^bSing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of ^aShur; and they went three days in the wilderness, and found no ^bwater.

The Bitter Waters of Marah

23 And when they came to ^aMarah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ¹Marah.

24 And the people ^amurmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, ^awhich when he had cast into the waters, the waters were made sweet: there he ^bmade for them a statute and an ¹ordinance, and there ^che ²proved them,

26 And said, ^aIf thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^bdiseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD ^cthat healeth thee.

Encamped by the Wells of Elim

27 ^aAnd they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Wilderness Murmurings

16 And they ^atook their journey from Elim, and all the congregation of the children of Israel

15:21 ^a 1 Sam. 18:7
^b Ex. 15:1
15:22 ^a Gen. 16:7; 20:1; 25:18; Num. 33:8
^b Ex. 17:1; Num. 20:2
15:23 ^a Num. 33:8; Ruth 1:20
¹ Lit. *Bitter*
15:24 ^a Ex. 14:11; 16:2; Ps. 106:13
15:25 ^a 2 Kin. 2:21
^b Josh. 24:25
^c Ex. 16:4; Deut. 8:2, 16; Judg. 2:22; 3:1, 4; Ps. 66:10
¹ regulation
² tested
15:26 ^a Ex. 19:5, 6; Deut. 7:12, 15
^b Deut. 28:27, 58, 60
^c Ex. 23:25; Deut. 32:39; Ps. 41:3, 4; 103:3; 147:3
15:27 ^a Num. 33:9
16:1 ^a Num. 33:10, 11; Ezek. 30:15

^b Ex. 12:6, 51; 19:1

16:2 ^a Ex. 14:11; 15:24; Ps. 106:25; 1 Cor. 10:10

¹ grumbled

16:3 ^a Ex. 17:3; Num. 14:2, 3; 20:3; Lam. 4:9

^b Num. 11:4, 5
¹ pots of meat

16:4 ^a Neh. 9:15; Ps. 78:23-25; 105:40; [John 6:31-35]; 1 Cor. 10:3

^b Ex. 15:25; Deut. 8:2, 16

^c Judg. 2:22

¹ Lit. *the portion of a day in its day*

² test

16:5 ^a Ex. 16:22, 29; Lev. 25:21

16:6 ^a Ex. 6:7

16:7 ^a Ex. 16:10, 12; Is. 35:2; 40:5; John 11:4, 40

^b Num. 14:27; 17:5

^c Num. 16:11

¹ grumbings

came unto the wilderness of Sin, which *is* between Elim and ^bSinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel ^amurmured¹ against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, ^aWould to God we had died by the hand of the LORD in the land of Egypt, ^bwhen we sat by the ¹flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

God Instructs Moses

4 Then said the LORD unto Moses, Behold, I will rain ^abread from heaven for you; and the people shall go out and gather ¹a certain rate every day, that I may ^bprove² them, whether they will ^cwalk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and ^ait shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, ^aAt even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see ^athe glory of the LORD; for that he ^bheareth your ¹murmurings against the LORD: and ^cwhat *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the

15:22-27. This records the first of five crises. This one concerned thirst. The second centered on hunger in chapter 16, followed by thirst again in 17:1-7. A fourth concerned war in 17:8-16, and the fifth dealt with overwork in 18:1-27.



15:20 Miriam was the sister of Moses and Aaron. She watched the baby Moses in the basket among the bulrushes and recommended her mother as a nurse for the child (2:7-10). Later she was active in the Exodus experience and led the women in songs of praise to celebrate the crossing of the Red Sea (vv. 20, 21). She was called a “prophetess” and occupied a position of great respect among the Israelites. She later rebelled against Moses because of his marriage to an Ethiopian woman and was struck with leprosy (Num. 12). She was miraculously healed of the leprosy because of Moses’ intercession on her behalf. She eventually died at Kadesh and was buried there (Num. 20:1). (First Reference, Ex. 2:4; Primary Reference, Ex. 15:20, 21.)

morning bread to the full; for that the LORD heareth your murmurings which ye ¹murmur against him: and what *are* we? your murmurings *are* not against us, but ^aagainst the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ^aCome near before the LORD: for he hath heard your ¹murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD ^aappeared in the cloud.

God Sends Quail and Manna

11 And the LORD spake unto Moses, saying,

12 ^aI have heard the ¹murmurings of the children of Israel: speak unto them, saying, ^bAt even ye shall eat flesh, and ^cin the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even ^athe quails came up, and covered the camp: and in the morning ^bthe dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round ^athing, *as* small as the ^bhoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, ¹It is manna: for they ²wist not what *it was*. And Moses said unto them, ^aThis is the bread which the LORD hath given you to eat.

Gather an Omer

16 This is the thing which the LORD hath commanded, Gather of it every man ^aaccording to his eating, an ^bomer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

16:8 ^a 1 Sam. 8:7; Luke 10:16; [Rom. 13:2]; 1 Thess. 4:8
¹ grumble

16:9 ^a Num. 16:16
¹ grumbings

16:10 ^a Ex. 13:21; 16:7; Num. 16:19; 1 Kin. 8:10

16:12 ^a Ex. 16:8; Num. 14:27
^b Ex. 16:6

^c Ex. 16:7; 1 Kin. 20:28; Joel 3:17
¹ grumbings

16:13 ^a Num. 11:31; Ps. 78:27-29; 105:40
^b Num. 11:9

16:14 ^a Ex. 16:31; Num. 11:7, 8; Deut. 8:3; Neh. 9:15; Ps. 78:24; 105:40

^b Ps. 147:16
16:15 ^a Ex. 16:4; Neh. 9:15; Ps. 78:24; [John 6:31, 49, 58]; 1 Cor. 10:3

¹ What is it?
² did not know

16:16 ^a Ex. 12:4
^b Ex. 16:32, 36

16:18 ^a 2 Cor. 8:15
¹ measure

16:19 ^a Ex. 12:10; 16:23; 23:18

16:20 ¹ did not heed
² angry

16:23 ^a Gen. 2:3; Ex. 20:8-11; 23:12; 31:15; 35:2; Lev. 23:3; Neh. 9:13, 14

¹ boil
16:24 ^a Ex. 16:20
16:26 ^a Ex. 20:9, 10

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did ¹mete *it* with an omer, ^ahe that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man ^aleave of it till the morning.

20 Notwithstanding they ¹hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was ²wroth with them.

21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

The Sixth Day's Gathering

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is *that* which the LORD hath said, To morrow is ^athe rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and ¹seethe that ye will ¹seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not ^astink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

26 ^aSix days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

Rest on the Seventh Day

27 And it came to pass, *that* there went out *some* of the people on the

16:15. The **manna** literally means "What is it?" Not only was it remarkable for its size, shape, color, taste, and variety of uses (16:14, 23, 31; Num. 11:7, 8), but especially for its daily appearance at dawn, its tremendous abundance, its strange capacity for breeding worms at the end of each day except the

sixth, and its sudden and permanent disappearance as soon as the Israelites entered Canaan (Josh. 5:12). It taught the people to look Godward for their daily bread, and it pointed toward the One who claimed to be the true bread from heaven, even "the bread of life" (John 6:32, 35).

seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long ^arefuse ¹ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof ¹Manna: and ^ait was like coriander seed, white; and the taste of it was like wafers made with honey.

Manna Kept as a Testimony

32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, ^aTake a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up ^abefore the Testimony, to be kept.

35 And the children of Israel did ^aeat manna ^bforty years, ^auntil they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

Murmurings for Water

17 And ^aall the congregation of the children of Israel journeyed from the wilderness of ^bSin, after their journeys, according to the commandment of the LORD, and ¹pitched in Rephidim: and ^athere was no water for the people to ^cdrink.

2 ^aWherefore the people did ¹chide with Moses, and said, Give us

16:28 ^a 2 Kin. 17:14; Ps. 78:10; 106:13

¹ do you refuse

16:31 ^a Num. 11:7-9; Deut. 8:3, 16

¹ Lit. What? Ex. 16:15

16:33 ^a Heb. 9:4; Rev. 2:17

16:34 ^a Ex. 25:16, 21; 27:21; 40:20; Num. 17:10

16:35 ^a Deut. 8:3, 16

^b Num. 33:38; John 6:31, 49

^c Josh. 5:12; Neh. 9:20, 21

17:1 ^a Ex. 16:1

^b Num. 33:11-15

^c Ex. 15:22; Num. 20:2

¹ camped

17:2 ^a Ex. 14:11; Num. 20:2, 3, 13

¹ contended

^b [Deut. 6:16]; Ps. 78:18, 41; [Matt. 4:7]; 1 Cor. 10:9

² test

17:3 ^a Ex. 16:2, 3

^b Ex. 12:38

17:4 ^a Ex. 14:15

^b John 8:59; 10:31

¹ put me to death by stoning

17:5 ^a Ezek. 2:6

^b Num. 20:8

¹ struck

17:6 ^a Num. 20:10, 11; Deut. 8:15; Neh. 9:15; Ps. 78:15; 105:41; 114:8; [1 Cor. 10:4]

17:7 ^a Num. 20:13, 24; 27:14; Ps. 81:7

¹ Lit. Tempted

² Lit. Contention

³ Lit. contention

⁴ tested

17:8 ^a Gen. 36:12; Num. 24:20; Deut. 25:17-19; 1 Sam. 15:2

17:9 ^a Ex. 4:20

17:11 ^a [James 5:16]

17:12 ¹ weary of holding up

water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^btempt² the LORD?

3 And the people thirsted there for water; and the people ^amurmured against Moses, and said, Wherefore is this *that* thou hast brought us up out of Egypt, to kill us and our children and our ^bcattle with thirst?

4 And Moses ^acried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^bstone¹ me.

Moses Smites the Rock of Horeb

5 And the LORD said unto Moses, ^aGo on before the people, and take with thee of the elders of Israel; and thy rod, wherewith ^bthou ¹smotest the river, take in thine hand, and go.

6 ^aBehold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place ^aMassah,¹ and ²Meribah, because of the ³chiding of the children of Israel, and because they ⁴tempted the LORD, saying, Is the LORD among us, or not?

Israelites Battle Amalek

8 ^aThen came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with ^athe rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses ^aheld up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were ¹heavy; and they took a stone, and put it

16:34. The word **Testimony** more likely means "covenant" or "covenant stipulations." It is virtually a synonym for the word normally translated "covenant,"

as indicated by its use in naming the ark "the ark of the testimony" in Exodus 25:22 but "the ark of the covenant" in Numbers 10:33.

under him, and he sat thereon; and Aaron and Hur² stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua¹ discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, ^aWrite this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for ^bI will utterly put out the remembrance of Amalek from under heaven.

Moses Builds an Altar

15 And Moses built an altar, and called the name of it ¹Jehovah-nissi:

16 For he said, Because ¹the LORD hath ^asworn *that* the LORD *will have* war with Amalek from generation to generation.

The Visit by Jethro

18 When ^aJethro, the priest of Midian, Moses' father in law, heard of all that ^bGod had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took ^aZipporah, Moses' wife, after he had sent her back,

3 And her ^atwo sons; of which the ^bname of the one *was* ¹Gershom; for he said, I have *been* ²an alien in a strange land:

4 And the name of the other *was* ¹Eliezer; for the God of my father, *said he, was* mine ^ahelp, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^athe mount of God:

17:12 ² *supported*
 17:13 ¹ *defeated*
 17:14 ^a Ex. 24:4; 34:27; Num. 33:2
^b Deut. 25:19; 1 Sam. 15:3; 2 Sam. 1:1; 1 Chr. 4:43
 17:15 ¹ Heb. YHWH Nissi, *The Lord Is My Banner*
 17:16 ^a Gen. 22:14-16
¹ Lit. *a hand is upon the throne of the Lord*
 18:1 ^a Ex. 2:16, 18; 3:1
^b [Ps. 106:2, 8]
 18:2 ^a Ex. 2:21; 4:20-26
 18:3 ^a Ex. 2:20; 4:20; Acts 7:29
^b Ex. 2:22
¹ Lit. *Sojourner There*
² *a stranger in a foreign*
 18:4 ^a Gen. 49:25
¹ Lit. *My God Is Help*
 18:5 ^a Ex. 3:1, 12; 4:27; 24:13

18:7 ^a Gen. 18:2
^b Gen. 29:13; Ex. 4:27
¹ *bowed down*
 18:8 ^a Ex. 15:6, 16; Ps. 81:7
¹ *hardship*
 18:9 ^a [Is. 63:7-14]
 18:10 ^a Gen. 14:20; 2 Sam. 18:28; 1 Kin. 8:56; Ps. 68:19, 20
 18:11 ^a Ex. 12:12; 15:11; 2 Chr. 2:5; Ps. 95:3; 97:9; 135:5
^b Ex. 1:10, 16, 22; 5:2, 7
^c Luke 1:51
¹ *behaved*
 18:12 ^a Ex. 24:5
^b Gen. 31:54; Deut. 12:7
 18:13 ^a Deut. 33:4, 5; Matt. 23:2

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

God's Deliverance

7 And Moses ^awent out to meet his father in law, and did ¹obedience, and ^bkissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the ¹travail that had come upon them by the way, and *how* the LORD ^adelivered them.

9 And Jethro rejoiced for all the ^agoodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, ^aBlessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* ^agreater than all gods: ^bfor in the thing wherein they ¹dealt ^cproudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt ^aoffering and sacrifices for God: and Aaron came, and all the elders of Israel, ^bto eat bread with Moses' father in law before God.

Moses Acts as Judge

13 And it came to pass on the morrow, that Moses ^asat to judge the people: and the people stood by Moses from the morning unto the evening.

17:14. The reference to **Write ... in a book** is the first mention of writing as related to Scripture and official Hebrew records. It probably was done on papyrus, the most common Egyptian writing material. Moses evidently kept a diary of Israel's journey through the wilderness as implied in Numbers 33:2. Certainly this is contrary to the earlier liberal view that Moses could not have written and did not. The curse in this verse upon **Amalek** was due to several factors. First, recall that they were related to the Israelites through Esau (Gen. 36:12). Second, we are told in Deuteronomy 25:17-19 that they took cruel advantage of those who were weak and faint and wea-

ry among the Israelite stragglers, and they "feared not God." Finally, we learn from Numbers 24:20 that "Amalek was the first of the nations; but his latter end shall be that he perish for ever." As the first nation to attack the newly redeemed and separated Israel (and thus typical of all who later hated God's people), the Amalekites received the full impact of God's curse upon "him that curseth thee" (Gen. 12:3). Thus, in later history, the Amalekites who escaped from Saul (1 Sam. 15:7) were smitten by David (1 Sam. 30:17); and the ones who escaped from David were destroyed by the descendants of Simeon in the days of King Hezekiah (1 Chr. 4:43).

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why ¹sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because ^athe people come unto me to enquire of God:

16 When they have ^aa ¹matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

Good Advice from Jethro

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too ¹heavy for thee; ^athou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee ¹counsel, and God shall be with thee: Be thou for the people to ^aGod-ward, that thou mayest ^bbring the causes unto God:

20 And thou shalt ^ateach them ordinances and laws, and shalt shew them the way wherein they must walk, and ^bthe work that they must do.

21 Moreover thou shalt provide out of all the people ^aable men, such as ^bfear God, ^cmen of truth, ^dhating covetousness; and place *such* over them, *to be* rulers of thousands, *and*

18:14 ¹do you sit alone as judge

18:15 ^aLev. 24:12; Num. 9:6, 8; 27:5; Deut. 17:8-13

18:16 ^aEx. 24:14; Deut. 19:17

¹difficulty

18:18 ^aNum. 11:14, 17; Deut. 1:12

¹much

18:19 ^aEx. 4:16; 20:19

^bNum. 9:8; 27:5

¹advice

18:20 ^aDeut. 5:1

^bDeut. 1:18

18:21 ^aEx. 18:24, 25; Deut. 1:13, 15; 2 Chr. 19:5-10; Ps. 15:1-5; Acts 6:3

^bGen. 42:18; 2 Sam. 23:3

^cEzek. 18:8

^dDeut. 16:19

18:22 ^aLev. 24:11; Deut. 1:17

^bNum. 11:17

18:23 ^aEx. 16:29

18:25 ^aEx. 18:21; Deut. 1:15

18:26 ^aJob 29:16

¹difficult

²cases

18:27 ^aNum. 10:29, 30

19:1 ^aNum. 33:15

19:2 ^aEx. 17:1

^bEx. 3:1, 12; 18:5

rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: ^aand it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and ^bthey shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their ^aplace in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And ^aMoses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the ^ahard¹ ²causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and ^ahe went his way into his own land.

The Children of Israel at Sinai

19 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^acame they *into* the wilderness of Sinai.

2 For they were departed from ^aRephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^bthe mount.

18:23. The Scriptures give us no indication that this was mere worldly advice on the part of Jethro. Moses described this episode to the people in later years without regrets or apologies for his decision (Deut. 1:15). The fact that God appointed 70 Spirit-empow-

ered elders to assist Moses in Numbers 11 does not imply that God set aside these "able men" of Exodus 18. The former were apparently executives and spiritual leaders; the latter were judges.



19:1 Sinai is the name of the desert peninsula joining Egypt to Canaan (Israel). It is a rugged wilderness to this day. Mount Sinai (also called Horeb) is near the southern tip of the peninsula and is generally identified as Jebel Musa, the location of Saint Catherine's Monastery, which was built in the sixth century A.D. The peninsula itself served as a trading and mining center from the Old Kingdom Period (2700-2200 B.C.) onward. Archaeological investigation has been limited by the rugged terrain and the political instability of the area. The most interesting finds come from Serabit el-Khadem, which revealed copper and turquoise mining, and produced the famous Proto-Sinaitic inscriptions, which provide the earliest evidence of a Semitic alphabetic script. These finds clearly prove the existence of writing during this period of time. This discovery is significant because of the claim by nineteenth-century critics that there was no such writing in the time of Moses (c. 1500 B.C.). The Proto-Sinaitic inscriptions prove that writing did exist at that time.

God Speaks to Moses

3 And ^aMoses went up unto God, and the LORD ^bcalled unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 ^aYe have seen what I did unto the Egyptians, and *how* ^bI ¹bare you on eagles' wings, and brought you unto myself.

5 Now ^atherefore, if ye will obey my voice indeed, and ^bkeep my covenant, then ^cye shall be a ¹peculiar treasure unto me above all people: for all the earth ^dis ^{mine}:

6 And ye shall be unto me a ^akingdom of priests, and an ^bholy nation. These *are* the words which thou shalt speak unto the children of Israel.

The Children of Israel's Response

7 And Moses came and called for the ^aelders of the people, and ¹laid before their faces all these words which the LORD commanded him.

8 And ^aall the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee ^ain a thick

19:3 ^a Acts 7:38
^b Ex. 3:4
19:4 ^a Deut. 29:2
^b Deut. 32:11;
Is. 63:9; Rev.
12:14
¹ *sustained*
19:5 ^a Ex. 15:26;
23:22
^b Deut. 5:2; Ps.
78:10
^c Deut. 4:20;
7:6; 14:2; 26:18;
1 Kin. 8:53; Ps.
135:4; Titus
2:14; 1 Pet. 2:9
^d Ex. 9:29;
Deut. 10:14; Job
41:11; Ps. 50:12;
1 Cor. 10:26
¹ *special*
19:6 ^a Deut.
33:2-4; [1 Pet.
2:5, 9; Rev. 1:6;
5:10]
^b Deut. 7:6;
14:21; 26:19; Is.
62:12; [1 Cor.
3:17]
19:7 ^a Ex. 4:29,
30
¹ *set*
19:8 ^a Ex. 4:31;
24:3, 7; Deut.
5:27; 26:17
19:9 ^a Ex. 19:16;
20:21; 24:15;
Deut. 4:11; Ps.
99:7; Matt. 17:5

^b Deut. 4:12, 36;
John 12:29, 30
19:10 ^a Lev.
11:44, 45; [Heb.
10:22]
¹ *consecrate*
19:12 ^a Ex. 34:3;
Heb. 12:20
19:15 ^a [1 Cor.
7:5]
¹ *near to*

cloud, ^bthat the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

Sanctify the People

10 And the LORD said unto Moses, Go unto the people, and ^asanctify¹ them to day and to tomorrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up* into the mount, or touch the border of it: ^awhosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: ^acome not ¹at *your* wives.

19:1-25. The rest of Exodus, plus Leviticus and the first 10 chapters of Numbers, contain what is commonly referred to as the Mosaic Law. This chapter, in addition to chapter 20, follows the pattern of ancient suzerainty treaties, thus suggesting that Yahweh is King and Israel is His kingdom. His subject people are to render complete submission, allegiance, and obedience to Him. A typical treaty contained a preamble (v. 3), historical prologue (with emphasis on the benevolence of the "great King" v. 4), specific obligations of the vassals, witnesses to the treaty, and a list of the consequences of keeping or breaking the treaty (i.e., blessings and curses). The pattern follows closely that of the Hittites, who were destroyed around 1200 B.C., thus demonstrating the antiquity of the law and the fact that it is a complete unit not to be dissected. It may also explain the nature of the two tablets (Ex.

31:18). One would be a copy for the "great King" and the other for the vassal, Israel.

19:5, 6. The phrase **peculiar treasure** actually means "personal property." Israel was God's personal possession (Ps. 135:4), since He had redeemed her from bondage, not because of her goodness, but solely because He loved her and was faithful to the promises given to the patriarchs. Those who fear the Lord become His "peculiar treasures" whom He will never forget, even in that time of great judgment (Mal. 3:16-18). Notice Titus 2:13, 14: "Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Although **all the earth is mine**, and everything in it was created by God and belongs to Him (Gen. 14:19, 22; Ps. 24:1, 2), Israel is His special treasure.



LAW—MOSAIC COVENANT

19:5-8. The dispensation of Law meant government by the Mosaic covenant. This covenant was given to Israel in order to reveal sin and death. The Law reflected the holiness of a personal God, instructed the people in God's discipline, reminded them through its priests and sacrifices of God's salvation, and acted as a pedagogue to lead them to Christ. The Law contained three elements: (1) commandments revealing the righteousness of God; (2) judgments expressing social requirements; and (3) ordinances directing the religious life of Israel. No one was ever saved by keeping the Law; it was simply God's moral guideline for Israel. This dispensation ended with vicarious judgment at the Cross, as Christ died for the sins of all men (cf. Jer. 31:31).

Meeting God at Mount Sinai

16 And it came to pass on the third day in the morning, that there were ^athunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp ^btrembled.¹

17 And ^aMoses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And ^amount Sinai was altogether on a smoke, because the LORD descended upon ^bit in fire: ^cand the smoke thereof ascended as the smoke of a furnace, and the ^dwhole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, ^aMoses spake, and ^bGod answered him by a voice.

God Calls Moses to the Mount

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, ¹charge the people, lest they break through unto the LORD ^ato gaze, and many of them perish.

22 And let the ^apriests also, which come near to the LORD, ^bsanctify¹ themselves, lest the LORD ^cbreak forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^aSet bounds about the mount, and ¹sanctify it.

19:16 ^a Heb. 12:18, 19

^b Heb. 12:21
¹ In awe

19:17 ^a Deut. 4:10

19:18 ^a Deut. 4:11; Judg. 5:5; Ps. 104:32; 144:5
^b Ex. 3:2; 24:17; Deut. 5:4; 2 Chr. 7:1-3; Heb. 12:18

^c Gen. 15:17; 19:28; Rev. 15:8
^d Ps. 68:8; 1 Kin. 19:12; Jer. 4:24; [Heb. 12:26]

19:19 ^a Heb. 12:21

^b Neh. 9:13; Ps. 81:7

19:21 ^a 1 Sam. 6:19

¹ *warn*

19:22 ^a Ex. 19:24; 24:5

^b Lev. 10:3; 21:6-8

^c 2 Sam. 6:7, 8

¹ *consecrate*

19:23 ^a Ex. 19:12

¹ *set it apart*

20:1 ^a Deut. 5:22

20:2 ^a Hos. 13:4
^b Ex. 13:3; Deut. 7:8

¹ *Lit. slaves*

20:3 ^a Deut. 6:14; 2 Kin. 17:35; Jer. 25:6; 35:15

20:4 ^a Lev. 19:4; 26:1; Deut. 4:15-19; 27:15

20:5 ^a Is. 44:15, 19

^b Ex. 34:14; Deut. 4:24;

Josh. 24:19;

Nah. 1:2

^c Num. 14:18, 33; Deut. 5:9, 10; 1 Kin. 21:29;

Ps. 79:8; Jer. 32:18

¹ *worship*

² *punishing*

20:6 ^a Deut. 7:9; Rom. 11:28

20:7 ^a Lev. 19:12; Deut. 6:13;

10:20; [Matt. 5:33-37]

^b Mic. 6:11

20:8 ^a Ex. 23:12; 31:13-16; Lev. 26:2; Deut. 5:12

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

Ten Commandments for Israel

20 And God spake ^aall these words, saying,

2 ^aI *am* the LORD thy God, which have brought thee out of the land of Egypt, ^bout of the house of ¹bondage.

3 ^aThou shalt have no other gods before me.

4 ^aThou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 ^aThou shalt not ¹bow down thyself to them, nor serve them: ^bfor I the LORD thy God *am* a jealous God, ^cvisiting² the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And ^ashewing mercy unto thousands of them that love me, and keep my commandments.

7 ^aThou shalt not take the name of the LORD thy God in vain; for the LORD ^bwill not hold him guiltless that taketh his name in vain.

8 ^aRemember the sabbath day, to keep it holy.

9 ^aSix days shalt thou labour, and do all thy work:

20:9 ^a Ex. 34:21; 35:2, 3; Lev. 23:3; Deut. 5:13; Luke 13:14

20:3. The phrase **before me** has been the subject of no small debate. Some suggest it means “in addition to Me,” as the preposition is used this way in Genesis 31:50 and Deuteronomy 19:9. Others take *before* to indicate “in preference to Me.” The preposition is translated “in hostility toward” in Genesis 16:12. Thus the first commandment teaches that no deity, real or imagined, is to rival the one true God, who is the only One who matters. It demands an exclusive covenant relationship with Yahweh (cf. Ps. 81:9, 10).

20:4. The prohibition of **any graven image** forbids, among other things, the making of any likeness of what is in the heavens above. Obviously this would include images of Yahweh. Archaeologists have observed that a figure of Yahweh has yet to be found in debris of an Israelite town. This would also seem to

substantiate the antiquity of the second commandment, since such images of other gods are frequently found at later periods.

20:7. **In vain** reflects the Hebrew term that is written in the absence of a distinct vowel sound. It means “emptiness, vanity.” It is used in Scripture to describe vain works (Ps. 127:2), worthless idols (Jon. 2:8), and false prophecy (Ezek. 12:24), among other things. So the basic meaning provides an accurate description of a vowel that has been reduced to almost nothing. So here, in addition to what most think of as a prohibition of cursing or swearing, it has the primary connotation of not using it in an empty or worthless fashion. It certainly forbids profanity and false oath-taking in the Lord’s name, but also forbids frivolous usage. See the note on Deuteronomy 5:11.

10 But the ^aseventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, ^bnor thy stranger that *is* within thy gates:

11 For ^ain six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ^aHonour thy father and thy mother: that thy days may be ^blong upon the land which the LORD thy God giveth thee.

13 ^aThou shalt not kill.

14 ^aThou shalt not commit ^badultery.

15 ^aThou shalt not steal.

16 ^aThou shalt not bear false witness against thy neighbour.

17 ^aThou shalt not covet thy neighbour's house, ^bthou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

God Has Come to Prove You

18 And ^aall the people ^bsaw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain ^csmoking: and when the people saw *it*, they ¹removed, and stood afar off.

19 And they said unto Moses, ^aSpeak thou with us, and we will hear: but ^blet not God speak with us, lest we die.

20 And Moses said unto the people, ^aFear not: ^bfor God is come to ¹prove you, and ^cthat his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto ^athe thick darkness where God *was*.

20:10 ^a Gen. 2:2, 3
^b Neh. 13:16-19
20:11 ^a Gen. 2:2, 3; Ex. 31:17
20:12 ^a Lev. 19:3; Deut. 27:16; Matt. 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20; Eph. 6:2
^b Deut. 5:16, 33; 6:2; 11:8, 9
20:13 ^a [Matt. 5:21, 22]; 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; [1 John 3:15]
20:14 ^a Matt. 5:27; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11
^b Lev. 20:10; Deut. 5:18
20:15 ^a Ex. 21:16; Lev. 19:11, 13; Matt. 19:18; Rom. 13:9
20:16 ^a Ex. 23:1, 7; Deut. 5:20; Matt. 19:18
20:17 ^a [Luke 12:15]; Rom. 7:7; 13:9; [Eph. 5:3, 5]; Heb. 13:5
^b 2 Sam. 11:2; [Matt. 5:28]
20:18 ^a Heb. 12:18, 19
^b Rev. 1:10, 12
^c Ex. 19:16, 18
¹ trembled
20:19 ^a Gal. 3:19; Heb. 12:19
^b Deut. 5:5, 23-27
20:20 ^a Ex. 14:13; [Is. 41:10, 13]
^b Ex. 15:25; [Deut. 13:3]
^c Deut. 4:10; 6:24; Prov. 3:7; 16:6; Is. 8:13
¹ test
20:21 ^a Ex. 19:16; Deut. 5:22
20:22 ^a Deut. 4:36; 5:24, 26; Neh. 9:13
20:23 ^a Ex. 32:1, 2, 4; Deut. 29:17
20:24 ^a Ex. 20:25; 27:1-8
^b Ex. 24:5; Lev. 1:2
^c Deut. 12:5; 16:6, 11; 1 Kin. 9:3; 2 Chr. 6:6
^d Gen. 12:2
¹ cause to be remembered
20:25 ^a Deut.

Making of Idols Forbidden

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ^afrom heaven.

23 Ye shall not make ^awith me gods of silver, neither shall ye make unto you gods of gold.

Rules for Building Altars

24 An altar of ^aearth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ^bthy sheep, and thine oxen: in all ^cplaces where I ¹record my name I will come unto thee, and I will ^abless thee.

25 And ^aif thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou ^blift up thy tool upon it, thou hast ¹polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy ^anakedness be not discovered thereon.

Laws Regarding Servants

21 Now these *are* the ¹judgments which thou shalt ^aset before them.

2 ^aIf thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

27:5 ^b Josh. 8:30, 31 ¹ profaned
20:26 ^a Ex. 28:42, 43
21:1 ^a Ex. 24:3, 4; Deut. 4:14; 6:1 ¹ ordinances
21:2 ^a Lev. 25:39-43; Deut. 15:12-18; Jer. 34:14

20:24, 25. An altar of earth ... an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it: At Tell Arad an Israelite temple or sanctuary or sacred precinct, much like that of the tabernacle, was discovered, dating to the tenth or eleventh century B.C. In the outer courtyard stood an altar for burnt offerings, five cubits square (like that of the tabernacle—27:1), and built of earth or rubble and unhewn field stones or bricks (as here). This tabernacle has been more

specifically identified as probably a Kenite sanctuary, whose priests traced their sacerdotal heritage back to Moses' father-in-law, Jethro (Judg. 1:16), who was a priest of Midian and had at least some knowledge of Yahweh (18:10-12). Finally, since it is apparently patterned after the Exodus tabernacle, this would argue for the antiquity of the Exodus tabernacle. No markings were allowed, probably to prevent the making of images in connection with the altar itself.

5 ^aAnd if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the ^ajudges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Laws Regarding Maidservants

7 And if a man ^asell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she ¹please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a ²strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, ^aand her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

Laws Regarding Murder

12 ^aHe that smiteth a man, so that he die, shall be surely put to death.

13 And ^aif a man lie not in wait, but God ^bdeliver *him* into his hand; then ^cI will appoint thee a place whither he shall flee.

14 But if a man come ^apresumptuously¹ upon his neighbour, to slay him with ²guile; ^bthou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

Laws Regarding Other Offenses

16 And ^ahe that ¹stealeth a man, and ^bselleth him, or if he be ^cfound in his hand, he shall surely be put to death.

21:5 ^aDeut. 15:16, 17
21:6 ^aEx. 12:12; 22:8, 9
21:7 ^aNeh. 5:5
21:8 ¹Lit. *be evil in the eyes of*
²*foreign people*
21:10 ^a[1 Cor. 7:3, 5]
21:12 ^aGen. 9:6; Lev. 24:17; Num. 35:30; [Matt. 26:52]
21:13 ^aDeut. 19:4, 5
^b1 Sam. 24:4, 10, 18
^cNum. 35:11; Deut. 19:3; Josh. 20:2
21:14 ^aDeut. 19:11, 12; [Heb. 10:26]
^b1 Kin. 2:28–34
¹*acts with premeditation*
²*craftiness*
21:16 ^aDeut. 24:7
^bGen. 37:28
^cEx. 22:4
¹*kidnaps*

21:17 ^aLev. 20:9; Prov. 20:20; Matt. 15:4; Mark 7:10
21:19 ^a2 Sam. 3:29
¹*free from responsibility, acquitted*
21:21 ^aLev. 25:44–46
21:22 ^aEx. 18:21, 22; 21:30; Deut. 22:18
¹*fight*
²*she gives birth prematurely*
21:23 ¹*harm*
21:24 ^aLev. 24:20; Deut. 19:21; [Matt. 5:38–44; 1 Pet. 2:19–21]
21:28 ^aGen. 9:5
¹*put to death by stoning*
²*acquitted*
21:29 ¹*tended*

17 And ^ahe that curseth his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad ^aupon his staff, then shall he that smote *him* be ¹quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his ^amoney.

Eye for Eye, Tooth for Tooth

22 If men ¹strive, and hurt a woman with child, so that ²her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall ^apay as the judges *determine*.

23 And if *any* ¹mischief follow, then thou shalt give life for life,

24 ^aEye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

Laws Regarding Oxen

28 If an ox gore a man or a woman, that they die: then ^athe ox shall be surely ¹stoned, and his flesh shall not be eaten; but the owner of the ox shall be ²quit.

21:22, 23. And yet no mischief follow ... and if any mischief follow, then thou shalt give life for life: Verse 22 has been mistakenly interpreted as referring to a miscarriage. The text literally reads, "so that her children go [or come] out." The plural for *child* is used, making it clear that a human being is in view, and the

plural is generic to cover the contingency of multiple births of either sex. The Hebrew verb *shakal* would be appropriate to indicate a miscarriage (cf. 23:26; Hos. 9:14). Thus the fetus in the law code is pictured as a human being and feticide is indeed murder (cf. Ps. 139:13, 16; Job 10:18).

29 But if the ox ¹were wont to push with his horn in time past, and it hath been ²testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for ^athe ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master ^athirty shekels of silver, and the ^box shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Laws Regarding Restitution

22 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall ^arestore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found ^abreaking ¹up, and be smitten that he die, *there shall* ^bno blood *be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall be ^asold¹ for his theft.

4 If the theft be certainly ^afound in his hand alive, whether it be ox, or ass, or sheep; he shall ^brestore double.

² made known

21:30 ^a Ex.

21:22; Num.

35:31

21:32 ^a Zech.

11:12, 13; Matt.

26:15; 27:3, 9

^b Ex. 21:28

22:1 ^a 2 Sam.

12:6; Prov. 6:31;

Luke 19:8

22:2 ^a Job 24:16;

Matt. 6:19;

24:43; 1 Pet.

4:15

^b Num. 35:27

¹ *in*

22:3 ^a Ex. 21:2;

Matt. 18:25

¹ sold as a slave

22:4 ^a Ex. 21:16

^b Prov. 6:31

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 If a man shall ^adeliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; ^bif the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the ^ajudges, *to see* whether he ¹have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the ^acause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

11 *Then* shall an ^aoath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And ^aif it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be ^atorn in pieces, *then* let him bring *it* for witness, *and* he shall not make good that which was torn.

14 And if a man borrow ¹ought of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if *it be* an hired *thing*, it came for his hire.

22:7 ^a Lev. 6:1-7

^b Ex. 22:4

22:8 ^a Ex. 21:6,

22:22; Deut.

17:8, 9; 19:17

¹ Lit. has

stretched forth

his hand into

22:9 ^a Deut.

25:1; 2 Chr.

19:10

22:11 ^a Heb. 6:16

22:12 ^a Gen.

31:39

22:13 ^a Gen.

31:39

22:14 ¹ anything

22:16 ^a Deut.

16 And ^aif a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the ^adowry of virgins.

Other Laws

18 ^aThou shalt not ¹suffer a witch to live.

19 ^aWhosoever lieth with a beast shall surely be put to death.

20 ^aHe that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ^aThou shalt neither vex a ¹stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ^aYe shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they ^acry at all unto me, I will surely ^bhear their cry;

24 And my ^awrath shall wax hot, and I will kill you with the sword; and ^byour wives shall be widows, and your children fatherless.

Laws Regarding Usury

25 ^aIf thou lend money to *any* of my people *that is* poor by thee, thou shalt not be to him as an ¹usurer, neither shalt thou lay upon him ^busury.²

26 ^aIf thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* ^agracious.

28 ^aThou shalt not revile the ¹gods, nor curse the ^bruler of thy people.

29 Thou shalt not delay to *offer* ^athe first of thy ripe fruits, and of thy liquors: ^bthe firstborn of thy sons shalt thou give unto me.

22:28, 29
22:17 ^a Gen. 34:12; 1 Sam. 18:25
22:18 ^a Lev. 19:31; 20:6, 27; Deut. 18:10, 11; 1 Sam. 28:3-10; Jer. 27:9, 10
¹ *pernit*
22:19 ^a Lev. 18:23; 20:15, 16; Deut. 27:21
22:20 ^a Ex. 32:8; 34:15; Lev. 17:7; Num. 25:2; Deut. 17:2, 3, 5; 1 Kin. 18:40; 2 Kin. 10:25
22:21 ^a Ex. 23:9; Deut. 10:19; Zech. 7:10
¹ *sojourner*
22:22 ^a Deut. 24:17, 18; Prov. 23:10, 11; Jer. 7:6, 7; [James 1:27]
22:23 ^a [Luke 18:7]
^b Deut. 10:17, 18; Ps. 18:6
22:24 ^a Ps. 69:24
^b Ps. 109:9
22:25 ^a Lev. 25:35-37
^b Deut. 23:19, 20; Neh. 5:1-13; Ps. 15:5; Ezek. 18:8
¹ *money lender*
² *interest*
22:26 ^a Deut. 24:6, 10-13; Job 24:3; Prov. 20:16; Amos 2:8
22:27 ^a Ex. 34:6, 7
22:28 ^a Eccl. 10:20
^b Acts 23:5
¹ *God*
22:29 ^a Ex. 23:16, 19; Deut. 26:2-11; Prov. 3:9
^b Ex. 13:2, 12, 15
22:30 ^a Deut. 15:19
^b Lev. 22:27
22:31 ^a Ex. 19:6; Lev. 11:44; 19:2
^b Lev. 7:24; 17:15; Ezek. 4:14
23:1 ^a Ex. 20:16; Lev. 19:11; Deut. 5:20; Ps. 101:5; [Prov. 10:18]
^b Deut. 19:16-21; Ps. 35:11; [Prov. 19:5]; Acts 6:11
23:2 ^a Gen. 7:1
^b Lev. 19:5
¹ *turn aside*
² *pervert*
23:3 ^a Ex. 23:6;

30 ^aLikewise shalt thou do with thine oxen, *and* with thy sheep: ^bseven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be ^aholy men unto me: ^bneither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Laws Regarding Ethics

23 Thou ^ashalt not raise a false report: put not thine hand with the wicked to be an ^bunrighteous witness.

2 ^aThou shalt not follow a multitude to *do* evil; ^bneither shalt thou speak in a cause to ¹decline after many to ²wrest *judgment*:

3 Neither shalt thou countenance a ^apoor man in his cause.

4 ^aIf thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 ^aIf thou see the ass of him that hateth thee lying under his burden, and wouldest ¹forbear to help him, thou shalt surely help with him.

6 ^aThou shalt not ¹wrest the judgment of thy poor in his cause.

7 ^aKeep thee far from a false matter; ^band the innocent and righteous slay thou not: for ^cI will not justify the wicked.

8 And ^athou shalt take no ¹gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also ^athou shalt not oppress a ¹stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And ^asix years thou shalt sow

Lev. 19:15; Deut. 1:17; 16:19

23:4 ^a [Rom. 12:20]

23:5 ^a Deut. 22:4 ¹ *refrain from helping it*

23:6 ^a Eccl. 5:8 ¹ *pervert*

23:7 ^a Ex. 20:16; Ps. 119:29; Eph. 4:25 ^b Matt. 27:4 ^c Ex.

34:7; Deut. 25:1; Rom. 1:18

23:8 ^a Deut. 10:17; 16:19; Prov. 15:27; 17:8, 23; Is. 5:22, 23

¹ *bribe*

23:9 ^a Ex. 22:21; Lev. 19:33; Deut. 24:17; 27:19 ¹ *sojourner*

23:10 ^a Lev. 25:1-7

22:18. Thou shalt not suffer a witch to live: The English phrase *to wit* (to know) may be related to *witch*. The Greeks rendered the word *witches* as *pharmakoi* ("poisoners") since sorcerers and sorceresses dealt in drugs and pharmaceutical potions.

22:19. Bestiality was forbidden in Leviticus 18:23; 20:15, 16; and Deuteronomy 27:21. The Canaanites

practiced this offensive act. The Hittites forbade its practice with sheep, cows, or pigs, but not with horses or mules. Once again the sanctity of the human person, marriage, and human sexuality called for a separateness from a perverted self-destructing culture. Israel was to be holy, as Yahweh was (Lev. 11:44; 19:2).

thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy ¹oliveyard.

12 ^aSix days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you ^abe circumspect: and ^bmake no mention of the name of other gods, neither let it be heard out of thy mouth.

Observance of Three Feasts

14 ^aThree times thou shalt keep a feast unto me in the year.

15 ^aThou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: ^band none shall appear before me empty:)

16 ^aAnd the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and ^bthe feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 ^aThree times in the year all thy males shall appear before the Lord ¹God.

18 ^aThou shalt not offer the blood of my sacrifice with leavened bread; ^bneither shall the fat of my ¹sacrifice remain until the morning.

19 ^aThe first of the firstfruits of thy

23:11 ¹olive grove
 23:12 ^aLuke 13:14
 23:13 ^aDeut. 4:9, 23; 1 Tim. 4:16
^bJosh. 23:7; Ps. 16:4; Hos. 2:17
 23:14 ^aEx. 23:17; 34:22-24; Deut. 16:16
 23:15 ^aEx. 12:14-20; Lev. 23:6-8; Num. 28:16-25
^bEx. 22:29; 34:20
 23:16 ^aEx. 34:22; Lev. 23:10; Num. 28:26
^bDeut. 16:13
 23:17 ^aEx. 23:14; 34:23; Deut. 16:16
¹Heb. YHWH, usually translated LORD
 23:18 ^aEx. 34:25; Lev. 2:11
^bEx. 12:10; Lev. 7:15; Deut. 16:4
¹feast
 23:19 ^aEx. 22:29; 34:26; Deut. 26:2, 10; Neh. 10:35; Prov. 3:9
^bDeut. 14:21
¹boil
 23:20 ^aEx. 3:2; 13:15; 14:19; Josh. 5:14
 23:21 ^aNum. 14:11; Deut. 9:7; Ps. 78:40, 56
^bDeut. 18:19; 1 John 5:16
^cIs. 9:6; Jer. 23:6
 23:22 ^aGen. 12:3; Num. 24:9; Deut. 30:7; Jer. 30:20
 23:23 ^aEx. 23:20
^bJosh. 24:8, 11
¹annihilate them
 23:24 ^aEx. 20:5; 23:13, 33
^bDeut. 12:30, 31
^cEx. 34:13; Num. 33:52; Deut. 7:5; 12:3; 2 Kin. 18:4
¹completely
 23:25 ^aDeut. 6:13; [Matt. 4:10]
^bDeut. 28:5
^cEx. 15:26; Deut. 7:15

land thou shalt bring into the house of the LORD thy God. ^bThou shalt not ¹seethe a kid in his mother's milk.

An Angel of the Lord

20 ^aBehold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, ^aprovoke him not; for he will ^bnot pardon your transgressions: for ^cmy name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then ^aI will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Conquest of the Land Assured

23 ^aFor mine Angel shall go before thee, and ^bbring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will ¹cut them off.

24 Thou shalt not ^abow down to their gods, nor serve them, ^bnor do after their works: ^cbut thou shalt utterly overthrow them, and ¹quite break down their images.

25 And ye shall ^aserve the LORD your God, and ^bhe shall bless thy bread, and thy water; and ^cI will take sickness away from the midst of thee.

26 ^aThere shall nothing cast their young, nor be barren, in thy land: the number of thy days I will ^bfulfil.

27 I will send ^amy fear before thee, and will ^bdestroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

23:26 ^aDeut. 7:14; 28:4; Mal. 3:11 ^b1 Chr. 23:1
 23:27 ^aGen. 35:5; Ex. 15:16; Deut. 2:25; Josh. 2:9 ^bDeut. 7:23

23:20-33. Behold, I send an Angel before thee: God promised "an angel" or "mine angel" (v. 23) for Israel's protection and success. This is no ordinary angel, for God's name is in him and He can pardon your transgressions (for "Who can forgive sins, but God alone?"—Luke 5:21). This must be the Angel of the covenant (Is. 63:9; Mal. 3:1), the preincarnate Christ Himself who now attends His law. Obedience was not to a dead law, but to the Angel, Christ Himself. Obedience would result in blessing; therefore, obey his voice, provoke him not (something they really did in Num. 14:11; Ps. 78:17, 40, 56). Besides "sending" His Angel, God would send my fear before

thee [Josh. 2:9-11 for fulfillment] ... and I will send hornets. He promised to send panic and confusion to every nation they had to face in military action. Some have taken the hornets as literal ones; others identify it as a reference to the Egyptian armies. However, it is probably best viewed as a figurative expression referring to the panic-producing power of God which aided in overcoming both kings, Sihon and Og. This is supported by the proximity of verse 28 to verse 27. In one sense, this is synonymous parallelism (cf. Deut. 2:25; 7:20). Panic certainly did play an important role in the victories both in Trans-Jordan and Canaan (Num. 22:3; Josh. 2:9, 11; 5:1; 9:24).

28 And ^aI will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 ^aI will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And ^aI will set thy ¹bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the ²river: for I will ^bdeliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 ^aThou shalt make no ¹covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, ^ait will surely be a snare unto thee.

Moses Sacrifices to the Lord

24 And he said unto Moses, Come up unto the LORD, thou, and Aaron, ^aNadab, and Abihu, ^band seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the ¹judgments: and all the people answered with one voice, and said, ^aAll the words which the LORD hath said will we do.

4 And Moses ^awrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^bpillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered ^aburnt offerings, and sacrificed peace offerings of oxen unto the LORD.

23:28 ^a Deut. 7:20; Josh. 24:12
23:29 ^a Deut. 7:22

23:31 ^a Gen. 15:18; Deut. 1:7; 8; 11:24; 1 Kin. 4:21, 24

^b Josh. 21:44

¹ *boundaries*

² Heb. *Hannahar*, the Euphrates

23:32 ^a Ex. 34:12, 15; Deut. 7:2

¹ *treaty*

23:33 ^a Ex. 34:12; Deut. 12:30; Josh. 23:13; Judg. 2:3; 1 Sam. 18:21; Ps. 106:36

24:1 ^a Ex. 6:23; 28:1; Lev. 10:1, 2

^b Ex. 1:5; Num. 11:16

24:3 ^a Ex. 19:8; 24:7; Deut. 5:27; [Gal. 3:19]

¹ *ordinances*

24:4 ^a Ex. 17:14; 34:27; Deut. 31:9

^b Gen. 28:18

24:5 ^a Ex. 18:12; 20:24

24:6 ^a Ex. 29:16, 20; Heb. 9:18

24:7 ^a Ex. 24:4; Heb. 9:19

24:8 ^a Zech. 9:11; [Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; Heb. 9:19, 20; 13:20; 1 Pet. 1:2]

24:10 ^a Ex. 24:11; Num. 12:8; Is. 6:5; [John 1:18; 6:46; 1 John 4:12

^b Ezek. 1:26; Rev. 4:3

^c Matt. 17:2

24:11 ^a Ex. 19:21

^b Gen. 32:30; Judg. 13:22

^c 1 Cor. 10:18

¹ *did not stretch forth his hand against*

24:12 ^a Ex. 24:2, 15

^b Ex. 31:18; 32:15; Deut. 5:22

24:13 ^a Ex. 32:17

24:14 ^a Ex. 17:10, 12

24:15 ^a Ex. 19:9; Matt. 17:5

24:16 ^a Ex. 16:10; 33:18; Num. 14:10

6 And Moses ^atook half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he ^atook the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold ^athe blood of the covenant, which the LORD hath made with you concerning all these words.

Moses Meets God on the Mount

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they ^asaw the God of Israel: and *there was* under his feet as it were a paved work of a ^bsapphire stone, and as it were the ^cbody of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he ^alaid¹ not his hand: also ^bthey saw God, and did ^ceat and drink.

12 And the LORD said unto Moses, ^aCome up to me into the mount, and be there: and I will give thee ^btables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and ^ahis minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and ^aHur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and ^aa cloud covered the mount.

16 And ^athe glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

24:8. The blood of the covenant is the terminology from which the Old Testament (or covenant) gets its name. Because Israel failed to keep this conditional covenant of works, God promised through Jeremiah the institution of an unconditional covenant of grace

(Jer. 31:31–34), which will be fulfilled in Israel during the Great Tribulation. But this covenant of grace is based upon the atoning work of Christ; and for this reason the church also participates in it, through His blood (Luke 22:20; Heb. 8:6–13; 9:15–18; 12:24).

17 And the sight of the glory of the LORD *was* like ^a“devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and ^aMoses was in the mount forty days and forty nights.

Offerings for a Tabernacle

25 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an ¹offering: ^a“of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats’ *hair*,

5 And rams’ skins dyed red, and ¹badgers’ skins, and shittim wood,

6 ^a“Oil for the light, ^bspices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ^a“ephod, and in the breastplate.

24:17 ^a Ex. 3:2; Deut. 4:26, 36; 9:3; Heb. 12:18, 29
24:18 ^a Ex. 34:28; Deut. 9:9; 10:10
25:2 ^a Ex. 35:4–9, 21; 1 Chr. 29:3, 5, 9; Ezra 2:68; Neh. 11:2; [2 Cor. 8:11–13; 9:7]
¹ *heave offering*
25:5 ¹ Or *dolphin*
25:6 ^a Ex. 27:20
^b Ex. 30:23
25:7 ^a Ex. 28:4, 6–14

25:8 ^a Ex. 36:1, 3, 4; Lev. 4:6; 10:4; 21:12; Heb. 9:1, 2
^b Ex. 29:45; 1 Kin. 6:13; [2 Cor. 6:16; Heb. 3:6; Rev. 2:13]
¹ *sacred place*
25:10 ^a Ex. 37:1–9; Deut. 10:3; Heb. 9:4
25:11 ^a Ex. 37:2; Heb. 9:4

Instructions for a Tabernacle

8 And let them make me a ^a“sanctuary;¹ that ^bI may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

The Ark of the Testimony

10 ^a“And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of ^a“gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

25:8, 9. Sanctuary ... tabernacle: There are 50 chapters in the Bible devoted to the tabernacle: 13 in Exodus; 18 in Leviticus; 13 in Numbers; two in Deuteronomy; and four in Hebrews. The final 16 chapters in Exodus are primarily devoted to the instructions and fashioning of the tabernacle. The amount of space devoted certainly demonstrates its importance to Israel’s experience as a religious community. The above are two of the five different names or titles applied to the tabernacle in the Pentateuch. *Sanctuary* translates the Hebrew *miqdōsh*. It derives from a root meaning “be holy,” and may have come into use because of the two parts into which the facility was divided: the Holy Place and the Most Holy Place. This reinforces the notion of holiness or separation. The sanctuary testifies to the holiness of God by more than its structure. Aaron, the chief minister of the tabernacle, wore a diadem with the engraving, “HOLINESS TO THE LORD” (Ex. 28:36).

This term lends an aura of the unapproachable and the distant. Though God was accessible to the people, the engraving reminded them that the tabernacle was no ordinary facility. The tabernacle was set apart and special to Yahweh. The second term, *tabernacle*, translates the Hebrew *mishkan*, “dwellingplace.” Notice that Yahweh says, **Let them make me a sanctuary; that I may dwell among them.** It implies an active sense of dwelling. When the tabernacle was completed, the signal that Yahweh had come now to inhabit it was the descent of the glory cloud (40:34–38). The ark was significant for more than being the depository for the law. The ark’s cover represented the throne of God. Therefore the ark was placed in the Most Holy Place of the tabernacle and symbolized God’s presence. Also, the table of the bread of the presence (v. 30), on which were placed the 12 loaves, symbolized that the tribes were present before the LORD.



CHRIST IN THE TABERNACLE

25:8. The predominate “type” of Christ in the Old Testament is the tabernacle. The New Testament authority for recognizing its typological significance is Hebrews 9:1–24. Because the pattern for the tabernacle was designed by God, this has led some Bible scholars to conclude that even the most minute details of the tabernacle have a typological significance. **Illustration:** In describing the incarnation (John 1:14), John uses the word for *dwelt*, which has the idea of pitching a tent or tabernacle. The tabernacle was the sanctuary of God, described as His dwelling place (v. 8). Just as God lived in a tent in the wilderness, so the Son of God lived (and still lives) in a human body as the New Testament “tent.” **Application:** Today, the physical bodies of Christians serve as the temple (dwelling place) of the Holy Spirit (1 Cor. 16:19, 20). (First Reference, Ex. 25:8; Primary Reference, Heb. 8, 9.)

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 "The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark "the testimony which I shall give thee.

The Mercy Seat

17 And "thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And "the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 "And thou shalt put the mercy seat above upon the ark; and "in the ark thou shalt put the testimony that I shall give thee.

22 And "there I will meet with thee, and I will ¹commune with thee from above the mercy seat, from ^bbetween the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

The Table

23 "Thou shalt also make a table of shittim wood: two cubits *shall be*

25:15 ^a Num.

4:6; 1 Kin. 8:8

25:16 ^a Ex.

16:34; 31:18;

Deut. 10:2;

31:26; 1 Kin. 8:9;

Heb. 9:4

25:17 ^a Ex. 37:6;

Heb. 9:5

25:20 ^a 1 Kin.

8:7; 1 Chr. 28:18;

Heb. 9:5

25:21 ^a Ex.

26:34; 40:20

^b Ex. 25:16

25:22 ^a Ex.

29:42, 43; 30:6;

36; Lev. 16:2;

Num. 17:4

^b Num. 7:89;

1 Sam. 4:4;

2 Sam. 6:2;

2 Kin. 19:15; Ps.

80:1; Is. 37:16

¹ *speak*

25:23 ^a Ex.

37:10-16; 1 Kin.

7:48; 2 Chr. 4:8;

Heb. 9:2

25:29 ^a Ex.

37:16; Num. 4:7

¹ *for pouring*

25:30 ^a Ex.

39:36; 40:23;

Lev. 24:5-9

25:31 ^a Ex.

37:17-24; 1 Kin.

7:49; Zech. 4:2;

Heb. 9:2; Rev.

1:12

25:33 ^a Ex. 37:19

the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make "the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ¹to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table "shewbread before me alway.

The Golden Candlestick

31 "And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 "Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other

25:17. **Mercy seat** probably derives from the root meaning "to cover," or "to conceal." Thus a covering of sin was symbolized until it was dealt with in fact by the atonement of Christ. But there is evidence that the verb is derived from a noun meaning "ransom," since it is parallel to the word "redeem" (*pada*) in Psalm 49:7. Actually, the idea of "mercy seat" is incorrect, for the word is not related to mercy and of course it was not a seat. Further, the translation "mercy seat" does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on

the Day of Atonement. "Place of atonement" would perhaps be more expressive. Note that the Septuagint is usually *hilasterion*, "place or object of propitiation," a word applied to Christ in Romans 3:25, 1 John 2:2 and 4:10.

25:21. **The testimony** quite clearly designates the two tables of stone on which the Ten Words (Ten Commandments) were written (24:12; 31:18; 32:15; 34:29). These two tables represented God's covenant with Israel (34:27, 28) and as such are called the "tables of the covenant" (Deut. 9:9).

branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And ^ain the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and ^athey shall ¹light the lamps thereof, that they may ^bgive light ²over against it.

38 And the tongs thereof, *shall be* of pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And ^alook that thou make *them* after their pattern, which was shewed thee in the mount.

The Curtains of the Tabernacle

26 Moreover ^athou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of ¹cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall ¹have one measure.

3 The five curtains shall be coupled together one to another; and

25:34 ^a Ex. 37:20–22
25:37 ^a Ex. 27:21; 30:8; Lev. 24:3, 4; 2 Chr. 13:11
^b Num. 8:2
¹ arrange
² in front of
25:40 ^a Ex. 25:9; 26:30; Num. 8:4; 1 Chr. 28:11, 19; Acts 7:44; [Heb. 8:5]
26:1 ^a Ex. 36:8–19
¹ artistic designs
26:2 ¹ be the same measurement

other five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty ¹taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

Goats' Hair Curtains

7 And ^athou shalt make curtains of goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent,

26:6 ¹ clasps
26:7 ^a Ex. 36:14



TABERNACLE TYPES

26:1ff. The intricate design of the Tabernacle teaches the biblical theology of sacrificial atonement for personal holiness. The one door indicates there is only one way to God (John 14:6).

That way is through the blood atonement on the brass altar (Heb. 9:22), which was accomplished by Christ shedding His blood for us on the cross (Mark 14:24; 1 Cor. 11:25). The laver symbolizes our need for daily cleansing (John 13:2–12), the table of bread symbolizes our need for communion and fellowship (1 Cor. 11:23–27), and the incense altar symbolizes our need for prayer (Rev. 5:8). The veil (curtain) separated man from God's holy presence but was torn apart at the time of Christ's death (Matt. 27:51), giving every believer access to God's presence as symbolized by the Ark of the Covenant (Rev. 11:19). **Application:** The details of the Tabernacle were intended to help us understand how we are to approach our holy God in proper worship through the atoning sacrifice of Christ (cf. Zech. 12:10–13:1).

the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

The Covering and the Boards

14 And ^athou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 And thou shalt ^amake boards for the tabernacle of shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two ¹tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be ¹coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

26:14 ^a Ex. 35:7, 23; 36:19
26:15 ^a Ex. 36:20-34
26:17 ¹ *projections for joining*
26:24 ¹ Lit. *doubled*

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

The Bars

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the ^amiddle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt ¹rear up the tabernacle ^aaccording to the fashion thereof which was shewed thee in the mount.

The Vail

31 And ^athou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks *shall be* of gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail ^athe ark of the testimony: and the vail shall divide unto you between ^bthe holy place and the most holy.

34 And ^athou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And ^athou shalt set the table ¹without the vail, and ^bthe candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

A Hanging for the Door

36 And ^athou shalt make an hanging for the door of the tent, of blue,

26:28 ^a Ex. 36:33
26:30 ^a Ex. 25:9, 40; 27:8; 39:32; Num. 8:4; Acts 7:44; [Heb. 8:2, 5]
¹ *raise*
26:31 ^a Ex. 27:21; 36:35-38; Lev. 16:2; 2 Chr. 3:14; Matt. 27:51; Heb. 9:3; 10:20
26:33 ^a Ex. 25:10-16; 40:21
^b Lev. 16:2; Heb. 9:2, 3
26:34 ^a Ex. 25:17-22; 40:20; Heb. 9:5
26:35 ^a Ex. 40:22; Heb. 9:2
^b Ex. 40:24
¹ *outside*
26:36 ^a Ex. 36:37

and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging ^afive pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

The Tabernacle Altar

27 And thou shalt make ^aan altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou

26:37 ^aEx. 36:38
27:1 ^aEx. 38:1;
Ezek. 43:13

27:8 ^aEx. 25:40;
26:30; Acts 7:44;
[Heb. 8:5]
27:9 ^aEx.
38:9-20
27:17 ^aEx. 38:19

make it: ^aas it was shewed thee in the mount, so shall they make it.

The Court

9 And ^athou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver; their ^ahooks shall be of silver, and their sockets of brass.

26:36. The door of the tent: This was a tent of meeting. Here the people's representatives—the priests and Moses in particular—met with Yahweh and He with them. Here the dispute between Aaron, Miriam, and Moses was arbitrated (Num. 12:4). The instructions about the daily offerings state that at the door of the tent of meeting the lambs shall be offered morning and evening, and “where I will meet you, to speak there unto thee” (29:42). Here Yahweh spoke with Moses “face to face, as a man speaketh unto his friend” (Ex. 33:9-11). He also met with the people here: “and there I will meet with the children of Israel” (Ex. 29:43). It seems that individuals could hear from Yahweh in response to their seeking Him at the door of meeting in Exodus 33:7. This is the place where the entire contents of Leviticus are represented

as being delivered to Moses by Yahweh (Lev. 1:1). This was the place where Yahweh and His people met. All had access to Him.

27:2. The horns of it (the altar): The bronze altar of burnt offering was also an altar with horns. An excellent example of such a horned altar has been discovered at Beer-sheba, dating to the eighth century B.C. In Leviticus 4:7, 10, 18 this altar is named “the altar of the burnt offering.” The position of this altar near the entrance of the main court indicates very clearly the absolute necessity for blood atonement before real fellowship can be initiated with an infinitely holy God. The slaughter of animals was a vivid reminder to Israel that sin indeed requires a high price. The horns were used to bind the sacrificial animals (Ps. 118:27).

Dimensions of the Court

18 The length of the court shall be an hundred cubits, and the breadth fifty ¹every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be *of* brass.

Olive Oil for the Lamp

20 And ^athou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to ¹burn always.

21 In the tabernacle of the congregation ^awithout the vail, which is before the testimony, ^bAaron and his sons shall ¹order it from evening to morning before the LORD: ^cit shall be a statute for ever unto their generations on the behalf of the children of Israel.

27:18 ¹through-out
 27:20 ^aEx. 35:8, 28; Lev. 24:1-4
¹Lit. ascend
 27:21 ^aEx. 26:31, 33
^bEx. 30:8;
 1 Sam. 3:3;
 2 Chr. 13:11
^cEx. 28:43; 29:9;
 Lev. 3:17; 16:34;
 Num. 18:23;
 19:21; 1 Sam. 30:25
¹tend

28:1 ^aNum. 3:10; 18:7
^bPs. 99:6; Heb. 5:4
^cEx. 24:1, 9;
 Lev. 10:1
^dEx. 6:23; Lev. 10:6, 16
 28:2 ^aEx. 29:5, 29; 31:10;
 39:1-31; Lev. 8:7-9, 30
¹sacred
 28:3 ^aEx. 31:6;
 36:1
^bEx. 31:3;
 35:30, 31; Is. 11:2; Eph. 1:17
 28:4 ^aEx. 28:15

Aaron and His Sons Set Apart

28 And take thou unto thee ^aAaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's ^boffice, *even* Aaron, ^cNadab and Abihu, ^dEleazar and Ithamar, Aaron's sons.

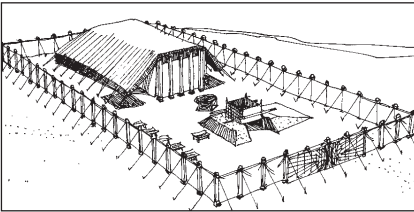
2 And ^athou shalt make ¹holy garments for Aaron thy brother for glory and for beauty.

3 And ^athou shalt speak unto all that *are* wise hearted, ^bwhom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Aaron's Garments

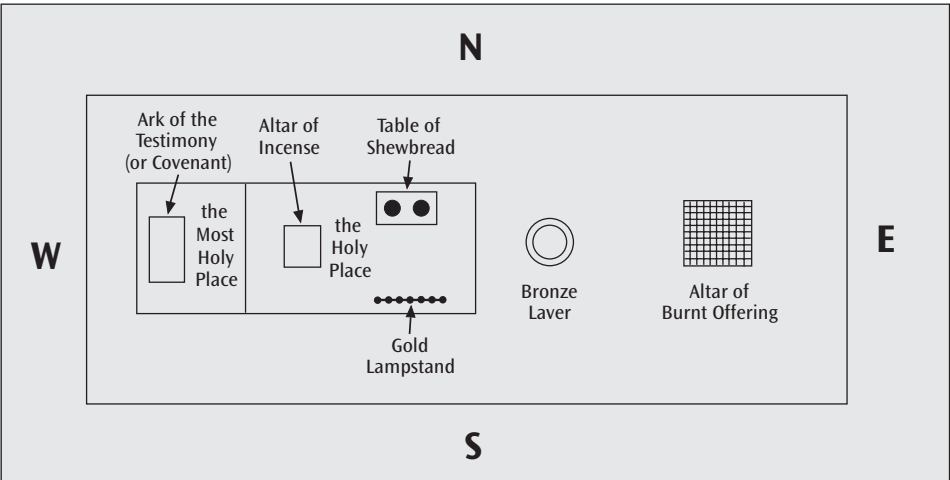
4 And these *are* the garments which they shall make; ^aa breastplate, and ^ban ¹ephod, and ^ca robe, and ^da broidered coat, a ²mitre, and

^bEx. 28:6 ^cEx. 28:31 ^dEx. 28:39
¹ornamented vest ²turban



The tabernacle was to provide a place where God might dwell among his people. The term tabernacle sometimes refers to the tent, including the Holy Place and the Most Holy Place, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.

The illustration below shows the relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.



THE PLAN OF THE TABERNACLE

^ea ³girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

The Ephod

6 ^aAnd they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with ¹cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

The Girdle of the Ephod

8 And the ¹curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen.*

9 And thou shalt take two onyx ^astones, and ¹grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their ^abirth.

11 With the work of an ^aengraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ¹ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and ^aAaron shall bear their names before the LORD upon his two shoulders ^bfor a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

The Breastplate of Judgment

15 And ^athou shalt make the breastplate of judgment with cunning work; after the work of the

28:4 ^e Lev. 8:7

³ sash

28:6 ^a Ex. 39:2-7;

Lev. 8:7

¹ artistic

28:8 ¹ intricately

woven band

28:9 ^a Ex. 35:27

¹ engrave

28:10 ^a Gen.

29:31-30:24;

35:16-18

28:11 ^a Ex. 35:35

¹ settings

28:12 ^a Ex.

28:29, 30; 39:6, 7

^b Lev. 24:7;

Num. 31:54;

Josh. 4:7; Zech.

6:14; 1 Cor.

11:24

28:15 ^a Ex.

39:8-21

ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 ^aAnd thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.*

18 And the second row shall be an ¹emerald, a sapphire, and a ²diamond.

19 And the third row a ¹ligure, an agate, and an amethyst.

20 And the fourth row a ¹beryl, and an ²onyx, and a jasper: they shall be set in gold in their ³inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of ¹wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forefront thereof, over against the *other* coupling thereof, above the ¹curious girdle of the ephod.

28:17 ^a Ex. 39:10

¹ emerald

28:18 ¹ turquoise

² sapphire

28:19 ¹ jacinth

or amber

28:20 ¹ yellow

jasper

² onyx or car-

nelian

³ settings

28:22 ¹ braided

28:27 ¹ intricately

woven band

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall ^abear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

The Urim and the Thummim

30 And ^athou shalt put in the breastplate of judgment the ¹Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The Blue Robe of the Ephod

31 And ^athou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the

28:29 ^a Ex. 28:12
28:30 ^a Lev. 8:8;
Num. 27:21;
Deut. 33:8;
1 Sam. 28:6;
Ezra 2:63; Neh.
7:65
¹ Lit. *Lights and
the Perfections*
28:31 ^a Ex.
39:22-26

28:36 ^a Ex.
39:30, 31; Lev.
8:9; Zech. 14:20
28:38 ^a Ex. 28:43;
Lev. 10:17; 22:9,
16; Num. 18:1;
[Is. 53:11]; Ezek.
4:4-6; [John
1:29; Heb. 9:28;
1 Pet. 2:24]
^b Lev. 1:4; 22:27;
23:11; Is. 56:7
¹ *sacred*
28:39 ^a Ex.
35:35; 39:27-29
28:40 ^a Ex. 28:4;
39:27-29, 41;
Ezek. 44:17, 18
^b Ex. 28:2
¹ *hats*
28:41 ^a Ex. 29:7-
9; 30:30; 40:15;
Lev. 10:7
^b Ex. 29:9; Lev.
8; Heb. 7:28
¹ *set them apart*
28:42 ^a Ex.
39:28; Lev. 6:10;
16:4; Ezek.
44:18
¹ *bare flesh*
² *Lit. be*
28:43 ^a Ex. 20:26

holy *place* before the LORD, and when he cometh out, that he die not.

The Mitre

36 And ^athou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may ^abear the iniquity of the holy things, which the children of Israel shall hallow in all their ¹holy gifts; and it shall be always upon his forehead, that they may be ^baccepted before the LORD.

39 And thou shalt ^aembroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

Garments for Aaron's Sons

40 ^aAnd for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and ¹bonnets shalt thou make for them, for glory and for ^bbeauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ^aanoint them, and ^bconsecrate them, and ¹sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them ^alinen breeches to cover their ¹nakedness; from the loins even unto the thighs they shall ²reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ^aunto the altar to minister in the holy

28:30. Urim and the Thummim: The purpose for the breastplate was for judgment (cf. v. 15). The Urim and Thummim were deposited in the pouch and functioned as sacred lots used as the means of making judgments (v. 30). The word *Urim* begins with the first letter of the Hebrew alphabet and *Thummim* begins with the last letter. This may imply the lots were restricted to giving either positive or negative responses to questions asked of them. A good translation of the terms into English is "curses and perfections," meaning that if Urim dominated when the lots were cast, the answer would be "no"; but if Thummim dominat-

ed, the answer would be "yes." We do not know how many there were, what they looked like, or exactly how they were used. There were numerous instances in the Old Testament where they were employed, even though it was not always explicitly stated in such cases. It was not like throwing dice, because the results were not determined by chance. The priest knew that the lots' outcome was "of the LORD" (Prov. 16:33). Acts 1:23-26 is the last mention of a divine decision mediated through lots. When the Holy Spirit came in power on the Day of Pentecost (Acts 2:1-4) the need for the casting of lots disappeared.

place; that they ^bbear¹ not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

Anointing of Priests

29 And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: *a*Take one young bullock, and two rams without blemish,
2 And *a*unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, *a*and shalt wash them with water.

5 *a*And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^bthe curious girdle of the ephod:

6 *a*And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing *a*oil, and pour *it* upon his head, and anoint him.

8 And *a*thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and *a*the priest's office shall be their's for a perpetual statute: and thou shalt ^bconsecrate Aaron and his sons.

The Bullock

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and *a*Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon *a*the horns of the altar with thy finger,

28:43 ^b Lev. 5:1, 17; 20:19, 20; 22:9; Num. 9:13; 18:22

^c Ex. 27:21; Lev. 17:7

¹ *do not incur guilt*

29:1 ^a Lev. 8;

[Heb. 7:26-28]

29:2 ^a Lev. 2:4;

6:19-23

29:4 ^a Ex. 40:12;

Lev. 8:6; [Heb.

10:22]

29:5 ^a Ex. 28:2;

Lev. 8:7

^b Ex. 28:8

29:6 ^a Ex. 28:36,

37; Lev. 8:9

29:7 ^a Ex. 25:6;

30:25-31; Lev.

8:12; 10:7; 21:10;

Num. 35:25; Ps.

133:2

29:8 ^a Ex. 28:39,

40; Lev. 8:13

29:9 ^a Ex. 40:15;

Num. 3:10; 18:7;

25:13; Deut.

18:5

^b Ex. 28:41;

Lev. 8

29:10 ^a Lev. 1:4;

8:14

29:12 ^a Lev. 8:15

^b Ex. 27:2; 30:2;

Lev. 4:7

29:13 ^a Lev. 1:8;

3:3, 4

29:14 ^a Lev. 4:11,

12, 21; Heb.

13:11

¹ *outside*

29:15 ^a Lev. 8:18

^b Lev. 1:4-9

29:16 ^a Ex. 24:6;

Lev. 1:5, 11

29:17 ¹ *with*

29:18 ^a Ex. 20:24

¹ *aroma*

29:19 ^a Lev. 8:22

29:21 ^a Ex.

30:25, 31; Lev.

8:30

^b Ex. 28:41;

29:1; [Heb. 9:22]

and ^bpour all the blood beside the bottom of the altar.

13 And *a*thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But *a*the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire ¹without the camp: *it is* a sin offering.

The First Ram

15 *a*Thou shalt also take one ram; and Aaron and his sons shall ^bput their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and *a*sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ¹unto his head.

18 And thou shalt burn the whole ram upon the altar: *it is* a *a*burnt offering unto the LORD: *it is* a sweet ¹savour, an offering made by fire unto the LORD.

The Second Ram

19 *a*And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of *a*the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and ^bhe shall be hallowed, and his garments, and his sons, and his sons' garments with him.

A Wave Offering

22 Also thou shalt take of the ram the fat and the rump, and the fat that

covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

23 ^aAnd one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^awave them *for* a wave offering before the LORD.

25 ^aAnd thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take ^athe breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify ^athe breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is ¹heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' ^aby a statute for ever from the children of Israel: for it *is* an heave offering; and ^bit shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

The Holy Garments

29 And the ^aholy garments of Aaron ^bshall be his sons' after him, ^cto be anointed therein, and to be consecrated in them.

30 ^aAnd ^athat son that is priest in his stead shall put them on ^bseven days, when he cometh into the tabernacle of the congregation to minister in the ¹holy place.

The Flesh of the Consecration

31 And thou shalt take the ram of the consecration, and ^aseethe ¹his flesh in the holy place.

32 And Aaron and his sons shall

29:23 ^a Lev. 8:26;
29:24 ^a Lev. 7:30;
10:14
29:25 ^a Lev. 8:28
29:26 ^a Lev. 7:31,
34; 8:29

29:27 ^a Lev. 7:31,
34; Num. 18:11,
18; Deut. 18:3
¹ raised

29:28 ^a Lev.
10:15

^b Lev. 3:1; 7:34

29:29 ^a Ex. 28:2
^b Num. 20:26,
28

^c Ex. 28:41;
30:30; Num.
18:8

29:30 ^a Num.

20:28

^b Lev. 8:35
¹ sanctuary

29:31 ^a Lev. 8:31

¹ boil

29:32 ^a Matt.
12:4

29:33 ^a Lev.
10:14, 15, 17

^b Ex. 12:43; Lev.
22:10

29:34 ^a Ex.
12:10; 23:18;
34:25; Lev. 7:18;
8:32

29:35 ^a Lev.
8:33-35

29:36 ^a Heb.
10:11

^b Ex. 30:26-29;
40:10, 11

29:37 ^a Num.
4:15; Hag. 2:11-
13; Matt. 23:19

¹ everything
that

29:38 ^a Num.
28:3-31; 29:6-
38; 1 Chr. 16:40;
Ezra 3:3

^b Dan. 12:11

29:39 ^a Ezek.
46:13-15

¹ at twilight

29:41 ^a 1 Kin.
18:29, 36; 2 Kin.
16:15; Ezra 9:4,
5; Ps. 141:2

¹ at twilight

29:42 ^a Ex. 30:8

eat the flesh of the ram, and the ^abread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And ^athey shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: ^bbut a stranger shall not eat *thereof*; because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then ^athou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: ^aseven days shalt thou consecrate them.

Continual Sin Offering

36 And thou ^ashalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^band thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: ^awhatsoever ¹toucheth the altar shall be holy.

Continual Burnt Offering

38 Now this *is that* which thou shalt offer upon the altar; ^atwo lambs of the first year ^bday by day continually.

39 The one lamb thou shalt offer ^ain the morning; and the other lamb thou shalt offer ¹at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt ^aoffer ¹at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* ^aa continual burnt offering throughout your generations *at* the door of the tabernacle of

the congregation before the LORD: ^bwhere I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and *the tabernacle* ^ashall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will ^asanctify also both Aaron and his sons, to minister to me in the priest's office.

I Am the Lord Their God

45 And ^aI will dwell among the children of Israel, and will ^bbe their God.

46 And they shall know that ^aI am the LORD their God, that ^bbrought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

The Incense Altar

30 And thou shalt make ^aan altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a ¹crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

29:42 ^b Ex. 25:22; 33:7, 9; Num. 17:4
29:43 ^a Ex. 40:34; 1 Kin. 8:11; 2 Chr. 5:14; Ezek. 43:5; Hag. 2:7, 9
29:44 ^a Lev. 21:15
29:45 ^a Ex. 25:8; Lev. 26:12; Num. 5:3; Deut. 12:11; Zech. 2:10; [John 14:17, 23; Rev. 21:3]
^b Gen. 17:8; Lev. 11:45
29:46 ^a Ex. 16:12; 20:2; Deut. 4:35
^b Lev. 11:45
30:1 ^a Ex. 37:25-29
30:3 ¹ moulding

30:6 ^a Ex. 26:31-35
^b Ex. 25:21, 22
30:7 ^a Ex. 30:34; 1 Sam. 2:28; 1 Chr. 23:13; Luke 1:9
^b Ex. 27:20, 21
30:8 ¹ at twilight
30:9 ^a Lev. 10:1
30:10 ^a Lev. 16:3-34
30:12 ^a Ex. 38:25, 26; Num. 1:2; 26:2; 2 Sam. 24:2
^b Num. 31:50; [Matt. 20:28; 1 Pet. 1:18, 19]
^c 2 Sam. 24:15
¹ price of a life
30:13 ^a Matt. 17:24
^b Lev. 27:25; Num. 3:47; Ezek. 45:12
^c Ex. 38:26
30:14 ¹ contribution

6 And thou shalt put it before the ^avail that *is* by the ark of the testimony, before the ^bmercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon ^asweet incense every morning: when ^bhe dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps ¹at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no ^astrange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And ^aAaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

The Atonement Offering

11 And the LORD spake unto Moses, saying,

12 ^aWhen thou takest the sum of the children of Israel after their number, then shall they give every man ^ba ¹ransom for his soul unto the LORD, when thou numberest them; that there be no ^cplague among them, when *thou* numberest them.

13 ^aThis they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^ba shekel is twenty gerahs:) ^can half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an ¹offering unto the LORD.

30:1-10. Altar to burn incense: The position of the altar was to be in the Holy Place, in front of the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. Hebrews 9:3, 4 notes that the altar of incense was considered as belonging to the Most Holy Place. This was the first place the priests came as they approached the sacred presence of God above the mercy seat. The priests were not permitted to go beyond that point except on the Day of Atonement. Aaron and his sons were responsible for offering

a perpetual incense upon it in the morning and in the evening. Offering strange incense (that is, incense not composed like that in vv. 34, 35) was strictly forbidden. In Scripture, incense often symbolizes prayer and communion with God the Father (Ps. 141:2; Luke 1:10; Rev. 5:8; 8:3, 4). The continual burning is an example of the necessity for continuous and persistent prayer (cf. Ps. 16:8; 55:17; 1 Thess. 5:17, 18). Incense, or perfume, denotes that which produces a sweet-smelling odor when burned (cf. Prov. 27:9). The spice frankincense (*lebōna*) may be used as an incense.

15 The ^arich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and ^ashalt ¹appoint it for the service of the tabernacle of the congregation; that it may be ^ba memorial unto the children of Israel before the LORD, to make an atonement for your souls.

The Brass Laver

17 And the LORD spake unto Moses, saying,

18 ^aThou shalt also make a ¹laver of brass, and his foot *also of brass*, to wash *withal*: and thou shalt ^bput it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^ashall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and ^ait shall be a ¹statute for ever to them, *even* to him and to his ²seed throughout their generations.

The Holy Anointing Oil

22 Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee ^aprincipal spices, of pure ^bmyrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^ccalamus two hundred and fifty *shekels*,

30:15 ^a Job 34:19; Prov. 22:2; [Eph. 6:9]
30:16 ^a Ex. 38:25-31
^b Num. 16:40
¹ give
30:18 ^a Ex. 38:8; 1 Kin. 7:38
^b Ex. 40:30
¹ basin
30:19 ^a Ex. 40:31, 32; Ps. 26:6; Is. 52:11; John 13:8, 10; Heb. 10:22
30:21 ^a Ex. 28:43
¹ requirement
² descendants
30:23 ^a Song 4:14; Ezek. 27:22
^b Ps. 45:8; Prov. 7:17
^c Song 4:14; Jer. 6:20

30:24 ^a Ps. 45:8
^b Ex. 29:40
30:25 ^a Ex. 37:29; 40:9; Lev. 8:10; Num. 35:25; Ps. 89:20; 133:2
¹ perfumer
30:26 ^a Ex. 40:9; Lev. 8:10; Num. 7:1
30:28 ¹ its base
30:29 ^a Ex. 29:37; Num. 4:15; Hag. 2:11-13
¹ consecrate
² everything that
30:30 ^a Ex. 29:7; Lev. 8:12
30:32 ^a Ex. 30:25, 37
30:33 ^a Ex. 30:38
^b Gen. 17:14; Ex. 12:15; Lev. 7:20, 21
¹ mixes
² By death
30:34 ^a Ex. 25:6; 37:29
30:35 ^a Ex. 30:25
¹ perfumer
² salted

24 And of ^acassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^bhin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the ¹apothecary: it shall be ^aan holy anointing oil.

26 ^aAnd thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and ¹his foot.

29 And thou shalt ¹sanctify them, that they may be most holy: ^awhatsoever ²toucheth them shall be holy.

30 ^aAnd thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: ^ait is holy, *and* it shall be holy unto you.

33 ^aWhosoever ¹compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ^bshall even be ²cut off from his people.

The Sweet Incense

34 And the LORD said unto Moses, ^aTake unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection ^aafter the art of the ¹apothecary, ²tempered together, pure *and* holy:

30:18. Laver of brass: This is the laver of cleansing located between the altar of burnt offering and the door of the tabernacle. It was actually made of bronze and set aside for ceremonial washing of the priests before they entered the Holy Place. The symbolic meaning is indeed significant and precious. It provided a type of cleansing that served to maintain fitness for a spiritual ministry. The altar of sacrifice dealt with the priests' guilt, but something else was

required for effective fellowship and worship in the tabernacle. The blood did not remove the defilement of sin. So before one could enter the presence of a holy God, sin had to be taken care of (cf. Eph. 5:26; John 15:3 in the life of the believer today). We are freed from the guilt of sin and its penalty by the application of the blood (Rom. 5:9), but there remains defilement of sin that comes through daily living and is cleansed by the washing of the Word of God (John 13:10).

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^awhere I will meet with thee: ^bit shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ^aye shall not make to yourselves according to ¹the composition thereof: it shall be unto thee holy for the LORD.

38 ^aWhosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Tabernacle Workmen Chosen

31 And the LORD spake unto Moses, saying,

2 ^aSee, I have called by name Bezaleel the ^bson of Uri, the son of Hur, of the tribe of Judah:

3 And I have ^afilled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise ¹cunning works, to work in gold, and in silver, and in brass,

5 And in ¹cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him ^aAholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^bwise¹ hearted I have put wisdom, that they may make all that I have commanded thee;

7 ^aThe tabernacle of the congregation, and ^bthe ark of the testimony, and ^cthe mercy seat that *is* thereupon, and all the furniture of the tabernacle,

8 And ^athe table and his furniture, and ^bthe pure candlestick with all his furniture, and the altar of incense,

9 And ^athe altar of burnt offering with all his furniture, and ^bthe laver and his foot,

30:36 ^aEx. 29:42; Lev. 16:2
^b[Ex. 29:37; 30:32]; Lev. 2:3
30:37 ^aEx. 30:32
¹Lit. *its proportion*

30:38 ^aEx. 30:33
31:2 ^aEx. 35:30-36:1

^b1 Chr. 2:20

31:3 ^aEx. 28:3;

35:31; 1 Kin.

7:14; Eph. 1:17

31:4 ¹artistic

31:5 ¹cutting

jewels for setting

31:6 ^aEx. 35:34

^bEx. 28:3;

35:10, 35; 36:1

¹*gifted artisans*

31:7 ^aEx. 36:8

^bEx. 37:1-5

^cEx. 37:6-9

31:8 ^aEx.

37:10-16

^bEx. 37:17-24;

Lev. 24:4

31:9 ^aEx. 38:1-7

^bEx. 38:8

31:10 ^aEx.

39:1, 41

¹*woven garments*

31:11 ^aEx.

30:23-33

^bEx. 30:34-38

31:13 ^aEx.

31:17; Lev. 19:3;

30; 26:2; Ezek.

20:12, 20

^bLev. 20:8

¹*set you apart*

31:14 ^aEx. 20:8;

Deut. 5:12

^bEx. 31:15;

35:2; Num.

15:32-36; John

7:23

¹*profanes*

²*person*

³By death

31:15 ^aEx. 20:9-11; Lev. 23:3;

Deut. 5:12-14

^bGen. 2:2; Ex.

16:23; 20:8; 35:2

31:17 ^aEx.

31:13; Ezek.

20:12

^bGen. 1:31; 2:2;

3; Ex. 20:11

31:18 ^a[Ex.

24:12; 32:15, 16;

Deut. 4:13; 5:22;

2 Cor. 3:3]

10 And ^athe ¹cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 ^aAnd the anointing oil, and ^bsweet incense for the holy *place*: according to all that I have commanded thee shall they do.

Keep the Sabbath Holy

12 And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, ^aVerily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth ^bsanctify¹ you.

14 ^aYe shall keep the sabbath therefore; for it *is* holy unto you: every one that ¹defileth it shall surely be put to death: for ^bwhosoever doeth *any* work therein, that ²soul shall be ³cut off from among his people.

15 ^aSix days may work be done; but in the ^bseventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* ^aa sign between me and the children of Israel for ever: for ^b*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Two Stone Tables

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ^atwo tables of testimony, tables of stone, written with the finger of God.

31:3. And I have filled him with the spirit of God, in wisdom: The basic idea behind the Hebrew word for *wisdom* is skill. To gain wisdom means to develop the ability to live life skillfully and produce something of quality. This is the use here and in Exodus 36:1: "In whom the LORD put wisdom and understanding to know how to work all manner of work for the

service of the sanctuary." Psalm 107:23-29 provides a good illustration as it relates to skilled mariners who were unable to cope with a severe storm. The phrase in verse 27, "and are at their wit's end," is literally "their wisdom [*chökmah*] is swallowed up." Their "skill" or "ability" to get themselves to shore had been reduced.

Israel's Golden Calf

32 And when the people saw that Moses ^adelayed to come down out of the mount, the people ^bgathered themselves together unto Aaron, and said unto him, ^cUp, make us ¹gods, which shall ^dgo before us; for *as for* this Moses, the man that ^ebrought us up out of the land of Egypt, we ²wot not what is become of him.

2 And Aaron said unto them, Break off the ^agolden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 ^aAnd he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which ^bbrought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made ^aproclamation, and said, To morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people ^asat down to eat and to drink, and rose up to play.

God's Wrath Against Israel

7 And the LORD said unto Moses, ^aGo, get thee down; for thy people, which thou broughtest out of the land of Egypt, ^bhave corrupted *themselves*:

8 They have turned aside quickly out of the way which ^aI commanded them: they have made them a

32:1 ^a Ex. 24:18;

Deut. 9:9-12

^b Ex. 17:1-3

^c Acts 7:40

^d Ex. 13:21

^e Ex. 32:8

¹ *a god*

² *know*

32:2 ^a Ex. 11:2;

35:22; Judg.

8:24-27

32:4 ^a Ex. 20:3,

4, 23; Deut.

9:16; Judg. 17:3,

4; 1 Kin. 12:28;

Neh. 9:18; Ps.

106:19; Acts

7:41

^b Ex. 29:45, 46

32:5 ^a Lev. 23:2,

4, 21, 37; 2 Kin.

10:20; 2 Chr.

30:5

32:6 ^a Ex. 32:17-

19; Num. 25:2;

1 Cor. 10:7

32:7 ^a Deut. 9:8-

21; Dan. 9:14

^b Gen. 6:11, 12

32:8 ^a Ex. 20:3, 4,

23; Deut. 32:17

^b 1 Kin. 12:28

32:9 ^a Ex. 33:3, 5;

34:9; Deut. 9:6;

2 Chr. 30:8; Is.

48:4; [Acts 7:51]

¹ *stubborn*

32:10 ^a Deut.

9:14, 19

^b Ex. 22:24

^c Num. 14:12

¹ *destroy*

32:11 ^a Deut.

9:18, 26-29

¹ Lit. *the face of*

the LORD

32:12 ^a Num.

14:13-19; Deut.

9:28; Josh. 7:9

^b Ex. 32:14

¹ *harm*

² *relent from*

this harm

32:13 ^a Gen.

22:16-18; [Heb.

6:13]

^b Gen. 12:7;

13:15; 15:7, 18;

22:17; 26:4;

35:11, 12; Ex.

13:5, 11; 33:1

32:14 ^a 2 Sam.

24:16

¹ *relented from*

the harm

32:15 ^a Deut.

9:15

molten calf, and have worshipped it, and have sacrificed thereunto, and said, ^bThese *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, ^aI have seen this people, and, behold, it is a ¹stiffnecked people:

10 Now therefore ^alet me alone, that ^bmy wrath may wax hot against them, and that I may ¹consume them: and ^cI will make of thee a great nation.

Moses Intercedes for the People

11 ^aAnd Moses besought ¹the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 ^aWherefore should the Egyptians speak, and say, For ¹mischievous did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^brepent² of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^aswarest by thine own self, and saidst unto them, ^bI will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD ^arepented¹ of the evil which he thought to do unto his people.

Stone Tables Broken by Moses

15 And ^aMoses turned, and went down from the mount, and the two tables of the testimony *were* in his

32:6. Rose up to play: The verb suggests illicit and immoral sexual activity in relation to those practices normally accompanying the fertility rites found among the Canaanites who worshiped the god Baal and his consort Ashtoreth. The same verb is used in Genesis 26:8 where it is said, "Abimelech ... saw ... Isaac was *sporting* with [caressing] Rebekah his wife." Most feel this involved conjugal caresses. The nakedness of the people in verse 25 seems to support further the conclusion that this included the sensuous fertility practices common to the peoples all around Israel. Note 1 Corinthians 10:7, 8, 13, and 14 for present-day application of these ancient teachings.

32:8. Molten calf: The people were unable to wait for Moses, and they broke the second commandment by persuading Aaron to make an image of God to satisfy their idolatrous lusts. Aaron sinfully submitted to their demand, and not only produced a replica of the familiar Egyptian god Apis (god of nature), but called for **a feast to the LORD** (v. 5), which was really turned into the abominable orgy mentioned above.

32:10. I will make of thee a great nation: Even as our Lord tested the devotion of two of His disciples (Luke 24:28), so here God tested Moses' singleness of purpose.

hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the ^atables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the ¹noise of *them that* sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that ^ahe saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

The Golden Calf Destroyed

20 ^aAnd he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ¹strawed *it* upon the water, and made the children of Israel drink *of it*.

Moses Confronts Aaron

21 And Moses said unto Aaron, ^aWhat did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord ¹wax hot: ^athou knowest the people, that they *are set* on ²mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we ¹wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it

32:16 ^aEx. 31:18

32:18 ¹voice

32:19 ^aDeut.

9:16, 17

32:20 ^aNum.

5:17, 24; Deut.

9:21

¹scattered

32:21 ^aGen.

26:10

32:22 ^aEx. 14:11;

Deut. 9:24

¹became

²evil

32:23 ¹know

32:25 ^aEx.

33:4, 5

^b2 Chr. 28:19

32:27 ^aNum.

25:5-13

32:29 ^aEx.

28:41; 1 Sam.

15:18, 22; Prov.

21:3; Zech. 13:3

¹Lit. *Fill your*

hand today

32:30 ^a1 Sam.

12:20, 23

^b2 Sam. 16:12

^cNum. 25:13

¹perhaps I can

32:31 ^aDeut.

9:18

^bEx. 20:23

32:32 ^aPs. 69:28;

Is. 4:3; Mal. 3:16;

Rom. 9:3

^bDan. 12:1;

Phil. 4:3; Rev.

3:5; 21:27

into the fire, and there came out this calf.

Idolaters Slain by Sons of Levi

25 And when Moses saw that the people *were* ^anaked; (for Aaron ^bhad made them naked unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and ^aslay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 ^aFor Moses had said, ¹Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Moses Pleads for Israel

30 And it came to pass on the morrow, that Moses said unto the people, ^aYe have sinned a great sin: and now I will go up unto the LORD; ^bperadventure¹ I shall ^cmake an atonement for your sin.

31 And Moses ^areturned unto the LORD, and said, Oh, this people have sinned a great sin, and have ^bmade them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, ^ablot me, I pray thee, ^bout of thy book which thou hast written.

32:32. Blot me, I pray thee, out of thy book which thou hast written: The identity of this book has been the subject of considerable debate. Some take it as a reference to the Book of Life in which the names of believers are recorded. Others see it as a register of living men, with reference to only earthly life. Thus, to be blotted out would entail an untimely death, to die prematurely. A third view is that it refers to those who would enter the Promised Land. Some see Paul's reference in Romans 9:3, 4 as being similar to Moses' request, that is, to be separated from God forever for

the sake of his Israelite countrymen. Note that in Romans 9:3 the phrase "I could wish" faithfully brings out the idiomatic construction used here for stating an impossible wish. Paul could not actually become anathema from Christ, since chapter 8 of Romans proclaims that impossible. The statement by God in verse 33 would seem to indicate that the reference is to temporal life and not eternal, in addition to the context in which three thousand men fell in that day. Note: "Whosoever hath sinned against me, him will I blot out of my book."

33 And the LORD said unto Moses, *a*Whosoever hath sinned against me, him will I *b*blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have *a*spoken unto thee: *b*behold, mine Angel shall go before thee: nevertheless *c*in the day when I *d*visit¹ I will *2*visit their sin upon them.

35 And the LORD plagued the people, because *a*they made the calf, which Aaron made.

Israel to Resume Their Journey

33 And the LORD said unto Moses, Depart, *and* go up hence, thou *a*and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, *b*Unto thy seed will I give it:

2 *a*And I will send an angel before thee; *b*and I will drive out the Canaanite, and the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 *a*Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art a* *b*stiff-necked¹ people: lest *c*I *2*consume thee in the way.

4 And when the people heard these evil tidings, *a*they mourned: *b*and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy *1*ornaments from thee, that I may *a*know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

The Tabernacle Outside the Camp

7 And Moses took the tabernacle, and pitched it *1*without the camp, afar off from the camp, and *a*called it the Tabernacle of the congregation. And it came to pass, *that* every one which *b*sought the LORD went

32:33 *a* Lev. 23:30; [Ezek. 18:4; 33:2, 14, 15] *b* Ex. 17:14; Deut. 29:20; Ps. 9:5; Rev. 3:5; 21:27

32:34 *a* Ex. 3:17 *b* Ex. 23:20; Josh. 5:14 *c* Deut. 32:35; Rom. 2:5, 6 *d* Ps. 89:32

¹ visit for punishment
² visit punishment upon them for their sin

32:35 *a* Neh. 9:18
33:1 *a* Ex. 32:1, 7, 13; Josh. 3:17 *b* Gen. 12:7

33:2 *a* Ex. 32:34; Josh. 5:14 *b* Ex. 23:27-31; Josh. 24:11

33:3 *a* Ex. 3:8 *b* Num. 16:21, 45 *c* Ex. 32:9; 33:5 ¹ stubborn

² destroy
33:4 *a* Num. 14:1, 39 *b* Ezra 9:3; Esth. 4:1, 4; Ezek. 24:17, 23

33:5 *a* [Ps. 139:23]

¹ jewels
33:7 *a* Ex. 29:42, 43 *b* Deut. 4:29 ¹ outside

33:8 *a* Num. 16:27

33:9 *a* Ex. 25:22; 31:18; Ps. 99:7 ¹ Lit. He

33:10 *a* Ex. 4:31

33:11 *a* Num. 12:8; Deut. 34:10

b Ex. 24:13

33:12 *a* Ex. 3:10; 32:34

b Ex. 33:17; John 10:14, 15; 2 Tim. 2:19

33:13 *a* Ex. 34:9 *b* Ps. 25:4; 27:11; 86:11; 119:33 *c* Ex. 3:7, 10; 5:1; 32:12, 14; Deut. 9:26, 29

33:14 *a* Ex. 3:12; Deut. 4:37; Is. 63:9

b Deut. 12:10; 25:19; Josh. 21:44; 22:4

33:15 *a* Ex. 33:3

33:16 *a* Num. 14:14 *b* Ex. 34:10; Deut. 4:7, 34

out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *a*at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* *1*LORD *a*talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and *a*worshipped, every man *in* his tent door.

Face to Face with the Lord

11 And *a*the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but *b*his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Moses Prays for God's Presence

12 And Moses said unto the LORD, See, *a*thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, *b*I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, *a*if I have found grace in thy sight, *b*shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* *c*thy people.

14 And he said, *a*My presence shall go *with thee*, and I will give thee *b*rest.

15 And he said unto him, *a*If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *a*is it not in that thou goest with us? so *b*shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, "I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

The Glory of God

18 And he said, I beseech thee, shew me "thy glory.

19 And he said, I will make all my "goodness pass before thee, and I will proclaim the name of the LORD before thee; ^band will be gracious to whom I will be ^cgracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for ^athere shall no man see me, and live.

21 And the LORD said, Behold, *there is a place by me, and thou shalt stand upon a rock:*

22 And it shall come to pass, while my glory passeth by, that I will put thee ^ain a cliff of the rock, and will ^bcover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall ^anot be seen.

The Second Tables of Stone

34 And the LORD said unto Moses, ^a"Hew¹ thee two tables of stone like unto the first: and ^bI will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^ain the top of the mount.

3 And no man shall ^acome up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

The Lord Passes Before Moses

5 And the LORD descended in the "cloud, and stood with him there,

33:17 ^a[James 5:16]
 33:18 ^aEx. 24:16, 17; [1 Tim. 6:16]
 33:19 ^aEx. 34:6, 7
^b[Rom. 9:15, 16, 18]
^c[Rom. 4:4, 16]
 33:20 ^a[Gen. 32:30]
 33:22 ^aSong 2:14; Is. 2:21
^bPs. 91:1, 4; Is. 49:2; 51:16
 33:23 ^aEx. 33:20; [John 1:18]
 34:1 ^a[Ex. 24:12; 31:18; 32:15, 16, 19; Deut. 4:13]
^bDeut. 10:2, 4
¹ Cut out
 34:2 ^aEx. 19:11, 18, 20
 34:3 ^aEx. 19:12, 13; 24:9-11
 34:5 ^aEx. 19:9

^bEx. 33:19
 34:6 ^aNum. 14:18; Deut. 4:31; Neh. 9:17; Joel 2:13
^bRom. 2:4
^cPs. 108:4
 34:7 ^aEx. 20:6
^bPs. 103:3, 4; Dan. 9:9; Eph. 4:32; 1 John 1:9
^cJosh. 24:19; Job 10:14; Mic. 6:11; Nah. 1:3
 34:8 ^aEx. 4:31
 34:9 ^aEx. 33:12-16
^bEx. 33:3
^cPs. 33:12; 94:14
¹ stubborn
 34:10 ^aEx. 34:27, 28; Deut. 5:2
^bDeut. 4:32; Ps. 77:14
^cPs. 145:6
¹ wonderful acts
² awesome
 34:11 ^aDeut. 6:25
^bEx. 23:20-33; 33:2; Josh. 11:23
 34:12 ^aEx. 23:32, 33
 34:13 ^aEx. 23:24; Deut. 12:3
^bDeut. 16:21; Judg. 6:25, 26; 2 Kin. 18:4; 2 Chr. 34:3, 4
 34:14 ^a[Ex. 20:3-5]
^b[Is. 9:6; 57:15]
^c[Ex. 20:5; Deut. 4:24]
 34:15 ^aJudg. 2:17
¹ play the harlot with

and ^bproclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD ^aGod, merciful and gracious, longsuffering, and abundant in ^bgoodness and ^ctruth,

7 ^aKeeping mercy for thousands, ^bforgiving iniquity and transgression and sin, and ^cthat will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *genera-tion*.

8 And Moses made haste, and ^abowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, ^alet my Lord, I pray thee, go among us; for it is ^aa ^bstiffnecked¹ people; and pardon our iniquity and our sin, and take us for ^cthine inheritance.

God Renews the Covenant

10 And he said, Behold, ^a"I make a covenant: before all thy people I will ^bdo ¹marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is ^aa ²terrible thing that I will do with thee.

11 ^a"Observe thou that which I command thee this day: behold, ^bI drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

No Covenant with the Inhabitants

12 ^a"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall ^adestroy their altars, break their images, and ^bcut down their groves:

14 For thou shalt worship ^ano other god: for the LORD, whose ^bname is Jealous, is a ^cjealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they ^ago¹ a whoring after their gods,

and do sacrifice unto their gods, and *one*^b call thee, and thou *eat*^c of his sacrifice;

16 And thou take of ^atheir daughters unto thy sons, and their daughters ^bgo a whoring after their gods, and make thy sons go a whoring after their gods.

17 ^aThou shalt make thee no molten gods.

Keep the Feast of Unleavened Bread

18 The feast of ^aunleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the ^bmonth Abib: for in the month Abib thou camest out from Egypt.

19 ^aAll that openeth the ¹matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But ^athe firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^bempty.

21 ^aSix days thou shalt work, but on the seventh day thou shalt rest: ¹in earing time and in harvest thou shalt rest.

Keep the Other Feast Days

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 ^aThrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.

24 For I will ^acast out the nations before thee, and enlarge thy borders: neither shall any man desire

34:15 ^bNum. 25:1, 2; Deut. 32:37, 38
^c1 Cor. 8:4, 7, 10

34:16 ^aGen. 28:1; Deut. 7:3; Josh. 23:12, 13; 1 Kin. 11:2; Ezra 9:2; Neh. 13:25
^bNum. 25:1, 2; 1 Kin. 11:4

34:17 ^aEx. 20:4, 23; 32:8; Lev. 19:4; Deut. 5:8

34:18 ^aEx. 12:15, 16

^bEx. 12:2; 13:4

34:19 ^aEx. 13:2; 22:29
¹womb

34:20 ^aEx. 13:13
^bEx. 22:29; 23:15; Deut. 16:16

34:21 ^aEx. 20:9; 23:12; 31:15; 35:2; Lev. 23:3; Deut. 5:13

¹at plowing time

34:23 ^aEx. 23:14-17

34:24 ^a[Ex. 33:2]; Josh. 11:23; 1 Kin. 4:21; 2 Chr. 36:14-16; Ps. 78:55

34:25 ^aEx. 12:10

34:26 ^aEx. 23:19; Deut. 26:2

¹boil
34:27 ^aEx. 17:14; 24:4; Deut. 31:9

¹according to
34:28 ^aEx. 24:18
^bEx. 34:1, 4; Deut. 4:31; 10:2, 4

¹Lit. ten words
34:29 ^aEx. 32:15
^bMatt. 17:2; 2 Cor. 3:7

¹did not know
34:32 ^aEx. 24:3

thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; ^aneither shall the sacrifice of the feast of the passover be left unto the morning.

26 ^aThe first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not ¹seethe a kid in his mother's milk.

Recording the Covenant

27 And the LORD said unto Moses, Write thou ^athese words: for ¹after the tenor of these words I have made a covenant with thee and with Israel.

28 ^aAnd he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And ^bhe wrote upon the tables the words of the covenant, the ¹ten commandments.

Moses' Face Shines

29 And it came to pass, when Moses came down from mount Sinai with the ^atwo tables of testimony in Moses' hand, when he came down from the mount, that Moses ¹wist not that ^bthe skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: ^aand he gave them in commandment all that the LORD had spoken with him in mount Sinai.

34:33. And till Moses had done speaking with them, he put a veil on his face: From this time onward the veil became part of his ordinary dress. Only two occasions were exceptions: (1) When he was alone with God, and (2) when he had a message for the people from God. According to Paul in 2 Corinthians 3:13, the reason for this veil was so that the Israelites could not see "the end of that which is abolished," or "the end of what was passing away." Three important truths are taught by the veil: (1) The veil typified the veiled glory of the Old Covenant in

contrast to the unveiled and abiding glory of the New Covenant. The full and majestic revelation of God's glory was to be witnessed in the New Testament period (2 Cor. 3:13). (2) It represented the veil that was on the heart of the Hebrews of his day, symbolizing their spiritual blindness (2 Cor. 3:14-16). (3) The final reference to the veil is found in 2 Corinthians 3:18, and applies to the unveiled vision given to the believer by the ministry of the Holy Spirit. Every believer is in the process of being changed into the image of his Lord as a result of the new life within him.

33 And *till* Moses had done speaking with them, he put ^aa veil on his face.

34 But ^awhen Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Sabbath Observance

35 And Moses gathered all the congregation of the children of Israel together, and said unto them, ^aThese *are* the words which the LORD hath commanded, that *ye* should do them.

2 ^aSix days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to ^bdeath.

3 ^aYe shall kindle no fire throughout your habitations upon the sabbath day.

God Asks for Willing Offerings

4 And Moses spake unto all the congregation of the children of Israel, saying, ^aThis *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: ^awhosoever *is* of a willing heart, let him bring it, an offering of the LORD; ^bgold, and silver, and brass,

6 And ^ablue, and purple, and scarlet, and fine linen, and ^bgoats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, ^aand spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And ^aevery ¹wise hearted among you shall come, and make all that the LORD hath commanded;

11 ^aThe tabernacle, his tent, and his covering, his taches, and his

34:33 ^a[2 Cor. 3:13, 14]
 34:34 ^a[2 Cor. 3:13-16]
 35:1 ^aEx. 34:32
 35:2 ^aEx. 20:9, 10; Lev. 23:3; Deut. 5:13
^bNum. 15:32-36
 35:3 ^aEx. 12:16; 16:23
 35:4 ^aEx. 25:1, 2
 35:5 ^aEx. 25:2; 1 Chr. 29:14; Mark 12:41-44; 2 Cor. 8:10-12; 9:7
^bEx. 38:24
 35:6 ^aEx. 36:8
^bEx. 36:14
 35:8 ^aEx. 25:6; 30:23-25
 35:10 ^aEx. 31:2-6; 36:1, 2
¹ *skilful*
 35:11 ^aEx. 26:1, 2; 36:14
 35:12 ^aEx. 25:10-22
 35:13 ^aEx. 25:23
^bEx. 25:30; Lev. 24:5, 6
 35:14 ^aEx. 25:31
 35:15 ^aEx. 30:1
^bEx. 30:25
^cEx. 30:34-38
 35:16 ^aEx. 27:1-8
 35:17 ^aEx. 27:9-18
 35:19 ^aEx. 31:10; 39:1, 41
¹ *woven garments*
 35:21 ^aEx. 25:2; 35:5, 22, 26, 29; 36:2
^bEx. 35:24
¹ *Lit. lifted up*
 35:22 ^aEx. 32:2, 3
^bEx. 11:2
 35:23 ^a1 Chr. 29:8

boards, his bars, his pillars, and his sockets,

12 ^aThe ark, and the staves thereof, *with* the mercy seat, and the veil of the covering,

13 The ^atable, and his staves, and all his vessels, ^band the shewbread,

14 ^aThe candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 ^aAnd the incense altar, and his staves, ^band the anointing oil, and ^cthe sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 ^aThe altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

17 ^aThe hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 ^aThe ¹cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

The People Bring Their Offerings

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one ^awhose heart ¹stirred him up, and every one whom his spirit made willing, *and* they ^bbrought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and ^aearrings, and rings, and tablets, all ^bjewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And ^aevery man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought

the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were ^awise¹ hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart ¹stirred them up in wisdom spun goats' hair.

27 And ^athe rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And ^aspice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a ^awilling¹ offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

Tabernacle Workmen Chosen

30 And Moses said unto the children of Israel, See, ^athe LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise ¹curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of ¹cunning work.

34 And he hath put in his heart that he may teach, *both* he, and ^aAholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he ^afilled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

35:25 ^a Ex. 28:3; 31:6; 36:1
¹ gifted artisans
 35:26 ¹ Lit. *lifted them up*
 35:27 ^a 1 Chr. 29:6; Ezra 2:68
 35:28 ^a Ex. 30:23
 35:29 ^a Ex. 35:5, 21; 36:3; 1 Chr. 29:9
¹ freewill
 35:30 ^a Ex. 31:1-6
 35:32 ¹ artistic
 35:33 ¹ artistic workmanship
 35:34 ^a Ex. 31:6
 35:35 ^a Ex. 31:3, 6; 35:31; 1 Kin. 7:14; 2 Chr. 2:14; Is. 28:26

36:1 ^a Ex. 28:3; 31:6; 35:10, 35
^b Ex. 25:8
¹ holy place
 36:2 ^a Ex. 35:21, 26; 1 Chr. 29:5, 9, 17
¹ lifted him up
 36:3 ^a Ex. 35:5
^b Ex. 35:27
 36:5 ^a 2 Chr. 24:14; 31:6-10; [2 Cor. 8:2, 3]
 36:7 ^a 1 Kin. 8:64
 36:8 ^a Ex. 26:1-14
¹ gifted artisans
² artistic designs

Workmen Receive Offerings

36 Then wrought Bezaleel and Aholiab, and every ^awise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the ^bsanctuary,¹ according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^awhose heart ¹stirred him up to come unto the work to do it:

3 And they received of Moses all the ^aoffering, which the children of Israel ^bhad brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

An Abundance of Offerings

5 And they spake unto Moses, saying, ^aThe people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too ^amuch.

The Curtains of Fine Linen

8 ^aAnd every ¹wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims *of* ²cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the*

other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain ¹from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 ^aFifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty ¹taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

The Curtains of Goats' Hair

14 ^aAnd he made curtains of goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the ¹coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

The Covering and the Boards

19 ^aAnd he made a covering for the tent of rams' skins dyed red, and a covering of ¹badgers' skins above *that*.

20 ^aAnd he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two ¹tenons, ^aequally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the

36:11 ¹ on the selvedge of one set

36:12 ^a Ex. 26:5

36:13 ¹ clasps

36:14 ^a Ex. 26:7

36:17 ¹ one set

36:19 ^a Ex. 26:14

¹ Or dolphin skins

36:20 ^a Ex.

26:15-29

36:22 ^a Ex. 26:17

¹ Projections for joining

tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were ¹coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

The Bars of Shittim Wood

31 And he made ^abars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to ¹shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

The Vail of Fine Linen

35 And he made ^aa vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

The Pillars of Shittim Wood

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

36:29 ¹ twined

36:31 ^a Ex.

26:26-29

36:33 ¹ pass

36:35 ^a Ex.

26:31-37

37 And he made an ^ahanging¹ for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, ²of needlework;

38 And the five pillars of it with their hooks: and he overlaid their ¹chapters and their fillets with gold: but their five sockets *were* of brass.

The Ark of Shittim Wood

37 And ^aBezaleel made ^bthe ark of shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold ¹within and without, and made a ²crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

The Mercy Seat of Gold

6 And he made the ^amercy seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 ^aAnd the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat,

36:37 ^a Ex. 26:36

¹ screen

² made by

a weaver in

colours

36:38 ¹ capitals

37:1 ^a Ex. 35:30;

36:1

^b Ex. 25:10-20

37:2 ¹ inside and

outside

² moulding

37:6 ^a Ex. 25:17

37:9 ^a Ex. 25:20

with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

The Table of Shittim Wood

10 And he made ^athe table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his ^adishes, and his spoons, and his bowls, and his covers to cover ¹withal, of pure gold.

The Candlestick of Gold

17 And he made the ^acandlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch,

37:17-24. The golden **candlestick** (lit., lampstand) was one of the most ornate objects in the Holy Place. It was made of pure gold and consisted of an upright shaft. From each side three branches extended upward in pairs. This type of lampstand is to be seen on the famous arch of Titus in Rome, built almost 14 centuries later. Similarly, pottery lamps with seven places for wicks are attested from various sites dating from the early Iron Age (1200-900 B.C.). The lamps of the lampstand were to be trimmed every evening at sunset and again in the morning (27:20, 21; 30:7, 8; Lev. 24:3, 4). All were never to be extinguished at one time.

A special ordinance was established to keep it supplied with pure olive oil (27:20; Lev. 24:2). The lampstand's practical function was to provide light for the priests who were serving in the Holy Place. But from a symbolic perspective, it quite clearly typifies the Lord Jesus Christ, who is the true Light (John 1:6-9; 8:12). Believers in this age are "the light of the world" (Matt. 5:14). In the Book of Revelation the church is symbolized by the golden lampstand (Rev. 1:10-20). Many have found the oil to be a representation of the Holy Spirit and the gold to symbolize the deity of Christ. Some have estimated its worth to be around \$34,000.

37:10 ^a Ex.

25:23-29

37:16 ^a Ex. 25:29

¹ with them

37:17 ^a Ex.

25:31-39

a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his ^asnuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

The Altar of Incense

25 ^aAnd he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it ¹withal.

28 And he ^amade the staves of shittim wood, and overlaid them with gold.

29 And he made ^athe holy anointing oil, and the pure incense of sweet spices, according to the work of the ¹apothecary.

The Altar of Burnt Offering

38 And ^ahe made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof

37:23 ^aNum. 4:9

37:25 ^aEx.

30:1-5

37:27 ¹with

them

37:28 ^aEx. 30:5

37:29 ^aEx.

30:23-25

¹perfumer

38:1 ^aEx. 27:1-8

on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

The Brass Laver

8 And he made ^athe laver of brass, and the foot of it of brass, of the ¹lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

The Court

9 And he made ^athe court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that

38:8 ^aEx. 30:18

¹mirrors

38:9 ^aEx.

27:9-19

hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were* of brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their ¹chapters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, ¹answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their ¹chapters and their fillets *of* silver.

20 And all the ^apins of the tabernacle, and of the court round about, *were* *of* brass.

The Sum of Tabernacle Offerings

21 This is the ¹sum of the tabernacle, *even* of ^athe tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, ^bby the hand of ^cIthamar, son to Aaron the priest.

22 And ^aBezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* ^aAholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a ¹cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the

38:17 ¹capitals

38:18 ¹corresponding

38:19 ¹capitals

38:20 ^aEx. 27:19

38:21 ^aNum.

1:50, 53; 9:15;

10:11; 17:7, 8;

2 Chr. 24:6; Acts

7:44

^bNum. 4:28, 33

^cEx. 28:1; Lev.

10:6, 16

¹inventory

38:22 ^aEx. 31:2,

6; 1 Chr. 2:18-20

38:23 ^aEx. 31:6;

36:1

¹designer

38:24 ^aEx.

35:5, 22

^bEx. 30:13, 24;

Lev. 5:15; 27:3,

25; Num. 3:47;

18:16

38:25 ^aEx.

30:11-16; Num.

1:2

38:26 ^aEx.

30:13, 15

^bEx. 12:37;

Num. 1:46;

26:51

¹Lit. *a head*

38:27 ^aEx.

26:19, 21, 25, 32

38:28 ^aEx. 27:17

¹capitals

39:1 ^aEx. 25:4;

35:23

^bEx. 31:10;

35:19

^cEx. 28:4

¹woven garments

²sanctuary

holy *place*, even the gold of the ^aoffering, was twenty and nine talents, and seven hundred and thirty shekels, after ^bthe shekel of the sanctuary.

25 And the silver of them that were ^anumbered of the congregation *was* an hundred talents, and a thousand seven hundred and three-score and fifteen shekels, after the shekel of the sanctuary:

26 ^aA beka for ¹every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^bsix hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast ^athe sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their ¹chapters, and ^afilleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Garments for the Priests

39 And of the ^ablue, and purple, and scarlet, they made ^bcloths¹ of service, to do service in the ²holy *place*, and made the holy garments for Aaron; ^cas the LORD commanded Moses.

38:21. Tabernacle of testimony: This is the Hebrew phrase *mishkan ha'edut*, translated "the tabernacle of testimony" (cf. Num. 17:7). In Numbers 9:15 it is "tent of the testimony." These designations came as a result of the two tables that were placed in the ark which stood in the innermost sanctuary (cf. 25:21, 22 and discussion). Thus the whole tabernacle was appro-

priately called the tabernacle or tent of the testimony.

38:24-31. Someone has calculated that the amount of gold listed here, 29 talents, 730 shekels, is about 40,940 ounces. At \$500 per ounce that would be about \$20,470,000, an enormous sum in that day. The silver, amounting to about 141,000 ounces, would be valued at about \$4,230,000, figuring silver at \$30 per ounce.

The Ephod

2 ^aAnd he made the ^bephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* ¹cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

The Girdle

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ^aAnd they wrought onyx stones inclosed in ¹ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a ^amemorial to the children of Israel; as the LORD commanded Moses.

The Breastplate

8 ^aAnd he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 ^aAnd they set in it four rows of stones: *the first row was a* ¹sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a figure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ¹ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, ^atwelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

39:2 ^a Ex.

28:6-14

^b Lev. 8:7

39:3 ¹ artistic

designs

39:6 ^a Ex.

28:9-11

¹ settings

39:7 ^a Ex. 28:12,

29; Josh. 4:7

39:8 ^a Ex.

28:15-30

39:10 ^a Ex. 28:17

¹ ruby

39:13 ¹ settings

39:14 ^a Rev.

21:12

15 And they made upon the breastplate chains at the ends, of ¹wreathen work of pure gold.

16 And they made two ¹ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ¹ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the ¹curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate ¹might not be loosed from the ephod; as the LORD commanded Moses.

The Robe of the Ephod

22 ^aAnd he made the ^brobe of the ephod of woven work, all of blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, *and* twined linen.

25 And they made ^abells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to ¹minister *in*; as the LORD commanded Moses.

39:15 ¹ braided
cords

39:16 ¹ settings

39:18 ¹ settings

39:20 ¹ intricate-

ly woven band

39:21 ¹ should

not fall off

39:22 ^a Ex.

28:31-35

^b Ex. 29:5; Lev.

8:7

39:25 ^a Ex. 28:33

39:26 ¹ serve

The Coats of Fine Linen and the Mitre

27 ^aAnd they made coats of fine linen of woven work for Aaron, and for his sons,

28 ^aAnd a mitre of fine linen, and goodly bonnets of fine linen, and ^blinen breeches of fine twined linen,

The Girdle

29 ^aAnd a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

The Plate of the Holy Crown

30 ^aAnd they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, ^bHOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

The Tabernacle Work Completed

32 Thus was all the work of the tabernacle of the tent of the congregation ^afinished: and the children of Israel did ^baccording to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the ^ashewbread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

39:27 ^a Ex. 28:39, 40
39:28 ^a Ex. 28:4, 39; Lev. 8:9; Ezek. 44:18
^b Ex. 28:42; Lev. 6:10
39:29 ^a Ex. 28:39
39:30 ^a Ex. 28:36, 37
^b Zech. 14:20
39:32 ^a Ex. 40:17
^b Ex. 25:40;
39:42, 43
39:36 ^a Ex. 25:23-30

39:41 ¹ woven garments
² serve
39:42 ^a Ex. 35:10
39:43 ^a Lev. 9:22, 23; Num. 6:23-26; Josh. 22:6; 2 Sam. 6:18; 1 Kin. 8:14; 2 Chr. 30:27
40:1 ^a Ex. 25:1-31:18
40:2 ^a Ex. 12:2; 13:4
^b Ex. 26:1, 30; 40:17
40:3 ^a Ex. 26:33; 40:21; Lev. 16:2; Num. 4:5
¹ partition off
40:4 ^a Ex. 26:35; 40:22
^b Ex. 25:30; 40:23
^c Ex. 40:24, 25
¹ set up
40:5 ^a Ex. 40:26
40:6 ^a Ex. 39:39
40:7 ^a Ex. 30:18; 40:30
40:9 ^a Ex. 30:26; Lev. 8:10

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The ¹cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to ²minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel ^amade all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses ^ablessed them.

Instructions for the Tabernacle

40 And the LORD ^aspoke unto Moses, saying,

2 On the first day of the ^afirst month shalt thou set up ^bthe tabernacle of the tent of the congregation.

3 And ^athou shalt put therein the ark of the testimony, and ¹cover the ark with the vail.

4 And ^athou shalt bring in the table, and ^bset in order the things that are to be set in order upon it; ^cand thou shalt bring in the candlestick, and ¹light the lamps thereof.

5 ^aAnd thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the ^aaltar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And ^athou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

Anointing the Tabernacle

9 And thou shalt take the anointing oil, and ^aanoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt ^aanoint the altar of the burnt offering, and all his vessels, and ^bsanctify the altar: and ^bit shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

Aaron and Sons Anointed

12 ^aAnd thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy ^agarments, ^band anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ^aan everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

Setting Up the Tabernacle

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the ^atabernacle was ^areared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and put ^athe testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and ^aset up the veil of the covering, and covered the ark

40:10 ^aEx. 30:26-30
^bEx. 29:36, 37
¹consecrate
40:12 ^aEx. 29:4-9; Lev. 8:1-13
40:13 ^aEx. 29:5; 39:1, 41
^b[Ex. 28:41]; Lev. 8:12
40:15 ^aEx. 29:9; Num. 25:13
40:17 ^aEx. 40:2; Num. 7:1
¹raised
40:20 ^aEx. 25:16; Deut. 10:5; 1 Kin. 8:9; 2 Chr. 5:10; Heb. 9:4
40:21 ^aEx. 26:33

of the testimony; as the LORD commanded Moses.

22 ^aAnd he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 ^aAnd he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ^aAnd he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And ^ahe lighted the lamps before the LORD; as the LORD commanded Moses.

26 ^aAnd he put the golden altar in the tent of the congregation before the veil:

27 ^aAnd he burnt sweet incense thereon; as the LORD commanded Moses.

28 ^aAnd he set up the hanging *at* the door of the tabernacle.

29 ^aAnd he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and ^boffered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 ^aAnd he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons ^awashed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; ^aas the LORD commanded Moses.

33 ^aAnd he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses ^bfinished the work.

40:22 ^aEx. 26:35
40:23 ^aEx. 40:4; Lev. 24:5, 6
40:24 ^aEx. 26:35
40:25 ^aEx. 25:37; 30:7, 8; 40:4; Lev. 24:3, 4
40:26 ^aEx. 30:1, 6; 40:5
40:27 ^aEx. 30:7
40:28 ^aEx. 26:36; 40:5
40:29 ^aEx. 40:6
^bEx. 29:38-42
40:30 ^aEx. 30:18; 40:7
40:31 ^aEx. 30:19, 20; John 13:8
40:32 ^aEx. 30:19
40:33 ^aEx. 27:9-18; 40:8
^b[Heb. 3:2-5]

40:17. The tabernacle was set up one year after the Exodus from Egypt (cf. 12:2) and nine months after Israel's arrival at Sinai (19:1).

40:34-38. The cloud of God's glory and presence showed His approval of the completed tabernacle. He was now dwelling with His people just as He had promised in 33:14. That is still His desire today, because our bodies can be transformed into His holy

temples by means of the New Birth (John 14:23; 1 Cor. 6:19, 20). The Book of Revelation ends on this theme when it says, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3). The cloud led Israel during all their journeys through the wilderness, and apparently into Canaan itself.

The Glory of the Lord

34 ^aThen a ^bcloud covered the tent of the congregation, and the ^cglory of the LORD filled the tabernacle.

35 And Moses ^awas not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 ^aAnd when the cloud was

40:34 ^aEx. 29:43; Lev. 16:2; Num. 9:15; 2 Chr. 5:13; Is. 6:4

^b1 Kin. 8:10, 11

^cLev. 9:6, 23

40:35 ^aLev. 16:2; 1 Kin. 8:11; 2 Chr. 5:13, 14

40:36 ^aEx.

13:21, 22; Num.

9:17; Neh. 9:19

¹Lit. *journeyed*

40:37 ^aNum.

9:19-22

40:38 ^aEx.

13:21; Num.

9:15; Ps. 78:14;

Is. 4:5

taken up from over the tabernacle, the children of Israel ¹went onward in all their journeys:

37 But ^aif the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For ^athe cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Third Book of Moses Called
LEVITICUS

Leviticus 1:1 says that “the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation” (or “tent of meeting”) which reminds one that Leviticus is the sequel to Exodus. Exodus ended with the erection of the tabernacle and God appearing in a cloud over the tent of meeting, the tent at the center of the tabernacle housing the ark and other sacred furniture (Ex. 40:16–38). The laws in Leviticus form part of a historical narrative. They are recorded to show how Israel became the nation it did. They show what was involved in being called to be the people of God. They illustrate how God’s covenant purpose to make them “a kingdom of priests, and an holy nation” (Ex. 19:6) was worked out in an all-embracing system of religious services and social law.

At least four important themes appear in this book that directly relate to the Book of Exodus, its recording of the Sinai covenant, and the erection of the tabernacle. The first concept is *the presence of God in Israelite worship*, as repeatedly the ceremonies take place “before the LORD,” and the food offerings make “a sweet savour unto the LORD” (e.g., 1:9, 13, 17; 2:9; 3:5). This concept extends to all times, even in the mundane duties of life.

Second, the concept of holiness is the motto of Leviticus: “Be holy, for I am holy” (11:44, 45; 19:2; 20:26). *Holy* (*qadōsh*) and its cognate terms—for example, *sanctify*, *holiness*—occur 152 times in Leviticus or about 20 percent of the total occurrences in the Old Testament. *Unclean* (*tamē*) and its cognates occur 132 times, or more than 50 percent of

the total Old Testament occurrences. *Clean* (*tahōr*) and related terms occur 74 times, or about 35 percent of the total Old Testament occurrences. *Profane* (*ehilēl*) occurs 14 times in Leviticus out of 66 references in the Old Testament. In addition to these statistics, the language of sacrifice pervades the book. The word *sacrifice* occurs about 40 times, *priest* is found about 190 times, *blood* about 85 times, and *atonement* about 45 times.

The third major concept emphasized is the *role of sacrifice* as Hebrews 9:22 says, “Almost all things are by the law purged with blood; and without shedding of blood is no remission.” The first 17 chapters in Leviticus are devoted to explaining the occasions for and the correct procedures to be followed in sacrifice.

The fourth area is that of the idea of the *covenant*. It is one of the fundamental presuppositions informing the theology of Leviticus. Leviticus is the sequel to Exodus. At the heart of Exodus (chs. 19–26) is the Sinai covenant. All that follows in Exodus is a working out of the covenant. Leviticus explains how covenant worship should be conducted (chs. 1–17), then how the covenant people should behave (chs. 18–25), and closes with a section of blessings and curses, which is entirely appropriate to a covenant document (ch. 26). Indeed the last verse of chapter 26 connects all that precedes with Sinai, where the covenant was concluded. “These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses” (26:46).

Historical Setting. The Book of Exodus concludes with the erection of the tabernacle, which was constructed according to the pattern God gave to Moses. How was Israel to use the tabernacle? The instructions in Leviticus answer that question, and were given to Moses during the month and 20 days between the setting up of the tabernacle (Ex. 40:17) and the departure of the people from Sinai (Num. 10:11).

Authorship. It is recorded in the book that God revealed His instructions to Moses, but it never states that Moses wrote down what he heard. Thus the book's lack of explicitness about its literary origin is one reason for the great diversity of views among modern scholars. Some liberal scholars want to date the book in the fifth century, about a thousand years after the conservative date for Moses. Four strong arguments support a Mosaic authorship for the book. The first argument is that the book always presupposes that the laws were given to Moses in the wilderness. Time and again it is said, "The LORD spake unto Moses." The wilderness setting is not only referred to in the introduction to each group of laws, but it is often alluded to in the laws themselves. The sacrifices are offered in the tabernacle, and not in the temple (chs. 1–17); lepers must live outside the camp, not outside the city (13:46); and 17:1–9 presup-

poses that every Israelite is within easy reach of the tabernacle. Also, the land of Canaan is viewed as a future reality where laws are depicted that would apply only to a settled people (14:34; 18:3; 23:10; 25:2). Second, there is nothing in the book that could not date from the Mosaic period relating to sacrificial systems and elaborate rituals. Many of Israel's neighbors even used the same terms for sacrifice in the fifteenth century B.C. (cf. contemporary Ugarit documents from that area). Third, the book is unsuited to the needs of the postexilic age. Chapters 18 and 20 deal at length with the question of marriage, but nothing is said about intermarriage with Canaanites, which was the burning issue in Ezra and Nehemiah's time (Ezra 9, 10; Neh. 13:23–25). The priests of Nehemiah's day seem opposed to reform, whereas Leviticus magnifies the office of high priest. Also the tithe laws indicate about a ratio of 10 Levites to one priest in Leviticus, but Ezra 8:15 reveals that after the exile there was a great shortage of Levites. The lists in Ezra 2:36–61 and Nehemiah 7:39–45 suggest a ratio of 12 priests to one Levite among the returning exiles. Finally, the Book of Ezekiel quotes or alludes to Leviticus many times (cf. 10:10 with Ezek. 22:26; cf. 18:5 with Ezek. 20:11; cf. ch. 26 with Ezek. 34).

OUTLINE OF LEVITICUS

I. Regulations concerning

sacrifice	1:1–7:38
A. The burnt offering	1:1–17
B. The cereal offering	2:1–16
C. The peace offering	3:1–17
D. The sin offering	4:1–5:13
E. The guilt offering	5:14–19
F. Conditions requiring atonement	6:1–7
G. Burnt offerings	6:8–13
H. Cereal offerings	6:14–23
I. Sin offerings	6:24–30
J. Rules for guilt offerings	7:1–10

K. Rules for peace offerings	7:11–21
L. Fat and blood forbidden	7:22–27
M. Additional peace-offering regulations	7:28–38
II. Consecration of priests	8:1–10:20
A. Preparation for anointing	8:1–5
B. The ceremony itself	8:6–13
C. Consecration offering	8:14–36
D. Rules for offerings	9:1–7
E. Aaron's sacrifices	9:8–24
F. Nadab and Abihu	10:1–7
G. Drunken priests prohibited	10:8–11

H. Rules for eating consecrated food	10:12-20	A. Sacrificial blood	17:1-16
III. Clean and unclean differentiated	11:1—15:33	B. Various laws and punishments	18:1—20:27
A. Clean and unclean species	11:1-47	C. Rules for priestly holiness	21:1—22:33
B. Purification following childbirth	12:1-8	D. Consecration of seasons	23:1-44
C. Regulations involving leprosy	13:1—14:57	E. Sacred objects: Sin of blasphemy	24:1-23
D. Purification following bodily secretions	15:1-33	F. Sabbatical and jubilee years	25:1-55
IV. The Day of Atonement	16:1-34	VI. Concluding blessings and punishments	26:1-46
A. Priestly preparation	16:1-4	A. Blessings	26:1-13
B. The two goats	16:5-10	B. Curses	26:14-39
C. The sin offerings	16:11-22	C. The rewards of contrition	26:40-46
D. Rituals for cleansing	16:23-28	VII. Regulations concerning vows and offerings	27:1-34
E. Enactment of the Day of Atonement	16:29-34	A. People	27:1-8
V. Ritual laws	17:1—25:55	B. Animals	27:9-13
		C. Property	27:14-29
		D. Redemption of tithes	27:30-34

Burnt Offerings

1 And the LORD ^acalled unto Moses, and spake unto him ^bout of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, ^a“If any man of you bring an offering unto the LORD,

^{1:1} ^aEx. 19:3; 25:22; Num. 7:89
^bEx. 40:34
^{1:2} ^aLev. 22:18, 19

^{1:3} ^aEx. 12:5; Lev. 22:20-24; Deut. 15:21; Eph. 5:27; Heb. 9:14; 1 Pet. 1:19

ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

Offerings of the Herd

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male ^a“without blemish: he shall offer it of his own voluntary will at the door of

1:1-9. And the LORD called unto Moses: The *and* connects Leviticus with the Book of Exodus, thus forming a continuous narrative. The expression is used in practically the same form 56 times in the 27 chapters. Yahweh, the covenant God, is now “summoning” Moses as in Exodus 24:16, since God is instructing Moses in connection with the sacrificial rituals and is not calling him in the sense in which Christ called His disciples (Matt. 4:19-21; Mark 1:17-20). God spoke to Moses **out of the tabernacle of the congregation**, which was the place where God appeared in the cloud and spoke to Moses as “a man speaketh unto his friend” (Ex. 33:11; Num. 12:8). Yahweh’s meeting Moses and Israel is often for the purpose of revelation (Ex. 29:42; 33:11; Num. 7:89).

The word *mō’ed*, “congregation,” designates an “assembly” in such a phrase as “princes of the assembly” (Num. 16:2). It is also the worshiping assembly of God’s people, hence Yahweh’s foes roar in the midst of His assemblies (Ps. 74:4). The same word has been discovered in an Egyptian source dated about 1100

B.C., referring to an assembly of the people of Byblus.

From the perspective of the “holy place,” God is revealing how Moses and the people are to approach Him. To **bring an offering** involves the Hebrew word *qorban* and is used here comprehensively of “that which is brought near.” It can be used of any offering, even of the Passover lamb (Num. 9:7, 13). It has also a limited, technical meaning as a gift brought or dedicated (Matt. 15:5; Mark 7:11) for use in the temple, in contrast with the holy gift, which was for the maintenance of the priesthood. It is that with which one draws near to God. It appears 80 times and only in Leviticus, Numbers, and Ezekiel (20:28; 40:43). God can be approached, and has always made a way possible for sinful man to approach Him formally.

The concept of a **burnt sacrifice** is presented first for significant reasons. It expressed “dedication.” The term means “that which ascends,” that is, to Yahweh. The entire sacrifice was consumed by fire on the altar, so that it was also described as the “whole burnt offering.” Of the other sacrifices, part was burned and part



CHRIST IN THE SACRIFICES

1:2. The sacrifice of Christ on Calvary is typologically portrayed in the five major sacrifices offered in the Old Testament. The *whole burnt offering* emphasizes Christ’s offering of Himself without spot to God in complete obedience to the will of God. The *meal offering* (*meat* in the archaic sense: food) emphasizes the balance, fragrance, and purity of that life which was offered. The *peace offering* emphasizes the reconciliation that was accomplished on the Cross. The *sin and trespass offerings* emphasize the atoning nature of Christ’s sacrifice, saving men from all sin—past, present, and future. **Application:** As we think of the complete sacrifice of Christ for our sin, we are reminded of our responsibility to give ourselves as living sacrifices to God. (First Reference, Gen. 3:21; Primary Reference, Heb. 8; cf. Gen. 6:14.)

the tabernacle of the congregation before the LORD.

4 ^aAnd he shall put his hand upon the head of the burnt offering; and it shall be ^baccepted for him ^cto make atonement for him.

5 And he shall kill the ^abullock before the LORD: ^band the priests, Aaron's sons, shall bring the blood, ^cand sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall ^aflay ¹the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put ^afire upon the altar, and ^blay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* upon the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a ^asweet¹ savour unto the LORD.

Offerings of the Flock

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male ^awithout blemish.

11 ^aAnd he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his

1:4 ^aEx. 29:10, 15, 19; Lev. 3:2, 8, 13; 4:15
^b[Rom. 12:1]; Phil. 4:18
^cLev. 4:20, 26, 31; 2 Chr. 29:23, 24
 1:5 ^aMic. 6:6
^b2 Chr. 35:11
^cLev. 1:11; 3:2, 8, 13; [Heb. 12:24; 1 Pet. 1:2]

1:6 ^aLev. 7:8
¹skin
 1:7 ^aLev. 6:8-13; Mal. 1:10
^bGen. 22:9

1:9 ^aGen. 8:21; [Ezek. 20:28, 41; 2 Cor. 2:15]

¹pleasing
 aroma
 1:10 ^aEx. 12:5; Lev. 1:3; Ezek. 43:22; [1 Pet. 1:19]

1:11 ^aEx. 24:6; 40:22; Lev. 1:5; Ezek. 8:5

1:13 ^aNum. 15:4-7; 28:12-14
 1:14 ^aGen. 15:9; Lev. 5:7, 11; 12:8; Luke 2:24

1:15 ¹nip or pinch off
 1:16 ^aLev. 6:10
 1:17 ^aGen. 15:10; Lev. 5:8
^bLev. 1:9, 13
¹pleasing
 aroma

2:1 ^aLev. 6:14; 9:17; Num. 15:4
^bLev. 5:11
¹grain or meal

pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an ^aoffering made by fire, of a sweet savour unto the LORD.

Offerings of Fowl

14 And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^aturtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and ¹wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it ^abeside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* ^ashall not divide *it* asunder: and the priest shall burn *it* upon the altar, upon the wood that *is* upon the fire: ^bit *is* a burnt sacrifice, an offering made by fire, of a ¹sweet savour unto the LORD.

Meat Offerings

2 And when any will offer ^aa ¹meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put ^bfrankincense thereon:

was eaten by the priests or even by the offerer himself; but all the burnt offering ascended to God in flame and smoke. Thus, the Israelite was taught that entire consecration is essential to true worship.

The offerings were graded in value so that even the poorest worshipers who were conscious of their spiritual need might find access to God by coming in complete devotion. The offering was to be a **male without blemish**, indicating we are to bring the best we have to Him. The phrase **of his own voluntary will** is best translated "that he may be accepted." The proper place to offer the sacrifice was **at the door of the tabernacle**, that is, in the court near the brazen altar, not at home or elsewhere.

The act of putting **his hand upon the head of the burnt offering** expressed the surrender of the gift to God, the identification of the gift with the giver, and the transfer to the sacrifice of all that the worshiper owed to God. This offering would **be accepted for him to make atonement for him**. The word for

"atonement" can mean "to cover over," and might even relate to the covering God provided for Adam and Eve through the shedding of the animal's blood in Genesis 3:21. This offering would "cover over" the worshiper's sin. It is not to be taken, as some do, in reference to atoning for *unintentional sin* in general or for *original sin* in particular. The dominant idea of this offering is not expiation, but *dedication*.

The offering was **of a sweet savour unto the LORD**, since this was what He had desired; therefore it was literally a "pleasing odor." In 6:8-13, this type of offering is to be presented for the people every morning and evening. The consecration God requires of His people is not merely once for all, but continuous, yet renewed consciously at the opening and the closing of each day. Note Psalm 40:6-8 and Romans 12:1, 2.

2:1-16. The meaning of a word changes in the course of time, and we have just such an instance here. The **meat offering unto the LORD** was the one offering that did not consist of "meat." It was the "meal

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^athe memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And ^athe remnant of the meat offering *shall be* Aaron's and his ^bsons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^aanointed¹ with oil.

5 And if thy oblation *be* a meat offering *baken* in a ¹pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.

7 And if thy oblation *be* a meat offering *baken* in the ^afryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

2:2 ^a Lev. 2:9; 5:12; 6:15; 24:7; Acts 10:4
2:3 ^a Lev. 7:9
^b Lev. 6:6; 10:12, 13
^c Ex. 29:37; Num. 18:9
2:4 ^a Ex. 29:2
¹ spread
2:5 ¹ flat plate or griddle
2:7 ^a Lev. 7:9

2:9 ^a Lev. 2:2, 16; 5:12; 6:15
^b Ex. 29:18
¹ memorial portion
2:10 ^a Lev. 2:3; 6:16
2:11 ^a Ex. 23:18; 34:25; Lev. 6:16, 17; [Matt. 16:12; Mark 8:15; Luke 12:1; 1 Cor. 5:8; Gal. 5:9]
2:12 ^a Ex. 22:29; 34:22; Lev. 23:10, 11, 17, 18
¹ offering
2:13 ^a [Mark 9:49, 50; Col. 4:6]
^b Num. 18:19; 2 Chr. 13:5
^c Ezek. 43:24
2:14 ^a Lev. 23:10, 14
^b 2 Kin. 4:42

9 And the priest shall take from the meat offering ^aa ¹memorial thereof, and shall burn *it* upon the altar: *it is* an ^boffering made by fire, of a sweet savour unto the LORD.

10 And ^athat which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with ^aleaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ^aAs for the ¹oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

Offerings Seasoned with Salt

13 And every oblation of thy meat offering ^ashalt thou season with salt; neither shalt thou suffer ^bthe salt of the covenant of thy God to be lacking from thy meat offering: ^cwith all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, ^athou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of ^bfull ears.

offering," an offering of grain or cereals made of fine flour. The word translated "meat" means in Hebrew simply a "present." The primary idea of this offering is that of a gift presented to God as an act of worship. Yet, because this offering was the product of the soil and the result of human labor, it symbolized the consecration to God of the fruit of one's labor. This was in the form of food, and indicated that all our toil or our activities should be dedicated to God (cf. Eccl. 2:24, 25; 1 Cor. 10:31).

The ingredients included are significant. The **oil** was not only a usual constituent of daily food, but has been recognized as a symbol of the Holy Spirit. People who are dedicated to God can expect the power of His Spirit to guide, aid, and empower them on a daily basis. **Frankincense** was incense of high quality. It

was white like the manna (Ex. 16:14; Num. 11:8) and symbolized prayer and praise. As one offered to God the work of his hands, it was sanctified by continual petition and thanksgiving. The **memorial of it** was burned before the Lord; the remainder was given to the priest as his support. His ministry was absolutely necessary if offerings were to be made. In 6:14-23, it is prescribed that a meal offering shall be presented by the priest for the whole people of Israel every morning and every evening. The reference to **salt** indicates that the act of sacrifice was a reminder of the eternal covenant relationship between the worshiper and his God. A "covenant of salt" was indissoluble (Num. 18:19). It began as necessary to a proper meal, but became an emblem of fidelity in the Near East, and thus the "salt of the covenant."



LEAVEN

2:11. Leaven is used throughout the Old Testament to represent sin, probably because of its degenerative influence. In the New Testament it usually signifies malice and wickedness, in contrast to sincerity and truth (1 Cor. 5:6-8). **Illustration:** Jesus identified three forms of leaven during His ministry. The leaven of the Pharisees was an unhealthy emphasis on the externalism (legalism) of religion (Matt. 23:14-16). The leaven of the Sadducees was their denial of the supernatural (Matt. 22:23, 29). The leaven of the Herodians was worldliness (Mark 3:6). **Application:** The corruptive influence of a little leaven emphasizes the need for churches to practice church discipline when sin becomes rampant in the lives of members of a congregation (1 Cor. 5:6, 7). (First Reference, Ex. 12:15; Primary Reference, Lev. 2:11; cf. 2 Thess. 2:3.)

15 And ^athou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn ^athe ¹memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

Peace Offerings

3 And if his oblation *be* a ^asacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it ^bwithout ¹blemish before the LORD.

2 And ^ahe shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall ^bsprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; ^athe ¹fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ¹caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons ^ashall burn it on the altar upon the ^bburnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an ^coffering made by fire, of a ^asweet savour unto the LORD.

Offerings of a Lamb

6 And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, ^ahe shall offer it without blemish.

2:15 ^a Lev. 2:1
 2:16 ^a Lev. 2:2
¹ memorial portion
 3:1 ^a Lev. 7:11, 29
^b Lev. 1:3; 22:20-24
¹ defect or imperfection
 3:2 ^a Ex. 29:10, 11, 16, 20; Lev. 1:4, 5; 16:21
^b Lev. 1:5
 3:3 ^a Ex. 29:13, 22; Lev. 1:8; 3:16; 4:8, 9
¹ fat that covers the entrails
 3:4 ¹ fatty lobe attached to
 3:5 ^a Ex. 29:13; Lev. 6:12; 7:28-34
^b 2 Chr. 35:14
^c Num. 28:3-10
^d Num. 15:8-10
 3:6 ^a Lev. 3:1; 22:20-24
 3:7 ^a Num. 15:4, 5
^b 1 Kin. 8:62
^c Lev. 17:8, 9
 3:11 ^a Lev. 21:6, 8, 17, 21, 22; 22:25; Num. 28:2; [Ezek. 44:7; Mal. 1:7, 12]
 3:12 ^a Num. 15:6-11
^b Lev. 3:1, 7

7 If he offer a ^alamb for his offering, then shall he ^boffer it ^cbefore the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* ^athe food of the offering made by fire unto the LORD.

Offerings of a Goat

12 And if his ^aoffering *be* a goat, then ^bhe shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the

3:1-17. The **sacrifice of peace offering** had as its essential feature the concept of "fellowship." This concept is indicated as part of the offering was laid on the altar and burned as a gift to the Lord, part was given to the priests, and the remainder was eaten by the worshiper. This seems to have been the supreme significance, for it expressed not only joy, peace, and gratitude, but also "sharing," joint participation, fellowship, and friendship. Such are the characteristics of true worship. The most valuable part of the animal, **the fat, is the LORD's**. This interpretation is based on a metaphorical sense of the term as signifying a particularly choice portion (Gen. 4:4; Deut. 32:14), and therefore in the sacrificial rituals the fat belonged by right to God alone.

The **whole rump** is the broad fat tail of a species of Palestinian sheep, esteemed a great delicacy, and so heavy that it needed support in a little wicker cart on wheels, attached to the sheep. **Blood** was certainly forbidden since it symbolized the life of the flesh (17:11).

Some see in the burning of the **two kidneys, and the fat ... and the caul above the liver**, a reference to the seat of emotions (Job 19:27; Ps. 16:7; Jer. 4:14; 12:2). This would symbolize the dedication of the worshiper's best and deepest emotions to God. These types of offerings were made quite frequently in emotional situations, when one made vows or found himself seeking God's deliverance or praising Him for His mercy.

flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: *all the fat is* the LORD's.

17 *It shall be* a "perpetual" statute for your generations throughout all your dwellings, that ye eat neither fat nor ^bblood.

Sin Offerings

4 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, "If a soul shall sin ¹through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

When a Priest Sins

3 "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, ^ba young bullock without blemish unto the LORD for a ^csin offering.

4 And he shall bring the bullock "unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

3:16 ^a Lev. 7:23-25; 1 Sam. 2:15; 2 Chr. 7:7
 3:17 ^a Lev. 6:18; 7:36; 17:7; 23:14
^b Gen. 9:4; Lev. 7:23, 26; 17:10, 14; 1 Sam. 14:33
¹ never-ending
 4:2 ^a Lev. 5:15-18; Num. 15:22-30; 1 Sam. 14:27; Acts 3:17
¹ unintentionally or through error
 4:3 ^a Ex. 40:15; Lev. 8:12
^b Lev. 3:1; 9:2
^c Lev. 9:7
 4:4 ^a Lev. 1:3, 4; 4:15; Num. 8:12

4:5 ^a Lev. 16:14; Num. 19:4
 4:6 ^a Ex. 40:21, 26
 4:7 ^a Lev. 4:18, 25, 30, 34; 8:15; 9:9; 16:18
^b Ex. 40:5, 6; Lev. 5:9
 4:10 ^a Lev. 3:3-5
 4:11 ^a Ex. 29:14; Lev. 9:11; Num. 19:5

5 And the priest that is anointed "shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the *av*ail of the sanctuary.

7 And the priest shall ^aput *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour ^ball the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 ^aAs it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 ^aAnd the skin of the bullock, and all his flesh, with his head, and

4:1-35. The sin offering was not a voluntary sacrifice, as were the three sweet savor oblations in chapters 1-3. This offering was required of all—priests (vv. 3-12), the congregation as a whole (vv. 13-21), rulers (vv. 22-26), and common individuals (vv. 27-35). It made atonement for sins done **through ignorance** (*bish-gagah*) or unintentionally or inadvertently. A sin of this type may result from two causes: negligence or ignorance. Either the perpetrator knows the law but unintentionally violates it, as in the case of accidental homicide (Num. 35:22-28; Deut. 19:4-10; Josh. 20:2-6, 9); or he acts without knowing he has done wrong. Some illustrations of these sins would be: Genesis 20:9 (Abimelech's complaint to Abraham) and Numbers 22:34 (Balaam: "I have sinned; for I knew not that thou stoodest in the way against me"). In opposition to these sins are those committed with a "high hand" (Num. 15:30), for which there is no atonement by any means of sacrifice (Heb. 10:28).

The justice of God was shown, in that degrees of guilt were thus recognized. Not all sins were equally heinous. The sin offerings were of different kinds, according to the rank and responsibility of the offender. The **priest that is anointed** must bring a **young bullock without blemish unto the LORD**, which was

the same for **the whole congregation**. A ruler was to bring a **kid of the goats** and **one of the common people** was to bring a kid or lamb. This did not indicate different standards of morality, but that there were degrees of responsibility corresponding with the rank and position of the people concerned. The sin of a ruler, because of his wide influence, might create a greater scandal and bring more reproach on the name of God than the sin of a private individual (2 Sam. 12:14; Ps. 51).

The act of "sprinkling the blood" also distinguished the different classes of offenders. When the high priest had sinned, the Holy Place needed to be cleansed by the sprinkled blood; so too for the congregation. When a ruler or one of the common people sinned, the blood of sacrifice was placed **upon the horns of the altar of burnt offering** which stood in the outer court of the tabernacle, where ruler and people worshiped. The disposal of the bodies marked another great difference in the classes of sin offerings. The fat and the most valuable portions were always burned on the brazen altar as an offering of "sweet savour" to God; but the flesh of sacrifices presented by rulers or members of the congregation was given to be eaten by priests, and the bodies of the other sin offerings were burned outside the camp.

with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth ¹without the camp unto a clean place, ^awhere the ashes are poured out, and ^bburn him on the wood with fire: where the ashes are poured out shall he be burnt.

When a Congregation Sins

13 And ^aif the whole congregation of Israel sin through ignorance, ^band the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ^ashall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 ^aAnd the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

4:12 ^a Lev. 4:21; 6:10, 11; 16:27
^b [Heb. 13:11, 12]
¹ *outside*
4:13 ^a Num. 15:24-26; Josh. 7:11
^b Lev. 5:2-4, 17
4:15 ^a Lev. 1:3, 4
4:16 ^a Lev. 4:5; [Heb. 9:12-14]

4:20 ^a Lev. 4:3
^b Lev. 1:4; Num. 19:5
¹ *covering or propitiation*
4:21 ¹ *outside*
4:22 ^a Lev. 4:2, 13, 27
¹ *leader*
4:23 ^a Lev. 4:14; 5:4
¹ *Lit. is made known to him*
4:24 ^a Lev. 4:4; [Is. 53:6]
4:25 ^a Lev. 4:7, 18, 30, 34
4:26 ^a Lev. 3:3-5
^b Lev. 4:20; Num. 15:28
¹ *covering or propitiation*
4:27 ^a Lev. 4:2; Num. 15:27
¹ *one soul*
² *Lit. people of the land*

20 And he shall do with the bullock as he did ^awith the bullock for a sin offering, so shall he do with this: ^band the priest shall make an ¹atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock ¹without the camp, and burn him as he burned the first bullock: *it is* a sin offering for the congregation.

When a Ruler Sins

22 When a ¹ruler hath sinned, and ^adone *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or ^aif his sin, wherein he hath sinned, ¹come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And ^ahe shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: *it is* a sin offering.

25 ^aAnd the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as ^athe fat of the sacrifice of peace offerings: ^band the priest shall make ¹an atonement for him as concerning his sin, and it shall be forgiven him.

When an Individual Sins

27 And ^aif ¹any one of the ²common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

The act of carrying **forth without the camp unto a clean place** and then being burned with **fire** seems to distinguish it from the burnt offering. Both were holy, but their meaning might have been confused. One symbolized dedication, the other expiation. Both were acceptable to God. Three examples of offenses that required a sin offering are given in 5:1-13. The first is that of one who withholds evidence by failing to "utter it." He had to "confess that he hath sinned" and

then make appropriate restitution (6:5). The second offense involved contact with either unclean animals or persons (cf. ch. 11). The third example was one in which someone pronounced aloud ("with his lips") any kind of rash oath, perhaps without realizing fully the implications of what was being said. The combination of "evil ... good" is an ancient expression denoting totality. Hence the phrase could be translated "a rash oath to do anything at all" (cf. Eccl. 5:1-7).

28 Or ^aif his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 ^aAnd he shall lay his hand upon the head of the sin offering, and ¹slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And ^ahe shall take away all the fat thereof, ^bas the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a ^csweet savour unto the LORD; ^dand the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, ^ahe shall bring it a female without blemish.

33 And he shall ^alay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, ^aaccording to the offerings made by fire unto the LORD: ^band the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Trespass Offerings

5 And if a soul sin, and ^ahear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not ¹utter *it*, then he shall ^bbear his ²iniquity.

4:28 ^a Lev. 4:23
 4:29 ^a Lev. 1:4; 4:4, 24
¹ kill
 4:31 ^a Lev. 3:14
^b Lev. 3:3, 4
^c Gen. 8:21; Ex. 29:18; Lev. 1:9, 13; 2:2, 9, 12
^d Lev. 4:26
 4:32 ^a Lev. 4:28
 4:33 ^a Lev. 1:4; Num. 8:12
 4:35 ^a Lev. 3:5
^b Lev. 4:26, 31
 5:1 ^a Prov. 29:24; [Jer. 23:10]
^b Lev. 5:17; 7:18; 17:16; 19:8; 20:17; Num. 9:13
¹ tell
² guilt

5:2 ^a Lev. 11:24, 28, 31, 39; Num. 19:11-16; Deut. 14:8
^b Lev. 5:17
¹ defiled
 5:3 ^a Lev. 5:12, 13, 15
¹ he is unaware of it
 5:4 ^a 1 Sam. 25:22; Acts 23:12
^b [Matt. 5:33-37]; Mark 6:23; [James 5:12]
¹ vows
 5:5 ^a Lev. 16:21; 26:40; Num. 5:7; Ezra 10:11, 12; Ps. 32:5; Prov. 28:13
 5:7 ^a Lev. 12:6, 8; 14:21
^b Lev. 1:14
 5:8 ^a Lev. 1:15-17
¹ apart
 5:9 ^a Lev. 4:7, 18, 30, 34
 5:10 ^a Lev. 1:14-17
^b Lev. 4:20, 26; 5:13, 16
¹ prescribed manner
 5:11 ^a Lev. 14:21-32

2 Or ^aif a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean creeping things, and *if it be* hidden from him; he also shall be ¹unclean, and ^bguilty.

3 Or if he touch ^athe uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and ¹it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul ¹swear, pronouncing with *his lips* ^ato do evil, or ^bto do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall ^aconfess that he hath sinned in that *thing*:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And ^aif he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two ^bturtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and ^awring off his head from his neck, but shall not divide *it* ¹asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the ^arest of the blood shall be wrung out at the bottom of the altar: *it is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the ^amanner: ¹and ^bthe priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be ^anot able to bring two turtledoves, or two young pigeons, then he that sinned shall

bring for his offering the tenth part of an ephah of fine flour for a sin offering; ^bhe shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, ^a*even* a ¹memorial thereof, and burn *it* on the altar, ^baccording to the offerings made by fire unto the LORD: it *is* a sin offering.

13 ^aAnd the priest shall make an atonement for him ¹as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^b*the remnant* shall be the priest's, as a meat offering.

Sins Against the Lord

14 And the LORD spake unto Moses, saying,

15 ^aIf a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^bhe shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy ¹estimation by shekels of silver, after ^cthe shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and ^ashall add the fifth part thereto, and give it unto the priest: ^band the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Committing Sins Unknowingly

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; ^athough ¹he wist *it* not, yet is he ^bguilty, and shall ²bear his iniquity.

18 ^aAnd he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering,

5:11 ^b Lev. 2:1, 2; 6:15; Num. 5:15
5:12 ^a Lev. 2:2
^b Lev. 4:35
¹ memorial portion

5:13 ^a Lev. 4:26
^b Lev. 2:3; 6:17, 26
¹ concerning his sin

5:15 ^a Lev. 4:2; 22:14; Num. 5:5-8
^b Ezra 10:19
^c Ex. 30:13; Lev. 27:25
¹ evaluation in shekels

5:16 ^a Lev. 6:5; 22:14; 27:13, 15, 27, 31; Num. 5:7
^b Lev. 4:26
5:17 ^a Lev. 4:2, 13, 22, 27
^b Lev. 5:1, 2
¹ does not know it
² punishment

5:18 ^a Lev. 5:15

5:19 ^a Ezra 10:2
6:2 ^a Num. 5:6
^b Lev. 19:11; Acts 5:4; Col. 3:9
^c Ex. 22:7, 10
^d Prov. 24:28
¹ person
² deceives his associates
³ or an entrusted security
⁴ or about a robbery

6:3 ^a Ex. 23:4; Deut. 22:1-4
^b Ex. 22:11; Lev. 19:12; Jer. 7:9; Zech. 5:4
6:4 ^a Lev. 24:18, 21
¹ return

6:5 ^a Lev. 5:16; Num. 5:7, 8; 2 Sam. 12:6
¹ belongs
6:6 ^a Lev. 1:3; 5:15
¹ valuation or appraisal
6:7 ^a Lev. 4:26

unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: ^ahe hath certainly trespassed against the LORD.

Committing Sins Knowingly

6 And the LORD spake unto Moses, saying,

2 If a ¹soul sin, and ^acommit a trespass against the LORD, and ^blie ²unto his neighbour in that ^cwhich was delivered him to keep, ³or in fellowship, ⁴or in a thing taken away by violence, ^aor hath ^ddeceived his neighbour;

3 Or ^ahave found that which was lost, and lieth concerning it, and ^bswareth falsely; in any of all these that a man doeth, sinning therein:

Making Restitution

4 Then it shall be, because he hath sinned, and is guilty, that he shall ¹restore ^athat which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even ^arestore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it ¹appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, ^aa ram without blemish out of the flock, with thy ¹estimation, for a trespass offering, unto the priest:

7 ^aAnd the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

5:14–6:7. The **trespass offering** may be rendered “guilt offering,” and it symbolized *satisfaction* or *restitution*. It may be regarded as a particular kind of sin offering, or even as an offering for a particular kind of sin. It related to invading or disregarding the property rights of another person. In every case and for all people, the offering was in the form of a **ram**. This was different from the sin offering, which had a gradation according to the degree of guilt and respon-

sibility, and wealth or poverty, of the offender. Also required was full reparation for the trespass and an additional fine of **the fifth part** of the whole amount involved. This seems to be the essential characteristic of the “guilt” or “trespass” offering. Leviticus 5:14-19 relates to the **holy things of the LORD**, whereas 6:1-7 deals with the property rights of men. The “holy things” included tithes and offerings and property given in vows.

The Law of the Burnt Offering

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the ^alaw of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 ^aAnd the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them ^bbeside the altar.

11 And ^ahe shall put off his garments, and put on other garments, and carry forth the ashes ¹without the camp ^bunto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon ^athe fat of the peace offerings.

13 The fire shall ever be burning upon the ^aaltar; it shall never go out.

The Law of the Meat Offering

14 And this is the law of the ¹meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the ¹meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a ²sweet savour, even the memorial ³of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it unto them for their ¹portion of my offerings made by fire; it is most holy, as is the sin offering, and as the ^atrespass offering.

18 ^aAll the males among the children of Aaron shall eat of it. ^bIt shall

6:9 ^aEx. 29:38-42; Num. 28:3-10
 6:10 ^aEx. 28:39-43; Lev. 16:4; Ezek. 44:17, 18
^bLev. 1:16
 6:11 ^aEzek. 44:19
^bLev. 4:12
¹outside
 6:12 ^aLev. 3:3, 5, 9, 14
 6:13 ^aLev. 1:7
 6:14 ¹grain or meal
 6:15 ¹grain or meal
²pleasing aroma
³to the LORD
 6:17 ^aLev. 7:7
¹share
 6:18 ^aLev. 6:29; 7:6; Num. 18:10; 1 Cor. 9:13
^bLev. 3:17

be a statute for ever in your generations concerning the offerings of the LORD made by fire: ^cevery one that toucheth them shall be holy.

The Offering of Aaron and His Sons

19 And the LORD spake unto Moses, saying,

20 ^aThis is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ^bephah of fine flour for a ¹meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a ^apan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a ¹sweet savour unto the LORD.

22 And the priest of his sons ^athat is anointed in his stead shall offer it: it is a statute for ever unto the LORD; ^bit shall be ¹wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

The Law of the Sin Offering

24 And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: ^aIn the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26 ^aThe priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 ^aWhatsoever ¹shall touch the flesh thereof ²shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is ¹sodden ^ashall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

^cEx. 29:37; Lev. 22:3-7; Num. 4:15; Hag. 2:11-13
 6:20 ^aEx. 29:2
^bEx. 16:36
¹meal or grain
 6:21 ^aLev. 2:5; 7:9
¹pleasing aroma
 6:22 ^aLev. 4:3
^bEx. 29:25
¹completely
 6:25 ^aLev. 1:1, 3, 5, 11
 6:26 ^a[Lev. 10:17, 18]; Num. 18:9, 10; [Ezek. 44:28, 29]
 6:27 ^aEx. 29:37; Num. 4:15; Hag. 2:11-13
¹Everything that
²must
 6:28 ^aLev. 11:33; 15:12
¹boiled

30 ^aAnd no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the ¹holy ^bplace, shall be ^ceaten: it shall be ^dburnt in the fire.

The Law of the Trespass Offering

7 Likewise ^athis is the ¹law of the trespass offering: it is most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it is a trespass offering.

6 ^aEvery male among the priests shall eat thereof: it shall be eaten in the holy place: ^bit is most holy.

7 As the sin offering is, so is ^athe trespass offering: *there is* one law for ¹them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have ¹to himself the skin of the burnt offering which he hath offered.

9 And ^aall the ¹meat offering that

6:30 ^a Lev. 4:7, 11, 12, 18, 21; 10:18; 16:27; [Heb. 13:11, 12] ^b Ex. 26:33

^c Lev. 6:16, 23, 26

^d Lev. 16:27

¹ Most Holy Place or Holy of Holies

7:1 ^a Lev.

5:14–6:7

¹ Heb. *torah*

7:6 ^a Lev. 6:16–

18, 29; Num.

18:9

^b Lev. 2:3

7:7 ^a Lev. 6:24–

30; 14:13

¹ them both

7:8 ¹ for

7:9 ^a Lev. 2:3,

10; Num. 18:9;

Ezek. 44:29

¹ grain or meal

² prepared

³ a griddle

7:11 ^a Lev. 3:1;

22:18, 21; Ezek.

45:15

7:12 ^a Lev. 2:4;

Num. 6:15

7:13 ^a Lev. 2:12;

23:17, 18; Amos

4:5

7:14 ^a Num.

18:8, 11, 19

¹ one cake from

each offering

7:15 ^a Lev. 22:29,

30

7:16 ^a Lev.

19:5–8

is baked in the oven, and all that is ²dressed in the fryingpan, and in ³the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

The Law of the Peace Offering

11 And ^athis is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ^aanointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering ^aleavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer ¹one out of the whole oblation *for* an heave offering unto the LORD, ^aand it shall be the priest's that sprinkleth the blood of the peace offerings.

15 ^aAnd the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But ^aif the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

7:11–21. This portion relates to the “peace offerings” of 3:1–17 and relates the **sacrifice of thanksgiving ... a vow, or a voluntary offering**. The first sacrifice, labeled “thanksgiving” (*tōdah*), has the primary meaning of “to acknowledge or confess sin, God’s character and works, or man’s character.” Here it is employed to express one’s *public* proclamation or declaration (confession) of God’s attributes and His works during the “peace offering” or “fellowship meal.” Praise of Yahweh was public, found among the nations (2 Sam. 22:50) and in the great assembly of the people of Israel (Ps. 35:18). When an individual or a people came to praise Yahweh, they gave praise orally by word or song (Ps. 28:7; 109:30), often accompanied with musical instruments (2 Chr. 5:13; Ps. 33:2; 43:4). Such praise was normally given in the tabernacle or temple (Ps. 100:4; 122:4), under the direction of those Levites appointed by David, strictly for the ministry

of celebration through praise and confession of Yahweh’s person (1 Chr. 16:4).

The second item, “a vow” (*neder*), is something promised to God verbally (Num. 30:4). It is a species of “peace offering” (made even by Gentiles, Nah. 1:15) vowed (Ps. 116:14, 18) in return for God’s favor (Num. 21:1–3) or as an expression of godly zeal and devotion, and in praise for answered prayer (Ps. 22:25). Happiness results when a vow is properly fulfilled (Job 22:27). Vows were acts of devotion and love beyond the legal requirements, and were contracted either preceding (Ps. 50:14) or following divine blessing (Ps. 116:17, 18). They were accompanied by joy (Nah. 1:15) and singing (Ps. 61:8), and were acceptable only if iniquity was not cherished in the offerer’s heart (Ps. 66:18; Prov. 7:14). The Messiah is also bound by vow to offer Himself a sacrifice for sin (Ps. 22:25; cf. Lev. 27:2–8).

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Unacceptable Offerings

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be ¹accepted, neither shall it be ^aimputed unto him that offereth it: it shall be an ^babomination, and the soul that eateth of it shall bear his ²iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be ¹clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the ^aLORD, ^bhaving his uncleanness upon him, even that soul ^cshall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, as ^athe uncleanness of man, or *any* ^bunclean beast, or any ^cabominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ^ashall be cut off from his people.

Eating Fat or Blood Forbidden

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, ^aYe shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the ¹soul that eateth *it* shall be cut off from his people.

26 ^aMoreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

7:18 ^a Num. 18:27
^b Lev. 11:10, 11, 41; 19:7; [Prov. 15:8]
¹ pleasing
² guilt
 7:19 ¹ pure
 7:20 ^a [Heb. 2:17]
^b Lev. 5:3; 15:3; 22:3-7; Num. 19:13; [1 Cor. 11:28]
^c Gen. 17:14; Ex. 31:14
 7:21 ^a Lev. 5:2, 3, 5
^b Lev. 11:24, 28
^c Ezek. 4:14
^d Lev. 7:20
 7:23 ^a Lev. 3:17; 17:10-15; Deut. 14:21; Ezek. 4:14; 44:31
 7:25 ¹ person
 7:26 ^a Gen. 9:4; Lev. 3:17; 17:10-16; 19:26; Deut. 12:23; 1 Sam. 14:33; Ezek. 33:25; [John 6:53]; Acts 15:20, 29
 7:27 ¹ person
 7:29 ^a Lev. 3:1; 22:21; Ezek. 45:15
¹ offering
 7:30 ^a Lev. 3:3, 4, 9, 14
^b Ex. 29:24, 27; Lev. 8:27; 9:21; Num. 6:20
 7:31 ^a Lev. 3:5, 11, 16
^b Num. 18:11; Deut. 18:3
 7:32 ^a Ex. 29:27; Lev. 7:34; 9:21; Num. 6:20
 7:34 ^a Ex. 29:28; Lev. 10:14, 15; Num. 18:18, 19; Deut. 18:3
 7:35 ¹ Lit. *serve as priests unto the Lord*
 7:36 ^a Ex. 40:13-15; Lev. 8:12, 30
 7:37 ^a Lev. 6:9
^b Lev. 6:14
^c Lev. 6:25
^d Lev. 7:1
¹ grain or meal

27 Whatsoever ¹soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

The Priests Given a Portion

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, ^aHe that offereth the sacrifice of his peace offerings unto the LORD shall bring his ¹oblation unto the LORD of the sacrifice of his peace offerings.

30 ^aHis own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the ^bbreast may be waved *for a wave offering* before the LORD.

31 ^aAnd the priest shall burn the fat upon the altar: but the ^bbreast shall be Aaron's and his sons'.

32 And ^athe right shoulder shall ye give unto the priest *for an heave offering* of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder *for his part*.

34 For ^athe wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to ¹minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, ^ain the day that he anointed them, *by a statute* for ever throughout their generations.

37 This *is the law* ^aof the burnt offering, ^bof the ¹meat offering, ^cand of the sin offering, ^dand of the trespass

The third type is the "voluntary" or "freewill offering." This was given to express general thankfulness and love toward God without regard to specific bless-

ings. It was an expression of love to God in a tangible way among other believers in the congregation of Israel (Ps. 119:108; Ezek. 46:12; Amos 4:5).

offering, ^eand of the consecrations, and ^fof the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel ^ato offer their oblations unto the LORD, in the wilderness of Sinai.

Aaron and His Sons Consecrated

8 And the LORD spake unto Moses, saying,

2 ^aTake Aaron and his sons with him, and ^bthe garments, and ^cthe anointing oil, and a ^dbullock for the sin offering, and two ^erams, and a basket of unleavened bread;

3 And gather thou all the congregation together ¹unto the door of the tabernacle of the ²congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

The Priests' Garments

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and ^awashed them with water.

7 And he ^aput upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he ^aput in the breastplate the ¹Urim and the Thummim.

9 ^aAnd he put the mitre upon his head; also upon the mitre, *even*

7:37 ^e Ex. 29:1; Lev. 6:20
^f Lev. 7:11
 7:38 ^a Lev. 1:1, 2; Deut. 4:5
 8:2 ^a Ex. 29:1-3
^b Ex. 28:2, 4
^c Ex. 30:24, 25
^d Ex. 29:10
^e Ex. 29:15, 19
 8:3 ¹ at
² meeting
 8:6 ^a Ex. 30:20; Heb. 10:22
 8:7 ^a Ex. 39:1-31
 8:8 ^a Ex. 28:30; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65
¹ Lit. *Lights and the Perfections*
 8:9 ^a Ex. 28:36, 37; 29:6

8:10 ^a Ex. 30:26-29; 40:10, 11; Lev. 8:2
 8:11 ¹ set them apart unto the LORD
 8:12 ^a Ex. 29:7; 30:30; Lev. 21:10, 12; Ps. 133:2
 8:13 ^a Ex. 29:8, 9
¹ headpieces or caps
 8:14 ^a Ex. 29:10; Ps. 66:15; Ezek. 43:19
^b Lev. 4:4
 8:15 ^a Ex. 29:12, 36; Lev. 4:7; Ezek. 43:20, 26; [Heb. 9:22]
¹ atonement or propitiation
 8:16 ^a Ex. 29:13; Lev. 4:8
 8:17 ^a Ex. 29:14; Lev. 4:11, 12
¹ outside

upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Anointing the Tabernacle

10 ^aAnd Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to ¹sanctify them.

12 And he ^apoured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 ^aAnd Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put ¹bonnets upon them; as the LORD commanded Moses.

The Sin Offering

14 ^aAnd he brought the bullock for the sin offering: and Aaron and his sons ^blaid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; ^aand Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make ¹reconciliation upon it.

16 ^aAnd he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire ¹without the camp; as the LORD ^acommanded Moses.

8:1-36. Moses was now to carry out the instructions given in Exodus 28 and 29 for the consecration of the priests. Chapters 8-10 of Leviticus form the only historical section of the book, except for the few verses in 24:10-23. Chapter 9 contains the account of the inauguration of the tabernacle service, and chapter 10 includes the solemn warning as to the sanctity of the divinely appointed worship.

The ceremony was held at the **door of the tabernacle of the congregation** in the presence of the people. Aaron and his sons were divinely *chosen*: **take Aaron and his sons with him** (v. 2). They were then cleansed by washing. They were then **clothed** with the **robe** and given the **ephod** and the **breastplate**

with the **Urim and the Thummim**. Aaron and his sons, as well as the tabernacle, were then **anointed** with oil and thus **sanctified**.

Not only the priests but the very place where they ministered was consecrated to God. The oil symbolized the presence and the power of the Holy Spirit of God in the actual worship of Israel.

Moses first presented a **sin offering**, then a **burnt offering**. The "sin offering" indicated the need of pardon and expiation for guilt for all who were part of the priestly service. The "burnt offering" symbolized the fact that Aaron and his sons were completely dedicated to the Lord.

In the ceremony of the "peace offering" a unique

The Burnt Offering

18 ^aAnd he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses ^aburnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a ¹sweet savour, *and* an offering made by fire unto the LORD; ^aas the LORD commanded Moses.

The Ram of Consecration

22 And ^ahe brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the ^ablood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the ^ablood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 ^aAnd he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 ^aAnd out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

8:18 ^a Ex. 29:15
 8:20 ^a Lev. 1:8
 8:21 ^a Ex. 29:18
¹ pleasing
 aroma
 8:22 ^a Ex. 29:19, 31; Lev. 8:2
 8:23 ^a Ex. 29:20, 21; Lev. 14:14
 8:24 ^a [Heb. 9:13, 14, 18–23]
 8:25 ^a Ex. 29:22
 8:26 ^a Ex. 29:23

The Wave Offerings

27 And he put all ^aupon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 ^aAnd Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And ^aMoses took the ^bbreast, and waved *it for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' ^cpart; as the LORD commanded Moses.

Priests and Garments Anointed

30 And ^aMoses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, ^aBoil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 ^aAnd that which remaineth of the flesh and of the bread shall ye burn with fire.

Seven Days of Consecration

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for ^aseven days shall he consecrate you.

34 ^aAs he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and

8:27 ^a Ex. 29:24; Lev. 7:30, 34
 8:28 ^a Ex. 29:25
 8:29 ^a Ps. 99:6
^b Ex. 29:27
^c Ex. 29:26
 8:30 ^a Ex. 29:21; 30:30; Num. 3:3
 8:31 ^a Ex. 29:31, 32
 8:32 ^a Ex. 29:34
 8:33 ^a Ex. 29:30, 35; Lev. 10:7; Ezek. 43:25, 26
 8:34 ^a [Heb. 7:16]

feature was introduced with the use of the blood. A portion was placed **upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.** Likewise, this was done to each of his sons. This indicated that in view of the blood that had been shed, one who is truly serving God must be ready to hear His word, to undertake His work, and to move at His command. God was to consecrate

them **for seven days** in which they were not to **go out of the door of the tabernacle of the congregation.** It probably indicated not only the importance of the ceremonies, but that the very essence of consecration consists in *separation*. Aaron and his sons were thus confined, lest they be rendered ceremonially unclean by contact with the unclean and become unfit for service. Note Hebrews 10:19–23 as it relates to Christ.

^akeep ¹the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Aaron's First Offerings

9 And ^ait came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young ^acalf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, ^aTake ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ^aa ¹meat offering mingled with oil: for ^bto day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood ¹before the LORD.

A Sin Offering for Aaron

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and ^aoffer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ^boffer the offering of the people, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the

8:35 ^a Num. 1:53; 3:7; 9:19; Deut. 11:1; 1 Kin. 2:3; Ezek. 48:11

¹ office

9:1 ^a Ezek. 43:27

9:2 ^a Ex. 29:21; Lev. 4:1-12

9:3 ^a Lev. 4:23, 28; Ezra 6:17; 10:19

9:4 ^a Lev. 2:4

^b Ex. 29:43; Lev. 9:6, 23

¹ grain or meal

9:5 ¹ in the presence of

9:7 ^a Lev. 4:3; 1 Sam. 3:14; [Heb. 5:3-5; 7:27]

^b Lev. 4:16, 20; Heb. 5:1

altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 ^aBut the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 ^aAnd the flesh and the hide he burnt with fire ¹without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, ^awhich he sprinkled round about upon the altar.

13 ^aAnd they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 ^aAnd he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

Offerings for the People

15 ^aAnd he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it ^aaccording to the ¹manner.

17 And he brought ¹the meat offering, and took an handful thereof, and burnt *it* upon the altar, ^abeside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* ^aa sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which

9:10 ^a Ex. 23:18; Lev. 8:16

9:11 ^a Lev. 4:11, 12; 8:17

¹ outside

9:12 ^a Lev. 1:5; 8:19

9:13 ^a Lev. 8:20

9:14 ^a Lev. 8:21

9:15 ^a [Is. 53:10; Heb. 2:17; 5:3]

9:16 ^a Lev. 1:1-13

¹ prescribed manner

9:17 ^a Ex. 29:38, 39

¹ grain or meal

9:18 ^a Lev. 3:1-11

9:1-24. This chapter relates the inauguration of the tabernacle service. Aaron first offered a **young calf for a sin offering** and a **ram for a burnt offering** for himself. He had already been washed, clothed, and anointed for service; thus it might seem surprising that he is so soon to offer up a sin offering. Yet this is a reminder of our need of daily cleansing from sin due to its defilement. The "young calf" was absolutely unique; for no other person at any time was such a sacrifice needed. It is possible that the connection

is with his preparing a golden calf in Exodus 32. The burnt offering symbolized his need for consecration wholly to God. For the people, in addition to a sin offering and a burnt offering, there were to be presented a **meat [grain] offering** and a **sacrifice of peace offerings**. The "grain offering" symbolized the consecration to God of the fruit of one's labor. It indicated that all of their toil or activities should be dedicated to God. And the "peace offerings" conveyed the concept of fellowship and communion with God.

covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, ^aand he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved ^afor a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and ^ablessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And ^athere came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they ^bshouted, and fell on their ^cfaces.

Nadab and Abihu Killed

10 And ^aNadab and Abihu, the sons of Aaron, ^btook either of them his censer, and put fire therein, and put incense thereon, and offered ^cstrange fire before the LORD, which he commanded them not.

2 And there ^awent out fire from the LORD, and devoured them, and they died before the LORD.

God Will Be Glorified

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them ^athat come nigh me, and before all the people I will be glorified. And Aaron held his peace.

9:20 ^a Lev. 3:5, 16
 9:21 ^a Ex. 29:24, 26, 27; Lev. 7:30-34
 9:22 ^a Num. 6:22-26; Deut. 21:5; Luke 24:50
 9:24 ^a Gen. 4:4; Judg. 6:21; 2 Chr. 7:1; Ps. 20:3
^b Ezra 3:11
^c 1 Kin. 18:38, 39
 10:1 ^a Ex. 24:1, 9; Num. 3:2-4; 1 Chr. 24:2
^b Lev. 16:12
^c Ex. 30:9;
 1 Sam. 2:17
 10:2 ^a Gen. 19:24; Num. 11:1; 16:35; Rev. 20:9
 10:3 ^a Ex. 19:22; Lev. 21:6; Is. 52:11; Ezek. 20:41

10:4 ^a Acts 5:6, 10
¹ *in front of*
 10:6 ^a Num. 1:53; 16:22, 46; 18:5; Josh. 7:1; 22:18, 20; 2 Sam. 24:1
¹ An act of mourning
² *weep bitterly in mourning*
 10:7 ^a Lev. 8:33; 21:12
^b Lev. 8:30
 10:9 ^a Gen. 9:21; [Prov. 20:1; 31:5]; Is. 28:7; Ezek. 44:21; Hos. 4:11; Luke 1:15; [Eph. 5:18]; 1 Tim. 3:3; Titus 1:7
 10:10 ^a Lev. 11:47; 20:25; Ezek. 22:26; 44:23
 10:11 ^a Deut. 24:8; Neh. 8:2, 8; Jer. 18:18; Mal. 2:7

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, ^acarry your brethren from ¹before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, ¹Uncover not your heads, neither rend your clothes; lest ye die, and ^alest wrath come upon all the people: but let your brethren, the whole house of Israel, ²bewail the burning which the LORD hath kindled.

7 ^aAnd ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ^bfor the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

Priests Are Not to Drink Wine

8 And the LORD spake unto Aaron, saying,

9 ^aDo not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may ^aput difference between holy and unholy, and between unclean and clean;

11 ^aAnd that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Eating in the Holy Place

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar,

10:1-7. Nadab and Abihu ... his censer: The censers were fairly flat pans in which burning coals were carried. The **strange fire** has many different interpretations: (1) coals that were not taken from the altar as required in 16:12; (2) offering it at the wrong time of day (cf. Ex. 30:7-9 which prohibits "strange incense"); (3) apparently no one except the high priest himself should place incense on a censer of coals and present it to God; or (4) that Nadab and Abihu were even intoxicated, thus making the prohibition of verse 9 significant.

Whatever the case may have been, it is clear that it was strange fire **which he commanded them not**; they certainly knew that it was in violation of God's Word. God's words **I will be sanctified in them that**

come nigh me, and before all the people I will be glorified set the theme for the whole book. The whole nation was called to be holy (19:2). A clearer translation would be, "Among those who approach Me I will show Myself holy; in the sight of all the people I will be honored." Any disobedience of God's commands detracted from His glory! Those who begin to approach God must know that He is "separate from everyone else" and must approach Him on His terms. Even in a time of great calamity, the priests of the Lord must set an example to the nation of strict obedience to the will of God: **and ye shall not go out from the door of the tabernacle ... lest ye die** (v. 7). Nothing must be allowed to interfere with the work of the ministry.

his sons that were left, Take ^athe ¹meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for ^bit is most holy:

13 And ye shall eat it in the ^aholy place, because it is ¹thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for ^bso I am commanded.

14 And ^athe wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy ^bdaughters with thee: for *they be* thy due, and thy sons' ^cdue, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 ^aThe heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

Moses Angry with Aaron's Sons

16 And Moses diligently sought ^athe goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

17 ^aWherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear ^athe ¹iniquity of the congregation, to make atonement for them before the LORD?

10:16–20. Chapter 9 had mentioned two purification offerings, one for Aaron (9:8–14) and one for the people, namely, a goat (9:15). Moses' anger is aroused because they have not followed the rules with the second offering. They have burned the meat instead of eating it themselves as they were entitled to (vv. 16–18). Since (the **behold** of v. 18) the blood was not brought into the **holy place**, that is, the outer part of the tent of meeting, **ye should indeed have eaten it in the holy place, as I commanded**. The **such things that have befallen me**, refer to the sorrowful events of verses 2–7. Given the circumstances, Moses **was content**.

11:1–47. The reason for the rules concerning clean and unclean flesh has been a topic of discussion for many centuries. Clean and unclean animals as such were distinguished even before the Flood (Gen. 7:2, 3, 8, 9), but only in Leviticus 11 and Deuteronomy 14 were the various kinds specified. Four explanations have been offered for these laws: (1) The distinctions were arbitrary, and the rationale was

10:12 ^aNum. 18:9
^bLev. 21:22
¹grain or meal
10:13 ^aNum. 18:10
^bLev. 2:3; 6:16
¹your portion
10:14 ^aEx. 29:24, 26, 27; Lev. 7:30–34; Num. 18:11
^bLev. 22:13
^cNum. 18:10
10:15 ^aLev. 7:29, 30, 34
10:16 ^aLev. 9:3, 15
10:17 ^aLev. 6:24–30
^bEx. 28:38; Lev. 22:16; Num. 18:1
¹guilt

10:18 ^aLev. 6:30
^bLev. 6:26, 30
10:19 ^aLev. 9:8, 12
^b[Is. 1:11–15]; Jer. 6:20; 14:12; Hos. 9:4; [Mal. 1:10, 13; 3:1–4]
¹happened to
11:2 ^aDeut. 14:4; Ezek. 4:14; Dan. 1:8; [Matt. 15:11]; Acts 10:12, 14; [Rom. 14:14; Heb. 9:10; 13:9]
11:4 ^aActs 10:14
¹impure
11:5 ¹rock hyrax or rock badger
²impure

18 Behold, ^athe blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, ^bas I commanded.

19 And Aaron said unto Moses, Behold, ^athis day have they offered their sin offering and their burnt offering before the LORD; and such things have ¹befallen me: and *if* I had eaten the sin offering to day, ^bshould it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

Clean and Unclean Meats

11 And the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, ^aThese *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye ^anot eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he is ¹unclean unto you.

5 And the ¹coney, because he cheweth the cud, but divideth not the hoof; he is ²unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

known only to God, who revealed them to man as a test of obedience. (2) The cultic explanation holds that the unclean animals were either those used in pagan worship or those associated with particular non-Israelite deities, so they were to be shunned. (3) The hygienic interpretation holds that the unclean creatures were unfit to eat because they were carriers of disease. The clean animals were relatively safe to eat. (4) The symbolic interpretation of the food laws views the behavior and habits of the clean animals as living illustrations of how the righteous Israelite was required to behave, while the unclean represented sinful men. It seems best to recognize that these restrictions were adapted to a people dwelling for 40 years in a wilderness and afterward located in a tropical climate. Thus, the health of the Israelites must be considered, and now was the time to reinforce the principle that God did make distinctions in every area of their lives: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^ahe is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; ^athey are unclean to you.

Water Creatures

9 ^aThese shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they *shall be* an ^aabomination¹ unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

Unclean Fowl

13 ^aAnd these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ¹ossifrage, and the ²ospray,

14 And the ¹vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cor-morant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all four*, *shall be* an abomination unto you.

Flying Creeping Things

21 Yet these may ye eat of every flying creeping thing that goeth upon *all four*, which have legs above their feet, to leap withal upon the earth;

11:7 ^aIs. 65:4; 66:3, 17; Mark 5:1-17

11:8 ^aIs. 52:11; [Mark 7:2, 15, 18]; Acts 10:14, 15; 15:29

11:9 ^aDeut. 14:9

11:10 ^aLev. 7:18, 21; Deut. 14:3

¹ detestable

11:13 ^aDeut. 14:12-19; Is. 66:17

¹ vulture

² buzzard

11:14 ¹ kite, and

falcon

22 *Even* these of them ye may eat; ^athe locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grass-hopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

People Become Unclean

24 And ¹for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them ^ashall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all four*, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

Creeping Things

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and ^athe mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth ^atouch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be ¹unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, ^ait must be put into water, and it shall be unclean until the even; so it shall be ²cleansed.

11:22 ^aMatt. 3:4; Mark 1:6

11:24 ¹ by these you shall become impure

11:25 ^aLev. 14:8; 15:5; Num. 19:10, 21, 22; 31:24; Zech. 13:1; [Heb. 9:10; 10:22; Rev. 7:14]

11:29 ^aIs. 66:17

11:31 ^aHag. 2:13

11:32 ^aLev. 15:12

¹ impure

² clean

33 And every ^aearthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ^bye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a ¹fountain or ²pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* ¹unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be ^aunclean until the even.

40 And ^ahe that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* ¹an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, they shall not eat; for they *are* an abomination.

43 ^aYe shall not make ¹yourselves ²abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

11:33 ^a Lev. 6:28
^b Lev. 15:12; Ps. 2:9; Jer. 48:38; [2 Tim. 2:21]; Rev. 2:27

11:36 ¹ *spring*
² *cistern*

11:38 ¹ *impure*

11:39 ^a Hag. 2:11–13
11:40 ^a Ex. 22:31; Lev. 17:15; 22:8; Deut. 14:21; Ezek. 4:14; 44:31

11:41 ¹ *detestable*

11:43 ^a Lev. 20:25
¹ Lit. *your souls*
² *impure*

11:44 ^a Ex. 6:7; Lev. 22:33; 25:38; 26:45
^b Ex. 19:6; Lev. 19:2; 20:7, 26; [Amos 3:3]; Matt. 5:48; 1 Thess. 4:7; 1 Pet. 1:15, 16; [Rev. 22:11, 14]

11:45 ^a Ex. 6:7; 20:2; Lev. 22:33; 25:38; 26:45; Ps. 105:43–45; Hos. 11:1

^b Lev. 11:44
11:46 ¹ *concerning*

11:47 ^a Lev. 10:10; Ezek. 44:23; Mal. 3:18
¹ *distinguish between*

12:2 ^a Lev. 15:19; [Job 14:4; Ps. 51:5]
^b Ex. 22:30; Lev. 8:33; 13:4; Luke 2:22

^c Lev. 18:19
¹ *impure*
12:3 ^a Gen. 17:12; Luke 1:59; 2:21; John 7:22, 23; Gal. 5:3

12:4 ¹ *consecrated*

12:6 ^a Luke 2:22
^b [John 1:29; 1 Pet. 1:18, 19]
^c Lev. 5:7
¹ Lit. *a son of his year*

People to Sanctify Themselves

44 For I *am* the LORD your ^aGod: ye shall therefore sanctify yourselves, and ^bye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 ^aFor I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ^bye shall therefore be holy, for I *am* holy.

46 This *is* the law ¹of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 ^aTo ¹make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Purification Time for Women

12 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a ^awoman have conceived seed, and born a man child: then ^bshe shall be ¹unclean seven days; ^aaccording to the days of the separation for her infirmity shall she be unclean.

3 And in the ^aeighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no ¹hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Atonement Offerings for Women

6 And ^awhen the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a ^blamb ¹of the first year for a burnt offering, and a young pigeon, or a turtledove, for a ^csin offering, unto the door of

12:1–8. This chapter involves purification after childbirth, for the mother was considered to be unclean seven days; according to the days of the separation for her infirmity. The “separation for her

infirmity” is a reference to her menstrual period (v. 5). This is more fully explained in 15:19–24. This legislation deals with the secretions that occur when giving birth, which made the mother unclean. So chapter 15,

the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make ¹an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 ^aAnd if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: ^band the priest shall make an atonement for her, and she shall be ¹clean.

Signs of Leprosy

13 And the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a ¹rising, ^aa scab, or bright spot, and it be in the skin of his flesh *like* the ²plague of leprosy; ^bthen he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the ¹plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him ²unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not

12:7 ¹ a propitiation
 12:8 ^a Lev. 5:7; Luke 2:22-24
^b Lev. 4:26
¹ pure
 13:2 ^a Deut. 28:27; Is. 3:17
^b Deut. 17:8, 9; 24:8; Mal. 2:7; Luke 17:14
¹ swelling
² Exact identity is unclear.
 13:3 ¹ sore
² defiled

13:4 ^a Lev. 14:8
¹ isolate
 13:5 ¹ has not spread
² isolate
 13:6 ^a Lev. 11:25; 14:8; [John 13:8, 10]
 13:8 ¹ defiled
 13:10 ^a Num. 12:10, 12; 2 Kin. 5:27; 2 Chr. 26:19, 20
¹ a spot of
² swelling

deeper than the skin, and the hair thereof be not turned white; then the priest shall ¹shut up *him that hath* the plague ^aseven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight ¹be at a stay, *and* the plague spread not in the skin; then the priest shall ²shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he ^ashall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him ¹unclean: it *is* a leprosy.

The Plague of Leprosy

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 ^aAnd the priest shall see *him*: and, behold, *if* the ¹rising *be* white in the skin, and it have turned the hair white, and *there be* ²quick raw flesh in the rising;

dealing with bodily secretions, provides the context for chapter 12. Verse 7 says she will be cleansed from the issue of her blood. This is the third mention. Why should a woman become unclean by bearing children? Reproduction is essential to the survival of the human race, yet intercourse made both Israelite man and wife ceremonially unclean (15:18).

Why should any discharge make a person unclean? The Bible gives no explicit answer. Some say it was a reminder that sin is transmitted to each person at birth. Others say that every bodily discharge is a reminder of sin and death. It is also suggested that a bleeding or discharging body lacks wholeness and is therefore unclean. Loss of blood can lead to death, the antithesis of normal, healthy life. Anyone losing blood is at least in danger of becoming less than perfect and therefore unclean. In any case, the woman was to bring a burnt offering and a sin offering indicating her total dedication and surrender to God and the admission of her sin and need for a covering.

13:1-59. Actually chapters 13 and 14 go together. They have a threefold division, each introduced by "The LORD spake unto Moses [and Aaron]" (13:1; 14:1, 33) and closed by "This is the law for ..." (13:59;

14:32, 54). Serious skin disease in men and clothing is dealt with in 13:1-59: It details its diagnosis and treatment. Ritual cleansing after the cure of serious skin disease is described in 14:1-32. And 14:33-57 relates to serious skin disease in houses: diagnosis, treatment, and cleansing. The Hebrew word translated "leprosy" comes from a root meaning "to become diseased in the skin," and is a generic term for severe skin disorders, including Hansen's disease, rather than a specific description. In Old Testament usage it was extended to include mold or mildew in fabrics, as well as mineral eruptions on the walls of buildings, and possibly dry rot in the fabric of such structures. The Hebrew is technical in character, and the passing of time has obliterated the original meaning of the terms used. The individual under consideration was to be brought unto Aaron the priest, and if indeed infected he was to be pronounced unclean. A man pronounced unclean by the priest then began a terrible separation, for he would dwell alone; without the camp (cf. 2 Kin. 7:3), which was actually a living death. He was cut off from spiritual fellowship with the covenant people, and in a real sense would be without hope and without God in the world.

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him ¹unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned ^awhite: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

A Boil

18 The flesh also, in which, *even* in the skin thereof, was a ^aboil, and is healed,

19 And in the place of the boil there be a white ¹rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight ¹lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall ¹shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a ¹plague.

23 But if the bright spot ¹stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

13:11 ¹ defiled
13:13 ^a Ex. 4:6
13:18 ^a Ex. 9:9;
15:26
13:19 ¹ swelling
13:20 ¹ deeper
13:21 ¹ isolate
13:22 ¹ infection
or leprous sore
13:23 ¹ remains

A Hot Burning

24 Or if there be *any* flesh, in the skin whereof *there is* a ¹hot ^aburning, and the ²quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the ¹plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no ¹lower than the *other* skin, but *be* somewhat dark; then the priest shall ²shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

A Plague on the Head or Beard

29 If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

13:24 ^a Is. 3:24
¹ Lit. burning
of fire
² Raw
13:25 ¹ infection
13:26 ¹ deeper
² isolate

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

A Bright Spot

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet* is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald; *yet* is he clean.

42 And if there be in the bald head, or bald ^aforehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him ¹utterly unclean; his plague *is* in his ^ahead.

45 And the leper in whom the plague *is*, his clothes shall be ¹rent,

13:42 ^a2 Chr. 26:19
13:44 ^aIs. 1:5
¹altogether defiled
13:45 ¹torn

and his head ^abare, and he shall ^bput a covering upon his upper lip, and shall cry, ^cUnclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall ¹dwell alone; ^awithout² the camp *shall* his habitation *be*.

Treatment of Garments

47 The garment also that the ¹plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 *Whether it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of ¹skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of ¹skin; it *is* a ²plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* ^aa ¹fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether it be* bare within or without.

^a Lev. 10:6;
21:10
^b Ezek. 24:17,
22; Mic. 3:7
^c Is. 6:5; 64:6;
Lam. 4:15; Luke
5:8
13:46 ^a Num.
5:1-4; 12:14;
2 Kin. 7:3; 15:5;
2 Chr. 26:21;
Ps. 38:11; Luke
17:12
¹ live
² outside
13:47 ¹ Exact
identity is
unclear.
13:48 ¹ leather
13:49 ¹ leather
² leprous mark
13:51 ^a Lev.
14:4
¹ active

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall ¹rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading *plague*: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Laws for Cleansing Lepers

14 And the LORD spake unto Moses, saying,

2 This shall be the law of the ¹leper in the day of his cleansing: He ^ashall be brought unto the priest:

The First Day of Cleansing

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and ^acedar wood, and ^bscarlet, and ^chyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall ^asprinkle upon him that is to be cleansed from the

13:56 ¹ tear

14:2 ^a Matt. 8:2, 4; Mark 1:40, 44; Luke 5:12, 14;

17:14 ¹ Medical identity is unclear.

14:4 ^a Lev. 14:6, 49, 51, 52; Num. 19:6; Heb. 9:19

^b Ex. 25:4

^c Ex. 12:22; Ps. 51:7

14:7 ^a Num. 19:18, 19; [Heb. 9:13, 21; 12:24]

^b 2 Kin. 5:10, 14; Ps. 51:2

14:8 ^a Lev. 11:25; 13:6; Num. 8:7

^b Lev. 11:25; [Eph. 5:26; Heb. 10:22; Rev. 1:5, 6]

^c Lev. 13:5; Num. 5:2, 3;

12:14, 15; 2 Chr. 26:21

¹ stay outside

14:9 ^a Num. 19:19

14:10 ^a Matt. 8:4; Mark 1:44; Luke 5:14

^b Lev. 2:1; Num. 15:4

¹ one year old

14:12 ^a Lev. 5:6, 18; 6:6; 14:19

^b Ex. 29:22-24, 26

14:13 ^a Ex. 29:11; Lev. 1:5, 11; 4:4, 24

^b Lev. 6:24-30; 7:7

^c Lev. 2:3; 7:6; 21:22

14:14 ^a Ex. 29:20; Lev. 8:23, 24

leprosy ^bseven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed ^ashall wash his clothes, and shave off all his hair, and ^bwash himself in water, that he may be clean: and after that he shall come into the camp, and ^cshall ¹tarry abroad out of his tent seven days.

The Seventh Day of Cleansing

9 But it shall be on the ^aseventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

The Eighth Day of Cleansing

10 And on the eighth day ^ahe shall take two he lambs without blemish, and one ewe lamb ¹of the first year without blemish, and three tenth deals of fine flour *for* ^ba meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and ^aoffer him for a trespass offering, and the log of oil, and ^bwave them *for* a wave offering before the LORD:

13 And he shall slay the lamb ^ain the place where he shall kill the sin offering and the burnt offering, in the holy place: for ^bas the sin offering *is* the priest's, *so is* the trespass offering: ^cit is most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* ^aupon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

14:1-57. The occasion on which a person was cured of his skin disease or leprosy was of considerable significance. It marked his unexpected restoration to fellowship with his family and the community as a whole, and brought him back into a relationship with God's sanctuary.

The reference to **two birds alive and clean** typified

the renewed state of cleanness in the healed person. Clean animals were characteristic of the holy Israelites, who were exhorted continually to remain in this condition of body and mind. **One of the birds [should] be killed ...** and he **shall let the living bird loose into the open field** is symbolic of the new life for the cleansed leper.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall ^asprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: ^aand the priest shall make ¹an atonement for him before the LORD.

19 And the priest shall offer ^athe sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the ¹meat offering upon the altar: and the priest shall make an atonement for him, and he shall be ^aclean.

A Poor Man's Offerings

21 And ^aif he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth ¹deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 ^aAnd two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 ^aAnd he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

14:16 ^a Lev. 4:6
 14:18 ^a Lev. 4:26; 5:6; Num. 15:28; [Heb. 2:17]
¹ propitiation
 14:19 ^a Lev. 5:1, 6; 12:7; [2 Cor. 5:21]
 14:20 ^a Lev. 14:8, 9
¹ meal or grain
 14:21 ^a Lev. 5:7, 11; 12:8; 27:8
¹ ephah, measure
 14:22 ^a Lev. 12:8; 15:14, 15
 14:23 ^a Lev. 14:10, 11

14:24 ^a Lev. 14:12
 14:25 ^a Lev. 14:14, 17
 14:30 ^a Lev. 14:22; 15:14, 15
 14:32 ^a Lev. 14:10
¹ who cannot afford

24 ^aAnd the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, ^aand the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of ^athe turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, ¹whose hand *is* not able to get ^a*that which pertaineth* to his cleansing.

The Plague of Leprosy in a House

33 And the LORD spake unto Moses and unto Aaron, saying,

He was to offer three unblemished lambs successively as a guilt offering, a sin offering, and a burnt offering. He now had to renew his relationship with the God of the covenant. The smearing of blood by the priest on the **right ear, thumb, and great toe** was the same action taken in 8:24 for the consecration of Aaron and his sons. The cleansed man should hear

God's voice, should perform works of righteousness with his hands, and should walk in God's ways.

The tragedy of leprosy lay not so much in personal sin as in isolation from community life and worship. The real message of the legislation is that any type of uncleanness separates the believer from God. Leprosy is symbolic.

34 ^aWhen ye be come into the land of Canaan, which I give to you for a possession, and ^bI put the ¹plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were ^aa plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* ¹lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and ¹shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

The Fate of an Unclean House

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* ^aa ¹fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the

14:34 ^a Gen. 12:7; 13:17; 17:8; Num. 32:22; Deut. 7:1; 32:49
^b [Prov. 3:33]
¹ Exact identity is unclear.

14:35 ^a [Ps. 91:9; 10; Prov. 3:33; Zech. 5:4]

14:37 ¹ *deeper than the surface*

14:38 ¹ *quarantine*

14:44 ^a Lev. 13:51; [Zech. 5:4]

¹ *active*

house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be ¹unclean ^auntil the even.

47 And he that lieth in the house shall ^awash his clothes; and he that eateth in the house shall wash his clothes.

The Cleansing of a Clean House

48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And ^ahe shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall ¹cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and ^amake an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of ^aplague of leprosy, and scall,

55 And for the ^aleprosy of a garment, ^band of a house,

56 And ^afor a rising, and for a scab, and for a bright spot:

57 To ^ateach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

Personal Uncleaness

15 And the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, ^aWhen any man hath a ¹running issue out of his flesh, *because of* his issue he *is* unclean.

14:46 ^a Lev. 11:24; 15:5
¹ *defiled*

14:47 ^a Lev. 14:8

14:49 ^a Lev. 14:4

14:52 ¹ *ceremonially cleanse*

14:53 ^a Lev. 14:20

14:54 ^a Lev. 13:30; 26:21

14:55 ^a Lev. 13:47-52

^b Lev. 14:34

14:56 ^a Lev. 13:2

14:57 ^a Lev. 11:47; 20:25;

Deut. 24:8;

Ezek. 44:23

15:2 ^a Lev. 22:4; Num. 5:2;

2 Sam. 3:29

¹ *discharge*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is ¹unclean: and every thing, whereon he sitteth, shall be unclean.

5 And whosoever ^atoucheth his bed shall ^bwash his clothes, ^cand bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the ^aissue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue ^aspit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the ¹issue, and hath not rinsed his hands in water, he shall

15:4 ¹ defiled
15:5 ^a Lev. 5:2;
14:46
^b Lev. 14:8, 47
^c Lev. 11:25;
17:15
15:6 ^a Lev. 15:10;
Deut. 23:10
15:8 ^a Num.
12:14
15:11 ¹ discharge

15:12 ^a Lev. 6:28;
11:32, 33
15:13 ^a Lev. 14:8;
15:28; Num.
19:11, 12
15:14 ^a Lev.
14:22, 23, 30, 31
15:15 ^a Lev.
14:30, 31
^b Lev. 14:19, 31
¹ prostration
15:16 ^a Lev. 22:4;
Deut. 23:10, 11
15:18 ^a [Ex.
19:15; 1 Sam.
21:4; 1 Cor.
6:18]
15:19 ^a Lev. 12:2
¹ a discharge
² Heb. in her
impurity

wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the ^avessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then ^ahe shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him ^atwo turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, ^athe one for a sin offering, and the other for a burnt offering; ^band the priest shall make ¹an atonement for him before the LORD for his issue.

16 And ^aif any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and ^abe unclean until the even.

19 And ^aif a woman have ¹an issue, *and* her issue in her flesh be blood, she shall be ²put apart seven

15:1-33. The literary structure of this chapter balances two types of discharge, chronic and intermittent, dealing with both sexes, making four specific cases. Verses 2-15 relate to a chronic discharge in the male, a **running issue out of his flesh**. The verb means "to flow" and is taken to mean from the organs of generation, although the exact nature of the disease is not known. Some suggestions have been hemorrhoids or gonorrhoea. The latter is based upon the Greek version of the Old Testament (Septuagint) and most commentators accept this diagnosis. The striking thing about the uncleanness associated with these discharges is that not only the affected person became unclean, but also people and objects that came in contact with him, and these in their turn could become secondary sources of uncleanness.

Thus it was much more "infectious" than the uncleanness of skin diseases dealt with in chapters 13

and 14, or unclean animals in chapter 11. For example, any **bed** (vv. 4, 5), chair (v. 6), or **saddle** (v. 9) became unclean and also a source of secondary pollution. The phrase **under him** (v. 10) indicates something he has sat upon. **Spit** (v. 8) also polluted. It seems he was still able to live at home and was not driven out into the wilderness like those afflicted with serious skin disease in 13:45, 46, nor did he have to undergo the elaborate cleansing rituals described in chapter 14. When he recovered, he simply had to wait **seven days ... wash ... and ... offer** the two cheapest sacrifices, one for a **sin offering, and the other for a burnt offering**. Verses 16-18 contain regulations governing an occasional emission of semen. This **seed of copulation** (lit. "outpouring of seed"), in intercourse (v. 18) or at other times (vv. 16, 17), also caused pollution (cf. Ex. 19:15; Lev. 22:4; Deut. 23:10, 11; 1 Sam. 21:5; 2 Sam. 11:11). No sacrifice was required, but

days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And *if* any man lie with her at all, and her ¹flowers be upon him, he shall be ²unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if *a* woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

15:24 ^a Lev. 18:19; 20:18
¹ impurity
² defiled
 15:25 ^a Matt. 9:20; Mark 5:25; Luke 8:43

15:28 ^a Lev. 15:13–15
 15:30 ^a Lev. 5:7
 15:31 ^a Lev. 11:47; 14:57; 22:2; Deut. 24:8; Ezek. 44:23; [Heb. 12:15]
^b Lev. 20:3; Num. 5:3; 19:13, 20; Ezek. 5:11; 23:38; 36:17
 15:32 ^a Lev. 15:2
^b Lev. 15:16
 15:33 ^a Lev. 15:19
^b Lev. 15:25
^c Lev. 15:24
¹ customary impurity
 16:1 ^a Lev. 10:1, 2; 2 Sam. 6:6–8
 16:2 ^a Ex. 30:10; Lev. 16:34; 23:27; [Heb. 6:19; 9:7, 8, 12; 10:19]
¹ any time

28 But *if* she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a ^aburnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

Separation from Uncleanness

31 Thus shall ye ^aseparate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^bdefile my tabernacle that *is* among them.

32 *This is* the law of him that hath an issue, ^band *of him* whose seed goeth from him, and is defiled therewith;

33 *And* of her that is sick of her ¹flowers, and of him that hath an issue, of the man, ^band of the woman, ^cand of him that lieth with her that is unclean.

Atonement for Israel

16 And the LORD spake unto Moses after *the* death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he ^acome not at ¹all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark;

the man and woman had simply to wash and wait until evening (vv. 16–18). The practical effect of this legislation was that when a man had religious duties to perform, whether this involved worship or participation in God's holy wars, sexual intercourse was not permitted. Verses 19–24 relate to women and the intermittent discharges associated with menstruation. Then certain rules governing a chronic emission are dealt with in verses 25–30.

The last section relates to a discharge of blood outside the normal period of menstruation (v. 25), such as that which the woman mentioned in the Gospels suffered (Mark 5:25; Luke 8:43). Sacrifices are required here because, like childbirth (ch. 12), skin disease (chs. 13, 14), and gonorrhoea (15:2–12), the uncleanness lasted more than a week. The purpose is

cited in verse 31: "Thus shall ye separate the children of Israel from their uncleanness." The precise verb form used here occurs only five other times, each referring to the vows of the Nazarite (Num. 6:2, 3, 5, 6, 12). Those who were unclean could not participate in divine worship in the tabernacle (cf. Ex. 19:10, 12, 15, 21; Lev. 10; 17:16; 19:8; 20:18; 22:9).

16:1–34. This chapter comprises the ceremonial and theological pivot on which the entire Book of Leviticus turns. Even though today the temple and sacrificial systems have disappeared, the Day of Atonement (*Yom Kippur*) remains the holiest day in the Jewish year. The introduction to the chapter is given in verses 1 and 2, with an emphasis on safeguarding the sanctity of the Most Holy Place, as Aaron was forbidden **that he come not at all times into the**

that he die not: for ^bI will appear in the cloud upon the mercy seat.

Instructions for Aaron

3 ¹Thus shall Aaron ^acome into the holy *place*: ^bwith a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the ^aholy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen ¹mitre shall he be attired: these *are* holy garments; therefore ^bshall he wash his flesh in water, and *so* put them on.

5 And he shall take of ^athe congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and ^amake an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

16:2 ^bEx. 25:21, 22; 40:34; 1 Kin. 8:10-12
 16:3 ^aLev. 4:1-12; 16:6; [Heb. 9:7, 12, 24, 25]
^bLev. 4:3
¹Lit. *With this*
 16:4 ^aEx. 28:39, 42, 43; Lev. 6:10; Ezek. 44:17, 18
^bEx. 30:20; Lev. 8:6, 7
¹*turban*
 16:5 ^aLev. 4:14; Num. 29:11; 2 Chr. 29:21; Ezra 6:17; Ezek. 45:22, 23
 16:6 ^aLev. 9:7; [Heb. 5:3; 7:27, 28; 9:7]

16:10 ^a[Is. 53:5, 6; Rom. 3:25; Heb. 7:27; 9:23, 24; 1 John 2:2]
 16:11 ^a[Heb. 7:27; 9:7]
 16:12 ^aLev. 10:1; Num. 16:7, 18; Is. 6:6, 7; Rev. 8:5
^bEx. 30:34-38
 16:13 ^aEx. 30:7, 8; Num. 16:7, 18, 46
^bEx. 25:21
^cEx. 28:43; Lev. 22:9; Num. 4:15, 20
 16:14 ^aLev. 4:5; [Heb. 9:25; 10:4]
^bLev. 4:6, 17
 16:15 ^a[Heb. 2:17]
^b[Heb. 6:19; 7:27; 9:3, 7, 12]

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make ^aan atonement with him, and to let him go for a scapegoat into the wilderness.

A Sin Offering for Aaron

11 And Aaron shall bring the bullock of the sin offering, which *is* for ^ahimself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take ^aa censer full of burning coals of fire from off the altar before the LORD, and his hands full of ^bsweet incense beaten small, and bring *it* within the veil:

13 ^aAnd he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ^bmercy seat that *is* upon the testimony, that he ^cdie not:

14 And ^ahe shall take of the blood of the bullock, and ^bsprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

A Sin Offering for Israel

15 ^aThen shall he kill the goat of the sin offering, that *is* for the people, and bring his blood ^bwithin the

holy place ... before the mercy seat. The Hebrew phrase translated here “come not at all times” could imply a total prohibition against entry, but the context makes it clear that with proper precautions the high priest may enter the Holy Place once a year. The translation “not to come whenever he chooses” gives the meaning clearly. The reason Aaron could not enter the Holy Place is that it housed the ark on which the mercy seat was found. This was where God came to His people, in the heart of the tabernacle, hidden in a cloud (Ex. 40:34, 35). The **mercy seat** likely means “lid” or “cover.” The notion of a seat was derived pre-

sumably from Psalm 99:1, which speaks of God sitting between the cherubim as on a throne. The lid with its surmounting cherubim served as a cover for the ark. (See discussion of the “mercy seat,” Ex. 25:17.) If Aaron did not enter only when God prescribed, he would **die**. First, Aaron made **atonement for himself, and for his house**. The Hebrew word (*kiper*) has at least three possible meanings that are held among conservative scholars. The first, coming from the Akkadian verb *kuppuru*, is “to cleanse” or “wipe.” This fits those contexts where the altar or the sanctuary is the direct object of the verb and the action involved smearing



ATONEMENT

16:6. Though theologians tend to use the term *atonement* to summarize Christ's work on the Cross, it occurs only in the Old Testament (Rom. 5:11 is better translated “reconciliation”), and only relates to one part of what was accomplished for us, that is, the cover of our sins. This word probably means “cover,” and is first used where Noah is commanded to cover the ark with pitch (Gen. 6:14).

Illustration: Just as the ark was a “type” of Christ in saving His people from judgment (Heb. 11:7), the “cover” within and without emphasized the means whereby our salvation is secure—that is, our sins are covered by the blood of Christ. This covering of sin is an expression of God's love for mankind (Prov. 10:12). **Application:** When a Christian hears about another's failings, he should both forgive and forget the event. All believers should follow Christ's example and seek to build up the fallen one, rather than follow the natural inclination to engage in gossip (Prov. 17:9). (First Reference, Gen. 6:14; Primary Reference, Lev. 16; cf. Lev. 16:30.)

vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Sanctifying the Tabernacle

16 And he shall ^amake an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be ^ano man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for ^ait; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^ahallow¹ it from the uncleanness of the children of Israel.

A Scapegoat for Israel's Sins

20 And when he hath made an end of ¹reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat,

16:16 ^a Ex. 29:36; 30:10; Ezek. 45:18; [Heb. 9:22-24]
16:17 ^a Ex. 34:3; Luke 1:10
16:18 ^a Ex. 29:36
16:19 ^a Lev. 16:14; Ezek. 43:20
¹ set it apart
16:20 ¹ atoning for

16:21 ^a Lev. 5:5; 26:40
^b [Is. 53:6]
16:22 ^a Lev. 8:14; [Is. 53:6, 11, 12; John 1:29; Heb. 9:28; 1 Pet. 2:24]
^b Lev. 14:7
¹ shall carry
² Lit. solitary
16:23 ^a Lev. 6:11; 16:4; Ezek. 42:14; 44:19
16:24 ¹ a propitiation
16:25 ^a Lev. 1:8; 4:10
16:26 ^a Lev. 15:5
16:27 ^a Lev. 4:12; 21; 6:30; Heb. 13:11
¹ outside

and ^aconfess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, ^bputting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat ¹shall ^abear upon him all their iniquities unto a land ²not inhabited: and he shall ^blet go the goat in the wilderness.

The Burnt Offerings

23 And Aaron shall come into the tabernacle of the congregation, ^aand shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy *place*, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make ¹an atonement for himself, and for the people.

25 And ^athe fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, ^aand bathe his flesh in water, and afterward come into the camp.

27 ^aAnd the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth ¹without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his

the altar with blood (v. 33). The second meaning is "to make atonement" and would be derived from the Hebrew *köper* meaning "ransom price." A *köper* is the money a man condemned to death could pay to escape the death penalty (Ex. 21:30; Prov. 6:35). The third possibility is that it means "to cover," so as to "appease" (cf. Gen. 32:20). The verb appears 16 times in the 34 verses. Aaron is said to "make an atonement for himself, and for his house" (v. 6); and also for **the holy sanctuary ... the tabernacle of the congregation ... for the altar ... the priests ... and for all the people of the congregation.**

The meaning and significance of the word **scapegoat** (used in vv. 8, 10, 26) has caused much speculation. The Hebrew is *la'aza'el*, which is "to, for Azazel." While some scholars have viewed *Azazel*

as a desert demon, following nonbiblical Jewish literature, others have taken it to mean "Complete Destruction" or "Rocky Precipice." However, its common meaning, "Goat of Departure," best fits the context. Just as the two birds represent death and cleansing, so the two goats have the same symbolism here. One represents substitutionary death and the other (*'aza'el*) represents the carrying away of sins. Thus, man is justified and his sins are expiated. This principle of vicarious atonement and newness of life finds its fullest expression in Christ, the divine Lamb, who takes away human sin by His death (cf. John 1:29). From Levitical usage, the term *scapegoat* is still employed to describe a person who takes the blame for some misdeed committed by another individual or group.

flesh in water, and afterward he shall come into the camp.

Observing the Day of Atonement

29 And *this* shall be a statute for ever unto you: *that* ^ain the seventh month, on the tenth *day* of the month, ye shall ¹afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make ¹an atonement for you, to ^acleanse you, *that* ye may be clean from all your sins before the LORD.

31 ^aIt shall be a ¹sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 ^aAnd the priest, whom he shall anoint, and whom he shall ^bconsecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make ¹an atonement for ²the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 ^aAnd this shall be an everlasting statute unto you, to make an atonement for the children of Israel

16:29 ^a Ex. 30:10; Lev. 23:27-32; Num. 29:7

¹ humble
16:30 ^a Ps. 51:2; Jer. 33:8; [Eph. 5:26; Heb. 9:13, 14; 1 John 1:7, 9]

¹ a propitiation
16:31 ^a Lev. 23:27, 32; Ezra 8:21; Is. 58:3, 5; Dan. 10:12

¹ sabbath of solemn rest

16:32 ^a Lev. 4:3, 5, 16; 21:10
^b Ex. 29:29, 30; Num. 20:26, 28

16:33 ¹ a propitiation
² the Most Holy Place

16:34 ^a Lev. 23:31; Num. 29:7

^b Ex. 30:10; [Heb. 9:7, 25, 28]

17:3 ^a Deut. 12:5, 15, 21

¹ outside
17:4 ^a Rom. 5:13

¹ put to death
17:5 ^a Gen. 21:33; 22:2; 31:54; Deut. 12:1-27; Ezek. 20:28

17:6 ^a Lev. 3:2
^b Ex. 29:13, 18; Num. 18:17

for all their sins ^bonce a year. And he did as the LORD commanded Moses.

Bring Offerings to the Tabernacle

17 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; *This is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, ^athat killeth an ox, or lamb, or goat, in the camp, or that killeth *it* ¹out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be ^aimputed unto that man; he hath shed blood; and that man shall be ¹cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, ^awhich they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest ^ashall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and ^bburn the fat for a sweet savour unto the LORD.

17:1-9. The laws in this chapter deal with various problems connected with sacrifice and eating meat (cf. 7:26, 27 and 11:39, 40). In particular, they explain the special significance of blood in the sacrifices (especially vv. 11-14). This situation involves the prohibition of killing animals without offering them to the Lord as the words **bringeth it not unto the door of the tabernacle ... to offer it unto the LORD** clearly show. The penalty for such an offense was for that man to **be cut off from among his people**. The phrase *to be cut off* seems to indicate he will be punished by God directly (Ex. 30:33; Lev. 7:20-27; 20:17, 18). The motive

underlying this severe law is given in verses 5-7: to prevent sacrifices to the **devils** (demons). The Hebrew term *se'irim* is problematic, but usually means "goats." The word referred to demons that were supposed to haunt areas of the wilderness (Is. 13:21; 34:14). The allusion here is to the kind of goat worship practiced in Lower Egypt, a form of idolatry with which the Israelites had evidently had some contact (cf. Josh. 24:14). The cult had flourished in the eastern delta region, and part of its abhorrent rituals involved goats copulating with women devotees. No offerings were to be offered outside of the tabernacle either (vv. 8, 9).



DAY OF ATONEMENT

16:30. More than half of the occurrences of the word *atonement* in Scripture are found in Leviticus 16, which describes the most important day on the Hebrew calendar, *Yom Kippur* (Day of Atonement). This annual holy day celebrated the covering of national sins by the offering of two goats to God, one killed and the other driven into the wilderness. In the ceremony, the priest entered the Holy of Holies to present the blood of the slain goat to God. When he came out, the nation knew their sins had been covered for another year. Christ fulfilled this "type" in that He offered His own blood to God (Heb. 9:14). **Illustration:** The type of the priest returning from the Holy Place to those whose sins were covered will be fulfilled when Christ returns for those who have been redeemed by His blood. **Application:** For the Christian, this is a blessed and purifying hope (Titus 2:12, 13; 1 John 3:3). (First Reference, Lev. 16:30; Primary Reference, Lev. 16; cf. Lev. 23:2.)

7 And they shall no more offer their sacrifices ^aunto ¹devils, after whom they ^bhave gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^athat offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the ^acongregation, to offer it unto the LORD; even that man shall be ¹cut off from among his people.

10 ^aAnd whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth ¹any manner of blood; ^{b1}I will even set my face against that ²soul that eateth blood, and will cut him off from among his people.

11 For the ^alife of the flesh *is* in the blood: and I have given it to you upon the altar ^bto make an atonement for your souls: for ^cit *is* the blood *that* maketh an atonement for the soul.

Israel Forbidden to Eat Blood

12 Therefore I said unto the children of Israel, No ¹soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be*

17:7 ^aEx. 22:20; 32:8; 34:15; Deut. 32:17; 2 Chr. 11:15; Ps. 106:37; 1 Cor. 10:20

^bEx. 34:15; Deut. 31:16; Ezek. 23:8

¹ Demons having the form of a goat or satyr

17:8 ^a Lev. 1:2, 3; 18:26

17:9 ^a Lev. 14:23

¹ put to death

17:10 ^a Gen. 9:4; Lev. 3:17; 7:26, 27; Deut. 12:16, 23–25; 15:23;

1 Sam. 14:33

^b Lev. 20:3, 5, 6

¹ any blood

² person

17:11 ^a Gen. 9:4; Lev. 17:14

^b [Matt. 26:28; Rom. 3:25; Eph. 1:7; Col. 1:14, 20; 1 Pet. 1:2; 1 John 1:7]

^c [Heb. 9:22]

17:12 ¹ person among

17:13 ^a Lev. 7:26

^b Deut. 12:16, 24

^c Ezek. 24:7

17:14 ^a Gen. 9:4; Lev. 17:11; Deut. 12:23

17:15 ^a Ex. 22:31; Lev. 7:24; 22:8; Deut. 14:21;

Ezek. 4:14; 44:31

^b Lev. 11:25

^c Lev. 15:5

¹ naturally

17:16 ^a Lev. 5:1

¹ guilt

18:2 ^a Ex. 6:7; Lev. 11:44, 45; 19:3; Ezek. 20:5, 7, 19, 20

18:3 ^a Josh. 24:14; Ezek. 20:7, 8

^b Ex. 23:24; Lev. 18:24–30; 20:23; Deut. 12:30, 31

¹ what is done in

² statutes

of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any ^abeast or fowl that may be eaten; he shall even ^bpour out the blood thereof, and ^ccover it with dust.

14 ^aFor *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 ^aAnd every soul that eateth that which died ¹of itself, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, ^bhe shall both wash his clothes, and ^cbathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then ^ahe shall bear his ¹iniquity.

Israel to Keep God's Ordinances

18 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^aI am the LORD your God.

3 ^aAfter ¹the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^bafter the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ²ordinances.

17:10–16. As a direct consequence of limiting the slaughter of animals to the tabernacle, the blood of these animals could not be “eaten,” that is, drunk or eaten in meat which had not been drained of blood. This principle results in what the Jews called *kosher* meat. The importance is underscored emphatically, the prohibition occurring six times in five verses (vv. 10–14). Noah was to avoid the blood in Genesis 9:4. Violation of this law involved the guilty in being **cut ... off from among his people**, presumably by a divinely initiated act (v. 4). **For the life of the flesh is in the blood:** Most translations and commentators regard the preposition *in* in this phrase as expressing essence and therefore they omit it in translation. Thus, “the life of the flesh is the blood.” So construed, verse 11 virtually identifies the life of an animal with its blood.

At a basic level this is obvious: when an animal loses its blood, it dies. Its blood, therefore, gives it life. By refraining from eating flesh with blood in it, man is honoring life. To eat blood is to despise life (cf. Gen. 9:4–6). The sanctity of human life is associated with not eating blood. Thus one purpose of this law

is to teach respect for all life. Shed blood constituted visible evidence that life had indeed been offered up in sacrifice. Only as atonement is linked with death, represented by shed blood, and not life set free, would it appear to become efficacious in the covering of human sin. Thus, the second reason for the ban is given as **I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul** (v. 11).

18:1–5. Attention now shifts from the matter of ceremonial defilement and its removal to the question of moral impurity and its consequences. The literary structure is interesting in that it resembles the basic form of the vassal or suzerainty treaties of the kings of the ancient Near East. The vassal treaties were made between a great king and a people whom he wished to bring under his rule. He usually identified himself in the preamble; thus here, **I am the LORD your God** (vv. 2, 4, 5; and Ex. 3:15; 6:2–4). Then he stated his generosity to previous vassals in a passage dealing with historical retrospect (cf. v. 3). **After the doings of the land of Egypt, wherein ye dwelt** would remind

4 “Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man ¹do, he shall live ²in them: I *am* the LORD.

The Sin of Incest

6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy ^afather’s wife shalt thou not uncover: it *is* thy father’s nakedness.

9 ^aThe nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son’s daughter, or of thy daughter’s daughter, *even* their nakedness thou shalt not uncover: for their’s *is* thine own nakedness.

11 The nakedness of thy father’s wife’s daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 ^aThou shalt not uncover the nakedness of thy father’s sister: she *is* thy father’s near kinswoman.

18:4 ^a Ezek. 20:19
 18:5 ¹ does 2 by
 18:8 ^a Gen. 35:22
 18:9 ^a Lev. 18:11; 20:17; Deut. 27:22
 18:12 ^a Lev. 20:19

18:14 ^a Lev. 20:20
 18:17 ^a Lev. 20:14
 18:18 ^a 1 Sam. 1:6, 8
¹ be a rival
 18:19 ^a Ezek. 18:6
^b Lev. 15:24; 20:18
ⁱ in her customary impurity
 18:20 ^a [Prov. 6:25–33]
^b Ex. 20:14; Lev. 20:10; [Matt. 5:27, 28; 1 Cor. 6:9; Heb. 13:4]
 18:21 ^a Lev. 20:2–5; Deut. 12:31
^b 2 Kin. 16:3;
^c 1 Kin. 11:7, 33; Acts 7:43

13 Thou shalt not uncover the nakedness of thy mother’s sister: for she *is* thy mother’s near kinswoman.

14 ^aThou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son’s wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother’s wife: it *is* thy brother’s nakedness.

17 Thou shalt not uncover the nakedness of a woman and her ^adaughter, neither shalt thou take her son’s daughter, or her daughter’s daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister, ^ato ¹vex *her*, to uncover her nakedness, beside the other in her life *time*.

Immoral Acts Forbidden

19 Also thou shalt not approach unto a woman to uncover her nakedness, as ^along as she is put apart ¹for her ^buncleanness.

20 ^aMoreover thou shalt not lie carnally with thy ^bneighbour’s wife, to defile thyself with her.

21 And thou shalt not let any of thy seed ^apass through ^bthe fire to ^cMolech, neither shalt thou profane the name of thy God: I *am* the LORD.

them that He had redeemed them from bondage. Then the basic stipulation(s) that comprised the agreement would be cited as in **do my judgments, and keep mine ordinances, to walk therein** (v. 4), followed by the detailed stipulations (cf. vv. 6–23). A section of blessings and cursings was then given. The blessings occur in the shortened form in verse 5 (**which if a man do, he shall live in them**), while the curses appear in verses 24–30, starting with **defile not ye yourselves in any of these things ... that the land spue not you out also ... as it spued out the nations that were before you**.

18:6–20. This section contains a warning against incestuous and illicit sexual unions. **Shall approach** is a euphemism for sexual intercourse (cf. Gen. 20:4; Is. 8:3). It is explained by “to lie with” (20:11) and “to take” as a wife (20:21) and “to uncover the nakedness” (v. 14). All four phrases mean the same thing. **Any that is near of kin to him** is literally, “to all [any] remainder of his flesh.” Thus the parties were so close, that one was the remainder of the other. **To uncover their nakedness** is a phrase describing intercourse

within marriage and outside of it. Because the husband and wife are “one,” (Gen. 2:24), to uncover the nakedness of one partner was equivalent to exposing the other partner.

The following cases of incest are enumerated: sex with one’s mother (v. 7), stepmother (cf. Reuben with Bilhah, Gen. 35:22; Absalom with David’s wives, 2 Sam. 16:21, 22) (v. 8), sister (v. 9), granddaughter (v. 10), half sister on the father’s side (v. 11), paternal aunt (v. 12), maternal aunt (v. 13), paternal uncle’s wife (v. 14), daughter-in-law (v. 15), brother’s wife (v. 16), stepdaughter or step-granddaughter (v. 17), or a wife’s sister (v. 18). The last situation (v. 18) seems to forbid marriage to a second sister while the first is alive.

To have sexual relations during the menstrual period (v. 19) was forbidden. Perhaps this was due to the sacredness of the blood (ch. 17) and also that God is total Lord, so that no man can claim total rights to a woman without limitations.

18:21–23. This section deals with a warning against Canaanite deviations. The Canaanites freely engaged in human sacrifice, profanation, homosexuality, and

22 Thou shalt not lie with ^aman-kind, as with womankind: it is abomination.

23 Neither shalt thou lie with any ^abeast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is ¹confusion.

Israel Not to Be Defiled

24 ^aDefile not ye yourselves in any of these things: ^bfor in all these the nations are defiled which I cast out before you:

25 And ^athe land is defiled: therefore I do ^bvisit¹ the iniquity thereof upon it, and the land itself ^cvomiteth out her inhabitants.

26 ^aYe shall therefore ¹keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

18:22 ^a Lev. 20:13; Rom. 1:27
 18:23 ^a Ex. 22:19; Lev. 20:15, 16; Deut. 27:21
¹ perversion
 18:24 ^a Matt. 15:18–20; 1 Cor. 3:17
^b Lev. 18:3; 20:23; Deut. 18:12
 18:25 ^a Num. 35:33, 34; Ezek. 36:17
^b Is. 26:21; Jer. 5:9
^c Lev. 18:28; 20:22
¹ bring judgment for
 18:26 ^a Lev. 18:5, 30
¹ obey
 18:28 ^a Jer. 9:19
 18:29 ¹ persons
² put to death
 18:30 ^a Lev. 18:3; 22:9
^b Lev. 18:2
¹ charge
 19:2 ^a Ex. 19:6; Lev. 11:44; 20:7, 26; [Eph. 1:4]; 1 Pet. 1:16
 19:3 ^a Ex. 20:12; Deut. 5:16; Matt. 15:4; Eph. 6:2
^b Ex. 16:23; 20:8; 31:13
¹ revere
 19:4 ^a Ex. 20:4; Ps. 96:5; 115:4–7; 1 Cor. 10:14; [Col. 3:5]
^b Ex. 34:17
¹ moulded

28 That ^athe land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the ¹souls that commit *them* shall be ²cut off from among their people.

30 Therefore shall ye keep mine ¹ordinance, ^athat ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: ^bI *am* the LORD your God.

Laws Concerning Personal Conduct

19 And the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, ^aYe shall be holy: for I the LORD your God *am* holy.

3 ^aYe shall ¹fear every man his mother, and his father, and ^bkeep my sabbaths: I *am* the LORD your God.

4 ^aTurn ye not unto idols, ^bnor make to yourselves ¹molten gods: I *am* the LORD your God.

bestiality. Child sacrifice was continually condemned (20:2–5; 1 Kin. 11:7; 2 Kin. 23:10; Jer. 32:35). Finally Josiah ordered the Molech installation razed, and the place was later renamed Gehenna, the awful symbol of hell.

Homosexuality was known and practiced in the ancient Near East from very early times. It was condemned as “an abomination” in 20:13. The punishment was death. The term *dog* appears to have been applied in Deuteronomy 23:18 to male cultic prostitutes or to homosexuality in general, and this may also be the sense of the allusion to “dogs” in Revelation 22:15 (note the labeling in this chapter, 22, 26, 27, 29, 30). Bestiality was also practiced intermittently among the Hittites, Babylonians, Egyptians, and Canaanites. For a man to indulge in such behavior was defiling, but for a woman it was regarded as **confusion**, from the verb “to mix” (cf. 20:12). The penalty was death in Exodus 22:19 and Leviticus 20:15, 16. See also Numbers 35:16–21; Deuteronomy 27:21.

18:24–30. To violate these prohibitions would entail being “vomited out” of the land, which happened when they were led into their captivities.

19:2. Chapter 18 dealt with holiness in sexual behavior: this chapter deals with holiness in social ethics. **Ye shall be holy: for I the LORD your God am holy:** This certainly could be termed the motto of Leviticus. “Holy” (*qadōsh*) and its cognate terms, for example, *sanctify* and *holiness*, occur 152 times in Leviticus (about 20 percent of the total occurrences in the Old Testament). Israel’s fundamental calling was to be a “holy nation” (Ex. 19:6). They were to be “separated from sin” and “to cling unto the Lord.” God’s holiness served as the model for **all the congregation**. Jewish scholars have seen in the material of this chapter a counterpart of the Ten Commandments, the precepts of which are recapitulated as follows: the first and second in verse 4; the third in verse 12; the fourth and fifth in verse 3; the sixth in verse 16; the seventh in verse 29; the eighth and ninth in verses 11–16; and the tenth in verse 18.

19:3–8. Four injunctions are given: (1) to respect mother and father, who are God’s representatives (v. 3); (2) to observe God’s sabbaths, since He is the Lord of time (v. 3); (3) not to turn to idols, since He is



HOLINESS OF GOD

19:2. The Hebrew word translated “holiness” comes from a root meaning “to separate or cut off.” The primary meaning of *holiness* implies God’s positive quality of self-affirming purity; the secondary meaning implies separation, particularly separation from sin. The holiness of God means He is absolutely pure and absolutely separate from (and above) all His creatures, and also separate from sin and evil. **Illustration:** Because God is holy, all sin is offensive to Him. For this reason He had to break fellowship with His own Son when Jesus became our sin-bearer (cf. Matt. 27:46). Only through the identification of Christ with our sin as our sacrifice can we be reconciled to God. **Application:** When the Scriptures mention the holiness of God, they also stress the personal holiness of His people. (First Reference, Gen. 1:4; Primary Reference, Lev. 19:2; cf. John 14:6.)

5 And ^aif ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And ^awhen ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: *I am* the LORD your God.

11 ^aYe shall not steal, neither deal falsely, ^bneither lie one to another.

12 And ye shall not ^aswear by my name falsely, ^bneither shalt thou profane the name of thy God: *I am* the LORD.

13 ^aThou shalt not defraud thy neighbour, neither rob *him*: ^bthe wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, ^anor put a stumblingblock before the

19:5 ^a Lev. 7:16
19:9 ^a Lev. 23:22;
Deut. 24:19-22
19:11 ^a Ex.
20:15, 16
^b Jer. 9:3-5;
Eph. 4:25
19:12 ^a Ex. 20:7;
Deut. 5:11;
[Matt. 5:33-37;
James 5:12]
^b Lev. 18:21
19:13 ^a Ex. 22:7-
15, 21-27; Mark
10:19;
^b Deut. 24:15;
Mal. 3:5; James
5:4
19:14 ^a Deut.
27:18

19:15 ^a Deut.
16:19
^b Ex. 23:3, 6;
Deut. 1:17;
10:17; Ps. 82:2
19:16 ^a Prov.
11:13; 18:8;
20:19
^b Ex. 23:7; Deut.
27:25; 1 Kin.
21:7-19
¹ *life*
19:17 ^a [1 John
2:9, 11; 3:15]
^b Matt. 18:15;
[Luke 17:3];
Eph. 5:11
¹ *surely reprove*
² *bear sin be-
cause of him*
19:18 ^a [Deut.
32:35; 1 Sam.
24:12; Rom.
12:19; Heb.
10:30]
^b Matt. 5:43;
19:19; Mark
12:31; Luke
10:27; [Rom.
13:9; Gal. 5:14];
James 2:8
¹ *take ven-
geance*
19:19 ¹ *livestock
breed with
another kind*
19:20 ^a Deut.
22:23-27
¹ *punished*

blind, but shalt fear thy God: *I am* the LORD.

Be Righteous in Dealings

15 Ye shall do no unrighteousness in ^ajudgment: thou shalt not ^brespect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a ^atalebearer among thy people: neither shalt thou ^bstand against the ¹blood of thy neighbour: *I am* the LORD.

17 ^aThou shalt not hate thy brother in thine heart: ^bthou shalt ¹in any wise rebuke thy neighbour, and not ²suffer sin upon him.

18 ^aThou shalt not ¹avenge, nor bear any grudge against the children of thy people, ^bbut thou shalt love thy neighbour as thyself: *I am* the LORD.

Keep Strains Pure

19 Ye shall keep my statutes. Thou shalt not let thy ¹cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a ^abondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be ¹scourged; they shall not be put to death, because she was not free.

Lord alone (v. 4); and (4) to bring the peace or fellowship offerings and keep His services (vv. 5-8).

19:9-18. This contains five sections with five precepts relating to holiness in everyday affairs: (1) regard for the poor (vv. 9, 10); (2) regard for the truth (vv. 11, 12); (3) regard for the employee and the helpless (vv. 13, 14); (4) regard for the rich (v. 15); (5) regard for one's neighbor (vv. 16-18).

19:19-29. This section addresses nine areas. The first warns against mixing cattle (Gen. 30:37-40, selective mating), the breeding of different kinds of cattle to enrich the bloodline and produce hybrid species, seed, or materials in garments (v. 19). Perhaps this prohibition was given to instill reverence for the order of nature set by God, or to prevent sterility that comes with hybrids, or due to the fear that the Israelites might imitate abnormal sexual unions and ultimately indulge in the orgiastic rites of Canaanite religion. Second, slavery and concubinage were regulated in the case of an engaged girl (vv. 20-22). The

third law reminded the Israelite that he was to serve God before he was to serve himself (vv. 23-25). God has the power to cause fruit to appear on the trees in their season. Then follow six commands referring to various heathen practices that holy men and women were to avoid. They include: (1) eating blood (v. 26); (2) practicing divination (v. 26, see Deut. 18:10-14); (3) sorcery (v. 26); (4) cutting the hair and beard in connection with pagan mourning rites (v. 27); (5) cutting or tattooing the flesh for the dead (v. 28); and (6) hiring one's daughter out as a prostitute (v. 29). Offerings of hair were presented in the Astarte-Tammuz religion of Syria and among various Arabian tribes. The unceasing growth of hair was thought to result from the presence of a mysterious vital force within it, and it was thus considered an effective means for influencing the will of the deity. Making bodily incisions also occurred apart from the context of mourning in the attempt to procure the favor of the deity by means of an offering of blood (cf. 1 Kin. 18:28).

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make ¹an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

Various Laws

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as ¹uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be ¹holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: *I am* the LORD your God.

26 Ye shall not eat *any thing* with the blood: neither shall ye use ¹enchantment, nor ²observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not ^amake any cuttings in your flesh for the dead, nor print any marks upon you: *I am* the LORD.

29 ^aDo not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall ¹keep my sabbaths, and ^areverence my sanctuary: *I am* the LORD.

31 ¹Regard not them that have familiar spirits, neither seek after ^awizards, to be defiled by them: *I am* the LORD your God.

19:22 ¹propitiation
19:23 ¹unclean
19:24 ¹holy, a praise to
19:26 ¹practise divination
²soothsaying
19:28 a 1 Kin. 18:28; Jer. 16:6
19:29 a Lev. 21:9; Deut. 22:21; 23:17, 18
19:30 a Lev. 26:2; Eccl. 5:1
¹observe
19:31 a Lev. 20:6; 27; Deut. 18:11; 1 Sam. 28:3; Is. 8:19
¹Give no regard to mediums

19:32 a Prov. 23:22; Lam. 5:12; 1 Tim. 5:1
^bLev. 19:14
¹rise to give honour
²grayheaded
19:33 a Ex. 22:21; Deut. 24:17, 18
¹mistreat
19:34 a Ex. 12:48
^bDeut. 10:19
¹native
19:35 ¹do no injustice
19:36 a Deut. 25:13-15; Prov. 20:10
19:37 a Lev. 18:4; 5; Deut. 4:5, 6; 5:1; 6:25
20:2 a Lev. 18:2
^bLev. 18:21; 2 Kin. 23:10; 2 Chr. 33:6; Jer. 7:31
^cDeut. 17:2-5
¹stays a while
20:3 a Lev. 17:10
¹put him to death
20:4 ¹disregard

32 ^aThou shalt ¹rise up before ²the hoary head, and honour the face of the old man, and ^bfear thy God: *I am* the LORD.

Treat Strangers Kindly

33 And ^aif a stranger sojourn with thee in your land, ye shall not ¹vex him.

34 ^aBut the stranger that dwelleth with you shall be unto you as one ¹born among you, and ^bthou shalt love him as thyself; for ye were strangers in the land of Egypt: *I am* the LORD your God.

Righteous Dealings

35 Ye shall ¹do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 ^aJust balances, just weights, a just ephah, and a just hin, shall ye have: *I am* the LORD your God, which brought you out of the land of Egypt.

37 ^aTherefore shall ye observe all my statutes, and all my judgments, and do them: *I am* the LORD.

Penalties for Sinning

20 And the LORD spake unto Moses, saying,

2 ^aAgain, thou shalt say to the children of Israel, ^bWhosoever *he be* of the children of Israel, or of the strangers that ¹sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall ^cstone him with stones.

3 And ^aI will set my face against that man, and will ¹cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways ¹hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

19:30-37. Four new injunctions are added in this section: The children are cautioned (1) to avoid consulting mediums and spiritists (v. 31); (2) to have respect for the aged (v. 32); (3) never to oppress the stranger (vv. 33, 34); and (4) to always use honest scales and weights (vv. 35, 36). All four have the refrain **I am the LORD**. Verse 37 summarizes the whole chapter.

20:1-27. This chapter deals with holiness in wor-

ship (vv. 1-8, 27) and holiness in family relations (vv. 9-26).

20:2-8, 27. The death penalty was prescribed for those who fell into Molech worship, which was forbidden in 18:21. Death by stoning was also required for goring oxen (Ex. 21:28-31), necromancers (v. 27), blasphemers (24:16; 1 Kin. 21:10-13), sabbath breakers (Num. 15:35, 36), idolaters (Deut. 13:10; 17:5), intransigent children (Deut. 21:21), and adulterous

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And ^athe ¹soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Keep God's Statutes

7 ^aSanctify¹ yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep ^amy statutes, and do them: ^bI *am* the LORD which ¹sanctify you.

More Penalties for Lawbreaking

9 For ^aevery one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; ^bhis blood *shall be* upon him.

10 And ^athe man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his ^afather's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his ^adaughter in law, both of them shall surely be put to death: they have ¹wrought confusion; their blood *shall be* upon them.

13 ^aIf a man also lie with mankind, as he lieth with a woman, both of them have committed an

20:6 ^a Lev. 19:31; 1 Sam. 28:7-25 ¹ person that turns to mediums

20:7 ^a Lev. 19:2; Heb. 12:14 ¹ Consecrate yourselves

20:8 ^a Lev. 19:19, 37

^b Ex. 31:13; Deut. 14:2; Ezek. 37:28

¹ sets you apart

20:9 ^a Ex. 21:17; Deut. 27:16; Prov. 20:20;

Matt. 15:4 ^b 2 Sam. 1:16

20:10 ^a Ex. 20:14; Lev. 18:20; Deut. 5:18; 22:22; John 8:4, 5

20:11 ^a Lev. 18:7, 8; Deut. 27:20

20:12 ^a Lev. 18:15

¹ committed perversion

20:13 ^a Lev. 18:22; Deut. 23:17; Judg. 19:22

20:14 ^a Lev. 18:17

20:15 ^a Lev. 18:23; Deut. 27:21

20:17 ^a Lev. 18:9; Deut. 27:22

¹ put to death

² guilt

20:18 ^a Lev. 15:24; 18:19

¹ during her customary impurity

² Lit. made bare

³ put to death

20:19 ^a Lev. 18:13

^b Lev. 18:12

20:20 ^a Lev. 18:14

20:21 ^a Lev. 18:16; Matt. 14:3, 4

¹ impure thing

abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her ^amother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a ^abeast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his ^asister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be ¹cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall ²bear his iniquity.

18 ^aAnd if a man shall lie with a woman ¹having her sickness, and shall uncover her nakedness; he hath ²discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be ³cut off from among their people.

19 And thou shalt not uncover the nakedness of thy ^amother's sister, nor of thy ^bfather's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his ^auncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his ^abrother's wife, it *is* an ¹unclean thing; he hath uncovered his brother's nakedness; they shall be childless.

brides (Deut. 22:21, 24). Turning to **familiar spirits** and **wizards** would incur similar judgment. God's people were to **sanctify** themselves (set themselves apart from the world) and **be ... holy**, because He was the One "sanctifying them."

20:9-26. The death penalty was also required for the following: (1) adultery (v. 10); (2) incest with a mother, stepmother, daughter-in-law, or mother-in-law (vv. 11, 12, 14); (3) homosexuality and sodomy (v. 13); (4) bestiality (vv. 15, 16); (5) incest with a sister or half sister (v. 17); and (6) relations with a woman during her menstrual cycle (v. 18). A lesser penalty

was attached to an alliance with an aunt by blood (vv. 19-21) for **they shall bear their sin**, or "be held responsible." Every one of these issues strikes at the heart of the family and its very existence. The section closes (vv. 22-26) with a strong invitation to holiness of life. The Israelites were not to walk in the **manners** of the nation that had been cast out before Israel had come into the land; but they were to make a **difference between clean beasts and unclean**, according to what God had **separated from them as unclean**. The Israelites were to be God's people—**ye should be mine**.

Israel to Follow the Lord

22 Ye shall therefore keep all my ^astatutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, ^bspue you not out.

23 ^aAnd ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ^btherefore I abhorred them.

24 But ^aI have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ^bwhich have ¹separated you from *other* people.

25 ^aYe shall therefore ¹put difference between clean beasts and unclean, and between unclean fowls and clean: ^band ye shall not make your souls ²abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as ³unclean.

26 And ye shall be holy unto me: ^afor I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ^aA man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Laws Regarding Priests

21 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^aThere shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

20:22 ^a Lev. 18:26; 19:37
^b Lev. 18:25, 28; 2 Chr. 36:14-16
20:23 ^a Lev. 18:3, 24
^b Deut. 9:5

20:24 ^a Ex. 3:17; 6:8; 13:5; 33:1-3
^b Ex. 19:5; 33:16; Lev. 20:26; Deut. 7:6; 14:2; 1 Kin. 8:53

¹ set you apart
20:25 ^a Lev. 10:10; 11:1-47; Deut. 14:3-21
^b Lev. 11:43

¹ distinguish
² detestable or loathsome
³ defiled

20:26 ^a Lev. 19:2; 1 Pet. 1:16
20:27 ^a Lev. 19:31; 1 Sam. 28:9

21:1 ^a Lev. 19:28; Ezek. 44:25

21:4 ¹ Lit. *master* or *husband*

21:5 ^a Lev. 19:27; Deut. 14:1; Ezek. 44:20
21:6 ^a Ex. 22:31
^b Lev. 3:11

^c Is. 52:11
21:7 ^a Ezek. 44:22
^b Deut. 24:1, 2
21:8 ^a Lev. 11:44, 45

^b Lev. 8:12, 30
¹ set him apart
21:9 ^a Deut. 22:21

21:10 ^a Lev. 8:12
^b Lev. 10:6, 7
¹ in mourning uncover his head

21:11 ^a Num. 19:14
21:12 ^a Lev. 10:7
^b Ex. 29:6, 7
¹ consecration

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a ¹chief man among his people, to profane himself.

5 ^aThey shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

Holiness of Priests

6 They shall be ^aholy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the ^bbread of their God, they do offer: ^ctherefore they shall be holy.

7 ^aThey shall not take a wife *that is* a whore, or profane; neither shall they take a woman ^bput away from her husband: for he *is* holy unto his God.

8 Thou shalt ¹sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for ^aI the LORD, which ^bsanctify you, *am* holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be ^aburnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was ^apoured, and that is consecrated to put on the garments, ¹shall not ^buncover his head, nor rend his clothes;

11 Neither shall he go ^ain to any dead body, nor defile himself for his father, or for his mother;

12 ^aNeither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the ^bcrown¹ of the anointing oil of his God *is* upon him: *I am* the LORD.

21:1-24. This section is concerned with the standards of holiness expected of the priests as indicated by the **LORD said unto Moses, Speak unto the priests of the sons of Aaron** (v. 1) and **speak unto Aaron** (v. 17). The phrase **for I the LORD, which sanctify you, am holy** appears in verse 8 and also ends the next two sections at verses 15 and 23. The chapter is thus divided into three sections: (1) restrictions on mourning and marriage for ordinary priests; (2) restrictions on mourning and marriage for the high priest; and (3) physical impediments to the exercise of priestly office.

21:6. The **bread of their God** is an ancient sacrificial term for "flesh" (cf. Lev. 3:11, 16; 21:21).

21:7. The priests were forbidden to take a wife who was a prostitute, that is, one who had been involved in illicit heterosexual intercourse. The word **profane** describes the woman as being "dishonored" or "defiled" and not indicating another type of woman. This word appears 14 times in Leviticus out of the 66 times it occurs in the Old Testament. Neither could they marry a divorced woman, one **put away from her husband**.

Marriages of Priests

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 And the LORD spake unto Moses, saying,

Priests to Be Without Blemish

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath ¹any blemish, let him not approach to offer the bread of his God.

18 For whatsoever man *he be* that hath a ^ablemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^bsuperfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or ¹crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go ¹in unto the *vail*, nor come nigh unto the altar, because he hath a blemish; that ^hhe profane not my sanctuaries: for I the LORD do sanctify them.

21:17 ¹any defect
 21:18 ^a Lev. 22:19-25
^b Lev. 22:23
 21:20 ¹ hunch-backed
 21:23 ^a Lev. 16:2
^b Lev. 21:12
¹ near to

22:2 ^a Num. 6:3
^b Lev. 18:21
^c Ex. 28:38; Lev. 16:19; 25:10; Num. 18:32; Deut. 15:19
¹ keep apart from
 22:3 ^a Lev. 7:20, 21; Num. 19:13
¹ goes near
² while he has defilement
 22:4 ^a Num. 5:2
^b Lev. 15:2
^c Lev. 14:2; 15:13
^d Lev. 11:24-28, 39, 40; Num. 19:11
^e Lev. 15:16, 17
 22:5 ^a Lev. 11:23-28
^b Lev. 15:7, 19
 22:6 ^a Lev. 15:5
¹ person
 22:7 ^a Lev. 21:22; Num. 18:11, 13
 22:8 ^a Ex. 22:31; Lev. 7:24; 11:39, 40; 17:15; Ezek. 44:31

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Priests to Be Pure

22 And the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they ^aseparate¹ themselves from the holy things of the children of Israel, and that they ^bprofane not my holy name *in those things* which they ^challow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that ¹goeth unto the holy things, which the children of Israel hallow unto the LORD, ^ahaving² his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a ^aleper, or hath ^ba running issue; he shall not eat of the holy things, ^cuntil he be clean. And ^dwhoso toucheth anything *that is* unclean by the dead, or ^ea man whose seed goeth from him;

5 Or ^awhosoever toucheth any creeping thing, whereby he may be made unclean, or ^ba man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The ¹soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he ^awash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because *it is* his food.

8 *That* which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

21:18-20. Twelve defects that would bar a person from carrying out the priestly duties are enumerated (later Judaism expanded the list to 142). A **flat nose** most likely means "split" as it is a passive participle and has this idea in Isaiah 11:15. **Crookbackt** has been interpreted to mean "brow or forehead." Others take it as "hunchback" and make it a reference to spinal tuberculosis, citing a model suffering like this from an ancient Egyptian tomb (2700-2200 B.C.) of Mitri at Saqqara. **Dwarf** actually means "thin, small," used of incense (16:12) or cows (Gen. 41:3, 4). Its association with "crookbacked" may not be accidental if related to tuberculosis. The reference to **stones**

broken seems to refer to an ailment of the testicles. 22:1-33. This chapter continues the emphasis from chapter 21. The concept of the Lord as the sanctifier is continued in 22:9, 16, and 32, marking off three distinct sections: (1) impediments to eating priestly food; (2) the relatives' right to priestly food; and (3) physical impediments to sacrificial use of animals. The Aaronites are reminded that they, too, can become defiled ceremonially, just like any other member of the congregation. Purity is mandatory for those officiating at the sacrifices. If a priest approaches **having his uncleanness upon him, that soul shall be cut off from my presence** (v. 3).

9 They shall therefore keep ^amine ordinance, ^blest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

Eating of Priests' Food

10 ^aThere shall no stranger eat of ¹the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest ^abuy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 And if a man eat of the holy thing ¹unwittingly, then he shall put the fifth *part* thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the ^aholy things of the children of Israel, which they offer unto the LORD;

16 Or ¹suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

Offerings to Be Without Blemish

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^aWhatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his ¹oblation for all his vows,

22:9 ^a Lev. 18:30
^b Ex. 28:43; Lev. 22:16; Num. 18:22
¹ charge
22:10 ^a Ex. 29:33; Lev. 22:13; Num. 3:10
¹ offering
22:11 ^a Ex. 12:44
22:14 ¹ unintentionally
22:15 ^a Num. 18:32
22:16 ¹ allow them to bear the guilt
22:18 ^a Lev. 1:2, 3, 10
¹ offering for any

22:19 ^a Lev. 1:3; Deut. 15:21
22:20 ^a Deut. 15:21; 17:1; Mal. 1:8, 14; [Eph. 5:27; Heb. 9:14; 1 Pet. 1:19]
22:21 ^a Lev. 3:1, 6
^b Num. 15:3, 8; Ps. 61:8; 65:1; Eccl. 5:4, 5
22:22 ^a Lev. 22:20; Mal. 1:8
^b Lev. 1:9, 13; 3:3, 5
¹ an ulcer or running sore
22:23 ^a Lev. 21:18
¹ a limb too long or too short
22:25 ^a Num. 15:15, 16
^b Lev. 21:6, 17
^c Mal. 1:14
22:27 ^a Ex. 22:30
¹ with its mother

and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 ^a*Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 ^a*But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And ^awhosoever offereth a sacrifice of peace offerings unto the LORD ^bto accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 ^aBlind, or broken, or maimed, or having ¹a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make ^ban offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath ¹any thing ^asuperfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither ^afrom a stranger's hand shall ye offer ^bthe bread of your God of any of these; because their ^ccorruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 And the LORD spake unto Moses, saying,

27 ^aWhen a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days ¹under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

22:10. Stranger: No "outsider," that is, one who was not of priestly stock, might eat the holy food, unless he had been incorporated into the priest's family. Simply to live with the priest or to work for him (v. 10) was not enough, but the slave could be bought, in which case he was considered a member of the family (v. 11).

22:24, 25. Castration of animals was not to be practiced in Israel, and no castrated animals were to be offered under any circumstances, even those brought from foreigners (v. 25). Men in similar condition were forbidden even to worship with the congregation in ancient Israel (Deut. 23:1). Castration damaged God's

good creation. Holiness was symbolized in wholeness (Gen. 1:22, 28; 8:17).

22:27, 28. No animals younger than eight days were to be offered in sacrifice (cf. Ex. 22:30), nor was a cow or a ewe to be killed with her young on the same day, whether for sacrificial purposes, as in some pagan cults, or for ordinary food consumption. This was in harmony with laws prohibiting such wasteful practices as taking a bird as well as its eggs (Deut. 22:6, 7), or the indiscriminate destruction of trees (Deut. 20:19, 20). In all these matters the main purpose was that God's name should be hallowed (Matt. 6:9; Luke 11:2) by His elect people.

28 And *whether it be* cow or ¹ewe, ye shall not kill it ^aand her young both in one day.

The Sacrifice of Thanksgiving

29 And when ye will ^aoffer a sacrifice of thanksgiving unto the LORD, offer it ¹at your own will.

30 On the same day it shall be eaten up; ye shall leave ^anone of it until the morrow: I *am* the LORD.

31 ^aTherefore shall ye keep my commandments, and do them: I *am* the LORD.

32 ^aNeither shall ye profane my holy name; but ^bI will be ¹hallowed among the children of Israel: I *am* the LORD which ¹hallow you,

33 ^aThat brought you out of the land of Egypt, to be your God: I *am* the LORD.

Feasts of the Lord

23 And the LORD spake unto Moses, saying,
2 Speak unto the children of

22:28 ^a Deut. 22:6, 7
¹ female sheep
22:29 ^a Lev. 7:12; Ps. 107:22; 116:17; Amos 4:5
¹ of your own free will
22:30 ^a Lev. 7:15
22:31 ^a Lev. 19:37; Num. 15:40; Deut. 4:40
22:32 ^a Lev. 18:21
^b Lev. 10:3; Matt. 6:9; Luke 11:2
^c Lev. 20:8
¹ treated as holy
22:33 ^a Lev. 19:36, 37; Num. 15:40; Deut. 4:40
23:2 ^a Ex. 12:16
23:3 ^a Ex. 20:9; 23:12; 31:15; Lev. 19:3; Deut. 5:13, 14; Luke 13:14
23:4 ^a Ex. 23:14–16; Lev. 23:2, 37
23:5 ^a Ex. 12:1–28; Num. 9:1–5; 28:16–25; Deut. 16:1–8; Josh. 5:10
23:7 ^a Ex. 12:16; Num. 28:18, 25
¹ labourious

Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* ^aholy convocations, *even* these *are* my feasts.

The Sabbath

3 ^aSix days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 ^aThese *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

Passover and Unleavened Bread

5 ^aIn the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 ^aIn the first day ye shall have an holy convocation: ye shall do no ¹servile work therein.

23:1–44. This section comprises a list of the holy seasons in the Israelite religious calendar, including the three great celebrations of Passover, Pentecost, and Tabernacles. Beginning with Sabbath observance, the list concluded with the joyous Feast of Tabernacles, with its emphasis on God's deliverance of captive Israel from Egypt.

23:2. **Feasts of the LORD** is the term used in the expression "tent of meeting" (*mō'ed*); thus they are assemblies of the people taking place at set times, and as **holy convocations** they are celebrated at the tabernacle. The description of these events as feasts (*hag*, which means "pilgrim feast" or simply "holiday," i.e., a day or season of religious joy) indicates their joyful character, and demonstrates that not all the gatherings within the sanctuary precincts were necessarily solemn or filled with foreboding.

23:3. The **sabbath** followed the pattern of God's rest from creative activity (Gen. 2:3) and it was to be set apart (Ex. 20:11). This sanctity was reinforced in the manner of giving manna in the wilderness (Ex. 16:5, 23–30). Two lambs were sacrificed on the Sabbath, as

opposed to one on the other days of the week (Num 28:9, 19). In the New Testament, the "first day of the week" (Matt. 28:1; Mark 16:2; Acts 20:7; Rev. 1:10), commemorating Christ's resurrection, replaced the Jewish Sabbath as a regular period for Christian worship.

23:5. The **passover** goes back to Exodus 12:1–28 and commemorated the deliverance of the enslaved Israelites from Egypt by a mighty act of divine redemption. The event served as a wonderful illustration of the redemption Christ accomplished at Calvary (John 1:29; 1 Cor. 5:7): He was the offering without blemish (Ex. 12:5; 1 Pet. 1:19), the Lamb who had to be killed (Ex. 12:6; John 12:24, 27), whose blood had to be applied (Ex. 12:7; Heb. 9:22).

23:6. The **feast of unleavened bread** began on the evening of Passover (Ex. 12:6, 8) and lasted for seven days. On the first day, homes were to be cleared of leaven and a "holy convocation" was to be called (Ex. 12:16). This week was concluded with another convocation. The rituals are described in Numbers 28:16–25. This, along with the Feasts of Pentecost (Weeks) and Tabernacles, had the character of pilgrimage cele-



CHRIST IN THE FEASTS OF ISRAEL

23:2. The seven feasts or "holy convocations" listed in this chapter find their typological fulfillment in Christ. The first four feasts are already fulfilled, and the latter three will be fulfilled at the coming of Christ: (1) *The Passover* speaks of our redemption, which was accomplished on the Cross (1 Pet. 1:18, 19) and is followed by (2) *The Feast of Unleavened Bread*, typical of our justification (2 Cor. 5:21) and sanctification (1 Cor. 5:7), also accomplished by Christ on the Cross. (3) *The Feast of Firstfruits* was fulfilled in the resurrection of Christ (1 Cor. 15:20). (4) *Pentecost* was fulfilled when Christ sent the Holy Spirit to begin the harvest of the church (Acts 2:1–41). (5) *The Feast of Trumpets* will be fulfilled at the rapture of the church (1 Cor. 15:52; 1 Thess. 4:16, 17). (6) *The Day of Atonement* will be completed seven years later when Christ returns (Zech. 12:10; 13:1). (7) *The Feast of Tabernacles* will find its final fulfillment in Christ's thousand-year kingdom on earth (Zech. 14:16). **Application:** All of the feasts include a Sabbath, reminding Christians of their rest in Christ (Matt. 11:28, 29). (First Reference, Ex. 12; Primary Reference, Lev. 23; cf. John 7.)

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

Firstfruits

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, *“*When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of *the* firstfruits of your harvest unto the priest:

11 And he shall *“*wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the ¹meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a ²sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

23:10 ^a Ex. 23:19; 34:26
^b [Rom. 11:16]; James 1:18; Rev. 14:4
23:11 ^a Ex. 29:24
23:13 ¹ grain or meal
² sweet or pleasing aroma

23:16 ^a Acts 2:1
^b Num. 28:26
23:17 ^a Ex. 23:16, 19; Num. 15:17–21
23:19 ^a Lev. 4:23, 28; Num. 28:30; [2 Cor. 5:21]
^b Lev. 3:1
23:20 ^a Lev. 14:13; Num. 18:12; Deut. 18:4

Pentecost

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number *“*fifty days; and ye shall offer ^ba new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* *“*the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice *“*one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of ^bpeace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: *“*they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a

brations. All adult males in Israel were required to observe these three great feasts (Ex. 23:17; Deut. 16:16). Unleavened Bread and Passover are usually considered as one feast. By this feast, Israel not only expressed heartfelt joy for the Lord's deliverance, but was reminded of its devotion to the Law (Ex. 13:9) and the implications of covenant relationship.

23:10–14. Sheaf of the firstfruits: A “sheaf” was actually an “omer,” about two quarts, presented to the Lord on the second day of the Feast of Unleavened Bread. The “waving” by the priest before the Lord may have involved making the sign of the cross. This token offering was accompanied by burnt, grain, and drink offerings. The ceremony acknowledged God as the real author of all the land's crops by making a representative presentation of the crops to Him, thereby consecrating them. The concept of firstfruits is popular in the New Testament: referring to the earliest converts as the firstfruits of the Spirit (Rom. 8:23); to the Jews as precursors of the Christian church (Rom. 11:16); to individual believers (Rom. 16:5); to Christ as the firstfruits of resurrection (1 Cor. 15:20); to believers

born again by the Word of God (James 1:18); and to the group that had been redeemed as firstfruits (Rev. 14:4).

23:15–22. The Feast of Pentecost occurred 50 days after the Feast of Firstfruits (thus Pentecost in Greek) and was regarded by later Jewish authorities as the complement or conclusion of the Passover celebrations, since it followed the latter by seven weeks. It lasted for only one day (Deut. 16:9–12), and was a joyous occasion when the entire nation gave thanks to a gracious heavenly Father for His abundant gifts of food. This was symbolized by two loaves **baked with leaven** (v. 17) and presented to the Lord, along with sacrificial animals, cereal gifts, and drink offerings. The feast reminded the Israelites that God's care and control reached into every area of life, making no distinctions between material and spiritual blessings. Pentecost symbolized the thankfulness of a people who were not only grateful for the firstfruits of the grain harvest but who looked forward to the culmination of the harvest season in the fall. On the Feast of Pentecost the Holy Spirit was first poured out on the apostles (Acts 2:1–4).

statute for ever in all your dwellings throughout your generations.

22 And ^awhen ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

Trumpet Blowing

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the ^aseventh month, in the first *day* of the month, shall ye have a sabbath, ^ba memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

The Day of Atonement

26 And the LORD spake unto Moses, saying,

27 ^aAlso on the tenth *day* of this seventh month *there shall be* ¹a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, ^ato make an atonement for you before the LORD your God.

29 For whatsoever ¹soul *it be* that shall not be ^aafflicted in that same day, ^bhe shall be cut off from among his people.

30 And whatsoever ¹soul *it be* that doeth any work in that same day,

23:22 ^a Lev. 19:9, 10; Deut. 24:19-22; Ruth 2:2, 15
23:24 ^a Num. 29:1
^b Lev. 25:9
23:27 ^a Lev. 16:1-34; 25:9; Num. 29:7
¹ the day of atonement
23:28 ^a Lev. 16:34
23:29 ^a Is. 22:12; Jer. 31:9; Ezek. 7:16
^b Gen. 17:14; Lev. 13:46; Num. 5:2
¹ person
23:30 ¹ person

^athe same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, ¹and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye ²celebrate your sabbath.

The Feast of Tabernacles

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, ^aThe fifteenth day of this seventh month *shall be* the feast of tabernacles *for seven days* unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an ^aoffering made by fire unto the LORD: ^bon the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a ^csolemn assembly; *and ye shall do no servile work therein*.

37 ^aThese *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 ^aBeside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

^a Lev. 20:3-6
23:32 ¹ humble yourselves
² observe
23:34 ^a Ex. 23:16; Num. 29:12; Deut. 16:13-16; Ezra 3:4; Neh. 8:14; Zech. 14:16-19; John 7:2
23:36 ^a Num. 29:12-34
^b Num. 29:35-38; Neh. 8:18; John 7:37
^c Deut. 16:8; 2 Chr. 7:8
23:37 ^a Lev. 23:2, 4
23:38 ^a Num. 29:39

23:23-25. The Feast of Trumpets was one of three festivals that occurred in the seventh month (Tishri, September/October). It was to be a **sabbath**, or day of rest, when trumpets were blown to assemble the congregation (Num. 10:10). It signaled the beginning of the civil new year, *Rosh Hashanah*. In the postexilic period, the Torah was generally read in public in an atmosphere of rejoicing and celebration. The people were reminded of God's mercies, which would sustain them through the new year if they obeyed His covenant.

23:33-44. The **feast of tabernacles** was also referred to as "The Feast of Booths." It was seven days in length and concluded with a holy convocation (v. 36). During the week the people lived in booths or huts

made of boughs (Neh. 8:14-18), or branches of palms, willows, or other native trees. It served as a reminder of the way in which the Israelites wandered about in the wilderness after the Exodus, living in tents and temporary shelters. God had provided for them in bringing them out of Egypt and through the wilderness (23:43). There were 189 animals sacrificed (Num. 29:12-38). It also celebrated the autumn harvest of fruits, **when ye have gathered in the fruit of the land** (v. 39) and olives (Ex. 23:16). According to Zechariah 14:16, it will be observed during the Millennium. Thus, the Feast of Tabernacles marked the climax of the religious year when a thankful people entered fully into the anticipated promises, resting fully in the God who had supplied their needs.

39 Also in the fifteenth day of the seventh month, when ye have ^agathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ^aye shall take you on the first day the ¹boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; ^band ye shall rejoice before the LORD your God seven days.

41 ^aAnd ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 ^aYe shall dwell in ¹booths seven days; ^ball that are Israelites born shall dwell in booths:

43 ^aThat your generations may ^bknow that I made the children of Israel to dwell in booths, when ^cI brought them out of the land of Egypt: *I am* the LORD your God.

44 And Moses ^adeclared unto the children of Israel the feasts of the LORD.

Oil for Lamps

24 And the LORD spake unto Moses, saying,

2 ^aCommand the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 ¹Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning

23:39 ^a Ex. 23:16; Deut. 16:13
 23:40 ^a Neh. 8:15
^b Deut. 12:7; 16:14, 15
¹ Lit. *fruit*
 23:41 ^a Num. 29:12; Neh. 8:18
 23:42 ^a [Is. 4:6]
^b Neh. 8:14–16
¹ *tabernacles, shelters made of boughs*
 23:43 ^a Ex. 13:14; Deut. 31:13; Ps. 78:5
^b Ex. 10:2
^c Lev. 22:33
 23:44 ^a Lev. 23:2
 24:2 ^a Ex. 27:20, 21
 24:3 ¹ *Outside*

24:4 ^a Ex. 25:31; 31:8; 37:17
¹ Lit. *arrange or set in order*
 24:5 ^a Ex. 25:30; 39:36; 40:23
 24:6 ^a Ex. 25:23, 24; 1 Kin. 7:48; 2 Chr. 4:19; 13:11; Heb. 9:2
¹ *table of pure gold*
 24:7 ^a Lev. 2:2, 9, 16
 24:8 ^a Num. 4:7; 1 Chr. 9:32; 2 Chr. 2:4; Matt. 12:4, 5
 24:9 ^a 1 Sam. 21:6; Matt. 12:4; Mark 2:26; Luke 6:4
^b Ex. 29:33; Lev. 8:31
 24:10 ¹ *fought*
 24:11 ^a Ex. 22:28; Job 1:5, 11, 22; Is. 8:21
^c Ex. 18:22, 26

before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall ¹order the lamps upon ^athe pure candlestick before the LORD continually.

The Offering of Shewbread

5 And thou shalt take fine flour, and bake twelve ^acakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, ^aupon the ¹pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a ^amemorial, *even* an offering made by fire unto the LORD.

8 ^aEvery sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And ^ait shall be Aaron's and his sons'; ^band they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

The Penalty for Blasphemy

10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel ¹strove together in the camp;

11 And the Israelitish woman's son ^ablasphemed the name *of the LORD*, and ^bcursed. And they ^cbrought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

24:1–23. The material in the chapter centers on two points: (1) laws of the Holy Place in relation to the lampstand (vv. 2–4) and the bread of the presence (vv. 5–9); and (2) laws concerning blasphemy—including the offense (vv. 10–12), the judgment of God (vv. 13–22), and the execution by the people (v. 23).

24:4. **Pure candlestick:** Actually, it was a “lampstand” (Ex. 27:20, 21) that was put in the Holy Place, which otherwise would have been completely dark. Some have seen the lampstand as typical of Israel, which, in God's purpose, was meant to be a light to the ancient Near Eastern nations. But the true light for revelation to the Gentiles, and for glory to His people Israel, is Jesus Christ (Luke 2:32; cf. Matt. 5:16; Eph. 5:8; Phil. 2:15).

24:5. **Twelve cakes:** These represented the 12 tribes of Israel, in the same way as the two onyx stones,

each engraved with six names, served as “stones of memorial unto the children of Israel” (Ex. 28:9–12). Like circumcision (Gen. 17:13, 19) and the Sabbath (Ex. 31:16), the bread of the presence symbolized the “everlasting covenant” (v. 8) between God and Israel (Ps. 105:10; Rom. 11:26–29).

24:11. **Blasphemed the name of the LORD, and cursed:** The verb translated “blasphemed” actually means “to pierce” with the intent of debilitating a person. The word *cursed* means to declare someone to be “contentless” or without significance, and thus to deny that he has any power. The guilty person here did not pronounce a curse in our sense of the word, but rather attacked the Lord's holy nature and declared Him to be without content or significance. He was apparently one of the “mixed multitude” (Ex. 12:38; Num. 11:4).

12 And they ^aput him ¹in ward, ^bthat ²the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* ^alay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ^ashall ¹bear his sin.

16 And he that ^ablasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

Equal Administering of Law

17 ^aAnd he that killeth any man shall surely be put to death.

18 ^aAnd he that killeth a beast shall make it good; ¹beast for beast.

19 And if a man ¹cause a blemish in his neighbour; as ^ahe hath done, so shall it be done to him;

20 Breach for ^abreach, ^beye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have ^aone ¹manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, that they should bring

24:12 ^aNum.

15:34

^bNum. 27:5

¹ in custody or

under guard

² Lit. *it might*

be declared to

them from the

mouth of the

LORD

24:14 ^aDeut.

13:9; 17:7

24:15 ^aLev.

20:17; Num.

9:13

¹ *be responsible*

for

24:16 ^aEx. 20:7;

1 Kin. 21:10, 13;

[Matt. 12:31;

Mark 3:28, 29]

24:17 ^aGen. 9:6;

Ex. 21:12; Num.

35:30, 31; Deut.

19:11, 12; 27:24

24:18 ^aLev.

24:21

¹ Lit. *living*

being for living

being

24:19 ^aEx. 21:24

¹ *causes a*

disfigurement

24:20 ^aEx.

21:23; Deut.

19:21

^b [Matt. 5:38,

39]

24:22 ^aEx.

12:49; Lev.

19:33-37; Num.

9:14; 15:15,

16, 29

¹ *standard of*

judgment

forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

The Seventh Year Sabbath of Rest

25 And the LORD spake unto Moses in mount ^aSinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land ^akeep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the ^aseventh year shall be a sabbath of ^brest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 ^aThat which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest ¹unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

The Fiftieth Year: Jubile

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

24:14. Lay their hands upon his head: By this act, the people transferred to him whatever guilt might have accrued to the community. His subsequent death then atoned for his own and his hearers' sin. The sinner bears full personal responsibility (v. 15).

24:20. Eye for eye, tooth for tooth: This is one of three passages in the Old Testament setting out the so-called *lex talionis* (cf. Ex. 21:23-25; Deut. 19:21), a fundamental principle of biblical and Near Eastern law. It means that punishment must be proportionate to the offense. This phrase seems to have been just a formula. If a slave lost an eye, he was given his freedom (Ex. 21:26). The man who killed an ox had to pay its owner enough for him to buy another (v. 18). Only in the case of premeditated murder was such

compensation forbidden (Num. 35:16-21). Then the principle of "life for life" must be literally enforced, because man is made in the image of God (Gen. 9:5, 6).

25:1-18. The phrase **I am the LORD your God** closes each of the three sections of this chapter (vv. 17, 38, 55). After the introduction (v. 1) the Jubilee is discussed as it relates to: (1) a sabbath for the land (vv. 2-22); (2) the redemption of property (vv. 23-38); (3) and the redemption of slaves (vv. 39-55). The major concerns of the chapter are related in the words and phrases such as **jubile**, **return ... unto his possession**, "thy brother be waxen poor" (v. 25), and **fear thy God**. The main purpose of these laws was to prevent the utter ruin of debtors. The basic theme was the liberation of that which was bound.

9 Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, ^ain the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and ^aproclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; ^band ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ^aye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: ^aye shall eat the increase thereof out of the field.

13 ^aIn the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not ^aoppress one another:

15 ^aAccording to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 ^aYe shall not therefore ¹oppress one another; ^bbut thou shalt fear thy God: for *I am* the LORD your God.

25:9 ^a Lev. 23:24, 27
25:10 ^a Is. 61:2; 63:4; Jer. 34:8, 15, 17; [Luke 4:19]
^b Lev. 25:13, 28, 54; Num. 36:4
25:11 ^a Lev. 25:5
25:12 ^a Lev. 25:6, 7
25:13 ^a Lev. 25:10; 27:24; Num. 36:4
25:14 ^a Lev. 19:13
25:15 ^a Lev. 27:18, 23
25:17 ^a Lev. 25:14; Prov. 14:31; 22:22; Jer. 7:5, 6; 1 Thess. 4:6
^b Lev. 19:14, 32; 25:43
¹ *mistreat*

25:18 ^a Lev. 19:37
^b Lev. 26:5; Deut. 12:10; Ps. 4:8; Jer. 23:6
25:19 ^a Lev. 26:5; Ezek. 34:25
25:20 ^a Matt. 6:25, 31
^b Lev. 25:4, 5
25:21 ^a Deut. 28:8
^b Ex. 16:29
25:22 ^a 2 Kin. 19:29
^b Lev. 26:10; Josh. 5:11
25:23 ^a Ex. 19:5; 2 Chr. 7:20
^b Gen. 23:4; Ex. 6:4; 1 Chr. 29:15; Ps. 39:12; Heb. 11:13; 1 Pet. 2:11
¹ *permanently*
25:25 ^a Ruth 2:20; 4:4, 6
^b Num. 5:8; Ruth 3:2, 9, 12; [Job 19:25]; Jer. 32:7, 8
25:27 ^a Lev. 25:50-52

The Land Shall Yield Her Fruit

18 ^aWherefore ye shall do my statutes, and keep my judgments, and do them; ^band ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ^aye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, ^aWhat shall we eat the seventh year? behold, ^bwe shall not sow, nor gather in our increase:

21 Then I will ^acommand my blessing upon you in the ^bsixth year, and it shall bring forth fruit for three years.

22 ^aAnd ye shall sow the eighth year, and eat *yet* of ^bold fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.

The Redemption of the Land

23 The land shall not be sold ¹for ever: for ^athe land *is* mine; for ye *are* ^bstrangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ^aIf thy brother be waxen poor, and hath sold away *some* of his possession, and if ^bany of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then ^alet him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of

25:10. **Proclaim liberty** is the Hebrew *derōr*, and is related to the Akkadian *anduraru*—"freedom, liberty." It is a technical expression referring to the release of Hebrew slaves and of property every 50 years in the Year of Jubilee. This verse is inscribed on the American Liberty Bell. God owned the land, "for the land is mine; for ye are strangers and sojourners with me" (v. 23) and thus Israel was not to build up a landed aristocracy. The land would be distributed to Israel by lot, which depicted that God apportioned it according to His will. Chapter 25 prohibits anyone from selling himself or his land permanently. Isaiah

5:8 and Amos 2:6 depict violations of this law. Isaiah uses the term *release* in the famous passage (Is. 61:1) announcing good news to the afflicted, including a proclamation of "liberty" to captives. This text, anciently portraying the reversal of Jerusalem's material and spiritual fortunes, was quoted by Christ in the synagogue in Nazareth with reference to His own ministry (Luke 4:18, 19).

The only reference to such a release in Israel's history occurred during the reign of Zedekiah, when Jerusalem was under Babylonian siege (c. 587 B.C.).

jubile: "and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding "the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man ¹purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But "the field of the suburbs of their cities may not be ^bsold; for it is their perpetual possession.

Redemption of the Poor

35 And if thy brother be waxen poor, and ¹fallen in decay with thee; then thou shalt ^arelieve² him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 "Take thou no ¹usury of him, or increase: but ^bfear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 "I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

Hired Servants, Not Bondservants

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold

25:28 ^a Lev. 25:10, 13
 25:32 ^a Num. 35:1-8; Josh. 21:2
 25:33 ¹ *purchases a house from one of*
 25:34 ^a Num. 35:2-5
^b Acts 4:36, 37
 25:35 ^a Deut. 15:7-11; 24:14, 15; Luke 6:35; 1 John 3:17
¹ Lit. *his hand fails*
² *help*
 25:36 ^a Ex. 22:25; Deut. 23:19, 20
^b Neh. 5:9
¹ *interest*
 25:38 ^a Lev. 11:45; 22:32, 33

unto thee; thou shalt not compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his children "with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* "my servants, which I brought forth out of the land of Egypt: they shall not be sold as ¹bondmen.

43 "Thou shalt not rule over him ^bwith ¹rigour; but ^cshalt fear thy God.

Heathen May Be Bondservants

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of "the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And "ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your ¹bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

Israelite Servants' Redemption

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of

25:41 ^a Ex. 21:3
 25:42 ^a Lev. 25:55; [Rom. 6:22; 1 Cor. 7:22, 23]
¹ *slaves*
 25:43 ^a Eph. 6:9; Col. 4:1
^b Ex. 1:13, 14; Lev. 25:46, 53; Ezek. 34:4
^c Ex. 1:17; Deut. 25:18; Mal. 3:5
¹ *severity*
 25:45 ^a [Is. 56:3, 6, 7]
 25:46 ^a Is. 14:2
¹ *permanent slaves*

jubile: and the price of his sale shall be according unto the number of years, ^aaccording to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

Reward for Obeying Commandments

26 Ye shall make you ^ano idols nor graven image, neither rear you up a ¹standing image, neither shall ye set up *any* ²image of

25:50 ^a Job 7:1; Is. 16:14
26:1 ^a Ex. 20:4, 5; Deut. 4:15-18; 5:8
¹ sacred pillar
² engraved stone

26:2 ^a Lev. 19:30
¹ observe
26:3 ^a Deut. 28:1-14
¹ perform
26:4 ^a Is. 30:23
^b Ps. 67:6
26:5 ^a Deut. 11:15; Joel 2:19, 26; Amos 9:13
^b Lev. 25:18, 19; Ezek. 34:25
26:6 ^a Is. 45:7
^b Job 11:19; Ps. 4:8; Zeph. 3:13
^c 2 Kin. 17:25; Hos. 2:18
^d Ezek. 14:17
¹ eliminate wild beasts
26:8 ^a Deut. 32:30; Judg. 7:7-12
26:9 ^a Ex. 2:25; 2 Kin. 13:23
^b Gen. 17:6, 7; Ps. 107:38
^c Gen. 17:1-7
¹ confirm

stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ^aYe shall ¹keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ^aIf ye walk in my statutes, and keep my commandments, and ¹do them;

4 ^aThen I will give you rain in due season, ^band the land shall yield her increase, and the trees of the field shall yield their fruit.

5 ^aAnd your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and ^bdwell in your land safely.

6 And ^aI will give peace in the land, and ^bye shall lie down, and none shall make *you* afraid: and I will ¹rid ^cevil beasts out of the land, neither shall ^athe sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And ^afive of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will ^ahave respect unto you, and ^bmake you fruitful, and multiply you, and ¹establish my ^ccovenant with you.

26:1-46. This chapter is a collection of blessings on those who keep the law and of curses on those who do not. A collection of such blessings and curses was the usual way to close a major legal text in biblical times. The main section of Deuteronomy ends with a similar series of blessings and curses (Deut. 28). We also find this pattern in Exodus 23:25-33 and Joshua 24:20. It is a pattern that occurs outside the Bible in literature spanning the first three millennia B.C. Legal collections (such as the laws of Ur-Nammu, Lipit-Ishtar, and Hammurapi); Babylonian boundary stones; and Hittite, Aramean, and Assyrian treaties typically conclude with a section of blessings and curses. Such threats could be implemented as part of the superstitious belief of people in the ancient Near East. But for Israel, there was no doubt that the God who wrought the mighty act of deliverance at the Red Sea and judged the Egyptians and Pharaoh, could carry out such ominous threats or blessings.

26:1, 2. Certain prohibitions precede the blessings proper (vv. 3-13). **Idols:** The Hebrew term conveys the idea of "to be weak, deficient" and then is used primarily in Scripture to describe vain objects of worship, that is, the gods of this world, whether literal idols, riches, or deceitful men. **Graven image:** This was

forbidden in Exodus 20:4 and was a cultic representation of deity such as has been found at several sites in Canaan. **Standing image:** It was apparently made of stone and probably intended to comprise a tangible indication of the presence of El or Baal, the two principal deities of Canaanite religion. The **image of stone**, or "figured stone," would no doubt have contained some carved picture of a Canaanite deity. There was one unearthed at Ugarit (Ras Shamra) depicting Baal hurling thunderbolts, which dates about 1800 B.C. The "keeping of the sabbath" and **reverence for my sanctuary** would be the best means of forestalling the corruptions of Canaanite religion.

26:3-13. There are three divisions of blessings (vv. 4, 6, 11) and each is prefaced with **I will give**. They include material prosperity (vv. 3-5), victory over the nation's enemies (vv. 6-9), the assurance of God's presence in the land (vv. 11, 12), and the dignity of personal freedom (v. 13). The mention of God's deliverance of Israel from Egypt would be a guarantee that the great King who initiated the covenant with His people would be able to perform all that He promised. The assurance of God's presence encouraged Moses in Exodus 3 and 6 and was a source of strength for many generations (Is. 11:1-16; Ezek. 36:28; 37:24-27). See Matthew 28:20 and Hebrews 13:8.

10 And ye shall eat ^aold store, and bring forth the old because of the new.

11 ^aAnd I will set my ¹tabernacle among you: and my soul shall not abhor you.

12 ^aAnd I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their ¹bondmen; and I have broken the bands of your ^ayoke, and made you ²go upright.

Punishment for Disobedience

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, ^aconsumption,¹ and the ²burning ague, that shall ^bconsume the eyes, and ^ccause sorrow of heart: and ^dye shall sow your seed ³in vain, for your enemies shall eat it.

17 And I will ¹set ^amy face against you, and ^bye shall be slain before your enemies: ^cthey that hate you shall reign over you; and ye shall ^dflee when none pursueth you.

The Land Shall Not Yield

18 And if ye will not yet for all this ¹hearken unto me, then I will

26:10 ^a Lev.

25:22

26:11 ^a Ex. 25:8; 29:45, 46; Josh. 22:19; Ps. 76:2; Ezek. 37:26; Rev. 21:3

¹ *dwelling*

26:12 ^a Deut. 23:14; [2 Cor. 6:16]

26:13 ^a Gen. 27:40

¹ *slaves*

² *walk erect*

26:16 ^a Deut.

28:22

^b 1 Sam. 2:33

^c Ezek. 24:23;

33:10

^d Judg. 6:3-6;

Job 31:8; Mic.

6:15

¹ *a wasting disease*

² *fever*

³ *without profit*

26:17 ^a Ps. 34:16

^b Deut. 28:25;

1 Sam. 4:10;

31:1

^c Ps. 106:41

^d Prov. 28:1

¹ *oppose you*

26:18 ¹ *obey me*

^a 1 Sam. 2:5

26:19 ^a Is. 25:11

^b Deut. 28:23

26:20 ^a Ps. 127:1;

Is. 17:10, 11;

49:4; Jer. 12:13

^b Gen. 4:12;

Deut. 11:17

26:22 ^a Deut.

32:24; Ezek.

14:21

^b Judg. 5:6;

2 Chr. 15:5;

Zech. 7:14

26:23 ^a Jer. 2:30;

Amos 4:6-12

26:24 ^a Lev.

26:28, 41; Ps.

18:26

26:25 ^a Ezek. 5:17

^b Num. 16:49;

Deut. 28:21;

2 Sam. 24:15

26:26 ^a Ps.

105:16; Is. 3:1;

Ezek. 4:16, 17;

5:16

^b Mic. 6:14;

Hag. 1:6

punish you ^aseven times more for your sins.

19 And I will ^abreak the pride of your power; and I ^bwill make your heaven as iron, and your earth as brass:

20 And your ^astrength shall be spent in vain: for your ^bland shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 ^aI will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and ^byour *high* ways shall be desolate.

23 And if ye ^awill not be reformed by me by these things, but will walk contrary unto me;

24 ^aThen will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And ^aI will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, ^bI will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 ^aAnd when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ^bye shall eat, and not be satisfied.

26:14-39. This section of curses follows the pattern of the ancient Near Eastern treaties, in that it was much larger in number than the enumerated blessings. The **target** would consist of **consumption**, a general term that might include dysentery, cholera, typhoid fever, typhus fever, malaria, tuberculosis, and various types of cancer. **The burning ague, that shall consume the eyes, and cause sorrow of heart** (causes life to wane), may be a reference to gonorrhoeal blindness. **Then I will punish you seven times more for your sins** indicates that these judgments are looked upon as God's discipline (Deut. 8:5; Ps. 38:1; 94:12; Prov. 3:11, 12; Jer. 30:11; 31:18; Zeph. 3:2, 7; Heb. 12:5-11).

Amos laments that, despite judgments of famine and drought, disease and defeat, "Yet have ye not returned unto me" (Amos 4:6, 8-11). The reference to "seven times" (vv. 18, 21, 24, 28) seems to be a round number for repeated punishments (cf. Ps. 79:12; Prov. 24:16; Is. 4:1).

The Book of Revelation portrays a series of seven-fold judgments overtaking the world in the last days (Rev. 5-16). **And I will break the pride of your power** indicates that quite often prosperity leads to pride and self-confidence (Deut. 8:11-19; 32:15).

Judgment cuts a man down to size and reminds him that his well-being really depends on God. **The heaven as iron** indicates no rain and **earth as brass** (bronze) indicates no crops (cf. Hag. 1:9-11). All of these curses were sent by God as a **sword upon you, that shall avenge the quarrel of my covenant**, which is best interpreted, "And I will bring the sword upon you to avenge the *breaking* of the covenant" (Judg. 2:11-15; 2 Kin. 17:7-23; Is. 10:5-19; Luke 19:42-44).

In verses 33-39, the exile of the people is predicted. In 722 B.C. the 10 northern tribes went into captivity to be followed by Judah in 587 B.C. (cf. 2 Chr. 36:20, 21).

Abandonment for Disobedience

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 ^aAnd ye shall ¹eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And ^aI will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your ^acities waste, and ^bbring your sanctuaries unto desolation, and I will not ^csmell the ¹savour of your sweet odours.

32 ^aAnd I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And ^aI will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 ^aThen shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your ^asabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will ¹send a ^afaintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And ^athey shall fall one upon another, as it were before a sword, when none pursueth: and ^bye shall

26:29 ^a Deut.

28:53; 2 Kin.

6:28, 29

¹ In a time of

famine

26:30 ^a 1 Kin.

13:2; 2 Chr. 34:3;

Is. 27:9; Ezek.

6:3-6, 13

26:31 ^a 2 Kin.

25:4, 10

^b 2 Chr. 36:19;

Ps. 74:7

^c Is. 1:11-15

¹ *fragrance of*

your pleasing

aromas

26:32 ^a Jer. 9:11;

18:16

26:33 ^a Deut.

4:27; Ps. 44:11;

Ezek. 12:15;

20:23; 22:15;

Zech. 7:14

26:34 ^a Lev.

26:43; 2 Chr.

36:21

26:35 ^a Lev. 25:2

26:36 ^a Is. 30:17;

Lam. 1:3, 6;

4:19; Ezek. 21:7,

12, 15

¹ *make them*

fearful

26:37 ^a Judg.

7:22; 1 Sam.

14:15, 16; Is.

10:4

^b Josh. 7:12, 13;

Judg. 2:14

26:38 ^a Deut.

4:26

26:39 ^a Deut.

28:65; Ezek.

4:17; 33:10;

Zech. 10:9

^b Ex. 34:7

¹ *waste* or *rot*

26:40 ^a Num.

5:7; 1 Kin. 8:33;

34; Neh. 9:2;

Luke 15:18;

[1 John 1:9]

26:41 ^a Acts

7:51; Rom. 2:29

^b 2 Chr. 12:6, 7,

12; 1 Pet. 5:5, 6

^c Ps. 39:9; 51:3,

4; Dan. 9:7

26:42 ^a Ex. 2:24;

6:5; Ps. 106:45;

Ezek. 16:60

^b Ps. 136:23

26:43 ^a Lev.

26:34, 35

^b Lev. 26:15

26:44 ^a Deut.

4:31; 2 Kin.

13:23; Jer. 30:11;

[Rom. 11:1-36]

26:45 ^a [Rom.

11:28]

^b Lev. 22:33;

25:38

have no power to stand before your enemies.

38 And ye shall ^aperish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you ^ashall ¹pine away in their iniquity in your enemies' lands; and also in the iniquities of their ^bfathers shall they pine away with them.

God Will Remember His Covenant

40 ^aIf they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^auncircumcised hearts be ^bhumbled, and they then ^caccept of the punishment of their iniquity:

42 Then will I ^aremember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will ^bremember the land.

43 ^aThe land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they ^bdespised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, ^aI will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will ^afor their sakes remember the covenant of their ancestors, ^bwhom I brought forth out

26:40-46. The promise of punishment is given as "discipline" and its goal is restoration. Judgment does not prove that God has rejected His people. Rather He punishes them because they are His own (Amos 3:2). Thus, **if they shall confess their iniquity ... if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity**, God promises to **remember my covenant with Jacob ... Isaac ... and ... Abraham**.

What this remembering will mean in practice is not spelled out here, but Deuteronomy 30 explains that it will mean restoration to the Land of Promise and prosperity. The land and the covenant were all a vital part of the covenant in Exodus 6:8. "And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage" (a possession or inheritance).

of the land of Egypt ^cin the sight of the heathen, that I might be their God: I *am* the LORD.

46 ^aThese *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel ^bin mount Sinai by the hand of Moses.

Laws Regarding Vows

27 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^aWhen a man shall make a ¹singular vow, the persons *shall be* for the LORD by thy ²estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy ¹estimation shall be fifty shekels of silver, ^aafter the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

27:1-34. The final chapter deals in detail with vows, dedications, and tithes. The major sections are: (1) vows involving people and animals (vv. 2-13); (2) the dedication of houses and lands (vv. 14-24); and (3) miscellaneous regulations about vows including the standard payment (v. 25), the treatment of the firstborn (vv. 26, 27), the ban (vv. 28, 29), and then tithes (vv. 30-33). The vows could consist of offering service at the tabernacle of: (1) persons, (2) cattle, (3) houses, and (4) fields.

27:3-8. The most basic kind of vow was to dedicate oneself to the service of God as Absalom did in exile (2 Sam. 15:8), or as the psalmist (Ps. 116:14-18). The present verses merely state the rules in accordance with which a person dedicated by vow could be redeemed. This involved a special tariff similar to that paid for the redemption of the firstborn offspring of animals and human beings (Ex. 13:13; 34:20; Num. 18:15). The basis for the difference in the valuation of men and women in the special vows in this chapter was simply the value of their services

26:45 ^cPs. 98:2; Ezek. 20:9, 14, 22

26:46 ^aLev. 27:34; Deut. 6:1; 12:1; [John 1:17]

^bLev. 25:1

27:2 ^aLev. 7:16; Num. 6:2; Deut. 23:21-23; Judg. 11:30, 31, 39

¹Lit. *difficult* or *extraordinary*

²evaluation

27:3 ^aEx. 30:13; Lev. 27:25; Num. 3:47; 18:16

¹appraisal or valuation

27:8 ^aLev. 5:11; 14:21-24

27:10 ^aLev. 27:33

27:13 ^aLev. 6:5;

22:14; 27:15, 19

27:14 ¹set apart

27:15 ¹buy back

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value ^ahim; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be ^aholy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

13 ^aBut if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall ¹sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will ¹redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

in the tabernacle. People who had been “vowed” to serve in the tabernacle could be “redeemed” from fulfilling this vow at certain rates. It had no relationship to intrinsic worth. One of the chief occupations of the sanctuary was the slaughtering and offering of animals, and in the wilderness, of disassembling and transporting the tabernacle. Thus it is easy to see that the service involving heavy manual work made the value of the service of men in the prime of their life much more costly to replace once they had been vowed to this work. This is clearly stated in verse 8 as **according to his ability that vowed shall the priest value him.**

27:13. Unclean animals could be vowed into service, even though they could not be sacrificed. If, however, the man preferred to keep his animal, he could redeem it for 20 percent more than the priest’s valuation.

27:14, 15. Houses were subject to a penalty of one-fifth the evaluation price if the original owner decided to redeem what he had vowed.

16 And if a man shall ¹sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall *reckon* unto him the money according to the years that remain, even unto the year of the jubile, and it shall be ¹abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, *when it goeth out* in the jubile, shall be holy unto the LORD, as a field ^bdevoted; ^cthe possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which is not of the fields of ^ahis possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as a holy thing* unto the LORD.

24 *In the year of the jubile the*

27:16 ¹ set apart
27:18 ^a Lev.
25:15, 16, 28
¹ deducted
27:21 ^a Lev.
25:10, 28, 31
^b Lev. 27:28
^c Num. 18:14;
Ezek. 44:29
27:22 ^a Lev.
25:10, 25
27:24 ^a Lev.
25:10-13, 28

27:25 ^a Ex.
30:13; Lev. 27:3;
Num. 3:47;
18:16; Ezek.
45:12
27:26 ^a Ex. 13:2,
12; 22:30
¹ firstborn
among the
animals
27:27 ^a Lev.
27:11, 12
27:28 ^a Lev.
27:21; Num.
18:14; Josh.
6:17-19
¹ Nevertheless
² dedicated to
God
27:29 ^a Num.
21:2
27:30 ^a Gen.
28:22; Num.
18:21, 24; 2 Chr.
31:5, 6, 12; Neh.
13:12; Mal. 3:8
27:31 ^a Lev.
27:13

field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: *twenty gerahs* shall be the shekel.

Things Devoted to the Lord

26 Only the ^afirstling¹ of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and ^ashall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ^aNotwithstanding¹ no ²devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 ^aNone devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

Vows Regarding Tithes

30 And ^aall the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 ^aAnd if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

27:16-29. The dedication of land was complex, since under the Year of Jubilee legislation such property reverted to the original owner at that time. The owner could redeem it by adding 20 percent to its value in relation to the approaching Year of Jubilee. If he failed to redeem it, or sold it in secret after having devoted it to the Lord, it would actually become the property of the priests at the Year of Jubilee. The firstlings of clean animals belonged to God in any event (Ex. 13:2), and therefore could not be vowed to the sanctuary (v. 26). Blemished ("unclean") animals could be redeemed by paying the usual 20 percent premium. Exodus 34:20 prescribed that the firstborn unclean animals should either be ransomed by a lamb or be killed. The **devoted thing** was a more solemn and irreversible vow than an ordinary dedication. Anyone or anything devoted to the Lord could not be ransomed. This would certainly discourage irresponsible acts of piety, as these

sacrifices were regarded as the exclusive property of the Lord. This same word was the usual one to invoke the ban in wars against the native inhabitants of Canaan. In divine judgment, all of Israel's enemies and their property were devoted to the Lord (Num. 21:2; Deut. 7:2; 1 Sam. 15). It was also applied as a judicial sentence against idolaters (Ex. 22:20; Deut. 13:15). See Joshua 7 and the sin of Achan in taking the devoted thing.

27:30-33. The tithe, comprising 10 percent of all the produce, is regarded as the offering due from the people to the true owner of the land (25:23). If the tithe were to be redeemed, the normal 20 percent premium was to be paid to the priests. This chapter points out that holiness is more than a matter of divine call and correct ritual. It actually requires the total consecration of a man's life to God's service. It involves giving oneself, one's family, and all of one's possessions to God.

32 And concerning the tithing of the herd, or of the flock, *even* of whatsoever ^apasseth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, ^aneither shall he change it: and if he change it at all,

27:32 ^aJer. 33:13; Ezek. 20:37; Mic. 7:14
27:33 ^aLev. 27:10

27:34 ^aLev. 26:46; Deut. 4:5; Mal. 4:4
^bEx. 19:1-6, 25; [Heb. 12:18-29]

then both it and the change thereof shall be holy; it shall not be redeemed.

34 ^aThese *are* the commandments, which the LORD commanded Moses for the children of Israel in mount ^bSinai.

The Fourth Book of Moses Called
NUMBERS

The Hebrew title for this book is “In the Wilderness,” which is quite descriptive of the contents. The English title has its origin in the Greek version of the Old Testament (Septuagint), where, by way of the Latin Vulgate, we get the English name. Only a few chapters (chs. 1–4, 26) are given over to numbering (census-taking), while the major portion of the book deals with the laws, regulations, and experiences of Israel in the wilderness. The two censuses break the book into its two logical divisions. Chapters 1–21 begin with a census and cover the years in the wilderness, while chapters 26–36 begin with a census of the new generation and tell of the months before entrance into Canaan. The Balaam story separates these two sections and forms a literary hinge connecting them.

Exodus concentrates on the deliverance from Egypt, the covenant at Sinai, and the erection of the tabernacle. Leviticus highlights the nature of true worship and holiness. Numbers focuses on the Land of Promise and Israel’s journey toward it. Leviticus emphasizes the importance of holiness and cleanliness. Numbers reiterates the value of faith and obedience. Leviticus stresses the role of sacrifice in creating and maintaining right relations between God and man, whereas Numbers accentuates the indispensability of the priesthood for preserving the nation’s spiritual health.

At least three theological strains run through the Book of Numbers: (1) the *character of God*, especially as He reveals Himself in punishing the wicked (11:25, 33; 12:5, 10; 14:10; 16:19, 42;

20:6); (2) the *land* as it had been given to Israel by the Lord (32:7, 9)—to be a holy land (35:34) and Israel’s permanent possession (36:9); and (3) Israel’s being the *people of God* who reflect God’s holiness and faithfulness in their lives.

Historical Setting. Numbers should be read in connection with Exodus, Leviticus, and Deuteronomy. Exodus 19:1 tells of Israel’s arrival in the wilderness of Sinai in the third month after the Hebrews left the land of Egypt. From the third to the twelfth months they received the Decalogue, instructions for building the tabernacle, and directions concerning the many details of the sacrificial system set forth in Leviticus. Then in Numbers, the people of Israel are taught how to function as a camp. Their religious, civil, and military economies are set in order in preparation for their journeying, worshiping, and conquering as a nation.

The sequence of events in the book is as follows. From Sinai, Israel journeyed north to the wilderness of Paran. There the spies who brought back an “evil report” instigated a rebellion, so the people refused to enter the land. Then, through foolish presumption, they suffered defeat at the hands of the Hittites. They were turned back to wander in the wilderness 38 more years. At the end of this period, they traveled to the plains of Moab, east of the Jordan, and defeated and occupied all of Trans-Jordan north of the river Arnon. Here they fell into sin with the Moabite and Midianite women and worshiped their gods. A new generation of Israel was numbered, and at the command of God destroyed the Midianites who had so

harassed them. Gad and Reuben and the half-tribe of Manasseh were given possessions east of the Jordan, and Moses appointed Joshua as his successor. From chapter 20 through chapter 36, the book deals with events of the fortieth year (36:13). Numbers has much in common with Deuteronomy because of its many laws and regulations.

Authorship. Liberal scholars hold that much of what is related in the Book of Numbers is unhistorical. They may make some concessions that some of the material is factual, but they basically have proposed that the book is a composite of several documents. Such scholars designate most of the book as the P (Priestly) document, which they claim was written not earlier than the sixth or fifth century B.C., chiefly by priests of postexilic times. They do allow that some of Numbers is from J and E, two documents not older than the ninth and eighth centuries B.C. Even these earlier documents, they say, were far separated from Moses' time, and their traditions are so confused that they tell us little about the Mosaic period.

The Bible attests that Moses compiled the book during the wilderness wanderings (1447-1407 B.C.). The phrase "the LORD spake unto Moses" appears more than 80 times in the book, along with the statement "Moses wrote their goings out" (33:2). The chief arguments in favor of this view are statements within the Pentateuch that Moses did write some of it down (Ex. 24:4; Num. 33:2; Deut. 31:9, 22), the constant claim that the laws were revealed to him (Ex. 25:1; Lev. 1:1; Num. 1:1), and the New Testament record of Mosaic author-

ship (Matt. 8:4; 19:7; Luke 24:44; John 1:45). There are several indications of a second millennium B.C. dating for the book: (1) Parallels to the census lists (chs. 1, 26) are found in the Mari tablets (eighteenth century B.C.) from Mesopotamia, and in Old Kingdom Egyptian documents. (2) The names of the tribal leaders (1:5-15) are characteristically second millennium in form. (3) So was their mode of encampment, the tribes of Israel camping in a square with the tent of their divine King at the center (ch. 2); this arrangement was followed by Rameses II (thirteenth century B.C.) on his campaigns, whereas first millennium Assyrian royal tent enclosures were circular. (4) The role of the priests and Levites in guarding the tabernacle (ch. 4) finds parallels in second millennium B.C. Hittite texts. (5) The design of the lampstand (ch. 8) shows that it comes from the Late Bronze Age (sixteenth to thirteenth centuries B.C.). (6) Trumpets were used during the Egyptian New Kingdom (1570-1585 B.C.) to summon to war and worship (ch. 10). (7) The tasseled garments (ch. 15) are attested among Israel's neighbors from the mid-second millennium onward. (8) In style and form, the letter to Edom (ch. 20) resembles second-millennium diplomatic notes. (9) A bronze serpent (ch. 21) and a tent shrine used by Midianites in the twelfth century B.C. have been found at Timna. (10) The laws on sacrifice in chapters 28 and 29 resemble a fourteenth-century ritual calendar from Ugarit. And (11) the boundaries of Canaan as defined in chapter 34 correspond to those of the Egyptian province of Canaan in texts of the fifteenth to thirteenth centuries B.C.

OUTLINE OF NUMBERS

I. Israel in the wilderness	1:1—22:1		
A. The first census in the wilderness of Sinai	1:1—4:49		
1. Census of Israel's fighting men	1:1-54		
2. Arrangement of the camp	2:1-34		
3. Priestly function of Aaron's sons	3:1-4		
4. Charge and census of Levites	3:5-39		
5. Census of firstborn males	3:40-51		
6. Census of Levitical working force, and their duties	4:1-49		
B. The first priestly scroll	5:1—10:10		
1. Separation of the unclean	5:1-4		
2. Compensation for offenses, and priestly honorarium	5:5-10		
3. A trial of jealousy	5:11-31		
4. Law of the Nazarite	6:1-21		
5. The priests' blessing	6:22-27		
6. Offerings of the tribal princes	7:1-89		
7. The golden lampstand	8:1-4		
8. Consecration of Levites and their retirement	8:5-26		
9. The first commemorative and first supplementary Passover	9:1-14		
10. The cloud over the tabernacle	9:15-23		
11. The two silver trumpets	10:1-10		
C. From the wilderness of Sinai to the wilderness of Paran	10:11—14:45		
1. Departure from Sinai	10:11-36		
a. Order of the march	10:11-28		
b. Hobab invited to be the guide	10:29-32		
c. The ark of the covenant	10:33-36		
2. Taberah and Kibroth-hattaavah	11:1-35		
a. Taberah	11:1-3		
b. Manna provided	11:4-9		
c. Moses' 70 elders as officers	11:10-30		
d. Punishment by quails of Kibroth-hattaavah	11:31-35		
3. Rebellion of Miriam and Aaron	12:1-16		
4. The story of the spies	13:1—14:45		
a. The spies, their mission and report	13:1-33		
b. People disheartened and rebellious	14:1-10		
c. Moses' intercession	14:11-39		
d. Futile invasion attempt at Hormah	14:40-45		
D. The second priestly scroll	15:1—19:22		
1. Ceremonial details	15:1-41		
a. Quantities of meal offerings and libations	15:1-16		
b. Cake offerings of the firstfruits	15:17-21		
c. Offerings for sins of ignorance	15:22-31		
d. Punishment of Sabbath-breaker	15:32-36		
e. Tassels	15:37-41		
2. The rebellion of Korah, Dathan, and Abiram	16:1-35		
3. Incidents vindicating the Aaronic priesthood	16:36—17:13		
4. Duties and revenues of priests and Levites	18:1-32		
5. The water of purification for those defiled by the dead	19:1-22		
E. From the wilderness of Zin to the steppes of Moab	20:1—22:1		
1. Wilderness of Zin	20:1-21		
a. Sin of Moses	20:1-13		
b. Request to go through Edom	20:14-21		
2. The area of Mount Hor	20:22—21:3		
a. Death of Aaron	20:22-29		
b. Arad the Canaanite defeated at Hormah	21:1-3		
3. The journey to the steppes of Moab	21:4—22:1		
a. Rebellion on the journey around Edom	21:4-9		
b. Places passed on the march from the Arabah	21:10-20		
c. Defeat of the Amorites	21:21-32		
d. Defeat of Og, king of Bashan	21:33-35		
e. Arrival in the plains of Moab	22:1		
II. Foreign intrigue against Israel	22:2—25:18		
A. Balak's failure to turn the Lord from Israel	22:2—24:25		
1. Balaam summoned by Balak	22:2-40		
2. The oracles of Balaam	22:41—24:25		

B. Balak's success in turning Israel from the Lord	25:1-18	F. The war with Midian	31:1-54
1. The Baal-peor sin	25:1-5	1. Destruction of Midian	31:1-18
2. Zeal of Phinehas	25:6-18	2. Purification of warriors	31:19-24
III. Preparation for entering the land	26:1—36:13	3. Dividing the spoils of war	31:25-54
A. The second census, in the plains of Moab	26:1-65	G. The settlement of two and one-half tribes in Trans-Jordan	32:1-42
B. The law of inheritance	27:1-11	1. Moses' response to Gad and Reuben's request	32:1-33
C. Appointment of Moses' successor	27:12-23	2. Cities rebuilt by Reuben and Gad	32:34-38
D. The third priestly scroll	28:1—29:40	3. Gilead taken by Manassites	32:39-42
1. Introduction	28:1, 2	H. The route from Egypt to Jordan	33:1-49
2. Daily offerings	28:3-8	I. Directions for settlement in Canaan	33:50—35:34
3. Sabbath offerings	28:9, 10	1. Expulsion of inhabitants, setting of boundaries, division of land	33:50—34:29
4. Monthly offerings	28:11-15	2. Levitical cities and cities of refuge	35:1-34
5. Yearly offerings	28:16—29:40	J. Marriage of heiresses	36:1-13
a. Feast of Unleavened Bread	28:16-25		
b. Feast of Weeks	28:26-31		
c. Feast of Trumpets	29:1-6		
d. Day of Atonement	29:7-11		
e. Feast of Tabernacles	29:12-40		
E. The validity of women's vows	30:1-16		

Moses to Number Israel

1 And the LORD spake unto Moses ^ain the wilderness of Sinai, ^bin the tabernacle of the congregation, on the ^cfirst day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 ^aTake ^bye the sum of all the congregation of the children of Israel, after their families, by the house of

^{1:1} a Ex. 19:1; Num. 10:11, 12
^b Ex. 25:22
^c Ex. 40:2, 17; Num. 9:1; 10:11
¹ meeting
^{1:2} a Ex. 30:12; Num. 26:2, 63, 64; 2 Sam. 24:2; 1 Chr. 21:2

^b Ex. 30:12, 13; 38:26
¹ a census
^{1:3} a Ex. 30:14; 38:26

their fathers, with the number of *their* names, every male ^bby their polls;

3 From ^atwenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

Heads of Tribes of Israel

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

1:1-4. The LORD spake: A common phrase indicating that saving history begins with God speaking (Gen. 1:3; Lev. 1:1). Revelation is the foundation for a true belief. Here He speaks **in the tabernacle**, as in Leviticus He spoke "out of the tabernacle."

The phrase **in the wilderness** constitutes the Hebrew title to the book (*bemidbar*). Taken from the first few words, as was the custom in early writings (Genesis, Exodus, Leviticus, and Deuteronomy), this literary device indicates the antiquity of the works. The thought closely associated is the almost 40 years spent in the wilderness as a result of Israel's unbelief. **On the first day of the second month, in the second year after they were come out of the land of Egypt** indicates there is a break of just one month between the erecting of the tabernacle, at the end of Exodus, and the start of Numbers. It was one year and two weeks since the Exodus from Egypt, and 10½ months since their arrival in Sinai.

The command **Take ye the sum** was given one month after the tabernacle was set up (cf. Ex. 40:2, 17) and is probably the same as the command mentioned in Exodus 30:12 and 38:21. There the men were counted

in connection with the atonement money, that is, from that day forward, to pay for the daily offerings of the community. Since Exodus 30 does not state that the census was carried out, it makes sense to assume this census is the implementation of the payment. Also, the figures mentioned in Exodus 38:26 and in Numbers 1:46 are identical (603,550 males from 20 years old and upward). This is the first of five Israelite censuses taken in the Old Testament. For the others see chapters 3, 4, 26, and 2 Samuel 24. **Every male by their polls** is an expression indicating the "skull, head, or person." It is usually used for counting people (Ex. 16:16; 38:26; Num. 3:47; 1 Chr. 23:3, 24).

Able to go forth to war is a phrase that occurs repeatedly in this chapter (vv. 3, 20, 22, 24) and stresses that the nation was being organized to invade the Promised Land. To opt out through doubt or fear was a great sin (ch. 14; Deut. 20). **Twenty years old and upward** indicates the prime of life, for Leviticus 27:3, 4 gave the highest valuation of people at this bracket. Deuteronomy 20:7 and 24:5 provide that those recently engaged or married were exempt from duty.

5 And these *are* the names of the men that shall stand with you: of *the* tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of *Deuel*.¹

15 Of Naphtali; Ahira the son of Enan.

16 ^aThese *were* the ^brenowned¹ of the congregation, ²princes of the tribes of their fathers, ^cheads of thousands in Israel.

The Taking of the Census

17 And Moses and Aaron took these men which are ¹expressed ^aby *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their ^apedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

The Tribe of Reuben

20 And the ^achildren of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

1:14 ^a Num. 7:42
 1 *Reuel*, Num.
 2:14
 1:16 ^a Ex. 18:21;
 Num. 7:2; 1 Chr.
 27:16-22
 b Num. 16:2
 c Ex. 18:21, 25;
 Jer. 5:5; Mic.
 3:1, 9; 5:2
 1 *chosen*
 2 *leaders*
 1:17 ^a Is. 43:1
 1 *designated*
 1:18 ^a Ezra 2:59;
 Heb. 7:3
 1:20 ^a Num.
 2:10, 11; 26:5-
 11; 32:6, 15,
 21, 29

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

The Tribe of Simeon

22 Of the ^achildren of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

The Tribe of Gad

24 Of the ^achildren of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

The Tribe of Judah

26 Of the ^achildren of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* *three*score and fourteen thousand and six hundred.

The Tribe of Issachar

28 Of the ^achildren of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

1:22 ^a Num.
 2:12, 13;
 26:12-14
 1:24 ^a Gen.
 30:11; Num.
 26:15-18; Josh.
 4:12; Jer. 49:1
 1:26 ^a Gen.
 29:35; Num.
 26:19-22;
 2 Sam. 24:9; Ps.
 78:68; Matt. 1:2
 1:27 ^a 2 Chr.
 17:14
 1:28 ^a Num.
 2:5, 6

The Tribe of Zebulun

30 Of the ^achildren of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

The Tribes of Joseph: Ephraim

32 Of the children of Joseph, *namely*, of the ^achildren of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

The Tribes of Joseph: Manasseh

34 Of the ^achildren of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

The Tribe of Benjamin

36 Of the ^achildren of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

1:30 ^a Num. 2:7, 8; 26:26, 27

1:32 ^a Gen. 48:1–22; Num. 26:28–37; Deut. 33:13–17; Jer. 7:15; Obad. 19

1:34 ^a Num. 2:20, 21; 26:28–34

1:36 ^a Gen. 49:27; Num. 26:38–41; 2 Chr. 17:17; Rev. 7:8

The Tribe of Dan

38 Of the ^achildren of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

The Tribe of Asher

40 Of the ^achildren of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

The Tribe of Naphtali

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

The Census Completed

44 ^aThese *are* those that were numbered, which Moses and Aaron numbered, and the ¹princes of Israel, *being* twelve men: each one was ²for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were ^asix hundred thousand

1:38 ^a Gen. 30:6; 46:23; Num. 2:25, 26; 26:42, 43

1:40 ^a Num. 2:27, 28; 26:44–47

1:44 ^a Num. 26:64

¹ *leaders*
² *representing*

1:46 ^a Ex. 12:37; 38:26; Num. 2:32; 26:51, 63; Heb. 11:12; Rev. 7:4–8

1:46. It is tragic that of these 603,550 men, 603,548 would later perish in the wilderness (14:29). The only two men who would eventually enter Canaan were Joshua and Caleb. The generation in 26:51 numbered 601,730 nearly 40 years later. The theological message of the numbering is clear. Every man in Israel must

prepare himself to fight in God's army. All the elect people of God are recorded in the Book of Life; but they have to identify themselves with this people by proving their pedigree and registering themselves on the roll (Ex. 32:32, 33; Ps. 87:6; Is. 4:3; Dan. 12:1; Mal. 3:16).

and three thousand and five hundred and fifty.

Levites Are Not Numbered

47 But ^athe Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 ^aOnly thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

Levites' Assignment

50 ^aBut thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, ^band shall encamp round about the tabernacle.

51 ^aAnd when the tabernacle ¹setteth forward, the Levites shall take it down: and when the tabernacle is to be ²pitched, the Levites shall set it ^bup: ^cand the stranger that ³cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, ^aevery man by his own camp, and every man by his own standard, throughout their hosts.

53 ^aBut the Levites shall pitch round about the tabernacle of testimony, that there be no ^bwrath upon

1:47 ^a Num. 2:33; 3:14–22; 26:57–62; 1 Chr. 6:1–47; 21:6
1:49 ^a Num. 2:33; 26:62
1:50 ^a Ex. 38:21; Num. 3:7, 8; 4:15, 25–27, 33
^b Num. 3:23, 29, 35, 38
1:51 ^a Num. 4:5–15; 10:17, 21
^b Num. 10:21
^c Num. 3:10, 38; 4:15, 19, 20; 18:22
¹ goes
² set up
³ comes near
1:52 ^a Num. 2:2, 34; 24:2
1:53 ^a Num. 1:50
^b Lev. 10:6; Num. 8:19; 16:46; 18:5; 1 Sam. 6:19

^c Num. 8:24; 18:2–4; 1 Chr. 23:32
¹ have in their care
2:2 ^a Num. 1:52; 24:2
^b Josh. 3:4
¹ emblem or banner
² some distance from
2:3 ^a Num. 10:5
^b Num. 1:7; 7:12; 10:14; Ruth 4:20; 1 Chr. 2:10; Matt. 1:4; Luke 3:32, 33
¹ make camp according to their
2:5 ¹ camp

the congregation of the children of Israel: and the Levites shall ¹keep¹ the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Captains of Tribes Named

2 And the LORD spake unto Moses and unto Aaron, saying,

2 ^aEvery man of the children of Israel shall pitch by his own standard, with the ¹ensign of their father's house: ^bfar² off about the tabernacle of the congregation shall they pitch.

Tribes on the East Side of Camp

3 And on the ^aeast side toward the rising of the sun shall they of the standard of the camp of Judah ¹pitch throughout their armies: and ^bNahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* three-score and fourteen thousand and six hundred.

5 And those that do ¹pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

Some find problems with this number—603,550—for at least four reasons: (1) It is difficult to imagine so many people surviving in the wilderness for 40 years. (2) The numbers appear internally inconsistent, especially the ratio of firstborn sons to fathers, 1 to 27. (3) Some texts indicate there were too few Israelites to occupy Canaan all at once, yet there must have been over two million if these figures are taken. (4) There is a mathematical oddity, in that the numbers are rounded off to the nearest hundred.

There are four possible solutions set forth by different scholars: (1) The numbers are symbolic and related to astronomical periods. (2) They have suffered textual corruption by copyists, and the original figures were much smaller. (3) These figures are correct, but record the population of a later age in Israel's history, perhaps that of David. (4) These figures are accurate. This seems the best approach, and certainly God could have provided miraculously in the wilderness for such a large number of people.

1:47. The nonmilitary tribe of Levi had a separate census and did not receive a tribal allotment of land.

They were to transport, erect, and guard the tabernacle. They had to camp around it to prevent ordinary laymen from approaching it unprepared, so that “no wrath upon the congregation” (v. 53) from the Lord would come upon them. If someone approached wrongfully, he was to “be put to death.” This drastic measure certainly would express the reality of God's presence with His people (Ex. 19:11–13, 21–24). Even today men must approach God with reverent fear (Matt. 5:23–26; Acts 5:1–5; 1 Cor. 11:27–32; Heb. 12:18–29).

2:1–31. It is repeatedly said the Israelites were to encamp **according to their armies** (vv. 9, 10, 16, 18, 24, 25, 32) and each company was the leader's **host** (vv. 4, 6, 8, etc.). *Host* and *company* are the same Hebrew word (*saba'*, cf. Lord of Sabaoth), which could be rendered “army.” The people were organized and marching to the Promised Land. The Egyptian army under Rameses II (thirteenth century B.C.) adopted this same type of formation in camp. **Standard:** The Hebrew (*degel*, vv. 2, 3, 10, 18, 25, 31, 34) refers to the group encamped around each standard. It would be

7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ^aThese shall first ¹set forth.

Tribes on the South Side of Camp

10 On the ^asouth side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zuri-shaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ¹Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. ^aAnd they shall ¹set forth in the second rank.

The Tribe in the Center of Camp

17 ^aThen the tabernacle of the congregation shall set forward with the ¹camp of the Levites ^bin the midst of the ²camp: as they encamp,

2:9 ^aNum. 10:14
¹break camp
2:10 ^aNum. 10:6
2:14 ¹Deuel,
Num. 1:14; 7:42
2:16 ^aNum.
10:18
¹be second to
break camp
2:17 ^aNum.
10:17, 21
^bNum. 1:53
¹company
²whole company

³banners
2:24 ^aNum.
10:22
¹be third to
break camp
2:25 ¹banner

so shall they set forward, every man in his place by their ³standards.

Tribes on the West Side of Camp

18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Galmiel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. ^aAnd they shall ¹go forward in the third rank.

Tribes on the North Side of Camp

25 The ¹standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* three-score and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

more appropriately translated "company." The **ensign** (v. 2) by which each tribe camped was another piece of military equipment pictured in ancient inscriptions. **Far off about the tabernacle of the congregation shall they pitch:** Joshua 3:4 stipulates that a

distance of two thousand cubits (one thousand yards) should separate the ark from the secular tribes. From 1:52, 53; 2:17, and chapter 3 we learn that the Levites were to encamp between the secular tribes and the tent of meeting.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^aThey shall ¹go hindmost with their ²standards.

32 These *are* those which were numbered of the children of Israel by the house of their fathers: ^aall those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But ^athe Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel ^adid according to all that the LORD commanded Moses: ^bso they pitched by their ¹standards, and so they set forward, every one after their families, according to the house of their fathers.

The Sons of Aaron

3 These also *are* ¹the ^agenerations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the ^afirstborn, and ^bAbihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, ^athe priests which were anointed, ¹whom he consecrated to minister in the priest's office.

2:31 ^a Num.

10:25

¹ break camp

last

² banners

2:32 ^a Ex. 38:26;

Num. 1:46;

11:21

2:33 ^a Num.

1:47; 26:57-62

2:34 ^a Num. 1:54

^b Num. 24:2,

5, 6

¹ banners

3:1 ^a Ex. 6:16-27

¹ the records of

3:2 ^a Ex. 6:23

^b Lev. 10:1, 2;

Num. 26:60, 61;

1 Chr. 24:2

3:3 ^a Ex. 28:41;

Lev. 8

¹ Lit. whose hands he filled

3:4 ^a Lev. 10:1,

2; Num. 26:61;

1 Chr. 24:2

3:6 ^a Num.

8:6-22; 18:1-7;

Deut. 10:8;

33:8-11

¹ serve him

3:7 ^a Num. 1:50;

8:11, 15, 24, 26

¹ attend to his

needs and the

needs of

3:9 ^a Num. 8:19;

18:6, 7

3:10 ^a Ex. 29:9;

Num. 18:7

^b Num. 1:51;

3:38; 16:40

¹ attend to their

3:12 ^a Num.

3:41; 8:16; 18:6

4 ^aAnd Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

The Levites to Serve in the Tabernacle

5 And the LORD spake unto Moses, saying,

6 ^aBring the tribe of Levi near, and present them before Aaron the priest, that they may ¹minister unto him.

7 And they shall ¹keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^athe service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And ^athou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, ^aand they shall ¹wait on their priest's office: ^band the stranger that cometh nigh shall be put to death.

The Levites Set Apart by God

11 And the LORD spake unto Moses, saying,

12 And I, behold, ^aI have taken the Levites from among the children of Israel instead of all the firstborn that

2:34. Up to this time, **the children of Israel did according to all that the LORD commanded Moses**, contrasted to later events recorded in this book.

3:1-51. Chapters 3 and 4 record two censuses of the Levites. In chapter 3 all male Levites more than a month old are counted, whereas chapter 4 numbers all male Levites between 30 and 50 years of age. The tribe of Levi took the place of all the firstborn men in Israel. The result of the census showed that the number of male Levites fell short of the number of firstborn Israelites. So the extra Israelites had to be redeemed in a different way, by paying money.

3:1-4. **The sons of Aaron, the priests:** The family of Aaron did belong to the tribe of Levi (1 Chr. 6:1-15), but in the capacity of priests they possessed superior status to the rest of the tribe. They alone

could handle the sacrificial blood, touch the altar, and enter the tent of meeting. They were the authoritative teachers in Israel (Lev. 10:11; Deut. 24:8), and the official mediators between God and Israel. Along with such a great privilege came an immense responsibility, one that **Nadab and Abihu** did not meet. Therefore they **died before the LORD**, offering strange fire. They were not punctilious in obeying God's Word, as He had not commanded them to do what they did (Lev. 10:1). This reference explains why only Eleazar and Ithamar are mentioned as being in charge of the Levites in 3:32; 4:16, 28, 33. Also, it sets forth the mortal danger men face in dealing with God, and thereby sets the tone for chapters 3 and 4 (vv. 10, 13, 38; 4:15, 18-20; cf. Acts 5:1-11; 12:22, 23; 1 Cor. 10:6-11; 11:29, 30).

openeth the matrix among the children of Israel: therefore the Levites shall be ^bmine;

13 Because ^aall the firstborn *are* mine; ^bfor on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

Moses Numbers the Levites

14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 ¹Number the children of Levi after the house of their fathers, by their families: ^aevery male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the ¹word of the LORD, as he was commanded.

Descendants of Levi

17 ^aAnd these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of ^aGershon by their families; ^bLibni, and Shimei.

19 And the sons of ^aKohath by their families; ^bAmram, and Izehar, Hebron, and Uzziel.

20 ^aAnd the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

The Duties of Gershon's Family

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 ^aThe families of the Gershonites shall ¹pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

3:12 ^bEx. 13:2; Num. 3:45; 8:14
3:13 ^aEx. 13:2; Lev. 27:26; Num. 8:16, 17; Neh. 10:36; Luke 2:23
^bEx. 13:12, 15; Num. 8:17
3:15 ^aNum. 3:39; 26:62

¹ Take a census of

3:16 ¹ Lit. mouth

3:17 ^a Gen.

46:11; Ex. 6:16-22; Num. 26:57; 1 Chr. 6:1, 16; 23:6

3:18 ^a Num.

4:38-41

^b Ex. 6:17

3:19 ^a Num.

4:34-37

^b Ex. 6:18

3:20 ^a Ex. 6:19;

Num. 4:42-45

3:23 ^a Num. 1:53

¹ camp

3:25 ^a Num.

4:24-26

^b Ex. 25:9

^c Ex. 26:1

^d Ex. 26:7, 14

^e Ex. 26:36

3:26 ^a Ex. 27:9,

12, 14, 15

^b Ex. 27:16

^c Ex. 35:18

3:27 ^a 1 Chr.

26:23

3:28 ¹ taking

care of

3:29 ^a Ex. 6:18;

Num. 1:53

3:30 ^a Lev. 10:4

3:31 ^a Num. 4:15

^b Ex. 25:10

^c Ex. 25:23

^d Ex. 25:31

^e Ex. 27:1; 30:1

^f Ex. 26:31-33

¹ duty

25 And ^athe charge of the sons of Gershon in the tabernacle of the congregation *shall be* ^bthe tabernacle, and ^cthe tent, ^dthe covering thereof, and ^ethe hanging for the door of the tabernacle of the congregation,

26 And ^athe hangings of the court, and ^bthe curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and ^cthe cords of it for all the service thereof.

The Duties of Kohath's Family

27 ^aAnd of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, ¹keeping the charge of the sanctuary.

29 ^aThe families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of ^aUzziel.

31 And ^atheir ¹charge *shall be* ^bthe ark, and ^cthe table, and ^dthe candlestick, and ^ethe altars, and the vessels of the sanctuary wherewith they minister, and ^fthe hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

The Duties of Merari's Family

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of

the father of the families of Merari *was* Zurriel the son of Abihail: ^a*these* shall pitch on the side of the tabernacle northward.

36 And ^a*under* the ¹custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

Moses and Aaron's Encampment

38 ^aBut those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, ^bkeeping the charge of the sanctuary ^cfor the charge of the children of Israel; and ^dthe stranger that ¹cometh nigh shall be put to death.

The Number of Male Levites

39 ^aAll that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

The Number of Male Firstborn

40 And the LORD said unto Moses, ^aNumber ¹all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 ^aAnd thou shalt take the Levites for me (*I am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

3:35 ^a Num.

1:53; 2:25

3:36 ^a Num.

4:31, 32
¹ *duty of appointed*

3:38 ^a Num. 1:53

^b Num. 18:5

^c Num. 3:7, 8

^d Num. 3:10

¹ *came near*

3:39 ^a Num.

3:43; 4:48; 26:62

3:40 ^a Num. 3:15

¹ *Take a census*

^a Num.

3:12, 45

3:45 ^a Num.

3:12, 41

3:46 ^a Ex. 13:13,

15; Num. 18:15,

16

^b Num. 3:39, 43

3:47 ^a Lev. 27:6;

Num. 18:16

^b Num. 1:2,

18, 20

^c Ex. 30:13

3:50 ^a Num.

3:46, 47

3:51 ^a Num. 3:48

4:2 ^a Num.

3:27-32

¹ *Take a census*

4:3 ^a Num. 4:23,

30, 35; 8:24;

1 Chr. 23:3, 24,

27; Ezra 3:8

4:4 ^a Num. 4:15

^b Num. 4:19

Redemption of the Firstborn

44 And the LORD spake unto Moses, saying,

45 ^aTake the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the LORD.

46 And for those that are to be ^aredeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, ^bwhich are more than the Levites;

47 Thou shalt even take ^afive shekels apiece ^bby the poll, after the shekel of the sanctuary shalt thou take *them*: (^cthe shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; ^aa thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses ^agave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

The Sons of Kohath

4 And the LORD spake unto Moses and unto Aaron, saying,

2 ¹Take the sum of the sons of ^aKohath from among the sons of Levi, after their families, by the house of their fathers,

3 ^aFrom thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ^aThis *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* ^bthe most holy things:

Duties of Aaron and His Sons

5 And when the camp setteth forward, Aaron shall come, and his

sons, and they shall take down ^athe covering vail, and cover the ^bark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of ^ablue, and shall put in ^bthe staves thereof.

7 And upon the ^atable of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and ¹covers to cover withal: and the ^bcontinual² bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the ^acandlestick of the light, ^band his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon ^athe golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the ^ainstruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the

4:5 ^aEx. 26:31;

Heb. 9:3

^bEx. 25:10, 16

4:6 ^aEx. 39:1

^bEx. 25:13;

1 Kin. 8:7, 8

4:7 ^aEx. 25:23,

29, 30

^bLev. 24:5-9

¹jars for the

drink offering

²shewbread

4:9 ^aEx. 25:31

^bEx. 25:37, 38

4:11 ^aEx. 30:1-5

4:12 ^aEx. 25:9;

1 Chr. 9:29

ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the ¹basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

Duties of the Sons of Kohath

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, ^athe sons of Kohath shall come to bear *it*: ^bbut they shall not touch *any* holy thing, lest they die. ^cThese *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

Eleazar's Duties

16 And to the office of Eleazar the son of Aaron the priest *pertaineth* ^athe oil for the light, and the ^bsweet incense, and ^cthe daily meat offering, and the ^danointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

Kohathites Set Apart for Service

17 And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto ^athe most holy things: Aaron and his sons shall go

4:14 ¹bowls

4:15 ^aNum. 7:9;

10:21; Deut.

31:9; Josh. 4:10;

2 Sam. 6:13;

1 Chr. 15:2, 15

² Sam. 6:6, 7;

1 Chr. 13:9, 10

^cNum. 3:31

4:16 ^aEx. 25:6;

Lev. 24:2

^bEx. 30:34

^cEx. 29:38

^dEx. 30:23-25

4:19 ^aNum. 4:4

4:1-49. This chapter's census serves quite a different purpose from that in chapter 3. It is designed to distribute the work of dismantling, transporting, and erecting the tabernacle among the different Levitical clans. The work was dangerous, because it involved handling sacred equipment, which was heavy. Therefore it was restricted to men who were of sober outlook and physically strong. Men between the ages of 30 and 50 were chosen.

4:1-20. The Kohathites were entrusted with the care of the **most holy things**. These included the two altars (Ex. 29:37; 30:10) and the ark, the table, the lampstand, and all their utensils (Ex. 30:26-28). But they were not allowed to pack and unpack these items. Aaron and his sons had to do this, because if the Kohathites had looked upon these holy things, or

uncovered them, they would have died (vv. 5-20; cf. 1 Sam. 6:19-21; 2 Sam. 6:6, 7). Implied in these two censuses are two principles: (1) Every member of the people of God had his part to play (1 Cor. 12:4-6). (2) Israel was a hierarchy and a theocracy with God at the top, followed by Moses and Aaron, who passed God's words on to the people. The priests, Aaron's sons, obeyed their father and so on with the Levites on down. Note the New Testament exhortation in Hebrews 13:17 to "obey them that have the rule over you, and submit yourselves" (cf. 1 Cor. 16:16; 1 Thess. 5:12, 13; and 1 Pet. 5:5). Then note the admonitions to leaders to "command" (1 Tim. 4:11) and "rebuke with all authority" (Titus 2:15), for by adhering to scriptural teaching "thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

in, and ¹appoint them every one to his service and to his burden:

20 ^aBut they shall not go in to see when the holy things are covered, lest they die.

*Moses to Number
the Sons of Gershon*

21 And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of ^aGershon, throughout the houses of their fathers, by their families;

23 ^aFrom thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

Duties of the Sons of Gershon

24 This is the ^aservice of the families of the Gershonites, to serve, and ¹for burdens:

25 ^aAnd they shall bear the ^bcurtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the ^c'badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the ¹appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall ²appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their ¹charge shall *be* ^aunder the hand of Ithamar the son of Aaron the priest.

*Moses to Number
the Sons of Merari*

29 As for the sons of ^aMerari, thou shalt number them after their families, by the house of their fathers;

4:19 ¹ assign
4:20 ^a Ex. 19:21;
1 Sam. 6:19
4:22 ^a Num. 3:22
4:23 ^a Num.
4:3; 1 Chr. 23:3,
24, 27
4:24 ^a Num. 7:7
¹ to carry
4:25 ^a Num.
3:25, 26
^b Ex. 36:8
^c Ex. 26:14
4:27 ¹ command
² assign
4:28 ^a Num. 4:33
¹ duties
4:29 ^a Num.
3:33-37

30 ^aFrom thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

Duties of the Sons of Merari

31 And ^athis *is* ¹the charge of their ^bburden, according to all their service in the tabernacle of the congregation; ^cthe boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their ¹instruments, and with all their service: and by name ye shall ^areckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

Numbering of the Sons of Kohath

34 ^aAnd Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty ^ayears old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

Numbering of the Sons of Gershon

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

4:30 ^a Num. 4:3;
8:24-26
4:31 ^a Num.
3:36, 37
^b Num. 7:8
^c Ex. 26:15
¹ what they
must carry
4:32 ^a Ex. 25:9;
38:21
¹ furnishings
4:34 ^a Num. 4:2
4:35 ^a Num. 4:47

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 ^aThese *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

Numbering of the Sons of Merari

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the ¹house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered ^aaccording to the word of the LORD by the hand of Moses.

The Total Number of Levites

46 All those that were ^anumbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 ^aFrom thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

4:41 ^aNum. 4:22
4:42 ¹household
4:45 ^aNum. 4:29
4:46 ^aNum. 3:39; 26:57-62;
1 Chr. 23:3-23
4:47 ^aNum. 4:3, 23, 30

4:49 ^aNum. 4:15, 24, 31
^bNum. 4:1, 21
¹task
5:2 ^aLev. 13:3, 8, 46; Num. 12:10, 14, 15
^bLev. 15:2
^cLev. 21:1; Num. 9:6, 10; 19:11, 13; 31:19
¹a discharge
²by contact
^{with}
5:3 ^aLev. 26:11, 12; Num. 35:34; [2 Cor. 6:16]
¹outside

5:6 ^aLev. 5:14-6:7
¹acting unfaithfully
5:7 ^aLev. 5:5; 26:40, 41; Josh. 7:19; Ps. 32:5;
1 John 1:9
^bLev. 6:4, 5
¹make restitution for
5:8 ^aLev. 5:15; 6:6, 7; 7:7
¹relative to receive restitution for

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, ^aevery one according to his service, and according to his ¹burden: thus were they numbered of him, ^bas the LORD commanded Moses.

The Command to Cleanse the Camps

5 And the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every ^aleper, and every one that hath ¹an ^bissue, and whosoever is ^cdefiled ²by the dead:

3 Both male and female shall ye put out, ¹without the camp shall ye put them; that they defile not their camps, ^ain the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

Laws Regarding Restitution

5 And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^aWhen a man or woman shall commit any sin that men commit, ¹to do a trespass against the LORD, and that person be guilty;

7 ^aThen they shall confess their sin which they have done: and he shall ¹recompense his trespass ^bwith the principal thereof, and add unto it the *fifth part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no ¹kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside ^athe ram of the atonement, whereby

5:1-31. Chapters 5-10 describe the setting-apart of the people of God in certain areas: (1) by separation from defiling things (ch. 5); (2) in the taking of a Nazarite vow (ch. 6); (3) by the offerings of the princes (ch. 7); (4) by the setting apart of the Levites (ch. 8); (5) by observing the first annual Passover (9:1-14); and (6) by being led by God Himself (9:15-10:10).

5:1-4. Lepers, those with discharges, and those who had come in contact with the dead were to be **put out of the camp**. These items were addressed in Leviticus 13, 15, and 21:2 and 3. The reason was that God dwelt there, in the midst of the camp. See 1 Corinthians 5; 2 Corinthians 6:14-7:13; 2 Thessalonians 3:14; Titus 3:10, 11; 2 John 10, 11; and Revelation 21:3, 4, 27.

an atonement shall be made for him.

9 And every ^aoffering¹ of all the holy things of the children of Israel, which they bring unto the priest, shall be ^bhis.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^ahis.

Law Regarding Jealousy

11 And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and ¹commit a trespass against him,

13 And a man ^alie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be ^btaken *with the manner*;

14 And the spirit of jealousy come upon him, and he be ^ajealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall ^abring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of

5:9 ^aEx. 29:28; Lev. 6:17, 18, 26; 7:6-14
^bLev. 7:32-34; 10:14, 15
¹ *heave offering*
5:10 ^aLev. 10:13
5:12 ¹ *acts unfaithfully*
5:13 ^aLev. 18:20; 20:10
^bJohn 8:4
5:14 ^aProv. 6:34; Song 8:6
5:15 ^aLev. 5:11

^b1 Kin. 17:18; Ezek. 29:16; Heb. 10:3
5:18 ^aHeb. 13:4
5:21 ^aJosh. 6:26; 1 Sam. 14:24; Neh. 10:29
^bJer. 29:22

memorial, ^bbringing iniquity to remembrance.

The Test of Bitter Water

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the ^aLORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall ^acharge the woman with an oath of cursing, and the priest shall say unto the woman, ^bThe LORD make thee a curse and an oath among thy

5:5-10. There are three matters Israel must make right before they enter the Promised Land, so as not to squabble among themselves and neglect God's plan for them as a nation. The first two items are an invitation to all who had stolen things or otherwise defrauded their neighbors. These things must be made right (Lev. 6:1-5). Then, details are given in the event of that person's death. If he has died, restitution must be made to his near relatives; if they are all dead, restitution must be made to the priest. Sin must be paid for.

5:11-14. Adulterous wives are picked out for special attention because this act pollutes those involved, making them unclean (vv. 13, 19, 28; Lev. 18:20, 25, 27).

5:15-18. She is to be brought **unto the priest**, who in turn will **set her before the LORD**. God will be the judge in this case, as the man has only suspicions, a "spirit of jealousy," but no witnesses (that is, earthly witnesses) are available. But an omniscient God saw it all. The last part of verse 15 could be rendered "a reminder offering to draw attention to guilt," indicating this offering will draw the Lord's

attention (1 Kin. 17:18; Ezek. 21:23, 24; 29:16). **Holy water** appears only here in the Old Testament. Water symbolizes life and fertility (Ps. 1:3; Jer. 17:13) and occasionally life is a figure of speech for male semen (Prov. 5:16; cf. 9:17). **Dust** refers to Abraham's seed, the food the serpent ate, and what man was created from. **Bitter water** likely refers to the effect rather than the taste.

5:19-28. This relates the decision. **Thy thigh to rot and thy belly to swell:** In adultery the woman sinned with her thigh and conceived in her belly. What it means medically is uncertain. But the contrast with the innocent wife indicates that she would be childless, and be "a curse among her people." Genesis 20:17 mentions that Abimelech's wives became sterile as a result of his intention to commit adultery with Sarah, and Leviticus 20:20 and 21 predict the same will befall couples guilty of incestuous relationships. God would thus come to the aid of a "jealous" husband if he had no other proof. The importance of purity in marriage is also underscored, for marriage was a picture of the relationship between God and His people (cf. Jer. 2:1-3:5).

people, when the LORD doth make thy thigh to ¹rot, and thy belly to swell;

22 And this water that causeth the curse ^ashall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: ^bAnd the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 ^aThen the priest shall take the jealousy offering out of the woman's hand, and shall ^bwave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, ^aeven the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the ^acurse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman ^bshall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

5:21 ¹ Lit. *fall*

away

5:22 ^a Ps. 109:18

^b Deut. 27:15–

26

5:25 ^a Lev. 8:27

^b Lev. 2:2, 9

5:26 ^a Lev. 2:2, 9

5:27 ^a Deut.

28:37; Is. 65:15;

Jer. 24:9; 29:18,

22; 42:18

^b Num. 5:21

5:29 ^a Num. 5:19

5:31 ^a Lev. 20:17,

19, 20

¹ *guilt*

6:2 ^a Lev. 27:2;

Judg. 13:5;

[Lam. 4:7; Amos

2:11, 12]; Acts

21:23; Rom. 1:1

¹ *consecrates an*

offering

² Heb. *Nazir*

6:3 ^a Lev. 10:9;

Amos 2:12;

Luke 1:15

6:4 ¹ *separation*

as a Nazarite

² *grapevine*

6:5 ^a Judg. 13:5;

16:17; 1 Sam.

1:11

29 This is the law of jealousies, when a wife goeth aside *to another* ^ainstead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman ^ashall bear her ¹iniquity.

Laws Regarding a Nazarite

6 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ^aseparate¹ *themselves* to vow a vow of a ²Nazarite, to separate *themselves* unto the LORD:

3 ^aHe shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his ¹separation shall he eat nothing that is made of the ²vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no ^arazor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be *holy*, *and* shall let the locks of the hair of his head grow.

6:2. **Nazarite** means “to be set apart” and is explained as a separation **unto the LORD**. The vow was taken by men or *women* who desired to consecrate themselves in an outstanding or unusual manner. It was a total consecration to the service of the Lord, usually for a specific period of time (though more rarely for life—Samson, Samuel, and John the Baptist). The nation was to be a “kingdom of priests” (Ex. 19:6) and the rules voluntarily assumed by the Nazarites resembled those governing the behavior of priests. Actually, the restrictions placed on Nazarites suggest that their sanctity exceeded that of ordinary priests and resembled that of the high priest. Priests were prohibited from drinking alcohol only before going on duty in the tabernacle (Lev. 10:9); but Nazarites were forbidden to consume *any* products of the vine at any time (vv. 3, 4). Ordinary priests could mourn their closest relatives, but high priests and Nazarites could not (v. 7; cf. Lev. 21:2, 3). At the completion of his vow the Nazarite had to offer the same range of sacri-

fices (burnt, cereal, peace, and sin) as Aaron did at his ordination (vv. 13–20; Lev. 8). The Nazarite's long hair and the high priest's diadem and anointing oil are all called *nezer*, for in both cases these were outward symbols of the holiness expected of them (Lev. 8:9; 21:12; 2 Kin. 11:12). A Nazarite was to be separated from wine, grape products, and dead bodies. Ultimately, he was to be separated “unto the LORD” (vv. 2, 5, 6, 12). He was “holy unto the LORD” (v. 8). The same root *nezer* translated “consecration” (v. 7) or “head of his consecration” (v. 9) denotes the characteristic mark of the Nazarite, his uncut hair (Judg. 16:17, 22), which had to be returned to God in the sacrificial fire when the vow was completed (v. 18). Marriage symbolized the relationship between God and Israel (ch. 5). The Nazarites symbolized the holy calling of the nation (Jer. 7:29). Pollution through dead bodies demanded the expulsion of ordinary laymen from the camp (5:2, 3), but it had an even more drastic effect on the Nazarites, who were the epitome of sanctity (vv. 9–12).

6 All the days that he separateth *himself* unto the LORD ^ahe shall ¹come at no dead body.

7 ^aHe shall not ¹make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the ²consecration of his God *is* upon his head.

8 ^aAll the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ^ashave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And ^aon the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ^afor a trespass offering: but the days that were before shall be ¹lost, because his separation was defiled.

Days of Separation Fulfilled

13 And this *is* the law of the Nazarite, ^awhen the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish ^afor a sin offering, and one ram without blemish ^bfor peace offerings,

15 And a basket of unleavened bread, ^acakes of fine flour mingled with oil, and wafers of unleavened bread ^banointed with oil, and their meat offering, and their ^cdrink offerings.

16 And the priest shall bring

6:6 ^a Lev. 21:1-3, 11; Num. 19:11-22

¹ go near

6:7 ^a Lev. 21:1, 2, 11; Num. 9:6

¹ By touching a dead body

² separation

6:8 ^a [2 Cor. 6:17, 18]

6:9 ^a Lev. 14:8, 9; Acts 18:18; 21:24

6:10 ^a Lev. 5:7; 14:22; 15:14, 29

6:12 ^a Lev. 5:6

¹ void

6:13 ^a Acts 21:26

6:14 ^a Lev. 4:2, 27, 32

^b Lev. 3:6

6:15 ^a Lev. 2:4

^b Ex. 29:2

^c Num. 15:5, 7, 10

6:18 ^a Num. 6:9; Acts 21:23, 24

6:19 ^a 1 Sam. 2:15

^b Ex. 29:23, 24

^c Lev. 7:30

¹ boiled

6:20 ^a Ex. 29:27, 28

6:24 ^a Deut. 28:3-6

^b Ps. 121:7; John 7:11

6:25 ^a Ps. 31:16; 67:1; 80:3, 7, 19;

119:135; Dan. 9:17

^b Gen. 43:29;

Ex. 33:19; Mal. 1:9

6:26 ^a Ps. 4:6; 89:15

^b Lev. 26:6; Is. 26:3, 12; John 14:27; Phil. 4:7

¹ Look on you with favour

6:27 ^a Deut. 28:10; 2 Sam. 7:23; 2 Chr. 7:14;

Is. 43:7; Dan. 9:18, 19

^b Ex. 20:24; Num. 23:20;

Ps. 5:12; 67:7; 115:12, 13; Eph. 1:3

¹ invoke

them before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 ^aAnd the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the ^asodden¹ shoulder of the ram, and one ^bunleavened cake out of the basket, and one unleavened wafer, and ^cshall put *them* upon the hands of the Nazarite, after *the hair of* his separation *is* shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: ^athis *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Blessings on the Children of Israel

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD ^abless thee, and ^bkeep thee:

25 The LORD ^amake his face shine upon thee, and ^bbe gracious unto thee:

26 ^aThe LORD ¹lift up his countenance upon thee, and ^bgive thee peace.

27 ^aAnd they shall ¹put my name upon the children of Israel; and ^bI will bless them.

Offerings by the Tribal Princes

7 And it came to pass on the day that Moses had fully ^aset up the tabernacle, and had ^banointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That ^athe princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and ^bwere over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

Offerings Given to Levites

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be ¹to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen ^ahe gave unto the sons of Gershon, according to their service:

7:1 ^aEx. 40:17-33
^bLev. 8:10, 11
7:2 ^aNum. 1:4
¹Lit. *who stood*
7:5 ¹used for
7:7 ^aNum.
4:24-28

7:8 ^aNum.
4:29-33
7:9 ^aNum. 4:15
^bNum. 4:6-14
7:10 ^aNum.
7:1; Deut. 20:5;
1 Kin. 8:63;
2 Chr. 7:5, 9;
Ezra 6:16; Neh.
12:27
¹the dedication
offering
7:12 ^aNum. 2:3
7:13 ^aEx. 30:13
^bLev. 2:1
7:14 ^aEx. 30:34

8 ^aAnd four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because ^athe service of the sanctuary belonging unto them ^bwas that they should bear upon their shoulders.

Twelve Days of Offerings

10 And the princes offered ¹for ^adedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

First Day: The Prince of Judah

12 And he that offered his offering the first day was ^aNahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after ^athe shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a ^bmeat offering:

14 One spoon of ten *shekels* of gold, full of ^aincense:

7:1-89. Numbers 7-9 records events whose beginning and end are marked by the inclusion of **on the day that Moses had fully set up the tabernacle** (7:1; 9:15). Chapter 7 records the **princes of Israel** and their gifts for the altar. It serves a theological purpose in that it follows the Aaronic blessing in 6:22-27 and associates the priesthood and the altar, since they belong together. The princes ("leaders") are depicted as responding to the grace of God shown in the estab-

lishment of the tabernacle and priesthood. Their generous response in giving leads to a greater blessing, God's continued presence among them as God spoke to Moses **from off the mercy seat that was upon the ark of testimony, from between the two cherubims** (v. 89). The tabernacle was no empty shrine but was the palace of the living God. This chapter emphasizes that sacrifice and ministry are essential to the life of God's people.

**AARONIC BLESSING**

6:22-26. The special blessing of the Lord upon His people was pronounced by Aaron, the high priest, and by subsequent priests of the Lord. Known as the "priestly blessings" or "Aaronic blessing," it was pronounced with hands lifted up (Lev. 9:22). In later Jewish tradition, the blessing was pronounced at the conclusion of the morning and evening sacrifices. The form of the blessing consists of three sentences of two parts each:

The Lord bless you, and keep you.

The Lord make His face to shine upon you, and be gracious to you.

The Lord lift up His countenance upon you, and give you peace.

Illustration: The early church fathers viewed the blessing as a reflection of the Trinity. The first part the work of the Father, the second part the work of the Son, and the third part the work of the Holy Spirit.

Application: The significance of the blessing indicates the special relationship between God and His people which is mediated by the one pronouncing the blessing, as can be seen in Jesus' Beatitudes of blessing (Matt. 5:3-12; cf. Deut. 9:1).

15 ^aOne young bullock, one ram, one lamb ^bof the first year, for a burnt offering:

16 One kid of the goats for a ^asin offering:

17 And for ^aa sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

Second Day:

The Prince of Issachar

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver ¹charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

Third Day: The Prince of Zebulun

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he

7:15 ^a Lev. 1:2
^b Ex. 12:5
7:16 ^a Lev. 4:23
7:17 ^a Lev. 3:1
7:19 ¹ platter

goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

Fourth Day: The Prince of Reuben

30 On the fourth day ^aEliuzur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ¹meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliuzur the son of Shedeur.

Fifth Day: The Prince of Simeon

36 On the fifth day ^aShelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a ¹meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

Sixth Day: The Prince of Gad

42 On the sixth day ^aEliasaph the son of ¹Deuel, prince of the children of Gad, *offered*:

7:30 ^a Num. 1:5;
2:10
7:31 ¹ grain or
meal
7:36 ^a Num. 1:6;
2:12; 7:41
7:37 ¹ grain or
meal
7:42 ^a Num.
1:14; 2:14; 10:20
¹ Reuel, Num.
2:14

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for ^aa burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

Seventh Day:

The Prince of Ephraim

48 On the seventh day ^aElishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

Eighth Day:

The Prince of Manasseh

54 On the eighth day *offered* ^aGamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

7:45 ^aPs. 40:6
7:48 ^aNum.
1:10; 2:18; 1 Chr.
7:26
7:54 ^aNum.
1:10; 2:20

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

Ninth Day:

The Prince of Benjamin

60 On the ninth day ^aAbidan the son of Gideoni, prince of the children of Benjamin, *offered*:

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

Tenth Day: The Prince of Dan

66 On the tenth day ^aAhiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

7:60 ^aNum.
1:11; 2:22
7:66 ^aNum.
1:12; 2:25

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

Eleventh Day: The Prince of Asher

72 On the eleventh day ^aPagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

Twelfth Day:

The Prince of Naphtali

78 On the twelfth day ^aAhira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace

7:72 ^a Num. 1:13; 2:27
7:78 ^a Num. 1:15; 2:29

7:84 ^a Num. 7:10
7:88 ^a Num. 7:1, 10
7:89 ^a [Ex. 33:9, 11]; Num. 12:8
^b Ex. 25:21, 22
^c Ps. 80:1; 99:1
¹ God

offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

**Altar Offerings Given
by the Princes**

84 This *was* ^athe dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

Burnt Offerings by the Princes

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

Peace Offerings by the Princes

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was ^aanointed.

God Speaks to Moses

89 And when Moses was gone into the tabernacle of the congregation ^ato speak with ¹him, then he heard ^bthe voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from ^cbetween the two cherubims: and he spake unto him.

8:1–4. The **andlestick** was a seven-branched flowering lampstand, which symbolized the life-giving power of God. In shape it is closely related to Late Bronze Age designs (sixteenth to thirteenth centuries B.C.). Aaron was to position the seven oil lamps placed at the end of each branch of the lampstand so that they **give light over** [they are to light the area

in front of the lampstand] **against the candlestick**. When one understands the design of the Holy Place, this becomes significant. The light would shine over the table of showbread, where the 12 loaves of bread, symbolizing the 12 tribes of Israel, were located (Lev. 24:5–9). Light and fire represent the continuous life-giving presence and blessing on God's people.

Aaron to Light the Lamps

8 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou ^alightest the lamps, the seven ^blamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 ^aAnd this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was ^bbeaten work: ^caccording unto the pattern which the LORD had shewed Moses, so he made the candlestick.

Cleansing Rituals for Levites

5 And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle ^awater of purifying upon them, and ^blet them ¹shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bull-ock with ^ahis ¹meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 ^aAnd thou shalt bring the Levites before the tabernacle of the congregation: ^band thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel ^ashall ¹put their hands upon the Levites:

11 And Aaron shall ¹offer the Levites before the LORD *for an* ^aoffering² of the children of Israel, that they may ³execute the service of the LORD.

8:2 ^a Lev. 24:2-4
^b Ex. 25:37;
40:25

8:4 ^a Ex. 25:31
^b Ex. 25:18
^c Ex. 25:40; Acts 7:44

8:7 ^a Num. 19:9, 13, 17, 20; Ps. 51:2, 7; [Heb. 9:13, 14]

^b Lev. 14:8, 9
¹ Lit. *cause a razor to pass over*

8:8 ^a Lev. 2:1; Num. 15:8-10
¹ *grain or meal*

8:9 ^a Ex. 29:4; 40:12
^b Lev. 8:3

8:10 ^a Lev. 1:4
¹ *lay*

8:11 ^a Num. 18:6
¹ *present*
² *wave offering*
³ *perform*

8:12 ^a Ex. 29:10

8:14 ^a Num. 16:9
^b Num. 3:12, 45; 16:9

8:15 ^a Num. 8:11, 13

8:16 ^a Num. 3:9
^b Ex. 13:2; Num. 3:12, 45

8:17 ^a Ex. 12:2, 12, 13, 15; Num. 3:13; Luke 2:23
¹ *set them apart*

8:18 ¹ *instead of*
8:19 ^a Num. 3:9
^b Num. 1:53;
16:46; 18:5;
2 Chr. 26:16

12 ^aAnd the Levites shall lay their hands upon the heads of the bull-ocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

The Levites Represent Israel's Firstborn

14 Thus shalt thou ^aseparate the Levites from among the children of Israel: and the Levites shall be ^bmine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and ^aoffer them *for* an offering.

16 For they *are* ^awholly given unto me from among the children of Israel; ^binstead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 ^aFor all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I ¹sanctified them for myself.

18 And I have taken the Levites ¹for all the firstborn of the children of Israel.

19 And ^aI have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: ^bthat there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

The Levites Purified

20 And Moses, and Aaron, and all the congregation of the children of

8:5-22. The dedication of the Levites was to take the place of the firstborn (vv. 16, 17; Ex. 13:2). The sin offering and the burnt offering **make an atonement for the Levites**, whereas they in turn **make an atonement for the children of Israel**. The Levites were **to do the service of the tabernacle of the congregation** (v. 15) and are said to be **wholly given unto me from among**

the children of Israel (vv. 16, 18), that is, to the Lord. Israel would be protected from the **plague** through the ministry of the Levites. Mass death often was the result when men provoked God's anger (Ex. 12:13; 30:12; Num. 16:46, 48; Josh. 22:17; cf. Num. 25:9), because men who are defiled by sin dare not approach the holy God lest judgment break forth (Ex. 19:10-24).

Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 ^aAnd the Levites ¹were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 ^aAnd after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^bas the LORD had commanded Moses concerning the Levites, so did they unto them.

Age Limits for Service

23 And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: ^afrom twenty and five years old and upward they shall ¹go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall ¹cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, ^ato keep the charge, and shall do no service. Thus shalt thou do unto the Levites ¹touching their charge.

The Season for Observing Passover

9 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep ^athe passover at his appointed ^bseason.

3 In the fourteenth day of this month, ¹at even, ye shall keep it ²in his appointed season: according to all the ³rites of it, and according to

8:21 ^a Num. 8:7

¹ purified themselves

8:22 ^a Num. 8:15

^b Num. 8:5

8:24 ^a Num.

4:3; 1 Chr. 23:3,

24, 27

¹ enter to perform service

in the work

8:25 ¹ stop performing this work

8:26 ^a Num. 1:53

¹ regarding their duties

9:2 ^a Ex. 12:1-16;

Lev. 23:5; Num.

28:16; Deut.

16:1, 2

^b 2 Chr. 30:1-15;

Luke 22:7;

[1 Cor. 5:7, 8]

9:3 ¹ at twilight

² at its appointed time

³ statutes

all the ceremonies thereof, shall ye keep it.

Passover Observed

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And ^athey kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

The Defiled Can Observe Passover Later

6 And there were certain men, who were ^adefiled by the dead body of a man, that they could not keep the passover on that day: ^band they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we ¹kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and ^aI will hear what the LORD will command concerning you.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your ¹posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 ^aThe fourteenth day of the second month at even they shall keep it, *and* ^beat it with unleavened bread and bitter *herbs*.

12 ^aThey shall leave none of it unto the morning, ^bnor break any bone of it: ^caccording to all the ¹ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbearth

9:5 ^a Josh. 5:10

9:6 ^a Num. 5:2;

19:11-22; John

18:28

^b Ex. 18:15, 19,

26; Num. 27:2

9:7 ¹ kept from presenting the offering

9:8 ^a Ex. 18:22;

Num. 27:5

9:10 ¹ descendants

9:11 ^a 2 Chr.

30:2, 15

^b Ex. 12:8

9:12 ^a Ex. 12:10

^b Ex. 12:46;

[John 19:36]

^c Ex. 12:43

¹ statutes

9:1-14. This episode concludes the section (7:1—9:14) relating events that took place before the census of 1:1. The issue at stake was what to do with **certain men, who were defiled by the dead body of a man.** Could they celebrate **passover**? The answer is “yes,” but one month later. But it is added that if **the man ...**

is clean, and is not in a journey, and forbearth to keep the passover, he shall be cut off. It is a threat of sudden death at the hands of God (Lev. 17:4, 9; 20:6, 18; 23:29; Num. 15:30, 31; 19:13). Note in the New Testament the need for observing Christ’s Passover as the true paschal lamb (John 6:53).

to keep the passover, even the same soul ^ashall be cut off from among his people: because he ^bbrought not the offering of the LORD ¹in his appointed season, that man shall ^cbear his sin.

14 And if a stranger shall ¹sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ^aye shall have one ²ordinance, both for the stranger, and for him that was born in the land.

The Cloud by Day; Fire by Night

15 And ^aon the day that the tabernacle was reared up the cloud ^bcovered the tabernacle, *namely*, the tent of the testimony: and ^cat even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

The Cloud Leads Israel on Their Journey

17 And when the cloud ^awas ¹taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ¹commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they ²pitched: ^aas long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud ¹tarried long upon the tabernacle many days, then the children of Israel ^akept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

9:13 ^a Gen. 17:14; Ex. 12:15, 47
^b Num. 9:7
^c Num. 5:31
¹ *at its appointed time*

9:14 ^a Ex. 12:49; Lev. 24:22; Num. 15:15, 16, 29

¹ *stay for a*

while

² *statute*

9:15 ^a Ex. 40:33, 34; Neh. 9:12, 19; Ps. 78:14

^b Is. 4:5

^c Ex. 13:21, 22; 40:38

9:17 ^a Ex. 40:36–38; Num. 10:11, 12, 33, 34; Ps. 80:1

¹ *lifted up*

9:18 ^a 1 Cor. 10:1

¹ *Lit. mouth of*

² *encamped*

9:19 ^a Num.

1:53; 3:8

¹ *continued*

9:22 ^a Ex. 40:36, 37

¹ *remained*

9:23 ^a Num. 9:19

10:2 ^a Is. 1:13

10:3 ^a Jer. 4:5;

Joel 2:15

10:4 ^a Ex. 18:21;

Num. 1:16; 7:2

10:5 ^a Joel 2:1

^b Num. 2:3

10:6 ^a Num. 2:10

¹ *begin*

10:7 ^a Num. 10:3

^b Joel 2:1

21 And so it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel ^aabode¹ in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they ^akept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

The Two Silver Trumpets

10 And the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the ^acalling of the assembly, and for the journeying of the camps.

Various Trumpet Calls

3 And when ^athey shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which are* ^aheads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an ^aalarm, then ^bthe camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie ^aon the south side shall ¹take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ^aye shall blow, but ye shall not ^bsound an alarm.

9:15–23. This event goes back to the first day of the second year (Ex. 40:2). This passage elaborates and develops Exodus 40:34–38 in a poetic fashion. God would perfectly guide and lead them into the Promised Land; **at the commandment of the LORD**

they pitched ... and according to the commandment of the LORD they journeyed (vv. 18, 20). Up to this point **they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses** (v. 23).

8 ^aAnd the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ¹ordinance for ever throughout your generations.

9 And ^aif ye go to war in your land against the enemy that ^boppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^cremembered before the LORD your God, and ye shall be saved from your enemies.

Trumpets Blown for All Feast Days

10 Also ^ain the day of your gladness, and in your ¹solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ^bfor a memorial before your God: I *am* the LORD your God.

The Journey from Sinai to Paran

11 And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud ^awas taken up from off the tabernacle of the testimony.

12 And the children of Israel took ^atheir journeys out of the ^bwilderness of Sinai; and the cloud rested in the ^cwilderness of Paran.

13 And they first took their journey ^aaccording to the commandment of the LORD by the hand of Moses.

14 ^aIn the first *place* went the ¹standard of the camp of the children

10:8 ^a Num. 31:6; Josh. 6:4; 1 Chr. 15:24; 2 Chr. 13:12
¹ *statute*

10:9 ^a Num. 31:6; Josh. 6:5; 2 Chr. 13:14
^b Judg. 2:18; 4:3; 6:9; 10:8, 12
^c Gen. 8:1; Ps. 106:4

10:10 ^a Lev. 23:24; Num. 29:1; 1 Chr. 15:24; 2 Chr. 5:12; Ps. 81:3
^b Lev. 23:24; Num. 10:9
¹ Lit. *appointed*

10:11 ^a Num. 9:17

10:12 ^a Ex. 19:1; Num. 1:1; 9:5
^b Ex. 40:36
^c Gen. 21:21; Num. 12:16; Deut. 1:1

10:13 ^a Num. 10:5, 6

10:14 ^a Num. 2:3-9
¹ *banner*

^b Num. 1:7

10:17 ^a Num. 1:51
^b Num. 4:21-32; 7:7-9

¹ *carrying*

10:18 ^a Num. 2:10-16
¹ *set out*

² *army*

10:21 ^a Num. 4:4-20; 7:9
¹ The Gershonites and the Merarites

² *for their arrival*

10:22 ^a Num. 2:18-24

10:25 ^a Num. 2:25-31; Josh. 6:9

of Judah according to their armies: and over his host *was* ^bNahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And ^athe tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, ^bbearing¹ the tabernacle.

18 And ^athe standard of the camp of Reuben ¹set forward according to their ²armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the ^asanctuary: and ¹the *other* did set up the tabernacle ²against they came.

22 And ^athe standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gammaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 And ^athe standard of the camp

10:1-10. Two trumpets of silver were used to coordinate the movements of the tribes on their march through the wilderness. The cloud would guide them, but the trumpets would give more precise means of control. They actually complete and complement the means of divine guidance given in 9:15-23. Trumpets like these were used in ancient Egypt from the sixteenth to the eleventh centuries B.C. in warfare and to summon people to worship. With the tabernacle in the middle of the camp, and the tribes situated in battle formation, the silver trumpets declared that God's people were in the army of the great King, preparing for a holy war of conquest. The trumpets are pictured on the arch of Titus in Rome.

10:11-36. This portion begins the stage of the journey from Sinai to Kadesh-barnea (10:11-12:16). They left after spending 11 months in the wilderness of Sinai. Paran covered much of the northern Sinai pen-

insula, some of the southern Sinai peninsula (Negeb), and Arabah (Gen. 21:21, Num. 13:26; 1 Kin. 11:18). They journeyed according to the commandment of the LORD by the hand of Moses (v. 13; 9:23). Moses asked Hobab, the son of Raguel (Moses' father-in-law, Reuel or Jethro), who had earlier given him valuable advice about organizing the people (Ex. 18), to function as eyes for the Israelites. Judges 1:16 indicates he did as Moses requested. The Midianites were a group of tribes living in the desert area surrounding Canaan. Elsewhere Hobab's descendants are called Kenites, evidently a subgroup of the Midianites (Judg. 1:16; 4:11). Divine guidance does not exclude human help. Moses' faith stands in direct contrast to the people's murmuring in 11:1. Note his words, **Rise up, LORD, and let thine enemies be scattered** (cf. Ps. 68:1) as he started out in the morning, and then in the evening his words **Return, O LORD, unto the many thousands of Israel**.

of the children of Dan set forward, *which*¹ was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 ^aThus ¹were the journeyings of the children of Israel according to their armies, when they set forward.

Moses' Father in Law

29 And Moses said unto "Hobab, the son of ^bRaguel¹ the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, ^cI will give it you: come thou with us, and ^dwe will do thee good: for ^ethe LORD hath ²spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And ¹he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou ²mayest be to us ^ainstead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that ^awhat goodness the LORD shall do unto us, the same will we do unto thee.

Moses' Prayer to God

33 And they departed from ^athe mount of the LORD three days' journey: and the ark of the covenant of the LORD ^bwent before them in the

10:25 ¹formed

the rear guard

10:28 ^aNum.

2:34

¹ was the order

of march

10:29 ^aJudg.

4:11

^b Ex. 2:18; 3:1;

18:12

^c Gen. 12:7; Ex.

6:4-8

^d Judg. 1:16

^e Gen. 32:12;

Ex. 3:8

¹ Heb. *Reuel*;

Ex. 2:18

² promised

good things

10:31 ^a Ex. 29:15

¹ Moses

² can be our

eyes (act as our

guide)

10:32 ^a Ex. 18:9;

Lev. 19:34; Judg.

1:16

10:33 ^a Ex. 3:1;

Deut. 1:6

^b Deut. 1:33;

Josh. 3:3-6;

Ezek. 20:6

10:34 ^a Ex.

13:21; Neh.

9:12, 19

10:35 ^a Ps. 68:1,

2; 132:8; Is.

17:12-14

11:1 ^a Num.

14:2; 16:11; 17:5;

Deut. 9:22

^b Ps. 78:21

^c Lev. 10:2;

2 Kin. 1:12

¹ aroused

² outskirts

11:2 ^a Num.

12:11, 13; 21:7

^b [James 5:16]

¹ extinguished

11:3 ¹ Lit.

Burning

11:4 ^a Ex. 12:38

^b 1 Cor. 10:6

^c [Ps. 78:18]

¹ yielded to

intense craving

11:5 ^a Ex. 16:3

11:6 ^a Num. 21:5

¹ whole being is

dried up

three days' journey, to search out a resting place for them.

34 And ^athe cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ^a"Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

The People Complain

11 And ^awhen the people complained, it displeased the LORD: and the LORD heard *it*; ^band his anger was ¹kindled; and the ^cfire of the LORD burnt among them, and consumed *them that were* in the ²utmost parts of the camp.

2 And the people ^acried unto Moses; and when Moses ^bprayed unto the LORD, the fire was ¹quenched.

3 And he called the name of the place ¹Taberah: because the fire of the LORD burnt among them.

4 And the ^amixt multitude that was among them ¹fell a ^blusting; and the children of Israel also wept again, and said, ^c"Who shall give us flesh to eat?"

5 ^a"We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But now ^aour ¹soul is dried away: *there is nothing at all, beside this manna, before our eyes.*

11:1-3. These verses contain the first of three complaints in this section. **Taberah:** The **fire of the LORD** left an impression upon the people, so much so that Moses named the site "Place of Burning." They start to grumble and complain (Ex. 15:24; 16:2; 17:3; Num. 11:4; 14:2; 16:3; 20:3; 21:5). Verse 1 literally says, "The people are as those who complain about evil." We are not told what actually burned, whether it was just shrubs near the tents or some tents themselves.

11:4-35. **Kibroth-hattaavah** means "Graves of Craving." Much of the discontent among the Israelites centered around the supply of food and water and their discontent with God's provision (Ex. 16:2; Num. 20). **Mixt multitude** is translated "rabble" by some commentators. It must refer to the non-Israelites who joined the Exodus (Ex. 12:38; Lev. 24:10).

They are the ones who began to complain and stir up Israel. They longed for the fresh vegetables, fish, and meat they had eaten in Egypt. Actually they were expressing their opposition to God's purpose that they should settle in Canaan (vv. 18, 20; 14:2ff.; 20:5; Ex. 14:11ff.; 16:3; 17:3). And they were certainly displeased with God's provision of **manna** for food.

Two cubits high upon the face of the earth: The quails may not have covered the ground to a depth of two cubits (three feet), but, as the Vulgate, the Targums, and Rashi agree, they may have kept flying around the camp at a height of about three feet so the people could knock them down easily. The psalmist remarks concerning this episode: "And he gave them their request; but sent leanness into their soul" (Ps. 106:15).

7 And ^athe manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and ^athe taste of it was as the taste of fresh oil.

9 And ^awhen the dew fell upon the camp in the night, the manna fell upon it.

Moses Complains to God

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and ^athe anger of the LORD was ¹kindled greatly; Moses also was displeased.

11 ^aAnd Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the ¹burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldst say unto me, ^aCarry them in thy bosom, as a ^bnursing father beareth the sucking child, unto the land which thou ^cswarest¹ unto their fathers?

13 ^aWhence should I have ¹flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 ^aI am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou ¹deal thus with me, kill me, I pray thee, ²out of hand, if I have found favour in thy sight; and let me not ^asee my wretchedness.

Elders Appointed to Help Moses

16 And the LORD said unto Moses, Gather unto me ^aseventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^bofficers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and ^aI will take of the spirit which *is* upon thee, and

11:7 ^a Ex. 16:14, 31

11:8 ^a Ex. 16:31

11:9 ^a Ex. 16:13, 14

11:10 ^a Ps. 78:21

¹ aroused

11:11 ^a Ex. 5:22;

Deut. 1:12

¹ responsibility

11:12 ^a Is. 40:11

^b Is. 49:23;

1 Thess. 2:7

^c Gen. 26:3

¹ solemnly

promised

11:13 ^a Matt.

15:33; Mark 8:4

¹ meat

11:14 ^a Ex.

18:18; Deut.

1:12

11:15 ^a Rev. 3:17

¹ treat me like

this, please

kill me

² at once

11:16 ^a Ex.

18:25; 24:1, 9

^b Deut. 16:18

11:17 ^a 1 Sam.

10:6; 2 Kin. 2:15;

[Joel 2:28]

11:18 ^a Ex. 16:7

¹ Set yourselves

apart

² meat

11:20 ^a Ps. 78:29;

106:15

^b 1 Sam. 10:19

^c Num. 21:5

11:21 ^a Gen.

12:2; Ex. 12:37;

Num. 1:46; 2:32

11:22 ^a 2 Kin. 7:2

¹ provide

enough

11:23 ^a Is. 50:2;

59:1

^b Num. 23:19

¹ Is the Lord's

power limited?

11:24 ^a Num.

11:16

11:25 ^a 2 Kin.

2:15

^b 1 Sam. 10:5;

6, 10; Joel 2:28;

Acts 2:17, 18;

1 Cor. 14:1

¹ do it again

will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, ¹Sanctify yourselves against to morrow, and ye shall eat ²flesh: for ye have wept ^ain the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 ^aBut even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have ^bdespised the LORD which *is* among you, and have wept before him, saying, ^cWhy came we forth out of Egypt?

Moses Questions God

21 And Moses said, ^aThe people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 ^aShall the flocks and the herds be slain for them, to ¹suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, ^aIs¹ the LORD's hand waxed short? thou shalt see now whether my ^bword shall come to pass unto thee or not.

God's Spirit Rests on Elders

24 And Moses went out, and told the people the words of the LORD, and ^agathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that, a* when the spirit rested upon them, ^bthey prophesied, and did not ¹cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the

other Medad: and the spirit rested upon them; and they *were* of them that were written, but “went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, *a*forbid them.

29 And Moses said unto him, *1*Enviest thou for my sake? “would God that all the LORD’s people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

God Sends Quails

31 And there went forth a *a*wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten *a*homers: and they spread *them* all abroad for themselves round about the camp.

11:26 *a* Jer. 36:5
11:28 *a* [Mark 9:38–40; Luke 9:49]
11:29 *a* 1 Cor. 14:5
1 Are you jealous for
11:31 *a* Ex. 16:13; Ps. 78:26–28; 105:40
11:32 *a* Ex. 16:36; Ezek. 45:11

11:33 *a* Ps. 78:29–31; 106:15
1 meat
2 the anger of the LORD was aroused
3 struck
11:34 *1* Lit. Graves of Craving
2 yielded to craving
11:35 *a* Num. 33:17
12:1 *a* Ex. 15:20, 21; Num. 20:1
b Num. 11:1
c Ex. 2:21
1 criticized
2 Cushite
12:2 *a* Num. 16:3
b Ex. 15:20; Mic. 6:4
c Gen. 29:33; Num. 11:1; 2 Kin. 19:4; Is. 37:4; Ezek. 35:12, 13
12:4 *a* [Ps. 76:9]
12:5 *a* Ex. 19:9; 34:5; Num. 11:25; 16:19

God Sends a Plague on Israel

33 And while the “flesh¹ *was* yet between their teeth, ere it was chewed, ²the wrath of the LORD was kindled against the people, and the LORD ³smote the people with a very great plague.

34 And he called the name of that place ¹Kibroth-hattaavah: because there they buried the people that ²lusted.

35 *a*And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

God’s Anger Toward Miriam and Aaron

12 And *a*Miriam and Aaron ¹spake ^bagainst Moses because of the ²Ethiopian woman whom he had married: for ^che had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by *a*Moses? ^bhath he not spoken also by us? And the LORD ^cheard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 *a*And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 *a*And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

12:1–16. Here is the third complaint in this section. This has elements similar to the previous two complaints in that it has: (1) the phrase “spake against” (vv. 1, 4–6); (2) “the LORD heard” (11:1); (3) “anger of the LORD” (11:1, 10, 33); (4) judgment (11:1, 33); (5) an appeal for mercy (11:2); (6) Moses’ intercession (11:2); and (7) the journeying (11:35). This complaint constitutes an important challenge to the authority of Moses, because the priest and a prophetess have instigated a challenge against his high position of being the sole mediator between God and Israel. **Ethiopian woman:** Cush normally refers to Ethiopia (Gen. 10:6), and thus Moses was probably married a second time. The verb *spake* is feminine singular in Hebrew, possibly indicating she took the lead. Thus Aaron is once again giving evidence of weak character (Ex. 32:2–4, 22–25; Num. 16:11). Zipporah was a non-Israelite woman. These types of marriages were not uncommon in Israel (1 Chr. 2:34, 35). So this was just an excuse for the real reason: **Hath the LORD indeed**

spoken only by Moses? The title **my servant Moses** is a very special distinction that he shares only with Abraham (Gen. 26:24), with Caleb (14:24), with Israel as a whole (Is. 43:10; 44:21), and with the coming Son of David (Is. 42:1; 53:11). The reason given is that he is **faithful in all mine house**. Moses saw the Lord’s form in a **similitude**, which Israel did not see at Sinai (Deut. 4:12, 15). The Lord would speak with Moses “mouth to mouth” (Jer. 32:4), as in a normal conversation between two people. This is synonymous with “face to face” in Exodus 33:11 and Deuteronomy 34:10 (cf. 7:89). **Leprous:** What Miriam did was to become a permanent part of Israel’s memory (Deut. 24:9). **If her father had but spit in her face** is a reference to the rebuke a father might administer to his daughter, which would result in a period of shame to follow (Deut. 25:9; Is. 50:6); how much more Miriam should be shamed seven days for flouting God’s authority. The public nature of her sin called for public punishment (1 Tim. 5:20).

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him ^ain a vision, and will speak unto him ^bin a dream.

7 ^aMy servant Moses *is* not so, ^bwho *is* faithful in all ^cmine house.

8 With him will I speak ^amouth to mouth, even ^bapparently,¹ and not in ²dark speeches; and ^cthe similitude of the LORD shall he behold: wherefore then ^dwere ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, ^abehold, Miriam *became* ^bleprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, ^alay¹ not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be ^aas one dead, of whom the flesh is half consumed

12:6 ^a Gen. 46:2; 1 Sam. 3:15; Job 33:15; Ezek. 1:1; Dan. 8:2; Luke 1:11; Acts 10:11, 17; 22:17, 18
^b Gen. 31:10; 1 Kin. 3:5, 15; Matt. 1:20

12:7 ^a Josh. 1:1; Ps. 105:26
^b Heb. 3:2, 5
^c 1 Tim. 1:12

12:8 ^a Ex. 33:11; Deut. 34:10; Hos. 12:13
^b [1 Cor. 13:12]
^c Ex. 33:19–23
^d 2 Pet. 2:10; Jude 8

¹ *plainly or appearing*
² *dark sayings or riddles*

12:10 ^a Ex. 24:9
^b Ex. 4:6; 2 Kin. 5:27; 15:5;
2 Chr. 26:19, 20

12:11 ^a 2 Sam. 19:19; 24:10
¹ *lay the penalty for this*

12:12 ^a Ps. 88:4

12:13 ^a Ps. 103:3

12:14 ^a Deut. 25:9; Job 30:10;

Is. 50:6
^b Lev. 13:46;

Num. 5:1–4
¹ *exiled*

12:15 ^a Deut. 24:9; 2 Chr. 26:20, 21

12:16 ^a Num. 11:35; 33:17, 18

13:2 ^a Num. 32:8; Deut. 1:22; 9:23
¹ *spy out*

when he cometh out of his mother's womb.

Moses Pleads for Miriam's Healing

13 And Moses cried unto the LORD, saying, ^aHeal her now, O God, I beseech thee.

14 And the LORD said unto Moses, If her father had but ^aspit in her face, should she not be ashamed seven days? let her be ^bshut¹ out from the camp seven days, and after that let her be received in *again*.

15 ^aAnd Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from ^aHazereth, and pitched in the wilderness of Paran.

Twelve Men Chosen as Spies

13 And the LORD spake unto Moses, saying,

2 ^aSend thou men, that they may ^bsearch the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

13:1–33. This begins another major section (13:1–19:22) depicting the 40 years near Kadesh. The first portion (13:1–14) refers to the rebellion of the spies.

13:2. Deuteronomy 1:22 indicates the request was initially brought by the people to spy out the land, only to determine “by what way we must go, and into what cities we shall come.”



RACIAL PREJUDICE

12:1–10. A crisis of leadership arose in Moses' family when his brother Aaron and sister Miriam objected to his marriage to an **Ethiopian woman** (Heb. *chushite*). This term generally applies to a person of African descent. Rabbinical scholars are divided on how to identify her. Three suggestions have generally been offered: (1) This was Moses' Midianite wife, Zipporah; (2) this was a second wife in addition to Zipporah; (3) this wife replaced Zipporah whom some believe may have died by this time. Whichever view one holds, it is clearly an issue of racial prejudice on the part of Miriam, who was struck with leprosy as a result. **Application:** God is the creator of all human beings of every racial type. All are equal in His sight, and we should show respect for one another as members of the human family each created in God's image. God is “no respecter of persons” (Acts 10:34). He calls all people of every race to worship Him. Even within the context of Old Testament Israel, God used people, especially women of several races: Joseph married Asenath, an Egyptian (Gen. 41:45); Judah fathered sons by Tamar, a Canaanite (Gen. 38:2–26); Moses married Zipporah, a Midianite (Ex. 2:15–21); Boaz married Ruth, a Moabite (Ruth 1–4; cf. Rom. 3:23).



PRINCIPLES OF LEADERSHIP

13:1. The account of the twelve spies illustrates the importance of leadership. Only two spies, Joshua (from Ephraim) and Caleb (from Judah) believed God could enable the Israelites to conquer the Promised Land. The other ten spies failed utterly. Notice the difference in their perspectives. The ten spies focused on the obstacles (walled cities, strong people, giants) and viewed themselves as “grasshoppers” (13:33). Therefore, they brought back an “evil [or negative] report” (v. 32) which frightened and discouraged the people who then turned back in unbelief. Only Joshua and Caleb, as true leaders, expressed faith and confidence in God (14:6–9). In the end, they were the only ones allowed by God to enter the Promised Land (v. 30; cf. Job 4:2).

3 And Moses by the commandment of the LORD sent them “from the wilderness of Paran: all those men *were* heads of the children of Israel.

One Spy from Each Tribe

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 “Of the tribe of Judah, ^bCaleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, ¹Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gad-diel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to ¹spy out the land. And Moses called “Oshea² the son of Nun Jehoshua.

13:3 ^a Num. 12:16; 32:8; Deut. 1:19; 9:23
13:6 ^a Num. 34:19
^b Num. 14:6, 30; Josh. 14:6, 7; Judg. 1:12; 1 Chr. 4:15
13:8 ¹ Heb. Hoshea

13:16 ^a Ex. 17:9; Deut. 32:44
¹ *secretly search*
² Heb. *Hoshea*

13:17 ^a Judg. 1:9
13:18 ¹ *what the land is like*

13:20 ^a Deut. 31:6, 7, 23
¹ *fertile or barren*

13:21 ^a Num. 20:1; 27:14; 33:36; Josh. 15:1
^b Josh. 19:28
^c Num. 34:8; Josh. 13:5

13:22 ^a Josh. 15:13, 14; Judg. 1:10
^b Josh. 11:21, 22

13:23 ^a Gen. 14:13; Num. 13:24; 32:9; Deut. 1:24, 25
¹ *valley or wadi*

Men Ordered to Spy Out the Land

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into “the mountain:

18 And see ¹the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* ¹fat or lean, whether there be wood therein, or not. And “be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

Forty Days of Searching

21 So they went up, and searched the land “from the wilderness of Zin unto ^bRehob, as men come to “Hammath.

22 And they ascended by the south, and came unto “Hebron; where Ahiman, Sheshai, and Talmai, the children of ^bAnak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 “And they came unto the ¹brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

13:16. **Oshea** (cf. v. 8 and Deut. 32:44) probably means “[God] Is Salvation,” or “[God] Saves.” His name was later changed to **Jehoshua** (Joshua, “The LORD Is Salvation,” or “The LORD Saves”). Interestingly, none of the previous names from verses 4–15 has the name of Yahweh in it. *Oshea* expresses the conviction that Israel’s salvation depends only on the Lord.

13:22. **Children of Anak**: It is possible that the gigantic structures that have been found in Pal-

estine were made in part by the “sons of Anak,” who are called a “strong, numerous, and tall people” in Deuteronomy 2:21. Some say *Anakim* means “Tall Ones,” and thus it would be a common rather than a proper noun. In verse 33 the descendants of Anak are said to belong to the Nephilim, who are mentioned in Genesis 6:4 and in Ezekiel 32:27.

13:23. **Brook of Eshcol** was later called the Valley of Eshcol (“Valley of the Cluster,” 32:9; Deut. 1:24). It is still noted for its grapes.



13:17 **Canaan** was the ancient name of the land of Israel. Canaan was the grandson of Noah and the son of Ham (Gen. 10:6). In the Amarna Letters, the Phoenician coast is described as the “land of Canaan.” In the Old Testament Canaan is the designation for all of Palestine west of the Jordan River (34:3–5) from Mount Hermon to Beer-sheba. Evidence of the Canaanite language was found at Ras Shamra (ancient Ugarit) written in alphabetic cuneiform script. At the time of the Israelite conquest under Joshua, Canaanite culture had reached great heights. Excavations at several sites reveal a semi-agrarian culture dominated by immoral, religious fertility cults honoring Baal, Asherah, and Ishtar. High places, sacred trees, and idolatry were common forms of worship. The overt paganism and gross immorality of the Canaanite religion were in direct contrast to the divinely revealed religion of Israel.

24 The place was called the brook ¹Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

The Spies Report to Israel

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to ^aKadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and ¹surely ²it floweth with ^amilk and honey; ^band this is the fruit of it.

28 Nevertheless the ^apeople be strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of ^bAnak there.

29 ^aThe Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^aCaleb stilled the people before Moses, and said, Let us go up at once, and ¹possess it; for we are well able to overcome it.

13:24 ¹Lit.

Cluster

13:26 ^aNum. 20:1, 16; 32:8; 33:36; Deut.

1:19; Josh. 14:6

13:27 ^aEx. 3:8,

17; 13:5; 33:3

^bDeut. 1:25

¹truly

²it has an

abundance of

food

13:28 ^aDeut.

1:28; 9:1, 2

^bJosh. 11:21, 22

13:29 ^aEx. 17:8;

Judg. 6:3

13:30 ^aNum.

14:6, 24

¹take possession of

of

13:31 ^aNum.

32:9; Deut. 1:28;

9:1-3; Josh. 14:8

13:32 ^aNum.

14:36, 37; Ps.

106:24

^bAmos 2:9

¹bad

²devours

13:33 ^aDeut.

1:28; 9:2; Josh.

11:21

^bIs. 40:22

^c1 Sam. 17:42

¹Heb. *nephilim*

²Mere insects

14:1 ^aNum.

11:4; Deut. 1:45

14:2 ^aEx. 16:2;

17:3; Num.

16:41; Ps.

106:25; 1 Cor.

10:10

¹grumbled

14:3 ^aNum.

14:31; Deut.

1:39

¹be killed in

battle

A Negative Report

31 ^aBut the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they ^abrought up an ¹evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that ²eateth up the inhabitants thereof; and ^ball the people that we saw in it *are* men of a great stature.

33 And there we saw the ^agiants, ¹the sons of Anak, *which come* of the giants: and we were in our own sight ^bas ²grasshoppers, and so we were ^cin their sight.

Israel Refuses to Enter Canaan

14 And all the congregation lifted up their voice, and cried; and the people ^awept that night.

2 ^aAnd all the children of Israel ¹murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to ¹fall by the sword, that our wives and our ^achildren should be a prey? were it not better for us to return into Egypt?

4 And they said one to another,

13:27. It floweth with milk and honey depicts the fertility of the soil (Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 14:8; 16:14; Deut. 6:3; 11:9; 26:9, 15; 27:3; 31:20). It is usually understood to refer to the cattle-raising and agriculture in the land of Canaan. It could be understood in another sense: To the Oriental, milk and honey are the drink and food of the gods; they speak of the garden of the gods, where both are found in abundance. The expression then compares Canaan to a kind of paradise (cf. 16:13, where Egypt is said to be "a land that floweth with milk and honey").

13:27-29. The report of the spies was factual: the land was fruitful, the people were strong, the cities were walled and very great, and the giants dwelt in the land. But they had left God out. Only Joshua and Caleb had faith (Heb. 3:19).

13:32. Many people had fought over the land, **a land that eateth up the inhabitants thereof**, because it was so fruitful.

14:1-4. The rebellion reached a climax when the people said, **Let us make a captain, and let us return into Egypt** (cf. 11:5, 18, 20).



13:26 Kadesh-barnea is an oasis in the Negev about 50 miles southwest of Beer-sheba. The site contained a spring of water and served as a stopping place for Abraham on his journeys to and from Egypt (Gen. 20:1). In this general vicinity God appeared to Hagar (Gen. 16:7-14). Kadesh-barnea was normally an 11-day journey from Mount Sinai, and bordered the territory of Edom in the days of Moses (20:16). From this site the 12 spies entered the land of Canaan (Deut. 1:20). Also, from Kadesh-barnea the Israelites turned back in unbelief to wander in the wilderness for nearly 40 years. Joshua later listed it as a part of the Promised Land (Josh. 10:41), but thereafter it disappears from the biblical record. Archaeological excavations by M. Dothan in 1965 revealed a ninth-century B.C. Judean fortress. No remains were found from the time of Moses, which agrees with the biblical description of Kadesh-barnea as an unpopulated desert oasis.

^aLet us make a captain, and ^blet us return into Egypt.

5 Then Moses and Aaron ¹fell on their faces before all the assembly of the congregation of the children of Israel.

Joshua and Caleb Urge Conquest

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, ¹rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, ^aThe land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD ^adelight in us, then he will bring us into this land, and give it us; ^ba land which floweth with milk and honey.

9 Only ^arebel not ye against the LORD, ^bneither fear ye the people of the land; for ^cthey *are* ¹bread for us: their ²defence is departed from them, ^dand the LORD *is* with us: fear them not.

10 ^aBut all the congregation bade stone them with stones. And ^bthe glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, How long will this people ^aprovoke¹ me? and how long will it be ere they ^bbelieve me, for all the ²signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will ^amake of thee a greater nation and mightier than they.

Moses Intercedes for Israel

13 And ^aMoses said unto the LORD, ^bThen the Egyptians shall

14:4 ^aNeh. 9:17

^bDeut. 17:16;

Acts 7:39

14:5 ¹prostrated

themselves

14:6 ¹tore

14:7 ^aNum.

13:27; Deut.

1:25

14:8 ^aDeut.

10:15; 2 Sam.

15:25, 26; 1 Kin.

10:9; Ps. 147:11

^bEx. 3:8; Num.

13:27

14:9 ^aDeut.

1:26; 9:7, 23, 24;

1 Sam. 15:23

^bDeut. 7:18

^cNum. 24:8

^dGen. 48:21;

Ex. 33:16;

Deut. 20:1, 3,

4; 31:6-8; Josh.

1:5; Judg. 1:22;

2 Chr. 13:12; Ps.

46:7, 11; Zech.

8:23; Matt.

28:20; Heb. 13:5

¹food for our

consumption

²protection

14:10 ^aEx. 17:4

^bEx. 16:10; Lev.

9:23

14:11 ^aPs. 95:8;

Heb. 3:8

^bDeut. 9:23;

[John 12:37]

¹despise

²miraculous

signs

14:12 ^aEx. 32:10

14:13 ^aPs.

106:23

^bEx. 32:12;

Deut. 9:26-28;

32:27

14:14 ^aDeut.

2:25

14:16 ^aDeut.

9:28

14:18 ^aEx. 34:6;

7; Deut. 5:10;

7:9; Ps. 103:8;

145:8; Jon. 4:2

^bEx. 20:5; Deut.

5:9

14:19 ^aEx.

32:32; 34:9

^bPs. 51:1;

106:45

^cPs. 78:38

14:20 ^a2 Sam.

12:13; Mic.

7:18-20; [1 John

5:14-16]

14:21 ^aPs. 72:19;

Is. 6:3; 66:18, 19;

Hab. 2:14

14:22 ^aDeut.

1:35; 1 Cor. 10:5;

Heb. 3:17

hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have ^aheard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not ^aable to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* ^alongsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, ^bvisiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 ^aPardon, I beseech thee, the iniquity of this people ^baccording unto the greatness of thy mercy, and ^cas thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned ^aaccording to thy word:

21 But *as truly as* I live, ^aall the earth shall be filled with the glory of the LORD.

22 ^aBecause all those men which have seen my glory, and my miracles, which I did in Egypt and in the

14:6. Rent their clothes: A gesture of deep distress (Gen. 37:29, 34; Lev. 10:6; 13:45).

14:9. Their defence is departed: Literally, "their shadow" (which is an apt picture of divine protection in the hot lands of the Middle East, Ps. 91; 121:5) is "removed" from them, and the LORD is with us: fear them not (cf. Ex. 14:13).

14:11. The purpose of the signs performed in Egypt was to encourage the people to trust in God and follow Him (Ex. 4:5).

14:12. God now promises or offers a second time to make of Moses a new nation in the place of this one (Ex. 32:10).

14:18. Of great mercy is a citation from Exodus 20:6 and 34:7, both given in a covenant setting. The word *mercy* (*chesed*) indicates God's faithfulness to Israel in light of His promises made through the covenant. Mercy, then, is His faithful love. This "faithful love" (*chesed*) led Israel through the Red Sea (Ex. 15:13). In Lamentations 3:22 and 23 it is used with the phrase "great is thy faithfulness." Verse 19 uses the term like 1 John 1:9, "If we confess our sins, he is faithful because He has promised to do so, Ex. 20:6; 34:7] and just to forgive us our sins."

14:22. Ten times: The Talmud tract *Arachin* (15a, b) takes this as an arithmetical statement and cites the

wilderness, and have ¹tempted me now ^bthese ten times, and have not hearkened to my voice;

23 Surely they shall not ^asee the land which I ¹sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant ^aCaleb, because he had another spirit with him, and ^bhath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and ^aget you into the wilderness by the way of the Red sea.

God's Punishment on Israel

26 And the LORD spake unto Moses and unto Aaron, saying,

27 ^aHow long shall I bear with this evil congregation, which ¹murmur against me? ^bI have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, ^aAs truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and ^aall that were numbered of you, according to your ¹whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land, ^aconcerning which I ¹sware to make you dwell therein, ^asave Caleb the son of Jephunneh, and Joshua the son of Nun.

31 ^aBut your little ones, which ye said should be a prey, them will I bring in, and they shall ¹know the land which ^bye have despised.

32 But ^aas for you, ^ayour carcasses, they shall ¹fall in this wilderness.

33 And your children shall

14:22 ^bGen. 31:7

¹ put me to the test

14:23 ^aNum.

26:65; 32:11;

Heb. 3:18

¹ solemnly

promised

14:24 ^aJosh.

14:6, 8, 9

^bNum. 32:12

14:25 ^aNum.

21:4; Deut. 1:40

14:27 ^aEx. 16:28

^bEx. 16:12

¹ grumbled

14:28 ^aDeut.

1:35; 2:14, 15;

Heb. 3:16–19

14:29 ^aNum.

1:45, 46; 26:64;

Josh. 5:6

¹ entire

14:30 ^aNum.

26:65; 32:12;

Deut. 1:36–38;

Josh. 14:6–15

¹ solemnly

promised

14:31 ^aNum.

14:3; Deut. 1:39

^bPs. 106:24

¹ be acquainted

with

14:32 ^aNum.

26:64, 65; 32:13;

1 Cor. 10:5

¹ die

14:33 ^aNum.

32:13; Ps. 107:40

^bDeut. 2:14

^cEzek. 23:35

¹ be shepherds

14:34 ^aNum.

13:25

^bPs. 95:10;

Ezek. 4:6

^c1 Kin. 8:56;

[Heb. 4:1]

¹ guilt

² rejection or

opposition

14:35 ^aNum.

23:19

^b1 Cor. 10:5

14:36 ¹ spy out

² bad report

14:37 ^aNum.

16:49; [1 Cor.

10:10]; Heb.

3:17, 18

14:38 ^aJosh.

14:6, 10

14:39 ^aEx. 33:4

14:40 ^aDeut.

1:41–44

14:41 ¹ overstep

the command

² it shall not

succeed

14:42 ^aDeut.

1:42; 31:17

¹ defeated

^awander¹ in the wilderness ^bforty years, and ^cbear your whoredoms, until your carcasses be wasted in the wilderness.

34 ^aAfter the number of the days in which ye searched the land, ^{even} ^bforty days, each day for a year, shall ye bear your ¹iniquities, ^{even} forty years, ^cand ye shall know my ²breach of promise.

35 ^aI the LORD have said, I will surely do it unto all ^bthis evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to ¹search the land, who returned, and made all the congregation to murmur against him, by bringing up a ²slander upon the land,

37 Even those men that did bring up the evil report upon the land, ^adied by the plague before the LORD.

Joshua and Caleb Spared

38 ^aBut Joshua the son of Nun, and Caleb the son of Jephunneh, ^{which were} of the men that went to search the land, lived *still*.

Israel Tries to Enter the Land

39 And Moses told these sayings unto all the children of Israel: ^aand the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, ^awe *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye ¹transgress the commandment of the LORD? but ²it shall not prosper.

42 ^aGo not up, for the LORD *is* not among you; that ye be not ¹smitten before your enemies.

10 instances (Ex. 14:11, 12, at the Red Sea; 15:23, 24, at Marah; 16:2, in the wilderness of Sin; 16:20 and 16:26–28, with the manna; 17:2, at Rephidim; 32:1–7, at Horeb; Num. 11:1, at Taberah; 11:4, the complaint of the mixed multitude; and 14, at Kadesh-barnea). Others take it as a figure of speech, conveying the idea of “many times” as in, “If I have told you once, I have told you 50 times.”

14:29. Your carcasses shall fall in this wilderness: They had said, “Would God we had died in this wilder-

ness!” (v. 2). Now four times they are warned, “Your dead bodies shall fall in this wilderness” (vv. 29, 32, 33, 35). Their children, who they said would perish in Canaan, would eventually arrive there and take possession of it (vv. 3, 31, 33). God killed all those who brought the evil report (v. 37). The message of this story reverberates throughout Scripture (Num. 32; Deut. 1:20–40; 8:2; Ps. 95:10; 106:24–26; Amos 2:10; 5:25; 1 Cor. 10; Heb. 3:7–4:13).

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: ^abecause ye are turned away from the LORD, therefore the LORD will not be with you.

44 ^aBut they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and ¹discomfited them, *even* unto ^aHormah.

Offerings in the Land of Canaan

15 And the LORD spake unto Moses, saying,

2 ^aSpeak unto the children of Israel, and say unto them, When ye be come into the land ¹of your habitations, which I give unto you,

3 And ^awill make an offering by fire unto the LORD, a burnt offering, or a sacrifice ^bin performing a vow, or in a freewill offering, or ^cin your ¹solemn feasts, to make a ^dsweet² savour unto the LORD, of the herd, or of the flock:

4 Then ^ashall he that offereth his offering unto the LORD bring ^ba meat offering of a tenth deal of flour mingled ^cwith the fourth *part* of an hin of oil.

5 ^aAnd the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one ^blamb.

6 ^aOr for a ram, thou shalt prepare for a ¹meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

14:43 ^a2 Chr.

15:2

14:44 ^aDeut.

1:43

14:45 ^aNum.

21:3

¹drove them back

15:2 ^aLev. 23:10;

Num. 15:18;

Deut. 7:1

¹you are to inhabit

15:3 ^aLev. 1:2, 3

^bLev. 7:16;

22:18, 21

^cLev. 23:2, 8,

12, 38; Num.

28:18, 19, 27;

Deut. 16:10

^dGen. 8:21; Ex.

29:18; Lev. 1:9

¹Lit. appointed

²pleasing

aroma

15:4 ^aLev. 2:1;

6:14

^bEx. 29:40; Lev.

23:13

^cLev. 14:10;

Num. 28:5

15:5 ^aNum.

28:7, 14

^bLev. 1:10; 3:6;

Num. 15:11;

28:4, 5

15:6 ^aNum.

28:12, 14

¹grain or meal

15:8 ^aLev. 7:11

¹fulfilling a special vow

15:9 ^aNum.

28:12, 14

15:11 ^aNum. 28

15:14 ¹stays temporarily

15:15 ^aEx.

12:49; Num.

9:14; 15:29

¹statute

15:18 ^aNum.

15:2; Deut. 26:1

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in ¹performing a vow, or ^apeace offerings unto the LORD:

9 Then shall he bring ^awith a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 ^aThus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

Uniform Law for All

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger ¹sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 ^aOne ¹ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 ^aSpeak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

15:2. God will still bring His people into the land in spite of the events of chapter 14 and their tragic results. Note verse 18 and relate it to Genesis 15:18-21 and the promises made to Abraham.

15:5. This is the first time it has been made clear that they must present a libation of wine with every burnt offering and peace offering, especially in light of the fact the spies had brought back a huge cluster of grapes (13:23).

15:6-16. There was a fixed tariff: the larger the animal, the larger the cereal offering and libation that had to accompany it.

15:17-21. Cake of the first of your dough for a heave offering: Here the principle of firstfruits is emphasized, in that when a housewife made bread she had to set aside a portion for the Lord. The Old Testament insists that the firstfruits belong to God. Every firstborn child, firstborn animals, and the firstfruits of

19 Then it shall be, that, when ye eat of ^athe bread of the land, ye shall offer up an heave offering unto the LORD.

20 ^aYe shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* ^bthe heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

Sins Committed Unknowingly

22 And ^aif ye ¹have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, ^aif *ought* be committed by ignorance ¹without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, ^bwith his meat offering, and his drink offering, according to the ²manner, and ^cone kid of the goats for a sin offering.

25 ^aAnd the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And ^aif any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 ^aAnd the priest shall make an atonement for the soul that sinneth

15:19 ^aJosh. 5:11, 12
15:20 ^aEx. 34:26; Lev. 23:10, 14, 17; Deut. 26:2, 10; Prov. 3:9, 10
23:10, 14, 17;
23:10, 16
15:22 ^aLev. 4:2
¹ sin unintentionally
15:24 ^aLev. 4:13
^bNum. 15:8-10
^cLev. 4:23
¹ Lit. *away from the eyes*
² ordinance
15:25 ^aLev. 4:20; [Heb. 2:17]
15:27 ^aLev. 4:27-31
15:28 ^aLev. 4:35

15:29 ^aNum. 15:15
15:30 ^aNum. 14:40-44; Deut. 1:43; 17:12; Ps. 19:13; Heb. 10:26
¹ person
² defiantly, lit. with a high hand
³ brings reproach or blasphemes
⁴ die
15:31 ^a2 Sam. 12:9; Prov. 13:13
¹ person
² guilt
15:32 ^aEx. 31:14, 15; 35:2, 3
15:34 ^aLev. 24:12
¹ under guard or custody
² explained
15:35 ^aEx. 31:14, 15
^bLev. 24:14; Deut. 21:21; 1 Kin. 21:13; Acts 7:58

ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 ^aYe shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

The Individual That Sins Knowingly

30 ^aBut the ¹soul that doeth *ought* ²presumptuously, *whether he be* born in the land, or a stranger, the same ³reproacheth the LORD; and that soul shall ⁴be cut off from among his people.

31 Because he hath ^adespised the word of the LORD, and hath broken his commandment, that ¹soul shall utterly be cut off; his ²iniquity *shall be* upon him.

A Penalty for the Sabbath Offender

32 And while the children of Israel were in the wilderness, ^athey found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him ^ain ¹ward, because it was not ²declared what should be done to him.

35 And the LORD said unto Moses, ^aThe man shall be surely put to death: all the congregation shall ^bstone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

Fringe on Garments as a Reminder

37 And the LORD spake unto Moses, saying,

every crop must be given to God (Ex. 22:29, 30; 23:19). Paul said, "For if the firstfruit be holy, the lump is also holy" (Rom. 11:16).

15:30, 31. **Presumptuously** literally means "with a high hand," such as a raised or clenched fist in

defiance of God and His commands. This seems to be illustrated in verses 32-36 by the gathering of sticks on the Sabbath. Note Hebrews 10:26-31, referring to Deuteronomy 17:2-6; cf. Mark 3:29; 1 John 1:7; 5:16.

38 Speak unto the children of Israel, and bid ^athem that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and ^aremember all the commandments of the LORD, and do them; and that ye ^bseek¹ not after your own heart and your own eyes, after which ye use ^cto go ^{2a}a whoring:

40 That ye may remember, and do all my commandments, and be ^aholy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

Korah, Dathan and Abiram's Rebellion

16 Now ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and ^bDathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

Moses Accused of Self-Importance

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^afamous in the congregation, men of renown:

3 And ^athey gathered themselves together against Moses and against Aaron, and said unto them, Ye ¹take too much upon you, seeing ^ball the congregation *are* holy, every one of them, ^cand the LORD *is* among them: wherefore then ²lift ye up

15:38 ^a Deut. 22:12; Matt. 23:5
15:39 ^a Ps. 103:18
^b Deut. 29:19
^c Ps. 73:27; 106:39; James 4:4
¹ follow
² into harlotry
15:40 ^a [Lev. 11:44, 45; Rom. 12:1; Col. 1:22; 1 Pet. 1:15, 16]
16:1 ^a Ex. 6:21
^b Num. 26:9; Deut. 11:6
16:2 ^a Num. 1:16; 26:9
16:3 ^a Num. 12:2; 14:2; Ps. 106:16
^b Ex. 19:6
^c Ex. 29:45
¹ assume too much for yourselves
² do you exalt yourselves

16:4 ^a Num. 14:5; 20:6
16:5 ^a [2 Tim. 2:19]
^b Lev. 21:6-8, 12
^c Ezek. 40:46; 44:15, 16
16:9 ^a 1 Sam. 18:23; Is. 7:13
^b Num. 3:41, 45; 8:13-16; Deut. 10:8
¹ set you apart
16:11 ^a Ex. 16:7, 8
¹ grumble

yourself above the congregation of the LORD?

God to Show His Chosen One

4 And when Moses heard *it*, he ^afell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* ^ahis, and *who is* ^bholy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to ^ccome near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: ye *take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* ^aa small thing unto you, that the God of Israel hath ^bseparated¹ you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: ^aand what *is* Aaron, that ye ¹murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

16:1—17:13. This portion contains a group of stories that establish Aaron's role as high priest: 16:1-35, the rebellion of Korah; 16:36-50, Aaron halts the plague; 17:1-13, Aaron's rod budded.

16:1, 2. The leaders of the rebellion included a group headed by Korah and composed principally of Levites who were offended by the setting apart of the family of Aaron for the duties and privileges of the priesthood (v. 10). The other group, headed by Abiram and Dathan, felt that they, rather than Moses, should have the preeminence in the nation, since they are leaders of the tribe descended from the firstborn son of Jacob (Reuben). Thus a rebellion against religious authority and another against political authority were associated, and the strength of each was greatly en-

hanced by cooperation with the other. Korah was a member of the Kohathite branch of the tribe of Levi, the branch to which Moses and Aaron belonged. With him were three outstanding members of the tribe of Reuben and 250 leaders of the congregation.

16:3. They asserted that all members of the congregation were **holy**, and therefore that Moses and Aaron had no right to take supremacy over them.

16:4-11. Moses called upon Korah and his followers to appear **before the LORD to morrow**, together with Aaron, in order that God Himself might decide who was in the right.

16:12-14. Moses summoned Dathan and Abiram, but, filled with bitter hatred, they reviled him and refused to appear.

13 *Is it* a small thing that thou hast brought us up out of a ^aland that floweth with milk and honey, to kill us in the wilderness, except thou ^bmake thyself altogether a prince over us?

14 Moreover ^athou hast not brought us into ^ba land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

God's Judgment Against the Rebels

15 And Moses was very ¹wroth, and said unto the LORD, ^aRespect² not thou their offering: ^bI have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company ^abefore the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of *you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and ^athe glory of the LORD appeared unto all the congregation.

God Threatens to Destroy All Israel

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ^aSeparate yourselves from among this congregation, that I may ^bconsume them in a moment.

22 And they ^afell¹ upon their faces, and said, O God, ^bthe God of the spirits of all flesh, shall one man

16:13 ^a Ex. 16:3; Num. 11:4-6
^b Ex. 2:14; Acts 7:27, 35

16:14 ^a Num. 14:1-4
^b Ex. 3:8; Lev. 20:24

16:15 ^a Gen. 4:4, 5
^b 1 Sam. 12:3; Acts 20:33

¹ *angry*
² *Do not graciously regard*
16:16 ^a 1 Sam. 12:3, 7

16:19 ^a Ex. 16:7, 10; Lev. 9:6, 23; Num. 14:10

16:21 ^a Gen. 19:17; Jer. 51:6
^b Ex. 32:10; 33:5

16:22 ^a Num. 14:5
^b Num. 27:16; Job 12:10; Eccl. 12:7; Heb. 12:9
¹ *prostrated themselves*

^c Gen. 18:23-32; 20:4

16:24 ¹ *Get away from*

16:26 ^a Gen. 19:12, 14, 15, 17
16:27 ^a Ex. 20:5; Num. 26:11

16:28 ^a Ex. 3:12; John 5:36
^b Num. 24:13; John 5:30

¹ *will*
16:29 ^a Ex. 20:5; Job 35:15; Is. 10:3

¹ *a natural death like all*
² *by the common fate of*

16:30 ^a Job 31:3; Is. 28:21
^b [Ps. 55:15]

¹ *creates*
² *alive*
16:31 ^a Num. 26:10; Ps. 106:17

16:32 ^a Num. 26:11; 1 Chr. 6:22, 37

sin, and wilt thou be wroth with all the ^ccongregation?

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, ¹Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, ^aDepart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little ^achildren.

How God Will Affirm Moses

28 And Moses said, ^aHereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^bof mine own ¹mind.

29 If these men die ¹the common death of all men, or if they be ^avisited ²after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD ¹make ^aa new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ^bgo down ²quick into the pit; then ye shall understand that these men have provoked the LORD.

God's Punishment

31 ^aAnd it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and ^aall the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the

16:32, 35. The Lord ultimately killed **all the men that appertained unto Korah ... and consumed the two hundred and fifty men that offered incense.** It was true that all the congregation was holy (Ex. 19:6),

but they failed to recognize that Moses and Aaron were God-appointed leaders. Jude 11 describes the "rebellion of Korah" in the context of "ungodly men" who have "crept in unawares" into the church.

pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there ^acame out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for ^athey are ¹hallowed.

38 The censers of these ^asinners¹ against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^band they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

Only Seed of Aaron Can Offer Incense

40 *To be* a ¹memorial unto the children of Israel, ^athat no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 But on the morrow ^aall the congregation of the children of Israel ¹murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against

16:35 ^a Lev. 10:2; Num. 11:1-3; 26:10; Ps. 106:18

16:37 ^a Lev.

27:28

¹ *holy*

16:38 ^a Prov.

20:2; Hab. 2:10

^b Num. 17:10;

Ezek. 14:8

¹ *men who*

sinned at the

cost of their

own lives

16:40 ^a Num.

3:10; 2 Chr.

26:18

¹ *reminder*

16:41 ^a Num.

14:2; Ps. 106:25

¹ *grumbled*

Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, ^athe cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

God Sends a Plague on Israel

44 And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make ¹an atonement for them: ^afor there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and ^athe plague was ¹stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

The Budding Rod to Be a Symbol

17 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them

16:36-40. Israel's next high priest was instructed to gather all the holy censers used illegally by these would-be priests. They were then beaten into metal covering plates for the altar, as a constant reminder of the fearful cost of rebellion.

16:41-44. Ye have killed the people of the LORD: This statement is possibly the high-water mark of brazen and blasphemous insolence on the part of Israel. After witnessing the supernatural, terrifying sight of the ground opening, the dreadful flames belching forth, and hearing the screams of the

doomed troublemakers, they now uttered pious nonsense and accused Moses, a mere man, of doing all of this.

16:45-47. I may consume them as in a moment: Again God prepared to destroy the nation, but again Israel was saved by the intercession of Moses. Nevertheless, 14,700 people died in a divine plague before Moses' prayers became effective.

16:48-50. And he stood between the dead and the living: Here Moses becomes a remarkable type of a New Testament soul-winner (2 Cor 2:15, 16).

a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the ^atestimony, ^bwhere I will meet with you.

5 And it shall come to pass, *that* the man's rod, ^awhom I shall choose, shall blossom: and I will ¹make to cease from me the ²murmurings of the children of Israel, ^bwhereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in ^athe tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the ^arod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

Aaron's Rod Kept as a Token

10 And the LORD said unto Moses, Bring ^aAaron's rod again before the testimony, to be kept ^bfor a token against the rebels; ^cand thou shalt

17:4 ^a Ex. 25:16
^b Ex. 25:22;
29:42, 43; 30:36;
Num. 17:7
17:5 ^a Num. 16:5
^b Num. 16:11
¹ *rid myself*
² *grumbling*
17:7 ^a Ex. 38:21;
Num. 1:50, 51;
9:15; 18:2; Acts
7:44
17:8 ^a [Ezek.
17:24]; Heb. 9:4
17:10 ^a Heb. 9:4
^b Num. 16:38;
Deut. 9:7, 24
^c Num. 17:5

¹ *put away*
17:13 ^a Num.
1:51, 53; 18:4, 7
¹ *all utterly die*
18:1 ^a Num.
17:13
^b Ex. 28:38; Lev.
10:17; 22:16
¹ *be responsible*
² *guilt related to*
18:2 ^a Gen.
29:34; Num.
1:47
^b Num. 3:5-10
¹ *testimony*
18:3 ^a Num.
3:25, 31, 36
^b Num. 16:40
^c Num. 4:15
¹ *attend to your*
² *service*
18:4 ^a Num. 3:10
18:5 ^a Ex. 27:21;
30:7; Lev. 24:3
^b Num. 8:19;
16:46
18:6 ^a Num.
3:12, 45

¹quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 ^aWhosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we ¹be consumed with dying?

Aaron's Charge: The Tabernacle

18 And the LORD said unto Aaron, ^aThou and thy sons and thy father's house with thee shall ^bbear¹ the ²iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the ^atribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^bjoined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of ¹witness.

3 And they shall ¹keep thy charge, and ^athe charge of all the tabernacle: ^bonly they shall not come nigh the vessels of the sanctuary and the altar, ^cthat neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: ^aand a stranger shall not come nigh unto you.

5 And ye shall keep ^athe charge of the sanctuary, and the charge of the altar: ^bthat there be no wrath any more upon the children of Israel.

The Levites to Serve in the Tabernacle

6 And I, behold, I have ^ataken your brethren the Levites from

17:1-13. The fact that the rod of the tribe of Levi budded, bloomed, and yielded almonds proved that Moses and Aaron were not wrong in asserting divine appointment to leadership over the nation. And the budding of a rod that bore the name of Aaron gave added denial to the claims of Korah and his Levitical followers that they had as much right to the priesthood as the family of Aaron (16:8-11). Aaron's rod was to be kept for a memorial **before the testimony**. The last two verses seem to indicate the people still pitied themselves rather

than praising God for His power and deliverance.

18:1-7. This portion contains God's reply to the frightened call of the people in 17:12, 13. It is given directly to Aaron, as opposed to Moses previously (6:22; 8:1). God provided the priests and the Levites to guard the tabernacle against unauthorized persons trespassing. The phrase **bear the iniquity of the sanctuary** indicates the Levites' responsibility to guard against any misuse of the tabernacle or its furnishings, on penalty of God's severe punishment.

among the children of Israel: ^bto you *they are given as a gift for the LORD*, to do the service of the tabernacle of the congregation.

7 Therefore ^athou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^bwithin the veil; and ye shall serve: I have given your priest's office *unto you as a 'service¹ of gift*: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, ^aI also have given thee the ¹charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them ^bby reason of the anointing, and to thy sons, by an ordinance for ever.

Offerings Reserved for Priests

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every ^ameat¹ offering of their's, and every ^bsin offering of their's, and every ^ctrespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 ^aIn the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; ^athe heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: ^bevery one that is ¹clean in thy house shall eat of it.

12 ^aAll the ¹best of the oil, and all the best of the wine, and of the wheat, ^bthe firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, ^awhich they shall bring

18:6 ^bNum. 3:9

18:7 ^aNum.

3:10; 18:5

^bHeb. 9:3, 6

^cMatt. 10:8;

1 Pet. 5:2, 3

¹gift of service

18:8 ^aLev. 6:16,

18; 7:28-34;

Num. 5:9

^bEx. 29:29;

40:13, 15

¹custody

18:9 ^aLev. 2:2, 3;

10:12, 13

^bLev. 6:25, 26

^cLev. 7:7; Num.

5:8-10

¹grain or meal

18:10 ^aLev.

6:16, 26

18:11 ^aEx.

29:27, 28; Deut.

18:3-5

^bLev. 22:1-16

¹purified

18:12 ^aEx.

23:19; Neh.

10:35, 36

^bEx. 22:29; Lev.

23:20

¹Lit. fat

18:13 ^aEx.

22:29; 23:19;

34:26

18:14 ^aLev.

27:1-33

¹consecrated

18:15 ^aEx. 13:2

^bEx. 13:12-15;

Num. 3:46;

Luke 2:22-24

18:16 ^aLev. 27:6

^bEx. 30:13

18:17 ^aDeut.

15:19

^bLev. 3:2, 5

18:18 ^aEx.

29:26-28; Lev.

7:31-36

¹breast of the

wave offering

18:19 ^aLev. 2:13;

2 Chr. 13:5;

[Mark 9:49, 50]

18:20 ^aDeut.

10:8, 9; 12:12;

14:27-29; 18:1,

2; Josh. 13:14, 33

^bPs. 16:5; Ezek.

44:28

18:21 ^aLev.

27:30-33; Deut.

14:22-29; Neh.

10:37; 12:44;

Mal. 3:8-10;

[Heb. 7:4-10]

^bNum. 3:7, 8

¹a possession

unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 ^aEvery thing ¹devoted in Israel shall be thine.

15 Every thing that openeth ^athe matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless ^bthe firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, ^aaccording to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* ^btwenty gerahs.

17 ^aBut the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: ^bthou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the ^awave¹ breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: ^ait is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

No Inheritance for Aaron

20 And the LORD spake unto Aaron, Thou shalt have ^ano inheritance in their land, neither shalt thou have any part among them: ^bI *am* thy part and thine inheritance among the children of Israel.

21 And, behold, ^aI have given the children of Levi all the tenth in Israel for ¹an inheritance, for their service which they serve, *even* ^bthe service

18:8-20. In recognition of their altar service, the priests were to receive parts of the sacrifices, firstfruits of the harvest, and firstborn animals (cf. Lev. 6:14-7:36; 27:26-33). The priests' families could also eat from these offerings as long as they were "clean." Their inheritance would be God Himself, who provided for their needs through His people's gifts (v. 20).

18:21-24. Tithing was now provided for the tribe of Levi (Gen. 14:20; 28:22; Lev. 27:30-33). The tithe was a payment for their service which they serve, even the service of the tabernacle of the congregation (v. 21; cf. 31). It also compensated for their lack of an inheritance in the land. Later they were given 48 villages which were scattered throughout the land (34:16-35:8).

of the tabernacle of the congregation.

22 ^aNeither must the children of Israel henceforth come nigh the tabernacle of the congregation, ^blest they bear sin, and die.

23 But the Levites shall ¹do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

The Levites' Inheritance

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites ¹to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, ^a*even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the ^athreshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the

18:22 ^a Num.

1:51

^b Lev. 22:9

18:23 ¹ perform

18:24 ¹ for a

possession

18:26 ^a Neh.

10:38

18:27 ^a Num.

15:20; [2 Cor.

8:12]

LORD, of all the ¹best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be ¹counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it is ^ayour ¹reward for your service in the tabernacle of the congregation.

32 And ye shall ^abear no sin by reason of it, when ye have ¹heaved from it the best of it: neither shall ye ^bpollute the holy things of the children of Israel, lest ye die.

Laws of Purification for Sin

19 And the LORD spake unto Moses and unto Aaron, saying,

2 This is the ¹ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without ²spot, wherein is no ^ablemish, ^band upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her ^aforth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and ^asprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; ^aher skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take ^acedar wood, and ^bhyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

18:29 ¹ Lit. fat

18:30 ¹ reckoned

or accounted

18:31 ^a [Matt.

10:10; Luke

10:7; 1 Cor.

9:13; [1 Tim.

5:18]

¹ wages

18:32 ^a Lev. 19:8;

22:16; Ezek.

22:26

^b Lev. 22:2, 15

¹ lifted up

19:2 ^a Lev.

22:20–25

^b Deut. 21:3;

1 Sam. 6:7

¹ statute

² blemish, in

which there is

no defect

19:3 ^a Lev. 4:12,

21; Num. 19:9;

Heb. 13:11

19:4 ^a Lev. 4:6;

Heb. 9:13

19:5 ^a Ex. 29:14;

Lev. 4:11, 12;

9:11

19:6 ^a Lev. 14:4,

6, 49

^b Ex. 12:22;

1 Kin. 4:33

18:25–32. They in turn were to tithe their allotted tithe, even the **best thereof, even the hallowed part** (cf. Matt. 10:9, 10; 1 Cor. 9:3–10; 16:2) for the paying of God's workers—ministers.

19:1–22. This chapter deals with the provision of a means to cure the uncleanness of death (vv. 11, 13) because **whosoever toucheth ... any man that is dead ... defileth the tabernacle of the LORD** and would be in danger of being **cut off from Israel** (v. 13). Leviticus gives two methods of dealing with uncleanness: either washing in water and waiting until evening (11:28, 39, 40; 15:16–18); or in more serious cases, waiting seven days and then offering a sacrifice (Lev. 14:10–31; 15:13–15, 28–30). Since sacrificing was

a difficult and expensive procedure, and added to the distress of the family involved, this chapter provides an alternative method, without the cost and inconvenience of sacrifice. (1) Eleazar was to slaughter an unblemished **red heifer** outside the camp (vv. 2, 3); (2) its blood was to be sprinkled toward the tabernacle seven times (v. 4); (3) the red heifer was to be burned along with cedar wood, hyssop, and some scarlet cloth material (vv. 5, 6); and (4) water was to be added to the ashes of the heifer and sprinkled upon the defiled Israelite (vv. 17–19). The animal was sacrificed outside the camp, which the New Testament pictures in relation to the crucifixion of Christ outside Jerusalem for our cleansing by His blood (cf. Heb. 13:11–12).

7 ^aThen the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up ^athe ashes of the heifer, and lay *them* up ¹without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^bfor a water of ²separation: *it is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Laws Regarding Usage of Ashes

11 ^aHe that toucheth the dead body of any ¹man shall be unclean seven days.

12 ^aHe shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth ^anot himself, ^bdefileth the tabernacle of the LORD; and that ¹soul shall be cut off from Israel: because ^cthe water of separation was not sprinkled upon him, he shall be unclean; ^dhis uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every ^aopen vessel, which hath no covering bound upon it, *is* unclean.

16 And ^awhosoever toucheth one

19:7 ^a Lev. 11:25; 15:5; 16:26, 28
19:9 ^a [Heb. 9:13, 14]
^b Num. 19:13, 20, 21

¹ *outside*
² Lit. *impurity*

19:11 ^a Lev. 21:1, 11; Num. 5:2; 6:6; 9:6, 10; 31:19; Lam. 4:14; Hag. 2:13

¹ Lit. *soul of man*

19:12 ^a Num. 19:19; 31:19

19:13 ^a Lev. 22:3-7

^b Lev. 15:31
^c Num. 8:7; 19:9
^d Lev. 7:20; 22:3

¹ *person*

19:15 ^a Lev. 11:32; Num. 31:20

19:16 ^a Num. 19:11; 31:19

that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ^aashes of the burnt heifer of purification for sin, and ¹running water shall be put thereto in a vessel:

18 And a clean person shall take ^ahyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, ^aand on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Unclean Men Defile the Sanctuary

20 But the man that shall be unclean, and shall not purify himself, that ¹soul shall be cut off from among the congregation, because he hath ^adefiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And ^awhatsoever the unclean *person* toucheth shall be unclean; and ^bthe soul that toucheth *it* shall be unclean until even.

The Death of Miriam at Kadesh

20 Then ^acame the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in ^bKadesh; and ^cMiriam died there, and was buried there.

19:17 ^a Num. 19:9

¹ Lit. *living*

19:18 ^a Ps. 51:7

19:19 ^a Lev. 14:9

19:20 ^a Num. 19:13

¹ *person*

19:22 ^a Hag. 2:11-13

^b Lev. 15:5

20:1 ^a Num. 13:21; 33:36

^b Num. 13:26

^c Ex. 15:20;

Num. 26:59

20:1—22:1. This passage deals with the march from Kadesh to the plains of Moab. This is the third and last travel narrative in Exodus through Numbers. (The first was from the Red Sea to Sinai, Ex. 13-19; and the second from Sinai to Kadesh, Num. 11, 12.)

20:1. Then: It was now in the fortieth year after the Exodus. Aaron died in the fortieth year according to Numbers 33:38, and his death is recorded in this chapter (vv. 22-29). There is no mention of mourning following Miriam's death, in contrast to the death of Aaron (v. 29) or Moses (Deut. 34:8).

Water from a Rock

2 ^aAnd there was no water for the congregation: ^band they gathered themselves together against Moses and against Aaron.

3 And the people ^achode¹ with Moses, and spake, saying, Would God that we had died ^bwhen our brethren died before the LORD!

4 And ^awhy have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^athey ¹fell upon their faces: and ^bthe glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 ^aTake the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and ^bthou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod ^afrom before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, ^aHear now, ye rebels; must we fetch you water out of this rock?

20:2 ^aEx. 17:1

^bNum. 16:19, 42

20:3 ^aEx. 17:2; Num. 14:2

^bNum. 11:1, 33; 14:37; 16:31-35, 49

¹ contended

20:4 ^aEx. 17:3

20:6 ^aNum. 14:5; 16:4, 22, 45

^bNum. 14:10

¹ prostrated themselves

20:8 ^aEx. 4:17, 20; 17:5, 6

^bNeh. 9:15; Ps. 78:15, 16; 105:41; Is. 43:20; 48:21; [1 Cor. 10:4]

20:9 ^aNum. 17:10

20:10 ^aPs. 106:33

20:11 ^aEx. 17:6; Deut. 8:15; Ps. 78:16; Is. 48:21; [1 Cor. 10:4]

20:12 ^aNum. 20:28; 27:14; Deut. 1:37; 3:26, 27; 34:5

^bLev. 10:3; Ezek. 20:41; 26:23; 1 Pet. 3:15

¹ hallow

20:13 ^aDeut. 33:8; Ps. 106:32

¹ Lit. Contention

² hallowed among

20:14 ^aJudg. 11:16, 17

^bGen. 36:31-39

^cDeut. 2:4; Obad. 10-12

¹ hardship

20:15 ^aGen. 46:6; Acts 7:15

^bEx. 12:40

^cEx. 1:11; Deut. 26:6; Acts 7:19

¹ did evil to

20:16 ^aEx. 2:23; 3:7

^bEx. 3:2; 14:19

20:17 ^aNum. 21:22

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and ^athe water came out abundantly, and the congregation drank, and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, Because ^aye believed me not, to ^bsanctify¹ me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 ^aThis *is* the water of ¹Meribah; because the children of Israel strove with the LORD, and he was ²sanctified in them.

Refusal for Passage Through Edom

14 ^aAnd Moses sent messengers from Kadesh unto the king of ^bEdom, ^cThus saith thy brother Israel, Thou knowest all the ¹travail that hath befallen us:

15 ^aHow our fathers went down into Egypt, ^band we have dwelt in Egypt a long time; ^cand the Egyptians ¹vexed us, and our fathers:

16 And ^awhen we cried unto the LORD, he heard our voice, and ^bsent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 ^aLet us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

20:2-13. This incident resembles the first occasion when Israel complained about a total lack of water (Ex. 17:1-7). Both times the people **chode** with Moses and asked, **Wherefore have ye made us to come up out of Egypt?** Both times Moses is told **take the rod** (the same rod with which he had performed miracles, Ex. 7:20; 14:16), and use it to bring water out of the rock. And both places are called **Meribah**, meaning "To Strive." The verb in the command of verse 8 is plural, indicating that Aaron was to be involved. In Exodus, Moses was commanded to strike the rock, whereas this action constitutes the essence of his disobedience. God told them to **take the rod ... gather thou the assembly together and speak ye unto the rock**. But instead Moses **took**

the rod ... gathered the congregation together, and spoke to them in anger, calling them **rebels**, and then **smote the rock twice**. Moses' unbelief was evident by his disobedience in not carrying out God's instructions precisely. By not doing so he did not **sanctify me** [that is, set God apart, elevate Him as sovereign] **in the eyes of the children of Israel**, and forfeited his privilege to bring the people into the Promised Land (v. 12). Aaron was also included in the prohibition.

20:14-22. Edom was Israel's **brother** and was handled gently (Deut. 23:7). They were descended from Esau, the brother of Jacob (Israel, Gen. 32:28). Israel was confronted with force (Gen. 32:6-8) and not allowed to pass through.

18 And ^aEdom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, ^athen I will pay for it: I will only, without *doing* any thing *else*, ¹go through on my feet.

20 And he said, ^aThou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom ^arefused to give Israel passage through his border: wherefore Israel ^bturned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from ^aKadesh, ^band came unto mount Hor.

Eleazar Becomes High Priest

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall ¹be ^agathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 ^aTake Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

20:18 ^aNum. 24:18; Ps. 137:7; Ezek. 25:12, 13; Obad. 10-15
20:19 ^aDeut. 2:6, 28
¹pass through on foot
20:20 ^aJudg. 11:17
20:21 ^aDeut. 2:27, 30
^bDeut. 2:8; Judg. 11:18
20:22 ^aNum. 33:37
^bNum. 21:4
20:24 ^aGen. 25:8; Deut. 32:50
¹die and join his ancestors
20:25 ^aNum. 33:38; Deut. 32:50

20:28 ^aEx. 29:29, 30; Deut. 10:6
^bNum. 33:38
20:29 ^aGen. 50:3, 10; Deut. 34:8
21:1 ^aNum. 33:40; Josh. 12:14; Judg. 1:16
21:2 ^aGen. 28:20; Judg. 11:30
¹made a vow
21:3 ¹Lit. Utter Destruction
21:4 ^aJudg. 11:18
¹impatient
21:5 ^aNum. 20:4, 5
¹detests

The Death of Aaron

28 And ^aMoses stripped Aaron of his garments, and put them upon Eleazar his son; and ^bAaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron ^athirty days, *even* all the house of Israel.

Israel's Destruction of the Canaanites

21 And *when* ^aking Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 ^aAnd Israel ¹vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then ^bI will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ¹Hormah.

4 And they journeyed from mount Hor by the way of the Red sea, to ^acompass the land of Edom: and the soul of the people was much ¹discouraged because of the way.

5 And the people ^aspake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul ¹loatheth this light bread.

20:23-29. The death of Aaron, the high priest, stands in sharp contrast to the eternal priesthood of Christ (cf. Heb. 7:23, 24). **Gathered unto his people** is the usual phrase to describe the death of a righteous man (Abraham, Ishmael, Isaac, Jacob, and Moses in Gen. 25:8, 17; 35:29; 49:33). It was a fearful mark of divine judgment to be left unburied and not “be gathered” (Jer. 8:2; 25:33; Ezek. 29:5). Some take the phrase to indicate the belief in a continued existence in the realm of the dead, and that people will be reunited with other members of their family. Moses and Aaron died outside of the Promised Land, but in death they are on a par with the patriarchs and other saints of the Old Covenant.

21:1-3. **Israel vowed a vow unto the LORD, to utterly destroy their cities:** The word translated “utterly destroy” (*cherem*) appears as “ban” or “devoted thing” elsewhere in the Old Testament in reference to whatever is devoted to the Lord, whether man, animal, or property. Here, and in many other instances, it refers to the cities that Israel was to destroy, especially in Joshua’s day (Jericho, Josh. 6:21; Ai, Josh. 8:26; Makkedah, Josh. 10:28; Hazor, Josh. 11:11). In Deuteronomy 7:2-6 the reason for this manner of destruction is given: these cities would entice the Israelites to depart from the Lord.

21:4-9. **Fiery serpents:** Bronze serpents have been found at a variety of sites in the Near East: one in-

6 And ^athe LORD sent ^bfiery serpents among the people, and they bit the people; and much people of Israel died.

7 ^aTherefore the people came to Moses, and said, We have ^bsinned, for we have spoken against the LORD, and against thee; ^cpray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

The Brass Serpent

8 And the LORD said unto Moses, ^aMake thee a ^bfiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And ^aMoses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he ¹beheld the serpent of brass, he lived.

The Journey to Moab

10 And the children of Israel set forward, and ^apitched ¹ in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 ^aFrom thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for ^aArnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ¹What he did

21:6 ^a 1 Cor. 10:9

^b Deut. 8:15

21:7 ^a Num.

11:2; Ps. 78:34;

Is. 26:16; Hos.

5:15

^b Lev. 26:40

^c Ex. 8:8; 1 Sam.

12:19; 1 Kin.

13:6; Acts 8:24

21:8 ^a [John

3:14, 15]

^b Is. 14:29; 30:6

21:9 ^a 2 Kin.

18:4; John

3:14, 15

¹ looked at

21:10 ^a Num.

33:43, 44

¹ camped

21:12 ^a Deut.

2:13

21:13 ^a Num.

22:36; Judg.

11:18

21:14 ¹ *Waheb*

in Suphah, an-

cient unknown

places

21:15 ^a Num.

21:28; Deut. 2:9,

18, 29

21:16 ^a Judg.

9:21

21:17 ^a Ex. 15:1

21:18 ^a Is. 33:22

21:20 ^a Num.

23:28

¹ field

² Lit. *Wasteland*

21:21 ^a Num.

32:33; Deut.

2:26-37; Judg.

11:19

21:22 ^a Num.

20:16, 17

21:23 ^a Deut.

29:7

^b Deut. 2:32;

Judg. 11:20

¹ attacked

in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of ^aAr, and lieth upon the border of Moab.

16 And from thence *they went* ^ato Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ^aThen Israel sang this song, Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, *by the direction of* the ^alawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the ¹country of Moab, to the top of Pisgah, which looketh ^atoward ²Jeshimon.

Israel Requests Passage from Sihon

21 And ^aIsrael sent messengers unto Sihon king of the Amorites, saying,

22 ^aLet me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high way*, until we be past thy borders.

23 ^aAnd Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and ¹went out against Israel into the wilderness: ^band he came to Jahaz, and fought against Israel.

teresting bronze serpent is from Timna. Only those who believed God and looked on the bronze serpent lived. The New Testament uses this incident as an illustration of Christ's vicarious death on the cross and of the necessity of personal faith for salvation (John 3:14, 15). Later the bronze snake played a large role in Israel's religious life, even until the days of Hezekiah (2 Kin. 18:4), during which Israel fell back into the ancient pagan way of thinking, and worshiped the bronze snake as the bearer of life.

21:10-20. The book of the wars of the LORD: Apparently, this was a collection of war songs dealing with Israel's struggle for the possession of Canaan (cf. 1 Sam. 18:17; 25:28). It had indeed been a long time since the people of God had sung a song of praise (Ex. 15).

21:21-30. The victory over Sihon is mentioned a number of times in the Old Testament (Num. 32:33; Deut. 1:4; 2:24-36; 3:2, 6; 4:46; 29:7; 31:4; Josh. 2:10; 9:10; 12:2; Judg. 11:19; Ps. 135:11; 136:19). It was Israel's first victory over an organized state. As such, it contained an unmistakable promise for the coming conquest of Canaan. The door was now open. Verse 25 is applied some three hundred years later by Jephthah in Judges 11:26 which, in addition to 1 Kings 6:1, provides a strong argument for the early date of the Exodus. Verses 27-30 contain the so-called song of Heshbon, justifying Israel's right to the land. Because Israel had defeated Sihon, the conqueror of Moab, Moab had no right to claim the land back from Israel (cf. Judg. 11:26).

Israel Captures the Land of the Amorites

24 And ^aIsrael smote him with the edge of the sword, and ¹possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel ^adwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in ¹proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is ^aa fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed ^bAr of Moab, and the lords of the ^chigh places of Arnon.

29 Woe to thee, ^aMoab! thou art undone, O people of ^bChemosh: he hath given his ^csons that escaped, and his ^ddaughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even ^aunto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto ^bMedeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to ¹spy out ^aJazer, and they took the villages thereof, and drove out the Amorites that *were* there.

21:24 ^a Deut. 2:33; Josh. 12:1; Neh. 9:22; Ps. 135:10; 136:19; Amos 2:9
¹ took possession of

21:25 ^a Amos 2:10

21:27 ¹ parables

21:28 ^a Jer. 48:45, 46
^b Deut. 2:9, 18; Is. 15:1

^c Num. 22:41; 33:52

21:29 ^a Jer. 48:46
^b Judg. 11:24; 1 Kin. 11:33; 2 Kin. 23:13

^c Is. 15:2, 5
^d Is. 16:2

21:30 ^a Num. 32:3, 34; Jer. 48:18, 22

^b Is. 15:2

21:32 ^a Num. 32:1, 3, 35; Jer. 48:32
¹ secretly search

21:33 ^a Deut. 29:7
^b Deut. 3:1

^c Josh. 13:12

21:34 ^a Deut. 3:2
^b Num. 21:24; Ps. 135:10; 136:20

¹ given you victory over him

21:35 ^a Deut. 3:3, 4; 29:7; Josh. 13:12

¹ defeated

22:1 ^a Num. 33:48, 49
¹ camped

22:2 ^a Josh. 24:9; Judg. 11:25; Mic. 6:5; Rev. 2:14

22:3 ^a Ex. 15:15
¹ exceedingly sick with dread

22:4 ^a Num. 25:15-18; 31:1-3; Josh. 13:21
¹ consume

22:5 ^a Num. 31:8, 16; Deut. 23:4; Josh. 13:22; 24:9; Neh. 13:1, 2; Mic. 6:5; 2 Pet. 2:15; Jude 11; Rev. 2:14

^b Deut. 23:4
¹ The Euphrates

² Or the people of Amau

³ are settling next to

Israel's Victory over Bashan

33 ^aAnd they turned and went up by the way of ^bBashan: and Og the king of Bashan went out against them, he, and all his people, to the battle ^cat Edrei.

34 And the LORD said unto Moses, ^aFear him not: for I have ¹delivered him into thy hand, and all his people, and his land; and ^bthou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 ^aSo they ¹smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Balak Summons Balaam

22 And ^athe children of Israel set forward, and ¹pitched in the plains of Moab on this side Jordan by Jericho.

2 And ^aBalak the son of Zippor saw all that Israel had done to the Amorites.

3 And ^aMoab was ¹sore afraid of the people, because they *were* many: and Moab was ²distressed because of the children of Israel.

4 And Moab said unto ^athe elders of Midian, Now shall this company ¹lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 ^aHe sent messengers therefore unto Balaam the son of Beor to ^bPethor, which *is* by the ¹river of the land of the ²children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they ³abide over against me:

21:31-35. This was another conquest that was both historically and symbolically significant to Israel. Deuteronomy 3:11 mentions Og as being one of the "giants" with his bed being 13½ feet long and six feet wide.

22:5. Balaam, in the original form of the name, likely meant "The [Divine] Uncle Brings Forth." Yet, as the word is transcribed in the Hebrew text, it receives the Hebrew connotation of "Devourer of the People."

On first reading, Balaam appears to be portrayed in a positive light, and is thus often presented as a "saint" out of God's perfect will. But other passages of Scripture paint Balaam in a very different light, portraying him as an opponent of Israel who would have cursed

Israel had not a sovereign God intervened and as a man who preferred money to serving God. In 2 Peter 2:1, 15, he is in the context of false prophets, "which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." Jude describes the "error" of Balaam (thinking he might be able to curse those whom God had not cursed) and connects it with "reward," in the context again of those who had "crept in unawares ... ungodly men" (v. 4). Revelation 2:14 refers to the "doctrine of Balaam." After the formal encounter with Israel, he then counseled the women of Baal-peor to invite the men of Israel to their religious orgies and "to eat things sacrificed unto

6 ^a“Come now therefore, I pray thee, ^bcurse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I ¹wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

Balaam Seeks God’s Direction

7 And the elders of Moab and the elders of Midian departed with ^athe ¹rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, ^a“Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 ^a“And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come

22:6 ^a Num. 22:17; 23:7, 8
^b Num. 22:12; 24:9
¹ *know*
 22:7 ^a 1 Sam. 9:7, 8
¹ *diviner’s fee*
 22:8 ^a Num. 22:19
 22:9 ^a Gen. 20:3

out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to ¹overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ^a“they *are* blessed.

Balaam’s Answer to Visitors

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me ¹leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more ¹honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

22:11 ¹ *overpower*
 22:12 ^a Num. 23:20; [Rom. 11:28]
 22:13 ¹ *permission*
 22:15 ¹ *distinguished*

idols, and to commit fornication.” He did this for no pay and was killed by the Israelites (Num. 31:8). Deuteronomy 23:5 indicates that God actually changed Balaam’s words as they came out of his mouth, for it says, “Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.” Actually, the deeds of Balaam, which many commentators construe so positively, might just have a more sinister meaning, especially in the light of the New Testament verses and their contexts.

The constant mention of money matters suggests that Balaam’s apparent indifference was really an oblique demand for a huge fee, as Ephron the Hittite was doing (cf. Gen. 23:11–15). Also the repeated statements that Balaam would declare only the word that God put in his mouth may have been intended to emphasize the inspiration of his oracles rather than the holiness of his character. Balaam was offered “rewards of divination” (v. 7) and resorted to “enchantments” (24:1), abominable practices that were not permitted in Israel (23:23; Deut. 18:10; 1 Sam. 15:23; 2 Kin. 17:17).

The conduct of the donkey figured that of Balaam. Just as Balaam drove his donkey until brought up short by the Angel of the Lord, so Balak would

push Balaam to curse Israel until he was stopped by his encounter with God. The fact that God talked through the donkey suggested God’s ability to declare His word, not necessarily through a holy man, but through anyone He chose to be His spokesman. There are several instances where this was the case in the Old Testament and New Testament, and certainly this fact was observed by Jesus (Matt. 7:21–23; Mark 9:38, 39; John 11:51, 52).

In light of this, note that the corrupted nature of Balaam “left no scratch” on the record of the Word of God. Also, it is sometimes said that God never uses an unclean vessel. But remember Balaam. Perhaps it might better be said that God *rarely* uses unclean vessels (also Jonah before *and after* his preaching still had a bad attitude, Jon. 4). This factor may indicate that our success syndrome is wrongly directed. A certain minister of God’s Word may have blessing and success simply because God is honoring His Word, not because He is honoring the man.

Pethor is usually identified with Pitru of the Assyrian inscriptions, a town on the Euphrates some 12 miles south of Carchemish.

22:12. Note God’s clear command and expressed will, **Thou shalt not go**, and from verse 13 he knew it!



22:5 Balaam was the false prophet hired by the king of Moab to curse the Israelites during their wilderness journey. His name appears 50 times in Numbers 22–24. He is also mentioned in Deuteronomy 23:4, 5; Joshua 13:22; 24:9, 10; Nehemiah 13:2; and Micah 6:5. He is classified as a “soothsayer” (Josh. 13:22) who cooperated with both the Midianites and Moabites against Israel. Balaam is the epitome of a false prophet and a hireling (2 Pet. 2:15; Jude 11). He tried unsuccessfully to lure the Israelites into the cult of Baal-peor (25:1–5; 31:16). Balaam was later killed by the Israelites (31:8). In the New Testament he is the symbol of avarice and false religion (Rev. 2:14, 15). (First Reference, Num. 22:5; Primary References, 2 Pet. 2:15; Jude 11; Rev. 2:14, 15.)

17 For I will ^apromote thee unto very great honour, and I will do whatsoever thou sayest unto me: ^bcome therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, ^aIf Balak would give me his house full of silver and gold, ^bI cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, ^atarry ye also here this night, that I may know what the LORD will say unto me more.

God's Answer

20 ^aAnd God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but ^byet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

The Angel of the Lord

22 And God's anger was ¹kindled because he went: ^aand the angel of the LORD stood in the way ²for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And ^athe ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the

22:17 ^a Num. 24:11
^b Num. 22:6
 22:18 ^a Num. 22:38; 24:13
^b 1 Kin. 22:14;
 2 Chr. 18:13
 22:19 ^a Num. 22:8
 22:20 ^a Num. 22:9
^b Num. 22:35;
 23:5, 12, 16, 26;
 24:13
 22:22 ^a Ex. 4:24
¹ aroused
² as
 22:23 ^a Josh. 5:13; 2 Kin. 6:17;
 Dan. 10:7; Acts 22:9

22:28 ^a 2 Pet. 2:16
 22:29 ^a [Prov. 12:10; Matt. 15:19]
¹ abused
 22:30 ^a 2 Pet. 2:16
¹ accustomed
 22:31 ^a Gen. 21:19; 2 Kin. 6:17; Luke 24:16, 31
 22:32 ^a [2 Pet. 2:14, 15]
¹ as an adversary
² contrary

angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

The Ass Speaks to Balaam

28 And the LORD ^aopened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast ¹mocked me: I would there were a sword in mine hand, ^afor now would I kill thee.

30 ^aAnd the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever ¹wont to do so unto thee? And he said, Nay.

31 Then the LORD ^aopened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out ¹to withstand thee, because *thy* way is ^aperverse² before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

22:20. This text must be read in light of the above verses and verse 22, "and God's anger was kindled because he went," and verse 32, "thy way is perverse before me." The Hebrew conveys the idea of "rushing headlong or rapidly onward with great haste as that done without due deliberation." This conveys Balaam's inner desire to get money, wealth, and fame; he had no desire to really know God's will in the matter (cf. Job 16:11).

22:22. The angel of the LORD ... for an adversary against him: Here Balaam's spiritual blindness was

really accentuated and his powerlessness exposed. He could not see the Angel of the Lord "presenting himself in battle array," standing in his path, though his donkey could! He saw no significance in the donkey's actions, even though strange actions by animals were considered omens in Mesopotamia. As a specialist in this sort of divination, he ought to have realized that the deity had a message for him. The situation was so grave that the pre-incarnate Christ Himself appeared before Balaam.

34 And Balaam said unto the angel of the LORD, “I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it ¹displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: ^abut only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Balak Greets Balaam

36 And when Balak heard that Balaam was come, ^ahe went out to meet him unto a city of Moab, ^bwhich is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed ^ato promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? ^athe word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the ^ahigh places of Baal, that thence he might see the ¹utmost *part* of the people.

Balak and Balaam's Sacrifice

23 And Balaam said unto Balak, ^aBuild me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam ^aoffered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak,

22:34 ^a1 Sam. 15:24, 30; 26:21; 2 Sam. 12:13
¹Lit. *is evil in your eyes*

22:35 ^aNum. 22:20

22:36 ^aGen. 14:17
^bNum. 21:13

22:37 ^aNum. 22:17; 24:11

22:38 ^aNum. 23:26; 24:13; 1 Kin. 22:14;

2 Chr. 18:13
22:41 ^aNum. 21:28; Deut. 12:2

1 *farthest extent*

23:1 ^aNum. 23:29

23:2 ^aNum. 23:14, 30

23:3 ^aNum. 23:15

^bNum. 23:4, 16
¹perhaps

2 *a desolate height*

23:4 ^aNum. 23:16

23:5 ^aNum. 22:20, 35, 38; 23:16; Deut. 18:18; Jer. 1:9

23:7 ^aDeut. 23:4; Job 27:1; 29:1; Ps. 78:2

^bNum. 22:6, 11, 17

^c1 Sam. 17:10
¹*began his oracle or prophetic discourse*

23:8 ^aNum. 22:12

23:9 ^aDeut. 32:8; 33:28;

Josh. 11:23
^bEx. 33:16; Ezra 9:2; [Eph. 2:14]

¹*not reckoning itself*

23:10 ^aGen. 13:16; 22:17; 28:14; 2 Chr. 1:9

^bPs. 116:15
¹*dust cloud*

²Lit. *my soul*

23:11 ^aNum. 22:11

23:12 ^aNum. 22:38

^aStand by thy burnt offering, and I will go: ^bperadventure the LORD will come ^bto meet me: and whatsoever he sheweth me I will tell thee. And he went to ²an high place.

4 ^aAnd God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD ^aput a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he ^atook¹ up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, ^bCome, curse me Jacob, and come, ^cdefy Israel.

8 ^aHow shall I curse, *whom* God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, ^athe people shall dwell alone, and ^bshall¹ not be reckoned among the nations.

10 ^aWho can count the ¹dust of Jacob, and the number of the fourth *part* of Israel? Let ²me die ^bthe death of the righteous, and let my last end be like his!

Balak Wants Israel Cursed

11 And Balak said unto Balaam, What hast thou done unto me? ^aI took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, ^aMust I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou

22:38. The word that God putteth in my mouth, that shall I speak: He would certainly learn this the hard way (cf. Deut. 23:5 and his frustration in Num. 24:1).

23:8–10. God had told Balaam this in 22:12. The fact of Israel's blessing by Yahweh is the major theme of this section. Israel is blessed by Yahweh from of old (see Gen. 12:1–3 in the Abrahamic covenant). This

episode is a test case for the Abrahamic covenant in its most elemental and fundamental level. Balaam was called by Balak to put God to the test. **The people shall dwell alone, and shall not be reckoned among the nations:** Israel had no respect among the nations, but the difference was that they had been chosen by Him as His “firstborn son” (Ex. 4:22; Amos 3:1, 2). Verse 10 recalls the thoughts of Genesis 13:16.

mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah, ^aand built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

Balaam's Parable: Second Prophecy

16 And the LORD met Balaam, and ^aput a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, ^aRise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 ^aGod is not a man, that he should lie; neither the son of man, that he should repent: hath he ^bsaid, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and ^ahe hath blessed; and I cannot reverse it.

21 ^aHe hath not beheld iniquity in Jacob, neither hath he seen ¹perverseness in Israel: the LORD his God is with him, ^band the shout of a king is among them.

22 ^aGod brought them out of

23:14 ^aNum.

23:1, 2

23:16 ^aNum.

22:35; 23:5

23:18 ^aJudg.

3:20

23:19 ^a1 Sam.

15:29; Mal. 3:6;

James 1:17

^bNum. 11:23;

1 Kin. 8:56

23:20 ^aGen.

12:2; 22:17;

Num. 22:12

^aPs. 32:2;

[Rom. 4:7, 8]

^bPs. 89:15-18

¹trouble

23:22 ^aNum.

24:8

^bDeut. 33:17;

Job 39:10

23:23 ^aPs. 31:19;

44:1

¹ sorcery or

enchantment

² fortune-telling

23:24 ^aGen.

49:9

^bGen. 49:27;

Josh. 11:23

23:26 ^aNum.

22:38

23:28 ^aNum.

21:20

¹ Lit. Wasteland

24:1 ^aNum.

23:3, 15

¹ to use sorcery

or enchant-

ments

Egypt; he hath as it were ^bthe strength of an unicorn.

23 Surely *there is* no ¹enchantment against Jacob, neither *is there* any ²divination against Israel: according to this time it shall be said of Jacob and of Israel, ^aWhat hath God wrought!

24 Behold, the people shall rise up ^aas a great lion, and lift up himself as a young lion: ^bhe shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, ^aAll that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh ^atoward ¹Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

Israel Favoured and Blessed by God

24 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at ^aother times, ¹to seek for enchantments,

23:19. The immutability of God is stated. The word **repent** is parallel to **lie** and is colored in tone by this very association. Here his repenting is related to falsehood. The concept of the truth of Yahweh is related to immutability. Since God is truth, He does not lie; in fact, He cannot lie. He is unchanging. God is utterly different from man. Something that comes far too easily for many men is impossible for almighty God: He cannot lie (cf. Is. 31:2; 51:6, 8; Jer. 4:28; Mal. 3:6).

23:21. Two views are possible: (1) **He hath not beheld iniquity or perverseness** in that God has won all their victories. They have not toiled in vain; or (2) He has not observed any "iniquity" of "perverseness" as it relates to Israel's standing before God. They have been "declared righteous" by His choice of them. The latter might relate to the "error" of Balaam mentioned in

Jude 11. Perhaps Balaam thought that someone could curse those (Israel) whom the Lord has not cursed. The natural man cannot understand the believer's position in God, or "in Christ." Israel is not merely blessed, but **the LORD his God is with him** functioning as a **king**, "shouting" as in battle or in religious festivals (Lev. 23:24; Num. 10:5, 6; 1 Sam. 4:6).

23:23. The preposition *be* may mean "in" or "against." If there is no enchantment in Jacob, it would mean Israel does not use these means for obtaining God's will (cf. Deut. 18:10-14). If taken as "against" it implies that such practices as Balaam's were powerless *against* Israel. The context favors "against." Certainly God is omnipotent, and 24:1 indicates that Balaam was learning this the hard way, along with Balak.

24:1. **Saw that it pleased ... went not, as at other**

but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel ^aabiding in his tents according to their tribes; and ^bthe spirit of God came upon him.

Balaam's Parable: Third Prophecy

3 ^aAnd he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are ¹open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, ^afalling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, ^aas gardens by the river's side, as the trees of lign aloes ^bwhich the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be ^ain many waters, and his king shall be higher than ^bAgag, and his ^ckingdom shall be exalted.

8 ^aGod brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall ^beat up the nations his enemies, and shall ^cbreak their bones, and ^dpierce them through with his arrows.

24:2 ^a Num. 2:2, 34
^b Num. 11:25;
1 Sam. 10:10;
19:20, 23; 2 Chr. 15:1
24:3 ^a Num. 23:7, 18
¹ opened
24:4 ^a Ezek. 1:28
24:6 ^a Ps. 1:3; Jer. 17:8
^b Ps. 104:16
24:7 ^a Jer. 51:13;
Rev. 17:1, 15
^b 1 Sam. 15:8, 9
^c 2 Sam. 5:12;
1 Chr. 14:2
24:8 ^a Num. 23:22
^b Num. 14:9;
23:24
^c Ps. 2:9; Jer. 50:17
^d Ps. 45:5

24:9 ^a Gen. 49:9;
Num. 23:24
^b Gen. 12:3;
27:29
24:10 ^a Ezek. 21:14, 17
^b Num. 23:11;
Neh. 13:2
24:11 ^a Num. 22:17, 37
24:14 ^a [Mic. 6:5]
^b Gen. 49:1;
Deut. 4:30;
Dan. 2:28

9 ^aHe couched, he lay down as a lion, and as a great lion: who shall stir him up? ^bBlessed is he that blesseth thee, and cursed is he that curseth thee.

Balak's Anger

10 And Balak's anger was kindled against Balaam, and he ^asmote his hands together: and Balak said unto Balaam, ^bI called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: ^aI thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and ^aI will advertise thee what this people shall do to thy people in the ^blatter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

times, to seek for enchantments: He had not perceived the "angel of the LORD" standing in the way, but he now perceived his enchantments were of no avail. **At other times** expresses what had been his habit, which extends to his life-style, not just the first two times in this account.

24:2. And the spirit of God came upon him: Previously God had put a word in Balaam's mouth (23:5, 16). This phase in verse 2 is not just a stylistic variation, but suggests that this time Balaam fell into a trance as verses 3 and 4 indicate.

24:3. This parable is actually an "oracle." With a different division of the Hebrew letters translated here as **open**, the translation "whose eye is perfect" (i.e., true) may be read.

24:4. The falling indicates a supernaturally induced state with his "eyes uncovered." The Spirit was mentioned in verse 2, indicating the source of his revelation. The first two oracles were theological statements about God's relationship to Israel and what He has done for them already, but now the subsequent oracles include visionary predictions of Israel's future settlement in Canaan, the rise of the monarchy, and victories over specific foes.

24:5-9. Their future settlement is compared to that

of trees, even **cedar trees**, which do not grow by rivers. **Water** is symbolic of fruitfulness, either fertility of the land from rain, or the growing population as the result of accelerated birth rate. They will multiply further (Gen. 17:5, 6). The theme of a king is introduced (Gen. 17:6, 16; 35:11). **Agag** was a king of the Amalekites (cf. Ex. 17:14-16; 1 Sam. 15:8).

24:14-19. Balaam's last four oracles (vv. 15-24) really continue the third (vv. 3-9). Verse 15 is like verses 3 and 4. This concerns the distant future as **the latter days** indicates. It may mean simply "the future" (Jer. 23:20), but also the "final days" (Is. 2:2; Dan. 8:19). Primarily these oracles refer to the royal triumphs in the period of the early monarchy, but these victories prefigure the greater conquests of Christ at His first and second advents. **A Star:** This can be used metaphorically for a king (Rev. 22:16). That a king is meant is confirmed by **a Scepter shall rise out of Israel**, a scepter being part of the royal insignia (Gen. 49:10; Ps. 45:6; Amos 1:5, 8). **Shall smite the corners of Moab:** The word *corners* is best understood as "the head" or "skull" (Jer. 48:45 and Samaritan Pentateuch). The king of Israel would conquer the neighboring countries, **Moab, Sheth** (most likely Shut), **Edom, Seir, Amalek**, and the **Kenites** (vv. 20, 21).

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 ^aI shall see him, but not now: I shall behold him, but not nigh: there shall come ^ba Star out of Jacob, and ^ca Sceptre shall rise out of Israel, and shall ¹smite the corners of Moab, and destroy all the ²children of Sheth.

18 And ^aEdom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do ¹valiantly.

19 ^aOut of Jacob shall come he that ¹shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first ¹of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of ^aChittim,¹ and shall afflict Asshur, and shall afflict ^bEber, and ²he also shall perish for ever.

25 And Balaam rose up, and went and ^areturned to his place: and Balaam also went his way.

24:17 ^a Rev. 1:7; Matt. 1:2; Luke 3:34
^b Matt. 2:2
^c Gen. 49:10
¹ *shatter the forehead*
² *sons of tumult*

24:18 ^a 2 Sam. 8:14

¹ *mightily*

24:19 ^a Gen. 49:10; Amos 9:11, 12

¹ *shall rule*

24:20 ¹ *among*

24:24 ^a Gen. 10:4; Ezek. 27:6; Dan. 11:30

^b Gen. 10:21, 25

¹ *Cyprus*

² *Amalek*

24:25 ^a Num. 21:34; 31:8

25:1 ^a Num. 33:49; Josh. 2:1

^b Rev. 2:14

¹ *remained*

² *Acacia Grove*

³ *harlotry*

25:2 ^a Josh. 22:17; Hos. 9:10

^b Ex. 34:15;

Deut. 32:38;

1 Cor. 10:20

^c Ex. 20:5

25:3 ^a Ps. 106:28, 29

¹ *aroused*

25:4 ^a Deut. 4:3

^b Num. 25:11;

Deut. 13:17

25:5 ^a Ex. 18:21

^b Deut. 13:6, 9

25:6 ^a Joel 2:17

25:7 ^a Ps. 106:30

^b Ex. 6:25

25:8 ^a Ps. 106:30

^b Num. 16:46-48

Israel Worships Baal-peor

25 And Israel ¹abode in ^aShittim,² and the ^bpeople began to commit ³whoredom with the daughters of Moab.

2 And ^athey called the people unto ^bthe sacrifices of their gods: and the people did eat, and ^cbowed down to their gods.

3 And Israel joined himself unto Baal-peor: and ^athe anger of the LORD was ¹kindled against Israel.

God's Wrath and Plague

4 And the LORD said unto Moses, ^aTake all the heads of the people, and hang them up before the LORD against the sun, ^bthat the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto ^athe judges of Israel, ^bSlay ye every one his men that were joined unto Baal-peor.

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ^awho *were* weeping *before* the door of the tabernacle of the congregation.

7 And ^awhen Phinehas, ^bthe son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^athe plague was ^bstayed from the children of Israel.

24:23, 24. Beginning in verse 20, Balaam adds three short cryptic oracles dealing with the fate of other nations. They bring the total number to seven. If Israel's enemies were destroyed, her future would be secure. David subdued the Moabites, Edomites, Amalekites, and the Philistines (2 Sam. 8), but the subjugation was only temporary; thus many of the later prophets contain oracles against these same countries. And the great royal Psalm 110 contains many verbal parallels with Numbers 24:15-19, indicating the latter's importance.

25:1-5. **Shittim** was the last encampment of Israel before crossing the Jordan (Josh. 2:1). **Commit whoredom:** This has both a physical and a spiritual sense. Prostitution was a common feature of Canaanite reli-

gion; through it some of the Israelites were allured to participate in pagan sacrifices and **bowed down to their gods**. **They called:** The verb is feminine, referring to the women of Moab. Balaam advised this (31:16) in order to compromise Israel, whom he could not curse (Rev. 2:14). **Baal-peor:** This shrine was dedicated to Baal of Peor and may have been the place where Balaam delivered his final oracle (23:28). Baal was the Canaanite fertility god, whose worship consistently caused problems in Israel (Judg. 2:13; 1 Kin. 18; 2 Kin. 17:16; Jer. 2:8). By participating in this cult, they flagrantly repudiated the essential heart of the covenant, total and exclusive allegiance to the Lord. Thus a severe plague broke out, killing 24,000 people (v. 9; cf. Ex. 32:35).

9 And ^athose that died in the plague were twenty and four thousand.

God's Approval of Phinehas

10 And the LORD spake unto Moses, saying,

11 ^aPhinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in ^bmy jealousy.

12 Wherefore say, ^aBehold, I give unto him my ^bcovenant of peace:

13 And he shall have it, and ^ahis seed after him, *even* the covenant of ^ban everlasting priesthood; because he was ^czealous for his God, and ^dmade ¹an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of ^aZur; he *was* head over a people, *and* of a chief house in Midian.

Israel to Smite Midianites

16 And the LORD spake unto Moses, saying,

17 ^aVex¹ the Midianites, and smite them:

18 For they vex you with their ^awives,¹ wherewith they have ²beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

25:9 ^a Deut. 4:3

25:11 ^a Ps.

106:30

^b [Ex. 20:5];

Deut. 32:16, 21;

1 Kin. 14:22;

Ps. 78:58; Ezek.

16:38

25:12 ^a [Mal. 2:4,

5; 3:1]

^b Is. 54:10; Ezek.

34:25; 37:26;

Mal. 2:5

25:13 ^a 1 Chr. 6:4

^b Ex. 40:15

^c Acts 22:3;

Rom. 10:2

^d [Heb. 2:17]

¹ *propitiation*

25:15 ^a Num.

31:8; Josh. 13:21

25:17 ^a Num.

31:1-3

¹ *Be hostile*

toward

25:18 ^a Num.

31:16; Rev. 2:14

¹ *tricks or*

schemes

² *seduced*

26:1 ^a Num. 25:9

26:2 ^a Ex. 30:12;

38:25, 26; Num.

1:2; 14:29

^b Num. 1:3

¹ *a census*

26:3 ^a Num.

22:1; 31:12;

33:48; 35:1

26:4 ^a Num. 1:1

26:5 ^a Gen. 46:8;

Ex. 6:14; 1 Chr.

5:1-3

26:9 ^a Num.

1:16; 16:1, 2

¹ *contended*

Moses to Take a Second Census

26 ^aAnd it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 ^aTake ¹the sum of all the congregation of the children of Israel, ^bfrom twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them ^ain the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD ^acommanded Moses and the children of Israel, which went forth out of the land of Egypt.

The Tribe of Reuben Numbered

5 ^aReuben, the eldest son of Israel: the children of Reuben; Hanoth, *of whom cometh* the family of the Hanothites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* ^afamous in the congregation, who ¹strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

25:10-15. He was zealous for my sake: Phinehas executed the sinner, expressing so clearly and visibly God's own anger through his deed that God's wrath was turned away. He **made an atonement for the children of Israel**: He was rewarded with the promise that the high priesthood would always remain in his family (1 Chr. 6:4ff.).

26:1-65. The previous census had a military purpose: to record all those men aged 20 or over who were fit for military service (1:3), and so does this census (26:2). This was appropriate since a campaign against Midian had just been announced (25:16-18), and the conquest of Canaan was imminent. But there was a more important reason for this census: to de-

termine the relative size of the tribes, so they should each receive a proportionate share of territory in the Promised Land (vv. 52-56).

Chapters 1 and 3 give the total number of men in each tribe, whereas chapter 26 gives these totals and also lists the families or clans that make up each tribe. There are extra details supplied in this census about the clans and their forefathers to help serve as a reminder that the cause of the great multiplication of the children of Israel goes back to the promise to the patriarchs in Genesis 12:2; 26:24; and 46:3. In verse 33 the **daughters of Zelophehad** are mentioned, and their legal problems are dealt with in chapters 27 and 36.

10 ^aAnd the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: ^band they became a sign.

11 Notwithstanding ^athe children of Korah died not.

The Tribe of Simeon Numbered

12 The sons of Simeon after their families: of ¹Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of ²Jachin, the family of the Jachinites:

13 Of ¹Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

The Tribe of Gad Numbered

15 The children of Gad after their families: of ¹Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of ¹Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of ¹Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

The Tribe of Judah Numbered

19 ^aThe sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And ^athe sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

The Tribe of Issachar Numbered

23 *Of* the sons of Issachar after

26:10 ^aNum. 16:32-35
^bNum. 16:38-40; 1 Cor. 10:6; 2 Pet. 2:6

26:11 ^aEx. 6:24; 1 Chr. 6:22, 23

26:12 ¹Jemuel, Gen. 46:10; Ex. 6:15

²Jarib, 1 Chr. 4:24

26:13 ¹Zohar, Gen. 46:10

26:15 ¹Ziphion, Gen. 46:16

26:16 ¹Ezbon, Gen. 46:16

26:17 ¹Arodi, Gen. 46:16

26:19 ^aGen. 38:2; 46:12

26:20 ^a1 Chr. 2:3

their families: *of* Tola, the family of the Tolaites: of ¹Pua, the family of the Punites:

24 *Of* ¹Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

The Tribe of Zebulun Numbered

26 ^a*Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

The Tribe of Manasseh Numbered

28 ^aThe sons of Joseph after their families *were* Manasseh and Ephraim.

29 *Of* the sons of ^aManasseh: of ^bMachir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* ¹Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 *And of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 *And of* Shemida, the family of the Shemidaites: and *of* Hephher, the family of the Hephherites.

33 *And* ^aZelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

The Tribe of Ephraim Numbered

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of ¹Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

26:23 ¹Heb. Puvah, Gen. 46:13

26:24 ¹Job, Gen. 46:13

26:26 ^aGen. 46:14

26:28 ^aGen. 46:20; Deut. 33:16

26:29 ^aJosh. 17:1

^b1 Chr. 7:14, 15

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

The Tribe of Benjamin Numbered

38 ^aThe sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of ^bAhiram, the family of the Ahiramites:

39 Of ^aShupham,¹ the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: ^aof Ard, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

The Tribe of Dan Numbered

42 These *are* the sons of Dan after their families: of ¹Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

The Tribe of Asher Numbered

44 ^aOf the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

26:30 ¹ Abiezer, Josh. 17:2
26:33 ^a Num. 27:1; 36:11
26:35 ¹ Bered, 1 Chr. 7:20
26:38 ^a Gen. 46:21; 1 Chr. 7:6
26:39 ^a 1 Chr. 7:12
¹ MT She-phupham; Shephuphan, 1 Chr. 8:5
26:40 ^a 1 Chr. 8:3
26:42 ¹ Hushim, Gen. 46:23
26:44 ^a Gen. 46:17; 1 Chr. 7:30

26:48 ^a Gen. 46:24; 1 Chr. 7:13
26:49 ^a 1 Chr. 7:13
26:51 ^a Ex. 12:37; 38:26; Num. 1:46; 11:21
26:53 ^a Josh. 11:23; 14:1
^b Num. 33:54
26:54 ^a Num. 33:54
¹ larger
² smaller
26:55 ^a Num. 33:54; 34:13;

The Tribe of Naphtali Numbered

48 ^aOf the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of ^aShillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

The Total Number of Israelites

51 ^aThese *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

The Land Divided by Size of Tribe

52 And the LORD spake unto Moses, saying,

53 ^aUnto these the land shall be ^bdivided for an inheritance according to the number of names.

54 ^aTo many thou shalt give the ¹more inheritance, and to few thou shalt give the ²less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be ^adivided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

The Tribe of Levi Numbered

57 ^aAnd these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* ^aJochebed, the daughter of Levi, whom *her mother* bare to Levi in

Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 ^aAnd unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And ^aNadab and Abihu died, when they offered ¹strange fire before the LORD.

The Total Number of Levites

62 ^aAnd those that were numbered of them were twenty and three thousand, all males from a month old and upward: ^bfor they were not numbered among the children of Israel, because there was ^cno inheritance given them among the children of Israel.

A New Generation

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^ain the plains of Moab by Jordan *near* Jericho.

64 ^aBut among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the ^bwilderness of Sinai.

65 For the LORD had said of them, They ^ashall surely die in the wilderness. And there was not left a man of them, ^bsave Caleb the son of Jephunneh, and Joshua the son of Nun.

The Request of Zelophehad's Daughters

27 Then came the daughters of ^aZelophehad, the son of Heper, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and

Josh. 11:23; 14:2

26:57 ^a Gen.

46:11; Ex. 6:16-19; Num. 3:15; 1 Chr. 6:1, 16

26:59 ^a Ex. 2:1, 2; 6:20

26:60 ^a Num. 3:2

26:61 ^a Lev. 10:1,

2; Num. 3:3, 4;

1 Chr. 24:2

¹ foreign or

profane

26:62 ^a Num.

3:39

^b Num. 1:49

^c Num. 18:20,

23, 24

26:63 ^a Num.

26:3

26:64 ^a Num.

14:29-35; Deut.

2:14-16; Heb.

3:17

^b Num. 1:1-46

26:65 ^a Num.

14:26-35; [1 Cor.

10:5, 6]

^b Num. 14:30

27:1 ^a Num.

26:33; 36:1, 11;

Josh. 17:3

27:3 ^a Num.

14:35; 26:64, 65

^b Num. 16:1, 2

27:4 ^a Deut. 25:6

¹ Josh. 17:4

¹ removed

² inheritance

27:5 ^a Ex.

18:13-26

27:7 ^a Num.

36:2; Josh. 17:4

27:11 ^a Num.

35:29

27:12 ^a Num.

33:47; Deut.

3:23-27; 32:48-

before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father ^adied in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^bin the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be ^adone¹ away from among his family, because he hath no son?

^bGive unto us *therefore* a ²possession among the brethren of our father.

5 And Moses ^abrought their cause before the LORD.

God's Laws on Inheritances

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: ^athou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^aa statute of judgment, as the LORD commanded Moses.

Moses Sees the Promised Land

12 And the LORD said unto Moses, ^aGet thee up into this mount Abarim,

27:1-11. **Zelophehad** had no sons, and under the traditional law his inheritance would, on his death, be transferred to his nearest relative, and thus the land would be kept within the family. The order of closeness is given in verses 9 and 10 (cf. Lev. 25:48, 49). His **daughters** challenged this accepted practice, pleading it would lead to their father's **name** being forgotten (v. 4), and their plea was accepted (vv. 7, 8). But this

would also cause problems, for if they married they would take the family land with them under a new name, thus destroying their father's estate. So chapter 36 deals with this issue. Their request demonstrated their faith in the divine promises of inheriting the land and occupying it very soon. They were not like their father, who evidently had sided with the skeptical spies, **but died in his own sin** (v. 3; cf. 26:64, 65).

and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also ^ashalt ^bbe gathered unto thy people, as Aaron thy brother was gathered.

14 For ye ^arebelled against my commandment in the desert of Zin, in the strife of the congregation, to ^bsanctify me at the water before their eyes: that *is* the ^bwater of Meribah in Kadesh in the wilderness of Zin.

15 And Moses spake unto the LORD, saying,

16 Let the LORD, ^athe God of the spirits of all flesh, set a man over the congregation,

17 ^aWhich may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^bas sheep which have no shepherd.

Joshua Chosen by God

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^ain whom *is* the spirit, and ^blay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and ^agive¹ him a charge in their sight.

20 And ^athou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel ^bmay be obedient.

21 ^aAnd he shall stand before Eleazar the priest, who shall ask *counsel* for him ^bafter the judgment of Urim before the LORD: ^aat his word shall they go out, and at his word they shall come in, *both* he, and all

52; 34:1-4
27:13 ^a Num.
20:12, 24, 28;
31:2; Deut. 10:6;
34:5, 6

¹ *die and join your ancestors*

27:14 ^a Num.
20:12, 24; Deut.
1:37; 32:51; Ps.
106:32, 33

^b Ex. 17:7

¹ *hallow*

27:16 ^a Num.
16:22; Heb. 12:9

27:17 ^a Deut.
31:2; 1 Sam.
8:20; 18:13;

2 Chr. 1:10

^b 1 Kin. 22:17;

Zech. 10:2;

Matt. 9:36;

Mark 6:34

27:18 ^a Gen.
41:38; Judg.
3:10; 1 Sam.
16:13, 18

^b Deut. 34:9

27:19 ^a Deut.
3:28; 31:3, 7,
8, 23

¹ *commission*

him

27:20 ^a Num.
11:17

^b Josh. 1:16-18

27:21 ^a Judg.
20:18, 23, 26;

1 Sam. 23:9;

30:7

^b Ex. 28:30;

1 Sam. 28:6

^c Josh. 9:14;

1 Sam. 22:10

27:23 ^a Deut.
3:28; 31:7, 8

¹ *commissioned*

him

28:2 ^a Lev. 3:11;

21:6, 8; [Mal.
1:7, 12]

¹ *at their appointed time*

28:3 ^a Ex.
29:38-42

28:5 ^a Ex. 16:36;

Num. 15:4

^b Lev. 2:1

28:6 ^a Ex. 29:42;

Amos 5:25

the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, ^aand ^bgave him a charge, as the LORD commanded by the hand of Moses.

Observance of Daily Offerings

28 And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* ^amy bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me ^bin their due season.

3 And thou shalt say unto them, ^aThis *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And ^aa tenth *part* of an ephah of flour for a ^bmeat offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* ^aa continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: ^ain the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

27:21. **Urim:** Joshua discovered God's will through these means, as opposed to Moses who spoke to God "face to face."

28:1-29:40. Some of the material discussed here has already been dealt with earlier, such as the daily morning and evening sacrifices (Ex. 29:38-41); and how they are to be performed (Lev. 1-7); the different festivals (Lev. 23); the cereal offerings and libations that accompany animal sacrifices (ch. 15). In Numbers 28 and 29, the type and number of sacrifices that must be offered on every day of the year by the priests for the nation as a whole are presented. Actually these chapters list the minimum

number of sacrifices that could be offered in a year; sacrifices initiated by laymen due to sin, impurity, vows, or any other reason were additional to those listed here (29:39). Here again the giving of these laws acted as a strong affirmation of the promise to Joshua and the rest of the people—getting into the Promised Land.

The sacrifices were arranged according to their frequency: first came the daily burnt offerings (28:2-8); second, the weekly Sabbath offering (28:9, 10); third, the monthly offerings (28:11-15); finally, the annual offerings arranged in chronological sequence (28:16-29:38).

8 And the other lamb shalt thou offer at even: as the ¹meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a ²sweet savour unto the LORD.

Sabbath Offerings

9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* ^athe burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Observance of Monthly Offerings

11 And ^ain the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And ^athree tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.

15 And ^aone kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

The Passover Feast

16 ^aAnd in the fourteenth day of the first month *is* the passover of the LORD.

17 ^aAnd in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the ^afirst day *shall be* an holy ¹convocation; ye shall do no manner of ²servile work *therein*:

28:7 ^aEx. 29:42

28:8 ¹grain or

²pleasing aroma

28:10 ^aEzek.

46:4

28:11 ^aNum.

10:10; 1 Sam.

20:5; 1 Chr.

23:31; 2 Chr. 2:4;

Ezra 3:5; Neh.

10:33; Is. 1:13,

14; Ezek. 45:17;

46:6, 7; Hos.

2:11; Col. 2:16

28:12 ^aNum.

15:4-12

28:15 ^aNum.

15:24; 28:3, 22

28:16 ^aEx. 12:1-

20; Lev. 23:5-8;

Num. 9:2-5;

Deut. 16:1-8;

Ezek. 45:21

28:17 ^aLev. 23:6

28:18 ^aEx.

12:16; Lev. 23:7

¹assembly or

gathering

²labourious

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: ^athey shall be unto you without blemish:

20 And their meat offering *shall be* of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And ^aone goat *for* a sin offering, to make ¹an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And ^aon the seventh day ye shall have an holy convocation; ye shall do no servile work.

The Feast of Firstfruits

26 Also ^ain the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; ^atwo young bullocks, one ram, seven lambs of the first year;

28 And their ¹meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make ¹an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (^athey shall be unto you ¹without blemish) and their drink offerings.

28:19 ^aLev.

22:20; Num.

28:31; 29:8;

Deut. 15:21

28:22 ^aNum.

28:15

¹a propitiation

28:25 ^aEx.

12:16; 13:6; Lev.

23:8

28:26 ^aEx.

23:16; 34:22;

Lev. 23:10-21;

Deut. 16:9-12;

Acts 2:1

28:27 ^aLev.

23:18, 19

28:28 ¹grain or

meal

28:30 ¹a propi-

tiation

28:31 ^aNum.

28:3, 19

The Feast of Trumpets

29 And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: ^ait is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be* of flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside ^athe burnt offering of the month, and his meat offering, and ^bthe daily burnt offering, and his meat offering, and their drink offerings, ^caccording unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

The Day of Atonement

7 And ^aye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall ^bafflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; ^athey shall be unto you without blemish:

9 And their meat offering *shall be* of flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin offering; beside ^athe sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

The Feast of Tabernacles

12 And ^aon the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile

¹ without defect

29:1 ^a Ex. 23:16;

34:22; Lev.

23:23-25

29:6 ^a Num.

28:11-15

^b Num. 28:3

^c Num. 15:11,

12

29:7 ^a Lev.

16:29-34;

23:26-32

^b Ps. 35:13; Is.

58:5

29:8 ^a Num.

28:19

29:11 ^a Lev.

16:3, 5

29:12 ^a Lev.

23:33-35; Deut.

16:13-15; Ezek.

45:25

work, and ye shall keep a feast unto the LORD seven days:

13 And ^aye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be* of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 And on the ^asecond day ye *shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ^aafter the manner:

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ^aafter the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ¹after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

29:13 ^a Ezra 3:4

29:17 ^a Lev.

23:36

29:18 ^a Num.

15:12; 28:7, 14;

29:3, 4, 9, 10

29:21 ^a Num.

29:18

29:24 ¹ according to the

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 On the eighth day ye shall have a *solemn*¹ assembly: ye shall do no servile work *therein*:

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their

ordinance
29:35 ^a Lev.
23:36
¹ day of-
strait

drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall ¹do unto the LORD in your ^aset² feasts, beside your ^bvows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

Laws Regarding Vows

30 And Moses spake unto *the* heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 ^aIf a man vow a vow unto the LORD, or ^bswear an oath ¹to bind his soul with a bond; he shall not break his word, he shall ^cdo according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father ¹shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father ¹disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

29:39 ^a Lev.
23:1-44; 1 Chr.
23:31; 2 Chr.
31:3; Ezra 3:5;
Neh. 10:33; Is.
1:14
^b Lev. 7:16;
22:18, 21, 23;
23:38

¹ present
² appointed
30:1 ^a Num. 1:4,
16; 7:2
30:2 ^a Lev. 27:2;
Deut. 23:21-23;
Judg. 11:30, 31,
35; Eccl. 5:4
^b Lev. 5:4; Matt.
14:9; Acts 23:14
^c Job 22:27; Ps.
22:25; 50:14;
66:13, 14; Nah.
1:15

¹ binding
*himself by some
agreement*
30:4 ¹ says *nothing
to interfere*

30:1-16. Vows were often uttered in times of crisis: Genesis 28:20-22; Numbers 21:2; Judges 11:30, 31; 1 Samuel 1:11; 14:24; Jonah 1:16; 2:9; Acts 18:18; 21:23; 23:12-14. But when the crisis passed and the prayer was answered, there was the temptation for a man to forget the vow (Deut. 23:21-23 and Eccl. 5:4 warn against this).

30:1, 2. The principle is that he cannot **break his word**. The law mentions two types of vow: the **vow** (*neder*) and the **bond** (*'issār*). The former term is the

more common, and here at least means a vow to do something positive such as offering a sacrifice, whereas *'issār* is a vow of abstinence, a self-imposed fast (cf. 1 Sam. 14:24; Ps. 132:2-5).

30:3-16. A vow made by a woman could be invalidated by her father (in the case of an unmarried daughter) or by her husband (in the case of a wife). A widow or divorced woman was responsible for her own vows (v. 9). If the husband **holds his peace** (keeps silent), then this indicates consent. The clear

Vow of a Married Woman

6 And if she had at all an husband, ¹when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and ¹held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband ^adisallowed¹ her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

The Vow of a Widow

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them ¹void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to

30:5 ¹ *overrules*

30:6 ¹ *while bound by her vows*

30:7 ¹ *makes no response*

30:8 ^a [Gen. 3:16]

¹ *overrules*

30:12 ¹ *annulled or invalidated*

30:15 ¹ *guilt*

31:2 ^a Num. 25:17

^b Num. 25:12, 13

¹ *Take vengeance*

² *on*

31:3 ^a Josh. 13:21

31:6 ^a Num. 10:9

31:7 ^a Deut. 20:13; Judg. 21:11; 1 Sam. 27:9; 1 Kin. 11:15, 16

day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her ¹iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Israel Wars with the Midianites

31 And the LORD spake unto Moses, saying,

2 ^aAvenge¹ the children of Israel ²of the Midianites: afterward shalt thou ^bbe gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of ^aMidian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^athe trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and ^athey slew all the ^bmales.

8 And they slew the kings of Midian, beside the rest of them that were

implication of these laws is that a wife's duty to submit to her husband was comparable to the child's duty to obey his parents (cf. vv. 3-5). Neither wives nor children could substitute self-imposed religious obligations for God-given duties.

31:1-54. Midianites comprised a part of a large confederation of tribes and were often associated with many smaller groups of people like the Ishmaelites, Moabites, Amalekites, and Ephah. Here the reference is to those associated with Moab (vv. 8, 16; cf. chs. 22 and 25), not the whole group. The decimation of the Midianites fulfilled the divine command given in

25:16-18 and cited again in 31:2. It also looks forward to the conquest of the Canaanites, who were to be treated in like manner (21:2-4, 32). Also the distribution of the spoils among warriors, people, priests, and Levites served as a model for the big campaign to Palestine (v. 54).

31:1-12. This is pictured as the Lord's day of vengeance for the Midianites' seduction of Israel in 25:1-13. Adultery carried the death penalty (Lev. 20:10; Deut. 22:22); and that is what they had caused in relation to Israel, spiritual and physical adultery from Yahweh. Balaam was killed with the sword.

slain; *namely*, ^aEvi, and Rekem, and ^bZur, and Hur, and Reba, five kings of Midian: ^cBalaam also the son of Beor they slew with the sword.

Captives Brought to Moses

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And ^athey took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was ¹wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved ^aall the women alive?

16 Behold, ^athese caused the children of Israel, through the ^bcounsel of Balaam, to commit trespass against the LORD in the matter of Peor, and ^cthere was a plague among the congregation of the LORD.

17 Now therefore ^akill every male among the little ones, and kill every woman that hath known man ¹by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive ^afor yourselves.

^b Gen. 34:25

31:8 ^a Josh.

13:21

^b Num. 25:15

^c Num. 31:16;

Josh. 13:22

31:11 ^a Deut.

20:14

31:14 ¹ angry

31:15 ^a Deut.

20:14

31:16 ^a Num.

25:2

^b Num. 24:14;

2 Pet. 2:15; Rev.

2:14

^c Num. 25:9

31:17 ^a Deut.

7:2; 20:16-18;

Judg. 21:11

¹ intimately

31:18 ^a Deut.

21:10-14

Soldiers and Plunder Purified

19 And ^ado ye abide without the camp seven days: whosoever hath killed any person, and ^bwhosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This *is* the ¹ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified ^awith the water of separation: and all that abideth not the fire ye shall make go through the water.

24 ^aAnd ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

Moses to Divide Spoil Two Ways

25 And the LORD spake unto Moses, saying,

26 Take the sum of the ¹prey that was ²taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And ^adivide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a ¹tribute unto the LORD of the men of war which went out to battle: ^aone² soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and ^agive

31:19 ^a Num. 5:2

^b Num. 19:11-

22

31:21 ¹ statute

31:23 ^a Num.

19:9, 17

31:24 ^a Lev.

11:25

31:26 ¹ plunder

² captured

31:27 ^a Josh.

22:8; 1 Sam.

30:24

31:28 ^a Num.

31:30, 47

¹ tax

² one for every

31:29 ^a Deut.

31:13-18. Only the virgins of the women were allowed to survive and probably were allowed to marry Israelite warriors (Deut. 21:10-14).

31:19-24. Every soldier and every thing had to be purified. The former was purified with the water mixed with the ashes of the red heifer (19:2), and the latter

by fire and water, due to their contact with the dead.

31:25-30. The booty was shared equally between those who fought in the battle and those who stayed behind (1 Sam. 30:24, 25). The soldiers were to dedicate one out of every five hundred captured persons and animals to the Lord.

it unto Eleazar the priest, for an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take ^aone portion of fifty, of the persons, of the beeves, of the asses, and of the ¹flocks, of all manner of beasts, and give them unto the Levites, ^bwhich ²keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

An Accounting of Plunder

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's ¹tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, ^aas the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

18:1-5
31:30 ^aNum.
31:42-47
^bNum. 3:7,
8, 25, 31, 36;
18:3, 4
¹sheep
²perform the
service
31:37 ¹tax
31:41 ^aNum.
5:9, 10; 18:8, 19

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even ^aof the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

An Oblation for the Lord

48 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our ¹charge, and there lacketh not one man of us.

50 We have therefore brought an ¹oblation for the LORD, what every man hath ²gotten, of jewels of gold, chains, and bracelets, rings, earrings, and ³tablets, ^ato make an ⁴atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For ^athe men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the

31:47 ^aNum.
31:30
31:49 ¹command
31:50 ^aEx.
30:12-16
¹offering
²Lit. found
³necklaces
⁴propitiation
31:53 ^aNum.
31:32; Deut.

31:50. The golden earrings collected in Gideon's war against Midian were made into an ephod (Judg. 8:24-27) that promoted idolatry. But here they are used to **make an atonement for our souls before the LORD.** Some suggest that they had feelings of guilt,

or that it was due to their participation in war, or that it was the census in verse 49 (cf. Ex. 30:11-16) that prompted them to make atonement. Perhaps it was due to their gratitude for God's signal blessing, and they wanted to stay in a right relationship with Him.

congregation, ^afor a memorial for the children of Israel before the LORD.

Reuben and Gad's Inheritance

32 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of ^aJazer, and the land of ^bGilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and ^aNimrah, and ^bHeshbon, and Elealeh, and ^cShebam, and Nebo, and ^dBeon,

4 *Even* the country ^awhich the LORD ¹smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found ¹grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

Do Not Bring God's Wrath

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore ^adiscourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, ^awhen I sent them from Kadesh-barnea ^bto see the land.

20:14
31:54 ^aEx. 30:16
32:1 ^aNum. 21:32; Josh. 13:25; 2 Sam. 24:5
^bDeut. 3:13
32:3 ^aNum. 32:36
^bJosh. 13:17, 26
^cNum. 32:38
^dNum. 32:38
32:4 ^aNum. 21:24, 34, 35
¹defeated
32:5 ¹favoured
32:7 ^aNum. 13:27—14:4
32:8 ^aNum. 13:3, 26
^bDeut. 1:19—25
32:9 ^aNum. 13:24, 31; Deut. 1:24, 28
32:10 ^aNum. 14:11; Deut. 1:34—36
¹aroused
²swore an oath
32:11 ^aNum. 14:28, 29; 26:63—65; Deut. 1:35
^bNum. 14:24, 30
¹fully
32:12 ^aNum. 14:6—9, 24, 30; Deut. 1:36; Josh. 14:8, 9
32:13 ^aNum. 14:33—35
^bNum. 26:64, 65
¹aroused
²destroyed
32:14 ^aNum. 11:1; Deut. 1:34
¹a brood
32:15 ^aDeut. 30:17, 18; Josh. 22:16—18; 2 Chr. 7:19; 15:2
32:17 ^aJosh.

9 For ^awhen they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 ^aAnd the LORD's anger was ¹kindled the same time, and he ²swore, saying,

11 Surely none of the men that came up out of Egypt, ^afrom twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because ^bthey have not ¹wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: ^afor they have wholly followed the LORD.

13 And the LORD's anger was ¹kindled against Israel, and he made them ^awander in the wilderness forty years, until ^ball the generation, that had done evil in the sight of the LORD, was ²consumed.

14 And, behold, ye are risen up in your fathers' stead, ¹an increase of sinful men, to augment yet the ^afierce anger of the LORD toward Israel.

15 For if ye ^aturn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

Fight Until the Land Is Conquered

16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But ^awe ourselves will go ready armed before the children of Israel, until we have brought them unto

32:1. Reuben was Jacob's firstborn (Gen. 29:32), and is mentioned first due to his seniority. Elsewhere the Gadites are mentioned first, no doubt due to their being the leaders in the drive to settle Trans-Jordan. This was a very good place for raising cattle.

32:2–5. This was the **country which the LORD smote**, whose defeat is recorded in 21:21–31. Israel had not planned on fighting with Sihon, but because he blocked their path to the Jordan, the battle was fought.

32:6–15. Moses feared that the proposal of the sons of Gad and the sons of Reuben would cause the other tribes not to proceed to conquer the land west of the Jordan. He said it would be the defection at Kadesh (14:1–10) all over again, and that they would **destroy all this people**.

32:16–19. They responded that they would **go ready armed** and would not return **until the children of Israel have inherited every man his inheritance**. Some scholars believe that the presence of the two-and-one-half tribes in the area of the Trans-Jordan was in opposition to the will of God. They say their reasons were purely selfish, and that Moses merely accommodated himself to their wishes. However, a study of Joshua 22 does not give this impression. At least three things are evident: (1) It appears that the eastern boundary of the Promised Land was not the Jordan Valley, but the mountain range of Gilead. (2) Joshua blessed the tribes and indicated that they indeed did have a right to settlement in Trans-Jordan. (3) The fact that God delivered the land of Sihon and Og to Israel seems to imply that someone was to possess it (Josh. 24:8).

their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 ^aWe will not return unto our houses, until the children of Israel have ¹inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; ^abecause our inheritance is fallen to us on this side Jordan eastward.

Moses Lists Conditions

20 And ^aMoses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And ^athe land be subdued before the LORD: then afterward ^bye shall return, and be ¹guiltless before the LORD, and before Israel; and ^cthis land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^ayour sin will find you out.

24 ^aBuild you cities for your little ones, and folds for your sheep; and do that which ¹hath proceeded out of your mouth.

Conditions Are Accepted

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 ^aOur little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 ^aBut thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

Israel Informed of the Agreement

28 So ^aconcerning them Moses commanded Eleazar the priest, and

4:12, 13
32:18 ^aJosh. 22:1-4
¹ possessed **32:19** ^aJosh. 12:1; 13:8
32:20 ^aDeut. 3:18; Josh. 1:14
32:22 ^aDeut. 3:20; Josh. 11:23
^bJosh. 22:4
^cDeut. 3:12, 15, 16, 18; Josh. 1:15; 13:8, 32; 22:4, 9
¹ blameless **32:23** ^aGen. 4:7; 44:16; Josh. 7:1-26; Is. 59:12; [Gal. 6:7]
32:24 ^aNum. 32:16
¹ you said you would do **32:26** ^aJosh. 1:14
32:27 ^aJosh. 4:12
32:28 ^aJosh. 1:13

32:33 ^aDeut. 3:8-17; 29:8; Josh. 12:1-6; 13:8-31; 22:4
^bNum. 21:24, 33, 35
32:34 ^aNum. 33:45, 46
^bDeut. 2:36
32:35 ^aNum. 32:1, 3
32:36 ^aNum. 32:3
^bNum. 32:24
32:37 ^aNum. 21:27
32:38 ^aIs. 46:1
^bEzek. 25:9
^cEx. 23:13;

Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

Two and a Half Tribes Inherit Land

33 And ^aMoses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, ^bthe kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 And the children of Gad built ^aDibon, and Ataroth, and ^bAroer,

35 And Atroth, Shophan, and ^aJaazer, and Jogbehah,

36 And ^aBeth-nimrah, and Beth-haran, ^bfenced cities: and folds for sheep.

37 And the children of Reuben ^abuilt Heshbon, and Elealeh, and Kirjathaim,

38 And ^aNebo, and ^bBaal-meon, (^ctheir names being changed,) and

32:23. This warning related to the condition of going into Palestine and fulfilling their obligations of fighting. It is interesting that in the ancient Near East the "great king" owned crown land which he distributed "free of charge" to fighting men and their families, with the requirement that they go to battle when needed. In Israel God was the "great King." He owned the land (Lev. 25:23) and distributed to the

tribes by lot. One of His requirements was for all of the tribes to enter into battle and then settle in their prescribed locations.

32:38. The act of changing the names of these cities indicates the Israelites' superiority over them (cf. Dan. 1 and the change of names for Daniel and his friends; and the naming of things by God in Gen. 1 and Adam in naming the animals in Gen. 2).

Shibmah: and gave other names unto the cities which they builded.

39 And the children of ^aMachir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses ^agave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And ^aJair the son of Manasseh went and took the small towns thereof, and called them ^bHavoth-jair.¹

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Record of Wilderness Journeys

33 These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the ^ahand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they ^adeparted from Rameses in ^bthe first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^cwith ¹an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, ^awhich the LORD had smitten among them: ^bupon their gods also the LORD executed judgments.

5 ^aAnd the children of Israel removed from Rameses, and ¹pitched in Succoth.

6 And they departed from ^aSuccoth, and pitched in Etham, which *is* in the edge of the wilderness.

Josh. 23:7
32:39 ^a Gen. 50:23; Num. 27:1; 36:1
32:40 ^a Deut. 3:12, 13, 15; Josh. 13:31
32:41 ^a Deut. 3:14; Josh. 13:30
^b Judg. 10:4; 1 Kin. 4:13
¹ Lit. *Towns of Jair*
33:1 ^a Ps. 77:20
33:3 ^a Ex. 12:37
^b Ex. 12:2; 13:4
^c Ex. 14:8
¹ *boldness*
33:4 ^a Ex. 12:29
^b [Ex. 12:12; 18:11]; Is. 19:1
33:5 ^a Ex. 12:37
¹ *camped*
33:6 ^a Ex. 13:20

33:7 ^a Ex. 14:1, 2, 9
33:8 ^a Ex. 14:22; 15:22, 23
¹ Heb. *Hahiroth*
33:9 ^a Ex. 15:27
33:11 ^a Ex. 16:1
33:14 ^a Ex. 17:1; 19:2
33:15 ^a Ex. 16:1; 19:1, 2
33:16 ^a Num. 11:34
¹ Lit. *The Graves of Craving*
33:17 ^a Num. 11:35
33:18 ^a Num.

7 And ^athey removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before ¹Pi-hahiroth, and ^apassed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and ^acame unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the ^awilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at ^aRephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the ^awilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched ^aat ¹Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and ^aencamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in ^aRithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

32:39. Manasseh: Deuteronomy 3:13 and Joshua 13:29–31 and 17:1, 2 assume the settlement of part of Manasseh in Trans-Jordan. Joshua 22:7 indicates this tribe had a share on the west side, too.

33:1–56. This chapter lists 40 places where Israel encamped between their departure from Rameses in Egypt and their arrival in the plains of Moab. Verses 3–18 not only list the camps, but also some of the most important events that occurred at some of them. These verses reflect the geographical material contained in Exodus 12—Numbers 12. The central section (vv. 18–36) simply lists the campsites. There are no parallels in Numbers, even though verses 31–33 seem

to relate to Deuteronomy 10:6, 7. The final section (vv. 37–49) contains historical events as well as place-names as in the first section. This list may serve as an obituary for Moses, but it also summarizes the main themes of Exodus and Numbers. It records events that reveal God's enabling the nation to overcome great obstacles in the past. Thus He would certainly lead them into the Promised Land. This chapter sets the background for the laws in 33:50–36:13 which clearly deal with the land of Canaan. God's past faithfulness and leading are a guarantee that Israel will soon be in a position to implement these laws in the land promised to the patriarchs.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and ^aencamped at Mose-roth.

31 And they departed from Mose-roth, and pitched in Bene-jaakan.

32 And they removed from ^aBene-jaakan, and ^bencamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, ^aand encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^awilderness of Zin, which is Kadesh.

37 And they removed from ^aKadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And ^aAaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

12:16

33:30 ^a Deut.

10:6

33:32 ^a Deut.

10:6

^b Deut. 10:7

33:35 ^a Deut.

2:8; 1 Kin. 9:26;

22:48

33:36 ^a Num.

20:1; 27:14

33:37 ^a Num.

20:22, 23; 21:4

33:38 ^a Num.

20:25, 28; Deut.

10:6; 32:50

33:40 ^a Num.

21:1

33:43 ^a Num.

21:10

33:44 ^a Num.

21:11

¹ *Heaps of*

Abarim

33:45 ^a Num.

32:34

¹ Or *Ijim*, the

same as *Ije-*

abarim

33:46 ^a Jer.

48:22; Ezek.

6:14

33:47 ^a Num.

21:20; Deut.

32:49

33:48 ^a Num.

22:1; 31:12; 35:1

33:49 ^a Num.

25:1; Josh. 2:1

¹ *the Abel*

Acacia Grove

33:51 ^a Deut.

7:1, 2; 9:1; Josh.

3:17

33:52 ^a Ex.

23:24, 33; 34:13;

Deut. 7:2, 5;

12:3; Judg. 2:2;

Ps. 106:34-36

¹ Places of pa-

gan worship

33:53 ^a Deut.

11:31; Josh.

21:43

33:54 ^a Num.

40 And ^aking Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and ^apitched in Oboth.

44 And ^athey departed from Oboth, and pitched in ¹Ije-abarim, in the border of Moab.

45 And they departed from ¹Iim, and pitched ^ain Dibon-gad.

46 And they removed from Dibon-gad, and encamped in ^aAlmon-diblathaim.

47 And they removed from Almon-diblathaim, ^aand pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and ^apitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ^aAbel-shittim¹ in the plains of Moab.

Order to Drive Out the Canaanites

50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ^aWhen ye are passed over Jordan into the land of Canaan;

52 ^aThen ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their ¹high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to ^apossess it.

54 And ^aye shall divide the land by lot for an inheritance among your

33:50-56. This section deals with the command to exterminate the Canaanites and their religion. This is a familiar theme in the Pentateuch (cf. Ex. 23:24; 34:11-13; Lev. 20; Deut. 7). The warning in verses 55 and 56 became a reality, because they failed to exterminate the Canaanites (Judg. 1, 2), and the Canaan-

ites caused Israel to become like them and be spewed out. This resulted in the Assyrian captivity of Israel (722 B.C.) and the Babylonian captivity of Judah (605 B.C.). See Leviticus 26:31-33; Deuteronomy 28:64-66; and Joshua 23:13.

families: *and* to the more ye shall give the ¹more inheritance, and to the fewer ye shall give the ²less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* ^apricks¹ in your eyes, and thorns in your sides, and shall ²vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

Canaan's Boundaries

34 And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into ^athe land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then ^ayour south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^bthe salt sea eastward:

4 And your border shall turn from the south ^ato the ascent of Akrabim, and pass on to Zin: and the going forth thereof shall be from the south ^bto Kadesh-barnea, and shall go on to ^cHazar-addar, and pass on to Azmon:

5 And the border ¹shall fetch a compass from Azmon ^aunto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the ^awestern border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you ^amount Hor:

8 From mount Hor ye shall point

26:53-56
33:54 ¹larger
²smaller
33:55 ^aJosh.
 23:13; Judg. 2:3
¹irritants
²harass
34:2 ^aGen. 17:8;
 Deut. 1:7, 8;
 Ps. 78:54, 55;
 105:11
34:3 ^aJosh.
 15:1-3; Ezek.
 47:13, 19
^bGen. 14:3;
 Josh. 15:2
34:4 ^aJosh. 15:3
^bNum. 13:26;
 32:8
^cJosh. 15:3, 4
34:5 ^aGen.
 15:18; Josh.
 15:4, 47; 1 Kin.
 8:65; Is. 27:12
¹shall turn
from
34:6 ^aEx. 23:31;
 Josh. 15:12;
 Ezek. 47:20
34:7 ^aNum.
 33:37

34:8 ^aNum.
 13:21; Josh.
 13:5; 2 Kin.
 14:25
^bEzek. 47:15
34:9 ^aEzek.
 47:17
34:11 ^a2 Kin.
 23:33; Jer. 39:5, 6
^bDeut. 3:17;
 Josh. 11:2; 12:3;
 13:27; 19:35;
 Matt. 14:34;
 Luke 5:1
¹Lit. *shoulder*
34:12 ^aNum.
 34:3
34:13 ^aGen.
 15:18; Num.
 26:52-56; Deut.
 11:24; Josh.
 14:1-5
34:14 ^aNum.
 32:33
34:17 ^aJosh.
 14:1, 2; 19:51
34:18 ^aNum.

out *your border* ^aunto the entrance of Hamath; and the goings forth of the border shall be to ^bZedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at ^aHazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham ^ato Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ¹side of the sea ^bof Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at ^athe salt sea: this shall be your land with the coasts thereof round about.

Nine and a Half Tribes' Land

13 And Moses commanded the children of Israel, saying, ^aThis *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 ^aFor the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

Inheritance Dividers Chosen

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: ^aEleazar the priest, and Joshua the son of Nun.

18 And ye shall take one ^aprince of every tribe, to divide the land by inheritance.

34:1-15. This section fixes the boundaries of the Promised Land.

34:16-29. The allotment of the land was to be supervised by **Eleazar**, **Joshua**, and one leader from each of the tribes. They were named directly by God,

showing the importance of the task. Only 10 tribal leaders are mentioned here, since Gad and Reuben had already settled in Trans-Jordan. They basically began in the south with Judah and Simeon, and ended in the north with Asher and Naphtali.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Amihud.

21 Of the tribe of Benjamin, Eliad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Amihud.

29 These *are they* whom the LORD commanded to ¹divide the inheritance unto the children of Israel in the land of Canaan.

Cities for the Levites

35 And the LORD spake unto Moses in ^athe plains of Moab by Jordan ^{near} Jericho, saying,

2 ^aCommand the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites ^bsuburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

1:4, 16
34:29 ¹ *appor-
tion the inher-
itance*
35:1 ^a Num.
33:50
35:2 ^a Josh. 14:3,
4; 21:2, 3; Ezek.
45:1; 48:10-20
^b Lev. 25:22-34

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

Cities for Refuge

6 And among the cities which ye shall give unto the Levites *there shall be* ^asix cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to ¹them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* ^aforty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* ^aof the possession of the children of Israel: ^bfrom *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which ¹he inheriteth.

Laws Regarding Murder

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ^aWhen ye be come over Jordan into the land of Canaan;

11 Then ^aye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person ¹at unawares.

12 ^aAnd they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he

35:6 ^a Deut.
4:41; Josh. 20:2,
7, 8; 21:3, 13
¹ *these*
35:7 ^a Josh.
21:41
35:8 ^a Josh. 21:3
^b Num. 26:54;
33:54
¹ *each inherits*
35:10 ^a Deut.
19:2; Josh.
20:1-9
35:11 ^a Ex.
21:13; Num.
35:22-25; Deut.
19:1-13
¹ *accidentally*
35:12 ^a Deut.
19:6; Josh. 20:3,

35:1-8. This portion deals with cities for the Levites. They received about 15 square miles or about one-tenth of one percent of the land of Canaan. In a society where farmland was at a premium, this small fraction of the land meant they certainly had to depend on the generosity of the other tribes among whom they lived for their well-being. They received 48 cities listed in Joshua 21.

35:9-34. **Avenger:** When a man was killed, it was the duty of his nearest male relative, "the avenger of blood" (vv. 12, 19, 21, 24, 25, 27), to kill the man responsible. The Hebrew word is *gō'el* and is translated "redeemer" or "kinsman." He was the one who should "buy" his relative out of trouble (5:8; Lev. 25:25, 26; Ruth 3:12; 4:1, 6, 8; Job 19:25; Is. 59:20). The law in this context allowed the execution of the manslayer only if

stand before the congregation in judgment.

13 And of these cities which ye shall give ^asix cities shall ye have for refuge.

14 ^aYe shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and ^afor the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 ^aAnd if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 ^aThe ¹revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But ^aif he ¹thrust him of hatred, or hurl at him ^bby laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

Laws Regarding Accidental Killing

22 But if he thrust him suddenly ^awithout enmity, or have cast upon him any thing without ¹laying of wait,

5, 6
35:13 ^aNum. 35:6
35:14 ^aDeut. 4:41; Josh. 20:8
35:15 ^aNum. 15:16
35:16 ^aEx. 21:12, 14; Lev. 24:17; Deut. 19:11, 12
35:19 ^aNum. 35:21, 24, 27; Deut. 19:6, 12
¹ blood avenger, a family member who is to avenge the victim
35:20 ^aGen. 4:8; 2 Sam. 3:27; 20:10; 1 Kin. 2:31, 32
^bEx. 21:14; Deut. 19:11, 12
¹ pushes
35:22 ^aEx. 21:13
¹ lying in wait

35:24 ^aNum. 35:12; Josh. 20:6
35:25 ^aJosh. 20:6
^bEx. 29:7; Lev. 4:3; 21:10
35:26 ¹ goes outside
35:27 ¹ there shall be no blood-guiltiness
35:29 ^aNum. 27:11
35:30 ^aDeut. 17:6; 19:15; Matt. 18:16; John 7:51; 8:17, 18; 2 Cor. 13:1; Heb. 10:28
¹ is not sufficient testimony

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then ^athe congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and ^ahe shall abide in it unto the death of the high priest, ^bwhich was anointed with the holy oil.

26 But if the slayer shall at any time ¹come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ¹he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

Blood Defiles the Land

29 So these *things* shall be for ^aa statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the ^amouth of witnesses: but one witness ¹shall not testify against any person to *cause him* to die.

31 Moreover ye shall take no ¹satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

the deed was deliberate. Murderers must be executed, and manslaughterers must dwell in a city of refuge until the death of the high priest (v. 28). This law's primary concern was the provision of cities of refuge for manslaughterers (v. 15). The law also considered who was qualified for admission (vv. 16–25), and then what might happen if he left the city before the death of the high priest (vv. 26–28). It prescribed the evidence required for a conviction of murder (v. 30), and

it prohibited ransom (vv. 31, 32). The Levites were the permanent inhabitants of the cities of refuge and took responsibility for admitting the manslaughterers. The death of the high priest atoned for the manslaughterer and allowed the guilty man to return home. The function of the high priest anticipated the ministry of our Lord, not only in His life of offering sacrifice and prayer on behalf of the people, but also in His death (cf. Heb. 4–9).

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood ^ait defileth the land: and ¹the land cannot be cleansed of the blood that is shed therein, but ^bby the blood of him that shed it.

34 ^aDefile not therefore the land which ye shall inhabit, wherein I dwell: for ^b¹I the LORD dwell among the children of Israel.

Laws of Female Inheritance

36 And the chief fathers of the families of the ^achildren of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and ^bspake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, ^aThe LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^bmy lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be ^ataken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ¹whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when ^athe jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

35:31 ¹ransom

35:33 ^aDeut.

21:7, 8; Ps.

106:38

^bGen. 9:6

¹no expiation

can be made

for the land for

the blood that

is shed

35:34 ^aLev.

18:24, 25; Deut.

21:23

^bEx. 29:45, 46

36:1 ^aNum.

26:29

^bNum. 27:1-11

36:2 ^aNum.

26:55; 33:54;

Josh. 17:4

^bNum. 27:1,

5-7

36:3 ^aNum. 27:4

¹into which

they married

36:4 ^aLev. 25:10

36:5 ^aNum. 27:7

36:6 ^aNum.

36:11, 12

¹Lit. *be wives*

36:7 ^a1 Kin. 21:3

¹keep the inher-

itance of

36:8 ^a1 Chr.

23:22

36:11 ^aNum.

26:33; 27:1

36:13 ^aNum.

26:3; 33:50

Female Heirs to Marry Within the Tribe

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^ahath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them ¹marry to whom they think best; ^aonly to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ^akeep¹ himself to the inheritance of the tribe of his fathers.

8 And ^aevery daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 ^aFor Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ^ain the plains of Moab by Jordan *near* Jericho.

36:1-13. Chapter 27 raised the question of the father's name dying out with his death, since he had no sons. Therefore his land would pass to other members of his family. The rules of inheritance were altered for the daughters of Zelophehad so that they might inherit, because they had no brothers. But another problem arose concerning the right of daughters to inherit their fathers' land if they were to marry someone from another tribe. Then their land would eventually become the property of that other tribe, and permanently so

after the Year of Jubilee (cf. Lev. 25:10). To prevent this, Moses commanded that an heiress should marry within her father's tribe (v. 8). This would eliminate land transfers between tribes, and assure that **every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.**

The last chapters of the Book of Numbers deal with the land, its distribution, its extent, and its holiness. Thus Numbers anticipates the entrance into the Promised Land.

DEUTERONOMY

Deuteronomy is one of the most significant books in the Old Testament. Judging from the number of quotations or citations of Deuteronomy in the New Testament, its influence has been extremely great. According to the United Bible Societies' *Greek New Testament*, Deuteronomy is quoted or cited 195 times in the New Testament, exceeded only by references to Psalms, Isaiah, Genesis, and Exodus, in that order. Based on the number of manuscripts of the individual Old Testament books found among the Dead Sea Scrolls, Deuteronomy was one of the five most influential works at Qumran (thus far there are 27 manuscripts of Psalms, 24 of Deuteronomy, 18 of Isaiah, and 15 each of Genesis and Exodus). Three times Jesus found strength in Deuteronomy to turn back Satan's tempting (Matt. 4:1-11; cf. Deut. 6:13, 16; 8:3). When asked which commandment was greatest (Matt. 22:36, 37), He quoted Deuteronomy 6:5 in reply.

Deuteronomy is also a treasure chest of theological concepts that have influenced the religious thought and life of ancient Israel, Jews, and Christians down through the ages. These concepts include: (1) The concept of *creed*; Deuteronomy 6:4, 5 is the "creed" of Israel, known as the *Shema* ("Hear"). The words were to be upon the hearts of the Israelites, who were to teach them diligently to their children. The words were to be bound "for a sign" on the hand and "as frontlets" between the eyes. They were to be written on the doorposts of the house and on the gates. Jesus took the words of 6:5 as the first and greatest commandment (Matt. 22:37). (2) The

concept of the *God who acts* permeates the book. The historical acts of Yahweh become a basic part of the book's viewpoint, particularly as these acts relate to the claims Yahweh makes on the Israelites, both at that moment and after they entered the Land of Promise. Moses reminds them of "what the LORD did because of Baal-peor" (4:3), which is to instruct future behavior in the Promised Land (v. 5). (3) The *election* of Israel is based in the call of Abraham (Gen. 12:1-3; 15:1-6), where God's promise is directed to the "seed" or descendants of Abraham. The word most often used to set forth the doctrine of election in the Old Testament is the verb *bachar*, "to choose." It occurs quite frequently in Deuteronomy (30 times). (4) Another major thought is that of the *covenant relationship*. A people redeemed from slavery and bound to their God by a covenant needed some guidelines for a happy life in fellowship with God and with one another. The Sinai covenant was cast in the shape of an ancient Near Eastern treaty that listed obligations laid on the vassal (Israel) by the great King (Yahweh). These were the natural consequence of the King's protection and care for His vassal. (5) Another concept, that of *sin*, is expressed in Deuteronomy in a unique way, in that it is seen against the background of the covenant relationship. The redemptive act by which the Lord brought the Israelites out of Egypt is mentioned in connection with the commandments (6:20-25). The obligation of the Israelites to keep and do His ordinances stemmed from the fact that they were chosen to be His possession

(7:6). When they entered the land, they were to remember these facts and keep His commandments (8:1-10). However, they were in danger of forgetting this relationship and turning to other gods (vv. 11-18) for which they would “surely perish” (v. 19). Loving God and keeping His commandments are set side by side (11:13), and blessing in the land is to follow from such obedience (vv. 8-12). Disobedience would bring the withholding of blessing.

Historical Setting. For 38 years after they had refused to enter Canaan, the Israelites remained in the wilderness of Paran and at Kadesh-barnea, until the old generation died off. Then they resumed their journey by a long detour around Edom. Finally, they were encamped in Moab, awaiting final instructions to go over and possess the land God had promised to their fathers. It was a most exciting and momentous occasion.

According to the Book of Deuteronomy, Moses took this occasion to deliver three addresses to the people of Israel, all of them farewell addresses, because he had been told that he could not enter the land with the people. The substance of the addresses is found in Deuteronomy, with the first being delivered “on this side Jordan, in the land of Moab” (1:5). The second one, if the words of 4:44-49 are intended as a heading for the second portion and not as a summary of the first, was given “on this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites” (4:46). The third was simply “in the land of Moab” (29:1). Quite possibly the same location is intended for all three messages.

Authorship. The view that Deuteronomy was substantially Mosaic in origin was, with few exceptions, held by both Jews and Christians until the rise of the modern critical discussions in the late eighteenth and early nineteenth centuries A.D. Certain European scholars denied the Mosaic authorship of Deuteronomy and ascribed it to an author or authors who lived approximately at the time of Josiah. The theories of the dates range from Moses’ time (1447-1407 B.C.) to as late as 400 B.C. In the past few years, liberal scholars have been willing to acknowledge that a great deal of Deuteronomy rests on ancient materials, but say that the material has been worked and reworked by different scribes and put into its final form much later.

On conservative presuppositions, a very strong case for the Mosaic authorship of Deuteronomy can be established. By the test of agreement with known historical conditions, and by careful literary analysis, it is possible to demonstrate that only the pre-Davidic period can successfully be reconciled with the data of the Hebrew text. In fact, the unity and authenticity of the book as a Mosaic product are confirmed by the remarkable conformity of its structure to that of the suzerainty (overlordship) type of covenant or treaty in its classic, mid-second millennium B.C. form. Actually, Deuteronomy 31:9 and 24 state that Moses wrote, as well as spoke, “the words of this law.” Joshua, or some theocratic officer, in all likelihood, completed the document by recording Moses’ death (ch. 34) and probably Moses’ witness song (ch. 34) and testament (ch. 33).

OUTLINE OF DEUTERONOMY

I. Introduction to Deuteronomy (preamble)	1:1-5		
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A. The experience of God in history	1:6—3:29		
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2. Recollections of Kadesh-barnea	1:19-46		
3. Recollections of Mount Seir	2:1-8		
4. Recollections of Moab and Ammon	2:9-25		
5. The conquest of Heshbon	2:26-37		
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9. The tables of the law and the ark	10:1-10		
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7. Laws relating to the Levites, foreign practices, and prophecy	18:1-22		
8. Cities of refuge and legal procedure	19:1-21		
9. The conduct of war	20:1-20		
10. Laws relating to murder, war, and family affairs	21:1-23		
11. Miscellaneous laws and the regulation of sexual behavior	22:1-30		
12. Miscellaneous laws	23:1—25:19		
13. The ceremonial fulfillment of the law	26:1-15		
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A. The renewal of the covenant commanded	27:1-26		
1. The writing of the law and the offering of sacrifices	27:1-10		
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B. The blessings and curses pronounced in Moab	28:1—29:1		
1. The blessings	28:1-14		
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VI. The continuity of the covenant from Moses to Joshua	31:1—34:12		
A. Deposition of the law and the appointment of Joshua	31:1-29		
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Moses Recalls God's Command

1 These *be* the words which Moses spake unto all Israel ^aon this side Jordan in the ¹wilderness, in the plain over against the ²Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are eleven days' journey* from Horeb by the way of mount Seir ^aunto Kadesh-barnea.)

3 And it came to pass ^ain the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 ^aAfter he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth ^bin Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us ^ain Horeb, saying, Ye have dwelt long ^benough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the* ¹places nigh thereunto, in the ²plain, in the hills, and in the vale, and in the south, and

1:1 ^a Deut. 4:44-46; Josh. 9:1, 10
¹ Heb. *arabah*
² Heb. *Suph*
1:2 ^a Num. 13:26; 32:8; Deut. 9:23
1:3 ^a Num. 33:38
1:4 ^a Num. 21:23, 24, 33-35; Deut. 2:26-35; Josh. 13:10; Neh. 9:22
^b Josh. 13:12
1:6 ^a Ex. 3:1, 12
^b Ex. 19:1, 2
1:7 ¹ *neighbouring places*
² Heb. *arabah*

1:8 ^a Gen. 12:7; 15:5; 22:17; 26:3; 28:13; Ex. 33:1; Num. 14:23; 32:11
¹ *promised*
1:9 ^a Ex. 18:18, 24; Num. 11:14, 24
1:10 ^a Gen. 15:5; 22:17; Ex. 32:13; Deut. 7:7; 10:22; 26:5; 28:62
1:11 ^a 2 Sam. 24:3
^b Gen. 15:5
1:12 ^a 1 Kin. 3:8, 9
¹ *problems*
1:13 ¹ Lit. *heads*
1:15 ^a Ex. 18:25

by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the LORD ¹sware unto your fathers, ^aAbraham, Isaac, and Jacob, to give unto them and to their seed after them.

Leaders Appointed to Help Moses

9 And ^aI spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ^aye *are* this day as the stars of heaven for multitude.

11 (^aThe LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, ^bas he hath promised you!)

12 ^aHow can I myself alone bear your ¹cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them ¹rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.

15 So I took ^athe chief of your tribes, wise men, and known, and

1:1-5. These **be** the words: These verses form a preamble to the entire book, much like that of preambles in ancient Near Eastern treaties. In this case, they are the words of Moses (cf. Ex. 20:2a). They identify the suzerain or "great king" in terms to inspire awe and fear. **Horeb** is another name for Mount Sinai (Ex. 3:1, 12; cf. Ex. 19:1). The journey would normally have taken 11 days, but it has taken them almost 40 years! **Kadesh-barnea** was the place where rebellion seized the camp and they refused to enter the Promised Land (Num. 13, 14). Verse 4 relates some victories which had been granted by God supernaturally, and thus anticipates further victories in the future (2:26-37 over Sihon and 3:1-22 over Og). **Declare** has the sense of making something absolutely clear or plain. The same verb is used in 27:8 to indicate the clarity or legibility with which the words of the law were to be inscribed in stone (Hab. 2:2). **On this side Jordan**: "East of the Jordan" or "across" occurs 18 times in Deuteronomy and Joshua. It refers 12 times to the eastern and 6 times to the western side of the Jordan. **Law** comes from the word meaning "to direct," "to teach," and so is rendered "instruction" (Torah). Here it refers to the discourses that follow, the exposition and application of God's Word to the people.

1:6. This verse begins the historical prologue which

extends through 4:43. The historical prologue in the ancient Near Eastern treaties (and in Deuteronomy and Exodus) surveys the "great King's" relationship, and especially his benefactions, to the vassal king (God and Israel). So in Deuteronomy the covenant tradition of promise, from Abraham to Moses, is rehearsed. Then there is the experience of observing God in history, working out the events of the promise (1:6-3:29).

1:8. The patriarchal promises to Abraham, Isaac, and Jacob: God chose Abraham, and then promised him a *land*, posterity, and that he would be a blessing (Gen. 12:1-3). Note its use in Deuteronomy 1:35; 4:31; 6:10, 18, 23; 7:8, 12; 8:1, 18; 9:5; 10:11; 11:9, 21; 13:17; 19:8; 26:3, 15; 28:11; 29:13; 30:20; 31:7, 20, 21, 23; 34:4. All of these references to the land are based on God's grace, **which the LORD sware unto your fathers.**

1:10. The **multitude** fulfilled the promises of Genesis 15:5 and 22:17.

1:11. **Of your fathers** emphasizes the *continuity of relationship*, stressing the theme of the covenant with the patriarchs.

1:12-18. This relates to Exodus 18:13-27. The necessary organization of the Israelites was dictated by God's blessing the people and multiplying them, so he includes this portion of their history.

¹made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, ¹Hear *the causes* between your brethren, and ^ajudge righteously between *every* man and his ^bbrother, and the stranger *that is* with him.

17 ^aYe shall not ¹respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for ^bthe judgment *is* God's: and the ²cause that is too hard for you, ^cbring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

The Mountain of the Amorites

19 And when we departed from Horeb, ^awe went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and ^bwe came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; ^afear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall ¹search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and ^aI took twelve men of you, one of a tribe:

24 ^aAnd they turned and went up into the mountain, and came unto

1:15 ¹appointed

1:16 ^aDeut. 16:18; John 7:24
^bLev. 24:22

1:17 ¹Hear the cases
^aLev. 19:15;

Deut. 10:17;
16:19; 24:17;

1 Sam. 16:7;
Prov. 24:23-26;

Acts 10:34;
James 2:1, 9

^b2 Chr. 19:6
^cEx. 18:22, 26

¹show partiality
²case

1:19 ^aNum. 10:12; Deut. 2:7; 8:15; 32:10;

Jer. 2:6
^bNum. 13:26

1:21 ^aJosh. 1:6, 9

1:22 ¹search out the land for us

1:23 ^aNum. 13:2, 3

1:24 ^aNum. 13:21-25

1:25 ^aNum. 13:27

1:26 ^aNum. 14:1-4; Ps. 106:24

1:27 ^aPs. 106:25
^bDeut. 9:28

¹grumbled

1:28 ^aNum. 13:28, 31-33;

Deut. 9:1, 2
^bNum. 13:28

¹Where can
²Lit. melted

1:29 ^aNum. 14:9; Deut. 7:18

1:30 ^aEx. 14:14;
Deut. 3:22; 20:4;

Neh. 4:20

1:31 ^aDeut. 32:10-12; Is. 46:3, 4; 63:9;

Hos. 11:3
¹carried

1:32 ^aNum. 14:11; 20:12; Ps. 106:24; Heb. 3:9;

10, 16-19; 4:1, 2;
Jude 5

1:33 ^aEx. 13:21;
Num. 9:15-23;

Neh. 9:12; Ps. 78:14
^bNum. 10:33;

Ezek. 20:6
¹search out a place for you

1:34 ^aDeut. 2:14, 15
¹angry
²took an oath

1:35 ^aNum. 14:22, 23; Ps. 95:10, 11

the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a ^agood land which the LORD our God doth give us.

Israel Refuses to Enter the Land

26 ^aNotwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye ^amurmured¹ in your tents, and said, Because the LORD ^bhated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 ¹Whither shall we go up? our brethren have ²discouraged our heart, saying, ^aThe people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the ^bAnakims there.

29 Then I said unto you, Dread not, ^aneither be afraid of them.

30 ^aThe LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God ¹bare thee, as a ^aman doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ^aye did not believe the LORD your God,

33 ^aWho went in the way before you, ^bto ¹search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

The Present Generation Will Not Enter

34 And the LORD heard the voice of your words, and was ¹wroth, ^aand ²swore, saying,

35 ^aSurely there shall not one of

1:19-46. This section relates events at Kadesh-barnea.

1:21. Go up and possess it is the characteristic phrase relating to the Hebrew entry into the Promised

Land. Israel's enemies will not be able to resist the invasion (7:2). The verb *possess* means "to subdue," "take possession of," "dispossess," and occurs 52 times in Deuteronomy.

these men of this evil generation see that good land, which I ¹swore to give unto your fathers,

36 ^aSave Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he ¹hath trodden upon, and to his children, because ^bhe hath ²wholly followed the LORD.

37 ^aAlso the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 ^aBut Joshua the son of Nun, ^bwhich standeth before thee, he shall go in thither: ^cencourage him: for he shall cause Israel to inherit it.

39 ^aMoreover your little ones, which ^bye said should be ¹a prey, and your children, which in that day ^chad no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 ^aBut *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

Israel Decides to Enter the Land

41 Then ye answered and said unto me, ^aWe have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, ^aGo not up, neither fight; for *I am* not among you; lest ye be ¹smitten before your enemies.

43 So I spake unto you; and ye would not hear, but ^arebelled against the commandment of the LORD, and ^bwent ¹presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, ^aas bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD ¹would

1:35 ¹promised

1:36 ^aNum.

14:24; Josh.

14:9]

^bNum. 32:11,

12

¹have walked

²fully

1:37 ^aNum.

20:12; 27:14;

Deut. 3:26; 4:21;

34:4; Ps. 106:32

1:38 ^aNum.

14:30

^bEx. 24:13;

33:11; 1 Sam.

16:22

^cNum. 27:18,

19; Deut. 31:7,

23; Josh. 11:23

1:39 ^aNum.

14:31

^bNum. 14:3

^cIs. 7:15, 16

¹victims

1:40 ^aNum.

14:25

1:41 ^aNum.

14:40

1:42 ^aNum.

14:41–43

¹defeated

1:43 ^aNum.

14:44

^bDeut. 17:12,

13

¹wilfully

1:44 ^aNum.

14:45; Ps. 118:12

1:45 ¹would not

listen

1:46 ^aNum.

13:25; 20:1, 22;

Deut. 2:7, 14

2:1 ^aDeut. 1:40

^bNum. 14:25

¹skirted or

circled around

2:3 ^aDeut.

2:7, 14

2:4 ^aNum.

20:14–21

^bDeut. 23:7

¹territory

²watch your-

selves carefully

2:5 ^aGen. 36:8;

Josh. 24:4

2:7 ^aDeut. 8:2–4;

[Matt. 6:8, 32]

¹Lit. *goings*

2:8 ^aJudg. 11:18;

1 Kin. 9:26

^bNum. 21:4

2:9 ¹Do not

harass

not hearken to your voice, nor give ear unto you.

46 ^aSo ye abode in Kadesh many days, according unto the days that ye abode *there*.

The Wilderness Years

2 Then we turned, and ^atook our journey into the wilderness by the way of the Red sea, ^bas the LORD spake unto me: and we ¹compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain ^along enough: turn you northward.

4 And command thou the people, saying, ^aYe *are* to pass through the ¹coast of ^byour brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: ²take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth; ^abecause I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy ¹walking through this great wilderness: ^athese forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^aElath, and from Ezion-gaber, we ^bturned and passed by the way of the wilderness of Moab.

Do Not War with Moabites

9 And the LORD said unto me, ¹Distress not the Moabites, neither

2:1–8. This portion relates activities at Mount Seir. **Your brethren the children of Esau:** The settling of this land by Esau is mentioned in Genesis 36:1–8. The command **meddle not with them** is literally “do not engage in strife with them,” as used in 2:19. In verse 24

they are commanded to engage Sihon in battle. The Edomites, Moabites, and Ammonites were all related to Israel. The Edomites had refused Israel passage in Numbers 20:14–22.

2:9–25. The accounts relating to Moab and Ammon

contend with them in battle: for I will not give thee of their land *for* a possession; because I have given ^aAr unto ^bthe children of Lot *for* a possession.

10 ^aThe Emims dwelt therein in times past, a people great, and many, and tall, as ^bthe Anakims;

11 Which also were accounted ¹giants, as the Anakims; but the Moabites call them Emims.

12 ^aThe ¹Horims also dwelt in Seir beforetime; but the children of Esau ²succeeded them, when they had destroyed them from before them, and dwelt in their ³stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over ^athe ¹brook Zered. And we went over the brook Zered.

14 And the space in which we came ^afrom Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; ^buntil all the generation of the men of war were ¹wasted out from among the host, ^cas the LORD swore unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they ¹were consumed.

16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh

2:9 ^aNum. 21:15, 28; Deut. 2:18, 29
^bGen. 19:36-38
2:10 ^aGen. 14:5
^bNum. 13:22, 33; Deut. 9:2
2:11 ¹Heb. *rephaim*

2:12 ^aGen. 14:6; 36:20; Deut. 2:22
¹Horites
²dispossessed
³place

2:13 ^aNum. 21:12
¹valley or wadi
2:14 ^aNum. 13:26

^bNum. 14:33; 26:64; Deut. 1:34, 35
^cNum. 14:35; Ezek. 20:15
¹consumed
2:15 ¹perished

2:19 ^aGen. 19:38; Num. 21:24

2:20 ^aGen. 14:5
¹Heb. *rephaim*
2:21 ^aDeut. 2:10
¹dispossessed

2:22 ^aGen. 36:8; Deut. 2:5
^bGen. 14:6; 36:20-30

2:23 ^aJosh. 13:3
^bGen. 10:14;
¹Chr. 1:12; Jer. 47:4; Amos 9:7

2:24 ^aNum. 21:13, 14; Judg. 11:18

^bDeut. 1:4
¹take possession of it

2:25 ^aEx. 23:27; Deut. 11:25; Josh. 2:9

^bEx. 15:14-16
¹everywhere under the heavens

over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ^athe children of Lot *for* a possession.

20 (That also was accounted a land of giants: ¹giants dwelt therein in old time; and the Ammonites call them ^aZamzummims;

21 ^aA people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they ¹succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, ^awhich dwelt in Seir, when he destroyed ^bthe Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And ^athe Avims which dwelt in Hazerim, *even* unto Azzah, ^bthe Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

The Conquest Begins

24 Rise ye up, take your journey, and ^apass over the river Arnon: behold, I have given into thine hand ^bSihon the Amorite, king of Heshbon, and his land: ¹begin to possess *it*, and contend with him in battle.

25 ^aThis day will I begin to put the dread of thee and the fear of thee upon the nations *that are* ¹under the whole heaven, who shall hear report of thee, and shall ^btremble, and be in anguish because of thee.

are given. As with Edom (v. 5), God had already given Moab their territory **for a possession**. The **Emims** (v. 10) were the “dreaded ones” of Genesis 14:5, the early inhabitants of Moab conquered by Chedorlaomer. The **Horims** (v. 12) were the ancient inhabitants of Edom defeated by Chedorlaomer (Gen. 14:6), said to be descended from Seir the Horite (Gen. 36:20). The non-Semitic Hurrians, known in the Old Testament as Horites, formed part of the indigenous population of Alalakh (Syria) in the eighteenth century B.C. The huge stature and formidable appearance of the **Anakims** became proverbial (Deut. 2:10).

2:26-37. This section records the conquest of Heshbon. **For the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand:** God had hardened the

heart of Pharaoh and now “the iniquity of the Amorites” was full (Gen. 15:16), and judgment was being administered (Josh. 11:20). This was actually a “Holy War,” with Israel as God’s instrument of judgment. **Utterly destroyed the men, and the women, and the little ones, of every city:** The Hebrew word is *chërem* and was a “ban of extermination,” used in Deuteronomy in connection with people (20:17, 18) or objects (7:26) dedicated to the worship of false gods. For the Hebrews, people and objects associated with pagan cultic rites were to be regarded with abhorrence, as sin should always be—as corrupt and corrupting, and as fit for nothing but complete destruction—lest the “ban” should subsequently fall on those who spared them (Josh. 6:17, “city accursed,” 18; 7:1, 11-13, 15).

Israel Requests Safe Passage

26 And I ^asent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ^bwith words of peace, saying,

27 ^aLet me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ^aonly I will pass through on my feet;

29 (^aAs the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 ^aBut Sihon king of Heshbon would not let us pass by him: for ^bthe LORD thy God ^chardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to ^agive Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

Israel Defeats Sihon

32 ^aThen Sihon came out against us, he and all his people, to fight at Jahaz.

33 And ^athe LORD our God delivered him ¹before us; and ^bwe ²smote him, and his sons, and all his people.

34 And we took all his cities at that time, and ^autterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 ¹Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 ^aFrom Aroer, which *is* by the brink of the river of Arnon, and *from* the ^bcity that *is* by the river, even

2:26 ^a Num. 21:21–32; Deut. 1:4; Judg. 11:19–21
^b Deut. 20:10
2:27 ^a Num. 21:21, 22; Judg. 11:19
2:28 ^a Num. 20:19
2:29 ^a Num. 20:18; Deut. 23:3, 4; Judg. 11:17
2:30 ^a Num. 21:23
^b Josh. 11:20
^c Ex. 4:21
2:31 ^a Deut. 1:3, 8
2:32 ^a Num. 21:23
2:33 ^a Ex. 23:31; Deut. 7:2
^b Num. 21:24
¹ over to us
² defeated
2:34 ^a Lev. 27:28
2:35 ¹ We took only the livestock as plunder
2:36 ^a Deut. 3:12; 4:48; Josh. 13:9
^b Josh. 13:9, 16

^c Ps. 44:3
2:37 ^a Gen. 32:22; Num. 21:24; Deut. 3:16
^b Deut. 2:5, 9, 19
3:1 ^a Num. 21:33–35; Deut. 29:7
^b Deut. 1:4
3:2 ^a Num. 21:34; Josh. 13:21
3:3 ¹ attacked
3:4 ^a Deut. 3:13, 14
3:5 ¹ fortified
3:6 ^a Deut. 2:24, 34, 35
3:7 ¹ booty
3:8 ^a Num. 32:33; Josh. 12:6; 13:8–12
^b Deut. 4:48; 1 Chr. 5:23

unto Gilead, there was not one city too strong for us: ^cthe LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river ^aJabbok, nor unto the cities in the mountains, nor unto ^bwhatsoever the LORD our God forbad us.

Bashan Conquered

3 Then we turned, and went up the way to Bashan: and ^aOg the king of Bashan came out against us, he and all his people, to battle ^bat Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto ^aSihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we ¹smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, ^aall the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* ¹fenced with high walls, gates, and bars; beside unwallied towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king ^aof Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for ¹a prey to ourselves.

Land on the East Side of Jordan

8 And we took at that time out of the hand of the two kings of the Amorites the ^aland that *was* on this side Jordan, from the river of Arnon unto mount ^bHermon;

3:1–11. The conquest of Bashan is described. **Bashan** was the fertile area east of the Jordan and north of Gilead, separated from the latter by the river Yarmuk. Bashan means “Fertile” (32:14). **Edrei** was an important stronghold in the Amorite kingdom of Og. The **bedstead** was 13½ feet long and six feet

wide, belonging to the last of the **giants** (*repa'im*) (cf. Gen. 14:5) in Abraham’s day. It may have been an iron-trimmed stone coffin, or an iron-decorated couch, to be placed in his tomb, or as a monument made of basalt.

9 (Which ^aHermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 ^aAll the cities of the plain, and all Gilead, and ^ball Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 ^aFor only Og king of Bashan remained of the remnant of ^bgiants;¹ behold, his bedstead was a bedstead of iron; is it not in ^aRabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this ^aland, which we possessed at that time, ^bfrom Aroer, which is by the river Arnon, and half mount Gilead, and ^cthe cities thereof, gave I unto the Reubenites and to the Gadites.

13 ^aAnd the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of ¹giants.

14 ^aJair the son of Manasseh took all the country of Argob ^bunto the coasts of Geshuri and Maachathi; and ^ccalled¹ them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave ^aGilead unto Machir.

16 And unto the Reubenites ^aand unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, ^bwhich is the border of the children of Ammon;

3:9 ^a 1 Chr. 5:23

3:10 ^a Deut. 4:49
^b Josh. 12:5;
13:11

3:11 ^a Amos 2:9
^b Gen. 14:5;
Deut. 2:11, 20
^c 2 Sam. 12:26;
Jer. 49:2; Ezek.

21:20
¹ Heb. *rephaim*

3:12 ^a Num.
32:33; Josh.

12:6; 13:8-12
^b Deut. 2:36;
Josh. 12:2

^c Num. 34:14
3:13 ^a Josh.

13:29-31; 17:1
¹ Heb. *rephaim*

3:14 ^a 1 Chr. 2:22
^b Josh. 13:13;

2 Sam. 3:3; 10:6
^c Num. 32:41

¹ Or *called*
Bashan after

his own name,
Havoth-jair; lit.

Towns of Jair
3:15 ^a Num.

32:39, 40
3:16 ^a 2 Sam.

24:5
^b Num. 21:24;
Deut. 2:37;

Josh. 12:2

3:17 ^a Num.
34:11, 12; Deut.

4:49; Josh. 12:3
^b Gen. 14:3;

Josh. 3:16
¹ below the

slopes of Pisgah
3:18 ^a Num.

32:20; Josh.
4:12, 13
¹ men of valour

3:20 ^a Deut.
12:9, 10
^b Josh. 22:4

3:21 ^a [Num.
27:22, 23]; Josh.

11:23
3:22 ^a Ex. 14:14;

Deut. 1:30; 20:4;
Neh. 4:20

3:23 ^a [2 Cor.
12:8, 9]

3:24 ^a Deut.
5:24; 11:2
^b Ex. 8:10;

15:11; 2 Sam.
7:22; Ps. 71:19;
86:8

¹ strong

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth ^aeven unto the sea of the plain, ^beven the salt sea, ¹under Ashdoth-pisgah eastward.

Men to Help Conquer Canaan

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ^aye shall pass over armed before your brethren the children of Israel, all *that are* ¹meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given ^arest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye ^breturn every man unto his possession, which I have given you.

Joshua Assured of God's Presence

21 And ^aI commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for ^athe LORD your God he shall fight for you.

23 And ^aI besought the LORD at that time, saying,

24 O Lord God, thou hast begun to shew thy servant ^athy greatness, and thy ¹mighty hand: for ^bwhat God *is there* in heaven or in earth, that

3:12-22. The allocation of the land east of the Jordan. Verse 12 may indicate the territory that had been Sihon's kingdom (2:36). Six of the seven families comprising the tribe of Manasseh occupied land in Gilead. **Rest** was one of the foremost blessings promised in the land, and is one of the privileges of God's people (Deut. 12:10, the promise; Josh. 21:44, the fulfillment; cf. Heb. 3:7-4:13) in Hebrews 4:9. The word includes peace of spirit and freedom from all oppression by one's enemies as well as the usual meanings, and is given the highest expression in Christ (Matt. 11:28). **Joshua** is first seen as an army officer (Ex. 17:9), then as Moses' minister (Ex. 24:13) and a devoted adherent (Num. 11:28). Moses' love for him appears in Numbers 27:18-23; Deuteronomy 1:38; 31:3. This command is not mentioned in Numbers 32, since it was not relevant to the situation related there, but now it

forms the foundation for future victory. What He **hath done ... so shall the LORD do ... for the LORD your God he shall fight for you.**

3:23-29. **Speak no more:** The Hebrew of Moses' request and its refusal implies that Moses had been extremely persistent in his request: literally, "Do not continue [Luke 18:5, 7] to speak to me again of this matter" For the Israelites he had sought and obtained pardon. For himself he sought the Lord's own presence and a vision of His glory. **What God is there in heaven or in earth?** is a rhetorical question with no bearing on any belief in the real existence of false gods. In fact, alien deities were considered nonentities (5:7). **Beth-peor** is literally, "The House [Temple] of Peor." Here the people had committed grave sin (Num. 25; Ps. 106:28-30), and Moses was buried nearby (34:6).

can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see ^athe good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD ^awas ¹wroth with me ²for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 ^aGet thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

Joshua Will Lead People into the Land

28 But ^acharge¹ Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in ^athe valley over against Beth-peor.

Israel Exhorted to Obey God

4 Now therefore hearken, O Israel, unto ^athe statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and ¹possess the land which the LORD God of your fathers giveth you.

2 ^aYe shall not add unto the word which I command you, neither shall ye ¹diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of ^aBaal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

3:25 ^a Ex. 3:8; Deut. 4:22
 3:26 ^a Num. 20:12; 27:14; Deut. 1:37; 31:2; 32:51, 52; 34:4
¹ angry
² on your account
 3:27 ^a Num. 23:14; 27:12
 3:28 ^a Num. 27:18, 23; Deut. 31:3, 7, 8, 23
¹ command
 3:29 ^a Deut. 4:46; 34:6
 4:1 ^a Lev. 19:37; 20:8; 22:31; Deut. 5:1; 8:1; Ezek. 20:11; [Rom. 10:5]
¹ take possession of
 4:2 ^a Deut. 12:32; [Josh. 1:7]; Prov. 30:6; [Rev. 22:18, 19]
¹ take anything
 4:3 ^a Num. 25:1-9; Josh. 22:17; Ps. 106:28

4:4 ¹ held fast to
 4:6 ^a Deut. 30:19, 20; 32:46, 47; Job 28:28; Ps. 19:7; 111:10; Prov. 1:7; [2 Tim. 3:15]
 4:7 ^a [Deut. 4:32-34; 2 Sam. 7:23]
^b [Ps. 46:1; Is. 55:6]
¹ a god so near
 4:9 ^a Prov. 4:23
^b Deut. 29:2-8
^c Gen. 18:19; Deut. 4:10; 6:7, 20-25; Ps. 78:5, 6; Prov. 22:6; Eph. 6:4
¹ yourself
 4:10 ^a Ex. 19:9, 16, 17
 4:12 ^a Deut. 5:4, 22

4 But ye that ¹did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this is ^ayour wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For ^awhat nation is *there* so great, who *hath* ^bGod¹ so nigh unto them, as the LORD our God is in all *things that* we call upon him for?

8 And what nation is *there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and ^akeep ¹thy soul diligently, lest thou ^bforget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but ^cteach them thy sons, and thy sons' sons;

10 *Specially* ^athe day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 ^aAnd the LORD spake unto you out of the midst of the fire: ye heard

4:1-8. This begins a new section (4:1-40) which is a call for obedience to God's law. The purpose and value of the law are presented. **Hearken** shows the need for implicit obedience in 4:39, 40; 8:20; 9:23; 13:4, 18; 15:5; 26:14, 17; 27:10; 28:1, 2, 15, 45, 62; 30:2, 8, 10, 20. **Teach** you literally means, "which I am about to teach you." First Chronicles 25:8 uses this word as "scholar," and refers to the 24 divisions of priests. In rabbinical times, the teacher of the law was called the *talmid* rabbi, and his pupils were known as *talmidim*, that is, apprentices. Yet in another sense,

all Israel were *talmidim*, apprenticed to the *tōrah* (teaching) of God. The Jewish Talmud gets its name from this root. The purpose is, literally, "in order that you may live and that you may go in and possess the land"—not that they may obtain salvation life, but may physically live to possess the land. **Ye shall not add:** Ancient suzerainty (overlordship) treaties frequently contained some such prohibition as this. Here the command makes a sharp distinction between the Word of God and the word of man (Matt. 5:17-19; 15:6).

the voice of the words, but saw no ¹similitude; ^bonly *ye heard* a voice.

13 ^aAnd he declared unto you his covenant, which he commanded you to perform, *even* ^bten commandments; and ^che wrote them upon two tables of stone.

Idolatry Forbidden

14 And ^athe LORD commanded me at that time to teach you statutes and judgments, that ye might ¹do them in the land whither ye go over to possess it.

15 ^aTake ye therefore good heed unto yourselves; for ye saw no ¹manner of ^bsimilitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye ^acorrupt ¹*yourselves*, and ^bmake you a graven image, the ²similitude of any figure, ^cthe likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou ^alift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* ^ball the host of heaven, shouldest be driven to ^cworship them, and serve them, which the LORD thy God hath ¹divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and ^abrought you forth out of the iron furnace, *even* out of Egypt, to be unto him a ^bpeople of inheritance, as *ye are* this day.

4:12 ^bEx. 19:17-19; 20:22; 1 Kin. 19:11-18

¹form

4:13 ^aDeut.

9:9, 11

^bEx. 34:28;

Deut. 10:4

^cEx. 24:12

4:14 ^aEx. 21:1

¹observe or

perform

4:15 ^aJosh.

23:11

^bIs. 40:18

¹form when

4:16 ^aEx. 32:7;

Deut. 9:12;

31:29

^bEx. 20:4, 5

^cRom. 1:23

¹act corruptly

²form

4:19 ^aDeut.

17:3; Job

31:26-28

^b2 Kin. 21:3

^c[Rom. 1:25]

¹given

4:20 ^a1 Kin.

8:51; Jer. 11:4

^bDeut. 7:6;

27:9; [Titus

2:14]

4:21 ^aNum.

20:12; Deut.

1:37; 3:26

^bNum. 27:13,

14

4:22 ^a2 Pet.

1:13-15

^bDeut. 3:27

^cDeut. 3:25

¹take possession of

4:23 ^aEx. 20:4, 5;

Deut. 4:16

4:24 ^aEx. 24:17;

Deut. 9:3; Is.

33:14; Heb.

12:29

^bEx. 20:5; 34:14

4:25 ^a2 Kin.

17:17

¹act corruptly

4:26 ^aDeut.

30:18, 19; 2 Chr.

36:14-20; Is. 1:2;

Mic. 6:2

¹live long in it

4:27 ^aLev. 26:33;

Deut. 28:62;

Neh. 1:8

4:28 ^aDeut.

28:64; 1 Sam.

26:19; Jer. 16:13

^bPs. 115:4-7;

135:15-17; Is.

44:9; 46:7

Moses Will Not Enter Canaan

21 Furthermore ^athe LORD was angry with me for your sakes, and swore that ^bI should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But ^aI must die in this land, ^bI must not go over Jordan: but ye shall go over, and ¹possess ^cthat good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, ^aand make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For ^athe LORD thy God *is* a consuming fire, *even* ^ba jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall ¹corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and ^ashall do evil in the sight of the LORD thy God, to provoke him to anger:

26 ^aI call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not ¹prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD ^ashall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And ^athere ye shall serve gods, the work of men's hands, wood and stone, ^bwhich neither see, nor hear, nor eat, nor smell.

4:13. His covenant is the first of 27 recurrences in Deuteronomy of this important theme. We think of the "law," but actually it was a covenant. **Two tables of stone:** Near Eastern suzerainty (overlordship) treaties were generally made in duplicate form. One copy was deposited with the vassal for periodic reference. The other was kept by the "great King." Both copies were placed in the ark of the covenant, in Israel's possession, where the Lord lived.

4:25-31. The law and judgment: **Heaven and earth** speaks of summoning witnesses to the agreement, which was a regular part of the Near Eastern treaties. Normally, gods were summoned since they would supposedly be able to enforce the contents

of the treaty. Note its use in Deuteronomy 30:19; Isaiah 1:2; Jeremiah 6:19; Micah 1:2; 6:1, 2, where the covenant has been broken and God is calling His witnesses to court. **Scatter you** is the language of Moses' first prophecy of Israel's removal from the land if she did not obey God. If she would turn to God, He would be merciful and restore her. Israel's 10 northern tribes were deported in 722 B.C. by the Assyrians, and the southern tribes were taken by the Babylonians, beginning with Daniel, in 605 B.C. They were later dispersed in the days of the early church (A.D. 70). **The latter days** refers to the time after Moses' message and culminates in the final restoration of Israel at the second coming of Christ.

God Will Hear If Israel Repents

29 ^aBut if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in ¹tribulation, and all these things are come upon thee, *even* in the ^alatter days, if thou ^bturn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither ^adestroy thee, nor forget the covenant of thy fathers which he sware unto them.

God Has Chosen Israel as His People

32 For ^aask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* ^bfrom the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 ^aDid *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God ¹assayed to go *and* take him a nation from the midst of *another* nation, ^aby ²temptations, ^bby signs, and by wonders, and by war, and ^cby a mighty hand, and ^dby a stretched out arm, ^eand by great ³terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; ^athere is none else beside him.

36 ^aOut of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because ^ahe loved thy fathers, therefore he chose their ¹seed after them, and ^bbrought thee out in

4:29 ^a [Lev. 26:39–45; Deut. 30:1–3; 2 Chr. 15:4; Neh. 1:9]
4:30 ^a Gen. 49:1; Deut. 31:29; Jer. 23:20; Hos. 3:5
^b Joel 2:12; Heb. 1:2

¹ *distress*
4:31 ^a Lev. 26:44; Jer. 30:11

4:32 ^a Deut. 32:7; Job 8:8
^b Deut. 28:64;
Matt. 24:31

4:33 ^a Ex. 20:22; 24:11; Deut. 5:24–26

4:34 ^a Deut. 7:19
^b Ex. 7:3
^c Ex. 13:3
^d Ex. 6:6

^e Deut. 26:8
¹ *tried*
² *trials*
³ *calamities*

4:35 ^a Ex. 8:10; 9:14; [Deut. 4:39; 32:12, 39; 1 Sam. 2:2; Is. 43:10–12; 44:6–8; 45:5–7]; Mark 12:32

4:36 ^a Ex. 19:9, 19; 20:18, 22; Deut. 4:33; Neh. 9:13; Heb. 12:19, 25

4:37 ^a Deut. 7:7, 8; 10:15; 33:3
^b Ex. 13:3, 9, 14
¹ *descendants*

4:38 ^a Deut. 7:1

4:39 ^a Deut. 4:35; Josh. 2:11

4:40 ^a Lev. 22:31; Deut. 5:16; 32:46, 47
¹ *you may prosper*
² *live long in the land*

4:41 ^a Num. 35:6; Deut. 19:2–13; Josh. 20:7–9

¹ *set apart*
4:42 ^a Deut. 19:4
¹ *manslayer*
² *there*
³ *unintentionally*

4:43 ^a Josh. 20:8

4:46 ^a Deut. 3:29
^b Num. 21:24; Deut. 1:4
¹ *defeated*

his sight with his mighty power out of Egypt;

38 ^aTo drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that ^athe LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 ^aThou shalt keep therefore his statutes, and his commandments, which I command thee this day, that ¹it may go well with thee, and with thy children after thee, and that thou mayest ²prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

Cities of Refuge

41 Then Moses ^asevered¹ three cities on this side Jordan toward the sunrise;

42 ^aThat the ¹slayer might flee ²thither, which should kill his neighbour ³unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, ^aBezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, ^ain the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel ^bsmote,¹ after they were come forth out of Egypt:

47 And they possessed his land,

4:37. **Because he loved thy fathers, therefore he chose their seed:** Here is electing love, the spontaneous expression of grace, bestowed apart from any merit in its object (9:6). This appeal is based on God's love manifested to the patriarchs.

4:45. The law is identified as **testimonies ... statutes ... judgments**. The "testimonies" denoted the covenant stipulations; the "statutes" were laws written down or inscribed on some suitable medium; and the "judgments" were the decisions of a judge (cf. Ps. 19:7–9).

and the land ^aof Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the ¹sunrising;

48 ^aFrom Aroer, which *is* by the bank of the river Arnon, even unto mount Zion, which *is* ^bHermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the ^asprings of Pisgah.

Moses Recalls God's Covenant

5 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and ¹keep, and do them.

2 ^aThe LORD our God made a covenant with us in Horeb.

3 The LORD ^amade not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 ^aThe LORD talked with you face to face in the mount out of the midst of the fire,

5 (^aI stood between the LORD and you at that time, to ¹shew you the word of the LORD: for ^bye were afraid

4:47 ^a Num. 21:33–35

^{1 east}

4:48 ^a Deut.

2:36; 3:12

^b Deut. 3:9; Ps.

133:3

4:49 ^a Deut. 3:17

5:1 ^{1 be careful to}

^{observe them}

5:2 ^a Ex. 19:5;

Deut. 4:23;

Mal. 4:4

5:3 ^a Jer. 31:32;

Matt. 13:17;

Heb. 8:9

5:4 ^a Ex. 19:9

5:5 ^a Ex. 20:21;

Gal. 3:19

^b Ex. 19:16

^{1 declare to}

5:6 ^a Ex. 20:2–17;

Lev. 26:1; Deut.

6:4; Ps. 81:10

^{1 slavery}

5:7 ^a Ex. 20:2, 3;

23:13; Hos. 13:4

^{1 besides me}

5:8 ^a Ex. 20:4

5:9 ^a Ex. 34:7,

14–16; Num.

14:18; Deut.

7:10

^{1 worship them}

^{2 punishing}

5:10 ^a Num.

14:18; Deut.

7:9; Jer. 32:18;

Dan. 9:4

5:11 ^a Ex. 20:7;

Lev. 19:12;

Deut. 6:13;

10:20; Matt.

5:33

^{1 innocent}

5:12 ^a Ex. 20:8;

Ezek. 20:12;

Mark 2:27

by reason of the fire, and went not up into the mount;) saying,

Israel Reminded of Commandments

6 ^aI am the LORD thy God, which brought thee out of the land of Egypt, from the house of ¹bondage.

7 ^aThou shalt have none other gods ¹before me.

8 ^aThou shalt not make thee any graven image, *or* any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not ^abow¹ down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, ²visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 ^aAnd shewing mercy unto thousands of them that love me and keep my commandments.

11 ^aThou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* ¹guiltless that taketh his name in vain.

12 ^aKeep the sabbath day to

4:49. **Pisgah** always appears with the definite article, showing that it is not meant to designate a single location, but is a common noun. It describes any ridge crowning a hill or mountain, and this is true of the southern slopes of Jebel Osha, overlooking the Dead Sea, to which this verse likely refers.

5:1–5. The summons to obey the law begins the section called “covenant stipulations” in an ancient Near Eastern suzerainty (overlordship) treaty. **Hear, O Israel** is repeated in 4:1; 6:3, 4; 9:1; 20:3; 27:9—to mark the beginning of a new appeal for obedience on the part of Israel. The verb carries the sense of “obey.” The full implications of a proper hearing is that **ye may learn them, and keep, and do them**. Knowledge is a prerequisite to performance.

5:6–10. This section contains the first and second commandments and relates to the worship of God. **I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage** is a phrase that appears over 125 times in the Old Testament. Usually this reminder went along with a command or ethical demand. The context or environment of law and obligation in the Old Testament period was the redemption of Israel from Egypt. The Lawgiver and His gracious act of redemption provide the context against which the commandments are given. **Before me**: The highest duty of man is given in the first commandment. **Image**: There are 14 Hebrew words for idols or images; this probably refers to “gods of silver or gods of gold” (Ex. 20:23), as well as those

carved from stone, wood, and those later made from metal. **Likeness**: “Resemblance” or “form” applies to any real or imagined pictorial representation of deities. This is not intended to stifle artistic talent, for the command has reference to religious worship: God Himself commanded Moses to make many artistic representations on the curtains in the tabernacle. **Jealous**: This must not be construed to mean that God is naturally suspicious, wrongfully envious of the success of others, or distrustful. When used of God it refers to (1) the quality in His character that demands exclusive devotion; (2) the attribute of anger that He directs against all who oppose Him; and (3) the energy that He expends on vindicating His people. **Mercy** (*chesed*) implies an unfailing love that is grounded in the covenant and is used both of God’s attitude toward His people and of the response He desires from them (cf. 1 John 4:11, 19), the latter occurring especially in Hosea. It is always closely connected with the two concepts of covenant and faithfulness.

5:11. This verse relates to the third commandment. The meaning is to “misuse” the name of God, or to use it for no real purpose. Examples may be: (1) to affirm something that is false and untrue; (2) to express mild surprise; and (3) to use His name when there is no clear goal, purpose, or reason for its use in the context, such as in a prayer or other religious context.

5:12–15. These verses relate to the fourth commandment. It was given for the liberation, not the bondage, of the individual. It was for “rest.” Another

¹sanctify it, as the LORD thy God hath commanded thee.

13 ^aSix days thou shalt labour, and do all thy work:

14 But the seventh day is the ^asabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 ^aAnd remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence ^bthrough a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to ¹keep the sabbath day.

16 ^aHonour thy father and thy mother, as the LORD thy God hath commanded thee; ^bthat thy days may be prolonged, and that it may go well with ^cthee, in the land which the LORD thy God giveth thee.

17 ^aThou shalt not kill.

18 ^aNeither shalt thou commit adultery.

5:12 ¹ *keep it holy*

5:13 ^a Ex. 23:12; 35:2

5:14 ^a [Gen. 2:2]; Ex. 16:29; [Heb. 4:4]

5:15 ^a Deut. 15:15

^b Deut. 4:34, 37

¹ *observe*

5:16 ^a Ex. 20:12; Lev. 19:3; Matt. 15:4; Eph. 6:2, 3; Col. 3:20

^b Deut. 6:2

^c Deut. 4:40

5:17 ^a Ex. 20:13; Matt. 5:21

5:18 ^a Ex. 20:14; Mark 10:19; Luke 18:20; [Rom. 13:9]; James 2:11

5:19 ^a Ex. 20:15; Lev. 19:11; [Rom. 13:9]

5:20 ^a Ex. 20:16; 23:1; Matt. 19:18

5:21 ^a Ex. 20:17; [Rom. 7:7; 13:9]

5:22 ^a Ex. 24:12; 31:18; Deut. 4:13

5:23 ^a Ex. 20:18, 19

5:24 ^a Ex. 19:19; Judg. 13:22

¹ *still lives*

19 ^aNeither shalt thou steal.

20 ^aNeither shalt thou bear false witness against thy neighbour.

21 ^aNeither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

Israel Fears God's Glory

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And ^ahe wrote them in two tables of stone, and delivered them unto me.

23 ^aAnd it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and ^awe have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^bliveth.¹

reason is given here, relating to the creation of the nation when they were redeemed from Egypt. Because of this new work of redemption, they are to rest.

5:16. This verse relates to authority, with the sanctity of the family in mind. Honor involves: (1) prizing them highly (Prov. 4:8); (2) caring and showing affection to them (Ps. 91:15); and (3) showing them respect, reverence, and deference (Lev. 19:3). Ephesians 6:1 says that "obedience" is to be "in the Lord." Parents are to be honored, but never should their wishes or words become a rival or substitute for the will or Word of God.

5:17. This verse relates to the sanctity of life. The Hebrew language has seven words related to "kill." This word is almost always used of killing a personal enemy (*ratsah*), but is not confined to intentional and premeditated murder. The prohibition applies to: (1) suicide; (2) to all accessories to the murder (2 Sam. 12:9); and (3) to all those who have the authority of a magistrate or governor, but who fail to use it to punish known and convicted murderers (1 Kin. 21:19). There were at least 16 crimes calling for the death penalty in the Old Testament: premeditated murder, kidnapping, adultery, homosexuality, incest, bestiality, incorrigible delinquency and persistent disobedience to parents and authorities, striking or cursing parents, offering human sacrifice, false prophecy, blasphemy, profaning the Sabbath, sacrificing to false gods, magic and divination, unchastity, and rape of a betrothed virgin. Only for the first crime, premeditated murder,

was there no ransom or substitute acceptable (Num. 35:31).

5:18. This verse relates to adultery and the sanctity of marriage. It was punishable by death and was distinguished from fornication (Ex. 22:16; Deut. 22:28, 29).

5:19. This verse relates to theft and the sanctity of property. The Old Testament taught that God owned everything in heaven and on earth (Ps. 24:1; 115:16), and that He has only entrusted it to others. Thus, theft was actually stealing from God as well as from man.

5:20. This ninth commandment related to false charges and the sanctity of truth. It applied to all areas of life, even though the terminology used reflects the legal process in Israel, "false witness." To despise the truth was to despise God whose very being was truth. "Lying" in Hosea 4:2 shows the commandment had a broad application.

5:21. The sanctity of motives is presented in the final commandment. It relates to an inner quality of contentment. **Desire** (*chamad*), "to desire earnestly," "to long after," "to covet," is used in Genesis 3:6 as it relates to the tree and its ability to make one wise. The word **covet** (*'awah*) also means to set one's desire on something, such as food. This relates to the inner instinct that lies behind all acts, thoughts, and words (cf. Matt. 15:19; Mark 7:21; Luke 12:15; Rom. 1:24; 2 Cor. 9:5; Eph. 5:3; and 1 Tim. 6:6: "Godliness with contentment is great gain").

25 Now therefore why should we die? for this great fire will consume us: “if we hear the voice of the LORD our God any more, then we shall die.

26 “For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and “speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

God Will Use Moses to Teach Israel

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: “they have well said all that they have spoken.

29 “O that there were such an heart in them, that they would fear me, and ^bkeep all my commandments always, ^cthat it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, ^aand I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do

5:25 ^a Ex. 20:18, 19; Deut. 18:16
5:26 ^a Ex. 18:16
5:27 ^a Ex. 20:19; Heb. 12:19
5:28 ^a Deut. 18:17
5:29 ^a Deut. 32:29; Ps. 81:13; Is. 48:18
^b Deut. 11:1
^c Deut. 4:40
5:31 ^a [Gal. 3:19]

5:32 ^a Deut. 17:20; 28:14; Josh. 1:7; 23:6; Prov. 4:27
¹ *be careful*

5:33 ^a Deut. 10:12; Ps. 119:3; Jer. 7:23; Luke 1:6
^b Deut. 4:40; Eph. 6:3

6:1 ^a Deut. 12:1
6:2 ^a Ex. 20:20; Deut. 10:12, 13; [Ps. 111:10; 128:1; Eccl. 12:13]

^b Deut. 4:40
¹ *stand in awe of*
6:3 ^a Deut. 7:13
^b Gen. 22:17
^c Ex. 3:8, 17
¹ *be careful to observe*
² *multiply greatly*

them in the land which I give them to possess it.

32 Ye shall ¹observe to do therefore as the LORD your God hath commanded you: “ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in ^aall the ways which the LORD your God hath commanded you, that ye may live, ^band *that it may be well* with you, and *that ye may prolong your days* in the land which ye shall possess.

Israel to Keep God's Commandments

6 Now these are ^athe commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 ^aThat thou mightest ¹fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^band that thy days may be prolonged.

3 Hear therefore, O Israel, and ¹observe to do *it*; that it may be well with thee, and that ye may ^aincrease² mightily, ^bas the LORD God of thy fathers hath promised thee, in ^cthe land that floweth with milk and honey.

6:1–9. The content of chapters 6–11 relates to the first two commandments. This portion deals with the principal commandment: to love God. **Hear, O Israel:** This small section (vv. 4–9) has been known to the Jews for many centuries as the *Shema* (“Hear”) and has been recited along with 11:13–21 and Numbers 15:37–41 as a daily prayer. **One LORD:** Usually translated “Yahweh our God, Yahweh is one.” Yahweh was to be the sole object of Israel’s worship, allegiance, and affection. The word *one* (*alone*, or *unique*) implies monotheism. The word expresses the “uniqueness” and the “unity” of God. There was no one like Him (Ex. 15:11), and there was no other to contradict Him when He spoke. **Love** is reminiscent both of treaty language in the Near East and of the analogy of the father-son relationship. This love was based on the precedent of God’s love (4:37) in the Exodus and in the calling of Abraham. **Heart:** See 4:29; 10:12; 11:13; 13:3; 26:16; and 30:2, 6, and 10 for the same expression. The heart was the seat of the mind and will, as well as of a wide range of emotions. **Soul** seems to refer to the source of life and vitality, or even of one’s being. In Genesis 2:7 and 19 man and animals are described as living beings. It can also refer to “appetite” or “desire” in the sense of one’s spiritual/volitional desire (2 Sam.

3:21; 1 Kin. 11:37; Job 23:13; Prov. 21:10; Is. 26:8, 9; cf. Ps. 119:20). **Might** literally means “strength” which is well illustrated by Josiah when he implemented his reforms very forcibly and quoted this verse (2 Kin. 23:25). **In thine heart:** God wanted His law in their minds and not just on tablets of stone. **Teach them diligently:** The phrase means, “You shall repeat them to your children.” The words **sittest**, **walkest**, **liest**, and **risest** indicate that in every waking moment we are to teach God’s principles in our homes and to our children, by our words and actions. **Bind them:** Years later the Jews literally enclosed written portions of the law in small cases, called phylacteries, and bound them on their hands and foreheads (Matt. 23:5). **Thou shalt write:** The Jews have taken this literally, too, for the word translated **posts**, *mezuzot*, has become a noun, *mezuzah*. The *mezuzah* is a small box containing a parchment. (A *mezuzah* discovered in one of the Qumran caves contained the text of Deut. 10:12—11:21.) Whether taken literally or metaphorically, the signs described in verses 8 and 9 indicate that the individual (v. 8), his home, and his community (v. 9) were to be distinguished in their character by obedience to the commandments as a response of love for God.

4 ^aHear, O Israel: The LORD our God is one LORD:

5 And ^athou shalt love the LORD thy God with all thine heart, and ^bwith all thy soul, and with all thy might.

6 And ^athese words, which I command thee this day, shall be in thine heart:

7 And ^athou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 ^aAnd thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 ^aAnd thou shalt write them upon the posts of thy house, and on thy gates.

Israel to Serve the Lord

10 And it shall be, when the LORD thy God shall have brought thee into the land which he ¹sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ^awhich thou buildest not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; ^awhen thou shalt have eaten and be full;

12 *Then* beware lest thou forget the ^aLORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt ^afear the LORD thy God, and serve him, and ^bshalt swear by his name.

14 Ye shall not go after other gods,

6:4 ^aDeut. 4:35; Mark 12:29; John 17:3; [1 Cor. 8:4, 6]
6:5 ^aMatt. 22:37; Mark 12:30; Luke 10:27
^b2 Kin. 23:25
6:6 ^aDeut. 11:18–20; Ps. 119:11, 98
6:7 ^aDeut. 4:9; 11:19; [Eph. 6:4]
6:8 ^aEx. 12:14; 13:9, 16; Deut. 11:18; Prov. 3:3; 6:21; 7:3
6:9 ^aDeut. 11:20; Is. 57:8
6:10 ^aDeut. 9:1; 19:1; Josh. 24:13; Ps. 105:44
¹promised
6:11 ^aDeut. 8:10; 11:15; 14:29
6:12 ^aDeut. 8:11–18
6:13 ^aDeut. 13:4; Matt. 4:10; Luke 4:8
^bDeut. 5:11; [Is. 45:23; Jer. 4:2]

6:14 ^aDeut. 13:7
6:15 ^aEx. 20:5; Deut. 4:24
^bEx. 33:3
6:16 ^aMatt. 4:7; Luke 4:12
^b[1 Cor. 10:9]
¹test
6:17 ^aDeut. 11:22; Ps. 119:4
6:18 ^aEx. 15:26; Deut. 8:7–10
6:19 ^aNum. 33:52, 53
6:20 ^aEx. 13:8, 14
6:21 ^aEx. 13:3
¹slaves
6:22 ¹severe
6:23 ¹promised

^aof the gods of the people which *are* round about you;

15 (For ^athe LORD thy God *is* a jealous God ^bamong you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ^aYe shall not ¹tempt the LORD your God, ^bas ye tempted *him* in Massah.

17 Ye shall ^adiligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou ^ashalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 ^aTo cast out all thine enemies from before thee, as the LORD hath spoken.

Teach Children About Deliverance

20 And ^awhen thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's ¹bondmen in Egypt; and the LORD brought us out of Egypt ^awith a mighty hand:

22 And the LORD shewed signs and wonders, great and ¹sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ¹sware unto our fathers.

6:13–19. They were to **fear ... serve ... and ... swear by His name**: The swearing would be taking an oath of allegiance to God, and not to **go after other gods**, which is repeated in 7:4; 13:6, 13; 17:3; 28:36, 64; 29:26; 30:17; and 31:20. Actually, the “other gods” were the

work of men's hands (4:28). **Massah** means “Testing” or “Proving” (Ex. 17:7; Deut. 9:22). Man is forbidden to test God by questioning His power or protection (Matt. 4:7; Luke 4:12).



UNITY OF GOD

6:4. The fundamental concept of the Shema (the name of this passage, which is the first word in Hebrew: *Hear!*) is that God is one and not many gods. By definition, there can be only one all-powerful, infinite, limitless God. **Illustration**: To speak of more than one supreme, absolute, perfect, and almighty Being is to say something contradictory. There cannot be two absolutes, for then there would be no absolute. **Application**: By revelation, we know that only Yahweh is that one God. Therefore, nothing in your life should come between you and God. (First Reference, Gen. 1:1; Primary Reference, Deut. 6:4.)

24 And the LORD commanded us to ¹do all these ²statutes, ^ato fear the LORD our God, ^bfor our good always, that ^che might preserve us alive, as *it is* ³at this day.

25 And ^ait shall be our righteousness, if we ¹observe to do all these commandments before the LORD our God, as he hath commanded us.

Israel to Destroy the Canaanites

7 When the LORD thy God shall bring thee into the land whither thou goest to ^apossess it, and hath cast out many ^bnations before thee, the ^cHittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver ^athem before thee; thou shalt smite them, *and* utterly destroy them; ^bthou shalt make no covenant with them, nor shew mercy unto them:

3 ^aNeither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: ^aso will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall ^adestroy their altars, and break down their images, and cut down their ¹groves, and burn their ²graven images with fire.

God Has Chosen Israel

6 For thou *art* an ¹holy people unto the LORD thy God: ^athe LORD

6:24 ^aDeut. 6:2
^bDeut. 10:12,
13; Job 35:7, 8;
Jer. 32:39
^cDeut. 4:1

¹observe
²ordinances
³today

6:25 ^aDeut.
24:13; [Rom.
10:3, 5]

¹are careful to
observe

7:1 ^aDeut. 6:10
^bGen. 15:19-21
^cEx. 33:2

7:2 ^aNum.
31:17; Deut.
20:16-18

^bEx. 23:32, 33;
Josh. 2:14

7:3 ^aEx. 34:15,
16; Josh. 23:12;
1 Kin. 11:2;

Ezra 9:2

7:4 ^aDeut. 6:15

7:5 ^aEx. 23:24;
34:13; Deut.
12:3

¹Heb. *asherim*,
wooden images
of Canaanite
deities

²carved

7:6 ^aEx. 19:5,
6; Amos 3:2;
1 Pet. 2:9

¹set apart

²treasure

7:7 ^aDeut. 4:37
^bDeut. 10:22

7:8 ^aDeut. 10:15
^bLuke 1:55,
72, 73

^cEx. 13:3, 14

¹slavery

7:9 ^a1 Cor. 1:9;
2 Thess. 3:3;
2 Tim. 2:13

^bEx. 20:6; Deut.
5:10; Neh. 1:5;
Dan. 9:4

7:10 ^a[2 Pet.
3:10]

¹delay with
him who

7:12 ¹listen

7:13 ^aPs. 146:8;
Prov. 15:9; John
14:21

^bDeut. 28:4

¹cause you to
increase

thy God hath chosen thee to be a special ²people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his ^alove upon you, nor choose you, because ye were more in number than any people; for ye *were* ^bthe fewest of all people:

8 But ^abecause the LORD loved you, and because he would keep ^bthe oath which he had sworn unto your fathers, ^chath the LORD brought you out with a mighty hand, and redeemed you out of the house of ¹bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, ^athe faithful God, ^bwhich keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not ¹be ^aslack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

God Will Honor His Covenant

12 Wherefore it shall come to pass, if ye ¹hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will ^alove thee, and bless thee, and ¹multiply thee: ^bhe will also bless the fruit of thy womb, and the fruit of thy land, thy corn,

7:2. For the ban of extermination, see the note on 2:26-37.

7:5. For **groves**, see the note on Judges 3:6, 7.

7:6-26. **Special people:** The word *segulah* originally applied to ownership of property, and here to Israel as God's very own possession (cf. 14:2; 26:18; Titus 2:14; 1 Pet. 2:9). In the Akkadian language, it is used to describe the king as a "treasured possession" of his god. Thus Israel's character as a holy people gave them no ground for pride, but imposed on them the responsibility of their calling. **Redeemed:** The verb means "to ransom," "to redeem." In ancient Israel both property and life could be redeemed by making the appropriate payment. In the New Testament,

human redemption is achieved solely by the sacrificial death of Christ (Mark 10:45; Luke 1:68; 1 Pet. 1:18, 19). Here the emphasis is on the result rather than on the price paid—that is, the liberation of the people. **God keepeth covenant and mercy:** The word *mercy* is *chesed* and appears about 250 times in the Old Testament (cf. discussion on 5:6-10). The **hornet** (cf. Ex. 23:28; Josh. 24:12) is a figure for the terror of God that descended on Israel's foes, producing panic and rout (cf. v. 23). The fact that certain species of hornets in Palestine build nests underground and in rock crevices suggests the appropriateness of the figure with regard to the destruction of Canaanites in hiding.

and thy wine, and thine oil, the increase of thy ²kine, and the flocks of thy sheep, in the land which he ³swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female ^abarren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the ^aevil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt ¹consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will* ^abe a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* ¹more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well ^aremember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 ^aThe great ¹temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 ^aMoreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and ¹terrible.

Israel Will Conquer Nations

22 And the LORD thy God will put out those nations before thee ^aby little ¹and little: thou mayest not ²consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

7:13 ² *cattle*
³ *promised*
 7:14 ^a Ex. 23:26
 7:15 ^a Ex. 9:14;
 15:26; Deut.
 28:27, 60
 7:16 ^a Ex. 23:33;
 Judg. 8:27; Ps.
 106:36
¹ *destroy*
 7:17 ¹ *greater*
 7:18 ^a Ps. 105:5
 7:19 ^a Deut.
 4:34; 29:3
¹ *trials*
 7:20 ^a Ex. 23:28;
 Josh. 24:12
 7:21 ¹ *awesome*
 7:22 ^a Ex. 23:29,
 30
¹ *by*
² *destroy*

7:24 ^a Josh.
 10:24, 42;
 12:1–24
^b Josh. 23:9
¹ *against*
 7:25 ^a Prov. 23:6
¹ *carved*
² *covet*
 7:26 ^a Deut.
 13:17
¹ *devoted or*
banned
 8:1 ^a Deut. 4:1;
 6:24
^b Deut. 30:16
¹ *be careful to*
observe
² *increase in*
number
³ *promised*
 8:2 ^a Deut. 1:3;
 2:7; 29:5; Ps.
 136:16; Amos
 2:10
^b Ex. 16:4
^c [John 2:25]
¹ *test*
 8:3 ^a Ex. 16:2, 3
^b Ex. 16:12,
 14, 35
^c Matt. 4:4; Luke
 4:4
 8:4 ^a Deut. 29:5;
 Neh. 9:21
¹ *did not wear*
out
 8:5 ^a 2 Sam. 7:14;
 Ps. 89:30–33;
 Prov. 3:11, 12;
 Heb. 12:5–11;
 Rev. 3:19
¹ *know*

24 And ^ahe shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: ^bthere shall no man be able to stand ¹before thee, until thou have destroyed them.

25 The ¹graven images of their gods shall ye burn with fire: thou shalt not ^adesire² the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; ^afor it *is* ¹a cursed thing.

Remember God's Care in the Wilderness

8 All the commandments which I command thee this day ^ashall ye ¹observe to do, that ye may live, and ^bmultiply,² and go in and possess the land which the LORD ³swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God ^aled thee these forty years in the wilderness, to humble thee, *and* ^bto ¹prove thee, ^cto know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and ^asuffered thee to hunger, and ^bfed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth ^cnot live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 ^aThy raiment ¹waxed not old upon thee, neither did thy foot swell, these forty years.

5 ^aThou shalt also ¹consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy

8:2. Humble thee, and to prove thee, to know what was in thine heart: The 40 years were a time of testing and discipline, to discover what Israel's real

motives were. The trials were designed to get them to trust God (Matt. 4:4; Luke 4:4).

God, ^ato walk in his ways, and to fear him.

God Has Provided a Good Land

7 For the LORD thy God bringeth thee into a good land, ^aa land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 ^aWhen thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

Israel Warned Not to Forget the Lord

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 ^aLest *when* thou hast eaten and art ¹full, and hast built ²goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is ¹multiplied, and all that thou hast is multiplied;

14 ^aThen thine heart ^bbe lifted up, and thou ^bforget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who ^aled thee through that great and terrible wilderness, ^bwherein were fiery serpents, and scorpions, and drought, where *there was* no water; ^cwho brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness

8:6 ^a[Deut. 5:33]
8:7 ^aDeut. 11:9-12; Jer. 2:7
8:10 ^aDeut. 6:11, 12
8:12 ^aDeut. 28:47; Prov. 30:9; Hos. 13:6
¹ *satisfied*
² *beautiful*
8:13 ¹ *increased*
8:14 ^a 1 Cor. 4:7
^b Deut. 8:11; Ps. 106:21
¹ *becomes proud*
8:15 ^a Is. 63:12-14
^b Num. 21:6
^c Ex. 17:6; Num. 20:11

8:16 ^a Ex. 16:15
^b Jer. 24:5, 6; [Heb. 12:11]
¹ *test*
8:18 ^a Prov. 10:22; Hos. 2:8
^b Deut. 7:8, 12
¹ *confirm*
8:19 ^a Deut. 4:26; 30:18
8:20 ^a [Dan. 9:11, 12]
9:1 ¹ *fortified*
9:2 ^a Num. 13:22, 28, 33; Josh. 11:21, 22
9:3 ^a Deut. 1:33; 31:3; Josh. 3:11; 5:14; John 10:4
^b Deut. 4:24; Heb. 12:29
^c Deut. 7:24
^d Ex. 23:31
9:4 ^a Deut. 8:17; [Rom. 11:6, 20; 1 Cor. 4:4, 7]

with ^amanna, which thy fathers knew not, that he might humble thee, and that he might ¹prove thee, ^bto do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: ^afor *it is* he that giveth thee power to get wealth, ^bthat he may ¹establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, ^aI testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, ^aso shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Israel to Possess the Land

9 Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and ¹fenced up to heaven,

2 A people great and tall, the ^achildren of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which ^agoeth over before thee; as a ^bconsuming fire ^che shall destroy them, and he shall bring them down before thy face: ^dso shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 ^aSpeak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying,

8:16. To do thee good at thy latter end: The ultimate purpose of God's discipline and testing is expressed in this phrase. After it was all over, they would enter the Promised Land if they lived by faith and trusted God.

8:18. God ... he that giveth thee power to get wealth, that he may establish his covenant: Yahweh alone gave Israel the ability to get wealth, and the blessing the nation enjoyed was the result of His

covenant with the people and was the outcome of His promise to their forefathers.

9:1-6. The conquest will be accomplished because of Yahweh's will, not because of Israel's righteousness. **The wickedness of these nations** served as the basis for Israel's victories (Gen. 15:16). **Stiffnecked people:** Literally, the word is "hard of neck"; the figure may be taken from a stubborn ox that refuses to submit to the yoke.

¹For my righteousness the LORD hath brought me in to possess this land: but ^bfor² the wickedness of these nations the LORD doth drive them out from before thee.

5 ^aNot for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may ¹perform the ^bword which the LORD swear unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a ^astiff-necked¹ people.

Israel's Rebellion Remembered

7 Remember, *and* forget not, how thou ^aprovokedst the LORD thy God to wrath in the wilderness: ^bfrom the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also ^ain Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

God Gives Moses Two Stone Tables

9 ^aWhen I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I ¹abode in the mount forty days and ^bforty nights, I neither did eat bread nor drink water:

9:4 ^bGen. 15:16; Lev. 18:3, 24–30; Deut. 12:31; 18:9–14

¹ Because of
² because of
9:5 ^a [Titus 3:5]
^b Gen. 50:24

¹ fulfill
9:6 ^a Ex. 34:9; Deut. 31:27
¹ stubborn or rebellious
9:7 ^a Num. 14:22
^b Ex. 14:11
9:8 ^a Ex. 32:1–8; Ps. 106:19
9:9 ^a Ex. 24:12, 15; Deut. 5:2–22
^b Ex. 24:18
¹ stayed on

10 ^aAnd the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire ^bin the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

The Golden Calf

12 And the LORD said unto me, ^aArise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have ¹corrupted *themselves*; they are ^bquickly turned aside out of the way which I commanded them; they have made them a ²molten image.

13 Furthermore ^athe LORD spake unto me, saying, I have seen this people, and, behold, ^bit is a ¹stiff-necked people:

14 ^aLet me alone, that I may destroy them, and ^bblot out their name from under heaven: ^cand I will make of thee a nation mightier and greater than they.

15 ^aSo I turned and came down from the mount, and ^bthe mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And ^aI looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

9:10 ^a Ex. 31:18; Deut. 4:13
^b Ex. 19:17

9:12 ^a Ex. 32:7, 8
^b Deut. 31:29
¹ acted corruptly
² moulded

9:13 ^a Ex. 32:9
^b Deut. 9:6
¹ stubborn or rebellious
9:14 ^a Ex. 32:10
^b Deut. 29:20
^c Num. 14:12
9:15 ^a Ex. 32:15–19
^b Ex. 19:18
9:16 ^a Ex. 32:19

9:7–29. There are many parallels between this narrative and the one in Exodus 24:12–18; 32; and 34. The intercession of Moses (vv. 18–20, 25–29) is set against the rebellion of Israel (vv. 7–17, 21–24). In this way, the love and mercy of Yahweh for Israel are emphasized. They had **been rebellious against the LORD from the**

day that I knew you. Before they crossed the Red Sea they were in unbelief, and all the way to Sinai they murmured and tested God. Then He knew them, that is, He made a covenant with them. Even then they were involved in idolatry, as when Moses came down the mountain with the tablets of stone.



DIVINE WARFARE

9:1. God authorized the Israelites to exterminate the Canaanites as an act of divine judgment against their evil culture. God had already given them more than 400 years to repent of their idolatry, cult prostitution, child sacrifices, and immoral lifestyle (Gen. 15:13–16). A similar call would go out later against the Amalekites whom Saul failed to exterminate; Saul later dying at the hand of an Amalekite (cf. 1 Sam. 15:3; 2 Sam. 1:1–16). Even the Israelites themselves would often be judged by God for their evil ways as He would use the Assyrians and Babylonians to inflict judgment on both the northern and southern kingdoms of Israel in the future. **Application:** God claims divine sovereignty over all nations and holds them responsible and accountable for their behavior. No nation can continually violate His principles of justice and escape divine judgment (cf. 2 Sam. 7:12–16).

Moses Breaks Tables of Stone

17 And I took the two tables, and cast them out of my two hands, and ^abrake them before your eyes.

18 And I ^afell¹ down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 ^aFor I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. ^bBut the LORD ¹hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I ^acast the dust thereof into the brook that descended out of the mount.

Times of Rebellion Remembered

22 And at ^aTaberah, and at ^bMas-sah, and at ^cKibroth-hattaavah, ye ¹provoked the LORD to wrath.

23 Likewise ^awhen the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ^bye believed him not, nor hearkened to his voice.

24 ^aYe have been rebellious against the LORD from the day that I knew you.

25 ^aThus I ¹fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and ^athine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto

9:17 ^a Ex. 32:19

9:18 ^a Ex. 34:28;

Ps. 106:23

¹ prostrated

myself

9:19 ^a Ex. 32:10,

11; Heb. 12:21

^b Ex. 32:14

¹ listened

9:21 ^a Ex. 32:20

9:22 ^a Num.

11:1, 3

^b Ex. 17:7

^c Num. 11:4, 34

¹ caused to be

angry

9:23 ^a Num. 13:3

^b Ps. 106:24, 25

9:24 ^a Deut. 9:7;

31:27

9:25 ^a Deut. 9:18

¹ prostrated

myself

9:26 ^a Deut. 32:9

the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

The Second Set of Tables of Stone

10 At that time the LORD said unto me, ¹Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ^aark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and ^athou shalt put them in the ark.

3 And I made an ark *of shittim* wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten ¹commandments, ^awhich the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and ^acame down from the mount, and ^bput the tables in the ark which I had made; ^cand there they be, as the LORD commanded me.

The Journey Continues

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron ^adied, and there he was buried; and Eleazar his son ministered in the priest's office ¹in his stead.

7 ^aFrom thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of ¹rivers of waters.

8 At that time ^athe LORD ¹separated the tribe of Levi, ^bto bear the ark of the covenant of the LORD, ^cto

10:1 ^a Ex. 25:10

¹ Cut out

10:2 ^a Ex. 25:16,

21

10:4 ^a Ex. 20:1;

34:28

¹ Lit. words

10:5 ^a Ex. 34:29

^b Ex. 40:20

^c 1 Kin. 8:9

10:6 ^a Num.

20:25-28; 33:38

¹ in his place

10:7 ^a Num.

33:32-34

¹ brooks of

10:8 ^a Num. 3:6

^b Num. 4:5, 15;

10:21

^c Deut. 18:5

¹ set apart

stand before the LORD to minister unto him, and ^dto bless in his name, unto this day.

9 ^aWherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And ^aI stayed in the mount, according to the first time, forty days and forty nights; and ^bthe LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 ^aAnd the LORD said unto me, Arise, ¹take *thy* journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.

God's Requirements of Israel

12 And now, Israel, ^awhat doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to ^blove him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day ^afor thy ¹good?

14 Behold, the heaven and the heaven of heavens *is* the ^aLORD's thy God, the earth *also*, with all that therein *is*.

15 ¹Only the LORD had a delight in thy fathers to love them, and he chose their ²seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your ^aheart, and be no more ^bstiffnecked.¹

17 For the LORD your God *is* ^aGod of gods, and ^bLORD of lords, ¹a great

10:8 ^dNum. 6:23

10:9 ^aNum. 18:20, 24; Deut. 18:1, 2; Ezek. 44:28

10:10 ^aEx. 34:28; Deut. 9:18

^bEx. 32:14

10:11 ^aEx. 33:1

¹begin

10:12 ^aMic. 6:8

^bDeut. 6:5;

Matt. 22:37;

1 Tim. 1:5

10:13 ^aDeut. 6:24

¹benefit or

welfare

10:14 ^a[Neh. 9:6; Ps. 68:33; 115:16]

10:15 ¹The LORD

delighted only

in thy fathers

²descendants

10:16 ^aLev. 26:41; Deut. 30:6; Jer. 4:4;

Rom. 2:28, 29

^bDeut. 9:6, 13

¹stubborn or

rebellious

10:17 ^aDeut. 4:35, 39; Is. 44:8;

46:9; Dan. 2:47;

1 Cor. 8:5, 6

^bRev. 19:16

¹the great

God, mighty

and awesome

who shows no

partiality, nor

takes a bribe

^cDeut. 7:21

^dActs 10:34

10:18 ^aEx. 22:22-24; Ps. 68:5; 146:9

10:20 ^aMatt. 4:10

¹hold fast

10:21 ¹awesome

11:2 ¹discipline

11:4 ^aEx. 14:28;

Ps. 106:11

God, ^aa mighty, and a terrible, which ^dregardeth not persons, nor taketh reward:

18 ^aHe doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 ^aThou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ¹cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and ¹terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

God's Great Acts

11 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, *always*.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the ¹chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; ^ahow he made the

10:12-22. God's requirement of Israel was **Circumcise therefore the foreskin of your heart, and be no more stiffnecked.** An uncircumcised heart is one that is closed and impervious to God's incoming, just as an uncircumcised ear (Jer. 6:10) is one that hears imperfectly, being covered over; and uncircumcised lips (Ex. 6:12, 30) are lips that speak incoherently because they are sealed wholly or in part. If that which hinders is cut away, there will be a submission to the will of God and the end of stubbornness. Certainly the Old Testament went beyond the physical to the spiritual (cf. Rom. 2:29; Phil. 3:3; Col. 2:11) in the same sense as the New Testament. **Fatherless:** The items mentioned are not unique to Israel's God. Mesopotamian literature has examples of kings who expressed

concern for the welfare of widows and orphans. But in Deuteronomy, and other parts of the Old Testament, Israel is urged to show kindness to such people (1:16; 10:19; 24:14, 17; 27:19; Ex. 23:9). Note James 1:27 in the New Testament.

11:1-32. This section continues the portion of God's requirement of Israel with an appeal to the past, depicting the relation of obedience to blessing in verses 1-9 and then conveying the thought that Yahweh's blessing in the Promised Land is only for obedient people (vv. 10-25). **Charge** occurs only here in Deuteronomy and means that which is to be guarded or observed in relation to God. In other Pentateuch books it is frequently used of the charge of the tabernacle (Lev. 8:35; 18:30; 22:9; Num. 9:19,

water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And ^awhat he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was*¹ in their possession, in the midst of all Israel:

7 But your eyes have ^aseen all the great ¹acts of the LORD which he did.

The Land of Milk and Honey

8 Therefore shall ye keep all the commandments which I command you this day, that ye may ^abe strong, and go in and possess the land, whither ye go to possess it;

9 And ^athat ye may prolong *your* days in the land, ^bwhich the LORD ¹sware unto your fathers to give unto them and to their seed, ^ca land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of ¹herbs:

11 ^aBut the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: ^athe eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

God Will Send Rain and Harvest

13 And it shall come to pass, if ye shall ¹hearken diligently unto my

11:6 ^a Num. 16:1–35; Ps. 106:16–18
¹ Lit. *at their feet*

11:7 ^a Deut. 10:21; 29:2
¹ *works*

11:8 ^a Deut. 31:6, 7, 23; Josh. 1:6, 7

11:9 ^a Deut. 4:40; 5:16, 33; 6:2; Prov. 10:27
^b Deut. 9:5
^c Ex. 3:8

¹ *promised*
11:10 ¹ *vegetables*

11:11 ^a Deut. 8:7

11:12 ^a 1 Kin. 9:3
11:13 ¹ *obey*

11:14 ^a Lev. 26:4; Deut. 28:12
^b Joel 2:23; James 5:7
¹ *grain*

11:15 ^a Ps. 104:14
^b Deut. 6:11; Joel 2:19
¹ *satisfied*

11:16 ^a Deut. 29:18; Job 31:27
^b Deut. 8:19

11:17 ^a Deut. 6:15; 9:19
^b Deut. 28:24; 1 Kin. 8:35; 2 Chr. 6:26; 7:13
^c Deut. 4:26; 2 Chr. 36:14–20
¹ *anger*

² *aroused*
11:18 ^a Deut. 6:6–9
^b Ps. 119:2, 34
^c Deut. 6:8
¹ Lit. *put*

11:19 ^a Deut. 4:9, 10; 6:7; Prov. 22:6

11:20 ^a Deut. 6:9
11:21 ^a Deut. 4:40
^b Ps. 72:5; 89:29; Prov. 3:2; 4:10; 9:11

11:22 ^a Deut. 11:1

commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That ^aI will give *you* the rain of your land in his due season, ^bthe first rain and the latter rain, that thou mayest gather in thy ¹corn, and thy wine, and thine oil.

15 ^aAnd I will send grass in thy fields for thy cattle, that thou mayest ^beat and be ¹full.

16 Take heed to yourselves, ^athat your heart be not deceived, and ye turn aside, and ^bserve other gods, and worship them;

17 And *then* ^athe LORD's ¹wrath be ²kindled against you, and he ^bshut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ^cye perish quickly from off the good land which the LORD giveth you.

Love the Lord

18 Therefore ^ashall ye ¹lay up these my words in your heart and in your ^bsoul, and ^cbind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 ^aAnd ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 ^aAnd thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That ^ayour days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as ^bthe days of heaven upon the earth.

22 For if ^aye shall diligently keep all these commandments which I command you, to do them, to love

23), or more generally to any demand Yahweh may make (Gen. 26:5; Josh. 22:3; 1 Kin. 2:3). **Chastisement** is the Hebrew word *mūsār*. In Proverbs it occurs 36 times, and conveys the ideas of chastening, correcting, instructing, and providing (Prov. 1:7, 8; 3:11, 12; 8:10; 15:5, 32; 22:15). The **therefore** of verse 8 emphasizes the fact that Yahweh's claim to Israel's obedience rests on what He has done for them. The conjunction **that** (in Heb. "in order that") adds a strong contingency. The fulfillment of the promise

was not automatic. That is why, beginning in verse 26, there is laid before you [them] **this day a blessing and a curse**—they must choose what it will be. This topic is dealt with in chapter 27. **Gerizim ... Ebal** were the two most prominent hills in the natural center of Palestine used to represent symbolically the blessing and the curse. Gerizim was on the south, or right-hand side as one looked east. This was considered the side of favor, and therefore the side of blessing. Ebal was on the north.

the LORD your God, to walk in all his ways, and ^bto ¹cleave unto him;

23 Then will the LORD ^adrive out all these nations from before you, and ye shall ^bpossess greater nations and mightier than yourselves.

24 ^aEvery place whereon the soles of your feet shall tread shall be yours: ^bfrom the wilderness and Lebanon, from the river, the river Euphrates, even unto the ¹uttermost sea shall your coast be.

25 There shall no man be able to ^astand ¹before you: *for* the LORD your God shall lay the fear of you and the ^bdread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ^aBehold, I set before you this day a blessing and a curse;

27 ^aA blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a ^acurse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land ¹whither thou goest to possess it, that thou shalt put the ^ablessing upon mount Gerizim, and the ^bcurse upon mount Ebal.

30 *Are* they not on the other side Jordan, ¹by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, ^abeside the ²plains of Moreh?

11:22 ^bDeut.

10:20

¹hold fast

11:23 ^aDeut.

4:38

^bDeut. 9:1

11:24 ^aJosh. 1:3;

14:9

^bGen. 15:18;

Ex. 23:31; Deut.

1:7, 8

¹The Mediter-

anean

11:25 ^aDeut.

7:24

^bEx. 23:27;

Deut. 2:25;

Josh. 2:9-11

¹against

11:26 ^aDeut.

30:1, 15, 19

11:27 ^aDeut.

28:1-14

11:28 ^aDeut.

28:15-68

11:29 ^aDeut.

27:12, 13; Josh.

8:33

^bDeut. 27:13-

26

¹which

11:30 ^aGen.

12:6

¹toward the

setting sun

²terebinth

trees of

12:1 ^aDeut. 6:1

^bDeut. 4:9, 10;

1 Kin. 8:40

¹as long as

12:2 ^aEx. 34:13

^b2 Kin. 16:4;

17:10, 11

¹dispossess

12:3 ^aNum.

33:52; Deut. 7:5;

Judg. 2:2

¹destroy

²Heb. *asherim,*

wooden images

³cut

12:4 ^aDeut.

12:31

12:5 ^aEx. 20:24

^bEx. 15:13;

1 Sam. 2:29

¹for his

dwelling

12:6 ^aLev.

17:3, 4

^bDeut. 14:23

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

Destroy Places of Idol Worship

12 These ^aare the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, ^ball¹ the days that ye live upon the earth.

2 ^aYe shall utterly destroy all the places, wherein the nations which ye shall ¹possess served their gods, ^bupon the high mountains, and upon the hills, and under every green tree:

3 And ^aye shall ¹overthrow their altars, and break their pillars, and burn their ²groves with fire; and ye shall ³hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do ^aso unto the LORD your God.

Sacrifice in a Place Chosen by God

5 But unto the ^aplace which the LORD your God shall choose out of all your tribes to put his name there, *even* ¹unto his ^bhabitation shall ye seek, and thither thou shalt come:

6 And ^athither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the ^bfirstlings of your herds and of your flocks:

12:1-32. This portion corresponds to 5:6-10 and the concept of worship as it relates to the first two commandments. Involved in this discussion is the intermingling of instructions on correct ways to worship and the prohibition against false worship. There are five main parts in the content of the chapter: (1) the title or preface (v. 1); (2) the destruction of pagan altars (vv. 2, 3); (3) the establishment of the true place for worship (vv. 4-12); (4) the provision for sacrifices in this place (vv. 13-28); and (5) the prohibition against false gods (vv. 29-31). Each of the subsections enlarges on the fact that there is no other God besides the Lord God.

12:1. In the land: The immediate entry to the land of Canaan governs all that follows (12:10; 26:1).

12:2. Utterly destroy: The land must be cleansed from all idolatry so it can be holy to the Lord (Lev.

11:44, 45). This duty is implicit in the first two commandments. **Hills:** Worship at these places was accompanied by depraved rites. The god was thought to live in the mountain or on the hill. By ascending the mountain, the worshiper was in some symbolic sense closer to the deity. **Under every green tree:** Certain trees were considered to be sacred and symbolized fertility, a dominant theme in Canaanite religion.

12:5. The place is opposite in meaning to the places of verse 2 where the Canaanites worshiped. This legislation does not either prohibit or permit other sanctuaries. Though there was only one tabernacle, it would be moved from place to place. There would be many places over the course of time, but only one place at a time. Gilgal, Bethel, and Shiloh were temporary centers before the temple was built in Jerusalem.

7 And ^athere ye shall eat before the LORD your God, and ^bye shall rejoice in all that ye ¹put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do ¹after all *the things* that we do here this day, ^aevery man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the ^arest¹ and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you ^arest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice ¹vows which ye vow unto the LORD:

12 And ^aye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the ^bLevite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 ¹Notwithstanding ^athou mayest kill and eat flesh in all thy gates, whatsoever thy ²soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: ^bthe unclean and the clean may eat thereof, ^cas of the roebuck, and as of the hart.

16 ^aOnly ye shall not eat the

12:7 ^aDeut.

14:26

^bDeut. 12:12, 18

¹undertake

12:8 ^aJudg. 17:6;

21:25

¹as we are doing today

12:9 ^aDeut.

3:20; 25:19; Ps. 95:11

¹place of rest

12:10 ^aJosh.

11:23

12:11 ¹offerings

12:12 ^aDeut.

12:18; 26:11

^bDeut. 10:9;

14:29

12:15 ^aDeut.

12:21

^bDeut. 12:22

^cDeut. 14:5

¹However

²heart desires

12:16 ^aGen.

9:4; Lev. 7:26;

17:10-12;

¹Sam. 14:33;

Acts 15:20, 29

12:17 ¹grain

²offerings

³contribution

12:18 ¹undertake

12:19 ¹Be careful

12:20 ^aGen.

15:18; Ex. 34:24;

Deut. 11:24;

19:8

¹meat

²as much meat as your heart desires

12:21 ^aDeut.

14:24

12:22 ¹gazelle

²deer

12:23 ^aGen. 9:4;

Lev. 17:10-14;

Deut. 12:16

12:25 ^aDeut.

4:40; 6:18; Is.

3:40

blood; ye shall pour it upon the earth as water.

Holy Food Eaten in God's Chosen Place

17 Thou mayest not eat within thy gates the tith of thy ¹corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy ²vows which thou vowest, nor thy freewill offerings, or ³heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou ¹puttest thine hands unto.

19 ¹Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

Food Eaten in the Gates

20 When the LORD thy God shall ^aenlarge thy border, as he hath promised thee, and thou shalt say, I will eat ¹flesh, because thy soul longeth to eat ¹flesh; thou mayest eat ²flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from ^athee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the ¹roebuck and the ²hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of them alike*.

23 Only be sure that thou eat not the blood: ^afor the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; ^athat it may go well with thee, and with thy

12:17, 18. This tithe had to be taken to the central sanctuary and is known as the second tithe. The first went to the Levites (Lev. 27:30; Num. 18:21); and this

one was brought to Jerusalem for the Lord's feast (14:22). Possibly every third year, the second tithe was kept at home and used for the poor (14:28).

children after thee, ^bwhen thou shalt do *that which is right in the sight of the LORD.*

26 Only thy ^aholy things which thou hast, and thy ¹vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And ^athou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, ^athat it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right in the sight of the LORD thy God.*

29 When ^athe LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou ¹succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not ¹snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 ^aThou shalt not do so unto the LORD thy God: for ¹every abomination to the LORD, which he hateth, have they done unto their gods; for ^beven their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, ¹observe to do it: ^athou shalt not add thereto, nor ²diminish from it.

12:25 ^bEx. 15:26;

1 Kin. 11:38

12:26 ^aNum.

5:9, 10; 18:19

¹vowed offer-

ings

12:27 ^aLev. 1:5,

9, 13, 17

12:28 ^aDeut.

12:25

12:29 ^aEx.

23:23; Deut.

19:1; Josh. 23:4

¹displace

12:30 ¹ensnared

to follow

12:31 ^aLev. 18:3,

26, 30; 20:1, 2

^bDeut. 18:10;

Ps. 106:37; Jer.

32:35

¹everything

detestable

12:32 ^aDeut.

4:2; 13:18; Josh.

1:7; Prov. 30:6;

Rev. 22:18, 19

¹be careful to

observe it

²take away

13:1 ^aNum.

12:6; Jer. 23:28;

Zech. 10:2

^bMatt. 24:24;

Mark 13:22;

2 Thess. 2:9

13:2 ^aDeut.

18:22

13:3 ^aEx. 20:20;

Deut. 8:2, 16

¹listen

²is testing

13:4 ^aDeut.

10:12, 20; 2 Kin.

23:3

^bDeut. 30:20

¹follow

²hold fast to

13:5 ^aDeut.

18:20; Jer. 14:15

^bDeut. 17:5, 7;

1 Cor. 5:13

¹entice you

from

²exterminate

13:6 ^aDeut. 17:2

^bGen. 16:5

^c1 Sam. 18:1, 3

¹you cherish

13:7 ¹near to

False Prophets to Be Destroyed

13 If there arise among you a prophet, or a ^adreamer of dreams, ^band giveth thee a sign or a wonder,

2 And ^athe sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not ¹hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God ^aproveth² you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall ^awalk¹ after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ^bcleave² unto him.

5 And ^athat prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to ¹thrust thee out of the way which the LORD thy God commanded thee to walk in. ^bSo shalt thou ²put the evil away from the midst of thee.

6 ^aIf thy brother, the son of thy mother, or thy son, or thy daughter, or ^bthe wife ¹of thy bosom, or thy friend, ^cwhich *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, ¹nigh unto thee, or far off from thee,

12:31. Burnt in the fire: This practice was forbidden in Israel's law (Lev. 18:21; 20:2–5), since it was tantamount to murder regardless of the supposedly religious reason for it. Both Ahaz (2 Chr. 28:3) and Manasseh (2 Kin. 21:6) were guilty of child sacrifice. As verse 30 depicts, this could lead to expulsion from the land, as in fact it did in the case of the northern kingdom (2 Kin. 17:17, 18). See further, the note on 2 Kings 16:3, 4.

13:1–18. Deuteronomy 13:1–14:27 are expansions of the injunction not to take the name of the Lord God in vain, which is the third commandment. Chapter 13 teaches the sanctity of God's name by warning Israel

against three persons: (1) the word of apostasy from a prophet (vv. 2–5); (2) the word of apostasy from a brother (vv. 6–11); and (3) the word of apostasy from a scoundrel (vv. 12–18).

13:2. Sign or the wonder come to pass: The fact that the predicted sign or wonder came to pass would normally be one indication of the validity of the prophet (18:22). However, false prophets also had these powers (Ex. 7:10–12; Matt. 7:22; 24:24; Rev. 19:20).

13:6–11. Any close relative who might entice one secretly to go after other gods is to be stoned **with stones** (v. 10). It is a capital offense.

from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt ^anot ¹consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to ^adeath, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and ^afear, and shall ¹do no more any such wickedness as this is among you.

Israel to Destroy Idolatrous Cities

12 ^aIf thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ¹the children of Belial, are gone out from among you, and have ²withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such ¹abomination is wrought among you;

15 Thou shalt surely ¹smite the inhabitants of that city with the edge of the sword, destroying it utterly,

13:8 ^a Deut. 7:16; Prov. 1:10
¹ yield
 13:9 ^a Lev. 24:14; Deut. 17:7
 13:11 ^a Deut. 17:13
¹ not again do
 13:12 ^a Judg. 20:1-48
 13:13 ¹ reprobat or worthless
² enticed
 13:14 ¹ detestable action
 13:15 ¹ strike

13:16 ^a Josh. 6:24
^b Josh. 8:28; Is. 17:1; 25:2; Jer. 49:2
¹ plunder
² completely
³ Lit. a mound or ruin
 13:17 ^a Josh. 6:18
^b Josh. 7:26
¹ remain
² none of the accursed thing in
³ increase
 13:18 ^a Deut. 12:25, 28, 32
¹ listen
 14:1 ^a [Rom. 8:16; Gal. 3:26]
^b Lev. 19:28; 21:1-5
¹ shave the front of your head
 14:2 ^a Lev. 20:26; Deut. 7:6; [Rom. 12:1]
¹ special treasure
 14:3 ^a Ezek. 4:14
¹ detestable
 14:4 ^a Lev. 11:2-45

and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the ¹spoil of it into the midst of the street thereof, and shalt ^aburn with fire the city, and all the spoil thereof ²every whit, for the LORD thy God: and it shall be ^ban ³heap for ever; it shall not be built again.

17 And ^athere shall ¹cleave ²nought of the cursed thing to thine hand: that the LORD may ^bturn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and ³multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt ¹hearken to the voice of the LORD thy God, ^ato keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

Self-Disfigurement Prohibited

14 Ye *are* ^athe children of the LORD your God: ^bye shall not cut yourselves, nor ¹make any baldness between your eyes for the dead.

2 ^aFor thou *art* a holy people unto the LORD thy God, and the LORD hath chosen thee to be a ¹peculiar people unto himself, above all the nations that *are* upon the earth.

Regarding Clean and Unclean Meat

3 ^aThou shalt not eat any ¹abominable thing.

4 ^aThese *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

13:12-18. Children of Belial: The Hebrew term means "without worth." It is used here of those involved in idolatry. It is also used of drunkenness (1 Sam. 1:16), rebellion (1 Sam. 2:12), unbelief, and sodomy (Judg. 19:22). The concept of Belial became a proper name for the prince of evil, Satan, in the pseudepigraphic literature, the Zadokite Document, and the War Scroll of the Dead Sea Scrolls. *Belial* is virtually synonymous with Satan in the New Testament (2 Cor. 6:15; 2 Thess. 2:3).

14:1-29. This chapter continues the condemnation of apostasy with an emphasis on holiness. It applies the third commandment and its restrictions. The contents of the chapter are: (1) a prohibition of pagan rites (vv. 1, 2); (2) a prohibition against eating unclean flesh, which is called an abomination (vv. 3-20); and (3) some transitional laws against pagan customs of the Canaanites (vv. 21-29).

14:1, 2. Two things are evident as to the practices in verse 1: (1) The laceration of the body with the consequent flow of blood was a part of the mourning customs employed in religions outside of Israel. (2) Laceration may have been part of a seasonal rite within the Canaanite fertility cult. In this context, the rite may have been a type of imitative magic, designed to revitalize the god Baal on whom the fertility of the land was believed to depend (cf. 1 Kin. 18:28).

14:3. Any abominable thing: The term is used in the Old Testament for something impure, unclean, and totally devoid of holiness (7:25, 26; 14:3; 17:1, 4; 18:9; 20:18). In 7:25 and 12:31, it is employed in association with pagan religious rites. Perhaps part of the reason for the prohibition against eating certain types of meat was the association existing between those animals and foreign, pagan religions.

5 The ¹hart, and the ²roe buck, and the ³fallow deer, and the wild goat, and the ⁴pygarg, and the ⁵wild ox, and the ⁶chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, ^anor touch their dead carcase.

9 ^aThese ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

Birds

11 *Of* all clean birds ye shall eat.

12 ^aBut these *are they* of which ye shall not eat: the eagle, and the osifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And ^aevery ¹creeping thing that flieth *is* unclean unto you: ^bthey shall not be eaten.

14:5 ¹ deer
² gazelle
³ roe deer
⁴ mountain goat
⁵ antelope
⁶ mountain sheep
14:8 ^a Lev. 11:26, 27
14:9 ^a Lev. 11:9
14:12 ^a Lev. 11:13
14:19 ^a Lev. 11:20
^b Lev. 11:23
¹ swarming

14:21 ^a Lev. 17:15; 22:8; Ezek. 4:14; 44:31
^b Deut. 14:2
^c Ex. 23:19; 34:26
¹ boil ^a young goat
14:22 ^a Lev. 27:30; Deut. 12:6, 17; Neh. 10:37
14:23 ^a Deut. 12:5-7
^b Deut. 15:19, 20
¹ stand in awe of
14:24 ^a Deut. 12:5, 21
¹ journey
14:25 ¹ exchange it for
14:26 ^a Deut. 12:7
¹ spend
² your heart desires
14:27 ^a Deut. 12:12
¹ neglect

20 *But of* all clean fowls ye may eat.

21 ^aYe shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: ^bfor thou *art* an holy people unto the LORD thy God. ^cThou shalt not ¹see the a kid in his mother's milk.

Laws Regarding Tithing

22 ^aThou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ^aAnd thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and ^bthe firstlings of thy herds and of thy flocks; that thou mayest learn to ¹fear the LORD thy God always.

24 And if the ¹way be too long for thee, so that thou art not able to carry it; *or* ^aif the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou ¹turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt ¹bestow that money for whatsoever ²thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt ^arejoice, thou, and thine household,

27 And the ^aLevite that *is* within thy gates; thou shalt not ¹forsake him; for he hath no part nor inheritance with thee.

14:21. See the a kid in his mother's milk: Most take this as a prohibition directed against a Canaanite practice. No one seems certain of what it actually involved, but it does appear at the end of the laws on festivals in the covenant code (cf. Ex. 23:19; 34:26). Some think the unnatural custom might have been practiced superstitiously, perhaps to promote fertility.

14:22-29. The rabbis suggested that, in addition to the normal **tithe** given to the Levites and priests,

there was a second tithe consisting of a festal meal eaten by the offerer and his guests at the sanctuary (vv. 22-27), and that there was a third tithe gathered in the third and sixth years of a sabbatical period (vv. 28, 29). Some scholars suggest that the tithe of verses 28 and 29 is the only additional one and hence is the second tithe. Still others contend that there was but one tithe, which varied in accordance with the dictates of the sacred times and circumstances.

28 ^aAt the end of three years thou shalt bring forth all the ^btithe of thine increase the same year, and shalt ¹lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

The Year of Release

15 At the end of ^aevery seven years thou shalt make a ¹release.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall ¹release it; he shall not ²exact it of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact it *again*: but *that* which is thine with thy brother thine hand shall release;

4 ¹Save when there shall be no poor among you; for the LORD shall greatly ^abless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully ¹hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and ^athou

14:28 ^aDeut. 26:12; Amos 4:4
^bNum. 18:21-24

¹store it

15:1 ^aEx. 21:2;

23:10, 11; Lev.

25:4; Jer. 34:14

¹remission of

debts

15:2 ¹cancel the

debt

²require

15:4 ^aDeut. 7:13

¹Except

15:5 ¹obey

15:6 ^aDeut.

28:12, 44

15:7 ^aEx. 23:6;

Lev. 25:35-37;

Deut. 24:12-14;

[1 John 3:17]

¹towns

15:8 ^aMatt. 5:42;

Gal. 2:10

¹freely

15:9 ^aDeut.

28:54, 56

^bEx. 22:23;

Deut. 24:15; Job

34:28; Ps. 12:5;

James 5:4

^c[Matt. 25:41,

42]

15:10 ^a2 Cor.

9:5, 7

^bDeut. 14:29;

Ps. 41:1; Prov.

22:9

15:11 ^aMatt.

26:11; Mark

14:7; John 12:8

¹freely

shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

Help for the Poor Man

7 If there be among you a poor man of one of thy brethren within any of thy ¹gates in thy land which the LORD thy God giveth thee, ^athou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But ^athou shalt open thine hand ¹wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine ^aeye be evil against thy poor brother, and thou givest him nought; and ^bhe cry unto the LORD against thee, and ^cit be sin unto thee.

10 Thou shalt surely give him, and ^athine heart shall not be grieved when thou givest unto him: because that ^bfor this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For ^athe poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand ¹wide unto thy brother, to thy poor, and to thy needy, in thy land.

15:1—16:17. Actually 14:28 begins a new section which extends through 16:17. This portion is related to the fourth commandment, dealing with the Sabbath day observance. Exodus 23:10-14, the covenant code, and Leviticus 23 and 25:3-8 concerning the law of holiness, have both already connected the Sabbath law and the seventh year of sabbatical rest (or the great pilgrimage festivals). There are five points in this section: (1) 14:28, 29 has the triennial tithe for the Levite, alien, orphan, and widow, and is identical in form to the sabbatical year regulations of 15:1-11; (2) the sabbatical year regulations (15:1-11); (3) the release of all Hebrew slaves in the sabbatical year (15:12-18); (4) the law of firstlings that are not to be worked (15:19-23); and (5) the Passover festivals (16:1-8), the Feasts of Weeks (16:9-12), and the Feast of Booths (16:13-17). There is a principle of priority repeated in 16:11 and 14 of son and daughter, male or female servant, Levite, stranger, fatherless, and widow.

15:2, 3. The LORD's release: Scholars differ as to whether the *release* meant the total remission of the indebtedness or merely the suspension of it for that year. The following verses suggest that a total cancellation of the debt was intended, since the seventh year of release and the jubilee year of liberty together belonged to one symbolic unit. This pointed prophetically to the future redemptive action of God, anticipating the messianic reign of mercy to the poor and helpless (Ps. 72). Foreigners still had to pay, for unlike sojourners who were permanent members of the community, foreigners were temporary and commercial visitors. This would have certainly helped to keep poverty out of the nation.

15:9. A potential creditor might be unwilling to make a loan to a poor man because the proximity of the year of release would in effect make it a gift.

15:12. Sold: The release is extended to bondservant and bondmaid alike, thus enlarging the provisions of Exodus 21:1-6.

The Hebrew Servant

12 And ^aif thy brother, an Hebrew man, or an Hebrew woman, be ^bsold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou ¹sendest him out free from thee, thou shalt not let him go away ²empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath ^ablessed thee thou shalt give unto him.

15 And ^athou shalt remember that thou wast a ¹bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, ^aif he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth ^aa double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

Herds and Flocks

19 ^aAll the firstling males that come of thy herd and of thy flock thou shalt ¹sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 ^aThou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 ^aAnd if there be *any* blemish therein, *as if it be* lame, or blind, or

15:12 ^a Ex. 21:2-6; Jer. 34:14

^b Lev. 25:39-46

15:13 ¹ *set him free*

² *empty-handed*

15:14 ^a Prov.

10:22

15:15 ^a Deut.

5:15

¹ *slave*

15:16 ^a Ex.

21:5, 6

15:18 ^a Is. 16:14

15:19 ^a Ex.

13:2, 12

¹ *set apart* or

consecrate

15:20 ^a Lev.

7:15-18; Deut.

12:5; 14:23

15:21 ^a Lev.

22:19-25; Deut.

17:1

15:22 ^a Deut.

12:15, 16, 22

16:1 ^a Ex. 12:2

^b Ex. 13:4

16:2 ^a Num.

28:19

^b Deut. 12:5, 26;

15:20

16:3 ^a Num.

29:12

^b Ex. 13:3; Deut.

4:9

16:4 ^a Ex. 13:7

^b Num. 9:12

¹ *overnight*

16:6 ^a Ex.

12:7-10

¹ *at the time*

16:7 ^a 2 Kin.

23:23

have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: ^athe unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Observing the Passover

16 Observe the ^amonth of Abib, and keep the passover unto the LORD thy God: for ^bin the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and ^athe herd, in the ^bplace which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; ^aseven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest ^bremember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 ^aAnd there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain ¹all night until the ^bmorning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ^aat even, at the going down of the sun, ¹at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* ^ain the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

15:15. Remember that thou wast a bondman: Similar words are used in Deuteronomy to encourage the people to the proper behavior expected of them (5:15; 10:19; 16:12; and 24:18, 22). As “children of the LORD” (14:1) they should bear His character.

15:19-23. The firstborn of animals belonged to the Lord, but they had to be without blemish (Mal. 1:8, no lame, torn, blind, or blemished) in order to be accepted by God (cf. Ex. 22:29; Num. 18:17, 18).

16:1. Abib is Hebrew for “fresh ears of corn.” The month was later renamed Nisan.

8 Six days thou shalt eat unleavened bread: and ^aon the seventh day *shall be* ^aa solemn assembly to the LORD thy God: thou shalt do no work *therein*.

Observing the Feast of Weeks

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the ¹corn.

10 And thou shalt keep the ^afeast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, ^baccording as the LORD thy God hath blessed thee:

11 And ^athou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 ^aAnd thou shalt remember that thou wast a ¹bondman in Egypt: and thou shalt ²observe and do these statutes.

Observing the Feast of Tabernacles

13 ^aThou shalt observe the feast of tabernacles seven days, after that thou hast gathered ¹in thy corn and thy wine:

14 And ^athou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy ¹gates.

15 ^aSeven days shalt thou keep a ¹solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God

16:8 ^aEx. 12:16; 13:6; Lev. 23:8, 36
¹day of restraint

16:9 ¹grain
16:10 ^aEx. 34:22; Lev. 23:15, 16; Num. 28:26
^b1 Cor. 16:2

16:11 ^aDeut. 16:14

16:12 ^aDeut. 15:15
¹slave
²be careful to observe

16:13 ^aEx. 23:16
¹from your threshingfloor and from your winepress

16:14 ^aNeh. 8:9
¹towns

16:15 ^aLev. 23:39-41
¹pilgrim feast

16:16 ^aEx. 23:14-17; 34:22-24
^bEx. 23:15
¹empty-handed

16:17 ^aLev. 14:30, 31; Deut. 16:10

16:18 ^aEx. 23:1-8; Deut. 1:16, 17; John 7:24
¹towns

16:19 ^aEx. 23:2, 6
^bDeut. 1:17
^cEx. 23:8
¹pervert
²show partiality
³bribe
⁴twist

16:20 ^aEzek. 18:5-9

16:21 ^aEx. 34:13
¹any tree, as a wooden image

16:22 ^aLev. 26:1
¹idol
17:1 ^aDeut. 15:21; Mal. 1:8, 13
¹defect, lit. evil thing
²detestable thing

shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ^aThree times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ^bthey shall not appear before the LORD ¹empty:

17 Every man *shall give* as he is able, ^aaccording to the blessing of the LORD thy God which he hath given thee.

Appointment of Judges and Officers

18 ^aJudges and officers shalt thou make thee in all thy ¹gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 ^aThou shalt not ¹wrest judgment; ^bthou shalt not ²respect persons, ^cneither take a ³gift: for a gift doth blind the eyes of the wise, and ⁴pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest ^alive, and inherit the land which the LORD thy God giveth thee.

21 ^aThou shalt not plant thee ¹a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 ^aNeither shalt thou set thee up *any* ¹image; which the LORD thy God hateth.

Certain Abominations of Worship

17 Thou ^ashalt not sacrifice unto the LORD thy God *any* bull-ock, or sheep, wherein is blemish, *or* any ¹evilfavouredness: for that *is* an ²abomination unto the LORD thy God.

16:16. All males were to appear **before the LORD thy God** each year. And they were not to appear before Him empty-handed, since the festival celebrated the provision of the Lord in the harvest. Each one was to give as he was able and as God had blessed him (1 Cor. 16:2; 2 Cor. 8:12; 9:7, 8).

16:18—18:22. This portion relates to the fifth commandment and broadens the scope of authority beyond that of the parents to include: (1) the judges (17:2-13); (2) the king (17:14-20); (3) the

priesthood (18:1-8); and (4) the prophets (18:9-22).

16:18—17:1. Deuteronomy 16:18-20 is an introductory call for the appointment of judges and officials who will exercise impartial justice. Deuteronomy 16:21, 22 contains a prohibition against planting Asheroth and erecting a pillar, and 17:1 contains a prohibition against sacrificing to God a defective or flawed ox or sheep. These laws introduce the need for the judicial procedures dealt with in 17:2-13.

2 ^aIf there be found among you, within any of thy ¹gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, ^bin transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either ^athe sun, or moon, or any of the host of heaven, ^bwhich I have not commanded;

4 ^aAnd it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be true, and the thing certain, that such* ¹abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even that man or that woman, and* ^ashalt stone them with stones, till they ^bdie.

Two Witnesses Needed

6 At the mouth of two witnesses, or three ^awitnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among ^ayou.

The Levites' Judgment Shall Stand

8 ^aIf there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being matters of controversy within thy gates:* then shalt thou arise, and get thee up into the ^bplace which the LORD thy God shall choose;

9 And ^athou shalt come unto the priests the Levites, and ^bunto the judge that shall be in those days, and enquire; ^cand they shall shew thee the sentence of judgment:

10 And thou shalt do according to

17:2 ^a Deut. 13:6

^b Josh. 7:11

¹ towns

17:3 ^a Deut. 4:19

^b Jer. 7:22

17:4 ^a Deut.

13:12, 14

¹ a detestable

thing

17:5 ^a Lev.

24:14–16; Josh.

7:25

^b Deut. 13:6–18

17:6 ^a Num.

35:30; Deut.

19:15; Matt.

18:16; John

8:17; 2 Cor. 13:1;

1 Tim. 5:19;

Heb. 10:28

17:7 ^a Deut.

13:5; 19:19;

1 Cor. 5:13

17:8 ^a Deut.

1:17; 2 Chr.

19:10

^b Deut. 12:5;

16:2

17:9 ^a Jer. 18:18

^b Deut. 19:17–

19

^c Ezek. 44:24

17:10 ¹ instruct

17:11 ¹ turn

aside

17:12 ^a Num.

15:30; Deut.

1:43

¹ heed

17:13 ^a Deut.

13:11

17:14 ^a 1 Sam.

8:5, 19, 20; 10:19

17:15 ^a 1 Sam.

9:15, 16; 10:24;

16:12, 13; 1 Chr.

22:8–10; Hos.

8:4

^b Jer. 30:21

17:16 ^a 1 Kin.

4:26; 10:26–29;

Ps. 20:7

^b Is. 31:1; Ezek.

17:15

^c Ex. 13:17, 18;

Hos. 11:5

^d Deut. 28:68

17:17 ^a 1 Kin.

10:14

the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they ¹inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not ¹decline from the sentence which they shall shew thee, *to the right hand, nor to the left.*

12 And ^athe man that will do presumptuously, and will not ¹hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 ^aAnd all the people shall hear, and fear, and do no more presumptuously.

Guidelines for a King for Israel

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^aI will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, ^awhom the LORD thy God shall choose: *one* ^bfrom among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply ^ahorses to himself, nor cause the people ^bto return to Egypt, to the end that he should multiply horses: forasmuch as ^cthe LORD hath said unto you, ^dYe shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and ^agold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that

17:8. Too hard connotes something wonderful or miraculous, for example, the mighty acts of God's deliverance in Egypt (Ex. 3:20; 15:11; 34:10). The case in question was, then, one that had some very unusual features. Three illustrations of the kind of case are given: (1) different cases of homicide (lit., "between blood and blood"), where it was difficult to decide

between manslaughter and premeditated murder (cf. 19:1–13; Ex. 21:12–14); (2) different cases of "rights at law," where a decision about the rights of the two parties was difficult (cf. Ex. 22:1–15); and (3) different kinds of assault or personal injury (lit., "between smiting and smiting"; cf. Ex. 21:12–34).

he shall write him a copy of this law in a book out of *that which is* ^abefore the priests the Levites:

19 And ^ait shall be with him, and he shall read therein all the days of his life: that he may learn to ¹fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not ¹lifted up above his brethren, and that he ^aturn not aside from the commandment, *to the right hand, or to the left:* to the end that he may ²prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

The Priests' and Levites' Portion

18 The priests the Levites, and all the tribe of Levi, shall have no ¹part nor ^ainheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 And this shall be the priest's ^adue¹ from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 ^aThe firstfruit *also* of thy corn, of

17:18 ^a Deut.

31:24–26

17:19 ^a Ps.

119:97, 98

¹ stand in

awe of

17:20 ^a Deut.

5:32; 1 Kin. 15:5

¹ proud

² continue long

18:1 ^a Deut.

10:9; 1 Cor. 9:13

¹ portion

18:3 ^a Lev. 7:32–

34; Num. 18:11,

12; 1 Sam. 2:13–

16, 29

¹ right

18:4 ^a Ex. 22:29

18:5 ^a Ex. 28:1

^b Deut. 10:8

18:6 ^a Num. 35:2

^b Deut. 12:5;

14:23

¹ towns

² resides

18:7 ^a Num.

1:50; 2 Chr. 31:2

18:8 ^a Lev.

27:30–33; Num.

18:21–24; 2 Chr.

31:4; Neh. 12:44

¹ equal

² inheritance

18:9 ^a Lev.

18:26, 27, 30;

Deut. 12:29, 30;

20:16–18

¹ detestable

things

18:10 ^a Lev.

18:21; Deut.

12:31

^b Ex. 22:18; Lev.

19:26, 31; 20:6,

27; Is. 8:19

¹ Be burned as

an offering to

an idol

18:11 ^a Lev.

20:27

^b 1 Sam. 28:7

thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For ^athe LORD thy God hath chosen him out of all thy tribes, ^bto stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy ¹gates out of all Israel, where he ^asojourned,² and come with all the desire of his mind ^bunto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, ^aas all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have ¹like ^aportions to eat, beside that which cometh of the sale of his ²patrimony.

Israel to Avoid Pagan Practices

9 When thou art come into the land which the LORD thy God giveth thee, ^athou shalt not learn to do after the ¹abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter ^ato ¹pass through the fire, ^bor that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 ^aOr a charmer, or a consulter with familiar spirits, or a wizard, or a ^bnecromancer.

12 For all that do these things *are*

18:1–8. The priests, the Levites, and all the tribe of Levi need to be distinguished in that all the priests were descended from Levi, but only Aaronite Levites were priests. In general, they had **no part nor inheritance with Israel**, that is, they possessed no unified tribal territory (10:9; 12:12; 14:27, 29).

The LORD is their inheritance (v. 2): He had chosen the Levites as His firstborn consecration portion of Israel (v. 5) and then gave Himself to them as their portion. Their portion of the offerings is assigned in verses 3–5. Verses 6–8 state an important principle in that the rights of all Levites are guaranteed against any possible restrictions imposed by vested interests at the central sanctuary. The priests were to be treated generously, and they could keep anything received from the sale of property as they came to the sanctuary.

18:9–14. Pass through the fire: This section contains some stern admonitions against any indulgence in sorcery. The exact nature of this practice seems to have been a kind of trial by ordeal. The context indicates that the offering of a child is for the particular purpose of determining or discerning the course of events. This probably was the motivation behind the Moabite king's sacrifice of his son in 2 Kings 3:26, 27.

Divination (*qesem*) was used of Balaam in Numbers 22:7 and Joshua 13:22. Saul asked the witch of Endor to “divine unto me” in 1 Samuel 28:8. The same word in Ezekiel 21:21 refers to the practice of whirling arrows in a quiver and deciding the answer to the question by the first arrow thrown out.

Observer of times (*me’onen*) may be a reference to divination by reading clouds.

Enchanter (*menachesh*): In Genesis 44:5, 15 it refers to Joseph's divination by means of a cup, and may point to a kind of hydromancy, in which reflections on the water in a cup are observed.

Witch (*mekashep*) denotes a form of magic. The root means “to cut up,” and thus may refer to one who cuts up herbs and brews them for magical purposes (Gr. *pharmaka*, drug). The term is used in Micah 5:12 for some such material as drugs or herbs used superstitiously to produce magical effects. The noun therefore means enchanter or sorcerer (Ex. 7:11; 22:18; 2 Chr. 33:6; Dan. 2:2; Mal. 3:5).

Wizard (*yide oni*): This term is related to the verb “to know,” or “to consult” a familiar spirit.

Necromancer: The Hebrew for this term means “one who asks of the dead.” All these practices are clearly condemned.

an ¹abomination unto the LORD: and ^abecause of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ¹perfect with the LORD thy God.

14 For these nations, which thou shalt ¹possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not ²suffered thee so *to do*.

A Prophet Will Rise Up

15 ^aThe LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb ^ain the day of the assembly, saying, ^bLet me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, ^aThey have well *spoken that* which they have spoken.

18 ^aI will raise them up a Prophet from among their brethren, like unto thee, and ^bwill put my words in his mouth; ^aand he shall speak unto them all that I shall command him.

19 ^aAnd it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But ^athe prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^bthat shall speak in the name of other gods, even that prophet shall die.

18:12 ^a Lev. 18:24; Deut. 9:4
¹ detestable thing

18:13 ¹ blameless

18:14 ¹ dispossess

² appointed such for you

18:15 ^a Matt. 21:11; Luke 1:76; 2:25–34; 7:16; 24:19; Acts 3:22

18:16 ^a Deut. 5:23–27

^b Ex. 20:18, 19; Heb. 12:19

18:17 ^a Deut. 5:28

18:18 ^a Deut. 34:10; John 1:45;

Acts 3:22

^b Num. 23:5; Is. 49:2; 51:16;

John 17:8

^c [John 4:25; 8:28]

18:19 ^a Acts 3:23; [Heb. 12:25]

18:20 ^a Deut. 13:5; Jer. 14:14;

15; Zech. 13:2–5

^b Deut. 13:1–3; Jer. 2:8

18:22 ^a Jer. 28:9

^b Deut. 13:2

^c Deut. 18:20

19:1 ^a Deut. 12:29

¹ dispossessed

19:2 ^a Ex. 21:13;

Num. 35:10–15;

Deut. 4:41; Josh. 20:2

19:3 ¹ yourselves roads

² territory

19:4 ^a Num. 35:9–34; Deut. 4:42

¹ unintentionally, lit. without knowledge

19:5 ¹ cut timber

² swings

³ handle

⁴ strikes

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 ^aWhen a prophet speaketh in the name of the LORD, ^bif the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, *but* the prophet hath spoken it ^cpresumptuously: thou shalt not be afraid of him.

Cities of Refuge

19 When the LORD thy God ^ahath cut off the nations, whose land the LORD thy God giveth thee, and thou ¹succeedest them, and dwellest in their cities, and in their houses;

2 ^aThou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare ¹thee a way, and divide the ²coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

Accidental Killings

4 And ^athis is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ¹ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to ¹hew wood, and his hand ²fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the ³helve, and ⁴lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

18:15–19. By contrast, Yahweh would raise up a line of prophets. The will of God was to be discovered through a prophet and not through a diviner, a magic worker, or a spiritist. He was to be **from the midst of thee, of thy brethren and like unto me**. Verses 16–18 indicate he was to be a mediator between God and man, like Moses. The use of the singular noun led some Jewish expositors to seek to identify the prophet with some individual, such as Joshua or Jeremiah (but vv. 21, 22 exclude such an interpretation). He was to be like Jesus in that He was faithful (Heb. 3:2), full of compassion and love (Num. 27:17; Matt. 9:36), a powerful intercessor for his people (9:18; Heb. 7:25), speaking with God face-to-face and reflecting the divine glory (2 Cor. 3:7). Like Christ, he was to be a mighty prophet in word and deed (Luke 24:19), a revealer of God's will and purpose (cf. 6:1; Rev. 1:1);

a mediator of the covenant (29:1; Heb. 8:6, 7), and a leader of the people (Is. 55:4).

18:20–22. False prophets had to die (13:1–11). **How shall we know the word which the LORD hath not spoken?** They would be exposed if their prophecies failed to come to pass (v. 22). However, the fulfillment of a prophet's prediction did not prove he was necessarily of God (cf. 13:2, 3, notes). True prophets will honor the written Word of God (Is. 8:20) and will not lead anyone to follow false gods (13:2).

19:1–22:8. This is a separate section relating to the sixth commandment which pertains to homicide. There are 13 subunits within this topic.

19:1–13. Accidental or intentional homicide and cities of refuge: These **three cities** of refuge were in addition to those set aside on the east side of the Jordan (cf. 4:41–43; all were mentioned in Num. 35:9–15).

6 ^aLest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God ^aenlarge thy coast, as he hath sworn unto thy ^bfathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; ^athen shalt thou add three cities more for thee, beside these three:

10 That ^ainnocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

Killings Punishable by Death

11 But ^aif any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 ^aThine eye shall not pity him, ^bbut thou shalt ¹put away *the guilt of innocent blood* from Israel, that it may go well with thee.

14 ^aThou shalt not remove thy neighbour's landmark, which they

19:6 ^a Num. 35:12
19:8 ^a Deut. 12:20
^b Gen. 15:18-21
19:9 ^a Josh. 20:7-9
19:10 ^a Num. 35:33; Deut. 21:1-9
19:11 ^a Num. 35:16, 24; Deut. 27:24; [1 John 3:15]
19:13 ^a Deut. 13:8
^b Num. 35:33, 34; 1 Kin. 2:31
¹ *purge the blood of the innocent*
19:14 ^a Deut. 27:17; Job 24:2; Prov. 22:28; Hos. 5:10

19:15 ^a Num. 35:30; Deut. 17:6; Matt. 18:16; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28
19:16 ^a Ex. 23:1; Ps. 27:12; 35:11
19:17 ^a Deut. 17:8-11; 21:5
19:19 ^a Prov. 19:5; Dan. 6:24
^b Deut. 13:5; 17:7; 21:21; 22:21
19:20 ^a Deut. 17:13; 21:21
19:21 ^a Deut. 19:13
^b Ex. 21:23, 24; Lev. 24:20; Matt. 5:38, 39
20:1 ^a Ps. 20:7; Is. 31:1

of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

Law Regarding Witnesses

15 ^aOne witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness ^arise up against any man to testify against him *that which is wrong*;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, ^abefore the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 ^aThen shall ye do unto him, as he had thought to have done unto his brother: so ^bshalt thou put the evil away from among you.

20 ^aAnd those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 ^aAnd thine eye shall not pity; *but* ^blife shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Priests Prepare Israel for Battle

20 When thou goest out to battle against thine enemies, and seest ^ahorses, and chariots, *and* a people more than thou, be not

The avenger was the nearest relative of the deceased (*gō'el*, Num. 35:12). A typical case of unintentional killing is given—death caused by an axhead that flies from the handle (v. 5). Verse 11 and following relates the case of deliberate slaying and treats it differently. The **three cities more** of verse 9 seem to look beyond the near future and the selection of the three western cities to a more remote future when Israelite expansion in accordance with the divine promise (1:7; 11:24; 12:20) would necessitate nine instead of six cities of refuge. There is no historical notice of compliance with this command.

19:14. The second subsection is this verse relating to the respect for a neighbor's boundaries. **Landmark:** In many societies the limits of a man's land are still marked by a boundary stone or a heap of stones. Boundary stones were removed by those who sought to defraud their neighbors (Job 24:2; Is. 5:8; Hos. 5:10).

Centuries later the Israelites widely violated this law (1 Kin. 21; Is. 5:8; Mic. 2:2).

19:15-21. This third subsection relates to evidence and testimony given at civil trials. The practice of false witness is forbidden in the Decalogue (5:20). However, in order to discourage false witnesses, certain judicial measures were devised. God would work through **the priests and the judges** who would make a diligent investigation of the case. If the witness was false he must suffer the punishment intended for the accused. In that way the evil would be **put ... away** (lit., "burnt out") from among the Israelites. The concept of *lex talionis* does not encourage vengeance, but limits it and stands as a guide for a judge as he fixes a penalty suited to the crime.

20:1-20. The fourth subsection relates to war. **20:1.** Moses often used the deliverance from Egypt

^bafraid of them: for the LORD thy God *is* ^cwith thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, ^ato fight for you against your enemies, to save you.

Reasons for Exemption from Battle

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not ^adedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not yet eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 ^aAnd what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, ^aWhat man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

War with Outsiders

10 When thou comest nigh unto a city to fight against it, ^athen ¹proclaim peace unto it.

20:1 ^bDeut. 7:18
^cNum. 23:21;
 Deut. 5:6; 31:6,
 8; 2 Chr. 13:12;
 32:7, 8; Ps. 23:4;
 Is. 41:10
 20:4 ^aDeut.
 1:30; 3:22; Josh.
 23:10
 20:5 ^aNeh. 12:27
 20:7 ^aDeut. 24:5
 20:8 ^aJudg. 7:3
 20:10 ^a2 Sam.
 10:19
¹proclaim an
 offer of

20:11 ¹servants,
 placed under
 tribute
 20:13 ^aNum.
 31:7
 20:14 ^aJosh. 8:2
^b1 Sam. 14:30
¹plunder
 20:16 ^aEx.
 23:31–33; Num.
 21:2, 3; Deut.
 7:1–5; Josh.
 11:14
 20:18 ^aEx.
 34:12–16; Deut.
 7:4; 12:30; 18:9
^bEx. 23:33;
 2 Kin. 21:3–15;
 Ps. 106:34–41
¹detestable
 things

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be ¹tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, ^athou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and ^athe cattle, and all that is in the city, *even* all the ¹spoil thereof, shalt thou take unto thyself; and ^bthou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

War with Rebellious Cities

16 But ^aof the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That ^athey teach you not to do after all their ¹abominations, which they have done unto their gods; so should ye ^bsin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them

to encourage his people to live for God and accomplish His will (4:20; 5:15; 6:12; 8:14; 10:19; 11:2; 3; 24:18, 22; 26:5, 8).

20:2–9. Military exemptions were given to: (1) those who had **built a new house** but had not dedicated it; (2) those who had **planted a vineyard** but had not *enjoyed* its fruit; (3) the man who had recently **betrothed a wife**; and (4) those who were **fearful and**

fainthearted (lit., “soft of heart”), compare Judges 7:2, 3, who posed a threat to the whole army.

20:16–18. Canaanite cities had to be utterly destroyed. The emphasis is provided by a Hebrew construction indicating the thoroughness of their destruction. Joshua 7:21–26; 11:10–15; Judges 7:25; and 1 Samuel 15 provide examples of this injunction being carried out.

down (for the tree of the field is man's *life*) to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for ¹meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

Murder by an Unknown Person

21 If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which* is next unto the slain man, even the elders of that city shall take an heifer, which hath not been ¹wrought with, *and* which hath not drawn in the ^ayoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for ^athem the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and ^bby their word shall every controversy and every ¹stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain *man*, ^ashall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

20:20 ¹food
21:3 ^aNum. 19:2
¹worked
21:5 ^aDeut. 10:8; 1 Chr. 23:13
^bDeut. 17:8, 9
¹assault
21:6 ^aPs. 19:12; 26:6; Matt. 27:24

21:8 ^aDeut. 19:10, 13; Jon. 1:14
21:9 ^aDeut. 19:13
21:11 ^aNum. 31:18
21:12 ^aLev. 14:8, 9; Num. 6:9
¹trim
21:13 ^aPs. 45:10
¹mourn
21:14 ^aGen. 34:2; Deut. 22:29; Judg. 19:24
21:15 ^aGen. 29:33

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, ^aand lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So ^ashalt thou put away the *guilt of innocent blood* from among you, when thou shalt do *that which* is right in the sight of the LORD.

Marriage to Female Captives

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy ^awife;

12 Then thou shalt bring her home to thine house; and she shall ^ashave her head, and ¹pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and ^abewail¹ her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast ^ahumbled her.

The Firstborn's Inheritance

15 If a man have two wives, one beloved, ^aand another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

21:1-9. This is the fifth subsection relating to the sixth commandment and depicts untraced homicide. In the event of undetected homicide in the open countryside, the elders of the nearest city had to make atonement according to this prescribed ritual, under the guidance of the priests. **Forgiven** in verse 8 is the word used for "atonement" (*kippur*) which likely means "to cover." It could be translated, "and the bloodshed will be covered for them." Some think the city incurred guilt by not making nearby roads safe for travel.

21:10-14. The sixth subsection relates to a wife captured in war. The first words, **When thou goest**

forth to war, relate to the "Holy War" like 20:1. This could not be a Canaanite woman (7:3). **Thou shalt let her go whither she will:** The verb form is the same as in Exodus for "Let my people go" or "Send them away," and may have the technical sense of "divorce" (see 22:19, 29). Her rights were that she could go anywhere she wanted to. The man could not sell her as a slave for money or treat her as merchandise. That is, she could not be given in exchange for some other person or goods.

21:15-17. This section gives the law of the loved and hated wives and their sons; it is the seventh subsection relating to the sixth commandment. The

16 Then it shall be, ^awhen he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, ^aby giving him a double portion of all that he hath: for he ^bis the beginning of his strength; ^cthe right of the firstborn *is* his.

Punishment for Rebellious Children

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hear-ken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: ^aso shalt thou put ¹evil away from among you; ^band all Israel shall hear, and fear.

21:16 ^a 1 Chr. 5:2; 26:10
21:17 ^a 2 Kin. 2:9
^b Gen. 49:3
^c Gen. 25:31, 33
21:21 ^a Deut. 13:5; 19:19, 20; 22:21, 24
^b Deut. 13:11
¹ the evil person

21:22 ^a Deut. 22:26; Matt. 26:66; Mark 14:64; Acts 23:29
¹ is put
21:23 ^a Josh. 8:29; 10:26, 27; John 19:31
^b Lev. 18:25; Num. 35:34
^c Gal. 3:13
22:1 ^a Ex. 23:4
¹ ignore them
² back
22:3 ¹ may not avoid responsibility
22:4 ^a Ex. 23:5

Laws Regarding Death by Hanging

22 And if a man have committed a sin ^aworthy of death, and he ¹be to be put to death, and thou hang him on a tree:

23 ^aHis body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for ^bhe that is hanged *is* accursed of God;) that ^cthy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Various Laws

22 Thou ^ashalt not see thy brother's ox or his sheep go astray, and ¹hide thyself from them: thou shalt in any case bring them ²again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou ¹mayest not hide thyself.

4 ^aThou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

terms employed are relative, comparing one wife to the other (Gen. 29:30, 31; 1 Sam. 1:5). If, in such circumstances, the firstborn son happened to be the son of the less-loved woman, he was not to be at any disadvantage. The firstborn received a double share of the father's estate in Israel (Gen. 48:22; 1 Chr. 5:1) as is attested in the Middle Assyrian Laws and the Laws of Hammurapi. Elsewhere the percentage varied.

21:18-21. The eighth subsection relates to the law of the rebellious son. An example of rebellion was cited in 13:6-11. The parents could discipline, but the complaint had to be decided by impartial judges (elders). Both parents were to be involved and be in agreement on such a drastic move. It was a community offense. If guilty, the death penalty was to be inflicted by stoning. Mark 7:10 may refer to this law. Anarchy in the home breeds anarchy in society.

21:22, 23. This is the law of public display of executed criminals. Stoning was the approved means of execution, whereas hanging was imposed as an additional disgrace after death (cf. John 19:31; Gal. 3:13). There are several examples in the Old Testament (Josh. 8:29; 10:26, 27; 2 Sam. 4:12; 21:8, 9). The practice was known among the Philistines (1 Sam.

31:10) and was very common among the Assyrians. This law limits the period of exposure. The Hebrew syntax is strongly emphatic: "You shall certainly bury him that day." The reason was that the corpse of an executed man was an object accursed of God and would defile the land (Lev. 18:24-27; Num. 35:33, 34).

22:1-4. This tenth subsection regards the law of respect for the property of one's fellowman. The relation of this subject to homicide may be that this law sought to prevent the unnecessary loss of life through intentional oversight.

22:5. This is the eleventh subsection, the law of transvestism. This passage clearly teaches the importance of maintaining a proper distinction between the sexes, the lack of which is an **abomination unto the LORD thy God**. This warning does not refer merely to clothing styles but to that **which pertaineth unto a man**, that is, "a man's things." This prohibition included clothing that was distinctively masculine in ornamentation, as well as other ornaments, weapons, or items distinctively associated with men. The prohibition is against transvestism which was often associated with homosexuality and fertility rites.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* ¹abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the ¹dam sitting upon the young, or upon the eggs, ^athou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; ^athat it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not ¹blood upon thine house, if any man fall from thence.

9 ^aThou shalt not sow thy vineyard with ¹divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ^aThou shalt not plow with an ox and an ass together.

11 ^aThou shalt not wear a garment of ¹divers sorts, *as* of woollen and linen together.

12 Thou shalt make thee ^afringes upon the four ¹quarters of thy ²vesture, wherewith thou coverest *thyself*.

13 If any man take a wife, and go in unto her, and ^ahate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

22:5 ¹detestable

22:6 ^a Lev. 22:28

¹ mother

22:7 ^a Deut. 4:40

22:8 ¹ blood-

guiltiness

22:9 ^a Lev. 19:19

¹ different

22:10 ^a [2 Cor.

6:14-16]

22:11 ^a Lev.

19:19

¹ different

22:12 ^a Num.

15:37-41; Matt.

23:5

¹ corners

² clothing

22:13 ^a Deut.

21:15; 24:3

22:19 ¹ fine

² a bad

22:21 ^a Deut.

21:21

^b Gen. 34:7;

Judg. 20:5-10;

2 Sam. 13:12, 13

^c Deut. 13:5

¹ done a dis-

graceful thing

² purge the evil

person

22:22 ^a Lev.

20:10; Num.

5:22-27; Ezek.

16:38; [Matt.

5:27, 28]; John

8:5; [1 Cor. 6:9;

Heb. 13:4]

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hath hated her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall ¹amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up ²an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with ^astones that she die: because she hath ^bwrought ¹folly in Israel, to play the whore in her father's house: ^cso shalt thou ²put evil away from among you.

Laws Against Sexual Immorality

22 ^aIf a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

22:6, 7. The twelfth subsection: the law of protecting bird's nests. This prohibition forbids taking both the mother bird and her young (or eggs) from the nest. This law was designed to protect the food supply for God's people.

22:8. The thirteenth subsection: the law of requiring parapets on homes. A **battlement** was a wall around the flat roof to keep anyone on the roof from falling off.

22:9—23:18. This section gives seven subsections in defining the prohibition against improper mixing of dissimilar things. This was done to preserve order and distinction in society and had definite utilitarian value.

22:12. Clothing was to be made of the same kind of cloth and mixed fabrics were forbidden. **Fringes** were to be worn for symbolic meaning (cf. Num. 15:37-41) and served to remind the people of their obligation to the commandments of the Lord.

22:13—23:2. This section deals with the laws of proper sexual conduct. Six laws of chastity are given as basic to family integrity. Violations were punishable by stoning the violators to death. **Tokens of the damsel's virginity** refer to those means by which a betrothed woman's family proved her virginity to her husband to be. Failure to produce these "tokens" could lead to the girl's execution for "playing the whore." Adultery was punishable by death for both

23 If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath *humbled* his neighbour's wife: *b*so thou shalt put away evil from among you.

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, and the betrothed damsel cried, and *there was* none to save her.

28 *a*If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father *a*fifty *shekels* of silver, and she shall be his wife; *b*because he hath humbled her, he may not put her away all his days.

30 *a*A man shall not take his father's wife, nor *b*discover his father's skirt.

Persons Excluded from Congregation

23 He that is wounded in the stones, or hath his privy member cut off, shall *a*not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not

22:23 *a* Lev. 19:20–22; Matt. 1:18, 19
22:24 *a* Deut. 21:14
b Deut. 22:21, 22; 1 Cor. 5:2, 13
22:28 *a* Ex. 22:16, 17
22:29 *a* Ex. 22:16, 17
b Deut. 22:24
22:30 *a* Lev. 18:8; 20:11; Deut. 27:20; 1 Cor. 5:1
b Ruth 3:9; Ezek. 16:8
23:1 *a* Lev. 21:20; 22:24

23:3 *a* Neh. 13:1, 2
23:4 *a* Deut. 2:27–30
b Num. 22:5, 6; 23:7; Josh. 24:9; 2 Pet. 2:15; Jude 11
1 Heb. *Aram-naharaim*
23:5 *a* Deut. 4:37
23:6 *a* Ezra 9:12
23:7 *a* Gen. 25:24–26; Deut. 2:4, 8; Amos 1:11; Obad. 10, 12
b Ex. 22:21; 23:9; Lev. 19:34; Deut. 10:19
23:10 *a* Lev. 15:16
23:11 *a* Lev. 15:5

enter into the congregation of the LORD.

3 *a*An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 *a*Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and *b*because they hired against thee Balaam the son of Beor of Pethor of ¹Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God *a*loved thee.

6 *a*Thou shalt not seek their peace nor their prosperity all thy days for ever.

Persons Included in Congregation

7 Thou shalt not abhor an Edomite; *a*for he *is* thy brother: thou shalt not abhor an Egyptian; because *b*thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

No Uncleaness in the Camp

10 *a*If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, *a*he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

partners involved as a violation of the sacrosanct nature of the family. The passage clearly explains the various rules that applied to women who consented to adultery and those who were raped. Verses 28 and 29 relate the situation of the seduction of an unbetrothed girl. In this case the man was forced to pay the normal bride-price (*mohar*, “dowry”) and marry the girl, if her father consented (cf. Ex. 22:16, 17). Further examples refer to prohibitions against incest, eunuchs, and bastards (illegitimate children).

Note that a **bastard** (23:2) could not stand in Israel until the **tenth generation**. See Ruth 4:18–22 for the 10-generation genealogy from Judah's illegitimate son Pharez to David.

23:3–6. Ammonites and Moabites were permanently prohibited from access to the assembly of the Lord. The masculine forms indicate the prohibition was limited to males. Female proselytes, like Ruth of Moab, were allowed to marry Israelite males and be received into the covenant community of Israel.

12 Thou shalt have a place also ¹without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God ^awalketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 ^aThou shalt not ¹deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it ¹liketh him best: ^athou shalt not oppress him.

17 There shall be no whore ^aof the daughters of Israel, nor ^ba sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* ¹abomination unto the LORD thy God.

Laws Concerning Usury

19 ^aThou shalt not ¹lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 ^aUnto a stranger thou mayest

23:12 ¹ outside

23:14 ^a Lev.

26:12; Deut.

7:21

23:15 ^a 1 Sam.

30:15

¹ give back

23:16 ^a Ex.

22:21; Prov.

22:22

¹ pleases

23:17 ^a Lev.

19:29; Deut.

22:21

^b Gen. 19:5;

2 Kin. 23:7

23:18 ¹ detest-

able

23:19 ^a Ex.

22:25; Lev.

25:35-37; Neh.

5:2-7; Ps. 15:5

¹ charge interest

23:20 ^a Deut.

15:3

^b Deut. 15:10

23:21 ^a Num.

30:1, 2; Job

22:27; Ps. 61:8;

Ecl. 5:4, 5;

Matt. 5:33

¹ delay

23:22 ¹ abstain

from vowing

23:23 ^a Num.

30:2; Ps. 66:13,

14

23:25 ^a Matt.

12:1; Mark 2:23;

Luke 6:1

¹ use

24:1 ^a [Matt.

5:31; 19:7; Mark

10:4]

lend upon usury; but unto thy brother thou shalt not lend upon usury: ^bthat the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

Vows to Be Honored

21 ^aWhen thou shalt vow a vow unto the LORD thy God, thou shalt not ¹slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt ¹forbear to vow, it shall be no sin in thee.

23 ^aThat which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, ^athen thou mayest pluck the ears with thine hand; but thou shalt not ¹move a sickle unto thy neighbour's standing corn.

Laws Concerning Domestic Relations

24 When a ^aman hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found

23:17, 18. The seventh subsection: laws about cult prostitutes. The first law prohibited Israelite men and women from becoming cult prostitutes. The second law prohibited the payment of a vow to God with "dirty money." The **price of a dog** refers to the wages acquired from male prostitution. Since the activities that provided these funds were an **abomination**, the money could not be brought into the house of God.

23:19-25. This portion deals with matters related to the eighth commandment. Both stealing and withholding another's property are condemned. Other commands in this section prohibit usury (money-lending) and define the reasonable limits of hospitality.

24:1-4. The law of divorce is defined and described. **When** is best translated "if" and begins the conditional sentence. **Then let him** should be translated "and he writes her." It continues the conditional element of the sentence and is not a command. **Uncleanness** seems to be a technical term (lit., "nakedness") but the

meaning is no longer clear. In 23:14 the same word is used to designate something "unclean." However, other usage may mean "inadequate." Whatever the problem, it was not adultery, since this was punishable by death (22:22). That the couple in view is married, not merely betrothed, is clear from the context, as is the possibility of divorce and remarriage. If the wife was sent out ("divorced") by her husband she was free to marry another man, but was not permitted to divorce her second husband in order to return to her first one. To take her back would be an **abomination before the LORD**. Such unchastity would then cause the land to sin (Lev. 18:25, 28; 19:29). The purpose of this law was to prevent hasty divorce, discourage adultery, and preserve marriage. The people of Jesus' day took this permission to divorce as a promotion of divorce but Jesus reminded them that such was not God's original plan (Matt. 19:4-6), and that divorce was allowed by Moses only because of the "hardness of your hearts" (Matt. 19:8).

some ¹uncleanness in her: then let him write her a ^bbill of divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 ^aHer former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* ¹abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ^aWhen a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall ^bcheer up his wife which he hath taken.

6 No man shall take the ¹nether or the upper millstone to pledge: for he taketh *a man's* ²life to pledge.

7 If a man be ^afound ¹stealing any of his brethren of the children of Israel, and ²maketh merchandise of him, or selleth him; then that thief shall die; ^band thou shalt put evil away from among you.

8 Take heed in ^athe plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 ^aRemember what the LORD thy God did ^bunto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost ^alend thy brother any thing, thou shalt not go into his house to ¹fetch his pledge.

24:1 ^b[Jer. 3:8]
¹indecency, lit. nakedness of a thing
 24:4 ^a[Jer. 3:1]
¹a detestable thing
 24:5 ^aDeut. 20:7
^bProv. 5:18
 24:6 ¹lower
²living in
 24:7 ^aEx. 21:16
^bDeut. 19:19
¹kidnapping
²mistreats
 24:8 ^aLev. 13:2; 14:2
 24:9 ^a[1 Cor. 10:6]
^bNum. 12:10
 24:10 ^aMatt. 5:42
¹get

24:12 ¹keep his pledge overnight
 24:13 ^aEx. 22:26; Ezek. 18:7
^bJob 29:11; 2 Tim. 1:18
^cDeut. 6:25; Ps. 106:31; Dan. 4:27
 24:14 ^aLev. 19:13; Deut. 15:7-18; [Prov. 14:31]; Amos 4:1; [Mal. 3:5; 1 Tim. 5:18]
 24:15 ^aLev. 19:13; Jer. 22:13
^bEx. 22:23; Deut. 15:9; Job 35:9; James 5:4
¹Each day
²wages
 24:16 ^a2 Kin. 14:6; 2 Chr. 25:4; Jer. 31:29, 30; Ezek. 18:20
 24:17 ^aEx. 23:6
^bEx. 22:26
¹justice due
 24:18 ^aDeut. 24:22
¹slave
 24:19 ^aLev. 19:9, 10
^bDeut. 15:10; Ps. 41:1; Prov. 19:17

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not ¹sleep with his pledge:

13 ^aIn any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and ^bbless thee: and ^cit shall be righteousness unto thee before the LORD thy God.

14 Thou shalt not ^aoppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 ¹At his day ^athou shalt give *him* his ²hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: ^blest he cry against thee unto the LORD, and it be sin unto thee.

16 ^aThe fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ^aThou shalt not pervert the ¹judgment of the stranger, *nor* of the fatherless; ^bnor take a widow's raiment to pledge:

18 ^aBut ^athou shalt remember that thou wast a ¹bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ^aWhen thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may ^bbless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

24:8—25:4. This section relates to the ninth commandment. The concept of fairness is emphasized and all forms of mockery or belittling people are prohibited.

24:17-22. The stranger, orphan, and widow were to be dispensed justice and charity alike. The key

phrase is **remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee**. The Old Testament insists that the protection of the weak is a duty not only of kings (Ps. 72:12-14) but also of the whole of society (10:18; 27:19; Ex. 22:22; 23:6-9; Lev. 19:33; Prov. 22:22).

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Laws Concerning Human Relations

25 If there be a ^acontroversy¹ between men, and they come unto ²judgment, that *the judges* may judge them; then they ^bshall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* ^aworthy to be beaten, that the judge shall cause him to lie down, ^band to be beaten ^bbefore his face, according to his fault, by a certain number.

3 ^aForty stripes he may give him, and not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother ¹should ^bseem vile unto thee.

4 ^aThou shalt not muzzle the ox when he ¹treadeth out *the corn*.

Duty of a Husband's Brother

5 ^aIf brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth ^ashall succeed in

25:1 ^a Deut. 17:8-13; 19:17; Ezek. 44:24
^b Prov. 17:15
¹ *dispute*
² *court*
 25:2 ^a Prov. 19:29; Luke 12:48
^b Matt. 10:17
¹ *in his presence*
 25:3 ^a 2 Cor. 11:24
^b Job 18:3
¹ *would be humiliated in your sight*
 25:4 ^a [Prov. 12:10; 1 Cor. 9:9; 1 Tim. 5:18]
¹ *threshes out the grain*
 25:5 ^a Matt. 22:24; Mark 12:19; Luke 20:28
 25:6 ^a Gen. 38:9

^b Ruth 4:5, 10
 25:7 ^a Ruth 4:1, 2
 25:8 ^a Ruth 4:6
 25:9 ^a Ruth 4:7, 8
^b Ruth 4:11
¹ *remove his sandal*
 25:12 ^a Deut. 7:2; 19:13
 25:13 ^a Lev. 19:35-37; Prov. 11:1; 20:23; Ezek. 45:10; Mic. 6:11
¹ *differing*
 25:14 ¹ *differing*

the name of his brother *which is* dead, that ^bhis name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the ^agate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, ^a"I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and ^aloose¹ his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not ^bbuild up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

Immodest Women

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, ^athine eye shall not pity *her*.

Just Weights

13 ^aThou shalt not have in thy bag ¹divers weights, a great and a small.

14 Thou shalt not have in thine house ¹divers measures, a great and a small.

25:1-3. These verses guarantee the proper exercise of justice to convicted criminals in cases demanding corporal punishment. Excessive beating would humiliate a man to the level of a beast and thus his dignity would be offended. **Forty** blows was the maximum number, a figure that occurs also in the Assyrian Code and suggests a widespread custom.

25:4. Animals were to be treated mercifully. Paul used this verse to demonstrate that the human laborer is also worthy of his hire (1 Cor. 9:9, 10; 1 Tim. 5:18). Love and kindness were to be shown to all God's creatures (22:6, 7; Prov. 12:10).

25:5-16. This section relates to the tenth commandment, and three issues dealing with coveting are covered.

25:5-10. These verses deal with levirate marriage.

Levirate is from the Latin meaning "brother-in-law" or "husband's brother." This was not unique with Israel, for the Hittites and Assyrians observed the practice. The Assyrians extended the practice to a betrothed person. (Note Gen. 38:1-10 for the ancient practice in Israel.) In Jesus' day the Sadducees used this law in their attempt to prove the absurdity of the belief in the Resurrection (Matt. 22:23-33; Mark 12:18-27). This custom was designed to prevent extinction of the family name and property (cf. Num. 27 and 36 with the daughters of Zelophehad). **Loose his shoe** (cf. Ruth 4:7, 8); When the woman did this to the man it indicated that the brother had abandoned his responsibility, and therefore deserved the shame symbolized by the spitting (Num. 12:14; Job 30:10; Is. 50:6 relate to spitting as a shameful act).

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: ^athat thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For ^aall that do such things, and all that do unrighteously, *are* ¹an abomination unto the LORD thy God.

Blot Out Amalek

17 ^aRemember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote ¹the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he ^afeared not God.

19 Therefore it shall be, ^awhen the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt ^bblot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

Offering of the Firstfruits

26 And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 ^aThat thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt ^bgo unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I ¹profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

25:15 ^a Ex. 20:12
25:16 ^a Prov. 11:1; [1 Thess. 4:6]
¹ detestable
25:17 ^a Ex. 17:8-16; 1 Sam. 15:1-3
25:18 ^a [Ps. 36:1]; Rom. 3:18
¹ your rear ranks
25:19 ^a 1 Sam. 15:3
^b Ex. 17:14
26:2 ^a Ex. 22:29; 23:16, 19; Num. 18:13; Deut. 16:10; Prov. 3:9
^b Deut. 12:5
26:3 ¹ declare

26:5 ^a Gen. 25:20; Hos. 12:12
^b Gen. 43:1, 2; 45:7, 11
^c Gen. 46:1, 6; Acts 7:15
^d Gen. 46:27; Deut. 10:22
^e Deut. 1:10
¹ Or Aramean
26:6 ^a Ex. 1:8-11, 14
¹ mistreated
26:7 ^a Ex. 2:23-25; 3:9; 4:31
26:8 ^a Ex. 12:37, 51; 13:3, 14, 16; Deut. 5:15
^b Deut. 4:34; 34:11, 12
¹ awesomeness
26:9 ^a Ex. 3:8, 17
26:11 ^a Deut. 12:7; 16:11; Eccl. 3:12, 13; 5:18-20
26:12 ^a Lev. 27:30; Num. 18:24
^b Deut. 14:28, 29

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, ^aA ¹Syrian ^bready to perish *was* my father, and ^che went down into Egypt, and so-journed there with a ^dfew, and became there a nation, ^egreat, mighty, and populous:

6 And the ^aEgyptians ¹evil-treated us, and afflicted us, and laid upon us hard bondage:

7 And ^awhen we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And ^athe LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and ^bwith great ¹terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* ^aa land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And ^athou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

Offering of the Tithe

12 When thou hast made an end of tithing all the ^atithes of thine increase the third year, *which is* ^bthe year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

25:13-16. A just weight is a "righteous one," a weight that conforms to the norm. A similar law appears in Leviticus 19:35, 36. Amos 8:5 gives evidence that this law was broken. Not only does the law prohibit the use of all dishonest weights and measures, but it even prohibits their possession. Israel was urged to avoid tempting situations as well as the actual acts themselves.

26:1-11. The presentation of firstfruits (cf. Lev. 23:10-

14) was not only a pledge of the full harvest to come, but also a reminder of the rise of the nation from its meager beginnings. **Syrian:** The Hebrew word means Aramean and probably refers to Jacob, although it might go back to Abraham. Abraham, Isaac, and Jacob all had links with Aram-naharaim where the tribe of Terah lived. The term *Aram* appears in Genesis 25:20; 28:5, 7; 31:20, 24. In Genesis 22:21, a certain Aram is mentioned as the grandson of Nahor, Abraham's brother.

13 Then thou shalt say before the LORD thy God, I have brought away the ¹hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, ^aneither have I forgotten *them*:

14 ^aI have not eaten thereof in my mourning, neither have I taken away *ought* thereof ¹for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 ^aLook down from thy holy ¹habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, ^ba land that floweth with milk and honey.

Keep the Commands of the Lord

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast ^aavouched¹ the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to ^bhearken unto his voice:

18 And ^athe LORD hath avouched thee this day to be his ¹peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments;

19 And to ¹make thee ^ahigh above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be ^ban ²holy

26:13 ^aPs. 119:141, 153, 176

¹ *holy tithes*

26:14 ^a Lev. 7:20; Jer. 16:7;

Hos. 9:4

¹ *while I was unclean*

26:15 ^a Ps. 80:14;

Is. 63:15; Zech. 2:13

^b Ex. 3:8

¹ *abode*

26:17 ^a Ex. 20:19

^b Deut. 15:5

¹ *proclaimed*

26:18 ^a Ex. 6:7;

19:5; Deut. 7:6;

14:2; 28:9; [Titus 2:14; 1 Pet. 2:9]

¹ *special*

26:19 ^a Deut. 4:7, 8; 28:1

^b Ex. 19:6; Deut. 7:6; 28:9; Is. 62:12; [1 Pet. 2:9]

¹ *set*

² *consecrated*

27:2 ^a Josh. 4:1

^b Josh. 8:32

27:3 ^a Ex. 3:8

27:4 ^a Deut. 11:29; Josh. 8:30, 31

27:5 ^a Ex. 20:25;

Josh. 8:31

¹ *use*

27:6 ¹ *uncut*

27:7 ^a Deut. 26:11

27:8 ^a Josh. 8:32

27:9 ^a Deut. 26:18

people unto the LORD thy God, as he hath spoken.

Israel to Build an Altar

27 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day ^awhen ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that ^bthou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, ^aa land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^ain mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^athou shalt not ¹lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of ¹whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and ^arejoice before the LORD thy God.

8 And thou shalt ^awrite upon the stones all the words of this law very plainly.

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; ^athis day thou art become the people of the LORD thy God.

26:16–19. These verses provide the conclusion to the declaration of the law. Verses 17–19 relate to a part of the covenant renewal ceremony.

27:1–10. These verses begin the address of Moses; the blessings and curses extend through 28:68. In 27:1–26 the renewal of the covenant is commanded. This particular section (vv. 1–10) relates to the writing of the law and the offering of sacrifices. **Plaister them with plaister** meant to coat the stones with lime or

gypsum, in order to secure a surface on which the writing inscribed might be clearly legible. This practice was quite common in Egypt. **Not lift up any iron tool upon them:** Since Israel did not have iron at an early time (1 Sam. 13:19–23), this prohibition perhaps was given so they would not show any dependence on Gentiles, a thing discouraged by the exclusive nature of the covenant relationship.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

Blessings from Mount Gerizim

11 And Moses charged the people the same day, saying,

12 These shall stand ^aupon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

Curses from Mount Ebal

13 And ^athese shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And ^athe Levites shall speak, and say unto all the men of Israel with a loud voice,

15 ^aCursed *be* the man that maketh *any* graven or molten image, ¹an abomination unto the LORD, the work of the hands of the craftsman, and ²putteth *it* in *a* secret *place*. ^bAnd all the people shall answer and say, Amen.

16 ^aCursed *be* he that ¹setteth light by his father or his mother. And all the people shall say, Amen.

17 ^aCursed *be* he that ¹removeth his neighbour's ²landmark. And all the people shall say, Amen.

18 ^aCursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 ^aCursed *be* he that perverteth the ¹judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 ^aCursed *be* he that lieth with his father's wife; because he uncov-

27:12 ^a Deut. 11:29; Josh. 8:33; Judg. 9:7
27:13 ^a Deut. 11:29; Josh. 8:33
27:14 ^a Deut. 33:10; Josh. 8:33; Dan. 9:11
27:15 ^a Ex. 20:4, 23; 34:17; Lev. 19:4; 26:1; Deut. 4:16, 23; Is. 44:9; Hos. 13:2
^b Num. 5:22; Jer. 11:5; 1 Cor. 14:16
¹ *a detestable thing*
² *sets it up*
27:16 ^a Ex. 20:12; Lev. 19:3; 20:9; Deut. 5:16; 21:18-21; Ezek. 22:7
¹ *treats with contempt*
27:17 ^a Deut. 19:14; Prov. 22:28
¹ *moves*
² *boundary marker*
27:18 ^a Lev. 19:14
27:19 ^a Ex. 22:21, 22; 23:9; Lev. 19:33; Deut. 10:18; 24:17
¹ *justice due*
27:20 ^a Lev. 18:8; 20:11; Deut. 22:30; 1 Cor. 5:1

27:21 ^a Ex. 22:19; Lev. 18:23; 20:15, 16
27:22 ^a Lev. 18:9
27:23 ^a Lev. 18:17; 20:14
27:24 ^a Ex. 20:13; 21:12; Lev. 24:17; Num. 35:30, 31
¹ *attacks*
27:25 ^a Ex. 23:7; Ps. 15:5; Ezek. 22:12
¹ *a bribe*
27:26 ^a Ps. 119:21; Jer. 11:3; Gal. 3:10
28:1 ^a Ex. 15:26; Lev. 26:3-13; Deut. 7:12-26; 11:13
^b Deut. 26:19; 1 Chr. 14:2
28:2 ^a Deut. 28:15
28:3 ^a Ps. 128:1, 4
^b Gen. 39:5
28:4 ^a Gen. 22:17
¹ *offspring*
² *cattle*

ereth his father's skirt. And all the people shall say, Amen.

21 ^aCursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 ^aCursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 ^aCursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 ^aCursed *be* he that ¹smiteth his neighbour secretly. And all the people shall say, Amen.

25 ^aCursed *be* he that taketh ¹reward to slay an innocent person. And all the people shall say, Amen.

26 ^aCursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

God Will Bless Israel

28 And it shall come to pass, ^aif thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God ^bwill set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and ^aovertake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 ^aBlessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* ^bin the field.

4 Blessed *shall be* ^athe ¹fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy ²kine, and the flocks of thy sheep.

27:11-26. These verses deal with the blessings and curses that were pronounced at a ceremony of covenant renewal. Six tribes stood on **Gerizim** and six on **Ebal**, with the **Levites** in the valley between. The Levites spoke the 12 curses and, after each one, all the people responded with **Amen**. *Amen* is the customary formula of assent (Num. 5:22; 1 Kin. 1:36; Neh. 5:13; 8:6; Ps. 72:19; Jer. 28:6). By affirming *Amen*, the representatives were agreeing to a self-malediction, calling a curse upon themselves and their tribe if they offended in reference to the particular law that was implied in the formula. This list of curses consists of a prohibition of images (v. 15), four breaches of filial or social duty (vv. 16-19), four cases of sexual irregularity

(vv. 20-23), two cases of bodily injury (vv. 24, 25), and a concluding comprehensive demand that **this law** should be kept.

28:1-68. This portion includes the blessings and curses pronounced in Moab. This is done in the standard Near Eastern treaty pattern following the completion of the treaty stipulations (vv. 5-26). The blessings are in verses 1-14, whereas the curses comprise verses 15-68. This is probably due to human nature. The threat of a severe judgment on the covenant-breaker seems to act as a stronger stimulus to correct behavior than any promise of blessing.

28:3-6. These verses contain six blessings that extend to every sphere of life.

5 Blessed *shall be* thy basket and thy ¹store.

6 ^aBlessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD ^ashall cause thine enemies that rise up against thee to be ¹smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall ^acommand the blessing upon thee in thy storehouses, and in all that thou ^bsettest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 ^aThe LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art ^acalled by the name of the LORD; and they shall be ^bafraid of thee.

A Land of Plenty

11 And ^athe LORD shall ¹make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ²sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good ¹treasure, the heaven ^ato give the rain unto thy land in his season, and ^bto bless all the work of thine hand: and ^cthou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make ^athee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou ¹hearken unto the commandments of the LORD thy God, which I command thee this day, ²to observe and to do *them*:

14 ^aAnd thou shalt not ¹go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

28:5 ¹ kneading bowl

28:6 ^a Ps. 121:8

28:7 ^a Lev. 26:7, 8

¹ defeated

28:8 ^a Lev. 25:21

^b Deut. 15:10

28:9 ^a Ex. 19:5, 6

28:10 ^a Num. 6:27; 2 Chr. 7:14;

Is. 63:19; Dan. 9:18, 19

^b Deut. 11:25

28:11 ^a Deut. 30:9

¹ grant you plenty of goods

² promised

28:12 ^a Lev. 26:4;

Deut. 11:14

^b Deut. 14:29

^c Deut. 15:6

¹ storehouse

28:13 ^a [Is. 9:14,

15]

¹ heed

² and are careful to observe

them

28:14 ^a Deut. 5:32; Josh. 1:7

¹ turn

28:15 ^a Lev. 26:14–39; Josh. 23:15; Dan. 9:10–14; Mal. 2:2

¹ obey

² observe carefully

28:17 ¹ kneading bowl

28:18 ¹ offspring

² cattle

28:20 ^a Mal. 2:2

^b Is. 65:14

^c Ps. 80:16; Is. 30:17

¹ confusion

28:21 ¹ plague

28:22 ^a Lev. 26:16

^b Amos 4:9

¹ scorching

28:23 ^a Lev. 26:19

¹ bronze

28:25 ^a Deut. 32:30

¹ defeated

Curses for Disobeying God

15 But it shall come to pass, ^aif thou wilt not ¹hearken unto the voice of the LORD thy God, to ²observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy ¹store.

18 Cursed *shall be* the ¹fruit of thy body, and the fruit of thy land, the increase of thy ²kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee ^acursing, ^bvexation, ¹and ^crebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the ¹pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 ^aThe LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with ^bblasting, ¹and with mildew; and they shall pursue thee until thou perish.

23 And ^athy heaven that *is* over thy head shall be ¹brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Captivity and Plagues

25 ^aThe LORD shall cause thee to be ¹smitten before thine enemies:

28:20–68. Three groups of punishment for disobedience are prescribed: (1) internal calamities, such as death, despair, disease, and decline (vv. 20–46); (2)

external judgments, such as defeat before the enemy (vv. 47–57); and (3) the transmission of judgment to Israel's descendants (vv. 58–68).

thou shalt go out one way against them, and flee seven ways before them: and shalt be ²removed into all the kingdoms of the earth.

26 And ^athy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall ¹fray *them* away.

27 The LORD will smite thee with ^athe ¹botch of Egypt, and with ^bthe ²emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and ^aastonishment¹ of heart:

29 And thou shalt ^agrope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and ¹spoiled evermore, and no man shall *save thee*.

30 ^aThou shalt betroth a wife, and another man shall lie with her: ^bthou shalt build an house, and thou shalt not dwell therein: ^cthou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto ^aanother people, and thine eyes shall look, and ^bfail *with longing* for them all the day long: and *there shall be* ¹no might in thine ^chand.

33 ^aThe fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always:

34 So that thou shalt be ¹mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore ¹botch that cannot be healed, from the sole of thy foot unto the top of thy head.

28:25 ²trouble-some
28:26 ^a1 Sam. 17:44; Ps. 79:2
¹frighten

28:27 ^aEx. 15:26
^b1 Sam. 5:6
¹boils

²tumours
28:28 ^aJer. 4:9

¹confusion
28:29 ^aJob 5:14

¹plundered continually
28:30 ^a2 Sam. 12:11; Job 31:10; Jer. 8:10

^bAmos 5:11; Zeph. 1:13
^cDeut. 20:6; Job 31:8; Jer. 12:13; Mic. 6:15

28:32 ^a2 Chr. 29:9

^bPs. 119:82
^cNeh. 5:5

¹nothing you can do

28:33 ^aLev. 26:16; Jer. 5:15, 17

28:34 ¹driven mad because of

28:35 ¹boils

28:36 ^a2 Kin. 17:4, 6; 24:12, 14; 25:7, 11;

2 Chr. 36:1-21;

Jer. 39:1-9
^bDeut. 4:28; Jer. 16:13

28:37 ^a1 Kin. 9:7, 8; Jer. 24:9; 25:9

^bPs. 44:14

¹thing of horror

28:38 ^aMic. 6:15; Hag. 1:6

^bEx. 10:4; Joel 1:4

¹devour

28:39 ^aZeph. 1:13

28:40 ¹olives shall drop off

28:41 ^aLam. 1:5

28:42 ¹possess

28:45 ¹did not listen

28:46 ^aNum. 26:10; Is. 8:18; Ezek. 14:8

28:47 ^aDeut. 12:7; Neh. 9:35-37

^bDeut. 32:15
28:48 ^aLam. 4:4-6

36 The LORD shall ^abring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and ^bthere shalt thou serve other gods, wood and stone.

37 And thou shalt become ^aan ¹astonishment, a proverb, ^band a byword, among all nations whither the LORD shall lead thee.

Land Will Not Produce

38 ^aThou shalt carry much seed out into the field, and shalt gather *but* little in; for ^bthe locust shall ¹consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of the* ^awine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine ¹olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for ^athey shall go into captivity.

42 All thy trees and fruit of thy land shall the locust ¹consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou ¹hearkenest not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon ^athee for a sign and for a wonder, and upon thy seed for ever.

Israel Will Be Enslaved

47 ^aBecause thou servedst not the LORD thy God with joyfulness, and with gladness of heart, ^bfor the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in ^ahunger, and in

thirst, and in nakedness, and in want of all *things*: and he ^bshall put a yoke of iron upon thy neck, until he have destroyed thee.

49 ^aThe LORD shall bring a nation against thee from far, from the end of the earth, ^bas *swift* as the eagle flieth; a nation whose ¹tongue thou shalt not understand;

50 A nation of fierce countenance, ^awhich shall not ¹regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall ^abesiege thee in all thy gates, until thy high and ¹fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And ^athou shalt eat the ¹fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the ²straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* ¹tender among you, and very ²delicate, ^ahis³ eye shall be evil toward his brother, and toward ^bthe wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The ¹tender and ²delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ³her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

28:48 ^bJer. 28:13, 14
28:49 ^aIs. 5:26-30; 7:18-20; Jer. 5:15

^bJer. 48:40; 49:22; Lam. 4:19; Hos. 8:1

¹language
28:50 ^a2 Chr. 36:17

¹respect
28:52 ^a2 Kin. 25:1, 2, 4

¹fortified
28:53 ^aLev. 26:29; 2 Kin. 6:28, 29; Jer. 19:9; Lam. 2:20; 4:10

¹offspring
²desperate straits
28:54 ^aDeut. 15:9

^bDeut. 13:6
¹sensitive

²refined
³he shall be hostile toward

28:56 ¹sensitive
²refined

³she shall be hostile toward

28:57 ^aGen. 49:10
¹placenta or afterbirth

28:58 ^aEx. 6:3
28:59 ^aDan. 9:12

¹extraordinary
28:60 ^aDeut. 7:15

28:62 ^aDeut. 4:27
^bDeut. 10:22; Neh. 9:23

28:63 ^aDeut. 30:9; Jer. 32:41
^bProv. 1:26; [Is. 1:24]

^cJer. 12:14; 45:4
¹nothing

²orn

28:64 ^aLev. 26:33; Deut. 4:27, 28; Neh. 1:8; Jer. 16:13; Amos 9:9

^bDeut. 28:36
28:65 ^aLam. 1:3; Amos 9:4

^bLev. 26:36
¹rest

57 And toward her ¹young one that cometh out ^afrom between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

Plagues for Disobeying

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear ^athis glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues ^awonderful,¹ and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all ^athe diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye ^ashall be left few in number, whereas ye were ^bas the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

Israel Will Be Scattered

63 And it shall come to pass, *that* as the LORD ^arejoiced over you to do you good, and to multiply you; so the LORD ^bwill rejoice over you to destroy you, and to bring you to ¹nought; and ye shall be ^cplucked² from off the land whither thou goest to possess it.

64 And the LORD ^ashall scatter thee among all people, from the one end of the earth even unto the other; and ^bthere thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

No Ease or Rest for Israel

65 And ^aamong these nations shalt thou find no ¹ease, neither shall the sole of thy foot have rest: ^bbut the LORD shall give thee there

^{2a} a trembling heart, and failing of eyes, and ^c sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 ^a In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and ^b for the sight of thine eyes which thou shalt see.

68 And the LORD ^a shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ^b Thou shalt see it no more again: and there ye shall be sold unto your enemies for ^b bondmen and bondwomen, and no man shall buy *you*.

God's Covenant with Israel

29 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the ^a covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, ^a Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 ^a The great ¹ temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet ^a the LORD hath not given you an heart to ¹ perceive, and eyes to see, and ears to hear, unto this day.

5 ^a And I have led you forty years in the wilderness: ^b your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 ^a Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that *I am* the LORD your God.

7 And when ye came unto this place, ^a Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

28:65 ^c Lev.

26:16

² *an anxious*

28:67 ^a Job 7:4

^b Deut. 28:34

28:68 ^a Jer. 43:7;

Hos. 8:13

^b Deut. 17:16

¹ *male and*

female slaves

29:1 ^a Lev. 26:46;

Deut. 5:2, 3

29:2 ^a Ex. 19:4;

Deut. 11:7

29:3 ^a Deut.

4:34; 7:19

¹ *trials*

29:4 ^a [Is. 6:9,

10; Ezek. 12:2];

Matt. 13:14;

[Acts 28:26, 27];

Rom. 11:8; [Eph.

4:18]

¹ *understand*

29:5 ^a Deut.

1:3; 8:2

^b Deut. 8:4

29:6 ^a Ex. 16:12;

Deut. 8:3

29:7 ^a Num.

21:23, 24; Deut.

2:26—3:3

29:8 ^a Num.

32:33; Deut.

3:12, 13

29:9 ^a Deut. 4:6;

¹ Kin. 2:3

^b Josh. 1:7

29:11 ^a Josh.

9:21, 23, 27

29:12 ^a Neh.

10:29

29:13 ^a Deut.

28:9

^b Ex. 6:7

^c Gen. 17:7, 8

29:14 ^a [Jer.

31:31; Heb.

8:7, 8]

29:15 ^a Acts 2:39

29:17 ¹ *detest-*

able things

29:18 ^a Deut.

11:16

^b Heb. 12:15

^c Deut. 32:32;

Acts 8:23

8 And we took their land, and ^a gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 ^a Keep therefore the words of this covenant, and do them, that ye may ^b prosper in all that ye do.

Israel Enters into Covenant with God

10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from ^a the hewer of thy wood unto the drawer of thy water:

12 That thou shouldst enter into covenant with the LORD thy God, and ^a into his oath, which the LORD thy God maketh with thee this day:

13 That he may ^a establish thee to day for a people unto himself, and *that* he may be unto thee a God, ^b as he hath said unto thee, and ^c as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Cursed If Covenant Disobeyed

14 Neither with you only ^a do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, ^a and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their ¹ abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, ^a whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; ^b lest there should be among you a root that beareth ^c gall and wormwood;

29:1–29. This chapter and chapter 30 form Moses' third address and constitute a recapitulation of the covenant demand.

29:18. Gall and wormwood: Idolatry is described

as a plant that takes root and issues in a harvest of poison weed and wormwood. The same kind of classical imagery is found in 32:32; Hosea 10:4; and Amos 6:12.

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk ^ain the ¹imagination of mine heart, ^bto add drunkenness to thirst:

20 ^aThe LORD will not spare him, but then ^bthe anger of the LORD and ^chis jealousy shall ¹smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD ^dshall blot out his name from under heaven.

21 And the LORD ^ashall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the ^blaw:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they ^asee the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, ^aand salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, ^blike the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, ^aWherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

29:19 ^a Jer. 3:17; 7:24
^b Is. 30:1
¹ stubbornness
29:20 ^a Ezek. 14:7
^b Ps. 74:1
^c Ps. 79:5; Ezek. 23:25
^d Ex. 32:33; Deut. 9:14; 2 Kin. 14:27
¹ burn
29:21 ^a [Matt. 24:51]
^b Deut. 30:10
29:22 ^a Jer. 19:8; 49:17; 50:13
29:23 ^a Jer. 17:6; Zeph. 2:9
^b Gen. 19:24; 25; Is. 1:9; Jer. 20:16; Hos. 11:8
29:24 ^a 1 Kin. 9:8; Jer. 22:8

29:27 ^a Dan. 9:11
29:28 ^a 1 Kin. 14:15; 2 Chr. 7:20; Ps. 52:5; Prov. 2:22
¹ uprooted
30:1 ^a Lev. 26:40
^b Deut. 28:2
^c Deut. 28:15–45
^d Deut. 4:29, 30
¹ Lit. *cause them to return to your heart*
30:2 ^a Deut. 4:29, 30; Neh. 1:9; Is. 55:7; Lam. 3:40; Joel 2:12

The Reason for God's Anger

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled against this land, ^ato bring upon it all the curses that are written in this book:

28 And the LORD ^arooted¹ them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

God's Mercy Toward Israel

30 And ^ait shall come to pass, when ^ball these things are come upon thee, the blessing and the ^ccurse, which I have set before thee, and ^dthou shalt ¹call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt ^areturn unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

30:1–20. This chapter contains a call to decision: Life and blessing or death and cursing (vv. 15–18).

30:1–10. Repentance and forgiveness. Israel had been **driven** away by the Lord (28:64), and now if the people **shalt return unto the LORD**, God will **turn thy captivity, and have compassion ... and will return and gather thee from all the nations**.

This will occur at the second coming of Christ (Ezek. 36:24–36; 37:23–28; Mark 13:26, 27; Rom. 11:25–27 are of interest). They will be restored to the land (v. 5); and God will do a work of grace in their hearts (v. 6), will judge Israel's enemies (v. 7; Joel 3:1, 2), and will produce prosperity in the land (v. 9; Amos 9:11–15).



REVELATION

29:29. Revelation is the act by which God gave men knowledge about Himself and His Creation, which man could not otherwise have known. The Scriptures speak of God's self-revelation in a general way in nature (Ps. 19:1; Rom. 1:18), but especially in the Scriptures (v. 29; Heb. 1:1).

While the Scriptures do not reveal everything, they do reveal all we need to know about God. **Illustration:** The relationship between God's revelation in nature and in the Scriptures is best seen in the visit of the Magi. God used the star to show them the King of the Jews had been born, but they were directed to Bethlehem by the revealed Word of God. When they arrived they saw the complete revelation of Jesus Christ (Matt. 2:1–11). **Application:** While we can appreciate God's Creation and be impressed by what it reveals concerning Him, our most complete record of what God is like is the Bible. (First Reference, Gen. 1:14; Primary Reference, Deut. 29:29; cf. Heb. 1:1.)

3 ^aThat then the LORD thy God will ¹turn thy captivity, and have compassion upon thee, and will return and ^bgather thee from all the nations, whither the LORD thy God hath scattered thee.

4 ^aIf any of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And ^athe LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these ^acurse upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt ^areturn and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 ^aAnd the LORD thy God will make thee ¹plenteous in every work of thine hand, in the ²fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again ^brejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

God's Commandment Kept in Heart

11 For this commandment which I command thee this day, ^ait is not ¹hidden from thee, neither *is* it far off.

30:3 ^a Ps. 106:45; Jer. 29:14; Lam. 3:22, 32
^b Ps. 147:2; Jer. 32:37; Ezek. 34:13

¹ bring you back from

30:4 ^a Deut. 28:64; Neh. 1:9; Is. 62:11

30:6 ^a Deut. 10:16; Jer. 32:39; Ezek. 11:19

30:7 ^a Is. 54:15-17; Jer. 30:16, 20

30:8 ^a Zeph. 3:20

30:9 ^a Deut. 28:11

^b Deut. 28:63; Jer. 32:41

¹ abound

² offspring

30:11 ^a Is. 45:19

¹ too mysterious for thee

12 ^aIt is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy ^amouth, and in thy heart, that thou mayest do it.

Israel to Choose Good or Evil

15 See, ^aI have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 ^aI ¹denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 ^aI call heaven and earth ¹to record this day against you, *that* ^bI have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy ^alife, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

30:12 ^a Prov. 30:4; Rom. 10:6-8

30:14 ^a Rom. 10:8

30:15 ^a Deut. 30:1, 19

30:18 ^a Deut. 4:26; 8:19

¹ announce

30:19 ^a Deut. 4:26

^b Deut. 30:15

¹ as witnesses

30:20 ^a Ps. 27:1; [John 11:25; 14:6; Col. 3:4]

30:11-20. This section is a solemn appeal to choose life. The people are called upon to make a decision (Josh. 24:15). Deuteronomy 29:29 mentioned that some things are known only to God, but the commands to Israel were not **hidden** (v. 11). They were written down for all to read. Neither were they **far**

off. They were available. (See Rom. 10:6-10 and Paul's use of this passage.) The law lay at everyone's door. **Heaven and earth** are invoked as God's witnesses (4:26; Mic. 6:1, 2), which was a regular formula of the secular treaties.

Moses Encourages Israel

31 And Moses went and spake these words unto all Israel.

2 And he said unto them, I ^aam an hundred and twenty years old this day; I can no more ^bgo out and come in: also the LORD hath said unto me, ^cThou shalt not go over this Jordan.

3 The LORD thy God, ^ahe will go over before thee, ^{and} he will destroy these nations from before thee, and thou shalt ¹possess them: ^{and} ^bJoshua, he shall go over before thee, ^cas the LORD hath said.

4 ^aAnd the LORD shall do unto them ^bas he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And ^athe LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 ^aBe strong and of a good courage, ^bfear not, nor be afraid of them: for the LORD thy God, ^{he it is} that doth go with thee; ^ahe will not fail thee, nor forsake thee.

Assurance of God's Presence

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, ^aBe strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, ^ahe *it is* that doth go before thee; ^bhe will be with thee,

31:1—34:12. These chapters record the last acts of Moses and his death. There are more features of the suzerainty treaty pattern here, such as an instruction to deposit the covenant document in the ark (31:24–29), a reference to the appointment of Joshua as the visible head of the covenant community (31:1–8, 14–23), and a promise of the blessings to be enjoyed by the tribes (ch. 33). Chapter 32 is very much like the standard indictment document issued to a wayward vassal. Chapter 34 concludes with the account of Moses' death.

31:1–8. Moses gives a series of charges to the people in verses 1–6 and to Joshua in verses 7 and 8. God had forbidden Moses to cross over the Jordan (3:23–29; 32:50–52; Num. 20:11, 12). But the Lord would **go over before thee, and destroy these nations.** Thus, the Lord Himself would continue to lead them through Joshua who had already been designated by Moses in the presence of Eleazar and the congrega-

31:2 ^aEx. 7:7;

Deut. 34:7

^bNum. 27:17;

1 Kin. 3:7

^cNum. 20:12

31:3 ^aDeut. 9:3;

Josh. 11:23

^bNum. 27:18

^cNum. 27:21

¹ *dispossess*

31:4 ^aDeut. 3:21

^bNum. 21:24,

33

31:5 ^aDeut. 7:2;

20:10–20

31:6 ^aJosh.

10:25; 1 Chr.

22:13

^bDeut. 1:29

^cDeut. 20:4

^dJosh. 1:5; Heb.

13:5

31:7 ^aNum.

27:19; Deut.

31:23; Josh. 1:6

31:8 ^aEx. 13:21

^bDeut. 31:6;

Josh. 1:5; 1 Chr.

28:20; Heb. 13:5

31:9 ^aDeut.

17:18; 31:25, 26

^bNum. 4:5, 6;

15; Deut. 10:8;

31:25, 26; Josh.

3:3

31:10 ^aDeut.

15:1, 2

^bLev. 23:34;

^cDeut. 16:13

¹ *appointed*

time

31:11 ^aDeut.

16:16

^bDeut. 12:5

^cJosh. 8:34;

2 Kin. 23:2

31:12 ^aDeut.

4:10

31:13 ^aDeut.

11:2

^bPs. 78:6, 7

31:14 ^aNum.

27:13

^bNum. 27:19;

Deut. 3:28

¹ *commission*

he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, ^aand delivered it unto the priests the sons of Levi, ^bwhich bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the ¹solemnity of the ^ayear of release, ^bin the feast of tabernacles,

11 When all Israel is come to ^aappear before the LORD thy God in the ^bplace which he shall choose, ^cthou shalt read this law before all Israel in their hearing.

12 ^aGather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, ^awhich have not known *any thing*, ^bmay hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

Moses and Joshua Appear Before God

14 And the LORD said unto Moses, ^aBehold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^bI may give him a ¹charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

tion to assume the leadership after his death (1:38; Num. 27:18–23).

31:9–13. Moses gives a charge to the priests in this section. The deposit of a written copy with the **priests** (v. 9, symbolizing the transfer of responsibility for enforcement to the priests), and the regulation for reading the covenant periodically (v. 10, at the **feast of tabernacles**) were the typical conditions of royal treaties of this time. The purpose was for all the people to **hear ... learn ... fear ... and observe to do all the words of this law.**

31:14–23. This portion contains two themes: the formal commissioning of Joshua by God at the tent of meeting (vv. 14, 15, 23) and an introduction to the song of Moses which is given in the next chapter. In verse 19 Moses and Joshua are commissioned to **write a song** that would help the people remember the demands of the covenant.

15 And ^athe LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt ¹sleep with thy fathers; and this people will ^arise up, and ^bgo ²a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will ^cforsake me, and ^dbreak my covenant which I have made with them.

17 Then my anger shall be ^akindled against them in that day, and ^bI will forsake them, and I will ^chide my face from them, and they shall be ¹devoured, and many evils and troubles shall befall them; so that they will say in that day, ^dAre not these evils come upon us, because our God is ^enot among us?

18 And ^aI will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

A Song for Israel

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be ^aa witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, ^aand ¹waxen fat; ^bthen will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, ^awhen many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for ^bI know ¹their imagination ^cwhich they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

31:15 ^a Ex. 33:9

31:16 ^a Deut.

29:22

^b Ex. 34:15;

Deut. 4:25-28;

Judg. 2:11,

12, 17

^c Deut. 32:15

^d Judg. 2:20

¹ *die and join*

your ancestors

² *play the harlot*

31:17 ^a Judg.

2:14; 6:13

^b 2 Chr. 15:2

^c Deut. 32:20

^d Judg. 6:13

^e Num. 14:42

¹ *consumed*

31:18 ^a Deut.

31:17; [Is. 1:15,

16]

31:19 ^a Deut.

31:22, 26

31:20 ^a Deut.

32:15-17

^b Deut. 31:16

¹ *grown*

31:21 ^a Deut.

31:17

^b Hos. 5:3

^c Amos 5:25, 26

¹ *the inclination*

of their be-

haviour

23 ^aAnd he gave Joshua the son of Nun a charge, and said, ^bBe strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

Levites in Charge of the Book of the Law

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, ^aand put it in the side of the ark of the covenant of the LORD your God, that it may be there ^bfor a witness against thee.

27 ^aFor I know thy rebellion, and thy ^bstiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

Israel Gathers to Hear Moses

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ¹ears, ^aand call heaven and earth to ²record against them.

29 For I know that after my death ye will utterly ^acorrupt *yourselves*, and turn aside from the way which I have commanded you; and ^bevil will befall you ^cin the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Moses' Song

32 Give ^aear, O ye heavens, and I will speak; and hear, O ^bearth, the words of my mouth.

2 ^aMy ¹doctrine shall drop as the rain, my speech shall distil as the dew, ^bas the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will ¹publish the name of the LORD: ^bascribe ye greatness unto our God.

A Just and Right God

4 He is ^athe Rock, ^bhis work is perfect: for all his ways *are* judgment: ^ca God of truth and ^awithout iniquity, just and right *is* he.

5 ^aThey have corrupted themselves, ¹their spot *is* not *the spot* of his children: *they are a* ^bperverse and crooked generation.

6 Do ye thus ^arequite¹ the LORD, O foolish people and unwise? *is* not he ^bthy father *that* hath ^cbought thee? hath he not ^dmade thee, and established thee?

7 ^aRemember the days of old, consider the years of many generations: ^bask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High ^adivided to the nations their inheritance, when he ^bseparated the sons of Adam, he set the bounds of the people according to the number of the ¹children of Israel.

9 For ^athe LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him ^ain a desert land, and in the waste howling wilderness; he ¹led him about, he instructed him, he ^bkept him as the ²apple of his eye.

11 ^aAs an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

32:3 ^a Deut.

28:58

^b 1 Chr. 29:11

¹ proclaim

32:4 ^a Deut.

32:15, 18, 30;

Ps. 18:2

^b 2 Sam. 22:31

^c Deut. 7:9; Is.

65:16; Jer. 10:10

^d Job 34:10

32:5 ^a Deut.

4:25; 31:29

^b Phil. 2:15

¹ they are not

his children

because of their

blemish

32:6 ^a Ps. 116:12

^b Ex. 4:22; Deut.

1:31; Is. 63:16

^c Ps. 74:2

^d Deut. 32:15

¹ repay

32:7 ^a Ps. 44:1

^b Ex. 12:26;

13:14; Ps.

78:5-8

32:8 ^a Acts 17:26

^b Gen. 11:8

¹ LXX, DSS

angels of God;

Symmachus,

Lat. sons of God

32:9 ^a Ex. 19:5

32:10 ^a Jer. 2:6;

Hos. 13:5

^b Ps. 17:8; Prov.

7:2; Zech. 2:8

¹ encircled

² pupil

32:11 ^a Is. 31:5

32:13 ^a Is. 58:14

32:14 ^a Ps. 81:16

^b Gen. 49:11

32:15 ^a Deut.

31:20

^b Is. 1:4

^c Is. 51:13

^d Ps. 95:1

¹ grew

² scornfully

32:16 ^a Ps. 78:58;

1 Cor. 10:22

¹ detestable acts

32:17 ^a Rev. 9:20

¹ new arrivals

² dreaded

32:18 ^a Is. 17:10

^b Jer. 2:32

32:19 ^a Judg.

2:14

¹ spurned

32:20 ^a Matt.

17:17

¹ perverse

32:21 ^a Ps. 78:58

^b Ps. 31:6

^c Rom. 10:19

¹ foolish idols

13 ^aHe made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, ^awith fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure ^bblood of the grape.

A Jealous God

15 But Jeshurun ¹waxed fat, and kicked: ^athou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he ^bforsook God *which* ^cmade him, and ²lightly esteemed the ^dRock of his salvation.

16 ^aThey provoked him to jealousy with strange *gods*, with ¹abominations provoked they him to anger.

17 ^aThey sacrificed unto devils, not to God; to gods whom they knew not, to new *gods* ¹that came newly up, whom your fathers ²feared not.

18 ^aOf the Rock *that* begat thee thou art unmindful, and hast ^bforgotten God that formed thee.

19 ^aAnd when the LORD saw *it*, he ¹abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very ¹froward generation, ^achildren in whom *is* no faith.

21 ^aThey have moved me to jealousy with *that which is* not God; they have provoked me to anger ^bwith their ¹vanities: and ^cI will move them to jealousy with *those which are* not

32:1-3. The introduction to the song. **Heavens, and... earth** (See 4:26; 30:19; 31:28.): The song functions as a part of the witness to the renewal of the covenant. **My doctrine ... my speech:** This refers to the content of the song, which follows. *Doctrine* is one of several words in the song that is also used in wisdom literature (Prov. 1:5). **Name of the LORD** has various implications in Deuteronomy (5:11; 12:5), and here it gathers together the various attributes of God indicated by His name, which will be set forth in the verses that follow.

32:4-9. A faithful God and a faithless people are pictured. **The Rock:** The word is placed first in the Hebrew for emphasis. It emphasizes the stability and

permanence of the God of Israel. His unchanging nature is contrasted with the fickleness of the covenant people. **Most High** is a title that emphasizes God's sovereignty and authority over all nations, whereas in relation to His own people He is called **the LORD** (Yahweh) as in Exodus 3 and 6. In Genesis 10, He allotted to the nations their **inheritance** (portion) of the earth as their home, and fixed the boundaries of peoples in relation to Israel's numbers.

32:10-14. The goodness of God is depicted. He is pictured as a Father-figure, caring for His people in every dimension of their lives, bringing them out of the land, and guiding and providing for them during their travels.

a people; I will provoke them to anger with a foolish nation.

22 For ^aa fire is kindled in mine anger, and shall burn unto the ¹lowest ²hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will ^aheap ¹mischiefs upon them; ^bI will spend mine arrows upon them.

24 *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the ^ateeth of beasts upon them, with the poison of serpents of the dust.*

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

The Pride of Israel's Captors

26 ^aI said, I ¹would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, ^aOur hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 ^aO that they were wise, *that* they understood this, *that* they would consider their ^blatter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock ^ahad sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, ^aeven our enemies themselves *being* judges.

32:22 ^a Num. 16:33–35; Ps. 18:7, 8; Lam. 4:11

¹ lowest part of

² Heb. *Sheol*

32:23 ^a Ex.

32:12; Deut.

29:21, 24

^b Ps. 7:12, 13

¹ disasters

32:24 ^a Lev.

26:22

32:26 ^a Ezek.

20:23

¹ will dash them

in pieces

32:27 ^a Is.

10:12–15

32:29 ^a Ps. 81:13;

[Luke 19:42]

^b Deut. 31:29

32:30 ^a Judg.

2:14; Ps. 44:12

32:31 ^a [1 Sam.

4:7, 8; Jer.

40:2, 3]

32:32 ^a Is. 1:8–10

32:33 ^a Ps. 58:4

^b Rom. 3:13

32:34 ^a [Jer. 2:22]

32:35 ^a Ps. 94:1;

Rom. 12:19;

Heb. 10:30

^b 2 Pet. 2:3

32:36 ^a Ps.

135:14; Heb.

10:30

^b Ps. 106:45; Jer.

31:20

^c 2 Kin. 14:26

¹ have compas-

sion on

32:37 ^a Judg.

10:14; Jer. 2:28

¹ sought refuge

32:39 ^a Is. 41:4;

43:10

^b Deut. 32:12;

Is. 45:5

^c 1 Sam. 2:6; Ps.

68:20

32:41 ^a Is. 1:24;

66:16; Jer.

50:28–32

¹ sharpen

32 For ^atheir vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* ^athe poison of dragons, and the cruel ^bvenom of asps.

34 *Is* not this ^alaid up in store with me, *and* sealed up among my treasures?

A God of Vengeance

35 ^aTo me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: ^bfor the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 ^aFor the LORD shall judge his people, ^band ¹repent himself for his servants, when he seeth that *their* power is gone, and ^cthere is none shut up, or left.

37 And he shall say, ^aWhere *are* their gods, *their* rock in whom they ¹trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.

39 See now that ^aI, *even* I, *am* he, and ^bthere is no god with me: ^cI kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 ^aIf I ¹whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood

32:34–38. The possibility of compassion is implied as the poet turns his attention to the “impending doom” which would come upon those enemies of Israel whom God would employ as His instruments of judgment (vv. 34, 35). God could use the foreign nations to execute judgment on His own people (Is. 10:5; 39:6, 7; 44:28); yet they would remain responsible for their acts. Verse 35 is quoted in Romans 12:19 and Hebrews 10:30.

32:39–44. These verses contain the vindication and vengeance of God. **There is no god with me** (“beside

Me”). The false gods are impotent; only Yahweh can **kill, and ... make alive ... wound, and ... heal, I lift up my hand to heaven** symbolizes the making of an oath, which is introduced by the formula that follows. God declares that He will **render vengeance to mine enemies, and will reward them that hate me**. Even though Israel’s enemies had been instrumental in the execution of God’s judgment on Israel, they themselves would eventually experience the wrath of God for their evil acts.

of the slain and of the captives, from the beginning of revenges upon the enemy.

A God of Mercy

43 ^aRejoice, O ye nations, *with* his people: for he will ^bavenge the blood of his servants, and will render vengeance to his adversaries, and ^cwill be merciful unto his land, *and* to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he, and ¹Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, ^aSet your hearts unto all the words which I testify among you this day, which ye shall command your ^bchildren to observe to do, all the words of this law.

47 For it *is* not a ¹vain thing for you; because it *is* your ^alife: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

Moses Sent to Mount Nebo

48 And the LORD spake unto Moses that selfsame day, saying,

49 ^aGet thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and ¹be gathered unto thy people; as ^aAaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ^aye trespassed against

32:43 ^aRom. 15:10
^b2 Kin. 9:7; Rev. 6:10; 19:2
^cPs. 65:3; 79:9; 85:1
 32:44 ¹Joshua
 32:46 ^aEzek. 40:4; 44:5
^bDeut. 11:19
 32:47 ^aDeut. 8:3; 30:15-20
¹futile
 32:49 ^aNum. 27:12-14; Deut. 3:27
 32:50 ^aNum. 20:25, 28; 33:38
¹join your ancestors
 32:51 ^aNum. 20:11-13

^bLev. 10:3
¹contention at Kadesh
²did not hallow me
 32:52 ^aNum. 27:12; Deut. 34:1-5
 33:1 ^aGen. 49:28
^bPs. 90
 33:2 ^aEx. 19:18, 20; Ps. 68:8, 17; Hab. 3:3
^bDeut. 2:1, 4
^cNum. 10:12
^dDan. 7:10; Acts 7:53; Rev. 5:11
 33:3 ^aPs. 47:4; Hos. 11:1
^b1 Sam. 2:9
^c[Luke 10:39]
^dProv. 2:1
 33:4 ^aDeut. 4:2; John 1:17; 7:19
^bPs. 119:111
¹charged us with
 33:5 ^aEx. 15:18
^bDeut. 32:15
 33:6 ^aGen. 49:3, 4
 33:7 ^aGen. 49:8-12
^bGen. 49:8
^cPs. 146:5
 33:8 ^aGen. 49:5
^bEx. 28:30; Lev. 8:8
^cNum. 20:2-13; Deut. 6:2, 3, 16; Ps. 81:7
¹Lit. Perfections and thy Lights

me among the children of Israel at the waters of ¹Meribah-Kadesh, in the wilderness of Zin; because ye ^bsanctified² me not in the midst of the children of Israel.

52 ^aYet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

Israel Blessed by Moses

33 And this *is* ^athe blessing, wherewith Moses ^bthe man of God blessed the children of Israel before his death.

2 And he said, ^aThe LORD came from Sinai, and rose up from ^bSeir unto them; he shined forth from ^cmount Paran, and he came with ^dten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, ^ahe loved the people; ^ball his saints *are* in thy hand: and they ^csat down at thy feet; *every one* shall ^dreceive of thy words.

4 ^aMoses ¹commanded us a law, ^beven the inheritance of the congregation of Jacob.

Blessings on the Tribes

5 And he was ^aking in ^bJeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let ^aReuben live, and not die; and let *not* his men be few.

7 And this *is the blessing of* ^aJudah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: ^blet his hands be sufficient for him; and be thou ^can help to *him* from his enemies.

8 And of ^aLevi he said, ^bLet thy ¹Thummim and thy Urim *be* with thy holy one, ^cwhom thou didst prove at

33:1-29. This chapter contains the blessing of Moses and has many features of ancient war hymns, such as are found in Judges 5, Psalm 68, and Habakkuk 3. The poem commences with an emphasis on the majesty of God (vv. 2-5). Then there is a lengthy section relating the blessings on the various tribes (vv. 6-25), although the tribe of Simeon is not mentioned. The poem closes with a section of praise to Yahweh accompanied by reflections on the favor bestowed on Israel (vv. 26-29).

33:2. The activity of Yahweh as He led His people from **Sinai** is here recalled (cf. Judg. 5:4, 5; Hab. 3:3 for identical terms). One may perhaps translate *saints* as

“myriads of holy ones” and the last sentence, “at his right hand were warriors of God.” Note Paul’s reference to angels who mediated the law in Acts 7:53 and Galatians 3:19. See also Hebrews 2:2.

33:6. **Reuben** (cf. Gen. 49:3, 4): Moses may have discerned some weakness in him and referred to it; he was “unstable as water,” and later the tribe was criticized for its lack of participation in Israel’s battles (Judg. 5:5-15).

33:7. The phrase **bring him unto his people** may indicate when he goes to battle, bring him back in peace. According to Numbers 2:9, Judah was to march at the head of the army as the vanguard.

Massah, *and with whom thou didst strive at the waters of Meribah;*

9 ^aWho said unto his father and to his mother, I have not ^bseen him; ^cneither did he acknowledge his brethren, nor knew his own children: for ^athey have observed thy word, and kept thy covenant.

10 ^aThey shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, ^band whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and ^aaccept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 *And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.*

13 *And of Joseph he said, "Blessed of the LORD be his land, for the precious things of heaven, for the ^bdew, and for the deep that coucheth beneath,*

14 *And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,*

15 *And for the chief things of ^athe ancient mountains, and for the precious things ^bof the lasting hills,*

16 *And for the precious things of the earth and fulness thereof, and for the good will of ^ahim that dwelt in the bush: let the blessing ^bcome upon the head of Joseph, and upon*

33:9 ^a [Num. 25:5-8; Matt. 10:37; 19:29]
^b [Gen. 29:32]
^c Ex. 32:26-28

^d Mal. 2:5, 6
33:10 ^a Lev. 10:11; Deut. 31:9-13; Mal. 2:7
^b Lev. 1:9; Ps. 51:19

33:11 ^a 2 Sam. 24:23; Ezek. 20:40

33:13 ^a Gen. 49:22-26
^b Gen. 27:28

33:15 ^a Gen. 49:26
^b Hab. 3:6

33:16 ^a Ex. 3:2-4; Acts 7:30-35
^b Gen. 49:26

33:17 ^a 1 Chr. 5:1

^b Num. 23:22
^c 1 Kin. 22:11; Ps. 44:5

^d Gen. 48:19
33:18 ^a Gen. 49:13-15

33:19 ^a Ex. 15:17; Ps. 2:6; Is. 2:3

^b Ps. 4:5; 51:19
33:20 ^a 1 Chr. 12:8

33:21 ^a Num. 32:16, 17
^b Josh. 4:12

^c *was reserved*
33:22 ^a Gen. 49:16, 17; Josh. 19:47

33:23 ^a Gen. 49:21
^b Josh. 19:32

33:24 ^a Gen. 49:20

the top of the head of him *that was separated from his brethren.*

17 His glory *is like* the ^afirstling of his bullock, and his horns *are like* the ^bhorns of unicorns: with them ^che shall push the people together to the ends of the earth: and ^athey *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 *And of Zebulun he said, "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.*

19 They shall ^acall the people unto the mountain; there ^bthey shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 *And of Gad he said, Blessed be he that ^aenlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.*

21 *And ^ahe provided the first part for himself, because there, in a portion of the lawgiver, was he ¹seated; and ^bhe came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.*

22 *And of Dan he said, Dan is a lion's whelp: ^ahe shall leap from Bashan.*

23 *And of Naphtali he said, O Naphtali, ^asatisfied with favour, and full with the blessing of the LORD: ^bpossess thou the west and the south.*

24 *And of Asher he said, ^aLet Asher be blessed with children; let him*

33:8-11. Levi's blessing indicates the priestly role of the tribe, in contrast to the more secular tone of Genesis 49:5-7. The tribe is characterized representatively in Moses and Aaron in verse 8 and then collectively in verse 9. They were to be responsible for the **Thummim** and **Urim** (v. 8); they were to have an educational role in teaching (v. 10a); and they were to be responsible for Israel's formal system of worship (v. 10b).

33:12. **Benjamin**, in Genesis 49:27, is given a very warlike and fierce character (Judg. 5:14). **Beloved of the LORD** may reflect that he had been especially loved by his father (Gen. 44:20). They would dwell in safety due to God's presence.

33:13-17. **Joseph's** blessing relates to two spheres: to his people's material prosperity from the produce of the land (vv. 13-16) and to their military might. The firstborn was **Manasseh**, but because of Jacob's

reversal in blessing (Gen. 48:8-20), **Ephraim** took precedence. This is depicted in dramatic poetic form in the last two lines of verse 17.

33:18, 19. **Zebulun** was assured prosperity in the **seas** (in fishing, maritime commerce, etc.) and at the seashores (in shellfish; purple dye, made from shellfish; and glass, made from sand).

33:20, 21. The Gadites were to play an important role in the battle. Even though they had already possessed their portion of the land east of the Jordan, they would nevertheless cooperate faithfully along with the rest of Israel in the completion of the conquest.

33:22. The phrase **lion's whelp** is applied to Judah in Genesis 49:9. It implies the timidity of youthfulness, but also indicates that the tribe of Dan would have great strength in the future, when it had grown to maturity.

be acceptable to his brethren, and let him ^bdip his foot in oil.

25 Thy shoes *shall be* ^airon and brass; and as thy days, *so shall* thy strength *be*.

Israel Will Dwell in Safety

26 *There is* ^anone like unto the God of ^bJeshurun, ^cwho rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* ^arefuge, and underneath *are* the everlasting arms: and ^bhe shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 ^aIsrael then shall dwell in safety ^balone: ^cthe fountain of Jacob *shall be* upon a land of corn and wine; also his ^aheavens shall drop down dew.

29 ^aHappy *art* thou, O Israel: ^bwho *is* like unto thee, O people saved by the LORD, ^cthe shield of thy help, and who *is* the sword of thy ^dexcellency! and thine enemies ^dshall ²be found liars unto thee; and ^ethou shalt ³tread upon their ⁴high places.

Moses Sees the Promised Land

34 And Moses went up from the plains of Moab ^aunto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto ¹the utmost sea,

3 And the south, and the plain of the valley of Jericho, ^athe city of palm trees, unto Zoar.

4 And the LORD said unto him,

33:24 ^bJob 29:6

33:25 ^aDeut. 8:9

33:26 ^aEx.

15:11; Deut.

4:35; Ps. 86:8;

Jer. 10:6

^bDeut. 32:15

^cDeut. 10:14;

Ps. 68:3, 33, 34;

104:3

33:27 ^a[Ps. 90:1;

91:2, 9]

^bDeut. 9:3–5

33:28 ^aDeut.

33:12; Jer. 23:6;

33:16

^bDeut. 8:7, 8

^cNum. 23:9

^dGen. 27:28

33:29 ^aPs.

144:15

^bDeut. 4:32–34;

2 Sam. 7:23

^cGen. 15:1; Ps.

115:9

^dPs. 18:44; 66:3

^eNum. 33:52

¹ *majesty*

² *submit to you*

³ *tread down*

⁴ Places of pagan worship

34:1 ^aNum.

27:12; Deut.

32:49

34:2 ¹ The Mediterranean

34:3 ^a 2 Chr.

28:15

34:4 ^a Gen. 12:7

^b Deut. 3:27

34:5 ^a Num.

20:12; Deut.

32:50; Josh.

1:1, 2

34:6 ^a Jude 9

¹ *his grave to*

this day

34:7 ^a Deut. 31:2

^b Gen. 27:1;

48:10

¹ *eyesight was*

not weakened

² *reduced*

34:8 ^a Gen.

50:3, 10

34:9 ^a Is. 11:2

^b Num. 27:18,

23

34:10 ^a Deut.

18:15, 18

^b Ex. 33:11;

Num. 12:8;

Deut. 5:4

34:11 ^a Deut.

7:19

^aThis *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: ^bI have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

The Death and Burial of Moses

5 ^aSo Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but ^ano man knoweth ¹of his sepulchre unto this day.

7 ^aAnd Moses *was* an hundred and twenty years old when he died: ^bhis ¹eye was not dim, nor his natural force ²abated.

8 And the children of Israel wept for Moses in the plains of Moab ^athirty days: so the days of weeping *and* mourning for Moses were ended.

Joshua, the New Leader

9 And Joshua the son of Nun was full of the ^aspirit of wisdom; for ^bMoses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

The Greatness of Moses

10 And there ^aarose not a prophet since in Israel like unto Moses, ^bwhom the LORD knew face to face,

11 In all ^athe signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

33:24, 25. Asher takes the form of an exposition of the name of the tribe, which means "Happy, Blessed." They would be the most blessed (the most happy) among the tribes. They would be secure from their enemies, thus blessed by God with strength to live life to its fullest throughout their lifetime.

34:1–12. Moses is permitted to **see** the land, but not to enter it. God was fulfilling His promises to

Abraham from Genesis 12:1–3 (3:27; 4:21, 22; 32:52). Moses was buried in the vicinity of **Beth-peor**, which was about 10 miles east of the Jordan at its mouth (3:29; 4:46). Again reference is made to Moses as **the servant of the LORD**, like Paul in Romans 1:1, and so on. **Joshua** was then filled with the **spirit of wisdom** to carry on Moses' task as the leader under God in Israel.

The Book of
JOSHUA

The Book of Joshua stands at the beginning of the Jewish scriptural collection known as the Former Prophets. It is named after its most important character, Moses' personal aide and military commander. Joshua's name means "The Lord Is Salvation." In the Septuagint, the Greek translation of the Old Testament, his name takes the form *Iēsous*, the same name borne by our Lord, Jesus. The Book of Joshua is considered the first of the Historical Books of the English Bible, because it traces the record of the children of Israel from the shores of the Jordan River to the conquest and division of the land of Canaan. It closes with an account of the aged Joshua's farewell speeches.

Historical Setting. The events of the Book of Joshua span some 40 years (c. 1405–1365 B.C.). This dating reflects the facts drawn from the chronological anchor point of 1 Kings 6:1. According to that text, Solomon's fourth year of rule was also the 480th year since the children of Israel had left Egypt, or 1445 B.C. Israel's 40 years of wandering in the wilderness before reaching the Jordan would therefore take the details of the Book of Joshua to the date adopted here.

Accordingly, the Book of Joshua is set in a changing international scene. The virtual domination of Syro-Palestine and the area of the eastern shores of the Mediterranean Sea by the Egyptians was to be relaxed due to the rising power of the Hittites to the north under the great king Suppiluliumas (c. 1380–1346 B.C.). To the south, Egypt's great Pharaoh, Amenhotep III (c. 1410–1372 B.C.) was replaced by his son Akhen-

aton (c. 1372–1355 B.C.), under whom the Egyptian fortunes in Syro-Palestine greatly deteriorated, as reflected in the famous Tell El-Amarna Tablets. In the Amarna Period, Canaan itself became politically divided into several small states that were often at war with one another and which at times reported to the Egyptian Pharaoh that, because of the hostilities, they faced possible extermination at the hands of a strong enemy. God had arranged the details of history in such a way that human conditions would be just right for the Israelites' conquest of Canaan!

Authorship. The traditional view that Joshua is the author of almost the entire book is supported by several factors. (1) Certain portions bear the mark of an eyewitness to the events described, such as the remark that "the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over" (5:1). (2) The use of the ancient names of Canaanite cities points to an early date (e.g., 15:9, 13, 49, 54). (3) The list of boundaries drawn for the various tribes (chs. 13–19) accurately reflects the known situation of Canaan before the Jewish monarchy, as do the facts that Jerusalem was still a Jebusite city (15:63), Gezer was still a Canaanite city (16:10), and the Gibeonites were Israel's vassals (cf. 9:18–27 with 2 Sam. 21:1–9). (4) The failure to mention the Phoenician city of Tyre, while mentioning Sidon, reflects earlier times before Tyre became the more important port city and strategic stronghold of the Phoenicians. (5) The author cites the ancient book of Jasher as source material for his writing (10:13).

(6) The rehearsal of the wickedness of the Canaanites, for which God commanded their execution, is shown to be accurate in the well-known Ras Shamra Tablets, written in Joshua's time. (7) The farewell speeches of Joshua (chs. 23, 24) bear the marks of the author's own affirmation (24:26, 27). All of these facts argue for an early date of the book at a time when Joshua actually lived. No one else is the logical author of the book that bears his name.

Although certain portions must have been added by a later hand, such as the account of Joshua's death (24:29, 30), the conditions after his day (24:31), and certain historical events that took place in the time of the Judges (cf. 15:13-17 with Judg. 1:9-13; cf. 19:47 with Judg. 18:27-29), as well as the inclusion of

the later names of the earlier cities mentioned above, nevertheless nearly all the material recorded in the book was likely written by Joshua himself.

Liberal attempts to suggest that Joshua was composed by a later author as part of a Hexateuch (or six books) associated with Moses have failed to achieve scholarly consensus. Moreover, it falls against the evidence of the Samaritan Bible, which, in adopting only Mosaic material, includes only the five books of the Pentateuch.

The Book of Joshua is a record of God's faithfulness to His covenant people. It underscores the need of the believer to be obedient if he would appropriate all that God has designed for him. It is throughout a testimony to the might and grace of a sovereign and holy God.

OUTLINE OF JOSHUA

I. The conquest of the land	1:1—12:24	5. The northern campaign	11:1-15
A. Preparations for the conquest	1:1—5:12	6. Retrospect: a detailed compendium	11:16—12:24
1. The commissioning of Joshua	1:1-18	II. The division of the land	13:1—19:51
2. The commission of the spies	2:1-24	A. The apportioning of Trans-Jordan	13:1-33
3. The crossing of the Jordan River	3:1—4:18	B. The apportioning of Canaan	14:1—19:51
4. The encampment at Gilgal	4:19—5:12	III. The directions for the land	20:1—24:33
B. Program of conquest	5:13—12:24	A. The command concerning the cities of refuge	20:1-9
1. Prospect: the divine commander	5:13-15	B. The command concerning the Levitical cities	21:1-45
2. The conquest of Jericho	6:1-27	C. The compromise with the eastern tribes	22:1-34
3. The central campaign	7:1—8:35	D. The commander's farewell	23:1—24:33
4. The southern campaign	9:1—10:43		

Joshua Assured of God's Presence

1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 "There shall not any man be able to stand before thee all the days of thy life: ^bas I was with Moses, so ^cI

1:1 ^aEx. 24:13; Num. 13:16; 14:6, 29, 30, 37, 38; Deut. 1:38; Acts 7:45
1:2 ^aNum. 12:7; Deut. 34:5
1:3 ^aDeut. 11:24; Josh. 11:23
1:4 ^aGen. 15:18; Ex. 23:31; Num. 34:3-12
1:5 ^aDeut. 7:24
^bEx. 3:12
^cDeut. 31:8, 23

^dDeut. 31:6, 7; Heb. 13:5
1:6 ^aDeut. 31:7, 23
¹you shall give as a possession
1:7 ^aNum. 27:23; Deut. 31:7; Josh. 11:15
^bDeut. 5:32
¹have success or act wisely
1:8 ^aDeut. 17:18, 19; 31:24, 26; Josh. 8:34
^bDeut. 29:9; Ps. 1:1-3
¹be constantly in

will be with thee: ^dI will not fail thee, nor forsake thee.

6 "Be strong and of a good courage: for unto this people ¹shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, "which Moses my servant commanded thee: ^bturn not from it *to* the right hand or *to* the left, that thou mayest ¹prosper whithersoever thou goest.

8 "This book of the law shall ¹not depart out of thy mouth; but ^bthou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

1:1. Joshua the son of Nun had apparently been born Hoshea (Num. 13:8) but was renamed Joshua by Moses (Num. 13:16). His long years of service as Moses' field commander (Ex. 17:9-16) and personal aide (Ex. 24:13) had prepared him well for this time when he would succeed his master. Joshua had served well (Ex. 24:13; Num. 14:6-10; 27:15-23), and as one who was full of the Holy Spirit (Num. 27:18; Deut. 34:9), was God's choice to succeed Moses (Num. 34:17; Deut. 1:38; 3:28; 31:7; 34:9), to conquer the land (Deut. 3:21; 31:7), and to see to its proper apportionment (Num. 34:17). He who would lead well must first learn how to serve well (1 Kin. 19:21).

1:2. The chronological anchor point of 1 Kings 6:1 necessitates a date for the death of Moses near the end of the fifteenth century B.C. (see further, the Introduction). Because of unbelief, Moses had forfeited his opportunity to lead the people into Canaan (cf. Num. 20:12 with Deut. 31:7).

1:2, 3. The land was Israel's in accordance with God's promise in both the Mosaic (Deut. 11:24) and Abrahamic covenants (Gen. 13:14-17). Israel's prophesied return after a four-hundred-year exile lay at hand (Gen. 15:13, 14).

1:4. The boundaries of the land are given as the wilderness (i.e., the area south and east of Canaan)

on the south, Lebanon on the north, the Euphrates to the northeast, and the great sea (Mediterranean) on the west. **All the land of the Hittites** meant the regions of Canaan and Syria, considered in both ancient Egyptian and Mediterranean inscriptions as a buffer state between the two great powers. Because the Hittites were one of the large ethnic groups that inhabited Canaan before the Israelite conquest (cf. 3:10; 9:1; 11:3; 12:8; 24:11), and because they were a traditional power (occupying what is now Turkey and modern Syria) with whom the ancient Assyrians and Egyptians were forced to deal, the land was called Hatti (Hittite) land in international correspondence.

1:6-9. The Lord's charge to Joshua is repeated from Deuteronomy 31:6, 7, 23. The divine call is not only for manly courage but for a courageous faith centered in the word of God (cf. 1 Chr. 22:11-13; 28:20; Ps. 27:13, 14; 31:23, 24). As the psalmist would later point out, true success comes from meditating deeply on God's Word (cf. Ps. 1:2, 3; 119:72, 97, 147, 148). Paul likewise encourages all believers to "quit you like men, be strong" (1 Cor. 16:13).

1:8. This verse indicates both the existence of the law by the time of Joshua and its Mosaic authorship (cf. 8:31-35).



1:1 Joshua was Moses' assistant/servant (Ex. 24:13) and successor (Num. 27:15-23). He served as a military field commander (Ex. 17:9-13), was a spiritual disciple of Moses when he accompanied him up the mountain to receive the Torah (Ex. 24:13), and acted as a believing, courageous spy along with Caleb (Num. 14:6-10, 30). As Israel's new leader after Moses, he functioned as a military commander in taking the land of Canaan (vv. 2-5) and as an administrator in allotting the land (vv. 6-9; 13:7; 14:1, 2). Joshua served as a model for all of Israel's future kings. He was a leader possessing the Lord's spirit and having prophetic sanction (Num. 27:18, 22). He was both a military genius and a spiritual giant. He stirred up the faith of his army by ceremony (4:1-7), word (10:25), and life (24:15). He demanded of them exact obedience to the Lord's Word (8:35; 23:6). Joshua died at 110 years of age (24:29-31). The New Testament mentions his leading the Israelites into the Promised Land (Acts 7:45). (First Reference, Ex. 17:9; Primary Reference, Josh. 1:1-9.)

9 ^aHave not I commanded thee? Be strong and of a good courage; ^bbe not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

Israel to Cross the Jordan

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for ^awithin three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember ^athe word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall ¹pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath* given you, and they also have possessed the land which the LORD your God giveth them: ^athen ye shall return unto the land of your possession, and enjoy it, which Moses the

1:9 ^a Deut. 31:7
^b Ps. 27:1
1:11 ^a Deut. 9:1;
Josh. 3:17
1:13 ^a Num.
32:20-28
1:14 ¹ *cross over ahead of*
1:15 ^a Josh.
22:1-4

1:17 ^a 1 Sam.
20:13; 1 Kin.
1:37
2:1 ^a Num. 25:1;
Josh. 3:1
^b Heb. 11:31;
James 2:25
^c Matt. 1:5
¹ Lit. *Acacia Grove*
² Lit. *lay down there*
2:2 ^a Josh. 2:22
¹ *here*

LORD's servant gave you on this side Jordan toward the sunrising.

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God ^abe with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

Spies Enter the Land

2 And Joshua the son of Nun sent ^aout of ¹Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and ^bcame into an harlot's house, named ^cRahab, and ²lodged there.

2 And ^ait was told the king of Jericho, saying, Behold, there came men in ¹hither to night of the children of Israel to search out the country.

Rahab Hides the Two Spies

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

1:11. Some imagine a contradiction between the details of this verse and those of 2:22 and 3:1. 2. Actually the texts are supplementary. (1) In Shittim, Joshua gives the command to make ready for breaking camp (vv. 10, 11). (2) As well, he sends spies to Jericho from which, after spending a night, they flee their pursuers and take refuge in the mountains for three days (2:15-22). (3) Subsequently they return to Joshua, who leads the camp from Shittim to the Jordan River, where they linger another three days. The prominence of three days in the accounts may be in harmony with a recurrent emphasis in the Scriptures on the third day as the day of special activity, spiritual decision, and newness of life and service (cf. Gen. 22:4; Ex. 19:15; 2 Kin. 20:5, 8; Ezra 6:15; Esth. 5:1; Matt. 16:21; 17:23; Luke 13:32; 24:5-7, 21, 44-49; Acts 10:40; 1 Cor. 15:4).

2:1. Shittim, formerly a place of spiritual failure (cf. Num. 25:1-13), became here a springboard for spiritual victory. Joel (Joel 3:18) reports that one day the Valley of Shittim will be reinvigorated by waters from the house of the Lord. Places and occasions of spiritual defeat and barrenness can be transformed

into areas of spiritual victory and blessing by the life-giving power of God. **Rahab** is not promised deliverance (cf. vv. 17-21; 6:23) simply because of her shrewd evaluation of the situation (vv. 9-13) or her efforts on behalf of the spies (vv. 3-7, 21), but on the basis of her faith (Heb. 11:31). Neither her harlotry nor her lying is approved of. In His gracious providence, God had prepared her heart to receive both the messengers and their God (vv. 10, 11). Though she acted out of her old habits in hiding and delivering the spies, her newly found faith was being tested at the risk of her life (cf. v. 14). God's further grace toward Rahab may be seen in her subsequent marriage to Salmon, through whom was born Boaz, Ruth's husband (Ruth 4:21), so that she thus became an ancestress of David (1 Chr. 2:11, 12), and hence of Christ Himself (Matt. 1:5, 6, 17). God's sovereign grace is sufficient for the vilest of sinners (cf. Rom. 5:8; Eph. 2:1-10; 1 Tim. 1:15). Archaeological excavations from 1907-1909 revealed both an upper and lower wall system with houses built in between. A portion of the lower wall (Rahab's house?) was still intact.

4 ^aAnd the woman took the two men, and hid them, and said thus, There came men unto me, but I ¹wist not ²whence they were:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: ¹whither the men went I ²wot not: pursue after them quickly; for ye shall overtake them.

6 But ^ashe had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, ^aI know that the LORD hath given you the land, and that ^byour ¹terror is fallen upon us, and that all the inhabitants of the land ^cfaint because of you.

10 For we have heard how the LORD ^adried up the water of the Red sea for you, when ye came out of Egypt; and ^bwhat ye did unto the two

2:4 ^a2 Sam. 17:19, 20
¹ *knew*
² *where they were from*
 2:5 ¹ *where*
² *know*
 2:6 ^a Ex. 1:17; 2 Sam. 17:19
 2:9 ^a Deut. 1:8
^b Gen. 35:5; Ex. 23:27; Deut. 2:25; 11:25; Josh. 9:9, 10
^c Ex. 15:15; Josh. 5:1
¹ *terror of you*
 2:10 ^a Ex. 14:21; Josh. 4:23
^b Num. 21:21–35

^c Deut. 20:17; Josh. 6:21
 2:11 ^a Ex. 15:14, 15
^b Josh. 5:1; 7:5; Ps. 22:14; Is. 13:7
^c Deut. 4:39
 2:12 ^a 1 Sam. 20:14, 15, 17
^b 1 Tim. 5:8
^c Ex. 12:13; Josh. 2:18
¹ *a pledge of faithfulness*
 2:13 ^a Josh. 6:23–25
 2:14 ^a Gen. 47:29; Judg. 1:24; [Matt. 5:7]
¹ *none of you tell this business of ours*
 2:15 ^a Acts 9:25

kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye ^cutterly destroyed.

11 And as soon as we had ^aheard these things, ^bour hearts did melt, neither did there remain any more courage in any man, because of you: for ^cthe LORD your God, he is God in heaven above, and in earth beneath.

Covenant Between Rahab and the Spies

12 Now therefore, I pray you, ^aswear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto ^bmy father's house, and ^cgive me ¹a true token:

13 And *that* ye will save ^aalive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ¹ye utter not this our business. And it shall be, when the LORD hath given us the land, that ^awe will deal kindly and truly with thee.

15 Then she ^alet them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

2:6. These stalks of **flax**, which had been soaked in water, would have been laid out in short piles on the **roof** to dry. The use of flax in ancient Canaan is confirmed by its mention in the famous Gezer Calen-

dar, variously dated between the eleventh and ninth centuries B.C.

2:15. The existence of **houses** on the thick walls of ancient cities in the Near East has been confirmed by



2:1 Rahab was a harlot of Jericho, at whose house two spies stayed just before Joshua conquered Palestine around 1407 B.C. (vv. 1–21). She believed that the God of Israel was the true God (vv. 10–13), and her faith is commended in the New Testament in Hebrews 11:31 and in James 2:25 (her demonstration of faith by good works). At the fall of Jericho, Joshua spared Rahab and her relatives (6:17, 22, 25). Rahab's son, Boaz, married Ruth and became the father of Obed, the grandfather of Jesse, and the great-grandfather of David. Thus, a Canaanite harlot became part of the lineage of King David, from whom the Messiah descended (Ruth 4:20, 21; Matt. 1:4, 5; Luke 3:32). This demonstrates that God's grace and forgiveness is extended to all, and is not limited by nationality or by the nature of a person's sins. (First and Primary Reference, Josh. 2:1–21.)



2:1 Jericho is one of the oldest inhabited cities of the world. It is situated in the wide plain of the Jordan Valley (Deut. 34:1, 3) at the foot of the ascent to the Judean mountains. Jericho is about eight miles northwest of the site where the Jordan River flows into the Dead Sea. The city is about eight hundred feet below sea level and has a tropical climate that is at times very hot. Even though only a few inches of rainfall are recorded each year, the city is a wonderful oasis. Known as "the city of palm trees" (Deut. 34:3; Judg. 3:13), Jericho has many date palms, banana trees, balsams, sycamores, and henna (Song 1:14; Luke 19:4). Old Testament Jericho first appears in the biblical record when the Israelites encamped at Shittim on the east side of the Jordan River (Num. 22:1; 26:3). Joshua sent spies to examine the city (vv. 1–24). Then he placed a curse on anyone who would attempt to rebuild Jericho after the Israelites took it (6:26; 1 Kin. 16:34). Jericho was awarded to the tribe of Benjamin (16:1, 7). During the days of Elijah and Elisha, Jericho was a community of the prophets (2 Kin. 2:5; Ezra 2:34; Neh. 3:2; Jer. 39:5). New Testament Jericho lay about a mile south of the Old Testament site.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be ^a'blameless' of this thine oath which thou hast made us swear.

18 ^a'Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: ^band thou shalt ¹'bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, ^{that} whosoever shall go out of the doors of thy house into the street, his blood ^{shall be} upon his head, and we will be ¹'guiltless: and whosoever shall be with thee in the house, ^a'his² blood ^{shall be} on our head, if ^{any} hand be upon him.

20 And if thou utter this our business, then we will be ¹'quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so ^{be} it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought ^{them} throughout all the way, but found ^{them} not.

The Spies' Report to Joshua

23 So the two men returned, and descended from the mountain, and

2:17 ^a Ex. 20:7
¹ free from obligation to
2:18 ^a Josh. 2:12
^b Josh. 6:23
¹ Lit. gather
2:19 ^a 1 Kin. 2:32; Matt. 27:25
¹ free from obligation
² guilt of his bloodshed
2:20 ¹ free from obligation to

2:24 ^a Ex. 23:31; Josh. 6:2; 21:44
¹ are faint-hearted
3:1 ^a Josh. 2:1
¹ Lit. Acacia Grove
3:2 ^a Josh. 1:10, 11
3:3 ^a Num. 10:33
^b Deut. 31:9, 25
¹ carrying
3:4 ^a Ex. 19:12
¹ before
3:5 ^a Ex. 19:10, 14, 15; Lev. 20:7; Num. 11:18; Josh. 7:13; 1 Sam. 16:5; Job 1:5; Joel 2:16
¹ Consecrate
3:6 ^a Num. 4:15

passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly ^athe LORD hath delivered into our hands all the land; for even all the inhabitants of the country ¹do faint because of us.

Preparing to Cross the Jordan

3 And Joshua rose early in the morning; and they removed ^afrom ¹Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass ^aafter three days, that the officers went through the host;

3 And they commanded the people, saying, ^a'When ye see the ark of the covenant of the LORD your God, ^band the priests the Levites ¹bearing it, then ye shall remove from your place, and go after it.

4 ^a'Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed ^{this} way ¹heretofore.

5 And Joshua said unto the people, ^a'Sanctify¹ yourselves: for to-morrow the LORD will do wonders among you.

The Ark Passes Before Israel

6 And Joshua spake unto the priests, saying, ^a'Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

archaeology. Mountainous cliffs reaching some 1,500 feet above the plain lay west of the city, so Rahab's house was probably perched on Jericho's western wall, from which escape directly to the mountain might be accomplished without observation. Further, Rahab had sent the king's pursuers eastward toward the Jordan River (v. 7), where several known fording places existed.

2:18. Rahab's **scarlet thread**, bound to the window of her house, made the house easily identifiable by the Israelite troops. The incident is reminiscent of the protection accorded the Israelites in Egypt at the first Passover (Ex. 12:7, 21, 23). The scarlet may also contain an indication of Rahab's sin, covered by the blood (cf. Is. 1:18; 1 Cor. 5:7; Heb. 9:22).

3:1. **Early in the morning:** The phrase is characteristic of Joshua's habit of life (cf. 6:12; 7:16; 8:10). The similar report concerning our Lord's rising early to pray (Mark 1:35) and the frequent mention of those who spent the early morning in that spiritual exercise (Job 1:5; Ps. 88:13; 119:147) may point to the content of Joshua's early morning activities.

3:3, 4. The **ark** symbolized the presence of the Holy One of Israel (cf. Num. 7:89). Because God was due His proper reverence, no careless handling of the ark could be permitted (cf. 1 Sam. 6:19; 2 Sam. 6:6, 7). As the **priests** had carried the ark into the Most Holy Place of the tabernacle (Ex. 40:3; cf. Num. 4:5-15; Deut. 10:8; 1 Sam. 6:15) they would one day carry it into the Holy of Holies in the temple (1 Kin. 8:6).

7 And the LORD said unto Joshua, This day will I begin to ^amagnify¹ thee in the sight of all Israel, that they may know that, ^bas I was with Moses, so I will be with thee.

8 And thou shalt command ^athe priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ^bye shall stand still in Jordan.

Passage Over Jordan

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that ^athe living God *is* among you, and *that* he will without fail ^bdrive out from before you the ^cCanaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of ^athe Lord of all the earth passeth over before you into Jordan.

12 Now therefore ^atake you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, ^aas soon as the soles of the feet of the priests that bear the ark of the LORD, ^bthe Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they ^cshall stand ¹upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ^aark of the covenant before the people;

15 And as they that bare the ark

3:7 ^aJosh. 4:14;
1 Chr. 29:25;
2 Chr. 1:1
^bJosh. 1:5, 9
¹ *make you great*

3:8 ^aJosh. 3:3
^bJosh. 3:17
3:10 ^aDeut. 5:26; Josh. 11:23; 2 Sam. 17:26; 2 Kin. 19:4; Hos. 1:10; Matt. 16:16; 1 Thess. 1:9
^bEx. 33:2; Deut. 7:1; 18:12; Ps. 44:2

^cActs 13:19
3:11 ^aJosh. 3:13; Job 41:11; Ps. 24:1; Mic. 4:13; Zech. 4:14; 6:5
3:12 ^aJosh. 4:2, 4
3:13 ^aJosh. 3:15, 16
^bJosh. 3:11
^cPs. 78:13; 114:3
¹ *in a heap*

3:14 ^aPs. 132:8; Acts 7:44, 45

3:15 ^aJosh. 3:13
^b1 Chr. 12:15; Jer. 12:5; 49:19
^cJosh. 4:18; 5:10, 12

3:16 ^a1 Kin. 4:12; 7:46
^bDeut. 3:17
^cGen. 14:3; Num. 34:3

¹ *at Adam*
3:17 ^aGen. 50:24; Ex. 3:8; 6:1-8; 14:21, 22, 29; 33:1; Deut. 6:10; Heb. 11:29
¹ *completely*

4:1 ^aDeut. 27:2; Josh. 3:17
¹ *completely*
4:2 ^aJosh. 3:12
4:3 ^aJosh. 3:13
^bJosh. 4:19, 20

were come unto Jordan, and ^athe feet of the priests that bare the ark were dipped in the brim of the water, (for ^bJordan overfloweth all his banks ^call the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far ¹from the city Adam, that *is* beside ^aZaretan: and those that came down ^btoward the sea of the plain, *even* ^cthe salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, ^aand all the Israelites passed over on dry ground, until all the people were passed ¹clean over Jordan.

The Twelve Memorial Stones

4 And it came to pass, when all the people were ¹clean passed ^aover Jordan, that the LORD spake unto Joshua, saying,

2 ^aTake you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where ^athe priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in ^bthe lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a

3:10. The Canaanite nations mentioned here comprise one of several such lists detailing the peoples who made up the early settlers of Canaan (Gen. 10:15-18; 15:19-21; Ex. 3:8, 17; 23:23; 33:2; 34:11; Deut. 7:1; 20:17; Josh. 9:1; 11:3; 12:8; 24:11; Judg. 3:5). Due to their religious and moral perversity, the Canaanites were to be driven out of the land. Not only did these nations deserve judgment, but Israel's own faith must not become compromised by contact with the corruptions of the Canaanites. The extreme dangers involved in any coexistence with the Canaanites are illustrated by the archaeological findings of Tell Ras Shamra, Ugarit, which detail the gross immo-

rality and social wickedness of early Syro-Palestine.

3:16. The damming up of the waters at Adam and Zaretan, some 16 miles above Jericho (which was four miles above the Dead Sea), would leave some 20 miles for the Israelites to cross the Jordan River. Apparently God's presence was felt by all in a gigantic earthquake (cf. Judg. 5:4; Ps. 114:3, 4) which caused the high banks of the Jordan to topple into the river, thus stopping its flow. Similar blockings of the Jordan occurred in A.D. 1267 and as recently as 1927. Nevertheless, an earthquake does not account for all the miraculous details relative to the Israelites' crossing of the Jordan at high tide (v. 15) on dry ground (v. 17).

stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be ^aa sign among you, *that* ^bwhen your children ask *their fathers* in time to come, saying, ¹What *mean* ye by these stones?

7 Then ye shall answer them, That ^athe waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for ^ba memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

Israel Passes Over Jordan

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people ¹hasted and passed over.

11 And it came to pass, when all the people were ¹clean passed over, that the ^aark of the LORD passed over, and the priests, in the presence of the people.

12 And ^athe children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over

4:6 ^a Deut. 27:2; Ps. 103:2
^b Ex. 12:26; 13:14; Deut. 6:20
¹ *What do these stones mean to you?*
 4:7 ^a Josh. 3:13, 16
^b Ex. 12:14; Num. 16:40
 4:10 ¹ *hurried*
 4:11 ^a Josh. 3:11; 6:11
¹ *completely*
 4:12 ^a Num. 32:17, 20, 27, 28; Josh. 1:14

4:13 ¹ *equipped*
 4:14 ^a Josh. 3:7; 1 Chr. 29:25
¹ *Lit. made Joshua great*
² *revered*
 4:16 ^a Ex. 25:16, 22
 4:18 ^a Josh. 3:15; 1 Chr. 12:15
 4:19 ^a Josh. 5:9
 4:20 ^a Deut. 11:30; Josh. 4:3; 5:9, 10
¹ *set up*
 4:21 ^a Josh. 4:6
 4:22 ^a Ex. 12:26, 27; 13:8-14; Deut. 26:5-9
^b Josh. 3:17

armed before the children of Israel, as Moses spake unto them:

13 About forty thousand ¹prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD ^amagnified¹ Joshua in the sight of all Israel; and they ²feared him, as they feared Moses, all the days of his life.

The Jordan Flows Again

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear ^athe ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, ^aand flowed over all his banks, as *they did* before.

A Memorial of Stones

19 And the people came up out of Jordan on the tenth *day* of the first month, and encamped ^ain Gilgal, in the east border of Jericho.

20 And ^athose twelve stones, which they took out of Jordan, did Joshua ¹pitch in Gilgal.

21 And he spake unto the children of Israel, saying, ^aWhen your children shall ask their fathers in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, ^aIsrael came over this Jordan on ^bdry land.

23 For the LORD your God dried

4:4-11. Some suggest a contradiction here with Joshua 3:17, where the Israelites are reported to have already crossed the Jordan. Actually verses 4 and 5 simply report that **twelve men**, one from each tribe, were commanded to go back where the priests remained standing in the midst of the dry bed of the **Jordan**. Once there, they were to take up **twelve stones** and carry them to the west bank of the Jordan and build a cairn commemorating this event. Verse 9 records that Joshua had another set of stones set up to

mark the place where the **priests** stood in the **midst of Jordan**. Only after all of this had been done and all the people had passed over did the priests leave their post and finish crossing the river (vv. 10, 11).

4:21. These words (cf. vv. 6, 7) are part of a catechetical exercise designed so that parents might educate their children as to their national and spiritual heritage (cf. Ex. 12:26, 27; Deut. 6:20-23). The proper parental training of children is a God-given privilege and responsibility (cf. Prov. 1:8, 9; 22:6; 28:7; 29:15, 17).

up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, “which he dried up from before us, until we were gone over:

24 “That all the people of the earth might know the hand of the LORD, that it *is*¹ mighty: that ye might ‘fear¹ the LORD your God² for ever.

The Fear of Israel

5 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, “which were by the sea, ^bheard that the LORD had dried up the waters of Jordan from before the children of Israel, until ¹we were passed over, that ²their heart melted, ^cneither was there spirit in them any more, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee ^asharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at ¹the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: “All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

4:23 ^a Ex. 14:21
4:24 ^a 1 Kin. 8:42; 2 Kin. 19:19; Ps. 106:8
^b Ex. 15:16;
1 Chr. 29:12; Ps. 89:13
^c Ex. 14:31; Deut. 6:2; Ps. 76:7; Jer. 10:7
¹ stand in awe of
² Lit. *all the days*
5:1 ^a Num. 13:29
^b Ex. 15:14, 15
^c Josh. 2:10, 11; 9:9; 1 Kin. 10:5
¹ Qr., some Heb. mss. and editions, LXX, Syr., Tg., Vg. *they*
² their courage failed
5:2 ^a Ex. 4:25
5:3 ¹ Heb. *Gibeath-haaraloth*
5:4 ^a Num. 14:29; 26:64, 65; Deut. 2:14–16

5:6 ^a Num. 14:33; Deut. 1:3; 29:5
^b Num. 14:23, 29–35; 26:23–65; Heb. 3:11
^c Ex. 3:8
¹ destroyed
² is abundant in good food
5:7 ^a Num. 14:31; Deut. 1:39
¹ place
5:8 ^a Gen. 34:25
¹ healed
5:9 ^a Gen. 34:14
^b Josh. 4:19
¹ Lit. *Rolling*
5:10 ^a Ex. 12:6; Num. 9:5
5:11 ¹ produce
² roasted grain
5:12 ^a Ex. 16:35

6 For the children of Israel walked “forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were ¹consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that ^bhe would not shew them the land, which the LORD swore unto their fathers that he would give us, ^ca land that ²floweth with milk and honey.

7 And ^atheir children, *whom* he raised up in their ¹stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, “till they were ¹whole.

9 And the LORD said unto Joshua, This day have I rolled away ^athe reproach of Egypt from off you. Wherefore the name of the place is called ^bGilgal¹ unto this day.

Passover Observed at Gilgal

10 And the children of Israel encamped in Gilgal, and kept the passover “on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the ¹old corn of the land on the morrow after the passover, unleavened cakes, and ²parched corn in the selfsame day.

12 And ^athe manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

5:2. Circumcision was the sign of the Abrahamic covenant (cf. Gen. 12:1–3; 17:10–14). As Moses circumcised his sons before the first Passover (Ex. 4:24–26) and led a circumcised people out of Egypt (v. 5), so Joshua would lead a circumcised army into Canaan. Apparently the rite had been neglected during the years in the wilderness (vv. 6, 7). The incapacity of the army for fighting would demand their total faith and reliance upon God. Moreover, the proper observance of the Passover, held before the campaign for Jericho (v. 10), demanded that it be observed by those who were duly circumcised (Ex. 12:44, 48). With the renewal of circumcision and the Passover, a sanctified people were ready for God to lead them into the holy warfare that lay ahead (cf. Deut. 20:1–4).

5:9. A play on words occurs here. **Gilgal** (“Rolling Away”) marks the place where God **rolled away the reproach of Egypt**. Israel’s era of shameful captivity now came officially to an end. The inheritance of Canaan lay ahead (cf. 1:6; 21:43–45). The same verbal root marks the New Testament site of Golgotha, the place where mankind’s captivity by sin was ended. There man’s sins were rolled away and rolled onto the person of Jesus Christ, so believers might enter God’s spiritual inheritance (Col. 1:12–14, 20).

5:12. The **manna**, which had been given first some 40 years before (Ex. 16:15) and had been designed to sustain a humble and grateful people (Deut. 8:1–3), now **ceased**.

The Captain of the Host of the Lord

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood ^aa man ¹over against him ^bwith his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua ^afell on his face to the earth, and did ^bworship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, ^aLoose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

The Siege of Jericho

6 Now ^aJericho was ¹straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, ^aI have given into thine hand Jericho, and the ^bking thereof, *and* the mighty men of valor.

3 And ye shall ¹compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven ^atrumpets of rams' horns: and the seventh day ye shall compass the city ^bseven times, and ^cthe priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great

5:13 ^a Gen. 18:1, 2; 32:24, 30; Ex. 23:23; Num. 22:31; Zech. 1:8; Acts 1:10
^b Num. 22:23; 1 Chr. 21:16
¹ *opposite*
5:14 ^a Gen. 17:3; Num. 20:6
^b Ex. 34:8
5:15 ^a Ex. 3:5; Acts 7:33
6:1 ^a Josh. 2:1
¹ *securely*
6:2 ^a Josh. 2:9, 24; 8:1
^b Deut. 7:24
6:3 ¹ *march around*
6:4 ^a Lev. 25:9; Judg. 7:16, 22
^b 1 Kin. 18:43; 2 Kin. 4:35; 5:10
^c Num. 10:8

6:5 ¹ Lit. *go up*
6:9 ^a Num. 10:25
¹ *rear guard*
6:11 ^a Josh. 4:11
¹ *spent the night*
6:12 ^a Deut. 31:25

shout; and the wall of the city shall fall down flat, and the people shall ¹ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

Israel Follows Joshua's Instructions

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, ^aand the ¹rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ^aark of the LORD compassed the city, going about *it* once: and they came into the camp, and ¹lodged in the camp.

12 And Joshua rose early in the morning, ^aand the priests took up the ark of the LORD.

13 And seven priests bearing

5:13–15. Joshua's **worship** of the **captain of the host of the LORD** and the instructions of verse 15 (cf. Ex. 3:5) show clearly that **Joshua** stood before the divine presence (cf. Ex. 33:14). Many believe that the divine captain with **sword drawn** was none other than Jesus Christ in a pre-incarnate appearance. If so, it may anticipate a later appearance of our Lord at the head of the heavenly armies, out of whose mouth "goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron" (Rev. 19:15). For the drawn sword, see the note at 1 Chronicles 21:16; compare Genesis 3:24 and Numbers 22:23.

6:2–7. The strange battle strategy must have seemed ridiculous to the inhabitants of **Jericho**, but Israel was to learn from the outset that the campaign for Canaan would be successful only if fought at God's direction. It was to be a spiritual experience. Victory could come only on the basis of spiritual obedience. Jericho was a strategic Canaanite stronghold. Archaeological excavations reveal that Jericho was the oldest known city in ancient Canaan. Its age and location made it the most prominent city in that region. Its **fall** would open up the whole center of the land to the invaders.

seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the ¹rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be ^aaccursed,¹ *even* it, and all that *are* therein, to the LORD: only ^bRahab the harlot shall live, she and all that *are* with her in the house, because ^cshe hid the messengers that we sent.

Instructions About Plunder

18 And ye, ^ain any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, ^band trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* ¹consecrated unto the LORD: they ²shall come into the treasury of the LORD.

6:17. Jericho was put under a divine ban. **Accursed** translates the Hebrew *chērem* a "consecrated/devoted thing" so that the **city** and **all that are therein** were under divine disposition. None was to be left alive except **Rahab** and those in her house, and nothing was to be taken as a spoil of war (cf. 7:1, 11). Some have questioned the propriety of such a near total extermination of the populace. However, the complete degradation of the Canaanites had received divine condemnation previously (cf. Num. 21:1-3; Deut. 7:1, 2; 12:29-32; 13:15-17; 20:17, 18). Because the time for their judgment had come (cf. Gen. 15:16) and because such wickedness could only spell spiritual disaster for the Israelites (cf. Deut. 7:23-26), nothing short of a total extermination could suffice. As such Jericho serves as a reminder and prelude of God's final annihilation of evil.

6:13 ¹ rear guard
6:17 ^a Deut. 13:17; Josh. 7:1
^b Josh. 2:1;
Matt. 1:5
^c Josh. 2:4, 6
¹ devoted to destruction
6:18 ^a Deut. 7:26
^b Josh. 7:1, 12, 25; 1 Kin. 18:17, 18; [Jon. 1:12]
6:19 ¹ set apart
² shall go

The Walls of Jericho Fall

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that ^athe wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they ^autterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Rahab's Household Saved

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, ^aas ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, ^aand her father, and her mother, and her brethren, and all that she had; and they brought out all her ¹kindred, and left them ²without the camp of Israel.

Jericho Destroyed

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and ^ashe dwelleth in Israel *even* unto this day;

6:20 ^a Heb. 11:30
6:21 ^a Deut. 7:2; 20:16, 17
6:22 ^a Josh. 2:12-19; Heb. 11:31
6:23 ^a Josh. 2:13
¹ relatives
² outside
6:25 ^a [Matt. 1:5]

6:21-25. The general details of Jericho's fall have been illustrated by various archaeological excavations. Although the archaeological data relative to Jericho and the date of its conquest have undergone divergent interpretations at the hands of archaeologists and biblical scholars, recent examinations of the evidence have increasingly confirmed the accuracy of a fifteenth century B.C. date for the fall of Jericho, as necessitated by the biblical chronological framework given in 1 Kings 6:1. Adequate evidence exists for the destruction of Jericho in Joshua's time.

6:26. The curse was designed to keep **Jericho** from again becoming a walled stronghold. Although Jericho's environs were subsequently occupied to some extent (cf. 18:21; Judg. 3:13; 2 Sam. 10:5), the full weight of the curse was literally carried out against those who attempted to build it as a fortified **city** (1 Kin. 16:34).

because she hid the messengers, which Joshua sent to spy out Jericho. **26** And Joshua ¹adjured *them* at that time, saying, *“Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.*

27 So the LORD was with Joshua; and his fame was ¹noised throughout all the country.

Israel Sins

7 But the children of Israel ¹committed a ^atrespass in the ^baccursed thing: for ^cAchan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was ²kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and ¹view the country. And the men went up and viewed Ai.

3 And they returned to Joshua,

6:26 ^a 1 Kin. 16:34
¹ warned
6:27 ¹ spread
7:1 ^a Josh. 7:20, 21
^b Josh. 6:17–19
^c Josh. 22:20
¹ acted unfaithfully regarding the devoted things
² burned
7:2 ¹ spy out

7:3 ¹ do not weary all the people
7:4 ^a Lev. 26:17; Deut. 28:25
7:5 ^a Lev. 26:36; Josh. 2:9, 11
¹ struck down
² on the descent
³ the people’s courage failed
7:6 ^a Gen. 37:29, 34
^b 1 Sam. 4:12
¹ tore
7:7 ^a Ex. 17:3; Num. 21:5
¹ Heb. YHWH (LORD)

and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* ¹make not all the people to labour thither; for they *are* but few.

4 So there went up thither of the people about three thousand men: ^aand they fled before the men of Ai.

5 And the men of Ai ¹smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ²in the going down: wherefore ^athe ³hearts of the people melted, and became as water.

Joshua Grieves Over Israel’s Loss

6 And Joshua ^arent ¹his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and ^bput dust upon their heads.

7 And Joshua said, Alas, O Lord ¹GOD, *“wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!*

7:1. Achan’s **trespass** (lit., “treacherous-secret act”), while personally condemnable (vv. 20, 21), also compromised the holiness of the entire nation. As a covenant nation, Israel functioned under the twin mandates of corporate solidarity (cf. Deut. 6:18) and individual responsibility (Deut. 24:16). Accordingly, Israel had **committed a trespass** (cf. v. 11) in Achan’s sin. The incident was serious because such transgressions bring the holy name and reputation of God into disrepute (cf. Deut. 9:26–29).

7:2. The location of **Ai** has been disputed. The most commonly held theory that Ai was to be

identified with Et-Tell ran into the problem that this site was not occupied during the time of the conquest. However, recent archaeological evidence convincingly suggests that Et-Tell is not the site of ancient Ai. Rather, the biblical location is to be identified with Khirbet Nisya, an identification that not only accords with the biblical data but is in harmony with the location of Ai given by the early historian Eusebius. Ai was also famous as one of the geographical places for the spot where Abram first pitched his tent and built an altar to the Lord (Gen. 12:8; 13:3, 4).



7:1 Achan is referred to as “Achar, the troubler of Israel, who transgressed in the thing accursed” (1 Chr. 2:7). He was stoned to death for violating the “ban” during the conquest of Jericho (v. 1). Achan stole 200 shekels of silver, a Babylonian garment, and a wedge of gold weighing 50 shekels and hid them in the earthen floor of his tent (v. 21). The sin of Achan was imputed to the whole nation (vv. 11, 12), and thus they were soundly defeated in the battle of Ai (vv. 4, 5). Israel learned the hard way that what one person does could affect the well-being of the whole nation. He was buried in the valley of Achor (“trouble,” v. 26). Achor is used in a figurative sense in Isaiah 65:10 and Hosea 2:15 to describe the messianic age or the time of restoration that would result for the nation of Israel only after they passed through trouble. (First Reference, Josh. 7:1; Primary Reference, Josh. 7:1–26.)



7:2 Ai was a Canaanite city of Palestine (Gen. 12:8; Josh. 10:1), east of Beth-el (Gen. 12:8), **beside Beth-aven**, and north of Michmash (Is. 10:28). Abraham pitched his tent here before journeying to Egypt (Gen. 12:8). Ai figured prominently in Israel’s conquest of Palestine (chs. 7, 8). After the Israelites conquered Jericho, they were soundly defeated at Ai due to Achan’s sin. Then Joshua sent 30,000 soldiers against Ai and captured the city by a clever military tactic. Although Ai was previously identified with Et-Tell, a mound situated southeast of Beth-el, recent archaeological discoveries at Khirbet Nisya, 10 miles north of Jerusalem, suggest strongly that it is the proper location. Ai is also called Aiath (Is. 10:28), Aija (Neh. 11:31), and Hai (Gen. 12:8; 13:3).

8 O Lord, what shall I say, when Israel turneth their ¹backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of *it*, and shall ¹environ us round, and ^acut off our name from the earth: and ^bwhat wilt thou do unto thy great name?

10 And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: ^afor they have even taken of the ¹accursed thing, and have also stolen, and ^bdissembled² also, and they have put *it* even among their own stuff.

12 ^aTherefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because ^bthey were ¹accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Sanctify the People

13 Up, ^asanctify¹ the people, and say, ^bSanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which ^athe LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 ^aAnd it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath ^btransgressed¹ the covenant of the LORD, and

7:8 ¹Lit. necks
7:9 ^aDeut. 32:26
^bEx. 32:12;
Num. 14:13
¹surround us
7:11 ^aJosh.
6:17-19
^bActs 5:1, 2
¹things devoted
to the LORD
²deceived
7:12 ^aJudg. 2:14
^bDeut. 7:26;
[Hag. 2:13, 14]
¹devoted to
destruction
7:13 ^aEx. 19:10
^bJosh. 3:5
¹consecrate
7:14 ^a[Prov.
16:33]
7:15 ^a1 Sam.
14:38, 39
^bJosh. 7:11
¹overstepped

because he ^chath ²wrought folly in Israel.

Achan's Guilt

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ^awas taken.

19 And Joshua said unto Achan, My son, ^agive, I pray thee, glory to the LORD God of Israel, ^band make confession unto him; and ^ctell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed ^aI have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I ¹coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

Achan's Household Destroyed

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and

^cGen. 34:7;
Judg. 20:6
²dome a dis-
graceful thing
7:18 ^a1 Sam.
14:42
7:19 ^a1 Sam. 6:5;
Jer. 13:16; John
9:24
^bNum. 5:6, 7;
2 Chr. 30:22;
Ezra 10:10, 11;
Ps. 32:5; Prov.
28:13; Jer. 3:12,
13; Dan. 9:4
^c1 Sam. 14:43
7:20 ^aNum.
22:34; 1 Sam.
15:24
7:21 ¹desired

7:14. For the casting of lots, see the note at 1 Samuel 14:41, 42.

7:24-26. All Israel bore Achan's guilt, so it must participate in carrying out the divine sentence. Two different Hebrew words are used for the act of stoning: *ragam* (v. 25a) stresses that the act was a form of

capital punishment; *saqal* (v. 25b) emphasizes that the resultant **heap of stones** (v. 26) would serve as a grim memorial of the fruits of selfish lust and willful disobedience. Achan means "Trouble." Achan's name is rendered Achar in 1 Chronicles 2:7.

the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and ^aall that he had: and they brought them unto ^bthe valley of Achor.

25 And Joshua said, ^aWhy hast thou troubled us? the LORD shall trouble thee this day. ^bAnd all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they ^araised over him a great heap of stones unto this day. So ^bthe LORD turned from the fierceness of his anger. Wherefore the name of that place was called, ^cThe valley of ¹Achor, unto this day.

Ai Will Be Conquered

8 And the LORD said unto Joshua, ^aFear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ^bI have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto ^aJericho and her king: only ^bthe spoil thereof, and the cattle thereof, shall ye take ¹for a prey unto yourselves: lay thee an ambush for the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ^aye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city:

7:24 ^a Num. 16:32, 33; Dan. 6:24
^b Josh. 7:26; 15:7
 7:25 ^a Josh. 6:18; 1 Chr. 2:7; [Gal. 5:12]
^b Deut. 17:5
 7:26 ^a Josh. 8:29; 2 Sam. 18:17; Lam. 3:53
^b Deut. 13:17
^c Josh. 7:24; Is. 65:10; Hos. 2:15
¹ Lit. *Trouble*
 8:1 ^a Deut. 1:21; 7:18; 31:8; Josh. 1:9; 10:8
^b Josh. 6:2
 8:2 ^a Josh. 6:21
^b Deut. 20:14; Josh. 8:27
¹ as *booty* for
 8:4 ^a Judg. 20:29

8:5 ^a Josh. 7:5; Judg. 20:32
 8:8 ^a 2 Sam. 13:28
 8:10 ¹ *mustered*
 8:11 ^a Josh. 8:5
¹ *camped*
 8:12 ¹ Ai
 8:13 ¹ *its rear guard*

and it shall come to pass, when they come out against us, as at the first, that ^awe will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. ^aSee, I have commanded you.

The Battle Plan Unfolds

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and ¹numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 ^aAnd all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and ¹pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of ¹the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ¹their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

8:2. Possibly as a reward for collective obedience, the ban is not applied strictly to Ai as it had been to Jericho, but the more customary war regulations are (cf. Deut. 2:34, 35; 3:6, 7).

8:3-12. The variance in numbers of the men assigned to the ambush as well as the difficulty in determining the precise chronology of the details of the campaign caused some doubt as to the trustworthiness of the scriptural record. Assuming that the figures in verses 3 and 12 refer to the same group, since Ai's casualty figures are a mere "twelve thousand" (v.

25), a force in ambush of **thirty thousand** men seems disproportionate. The word translated "thousand" may also be understood in the sense of "leaders" or even "contingents." Thus, there could be 30 leaders or contingents that made up the five thousand men in ambush. The logistics of concealing five thousand men also seems difficult. Accordingly, some have suggested that the force was still smaller, being made up of 30 commandos, constituting a first-rate military force divided into five units. No textual change is necessary with either solution.

The Battle Begins

14 And it came to pass, when the king of Ai saw *it*, that they ¹hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^awist² not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel ^amade as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

The Ambush

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and ¹hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

8:14 ^aJudg. 20:34; Eccl. 9:12
¹hurried
²did not know
 8:15 ^aJudg. 20:36
 8:19 ¹hurried

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they ¹smote them, so that they ^alet none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

All Inhabitants of Ai Killed

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen ¹on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and ²smote it with the edge of the sword.

25 And *so it was, that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had ^autterly destroyed all the inhabitants of Ai.

27 ^aOnly the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he ^bcommanded Joshua.

28 And Joshua burnt Ai, and made it ^aan heap for ever, *even* a desolation unto this day.

29 ^aAnd the king of Ai he hanged on a tree until eventide: ^band as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ^craise thereon a great heap of stones, *that remaineth* unto this day.

An Altar Built at Mount Ebal

30 Then Joshua built an altar unto the LORD God of Israel ^ain mount Ebal,

8:22 ^aDeut. 7:2
¹struck them down
 8:24 ¹Or by
²struck
 8:26 ^aJosh. 6:21
 8:27 ^aNum. 31:22, 26
^bJosh. 8:2
 8:28 ^aDeut. 13:16
 8:29 ^aJosh. 10:26
^bDeut. 21:22, 23; Josh. 10:27
^cJosh. 7:26;
 10:27
 8:30 ^aDeut. 27:4-8

8:29. These details are in harmony with the scriptural injunctions in Deuteronomy 21:22, 23 and the action taken against Achan (7:26; see also 10:26, 27). With this, the shameful campaign for Ai ended.

8:30. The erection of the altar on mount Ebal, as the initial phase of the conquest ends, may be a

conscious repetition of Abraham's earlier practices as he entered Canaan (cf. Gen. 12:7, 8). In any case, it was in clear obedience to the Mosaic command (cf. Ex. 20:24, 25; Deut. 27:2-6). The building of the altar, the offering of sacrifices, the inscribing of the law, and the reading of what Moses had ordered all

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, ^aan altar of whole stones, over which no man hath ¹lift up *any* iron: and ^bthey offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 And ^ahe wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on ¹this side the ark and on that side before the priests the Levites, ^awhich bare the ark of the covenant of the LORD, as well ^bthe stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; ^cas Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward ^ahe read all the

8:31 ^aEx. 20:25; Deut. 27:5, 6
^bEx. 20:24
¹wielded *any iron tool*
8:32 ^aDeut. 27:2, 3, 8
8:33 ^aDeut. 31:9, 25
^bDeut. 31:12
^cDeut. 11:29; 27:12
¹either side of the ark
8:34 ^aDeut. 31:11; Neh. 8:3

^bDeut. 28:2, 15, 45; 29:20, 21; 30:19
^cJosh. 1:8
8:35 ^aEx. 12:38; Deut. 31:12
^bJosh. 8:33
¹living
9:1 ^aNum. 13:29; Josh. 3:10
^bNum. 34:6
^cEx. 3:17; 23:23
9:2 ^aJosh. 10:5; Ps. 83:3, 5
¹mouth
9:3 ^aJosh. 9:17, 22; 10:2; 21:17; 2 Sam. 21:1, 2
^bJosh. 6:27
¹craftily

words of the law, ^bthe blessings and cursings, according to all that is written in the ^cbook of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, ^awith the women, and the little ones, ^band the strangers that were ¹conversant among them.

Kings Join Forces

9 And it came to pass, when ^aall the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of ^bthe great sea over against Lebanon, ^cthe Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they ^agathered themselves together, to fight with Joshua and with Israel, with one ¹accord.

Gibeon's Deceit

3 And when the inhabitants of ^aGibeon ^bheard what Joshua had done unto Jericho and to Ai,

4 They did work ¹wilily, and went

point to a ceremony of covenant renewal at this time. Having come into the Land of Promise, the people were entering a new phase of existence that called for worship and obedience to their God and King. In a distinctive way they were to consider themselves on active duty in His service.

9:3, 4. Although Israel was commanded to destroy the Canaanite cities, she could enter into a peace treaty with more distant people (Deut. 7:1, 2; 20:10-17). Hence, **Gibeon**, which lay close at hand, hoped to preserve its existence by sending ambassadors of

peace who feigned their arrival as being after a long journey. The Gibeonites' wily tactics were successful because the Israelites failed to ask counsel of the Lord (v. 14). Israel's failure to seek divine guidance in the matter led to a formal treaty with the Gibeonites (v. 15). Although they had been tricked, since Joshua and the leaders had sealed the covenant with a solemn oath, the Israelites were obliged to keep its terms (cf. 11:19). The ill-advised alliance was to be a source of constant trouble for Israel (cf. 10:1-15; 2 Sam. 21:1-14).



8:30 Mount Ebal is about 3,109 feet above sea level, forming the north side of the Shechem pass opposite Mount Gerizim in the Samaritan hills (Deut. 11:29). Moses gave instructions to the Israelites concerning a religious ceremony they should observe after they crossed the Jordan River into the Promised Land. The people were to whitewash stones with lime, set them on

Mount Ebal, and build an altar to the Lord (Deut. 27:4, 5). Later on, Joshua and the leaders did all of these things as Moses had commanded (vv. 30-35). When Joshua read the blessings of the law, the people on Mount Gerizim responded with an "Amen"; when he read the curses of the law, the people on Mount Ebal responded with an "Amen." Thus, Mount Ebal became known as the Mount of Cursing. The tops of the two mountains are about two miles distant from each other. Jebel Eslamiyeh is the modern name of Mount Ebal.



9:3 Gibeon was a city in the territory of Benjamin about six miles northwest of Jerusalem. The first reference to Gibeon in the Bible is Joshua 9:3. The inhabitants established a covenant with the Israelites through deceit and were made slaves. They were protected by Joshua from the alliance of five Amorite kings. In Israel's battle with the kings the sun stood still (10:1-13). Because Saul broke the treaty with the Gibeonites, seven of his sons were impaled there during a famine in David's reign (2 Sam. 21:1-15). In the time of King David young warriors led by Joab and Abner fought on the edge of a pool at Gibeon (2 Sam. 2:2-17). The prophet Jeremiah also mentions "great waters that are in Gibeon" (Jer. 41:12). Confirmation of the biblical data came when archaeologists discovered a large open pit about 36 feet in diameter and 36 feet deep. Cut along its edge is a stairway that spirals down to the bottom of the shaft to an elaborate water system.

and ²made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and ³rent, and ⁴bound up;

5 And old shoes and ¹clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

A Request for a Treaty

6 And they went to Joshua ^aunto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a ¹league with us.

7 And the men of Israel said unto the ^aHivites, ¹Peradventure ye dwell among us; and ^bhow shall we make a ²league with you?

8 And they said unto Joshua, ^aWe are thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, ^aFrom a very far country thy servants are come because of the name of the LORD thy God: for we have ^bheard the fame of him, and all that he did in Egypt,

10 And ^aall that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a ¹league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be ¹rent: and these our garments and our shoes are become old by reason of the very long journey.

9:4 ²acted as

envoys

³torn

⁴mended, lit.

tied up

9:5 ¹patched

9:6 ^aJosh. 5:10

¹covenant or

treaty

9:7 ^aJosh. 9:1;

11:19

^bEx. 23:32;

Deut. 7:2

¹Perhaps you

are living in our

midst

²covenant

9:8 ^aDeut. 20:11;

2 Kin. 10:5

9:9 ^aDeut. 20:15

^bEx. 15:14;

Josh. 2:9, 10; 5:1

9:10 ^aNum.

21:24, 33

9:11 ¹covenant

or treaty

9:13 ¹torn

9:14 ^aNum.

27:21; Is. 30:1

9:15 ^a2 Sam.

21:2

¹treaty

9:17 ^aJosh.

18:25

9:18 ^aPs. 15:4

¹attack

²complained

9:20 ^a2 Sam.

21:1, 2, 6; Ezek.

17:13, 15

9:21 ^aDeut.

29:11

^bJosh. 9:15

9:22 ^aJosh. 9:6, 9

^bJosh. 9:16

¹Why have you

deceived us

9:23 ^aGen. 9:25

14 And the men took of their victuals, ^aand asked not *counsel* at the mouth of the LORD.

15 And Joshua ^amade peace with them, and made a ¹league with them, to let them live: and the princes of the congregation swore unto them.

Gibeon's Deceit Discovered

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* ^aGibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel ¹smote them not, ^abecause the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation ²murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest ^awrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be ^ahewers of wood and drawers of water unto all the congregation; as the princes had ^bpromised them.

People Become Bondservants

22 And Joshua called for them, and he spake unto them, saying, ¹Wherefore have ye beguiled us, saying, ^aWe *are* very far from you; when ^bye dwell among us?

23 Now therefore ye *are* ^acursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

9:7. **Hivites** (probably means Horites as read in the Septuagint) are to be associated with the ancient Hurrians. Note that in Genesis 36:2, 20, Zibeon, the son of the Horite Seir, is called a Hivite.

9:21. Although the Gibeonites' lives are spared, they are reduced to the status of virtual servitude (cf. Deut. 29:11).

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God ^acommanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^bwe were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* ^ain thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day ^ahewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, ^bin the place which he should choose.

Conspiracy of Five Kings

10 Now it came to pass, when Adoni-zedek king of Jerusalem had ^aheard how Joshua had taken ^bAi, and had utterly destroyed it; ^cas he had done to Jericho and her king; so he had done to ^dAi and her king; and ^ehow the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they ^afeared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

9:24 ^a Ex. 23:31-33; Deut. 7:1, 2
^b Ex. 15:14
9:25 ^a Gen. 16:6
9:27 ^a Josh. 9:21, 23
^b Deut. 12:5
10:1 ^a Josh. 9:1
^b Josh. 8:1
^c Josh. 6:21
^d Josh. 8:22, 26, 28
^e Josh. 9:15
10:2 ^a Ex. 15:14-16; Deut. 11:25;
1 Chr. 14:17

10:4 ^a Josh. 9:15;
10:1
¹ *attack*
10:5 ^a Num. 13:29
^b Josh. 9:2
10:6 ^a Josh. 5:10;
9:6
¹ *Do not forsake thy servants*
10:7 ^a Josh. 8:1
10:8 ^a Josh. 11:6;
Judg. 4:14
^b Josh. 1:5, 9
^c Josh. 21:44

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may ¹smite Gibeon: for ^ait hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the ^aAmorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, ^bgathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

Gibeon Asks for Israel's Protection

6 And the men of Gibeon sent unto Joshua to the camp ^ato Gilgal, saying, ¹Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and ^aall the people of war with him, and all the mighty men of valour.

8 And the LORD said unto Joshua, ^aFear them not: for I have delivered them into thine hand; ^bthere shall not a man of them ^cstand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10:5. The league with **Gibeon** was to be the compelling cause that opened the southern campaign for Canaan. Repulsing the Amorite thrust into Canaan's center at Gibeon, the follow-up battles would take Israel into Canaan's southland.

10:9. Armed with the Lord's promise of victory, even an all-night march up from **Gilgal** to Gibeon would not leave Joshua's forces too fatigued for fighting (v. 10). The miraculous arrival of great hailstones that killed a majority of the enemy was evidence of the Lord's intervention (v. 11; cf. Job 38:22, 23).



10:3 Hebron was one of the "central" cities in the southern hill country of Judah some 20 miles south-southwest of Jerusalem on the road to Beer-sheba. It is situated at one of the highest points (c. 3,040 feet above sea level) on the central mountainous ridge and is one of the oldest continually inhabited cities in Palestine. Originally Hebron was called Kirjath-arba (Gen. 23:2). Numbers 13:22 speaks of Hebron being built seven years before Zoan (Tanis) in Egypt. This probably refers to the rebuilding of the city by the Hyksos rulers of Egypt (c. 1710–1570 B.C.). The 12 Hebrew spies viewed Hebron on their mission (Num. 13:22). Earlier, Abram spent much time in Mamre in the area of Hebron (Gen. 13:18; 14:1–13; 18:1–15). Later, Sarah died at Hebron (Gen. 23:2). During the period of the conquest, Joshua killed the king of Hebron (vv. 3–27). Later, Caleb drove out the Anakim and claimed Hebron for an inheritance (14:12–15). Hebron was one of the cities of refuge (20:7). David ruled from Hebron during the first seven years of his reign (2 Sam. 2:11). Absalom made Hebron his headquarters when he rebelled against his father, David (2 Sam. 15:7–12). The city was a key storage city for rations of Uzziah's army (2 Chr. 26:10).

10 And the LORD *“discomfited”*¹ them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up ^bto Beth-horon, and smote them to ^cAzekah, and unto Makkeh-dah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, *a*that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were more* which died with hailstones than *they*

10:10 ^aJudg. 4:15; 1 Sam. 7:10, 12; Is. 28:21
^bJosh. 16:3, 5
^cJosh. 15:35
¹routed
10:11 ^aIs. 30:30; Rev. 16:21

10:12 ^aIs. 28:21; Hab. 3:11
^bJudg. 12:12

whom the children of Israel slew with the sword.

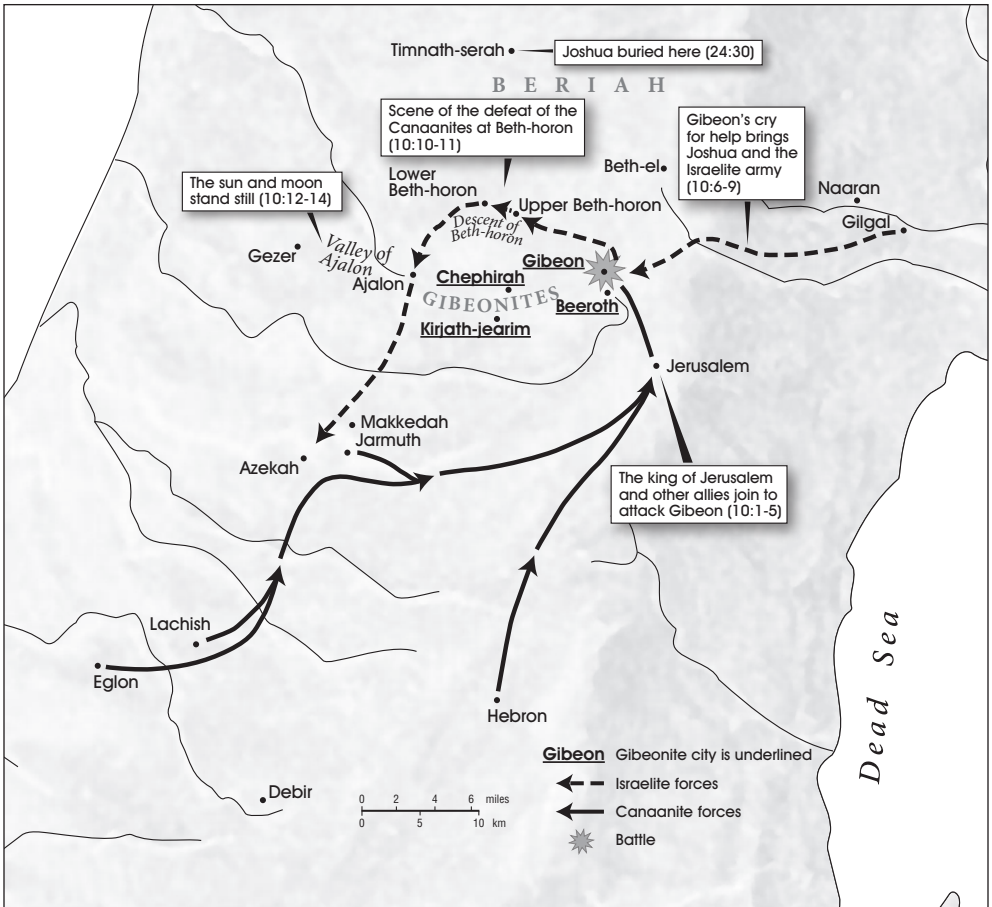
Joshua Commands the Sun to Stand Still

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, *“Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of ^bAjalon.”*

13 And the sun stood still, and the moon stayed, until the people had

10:12-15. Clearly Israel’s “long day,” by which Joshua’s forces were able to defeat the enemy fully, was something miraculous and an answer to prayer. Various scientific and literary explanations have been proposed, such as the slowing or stopping of the earth on its axis, the prolonging of daylight by a special refraction of the sun’s ray, or the prolonging of darkness (e.g., by a solar eclipse or by the hailstorm),

so the battle might be fought in the shade. But the best explanation is simply that the event was a miracle, just as the Bible presents it. Joshua’s poetical exclamation and the report of the miraculous victory were preserved in the **book of Jasher**, apparently an early collection of poetic songs commemorating Israel’s heroic deeds (cf. 2 Sam. 1:18).



THE BATTLE OF GIBEON

avenged themselves upon their enemies. ^aIs not this written in the book of Jasher? So the sun stood still in the midst of heaven, and ¹hasted not to go down about a whole day.

14 And there was ^ano day like that before it or after it, that the LORD ¹hearkened unto the voice of a man: for ^bthe LORD fought for Israel.

15 ^aAnd Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to ¹keep them:

19 And ¹stay ye not, *but* pursue after your enemies, and ²smite the hindmost of them; ³suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they ¹were consumed, that the rest *which* remained of them entered into ²fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: ^anone ¹moved his tongue against any of the children of Israel.

The Death of Five Kings

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they

10:13 ^a2 Sam. 1:18
¹did not hasten
 10:14 ^aIs. 38:7, 8
^bEx. 14:14;
 Deut. 1:30; 20:4;
 Josh. 10:42;
 23:3
¹headed
 10:15 ^aJosh. 10:43
 10:18 ¹guard
 10:19 ¹stay not yourselves
²attack their rear ranks
³do not allow
 10:20 ¹had finished
²fortified
 10:21 ^aEx. 11:7
¹Lit. sharpened his tongue

10:24 ^aPs. 107:40; Is. 26:5, 6; Mal. 4:3
 10:25 ^aDeut. 31:6-8; Josh. 1:9
^bDeut. 3:21; 7:19
 10:26 ^aJosh. 8:29; 2 Sam. 21:9
¹struck
 10:27 ^aDeut. 21:22, 23; Josh. 8:29
 10:28 ^aDeut. 7:2, 16
^bJosh. 6:21
¹struck
 10:29 ^aJosh. 15:42; 21:13;
 2 Kin. 8:22; 19:8
 10:30 ¹people

brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and ^aput their feet upon the necks of them.

25 And Joshua said unto them, ^aFear not, nor be dismayed, be strong and of good courage: for ^bthus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua ¹smote them, and slew them, and hanged them on five trees: and they ^awere hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they ^atook them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

Joshua's Conquests

28 And that day Joshua took Makkedah, and ¹smote it with the edge of the sword, and the king thereof he utterly ^adestroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah ^bas he did unto the king of Jericho.

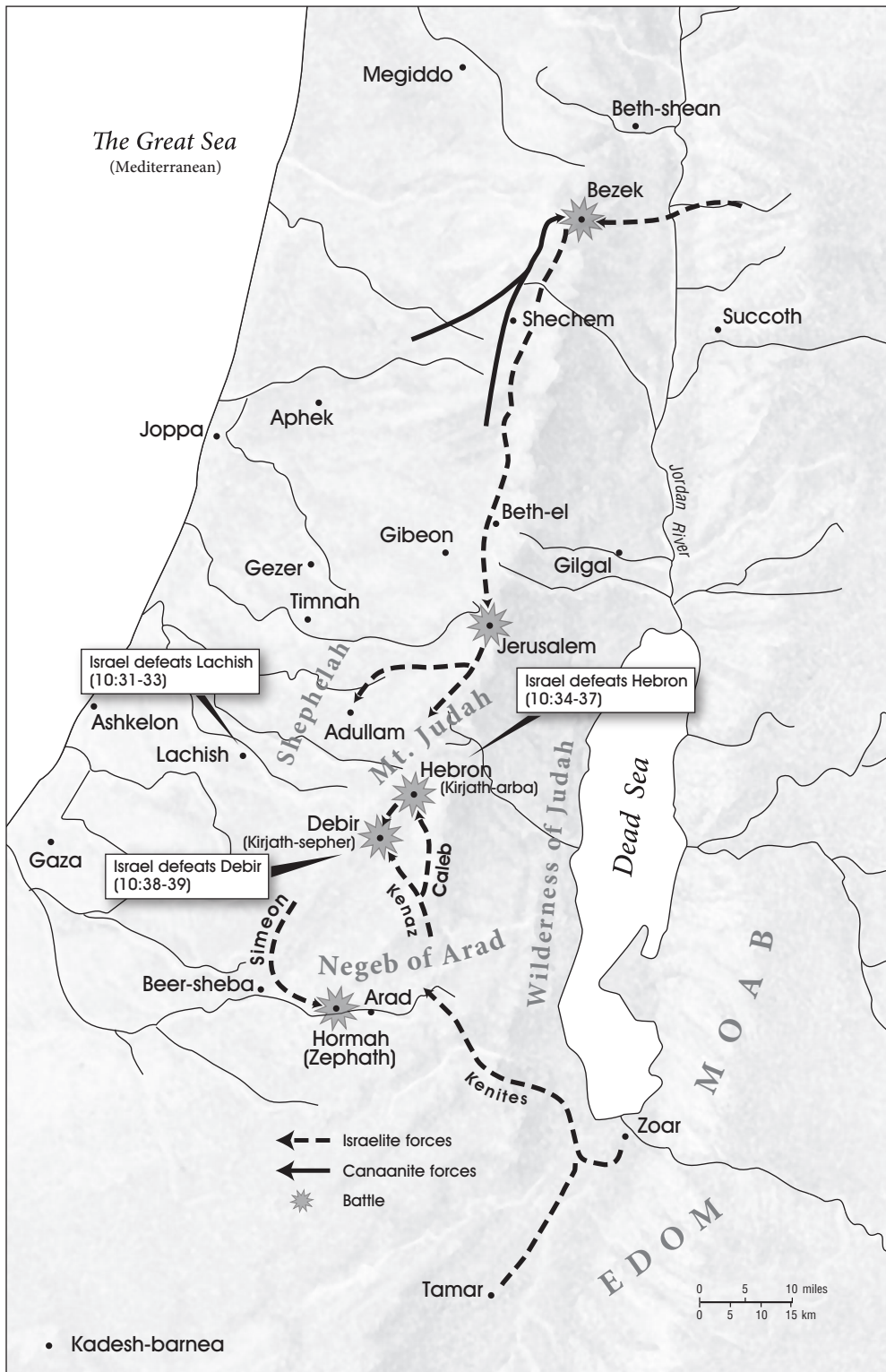
29 Then Joshua passed from Makkedah, and all Israel with him, unto ^aLibnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the ¹souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

10:26, 27. Compare the note at 8:29.
 10:28. After the final defeat of the five Amorite kings at Makkedah, Joshua pushed still further south and west in a great expedition that took him into lower

Canaan. He took strategic cities far to the south and west of Jerusalem (vv. 29–42), before returning to the field headquarters in Gilgal (v. 43).



THE INVASION OF JUDAH AND THE SOUTHERN TRIBES

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horem king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto ^aHebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him, to ^aDebir; and fought against it:

10:36 ^aNum. 13:22; Josh. 14:13–15; 15:13; Judg. 1:10, 20; 2 Sam. 5:1, 3, 5, 13; 2 Chr. 11:10
10:38 ^aJosh. 15:15; Judg. 1:11; 1 Chr. 6:58

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua ¹smote all the ^acountry of the hills, and of the south, and of the vale, and of the springs, and ^ball their kings: he left none remaining, but ^cutterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from ^aKadesh–barnea even unto ^bGaza, ^cand all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, ^abecause the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

More Kings Join Forces

11 And it came to pass, when Jabin king of Hazor had heard *those things*, that he ^asent to Jobab king of Madon, and to the king ^bof

10:40 ^aDeut. 1:7
^bDeut. 7:24
^cDeut. 20:16, 17
¹conquered
10:41 ^aNum. 13:26; Deut. 9:23
^bGen. 10:19; Josh. 11:22
^cJosh. 11:16; 15:51
10:42 ^aJosh. 10:14
11:1 ^aJosh. 10:3
^bJosh. 19:15

11:1. Jabin is apparently a hereditary throne name used by successive kings of **Hazor** (cf. Judg. 4:2).



10:41 Gaza was one of the five principal cities of the Philistines. It was about three miles from the Mediterranean coast, marking the southern border of Canaan. Situated on the great caravan route between Mesopotamia and Egypt, at the junction of the trade route from Arabia, the city was an ideal rest stop and commercial center for merchants and travelers. It was allotted to the tribe of Judah (15:47); but it was not immediately occupied (Judg. 1:18), because the Anakim were still present in the city (11:22; 13:3). Soon afterward the Philistines recovered Gaza (Judg. 13:1). Samson was humiliated in this city (Judg. 16:21), but in his last heroic act he destroyed many Philistines (Judg. 16:23–31). Hezekiah dealt the decisive blow to the Philistines (2 Kin. 18:8). Amos’s prophecy concerning Gaza (Amos 1:6, 7) was fulfilled by Alexander the Great in 332 B.C. In Acts 8:26 the Ethiopian eunuch was converted and baptized on the road from Jerusalem to the ruins of old Gaza. Excavations by Trude Dothan at Deirel-Ballah uncovered numerous anthropoid clay coffins from the Philistine period.



11:1 Hazor was an ancient Canaanite fortress city in northern Palestine located four miles southwest of Lake Huleh and 10 miles northwest of the Sea of Galilee. Hazor was one of the most important fortresses in the land when Joshua and the Israelites invaded Palestine (v. 10). Hazor was enormous. It had a large population and a strategic location on the main road between Egypt and Mesopotamia. Jabin, the king of Hazor, was defeated by Joshua and the city was burned (vv. 1–14). Later, during the judges’ period, God allowed the armies of Hazor to oppress Israel for 20 years (Judg. 4:1–3). Deborah and Barak defeated Sisera, the captain of the armies of Hazor, and his nine hundred chariots (Judg. 4:4–24). The city was allotted to the territory of Naphtali (19:32, 36). During the united monarchy, Hazor assumed a major role as one of Solomon’s chief fortified cities (1 Kin. 9:15) along with Gezer and Megiddo. Around 733 B.C. Tiglath-pileser III of Assyria invaded Galilee and captured Hazor (2 Kin. 15:29) about 10 years before the collapse of the northern kingdom in 722 B.C.

Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of^aChinneroth, and in the valley, and in the borders^bof Dor on the west,

3 And to the Canaanite on the east and on the west, and to the^aAmorite, and the Hittite, and the Perizite, and the Jebusite in the mountains,^band to the Hivite under^cHermon^din the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people,^aeven as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were¹met together, they came and²pitched together at the waters of Merom, to fight against Israel.

Israel's Victory

6 And the LORD said unto Joshua, *a*Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt^bhough¹ their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who¹smote them, and chased them unto²great^aZidon, and unto^bMisrephoth-maim,³ and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he¹houghed

11:2^a Num. 34:11
^b Josh. 17:11; Judg. 1:27; 1 Kin. 4:11

11:3^a Josh. 9:1
^b Deut. 7:1; Judg. 3:3, 5; 1 Kin. 9:20
^c Josh. 11:17; 13:5, 11
^d Gen. 31:49

11:4^a Gen. 22:17; 32:12; Judg. 7:12; 1 Sam. 13:5

11:5¹ Lit. *assembled by appointment*
² *camped*
11:6^a Josh. 10:8
^b 2 Sam. 8:4
¹ *hamstring*
11:8^a Gen. 49:13

^b Josh. 13:6
¹ *defeated*
² Or *Sidon-rabbah*
³ Or *Brook Misrephoth*, lit. *Burnings of Water*

11:9¹ *hamstrung*

11:10¹ *struck*

11:11^a Deut. 20:16
^b Josh. 10:40
¹ *struck*
² *people*

11:12^a Num. 33:50-56; Deut. 7:2; 20:16

11:13¹ *stood on*
² *mounds*, Heb. *tel*, a heap of successive city ruins

11:14^a Deut. 20:14-18
¹ *struck*

11:15^a Ex. 34:10-17
^b Deut. 31:7, 8
^c Josh. 1:7

¹ Lit. *he turned aside from nothing*

11:16^a Josh. 12:8
^b Josh. 10:40, 41
¹ Heb. *arabah*, the Jordan plain

their horses, and burnt their chariots with fire.

10 And Joshua at that time turned back, and took Hazor, and¹smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they¹smote all the²souls that *were* therein with the edge of the sword, *a*utterly destroying *them*: there was not any left to^bbreathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, *a*as Moses the servant of the LORD commanded.

13 But *as for* the cities that¹stood still in their²strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the^aspoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they¹smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

Joshua's Conquest of Lands

15 *a*As the LORD commanded Moses his servant, so^bdid Moses command Joshua, and^cso did Joshua; ¹he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, *a*the hills, and all the south country, ^band all the land of Goshen, and the valley, and the¹plain, and the mountain of Israel, and the valley of the same;

11:2-5. While the coalition of Canaanite kings is headed by Jabin of Hazor, the call for a climactic showdown against the Israelite invaders went out to the remaining Canaanite people. The assembled Canaanite forces gathered together and camped at **Merom**, northwest of the Sea of Galilee and southwest of Hazor. The campaign for the north was about to be engaged.

11:9. Joshua's hamstringing (houghing) of the Canaanite **horses** after the victory and the burning of the vaunted Canaanite **chariots** would signify Israel's trust in God alone and lack of reliance on pure military strength. The burning of Hazor was an exception to the Israelite military strategy.

11:13. Archaeological excavations at **Hazor** have yielded destruction layers at three levels: around 1400 B.C., around 1300 B.C., and around 1230 B.C. Because the latter two dates are probably to be associated with the campaigns of Egyptian Pharaohs of the Nineteenth Dynasty, the 1400 B.C. date must reflect Joshua's campaign, a date that further supports the biblical chronology favoring an early Exodus.

11:15. Joshua's faithfulness to the Lord's will and Moses' directions is constantly underscored (cf. vv. 12, 20, 23). Joshua's own farewell testimony emphasizes the faithfulness and goodness of God (cf. 23:15).

17 ^aEven from ¹the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and ^ball their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save ^athe Hivites the inhabitants of Gibeon: all *other* they took in battle.

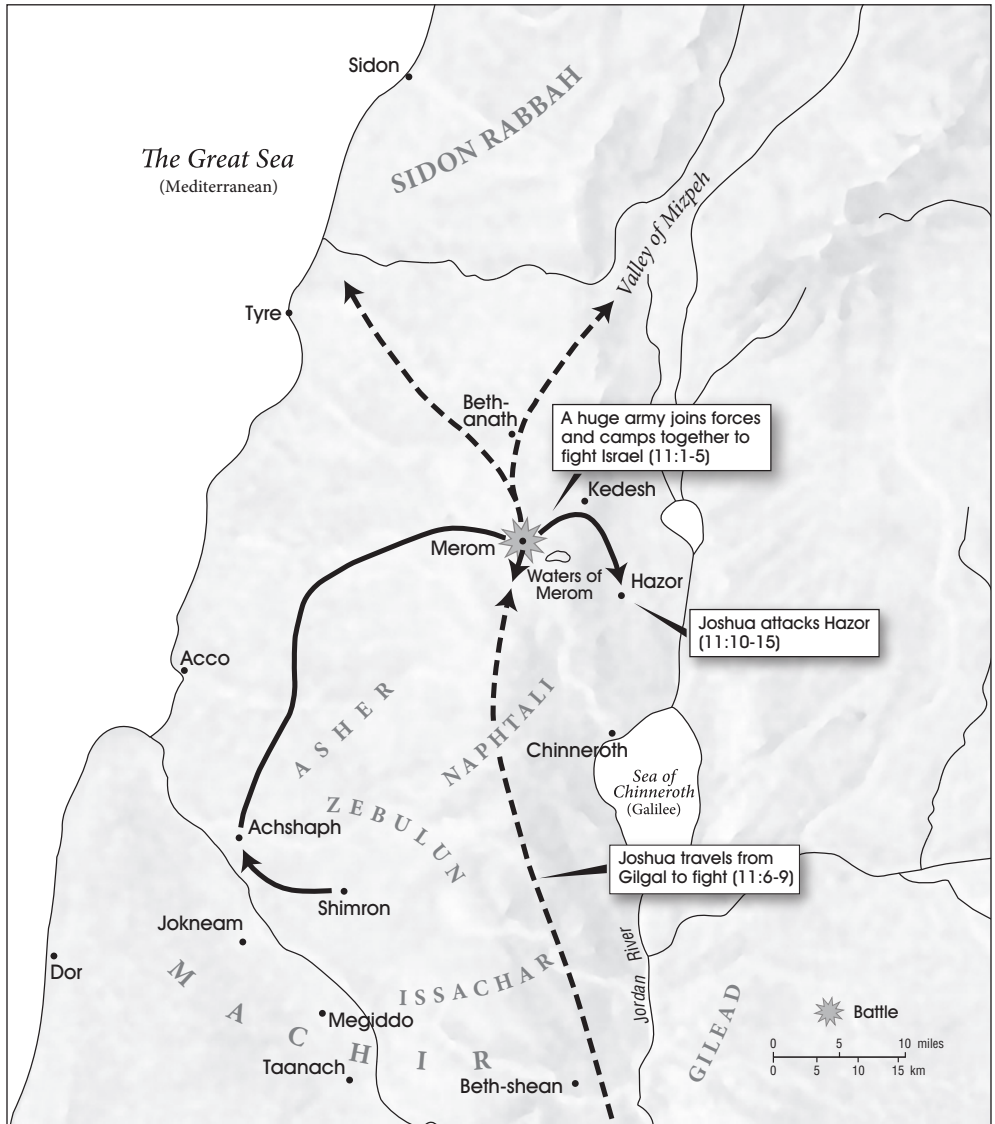
11:17 ^aJosh. 12:7
^bDeut. 7:24
¹the smooth or bald mountain
 11:19 ^aJosh. 9:3-7

11:20 ^aDeut. 2:30
^bDeut. 20:16, 17
¹Lit. make firm or strong
²receive no mercy
 11:21 ^aNum. 13:22, 33; Deut. 1:28; 9:2; Josh. 15:13, 14

20 For ^ait was of the LORD to ¹harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might ²have no favour, but that he might destroy them, ^bas the LORD commanded Moses.

Anakims Destroyed

21 And at that time came Joshua, and cut off ^athe Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the



THE BATTLE OF THE WATERS OF MEROM

mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakim left in the land of the children of Israel: only ^ain Gaza, in Gath, ^band in Ashdod, there remained.

23 So Joshua took the whole land, ^aaccording to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel ^baccording to their divisions by their tribes. And the land ^crested from war.

Lands Conquered by Moses

12 Now these *are* the kings of the land, which the children of Israel ¹smote, and possessed their land on the other side Jordan toward the rising of the sun, ^afrom the river Arnon ^bunto mount Hermon, and all the plain on the east:

2 ^aSihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half

11:22 ^a1 Sam.

17:4

^bJosh. 15:46;

1 Sam. 5:1; Is.

20:1

11:23 ^aEx. 33:2;

Num. 34:2–15

^bNum. 26:53;

Josh. 14; 15

^cDeut. 12:9, 10;

25:19; [Heb. 4:8]

12:1 ^aNum.

21:24

^bDeut. 3:8

¹ *defeated*

12:2 ^aNum.

21:24; Deut.

2:24–27

12:3 ^aDeut. 3:17

^bJosh. 13:20

^cDeut. 3:17;

4:49

¹ *Sea of Galilee*

² Heb. *arabah*

³ *Dead Sea*

⁴ *Teman*

⁵ *the slopes of*

Pisgah:

12:4 ^aNum.

21:33; Deut.

3:4, 10

^bDeut. 3:11;

Josh. 13:12

^cDeut. 1:4

12:5 ^aDeut. 3:8

^bDeut. 3:10;

Josh. 13:11;

1 Chr. 5:11

^cDeut. 3:14;

1 Sam. 27:8

12:6 ^aNum.

21:24, 35

^bNum. 32:29–

33; Deut. 3:12;

Josh. 13:8

¹ *conquer*

12:7 ^aJosh.

11:17

Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And ^afrom the plain to the ¹sea of Chinneroth on the east, and unto the sea of the ²plain, *even* the ³salt sea on the east, ^bthe way to Beth-jeshimoth; and from ⁴the south, under ^cAshdod–pishgah.⁵

4 And ^athe coast of Og king of Bashan, *which was of* ^bthe remnant of the giants, ^cthat dwelt at Ashtaroth and at Edrei,

5 And reigned in ^amount Hermon, ^band in Salcah, and in all Bashan, ^cunto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 ^aThem did Moses the servant of the LORD and the children of Israel ¹smite: and ^bMoses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

Lands Conquered by Joshua

7 And these *are* the kings of the country ^awhich Joshua and the

11:23. The chief resistance of the entire land was now broken. Further conflict with the Canaanites would yet continue for some time (cf. Ex. 23:29, 30; Deut. 7:22; Judg. 2:20–23). The land resting periodically

from war will form a major theme in the Book of Judges.

12:1. The list of conquered kings in chapter 12 forms a logical expansion of the closing verses of chapter 11.



11:22 Gath (Tell es-Safi) was one of the five chief cities of the Philistines (Judg. 3:3) located on the coastal plain in southern Palestine (13:3). Like Ashdod, it was one of the remaining homes of the Anakim (giants; cf. v. 22; 2 Sam. 21:22). Its precise location remains uncertain. The city is mentioned twice in stories about the ark of the covenant (1 Sam. 4—6; 2 Sam. 6). The Philistine inhabitants of Ashdod sent the ark to Gath (1 Sam. 5:8; 6:17; 7:14). Gath was also the home of Goliath the Philistine (1 Sam. 17:4, 23). David befriended Achish, the king of Gath, during the days when he fled from King Saul (1 Sam. 27:2–12). David captured Gath (1 Chr. 18:1; 2 Chr. 26:6) during his reign. The residents of Gath, known as Gittites, were still subject to Israel during Solomon's reign, although they had their own king (1 Kin. 2:39, 42). Solomon's son, Rehoboam, fortified Gath (2 Chr. 11:8), but the city returned to the hands of the Philistines. Later, Hazael recaptured Gath (2 Kin. 12:17), and Uzziah broke down its walls (2 Chr. 26:6). In 2006, the oldest Philistine inscription yet discovered was found at Gath by Aren Maier which includes the name "Goliath."



11:22 Ashdod was one of the five principal Philistine cities (1 Sam. 6:17), situated three miles from the Mediterranean coast and 18 miles northeast of Gaza. The city's military and economic significance was enhanced by its location on the main highway between Egypt and Syria. Some of the Anakim were found there in the days of Joshua (v. 22), and the inhabitants were too strong for the Israelites at that time. It was among the towns assigned to Judah, but was not occupied by them (13:3; 15:46ff.). Ashdod was still independent in the days of Samuel, when, after the defeat of the Israelites, the ark was taken to the house of Dagon in Ashdod (1 Sam. 5:1ff.). There is no report that it was occupied by David, although he defeated the Philistines many times. Likewise, no definite knowledge exists that it was ever subdued by Judah before the time of Uzziah (2 Chr. 26:6). The prophet Amos predicted the destruction of the city because of its inhumane treatment of the Israelites (Amos 1:8; 3:9). Zephaniah (Zeph. 2:4) refers to the desolation of Ashdod, and Zechariah (Zech. 9:6) to its degraded condition. It continued to be inhabited, however, for Jews intermarried with women of Ashdod after the return from Babylon (Neh. 13:23ff.).

children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to ^bSeir; which Joshua ^cgave unto the tribes of Israel *for* a possession according to their divisions;

8 ^aIn the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; ^bthe Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ^aThe king of Jericho, one; ^bthe king of Ai, which *is* beside Beth-el, one;

10 ^aThe king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; ^athe king of Gezer, one;

13 ^aThe king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 ^aThe king of Libnah, one; the king of Adullam, one;

16 ^aThe king of Makkedah, one; ^bthe king of Beth-el, one;

17 The king of Tappuah, one; ^athe king of Hopher, one;

12:7 ^bGen. 14:6; 32:3; Deut. 2:1, 4
^cJosh. 11:23
 12:8 ^aJosh. 10:40; 11:16
^bEx. 3:8; 23:23; Josh. 9:1
 12:9 ^aJosh. 6:2
^bJosh. 8:29
 12:10 ^aJosh. 10:23
 12:12 ^aJosh. 10:33
 12:13 ^aJosh. 10:38, 39
 12:15 ^aJosh. 10:29, 30
 12:16 ^aJosh. 10:28
^bJosh. 8:17; Judg. 1:22
 12:17 ^a1 Kin. 4:10

12:18 ¹Or Sharon
 12:19 ^aJosh. 11:10
 12:20 ^aJosh. 11:1; 19:15
 12:22 ^aJosh. 19:37; 20:7; 21:32
 12:23 ^aJosh. 11:2
^bGen. 14:1, 2; Is. 9:1
 12:24 ^aDeut. 7:24
 13:1 ^aJosh. 14:10; 23:1, 2
 13:2 ^aJudg. 3:1-3
^bJoel 3:4
^cJosh. 13:13; 2 Sam. 3:3
 13:3 ^a1 Chr. 13:5; Jer. 2:18
^bJudg. 3:3
^cDeut. 2:23

18 The king of Aphek, one; the king of ¹Lasharon, one;

19 The king of Madon, one; ^athe king of Hazor, one;

20 The king of ^aShimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 ^aThe king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the ^acoast of Dor, one; the king of ^bthe nations of Gilgal, one;

24 The king of Tirzah, one: ^aall the kings thirty and one.

Lands Still to Be Conquered

13 Now Joshua ^awas old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 ^aThis *is* the land that yet remaineth: ^ball the borders of the Philistines, and all ^cGeshuri,

3 ^aFrom Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: ^bfive lords of the Philistines; the Gazathites, and the Ashdathites, and the Eshkalonites, the Gittites, and the Ekronites; also ^cthe Avites:

12:24. The mention of numerous kinglets in Canaan at this time is confirmed by the Amarna Tablets, in which many of the same names occur.

13:1. Chapters 13–19 deal with the careful allotment of land to the tribes of Israel. The division was to be carried out on spiritual grounds (cf. v. 6; 14:2; 18:6), as well as on the basis of the needs of the tribes. The whole process was presided over by Joshua, Eleazer the priest, and by the heads of the tribes (14:1). It was carried out carefully by a committee of men specially selected to

study the land and determine its boundaries (18:4–9).

13:2–6. This is a detailed list of allotted land yet to be conquered by the Israelites. The names proceed from south to north, covering the area between the shores of the Mediterranean Sea and the coastal mountains.

13:2, 3. The mention of the **Philistines** and the **five lords** of their principal cities has been considered anachronistic by some due to the omission of the Philistines from the inheritance list of 12:8, and the state-



13:3 Ekron (Tel Miqne) was one of the five cities ruled by a Philistine “tyrant” (v. 3; 1 Sam 6:17). The city was near the Mediterranean Sea about 22 miles west of Jerusalem. Its territorial boundary marked the northern extension of the coastal area not taken in the Israelites’ initial invasion of the land (v. 3; Judg. 1:18, 19). In the tribal allotments Ekron was assigned to the Danites (19:43), leaving their coastal territory to be absorbed by Judah (15:45, 46). Thus, the border of Judah passed along the ridge to the north of Ekron (15:11). After David killed Goliath, the Israelites pursued the Philistines to the very gates of the fortified stronghold of Ekron (1 Sam. 17:52). Still later, according to the Assyrian Annals, Hezekiah held as prisoner Padi, the king of Ekron, against whom he and the city’s nobility had rebelled. Elijah was called to challenge the authority of Ekron’s god, Baal-zebub, to indicate Israelite King Amaziah’s fate (2 Kin. 1:2–16). Amos (Amos 1:8), Jeremiah (Jer. 25:20), Zephaniah (Zeph. 2:4), and Zechariah (Zech. 9:5–7) denounced Ekron as a symbol of evil power to be destroyed. In 1996 a dedicatory inscription was found in a Philistine temple at Ekron, referring to Achish as the ruler of Ekron. His name derives from Akhayus, similar to Achaean, pointing to the Greek origin of the Philistines.

4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, ^aunto Aphek, to the borders of ^bthe Amorites:

5 And the land of ^athe ¹Giblites, and all Lebanon, toward the sunrising, ^bfrom Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto ^aMisrephoth-maim, ¹and all the Sidonians, them ^bwill I drive out from before the children of Israel: only ^cdivide² thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, ^awhich Moses gave them, ^bbeyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, ^aand all the plain of Medeba unto Dibon;

10 And ^aall the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 ^aAnd Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of ^athe remnant of the giants: ^bfor these ¹did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled ^anot the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

13:4 ^a Josh. 12:18; 19:30; 1 Sam. 4:1; 1 Kin. 20:26, 30
^b Judg. 1:34
13:5 ^a 1 Kin. 5:18; Ezek. 27:9
^b Josh. 12:7

1 Or *Gebalites*
13:6 ^a Josh. 11:8
^b Josh. 23:13; Judg. 2:21, 23
^c Josh. 14:1, 2

1 Or *Brook Misrephoth*

2 *apportion*
13:8 ^a Num. 32:33; Deut. 3:12, 13; Josh. 22:4

^b Josh. 12:1-6
13:9 ^a Num. 21:30; Josh. 13:16

13:10 ^a Num. 21:24, 25
13:11 ^a Num. 32:1; Josh. 12:5

13:12 ^a Deut. 3:11; Josh. 12:4
^b Num. 21:24, 34, 35

1 *Moses defeated and dispossessed*
13:13 ^a Josh. 13:11

13:14 ^a Num. 18:20, 23, 24; Deut. 18:1; Josh. 14:3, 4

^b Josh. 13:33
1 *no land as a possession*

13:15 ^a Num. 34:14; Josh. 13:15-23
13:16 ^a Josh. 12:2

^b Num. 21:28
^c Num. 21:30; Josh. 13:9

13:17 ^a Num. 21:28, 30
13:18 ^a Num. 21:23; Judg. 11:20; Is. 15:4; Jer. 48:34

13:19 ^a Num. 32:37; Jer. 48:1, 23; Ezek. 25:9
^b Num. 32:38

13:20 ^a Deut. 3:17; Josh. 12:3
13:21 ^a Deut. 3:10

^b Num. 21:24
^c Num. 31:8

13:22 ^a Num. 22:5; 31:8
1 *diviner*

13:24 ^a Num. 34:14; 1 Chr. 5:11
13:25 ^a Num. 32:1, 35

14 ^aOnly unto the tribe of Levi he gave ¹none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, ^bas he said unto them.

Inheritance of Reuben

15 ^aAnd Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was ^afrom Aroer, that *is* on the bank of the river Arnon, ^band the city that *is* in the midst of the river, ^cand all the plain by Medeba;

17 ^aHeshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 ^aAnd Jahaza, and Kedemoth, and Mephaath,

19 ^aAnd Kirjathaim, and ^bSibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and ^aAshdodpishgah, and Beth-jeshimoth,

21 ^aAnd all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, ^bwhom Moses smote ^cwith the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ^aBalaam also the son of Beor, the ¹soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

Inheritance of Gad

24 ^aAnd Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 ^aAnd their coast was Jazer, and

ment in 11:21, 22 that the Anakim were still the chief force in southwestern Canaan. However, the presence of small numbers of Philistines in the area was noted as early as the patriarchal period (Gen. 21:32; cf. Ex. 13:17), so that some Philistine presence was already known by Joshua's day. The precision regarding the discussion concerning the Philistines here may be

an editorial updating, detailing the conditions of the territory that would be dominated by the Philistines after Joshua's time. Indeed, the Philistines would become a source of increasing irritation to Israel during the era of the Judges (cf. Judg. 3:3, 4, 31). By the time of Samson (a century-and-a-half later), they became a distinct threat (Judg. 13-16).



Caleb receives Hebron because of his faith in God when he first saw the Promised Land (14:6-15)

THE BORDERS OF THE TRIBAL TERRITORIES

all the cities of Gilead, ^band half the land of the children of Ammon, unto Aroer that *is* before ^aRabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, ^aBeth-aram, and Beth-nimrah, ^band Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge ^cof the ¹sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

Inheritance of the Half Tribe of Manasseh

29 ^aAnd Moses gave *inheritance* unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and ^aall the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and ^aAshtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the ^bchildren of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did ¹distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

No Inheritance for the Tribe of Levi

33 ^aBut unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, ^bas he said unto them.

13:25 ^bJudg.

11:13, 15
^cDeut. 3:11;
2 Sam. 11:1;
12:26

13:27 ^aNum.
32:36

^bGen. 33:17;
1 Kin. 7:46
^cNum. 34:11;
Deut. 3:17

¹ Sea of Galilee
13:29 ^aNum.
34:14; 1 Chr.
5:23

13:30 ^aNum.
32:41; 1 Chr.
2:23

13:31 ^aJosh.
9:10; 12:4; 13:12;
1 Chr. 6:71

^bNum. 32:39,
40; Josh. 17:1

13:32 ¹ *appor-
tion*

13:33 ^aDeut.
18:1; Josh.
13:14; 18:7

^bNum. 18:20;
Deut. 10:9;
18:1, 2

14:1 ^aNum.

34:16–29

14:2 ^aNum.

26:55; 33:54;
34:13; Ps. 16:5

14:3 ^aNum.

32:33; Josh.
13:8, 32, 33

14:4 ^aGen.

41:51; 46:20;

48:1, 5; Num.

26:28; 2 Chr.

30:1

^bNum. 35:2–8;

Josh. 21:1–42

14:5 ^aNum.

35:2; Josh. 21:2

14:6 ^aNum.

32:11, 12

^bNum. 14:24,

30

^cNum. 13:26

14:7 ^aNum.

13:6, 17; 14:6

¹ *spy*

14:8 ^aNum.

13:31, 32; Deut.

1:28

^bNum. 14:24;

Deut. 1:36

¹ *courage of the*

people ² *fail*

² *fully*

Land to Be Divided by Lot

14 And these *are the countries* which the children of Israel inherited in the land of Canaan, ^awhich Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 ^aBy lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 ^aFor Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For ^athe children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save ^bcities to dwell *in*, with their suburbs for their cattle and for their substance.

5 ^aAs the LORD commanded Moses, so the children of Israel did, and they divided the land.

Caleb's Request

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the ^aKenezite said unto him, Thou knowest ^bthe thing that the LORD said unto Moses the man of God concerning me and ^cthee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD ^asent me from Kadesh-barnea to ¹espout the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless ^amy brethren that went up with me made the ¹heart of the people melt: but I ²wholly ^bfollowed the LORD my God.



14:6 Caleb was chosen by Moses as Judah's representative to evaluate the land of Canaan (Num. 13:6). Among the 12 spies only he and Joshua returned with a favorable report. Accordingly, only Caleb and Joshua were permitted to survive (v. 38), because they "followed the LORD" (Num. 32:12; Deut. 1:36; Josh. 14:9). Still living for God at the age of 85, he asked for and received the city of Hebron as his special inheritance based on the promise of God and Moses (vv. 6–14). He drove out from there the three sons of Anak (the giants of Num. 13:33, who had terrorized the Israelites) and later gave up Hebron to the Levites and lived in the suburbs (15:13–19; 21:12, 13). (First Reference, Num. 13:6; Primary Reference, Num. 13:30–14:24.)

9 And Moses swore on that day, saying, "Surely the land ^bwhereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me ^aalive, ^bas he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of Israel* ¹wandered in the wilderness: and now, lo, *I am* this day fourscore and five years old.

11 ^aAs yet *I am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both ^bto go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou hearest in that day how ^athe Anakims *were* there, and *that* the cities *were* great and fenced: ^bif so be the LORD *will be* with me, then ^cI shall be able to drive them out, as the LORD said.

13 And Joshua ^ablessed him, ^band gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 ^aHebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he ^bwholly followed the LORD God of Israel.

15 And ^athe name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. ^bAnd the land had rest from war.

Inheritance of Judah

15 *This* then was ¹the lot of the tribe of the children of Judah by their families; ^a*even* to the border of Edom the ^bwilderness of Zin

14:9 ^aNum. 14:23, 24
^bNum. 13:22; Deut. 1:36
 14:10 ^aNum. 14:24, 30, 38
^bJosh. 5:6; Neh. 9:21
¹Lit. *walked*
 14:11 ^aDeut. 34:7
^bDeut. 31:2
 14:12 ^aNum. 13:28, 33
^bRom. 8:31
^cJosh. 15:14; Judg. 1:20
 14:13 ^aJosh. 22:6
^bJosh. 10:37; 15:13
 14:14 ^aJosh. 21:12
^bJosh. 14:8, 9
 14:15 ^aGen. 23:2; Josh. 15:13
^bJosh. 11:23
 15:1 ^aNum. 34:3
^bNum. 33:36
¹*allotment*

15:2 ^aNum. 34:3, 4
 15:3 ^aNum. 34:4
¹*of the Ascent of Acrabbim*
 15:4 ^aNum. 34:5
 15:5 ^aJosh. 18:15-19
 15:6 ^aJosh. 18:19, 21
^bJosh. 18:17
 15:7 ^aJosh. 13:26
^bJosh. 7:26
^c2 Sam. 17:17; 1 Kin. 1:9
 15:8 ^aJosh. 18:16; 2 Kin. 23:10; Jer. 19:2, 6
^bJosh. 15:63; 18:28; Judg. 1:21; 19:10
^cJosh. 18:16
¹Heb. *rephaim*

southward *was* the uttermost part of the south coast.

2 And their ^asouth border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side ^ato ¹Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed ^atoward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* ^aborder in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to ^aBeth-hogla, and passed along by the north of Beth-arabah; and the border went up ^bto the stone of Bohan the son of Reuben:

7 And the border went up toward ^aDebir from ^bthe valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at ^cEn-rogel:

8 And the border went up ^aby the valley of the son of Hinnom unto the south side of the ^bJebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley ^cof the ¹giants northward:

14:14. In the incident of sending the spies into Canaan, faithful Caleb had been the only one to support Joshua's conviction that God would give the land to Israel (Num. 14:6-10). Accordingly, when he asks for **Hebron** as the portion of his inheritance, it is readily granted (cf. v. 9 with Num. 14:24). Caleb's confidence is still the same; by God's help the Canaanites will be driven out (cf. vv. 10-12; 15:13, 14; Judg. 1:20). Caleb's spiritual fiber is seen further in that he later relinquished Hebron to the control of the Levites (21:11-13).

15:8. The **border** between Judah and Benjamin ran just south of **Jerusalem**; the city itself lay in Benjamite territory (cf. Deut. 33:12; Josh. 18:16). However, the city apparently became a sort of border town between the two, which although attacked by the Benjamites (Judg. 1:21) and burned by the tribe of Judah (Judg. 1:8), had not been thoroughly subdued (v. 63), hence could not be held securely by the tribe of Benjamin (Judg. 1:21). Jerusalem remained a source of difficulty (cf. Judg. 19:10-12; 1 Sam. 17:54) until its conquest by David (2 Sam. 5:6-9).

9 And the border was drawn from the top of the hill unto ^athe fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn ^bto Baalah, which is ^cKirjath-jearim:

10 And the border ¹compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to ^aTimnah:

11 And the border went out unto the side of ^aEkron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the ¹goings out of the border were at the sea.

12 And the west border was ^ato the great sea, and the coast ^{thereof}. This is the coast of the children of Judah round about according to their families.

Inheritance of Caleb

13 ^aAnd unto Caleb the son of Jephunneh he gave a part among the children of ^bJudah, according to the commandment of the LORD to Joshua, ^{even} ^cthe ¹city of Arba the father of Anak, which ^{city} is Hebron.

14 And Caleb drove thence ^athe three sons of Anak, ^bSheshai, and Ahiman, and Talmai, the children of Anak.

15 And ^ahe went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

16 ^aAnd Caleb said, He that ¹smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And ^aOthniel the ^bson of Kenaz, the brother of Caleb, took it: and he gave him ^cAchsah his daughter to wife.

18 ^aAnd it came to pass, as she came ^{unto} him, that she moved him to ask of her father a field: and ^bshe lighted off ^{her} ass; and Caleb said unto her, What wouldest thou?

15:9 ^a Josh. 18:15
^b 1 Chr. 13:6
^c Judg. 18:12
15:10 ^a Gen. 38:13; Judg. 14:1
¹ turned

15:11 ^a Josh. 19:43
¹ end of

15:12 ^a Num. 34:6, 7; Josh. 15:47

15:13 ^a Josh. 14:13

^b Num. 13:6
^c Josh. 14:15
¹ Heb. Kirjath-arba

15:14 ^a Judg. 1:10, 20
^b Num. 13:22

15:15 ^a Josh. 10:38; Judg. 1:11

15:16 ^a Judg. 1:12
¹ attacks

15:17 ^a Judg. 1:13; 3:9

^b Num. 32:12; Josh. 14:6

^c Judg. 1:12
15:18 ^a Judg. 1:14

^b Gen. 24:64;
¹ Sam. 25:23

15:19 ^a Gen. 33:11
¹ lower

15:21 ^a Gen. 35:21

15:24 ^a 1 Sam. 23:14

15:28 ^a Gen. 21:31; Josh. 19:2

15:30 ^a Josh. 19:4

15:31 ^a Josh. 19:5; 1 Sam. 27:6; 30:1

15:32 ^a Judg. 20:45, 47

15:33 ^a Judg. 13:25; 16:31

15:35 ^a 1 Sam. 22:1

15:38 ^a 2 Kin. 14:7

15:39 ^a 2 Kin. 14:19
^b Josh. 10:3
15:40 ¹ Or Lahmas

19 Who answered, Give me a ^a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the ¹ nether springs.

Cities of Judah

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and ^a Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 ^a Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and ^a Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and ^a Hormah,

31 And ^a Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and ^a Rimmon: all the cities are twenty and nine, with their villages:

33 And in the valley, ^a Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and ^a Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, ^a and Joktheel,

39 ^a Lachish, and Bozkath, and Eglon,

40 And Cabbon, and ¹ Lahmam, and Kithlish,

15:17-19. The city of Debir had been taken in the earlier campaigning (10:38, 39). Accordingly, Othniel's victory must be viewed as a recapturing of the

town so as to occupy it permanently. Othniel, Caleb's nephew and son-in-law, would later become Israel's first judge (cf. Judg. 3:9-11 with 1 Chr. 4:13-15).

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 ^aLibnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezeb,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* near ^aAshdod, with their villages:

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto ^athe river of Egypt, and ^bthe great sea, and the border *thereof*:

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 ^aAnd Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and ^aKirjath-*arba*, which *is* Hebron, and Zior; nine cities with their villages:

55 ^aMaon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 ^aKirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

15:42 ^aJosh. 21:13
 15:46 ^aJosh. 11:22
 15:47 ^aJosh. 15:4
 ^bNum. 34:6
 15:51 ^aJosh. 10:41; 11:16
 15:54 ^aJosh. 14:15
 15:55 ^a1 Sam. 23:24, 25
 15:60 ^aJosh. 18:14; 1 Sam. 7:1, 2

15:62 ^a1 Sam. 23:29; Ezek. 47:10
 15:63 ^aJudg. 1:8, 21; 2 Sam. 5:6; 1 Chr. 11:4
 ^bJudg. 1:21
 16:1 ^aJosh. 8:15; 18:12
 ¹Lit. *went out*
 16:2 ^aJosh. 18:13; Judg. 1:26
 16:3 ^aJosh. 18:13; 1 Kin. 9:17; 2 Chr. 8:5
 ^bJosh. 21:21; 1 Kin. 9:15; 1 Chr. 7:28
 ¹It ended at
 16:4 ^aJosh. 17:14
 ¹possession
 16:5 ^aJudg. 1:29; 1 Chr. 7:28, 29
 ^bJosh. 18:13
 ^c2 Chr. 8:5
 16:6 ^aJosh. 17:7
 16:7 ¹Naaran,
 1 Chr. 7:28
 16:8 ^aJosh. 17:8
 ^bJosh. 17:9

61 In the wilderness, Beth-arahab, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and ^aEn-gedi; six cities with their villages.

63 As for the Jebusites the inhabitants of Jerusalem, ^athe children of Judah could not drive them out: ^bbut the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Inheritance of Joseph

16 And the lot of the children of Joseph ¹fell from Jordan by Jericho, unto the water of Jericho on the east, to the ^awilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from ^aBeth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, ^aunto the coast of Beth-horon the nether, and to ^bGezer: and ¹the goings out thereof are at the sea.

4 ^aSo the children of Joseph, Manasseh and Ephraim, took their ¹inheritance.

Inheritance of Ephraim

5 ^aAnd the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was ^bAtaroth-addar, ^cunto Beth-horon the upper;

6 And the border went out toward the sea to ^aMichmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to ¹Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from ^aTappuah westward unto the ^briver

15:32. Actually, several more cities than the total of 29 are listed here. However, the figure may represent a final total, the "overage" being accounted for by towns that formerly belonged to Judah but later fell under Simeon's control (cf. 19:9). However, in time Simeon's importance dwindled and some of the cities are once again reckoned as belonging to Judah (cf. v. 28; 19:3 with 1 Kin. 19:3).

15:35. The district of Adullam will figure promi-

nently in the adventures of David (1 Sam. 22:1; 1 Chr. 11:15).

16:5. The inheritance of Joseph's son Ephraim is mentioned before that of his firstborn, Manasseh, because he was the son who had received the chief blessing (cf. Gen. 48:13-20). Ephraim's territory lay south of Manasseh's, whose inheritance lay on both sides of the Jordan (cf. 13:8-33; 17; with Num. 32:33-42; Deut. 3:13-15).

Kanah; and ¹the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And ^athe separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ^aAnd they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ¹serve under tribute.

Inheritance of Manasseh

17 There was also a lot for the tribe of Manasseh; for he *was* the ^afirstborn of Joseph; *to wit*, for ^bMachir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had ^cGilead and Bashan.

2 There was also *a lot* for ^athe rest of the children of Manasseh by their families; ^bfor the children of Abiezer, and for the children of Helek, ^cand for the children of Asriel, and for the children of Shechem, ^dand for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 But ^aZelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before ^aElieazar the priest, and before Joshua the son of Nun, and before the princes, saying, ^bThe LORD commanded Moses to give us ¹an

16:8 ¹ it ended at
16:9 ^a Josh. 17:9
16:10 ^a Josh. 15:63; 17:12, 13; Judg. 1:29; 1 Kin. 9:16
¹ have become forced labourers
17:1 ^a Gen. 41:51; 46:20; 48:18
^b Gen. 50:23; Judg. 5:14
^c Deut. 3:15
17:2 ^a Num. 26:29–33
^b 1 Chr. 7:18
^c Num. 26:31
^d Num. 26:32
17:3 ^a Num. 26:33; 27:1; 36:2
17:4 ^a Josh. 14:1
^b Num. 27:2–11
¹ a possession

17:5 ^a Josh. 22:7
17:7 ^a Josh. 16:6
17:8 ^a Josh. 16:8
17:9 ^a Josh. 16:9
¹ border
² brook or wadi
17:10 ¹ its
17:11 ^a 1 Chr. 7:29
^b Judg. 1:27; 1 Sam. 31:10; 1 Kin. 4:12
17:12 ^a Judg. 1:19, 27, 28

inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to ^aManasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to ^aMichmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but ^aTappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the ¹coast descended unto the ²river Kanah, southward of the river: ^athese cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is ¹his border; and they met together in Asher on the north, and in Issachar on the east.

11 ^aAnd Manasseh had in Issachar and in Asher ^bBeth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet ^athe children of Manasseh could not drive out *the inhabitants*

17:3. The background for the inheritance of the **daughters of Zelophehad** is found in Numbers 26:33; 27:1–11.



15:57 Timnah (alternately Timnath, Thimnathah) refers to two different cities in the Old Testament. One city is on the northern border of Judah between Beth-shemesh and Ekron (vv. 10, 11), now generally identified with modern Tell-el-Batashi in the Sorek Valley in the western part of south central Palestine. Once assigned to Dan (19:43), it was Philistine territory at the time Samson married a woman from there (Judg. 14:1–5). It fell again to the Philistines in the time of Ahaz (2 Chr. 28:18) and was captured by Sennacherib in 701 B.C. The second city by this name is located in the southern hill country of Judah (v. 57) where Judah pastured sheep and met Tamar (Gen. 38:12–14). It was in the seventh district of Judah (v. 57).

of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel ¹were waxen strong, that they put the Canaanites to ^atribute;² but did not utterly drive them out.

Joseph's Lot Enlarged

14 ^aAnd the children of Joseph spake unto Joshua, saying, Why hast thou given me *but*^b one ¹lot and one portion to inherit, seeing I *am* ^ca great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too ¹narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ^achariots of iron, *both they who are* of Bethshean and her towns, and *they who are*^b of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one ¹lot *only*:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the ¹outgoings of it shall be thine: for thou shalt drive out the Canaanites, ^athough they

17:13 ^a Josh. 16:10
¹ grew strong
² forced labour
 17:14 ^a Josh. 16:4
^b Gen. 48:22
^c Gen. 48:19;
 Num. 26:34, 37
¹ allotment
 17:15 ¹ confined
 17:16 ^a Josh. 17:18; Judg. 1:19; 4:3
^b Josh. 19:18;
 1 Kin. 4:12
 17:17 ¹ allotment
 17:18 ^a Deut. 20:1
¹ farthest extent

18:1 ^a Josh. 19:51; 21:2; 22:9;
 Jer. 7:12
^b Judg. 18:31;
 1 Sam. 1:3, 24;
 4:3, 4
 18:3 ^a Judg. 18:9
¹ will ye neglect to
 18:4 ¹ survey
 18:5 ^a Josh. 15:1
^b Josh. 16:1—17:18
¹ territory
 18:6 ^a Josh. 14:2;
 18:10
¹ survey
 18:7 ^a Num. 18:7, 20; Josh. 13:33
^b Josh. 13:8

have iron chariots, *and* though they *be* strong.

The Tabernacle Rests at Shiloh

18 And the whole congregation of the children of Israel assembled together ^aat Shiloh, and ^bset up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, ^aHow long ¹are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and ¹describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: ^aJudah shall abide in their ¹coast on the south, and the ^bhouse of Joseph shall abide in their ¹coasts on the north.

6 Ye shall therefore ¹describe the land *into* seven parts, and bring *the description* hither to me, ^athat I may cast lots for you here before the LORD our God.

7 ^aBut the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: ^band Gad,

the remaining seven tribes were to be made (18:2–10; 19:51), as well as the assignments for the six cities of refuge and the Levitical towns (20:1—21:3). Shiloh was from here on to be the center of Israelite worship throughout the period of the Judges. The tabernacle was to remain there until its overthrow by the Philistines (1 Sam. 4:1—6:1).



18:1 Shiloh, a town in the territory of Ephraim, served as Israel's religious center during the days before the establishment of the united kingdom. It was located about 10 miles northeast of Beth-el to the east of the Jerusalem-Nablus road (Judg. 21:19). Shiloh was the administrative and religious center for the Israelite tribes during the early settlement period. There the tabernacle was set up (v. 1), the distribution of the land by lots took place (chs. 18, 19), the Levites were assigned their cities (Judg. 21), and the 10 tribes gathered to consider the plight of the tribes on the east side of the Jordan (ch. 22). Hannah prayed for a son at Shiloh (1 Sam. 1:3, 11). The tabernacle, with the ark of the covenant, was still located in Shiloh during Samuel's early years as priest and prophet (1 Sam. 1:9; 4:3, 4). However, during the battle with the Philistines, the ark was captured because God had forsaken Shiloh (Ps. 78:60). When the ark was returned, it was not returned to Shiloh (2 Sam. 6:2–17). Shiloh was in ruins in the days of Jeremiah (Jer. 7:12, 14).

and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 And the men arose, and went away: and Joshua charged them that went to ¹describe the land, saying, Go and walk ^athrough the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and ¹described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 And Joshua cast ^alots for them in Shiloh before the LORD: and there ^bJoshua divided the land unto the children of Israel according to their ¹divisions.

Inheritance of Benjamin

11 ^aAnd the lot of the tribe of the children of Benjamin came up according to their families: and the ¹coast of their lot came forth between the children of Judah and the children of Joseph.

12 ^aAnd their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, ^awhich is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side ^bof the nether Beth-horon.

14 And the border ¹was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and ²the goings out thereof were at ^aKirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this *was* the west ³quarter.

15 And the south ¹quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and

18:8 ^a Gen. 13:17

¹ survey

18:9 ¹ wrote the survey in a book in seven parts by cities

18:10 ^a Acts

13:19

^b Num. 34:16-29; Josh. 19:51

¹ portions

18:11 ^a Judg.

1:21

¹ territory

18:12 ^a Josh.

16:1

18:13 ^a Gen.

28:19; Josh.

16:2; Judg. 1:23

^b Josh. 16:3

18:14 ^a Josh.

15:9

¹ extended from there around the west side southward

² it ended at

³ side

18:15 ¹ side

went out to ^athe well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before ^athe valley of the son of Hinnom, *and* which is in the valley of the ¹giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to ^bEn-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is ¹over against the going up of Adummim, and descended to ^athe stone of Bohan the son of Reuben,

18 And passed along toward the side over against ¹Arabah northward, and went down unto ¹Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the ¹outgoings of the border were at the north bay of the ^asalt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

Cities of Benjamin

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 ^aGibeon, and ^bRamah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and ^aJebusi, which is Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

^a Josh. 15:9

18:16 ^a Josh.

15:8

^b Josh. 15:7

¹ Heb. *rephaim*

18:17 ^a Josh.

15:6

¹ before the ascent of

18:18 ¹ Or Beth-arabah, Josh

15:6

18:19 ^a Josh.

15:2, 5

¹ border ended at

18:25 ^a Josh.

11:19; 21:17;

¹ Kin. 3:4, 5

^b Jer. 31:15

18:28 ^a Josh.

15:8, 63

Inheritance of Simeon

19 And the ^asecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: ^band their inheritance was within the inheritance of the children of Judah.

2 And ^athey had in their inheritance Beer-sheba, or Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Etlolah, and Bethul, and Hormah,

5 And Ziklag, and Beth-marca-both, and Hazar-susah,

6 And Beth-lebaoth, and Sharuh-en; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, ^aRamath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the ¹part of the children of Judah was ²too much for them: ^atherefore the children of Simeon had their inheritance within the inheritance of ³them.

Inheritance of Zebulun

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 ^aAnd their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* ^bbefore Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to ^aDaberath, and goeth up to Japhia,

19:1 ^aJudg. 1:3
^bJosh. 19:9
19:2 ^a1 Chr. 4:28
19:8 ^a1 Sam. 30:27
19:9 ^aJosh. 19:1
¹portion
²too large
³that people
19:11 ^aGen. 49:13
^bJosh. 12:22
19:12 ^a1 Chr. 6:72

13 And from thence passeth on along on the east to ^aGittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border ¹compasseth it on the north side to Hannathon: and ²the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

Inheritance of Issachar

17 And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and ^aBeth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

Inheritance of Asher

24 ^aAnd the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to ^aCarmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of

19:13 ^a2 Kin. 14:25
19:14 ¹went around
²it ended in
19:22 ^aJosh. 15:10; Judg. 1:33
19:24 ^aJudg. 1:31, 32
19:26 ^a1 Sam. 15:12; 1 Kin. 18:20; Is. 33:9; 35:2; Jer. 46:18

19:9. Simeon's inheritance within the borders of Judah's allotment (cf. Judg. 1:3) is in accordance with the prophetic blessing of Jacob (Gen. 49:5-7). Despite their relative insignificance as a tribe, a contingent

of Simeonites in David's army is given honorable mention (1 Chr. 12:25). Although omitted from Moses' blessing (Deut. 33), they reappear in the roster of Israelite tribes in Revelation 7:7.

Jiphthah—el toward the north side of Beth-emek, and Neiel, and goeth out to ^aCabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, ^aeven unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to ^aAchzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Inheritance of Naphtali

32 ^aThe sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and ¹the outgoings thereof were at Jordan:

34 And *then* ^athe coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrise.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor;

37 And ^aKedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

19:27 ^a 1 Kin.

9:13

19:28 ^a Gen.

10:19; Josh.

11:8; Judg. 1:31;

19:29 ^a Judg.

1:31

19:32 ^a Josh.

19:32–39; Judg.

1:33

19:33 ¹ it ended

in

19:34 ^a Deut.

33:23

19:37 ^a Josh.

20:7

19:40 ^a Josh.

19:40–48; Judg.

1:34–36

19:41 ^a Josh.

15:33

19:42 ^a Judg.

1:35; 1 Kin. 4:9

^b Josh. 10:12;

21:24

19:43 ^a Josh.

15:11; Judg. 1:18

19:46 ¹ near

Joppa

19:47 ^a Judg. 18

^b Judg. 18:29

¹ struck

² took possession of

19:49 ¹ finished

19:50 ^a Josh.

24:30

^b 1 Chr. 7:24

19:51 ^a Num.

34:17; Josh. 14:1

^b Josh. 18:1, 10

Inheritance of Dan

40 ^aAnd the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and ^aEshtaol, and Ir-shemesh,

42 And ^aShaalabbin, and ^bAjalon, and Jethlah,

43 And Elon, and Thimnathah, and ^aEkron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ¹before Japho.

47 And the ^acoast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and ¹smote it with the edge of the sword, and ²possessed it, and dwelt therein, and called Leshem, ^bDan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Inheritance of Joshua

49 When they had ¹made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* ^aTimnath—^bserah in mount Ephraim: and he built the city, and dwelt therein.

51 ^aThese *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot ^bin Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

19:49, 50. Last of all, **Joshua**, Israel's great leader, is assigned a city in **Ephraim**. **Timnath-serah** (called also Timnath-heres, Judg. 2:9) lay some 16 miles southwest of Shechem. Thus, the west bank assignments that began with Caleb (14:6–15) are completed

and the two heroes of the faith (cf. Num. 14:30) have received a just reward for their labors. Their territorial assignments form "literary bookends" to the intervening "volumes" relative to the allotments west of the Jordan.

The Need for Cities of Refuge

20 The LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, "Appoint¹ out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person ¹unawares *and* ²unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall ¹declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 "And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour ¹unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, "until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Names of the Cities of Refuge

7 And they appointed "Kedesh in Galilee in mount Naphtali, and ^bShechem in mount Ephraim, and ^cKirjath-arba, which *is* Hebron, in ^athe mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned

20:2 ^a Ex. 21:13; Num. 35:6-34; Deut. 19:2, 9
¹ Designate for yourselves
 20:3 ¹ accidentally
² unintentionally
 20:4 ¹ state his case
 20:5 ^a Num. 35:12
¹ unintentionally
 20:6 ^a Num. 35:12, 24, 25
 20:7 ^a Josh. 21:32; 1 Chr. 6:76
^b Josh. 21:21; 2 Chr. 10:1
^c Josh. 14:15; 21:11, 13
^d Luke 1:39

20:8 ^a Deut. 4:43; Josh. 21:36; 1 Chr. 6:78
^b Josh. 21:38; 1 Kin. 22:3
^c Josh. 21:27
 20:9 ^a Num. 35:15
^b Josh. 20:6
¹ lives temporarily
² accidentally
 21:1 ^a Num. 35:1-8
^b Num. 34:16-29; Josh. 14:1; 17:4
 21:2 ^a Josh. 18:1
^b Num. 35:2
 21:4 ^a Josh. 21:8, 19
^b Josh. 19:51
 21:5 ^a Josh. 21:20

^aBezer in the wilderness upon the plain out of the tribe of Reuben, and ^bRamoth in Gilead out of the tribe of Gad, and ^cGolan in Bashan out of the tribe of Manasseh.

9 "These were the cities appointed for all the children of Israel, and for the stranger that ¹sojourneth among them, that whosoever killeth *any* person ²at unawares might flee thither, and not die by the hand of the avenger of blood, ^buntil he stood before the congregation.

Cities for the Tribe of Levi

21 Then came near the heads of the fathers of the "Levites unto ^bEleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at "Shiloh in the land of Canaan, saying, ^bThe LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and ^athe children of Aaron the priest, *which were* of the Levites, ^bhad by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And ^athe rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

20:2-9. It was the duty of the avenger of blood to punish the murderer of his nearest relative (Deut. 19:12). If the homicide was unintentional, the killer could flee to a city of refuge to await a fair trial. Six such cities, all of them Levitical towns, are so designated (cf. Num. 35:10-15). There were three on each side of the Jordan, conveniently distributed throughout the areas for easy access (cf. Deut. 4:41-43; 19:1-6). After a preliminary inquiry in the city of refuge, the man who had committed the homicide would be granted a trial before the congregation of the city in or closest to where the slaying took place (cf. Num. 35:24, 25; Deut. 19:12). If he was found innocent, the defendant could then reside in the city of refuge until the death of the high priest (v. 6; cf. Ex. 21:13). The

manslayer was protected only within the precincts of the city of refuge (Num. 35:26-28). After the death of the high priest, the innocent slayer was free to reside in his own city (v. 6; cf. Num. 35:24, 25). If convicted of his crime, the slayer was to be punished by death (cf. Ex. 20:13; 21:12; Lev. 24:17; Num. 35:31). As formally given here, the law of asylum for unintentional homicide applied equally to the stranger and to the native Israelite (v. 9).

21:2, 3. The designation of special Levitical cities, together with their surrounding suburbs (or pastureland), carries out the previous Mosaic provisions (cf. Num. 35:1-8). Since some 48 of these were established throughout the land, spiritual help would be near and available to all Israelites.

6 And ^athe children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 ^aThe children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 ^aAnd the children of Israel gave by lot unto the Levites these cities with their suburbs, ^bas the LORD commanded by the hand of Moses.

Cities Given to Aaron

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* ¹mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, *had*: for theirs was the first lot.

11 ^aAnd they gave them ¹the city of Arba the father of ^bAnak, ^cwhich city is Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But ^athe fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus ^athey gave to the children of Aaron the priest ^bHebron with her suburbs, *to be* a city of refuge for the slayer; ^cand Libnah with her suburbs,

14 And ^aJattir with her suburbs, ^band Eshtemoa with her suburbs,

15 And ^aHolon with her suburbs, ^band Debir with her suburbs,

16 And ^aAin with her suburbs, ^band Juttah with her suburbs, *and* ^cBeth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^aGibeon with her suburbs, ^bGeba with her suburbs,

18 Anathoth with her suburbs, and ^aAlmon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

21:6 ^aJosh.

21:27

21:7 ^aJosh.

21:34

21:8 ^aJosh. 21:3

^bNum. 35:2

21:9 ¹Lit. *called*

21:11 ^aJosh.

20:7; 1 Chr. 6:55

^bJosh. 14:15;

15:13, 14

^cJosh. 20:7;

Luke 1:39

¹*Kirjath-arba*

21:12 ^aJosh.

14:14; 1 Chr.

6:56

21:13 ^a1 Chr.

6:57

^bJosh. 15:54;

20:2, 7

^cJosh. 15:42;

2 Kin. 8:22

21:14 ^aJosh.

15:48

^bJosh. 15:50

21:15 ^a1 Chr.

6:58

^bJosh. 15:49

21:16 ^a1 Chr.

6:59

^bJosh. 15:55

^cJosh. 15:10

21:17 ^aJosh.

18:25

^bJosh. 18:24

21:18 ^a1 Chr.

6:60

Cities Given to Kohath

20 ^aAnd the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their ¹lot out of the tribe of Ephraim.

21 For they gave them ^aShechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and ^bGezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 ^aAijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

Cities Given to Gershon

27 ^aAnd unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* ^bGolan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^aKedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

21:20 ^a1 Chr.

6:66

¹ *allotment*

21:21 ^aJosh.

20:7

^bJudg. 1:29

21:24 ^aJosh.

10:12

21:27 ^aJosh.

21:6; 1 Chr. 6:71

^bJosh. 20:8

21:32 ^aJosh.

20:7

Cities Given to Merari

34 ^aAnd unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^aBezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, ^aRamoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 ^aAll the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 ¹These cities were every one with their suburbs round about them: thus *were* all these cities.

The Land Possessed by Israel

43 And the LORD gave unto Israel ^aall the land which he swore to give unto their fathers; and they ^bpossessed it, and dwelt therein.

44 ^aAnd the LORD gave them ^brest round about, according to all that he swore unto their fathers: and ^cthere stood not a man of all their enemies ¹before them; the LORD delivered all their enemies into their hand.

45 ^aThere¹ failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

21:34 ^a Josh. 21:7; 1 Chr. 6:77-81
 21:36 ^a Deut. 4:43; Josh. 20:8
 21:38 ^a Josh. 20:8
 21:41 ^a Num. 35:7
 21:42 ¹ Every one of these cities had its common-land surrounding it
 21:43 ^a Gen. 12:7; 26:3, 4; 28:4, 13, 14
^b Num. 33:53; Josh. 1:11
 21:44 ^a Deut. 7:23, 24; Josh. 11:23; 22:4
^b Josh. 1:13, 15; 11:23
^c Deut. 7:24
¹ against
 21:45 ^a [Num. 23:19]; Josh. 23:14; 1 Kin. 8:56
¹ Not a word failed of

22:2 ^a Num. 32:20-22; Deut. 3:18
^b Josh. 1:12-18
 22:3 ¹ forsaken
 22:4 ^a Josh. 21:44
^b Num. 32:33
 22:5 ^a Deut. 6:6, 17; 11:22; Jer. 12:16
^b Deut. 10:12; 11:13, 22
¹ be very careful to do
 22:6 ^a Gen. 47:7; Ex. 39:43; Josh. 14:13; 2 Sam. 6:18; Luke 24:50
 22:7 ^a Josh. 17:1-13
 22:8 ^a Num. 31:27; 1 Sam. 30:24
¹ plunder

Eastern Tribes Return to Their Land

22 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept ^aall that Moses the servant of the LORD commanded you, ^band have obeyed my voice in all that I commanded you:

3 Ye have not ¹left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given ^arest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, ^bwhich Moses the servant of the LORD gave you on the other side Jordan.

5 But ^atake¹ diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, ^bto love the LORD your God, and to walk in all his ways, and to keep his commandments, and to ²cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua ^ablessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: ^abut unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: ^adivide the ¹spoil of your enemies with your brethren.

21:43-45. God's promise to Abraham (Gen. 15:13, 14, 18-21) had been realized, but only in accordance with the terms that God had stipulated—that the Israelites would by faith take possession of their own inheritance (cf. 14:12-15). These verses do not, as some suggest, exhaust God's pledge to Abraham. The

promise of the land is part and parcel of God's unconditional covenant with Abraham (cf. Gen. 13:14-17; 15:18-21; 17:8; 24:7; 26:3; 28:4; 50:24), but realization of the promise in any one era depended on an active appropriation of it by faith (cf. 1:5-9; 13:1-6; 17:12-18; 23:3-13).

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto ^athe country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

Eastern Tribes Build an Altar by Jordan

10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great ¹altar to see to.

11 And the children of Israel ^aheard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar ¹over against the land of Canaan, in the ²borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, ^athe whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel ^asent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, ^bPhinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and ^aeach one *was* an head of the house of their fathers among the ¹thousands of Israel.

The Western Tribes' Accusation

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

22:9 ^a Num. 32:1, 26, 29
22:10 ¹ *impres-sive altar*
22:11 ^a Deut. 13:12-18; Judg. 20:12, 13
¹ *on the frontier of*
² *region of Jordan on the side of*
22:12 ^a Josh. 18:1; Judg. 20:1
22:13 ^a Deut. 13:14; Judg. 20:12
^b Ex. 6:25; Num. 25:7, 11-13
22:14 ^a Num. 1:4
¹ *divisions*

22:16 ^a Deut. 12:5-14
^b Lev. 17:8, 9
¹ *treachery*
22:17 ^a Num. 25:1-9; Deut. 4:3
¹ *not enough*
22:18 ^a Num. 16:22
¹ *angry*
22:19 ^a Josh. 18:1
¹ *Nevertheless*
² *in addition to*
22:20 ^a Josh. 7:1-26
¹ *act unfaith-fully*
² *devoted thing*
22:21 ¹ *divisions*
22:22 ^a Deut. 4:35; 10:17; Is. 44:8; 45:5; 46:9; [1 Cor. 8:5, 6]
^b [Job 10:7; 23:10; Jer. 12:3; 2 Cor. 11:11, 31]

16 Thus saith the whole congregation of the LORD, What ^atrespass¹ *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, ^bthat ye might rebel this day against the LORD?

17 *Is* the iniquity ^aof Peor ¹too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow ^ahe will be ¹wroth with the whole congregation of Israel.

19 ¹Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, ^awherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar ²beside the altar of the LORD our God.

20 ^aDid not Achan the son of Zerah ¹commit a trespass in the ²accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

The Eastern Tribes' Answer

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the ¹thousands of Israel,

22 The LORD ^aGod of gods, the LORD God of gods, he ^bknoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or

22:10-14. The erection of a second, unauthorized altar, however innocently intended, would violate the principles laid down in the Mosaic legislation (cf. Lev. 17:8, 9; Deut. 12:1-14; 13:12-15). The situation carried with it an apparent danger of political disunity and apostasy (vv. 16-20). Only by the assurance of the two-

and-one-half tribes east of the Jordan that their altar was not intended to be used as a sacrificial altar, but only as a witness to their right to the Lord's established altar (cf. Ex. 23:17; Deut. 16:16, 17) west of the Jordan, was the threat of civil war dispelled.

meat offering, or if to offer peace offerings thereon, let the LORD himself ^arequire¹ it;

24 And if we have not *rather* done it ¹for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children ¹cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* ^aa ¹witness between us, and you, and our generations after us, that we might ^bdo the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, ^ato build an altar for burnt offerings, for meat offerings, or for sacrifices, ¹beside the altar of the LORD our God that *is* before his tabernacle.

The Answer Pleases the Western Tribes

30 And when Phinehas the priest, and the princes of the congregation and heads of the ¹thousands of Israel which *were* with him, heard the words that the children of Reuben

22:23 ^a Deut. 18:19; 1 Sam. 20:16
¹ require an account
 22:24 ¹ from fear, for a reason
 22:25 ¹ stop standing in awe of
 22:27 ^a Gen. 31:48; Josh. 22:34; 24:27
^b Deut. 12:5, 14
¹ testimony
 22:29 ^a Deut. 12:13, 14
¹ besides
 22:30 ¹ divisions

and the children of Gad and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* ^aamong us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel ^ablessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ¹*Ed*: for it *shall be* a witness between us that the LORD *is* God.

Joshua Speaks to Israel

23 And it came to pass a long time after that the LORD ^ahad given rest unto Israel from all their enemies round about, that Joshua ^bwaxed¹ old *and* stricken in age.

2 And Joshua ^acalled for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the ^aLORD your God hath done unto all these nations because of you; for the ^bLORD your God *is* he that hath fought for you.

4 Behold, ^aI have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that

22:31 ^a Ex. 25:8; Lev. 26:11, 12; 2 Chr. 15:2; Zech. 8:23
 22:33 ^a 1 Chr. 29:20; Neh. 8:6; Dan. 2:19; Luke 2:28
 22:34 ¹ Lit. Witness
 23:1 ^a Josh. 21:44; 22:4
^b Josh. 13:1; 24:29
¹ was old, advanced in age
 23:2 ^a Deut. 31:28
 23:3 ^a Ps. 44:3
^b Ex. 14:14; Deut. 1:30; Josh. 10:14, 42
 23:4 ^a Josh. 13:2, 6; 18:10

23:2. The aged Joshua's private counsel to the elders is reminiscent of that of his predecessor Moses (cf. Deut. 31:1-13). In this chapter and the next, Joshua gives a similar threefold challenge: (1) to put God's Word first in their lives (vv. 6, 7); (2) to live before God

faithfully (vv. 8-10); and (3) to love God supremely (vv. 11-13). In 24:14, 15 all of these will be included under the basic Old Testament charge to fear the Lord and serve Him willingly.

I have cut off, even unto the great sea westward.

5 And the LORD your God, ^ahe shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, ^bas the LORD your God hath promised unto you.

Keep God's Laws

6 ^aBe ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, ^bthat ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye ^acome¹ not among these nations, these that remain among you; neither ^bmake mention of the name of their gods, nor cause to ^cswear *by them*, neither ^dserve them, nor bow yourselves unto them:

8 But ^acleave¹ unto the LORD your God, as ye have done unto this day.

9 ^aFor the LORD hath ¹driven out from before you great nations and strong: but *as for* you, no man hath been able to stand ²before you unto this day.

10 ^aOne man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, ^bas he hath promised you.

11 ^aTake ¹good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise ^ago back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall ^bmake marriages with them, and ¹go in unto them, and they to you:

13 Know for a certainty that ^athe LORD your God will no more drive out *any of* these nations from before you; ^bbut they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until

23:5 ^a Ex. 23:30;

33:2

^b Num. 33:53

23:6 ^a Josh. 1:7

^b Deut. 5:32

23:7 ^a Ex. 23:33;

Deut. 7:2, 3;

[Prov. 4:14; Eph.

5:11]

^b Ex. 23:13; Ps.

16:4; Jer. 5:7;

Hos. 2:17

^c Deut. 6:13;

10:20

^d Ex. 20:5

¹ not associate

with

23:8 ^a Deut.

10:20

¹ hold fast

23:9 ^a Deut.

7:24; 11:23;

Josh. 1:5

¹ dispossessed

² against

23:10 ^a Lev. 26:8;

Deut. 28:7; Is.

30:17

^b Ex. 14:14

23:11 ^a Josh.

2:25

¹ diligent

23:12 ^a [2 Pet.

2:20, 21]

^b Deut. 7:3, 4;

Ezra 9:2; Neh.

13:25

¹ associate with

23:13 ^a Judg. 2:3

^b Ex. 23:33;

34:12; Deut.

7:16

23:14 ^a 1 Kin. 2:2

^b Josh. 21:45;

[Luke 21:33]

¹ I am going

to die.

23:15 ^a Deut.

28:63

^b Lev. 26:14–39;

Deut. 28:15–68

23:16 ^a Deut.

4:24–28

24:1 ^a Gen. 35:4

^b Josh. 23:2

^c 1 Sam. 10:19

24:2 ^a Gen.

11:7–32

^b Josh. 24:14

¹ The Euphrates, Heb.

Hannahar

24:3 ^a Gen. 12:1;

Acts 7:2, 3

ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day ^aI *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that ^bnot one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 ^aTherefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you ^ball evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the ^aanger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

The People Summoned to Shechem

24 And Joshua gathered all the tribes of Israel to ^aShechem, and ^bcalled for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^cpresented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, ^aYour fathers dwelt on the other side of ¹the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and ^bthey served other gods.

3 And ^aI took your father Abraham from the other side of the

24:1. Joshua's public farewell takes place at **Shechem**. Probably the choice of Shechem was motivated by its important covenantal associations with Abraham (Gen. 12:1–7), rich spiritual heritage (cf. Gen. 33:18–20; 37:12–14; Deut. 27:11—28:68 with Josh. 8:30–35), and social prominence (20:7). Joshua's call for the **heads** of Israel is essentially a challenge for Israel to renew its basic covenant with **God** (cf. v. 25).

24:2–27. The essential trustworthiness of the scriptural account has been reinforced in recent years by the suggestion that as to its literary form the chapter bears the marks of a second millennium B.C. treaty between a lord and his vassal: (1) preamble (v. 2); (2) historical prologue (vv. 2, 3); (3) covenant stipulations (vv. 14, 15); (4) covenant ratification (vv. 16–25); (5) covenant deposition (v. 26); (6) covenantal witnesses (v. 27); and (7) covenant sanctions (implicit in vv. 19, 20).

¹flood, and led him throughout all the land of Canaan, and multiplied his ²seed, and ^bgave him Isaac.

4 And I gave unto Isaac ^aJacob and Esau: and I gave unto ^bEsau mount Seir, to possess it; ^cbut Jacob and his children went down into Egypt.

5 ^aI sent Moses also and Aaron, and ^bI plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I ^abrought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put ^adarkness between you and the Egyptians, and brought the sea upon them, and covered them; and ^byour eyes have seen what I have done in Egypt: and ye dwelt in the wilderness ^a1 long season.

Enemies Driven from the Land

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; ^aand they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then ^aBalak the son of Zippor, king of Moab, arose and warred against Israel, and ^bsent and called Balaam the son of Beor to curse you:

10 ^aBut I would not hearken unto Balaam; ^btherefore he blessed you still: so I delivered you out of his hand.

11 And ^aye went over Jordan, and came unto Jericho: and ^bthe men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And ^aI sent the hornet before

24:3 ^b Gen. 21:1-8; [Ps. 127:3]
¹ The Euphrates, Heb. *Hannahar*
² *descendants*
 24:4 ^a Gen. 25:24-26
^b Gen. 36:8;
 Deut. 2:5
^c Gen. 46:1, 3, 6
 24:5 ^a Ex. 3:10
^b Ex. 7-10
 24:6 ^a Ex. 12:37, 51; 14:2-31
 24:7 ^a Ex. 14:20
^b Deut. 4:34
^c Josh. 5:6
¹ *long time*
 24:8 ^a Num. 21:21-35
 24:9 ^a Judg. 11:25
^b Num. 22:2-14
 24:10 ^a Deut. 23:5
^b Num. 23:11, 20; 24:10
 24:11 ^a Josh. 3:14, 17
^b Josh. 6:1; 10:1
 24:12 ^a Ex. 23:28; Deut. 7:20
^b Ps. 44:3
 24:13 ^a Deut. 6:10, 11
 24:14 ^a Deut. 10:12, 13;
 1 Sam. 12:24
² 2 Cor. 1:12
^c Josh. 24:2, 23;
 Ezek. 20:18
^d Ezek. 20:7, 8
¹ The Euphrates, Heb. *Hannahar*
 24:15 ^a Ruth 1:15; 1 Kin. 18:21
^b Josh. 24:2;
 Ezek. 20:39
^c Ex. 23:24, 32
^d Gen. 18:19; Ps. 101:2; [1 Tim. 3:4, 5]
¹ The Euphrates, Heb. *Hannahar*
 24:18 ^a Ps. 116:16
 24:19 ^a Matt. 6:24
^b Lev. 11:44, 45;
 1 Sam. 6:20
^c Ex. 20:5
^d Ex. 23:21
 24:20 ^a 1 Chr. 28:9; Ezra 8:22;
 Is. 1:28; 63:10;
 65:11, 12; Jer. 17:13
^b Deut. 4:24-26;
 Josh. 23:15
¹ *harm*

you, which drove them out from before you, *even* the two kings of the Amorites; *but* ^bnot with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and ^acities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

Fear the Lord

14 ^aNow therefore fear the LORD, and serve him in ^bsincerity and in truth: and ^cput away the gods which your fathers served on the other side of the ¹flood, and ^din Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, ^achoose you this day whom ye will serve; whether ^bthe gods which your fathers served that *were* on the other side of the ¹flood, or ^cthe gods of the Amorites, in whose land ye dwell: ^dbut as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: ^atherefore will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, ^aYe cannot serve the LORD: for he *is* an ^bholy God; he *is* ^ca jealous God; ^dhe will not forgive your transgressions nor your sins.

20 ^aIf ye forsake the LORD, and serve strange gods, ^bthen he will turn and do you ¹hurt, and consume you, after that he hath done you good.

24:12. Although some take it literally, **hornet** is probably a figurative term referring to the terrifying panic that gripped the hearts of the Canaanites who awaited with fear the arrival of the invading Israelites (cf. Ex. 23:27, 28; Deut. 2:25; 7:20-23; Josh. 2:9, 11; 5:1).

24:15. Joshua's closing testimony demonstrates

that he is yet faithful to his divine call and charge (1:6-9).

24:19. Joshua's reminder is that no man or people serves God solely in his own strength, for God demands the believer's total commitment to Him.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ^aye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore ^aput away, *said he*, the strange gods which *are* among you, and ^bincline your heart unto the LORD God of Israel.

A Covenant at Shechem

24 And the people ^asaid unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua ^amade¹ a covenant with the people that day, and ²set them a statute and an ordinance ^bin Shechem.

26 And Joshua ^awrote these words in the book of the law of God, and took ^ba great stone, and ^cset it up there ^dunder an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be ^aa witness unto us; for ^bit hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So ^aJoshua let the people

24:22 ^aPs.

119:173

24:23 ^aGen.

35:2; Josh.

24:14; Judg.

10:15, 16;

1 Sam. 7:3

^b1 Kin. 8:57;

58; Ps. 119:36;

141:4

24:24 ^aEx. 19:8;

24:3, 7; Deut.

5:24-27

24:25 ^aEx. 15:25

^bJosh. 24:1

¹Lit. *cut a*

covenant

²made for them

24:26 ^aDeut.

31:24

^bJudg. 9:6

^cGen. 28:18

^dGen. 35:4

24:27 ^aGen.

31:48

^bDeut. 32:1

24:28 ^aJudg.

2:6, 7

24:29 ^aJudg. 2:8

24:30 ^aJosh.

19:50; Judg. 2:9

24:31 ^aJudg. 2:7

^bDeut. 11:2

¹ *oullived*

24:32 ^aGen.

50:25; Ex. 13:19;

Heb. 11:22

^bGen. 33:19;

John 4:5

¹ *plot*

² Heb. *qesitah*

(an unknown

ancient mea-

sure of weight)

24:33 ^aEx. 28:1;

Num. 20:28;

Josh. 14:1

^bEx. 6:25

¹ *belonged*

depart, every man unto his inheritance.

Joshua's Death and Burial

29 ^aAnd it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in ^aTimnath-erah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And ^aIsrael served the LORD all the days of Joshua, and all the days of the elders that ¹overlived Joshua, and which had ^bknown all the works of the LORD, that he had done for Israel.

Burial of Joseph's Bones

32 And ^athe bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a ¹parcel of ground ^bwhich Jacob bought of the sons of Hamor the father of Shechem for an hundred ²pieces of silver: and it became the inheritance of the children of Joseph.

33 And ^aEleazar the son of Aaron died; and they buried him in a hill *that* ¹*pertained to* ^bPhinehas his son, which was given him in mount Ephraim.

24:26, 27. The **sanctuary** probably was a special precinct that had sacred associations (cf. Gen. 12:6; 35:4). Ceremonies were often commemorated by the

erection of a **stone** (Gen. 28:18; 1 Sam. 7:12) or heap of stones (4:5-9).

The Book of
JUDGES

The Book of Judges takes its name from the gifted leaders (Heb. *shō-petīm*) who guided the fortunes of Israel from the death of Joshua to the days of Samuel, Israel's last judge. These leaders were men especially raised up by God not only for their military prowess, but for their administrative abilities and spiritual discernment.

Historical Setting. The Book of Judges covers a period of about three hundred years, stretching from the death of Joshua in 1367 B.C. until the time of Samuel (c. 1064–1044 B.C.). The events of the period of the judges took place in a time when Syro-Palestine formed a ground of contest between the expansionist empires of the Hittites to the north and the Egyptians to the south. Much of Israel's history in the period is linked to the person of the Egyptian Pharaoh, particularly the strong Pharaohs of the Nineteenth and Twentieth Dynasties. When a strong Egyptian Pharaoh was on the throne of Egypt, he would bring stability to the coastal plains and key areas of Canaan; hence, Israel would enjoy a period of "rest." At other times, because of Israel's repeated apostasy, God would bring oppressors to them who would afflict the people greatly. Significantly, no "rest periods" occurred after the middle of the twelfth century B.C., a condition that reflected not only the unsettled nature of the times and the widespread upheaval of the entire eastern Mediterranean world, but also the growing spiritual and moral degeneracy of the Israelite people.

Authorship. The author of Judges is unknown. The author has been iden-

tified traditionally with Samuel or one of his disciples. The essential integrity of the book as a trustworthy account of conditions before the rise of the Hebrew monarchy can be seen in the following data. (1) The Jebusites are mentioned as still occupying Jerusalem (1:21). (2) Gezer was not yet conquered (1:29), a feat that was not accomplished until the days of Solomon (cf. 1 Kin. 9:16). (3) Several portions of the book are linked closely with Joshua's day (e.g., 2:6–10; cf. 1:9–13 with Josh. 15:13–17; cf. 18:27–29 with Josh. 19:47). (4) The Phoenician city of Sidon, not the later Tyre, is still the chief port city of Phoenicia (3:3). Accordingly, the book must have been composed largely before the time of Israel's monarchy under David and Solomon. Certain literary phrases point to the fact that the work was originally that of one author (e.g., "And the children of Israel did evil again in the sight of the LORD," "And the land had rest," "The Spirit of the LORD came upon him," and "Every man did that which was right in his own eyes"). However, the remarks in 18:1 and 19:1 indicate that although the material covered in these passages is early, some editorial revision took place in the early period of the United Monarchy.

The Book of Judges is an action-packed account of the failure of the children of Israel to maintain the high spiritual standards laid down by Moses and Joshua. They not only failed to conquer the land of Canaan as God had challenged them to do (cf. 2:1–3, 20–23) but they also fell into the idolatry and sinful practices of the Canaanites (cf. 3:7). Their growing disobedience and

spiritual apostasy brought on a progressive moral degeneration, seen repeatedly in the various accounts of their oppression and in the historical appendixes that make up the closing

portion of the book (chs. 17–21). God would teach His people through this period that “rest” was fully available and provided for by Himself, but must be entered into by an obedient people.

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B. Incontinence: the incident of the Levite’s concubine	19:1—21:25

Judah’s Conquest of Canaan

1 Now after the ^adeath of Joshua it came to pass, that the children of Israel ^basked the LORD, saying, Who shall go up for us against the ^cCanaanites first, to fight against them?

2 And the LORD said, “Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto ^aSimeon his brother, Come up with me into my ¹lot, that we may fight against the Canaanites; and ^bI likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^aBezek ten thousand men.

1:1 ^aJosh. 24:29
^bNum. 27:21;
Judg. 20:18
^cJosh. 17:12, 13
1:2 ^aGen. 49:8,
9; Rev. 5:5
1:3 ^aJosh. 19:1
^bJudg. 1:17
¹ allotted territory
1:4 ^a1 Sam. 11:8

1:7 ^aLev. 24:19;
1 Sam. 15:33;
[James 2:13]
1:8 ^aJosh. 15:63;
Judg. 1:21

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: ^aas I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

Jerusalem Captured

8 Now ^athe children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

1:3. From the first days in the land, the relationship of the tribes of **Simeon** and **Judah** were very close. See the note on Joshua 19:9.

1:4. The **Perizzites** are part of a list of six groups of early inhabitants of Canaan (cf. Ex. 3:8, 17; 23:23; 33:2; Deut. 20:17; Josh. 9:1; 11:3; 12:8). They are mentioned with the **Canaanites** as early as Genesis 13:7 (cf. 3:5).

1:6, 7. **Adoni-bezek’s** actions humiliated his captives and incapacitated them for fighting. To Adoni-

bezek justice is meted out in accordance with the principle of *lex talionis*, or proportionate retribution (cf. Ex. 21:24–26; Lev. 24:17–20; Deut. 19:19–21). While the New Testament recognizes that the punishment of the guilty should be proportionate to the crime (cf. Matt. 25:46; Luke 12:45–48), nevertheless, the believer’s attitude must rise above the strict application of the law, renouncing especially any thought of selfish advantage (Matt. 5:38–42; 1 Pet. 2:13–16, 20).

1:8. See the note on Joshua 15:8.

9 ^aAnd afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

10 And Judah ¹went against the Canaanites that dwelt in ^aHebron: (now the name of Hebron before was ^bKirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 ^aAnd from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

Caleb's Proposal

12 ^aAnd Caleb said, He that ¹smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter ²to wife.

13 And Othniel the son of Kenaz, ^aCaleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 ^aAnd it came to pass, when she came to *him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, ^aGive me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

1:9 ^aJosh. 10:36; 11:21; 15:13
 1:10 ^aJosh. 15:13-19
^bJosh. 14:15
¹ *attacked*
 1:11 ^aJosh. 15:15
 1:12 ^aJosh. 15:16, 17
¹ *attacks*
² *as wife*
 1:13 ^aJudg. 3:9
 1:14 ^aJosh. 15:18, 19
 1:15 ^aGen. 33:11

1:16 ^aNum. 10:29-32; Judg. 4:11, 17; 1 Sam. 15:6; 1 Chr. 2:55
^bDeut. 34:3; Judg. 3:13
^cJosh. 12:14
^d1 Sam. 15:6
 1:17 ^aJudg. 1:3
^bNum. 21:3; Josh. 19:4
 1:18 ^aJosh. 11:22
¹ *its territory*
 1:19 ^aJosh. 17:16, 18; Judg. 4:3, 13
 1:20 ^aNum. 14:24; Josh. 14:9, 14
^bJosh. 15:14; Judg. 1:10
¹ *drove out from there*
 1:21 ^aJosh. 15:63; Judg. 1:8
 1:22 ^aJudg. 1:19
¹ *family*

16 ^aAnd the children of the Kenite, Moses' father in law, went up out ^bof the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of ^cArad; ^dand they went and dwelt among the people.

Further Conquests Over Canaan

17 ^aAnd Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called ^bHormah.

18 Also Judah took ^aGaza with ¹the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drave out *the inhabitants* of the mountain; but could not drive out the inhabitants of the valley, because they had ^achariots of iron.

20 ^aAnd they gave Hebron unto Caleb, as Moses said: and he ¹expelled thence the ^bthree sons of Anak.

21 ^aAnd the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the ¹house of Joseph, they also went up against Beth-el: ^aand the LORD was with them.

1:12, 13. See the note on Joshua 15:17-19.

1:16. The term **children of the Kenite, Moses' father-in-law**, is strange. Some ancient versions suggest the addition of the name Jethro or Hobab. The Kenites were noted for their ferocity and yet (usually) for their kindly treatment of the Israelites (cf. 4:11, 17-24; 5:24-27 with Ex. 2:16-22; 3:1; Num. 10:29-32). **The city of palm trees** (Deut. 34:3; 2 Chr. 28:15) is usually identified as Jericho. See further the note on 6:1.

1:18. See the note on Joshua 13:2, 3.

1:19. The Canaanite's advantage in **chariots of iron** proved to be a strong deterrent to the Israelites' desire to occupy all of Canaan, particularly the broad

valley areas (cf. Josh. 17:16; Judg. 4:3). A similar advantage in chariots was later held by the Philistines (1 Sam. 13:5), who enjoyed a monopoly in the use of iron (1 Sam. 13:19-22). The miraculous nature of the Israelite conquest and subsequent victories in Canaan is thus further emphasized.

1:20. See the note on Joshua 14:14.

1:21, 27-36. The incompleteness of the conquest is repeatedly emphasized. While some natural conditions may have made the conquest difficult (cf. v. 19; Josh. 17:16), the scriptural record attributes the basic cause to spiritual failure (cf. 2:1-5, 11-23; 3:1-7). See the note on Joshua 21:43-45.



1:13 Othniel is remembered for two significant events, both military. Caleb had promised his daughter Achsah as a wife to whoever would smite Debir (Josh. 15:16; Judg. 1:12). Othniel rose to the challenge and captured the city. At the urging of Achsah, Caleb gave her and Othniel the "upper and lower springs" as land for their use (Josh. 15:19; Judg. 1:15). They were both willing to trust God and hold their possessions in the land of Canaan even though many other tribes did not trust God (v. 21, 27, 29-31, 33). Secondly, Othniel became the first judge and deliverer of Israel following Joshua's death (3:7-11). The "spirit of the LORD" (3:10) came upon him, equipping him for his task, as it would for his successors, Gideon (6:34), Jephthah (11:29), and Samson (14:6). He defeated the king of Mesopotamia, and a period of "rest" ensued for 40 years (3:11), a characteristic refrain in the Book of Judges. He probably was Caleb's nephew (v. 13; 3:9) and perhaps his family later provided an officer under David (1 Chr. 27:15). (First Reference, Josh. 15:17; Primary Reference, Judg. 1:13; 3:7-11.)

23 And the ¹house of Joseph ^asent to ²descry Beth-el. (Now the name of the city before was ^bLuz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and ^awe will shew thee mercy.

25 And when he shewed them the entrance into the city, they ¹smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ^aNeither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor ^bTaanach and her towns, nor the inhabitants of ^cDor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites ¹would dwell in that land.

Canaanites Pay Tribute

28 And it came to pass, when Israel was strong, that they put the Canaanites to ¹tribute, and did not utterly drive them out.

29 ^aNeither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did ^aZebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became ¹tributaries.

31 ^aNeither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites ^adwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ^aNeither did Naphtali drive out the inhabitants of Beth-shemesh,

1:23 ^a Josh.

2:1; 7:2

^b Gen. 28:19

¹ family

² spy out

1:24 ^a Josh.

2:12, 14

1:25 ¹ struck

1:27 ^a Josh.

17:11-13

^b Josh. 21:25

^c Josh. 17:11

¹ were determined to dwell

1:28 ¹ forced labour

1:29 ^a Josh.

16:10; 1 Kin.

9:16

1:30 ^a Josh.

19:10-16

¹ forced labourers

1:31 ^a Josh.

19:24-31

1:32 ^a Ps. 106:34,

35

1:33 ^a Josh.

19:32-39

1:35 ^a Josh.

19:42

¹ Shaalabbin,

Josh. 19:42

² became stronger

³ forced labourers

1:36 ^a Num.

34:4; Josh. 15:3

2:1 ^a Ex. 20:2;

Judg. 6:8, 9

^b Deut. 1:8

^c Gen. 17:7, 8;

Lev. 26:42, 44;

Deut. 7:9; Ps.

89:34

2:2 ^a Ex. 23:32;

Deut. 7:2

^b Ex. 34:12, 13;

Deut. 12:3

^c Ps. 106:34

¹ treaty or covenant

2:3 ^a Num.

33:55; Josh.

23:13

^b Judg. 3:6

^c Ex. 23:33;

Deut. 7:16; Ps.

106:36

¹ entrap

2:5 ¹ Lit.

Weeping

2:6 ^a Josh. 22:6;

24:28-31

2:7 ^a Josh. 24:31

nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-she-mesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres ^ain Aijalon, and in ¹Shaalbim: yet the hand of the house of Joseph ²prevailed, so that they became ³tributaries.

36 And the coast of the Amorites was ^afrom the going up to Akkrabbim, from the rock, and upward.

Israel Rebuked by an Angel

2 And an angel of the LORD came up from Gilgal to Bochim, and said, ^aI made you to go up out of Egypt, and ^bhave brought you unto the land which I swear unto your fathers; and ^cI said, I will never break my covenant with you.

2 And ^aye shall make no ¹league with the inhabitants of this land; ^bye shall throw down their altars: ^cbut ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be ^aas thorns in your sides, and ^btheir gods shall ¹be a ^csnare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ¹Bochim: and they sacrificed there unto the LORD.

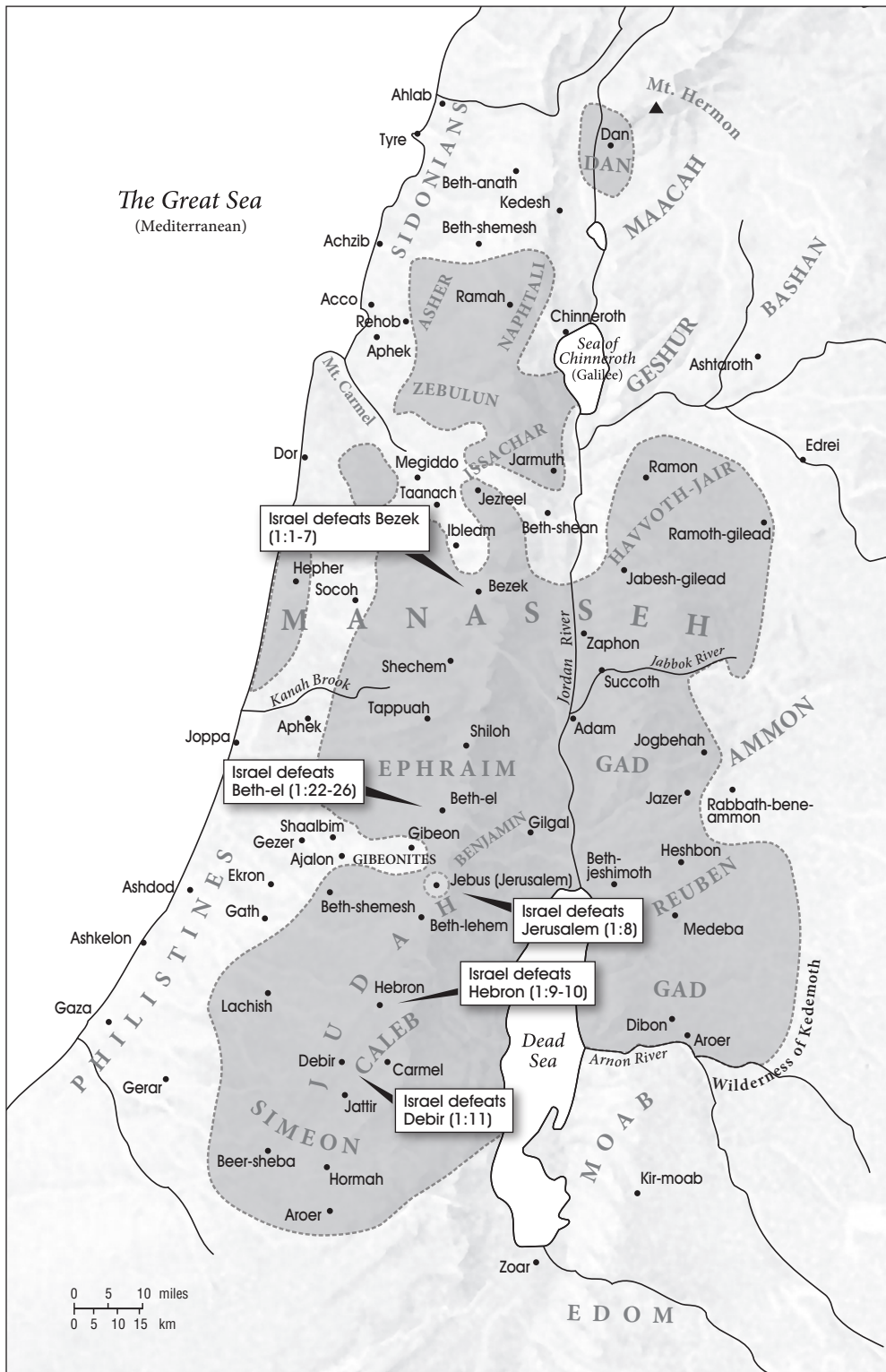
Israel Serves God

6 And when ^aJoshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 ^aAnd the people served the LORD all the days of Joshua, and all

2:1-5. The angel of the LORD was God's self-manifestation to Israel, as His message and rebuke clearly indicate, and as the people's reactions in repentance

and worship demonstrate. Most conservative scholars believe this was the pre-incarnate Christ who appeared in the Old Testament as a theophany.



THE LIMITS ON EARLY ISRAELITE CONTROL

the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And ^aJoshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 ^aAnd they buried him in the border of his inheritance in ^bTimnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation ¹were gathered unto their fathers: and there arose another generation after them, which ^aknew not the LORD, nor yet the works which he had done for Israel.

Israel Incurs God's Anger

11 And the children of Israel did ^aevil in the sight of the LORD, and served Baalim:

12 And they ^aforsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed ^bother gods, of the gods of the people that *were* round about them, and ^cbowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, ^aand served ¹Baal and ²Ashtaroth.

2:8. See the note on Joshua 19:49, 50. The term used here of Israel's great leader is simple, yet the key to his greatness; he was **the servant of the LORD**.

2:11–15. Baal was the chief deity of ancient Canaan. His exploits and licentious worship practices are well documented in the literature of ancient Ugarit. The son of El, Baal was both a heroic figure as a storm god, and a fertility deity who was worshiped in many cult centers under various forms and emphases, hence, **Baalim** (pl. of Baal). **Ashtaroth** (or Ashtoreth, 1 Kin. 11:5), known also from the literature of Ugarit and of Phoenicia, was a goddess of erotic love and war. She was known elsewhere in the ancient Near East as Ishtar or Astarte (cf. 1 Kin. 11:5, 33; 2 Kin. 23:13). The veneration of this goddess entered the Mediterranean world under the name Astarte, and the practices associated with her cult became associated with the Greek goddess of love, Aphrodite. She was called Atargatis at Ashkelon. The Canaanite worship rites were carried out not only in temples (2 Kin. 10:21–27) but on “every high hill, and under every green tree” (2 Kin. 17:10, 11). These rites were accompanied by such things as frenzied dances (1 Kin. 18:26–28), cult prostitution (both male and female), and, at times, even by human sacrifice (cf. Jer. 19:5–7 with 2 Kin. 23:10; Jer. 7:30–32; 32:30–35). Israel's attraction to the debased fertility rites and idolatrous worship practices, as well as the loathsome life-style of Canaan, was to be a long

2:8 ^aJosh. 24:29

2:9 ^aJosh. 24:30

^bJosh. 19:49, 50

2:10 ^aEx. 5:2;

¹Sam. 2:12;

Gal. 4:8; [Titus

1:16]

¹died and

joined their

ancestors

2:11 ^aJudg. 3:7,

12; 4:1; 6:1

2:12 ^aDeut.

31:16; Judg.

8:33; 10:6

^bDeut. 6:14

^cEx. 20:5

2:13 ^aJudg. 10:6;

Ps. 106:36

¹Name of a

Canaanite god

²Canaanite

goddesses

2:14 ^aDeut.

31:17; Judg. 3:8;

Ps. 106:40–42

^b2 Kin. 17:20

^cIs. 50:1

^dLev. 26:37;

Josh. 7:12, 13

¹plunderers

who despoiled

2:15 ^aLev.

26:14–26; Deut.

28:15–68

2:16 ^aJudg.

3:9, 10, 15; Ps.

106:43–45

¹and they

delivered

²plundered

2:17 ^aEx. 34:15

¹played the

harlot with

2:18 ^aJosh. 1:5

14 ^aAnd the anger of the LORD was hot against Israel, and he ^bdelivered them into the hands of ¹spoilers that spoiled them, and ^che sold them into the hands of their enemies round about, so that they ^dcould not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had ^asworn unto them: and they were greatly distressed.

Israel Fails to Listen

16 Nevertheless ^athe LORD raised up judges, ¹which delivered them out of the hand of those that ²spoiled them.

17 And yet they would not hear-
 ened unto their judges, but they ^awent ¹a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then ^athe LORD was with the judge, and delivered them out of the hand of their enemies all

one, despite repeated divine warnings and chastisements (cf. Lev. 20; Num. 25:1–9; Deut. 18:9–14; 23:17, 18; 1 Kin. 21:25, 26; 2 Kin. 17:7–18; Jer. 2:1–3:5; Ezek. 8:5–18; 16; 23; Hos. 4:6–19; etc.).

2:16. The **judges** were God's men who served as leaders of the people, not only militarily, but in matters of civil administration and legal matters. Although it was said specifically of four men (Othniel, 3:9, 10; Gideon, 6:34; Jephthah, 11:29; and Samson, 13:24, 25; 14:6, 19; 15:14), doubtless all of the judges were men upon whom “the spirit of the LORD” came. Although some are given brief notice, perhaps because their influence was purely local (e.g., Shamgar, 3:31; Tola and Jair, 10:1–3; Ibzan, Elon, and Abdon, 12:8–15), others received rather extensive notice (e.g., Deborah and Barak, 4:1–5:31; Gideon, 6:11–16; Jephthah, 11:1–11; and Samson, 13:2–5, 24, 25). Eli and Samuel are likewise considered judges, even though their stories are contained in 1 Samuel.

2:17–19. The recurring cycle of Israel's apostasy, oppression, repentance, and deliverance by heaven-sent deliverers forms the key theme of the Book of Judges. It was a period of repeated spiritual apostasy, growing immorality, social degradation, and political instability. Israel's “second generation” had forgotten the spiritual victories of the generation of the conquest. Only the mercy of a gracious God kept Israel from disappearing as a nation.

the days of the judge: ^bfor ¹it repented the LORD because of their groanings by reason of them that oppressed them and ²vexed them.

19 And it came to pass, ^awhen the judge was dead, *that* they returned, and ¹corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath ^atransgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua ^aleft when he died:

22 ^aThat through them I may ^bprove¹ Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left those nations, without driving them out ¹hastily; neither delivered he them into the hand of Joshua.

Evil in the Sight of the Lord

3 Now these *are* ^athe nations which the LORD left, to ¹prove Israel by them, *even* as many of Israel as had not ²known all the wars of Canaan;

2 Only that the generations of the children of Israel might ¹know, to teach them war, at the least such as before knew nothing thereof;

2:18 ^b Gen. 6:6
¹ the LORD
was moved to pity by
² harassed
2:19 ^a Judg. 3:12
¹ behaved more corruptly
2:20 ^a [Josh. 23:16]
2:21 ^a Josh. 23:4, 5, 13
2:22 ^a Judg. 3:1, 4
^b Deut. 8:2, 16; 13:3
¹ test
2:23 ¹ immediately
3:1 ^a Judg. 1:1; 2:21, 22
¹ test
² experienced
3:2 ¹ be taught to know

3:3 ^a Josh. 13:3
3:4 ¹ test
² find out
3:5 ^a Ps. 106:35
3:6 ^a Ex. 34:15, 16; Deut. 7:3, 4; Josh. 23:12
3:7 ^a Judg. 2:11
^b Deut. 32:18
¹ Baals, name or symbol of Canaanite gods
² Asherahs, names or symbols of Canaanite goddesses
3:8 ^a Deut. 32:30; Judg. 2:14
^b Hab. 3:7
3:9 ^a Judg. 3:15
^b Judg. 2:16
^c Judg. 1:13
3:10 ^a Num. 27:18; 1 Sam. 11:6; 2 Chr. 15:1

3 *Namely*, ^afive lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to ¹prove Israel by them, to ²know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ^aAnd the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And ^athey took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did ^aevil in the sight of the LORD, and ^bforgot the LORD their God, and served ¹Baalim and ²the groves.

Eight Years of Bondage

8 Therefore the anger of the LORD was hot against Israel, and he ^asold them into the hand of ^bChushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

Israel Delivered by Othniel

9 And when the children of Israel ^acried unto the LORD, the LORD ^braised up a deliverer to the children of Israel, who delivered them, *even* ^cOthniel the son of Kenaz, Caleb's younger brother.

10 And ^athe Spirit of the LORD came upon him, and he judged

3:1, 2. The **nations** left unconquered in the Israelite invasion became a challenge and a test of Israel's faithfulness. However, God in His grace allowed **Israel** to learn from them more advanced forms of warfare. See the note on 1:21, 27-36.

3:3. See the note on Joshua 13:2, 3.

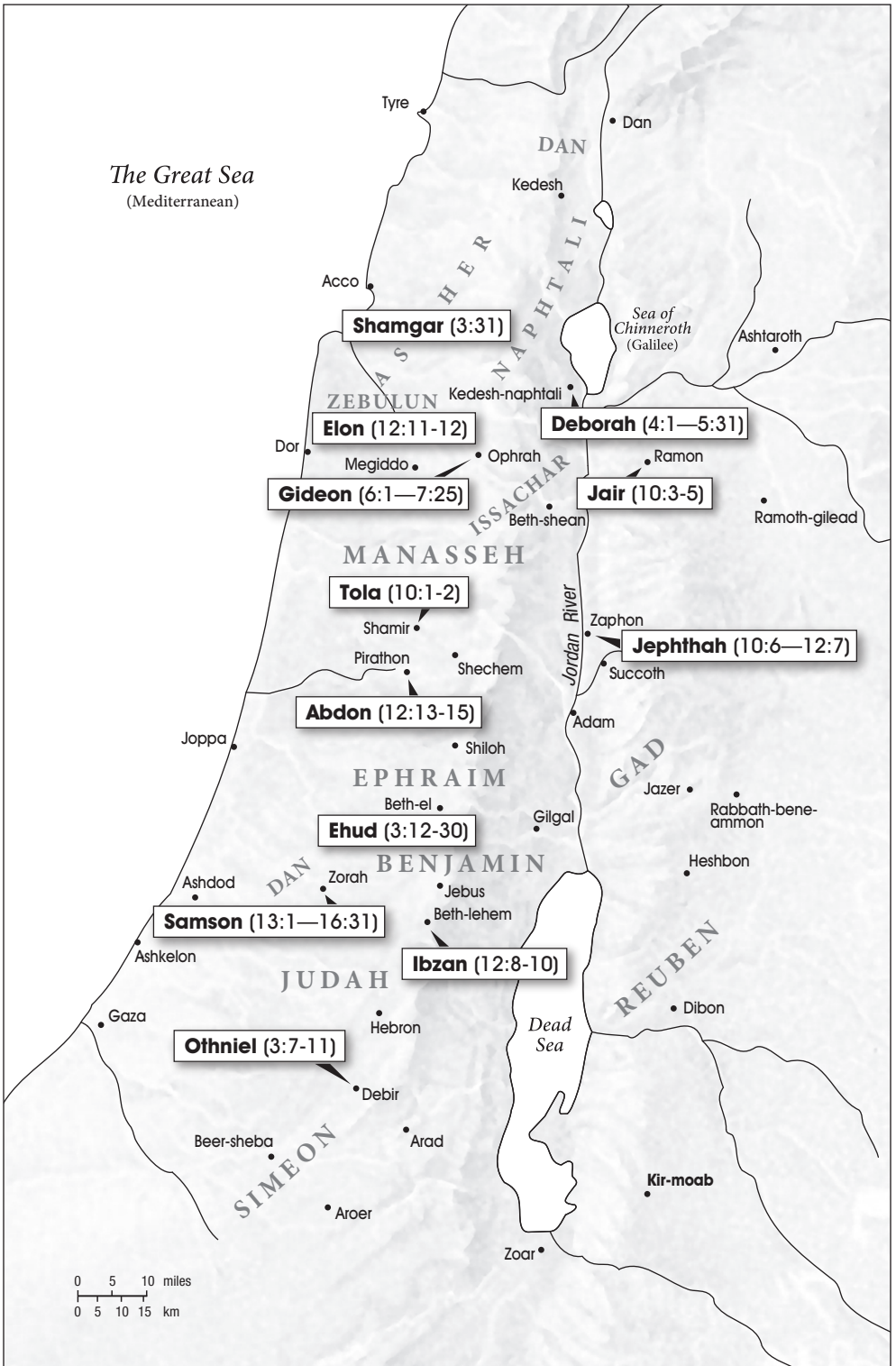
3:5. See the note on 1:4.

3:6, 7. Moses had warned the nation of the danger of an incomplete conquest, with the resultant intercourse with the unbelieving pagan peoples of Canaan (Ex. 34:11-16; Deut. 7:1-5). Moses' fears had already become a reality. The problem would continue to plague **Israel** (cf. 1 Kin. 11:4-8). The **groves** were the detestable sacred trees or poles used in Canaanite worship centers as symbols of life and fertility. These were sacred to the worship of the Canaanite fertility goddess Asherah. Moses had warned against their use

and given instructions to Israel to destroy them when they entered the land of Canaan (cf. Ex. 34:13; Deut. 7:5; 12:3; 16:21, 22). Unfortunately, the use of such poles would prove to be a continuing fascination for Israel and a source of deepening apostasy (cf. 2 Kin. 17:9-11). For **Baalim**, see the note on 2:11-15.

3:8. The source of the first Israelite oppression has been much debated. It is perhaps best viewed as an attack by Arameans from the western districts of **Mesopotamia**. Although the attack was from the north, Othniel's relationship to Caleb (cf. Josh. 15:17-19; Judg. 1:11-15) would probably make him the most prominent figure among the Israelites, hence, the logical deliverer.

3:10. In Old Testament times the **spirit of the LORD** empowered certain individuals for a particular service. Such phrases as **came upon**, along with "rested



THE JUDGES ACCORDING TO THEIR TRIBES

Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ^aAnd the children of Israel did evil again in the sight of the LORD: and the LORD strengthened ^bEglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and ^aAmalek, and went and ¹smote Israel, and ²possessed ^bthe city of palm trees.

14 So the children of Israel ^aserved Eglon the king of Moab eighteen years.

A Present for Eglon

15 But when the children of Israel ^acried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man ^bleft-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he ¹did gird it under his raiment upon his right thigh.

3:12 ^aJudg. 2:19
^b1 Sam. 12:9
3:13 ^aJudg. 5:14
^bDeut. 34:3;
Judg. 1:16;
2 Chr. 28:15
¹struck
²took possession
3:14 ^aDeut. 28:48
3:15 ^aPs. 78:34
^bJudg. 20:16
3:16 ¹fastened

3:18 ¹finished offering
²carried
3:19 ^aJosh. 4:20
¹stone images
²message for you
³He
⁴attended him
3:22 ¹handle

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had ¹made an end to offer the present, he sent away the people that ²bare the present.

19 But he himself turned again ^afrom the ¹quarries that *were* by Gilgal, and said, I have a secret ²errand unto thee, O king: ³who said, Keep silence. And all that ⁴stood by him went out from him.

Ehud Kills Eglon

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the ¹haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

upon,” “is upon,” “was upon,” “put upon,” and “made willing” illustrate the Holy Spirit’s employment of an individual for a particular task. Certain selected leaders were said to be “filled” by the spirit or that the spirit “was in” them (Gen. 41:38; Ex. 28:3; Num. 27:18; Deut. 34:9; Dan. 4:8; 5:14; 6:3), perhaps indicating the spirit’s use of them over extended periods of time. God’s leaders in Old Testament times gave witness to the power of the Holy Spirit in their lives (Gen. 6:3; Ezek. 3:12, 14; Hag. 2:5; Zech. 4:6; 7:12). However, the Holy Spirit did not deal with Old Testament believers in precisely the same way as with New Testament saints. This is seen from such phrases as “departed from” (1 Sam. 16:14) and “take not” (Ps. 51:11) with regard to the Holy Spirit. With Pentecost (Acts 2), the “Age of the Spirit,” in which the Holy Spirit permanently indwells all believers, was inaugurated. Indeed, New

Testament believers enjoy a foretaste of the complete salvation that God intends for them throughout all eternity (cf. 2 Cor. 1:20–22; 5:1–5; Eph. 1:13, 14 with Rom. 8:14–23).

3:11. The periods of **rest** have a distinct historical correlation with the times of Egyptian presence during the reigns of strong Pharaohs of the Nineteenth and Twentieth Dynasties.

3:12, 13. The Moabites and Ammonites were both descended from Lot (cf. Gen. 19:30–38). The Moabites opposed **Israel** during its years in the wilderness (Num. 22:1–6, 9–11), and both peoples were to be a source of constant irritation to the Israelites throughout their history (cf. Amos 1:13–2:3). The Amalekites were descended from the line of Esau (cf. Gen. 36:10–12) and were among Israel’s bitterest enemies (cf. Ex. 17:8–16; Deut. 25:17, 18; 1 Sam. 15:2, 3).



3:15 Ehud was the second judge over Israel and was a member of the tribe of Benjamin. Israel had lapsed into idolatry (v. 12), so the Lord reinforced Eglon, king of Moab, against them. Eglon captured Jericho with the aid of the Ammonites and the Amalekites (vv. 12, 13), and subjugated Israel under tribute 18 years (v. 14). Ehud, a left-handed man, gained a private interview with Eglon under the pretense of a secret errand connected with payment of Israel’s tribute. Ehud slew Eglon and then killed 10,000 Moabites at the fords of the Jordan. So the land had rest for 80 years (vv. 20–30). During his leadership, Israel remained faithful to God. (First Reference, Judg. 3:15; Primary Reference, Judg. 3:12–4:1.)

24 When he was gone out, ¹his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, ²Surely he covereth his feet in his summer chamber.

25 And they ¹tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the ¹quarries, and escaped unto Seirath.

Israel Led to Capture Moab

27 And it came to pass, when he was come, that ^ahe blew a trumpet in the ^bmountain of Ephraim, and the children of Israel went down with him from the mount, and he ¹before them.

28 And he said unto them, Follow

3:24 ^a 1 Sam. 24:3
¹ Eglon's
² He is probably attending to his needs in the cool chamber.
 3:25 ^a 2 Kin. 2:17; 8:11
¹ waited
 3:26 ¹ stone images
 3:27 ^a Judg. 6:34; 1 Sam. 13:3
^b Josh. 17:15
¹ led

3:28 ^a Judg. 7:9, 15; 1 Sam. 17:47
^b Josh. 2:7; Judg. 12:5
 3:29 ¹ stout
 3:30 ^a Judg. 3:11
¹ defeated
 3:31 ^a Judg. 5:6
^b 1 Sam. 17:47
^c Judg. 2:16
^d 1 Sam. 4:1
 4:1 ^a Judg. 2:19
^b Judg. 2:11
 4:2 ^a Judg. 2:14

after me: for ^athe LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the ^bforde of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all ¹lusty, and all men of valour; and there escaped not a man.

30 So Moab was ¹subdued that day under the hand of Israel. And ^athe land had rest fourscore years.

31 And after him was ^aShamgar the son of Anath, which slew of the Philistines six hundred men ^bwith an ox goad: ^cand he also delivered ^dIsrael.

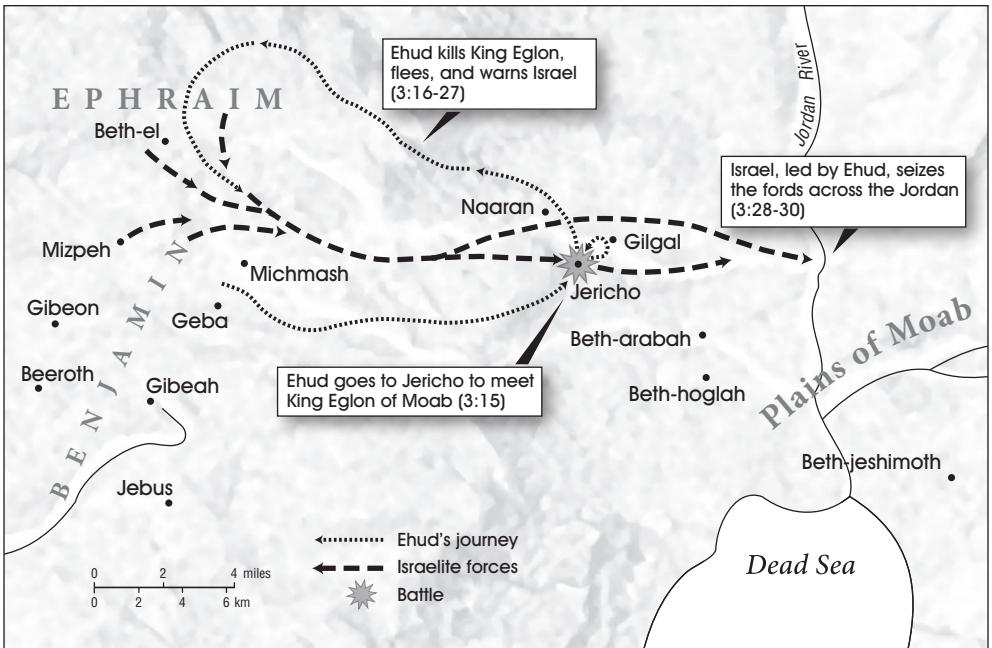
Twenty Years of Oppression

4 And ^athe children of Israel again did ^bevil in the sight of the LORD, when Ehud was dead.

2 And the LORD ^asold them into the hand of Jabin king of Canaan,

3:24. **Covereth his feet**—that is, “relieving himself”
 3:31. **Anath** preserves the name of a Canaanite deity. The sister and wife of Baal, she was a goddess of love and war who often assisted Baal in his conflicts with his rivals. Her activities are recorded in the literature from ancient Ugarit. Her worship would still be remembered at this early time.

4:2, 3. This third oppression of **Israel** took place toward the end of the thirteenth century B.C. (c. 1221–1201). **Hazor** had recovered from its earlier defeat at the hands of Joshua and was again an important center of Canaanite concentration (cf. Josh. 11:1–11; Judg. 4:1–24). **Jabin** was probably a hereditary title for the kings of Hazor.



THE WAR OF EHUD

that reigned in ^bHazor; the captain of whose host *was* ^cSisera, which dwelt in ^dHarosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred ^achariots of iron; and twenty years ^bhe mightily oppressed the children of Israel.

The Prophetess Deborah

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 ^aAnd she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called ^aBarak the son of Abinoam out ^bof Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and ¹draw toward mount ^cTabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And ^aI will draw unto thee to the ^briver Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall ¹not be for thine honour; for the LORD shall ^asell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

4:2 ^bJosh. 11:1, 10
 c 1 Sam. 12:9; Ps. 83:9
 d Judg. 4:13, 16
 4:3 ^aDeut. 20:1; Judg. 1:19
 b Ps. 106:42
 4:5 ^aGen. 35:8
 4:6 ^aHeb. 11:32
 b Josh. 19:37; 21:32
 c Judg. 8:18
 1 *deploy troops*
 4:7 ^aEx. 14:4
 b Judg. 5:21;
 1 Kin. 18:40; Ps. 83:9, 10
 4:9 ^aJudg. 2:14
 1 *be no glory for you*

10 And Barak called ^aZebulun and Naphtali to Kedesh; and he went up with ten thousand men ^bat ¹his feet: and Deborah went up with him.

11 Now Heber ^athe Kenite, *which was* of the children of ^bHobab the father in law of Moses, had ¹severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, ^cwhich *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

Barak Destroys Sisera's Army

14 And Deborah said unto Barak, ¹Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: ^ais not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD ¹discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the ¹host of Sisera fell ²upon the edge of the sword; *and* there was not a man ^aleft.

17 Howbeit Sisera fled away ¹on his feet to the tent of ^aJael the wife of

4:10 ^aJudg. 5:18
 b Ex. 11:8;
 1 Kin. 20:10
 1 *under his command*
 4:11 ^aJudg. 1:16
 b Num. 10:29
 c Judg. 4:6
 1 *separated*
 4:14 ^aDeut. 9:3;
 31:3; 2 Sam. 5:24; Ps. 68:7; Is. 52:12
 1 *Arise!*
 4:15 ¹routed
 4:16 ^aEx. 14:28;
 Ps. 83:9
 1 *army*
 2 *by*
 4:17 ^aJudg. 5:6
 1 *on foot*

4:7. The name **Sisera** is non-Semitic. He may have arrived in Canaan in connection with the great invasion of Aegean Sea peoples who confronted

Pharaoh Merenptah in his fifth year (c. 1229 B.C.).

4:11. See the note on 1:16.

4:17-21. See the note on 5:25-27.



4:4 Deborah and Barak led an Israelite coalition to victory over the militarily superior Canaanite forces of Sisera in the plain of Esdraelon. This was a strategic battle in the struggle for control of central and northern Palestine, after 20 years' oppression by Jabin, king of Canaan, who reigned in Hazor. Deborah and Barak's army consisted of only 10,000, while Sisera had a multitude of fighters and nine hundred iron chariots. But God fought for Israel and they routed the enemy (vv. 14, 15, 23, 24). Deborah performed legal and military duties in addition to being a prophetess (v. 4). She was one of only four Old Testament women identified as a prophetess, and was the only female judge. After Barak refused to go into battle without Deborah, she gave a prophecy that another woman, Jael, fulfilled (vv. 9, 21). The prose account is given in chapter 4 and the poetical version in chapter 5. Hebrews 11:32 lists Barak among the faithful. (First Reference, Judg. 4:4; Primary References, Judg. 4, 5.)

Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

Sisera Killed by Jael

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a ¹mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened ^aa bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife ^atook a ¹nail of the tent, and took an hammer in her hand, and went softly unto him, and ²smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

Jabin Destroyed by Israel

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

4:18 ¹ blanket or rug
4:19 ^a Judg. 5:24-27
4:21 ^a Judg. 5:24-27
¹ tent peg
² drove the peg

5:1 ^a Ex. 15:1; Judg. 4:4
5:2 ^a Ps. 18:47
^b 2 Chr. 17:16
¹ when leaders lead in Israel
² volunteered
5:3 ^a Deut. 32:1, 3
^b Ps. 27:6
5:4 ^a Deut. 33:2; Ps. 68:7
^b Ps. 68:8
5:5 ^a Ps. 97:5
^b Ex. 19:18
¹ gushed
5:6 ^a Judg. 3:31
^b Judg. 4:17
^c Is. 33:8
¹ deserted
5:7 ¹ Village life ceased
5:8 ^a Deut. 32:17
5:9 ¹ with the rulers
5:10 ^a Judg. 10:4; 12:14
5:11 ¹ recount

Deborah and Barak's Song

5 Then ^asang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD ¹for the ^aavenging of Israel, ^bwhen the people willingly ²offered themselves.

3 ^aHear, O ye kings; give ear, O ye princes; I, *even* ^bI, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, ^awhen thou wentest out of Seir, when thou marchedst out of ^bthe field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 ^aThe mountains ¹melted from before the LORD, *even* ^bthat Sinai from before the LORD God of Israel.

6 In the days of ^aShamgar the son of Anath, in the days of ^bJael, ^cthe highways were ¹unoccupied, and the travellers walked through byways.

7 ¹The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose ^anew gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is ¹toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ye that ride on white ^aasses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they ¹rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

4:24. The battle was a crucial one; Israel's very existence was at stake.

5:1. This chapter gives an expanded poetic account of the prose narrative in chapter 4.

5:2. For the avenging of Israel is a difficult phrase in the Hebrew text. It may anticipate the thought in the parallel line when the people willingly offered themselves, and be translated "when volunteers enlisted willingly." A merciful God always has His

ear tuned to the needs of those who willingly yield themselves to Him.

5:4, 5. These verses recall the Lord's triumphant march from **Sinai** to the Jordan River (cf. Deut. 33:1, 2a; 2 Sam. 22:8; Ps. 18:7; 68:8; 144:5, 6; Hab. 3:3, 10).

5:11. The gates, the scene of legal and business activity, would also be the logical places for a muster of local troops. See the note on Ruth 4:1.

12 ^aAwake, awake, Deborah: awake, awake, utter a song; arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then ¹he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

Israel's Triumphs Recalled

14 Out of Ephraim ¹was there a root of them against ^aAmalek; after thee, Benjamin, among thy people; out of Machir came down ²governors, and out of Zebulun ³they that handle the pen of the writer.

15 And the ¹princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent ²on foot into the valley. For the divisions of Reuben *there were* great ³thoughts of heart.

16 Why ¹abodest thou among the sheepfolds, to hear the ²bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart.

17 ^aGilead abode beyond Jordan: and why did Dan remain in ships? ^bAsher continued on the sea shore, and abode in his ¹breaches.

18 ^aZebulun and Naphtali *were* a people *that* ¹jeopardized their lives unto the death in the ²high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in ^aTaanach by the waters of Megiddo; they took no ¹gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

21 ^aThe river of Kishon swept them away, that ancient river, the river Kishon. O my soul, ¹thou hast trodden down strength.

5:12 ^aPs. 57:8
 5:13 ¹the survivors came down, the people against the nobles; the Lord came down against the mighty
 5:14 ^aJudg. 3:13
¹were those whose roots were in Amalek
²rulers
³those who bear the recruiter's staff
 5:15 ¹rulers
²under his command
³resolves
 5:16 ¹did you sit between
²pipings for
 5:17 ^aJosh. 22:9
^bJosh. 19:29, 31
¹inlets
 5:18 ^aJudg. 4:6, 10
¹jeopardized
²heights of the battlefield
 5:19 ^aJudg. 1:27
¹plunder of silver
 5:21 ^aJudg. 4:7
¹march on in strength
 5:22 ¹the horses' hooves pounded, the galloping, galloping of his steeds
 5:24 ^a[Luke 1:28]
 5:27 ^aJudg. 4:18-21
 5:29 ¹wisest
²answers herself
 5:30 ¹found
 5:31 ^aPs. 92:9
^b2 Sam. 23:4
^cPs. 37:6; 89:36, 37

22 Then ¹were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

Jael Shall Be Blessed

24 Blessed above women shall Jael the wife of Heber the Kenite be, ^ablessed shall she be above women in the tent.

25 He asked *water*, and she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down ^adead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her ¹wise ladies answered her, yea, she ²returned answer to herself,

30 Have they not ¹sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies ^aperish, O LORD: but *let* them that love him *be* ^bas the ^csun when he goeth

5:14-18. These verses tell of the roll call and battle assignments of the various participating tribes, as well as the report concerning the tribes that did not respond to Deborah's call to arms.

5:19-21. The Canaanites' military superiority in iron chariots proved to be their greatest liability. Soggy ground and a well-timed cloudburst immobilized Sisera's forces. The thunderstorm forms part of God's battle weaponry (cf. Ps. 18:7-15; 77:16-18; 144:4-6; Hab. 3:10, 11).

5:24. For Kenites, see the note on 1:16.

5:25-27. A contradiction has been imagined between the poetic account here of Sisera's death and the prose account (cf. 4:17-22). The details are supplementary: (1) Jael receives the fleeing Sisera into her tent; (2) Sisera receives the offered refreshment and falls heavily asleep on the tent floor (cf. 4:21); (3) as he sleeps, Jael drives the iron tent stake **through his temples** (v. 26; 4:21); (4) subsequently, Sisera's pursuer, Barak, arrives and is shown the grisly deed (4:22).

forth in his ^dmight. And the land had rest forty years.

Seven Years of Oppression

6 And the children of Israel did ^aevil in the sight of the LORD: and the LORD delivered them into the hand of ^bMidian seven years.

2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and ^acaves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the ^achildren of the east, even they came up against them;

4 And they encamped against them, and ^adestroyed the ¹increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ^bass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were ¹without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel ^acried unto the LORD.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which

5:31 ^dPs. 19:5

6:1 ^aJudg. 2:11
^bNum. 22:4;
31:1-3

6:2 ^a1 Sam. 13:6;
Heb. 11:38

6:3 ^aJudg. 7:12

6:4 ^aLev. 26:16
^bDeut. 28:31
¹produce

6:5 ¹innumerable

6:6 ^aPs. 50:15;
Hos. 5:15

6:8 ^aJosh. 24:17

¹slavery

6:9 ^aPs. 44:2, 3

6:10 ^a2 Kin.
17:35, 37, 38;
Jer. 10:2

^bJudg. 2:1, 2

6:11 ^aJosh. 17:2;
Judg. 6:15

^bJudg. 7:1; Heb.
11:32

6:12 ^aJudg. 13:3;
Luke 1:11, 28

^bJosh. 1:5

6:13 ^a[Is. 59:1]

^bJosh. 4:6, 21;
Ps. 44:1

^cDeut. 31:17;
2 Chr. 15:2; Ps.
44:9-16

¹Heb. *adoni*,
used to refer to
a man

²happened
to us

6:14 ^a1 Sam.
12:11
¹strength of
yours

said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the ^ahouse of ¹bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and ^adrove them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; ^afear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my ^bvoice.

An Angel Appears to Gideon

11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that *pertained* unto Joash ^athe Abiezrite: and his son ^bGideon threshed wheat by the winepress, to hide *it* from the Midianites.

12 And the ^aangel of the LORD appeared unto him, and said unto him, The LORD *is* ^bwith thee, thou mighty man of valour.

13 And Gideon said unto him, Oh ¹my Lord, if the LORD be with us, why then is all this ²befallen us? and ^awhere *be* all his miracles ^bwhich our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath ^cforsaken us, and delivered us into the hands of the Midianites.

Gideon to Deliver Israel

14 And the LORD looked upon him, and said, ^aGo in this ¹thy might,

5:31. Victory songs such as Deborah's are paralleled in the ancient Near Eastern literature of the same era.

6:1, 2. The Midianites were descended from Midian, one of the several children born to Abraham and Keturah, who had been sent away to the east so that Isaac might be Abraham's uncontested heir (Gen. 25:1-6). Joseph was later sold into Egypt by Midianite merchants (Gen. 37:23-28). Moses fled to the land of

Midian, where he married Zipporah, a Kenite princess (cf. Ex. 2:15-22). The Midianites provided opposition to the Israelites as they journeyed toward the Promised Land, being found in league with the Moabites (Num. 22-25) and the Amorites (Josh. 13:21). Known primarily as prosperous traders, the various groups of Midianites tended to merge with the Ishmaelites (cf. Gen. 37:25-28; Judg. 8:24).

6:3. For the Amalekites, see the note on 3:12, 13.



6:11 Gideon was a reluctant military and spiritual leader who delivered Israel from seven years' oppression by the Midianites (v. 1). The Angel of the Lord appeared to him with strong words of encouragement (vv. 12, 16). Gideon destroyed his father's altar to Baal (v. 25) and erected an altar to the Lord (vv. 27, 28). Then at the command of God, he reduced his army from 32,000 to three hundred, to face the 135,000 Midianites. The Midianites outnumbered Gideon's band 450 to one. Nevertheless, God gave the victory to Gideon and his dedicated men (7:9-25). After the victory, Gideon was invited to become king, but he declined (8:22, 23). After Gideon retired to his home (8:28), Israel was blessed with 40 years of peace. Gideon is included in Hebrews 11:32 for his faithful deeds. (First Reference, Judg. 6:11; Primary References, Judg. 6-8.)

and thou shalt save Israel from the hand of the Midianites: ^bhave not I sent thee?

15 And he said unto him, Oh ¹my Lord, wherewith shall I save Israel? behold, ^amy family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, ^aSurely I will be with thee, and thou shalt ¹smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then ^ashew¹ me a sign ²that thou talkest with me.

18 ^aDepart not hence, I pray thee, until I come unto thee, and bring forth my ¹present, and set *it* before thee. And he said, I will tarry until thou come again.

19 ^aAnd Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and ^alay *them* upon this rock, and ^bpour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and ^athere rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

Gideon Builds an Altar

22 And when Gideon ^aperceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! ^bfor because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, ^aPeace *be* unto thee; fear not: thou shalt not die.

6:14 ^bJosh. 1:9
 6:15 ^a1 Sam. 9:21
 1 Heb. *Adonai*, used of God
 6:16 ^aEx. 3:12; Josh. 1:5
 1 *defeat*
 6:17 ^aJudg. 6:36, 37; 2 Kin. 20:8; Ps. 86:17; Is. 7:11; 38:7, 8
 1 *give me some evidence*
 2 *that it is you who talk with me*
 6:18 ^aGen. 18:3, 5
 1 *offering*
 6:19 ^aGen. 18:6-8
 6:20 ^aJudg. 13:19
^b1 Kin. 18:33, 34
 6:21 ^aLev. 9:24
 6:22 ^aGen. 32:30; Ex. 33:20; Judg. 13:21, 22
^bGen. 16:13
 6:23 ^aDan. 10:19
 6:24 ^aJudg. 8:32
 1 Lit. *The Lord Is Peace*
 6:25 ^aJudg. 2:2
^bJudg. 3:7
^cEx. 34:13; Deut. 7:5
 1 *tear*
 2 Heb. *asherah*, a wooden image for a Canaanite goddess
 6:26 ¹ *strong hold*
 2 *proper arrangement*
 6:30 ¹ *tom*
 6:31 ¹ *contend*
 2 *by morning*

24 Then Gideon built an altar there unto the LORD, and called it ¹Jehovah-shalom: unto this day it *is* yet ^ain Ophrah of the Abiezrites.

25 And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and ^athrow¹ down the altar of ^bBaal that thy father hath, and ^ccut down ²the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this ¹rock, in the ²ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

Gideon's Death Demanded

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath ¹cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye ¹plead for Baal? will ye save him? he that will plead for him, let him be put to death ²whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

6:21. Fire is often a sign of the divine presence (cf. Ex. 3:2-4; 13:21, 22; 19:18; Is. 4:4; Ezek. 1:27; Dan. 7:9; Zech. 2:5; Acts 2:3; Heb. 12:18; Rev. 1:14).

6:22. Gideon feared immediate death for having seen an angel of the LORD face to face (cf. Ex. 20:19; 33:20; Judg. 13:22 with Gen. 32:30; Ex. 24:10, 11; Is.

6:1-5; 1 Tim. 6:16; 1 John 4:12; Rev. 22:4). Although mortal man has not looked on the essential being of God, God has often appeared to men, especially in Jesus Christ, His Son (John 1:18; 14:8, 9).

6:25. For grove, see the note on 3:6, 7.

32 Therefore on that day he called him ^aJerub-baal,¹ saying, Let Baal plead against him, because he hath thrown down his altar.

Gideon Gathers His Army

33 Then all ^athe Midianites and the Amalekites and the children of the east were gathered together, and went over, and ¹pitched in ^bthe valley of Jezreel.

34 But ^athe Spirit of the LORD came upon Gideon, and he ^bblew a trumpet; and ¹Abiezer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also ¹was gathered after him: and he sent messengers unto ^aAsher, and unto ^bZebulun, and unto Naphtali; and they came up to meet them.

Gideon's Fleece of Wool

36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 ^aBehold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, ^aLet not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

6:32 ^aJudg. 7:1; 1 Sam. 12:11; 2 Sam. 11:21
1 Lit. *Let Baal Plead*

6:33 ^aJudg. 6:3
^bJosh. 17:16; Hos. 1:5

¹ *encamped*

6:34 ^aJudg. 3:10;

1 Chr. 12:18;

2 Chr. 24:20

^bNum. 10:3;

Judg. 3:27

¹ *the Abiezrites*

gathered

behind him

6:35 ^aJudg. 5:17;

7:23

^bJudg. 4:6, 10;

5:18

¹ *gathered*

behind

6:37 ^a[Ex. 4:3-7]

6:39 ^aGen. 18:32

7:1 ^aJudg. 6:32

¹ *encamped*

² *camp*

7:2 ^aDeut. 8:17;

Is. 10:13

7:3 ^aDeut. 20:8

7:4 ¹ *test*

Gideon's Army Is Too Large

7 Then ^aJerub-baal, who *is* Gideon, and all the people that *were* with him, rose up early, and ¹pitched beside the well of Harod: so that the ²host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel ^avaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ^aWhosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

God Selects an Army

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will ¹try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon,

the well-known Mount Gilead, which was located east of the Jordan River.

7:3-8. Gideon's strange mobilization strategy had both scriptural precedent and a practical principle: (1) The fears of some can infect the rest (cf. Deut. 20:8). (2) The practical wisdom to be alert to battle conditions must take precedence over the gratification of personal needs. The selection of the **three hundred men** who lapped the **water** may also have eliminated those who were still **fearful**.

6:34. See the note on 3:10.

6:39. Gideon asks for a still greater miracle, for the **fleece** would more naturally retain a heavy dew. However one views Gideon's fleece, the tender and patient dealings of a gracious **God** are surely to be noted.

7:1-3. Gideon's forces were assembled at the foot of Mount Gilboa; the **Midianites** were encamped about five miles northwest across the valley of Jezreel by the **hill of Moreh**. Accordingly, **mount Gilead** cannot be

“By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his ¹place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the ¹host of Midian was beneath him in the valley.

A Man Tells a Dream

9 And it came to pass the same “night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

7:7 ^a 1 Sam. 14:6
¹ home
7:8 ¹ camp
7:9 ^a Gen. 46:2,
3; Judg. 6:25

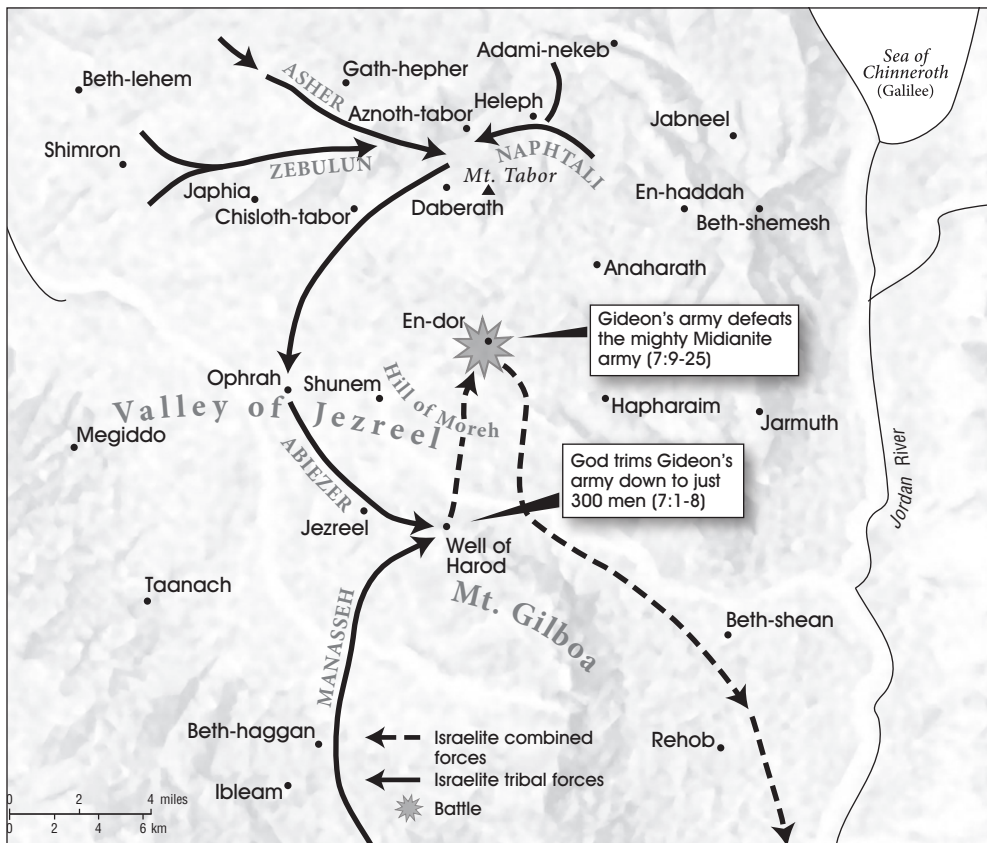
7:11 ^a Gen.
24:14; 1 Sam.
14:9, 10
¹ you will be
encouraged
7:12 ^a Judg. 6:3,
33; 8:10
^b Judg. 6:5
¹ innumerable

11 And thou shalt ^ahear what they say; and afterward ¹shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.

12 And the Midianites and the Amalekites and ^aall the children of the east lay along in the valley like grasshoppers for ^bmultitude; and their camels *were* ¹without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and

7:12. Grasshoppers (or locusts) and armies are often compared in the literature of the ancient Near East. See the note on 1 Kings 8:22–53.



THE WAR OF GIDEON

overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath ^aGod delivered Midian, and all the host.

Trumpets, Pitchers, and Lamps

15 And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the ¹host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and ¹lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they ^astood every man in his place round about the camp: ^band all the ¹host ran, and cried, and fled.

7:14 ^aJudg. 6:14, 16
7:15 ¹camp
7:16 ¹torches
7:21 ^aEx. 14:13, 14; 2 Chr. 20:17
^b2 Kin. 7:7
¹army

7:22 ^aJosh. 6:4, 16, 20
^bPs. 83:9; Is. 9:4
^c1 Sam. 14:20; 2 Chr. 20:23
^d1 Kin. 4:12
¹companion
²the whole camp
7:23 ^aJudg. 6:35
7:24 ^aJudg. 3:27
^bJudg. 3:28
^cJohn 1:28
¹seize from them the watering places as far as
7:25 ^aJudg. 8:3
^bPs. 83:11; Is. 10:26
^cJudg. 8:4
8:1 ^aJudg. 12:1; 2 Sam. 19:41
¹reprisand
8:2 ^aJudg. 6:11
¹few grapes left after the harvest
²the whole harvest
8:3 ^aJudg. 7:24, 25
^bProv. 15:1
¹subsided
8:4 ^aJudg. 7:25
^bJudg. 7:6

22 And the three hundred ^ablew the trumpets, and ^bthe LORD set ^cevery man's sword against his ¹fellow, even throughout ²all the host: and the host fled to Beth-shittah in Zererath, *and* to the border of ^dAbel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of ^aNaph-tali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

Ephraim Joins Battle

24 And Gideon sent messengers throughout all ^amount Ephraim, saying, Come down against the Midianites, and ¹take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and ^btook the waters unto ^cBeth-barah and Jordan.

25 And they took ^atwo princes of the Midianites, ^bOreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the ^cother side Jordan.

Gideon and Ephraim's Dispute

8 And ^athe men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did ¹chide with him sharply.

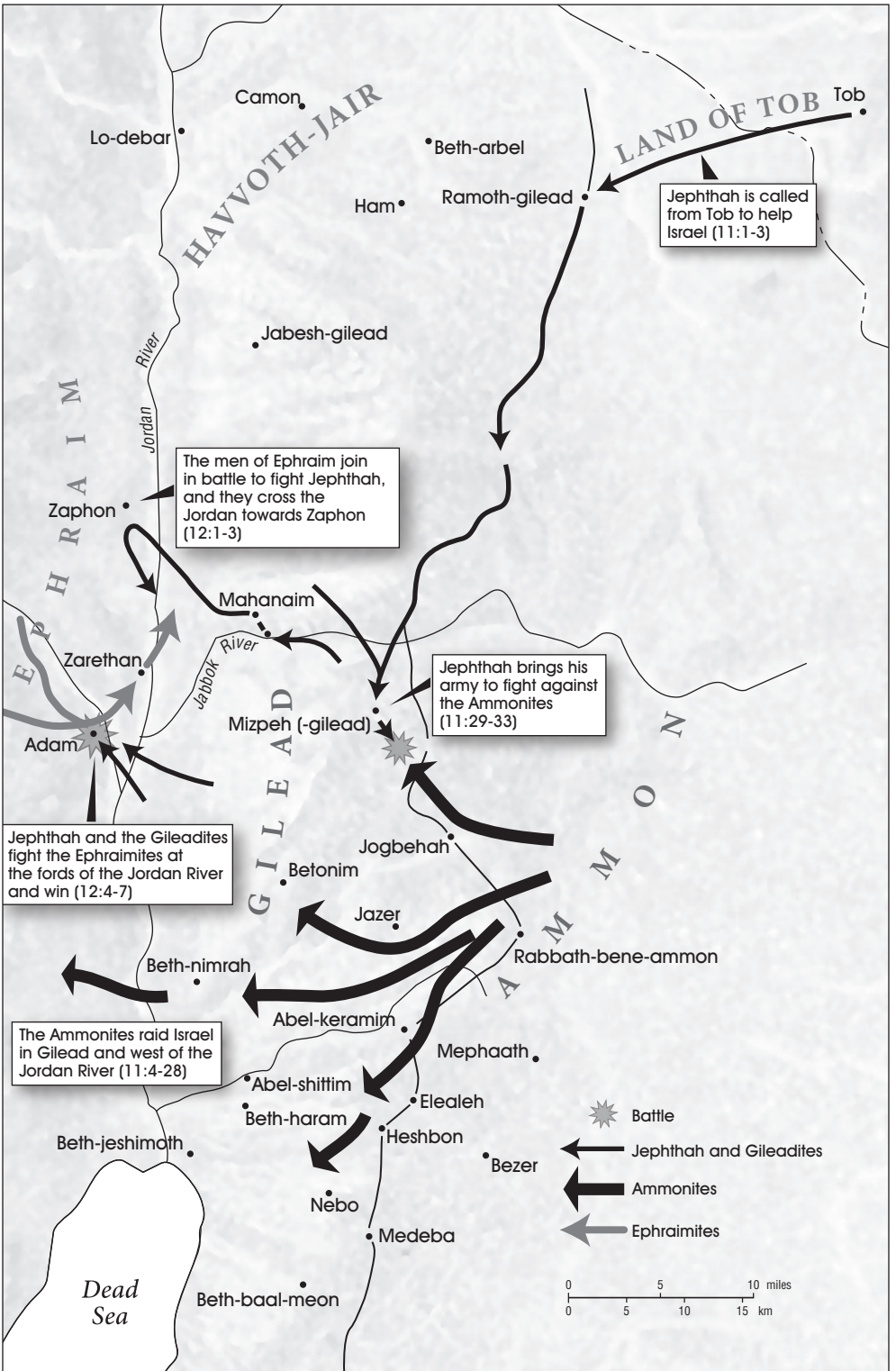
2 And he said unto them, What have I done now in comparison of you? *Is* not the ¹gleaning of the grapes of Ephraim better than ²the vintage of ^aAbiezer?

3 ^aGod hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their ^banger was ¹abated toward him, when he had said that.

4 And Gideon came ^ato Jordan, *and* passed over, he, and ^bthe three

7:16–22. Gideon's strange battle strategy counted on the elements of surprise, confusion, and the enemy's mistaken assumption that they had fallen prey to an innumerable attacking force. The divinely conceived plan worked better than any

man could have dared to hope (cf. 2 Chr. 20:22, 23). 7:24, 25. Gideon counted on the Ephraimites to cut off the remnants of the Midianite army. Gideon's army was not designed for the mopping up phase of the battle or for the extended pursuit of the enemy army.



THE WAR OF JEPHTHAH

hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of *“Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.*

6 And the princes of Succoth said, *“Are¹ the hands of Zebah and Zalmunna now in thine hand, that^b we should give bread unto thine army?*

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, *“then I will tear your flesh with the thorns of the wilderness and with briers.*

8 And he went up thence *“to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.*

9 And he spake also unto the men of Penuel, saying, When I *“come again in peace, ^bI will break down this tower.*

The Capture of the Kings of Midian

10 Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of *“all the ¹hosts of the children of the east: for there fell ^ban hundred and twenty thousand men that drew sword.*

11 And Gideon went up by the way of them that dwelt in tents on the east of *“Nobah and Jogbehah, and ¹smote the host: for the host was ^bsecure.*

12 And when Zebah and Zalmunna fled, he pursued after them, and *“took the two kings of Midian, Zebah and Zalmunna, and ¹discomfited all the host.*

Succoth and Penuel Destroyed

13 And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and enquired of him: and he *¹described unto him the*

8:5 *a* Gen. 33:17;

Ps. 60:6

8:6 *a* 1 Kin.

20:11; Judg. 8:15

b 1 Sam. 25:11

¹ *Have they already been captured? lit. is the palm*

8:7 *a* Judg. 8:16

8:8 *a* Gen. 32:30,

31; 1 Kin. 12:25

8:9 *a* 1 Kin. 22:27

b Judg. 8:17

8:10 *a* Judg. 7:12

b Judg. 6:5

¹ *army*

8:11 *a* Num.

32:35, 42

b Judg. 18:27;

[1 Thess. 5:3]

¹ *attacked the army while the camp felt secure*

8:12 *a* Ps. 83:11

¹ *routed the whole army*

8:14 ¹ *Lit. wrote down for him*

princes of Succoth, and the elders thereof, *even* threescore and seven-
teen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did *“upbraid¹ me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?*

16 *“And he took the elders of the city, and thorns of the wilderness and briers, and with them he ¹taught the men of Succoth.*

17 *“And he beat down the tower of ^bPenuel, and slew the men of the city.*

18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at *“Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.*

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and *“slew Zebah and Zalmunna, and took away the ¹ornaments that were on their camels’ necks.*

Gideon as Ruler

22 Then the men of Israel said unto Gideon, *“Rule thou over us, both thou, and thy son, and thy son’s son also: for thou hast ^bdelivered us from the hand of Midian.*

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: *“the LORD shall rule over you.*

24 And Gideon said unto them, I would ¹desire a request of you, that ye would give me every man the

8:4-9. The residents of the various towns were reluctant to help **Gideon**, lest his victory prove to be but partial and the enemy return and punish them.

earrings of his ²prey. (For they had golden earrings, ^abecause they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon ^amade an ephod thereof, and put it in his city, *even* ^bin Ophrah: and all Israel ^cwent¹ thither a whoring after it: which thing became ^da snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. ^aAnd the country was in quietness forty years in the days of Gideon.

29 And ^aJerub-baal the son of Joash went and dwelt in his own house.

30 And Gideon had ^athreescore and ten sons of his body begotten: for he had many wives.

31 ^aAnd his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

The Death and Burial of Gideon

32 And Gideon the son of Joash died ^ain a good old age, and was buried in the sepulchre of Joash his father, ^bin Ophrah of the Abiezrites.

8:24 ^a Gen. 37:25, 28
^b *plunder*
8:27 ^a Judg. 17:5
^b Judg. 6:11, 24
^c [Ps. 106:39]
^d Deut. 7:16
¹ *played the harlot with it there*
8:28 ^a Judg. 5:31
8:29 ^a Judg. 6:32; 7:1
8:30 ^a Judg. 9:2, 5
8:31 ^a Judg. 9:1
8:32 ^a Gen. 25:8; Job 5:26
^b Judg. 6:24; 8:27

8:33 ^a Judg. 2:19
^b Judg. 2:17
^c Judg. 9:4, 46
¹ *played the harlot with the Baals*
8:34 ^a Deut. 4:9; Judg. 3:7; Ps. 78:11, 42; 106:13, 21
8:35 ^a Judg. 9:16-18
9:1 ^a Judg. 8:31, 35
¹ *conferred*
9:2 ^a Judg. 8:30; 9:5, 18
^b Gen. 29:14
¹ *hearing*
² *Which*
³ *own flesh and bone*
9:3 ^a Gen. 29:15

Israel Turns to Idolatry

33 And it came to pass, ^aas soon as Gideon was dead, that the children of Israel turned again, and ^bwent¹ a whoring after Baalim, ^cand made Baal-berith their god.

34 And the children of Israel ^aremembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 ^aNeither shewed they kindness to the house of Jerub-baal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

Abimelech's Plan

9 And Abimelech the son of Jerub-baal went to Shechem unto ^ahis mother's brethren, and ¹conmuned with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ¹ears of all the men of Shechem, ²Whether *is* better for you, either that all the sons of Jerub-baal, *which are* ^athreescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your ^bbone³ and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our ^abrother.

4 And they gave him threescore and ten *pieces* of silver out of the

8:27. The exact nature and form of the **ephod** are unknown. Perhaps **Gideon** intended it as a means whereby the Israelites might know the will of God (cf. Ex. 28:30; Lev. 8:8). How often religious objects become a means of idolatry rather than of spiritual perception! (cf. Ex. 32:4; 1 Kin. 12:28).

9:1. Abimelech's ambition to be a king in Israel, an honor Gideon had refused (cf. 8:22, 23), was first put

to the test in **Shechem**, because his mother, a concubine of Gideon, came from there. Accordingly, the citizens of Shechem were invited to make one of their own, and a son of Gideon at that, to be their king. His murder of all but one of his brothers enabled him to assume the throne in Shechem where he ruled for three troublesome years.



8:31 Abimelech was the ruler of the city of Shechem during the period of the judges (8:30—10:1). He was the son of Gideon by a concubine from Shechem. Abimelech tried to become king, and managed to reign three years in Shechem (9:22). To eliminate all possible rivals, he killed the 70 sons of Gideon, his own brothers and half brothers, who were potential successors to his father (9:5). Only the youngest son of Gideon, Jotham, escaped this massacre. Ultimately, Abimelech was killed in a battle when he went too close to the city's walls and a woman dropped a millstone on his head. He commanded his armor-bearer to kill him, so no one could say that he died at the hands of a woman (9:50—54). (First Reference, Judg. 8:31; Primary Reference, Judg. 9.)

house of ^aBaal-berith, wherewith Abimelech hired ^bvain¹ and light persons, which followed him.

Abimelech Kills Gideon's Sons

5 And he went unto his father's house ^aat Ophrah, and ^bslew his brethren the sons of Jerub-baal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerub-baal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

Jotham's Parable

7 And when they told *it* to Jotham, he went and stood in the top of ^amount Gerizim, and lifted up his voice, and cried, and said unto them, ¹Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 ^aThe trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, ^bReign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, ^awherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, ^awhich cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble said unto the

9:4 ^aJudg. 8:33
^bJudg. 11:3;
2 Chr. 13:7; Acts
17:5
¹ *worthless and
reckless*
9:5 ^aJudg. 6:24
^bJudg. 8:30;
9:2, 18; 2 Kin.
11:1, 2
9:7 ^aDeut. 11:29;
27:12; Josh.
8:33; John 4:20
¹ *Listen*
9:8 ^a2 Kin. 14:9
^bJudg. 8:22, 23
9:9 ^a[John 5:23]
9:13 ^aPs. 104:15

9:15 ^aIs. 30:2;
Dan. 4:12; Hos.
14:7
^bNum. 21:28;
Judg. 9:20;
Ezek. 19:14
^c2 Kin. 14:9; Is.
2:13; Ezek. 31:3
9:16 ^aJudg. 8:35
¹ *as he deserves*
9:17 ^aJudg. 7
^bJudg. 8:22
9:18 ^aJudg. 8:30,
35; 9:2, 5, 6
^bJudg. 8:31
9:19 ^aIs. 8:6;
[Phil. 3:3]
9:20 ^aJudg. 9:15,
45, 56, 57
9:21 ^aNum.
21:16
9:23 ^a1 Kin.
12:15; Is. 19:14
^b1 Sam. 16:14;
18:9, 10; 1 Kin.
22:22; 2 Chr.
18:22
^cIs. 33:1
¹ *a spirit of ill
will*
9:24 ^a1 Kin.
2:32; Esth. 9:25;
Matt. 23:35, 36
^bNum. 35:33

trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my ^ashadow: and if not, ^blet fire come out of the bramble, and devour the ^ccedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerub-baal and his house, and have done unto him ^aaccording¹ to the deserving of his hands;

17 (For my ^afather fought for you, and adventured his life far, and ^bdelivered you out of the hand of Midian:

18 ^aAnd ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his ^bmaidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerub-baal and with his house this day, *then* ^arejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, ^alet fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^aBeer, and dwelt there, for fear of Abimelech his brother.

Shechem's Treachery

22 When Abimelech had reigned three years over Israel,

23 Then ^aGod sent ¹an ^bevil spirit between Abimelech and the men of Shechem; and the men of Shechem ^cdealt treacherously with Abimelech:

24 ^aThat the cruelty *done* to the threescore and ten sons of Jerub-baal might come, and their ^bblood

9:8–15. Jotham's address begins with a fable (a fictitious tale designed around a central moral) suggesting that the choice of Abimelech as king is a poor one, since not God's man, but a worthless scoundrel, has been selected as a ruler. Accordingly, they have

brought on their own destruction. The conclusion to the fable also becomes the point for Jotham's curse (v. 20) which truly comes to pass (vv. 56, 57). For other parabolic fables in the Old Testament, see 2 Samuel 12:1–4 and 2 Kings 14:9, 10.

be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem set ¹liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

The Conspiracy of Gaal

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and ¹made merry, and went into ^athe house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, *Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerub-baal?* and Zebul his officer? *serve the men of Hamor the father of Shechem: for why should we serve him?*

29 And ^awould to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

Zebul's Loyalty

30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ¹kindled.

31 And he sent messengers unto Abimelech ¹privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore ¹up by night, thou and the people that *is* with thee, and ²lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them ¹as thou shalt find occasion.

Abimelech's Victory

34 And Abimelech rose up, and all the people that *were* with him, by

9:25 ¹ men in ambush
9:27 ^a Judg. 9:4
¹ rejoiced
9:28 ^a 1 Sam. 25:10; 1 Kin. 12:16
^b Gen. 34:2, 6; Josh. 24:32
9:29 ^a 2 Sam. 15:4
9:30 ¹ aroused
9:31 ¹ secretly
9:32 ¹ get up
² set up an ambush
9:33 ¹ as your hand can find

night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from ¹lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the middle of the land, and another company come along ¹by the plain of Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou ^asaidst, *Who is Abimelech, that we should serve him? is not this the people that thou hast despised?* go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the ¹entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul ¹thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and ¹laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and ²smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood ¹in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and ^ahe took the

9:35 ¹ the ambush
9:37 ¹ Or from the Diviners' Terebinth Tree
9:38 ^a Judg. 9:28, 29
9:40 ¹ entrance
9:41 ¹ exiled
9:43 ¹ set an ambush
² attacked
9:44 ¹ at the entrance
9:45 ^a Judg. 9:20

city, and slew the people that *was* therein, and ^bbeat¹ down the city, and sowed it with salt.

The Death of the Men of Shechem

46 And when all the men of the tower of Shechem heard *that*, they entered into ¹an hold of the house ^aof the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount ^aZalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the ¹hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

The Death of Abimelech

50 Then went Abimelech to Thebez, and ¹encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and ¹gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman ^acast a piece of a millstone upon Abimelech's head, and ¹all to brake his skull.

54 Then ^ahe called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

9:45 ^bDeut. 29:23; 2 Kin. 3:25
¹demolished
 9:46 ^aJudg. 8:33
¹a fortified room
 9:48 ^aPs. 68:14
 9:49 ¹fortified room
 9:50 ¹besieged
 9:51 ¹they went up
 9:53 ^a2 Sam. 11:21
¹crushed his skull
 9:54 ^a1 Sam. 31:4

9:55 ¹home
 9:56 ^aJudg. 9:24; Job 31:3; Prov. 5:22
¹repaid
 9:57 ^aJudg. 9:20
 10:1 ^aJudg. 2:16
¹save
 10:4 ^aJudg. 5:10; 12:14
^bDeut. 3:14
¹Lit. *The Towns of Jair*, Num. 32:41; Deut. 3:14
 10:6 ^aJudg. 2:11; 3:7; 6:1; 13:1
^bJudg. 2:13
^cJudg. 2:12
^d1 Kin. 11:33; Ps. 106:36
¹Baals and Ashtoreths
 10:7 ^aJudg. 2:14; 4:2; 1 Sam. 12:9
^bJudg. 13:1
^cJudg. 3:13
 10:8 ¹harassed, lit. *shattered*

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his ¹place.

56 ^aThus God ¹rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came ^athe curse of Jotham the son of Jerubbaal.

Tola Judges Israel

10 And after Abimelech there ^aarose to ¹defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

Jair Judges Israel

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that ^arode on thirty ass colts, and they had thirty cities, ^bwhich are called ¹Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

Israel Turns from God

6 And ^athe children of Israel did evil again in the sight of the LORD, and ^bserved ¹Baalim, and Ashtaroth, and ^cthe gods of Syria, and the gods of ^dZidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he ^asold them into the hands of the ^bPhilistines, and into the hands of the children of ^cAmmon.

8 And that year they ¹vexed and oppressed the children of Israel:

10:1, 3. Tola and Jair are usually considered minor judges, along with Shamgar (3:31) and Ibzan, Elon, and Abdon (12:8–15). "Minor" simply means that the scriptural record concerning these six judges is brief

and contains no record of a military deliverance from any of Israel's oppressors.

10:7. For Ammonites, see the note on 3:12, 13.

eighteen years, all the children of Israel that *were* on the other side Jordan in the ^aland of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was ¹sore distressed.

Israel Cries unto the Lord

10 ^aAnd the children of Israel cried unto the LORD, saying, We have ^bsinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you* ^afrom the Egyptians, and ^bfrom the Amorites, ^cfrom the children of Ammon, and ^dfrom the Philistines?

12 ^aThe Zidonians also, ^band the Amalekites, and the Maonites, ^cdid oppress you; and ye cried to me, and I delivered you out of their hand.

13 ^aYet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and ^acry¹ unto the gods which ye have chosen; let them deliver you in the time of your ²tribulation.

15 And the children of Israel said unto the LORD, We have sinned: ^ado thou unto us ¹whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 ^aAnd they put away the ¹strange gods from among them, and served the LORD: and ^bhis soul was ²grieved for the misery of Israel.

10:8 ^a Num. 32:33
 10:9 ¹ severely
 10:10 ^a Judg. 6:6; 1 Sam. 12:10
^b Deut. 1:41
 10:11 ^a Ex. 14:30
^b Num. 21:21, 24, 25
^c Judg. 3:12, 13
^d Judg. 3:31
 10:12 ^a Judg. 1:31; 5:19
^b Judg. 6:3; 7:12
^c Ps. 106:42, 43
 10:13 ^a [Deut. 32:15; Judg. 2:12; Jer. 2:13]
 10:14 ^a Deut. 32:37, 38
¹ cry out
² distress
 10:15 ^a 1 Sam. 3:18; 2 Sam. 15:26
¹ whatever seems best to you
 10:16 ^a 2 Chr. 7:14; Jer. 18:7, 8
^b Ps. 106:44, 45; Is. 63:9
¹ foreign
² could no longer endure the misery
 10:17 ^a Gen. 31:49; Judg. 11:11, 29
 10:18 ^a Judg. 11:8, 11
 11:1 ^a Heb. 11:32
^b Judg. 6:12; 2 Kin. 5:1
 11:2 ^a Gen. 21:10; Deut. 23:2
¹ drove
 11:3 ^a 2 Sam. 10:6, 8
^b 1 Sam. 22:2
¹ worthless
 11:4 ^a Judg. 10:9, 17
 11:7 ^a Gen. 26:27

Israel Prepares for Battle

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in ^aMizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall ^abe head over all the inhabitants of Gilead.

Jephthah Made Head of Israel

11 Now ^aJephthah the Gileadite was ^ba mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they ¹thrust out Jephthah, and said unto him, Thou shalt ^anot inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of ^aTob: and there were gathered ^bvain¹ men to Jephthah, and went out with him.

4 And it came to pass in process of time, that the ^achildren of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, ^aDid not ye hate me,

11:5,6, 11. **Jephthah**, the illegitimate son of Gilead, was called to be the **captain** of the forces and deliverer of the people who had rejected him. Though not directly parallel, his story reminds one of Jesus, who was accused of being born of fornication (John 8:41) and who was rejected (cf. Acts 4:11), but became the captain of man's salvation (Heb. 2:10).



11:1 Jephthah was the ninth judge of Israel, who delivered God's people from 18 years of oppression by the Ammonites. He was an illegitimate child and was cast out of the family by his half brothers to prevent him from sharing in the inheritance. He fled to "the land of Tob" and engaged in clandestine activities with a group of "vain men." He was later summoned back to free his people, the Gileadites, from oppression. He defeated the Ammonites "with a very great slaughter" (v. 33). Jephthah is well known for his vow involving his daughter in verse 31. Later he killed 42,000 Ephraimites when they challenged him for not including them in the battle against the Ammonites. Jephthah's testimony in verse 26 strongly favors an early date for the Exodus from Egypt, about 1445–1447 B.C. He is included in Hebrews 11:32 for his mighty act of deliverance. (First Reference, Judg. 11:1; Primary References, Judg. 11:1–12:7.)

and expel me out of my father's house? and why are ye come unto me now when ye are in ¹distress?

8 ^aAnd the elders of Gilead said unto Jephthah, Therefore we ^bturn¹ again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be ^cour head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, ^aThe LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him ^ahead and captain over them: and Jephthah ¹uttered all his words ^bbefore the LORD in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, ^aWhat hast thou to do with me, that thou art come against me to fight in my land?

Ammon Wants Land Restored

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ^aBecause Israel took away my land, when they came up out of Egypt, from ^bArnon even unto ^cJabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, ^aIsrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and ^acame to Kadesh;

17 Then ^aIsrael sent messengers unto the king of Edom, saying, ¹Let me, I pray thee, pass through thy land: ^bbut the king of Edom would not ²hearken *thereto*. And in like manner they sent unto the ^cking of

11:7 ¹trouble

11:8 ^aJudg.

10:18

^b[Luke 17:4]

^cJudg. 10:18

¹return

11:10 ^aGen.

31:49, 50; Jer.

29:23; 42:5

11:11 ^aJudg.

11:8

^bJudg. 10:17;

20:1; ¹Sam.

10:17

¹spoke

11:12 ^{a2} Sam.

16:10

11:13 ^aNum.

21:24-26

^bJosh. 13:9

^cGen. 32:22

11:15 ^aDeut.

2:9, 19

11:16 ^aNum.

13:26; 20:1

11:17 ^aNum.

20:14

^bNum. 20:14-

21

^cJosh. 24:9

¹Please let me

pass

²heed

Moab: but he would not *consent*: and Israel ^aabode in Kadesh.

18 Then they ^awent along through the wilderness, and ^bcompassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

A Reminder of Sihon's Refusal

19 And ^aIsrael sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, ^bLet us pass, we pray thee, through thy land into my place.

20 ^aBut Sihon trusted not Israel to pass through his ¹coast: but Sihon gathered all his people together, and ²pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel ^adelivered Sihon and all his people into the hand of Israel, and they ^bsmote¹ them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed ^aall the ¹coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

Dispossession of the Amorites

23 So now the LORD God of Israel hath ¹dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which ^aChemosh thy god giveth thee to possess? So whomsoever ^bthe LORD our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than ^aBalak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in ^aHeshbon and her towns, and in ^bAroer and her towns, and in all the cities that *be* along by the ¹coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me

wrong to war against me: the LORD ^a“the Judge ^bbe judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon ¹hearkened not unto the words of Jephthah which he sent him.

Jephthah's Vow

29 Then ^athe Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah ^avowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, ^ashall surely be the LORD's, ^band I will offer it up for a burnt offering.

32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he ¹smote them from Aroer, even till thou come to ^aMinnith, *even* twenty cities, and unto the ²plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

Jephthah Fulfills His Vow

34 And Jephthah came to ^aMizpeh unto his house, and, behold, ^bhis daughter came out to meet him with timbrels and with dances: and

11:27 ^a Gen. 18:25
^b Gen. 16:5; 31:53; [1 Sam. 24:12, 15]
 11:28 ¹ heed
 11:29 ^a Judg. 3:10
 11:30 ^a Gen. 28:20; Num. 30:2; 1 Sam. 1:11
 11:31 ^a Lev. 27:2, 3, 28; 1 Sam. 1:11
^b Ps. 66:13
 11:33 ^a Ezek. 27:17
¹ defeated
² Heb. *Abel-keramim*
 11:34 ^a Judg. 10:17; 11:11
^b Ex. 15:20; 1 Sam. 18:6; Ps. 68:25; Jer. 31:4

11:35 ^a Gen. 37:29, 34
^b Eccl. 5:2, 4, 5
^c Num. 30:2
¹ tore
² given my word
³ go back on it
 11:36 ^a Num. 30:2
^b 2 Sam. 18:19, 31
 11:37 ¹ lament
² companions
 11:39 ^a Judg. 11:31
¹ She remained a virgin.
² became
 11:40 ¹ commemorate
 12:1 ^a Judg. 8:1
¹ were summoned

she *was* his only child; beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he ^arent¹ his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I ^bhave ²opened my mouth unto the LORD, and ^cI cannot ³go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, ^ado to me according to that which hath proceeded out of thy mouth; forasmuch as ^bthe LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and ¹bewail my virginity, I and my ²fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who ^adid with her *according* to his vow which he had vowed: and she ¹knew no man. And it ²was a custom in Israel,

40 *That* the daughters of Israel went yearly ¹to lament the daughter of Jephthah the Gileadite four days in a year.

Ephraim and Jephthah

12 And ^athe men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore

11:29-40. Christian scholars have been divided over whether Jephthah's **vow** dealt with human sacrifice. Those who favor the view that **Jephthah** actually sacrificed his daughter as a **burnt offering** point to early Jewish and Christian interpreters who held that he did so and maintain that human sacrifice, though not condoned by God, was actually practiced in early Israel (cf. 2 Kin. 16:3; 17:17; 2 Chr. 33:6; Jer. 7:31; 19:5; 32:35). However, proper interpretation does not depend merely on historical precedent, nor on instances of the practice of spiritual apostates or unbelievers. The plain reading of the text favors the view that since Jephthah was yet under the influence of the **spirit of the LORD** (vv. 29-31) when he made his vow, his

vow must have dealt with the principle of dedication symbolized by the burnt offering. Accordingly, Jephthah's **daughter** was pledged to perpetual **virginity** (vv. 37-40). This view underscores the fact that for God to honor the terms of Jephthah's vow would make Him a participant in evil inasmuch as He would thereby violate the prohibition in His own revealed word (Lev. 18:21; 20:2-5; Deut. 12:31, 32; 18:10-12). Since the Scriptures record that Jephthah's daughter was his only child, and do not indicate that he ever had another, he is rightly commemorated in Hebrews 11:32-40 not only for his deliverance of Israel but for a full dedication to God that left his home destitute of any heir.

passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were ¹at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I ¹put¹ my life in my hands, and ²passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

Jephthah's Victory

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites ^aare fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the ^apassages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, *Nay*;

6 Then said they unto him, Say now ^aShibboleth:¹ and he said ²Sibboleth: for he could not ³frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

The Death of Jephthah

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Israel.

12:2 ¹ in a great struggle

12:3 ^a 1 Sam. 19:5; 28:21; Job 13:14

¹ took

² crossed

12:4 ^a 1 Sam. 25:10

12:5 ^a Josh. 22:11

12:6 ^a Ps. 69:2, 15

¹ Lit. a flowing stream (used as a test of dialect)

² Shibboleth as enunciated in a different dialect

³ Lit. speak so

12:9 ¹ elsewhere

12:14 ^a Judg. 5:10; 10:4

12:15 ^a Judg. 3:13, 27; 5:14

13:1 ^a Judg. 2:11

^b Judg. 10:7;

1 Sam. 12:9

13:2 ^a Josh. 19:41; Judg. 16:31

13:3 ^a Judg. 6:12

13:4 ^a Num. 6:2, 3, 20; Judg. 13:4;

Luke 1:15

¹ please be careful

13:5 ^a Num. 6:5;

1 Sam. 1:11

^b Num. 6:2

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from ¹abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that ^arode on three-score and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, ^ain the mount of the Amalekites.

Israel Sins

13 And the children of Israel ^adid evil again in the sight of the LORD; and the LORD delivered them ^binto the hand of the Philistines forty years.

2 And there was a certain man of ^aZorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the ^aangel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore ¹beware, I pray thee, and ^adrink not wine nor strong drink, and eat not any unclean *thing*:

5 For, lo, thou shalt conceive, and bear a son; and no ^arazor shall come on his head: for the child shall be ^ba Nazarite unto God from the womb:

12:5, 6. The linguistic test used to examine whether an individual was an **Ephraimite** revolved around a distinction in “s” sounds. The common Hebrew word **Shibboleth**, “ear of grain,” was pronounced *sibboleth* by the Ephraimites (perhaps with a bit of lisping sound); hence, a person’s tribal affiliation would be clearly identifiable.

13:1. By the time of Samson, the **Philistines** (“Sea Peoples”) had conquered and populated the coastal

plain of Israel and were a major threat to the Israelites dwelling in the hill country. Their use of iron weapons and their policy of disarmament (cf. 1 Sam. 13:19–23) left Israel at great disadvantage. See the note on Joshua 13:2, 3.

13:5. The divinely promised **child** was to be a **Nazarite**, one separated from the world and consecrated to the Lord. In addition to the prohibition against cutting the hair mentioned here, the reg-

and he shall ^cbegin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, ^a“A man of God came unto me, and his ^bcountenance¹ *was* like the countenance of an angel of God, very ²terrible: but I ^casked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

Manoah's Request

8 Then Manoah intreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God ¹hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and ¹shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, *I am*.

12 And Manoah said, Now let thy words come to pass. ¹How shall we order the child, and *how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, ^a“neither let her drink wine or strong drink, nor

13:5 ^c 1 Sam. 7:13; 2 Sam. 8:1; 1 Chr. 18:1
13:6 ^a Gen. 32:24-30
^b Matt. 28:3; Luke 9:29; Acts 6:15
^c Judg. 13:17, 18
¹ appearance
² awesome
13:9 ¹ listened
13:10 ¹ told
13:12 ¹ What will be the boy's rule of life, and his work?
13:14 ^a Num. 6:3, 4; Judg. 13:4

eat any unclean *thing*: all that I commanded her let her observe.

Manoah's Offering

15 And Manoah said unto the angel of the LORD, I pray thee, ^alet us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, ^a“Why askest thou thus after my name, seeing it *is* ¹secret?”

19 So Manoah took a kid with a meat offering, ^aand offered *it* upon a rock unto the LORD: and *the angel* did ¹wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and ^a“fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. ^a“Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, ^a“We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

13:15 ^a Gen. 18:5; Judg. 6:18
13:16 ^a Gen. 32:29
¹ wonderful
13:19 ^a Judg. 6:19-21
¹ a wondrous thing
13:20 ^a Lev. 9:24; 1 Chr. 21:16; Ezek. 1:28; Matt. 17:6
13:21 ^a Judg. 6:22
13:22 ^a Gen. 32:30; Ex. 33:20; Deut. 5:26; Judg. 6:22, 23

ulations concerning the Nazarite vow detailed in Numbers 6:1-21 prohibited also using products of the vine and the touching of any dead body. Samson's actions violated all three of these regulations (cf. 14:8, 9, 17; 16:17). Because of the unique child she was to **bear**, Samson's mother was also commanded

to share in the terms of the Nazarite vow (vv. 13, 14).

13:18. The **secret name** of the angel of the LORD comes from a root meaning “separate,” “surpassing,” or “beyond apprehension,” and hence is often translated “wonderful” (cf. Ex. 15:11; Is. 9:6).

Samson's Birth

24 And the woman bare a son, and called his name ^aSamson: and ^bthe child grew, and the LORD blessed him.

25 ^aAnd the Spirit of the LORD began to move ¹him at times in the ²camp of Dan ^bbetween Zorah and ^cEshtaol.

Samson Wants a Philistine Woman

14 And Samson went down ^ato Timnath, and ^bsaw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore ^aget her for me ¹to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of ^athy brethren, or among all my people, that thou goest to take a wife of the ^buncircumcised Philistines? And Samson said unto his father, Get her for me; for she ¹pleaseth me well.

4 But his father and his mother knew not that it *was* ^aof the LORD, that he sought an occasion against the Philistines: for at that time ^bthe Philistines had dominion over Israel.

Samson Kills a Lion

5 Then went Samson down, and his father and his mother, to

13:24 ^aHeb. 11:32
^b1 Sam. 3:19; Luke 1:80
13:25 ^aJudg. 3:10; 1 Sam. 11:6; Matt. 4:1
^bJosh. 15:33; Judg. 18:11
^cJudg. 16:31
¹on him at 2 Heb.

Mahaneh-dan

14:1 ^aGen. 38:13; Josh. 15:10, 57
^bGen. 34:2
14:2 ^aGen. 21:21
¹as a wife
14:3 ^aGen. 24:3, 4
^bGen. 34:14; Ex. 34:16; Deut. 7:3

1 Lit. is right in my eyes
14:4 ^aJosh. 11:20; 1 Kin. 12:15; 2 Chr. 6:33; 2 Chr. 10:15
^bDeut. 28:48; Judg. 13:1

14:6 ^aJudg. 3:10
¹tore apart
14:9 ^aLev. 11:27
14:12 ^a1 Kin. 10:1; Ezek. 17:2
^bGen. 29:27
^cGen. 45:22; 2 Kin. 5:22
¹linen garments

Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And ^athe Spirit of the LORD came mightily upon him, and he ¹rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the ^acarcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

Samson's Riddle

12 And Samson said unto them, I will now ^aput forth a riddle unto you: if ye can certainly declare it me ^bwithin the seven days of the feast, and find *it* out, then I will give you thirty ¹sheets and thirty ^cchange of garments:

14:1–4. Samson's life becomes a lesson in the tragedy of self-will. His marriage was a clear violation of the Law (Ex. 34:16; Deut. 7:3). Nevertheless, God sovereignly overruled the defects in Samson's character to bring about His good purpose for **Israel**. The geographical boarder between Israel and

the Philistines is known as the Shephelah (foothills).

14:12–14. The word translated **riddle** is translated elsewhere "hard questions" (1 Kin. 10:1), "dark sayings" (Ps. 49:4; 78:2; Prov. 1:6), or "dark sentences" (Dan. 8:23). The same word is used of Ezekiel's fable concerning the two eagles (Ezek. 17:2).



13:24 Samson was a hero of Israel known for his great physical strength as well as his moral weakness. The last of the "judges" or military leaders mentioned in the Book of Judges, Samson led his country in this role for about 20 years. He was a Nazarite from birth, like Samuel and John the Baptist later. This meant that Samson should have served as an example to Israel of commitment to God. Through most of his life, however, Samson fell far short of God's standard with his sin and disobedience. His life is a clear warning against the dangers of self-indulgence and lack of discipline. In spite of his heroic physical deeds—killing a young lion, killing a thousand Philistines with the jawbone of a donkey, and carrying away the massive gate of Gaza—he nevertheless violated all three aspects of the Nazarite vow: he touched a dead body, attended a drinking feast, and had his hair cut. Samson also violated God's Word by marrying a Philistine, then visiting a prostitute in Gaza, and finally living with Delilah. His last act, the killing of thousands of the enemy Philistines, won him a place among the heroes of faith (Heb. 11:32). (First Reference, Judg. 13:7; Primary References, Judg. 13–16.)

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, ^aPut forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

Samson's Wife Pleads for the Answer

15 And it came to pass on the seventh day, that they said unto Samson's wife, ^aEntice thy husband, that he may declare unto us the riddle, ^blest we burn thee and thy father's house with fire: have ye called us to take ¹that we have? *is it not so?*

16 And Samson's wife wept before him, and said, ^aThou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she ¹lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? And what *is* stronger than a lion? and he said unto them, ¹If ye had not plowed with my heifer, ye had not found out my riddle.

Thirty Philistines Killed

19 And ^athe Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which ¹expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife ^awas given to his companion, whom he had used as ^bhis ¹friend.

14:13 ^aEzek.

17:2

14:15 ^aJudg.

16:5

^bJudg. 15:6

¹ *what is ours*

14:16 ^aJudg.

16:15

14:17 ¹ *pressured*

him so much

14:18 ¹ A proverbial expression

implying a conspiracy with

his wife

14:19 ^aJudg.

3:10; 13:25

¹ *explained*

14:20 ^aJudg.

15:2

^b John 3:29

¹ *best man*

Samson Forbidden to Visit His Wife

15 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a ^akid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly ^ahated her; therefore I gave her to thy companion: *is not her younger sister fairer than she?* take her, I pray thee, instead of her.

Philistines' Corn Burned

3 And Samson said concerning them, Now shall I be ¹more blameless than the Philistines, though I do them a ²displeasure.

4 And Samson went and caught three hundred foxes, and took ¹firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

Samson's Wife Killed

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. ^aAnd the Philistines came up, and burnt her and her father with fire.

Samson Kills Philistines

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he ¹smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock ^aEtam.

Samson Bound by Judah

9 Then the Philistines went up, and ¹pitched in Judah, and spread themselves ^ain Lehi.

10 And the men of Judah said,

15:1 ^a Gen. 38:17

15:2 ^a Judg.

14:20

15:3 ¹ *blameless*

regarding

² *harm*

15:4 ¹ *torches*

15:6 ^a Judg.

14:15

15:8 ^a 2 Chr. 11:6

¹ *attacked*

15:9 ^a Judg.

15:19

¹ *encamped*

Why are ye come up against us? And they answered, To ¹bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* ^arulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two ^anew cords, and brought him up from the rock.

Jawbone of an Ass

14 *And* when he came unto Lehi, the Philistines shouted against him: and ^athe Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands ¹loosed from off his hands.

15 And he found a ¹new jawbone of an ass, and put forth his hand, and took it, and ^aslew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his

15:10 ¹imprison
15:11 ^aLev. 26:25; Deut. 28:43; Judg. 13:1; 14:4; Ps. 106:40–42
15:13 ^aJudg. 16:11, 12
15:14 ^aJudg. 3:10; 14:6
¹broke loose
15:15 ^aLev. 26:8; Josh. 23:10; Judg. 3:31
¹Lit. *fresh*

15:17 ¹Lit. *Jawbone Heights*
15:18 ^aPs. 3:7
15:19 ^aGen. 45:27; Is. 40:29
¹Heb. *Lehi*
²Lit. *Spring of the Caller*
15:20 ^aJudg. 10:2; 12:7–14
^bJudg. 16:31
^cJudg. 13:1
16:1 ^aJosh. 15:47
16:2 ^a1 Sam. 23:26; Ps. 118:10–12
16:5 ^aJosh. 13:3

hand, and called that place ¹Ramath-lehi.

18 And he was sore athirst, and called on the LORD, and said, ^aThou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in the ¹jaw, and there came water thereout; and when he had drunk, ^ahis spirit came again, and he revived: wherefore he called the name thereof ²En-hakkore, which *is* in Lehi unto this day.

20 And ^ahe judged Israel ^bin the days of the Philistines ^ctwenty years.

Samson's Strength Displayed

16 Then went Samson to ^aGaza, and saw there an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they ^acompassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

Delilah Recruited to Betray Samson

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

5 And the ^alords of the Philistines came up unto her, and said unto her,

15:19. From a circular depression in Lehi God caused a spring to gush out of the ground to assuage Samson's thirst. Samson called it **En-hakkore**, "The Spring of the Caller." God's tender care of a weary Samson is reminiscent of His loving provision for Elijah (cf. 1 Kin. 17:2–6; 19:4–8).

16:3. The huge **gate of the city** in the ancient Near

East was often covered with metal to prevent its being burned during an attack. The combined weight of the door **posts** and doors, **bar and all**, which **Samson bore upon his shoulders** some 38 miles mostly uphill to **Hebron** was, therefore, tremendous. Samson was a man of incredible strength!



16:4 **Valley of Sorek** was the scene of Samson's exploits. The valley runs west toward the Philistine territory (Ekron and Timnah) and east into the Judean hills (Beth-shemesh). Excavations at these locations between 1977–1989 revealed well-developed agriculture and fortified cities from this period of time.

^bEntice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ¹green withs that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the ¹withs, as a thread of ²tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with ^anew ropes that never were ¹occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* ¹liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the ¹pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and ²went away with the pin of the beam, and with the web.

16:5 ^bJudg. 14:15
 16:7 ¹fresh bowstrings
 16:9 ¹bowstrings ²yarn
 16:11 ^aJudg. 15:13
 16:12 ¹used ¹men in hiding
 16:14 ¹batten of a loom
 2 pulled out the batten and the web from the loom

16:15 ^aJudg. 14:16
 16:16 ¹impatient to the point of
 16:17 ^a[Mic. 7:5] ^bNum. 6:5; Judg. 13:5
 16:19 ^aProv. 7:26, 27
 16:20 ^aNum. 14:9, 42, 43; [Josh. 7:12]; 1 Sam. 16:14; 18:12; 28:15, 16; 2 Chr. 15:2
 1 knew
 16:21 ^a2 Kin. 25:7
 16:23 ^a1 Sam. 5:2

Samson Reveals His Source of Strength

15 And she said unto him, ^aHow canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was ¹vexed unto death;

17 That he ^atold her all his heart, and said unto her, ^bThere hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 ^aAnd she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he ¹wist not that the LORD ^awas departed from him.

Samson Captured

21 But the Philistines took him, and ¹put out his ^aeyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

The Philistines' Celebration

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto ^aDagon

their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they ^apraised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were ^amerry, that they said, Call for Samson, that he may ¹make us sport. And they called for Samson out of the prison house; and he ²made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the ^aroof about three thousand men and women, that beheld while Samson ¹made sport.

Samson Prays for Strength

28 And Samson called unto the LORD, and said, O Lord GOD, ^aremember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may ¹be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ¹on which it was borne up, of the one with his right hand, and of the other with his left.

16:24 ^aDan. 5:4

16:25 ^aJudg.

9:27

¹perform for us
²performed for them

16:27 ^aDeut.

22:8

¹performed

16:28 ^aJer. 15:15

¹with one blow
take vengeance on

16:29 ¹he
braced himself
against them

16:31 ^aJudg.

13:25

^bJudg. 15:20

17:1 ^aJudg. 18:2

17:2 ^aLev. 5:1

^bGen. 14:19

¹put a curse

17:3 ^aEx. 20:4,

23; 34:17; Lev.

19:4

17:4 ^aIs. 46:6

Samson's Death and Burial

30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and ^aburied him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel ^btwenty years.

The Idolatry of Micah

17 And there was a man of mount Ephraim, whose name was ^aMicah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou ^acursedst, ¹and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, ^bBlessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to ^amake a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother ^atook two hundred *shekels* of silver, and

16:23. **Dagon** is probably to be identified with Dagan, a principal grain god often mentioned in the inscriptions of ancient Mesopotamia. Since Dagan/Dagon is attested in the Canaanite literature of ancient Ugarit as an important grain god, he probably occupied a similar status with the **Philistines**. The common Hebrew word for grain (*dagan*) is possibly associated etymologically with the name of this pagan god.

16:24–30. The findings of archaeological excavations in the ancient Near East make certain the possibilities for such a large number of casualties. Also, excavations at Tell Qasile reveal a Philistine temple built in this very fashion. Not only would there be officials underneath the roofed patio, but a huge crowd would have been on its roof, doubtless gathered at one end to see the spectacle of Israel's hero, **Samson**. The collapse of the main supporting **pillars** would have killed large numbers instantly. Samson's final

act was more than one of mere vengeance; it wiped out the key Philistine leadership, thereby setting back the Philistine threat against Israel considerably. For once Samson had performed a selfless act, justifying his being mentioned among the heroes of the faith in Hebrews 11:32.

17:1. Chapters 17–21 form an appendix to the narratives of chapters 1–16, which flow largely in chronological sequence. The precise time of the events of these last chapters is uncertain. The common thread running through them is the observation that in those days there was no king in Israel, but every man did that which was right in his own eyes (v. 6; 18:1; 19:1; 21:25). The events in chapters 17–21 indicate that spiritual compromise leads to moral corruption, which inevitably results in civil catastrophe.

17:2–5. Apparently the **mother** hoped to negate the force of the curse by using the many images and the **silver restored** by her **son** for "religious purposes."

gave them to the ¹founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an ^ahouse¹ of gods, and made an ^bephod, and ^cteraphim,² and consecrated one of his sons, who became his priest.

6 ^aIn those days *there was* no king in Israel, ^bbut every man did *that which was* right in his own eyes.

Micah's Hired Priest

7 And there was a young man out of ^aBeth-lehem-judah of the family of Judah, who *was* a Levite, and he ^bsojourned¹ there.

8 And the man departed out of the city from Beth-lehem-judah to ¹sojourn where he could find *a place*: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to ¹sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, ^aand be unto me a ^bfather and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah ^aconsecrated¹ the Levite; and the young man ^bbecame his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my ^apriest.

Dan Seeks New Land

18 In ^athose days *there was* no king in Israel: and in those days ^bthe tribe of the Danites sought them an inheritance to dwell in; for

17:4¹ silversmith
 17:5 ^aJudg.
 18:24
^bJudg. 8:27;
 18:14
^cGen. 31:19, 30;
 Hos. 3:4
¹ shrine
² household
 idols
 17:6 ^aJudg. 18:1;
 19:1
^bDeut. 12:8;
 Judg. 21:25
 17:7 ^aJosh.
 19:15; Judg.
 19:1; Ruth 1:1, 2;
 Mic. 5:2; Matt.
 2:1, 5, 6
^bDeut. 18:6
¹ lived there
 temporarily
 17:8 ¹ live tem-
 porarily
 17:9 ¹ live tem-
 porarily
 17:10 ^aJudg.
 18:19
^bGen. 45:8; Job
 29:16
 17:12 ^aJudg.
 17:5
^bJudg. 18:30
¹ Lit. filled the
 hand of
 17:13 ^aJudg.
 18:4
 18:1 ^aJudg. 17:6;
 19:1; 21:25
^bJosh. 19:40-48
 18:2 ^aJudg.
 13:25
^bNum. 13:17;
 Josh. 2:1
^cJudg. 17:1
 18:4 ^aJudg.
 17:10, 12
 18:5 ^a 1 Kin.
 22:5; [Is. 30:1];
 Hos. 4:12
^bJudg. 1:1; 17:5;
 18:14
¹ Please inquire
 of God
 18:6 ^a 1 Kin. 22:6
¹ may the pres-
 ence of the LORD
 be with you on
 your way
 18:7 ^aJosh.
 19:47
^bJudg. 18:27-29
^cJudg. 10:12
¹ safely or
 securely
² rulers
 18:8 ^aJudg. 18:2
¹ the spies
 18:9 ^aNum.
 13:30; Josh.
 2:23, 24

unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from ^aZorah, and from Eshtaol, ^bto spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the ^chouse of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath ^ahired me, and I am his priest.

Men Ask Counsel of a Priest

5 And they said unto him, ^aAsk¹ counsel, we pray thee, ^bof God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, ^aGo in peace: ¹before the LORD *is* your way wherein ye go.

7 Then the five men departed, and came to ^aLaish, and saw the people that *were* therein, ^bhow they dwelt ¹careless, after the manner of the Zidonians, quiet and secure; and *there was* no ²magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the ^cZidonians, and had no business with *any* man.

Possess the Land

8 And ¹they came unto their brethren to ^aZorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, ^aArise, that we may go up against them: for we have

17:12, 13. With the arrival of the Levite, Micah attempted to clothe his apostate religion with an aura of authenticity.

18:1. Because the Danites were severely restricted by the Amorites (cf. 1:34), they sought an area that would give them adequate territory for their people. Having failed to possess their original tribal allotment (cf. Josh. 19:41-46; see the note on Josh. 14:14), the

Danites compounded their sin by inaugurating their settlement in the newly won territory in the north by the institution of Micah's apostate religion!

18:7. Laish, formerly Leshem (Josh. 19:47), was situated in the far northern portion of the land. Renamed Dan (v. 29), its northerly location gives rise to the phrase "from Dan to Beer-sheba" to mark the northern and southern limits of the land of Israel.

seen the land, and, behold, it is very good: and *are ye* ^bstill? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people ^asecure, and to a large land: for God hath given it into your hands; ^ba place where *there* is no want of any thing that *is* in the earth.

11 And there went from thence of the family of the Danites, out of

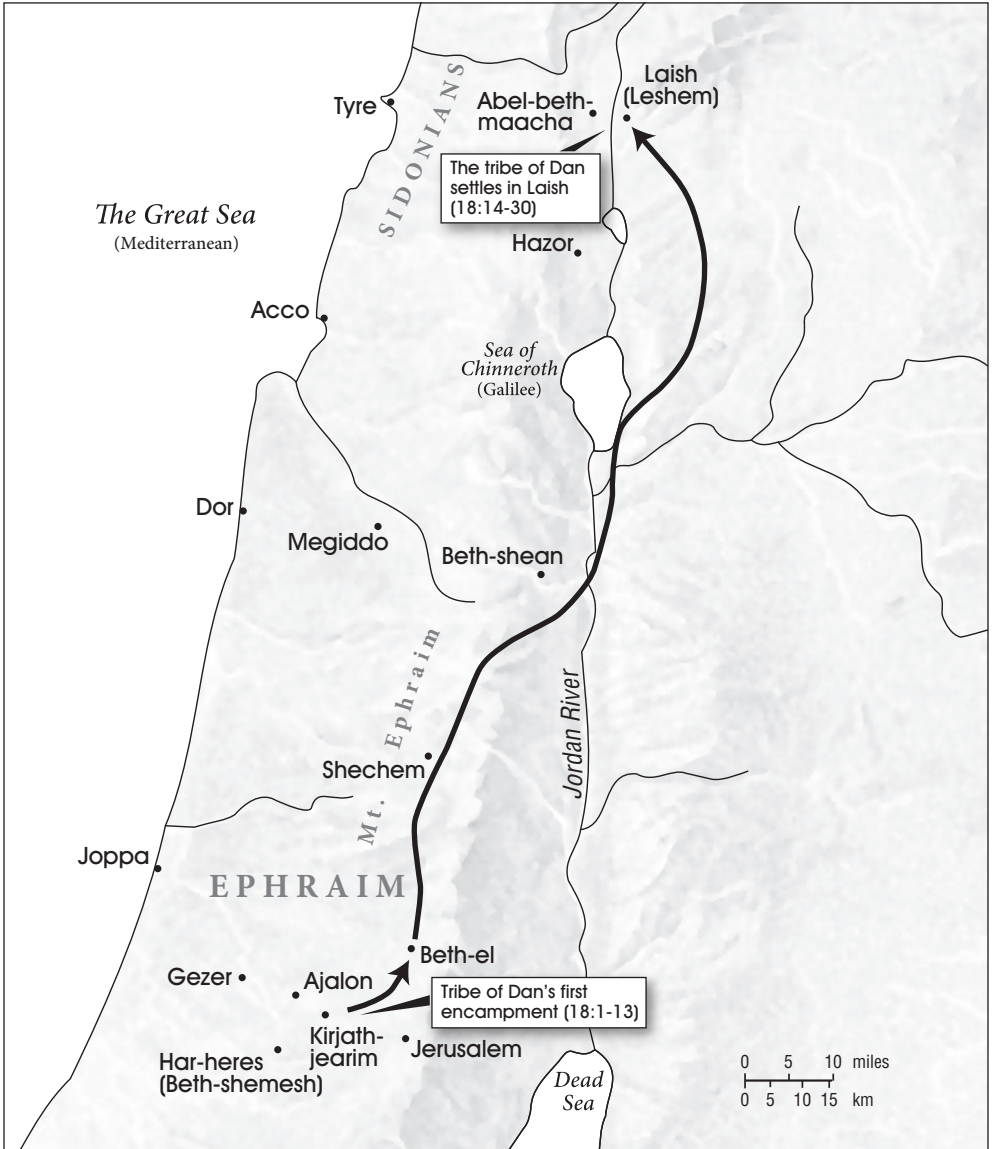
18:9 ^b1 Kin. 22:3
18:10 ^aJosh. 15:60
 18:7, 27
^bDeut. 8:9

18:11 ¹armed
18:12 ^aJosh. 15:60
^bJudg. 13:25
¹encamped
²Lit. Camp of Dan
18:13 ^aJudg. 18:2

Zorah and out of Eshtaol, six hundred men ¹appointed with weapons of war.

12 And they went up, and ¹pitched in ^aKirjath-jearim, in Judah: wherefore they called that place ^bMahaneh-dan² unto this day: behold, *it* is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto ^athe house of Micah.



THE MIGRATION OF THE TRIBE OF DAN

Images and Priest Taken

14 ^aThen answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that ^bthere is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned ¹thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and ²saluted him.

16 And the ^asix hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And ^athe five men that went to spy out the land went up, *and* came in thither, *and* took ^bthe graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, ¹Hold thy peace, ^alay thine hand upon thy mouth, and go with us, ^band be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered

18:14 ^a 1 Sam. 14:28
^b Judg. 17:5
 18:15 ¹ *aside there*
² *greeted*
 18:16 ^a Judg. 18:11
 18:17 ^a Judg. 18:2, 14
^b Judg. 17:4, 5
 18:19 ^a Job 21:5; 29:9; 40:4; Mic. 7:16
^b Judg. 17:10
¹ *Be quiet, put thy hand over*

18:23 ^a 2 Kin. 6:28
 18:24 ^a Gen. 31:30; Judg. 17:5
¹ *idols*
 18:25 ¹ Lit. *bitter of soul*
 18:27 ^a Josh. 19:47
¹ *struck*
 18:28 ^a Judg. 18:7
^b Num. 13:21; 2 Sam. 10:6
¹ *no ties*
 18:29 ^a Josh. 19:47
^b Judg. 20:1; 1 Kin. 12:29, 30; 15:20
 18:30 ^a 2 Kin. 15:29
¹ LXX, Vg. read *Moses*
 18:31 ^a Deut. 12:1-32; Josh. 18:1, 8; Judg. 19:18; 21:12

together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, ^aWhat aileth thee, that thou comest with such a company?

24 And he said, Ye have ^ataken away my ¹gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

Micah Returns Home

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ¹angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: ^aand they ¹smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* ^afar from Zidon, and they had ¹no business with *any* man; and it was in the valley that *lieth* ^bby Beth-rehob. And they built a city, and dwelt therein.

29 And ^athey called the name of the city ^bDan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

The Graven Image Set Up

30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of ¹Manasseh, he and his sons were priests to the tribe of Dan ^auntil the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, ^aall

18:30. The unnamed priest of chapter 17 is now identified as **Jonathan**, a descendant of **Gershom**, Moses' **son**. The name **Manasseh** is a later scribal reading accomplished by introducing the letter *n* into the text after the initial *M* in *Moses*, possibly with the

intention of protecting his name from being involved in the Danite apostasy.

18:31. For the importance of **Shiloh** as Israel's early religious center, see the notes on Joshua 18:1 and 1 Samuel 7:1, 2.

the time that the house of God was in Shiloh.

A Levite's Concubine

19 And it came to pass in those days, *“when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of ^bBeth-lehem-judah.*

2 And his concubine played the ¹whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to *“speak ¹friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.*

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, *“Comfort ¹ thine heart with a morsel of bread, and afterward go your way.*

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the

19:1 ^aJudg. 17:6; 18:1; 21:25
^bJudg. 17:7; Ruth 1:1
19:2 ¹harlot
19:3 ^aGen. 34:3; 50:21
¹kindly, lit. to her heart
19:5 ^aGen. 18:5; Judg. 19:8; Ps. 104:15
¹Refresh

19:9 ¹Lit. to your tent
19:10 ^aJosh. 18:28; 1 Chr. 11:4, 5
19:11 ^aJosh. 15:8, 63; Judg. 1:21; 2 Sam. 5:6
19:12 ^aJosh. 18:28
19:13 ^aJosh. 18:25
¹spend the night
19:15 ¹spend the night
19:15 ^aMatt. 25:43
²spend the night

morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

The Departure of the Levite

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go ¹home.

10 But the man would not tarry that night, but he rose up and departed, and came over against ^aJebus, which is Jerusalem; and *there were with him two asses saddled, his concubine also was with him.*

11 *And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ^aof the Jebusites, and lodge in it.*

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over ^ato Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to ¹lodge all night, in Gibeah, or in ^aRamah.

14 And they passed on and went their way; and the sun went down upon them *when they were by Gibeah, which belongeth to Benjamin.*

15 And they turned aside thither, to go in *and to ¹lodge in Gibeah: and when he went in, he sat him down*



18:29 Dan was a city near the southern foot of Mount Hermon, to which the Danites migrated (Judg. 18). It was the northernmost limit of ancient Israel, as indicated in the common phrase, “from Dan to Beer-sheba” (Judg. 20:1; 1 Sam. 3:20). Its ancient name was Laish or Leshem (Josh. 19:47; Judg. 18:7, 29). Dan had some connection with Sidon on the coast (Judg. 18:7). The tribe of Dan burned the city and rebuilt it when they migrated, giving it the name of their tribal ancestor (Judg. 18:29). Dan lay in the valley near Beth-rehob (Judg. 18:28). The Danites set up a graven image in the sanctuary they established (Judg. 18:30ff.). Jeroboam declared Bethel and Dan as centers of worship to replace Jerusalem when the kingdom was divided in 931 B.C. (1 Kin. 12:29). He made two golden calves and placed one at Bethel and the other at Dan (1 Kin. 12:27–29). This idolatrous shrine and the ritual at Dan continued till the conquest by Tiglath-pileser (2 Kin. 15:29). Recent excavations have revealed a gate from patriarchal times, the city gate from the time of the kings, and the pagan altar of Jeroboam.

in a street of the city: for *there was* no man that ^atook them into his house to ²lodging.

A Place to Spend the Night

16 And, behold, there came an old man from ^ahis work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a ¹wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, *We are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to ^athe house of the LORD; and there *is* no man that ¹receiveth me to house.

19 Yet there *is* both straw and provender for our asses; and there *is* bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, ^aPeace *be* with thee; howsoever *let* all thy wants *lie* upon me; ^bonly lodge not in the street.

21 ^aSo he brought him into his house, and gave ¹provender unto the asses: ^band they washed their feet, and did eat and drink.

The Sodomy of Gibeah

22 *Now* as they were ¹making their ^ahearts merry, behold, ^bthe men of the city, certain ^csons² of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ^aBring forth the man that came into thine house, that we may know him.

23 And ^athe man, the master of

19:16 ^aPs. 104:23
 19:17 ¹traveller
 19:18 ^aJosh. 18:1; Judg. 18:31; 20:18; 1 Sam. 1:3, 7
¹will take me into his house
 19:20 ^aGen. 43:23; Judg. 6:23; 1 Sam. 25:6
^bGen. 19:2
 19:21 ^aGen. 24:32; 43:24
^bGen. 18:4; John 13:5
¹fodder
 19:22 ^aJudg. 16:25; 19:6, 9
^bGen. 19:4, 5; Judg. 20:5; Hos. 9:9; 10:9
^cDeut. 13:13; 1 Sam. 2:12; 1 Kin. 21:10; [2 Cor. 6:15]
^dGen. 19:5; [Rom. 1:26, 27]
¹enjoying themselves
²perverted men
 19:23 ^aGen. 19:6, 7

^bGen. 34:7; Deut. 22:21; Judg. 20:6, 10; 2 Sam. 13:12
¹do not commit this outrage
 19:24 ^aGen. 19:8
^bGen. 34:2; Deut. 21:14
¹the man's
²as you please
 19:25 ^aGen. 4:1
 19:28 ^aJudg. 20:5
¹Arise
 19:29 ^aJudg. 20:6; 1 Sam. 11:7
¹dismembered
²limb by limb
 19:30 ^aJudg. 20:7; Prov. 13:10
¹counsel
²speak up!
 20:1 ^aJosh. 22:12; Judg. 20:11; 21:5
^bJudg. 18:29;

the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man *is* come into mine house, ^bdo¹ not this folly.

24 ^aBehold, *here is* my daughter a maiden, and ¹his concubine; them I will bring out now, and ^bhumble ye them, and do with them ²what seemeth good unto you: but unto this man do not so vile a thing.

The Concubine Abused

25 But the men would not hear-ken to him: so the man took his concubine, and brought her forth unto them; and they ^aknew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, ¹Up, and let us be going. But ^anone answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

The Body Sent to the Tribes

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and ^adivided¹ her, ²together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, ^atake¹ advice, and ²speak *your minds*.

19:22. The term **sons of Belial** (i.e., "worthless men") is used in the Old Testament of scoundrels (e.g., 1 Kin. 21:10) who commit various acts of wickedness such as: drunkenness (1 Sam. 1:16), hostility (1 Sam. 25:25), abuse of power (1 Sam. 2:12), idolatry (Deut. 13:13), rebelliousness (1 Sam. 10:27; 2 Sam. 16:7), lying and perverse speech (Prov. 6:12; 19:28),

and sexual perversion (v. 22). Such people were utter reprobates. The term itself became used by later Jewish writers for Satan (cf. 2 Cor. 6:15).

19:29. The Levite's dismembering of his dead **concubine** and sending off the dozen parts, though a grisly deed, served as a bloody summons to all the tribes to come to his aid (cf. 1 Sam. 11:1-8).

Israel Gathers in Mizpeh

20 Then ^aall the children of Israel went out, and the congregation was gathered together as one man, from ^bDan even to ^cBeer-sheba, with the land of Gilead, unto the LORD ^din Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen ^athat drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, ¹how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, ^aI came into Gibeah that *belongeth* to Benjamin, I and my concubine, to ¹lodge.

5 ^aAnd the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: ^band my concubine have they ¹forced, that she is dead.

6 And ^aI took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they ^bhave committed lewdness and ¹folly in Israel.

7 Behold, *ye are* all children of Israel; ^agive here your advice and counsel.

Israel Unites

8 And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* ^aby lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to ¹fetch victual for the people, that they may do, when they come to Gibeah of Benjamin,

1 Sam. 3:20;
2 Sam. 3:10;
24:2
^cJosh. 19:2
^dJudg. 10:17;
1 Sam. 7:5
20:2 ^aJudg. 8:10
20:3 ¹how did this wicked deed happen
20:4 ^aJudg. 19:15
¹spend the night
20:5 ^aJudg. 19:22
^bJudg. 19:25, 26
20:6 ^aJudg. 19:29
^bJosh. 7:15
¹outrage
20:7 ^aJudg. 19:30
20:9 ^aJudg. 1:3
20:10 ¹make provisions

²vileness
20:11 ¹united
20:12 ^aDeut. 13:14; Josh. 22:13, 16
20:13 ^aDeut. 13:13; Judg. 19:22
^bDeut. 17:12;
1 Cor. 5:13
¹perverted men
20:15 ^aNum. 1:36, 37; 2:23; 26:41
20:16 ^aJudg. 3:15; 1 Chr. 12:2
20:18 ^aJudg. 20:23, 26
^bNum. 27:21
^cJudg. 1:1, 2
¹Heb. *Beth-el*
20:21 ^a[Gen. 49:27]
20:23 ^aJudg. 20:26, 27
20:25 ^aJudg. 20:21

according to all the ²folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, ¹knit together as one man.

12 ^aAnd the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, ^athe ¹children of Belial, which *are* in Gibeah, that we may put them to death, and ^bput away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

Benjamin Prepares for Battle

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the ^achildren of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men ^alefthanded; every one could sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and ^awent up to ¹the house of God, and ^basked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, ^cJudah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And ^athe children of Benjamin came forth out of Gibeah, and

destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (‘‘And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And ‘‘Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

Israel Seeks the Lord

26 Then all the children of Israel, and all the people, ‘‘went up, and came unto ¹the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for ‘‘the ark of the covenant of God *was* there in those days,

28 ‘‘And Phinehas, the son of Eleazar, the son of Aaron, ^bstood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

29 And Israel ‘‘set ¹liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin

20:26 ^aJudg. 20:18, 23; 21:2
¹Heb. *Beth-el*
 20:27 ^aJosh. 18:1; 1 Sam. 1:3; 3:3; 4:3, 4
 20:28 ^aNum. 25:7, 13; Josh. 24:33
^bDeut. 10:8; 18:5
 20:29 ^aJosh. 8:4
¹set an ambush

20:31 ^aJudg. 21:19
¹Heb. *Beth-el*
 20:33 ¹men in ambush
 20:34 ^aJosh. 8:14; Job 21:13; Is. 47:11
¹fierce
²disaster
 20:35 ¹defeated
 20:36 ^aJosh. 8:15
 20:37 ^aJosh. 8:19
¹men in ambush quickly rushed
²men in ambush spread out
 20:38 ^aJosh. 8:20
¹signal
 20:39 ¹Lit. to strike the slain ones of
 20:40 ^aJosh. 8:20
 20:41 ¹turned back

went out against the people, *and* were drawn away from the city; and they began to smite of the people, *and* kill, as at other times, in the highways, of which ^aone goeth up to ¹the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the ¹liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was ¹sore: ‘‘but they knew not that ²evil *was* near them.

35 And the LORD ¹smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: ‘‘for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 ‘‘And the ¹liers in wait hasted, and rushed upon Gibeah; and the ²liers in wait drew *themselves* along, and smote all the city with the edge of the sword.

Fire and Smoke in Gibeah

38 Now there was an appointed ¹sign between the men of Israel and the liers in wait, that they should make a great flame with ^asmoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began ¹to smite *and* kill of the men of Israel about thirty persons: for they said,

20:37–42. The men of Gibeah were taken in a ruse reminiscent of Joshua’s victory at Ai (Josh. 8:4–29). The slaughter was enormous, with but a scant six hundred Benjaminite men having escaped (v. 47).

Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ^alooked behind them, and, behold, the flame of the city ascended up to heaven.

The Benjamites Destroyed

41 And when the men of Israel ¹turned again, the men of Benjamin were amazed: for they saw that ²evil was come upon them.

42 Therefore they ¹turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and ¹trode them down with ease over against Gibeah toward the ²sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of ^aRimmon: and they ¹gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* ¹men of valour.

47 ^aBut six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel ¹turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the ²men of *every* city, as the beast, and ³all that

² disaster
20:42 ¹ fled
20:43 ¹ trampled
² east
20:45 ^a Josh.
15:32; 1 Chr.
6:77; Zech.
14:10
¹ cut down
20:46 ¹ valiant
warriors
20:47 ^a Judg.
20:13
20:48 ¹ turned
back against
² men and
beasts
³ all who were
found

21:1 ^a Judg. 20:1
21:2 ^a Judg.
20:18, 26
¹ Heb. *Beth-el*
² bitterly
21:4 ^a Deut.
12:5; 2 Sam.
24:25
21:5 ^a Judg.
20:1-3
21:6 ¹ grieved
21:8 ^a 1 Sam.
11:1; 31:11
21:9 ¹ counted
21:10 ^a Num.
31:17; Judg.
5:23; 1 Sam.
11:7

came to hand: also they set on fire all the cities that they came to.

Wives for Benjamin

21 Now ^athe men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came ^ato ¹the house of God, and abode there till even before God, and lifted up their voices, and wept ² sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and ^abuilt there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? ^aFor they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel ¹repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

Jabesh-gilead's Failure to Fight

8 And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from ^aJabesh-gilead to the assembly.

9 For the people were ¹numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

21:1. Because only six hundred males were left to Benjamin from the previous warfare (cf. ch. 20), and because the other tribes had **sworn** not to allow their daughters to marry a Benjamite, the tribe faced possible extinction. The immoral solutions to the problem (vv. 11, 12, 23) demonstrate the closing observation of the book (v. 25). The following narratives concerning Ruth and Samuel, both set in the period of the Judges, thus form a welcome contrast to the widespread conditions of increasing national degeneracy in the era

of the judges. Whenever God and His Word are not honored, the degenerate spiritual and moral standards, debased social conditions, and disordered civil authority pictured in these closing chapters are a likely result, a portrait often drawn by the Old Testament prophets. Had the tribe of Benjamin been totally wiped out, Saul (1 Sam. 9:1-2), Esther and Mordecai (Esth. 2:5), and the Apostle Paul (Phil. 3:5) would have never been born.

10 And the congregation sent thither twelve thousand men of the ¹valiantest, and commanded them, saying, “Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, ^aYe shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to ^aShiloh, which *is* in the land of Canaan.

Peace with Benjamin

13 And the whole congregation sent *some* to speak to the children of Benjamin ^athat were in the rock Rimmon, and to ¹call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet ¹so they sufficed them not.

15 And the people ^arepented¹ them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: ^afor the

¹ most valiant
 21:11 ^a Num. 31:17; Deut. 20:13, 14
 21:12 ^a Josh. 18:1; Judg. 18:31
 21:13 ^a Judg. 20:47
¹ announce peace
 21:14 ¹ they had not found enough for them
 21:15 ^a Judg. 21:6
¹ were grieved
 21:16 ^a Judg. 11:35; 21:1

children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a ^afeast of the LORD in ^bShiloh yearly *in a place* which *is* on the north side of Beth-el, on the east side of the ^chighway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out ^ato dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ¹Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

Benjamites Rebuild Their Cities

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and ^arepaired¹ the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 ^aIn those days *there was* no king in Israel: ^bevery man did *that which was* right in his own eyes.

21:19 ^a Lev. 23:2
^b Deut. 12:5; Josh. 18:1; Judg. 18:31; 1 Sam. 1:3
^c Judg. 20:31
 21:21 ^a Ex. 15:20; Judg. 11:34; 1 Sam. 18:6
 21:22 ¹ Be kind
 21:23 ^a Judg. 20:48
¹ rebuilt
 21:25 ^a Judg. 17:6; 18:1; 19:1
^b Deut. 12:8; Judg. 17:6

The Book of
RUTH

The Book of Ruth derives its name from its principal character. The biographical sketch of this godly young Moabitess contains much information concerning the customs of the ancient Near East and provides its readers with some valuable data regarding the ancestry of King David. It also demonstrates God's gracious concern for all mankind, Jew and Gentile alike. The book was read at the Feast of Pentecost.

Historical Setting. The opening verse places the book in the era of the judges, at a time of great famine. Such a condition existed in the days of the Midianite oppression (cf. Judg. 6:3–6). If this was the occasion spoken of in the Book of Ruth, a date in the middle of the twelfth century B.C. would be distinctly possible for the events narrated here. Besides the opening statement of the book, the internal evidence reveals an intimate acquaintance with ancient Hebrew and Near Eastern social customs (chs. 3, 4). These data argue strongly for an early date. Moreover, Jewish canonical tradition links Judges and Ruth together as one book, again pointing to an early date. Thus seen, the Book of Ruth provides its readers with a light of spiritual faithfulness in a period of otherwise spiritual darkness.

Authorship. The author of the Book of Ruth is not known, although several suggestions have been made, the most prominent of which is Samuel. Because some of the customs have to be explained to its readers (e.g., 4:7) and a genealogical sketch from Ruth's day down to King David is appended to the book, some portions of Ruth must have

received a final editing in the early days of the United Monarchy.

The author has many purposes. (1) Historically, he provides information as to certain activities and customs in the period of the judges. (2) Theologically, the book emphasizes the sovereign activity of God's providential working in the affairs of man. Not only does God's promise to the seed of Abraham go on through the troubled time of the judges, but He so arranges the details of earth's history and the chosen line to include salvation for Gentiles as well. Ruth thus provides an important link in the unfolding messianic genealogy. (3) Devotionally, the book provides several analogies between the work of the kinsman-redeemer of ancient Israel and that of Jesus Christ, who serves as the saving Mediator for all men. It also assures the believer of God's continuing love for a helpless mankind and of His willingness to meet man's needs. An exciting story of true romance, the book also gives instruction in practical living in such things as personal morality, a genuine concern for the needs of others, and the necessity for personal godliness in the face of testing and adversity. A great deal of helpful information for today's Christian woman may also be found in the example of Ruth, whose virtues of godliness, purity, humility, honesty, fidelity, and thoughtfulness remain an exemplary standard for all. Similarly, Boaz becomes for the Christian man a model of God-given strength, honor, graciousness, courtesy, and compassion that can give encouragement for becoming a believing gentleman in the finest sense of the word.

OUTLINE OF RUTH

I. Ruth deciding	1:1-22	III. Ruth resting	3:1-18
A. The setting: the sojourn in Moab in the days of the judges	1:1-5	A. Naomi's plan and its success	3:1-15
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A. The kindness of Boaz toward Ruth	2:1-17	A. Boaz, the kinsman-redeemer	4:1-12
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Elimelech's Journey to Moab

1 Now it came to pass in the days when ^athe judges ¹ruled, that there was ^ba famine in the land. And a certain man of ^cBeth-lehem-judah went to ²sojourn in the country of ^aMoab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^aEphrathites of Beth-lehem-judah. And they came ^binto the country of Moab, and ¹continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they ¹dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

1:1 ^aJudg. 2:16-18;
^bGen. 12:10; 26:1; 2 Kin. 8:1
^cJudg. 17:8; Mic. 5:2
^dGen. 19:37
¹Lit. *judged*
²*dwell temporarily*
1:2 ^aGen. 35:19;
1 Sam. 1:1;
1 Kin. 11:26
^bJudg. 3:30
¹remained
1:4 ¹lived

1:6 ^aEx. 3:16; 4:31; Jer. 29:10; Zeph. 2:7; Luke 1:68
^bPs. 132:15; Matt. 6:11
¹attended to
1:8 ^aJosh. 24:15
^b2 Tim. 1:16-18
^cRuth 2:20
1:9 ^aRuth 3:1

Naomi to Return to Judah

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had ^avisited¹ his people in ^bgiving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, ^aGo, return each to her mother's house: ^bthe LORD deal kindly with you, as ye have dealt ^cwith the LORD, and with me.

9 The LORD grant you that ye may find ^arest, each ^{of you} in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with

1:1. Such a famine may have occurred in the days of Gideon (Judg. 6:3-6). Bethlehem (Gen. 35:19; 48:7; Ruth 4:11; 1 Sam. 17:12; 1 Chr. 2:19, 24; Mic. 5:2).

1:2. The term *Ephrathite* may refer to the traditional or aristocratic citizenry descended from the earlier inhabitants of Ephrath, which subsequently became the children of such unions (cf. Deut. 23:3).



1:1 Moab was situated along the eastern border of the Dead Sea, on the plateau between the Dead Sea and the Arabian Desert. It was about 35 miles long and 25 miles wide. Although primarily a high plateau, Moab also had mountainous areas and deep gorges. It was a fertile area for crops and herds. The nation of Edom was to the south and west of Moab, and to its north was Ammon. The tribe of Reuben displaced the Moabites from the northern part of their territory after the Israelites invaded the land of Canaan. The tribe of Gad pushed the Ammonites eastward into the desert. Moab, the founder of the Moabites, was a son of Lot by incest (Gen. 19:30-38). Balak, the king of the Moabites, joined with the Midianites in hiring Balaam to curse Israel (Num. 22:1-20). Eglon, a king of Moab, oppressed Israel in the judges' period (Judg. 3:12-30) and was killed by Ehud. Ruth was a Moabite and became an ancestor of King David and of Christ Himself (2:6; 4:13-22; Matt. 1:5-16). David conquered Moab (2 Sam. 8:2), and the Moabites remained subject to Israel until after Solomon's death. Isaiah and Jeremiah prophesied Moab's defeat and subsequent destruction (Is. 15, 16; Jer. 48). Some of the Jews fled to Moab when Jerusalem was destroyed in 586 B.C. (Jer. 40:11, 12).

me? *are* there yet *any more* sons in my womb, ^athat they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye ¹stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that ^athe hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth ^aclave¹ unto her.

15 And she said, Behold, thy sister in law is gone back unto ^aher people, and unto her gods: ^breturn thou after thy sister in law.

Ruth Refuses to Leave

16 And Ruth said, ^aIntreat¹ me not to leave thee, *or* to ²return from

1:11 ^a Gen. 38:11; Deut. 25:5
1:13 ^a Judg. 2:15; Job 19:21; Ps. 32:4; 38:2
¹ *restrain yourselves from*
1:14 ^a [Prov. 17:17]
¹ *clung*
1:15 ^a Judg. 11:24
^b Josh. 1:15
1:16 ^a 2 Kin. 2:2, 4, 6
¹ *Urge me not*
² *turn back*

^b Ruth 2:11, 12
1:17 ^a 1 Sam. 3:17; 2 Sam. 19:13; 2 Kin. 6:31
1:18 ^a Acts 21:14
¹ *Lit. made herself strong to go*
1:19 ^a Matt. 21:10
^b Is. 23:7; Lam. 2:15
¹ *excited because of*
1:20 ¹ *Lit. Pleasant*
² *Lit. Bitter*
1:21 ^a Job 1:21

following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: ^bthy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: ^athe LORD do so to me, and more also, *if ought* but death part thee and me.

18 ^aWhen she saw that she ¹was stedfastly minded to go with her, then she left speaking unto her.

Arrival in Beth-lehem

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that ^aall the city was ¹moved about them, and they said, ^bIs this Naomi?

20 And she said unto them, Call me not ¹Naomi, call me ²Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, ^aand the LORD hath brought me home again empty: *why then* call ye me Naomi, seeing

1:11. The law of Moses provided for the custom of levirate marriage by which a childless widow would be married by her husband's brother so as to raise up an heir for the deceased (Deut. 25:5–10). Because both of her sons were dead and she was not then pregnant, **Naomi** could offer her daughters-in-law no hope of protection via this custom. She therefore advises the girls to return to their own people. Naomi's thoughtfulness is underscored throughout the book.

1:16, 17. Ruth's faith and faithfulness are in evidence throughout the book, as expressed here in her

commitment to Naomi's **God** as her own. Ruth's own concern for Naomi is bound by a strong oath made before the **LORD** Himself.

1:20. The name **Naomi** carries with it the ideas of pleasantness and delight. Her great loss seemed to belie her name. Rather, her situation appeared to merit the name **Mara**, "Bitter." Naomi calls God by the well-known patriarchal name *Shaddai*, "The Almighty One" (cf. Gen. 17:1; Job 5:17). Despite her sorrow, she acknowledges the sovereignty of God over her life.



1:4 **Ruth** was a Moabite who married Mahlon of the Judahite family of Elimelech. Widowed and childless, she abandoned her family, country, and faith to accompany her mother-in-law, Naomi, to Bethlehem. Her radical actions continued as she secured food for herself and Naomi, and summoned the relative Boaz to be their redeemer according to God's Word (Deut. 25:5–10). Boaz married her. She bore a son who became the grandfather of Judah's greatest king, David. The women of Bethlehem exalted Ruth as the loving daughter-in-law who meant more to Naomi than seven sons, the ideal number, would have (4:15). Thus her name later appears in Matthew's genealogy of Jesus (Matt. 1:5). Her firm commitment—"Thy people shall be my people, and thy God my God" (v. 16)—brought a rich reward to the family, nation, and ultimately all mankind. All of this occurred against the dark background of the judges' period, when "every man did that which was right in his own eyes," and when so few individuals really lived committed, faithful, and godly lives. (First Reference, Ruth 1:4; Primary References, Ruth 1—4.)



1:19 **Beth-lehem**, Beth-lehem-judah, or Ephrath, or Ephrathah, is located on the edge of the desert of Judah about five miles south of Jerusalem. It is situated on a rocky spur of the mountains of Judah about 2,500 feet above sea level, just off the main road to Hebron and Egypt. Bethlehem is surrounded by fertile fields, fig and olive orchards, and vineyards. The city was the burial place of Rachel, the wife of Jacob (Gen. 35:19). It was also the setting for much of the Book of Ruth. Bethlehem was the ancestral home of King David (1 Sam. 17:12) and was rebuilt and fortified by King Rehoboam (2 Chr. 11:6). The prophet Micah predicted that Bethlehem would be the birthplace of the Messiah (Mic. 5:2), a prophecy quoted in Matthew 2:6. Jesus was born in "the city of David," Bethlehem. Christ, who is the Bread of Life, was cradled in a town whose name means "House of Bread."

the LORD hath testified against me, and ¹the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabite, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem ^ain the beginning of barley harvest.

Ruth Gleans in the Fields

2 And Naomi had a ^akinsman of her husband's, a mighty man of wealth, of the family of ^bElimelech; and his name was ^cBoaz.

2 And Ruth the Moabite said unto Naomi, Let me now go to the ^afield, and glean ¹ears of corn after ^{him} in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and ¹her hap was to light on a part of the field ^{belonging} unto Boaz, who ^{was} of the kindred of Elimelech.

Boaz Asks About Ruth

4 And, behold, Boaz came from ^aBeth-lehem, and said unto the reapers, ^bThe LORD ^{be} with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel ^{is} this?

6 And the servant that was set over the reapers answered and said, ^{It is} the Moabitish damsel ^athat

1:21 ¹ Heb.

Shaddai

1:22 ^a Ruth 2:23;

2 Sam. 21:9

2:1 ^a Ruth 3:2, 12

^b Ruth 1:2

^c Ruth 4:21

2:2 ^a Lev. 19:9,

10; 23:22; Deut.

24:19

¹ heads of grain

2:3 ¹ she

happened to

come to

2:4 ^a Ruth 1:1

^b Ps. 129:7,

8; Luke 1:28;

2 Thess. 3:16

2:6 ^a Ruth 1:22

2:7 ¹ though she

rested

2:8 ¹ from here

² close

2:10 ^a 1 Sam.

25:23

^b 1 Sam. 1:18

¹ take notice

2:11 ^a Ruth

1:14-18

2:12 ^a 1 Sam.

24:19; Ps. 58:11

¹ repay

came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, ¹that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go ¹from hence, but abide here ²fast by my maidens:

9 Let thine eyes ^{be} on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of ^{that} which the young men have drawn.

Ruth Questions Boaz

10 Then she ^afell on her face, and bowed herself to the ground, and said unto him, Why have I found ^bgrace in thine eyes, that thou shouldst ¹take knowledge of me, seeing I ^{am} a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, ^aall that thou hast done unto thy mother in law since the death of thine husband: and ^{how} thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 ^aThe LORD ¹recompense thy

2:1. **Kinsman** is the marginal reading of the Hebrew text. The consonantal text indicates that **Boaz** was a close acquaintance. The point of the verse appears to be that Elimelech's relative was well-known both to **Naomi** and her husband. Only because Naomi was Elimelech's wife could Boaz qualify to become the *gō'el* (see the note on 3:9) so that Naomi could seek his help in the matter of her **husband's** estate. Boaz was a man of substance, having both personal wealth and an impeccable reputation.

2:2. The right of the poor to pick up the grain left by the reapers was guaranteed by the law of Moses (Lev. 19:9, 10; 23:22; Deut. 24:19).

2:3. Ruth "happened" to come to the section of the **field** belonging to **Boaz**. Naomi later recognized that this was through the providence of a gracious God (v. 20).

2:12. Boaz's appreciation of Ruth's kindness strikes a similar chord in his own feelings. He recognizes his opportunity to give protection and provision as would



2:1 **Boaz** was a wealthy landowner in Bethlehem in Judah who lived "when the judges ruled" Israel (c. the twelfth century B.C.). He was kind to Ruth, a Moabite widow of his kinsman Mahlon, whose mother, Naomi, was the sole survivor of an Ephrathite family. Boaz ultimately married Ruth and redeemed Naomi's land. Boaz's first son by Ruth, Obed, was pledged as Mahlon's, thus perpetuating the memory of the deceased upon his estate (Deut. 25:5-10). Obed was also deemed Boaz's first son and thus served to link Boaz's ancestry in the tribe of Judah to Obed's grandson, David the king. Boaz appears in the seventh position of David's genealogy (4:18-22; 1 Chr. 2:9-15) and is thus related to Jesus Christ, David's greater son (Matt. 1:3-6; Luke 3:31-33). (First Reference, Ruth 2:1; Primary References, Ruth 2-4.)

work, and a full reward be given thee of the LORD God of Israel, ^bunder whose wings thou art come to trust.

13 Then she said, ^aLet me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken ¹friendly unto thine handmaid, ^bthough I be not like unto one of thine handmaidens.

Boaz Shows Favor to Ruth

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and ^awas sufficed, and left.

15 And when she was risen up to ¹glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ²reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of ^abarley.

18 And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her ^athat¹ she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where ¹wroughtest thou? blessed be he that ²did ^atake knowledge of thee. And she ³shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

Naomi Gives Thanks

20 And Naomi said unto her daughter in law, ^aBlessed *be* he of the LORD, who ^bhath not left off his

2:12 ^bRuth 1:16; Ps. 17:8; 36:7; 57:1; 61:4; 63:7; 91:4

2:13 ^aGen. 33:15; 1 Sam. 1:18

^b1 Sam. 25:41 ¹kindly, lit. *to the heart*

2:14 ^aRuth 2:18

2:15 ¹gather after the reapers ²rebuke

2:17 ^aRuth 1:22

2:18 ^aRuth 2:14 ¹what she had kept back after she had been satisfied

2:19 ^aRuth 2:10;

[Ps. 41:1]

¹did you work

²noticed

³told

2:20 ^aRuth 3:10;

2 Sam. 2:5

^bProv. 17:17

^cRuth 3:9; 4:4, 6

¹near

2:21 ¹stay close

2:22 ¹men do not encounter

3:1 ^a1 Cor. 7:36;

1 Tim. 5:8

^bRuth 1:9

¹security

3:2 ^aRuth 2:3, 8

3:3 ^a2 Sam. 14:2

¹best garment

3:7 ^aJudg. 19:6,

9, 22; 2 Sam.

13:28; Esth. 1:10

¹cheerful

²grain

kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, ^cone of our ¹next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt ¹keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that ¹they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Naomi's Instructions

3 Then Naomi her mother in law said unto her, My daughter, ^ashall I not seek ^brest¹ for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, ^awith whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, ^aand anoint thee, and put thy ¹raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and ^ahis heart was ¹merry, he went to lie down at the end of the heap of ²corn: and she came softly, and uncovered his feet, and laid her down.

the God in whom this young Moabitess had only recently come to trust.

2:16-19. Boaz's extraordinary goodness in seeing to it that Ruth had special privileges in the gleanings enabled her to gather several days' supply in complete

safety. Her mother in law recognized that Ruth must have received distinct favor from someone and wanted to know his name.

2:20. See the note on 3:9.

Boaz Blesses Ruth

8 And it came to pass at midnight, that the man was ¹afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: ^aspread therefore thy ¹skirt over thine handmaid; for thou *art*^b a ²near kinsman.

10 And he said, ^aBlessed be thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than ^bat the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou ¹requirest: for all the city of my people doth know that thou *art*^a a virtuous woman.

12 And now it is true that I *am* *thy* ^anear kinsman: howbeit ^bthere is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will ^aperform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, ^bas the LORD liveth: lie down until the morning.

Ruth Returns to Naomi

14 And she lay at his feet until the morning: and she rose up before one could ¹know another. And he said, ^aLet it not be known that a woman came into the floor.

15 Also he said, Bring the ¹vail that *thou* hast upon thee, and hold it. And when she held it, he measured

3:8 ¹startled

3:9 ^aEzek. 16:8

^bRuth 2:20;

3:12

¹garment corner or wing

²redeemer

3:10 ^aRuth 2:20

^bRuth 1:8

3:11 ^aProv. 12:4;

31:10-31

¹request

3:12 ^aRuth 3:9

^bRuth 4:1

3:13 ^aDeut.

25:5-10; Ruth

4:5, 10; Matt.

22:24

^bJudg. 8:19; Jer.

4:2; 12:16

3:14 ^a[Rom.

12:17; 14:16;

1 Cor. 10:32;

2 Cor. 8:21;

1 Thess. 5:22]

¹recognize

3:15 ¹shawl

²Many Heb.

mss., Syr., Vg.

she; MT, LXX,

Tg. he

3:16 ¹How are

you?

3:18 ^a[Ps.

37:3, 5]

¹turn out

²rest

4:1 ^aRuth 3:12

¹Lit. *so and so*

4:2 ^a1 Kin. 21:8;

Prov. 31:23

4:3 ^aLev. 25:25

4:4 ^aJer. 32:7, 8

^bGen. 23:18

^cLev. 25:25

¹inform

²in the presence

of

4:5 ¹from

six *measures* of barley, and laid *it* on her: and ²she went into the city.

16 And when she came to her mother in law, she said, ¹Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, ^aSit still, my daughter, until thou know how the matter will ¹fall: for the man will not ²be in rest, until he have finished the thing this day.

Redeeming the Inheritance

4 Then went Boaz up to the gate, and sat him down there: and, behold, ^athe kinsman of whom Boaz spake came by; unto whom he said, Ho, ¹such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of ^athe elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, ^awhich *was* our brother Elim-elech's:

4 And I thought to ¹advertise thee, saying, ^aBuy *it* ^bbefore² the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, then tell me, that I may know: ^afor *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field ¹of the hand of

3:9. Near kinsman (Heb. *gō'ēl*) designates one of the social institutions among the Hebrews. Two of his many family responsibilities are in evidence in the Book of Ruth. (1) He was charged with redeeming family property that had been lost or was about to be lost by sale (4:3; cf. Lev. 25:25-34). (2) He was obligated to marry the widow of the deceased near relative so as to raise up children to the name of the dead (4:5; cf. Deut. 25:5-10). The law of near kinsman operated on the principle of degree of closeness of relationship. Boaz brings both duties to bear as one issue in the case of Ruth (4:3-5). Naomi's instructions to Ruth to seek out Boaz are apparently in accordance with social propriety in that the widow could initiate proceedings relative

to the securing of the *gō'ēl*. Ruth's request that Boaz **spread his skirt over thine handmaid** is a symbolic pledge of marriage (cf. Ezek. 16:8-14). It reflects a well-known custom in the ancient Near East that is still practiced in some quarters. The Lord had so moved in the lives of Boaz and Ruth that the duties of family institutions were reinforced by a genuine love for one another. Accordingly, Boaz took special measures to see that no impropriety would mark the occasion (vv. 11-14).

4:1. The city gate served as the place where public affairs were carried on, especially for the administration of justice (Deut. 21:19; 22:24; Josh. 20:4; 2 Kin. 10:8) or for the transaction of business arrangements (Gen. 23:10, 18; 2 Kin. 7:1).

Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, ^ato raise up the name of the dead upon his inheritance.

6 ^aAnd the kinsman said, I cannot redeem *it* for myself, lest I ¹mar mine own inheritance: redeem thou my ²right to thyself; for I cannot redeem *it*.

7 ^aNow this *was the manner* in former time in Israel concerning redeeming and concerning ¹changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* ²a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

Boaz Redeems Land and Ruth

9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, ^athat the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. ^aThe LORD make the woman ¹that is come into thine house like Rachel and like Leah, which two did ^bbuild the house of Israel: and do thou worthily in ^cEphrath, and be famous in ^dBeth-lehem:

4:5 ^a Gen. 38:8; Deut. 25:5, 6; Ruth 3:13; Matt. 22:24

4:6 ^a Ruth 3:12, 13; Job 19:14
¹ *ruin*
² *right of redemption*
4:7 ^a Deut. 25:7-10

¹ *exchanging*
² *an attestation*
4:10 ^a Deut. 25:6
4:11 ^a Ps. 127:3; 128:3
^b Gen. 29:25-30; Deut. 25:9
^c Gen. 35:16-18
^d 1 Sam. 16:4-13; Mic. 5:2;
Matt. 2:1-8
¹ *who*

4:12 ^a 1 Chr. 2:4; Matt. 1:3
^b Gen. 38:6-29
^c 1 Sam. 2:20
¹ *offspring*

4:13 ^a Ruth 3:11
^b Gen. 29:31; 33:5; Matt. 1:5
4:14 ^a Luke 1:58; [Rom. 12:15]
¹ *redeemer*

4:15 ^a 1 Sam. 1:8
¹ *sustainer*
4:17 ^a Luke 1:58
4:18 ^a 1 Chr. 2:4, 5; Matt. 1:1-7
^b Num. 26:20, 21

4:20 ^a Num. 1:7
^b Matt. 1:4
¹ *Heb. Salmah*
4:22 ^a 1 Chr. 2:15; Matt. 1:6

12 And let thy house be like the house of ^aPharez, ^bwhom Tamar bare unto Judah, of ^cthe ¹seed which the LORD shall give thee of this young woman.

The Birth of Obed

13 So Boaz ^atook Ruth, and she was his wife: and when he went in unto her, ^bthe LORD gave her conception, and she bare a son.

14 And ^athe women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a ¹kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a ¹nourisher of thine old age: for thy daughter in law, which loveth thee, which is ^abetter to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 ^aAnd the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Generations to David

18 ^aNow these *are* the generations of Pharez: ^bPharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat ^aNahshon, and Nahshon begat ^bSalmon,¹

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat ^aDavid.

4:6. Although the nearer kinsman wanted to **redeem** the field that Naomi had up for sale, apparently the additional expense of providing for a wife, together with the probability of losing the property if a son should be born to the widow, caused the nearer kinsman to relinquish his rights to Boaz.

4:7. Since Boaz had arranged all the business details relative to acting as the near kinsman, no disgrace would attach to the nearer kinsman (cf. Deut. 25:9). The transfer of the **shoe** symbolized the relinquishing of his right to act as the nearest kinsman and the exchange of his authority in the matter to another.

4:9, 10. Boaz was able and willing to serve fully as the *gō'ēl* both in the redemption of the field and in marriage to **Ruth**. The story serves as a vivid reminder

of the Son of Man who, being rich (2 Cor. 8:9), willingly died in behalf of a destitute mankind (Rom. 5:6-11; Heb. 12:1, 2), which He took into union with Himself as His beloved bride (2 Cor. 11:2; Rev. 19:6-9).

4:17-22. The list of 10 generations from Pharez, Judah's illegitimate son, to David seems to reflect the prohibition in Deuteronomy 23:2 (see note) and serves to legitimize David's claim to the throne of Israel. From the union of **Boaz** and Ruth was to come the line of descendants that gave birth to King **David**, through whom came Jesus Christ. Thus, through the union of Jew and Gentile would ultimately come the Savior of all men (Acts 4:12). The marriage of Boaz and Ruth may thus serve as a picture of Christ and His church through whom all believers become one (Eph. 2:11-22).

The First Book of
SAMUEL

The books of Samuel were originally one book in the Hebrew Canon. The single volume of Samuel was divided into two by the translators of the Greek Old Testament, the Septuagint, who viewed Samuel and Kings together as the “Books of the Kingdoms.” The Book of Kings of the Hebrew Scriptures was likewise divided into two books, and the four books then constituted the “Books of the Kingdoms.” Accordingly, 1 and 2 Samuel were called the First and Second Books of the Kingdoms in the Septuagint, and 1 and 2 Kings were termed the Third and Fourth Books of the Kingdoms. When the Old Testament was translated into the Latin Vulgate, the term “Books of the Kingdoms” was dropped and the present division of both Samuel and Kings became standard for the Western church. The books of Samuel bear the name of the principal character of its first portion.

Historical Setting. The narrative in 1 Samuel is centered around Israel’s last judge, Samuel, who also served the Lord as priest and prophet. The books of Samuel go on to sketch Israel’s cry for a king and the resultant selection of Saul as its first king, the failure of Saul, and the growing contest between Saul and David which was resolved with the establishment of the Davidic Kingdom. The period covers nearly a century of Israelite history (c. 1064–971 B.C.), tracing the fortunes of Israel from the depths of apostasy and political fragmentation in the closing era of the judges up to the growing triumphs of the united monarchy. In God’s providence, the possibility for Israel’s increasing grandeur lay in the collapse of the power of

Egypt during its Twentieth and Twenty-first Dynasties, the disappearance of the once-mighty Hittite Empire by the onset of the twelfth century B.C., and the declining strength of the Assyrian and Babylonian nations in Mesopotamia. Events in Israel for the next several centuries would also be affected by the presence of numerous small but active Aramean kingdoms on Israel’s northern boundaries. Even Israel’s clamor for a king was somewhat conditioned by the regal fashion of the age.

Authorship. The author of the two books of Samuel is unknown. According to Jewish tradition, Samuel had written the earlier portions of 1 Samuel, and his work had been supported by the prophets Nathan and Gad (cf. 1 Chr. 29:29). Because 1 Samuel 27:6 indicates that the division of the kingdom had already taken place, the final edited form of the two books must have taken place after the death of Solomon in 931 B.C. Whatever the origin of the earlier material, apparently some prophet, probably from Judah, put it into its final form early in the days of the divided monarchy.

The books of Samuel have more than biographical and historical interest. The central theme of the books traces God’s gracious and overruling sovereignty in the sad state of affairs in Israel at the end of the period of judges by His providential selection of righteous men (i.e., Samuel and David) who would weld the nation into an instrument of His will and a people for Himself. Despite Israel’s rejection of God as King, He would prove faithful and eventually see to the appointment of a godly king, David. With this one He would enter

into an everlasting covenant that would affect the destiny of both Israel and all the world. For through David would

come Israel's King *par excellence*, Israel's Messiah and the Savior of the world, the Lord Jesus Christ.

OUTLINE OF FIRST SAMUEL

I. Israel in the closing days of the judges

- A. The judgeship of Eli 1:1—4:22
B. The judgeship of Samuel 5:1—8:22

II. Israel in the days of the monarchy

- A. The ascendancy of Saul 9:1—15:35
1. Saul's choice as king 9:1—12:25

2. Saul's national victories and personal failures

- 13:1—15:35
B. The conflict of Saul and David 16:1—31:13
1. David's rise to fame 16:1—17:58
2. Saul's controversy with David 18:1—31:13

Elkanah's Family

1 Now there was a certain man of Ramathaim-zophim, of^amount Ephraim, and his name was^bElkanah, the son of Jeroham, the son of¹Elihu, the son of²Tohu, the son of Zuph, ^can Ephrathite:

Hannah and Peninnah

2 And he had ^atwo wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city ^ayearly^b to worship and to sacrifice unto the LORD of hosts in

1:1 ^aJosh. 17:17, 18; 24:33

^b1 Chr. 6:27, 33-38

^cRuth 1:2

¹Eliel, 1 Chr. 6:34

²Toah, 1 Chr. 6:34

1:2 ^aDeut. 21:15-17

1:3 ^aEx. 34:14, 23; Judg. 21:19;

1 Sam. 1:21;

Luke 2:41

^bDeut. 12:5-7; 16:16

^cJosh. 18:1

1:4 ^aDeut. 12:17, 18

1:5 ^aGen. 16:1; 30:1, 2

¹double portion

1:6 ^aJob 24:21

¹severely
²miserable

^cShiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 And when the time was that Elkanah ^aoffered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a ¹worthy portion; for he loved Hannah: ^abut the LORD had shut up her womb.

6 And her adversary also ^aprovoked her ¹sore, for to make her ²fret, because the LORD had shut up her womb.

7 And *as* he did so year by year,

1:1. Some have suggested a contradiction between the tribal background of Samuel as given here and that presented in 1 Chronicles 6:25, where Samuel's father is said to be a descendant of the priestly family of Kohath. Actually, this verse stresses Elkanah's residence among the Ephraimites, without calling particular attention to his Levitical descent. Variations between the names of the lineage of Samuel presented here and in 1 Chronicles 6:25 and 1 Chronicles 6:33-35 are simply matters of spelling conventions. **Ramathaim-zophim** is a longer name for the city of Ramah (cf. v. 19), which belonged to the descendants of Zuph.

1:2. Although he was a priest, Elkanah had a second wife because **Hannah** was barren (cf. Deut. 21:15-17). Multiple marriages were also allowed in

the case of levirate marriage (Deut. 25:5-10; cf. the note on Ruth 3:9).

1:3. LORD of hosts, a military term that occurs about 260 more times in the Old Testament, stresses that the Lord is the ultimate Leader of Israel's armies (cf. 17:45). It also underscores His universal sovereignty over all nations (Is. 37:16), and over all creation (Amos 4:13). Thus, the term encompasses His universal rule over all forces whether in heaven or on earth, and anticipates His eventual subjugation of all those who oppose Him (cf. Is. 24:21-23; 34:1-10). **Shiloh** had served as the resting place of the tabernacle, hence was the religious center of Israel since the time of the conquest (cf. Josh. 18:1). The ark of the covenant rested there until its capture by the Philistines (4:3-11). Shiloh was about 20 miles north of Jerusalem.



1:3 Eli was a descendant of Ithamar, the fourth son of Aaron, who was the high priest in Shiloh when Samuel was born. For the first time in Israel, Eli embodied the functions of high priest and judge, judging Israel for 40 years (4:18). He was a deeply pious man whose service to the Lord was unblemished. However, he was a lax father who could not control his two sons, Phinehas and Hophni. They were both priests who took meat from sacrificial animals before they were dedicated to God and "lay with the women that assembled at the door of the tabernacle of the congregation" (1 Sam. 2:22). God killed these two sons. When Eli heard the news he fell backward and broke his neck. God's final judgment against Eli and his descendants occurred when Solomon removed Eli's descendant Abiathar as high priest, and replaced him with Zadok (1 Kin. 2:35). (First Reference, 1 Sam. 1:9; Primary References, 1 Sam. 1:9—4:18.)

when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I *a* better to thee than ten sons?

Hannah's Prayer and Vow

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of *a* the *1* temple of the LORD.

10 *a* And she *was* in bitterness of soul, and prayed unto the LORD, and wept *1* sore.

11 And she *a* vowed a vow, and said, O LORD of hosts, if thou wilt indeed *b* look on the affliction of thine handmaid, and *c* remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there *d* shall no razor come upon his head.

12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and

1:8 *a* Ruth 4:15
1:9 *a* 1 Sam. 3:3
1 tabernacle, lit. palace or temple
1:10 *a* Job 7:11
1 in anguish, lit. greatly
1:11 *a* Gen. 28:20; Num. 30:6–11
b Ps. 25:18
c Gen. 8:1
d Num. 6:5; Judg. 13:5

1:15 *a* Job 30:16; Ps. 42:4; 62:8; Lam. 2:19
1:16 *a* Deut. 13:13
1 wicked woman
1:17 *a* Judg. 18:6; 1 Sam. 25:35; 2 Kin. 5:19; Mark 5:34; Luke 7:50
b Ps. 20:3–5
1:18 *a* Gen. 33:15; Ruth 2:13
b Prov. 15:13; Eccl. 9:7; Rom. 15:13
1:19 *a* Gen. 4:1
b Gen. 21:1; 30:22
1:20 *1* Lit. *Heard by God*
1:21 *a* Deut. 12:11; 1 Sam. 1:3

said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have *a* poured out my soul before the LORD.

16 Count not thine handmaid for a *1* daughter of *a* Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, *a* Go in peace: and *b* the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, *a* Let thine handmaid find grace in thy sight. So the woman *b* went her way, and did eat, and her countenance was no more *sad*.

Samuel's Birth

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah *a* knew Hannah his wife; and the LORD *b* remembered her.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name *1* Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, *a* went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and

1:4–8. The scriptural record does not commend Elkanah's polygamy; it merely reports it. Jesus asserts that God's plan called for a man to have but one wife (Matt. 19:3–6; cf. Gen. 2:21–24; Prov. 5:18; Eccl. 9:9). The integrity of **Elkanah** may be seen in that he followed the stipulations of the law in providing for the needs of all his household, as demanded in cases where a man had more than one wife (cf. Deut.

21:15–17). Elkanah truly loved **Hannah** and treated her tenderly despite her infertility.

1:11. Hannah's **vow** was a serious one (cf. Eccl. 5:4, 5). Her pledge was that if God would grant her a son, he would be consecrated as a Nazirite for service to the **LORD** for his entire life. See the note on Judges 13:5.

1:16. The term **daughter of Belial** means a worthless or wicked woman. See the note on Judges 19:22.



1:20 **Samuel** was the earliest of the great Hebrew prophets (after Moses) and the last judge of Israel. Samuel is recognized as one of the greatest leaders of Israel (Jer. 15:1; Heb. 11:32). He first served with Eli the priest. Here Samuel heard the voice of God, calling him especially, to serve as a priest and prophet in Israel (3:1–20). After Eli's death, Samuel became the judge of Israel (ch. 7). Samuel led his people against their Philistine oppressors. When he was an old man, Samuel anointed Saul as the first king of Israel and later anointed David as Saul's successor. Although dead, Samuel appeared to Saul after Saul had gone to the witch of Endor (ch. 28). Even from the grave, Samuel still spoke the Word of God to Saul: "The LORD is departed from thee, and is become thine enemy" (28:16). (First Reference, 1 Sam. 1:20; Primary References, 1 Sam. 1:20—8:22.)

then I will ^abring him, that he may appear before the LORD, and there ^babide ^cfor ever.

23 And ^aElkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; ¹only the LORD establish his word. So the woman abode, and ²gave her son suck until she weaned him.

Samuel Taken to Eli

24 And when she had weaned him, she ^atook him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto ^bthe house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and ^abrought the child to Eli.

26 And she said, Oh my lord, ^aas thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 ^aFor this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have ¹lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he ^aworshipped the LORD there.

Hannah's Prayer and Song

2 ^aAnd Hannah ^aprayed, and said, ^bMy heart rejoiceth in the LORD, ^cmine ¹horn is exalted in the LORD: my mouth ²is enlarged over mine enemies; because I ^arejoice in thy salvation.

1:22 ^aLuke 2:22
b 1 Sam. 1:11, 28
c Ex. 21:6

1:23 ^aNum. 30:7, 10, 11
1 ^{only} let
2 ^{nursed} her son

1:24 ^aNum. 15:9, 10; Deut. 12:5, 6

b Josh. 18:1; 1 Sam. 4:3, 4

1:25 ^aLuke 2:22

1:26 ^a2 Kin. 2:2, 4, 6; 4:30

1:27 ^a[Matt. 7:7]

1:28 ^aGen. 24:26, 52

1 ^{granted}

2:1 ^aPhil. 4:6

b 1 Sam. 2:1-10; Ps. 97:11, 12; Luke 1:46-55

c Ps. 75:10; 89:17, 24; 92:10; 112:9

d Ps. 9:14; 13:5; 35:9; Is. 12:2, 3

1 ^{strength}

2 ^{smiles} at

2:2 ^aEx. 15:11; Ps. 86:8; Rev. 15:4

b Deut. 4:35

c Deut. 32:4, 30, 31; 2 Sam. 22:32; Ps. 18:2

2:3 ^aPs. 94:4

b 1 Sam. 16:7

1 ^{arrogance}

2:4 ^aPs. 37:15; 46:9

2:5 ^aPs. 113:9

b Is. 54:1; Jer. 15:9

1 ^{ceased} to ^{hunger}

2:6 ^aDeut. 32:39; 2 Kin. 5:7; Job 5:18; [Rev. 1:18]

2:7 ^aDeut. 8:17, 18; Job 1:21

b Job 5:11; Ps. 75:7; James 4:10

2:8 ^aJob 42:10-12; Ps. 75:7; 113:7; Luke 1:52

b Job 36:7; Ps. 113:8

c Job 38:4-6; Ps. 75:3; 104:5

2 ^aThere is none holy as the LORD: for there is ^bnone beside thee: neither is there any ^crock like our God.

3 Talk no more so exceeding proudly; ^alet not ¹arrogancy come out of your mouth: for the LORD is a God of ^bknowledge, and by him actions are weighed.

4 ^aThe bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ¹ceased: so that ^athe barren hath born seven; and ^bshe that hath many children is waxed feeble.

6 ^aThe LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD ^amaketh poor, and maketh rich: ^bhe bringeth low, and lifteth up.

8 ^aHe raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, ^bto set them among princes, and to make them inherit the throne of glory: ^cfor the pillars of the earth are the LORD's, and he hath set the world upon them.

9 ^aHe will keep the feet of his saints, and the ^bwicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD

2:9 ^aPs. 37:23, 24; 91:11, 12; 94:18; 121:3; Prov. 3:26; [1 Pet. 1:5] ^b[Rom. 3:19]

1:24. Samuel would probably have been two or three years old when Hannah presented him to Eli in Shiloh.

1:27, 28. The various Hebrew words here contain a play on the word *ask*. Hannah had **asked** the LORD for a son (v. 20) and the Lord had granted her asking (v. 27). Accordingly, she on her part had granted an asking (dedicated)—she had given Samuel as a lifelong asked-for (consecrated) person to the Lord (v. 28).

2:1. The **horn** (cf. v. 10) was an ancient symbol of great strength (Num. 23:22; 24:8; Dan. 7:21). At times it was used of the successful establishment of a progeny (Deut. 33:16, 17; 1 Chr. 25:5; Ps. 132:17). **Hannah** owes her strength and newly found success to the Lord's provision for her. Her psalm (vv. 1-10) praises the LORD for giving her victory in the issues of life.

2:2. **Rock** is a frequent symbolic metaphor of God as a place of security and rest (Ps. 31:3; 71:3). Accordingly, it becomes easily applicable to the person of Christ (1 Cor. 10:4; 1 Pet. 2:6-8).

2:6. Hannah's declaration takes its place beside many other texts demonstrating that Old Testament believers clearly understood there was life after death (cf. Job 14:14; 19:25-27; Ps. 17:14, 15; 49:14, 15; 73:24-26; Is. 26:19; Dan. 12:1-3).

2:8. God is often portrayed as the Defender of the needy, such as the widow, the orphan, the **poor**, and the stranger (cf. Deut. 27:19; Ps. 68:1-5; 82:3, 4; Prov. 22:22, 23; Jer. 22:3). Hannah's reference to the **pillars of the earth** is not scientific language, but popular and poetic. The Creator and Sustainer of the earth is also the sovereign Controller of earth's history and mankind's destiny.

2:10. The Lord's presence in power is often associated with **thunder** (cf. Ps. 18:13; 29:3; 77:18). The mention of God's **king, his anointed**, is predictive of the messianic king of whom each king in the Davidic line was, ideally, an earthly representative (cf. Ps. 45:6, 7; Heb. 1:8, 9).

shall be ^abroken to pieces; ^bout of heaven shall he thunder upon them: ^cthe LORD shall judge the ends of the earth; and ^dhe shall give ^estrength unto his king, and ^fexalt the ¹horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did ¹minister unto the LORD before Eli the priest.

Misuse of Offerings

12 Now the sons of Eli *were* ^asons¹ of Belial; ^bthey knew not the LORD.

13 And the priest's custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in ^aShiloh unto all the Israelites that came thither.

15 Also before they ^aburnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have ¹sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat ¹presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great ^abefore the LORD: for men ^babhorred¹ the offering of the LORD.

Samuel's Ministry

18 ^aBut Samuel ministered before the LORD, *being* a child, ^bgirded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to

2:10 ^a Ex. 15:6; Ps. 2:9;
^b 1 Sam. 7:10; 2 Sam. 22:14, 15; Ps. 18:13, 14
^c Ps. 96:13; 98:9; [Matt. 25:31, 32]
^d [Matt. 28:18]
^e Ps. 21:1, 7
^f Ps. 89:24
¹ Strength
2:11 ¹ *serve*
2:12 ^a Deut. 13:13
^b Judg. 2:10; [Rom. 1:28]
¹ *worthless men*
2:14 ^a 1 Sam. 1:3
2:15 ^a Lev. 3:3-5, 16
¹ *boiled*
2:16 ¹ *first*
2:17 ^a Gen. 6:11
^b [Mal. 2:7-9]
¹ *despised*
2:18 ^a 1 Sam. 2:11; 3:1
^b Ex. 28:4

2:19 ^a 1 Sam. 1:3, 21
2:20 ^a Gen. 14:11, 27, 28
¹ *gift*
² *granted*
2:21 ^a Gen. 21:1
^b Judg. 13:24; 1 Sam. 2:26; 3:19-21; Luke 1:80; 2:40
¹ *attended to*
2:22 ^a Ex. 38:8
2:25 ^a Deut. 1:17; 25:1, 2
^b Num. 15:30
^c Josh. 11:20
¹ *MT God*
2:26 ^a 1 Sam. 2:21
^b Prov. 3:4
2:27 ^a Deut. 33:1; Judg. 13:6; 1 Sam. 9:6; 1 Kin. 13:1
^b Ex. 4:14-16; 12:1
2:28 ^a Ex. 28:1, 4; Num. 16:5

him from year to year, when she ^acame up with her husband to offer the yearly sacrifice.

20 And Eli ^ablessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ¹loan which is ^blent² to the LORD. And they went unto their own home.

21 And the LORD ^avisited¹ Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ^bgrew before the LORD.

Eli's Rebuke of His Sons

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ^athe women that assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress.

25 If one man sin against another, ¹the ^ajudge shall judge him: but if a man ^bsin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, ^abecause the LORD would slay them.

26 And the child Samuel ^agrew on, and was ^bin favour both with the LORD, and also with men.

Eli to Be Cut Off

27 And there came a ^aman of God unto Eli, and said unto him, Thus saith the LORD, ^bDid I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I ^achoose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me?

2:12. For the **sons of Belial**, see the note on Judges 19:22.

2:18. **Ephod** (cf. v. 28 and the note on 23:6) means a **linen** covering worn customarily by those in priestly service.

2:25. The sins of Eli's sons were not only crimes against their fellowmen (vv. 13-17, 22), but against God Himself. Such conduct could only draw severe

judgment (cf. v. 34 with 4:11). The case of Eli's sons demonstrates the need for firm parental instruction and supervision, especially in the home of one who ministers in the name of the **LORD** (v. 29; cf. 3:13; 1 Tim. 3:4, 5).

2:27. **Man of God** is one of several terms used in the Old Testament for a prophet. It stresses the nature of his relationship to God: he is, above all, God's man.

and ^bdid I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore ^akick ye at my sacrifice and at mine offering, which I have commanded *in my* ^bhabitation; and honourst thy sons above ^cme, to make yourselves fat with the ¹chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, ^aI said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, ^bBe it far from me; for them that honour me I will honour, and ^cthey that despise me shall be lightly esteemed.

31 Behold, ^athe days come, that I will cut off thine ¹arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be ^aan old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all ¹the increase of thine house shall die in the flower of their age.

34 And this *shall be* ^aa sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; ^bin one day they shall die both of them.

A Faithful Priest

35 And ^aI will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and ^bI will build him a sure house; and he shall walk before ^cmine anointed for ever.

36 ^aAnd it shall come to pass, *that* every one that is left in thine house

2:28 ^b Lev. 2:3, 10; 6:16; 7:7, 8, 34, 35; Num. 5:9
2:29 ^a Deut.

32:15
^b Deut. 12:5; Ps. 26:8
^c Matt. 10:37
¹ best

2:30 ^a Ex. 29:9; Num. 25:13
^b Jer. 18:9, 10
^c Ps. 91:14; Mal. 2:9-12

2:31 ^a 1 Sam. 4:11-18; 22:18, 19; 1 Kin. 2:27, 35

¹ strength
2:32 ^a Zech. 8:4

2:33 ¹ the descendants

2:34 ^a 1 Sam. 10:7-9; 1 Kin. 13:3

^b 1 Sam. 4:11, 17

2:35 ^a 1 Kin. 2:35; Ezek. 44:15; [Heb. 2:17; 7:26-28]

^b 2 Sam. 7:11, 27; 1 Kin. 11:38

^c Ps. 18:50

2:36 ^a 1 Kin. 2:27

¹ bow down

2 Please assign

3:1 ^a 1 Sam.

2:11, 18

^b Ps. 74:9; Ezek.

7:26; Amos

8:11, 12

¹ rare

3:2 ^a Gen. 27:1;

48:10; 1 Sam.

4:15

3:3 ^a Ex. 27:20,

21

¹ tabernacle,

lit. palace or

temple

3:7 ^a 1 Sam. 2:12;

Acts 19:2; 1 Cor.

13:11

3:9 ^a 1 Kin. 2:17

shall come *and* ¹crouch to him for a piece of silver and a morsel of bread, and shall say, ²Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

A Call from the Lord

3 And ^athe child Samuel ministered unto the LORD before Eli. And ^bthe word of the LORD was ¹precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax ^adim, *that* he could not see;

3 And ere ^athe lamp of God went out in the ¹temple of the LORD, where the ark of God *was*, and Samuel *was* laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel ^adid not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, ^aSpeak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

2:31-36. This prophetic denunciation declares that the family of Eli, from the high priestly house of Ithamar, would have its privilege removed and that the high priesthood would be given to another line. This apparently took place in the time of Solomon when the high priesthood was transferred back to Zadok of the line of Eleazar, where it had been before Eli's time (cf. Num. 20:22-28; 25:11-13 with 4:3; 1 Kin. 2:26, 27). To Zadok's house is promised a perpetual priesthood (Ezek. 44:15; 48:11).

3:1. The severity of Israel's apostasy (cf. Judg. 21:25) caused a dearth of God's revelatory work. The condition was perpetuating and self-defeating (cf. Prov. 29:18). By God's grace, the prophetic institution would receive renewed impetus and standardization in the person and work of Samuel (cf. 3:21; 19:20).

3:3. The ark at Shiloh apparently was housed in some type of permanent structure (cf. v. 15). The lamp was situated outside of the veil in the Holy Place and burned from evening until morning (Lev. 24:3).

God's Message to Samuel

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, ^aat which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli ^aall things which I have spoken concerning his house: when I begin, I will also make an end.

13 ^aFor I have told him that I will ^bjudge his house for ever for the iniquity which he knoweth; because ^chis sons made themselves vile, and he ^drestrained¹ them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ^ashall not be ¹purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: ^aGod do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him ¹every whit, and hid nothing from him. And he said, ^aIt *is* the LORD: let him do what seemeth him good.

The Lord's Prophet

19 And Samuel ^agrew, and ^bthe LORD was with him, ^cand did let none of his words ¹fall to the ground.

20 And all Israel ^afrom Dan even to Beer-sheba knew that Samuel

3:11 ^a2 Kin. 21:12; Jer. 19:3
3:12 ^a1 Sam. 2:27-36; Ezek. 12:25; Luke 21:33
3:13 ^a1 Sam. 2:29-31
^b1 Sam. 2:22; Ezek. 7:3; 18:30
^c1 Sam. 2:12, 17, 22
^d1 Sam. 2:23, 25
¹Lit. *rebuked*
3:14 ^aNum. 15:30, 31; Is. 22:14; Heb. 10:4, 26-31
¹atoned for
3:17 ^aRuth 1:17
3:18 ^aGen. 24:50; Ex. 34:5-7; Lev. 10:3; Is. 39:8; Acts 5:39
¹everything
3:19 ^a1 Sam. 2:21
^bGen. 21:22; 28:15; 39:2, 21, 23
^c1 Sam. 9:6
¹fail
3:20 ^aJudg. 20:1

was ¹established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^athe word of the LORD.

War with the Philistines

4 And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and ¹pitched beside ^aEben-ezer: and the Philistines pitched in Aphek.

2 And the ^aPhilistines put themselves in array against Israel: and when they joined battle, Israel was ¹smitten before the Philistines: and they slew of the army in the field about four thousand men.

The Ark of the Covenant

3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? ^aLet us ¹fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^awhich dwelleth *between* ^bthe cherubims: and the ^ctwo sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

¹confirmed
3:21 ^a1 Sam. 3:1, 4
4:1 ^a1 Sam. 7:12
¹encamped
4:2 ^a1 Sam. 12:9
¹defeated
4:3 ^aNum. 10:35; Josh. 6:6-21
¹bring
4:4 ^aEx. 25:18-21; 1 Sam. 6:2; Ps. 80:1
^bNum. 7:89
^c1 Sam. 2:12

3:17. Eli's charge to Samuel is phrased in the familiar oath formula of the ancient Near East.

3:20. From Dan even to Beer-sheba serves as a familiar geographic description for all Israel from its northern to its southern limits.

4:1. For the **Philistines**, see the note on Joshua 13:2, 3.

4:3. The **ark** symbolized the ruling presence of God among His people. (See the note on 1 Kin. 8:10-12; cf.

2 Chr. 8:11.) The low spiritual condition of the Israelites here caused them to confuse the symbol with that which it symbolized so that they took the ark into battle. Although the ark had been present when they crossed the Jordan River (Josh. 3:11) and when they had gained the victory at Jericho (Josh. 6:7, 8, 13), it was God who had granted them guidance and victory. Israel's plan bordered on a superstitious fetishism, if not outright idolatry. As such, it was doomed to failure.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, "Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty ¹Gods? these *are* the ¹Gods that ²smote the Egyptians with all the plagues in the wilderness.

9 "Be strong, and ¹quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^bas they have been to you: ²quit yourselves like men, and fight.

Philistines Capture the Ark

10 And the Philistines fought, and "Israel was ¹smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And ^athe ark of God was taken; and ^bthe two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and ^acame to Shiloh the same day with his clothes ¹rent, and ^bwith earth upon his head.

13 And when he came, lo, Eli sat upon ^aa seat by the wayside watching: for his heart ¹trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and ^ahis eyes ¹were dim, that he could not see.

16 And the man said unto Eli, *I am* he that came out of the army, and I fled to day out of the army. And he said, "What ¹is there done, my son?"

4:7 ^aEx. 15:14
4:8 ¹gods
²struck
4:9 ^a1 Cor. 16:13
^bJudg. 13:1;
1 Sam. 14:21
¹conduct
²Lit. *be men*
4:10 ^a Lev. 26:17;
Deut. 28:15,
25; 1 Sam. 4:2;
2 Sam. 18:17;
19:8; 2 Kin.
14:12; 2 Chr.
25:22
¹defeated
4:11 ^a1 Sam.
2:32; Ps. 78:60,
61
^b1 Sam. 2:34;
Ps. 78:64
4:12 ^a2 Sam. 1:2
^bJosh. 7:6;
2 Sam. 13:19;
15:32; Neh. 9:1;
Job 2:12
¹torn
4:13 ^a1 Sam.
1:9; 4:18
¹trembled with
anxiety
4:15 ^a1 Sam. 3:2;
1 Kin. 14:4
¹Lit. *were fixed*
4:16 ^a2 Sam. 1:4
¹happened

4:19 ¹gave birth
4:20 ^aGen.
35:16-19
¹pay attention
4:21 ^a1 Sam.
14:3
^bPs. 26:8; 78:61;
[Jer. 2:11]
¹Lit. *Inglorious*
5:1 ^a1 Sam. 4:1;
7:12
5:2 ^aJudg.
16:23-30; 1 Chr.
10:8-10
¹A Philistine
idol

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

The Death of Eli

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

The Glory Departs

19 And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and ¹travailed; for her pains came upon her.

20 And about the time of her death ^athe women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she ¹regard *it*.

21 And she named the child "I-chabod," ¹saying, ^bThe glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

Dagon Destroyed

5 And the Philistines took the ark of God, and brought it ^afrom Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of ^aDagon,¹ and set it by Dagon.

4:9. The Philistines' rallying cry to show themselves as real **men** was a familiar one in the ancient Near East (cf. Deut. 31:6, 7, 23; Josh. 1:6, 7, 9; 2 Chr. 32:7 with 1 Cor. 16:13, 14).

4:12. The messenger from the battle came with his **clothes rent** and with **earth upon his head**, traditional signs of mourning.

4:21. The name **I-chabod** means "Where Is the glory?" It takes its place among several Old Testament compound names that bear the common Semitic

word *ʾI* as their first element, such as Job and Jezebel. The old tradition handed down since the days of Josephus that the *ʾI* had a negative force is doubtless incorrect.

5:1. **Ashdod** was one of the five principal Philistine cities (cf. the note at Josh. 13:2, 3). The other cities included: Gath (v. 8), Ekron (v. 10), Ashkelon (6:17), and Gaza (6:17), all of which were located in southwestern Canaan near the Mediterranean seacoast.

5:2. For **Dagon**, see the note on Judges 16:23.

3 And when they of Ashdod arose early on the morrow, behold, ¹Dagon *was* ^afallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ^bset him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and ^athe head of Dagon and both the palms of his hands *were* cut off upon the threshold; ¹only *the stump of Dagon* was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^atried on the threshold of Dagon in Ashdod unto this day.

Ashdod Afflicted

6 But the ^ahand of the LORD was heavy upon them of Ashdod, and he ^bdestroyed them, and ¹smote them with ^cemerods, *even* Ashdod and the ^dcoasts thereof.

7 And when the men of Ashdod saw that *it was so*, they said, The ark

5:3 ^aIs. 19:1; 46:1, 2
^bIs. 46:7
¹A Philistine idol
 5:4 ^aJer. 50:2; Ezek. 6:4, 6; Mic. 1:7
¹Lit. *only Dagon*
 5:5 ^aZeph. 1:9
 5:6 ^aEx. 9:3; Deut. 2:15; 1 Sam. 5:7; 7:13; Ps. 32:4; 145:20; 147:6
^b1 Sam. 6:5
^cDeut. 28:27; Ps. 78:66
^dJosh. 15:46, 47
¹struck them with tumours (probably bubonic plague)

5:7 ^a1 Sam. 6:5
 5:8 ^a1 Sam. 6:4
^bJosh. 11:22
 5:9 ^aDeut. 2:15; 1 Sam. 5:11; 7:13; 12:15
¹MT *tumours broke out on them*

of the ^aGod of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the ^alords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto ^bGath. And they carried the ark of the God of Israel about *thither*.

Gath Afflicted

9 And it was *so*, that, after they had carried it about, ^athe hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and ¹they had emerods in their secret parts.

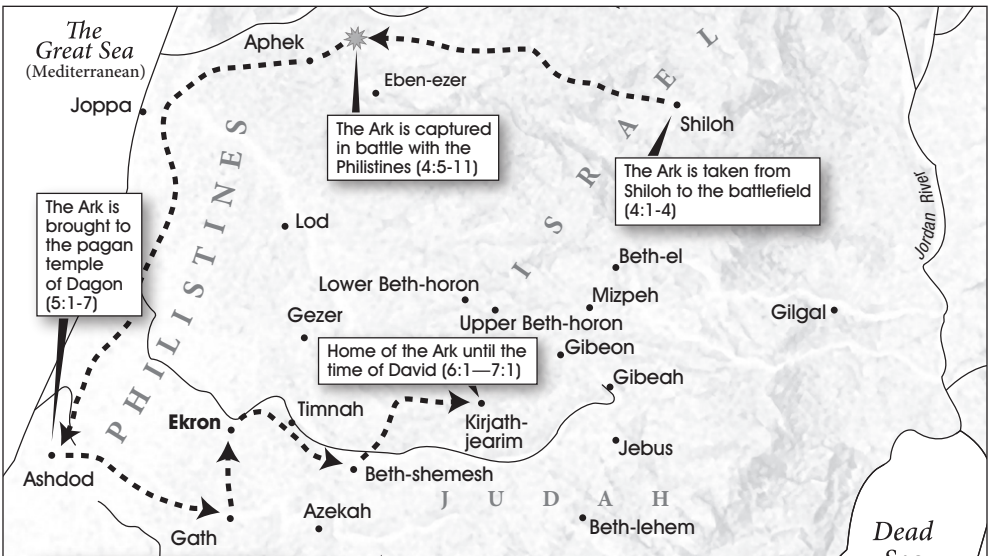
Ekron Afflicted

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

5:6. Various conjectures have been made for the Hebrew word translated **emerods**. Josephus suggested that the problem stemmed from dysentery, a suggestion also made as a marginal reading in the Hebrew text. The consonantal text reads a word meaning

“swellings,” “boils,” or “tumors.” Accordingly, most commentators since Martin Luther have held that the disease involved here was bubonic plague. See the note on 6:4, 5.

5:8. The precise location of **Gath** is still unknown.



THE WANDERINGS OF THE ARK OF THE COVENANT

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were ¹smitten with the ²emerods: and the ^acry of the city went up to heaven.

The Philistines Return the Ark

6 And the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines ^acalled for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^aempty; but in any wise return him ^ba trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, ^aFive golden ¹emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague was on ²you all, and on your images.

5 Wherefore ye shall make images of your emerods, and images of your mice that ^amar the land; and ye shall ^bgive glory unto the God of Israel: peradventure he will ^clighten¹ his hand from off you, and from off ^dyour gods, and from off your land.

5:12 ^a 1 Sam. 9:16; Jer. 14:2
¹ stricken
² tumours
 6:2 ^a Gen. 41:8; Ex. 7:11; Is. 2:6; 47:13; Dan. 2:2; 5:7
 6:3 ^a Ex. 23:15; Deut. 16:16
^b Lev. 5:15, 16
 6:4 ^a 1 Sam. 5:6, 9, 12; 6:17
¹ tumours
² Lit. them
 6:5 ^a 1 Sam. 5:6
^b Josh. 7:19;
 1 Chr. 16:28, 29;
 Is. 42:12; Jer. 13:16; Mal. 2:2;
 Rev. 14:7
^c 1 Sam. 5:6, 11;
 Ps. 39:10
^d 1 Sam. 5:3,
 4, 7
¹ ease

6:6 ^a Ex. 7:13; 8:15; 9:34; 14:17
^b Ex. 12:31
¹ did mighty things
 6:7 ^a 2 Sam. 6:3
^b Num. 19:2; Deut. 21:3, 4
¹ cows
 6:8 ^a 1 Sam. 6:4, 5
 6:9 ^a Josh. 15:10; 21:16
^b 1 Sam. 6:3
¹ this calamity to us
² by chance
 6:10 ¹ milk cows
 6:11 ¹ chest
 6:12 ^a Num. 20:19
¹ cows
 6:13 ^a 1 Sam. 12:17

6 Wherefore then do ye harden your hearts, ^aas the Egyptians and Pharaoh hardened their hearts? when he ¹had wrought wonderfully among them, ^bdid they not let the people go, and they departed?

A Cart for the Ark

7 Now therefore make ^aa new cart, and take two milch ¹kine, ^bon which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put ^athe jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to ^aBeth-shemesh, *then* he hath done ¹us this great evil: but if not, then ^bwe shall know that *it is* not his hand *that* smote us; it was a ²chance *that* happened to us.

10 And the men did so; and took two ¹milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the ¹coffer with the mice of gold and the images of their emerods.

12 And the ¹kine took the straight way to the way of Beth-shemesh, *and* went along the ^ahighway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their ^awheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

6:4, 5. Five golden emerods (or tumors) and five golden mice were made, one for each of the five lords of the five Philistine cities. Perhaps the Philistines thought that the making of the golden figures would heal the Philistines of the problems in the physical world that corresponded to them via sympathetic magic. They may also have constituted a compensatory payment to Israel's God. The linking of tumors

and mice is significant and may point to the existence of bubonic plague in the area. If so, it attests to the careful observation of the whole problem by the people of ancient Canaan.

6:7. That cows should leave their suckling calves to go to Israelite territory would signify to the Philistines that their problems had come as a judgment from the God of Israel.



6:13 Beth-shemesh was a prominent site at the eastern end of the Valley of Sorek. Ugaritic, Hebrew, and Phoenician inscriptions were found there. A large village was found that dates from Iron Age I (the late Judges period).

Offerings to the Lord

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when ^athe five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 ^aAnd these *are* the golden emeralds which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for ^bGath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging to* the five lords, *both of* fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

The Men of Beth-shemesh Smitten

19 And ^ahe ¹smote the men of Beth-shemesh, because they had

6:16 ^a Josh. 13:3; Judg. 3:3
6:17 ^a 1 Sam. 6:4
^b 1 Sam. 5:8

6:19 ^a Ex. 19:21; Num. 4:5, 15, 16, 20
^b 2 Sam. 6:7
¹ struck
² struck seventy men of the people and fifty oxen of a man
6:20 ^a Lev. 11:44, 45; Ps. 24:3, 4; Mal. 3:2; Rev. 6:17

6:21 ^a Josh. 9:17; 15:9, 60; 18:14; Judg. 18:12; 1 Chr. 13:5, 6
¹ take
7:1 ^a 1 Sam. 6:21; Ps. 132:6
^b 2 Sam. 6:3, 4
^c Lev. 21:8
7:3 ^a Deut. 30:2-10; 1 Kin. 8:48; Is. 55:7; Hos. 6:1; Joel 2:12-14
^b Gen. 35:2; Josh. 24:14, 23; Judg. 10:16
^c Judg. 2:13; 1 Sam. 31:10
^d 2 Chr. 30:19; Job 11:13
^e Deut. 6:13; 10:20; 13:4; Josh. 24:14; Matt. 4:10; Luke 4:8
¹ foreign
² Images of Canaanite goddesses

looked into the ark of the LORD, even he ^bsmote² of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, ^aWho is able to stand before this holy LORD God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of ^aKirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and ¹fetch it up to you.

Abinadab's Care of the Ark

7 And the men of ^aKirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of ^bAbinadab in the hill, and ^csanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do ^areturn unto the LORD with all your hearts, *then* ^bput away the ¹strange gods and ^cAshtaroth² from among you, and ^dprepare your hearts unto the LORD, and ^eserve him only: and

6:19. The presumptuous mishandling of the ark was inexcusable for men from a priestly city (cf. Num. 4:5, 6, 15-20). The numbers here rest on doubtful textual authority. Josephus held that the correct number was 70, a total read by some Hebrew manuscripts and a more likely translation. To mishandle, abuse, or violate the sanctity of the ark was a grievous sin (cf. 2 Sam. 6:6-8).

7:1, 2. Significantly, the ark was not returned to

Shiloh from which it had been taken into battle (cf. 4:4). Archaeological evidence suggests that Shiloh may have been destroyed in the campaigning, hence the ark was taken to **Kirjath-jearim**, situated northwest of Jerusalem, where it remained until David brought it to Jerusalem (2 Sam. 6).

7:3, 4. For **Ashtaroth** and **Baalim**, see the note on Judges 2:11-15.



6:21 **Kirjath-jearim** was a fortified city that originally belonged to the Gibeonites. It is first mentioned as a member of a Gibeonite confederation of four fortress cities which also included Gibeon, Chephirah, and Beeroth (Josh. 9:17). Kirjath-jearim was also known as Baalah (Josh. 15:9), Baale of Judah (2 Sam. 6:2), Kirjath-baal (Josh. 15:60), and Kirjath (Josh. 18:29). These names suggest it was an old Canaanite "high place," a place of idolatrous worship. The city was originally assigned to the tribe of Judah (Josh. 15:60), and later given to Benjamin (Josh. 18:14, 15, 28). Kirjath-jearim was on the western part of the boundary line between Judah and Benjamin (Josh. 15:9). When the ark of the covenant was returned by the Philistines it was brought to this city (7:1, 2). The ark remained here for 20 years, and it was from Kirjath-jearim that David transported the ark to Jerusalem (2 Sam. 6:2, 3). Kirjath-jearim has been tentatively identified with the area of Abu Ghosh about eight miles northwest of Jerusalem on the Jaffa Road.

he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away ^aBaalim¹ and ²Ashtaroth, and served the LORD only.

5 And Samuel said, ^aGather all Israel to Mizpeh, and ^bI will pray for you unto the LORD.

6 And they gathered together to Mizpeh, ^aand drew water, and poured *it* out before the LORD, and ^bfasted on that day, and said there, ^cWe have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

Preparation for Battle

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, ^aCease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a ^asucking lamb, and offered *it* for a burnt offering wholly unto the LORD: and ^bSamuel cried unto the LORD for Israel; and the LORD ¹heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: ^abut the LORD thundered with a great thunder on that day upon the Philistines, and ¹discomfited

7:4 ^aJudg. 2:11;

10:16

¹ *Baals*, images of Canaanite gods

² Images of Canaanite goddesses

7:5 ^aJudg. 10:17; 20:1; 1 Sam.

10:17

^b 1 Sam.

12:17–19

7:6 ^a 2 Sam.

14:14

^b Judg. 20:26;

Neh. 9:1, 2;

Dan. 9:3–5; Joel

2:12

^c Judg. 10:10;

1 Sam. 12:10;

1 Kin. 8:47; Ps.

106:6

7:8 ^a 1 Sam.

12:19–24; Is.

37:4

7:9 ^a Lev. 22:27

^b 1 Sam. 12:18;

Ps. 99:6; Jer.

15:1

¹ *answered*

7:10 ^a Josh.

10:10; 2 Sam.

22:14, 15; Ps.

18:13, 14

¹ *confused*

² *overcome*

7:11 ¹ *struck*

them down

7:12 ^a Gen.

28:18; 35:14;

Josh. 4:9; 24:26

¹ Lit. *Stone of*

Help

7:13 ^a Judg. 13:1

^b 1 Sam. 13:5

7:14 ¹ *recovered*

their territory

7:15 ^a 1 Sam.

12:11

7:17 ^a 1 Sam. 8:4

^b Judg. 21:4

8:1 ^a 1 Sam. 12:2

^b Deut. 16:18;

19; 2 Chr. 19:5

^c Judg. 10:4

them; and they were ²smitten before Israel.

Philistines Subdued

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and ¹smote them, until *they came* under Beth-car.

12 Then Samuel ^atook a stone, and set *it* between Mizpeh and Shen, and called the name of it ¹Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ^aSo the Philistines were subdued, and they ^bcame no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel ¹deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

Samuel Judge of Israel

15 And Samuel ^ajudged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And ^ahis return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he ^bbuilt an altar unto the LORD.

Israel's Demand for a King

8 And it came to pass, when Samuel ^awas ^aold, that he ^bmade his ^csons judges over Israel.

7:6. The pouring out of water symbolized a repentant heart **poured** out in submission and personal trust before God (cf. Ps. 62:8).

7:10. For **thunder** as a sign of the divine presence, see the note on Judges 5:19–21; compare 1 Samuel 2:10.

7:12. **Eben-ezer** means “Stone of Help.” The Isra-

elites recognized that their victory really came from God.

7:14–17. **Amorites** is used here as a general term for all the various groups of the native Canaanite population. The Israelites at last achieved peace with both the Canaanites and Philistines, due to the godly leadership of **Samuel**, Israel’s last judge.



7:5 **Mizpeh** (Mizpah) was a city of Benjamin in the region of Geba and Ramah about eight miles north of Jerusalem (1 Kin. 15:22). Samuel assembled the Israelites for prayer at Mizpeh after the ark of the covenant was returned from Kirjath-jearim (vv. 5, 6). Saul was first presented to Israel as king at this city (10:17, 24). Mizpeh was also one of the places that Samuel visited on his annual circuit to judge Israel (vv. 16, 17). Mizpah was one of the sites fortified against the kings of the northern tribes of Israel by King Asa (1 Kin. 15:22). After the destruction of Jerusalem in 586 B.C., Gedaliah was appointed governor and his residence was at Mizpah (2 Kin. 25:23, 25). At this time, Mizpah became the capital of the Babylonian province of Judah. After the Babylonian captivity, Mizpah was inhabited by Israelites (Neh. 3:7, 15, 19).

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons ^awalked not in his ways, but turned aside ^bafter ¹lucre, and ^ctook bribes, and perverted ²judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ^amake us a king to judge us like all the nations.

6 But the thing ^adispleased Samuel, when they said, Give us a king to judge us. And Samuel ^bprayed unto the LORD.

7 And the LORD said unto Samuel, ¹Hearken unto the voice of the people in all that they say unto thee: for ^athey have not rejected thee, but ^bthey have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ¹hearken unto their voice: howbeit yet ²protest solemnly unto them, and ^ashew them the manner of the king that shall reign over them.

Samuel Warns Israel

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

8:3 ^aJer. 22:15-17
^bEx. 18:21
^cEx. 23:6-8;
Deut. 16:19;
1 Sam. 12:3
¹dishonest gain
²justice
8:5 ^aDeut. 17:14, 15; Hos. 13:10, 11; Acts 13:21
8:6 ^a1 Sam. 12:17
^b1 Sam. 7:9
8:7 ^aEx. 16:8
^b1 Sam. 10:19
¹Heed
8:9 ^a1 Sam. 8:11-18
¹heed
²solemnly
forewarn

8:11 ^aDeut. 17:14-20
^b1 Sam. 14:52
^c2 Sam. 15:1
8:12 ^a1 Sam. 22:7
¹plow
8:14 ^a1 Kin. 21:7; [Ezek. 46:18]
8:18 ^aProv. 1:25-28; Is. 1:15; Mic. 3:4
8:19 ^aIs. 66:4; Jer. 44:16

11 And he said, ^aThis will be the manner of the king that shall reign over you: He will take your ^bsons, and appoint *them* for himself, for his ^cchariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will ^aappoint him captains over thousands, and captains over fifties; and *will set them* to ¹ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And ^ahe will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD ^awill not hear you in that day.

Israel Repeats the Demand for a King

19 Nevertheless the people ^arefused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

8:3. Like Eli before him, Samuel was too preoccupied with his ministry to properly oversee the spiritual upbringing of his own children.

8:5-18. Although God had made provision long before for His own anointed king (Gen. 17:7; 49:10; Num. 24:17) and had laid down specific regulations for the kingdom (Deut. 17:14-20), the people's request was for a kingdom patterned after the nations around them. Such a king, of course, was to serve under God

as the earthly representative of the true sovereign of the nation and of the universe (Ps. 2:6-9; 110:1; 146:10; Dan. 4:25); but such a one they did not request. Accordingly, both God and Samuel were displeased, and the people were given solemn warning as to just what their choice entailed. Archaeological confirmation of the accuracy of the warnings spelled out in verses 11-18 comes from the excavations of ancient Alalakh and Ugarit.



7:17 **Ramah** was the name of several sites in ancient Israel, the most famous of which was known as Ramah of Ephraim. It may be identified with the Arimathaea of the New Testament (Matt. 27:57; John 19:38) and with modern Rentis, about 18 miles east of Joppa and northwest of Jerusalem. This Ramah was likely the birthplace, home, and burial place of the prophet Samuel (v. 17; 19:18-23; 28:3), elsewhere referred to as Ramathaim-zophim (1:1). At Ramah the elders of Israel demanded a king (8:4, 5), Saul first met Samuel (9:6, 10), and David sought refuge from Saul (19:18; 20:1).

20 That we also may be ^alike all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he ¹rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, ^aHearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Saul to Be Chosen as King

9 Now there was a man of Benjamin, whose name was ^aKish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of ¹power.

2 And he had a son, whose name was Saul, a choice young man, and ¹a goodly: and *there was* not among the children of Israel a goodlier person than he: ^afrom his shoulders and upward *he was* ²higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of ^aShalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

8:22. At times God permits men to have their own way, so the foolishness of men may be seen in clear distinction to God's holy purposes and standards (cf. Prov. 9:9, 10; Acts 17:26, 27).

9:6–11. Three terms for prophet occur in these verses: **Seer**, which stresses the reception of God's message; **Prophet**, which emphasizes that the mes-

8:20 ^a 1 Sam. 8:5

8:21 ¹ repeated them in the hearing of

8:22 ^a 1 Sam. 8:7; Hos. 13:11

9:1 ^a 1 Sam. 14:51; 1 Chr. 8:33; 9:36–39

¹ strength or wealth

9:2 ^a 1 Sam. 10:23

¹ handsome

² taller

9:4 ^a 2 Kin. 4:42

9:5 ^a 1 Sam. 1:1

^b 1 Sam. 10:2

¹ cease caring about

9:6 ^a Deut. 33:1; 1 Kin. 13:1;

2 Kin. 5:8

^b 1 Sam. 3:19

9:7 ^a Judg. 6:18;

13:17; 1 Kin.

14:3; 2 Kin.

4:42; 8:8

¹ all gone

9:9 ^a Gen. 25:22

^b 2 Sam. 24:11;

2 Kin. 17:13;

1 Chr. 26:28;

29:29; 2 Chr.

16:7, 10; Is.

30:10; Amos

7:12

¹ seek guidance

9:10 ¹ Lit. Your word is good

9:11 ^a Gen.

24:11, 15; 29:8;

9; Ex. 2:16

5 And when they were come to the land of ^aZuph, Saul said to his servant that was with him, Come, and let ^bus return; lest my father ¹leave *caring* for the asses, and take thought for us.

The Servant's Advice

6 And he said unto him, Behold now, *there is* in this city ^aa man of God, and *he is* an honourable man; ^ball that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if we go*, ^awhat shall we bring the man? for the bread is ¹spent in our vessels, and *there is* not a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man ^awent to ¹enquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called* a Prophet was beforetime called ^ba Seer.)

10 Then said Saul to his servant, ¹Well said; come, let us go. So they went unto the city where the man of God was.

Maidens Give Directions

11 And as they went up the hill to the city, ^athey found young maidens

seer is truly called of God to pronounce His word to the people; and **man of God**, which underscores the messenger's relationship to God (see the note on 2:27). Other terms include: "messenger of the Lord," which reminds the prophet of his task of bearing God's word and "servant of the Lord," which underscores his task before God as called to serve.



9:2 Saul was the first king of Israel (9:2—31:13; 1 Chr. 5:10–26). He had several admirable qualities suitable for a king of Israel during such turbulent times. First, he was a tall, attractive man. Second, he was from the tribe of Benjamin, situated on the border of Ephraim and Judah, and so had credibility with both the northern and southern tribes. Third, he was a capable military leader, as his early victories demonstrate. But it was soon apparent that Saul had a rebellious nature and would not share his power and popularity. He failed to wait for Samuel at Gilgal and made several excuses (13:8–12). Saul then neglected the needs of his own men and swore a foolish oath that almost cost the life of his son Jonathan (ch. 14). Finally, he failed to kill all of the Amalekites (15:18, 19), and lied to Samuel about the events (15:13). Saul was then rejected as a king by God (15:26), and wasted the remainder of his years in fruitless attempts on David's life. (First Reference, 1 Sam. 9:2; Primary References, 1 Sam. 9—31.)

going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for ^athere is a sacrifice of the people to day ^bin the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they ¹eat that be bidden. Now therefore get you up; for about this time ye shall find him.

Samuel and Saul Meet

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ^aNow the LORD had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time ^aI will send thee a man out of the land of Benjamin, ^band thou shalt anoint him to be ¹captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^clooked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, ^aBehold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

Israel's Desire for Saul

20 And as for ^athine asses that were lost three days ago, set not thy

9:12 ^a Gen. 31:54; 1 Sam. 16:2
^b 1 Sam. 7:17; 10:5; 1 Kin. 3:2

9:13 ¹ who are invited will eat

9:15 ^a 1 Sam. 15:1

9:16 ^a Deut. 17:15

^b 1 Sam. 10:1

^c Ex. 2:23–25;

3:7, 9

¹ prince or ruler

9:17 ^a 1 Sam. 16:12; Hos. 13:11

9:20 ^a 1 Sam. 9:3

^b 1 Sam. 8:5, 19;

12:13

¹ for whom

9:21 ^a 1 Sam. 15:17

^b Judg. 20:46–

48; Ps. 68:27

^c Judg. 6:15

9:24 ^a Ex. 29:22,

27; Lev. 7:32,

33; Num. 18:18;

Ezek. 24:4

9:25 ^a Deut. 22:8; 2 Sam. 11:2; Luke 5:19;

Acts 10:9

¹ spoke

9:27 ¹ Tell

² go on ahead

³ now

⁴ announce

to you

10:1 ^a Ex. 30:23–

33; 1 Sam. 9:16;

16:13; 2 Kin. 9:3, 6

^b Ps. 2:12

^c 2 Sam. 5:2;

Acts 13:21

¹ flask

mind on them; for they are found. And ¹on whom ^bis all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, ^aAm not I a Benjamite, of the ^bsmallest of the tribes of Israel? and ^cmy family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up ^athe shoulder, and *that* which *was* upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, Samuel ¹communed with Saul upon ^athe top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, ¹Bid the servant ²pass on before us, (and he passed on,) but stand thou still ³a while, that I may ⁴shew thee the word of God.

Saul's Anointing

10 Then ^aSamuel took a ¹vial of oil, and poured it upon his head, ^band kissed him, and said, Is it not because ^cthe LORD hath

9:12. For the use of high places as locations of worship and sacrifice, see the note on 1 Kings 3:2.

10:1. Samuel's anointing of Saul held spiritual significance. By it the king was set apart for service as God's earthly representative on the throne of Israel.

Negative critics have imagined a contradiction between Saul's anointing here and the reports at verses 17–24 and 11:14, 15. Actually, the three accounts are supplementary, Saul's private anointing by God through His prophet being reported here, the public

anointed thee *to be* captain over ^ahis inheritance?

Samuel's Instructions to Saul

2 When thou art departed from me to day, then thou shalt find two men by ^aRachel's sepulchre in the border of Benjamin ^bat Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath ¹left the care of the asses, and sorroweth for ^cyou, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^ato God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ¹salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, ^awhere *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down ^bfrom the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; ^cand they shall prophesy:

6 And ^athe Spirit of the LORD will come upon thee, and ^bthou shalt prophesy with them, and shalt be turned into another man.

7 And let it be, when these ^asigns are come unto thee, *that* thou do as ¹occasion serve thee; for ^bGod *is* with thee.

8 And thou shalt go down before me ^ato Gilgal; and, behold, I will

10:1 ^dEx. 34:9; Deut. 32:9; Ps. 78:71

10:2 ^aGen. 35:16–20; 48:7 ^bJosh. 18:28 ^c1 Sam. 9:3–5 ¹*ceased caring about the donkeys*

10:3 ^aGen. 28:22; 35:1, 3, 7

10:4 ¹*ask you about your welfare*

10:5 ^a1 Sam. 13:2, 3 ^b1 Sam. 19:12, 20; 2 Kin. 2:3, 5, 15

^cEx. 15:20, 21; 2 Kin. 3:15; 1 Chr. 25:1–6; 1 Cor. 14:1

10:6 ^aNum. 11:25, 29; Judg. 14:6; 1 Sam. 16:13 ^b1 Sam. 10:10; 19:23, 24

10:7 ^aEx. 4:8; Luke 2:12

^bJosh. 1:5; Judg. 6:12; 1 Sam. 3:19; [Heb. 13:5]

¹*the occasion demands*

10:8 ^a1 Sam. 11:14, 15; 13:8

^b1 Sam. 13:8–10

10:9 ¹*changed his heart*

10:10 ^a1 Sam. 10:5

^b1 Sam. 19:20

10:11 ^a1 Sam. 19:24; Amos 7:14, 15; Matt. 13:54–57; John 7:15; Acts 4:13

10:12 ^aJohn 5:30, 36

10:14 ^a1 Sam. 14:50

10:16 ^a1 Sam. 9:20

come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: ^bseven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

The Signs Fulfilled

9 And it was so, that when he had turned his back to go from Samuel, God ¹gave him another heart: and all those signs came to pass that day.

10 And ^awhen they came thither to the hill, behold, ^ba company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? ^a*Is* Saul also among the prophets?

12 And one of the same place answered and said, But ^awho *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's ^auncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were ^afound. But of the matter of the kingdom, whereof Samuel spake, he told him not.

identification of Saul through the casting of lots being detailed in verses 17–24, and the formal proclamation of Saul's kingship being recorded in 11:14, 15. Because Israel had no precedent of royal protocol and because interests were strongly divided in the country (cf. v. 27; 11:12, 13), care and time were needed for both the selection and the confirmation of Saul's leadership (cf. the note on 11:1).

10:2–6. As with Moses (Ex. 4:3–9) and Gideon (Judg. 6:36–40), God graciously gave confirmation of His will for Saul by means of outward signs. All three took place on the same day (v. 9).

10:6. The coming of the Spirit of the LORD upon

Saul would equip him to do the tasks for which he had been anointed. See the note on Judges 3:10. But this anointing did not result in his spiritual transformation, as is later evident by his life.

10:8. Samuel gives Saul instructions concerning further sacrifices at Gilgal, a command he was subsequently to disobey (13:8–10).

10:9. Although many believe that Saul had a valid conversion experience, the term **another heart** need not be construed as anything more than a divine equipping of Saul with inner abilities for performing the duties of the kingship for which he had been anointed.

Israel Gathers at Mizpeh

17 And Samuel called the people together ^aunto the LORD ^bto Mizpeh;

18 And said unto the children of Israel, ^aThus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 ^aAnd ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your ¹thousands.

Saul Chosen by Lot

20 And when Samuel had ^acaused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they ^aenquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and ¹fetched him thence: and when he stood among the people, ^ahe was ²higher than any of the people from his shoulders and upward.

24 And Samuel said to all the

10:17 ^aJudg. 20:1
^b1 Sam. 7:5, 6
10:18 ^aJudg. 6:8, 9; 1 Sam. 8:8; 12:6, 8
10:19 ^a1 Sam. 8:7, 19; 12:12
¹clans
10:20 ^aActs 1:24, 26
10:22 ^a1 Sam. 23:2, 4, 10, 11
10:23 ^a1 Sam. 9:2
¹brought
²taller

10:24 ^aDeut. 17:15; 1 Sam. 9:16; 2 Sam. 21:6
^b1 Kin. 1:25, 39
¹Long live the king, lit. *May the king live*
10:25 ^aDeut. 17:14–20; 1 Sam. 8:11–18
10:26 ^aJudg. 20:14
10:27 ^a1 Sam. 11:12
^bDeut. 13:13; 1 Sam. 25:17
^c2 Sam. 8:2; 1 Kin. 4:21; 10:25; 2 Chr. 17:5; Matt. 2:11
¹rebels
²kept silent
11:1 ^a1 Sam. 12:12
^bJudg. 21:8; 1 Sam. 31:11
^cGen. 26:28; 1 Kin. 20:34; Job 41:4; Ezek. 17:13
¹besieged
11:2 ^aGen. 34:14; 1 Sam. 17:26; Ps. 44:13
¹bring reproach
11:3 ¹deliver

people, See ye him ^awhom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, ^bGod¹ save the king.

25 Then Samuel told the people ^athe manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 And Saul also went home ^ato Gibeah; and there went with him a band of men, whose hearts God had touched.

27 ^aBut the ^bchildren¹ of Belial said, How shall this man save us? And they despised him, ^cand brought him no presents. But ²he held his peace.

The Ammonites' Covenant Conditions

11 Then ^aNahash the Ammonite came up, and ¹encamped against ^bJabesh-gilead: and all the men of Jabesh said unto Nahash, ^cMake a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and ¹lay it *for* ^aa reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to ¹save us, we will come out to thee.

10:17–24. See the note on verse 1.

10:25. As God's judge and prophet, **Samuel** put in writing the ordinances of the newly established **kingdom** and deposited the document in the sanctuary of the **LORD**.

10:27. See the note on Judges 19:22.

11:1. In God's providence, the renewed **Ammon-**

ite hostilities provided an occasion for Saul's newly established kingship to be tested.

11:2. Such barbarity would humiliate the Israelites and incapacitate them for further fighting. Severe cruelty is not without precedent in the warfare of the ancient Near East (cf. 2 Kin. 8:12; 25:7).



10:26 Gibeah (Gibeath) was a city belonging to Benjamin (Judg. 19:14). Gibeah has been excavated at the modern site of Tell-el-Ful, three miles north of Jerusalem. This city figured prominently in two separate periods of Old Testament history. It first appeared in Judges 19 and 20 as the site of a lewd and obscene crime. As the result of judgment, the city was destroyed (Judg. 20:40); apparently it was rebuilt after the fire. Later Gibeah was the home of Saul, first king of Israel (v. 26), who met a band of prophets at Gibeah after being anointed king (vv. 5, 10). From Gibeah, Saul summoned the tribes of Israel to deliver Jabesh-gilead (11:1–11). Gibeah was the site of Saul's war with the Philistines (13:2; 14:2, 16), apparently having become Saul's capital (15:34; 22:6; 23:19). In many passages, it is even called "Gibeah of Saul" (11:4; 1s. 10:29).

4 Then came the messengers ^ato Gibeah of Saul, and told the tidings in the ears of the people: and ^ball the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aieth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 ^aAnd the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

11:4 ^a 1 Sam. 10:26; 15:34; 2 Sam. 21:6
^b Gen. 27:38; Judg. 2:4; 20:23, 26; 21:2; 1 Sam. 30:4

11:6 ^a Judg. 3:10; 6:34; 11:29; 13:25; 14:6; 1 Sam. 10:10; 16:13

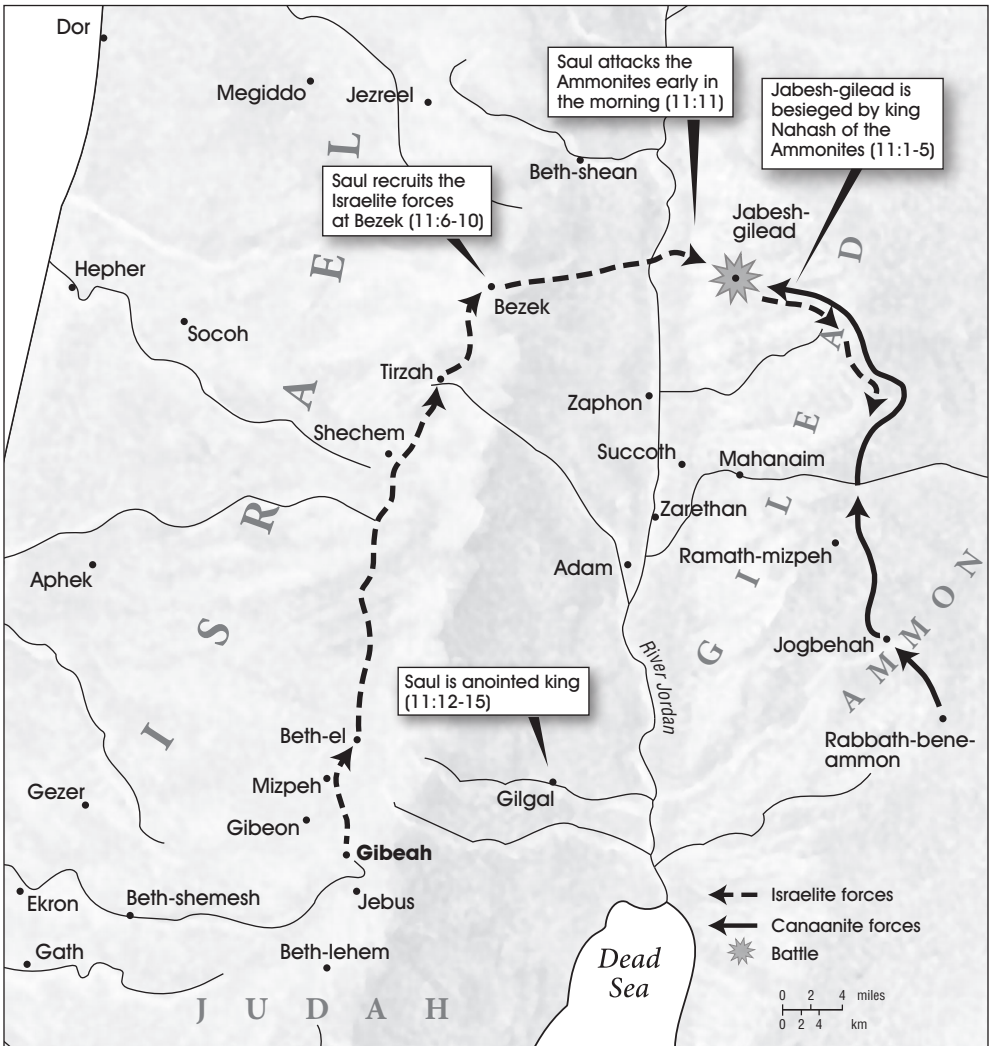
11:7 ^a Judg. 19:29
^b Judg. 21:5, 8, 10
 1 Lit. as one man

11:8 ^a Judg. 1:5
^b 2 Sam. 24:9

7 And he took a yoke of oxen, and ^ahewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, ^bWhosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out ¹with one consent.

8 And when he numbered them in ^aBezek, the children ^bof Israel were three hundred thousand, and the men of Judah thirty thousand.

11:4. Gibeah, Saul's hometown, became his base of operations. Although Gibeah functioned as Israel's capital, the city failed to achieve prominence, a fact well illustrated by the archaeological excavations undertaken there.



THE SALVATION OF JABESH-GILEAD

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

The Ammonites Defeated

11 And it was *so* on the morrow, that ^aSaul put the people ^bin three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

Saul Made King

12 And the people said unto Samuel, *Who is he* that said, Shall Saul reign over us? ^bbring the men, that we may put them to death.

13 And Saul said, *There shall not a man be put to death this day: for to day* ^bthe LORD hath ¹wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go ^ato Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king ^abefore the LORD in Gilgal; and ^bthere they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Samuel a Just Judge

12 And Samuel said unto all Israel, Behold, I have ¹heard unto ^ayour voice in all that ye said unto me, and ^bhave made a king over you.

11:11 ^a1 Sam. 31:11
^bJudg. 7:16, 20
11:12 ^a1 Sam. 10:27
^bLuke 19:27
11:13 ^a1 Sam. 10:27; 2 Sam. 19:22
^bEx. 14:13, 30; 1 Sam. 19:5
¹accomplished
11:14 ^a1 Sam. 7:16; 10:8
11:15 ^a1 Sam. 10:17
^bJosh. 8:31; 1 Sam. 10:8
12:1 ^a1 Sam. 8:5, 7, 9, 20, 22
^b1 Sam. 10:24; 11:14, 15
¹listened

12:2 ^aNum. 27:17; 1 Sam. 8:20
^b1 Sam. 8:1, 5
12:3 ^a1 Sam. 10:1; 24:6; 2 Sam. 1:14, 16
^bNum. 16:15; Acts 20:33; 1 Thess. 2:5
^cEx. 23:8
^dDeut. 16:19
12:4 ^aLev. 19:13
¹anything
12:5 ^aJohn 18:38; Acts 23:9; 24:20
^bEx. 22:4
12:6 ^aEx. 6:26; Mic. 6:4
¹raised up
12:7 ^aIs. 1:18; Ezek. 20:35; Mic. 6:1-5
^bJudg. 5:11; Ps. 103:6
12:8 ^aGen. 46:5, 6; Ps. 105:23
^bEx. 2:23-25
^cEx. 3:10; 4:14-16
12:9 ^aDeut. 32:18; Judg. 3:7
^bJudg. 4:2
^cJudg. 3:31; 10:7; 13:1
^dJudg. 3:12-30

2 And now, behold, the king ^awalketh before you: ^band I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD, and before ^ahis anointed: ^bwhose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* ^cbribe to ^dblind mine eyes therewith? and I will restore it you.

4 And they said, *Thou hast not defrauded us, nor oppressed us, neither hast thou taken* ¹ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, ^athat ye have not found ought ^bin my hand. And they answered, *He is* witness.

A Reminder of Deliverance

6 And Samuel said unto the people, *It is* the LORD that ¹advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may ^areason with you before the LORD of all the ^brighteous acts of the LORD, which he did to you and to your fathers.

8 ^aWhen Jacob was come into Egypt, and your fathers ^bcried unto the LORD, then the LORD ^csent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they ^aforgat the LORD their God, he sold them into the hand of ^bSisera, captain of the host of Hazor, and into the hand of the ^cPhilistines, and into the hand of the king of ^dMoab, and they fought against them.

11:11. The **morning watch** (from 2:00 to 6:00 A.M., or sunrise) was the third watch of the night. For the first watch (from sunset until 10:00 P.M.), see Lamentations 2:19; for the second watch (10:00 P.M. to 2:00 A.M.), see Judges 7:19. The division into **three** attacking **companies** was a common military tactic (cf. Judg. 7:16; 1 Sam. 13:17).

11:14, 15. See the note on 10:1.

12:1. Samuel's "farewell address" did not end his public ministry (cf. v. 23 with 15:1-3, 13-35; 16:1-13). He continued to minister in priestly and prophetic functions. (For the death of Samuel, see 25:1.) After his introductory remarks (vv. 1-5), the theme of Samuel's message becomes a sermonic warning: obedience brings God's blessings but disobedience merits only His reproof.

10 And they cried unto the LORD, and said, ^aWe have sinned, because we have forsaken the LORD, ^band have served ¹Baalim and ²Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ¹Jerub-baal, and Bedan, and ^aJephthah, and ^bSamuel, and delivered you out of the hand of your enemies on every side, and ye dwelled ²safe.

12 And when ye saw that ^aNahash the king of the children of Ammon came against you, ^bye said unto me, Nay; but a king shall reign over us: when ^cthe LORD your God *was* your king.

13 Now therefore ^abehold the king ^bwhom ye have chosen, *and* whom ye have desired! and, behold, ^cthe LORD hath set a king over you.

Israel Urged to Serve God

14 If ye will ^afear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will ^anot obey the voice of the LORD, but ^brebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 Now therefore ^astand and see this great thing, which the LORD will do before your eyes.

17 *Is it not* ^awheat harvest to day? ^bI will call unto the LORD, and he

12:10 ^aJudg. 10:10
^bJudg. 2:13; 3:7
¹Baalim, images of Canaanite gods
²Images of Canaanite goddesses
12:11 ^aJudg. 11:1
^b1 Sam. 7:13
¹Gideon, Judg. 6:32
²in safety
12:12 ^a1 Sam. 11:1, 2
^b1 Sam. 8:5, 19, 20
^cJudg. 8:23;
1 Sam. 8:7; Ps. 59:13
12:13 ^a1 Sam. 10:24
^b1 Sam. 8:5;
12:17, 19
^cHos. 13:11
12:14 ^aJosh. 24:14
12:15 ^aDeut. 28:15
^bLev. 26:14, 15;
Josh. 24:20; Is. 1:20
12:16 ^aEx. 14:13, 31
12:17 ^aGen. 30:14
^bJosh. 10:12;
1 Sam. 7:9, 10;
[James 5:16–18]
^cEzra 10:9
^d1 Sam. 8:7
12:18 ^aEx. 14:31
12:19 ^aEx. 9:28;
1 Sam. 7:8;
[James 5:15;
1 John 5:16]
12:20 ^aDeut. 11:16
12:21 ^a2 Chr. 25:15
^bIs. 41:29; Jer. 16:19; Hab. 2:18;
1 Cor. 8:4
¹empty
12:22 ^aDeut. 31:6; 1 Kin. 6:13
^bIs. 43:21
^cEx. 32:12;
Num. 14:13;
Josh. 7:9; Ps. 106:8; Jer. 14:21
^dDeut. 7:6–11;
1 Pet. 2:9
12:23 ^aActs 12:5;
Rom. 1:9; Col. 1:9; 2 Tim. 1:3
^bPs. 34:11; Prov. 4:11
^c1 Kin. 8:36

shall send thunder and ^crain; that ye may perceive and see that ^dyour wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and ^aall the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, ^aPray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

God Will Not Forsake His People

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: ^ayet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And ^aturn ye not aside: ^bfor *then should ye go* after ¹vain things, which cannot profit nor deliver; for they *are* vain.

22 For ^athe LORD will not forsake ^bhis people ^cfor his great name's sake: because ^dit hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD ^ain ceasing to pray for you: but ^bI will teach you the ^cgood and the right way:

24 ^aOnly fear the LORD, and serve him in truth with all your heart: for ^bconsider how ^cgreat things he hath done for you.

25 But if ye shall still do wickedly,

12:24 ^aEccl. 12:13 ^bIs. 5:12 ^cDeut. 10:21

12:10. See the note on Judges 2:11–15.

12:11. The identity of a judge named **Bedan** is not further known. The ancient Greek and Syriac versions and the Arabic version read Barak. Since it is unlikely that **Samuel** would cite an otherwise unknown judge, who was too insignificant to be mentioned at all in the Book of Judges alongside men like Gideon, **Jephthah**, and Samuel himself, and since Gideon and Barak are known to be linked together in praise elsewhere (cf. Heb. 11:32), probably Barak is the judge intended.

12:17, 18. For thunderstorms as a sign of the divine presence, see the note on 2:10. Coming during the **wheat harvest** of late spring, such an event would be a sure sign of divine condemnation.

12:22. The name of the **LORD** signifies His revealed character and reputation. Later, *name* came to be a

term that could be substituted for God Himself (Dan. 9:8–19; Amos 2:7; 9:12), so that the pronunciation of the Hebrew word for the name (*hashēm*) could be utilized for the unutterable divine tetragrammaton *YHWH*. The name was thus God Himself in all that He had revealed Himself to be. In the New Testament the term became applied to Christ (Acts 4:12; 5:41; 3 John 7). For Israel as God's special **people**, see Exodus 19:5; Deuteronomy 7:6; 14:2; 26:18.

12:23. Despite Israel's sin, Samuel loved Israel and Saul (cf. 16:1) and pledged his continued help, especially in praying for them and teaching them the Lord's standards. His love for them, however, would not dim his perspective as to what ways were **right** or wrong in Israel. He would do his divine duty of speaking the truth in love (cf. Eph. 4:15).

“ye shall be ¹consumed, ^bboth ye and your king.

Saul's Three Thousand Men

13 Saul reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel; *whereof* two thousand were with Saul in ^aMichmash and in mount Beth-el, and a thousand were with ^bJonathan in ^cGibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan ¹smote ^athe garrison of the Philistines that *was* in ^bGeba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also ¹was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people ^aas the sand which *is* on the sea shore in multitude: and they came up, and ¹pitched in Michmash, eastward from ^bBeth-aven.

6 When the men of Israel saw that they were in a ¹strait, (for the people were distressed,) then the people ^adid hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the ^aland of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

12:25 ^aJosh.

24:20

^bDeut. 28:36

¹swept away

13:2 ^a1 Sam.

14:5, 31

^b1 Sam. 14:1

^c1 Sam. 10:26

13:3 ^a1 Sam.

10:5

^b2 Sam. 5:25

¹attacked

13:4 ¹had become odious

13:5 ^aJudg. 7:12

^bJosh. 7:2;

1 Sam. 14:23

¹encamped

13:6 ^aJudg. 6:2;

1 Sam. 14:11

¹danger

13:7 ^aNum.

32:1-42

13:8 ^a1 Sam.

10:8

13:10 ¹greet, lit.

bless him

13:12 ¹felt

compelled and

offered

13:13 ^a2 Chr.

16:9

^b1 Sam. 15:11,

22, 28

13:14 ^a1 Sam.

15:28; 31:6

^b1 Sam. 16:1;

^cPs. 89:20; Acts

7:46; 13:22

^d1 Sam. 15:11,

19

Saul's Burnt Offering

8 ^aAnd he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might ¹salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I ¹forced myself therefore, and offered a burnt offering.

Saul's Kingdom to End

13 And Samuel said to Saul, ^aThou hast done foolishly: ^bthou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 ^aBut now thy kingdom shall not continue: ^bthe LORD hath sought him a man ^cafter his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast ^anot kept *that* which the LORD commanded thee.

13:5. The topography of the battle area would seem to preclude the use of **thirty thousand chariots**. Moreover, in similar descriptions of the ratio of charioteers and chariots, the number of chariots is always significantly smaller (2 Sam. 10:18; 1 Kin. 10:26). Such a sizeable force is unprecedented even among the major powers of the ancient Near East. Because of these facts the reading of “three thousand” in the ancient Syriac translation, as supported by some manuscripts of the Septuagint and the Arabic Bible, may well be correct.

13:8-12. Saul's self-will surfaces early in his reign. He has clearly disobeyed the previous command of **Samu-**

el (cf. 10:8). Samuel's tarrying may have been designed as a test of Saul's character. The Hebrew verb in verse 9 may indicate that **Saul** did not personally offer the sacrifices, but merely had them made by the Levitical priests. Even if this were the case, his action was ill-advised and a violation of Samuel's instructions. Further, it was done with the full knowledge that Samuel himself intended to officiate at the sacrificial ceremony.

13:13. The prophetic promise of an eternal dominion in **Israel** for the house of Judah (Gen. 49:10) was made in the light of God's ordaining foreknowledge of Saul's self-will. Saul's disobedience illustrates well Samuel's previous warning (12:14, 15, 24, 25).

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, ^aabout six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in ¹Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the ¹spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* ^aOphrah, unto the land of Shual:

18 And another company turned the way to ^aBeth-horon: and another company turned to the way of the border that looketh to the valley of ^bZeboim toward the wilderness.

19 Now ^athere was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 ¹Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that ^athere was neither sword nor spear found in the hand of any of the people that *were* with Saul and

13:15 ^a1 Sam.

13:2, 6, 7; 14:2

13:16 ¹Heb.

Geba

13:17 ^aJosh.

18:23

¹raiders

13:18 ^aJosh.

16:3; 18:13, 14

^bGen. 14:2;

Neh. 11:34

13:19 ^aJudg. 5:8;

2 Kin. 24:14; Jer.

24:1; 29:2

13:21 ¹And the

charge for a

sharpening was

a pim (about

two-thirds

of a shekel

weight) for the

mattocks . . .

13:22 ^aJudg. 5:8

13:23 ^a1 Sam.

14:1, 4

14:1 ¹one day

²carried

14:2 ^a1 Sam.

13:15, 16

14:3 ^a1 Sam.

22:9, 11, 20

^b1 Sam. 4:21

^c1 Sam. 2:28

14:4 ^a1 Sam.

13:23

¹passes

14:5 ¹front of

one faced north

opposite

Jonathan: but with Saul and with Jonathan his son was there found.

23 ^aAnd the garrison of the Philistines went out to the passage of Michmash.

Jonathan's Plan

14 Now it came to ¹pass upon a day, that Jonathan the son of Saul said unto the young man that ²bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of ^aGibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And ^aAhiah, the son of Ahitub, ^bI-chabod's brother, the son of Phin-eas, the son of Eli, the LORD's priest in Shiloh, ^cwearing an ephod. And the people knew not that Jonathan was gone.

4 And between the ¹passages, by which Jonathan sought to go over ^aunto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other *was* Seneh.

5 The ¹forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young

13:19. At this time the Philistines enjoyed a monopoly on iron and the smith's craft, a condition that remained until David's day (1 Chr. 22:3).

13:21. The wording of the Hebrew text is difficult. Another possible translation of the verse is: "And

the charge was two-thirds shekel for sharpening the plowshares and the **mattocks**, and one-third shekel for sharpening the **forks** and **axes**, and for fixing the **goads**."



14:1 Jonathan was the eldest son of Saul, the first king of Israel, of the tribe of Benjamin. Initially, Jonathan served as Saul's right-hand man and lieutenant (vv. 11, 13, 14; 13:2 where he commanded one thousand men). Later, Jonathan became such a close friend of David that he not only supported David against his father (chs. 18, 19), but relinquished his undoubted claim to become Saul's successor in favor of David (ch. 20). Finally Jonathan died at Gilboa during Saul's last campaign against the Philistines (ch. 31). Jonathan was a man of fine character, whose moral integrity was matched by resolution and endurance. He was athletic and brave (v. 13; 2 Sam. 1:22–27). Jonathan will always be remembered for befriending David. Jonathan and David represent the highest ideal of Hebrew friendship. Jonathan's descendants were famous soldiers who were, like their ancestors, skilled at shooting with the bow (1 Chr. 8:40). (First Reference, 1 Sam. 13:2; Primary References, 1 Sam. 13, 14, 18–20.)



14:5 Michmash includes extremely steep ravines (wadis) and cliffs running north and south. A mile-wide break, known as the "pass," paralleled the ridge providing access to the territory of Benjamin. Michmash is generally identified as the modern Arab village of Mukhmas, although other locations have been proposed.

man that bare his armour, Come, and let us go over unto the garrison of these ^auncircumcised: it may be that the LORD will work for us: for ¹there is no restraint to the LORD ^bto save by many or by few.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will ¹discover ourselves unto them.

9 If they say thus unto us, ¹Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and ^athis *shall be* a sign unto us.

Jonathan Enters the Garrison

11 And both of them ¹discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had ^ahid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will ¹shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

Philistines Slaughtered

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they ^afell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an ¹half acre of land, *which a yoke of oxen might plow*.

15 And ^athere was ¹trembling in the host, in the field, and among all

14:6 ^a 1 Sam. 17:26, 36; Jer. 9:25, 26
^b Judg. 7:4, 7; 1 Sam. 17:46, 47; 2 Chr. 14:11; [Ps. 115:3; 135:6; Zech. 4:6; Matt. 19:26; Rom. 8:31]

¹ nothing restrains
14:8 ¹ show
14:9 ¹ Lit. Stand still

14:10 ^a Gen. 24:14; Judg. 6:36–40

14:11 ^a 1 Sam. 13:6; 14:22
¹ showed

14:12 ¹ teach you something

14:13 ^a Lev. 26:8; Josh. 23:10

14:14 ¹ Lit. half the area plowed by a yoke of oxen in a day

14:15 ^a Deut. 28:7; 2 Kin. 7:6, 7; Job 18:11

¹ terror

the people: the garrison, and ^bthe spoilers, they also trembled, and the earth quaked: so it was ^aa very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they ^awent ¹on beating down *one another*.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were not there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

Israel Enters Battle

19 And it came to pass, while Saul ^atalked unto the priest, that the ¹noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, ^aevery man's sword was against his fellow, *and there was* a very great ¹discomfiture.

21 Moreover the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which ^ahad hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 ^aSo the LORD saved Israel that day: and the battle passed over ^bunto Beth-aven.

Saul's Oath

24 And the men of Israel were distressed that day: for Saul had ^aadjudged ¹the people, saying, Cursed be

^b 1 Sam. 13:17
^c Gen. 35:5

14:16 ^a 1 Sam.

14:20
¹ Lit. went here and there

14:19 ^a Num. 27:21

¹ tumult

14:20 ^a Judg.

7:22; 2 Chr.

20:23

¹ confusion

14:22 ^a 1 Sam.

13:6

14:23 ^a Ex.

14:30; 2 Chr.

32:22; Hos. 1:7

^b 1 Sam. 13:5

14:24 ^a Josh.

6:26

¹ placed the people under oath

14:8–10. Jonathan's combat strategy was formulated in terms of waiting for the proper sign of divine approval. See the note on 10:2–6.

14:18. The Septuagint reads here *ephod*, rather than *ark*.

the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 ^aAnd all *they* of the land came to a wood; and there was ^bhoney upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his ¹eyes were enlightened.

28 Then answered one of the people, and said, Thy father ¹straitly charged the people with an oath,

14:25 ^a Deut. 9:28; Matt. 3:5
^b Ex. 3:8; Num. 13:27; Matt. 3:4
 14:27 ¹ countenance brightened
 14:28 ¹ strictly

saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

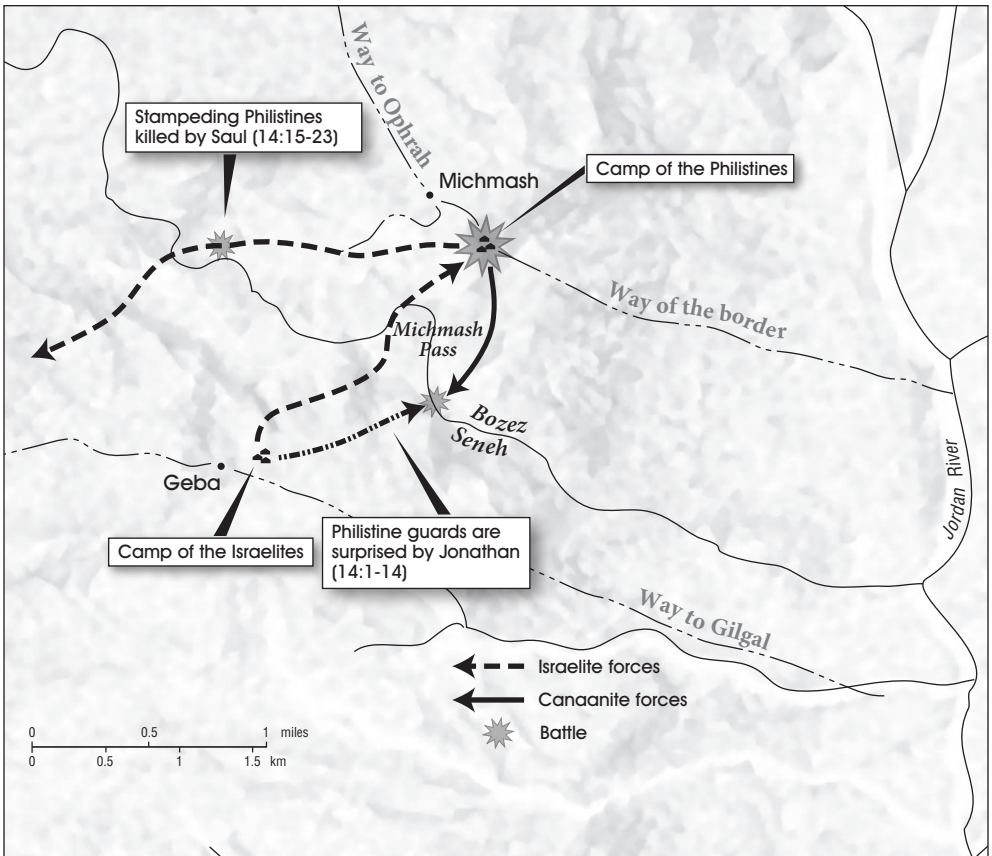
30 How much more, if ¹haply the people had eaten freely to day of the ²spoil of their enemies which they found? for ³had there not been now a much greater slaughter among the Philistines?

Israel Sins

31 And they ¹smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people ¹flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground:

14:30 ¹ only
² plunder
³ would
 14:31 ¹ had driven back
 14:32 ¹ rushed upon the plunder



THE BATTLE OF MICHMASH

and the people did eat *them* ^awith the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ¹transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there.

35 And Saul ^abuilt an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and ¹spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul ^aasked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^bhe answered him not that day.

Drawing Lots

38 And Saul said, ^aDraw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39 For, ^aas the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ^aGive a perfect

14:32 ^a Gen. 9:4; Lev. 3:17; 17:10-14; 19:26; Deut. 12:16, 23, 24; Acts 15:20

14:33 ¹ *dealt treacherously*

14:35 ^a 1 Sam. 7:12, 17; 2 Sam. 24:25

14:36 ¹ *plunder*

14:37 ^a Judg. 20:18

^b 1 Sam. 28:6

14:38 ^a Josh. 7:14; 1 Sam. 10:19

14:39 ^a 1 Sam. 14:24, 44; 2 Sam. 12:5

14:41 ^a Prov. 16:33; Acts 1:24-26

^b 1 Sam. 10:20, 21

14:43 ^a Josh. 7:19

^b 1 Sam. 14:27

14:44 ^a Ruth 1:17; 1 Sam. 25:22

^b 1 Sam. 14:39

14:45 ^a 2 Sam. 14:11; 1 Kin. 1:52; Luke 21:18; Acts 27:34

^b [2 Cor. 6:1; Phil. 2:12, 13]

¹ *accomplished*

14:47 ^a 1 Sam. 11:1-13

^b 2 Sam. 10:6

¹ *harassed*

14:48 ^a Ex. 17:16; 1 Sam. 15:3-7

¹ *an army*

² *attacked*

³ *plundered*

14:49 ^a 1 Sam. 31:2; 1 Chr. 8:33

^b 1 Sam. 18:17-20, 27; 19:12

¹ Heb. *Jishui*;

Abinadab,

1 Chr. 8:33; 9:39

14:50 ^a 1 Sam. 10:14

lot. ^bAnd Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, ^aTell me what thou hast done. And Jonathan told him, and said, ^bI did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, ^aGod do so and more also: ^bfor thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath ¹wrought this great salvation in Israel? God forbid: ^aas the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought ^bwith God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

Saul's Victorious Battles

47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ^aAmmon, and against Edom, and against the kings of ^bZobah, and against the Philistines: and whithersoever he turned himself, he ¹vexed *them*.

48 And he gathered ¹an host, and ^asmote² the Amalekites, and delivered Israel out of the hands of them that ³spoiled them.

49 Now ^athe sons of Saul were Jonathan, and ¹Ishui, and Melchishua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the name of the younger ^bMichal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's ^auncle.

14:32. Such an act was in clear violation of the Levitical prohibition against eating meat with **blood** still in it (Lev. 17:10-14; 19:26). The pressures of warfare, as well as the added restrictions of Saul's foolish oath (vv. 24-30), may have contributed to the people's hunger and physical weakness, hence to

the temptation to ignore the Levitical stipulations.

14:41, 42. The casting of lots was an accepted means of determining the Lord's will (cf. Prov. 16:33) in ancient **Israel** (cf. Lev. 16:7-10, 21, 22; Josh. 14:2; 18:6), including the establishing of guilt (Josh. 7:14).

51 ^aAnd Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there *was* ¹sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, ^ahe took him unto him.

Saul Destroys the Amalekites

15 Samuel also said unto Saul, ^aThe LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, ^ahow he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and ^asmite¹ Amalek, and ^butterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto ^athe Kenites, ^bGo, depart, get you down from among the Amalekites, lest I destroy you with them: for ^cye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ^aAnd Saul smote the Amalekites from ^bHavilah *until* thou comest to ^cShur, that *is* over against Egypt.

8 And ^ahe took Agag the king of the Amalekites alive, and ^butterly

14:51 ^a 1 Sam.

9:1, 21

14:52 ^a 1 Sam.

8:11

¹ fierce

15:1 ^a 1 Sam.

9:16; 10:1

15:2 ^a Ex. 17:8,

14; Num. 24:20;

Deut. 25:17-19

15:3 ^a Deut.

25:19

^b Lev. 27:28, 29;

Num. 24:20;

Deut. 20:16-18;

Josh. 6:17-21

¹ attack

15:6 ^a Num.

24:21; Judg.

1:16; 4:11-22;

1 Chr. 2:55

^b Gen. 18:25;

19:12, 14; Rev.

18:4

^c Ex. 18:10, 19;

Num. 10:29, 32

15:7 ^a 1 Sam.

14:48

^b Gen. 2:11;

25:17, 18

^c Gen. 16:7; Ex.

15:22; 1 Sam.

27:8

15:8 ^a 1 Sam.

15:32, 33

^b 1 Sam. 27:8, 9

15:9 ^a 1 Sam.

15:3, 15, 19

¹ despised and

worthless

15:11 ^a Gen. 6:6,

7; 1 Sam. 15:35;

2 Sam. 24:16

^b Josh. 22:16;

1 Kin. 9:6

^c 1 Sam. 13:13;

15:3, 9

^d 1 Sam. 15:35;

16:1

¹ I greatly regret

15:12 ^a Josh.

15:55; 1 Sam.

25:2

15:13 ^a Gen.

14:19; Judg.

17:2; Ruth 3:10;

2 Sam. 2:5

15:15 ^a [Gen.

3:12, 13; Ex.

32:22, 23];

1 Sam. 15:9, 21;

[Prov. 28:13]

15:17 ^a 1 Sam.

9:21; 10:22

destroyed all the people with the edge of the sword.

9 But Saul and the people ^aspared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* ¹vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying,

11 ^aIt¹ repenteth me that I have set up Saul *to be* king: for he is ^bturned back from following me, ^cand hath not performed my commandments. And it ^agrieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^aCarmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

Samuel Rebukes Saul

13 And Samuel came to Saul: and Saul said unto him, ^aBlessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: ^afor the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, ^aWhen thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

15:3. Total annihilation of the enemy is demanded here. See the note on Joshua 6:17.

15:6. The **Kenites** are spared because of their protracted kindness toward **Israel**. See the note on Judges 1:16.

15:8, 9. Saul's actions were in clear violation of the divine sanctions against Amalek. See the note on 1 Chronicles 10:13, 14.

15:11. God's regret is an expression drawn from

human experience. Yet, the **LORD** was doubtless **grieved** because of Saul's disobedience. However, such anthropomorphisms do not indicate weakness or changeability in the divine will (cf. James 1:17). See the note on verse 29.

15:15. Once again **Saul**, the sinner, attempts to shift the blame to others (cf. 13:11, 12), or plead extenuating circumstances (cf. vv. 20, 21). The practices are as old as sin itself (cf. Gen. 3:12, 13).

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be ¹consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst ¹fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, ^aI have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 ^aBut the people took of the ¹spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, ^aHath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, ^bto obey *is better* than sacrifice, *and* to hear-ken than the fat of rams.

23 For rebellion *is as* the sin of ¹witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, ^ahe hath also rejected thee from *being* king.

24 ^aAnd Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I ^bfeared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

God Rejects Saul

26 And Samuel said unto Saul, I will not return with thee: ^afor thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

15:18 ¹exterminated

15:19 ¹swoop down on the plunder

15:20 ^a1 Sam. 15:13; [Prov. 28:13]

15:21 ^a1 Sam. 15:15

¹plunder

15:22 ^aPs. 50:8;

9; 51:16, 17;

[Prov. 21:3; Is.

1:11-17; Jer.

7:22, 23; Mic.

6:6-8; Heb.

10:4-10]

^b[Eccl. 5:1;

Hos. 6:6; Matt.

5:24; 9:13; 12:7;

Mark 12:33]

15:23 ^a1 Sam.

13:14; 16:1

¹divination

15:24 ^aNum.

22:34; Josh.

7:20; 1 Sam.

26:21; 2 Sam.

12:13; Ps. 51:4

^b[Ex. 23:2; Prov.

29:25; Is. 51:12,

13]

15:26 ^a1 Sam.

2:30

15:27 ^a1 Kin.

11:30, 31

¹seized the edge

of his robe

²tore

15:28 ^a1 Sam.

28:17, 18; 1 Kin.

11:31

¹torn

15:29 ^aNum.

23:19; Ezek.

24:14; 2 Tim.

2:13; Titus 1:2

¹relent

15:30 ^a[John

5:44; 12:43]

15:31 ¹turned

back

15:32 ¹cau-

tiously

15:33 ^a[Gen.

9:6; Num.

14:45; Judg. 1:7;

[Matt. 7:2]

15:34 ^a1 Sam.

7:17

^b1 Sam. 11:4

15:35 ^a1 Sam.

19:24

¹regretted

16:1 ^a1 Sam.

15:23, 35

^b1 Sam. 9:16;

10:1; 2 Kin. 9:1

27 And as Samuel turned about to go away, ^ahe ¹laid hold upon the skirt of his mantle, and it ²rent.

28 And Samuel said unto him, ^aThe LORD hath ¹rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better* than thou.

29 And also the Strength of Israel ^awill not lie nor ¹repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: *yet* ^ahonour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel ¹turned again after Saul; and Saul worshipped the LORD.

Agag Killed by Samuel

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him ¹delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, ^aAs thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to ^aRamah; and Saul went up to his house to ^bGibeah of Saul.

35 And ^aSamuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD ¹repented that he had made Saul king over Israel.

A New King

16 And the LORD said unto Samuel, ^aHow long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? ^bfill thine horn with oil, and go, I will

15:22, 23. These verses reinforce the Old Testament viewpoint that religious ritual devoid of spiritual reality and of a life of total allegiance to a sovereign LORD is worthless (cf. Ps. 40:6-8; Is. 1:10-20; Mic. 6:8).

15:27, 28. In the customs of the ancient Near East seizing the edge of the robe was a symbolic gesture of submission or supplication. The symbol turns against Saul; as the robe has been torn, so the LORD has torn Saul's kingdom from him.

15:29. The word translated **Strength** carries with

it the further ideas of preeminent brilliance and perpetuity. Therefore, the focus is on the Lord in all His magnificence and glory. This Glorious One is Israel's only Strength. (See the similar sentiment in Ps. 3:3.) Here the emphasis is on God's immutability, therefore serving to keep the statement in verse 11 in proper balance.

15:33. As the Lord's priest and prophet, Samuel carried out what the LORD had originally commanded Saul to do.

send thee to ^cJesse the Beth-lehemite: for ^aI have ¹provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, ^aI am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ^atrembled at his coming, and said, ^bComest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: ^asanctify¹ yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

The Sons of Jesse

6 And it came to pass, when they were come, that he looked on ^aEliab, and ^bsaid, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, ^aLook not on his countenance, or on the height of his stature; because I have ¹refused him: ^bfor *the LORD seeth* not as man seeth; for man ^clooketh on the outward appearance, but the LORD looketh on the ^dheart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to

16:1 ^cRuth 4:18-22
^aPs. 78:70, 71;
 Acts 13:22
¹Lit. *seen*
 16:2 ^a1 Sam. 9:12
 16:4 ^a1 Sam. 21:1
^b1 Kin. 2:13;
 2 Kin. 9:22
 16:5 ^aGen. 35:2;
 Ex. 19:10
¹consecrate
 16:6 ^a1 Sam. 17:13, 28
^b1 Kin. 12:26
 16:7 ^aPs. 147:10
^bIs. 55:8, 9
^c2 Cor. 10:7
^d1 Kin. 8:39
¹rejected

16:11 ^a2 Sam. 7:8; Ps. 78:70-72
¹bring
 16:12 ^a1 Sam. 17:42
^bGen. 39:6; Ex. 2:2; Acts 7:20
^c1 Sam. 9:17
¹with bright eyes and good-looking
 16:13 ^aNum. 27:18; 1 Sam. 10:6, 9, 10
 16:14 ^aJudg. 16:20; 1 Sam. 11:6; 18:12; 28:15
^bJudg. 9:23; 1 Sam. 16:15, 16; 18:10; 19:9; 1 Kin. 22:19-22
 16:16 ^a1 Sam. 18:10; 19:9;
 2 Kin. 3:15
¹distressing

pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the ^asheep. And Samuel said unto Jesse, Send and ¹fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he *was* ^aruddy, ¹and withal of a ^bbeautiful countenance, and goodly to look to. ^cAnd the LORD said, Arise, anoint him: for this *is* he.

Samuel Anoints David

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and ^athe Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

An Evil Spirit Troubles Saul

14 ^aBut the Spirit of the LORD departed from Saul, and ^ban evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the ¹evil spirit from God is upon thee, that he shall ^aplay with his hand, and thou shalt be well.

16:2-5. Despite fears for his own safety, **Samuel** carried out the will of the **LORD**. In turn, the Lord provided the proper circumstances that would facilitate the execution of His command.

16:9. Jesse's third son, **Shammah**, is called Shimma in 1 Chronicles 2:13 and Shimea in 2 Samuel 21:21. The variant spellings may reflect regional pronunciation differences or copyist problems.

16:10, 11. Although **seven** brothers of David are mentioned here, only six are named in 1 Chronicles 2:14, 15. Perhaps one had died either in infancy or without leaving any descendants; hence, his name was not recorded there.

16:13, 14. For the **Spirit of the LORD**, see the note on Judges 3:10. As Saul's confirmation as king assumed three stages (cf. the note on 10:1), so would

that of **David**. David's private anointing by **Samuel** occurs here. Subsequently he would be **anointed** as king of Judah (2 Sam. 2:4) and then as king of all Israel (2 Sam. 5:3).

16:16-23. The **evil spirit** brought on **Saul** a demonic dementia that apparently was soothed by David's playing. Such musical therapy is well documented in the ancient Near East. The evil spirit is said to come **from God** because, although God is neither the author of evil nor tempts any man with evil (cf. James 1:13), all forces, natural and supernatural, are under His ultimate control. The whole episode is both an outgrowth of Saul's sinful nature and the departing of the Spirit of the Lord from Saul. It provided the circumstantial means for bringing the Lord's newly anointed man to the royal court and to eventual prominence.

17 And Saul said unto his servants, ¹Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* ¹cunning in playing, and a mighty valiant man, and a man of war, and prudent in ²matters, and a ³comely person, and ^athe LORD is with him.

Saul Summons David

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse ^atook an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and ^astood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the ¹evil spirit departed from him.

A Battle with the Philistines

17 Now the Philistines gathered together their armies to battle, and were gathered together at

16:17 ¹Lit. Look for
16:18 ^a1 Sam. 3:19; 18:12, 14
¹skilful
²speech
³handsome
16:20 ^a1 Sam. 10:4, 27; Prov. 18:16
16:21 ^aGen. 41:46; Prov. 22:29
16:23 ¹distressing

17:1 ^aJosh. 15:35; 2 Chr. 28:18
17:2 ¹encamped
²drew up in battle array
17:4 ^a2 Sam. 21:19
^bJosh. 11:21, 22
17:5 ¹Lit. clothed with scaled body armour
17:6 ¹javelin of bronze
17:8 ^a1 Sam. 8:17
¹to line up for battle

^aShochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and ¹pitched by the valley of Elah, and ²set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

Goliath Challenges Israel

4 And there went out a champion out of the camp of the Philistines, named ^aGoliath, of ^bGath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* ¹armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a ¹target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out ¹to set *your* battle in array? *am* not I a Philistine, and ye ^aservants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me,

17:8–10. The deciding of battles by individual combatants from each side is attested in the literature of the ancient Near East (cf. 2 Sam. 2:14–16).



17:2 **Valley of Elah** is the place in Judah where David killed Goliath (v. 2; 21:9). The location of this valley is established by reference to the towns in the former passage. Shochoh is to be identified with the large Khirbet 'Abād. The ancient ruin stands on the southern edge of Wādī es-Sant, which is a valley. Shochoh was about two miles south of Azekah. Azekah (Tell ez-Zakariyeh) was perched atop a prominent ridge of the Shephelah, around the foot of which the Wādī es-Sant was forced to twist northward before continuing its flow westward to the sea. Azekah lies a short distance northeast of Lachish. During the Israelite-Philistine military confrontation mentioned above, the Philistines encamped on the southern side of the valley, between Shochoh and Azekah. The contest between David and Goliath evidently took place in the broad valley on the southern side of the creek bed. When the Philistines retreated, they went in the direction of Ekron and Gath.



17:4–7 **Goliath** was well over nine feet tall. His armor and weaponry would weigh over 150 pounds. Accordingly, any opponent would face a formidable foe in the Philistine **champion**. The concept of Battle by Champions clearly indicates the Greek (Aegean) origin of the Philistines. A pottery sherd found at Gath (Tel es-Safi) in 2006 included the name "Goliath" in a Philistine inscription.

and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and ^aserve us.

10 And the Philistine said, I ^adefy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David *was* ^athe son of that ^bEphrathite of Beth-lehem-judah, whose name *was* Jesse; and he had ^ceight sons: and the man ¹went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the ^anames of his three sons that went to the battle *were* Eliab the first born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul ^ato feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

David's Errand

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses

17:9 ^a 1 Sam. 11:1

17:10 ^a 1 Sam. 17:26, 36, 45; 2 Sam. 21:21

17:12 ^a Ruth 4:22; 1 Sam. 16:1, 18; 17:58
^b Gen. 35:19
^c 1 Sam. 16:10, 11; 1 Chr. 2:13-15

¹ *was advanced in years*

17:13 ^a 1 Sam. 16:6, 8, 9; 1 Chr. 2:13

17:15 ^a 1 Sam. 16:11, 19; 2 Sam. 7:8

17:18 ^a Gen. 37:13, 14

¹ *see how your brothers are*
² *bring back news*

17:20 ¹ *camp*
² *army*

17:22 ¹ *supplies*
² *supply keeper*
³ *greeted*

17:23 ^a 1 Sam. 17:8-10

17:25 ^a Josh. 15:16

unto the captain of *their* thousand, and ^alook¹ how thy brethren fare, and ²take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ¹trench, as the ²host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his ¹carriage in the hand of the ²keeper of the carriage, and ran into the army, and came and ³saluted his brethren.

David Hears Goliath's Challenge

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake ^aaccording to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and ^awill give him

17:17. Since there is no indication that Saul had a professional standing army (cf. 11:1-11; 15:4; 17:2), there was a real need for those in military service to be supported actively by the citizenry at home.



17:12 David was the second and greatest king of Israel (1010-970 B.C.), whose dynasty ruled Judah for over four hundred years. He was an ancestor of Jesus Christ (Matt. 1:1). David belonged to the tribe of Judah and was born in Bethlehem to Jesse as the youngest of eight sons. He began as a shepherd, demonstrating his courage and faithfulness by killing a lion and a bear that had attacked the flock. David began his career by playing the harp in King Saul's court; he subsequently became his squire. But he became a national hero when he killed the Philistine giant Goliath. Due to Saul's animosity toward him, David became a fugitive. After Saul's death, the tribe of Judah elected David king of Judah and placed him on the throne in Hebron. Ultimately, David became king of all Israel in Jerusalem and moved the ark of the covenant into the city. His downfall was in committing adultery with Bathsheba and having her husband Uriah murdered (2 Sam. 11, 12). David's fondness for music is recorded in many places in the Bible. He played skillfully on the harp (16:18-23); he arranged worship services in the sanctuary (1 Chr. 6:31); and he composed psalms of lament over Saul and Jonathan (2 Sam. 1:17-27). The author of many Psalms (almost one-half are attributed to him in the titles of the KJV) he is remembered as the "sweet psalmist of Israel" (2 Sam. 23:1). God promised David a kingdom without end (2 Sam. 7:14-16). This prophecy would be fulfilled in Jesus (Matt. 1:1; Luke 1:32, 33). God's own high tribute to David came through Paul (Acts 13:22): "I have found David the son of Jesse, a man after mine own heart." (First Reference, 1 Sam. 16:12; Primary References, 1 Sam. 16; 1 Kin. 12:16.)

his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away ^athe reproach from Israel? for who *is* this ^buncircumcised Philistine, that he should ^cdefy the armies of ^dthe living God?

27 And the people answered him after this manner, saying, ^aSo shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's ^aanger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the ¹naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? ^aIs ¹there not a cause?

30 And he turned from him toward another, and ^aspake after the same manner: and the people answered him again ¹after the former manner.

Saul Sends for David

31 And when the words were heard which David spake, they ¹rehearsed *them* before Saul: and he sent for him.

32 And David said to Saul, ^aLet no man's heart fail because of him; ^bthy servant will go and fight with this Philistine.

33 And Saul said to David, ^aThou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a ^alion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and ¹smote him, and delivered *it* out of his mouth: and when he arose

17:26 ^a1 Sam.

11:2

^b1 Sam. 14:6;

17:36; Jer.

9:25, 26

^c1 Sam. 17:10

^dDeut. 5:26;

2 Kin. 19:4; Jer.

10:10

17:27 ^a1 Sam.

17:25

17:28 ^aGen.

37:4, 8-36;

[Prov. 18:19;

Matt. 10:36]

¹insolence

17:29 ^a1 Sam.

17:17

¹Lit. *Is it not a*

word or matter

17:30 ^a1 Sam.

17:26, 27

¹as the *first*

ones did

17:31 ¹reported

17:32 ^aDeut.

20:1-4

^b1 Sam. 16:18

17:33 ^aNum.

13:31; Deut. 9:2

17:34 ^aJudg.

14:5

17:35 ¹struck

17:37 ^a[2 Cor.

1:10; 2 Tim.

4:17, 18]

^b1 Sam. 20:13;

1 Chr. 22:11, 16

17:38 ¹clothed

17:39 ¹tried to

walk

²tested

17:42 ^a[Ps.

123:4; Prov.

16:18; 1 Cor.

1:27, 28]

^b1 Sam. 16:12

¹belittled

17:43 ^a1 Sam.

24:14; 2 Sam.

3:8; 9:8; 16:9;

2 Kin. 8:13

¹sticks

17:44 ^a1 Sam.

17:46; 1 Kin.

20:10, 11

against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, ^aThe LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and ^bthe LORD be with thee.

David Dons Saul's Armour

38 And Saul ¹armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he ¹assayed to go; for he had not ²proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

David Arms Himself

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he ^adisdained¹ him: for he was *but* a youth, and ^btruddy, and of a fair countenance.

43 And the Philistine said unto David, ^aAm I a dog, that thou comest to me with ¹staves? And the Philistine cursed David by his gods.

44 And the Philistine ^asaid to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

17:32-36. David's confidence was born out of the experience of the Lord's previous deliverances on his behalf. Further, since **God** would not allow His

reputation to be damaged by this **Philistine**, David was certain that God would again deliver him in this trial by conflict.

The Lord Will Smite Goliath

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: ^abut I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast ^bdefied.

46 This day will the LORD deliver thee into mine hand; and I will ¹smite thee, and take thine head from thee; and I will give ^athe carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^bthat all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD ^asaveth not with sword and spear: for ^bthe battle is the LORD's, and he will give you into our hands.

The Slaying of Goliath

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David ¹hasted, and ^aran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a ^asling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his ^asword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, ^bthey fled.

17:45 ^a2 Sam. 22:33, 35; 2 Chr. 32:8; Ps. 124:8; [2 Cor. 10:4]; Heb. 11:33, 34
^b1 Sam. 17:10
17:46 ^aDeut. 28:26
^bJosh. 4:24; 1 Kin. 8:43; 18:36; 2 Kin. 19:19; Is. 52:10
¹strike
17:47 ^a1 Sam. 14:6; 2 Chr. 14:11; 20:15; Ps. 44:6; Hos. 1:7; Zech. 4:6
^b2 Chr. 20:15
17:48 ^aPs. 27:3
¹hastened
17:50 ^aJudg. 3:31; 15:15; 20:16
17:51 ^a1 Sam. 21:9; 2 Sam. 23:21
^bHeb. 11:34

17:52 ^aJosh. 15:36

¹as far as

17:53

¹plundered

17:55 ^a1 Sam. 14:50

^b1 Sam. 16:21, 22

17:57 ^a1 Sam. 17:54

17:58 ^a1 Sam. 17:12

18:1 ^aGen. 44:30

^bDeut. 13:6;

1 Sam. 20:17;

2 Sam. 1:26

¹life of

Jonathan was

bound up with

the life of

18:2 ^a1 Sam. 17:15

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, ¹until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to ^aShaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they ¹spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

Whose Son Is This?

55 And when Saul saw David go forth against the Philistine, he said unto ^aAbner, the captain of the host, Abner, ^bwhose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul ^awith the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, *thou* young man? And David answered, ^aI am the son of thy servant Jesse the Beth-lehemite.

A Covenant of Souls

18 And it came to pass, when he had made an end of speaking unto Saul, that ^athe ¹soul of Jonathan was knit with the soul of David, ^band Jonathan loved him as his own soul.

2 And Saul took him that day, ^aand would let him go no more home to his father's house.

17:50. A contradiction has been imagined between the various reports as to Goliath's slaying. In 2 Samuel 21:19, Elhanan appears to be the one who killed the Philistine giant. However, 1 Chronicles 20:5 reports that Elhanan actually slew Lahmi, Goliath's brother. The King James resolves the problem by adding the words in italics (*the brother of*) Goliath, to harmonize the three passages.

17:54. Some have questioned the accuracy of this statement, especially since Jerusalem did not fall to Israel until the days of David's kingship. Actually, no con-

trol of Jerusalem need be indicated here. David merely took Goliath's head to the gates of Jerusalem as a sign of David's own intentions for the city. Like the great Goliath, even Jerusalem would fall to God's armies.

17:55-58. Some have suggested a conflict here with the account in 16:18-23. This is not the case. Although Saul knew and loved David, his harpist, his question here concerns only the name of the family to which David belonged, so that proper recognition and reward might be given (cf. v. 25). The two accounts are supplementary, not contradictory.

3 Then Jonathan and David made a ^acovenant, because he loved him as his own soul.

4 And Jonathan ¹stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Saul Jealous of David

5 And David went out whithersoever Saul sent him, *and* ¹behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the ¹Philistine, that ^athe women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with ²instruments of musick.

7 And the women ^aanswered *one another* as they played, and said, ^bSaul hath slain his thousands, and David his ten thousands.

8 And Saul was very ¹wroth, and the saying ^adispleased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but ^bthe kingdom?

9 And Saul ^eeyed David from that day and forward.

Saul Tries to Kill David

10 And it came to pass on the morrow, that ^athe evil spirit from God came upon Saul, ^band he prophesied in the midst of the house: and David ^cplayed with his hand, as at other times: ^dand *there was* a javelin in Saul's hand.

11 And Saul ^acast the javelin; for he said, I will smite David even to the wall *with it*. And David ¹avoided out of his presence twice.

12 And Saul was ^aafraid of David, because ^bthe LORD was with him, and was ^cdeparted from Saul.

18:3 ^a 1 Sam. 20:8-17

18:4 ¹ took off

18:5 ¹ prospered

18:6 ^a Ex. 15:20, 21; Judg. 11:34; Ps. 68:25; 149:3

¹ Philistines

² three-stringed instruments

18:7 ^a Ex. 15:21

^b 1 Sam. 21:11; 29:5

18:8 ^a Eccl. 4:4

^b 1 Sam. 15:28

¹ angry

18:9 ¹ viewed with suspicion

18:10 ^a 1 Sam. 16:14

^b 1 Sam. 19:24; 1 Kin. 18:29; Acts 16:16

^c 1 Sam. 16:23

^d 1 Sam. 19:9, 10

18:11 ^a 1 Sam. 19:10; 20:33

¹ escaped

18:12 ^a 1 Sam. 18:15, 29

^b 1 Sam. 16:13, 18

^c 1 Sam. 16:14; 28:15

18:13 ^a Num. 27:17; 1 Sam. 18:16; 29:6; 2 Sam. 5:2

¹ his presence

18:14 ^a Gen. 39:2, 3, 23; Josh. 6:27; 1 Sam. 16:18

18:16 ^a Num. 27:16, 17; 1 Sam. 18:5; 2 Sam. 5:2; 1 Kin. 3:7

18:17 ^a 1 Sam. 14:49; 17:25

^b Num. 32:20, 27, 29; 1 Sam. 25:28

^c 1 Sam. 18:21, 25; 2 Sam. 12:9

18:18 ^a 1 Sam. 9:21; 18:23; 2 Sam. 7:18

18:19 ^a 2 Sam. 21:8

^b Judg. 7:22; 2 Sam. 21:8; 1 Kin. 19:16

18:20 ^a 1 Sam. 18:28

18:21 ^a 1 Sam. 18:17

^b 1 Sam. 18:26

¹ be bait for

18:22 ¹ Communicate

13 Therefore Saul removed ¹him from him, and made him his captain over a thousand; and ^ahe went out and came in before the people.

14 And David behaved himself wisely in all his ways; and ^athe LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But ^aall Israel and Judah loved David, because he went out and came in before them.

Saul's Daughter Given to David

17 And Saul said to David, Behold my elder daughter Merab, ^aher will I give thee to wife: only be thou valiant for me, and fight ^bthe LORD's battles. For Saul said, 'Let not mine hand be upon him, but let the hand of the Philistines be upon him.'

18 And David said unto Saul, 'Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son in law to the king?'

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto ^aAdriel the ^bMeholathite to wife.

20 ^aAnd Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may ¹be a snare to him, and that ^athe hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt ^bthis day be my son in law in *the one of* the twain.

22 And Saul commanded his servants, *saying*, ¹Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a*

18:3, 4. Jonathan's transfer of his royal attire to David may indicate his covenantal pledge to transfer to David his privileged position as heir to the throne.

18:7. The meeting of victors returning from the battle with music and dancing was traditional in

ancient Israel (cf. Ex. 15:20; Judg. 11:34). The use of ascending numbers in parallel lines of poetry (e.g., 1/2, 3/4, 20/30, 77/88, 1,000/10,000, etc.) was a common poetic device in Old Testament poetry and the literature of the ancient Near East (cf. Deut. 32:30; Job 5:19; Ps. 62:11; Prov. 30:15; Eccl. 11:2; Mic. 6:7).

light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, ¹On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any ^adowry, but an hundred foreskins of the Philistines, to be ^bavenged of the king's enemies. But Saul ^cthought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and ^athe days were not expired.

Two Hundred Philistines Slain

27 Wherefore David arose and went, he and ^ahis men, and slew of the Philistines two hundred men; and ^bDavid brought their foreskins, and they gave them in full ¹tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy ¹continually.

30 Then the princes of the Philistines ^awent forth: and it came to pass, after they went forth, *that* David ^bbehaved himself more wisely than all the servants of Saul; so that his name ¹was much set by.

Saul Wants David Killed

19 And Saul spake to Jonathan his son, and to all his servants, that they should kill ^aDavid.

2 But Jonathan Saul's son ^adelighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where

18:24 ¹Lit. According to these words

18:25 ^aGen. 34:12; Ex. 22:17

^b1 Sam. 14:24

^c1 Sam. 18:17

18:26 ^a1 Sam. 18:21

18:27 ^a1 Sam. 18:13

^b2 Sam. 3:14

¹count

18:29 ¹Lit. all the days

18:30 ^a2 Sam. 11:1

^b1 Sam. 18:5

¹became highly esteemed

19:1 ^a1 Sam. 8:8, 9

19:2 ^a1 Sam. 18:1

18:1

19:3 ^a1 Sam. 20:8-13

19:4 ^a1 Sam. 20:32; [Prov. 31:8, 9]

^bGen. 42:22; [Prov. 17:13]; Jer. 18:20

19:5 ^aJudg. 9:17; 12:3

^b1 Sam. 17:49, 50

^c1 Sam. 11:13; 1 Chr. 11:14

^d1 Sam. 20:32

^e[Deut. 19:10-13]

19:7 ^a1 Sam. 16:21; 18:2, 10, 13

19:8 ^a1 Sam. 18:27; 23:5

19:9 ^a1 Sam. 16:14; 18:10, 11

¹played music

19:10 ¹pin

19:11 ^aJudg. 16:2; Ps. 59:title

19:12 ^aJosh. 2:15; Acts 9:25; 2 Cor. 11:33

thou *art*, and I will commune with my father of thee; and what I see, that I will tell ^athee.

4 And Jonathan ^aspake good of David unto Saul his father, and said unto him, Let not the king ^bsin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his ^alife in his hand, and ^bslew the Philistine, and ^cthe LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: ^awherefore then wilt thou ^esin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, ^aas in times past.

8 And there was war again: and David went out, and fought with the Philistines, and ^aslew them with a great slaughter; and they fled from him.

Saul Tries to Kill David

9 And ^athe evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David ¹played with *his* hand.

10 And Saul sought to ¹smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ^aSaul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

Michal's Deception

12 So Michal ^alet David down through a window: and he went, and fled, and escaped.

18:30. Despite Saul's jealousy, trickery, and oppression, David's conduct remained exemplary. He supported properly constituted authority (cf. 1 Pet.

2:13-20) and **behaved himself... wisely**, not repaying evil for evil (cf. Rom. 12:17, 21; 1 Pet. 3:8-17).

13 And Michal took ¹an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; *why* should I kill thee?

18 So David fled, and escaped, and came to ^aSamuel to ^bRamah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And ^aSaul sent messengers to take David: ^band when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also ^cprophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

Saul Prophesies

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

19:13 ¹ household idols, Heb. *teraphim*

19:17 ^a 2 Sam. 2:22

19:18 ^a 1 Sam. 16:13

^b 1 Sam. 7:17

19:20 ^a 1 Sam. 19:11, 14; John 7:32

^b 1 Sam. 10:5, 6, 10; [1 Cor. 14:3, 24, 25]

^c Num. 11:25; Joel 2:28

23 And he went thither to Naioth in Ramah: and ^athe Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 ^aAnd he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down ^bnaked all that day and all that night. Wherefore they say, ^cIs Saul also among the prophets?

Jonathan's Disbelief

20 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, ¹but that he will shew it me: and why should my father hide this thing from me? *it is* not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but ^atruly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

David's Plan

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the ^anew moon, and I should not fail to sit with the king ¹at meat: but let me go, that I may ^bhide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run ^ato Beth-lehem his city: for *there is* a yearly sacrifice there for all the family.

19:23 ^a 1 Sam. 10:10

19:24 ^a Is. 20:2

^b Mic. 1:8

^c 1 Sam. 10:10-12

20:2 ¹ without first telling me

20:3 ^a 1 Sam. 27:1; 2 Kin. 2:6

20:5 ^a Num. 10:10; 28:11-15

^b 1 Sam. 19:2, 3

¹ to eat

20:6 ^a 1 Sam. 16:4; 17:12; John 7:42

19:13-16. For household images, see Genesis 31:19.

19:20. Samuel's headship over the **company of the prophets** may indicate the origin of the later prophetic schools. See the note on 1 Kings 18:4.

19:22-24. Like the men sent before him to find and apprehend David, **Saul** was overpowered by the **Spirit of God** so that he, too, joined in prophesying and

praising God. Saul's actions do not give evidence that Israel's prophets were mere ecstasies, as charged by some. Saul alone behaved himself in this manner on this occasion. Rather, one must remember both Saul's unstable makeup and disturbed emotional state, and that Saul's conduct may reflect God's judgment upon him by allowing his dementia to bring on personal humiliation and shame.

7 ^aIf he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that ^bevil is determined by him.

8 Therefore thou shalt ^adeal kindly with thy servant; for ^bthou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^cif there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have ¹sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 ^aThe LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and ^bthe LORD be with thee, as he hath ^cbeen with my father.

Jonathan's Covenant with David

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* ^athou shalt not cut off thy kindness from my ¹house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made *a covenant* with the ¹house of David, *saying*, ^aLet the LORD even require *it* at the hand of David's enemies.

20:7 ^aDeut. 1:23; 2 Sam. 17:4
^b1 Sam. 25:17; Esth. 7:7

20:8 ^aJosh. 2:14
^b1 Sam. 18:3; 20:16; 23:18
^c2 Sam. 14:32
20:12 ¹searched out

20:13 ^aRuth 1:17; 1 Sam. 3:17

^bJosh. 1:5; 1 Sam. 17:37; 18:12; 1 Chr. 22:11, 16

^c1 Sam. 10:7
20:15 ^a1 Sam. 24:21; 2 Sam. 9:1, 3, 7; 21:7
¹family

20:16 ^aDeut. 23:21; 1 Sam. 25:22; 31:2; 2 Sam. 4:7; 21:8
¹family

20:17 ^a1 Sam. 18:1
¹vow

20:18 ^a1 Sam. 20:5, 24
20:19 ^a1 Sam. 19:2
¹on the day of the deed

20:21 ^aJer. 4:2
20:23 ^a1 Sam. 20:14, 15
20:26 ^aLev. 7:20, 21; 15:5
¹unclean

17 And Jonathan caused David to ¹swear again, because he loved him: ^afor he loved him as he loved his own soul.

18 Then Jonathan said to David, ^aTo morrow *is* the new moon: and thou shalt be missed, because thy seat will be empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to ^athe place where thou didst hide thyself ¹when the business was *in hand*, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; ^aas the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* ^athe matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

Saul Questions David's Absence

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* ^anot clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan

20:14–17. **Kindness** and love are essential ingredients in the **covenant** stipulations of the ancient Near East. They speak of a relationship whereby each party treats the other as a full family member, with loyalty, dignity, and devotion. **Jonathan** continues

with recognition of David's divinely established pre-eminence (cf. v. 8; 18:3, 4). The everlasting covenant between Jonathan and **David** (cf. vv. 23, 42) will be remembered by David when he becomes king (cf. 2 Sam. 9).

his son, Wherefore cometh not the son of Jesse for meat, neither yesterday, nor to day?

28 And Jonathan ^aanswered Saul, David earnestly asked *leave of me to go to Beth-lehem*:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

Saul's Anger

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own ¹confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ¹shall surely die.

32 And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?"

33 And Saul ^acast a javelin at him to ¹smite him: ^bwhereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Jonathan's Signal

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I

20:28 ^a 1 Sam.

20:6

20:30 ¹ shame

20:31 ¹ Lit. is a

son of death

20:32 ^a Gen.

31:36; 1 Sam.

19:5; [Prov.

31:9]; Matt.

27:23; Luke

23:22

20:33 ^a 1 Sam.

18:11; 19:10

^b 1 Sam. 20:7

¹ Lit. strike him

down

shoot. *And* as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

38 And Jonathan cried after the lad, Make speed, haste, ¹stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his ¹artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

David Deceives Ahimelech

21 Then came David to Nob to Ahimelech the priest: and ^aAhimelech was ^bafraid ¹at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath ¹commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have ²appointed *my* servants to such and such a place.

3 Now therefore ¹what is under thine hand? give *me* five loaves of

20:38 ¹ do not

delay

20:40 ¹ weapons

20:42 ^a 1 Sam.

1:17

21:1 ^a 1 Sam.

14:3; Mark 2:26

^b 1 Sam. 16:4

¹ when he met

21:2 ¹ ordered

me on some

business

² directed

21:3 ¹ what do

you have on

hand

20:42. Hereafter, David would remain a fugitive, living in exile and in flight from Saul until the king's death.

21:2. David's lie is not condoned by the Scriptures. Lying and deception are never portrayed as an accept-

able life-style for the believer. The incident is recorded merely as historical fact. The incident was to bring on tragic consequences for the priest, his family, and the citizens of Nob (cf. 22:6-19), and to cause David great personal grief.

bread in mine hand, or ²what there is present.

4 And the priest answered David, and said, *There is no* ¹common bread under mine hand, but there is ^ahallowed² bread; ^bif the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ^avessels¹ of the young men are holy, and *the bread is* in a manner common, yea, though it were ²sanctified this day ^bin the vessel.

6 So the priest ^agave him hallowed *bread*: for there was no bread there but the shewbread, ^bthat was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* ^aDoeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

David Given Goliath's Sword

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in ^athe valley of Elah, ^bbehold, *it is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* none like that; give it me.

David's Flight to Gath

10 And David arose, and fled that

21:3 ² whatever can be found
21:4 ^a Ex. 25:30; Lev. 24:5-9; Matt. 12:4
^b Ex. 19:15
¹ ordinary
² holy
21:5 ^a Ex. 19:14, 15; 1 Thess. 4:4
^b Lev. 8:26
¹ The young men are ceremonially undefiled.
² consecrated
21:6 ^a Matt. 12:3, 4; Mark 2:25, 26; Luke 6:3, 4
^b Lev. 24:8, 9
21:7 ^a 1 Sam. 14:47; 22:9; Ps. 52: title
21:9 ^a 1 Sam. 17:2, 50
^b 1 Sam. 31:10

21:11 ^a Ps. 56: title
^b 1 Sam. 18:6-8; 29:5
21:12 ^a Luke 2:19
¹ took these words to heart
² very much
21:13 ^a Ps. 34: title
¹ feigned madness
² scratched
21:14 ¹ insane
22:1 ^a Ps. 57: title; 142: title
^b Josh. 12:15; 15:35; 2 Sam. 23:13
¹ there
22:2 ^a Judg. 11:3
^b 1 Sam. 25:13
¹ Lit. bitter of soul
22:3 ^a 2 Sam. 8:2
¹ Please, come here

day for fear of Saul, and went to Achish the king of Gath.

11 And ^athe servants of Achish said unto him, ^bIs not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David ^alaid¹ up these words in his heart, and was ²sore afraid of Achish the king of Gath.

13 And ^ahe changed his behaviour before them, and ¹feigned himself mad in their hands, and ²scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is ¹mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

David's Four Hundred Men

22 David therefore departed thence, and ^aescaped ^bto the cave Adullam: and when his brethren and all his father's house heard *it*, they went down ¹thither to him.

2 ^aAnd every one *that was* in distress, and every one that *was* in debt, and every one *that was* ¹discontented, gathered themselves unto him; and he became a captain over them: and there were with him about ^bfour hundred men.

3 And David went thence to Mizpeh of ^aMoab: and he said unto the king of Moab, Let my father and my mother, ¹I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with

21:5, 6. Because the **priest** assumed that **David** was telling the truth regarding a special royal mission and the ritual purity of his soldiers, and because the moral necessity to preserve life took precedence over the ceremonial laws concerning the **shewbread** (Lev. 24:5-9), he gave the holy **bread** to David and his **men** (cf. Matt. 12:3, 4; Mark 2:25-27).

21:10-15. David's actions are again accurately recorded, but without comment or commendation.

22:3-5. **David** began to attract a following that was

disenchanted with Saul. Because David had family ties in **Moab** (cf. Ruth 4:21, 22), and because Moab was a traditional enemy and was even now hostile to the current Israelite throne (cf. 14:47), David sought a place of refuge for his family there. David may have left his followers behind in the forest of **Hareth**, to which he returned after placing his family in safekeeping in Moab. **Gad** is later called David's seer (1 Chr. 21:9). He subsequently collaborated in an account of the deeds of David (1 Chr. 29:29).

him all the while that David was ¹in the hold.

5 And the prophet ^aGad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

Saul Rebukes His Servants

6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in ^aGibeah under a ¹tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse ^agive every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that sheweth me that ^amy son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered ^aDoeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to ^bAhimelech the son of ^cAhitub.

10 ^aAnd he enquired of the LORD for him, and ^bgave him ¹victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord.

Ahimelech Accused of Conspiracy

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou

22:4 ¹ strong hold

22:5 ^a 2 Sam. 24:11; 1 Chr. 21:9; 29:29; 2 Chr. 29:25

22:6 ^a 1 Sam. 15:34

¹ tamarisk tree

22:7 ^a 1 Sam. 8:14

22:8 ^a 1 Sam. 18:3; 20:16, 30

22:9 ^a 1 Sam. 21:7; 22:22; Ps. 52:title

^b 1 Sam. 21:1

^c 1 Sam. 14:3

22:10 ^a Num. 27:21; 1 Sam. 10:22

^b 1 Sam. 21:6, 9

¹ provisions

22:14 ^a 1 Sam. 19:4, 5; 20:32;

24:11

22:16 ^a Deut. 24:16

22:17 ^a Ex. 1:17

¹ guards

22:18 ^a 1 Sam. 2:31

¹ attacked

22:19 ^a Josh. 21:1-45; 1 Sam. 22:9, 11

¹ struck

22:20 ^a 1 Sam. 23:6, 9; 30:7;

1 Kin. 2:26, 27

^b 1 Sam. 2:33

22:22 ¹ caused

hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* ^afaithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all ^athy father's house.

Saul Orders Priests Slain

17 And the king said unto the ¹footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king ^awould not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he ¹fell upon the priests, and ^aslew on that day fourscore and five persons that did wear a linen ephod.

19 ^aAnd Nob, the city of the priests, ¹smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

Abiathar Escapes

20 ^aAnd one of the sons of Ahimelech the son of Ahitub, named Abiathar, ^bescaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have ¹occasioned

22:17. The term **footmen** (lit., "runners") refers to the royal bodyguard who protected the **king**; some ran before his chariot (cf. 8:11), while others guarded

the palace door (1 Kin. 14:27). The position was an honored one in the ancient Near East.

the death of all the persons of thy father's²house.

23 Abide thou with me, fear not: ^afor he that seeketh my life seeketh thy life: but with me thou *shalt be*¹in safeguard.

David Goes to Save Keilah

23 Then they told David, saying, Behold, the Philistines fight against ^aKeilah, and they rob the threshingfloors.

2 Therefore David ^aenquired of the LORD, saying, Shall I go and ¹smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

22:22 ²family
22:23 ^a1 Kin.
2:26
¹ safe
23:1 ^a Josh.
15:44; Neh.
3:17, 18
23:2 ^a 1 Sam.
22:10; 23:4, 6,
9; 28:6; 30:8;
2 Sam. 5:19, 23
¹ attack

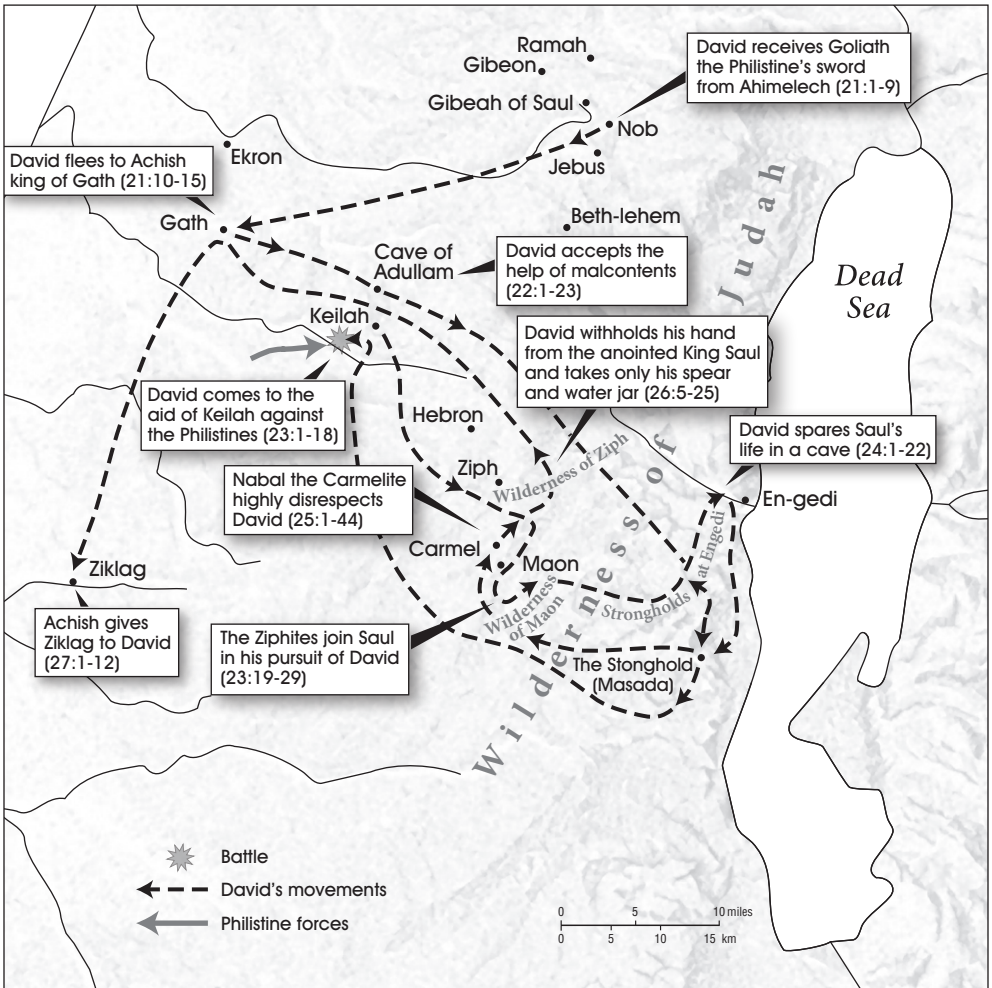
23:5 ^a 1 Sam.
19:8; 2 Sam.
5:20

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and ^afought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when



THE EVENTS OF DAVID'S WANDERINGS

Abiathar the son of Ahimelech ^afled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

David Seeks the Lord's Guidance

9 And David knew that Saul secretly ¹practised mischief against him; and ^ahe said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ^ato destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah ¹deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

David Flees to the Wilderness

13 Then David and his men, ^awhich were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David ¹abode in the wilderness in strong holds, and remained in ^aa mountain in the wilderness of ^bZiph. And Saul ^csought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph ¹in a wood.

16 And Jonathan Saul's son arose,

23:6 ^a 1 Sam. 22:20

23:9 ^a Num. 27:21; 1 Sam. 23:6; 30:7

¹ plotted evil
23:10 ^a 1 Sam. 22:19

23:12 ¹ Lit. *shut me and my men up*

23:13 ^a 1 Sam. 22:2; 25:13

23:14 ^a Ps. 11:1
^b Josh. 15:55;

2 Chr. 11:8;
^c Ps. 32:7;

54:3, 4
¹ stayed

23:15 ¹ in Horesh

and went to David into the wood, and ¹strengthened his hand in God.

17 And he said unto him, ^aFear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ^bthat also Saul my father knoweth.

18 And they two ^amade a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 Then ^acame up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and ^aour part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his ¹haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very ²subtily.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the ¹thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness ^aof Maon, in the plain on the south of Jeshimon.

David in the Wilderness of Maon

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down ¹into a rock, and abode in the wilderness of Maon. And when Saul heard *that*,

23:16 ¹ encouraged him

23:17 ^a [Ps. 27:1-3; Heb. 13:6]

^b 1 Sam. 20:31; 24:20

23:18 ^a 1 Sam. 18:3; 20:12-17, 42; 2 Sam. 9:1; 21:7

23:19 ^a 1 Sam. 26:1; Ps. 54:title

23:20 ^a Ps. 54:3

23:22 ¹ hideout

² craftily

23:23 ¹ clans

23:24 ^a Josh. 15:55; 1 Sam. 25:2

23:25 ¹ to the rock

23:6. The **ephod** contained the Urim and Thummim (cf. Ex. 28:6-30), by which the divine will could be sought (cf. vv. 9-12; Num. 27:21; Deut. 33:8). See the note at 2:18.

23:16-18. Again **Jonathan** and **David** renewed their **covenant** with one another and before **God**. There is no record that they ever met again before Jonathan was killed in battle (31:2).

he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^aand David made haste to get away for fear of Saul; for Saul and his men ^bcompassed¹ David and his men round about to take them.

27 ^aBut there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ¹Sela-ham-mahlekoth.

29 And David went up from thence, and dwelt in strong holds at ^aEn-gedi.

David Refuses to Slay Saul

24 And it came to pass, ^awhen Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and ^awent to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and ^aSaul went in to ^bcover¹ his feet: and ^cDavid and his men remained in the sides of the cave.

4 ^aAnd the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David

23:26 ^aPs. 31:22

^bPs. 17:9

¹ were encircling

23:27 ^a2 Kin.

19:9

23:28 ¹ Lit. *Rock*

of Escaping

23:29 ^aJosh.

15:62; ² Chr.

20:2

24:1 ^a 1 Sam.

23:19, 28, 29

24:2 ^a 1 Sam.

26:2; Ps. 38:12

24:3 ^a 1 Sam.

24:10

^b Judg. 3:24

^c Ps. 57:title;

142:title

¹ attend to his needs

24:4 ^a 1 Sam.

26:8-11

¹ a corner of Saul's robe

secretly

24:5 ^a 2 Sam.

24:10

24:6 ^a 1 Sam.

26:11

24:7 ^a Ps. 7:4;

[Matt. 5:44;

Rom. 12:17, 19]

¹ restrained

24:9 ^a Ps. 141:6;

[Prov. 16:28;

17:9]

24:11 ^a Judg.

11:27; Ps. 7:3;

35:7

^b 1 Sam. 26:20

¹ corner

² rebellion

³ life

arose, and cut off ¹the skirt of Saul's robe privily.

5 And it came to pass afterward, that ^aDavid's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, ^aThe LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David ^astayed¹ his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

David's Loyalty to Saul

9 And David said to Saul, ^aWherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the ¹skirt of thy robe in my hand: for in that I cut off the ¹skirt of thy robe, and killed thee not, know thou and see that *there is* ^aneither evil nor ²transgression in mine hand, and I have not sinned against thee; yet thou ^bhuntest my ³soul to take it.

24:4-6. **David**, rather than seizing the hem of the king's **robe** (cf. the note at 15:27, 28), **cut it off**, usually a mark of insubordination. However, David probably intended it as a sign of his loyalty; he had refused the

opportunity to slay the king (cf. vv. 10-12). Yet, because Saul was the properly constituted authority in Israel (v. 8), to touch the king's robe was to touch the king; hence, David was conscience-stricken.



23:29 En-gedi bears the name of a perennial spring that gushes from a small promontory about six hundred feet above the Dead Sea. The remarkable water supply in the midst of such a desolate region led to the creation of a small community at the site. En-gedi was on the barren western shore of the Dead Sea about 35 miles southeast of Jerusalem, 18 miles southeast of Hebron, and part of the allotment of Judah (Josh. 15:62). Because En-gedi lay on the eastern edge of the rugged wilderness of Judah, David hid himself in this area when he was fleeing from King Saul (23:29—24:1). It was watered by a hot spring that came forth about three or four hundred feet above the base of a large cliff and yielded an abundance of fresh water that created an oasis rich in semitropical vegetation and vineyards (Song 1:14). En-gedi is a modern-day tourist attraction.

12 ^aThe LORD judge between me and thee, and the LORD avenge me ¹of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, ^aWickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? ^aafter a dead dog, after ^ba flea.

15 ^aThe LORD therefore be judge, and judge between me and thee, and ^bsee, and ^cplead my cause, and deliver me out of thine hand.

Saul Admits His Sin

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^aIs this thy voice, my son David? And Saul lifted up his voice, and wept.

17 ^aAnd he said to David, Thou *art* ^bmore righteous than I: for ^cthou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when ^athe LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him ¹go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

David's Promise to Saul

20 And now, behold, ^aI know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 ^aSwear now therefore unto me by the LORD, ^bthat thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto ^athe ¹hold.

24:12 ^a Gen. 16:5; Judg. 11:27; 1 Sam. 26:10-23; Job 5:8

¹ on thee
24:13 ^a [Matt. 7:16-20]

24:14 ^a 1 Sam. 17:43; 2 Sam. 9:8

^b 1 Sam. 26:20

24:15 ^a 1 Sam. 24:12

^b 2 Chr. 24:22
^c Ps. 35:1; 43:1; 119:154; Mic. 7:9

24:16 ^a 1 Sam. 26:17

24:17 ^a 1 Sam. 26:21

^b Gen. 38:26

^c [Matt. 5:44]

24:18 ^a 1 Sam. 26:23

24:19 ¹ get away

^{safely}

24:20 ^a 1 Sam. 23:17

24:21 ^a Gen. 21:23; 1 Sam. 20:14-17

^b 2 Sam. 21:6-8

24:22 ^a 1 Sam. 23:29

¹ stronghold

25:1 ^a 1 Sam. 28:3

^b Num. 20:29; Deut. 34:8

^c Gen. 21:21; Num. 10:12; 13:3

¹ LXX, Maon

25:2 ^a 1 Sam. 23:24

^b Josh. 15:55

¹ business

25:3 ^a Josh. 15:13; 1 Sam. 30:14

¹ harsh

25:4 ^a Gen. 38:13; 2 Sam. 13:23

25:6 ^a Judg. 19:20; 1 Chr. 12:18; Ps. 122:7; Luke 10:5

25:7 ^a 1 Sam. 25:15, 21

25:8 ^a Neh. 8:10-12; Esth. 8:17; 9:19, 22

¹ be gracious to the young men

25:10 ^a Judg. 9:28

Samuel's Death and Burial

25 And ^aSamuel died; and all the Israelites were gathered together, and ^blamented him, and buried him in his house at Ramah. And David arose, and went down ^cto the wilderness of ¹Paran.

David's Request to Nabal

2 And *there was* a man ^ain Maon, whose ¹possessions *were* in ^bCarmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* ¹churlish and evil in his doings; and he *was* of the house of ^aCaleb.

4 And David heard in the wilderness that Nabal did ^ashear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, ^aPeace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, ^aneither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore ¹let the young men find favour in thine eyes: for we come in ^aa good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 And Nabal answered David's servants, and said, ^aWho *is* David?

24:14. **Dead dog** was often used in the ancient Near East as a symbol of self-abasement (cf. 2 Sam. 9:8) or contempt (cf. 2 Sam. 16:9).

24:16-22. Although **Saul** recognized the inevitability of David's kingship, and entered into a covenant

with **David** concerning the treatment of Saul's family, Saul nevertheless resumed his persecution of David later (cf. ch. 26).

25:2. This **Carmel** lay south of Hebron.

and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 “Shall I then take my bread, and my water, and my ¹flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

12 So David’s young men turned their way, and went again, and came and told him all those sayings.

David’s Anger

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword; and there went up after David about four hundred men; and two hundred ^aabode by the stuff.

14 But one of the young men told Abigail, Nabal’s wife, saying, Behold, David sent messengers out of the wilderness to ¹salute our master; and he ²railed on them.

15 But the men *were* very good unto us, and ^awe were not hurt, neither missed we any thing, as long as we ¹were conversant with them, when we were in the fields:

16 They were ^aa wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for ^aevil¹ is determined against our master, and against all his household: for he *is* such a ²son of ^bBelial, that *a man* cannot speak to him.

Abigail’s Peace Offering

18 Then Abigail made haste, and ^atook two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of ¹parched *corn*, and an hundred

25:11 ^aJudg. 8:6, 15
¹Lit. *slaughter*
25:13 ^a1 Sam. 30:24
25:14 ¹*greet*
²*reviled* or *scolded*
25:15 ^a1 Sam. 25:7, 21
¹*accompanied them*
25:16 ^aEx. 14:22; Job 1:10
25:17 ^a1 Sam. 20:7
^bDeut. 13:13; Judg. 19:22
¹*harm*
²*wicked man*
25:18 ^aGen. 32:13; [Prov. 18:16; 21:14]
¹*roasted grain*

25:19 ^aGen. 32:16, 20
25:21 ^a1 Sam. 24:17; Ps. 109:5; [Prov. 17:13]
¹*repaid*
25:22 ^aRuth 1:17; 1 Sam. 3:17; 20:13, 16
^b1 Sam. 25:34
^c1 Kin. 14:10; 21:21; 2 Kin. 9:8
25:23 ^aJosh. 15:18; Judg. 1:14
25:24 ¹*please let your maid-servant speak in your ears*
25:25 ¹Lit. *Fool*
25:26 ^a2 Kin. 2:2
^bGen. 20:6;
1 Sam. 25:33
^c[Rom. 12:19]
^d2 Sam. 18:32
¹*held you back*
²Lit. *delivering yourself*

clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, ^aGo on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath ^arequited¹ me evil for good.

22 ^aSo and more also do God unto the enemies of David, if I ^bleave of all that *pertain* to him by the morning light ^aany that pisseth against the wall.

23 And when Abigail saw David, she hasted, and ^alighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and ¹let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; ¹Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, ^aas the LORD liveth, and *as* thy soul liveth, seeing the LORD hath ^bwithholden¹ thee from coming to *shed* blood, and from ^cavenging² thyself with thine own hand, now ^dlet thine enemies,

25:14. Nabal not only refused to acknowledge David’s requests (vv. 10, 11) for compensation for guarding his flocks (vv. 15, 16, 21), but threw out insults at David’s **messengers**. Whatever his name was originally intended to signify, his actions betray the

character of the name: *Nabal* means “Foolish.” The word is used of a person who is devoid of spiritual sensitivity or ethical standards (cf. v. 25). He was, as his servant recognized, a “son of Belial” (v. 17). For this latter term, see the note on Judges 19:22.



25:18 Abigail was the wife of Nabal the Carmelite, an ill-tempered, drunken man. By contrast, Abigail, a beautiful, intelligent, and decisive woman, showed great wisdom in pacifying David’s anger against her family because of Nabal’s disrespect. Her gifts of food and kindness were a blessing to Israel’s future king, who later married Abigail after her husband’s death. She later bore their son, Chileab (2 Sam. 3:3), also called Daniel (1 Chron. 3:1).

and they that seek ³evil to my lord, be as Nabal.

27 And now ^athis ¹blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

Abigail's Request

28 I pray thee, forgive the trespass of thine handmaid: for ^athe LORD will certainly make my lord ¹a sure house; because my lord ^bfighteth the battles of the LORD, and ^cevil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be ^abound ¹in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ^bsling out, *as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ^aruler over Israel;

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

David Praises Abigail

32 And David said to Abigail, ^aBlessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast ^akept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath ^akept me back from hurting thee, ¹except thou hadst hasted and come

25:26 ³ harm for
25:27 ^a Gen.
33:11; 1 Sam.
30:26; 2 Kin.
5:15

¹ gift
25:28 ^a 2 Sam.
7:11–16, 27;
1 Kin. 9:5; 1 Chr.
17:10, 25
^b 1 Sam. 18:17;
^c 1 Sam. 24:11;
Ps. 7:3

¹ an enduring
25:29 ^a [Ps. 66:9;
Col. 3:3]
^b Jer. 10:18

¹ the living
25:30 ^a 1 Sam.
13:14; 15:28

25:32 ^a Gen.
24:27; Ex. 18:10;
1 Kin. 1:48; Ps.
41:13; 72:18;
106:48; Luke
1:68

25:33 ^a 1 Sam.
25:26

25:34 ^a 1 Sam.
25:26
¹ if you had not
hastened

^b 1 Sam. 25:22
² males

25:35 ^a 1 Sam.
20:42; 2 Sam.
15:9; 2 Kin. 5:19;
Luke 7:50; 8:48
^b Gen. 19:21

¹ heeded
25:36 ^a 2 Sam.
13:28; Prov.
20:1; Is. 5:11;
Dan. 5:1; [Hos.
4:11]

25:38 ^a 1 Sam.
26:10; 2 Sam.
6:7; Ps. 104:29

25:39 ^a 1 Sam.
25:32
^b 1 Sam. 24:15;
Prov. 22:23
^c 1 Sam. 25:26,
34

^d 1 Kin. 2:44
¹ proposed to
25:41 ^a [Prov.
15:33]; Luke
7:38, 44

to meet me, surely there had ^bnot been left unto Nabal by the morning light any ²that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, ^aGo up in peace to thine house; see, I have ¹heard to thy voice, and have ^baccepted thy person.

The Death of Nabal

36 And Abigail came to Nabal; and, behold, ^ahe held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, ²when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD ^asmote Nabal, that he died.

39 And when David heard that Nabal was dead, he said, ^aBlessed *be* the LORD, that hath ^bpleaded the cause of my reproach from the hand of Nabal, and hath ^ckept his servant from evil: for the LORD hath ^dreturned the wickedness of Nabal upon his own head. And David sent and ¹communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to ^awash the feet of the servants of my lord.

25:30–32. **Abigail** sensed the politically tragic results of her wicked husband's foolish actions. She was also sensitive to the Lord's good intentions for **David** and therefore submits herself to the Lord's appointed ruler (cf. v. 41).

25:37, 38. **Nabal** apparently suffered a stroke, to which he subsequently succumbed.

25:39–44. Because **David** recognized that **Abigail**

was a godly and wise woman (cf. vv. 32–34), and because a marriage to a prominent Calebite would be advantageous to his future position as king in Judah, David took Abigail as wife soon after Nabal's death. Significantly, David would first become king of Judah at Hebron (cf. 2 Sam. 2:1–7). Despite its political expediency, David's polygamous marriages (vv. 42, 43) are not commended by the Scriptures.

The Wives of David

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went ¹after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam ^aof Jezreel; ^band they were also both of them his wives.

44 But Saul had given ^aMichal his daughter, David's wife, to ¹Phalti the son of Laish, which *was* of ^bGallim.

Saul Pursues David

26 And the Ziphites came unto Saul to Gibeah, saying, ^aDoth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having ^athree thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul ¹was come in very deed.

5 And David arose, and came to the place where Saul had ¹pitched: and David beheld the place where Saul lay, and ^aAbner the son of Ner, the captain of his host: and Saul lay in the ²trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai ^athe son of Zeruiah, brother to ^bJoab, saying, Who will ^cgo down with me to Saul to the camp? And ^dAbishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within ¹the trench, and his spear stuck in the ground at

25:42 ¹Lit. *at her feet*

25:43 ^aJosh. 15:56

^b1 Sam. 27:3; 30:5

25:44 ^a1 Sam. 18:20; 2 Sam. 3:14

^bIs. 10:30

¹Phaltiel, 2 Sam. 3:15

26:1 ^a1 Sam. 23:19; Ps. 54:title

26:2 ^a1 Sam. 13:2; 24:2

26:4 ¹*had indeed come*

26:5 ^a1 Sam. 14:50, 51; 17:55

¹*encamped*

²*camp*

26:6 ^a1 Chr. 2:16

^b2 Sam. 2:13

^cJudg. 7:10, 11

^d2 Sam. 2:18, 24

26:7 ¹*the camp*

²*head*

26:8 ^a1 Sam. 24:4

¹*strike*

²*one time*

26:9 ^a1 Sam. 24:6, 7; 2 Sam. 1:14, 16

26:10 ^a[Deut. 32:35]; 1 Sam. 25:26, 38; [Luke

18:7; Rom. 12:19; Heb.

10:30]

^bGen. 47:29; Deut. 31:14;

[Job 7:1; 14:5]; Ps. 37:13

^c1 Sam. 31:6

26:11 ^a1 Sam. 24:6-12; [Rom. 12:17, 19]

¹*head*

26:12 ^aGen. 2:21; 15:12; Is. 29:10

26:15 ¹*guarded*

his ²bolster: but Abner and the people lay round about him.

Abishai Wants Saul's Death

8 Then said Abishai to David, ^aGod hath delivered thine enemy into thine hand this day: now therefore let me ¹smite him, I pray thee, with the spear even to the earth ²at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: ^afor who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, ^athe LORD shall smite him; or ^bhis day shall come to die; or he shall ^cdescend into battle, and perish.

11 ^aThe LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his ¹bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because ^aa deep sleep from the LORD was fallen upon them.

David Rebukes Abner

13 Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not ¹kept thy lord the king? for there came one of the people in to destroy the king thy lord.

26:1. Some critics have suggested that chapters 24 and 26 are duplicate accounts of one event in which David spared Saul's life. But the details of the two accounts are far too different to be considered variants of one occurrence.

26:7. Saul regularly kept his **spear stuck in the ground** by his head (cf. 18:10, 11; 19:10; 20:33), which

symbolized his royal authority. David first took the king's spear, then returned it (vv. 12, 22) in deference to the will of God (cf. vv. 23, 24). Once again he respected duly established government (cf. Rom. 13:1; Eph. 6:5-8) and spared the king's life. See the note on 24:4-6.

16 This thing *is* not good that thou hast done. As the LORD liveth, ye *are* worthy to die, because ye have not ¹kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

David's Plea

17 And Saul knew David's voice, and said, ^aIs this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, ^aWherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ^astirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; ^bfor they have driven me out this day from abiding in the ^cinheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ^aa flea, as when one doth hunt a partridge in the mountains.

Saul Repents of His Sin

21 Then said Saul, ^aI have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 ^aThe LORD ^brender to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much ¹set by this day in mine eyes,

26:16 ¹ guarded
26:17 ^a 1 Sam. 24:16
26:18 ^a 1 Sam. 24:9, 11-14
26:19 ^a 2 Sam. 16:11; 24:1
^b Deut. 4:27, 28
^c 2 Sam. 14:16; 20:19
26:20 ^a 1 Sam. 24:14
26:21 ^a Ex. 9:27; 1 Sam. 15:24, 30; 24:17; 2 Sam. 12:13
26:23 ^a 1 Sam. 24:19; Ps. 7:8; 18:20; 62:12
^b 2 Sam. 22:21
26:24 ¹ valued

26:25 ^a Gen. 32:28; 1 Sam. 24:20
27:1 ¹ despair of searching for me any more
² territory
27:2 ^a 1 Sam. 25:13
^b 1 Sam. 21:10; 1 Kin. 2:39
27:3 ^a 1 Sam. 25:42, 43
27:6 ^a Josh. 15:31; 19:5; 1 Chr. 12:1; Neh. 11:28
27:7 ^a 1 Sam. 29:3
¹ Lit. the number of days
27:8 ^a Josh. 13:2, 13
^b Josh. 16:10; Judg. 1:29
^c Ex. 17:8, 16; 1 Sam. 15:7, 8
^d Gen. 25:18; Ex. 15:22
¹ MT, Gizzites
² from ancient times

so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still ^aprevail. So David went on his way, and Saul returned to his place.

David Flees to Gath

27 I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall ¹despair of me, to seek me any more in any ²coast of Israel: so shall I escape out of his hand.

2 And David arose, ^aand he passed over with the six hundred men that *were* with him ^bunto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David ^awith his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore ^aZiklag pertaineth unto the kings of Judah unto this day.

7 And ¹the time that David ^adwelt in the country of the Philistines was a full year and four months.

David's Deception of Achish

8 And David and his men went up, and invaded ^athe Geshurites, ^band the ¹Gezrites, and the ^cAmalekites: for those *nations were* ²of old the inhabitants of the land, ^das thou

27:12. David pretended allegiance to Achish while fighting the enemies of Judah. The time spent in Ziklag would give him valuable military and diplomatic ex-

perience for the time when he would become king. It would also increase the number of his forces (cf. 1 Chr. 12:1-7).

goest to Shur, even unto the land of Egypt.

9 And David ¹smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of ^athe Jerahmeelites, and against the south of ^bthe Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and ¹so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

Saul Seeks Advice

28 And ^ait came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee ¹keeper of mine head for ever.

3 Now ^aSamuel was dead, and all Israel had lamented him, and buried him in ^bRamah, even in his own city. And Saul had put away ^cthose¹ that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and ¹pitched in ^aShunem: and Saul

27:9 ¹ attacked
27:10 ^a 1 Chr.
2:9, 25
^b Judg. 1:16
27:11 ¹ this was
his behaviour
28:1 ^a 1 Sam.
29:1, 2
28:2 ¹ one of my
chief guardians
28:3 ^a 1 Sam.
25:1
^b 1 Sam. 1:19
^c Ex. 22:18; Lev.
19:31; 20:27;
Deut. 18:10, 11;
1 Sam. 15:23;
28:9
¹ the mediums
and the spir-
itists
28:4 ^a Josh.
19:18; 1 Sam.
28:4; 1 Kin. 1:3;
2 Kin. 4:8
¹ encamped

^b 1 Sam. 31:1
28:5 ^a Job 18:11;
[Is. 57:20]
28:6 ^a 1 Sam.
14:37; Prov.
1:28; Lam. 2:9
^b Num. 12:6;
Joel 2:28
^c Ex. 28:30;
Num. 27:21;
Deut. 33:8
28:7 ^a 1 Chr.
10:13
¹ is a medium
28:8 ^a Deut.
18:10, 11; 1 Chr.
10:13; Is. 8:19
¹ please conduct
a seance for me,
² bring up for
me
28:9 ^a 1 Sam.
28:3

gathered all Israel together, and they pitched in ^bGilboa.

5 And when Saul saw the host of the Philistines, he was ^aafraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, ^athe LORD answered him not, neither by ^bdreams, nor ^cby Urim, nor by prophets.

7 Then said Saul unto his servants, Seek me a woman that ¹hath a familiar spirit, ^athat I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^ahe said, ¹I pray thee, divine unto me by the familiar spirit, and ²bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ^acut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

Samuel's Appearance

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou?

28:7. Necromancy was strictly forbidden by the law of Moses (Lev. 19:31). Although **Saul** had instituted a purge against all forms of spiritism, apparently this spiritist medium had escaped previous notice.

28:11, 12. To **bring up** the dead (cf. v. 15) was common terminology used by the necromancers in the ancient Near East for bringing back the spirit of the deceased so as to gain information from him. Accordingly, the term does not necessarily point to Sheol as the common receptacle in the earth

of all disembodied spirits, good or bad, as sometimes taught. The appearance of **Samuel** has been explained by conservative theologians as either a hoax, a demonic impersonation of Samuel, or as a genuine appearance of the prophet. Whatever view one holds, certainly God, not the spiritist witch of Endor, controlled the circumstances and utilized them to announce Saul's imminent demise at the hands of the Philistines (cf. v. 19). See the note on 1 Chronicles 10:13, 14.

And the woman said unto Saul, I saw ^agods¹ ascending out of the earth.

14 And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with ^aa mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

The Fate of Saul

15 And Samuel said to Saul, Why hast thou ^adisquieted me, to bring me up? And Saul answered, I am ¹sore distressed; for the Philistines make war against me, and ^bGod is departed from me, and ^canswereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to ¹him, ^aas he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 ^aBecause thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon ^bAmalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with ^ame: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway ¹all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was ¹sore

28:13 ^aEx. 22:28; Ps. 138:1
¹ *a spirit*
28:14 ^a 1 Sam. 15:27; 2 Kin. 2:8, 13
28:15 ^a Is. 14:9
^b 1 Sam. 16:14; 18:12
^c 1 Sam. 28:6
¹ *deeply*
28:17 ^a 1 Sam. 15:28
¹ *David*
28:18 ^a 1 Sam. 13:9-13; 15:1-26; 1 Kin. 20:42; 1 Chr. 10:13; Jer. 48:10
^b 1 Sam. 15:3-9
28:19 ^a 1 Sam. 31:1-6; Job 3:17-19
28:20 ¹ *full length on the ground*
28:21 ¹ *severely*

^a Judg. 12:3; 1 Sam. 19:5; Job 13:14
28:23 ¹ *urged*
28:24 ¹ *hastened*
29:1 ^a 1 Sam. 28:1
^b Josh. 12:18; 19:30; 1 Sam. 4:1; 1 Kin. 20:30
¹ *encamped*
29:2 ^a 1 Sam. 6:4; 7:7
^b 1 Sam. 28:1, 2
¹ *rear*
29:3 ^a 1 Sam. 27:7
^b 1 Sam. 27:1-6; 1 Chr. 12:19, 20; Dan. 6:5
¹ *defected to me*

troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^aput my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, ¹compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she ¹hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

Princes Distrust David

29 Now ^athe Philistines gathered together all their armies ^bto Aphek: and the Israelites ¹pitched by a fountain which *is* in Jezreel.

2 And the ^alords of the Philistines passed on by hundreds, and by thousands: but ^bDavid and his men passed on in the ¹rereward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me ^athese days, or these years, and I have ^bfound no fault in him since he ¹fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto

28:13-15. In the ancient Near East spiritist mediums used the term *gods* to refer to disembodied spirits. In Samuel's case the term would particularly signify one who had exercised considerable authority while still on earth (cf. Ps. 82:6). Disquieting the dead was a term used in the Phoenician inscriptions

of those who looted the graves of the dead. Here it appears to be referring to arousing the deceased, to **bring him up**. All of the terms found in chapter 28 are employed by the necromancers as technical words in their trade; they do not in themselves prove the validity of their craft.

him, ^aMake this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to ^bbattle, lest ^cin the battle he be an adversary to us: for ¹wherewith should he reconcile himself unto his master? *should it not be* with the heads of these ⁴men?

5 Is not this David, ^aof whom they sang one to another in dances, saying, ^bSaul slew his thousands, and David his ten thousands?

David Ordered from Battle

6 Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and ^athy going out and thy coming in with me in the ¹host *is* good in my sight: for ^bI have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, ^aas an angel of God: notwithstanding ^bthe princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants ^athat are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ^aAnd the Philistines went up to Jezreel.

29:4 ^a 1 Sam. 27:6
^b 1 Sam. 14:21
^c 1 Sam. 29:9
^d 1 Chr. 12:19, 20
¹ with what *could he*
 29:5 ^a 1 Sam. 21:11
^b 1 Sam. 18:7
 29:6 ^a 2 Sam. 3:25; 2 Kin. 19:27
^b 1 Sam. 29:3
¹ army
 29:9 ^a 2 Sam. 14:17, 20; 19:27
^b 1 Sam. 29:4
 29:10 ^a 1 Chr. 12:19, 22
 29:11 ^a 2 Sam. 4:4

30:1 ^a 1 Sam. 27:6
^b 1 Sam. 15:7; 27:8
 30:2 ^a 1 Sam. 27:2, 3
 30:5 ^a 1 Sam. 25:42, 43
 30:6 ^a Ex. 17:4; John 8:59
^b 1 Sam. 23:16; Is. 25:4; Hab. 3:17-19
¹ Lit. bitter
 30:7 ^a 1 Sam. 23:2-9
^b 1 Sam. 23:6
 30:8 ^a 1 Sam. 23:2, 4; Ps. 50:15; 91:15
 30:10 ^a 1 Sam. 30:9, 21

Ziklag Burned and Captives Taken

30 And it came to pass, when David and his men were come to ^aZiklag on the third day, that the ^bAmalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the ^awomen captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two ^awives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for ^athe people spake of stoning him, because the soul of all the people was ¹grieved, every man for his sons and for his daughters: ^bbut David encouraged himself in the LORD his God.

7 ^aAnd David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And ^bAbiathar brought thither the ephod to David.

8 ^aAnd David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

David's Pursuit

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: ^afor two hundred abode behind, which were so faint

29:9. An **angel of God** appears to have been a common Hebrew expression of commendation in those times (cf. 2 Sam. 14:17; 19:27). God sovereignly used the suspicion of the Philistine **princes** to deliver **David** from the dilemma of either fighting against his

own countrymen or betraying his true sentiments, thus facing the wrath of the **Philistines**.

30:1. Saul had failed to annihilate the Amalekites (cf. 15:2, 3, 10-19).

that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of ^aa cake of figs, and two clusters of raisins: and ^bwhen he had eaten, his ¹spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ¹agone I fell sick.

14 We made an invasion *upon* the south of ^athe Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south ^bof Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my ^amaster, and I will bring thee down to this company.

David's Great Victory

16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^aeating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither

30:12 ^a1 Sam. 25:18; 1 Kin. 20:7
^bJudg. 15:19; 1 Sam. 14:27
¹ *strength came back*
 30:13 ¹ ago
 30:14 ^a 2 Sam. 8:18; 1 Kin. 1:38, 44; Ezek. 25:16; Zeph. 2:5
^b Josh. 14:13; 15:13
 30:15 ^a Deut. 23:15
 30:16 ^a 1 Thess. 5:3

spoil, nor any *thing* that they had taken to them: "David recovered all.
 20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

Laws Pertaining to Spoil

21 And David came to the ^atwo hundred men, which were so ¹faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ²saluted them.

22 Then answered all the wicked men and ¹men ^aof Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will ¹hearken unto you in this matter? but ^aas his part *is* that goeth down to the battle, so *shall* his part *be* that ²tarrieth by the stuff: they shall ³part alike.

25 And it was *so* from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the ¹spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in ^asouth Ramoth, and to *them* which *were* in ^bJattir;

28 And to *them* which *were* in ^aAroer, and to *them* which *were* in ^bSiphmoth, and to *them* which *were* in ^cEshtemoa,

29 And to *them* which *were* in

30:19 ^a 1 Sam. 30:8
 30:21 ^a 1 Sam. 30:10
¹ *weary*
² *greeted them*
 30:22 ^a Deut. 13:13; Judg. 19:22
¹ *worthless men*
 30:24 ^a Num. 31:27; Josh. 22:8
¹ *heed you*
² *stays by the supplies*
³ *share*
 30:26 ¹ *booty*
 30:27 ^a Josh. 19:8
^b Josh. 15:48; 21:14
 30:28 ^a Josh. 13:16
^b 1 Chr. 27:27
^c Josh. 15:50

30:26-31. David's sharing of the spoils of the victory over the Amalekites not only assured them of his gratitude for their friendship and help during his days of flight from the presence of Saul, but would convince his allies of his loyalty, despite the time spent

with Achish. Moreover, it would prepare their hearts for his soon-coming kingship. **Hebron**, mentioned last, stands in climactic position in the list, for **David** would make it his first capital city (cf. 2 Sam. 2:1-7). For the Amalekites, see the note on Judges 3:12, 13.

Rachal, and to *them* which *were* in the cities of^athe Jerahmeelites, and to *them* which *were* in the cities of the^bKenites,

30 And to *them* which *were* in ^aHormah, and to *them* which *were* in ¹Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in ^aHebron, and to all the places where David himself and his men *were* ¹wont to ^bhaunt.

Saul's Death

31 Now ^athe Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount ^bGilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew ^aJonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And ^athe battle ¹went sore against Saul, and the archers ²hit him; and he was sore wounded of the archers.

4 ^aThen said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest ^bthese uncircumcised come and thrust me through, and ¹abuse me. But his armourbearer would not; ^cfor he was sore afraid. Therefore Saul took a sword, and ^dfell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

30:29 ^a1 Sam.

27:10
^bJudg. 1:16;
1 Sam. 15:6;
27:10

30:30 ^aNum.

14:45; 21:3;
Josh. 12:14;
15:30; 19:4;
Judg. 1:17

¹ Or *Borashan*

30:31 ^aNum.

13:22; Josh.
14:13–15; 21:11–
13; 2 Sam. 2:1
^b1 Sam. 23:22

¹ *accustomed*

to rove

31:1 ^a1 Chr.

10:1–12

^b1 Sam. 28:4

31:2 ^a1 Sam.

14:49; 1 Chr.

8:33

31:3 ^a2 Sam. 1:6

¹ *became*

intense

² Lit. *found*

31:4 ^aJudg. 9:54;

1 Chr. 10:4

^bJudg. 14:3;

1 Sam. 14:6;

17:26, 36

^c2 Sam. 1:14

^d2 Sam. 1:6, 10

¹ *torture*

31:9 ^aJudg.

16:23, 24;

2 Sam. 1:20

31:10 ^a1 Sam.

21:9

^bJudg. 2:13;

1 Sam. 7:3

^c2 Sam. 21:12

^dJudg. 1:27

¹ *Beth-shean*,

Josh. 17:11 and

elsewhere

31:11 ^a1 Sam.

11:1–13

31:12 ^a1 Sam.

11:1–11; 2 Sam.

2:4–7

^b2 Chr. 16:14;

Jer. 34:5; Amos

6:10

31:13 ^a2 Sam.

2:4, 5; 21:12–14

^bGen. 50:10

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

Disrespect for Saul's Body

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to ^apublish *it* in the house of their idols, and among the people.

10 ^aAnd they put his armour in the house of ^bAshtaroth: and ^cthey fastened his body to the wall of ^dBeth-shan.¹

The Burial of Saul

11 ^aAnd when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 ^aAll the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^bburnt them there.

13 And they took their bones, and ^aburied *them* under a tree at Jabesh, ^band fasted seven days.

31:3–6. The text plainly records that Saul died. (For a parallel account, see 1 Chr. 10.) Accordingly, the suggested contradiction in details in 2 Samuel 1:9, 10 must be viewed as a fabricated tale told by an Amalekite to gain David's favor. See the note on 2 Samuel 1:6–10, 15, 16.

31:10. For **Ashtaroth**, see the note on Judges 2:11–15.

31:11–13. **Saul** had once delivered the cities of **Jabesh-gilead** from danger (11:1–11). Accordingly,

some of their heroic warriors recovered the **body** of their champion, **Saul**, together with those of his **sons** (cf. 1 Chr. 10:11, 12). Subsequently, David retrieved their remains and buried them in their ancestral burial grounds (cf. 2 Sam. 21:12–14).

Cremation was at times a sign of shame (Lev. 20:14, 21:9) or public judgment (Josh. 7:25). Perhaps the burning was done to mutilate the **bodies** (cf. v. 9). First Chronicles 10:13, 14 asserts that Saul's death was God's judgment on him.



31:1 Gilboa was a chain of mountains in the territory of Issachar rising from the eastern edge of the plain of Esdraelon, the southern edge of the valley of Jezreel, to a height of 1,696 feet above sea level. On the east it plunges abruptly 2,000 feet below to the Jordan. In this range was the mountain of Gilboa and the hill of Moreh. Both of them guard the eastern pass from the plain of Esdraelon into the valley of Jezreel, the main access from the coastal plain to the Jordan Valley. On Gilboa Saul encamped against the Philistines (28:4); and later, Jonathan and two other sons died there when the Philistines defeated Israel (vv. 1, 8; 2 Sam. 1:6, 21; 21:12; 1 Chr. 10:1, 8). Apparently from this same height Gideon descended to rout the Midianites who were encamped in the valley of Jezreel (Judg. 6:33), near the hill of Moreh. Jebel Fuku 'a, about three miles southeast of Jezreel, represents the location today.

The Second Book of
SAMUEL

First and 2 Samuel were originally one book in the Hebrew Canon but were divided by the translators of the Septuagint. Originally, 2 Samuel was called 2 Kings, as it is in the Latin Vulgate. The book now bears the name of the first principal character to appear in 1 Samuel. The prophet Samuel was already deceased before the events recorded in 2 Samuel. The content of 2 Samuel deals with the life and reign of King David and could have been entitled the Book of David.

Historical Setting. Second Samuel picks up the narration where 1 Samuel left off, and it serves as a transition from the reign of Saul to the reign of David. An account of the death of Saul opens the book, followed by the abortive reign of his son Ish-bosheth. It then traces David's rise to power, first at Hebron in Judah, and then at Jerusalem over all Israel. David's success is described as the result of God's blessing

on his life during a time when Israel's neighbors—Egypt, Babylon, and Assyria—were in decline. By contrast, this was the dawning of the golden era for the kingdom of Israel. The consecutive 40-year reigns of David and his son Solomon established Israel as one of the greatest nations of the ancient East.

Authorship. As with 1 Samuel, the author is unknown. The prophets Nathan and Gad may have recorded the events of 2 Samuel (see 1 Chr. 29:29), adding to the sections by Samuel himself. Since the division of the kingdom had already taken place (1 Sam. 27:6), the final form of the two books must have taken shape after the death of Solomon in 931 B.C.

The Davidic covenant is clearly set forth in 2 Samuel 7:4–17. It includes God's promise to perpetuate the line of David until the coming of the Messiah. Thus, the events in this book record God's providential protection of the dynasty and of His covenant people, Israel.

OUTLINE OF SECOND SAMUEL

I. The rule of David at Hebron	1:1—4:12	III. David's flight and return to Jerusalem	15:1—19:43
A. The death of Saul— second account	1:1-16	A. Absalom's usurpation and David's escape	15:1—17:23
B. David's lament over Saul and Jonathan	1:17-27	B. The civil war	17:24—19:7
C. David's contest with Israel	2:1—4:12	C. David's return to Jerusalem	19:8-43
II. The rule of David at Jerusalem	5:1—14:33	IV. The last days of David's reign in Jerusalem	20:1—24:25
A. David's capture of Jerusalem	5:1-25	A. Sheba's short-lived rebellion	20:1-26
B. David and the bringing up of the ark	6:1-23	B. The famine and the Gibeonites' revenge on Saul	21:1-14
C. The Davidic covenant	7:1-29	C. David's later wars against the Philistines	21:15-22
D. The extension of David's rule to the limits of the Promised Land	8:1—10:19	D. David's song of deliverance	22:1-51
E. David's sin with Bathsheba	11:1—12:31	E. David's last testimony	23:1-7
F. The sins of Amnon and Absalom	13:1—14:33	F. David's mighty men	23:8-29
		G. David's sin in numbering the people	24:1-25

News of Saul's Death

1 Now it came to pass after the ^adeath of Saul, when David was returned from ^bthe slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, ^aa man came out of the camp from Saul ^bwith his clothes ¹rent, and earth upon his head: and so it was, when he came to David, that he ^cfell to the earth, and ²did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, ^aHow went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and ^bJonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I ¹happened by chance upon ^amount Gilboa, behold, ^bSaul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, ¹Stand, I pray thee, upon me, and slay me: for ²anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and ^aslew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was*

1:1 ^a 1 Sam. 31:6
^b 1 Sam. 30:1, 17, 26
1:2 ^a 2 Sam. 4:10
^b 1 Sam. 4:12
^c 1 Sam. 25:23
¹ *torn*
² *prostrated himself*
1:4 ^a 1 Sam. 4:16; 31:3
^b 1 Sam. 31:2
1:6 ^a 1 Sam. 31:1
^b 1 Sam. 31:2-4
¹ *happened to be*
1:9 ¹ *Please stand over me and kill me*
² *agony*
1:10 ^a Judg. 9:54; 2 Kin. 11:12

1:11 ^a 2 Sam. 3:31; 13:31
¹ *tore*
1:12 ^a 2 Sam. 3:31
^b 1 Sam. 31:13
^c 2 Sam. 6:21
1:14 ^a Num. 12:8
^b 1 Sam. 31:4
^c 1 Sam. 24:6; 26:9
¹ *Why were you not*
1:15 ^a 2 Sam. 4:10, 12
¹ *struck him so that*
1:16 ^a 1 Sam. 26:9; 2 Sam. 3:28; 1 Kin. 2:32-37
^b 2 Sam. 1:10; Luke 19:22
¹ *your own*
1:18 ^a 1 Sam. 31:3
^b Josh. 10:13
¹ *Lit. the upright*
1:19 ^a 2 Sam. 1:27
1:20 ^a 1 Sam. 27:2; 31:8-13; Mic. 1:10
^b 1 Sam. 6:17; Jer. 25:20
^c Ex. 15:20; Judg. 11:34; 1 Sam. 18:6
^d 1 Sam. 31:4
¹ *proclaim*

upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

David Mourns Saul

11 Then David took hold on his clothes, and ^arent¹ them; and likewise all the men that *were* with him:

12 And they ^amourned, and wept, and ^bfasted until even, for Saul, and for Jonathan his son, and for the ^cpeople of the LORD, and for the house of Israel; because they were fallen by the sword.

The Young Man Executed

13 And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, ¹How ^awast thou not ^bafraid to ^cstretch forth thine hand to destroy the LORD's anointed?

15 And ^aDavid called one of the young men, and said, Go near, *and* fall upon him. And he ¹smote him that he died.

16 And David said unto him, ^aThy blood *be* upon thy head; for ^bthy¹ mouth hath testified against thee, saying, I have slain the LORD's anointed.

A Lamentation for Saul

17 And David lamented with this lamentation over Saul and over Jonathan his son:

18 (^aAlso he bade them teach the children of Judah *the use of* the bow: behold, *it is* written ^bin the book of ¹Jasher.)

19 The beauty of Israel is slain upon thy high places: ^ahow are the mighty fallen!

20 ^aTell *it* not in Gath, ¹publish *it* not in the streets of ^bAskelon; lest ^cthe daughters of the Philistines rejoice, lest the daughters of ^dthe uncircumcised triumph.

1:2. The refugee from the **camp** of the defeated **Saul** came with torn **clothes** and with **earth** [dust] **upon his head**, both signs of mourning or grief (cf. Josh. 7:6; 1 Sam. 4:12; 2 Sam. 15:32). This Amalekite (v. 8) thus bore all the marks of lamenting the death of Saul and his sons.

1:6-10. The details of Saul's death here are at variance with those of 1 Samuel 31:3-5. But the difference

originates with the **Amalekite** who has made up a false account so as to win David's favor. However, his "reward" was vastly different from what he expected (v. 15), for he had dared to touch the Lord's anointed (v. 16), a thing David had twice refrained from doing (1 Sam. 24:6; 26:11).

1:18. For the **book of Jasher**, see the note on Joshua 10:12-15.

21 Ye ^amountains of Gilboa, ^blet there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is ¹vilely cast away, the shield of Saul, as though he had not been ^canointed with oil.

22 From the blood of the slain, from the fat of the mighty, ^athe bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their ^adeath they were not divided: they were swifter than eagles, they were ^bstronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: ^athy love to me was wonderful, passing the love of women.

27 ^aHow are the mighty fallen, and the weapons of war perished!

David Made King

2 And it came to pass after this, that David ^aenquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron.

2 So David went up thither, and his ^atwo wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

1:21 ^a 1 Sam. 31:1
^b Ezek. 31:15
^c 1 Sam. 10:1
 1 Lit. defiled
 1:22 ^a Deut. 32:42; 1 Sam. 18:4
 1:23 ^a 1 Sam. 31:2-4
^b Judg. 14:18
 1:26 ^a 1 Sam. 18:1-4; 19:2; 20:17
 1:27 ^a 2 Sam. 1:19, 25
 2:1 ^a Judg. 1:1; 1 Sam. 23:2, 4, 9; 30:7, 8
^b 1 Sam. 30:31;
 2 Sam. 2:11;
 5:1-3; 1 Kin. 2:11
 2:2 ^a 1 Sam. 25:42, 43; 30:5

2:3 ^a 1 Sam. 27:2, 3; 30:1; 1 Chr. 12:1
 2:4 ^a 1 Sam. 30:26; 2 Sam. 2:11; 5:5; 19:14, 41-43
^b 1 Sam. 16:13;
 2 Sam. 5:3
^c 1 Sam. 31:11-13
 2:5 ^a Ruth 2:20;
 3:10
 2:6 ^a Ex. 34:6;
 2 Tim. 1:16, 18
 1 repay
 2:8 ^a 1 Sam. 14:50; 2 Sam. 3:6
^b Gen. 32:2;
 Josh. 21:38;
 2 Sam. 17:24
 1 Esh-baal,
 1 Chr. 8:33; 9:39
 2:9 ^a Josh. 22:9
^b Judg. 1:32
^c 1 Sam. 29:1
 2:11 ^a 2 Sam. 5:5;
 1 Kin. 2:11
 1 Lit. number of days

3 And ^ahis men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 ^aAnd the men of Judah came, and there they ^banointed David king over the house of Judah. And they told David, saying, That ^cthe men of Jabesh-gilead were they that buried Saul.

Jabesh-gilead Blessed

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, ^aBlessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now ^athe LORD shew kindness and truth unto you: and I also will ¹requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But ^aAbner the son of Ner, captain of Saul's host, took ¹Ish-bosheth the son of Saul, and brought him over to ^bMahanaim;

9 And made him king over ^aGilead, and over the ^bAshurites, and over ^cJezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And ^athe ¹time that David was king in Hebron over the house of Judah was seven years and six months.

1:19-27. David's lamentation over Saul and Jonathan is one of the most eloquent eulogies in all of the Bible. The pronouncement of a curse against dew and rain (v. 21) on the occasion of the death of a heroic figure is known also in the literature of ancient Syro-Palestine.

2:4. This was David's second anointing. See the note on 1 Samuel 16:13, 14.

2:8-11. The recognition by all Israel of Ish-bosheth, Saul's son, as king apparently took place only after about five years, since David, his rival, reigned for seven years and six months in Hebron (cf. 5:5; 1 Chr. 3:4). This may be due to Israel's disas-

trous defeat at Mount Gilboa (1 Sam. 31), a loss from which northern tribes recovered only after five years. The name Ish-bosheth means "Man of Shame." First Chronicles 8:33 and 9:39 record his name as Esh-baal, "Man of Baal" or perhaps, "Baal Lives." Apparently the editor of the text of Samuel has changed the name to dramatize the stigma of having a name of a king linked with such a vile pagan deity. Similarly Merib-baal (1 Chr. 8:34; 9:40) became Mephibosheth (4:4) and Jerubbaal (Judg. 6:32; 8:35) became Jerubbesheth (11:21). Note that Baal and shame (*bōshet*) occur in parallel in Hosea 9:10.

David Defeats Israel

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to ^aGibeon.

13 And ^aJoab the son of Zeruiah, and the servants of David, went out, and met together by ^bthe pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and ¹play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called ¹Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very ¹sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were ^athree sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* ^bas light of foot ^cas a wild ¹roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, *I am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following

2:12 ^aJosh. 10:2-12; 18:25

2:13 ^a1 Sam. 26:6; 2 Sam. 8:16; 1 Chr. 2:16; 11:6

^bJer. 41:12

2:14 ¹compete

2:16 ¹Lit. *The Field of Sharp Swords*

2:17 ¹fierce

2:18 ^a1 Chr. 2:16

^b1 Chr. 12:8;

Hab. 3:19

^cPs. 18:33

¹gazelle

me: wherefore should I ¹smite thee to the ground? how then should I hold up my face to Joab thy brother?

Abner Slays Asahel

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him ^aunder the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood ^bstill.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

A Truce Is Called

25 And the children of Benjamin gathered themselves together after Abner, and became one ¹troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ¹ere thou bid the people return from ²following their brethren?

27 And Joab said, As God liveth, ¹unless ^athou hadst spoken, surely then in the morning the people ²had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together,

2:22 ¹strike you

2:23 ^a2 Sam.

3:27; 4:6; 20:10

^b2 Sam. 20:12

2:25 ¹band or

unit

2:26 ¹until you

tell the people to

²pursuing

2:27 ^a2 Sam.

2:14

¹if you had not

spoken

²would have

given up

2:14-16. The play of the young men was actually a gladiatorial contest in lieu of a full-pitched battle. Representatives from each army were chosen, so an all-out war would not be necessary. Such a practice is amply documented in the literature and the art of the ancient Near East (cf. 1 Sam. 17:8-10). A full battle followed anyway (v. 17), because all of the

contestants in the representative combat had fallen.

2:23. Abner's slaying of Joab's brother was accomplished by thrusting the back end of the spear through his abdomen. The butt end would be sharpened for ease of sticking into the ground (cf. 1 Sam. 26:7). Joab would eventually avenge his brother's death (3:27).

there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had ¹smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which *was in* ^aBeth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

Houses of Saul and David

3 Now there was long ^awar between the house of Saul and the house of David: but David ¹waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And ^aunto David were sons born in Hebron: and his firstborn was Amnon, ^bof Ahinoam the Jezreelitess;

3 And his second, ¹Chileab, of Abigail the wife of Nabal the Carmelite; and the third, ^aAbsalom the son of Maacah the daughter of Talmi king ^bof Geshur;

4 And the fourth, ^aAdonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner ¹made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* ^aRizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou ^bgone in unto my father's concubine?

Abner's Anger

8 Then was Abner very ¹wroth for the words of Ish-bosheth, and said,

2:31 ¹ struck

down

2:32 ^a 1 Sam.

20:6

3:1 ^a 1 Kin.

14:30; [Ps. 46:9]

¹ grew

3:2 ^a 1 Chr. 3:1-4

^b 1 Sam. 25:42,

43

3:3 ^a 2 Sam.

15:1-10

^b Josh. 13:13;

1 Sam. 27:8;

2 Sam. 13:37;

14:32; 15:8

¹ Daniel, 1 Chr.

3:1

3:4 ^a 1 Kin. 1:5

3:6 ¹ was

strengthening

his hold on the

house

3:7 ^a 2 Sam.

21:8-11

^b 2 Sam. 16:21

3:8 ¹ angry at

^a Deut. 23:18;

1 Sam. 24:14;

2 Sam. 9:8; 16:9

² that belongs to

Judah

³ today I show

loyalty to

⁴ and you

charge me

3:9 ^a Ruth 1:17;

1 Kin. 19:2

^b 1 Sam. 15:28;

16:1, 12; 28:17;

1 Chr. 12:23

3:10 ^a Judg. 20:1;

1 Sam. 3:20;

2 Sam. 17:11;

1 Kin. 4:25

¹ transfer

² family

3:12 ¹ Lit.

covenant

3:13 ^a Gen. 43:3

^b 1 Sam. 18:20;

19:11; 25:44;

2 Sam. 6:16

¹ David

3:14 ^a 2 Sam.

2:10

^b 1 Sam.

18:25-27

3:15 ¹ Phalti,

1 Sam. 25:44

3:16 ^a 2 Sam.

16:5; 19:16

¹ Lit. going and

weeping

Am I ^aa dog's head, ²which against Judah ³do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, ⁴that thou chargest me to day with a fault concerning this woman?

9 ^aSo do God to Abner, and more also, except, ^bas the LORD hath sworn to David, even so I do to him;

10 To ¹translate the kingdom from the ²house of Saul, and to set up the throne of David over Israel and over Judah, ^afrom Dan even to Beersheba.

11 And he could not answer Abner a word again, because he feared him.

Abner Seeks an Alliance with David

12 And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy ¹league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 And ¹he said, Well; I will make a league with thee: but one thing I require of thee, that is, ^aThou shalt not see my face, except thou first bring ^bMichal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to ^aIsh-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me ^bfor an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from ¹Phaltiel the son of Laish.

16 And her husband went with her ¹along weeping behind her to ^aBahurim. Then said Abner unto him, Go, return. And he returned.

3:2-5. David had already become a polygamist (cf. 1 Sam. 25:43). Here the total number of wives becomes six, but only the childbearing wives are listed. Therefore Michal, Saul's daughter, is not listed. David had not yet recovered her from Phaltiel, to whom Saul had given her in the days of David's flight from Saul (cf. 1 Sam. 25:44 with 2 Sam. 3:13-16). Although practiced in Israel, polygamy was neither sanctioned nor honored (cf. Gen. 2:24).

3:7-10. The charge was a serious one. To take the

king's **concubine** was to make a claim on the throne itself (cf. 1 Kin. 2:19-25). The reference to a **dog's head** (probably a euphemism) implies vileness, in this case, a traitor. For the dog as a symbol of contempt, see the note on 1 Samuel 24:14. The **LORD** would use this incident to bring the loyalties of **Abner** and his forces to the side of **David** (vv. 12-21).

3:13. The return of **Michal, Saul's daughter**, would strengthen David's claim to the thrones of Israel and Judah.

Israel to Make David King

17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be king* over you:

18 Now then do *it*: “for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake ¹in the ears of ^aBenjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and ^awill gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^breign over all that thine heart desireth. And David sent Abner away; and he went in peace.

Joab's Anger

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great ¹spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is it that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^athy going out and thy

3:18 ^a 2 Sam. 3:9
3:19 ^a 1 Sam.
10:20, 21; 1 Chr.
12:29
¹ in the hearing
of
3:21 ^a 2 Sam.
3:10, 12
^b 1 Kin. 11:37
3:22 ¹ booty
3:25 ^a Deut.
28:6; 1 Sam.
29:6; Is. 37:28

coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab ^atook him aside in the gate to speak with him ¹quietly, and ²smote him there ^bunder the fifth *rib*, that he died, for the blood of ^cAsahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom *are* ¹guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 ^aLet it ¹rest on the head of Joab, and on all his father's house; and let there ²not fail from the ³house of Joab one ^bthat hath ⁴an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother ^aAsahel at Gibeon in the battle.

David Mourns Abner

31 And David said to Joab, and to all the people that *were* with him, ^aRend your clothes, and ^bgird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a ^afool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came ^ato cause David to eat meat while it

3:27 ^a 2 Sam.
20:9, 10; 1 Kin.
2:5
^b 2 Sam. 4:6
^c 2 Sam. 2:23
¹ privately
² stabbed
3:28 ¹ innocent
3:29 ^a Deut.
21:6-9; 1 Kin.
2:32, 33
^b Lev. 15:2
¹ Lit. *whirl*
² never fail to
be in
³ family
⁴ a discharge
3:30 ^a 2 Sam.
2:23
3:31 ^a Josh. 7:6;
2 Sam. 1:2, 11
^b Gen. 37:34
3:33 ^a 2 Sam.
13:12, 13
3:35 ^a 2 Sam.
12:17; Jer. 16:7, 8

3:23-29. For the cause of Abner's murder, see the note on 2:23. Joab's avenging of his brother was at Hebron, a city of refuge (cf. Josh. 21:13). Such an act was against the regulations in the law (Num. 35:22-28), even if Joab were acting as an avenger of blood. (See

the note on Josh. 20:2.) Accordingly, because Joab's deed was born of vengeance and jealousy (vv. 24, 25), Joab does not receive David's blessing, but his curse. David leads the people of Hebron in a sincere time of public mourning (vv. 31-39).

was yet day, David sware, saying, ^bSo do God to me, and more also, if I taste bread, or ought else, ^ctill the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was ¹not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak, though anointed king; and these men the sons of Zeruah ^abe too ¹hard for me: ^bthe LORD shall reward the doer of evil according to his wickedness.

Ish-bosheth Slain

4 And when Saul's ¹son heard that Abner was dead in Hebron, ^ahis² hands were feeble, and all the Israelites were ^btroubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for ^aBeeroth also was ¹reckoned to Benjamin.)

3 And the Beerothites fled to ^aGit-taim, and were sojourners there until this day.)

4 And ^aJonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan ^bout of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* ^cMephibosheth.¹

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of

3:35 ^bRuth 1:17

^cJudg. 20:26;

²Sam. 1:12

3:37 ¹not the

king's intent

3:39 ^a2 Sam.

19:5-7

^b1 Kin. 2:5, 6,

32-34; 2 Tim.

4:14

¹harsh

4:1 ^aEzra 4:4;

Is. 13:7

^bMatt. 2:3

¹Ish-bosheth

²he lost heart,

lit. his hands

dropped

4:2 ^aJosh. 18:25

¹considered

part

4:3 ^aNeh. 11:33

4:4 ^a2 Sam. 9:3

^b1 Sam. 29:1,

11

^c2 Sam. 9:6

¹Merib-baal,

1 Chr. 8:34; 9:40

the day to the ^ahouse of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would ¹have fetched wheat; and they ²smote him ^aunder the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they ¹smote him, and slew him, and beheaded him, and took his head, and ²gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, ^awhich sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

The Death of the Slayers of Ish-bosheth

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth,* ^awho hath redeemed my soul out of all adversity,

10 When ^aone told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^arequire his ¹blood of your hand, and ²take you away from the earth?

12 And David ^acommanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ^bsepulchre of Abner in Hebron.

4:11. The **slain** Israelite king was termed **righteous** (or innocent) by David. He had done no crime by allowing himself to be placed on his father's throne. Because he was Saul's son, his murderer could expect no better fate than the lying Amalekite (cf. 1:14-16).

David's severe justice (v. 12) is paralleled elsewhere in the ancient Near East. For public hanging as a punishment in a case involving a capital offense, see Deuteronomy 21:22, 23.

David Made King of Israel

5 Then ^acame all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^bwe are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, ^athou¹ wast he that leddest out and broughtest in Israel: and the LORD said to thee, ^bThou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 ^aSo all the elders of Israel came to the king to Hebron; ^band king David made a league with them in Hebron ^cbefore the LORD: and they anointed David king over Israel.

4 David *was* ^athirty years old when he began to reign, ^band he reigned forty years.

5 In Hebron he reigned over Judah ^aseven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

Jerusalem Conquered

6 ^aAnd the king and his men went to Jerusalem unto ^bthe Jebusites, the inhabitants of the land: which spake unto David, saying, ¹Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

5:1 ^a 1 Chr. 11:1-3
^b Gen. 29:14; Judg. 9:2;
 2 Sam. 19:12, 13
 5:2 ^a 1 Sam. 18:5, 13, 16
^b 1 Sam. 16:1
¹ you were the one who led Israel out and brought them in
 5:3 ^a 2 Sam. 3:17; 1 Chr. 11:3
^b 2 Sam. 2:4; 3:21; 2 Kin. 11:17
^c Judg. 11:11; 1 Sam. 23:18
 5:4 ^a Gen. 41:46; Num. 4:3; Luke 3:23
^b 1 Kin. 2:11; 1 Chr. 26:31; 29:27
 5:5 ^a 2 Sam. 2:11; 1 Chr. 3:4; 29:27
 5:6 ^a Judg. 1:21
^b Josh. 15:63; Judg. 1:8; 19:11, 12
¹ You will not come in here; but the blind and the lame will repel you

5:7 ^a 2 Sam. 6:12, 16; 1 Kin. 2:10; 8:1; 9:24
 5:8 ^a 1 Chr. 11:6-9
¹ climbs up the water shaft, and defeats
 5:9 ^a 2 Sam. 5:7; 1 Kin. 9:15, 24
 5:10 ^a 1 Sam. 17:45
^b 1 Sam. 18:12, 28
 5:11 ^a 1 Kin. 5:1-18
^b 1 Chr. 14:1

7 Nevertheless David took the strong hold of Zion: ^athe same is the city of David.

8 And David said on that day, Whosoever ¹getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, ^ahe shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it ^athe city of David. And David built round about from Millo and inward.

10 And David went on, and grew great, and ^athe LORD God of hosts *was* with ^bhim.

11 And ^aHiram ^bking of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David ¹perceived that the LORD had established him king over Israel, and that he had ^aexalted his kingdom for his people Israel's ^bsake.

Sons Born to David in Jerusalem

13 And ^aDavid took *him* more concubines and wives out of Jerusalem, after he was come from Hebron:

5:12 ^a Num. 24:7 ^b Is. 45:4 ¹ *knew*
 5:13 ^a [Deut. 17:17]; 1 Chr. 3:9

5:1-5. The death of Saul's son brings the submission of all **Israel** to **David**. David's third anointing, takes place in **Hebron**, as had his second. See the notes on 1 Samuel 16:13, 14 and 1 Chronicles 11:1; 12:38.

5:8. Most understand the word translated **gutter** (Heb. *tsinnor*) to mean a water course by which the Israelites entered the fortress, taking the Jebusites by surprise. Still others suggest that the word refers to some bodily part such as the throat or windpipe. The mentioning of **the lame and the blind** is probably an ancient play on words. The Jebusite defenders had such confidence in their fortress-like city that they

boasted that even the lame and blind could defend such a town. **David** calls them all lame and blind. The whole episode gave birth to a proverb reflecting social customs of gaining access to the royal quarters. David had anticipated a return to Jerusalem long beforehand (cf. 1 Sam. 17:54). For added details on the capture of Jerusalem, see 1 Chronicles 11.

5:9. **Millo** means "The Filling." It served as part of the defensive system (cf. 1 Kin. 9:15, 24). Recent excavations have uncovered it at the City of David.

5:11. Hiram's supplying of the **cedar** and builders for David's new **house** was a mark of international recognition (cf. 1 Chr. 14:1, 2).



5:5 **Jerusalem** was the sacred city and well-known capital of Israel during Bible times. The earliest known name for the city was Urushalem. Salem, of which Melchizedek was king (Gen. 14:18), was a natural abbreviation for Jerusalem (cf. Ps. 76:2). Thus, the city appears as early as the time of Abraham. Jerusalem is mentioned directly in the Bible for the first time in Joshua 10:1-4. David united the kingdom after Saul's reign and quickly made Jerusalem the political and religious capital of the kingdom (1 Chr. 11:4-9). Jerusalem was chosen as the place for the capital because it was centrally located between the northern and southern tribes and because the topography of the city made it easy to defend. David gave the city the name Jerusalem, and it is also referred to as the "city of David." He built a palace in the highest section of the city, frequently referred to as Mount Zion. David also moved the ark of the covenant from Kirjath-jearim to Jerusalem. There Solomon would build the temple of which David had dreamed (2 Chr. 3, 4). Excavations by Eliat Mazar, published in 2006, revealed the foundations of the Judean palace in the City of David.

and there were yet sons and daughters born to David.

14 And ^athese *be* the names of those that were born unto him in Jerusalem; ¹Shammuah, and Shobab, and Nathan, and ^bSolomon,

15 Ibhar also, and ¹Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

Defeat at Rephaim

17 ^aBut when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, ^band went down to the ¹hold.

18 The Philistines also came and spread themselves in ^athe valley of Rephaim.

19 And David ^aenquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to ^aBaal-perazim, and David smote them there, and said, The LORD hath ¹broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ²Baal-perazim.

21 And there they left their ¹images, and David and his men ^aburned² them.

22 ^aAnd the Philistines came up yet again, and spread themselves in the valley of Rephaim.

5:14 ^a 1 Chr. 3:5-8
^b 2 Sam. 12:24
¹ Shimea, 1 Chr. 3:5

5:15 ¹ Elishama, 1 Chr. 3:6

5:17 ^a 1 Chr. 11:16
^b 2 Sam. 23:14

¹ stronghold
5:18 ^a Gen.

14:5; Josh. 15:8; 1 Chr. 11:15; Is. 17:5

5:19 ^a 1 Sam. 23:2; 2 Sam. 2:1

5:20 ^a 1 Chr. 14:11; Is. 28:21

¹ broken up *my*
2 Lit. *Master of Breakthroughs*

5:21 ^a Deut. 7:5, 25
¹ idols

² carried them away

5:22 ^a 1 Chr. 14:13

5:23 ^a 2 Sam. 5:19
¹ circle around

5:24 ^a 2 Kin. 7:6; 1 Chr. 14:15

^b Judg. 4:14

5:25 ^a 1 Chr. 14:16

^b Josh. 16:10

6:1 ¹ choice

6:2 ^a 1 Chr. 13:5, 6

^b Ex. 25:22; 1 Sam. 4:4; Ps. 80:1

¹ Baalah (Kirjath-jearim), Josh. 15:9; 1 Chr. 13:6

6:3 ^a 1 Sam. 26:1

6:4 ^a 1 Sam. 7:1; 1 Chr. 13:7

6:5 ^a 1 Sam. 18:6, 7

23 And when ^aDavid enquired of the LORD, he said, Thou shalt not go up; *but* ¹fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou ^aheardest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then ^bshall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from ^aGeba until thou come to ^bGazer.

Moving the Ark

6 Again, David gathered together all *the* ¹chosen *men* of Israel, thirty thousand.

2 And ^aDavid arose, and went with all the people that *were* with him from ¹Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts ^bthat dwelleth *between* the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in ^aGibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of ^athe house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel ^aplayed before the LORD on all manner of *instruments made of* fir wood, even on harps, and on

5:13-15. David's additional marriages may reflect the ancient international protocol by which treaty arrangements were sealed by the marriage of the royal princess of one nation to the other nation's king or his son (cf. 1 Kin. 11:1-3). Also, the size of a king's harem was a matter of great prestige. Although this procedure may have helped cement David's prominence in Jerusalem and his relationship to the Jerusalemites, it was nevertheless a violation of the Mosaic Law (cf. Deut. 17:17).

6:2. Now that the Philistines had been routed in two successful campaigns (5:17-25; 1 Chr. 14:8-17), the recently taken Jerusalem could serve as David's new capital. It was defensible and strategically located in a territory that had belonged neither to the northern nor southern tribes. The new capital would serve not only as the political center, but also as the religious

center for David's kingdom. Hence, it was time for the **ark**, which was still quartered at **Baale of Judah** (or Kirjath-jearim—cf. Josh. 15:9; 1 Chr. 13:6) to be brought to Jerusalem (cf. 1 Chr. 13:1-4). The bringing up of the ark was by agreement of the leadership of Israel. See the note on 1 Samuel 7:1.

6:3-7. The whole episode concerning **the ark** reflects the peril of doing a noble deed in an ignoble manner. The law prescribed that the ark should be carried by the sons of Kohath (Num. 4:4-15; 7:9) and specifically prohibited the use of a **cart** (Ex. 25:14, 15; Num. 4:5-8). Nor was a human **hand** allowed to touch it (Num. 4:15). Doing God's work is a serious business and must never be perfunctorily performed (cf. 1 Sam. 15:22, 23) or done irreverently or in accordance with mere expediency (cf. 1 Sam. 6:19, 20).

psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to ^aNachon's threshingfloor, Uzzah put forth ^bhis hand to the ark of God, and took hold of it; for the oxen ¹shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for ^{his} ¹error; and there he died by the ark of God.

The Ark in the House of Obed-edom

8 And David was displeased, ¹because the LORD had made a breach upon Uzzah: and he called the name of the place ²Perez-uzzah to this day.

9 And ^aDavid was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

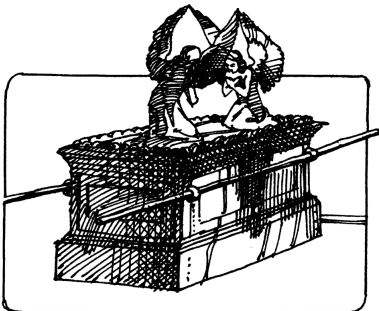
10 So David would not remove the ark of the LORD unto him into the ^acity of David: but David carried it aside into the house of Obed-edom the ^bGittite.

11 ^aAnd the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^bblessed Obed-edom, and all his household.

The Ark Brought to Jerusalem

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that ^{pertaineth} unto him, because of the ark of God. ^aSo David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

6:12. The ark, which had been placed in the house of Obed-edom, a Levite of the family of Korah (cf. 1 Chr. 13:13, 14), was now brought up to Jerusalem



6:6 ^a 1 Chr. 13:9
^b Num. 4:15, 19, 20
¹ stumbled
 6:7 ¹ irreverence
 6:8 ¹ because of the Lord's outburst against
² Lit. Outburst Against Uzzah
 6:9 ^a Deut. 9:19; Ps. 119:120;
 Luke 5:8
 6:10 ^a 2 Sam. 5:7
^b 1 Chr. 13:13; 26:4-8
 6:11 ^a 1 Chr. 13:14
^b Gen. 30:27; 39:5
 6:12 ^a 1 Chr. 15:25-16:3

6:13 ^a Num. 4:15; Josh. 3:3; 1 Sam. 6:15; 2 Sam. 15:24; 1 Chr. 15:2, 15
^b 1 Kin. 8:5
 6:14 ^a Ps. 30:11; 149:3
^b 1 Sam. 2:18, 28
¹ whirled about
 6:15 ^a 1 Chr. 15:28
 6:16 ^a 2 Sam. 3:14
 6:17 ^a 1 Chr. 16:1
^b 1 Chr. 15:1; 2 Chr. 1:4
^c 1 Kin. 8:5, 62, 63
¹ erected
 6:18 ^a 1 Kin. 8:14, 15, 55
 6:19 ^a 1 Chr. 16:3
¹ distributed
 6:20 ^a Ps. 30:title

13 And it was so, that when ^athey that bare the ark of the LORD had gone six paces, he sacrificed ^boxen and fatlings.

14 And David ^adanced¹ before the LORD with all ^{his} might; and David was girded ^bwith a linen ephod.

15 ^aSo David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, ^aMichal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

The Ark Placed in the Tabernacle

17 And ^athey brought in the ark of the LORD, and set it in ^bhis place, in the midst of the tabernacle that David had ¹pitched for it: and David ^coffered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, ^ahe blessed the people in the name of the LORD of hosts.

19 ^aAnd he ¹dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 ^aThen David returned to bless his household. And Michal the daughter of Saul came out to meet

in the prescribed manner. It was done with careful forethought (1 Chr. 15:1, 2). The transferral of the ark was accompanied by sacrifices, pomp, and great rejoicing. David's dancing or whirling about (v. 14) was an expression of spiritual joy (cf. 1 Chr. 15:25-28).

6:16. Michal saw in David's actions a conduct unbefitting a king. She doubtless neither appreciated nor entered into the spirit of the occasion. Accordingly, David rebuked her and consigned her to separation from the king's graces, a condemnation that left her childless (vv. 20-23). A negative and critical spirit born of spiritual shallowness and insensitivity is a dangerous thing!

6:17-19. According to 1 Chronicles 16, the joyous feast held on this occasion was followed by David's singing of a psalm of thanksgiving and the installation of the Levites into various positions of temple service.

David, and said, How glorious was the king of Israel to day, who ^buncovered himself to day in the eyes of the handmaids of his servants, as one of the ^cvain¹ fellows ²shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, ^awhich chose me before thy father, and before all his house, to appoint me ruler over the ^bpeople of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more ¹vile than thus, and will be ²base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child ^aunto the day of her death.

A Temple for the Ark

7 And it came to pass, ^awhen the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in ^aan house of cedar, ^bbut the ark of God dwelleth ¹within ^ccurtains.

3 And Nathan said to the king, Go, do all that *is* in thine ^aheart; for the LORD *is* with thee.

God's Message to David

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, ^aShalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house ^asince the time that I brought up the children of Israel out of Egypt, even to this day, but have ¹walked in ^ba tent and in a tabernacle.

7 In all *the places* wherein I have ^awalked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded ^bto feed my people Israel, saying, Why build ye not me an house of cedar?

6:20 ^b2 Sam.

6:14, 16

^cJudg. 9:4

¹ base

² openly

6:21 ^a1 Sam.

13:14; 15:28

^b2 Kin. 11:17

6:22 ¹ undig-

nified

² humble

6:23 ^a1 Sam.

15:35; Is. 22:14

7:1 ^a1 Chr.

17:1-27

7:2 ^a2 Sam. 5:11

^b Acts 7:46

^c Ex. 26:1

¹ inside tent

curtains

7:3 ^a1 Kin. 8:17,

18; 1 Chr. 22:7

7:5 ^a1 Kin. 5:3,

4; 8:19; 1 Chr.

22:8

7:6 ^a Josh. 18:1;

1 Kin. 8:16

^b Ex. 40:18, 34

¹ moved about

7:7 ^a Lev. 26:11,

12

^b 2 Sam. 5:2;

[Acts 20:28]

7:8 ^a1 Sam.

16:11, 12; Ps.

78:70, 71

¹ sheepfold

7:9 ^a1 Sam.

18:14; 2 Sam.

5:10

^b 1 Sam. 31:6

¹ destroyed

7:10 ^a Ex. 15:17;

Ps. 44:2; 80:8;

Jer. 24:6

^b Ps. 89:22, 23;

Is. 60:18

7:11 ^a Judg.

2:14-16

^b Ex. 1:21;

1 Sam. 25:28;

2 Sam. 7:27

¹ given you rest

² declares to you

7:12 ^a 1 Kin. 2:1

^b Deut. 31:16;

Acts 13:36

^c 1 Kin. 8:20; Ps.

132:11; Matt.

1:6; Luke 3:31

7:13 ^a 1 Kin. 5:5;

8:19; 2 Chr. 6:2

^b 2 Sam. 7:16;

[Is. 9:7; 49:8]

7:14 ^a [Heb. 1:5]

^b [Ps. 2:7; 89:26,

27, 30]; Matt.

3:17

¹ strokes

7:15 ^a 1 Sam.

15:23, 28; 16:14

7:16 ^a 2 Sam.

7:13; Ps. 89:36,

37; Matt. 25:31;

John 12:34

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ^aI took thee from the ¹sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And ^aI was with thee whithersoever thou wentest, ^band have ¹cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will ^aplant them, that they may dwell in a place of their own, and move no more; ^bneither shall the children of wickedness afflict them any more, as beforetime,

11 And as ^asince the time that I commanded judges *to be* over my people Israel, and have ¹caused thee to rest from all thine enemies. Also the LORD ²telleth thee ^bthat he will make thee an house.

David's Kingdom

12 And ^awhen thy days be fulfilled, and thou ^bshalt sleep with thy fathers, ^cI will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 ^aHe shall build an house for my name, and I will ^bstablish the throne of his kingdom for ever.

14 ^aI will be his father, and he shall be ^bmy son. If he commit iniquity, I will chasten him with the rod of men, and with the ¹stripes of the children of men:

15 But my mercy shall not depart away from him, ^aas I took *it* from Saul, whom I put away before thee.

16 And ^athine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the LORD, and he said,

7:2. Although David's zeal for God gave birth to a desire to build a **house for the ark of God**, the Lord had in mind a far different and more glorious house—

an everlasting dynasty (v. 11). Even the great prophet **Nathan** had to be instructed properly as to the divine purpose.

“Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?”

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come. *“And is this the manner of man, O Lord God?”*

20 And what can David say more unto thee? for thou, Lord God, *“knowest thy servant.”*

21 For thy word’s sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them.*

Thanksgiving for God’s Greatness

22 Wherefore *“thou art great, O Lord God: for ^bthere is none like thee, neither is there any God beside thee, according to all that we have heard with our ^cears.”*

23 And *“what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and ¹terrible, for thy land, before ^bthy people, which thou redeemedst to thee from Egypt, from the nations and their gods?”*

24 For *“thou hast ^cconfirmed to thyself thy people Israel to be a*

7:18 ^a Gen. 32:10; Ex. 3:11; 1 Sam. 18:18
7:19 ^a [Is. 55:8, 9]
7:20 ^a [1 Sam. 16:7]; Ps. 139:1; John 21:17
7:22 ^a Deut. 10:17; 1 Chr. 16:25; 2 Chr. 2:5; Ps. 86:10; Jer. 10:6
^b Ex. 15:11; Deut. 3:24; 4:35; 32:39
^c Ex. 10:2; Ps. 44:1
¹ MT *O Lord God*
7:23 ^a Ps. 147:20
7:23 ^b Deut. 9:26; 33:29
¹ awesome
7:24 ^a Gen. 17:7, 8; Ex. 6:7; [Deut. 26:18]
¹ made your people Israel your very own

^b Ps. 48:14
7:28 ^a Ex. 34:6; Josh. 21:45; John 17:17
7:29 ^a 2 Sam. 22:51
8:1 ¹ attacked

people unto thee for ever: ^b and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and *“thy words be true, and thou hast promised this goodness unto thy servant:”*

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed *“for ever.”*

David’s Conquests

8 And after this it came to pass, that David ¹smote the Philistines, and subdued them: and David

7:19. A grateful David realizes that **God** has established **the manner of man** (or mankind) in David’s line. It was nothing less than the basic prescription for the ordering of man’s destiny through David, a privi-

lege and responsibility that he humbly acknowledges and to which he gladly submits (cf. 23:2–5; Ps. 2:7–12; 110). For David’s beautiful prayer (vv. 18–29), see the note at 1 Chronicles 17:16–27.



DAVIDIC COVENANT

7:12–16. Like the Abrahamic covenant (Gen. 17) and the New Covenant (Jer. 31:31–37), the Davidic covenant constitutes an unconditional promise of God (cf. 1 Chr. 17:11–15). Structurally, it is patterned after the royal grant treaties of the ancient Near East in which a sovereign freely bestows his favor on his chosen recipient. Although several of the items mentioned here inaugurate the benefits of the covenant, such as the promise to David of a **son** (Solomon) who (rather than David) would build the temple (vv. 12, 13), and through whom the Davidic kingdom would be established (vv. 14–16), the central promise concerns the fact of the everlasting extent of the covenant (v. 16). Verse 16 declares that three essential features make up the ongoing Davidic covenant: (1) a **house**—a continued posterity; (2) a **kingdom**—a realm of political power; and (3) a **throne**—the rulership of that kingdom centered in David’s posterity. Great stress is put on the **mercy** (or lovingkindness) of God in maintaining this promise. Psalm 89 reports that although individual members of the house of David may fail to appropriate fully the privileges of the covenant because of their disobedience, the covenant itself remains inviolable (Ps. 89:3, 4, 19–24, 27–37). Thus, although Israel was later driven into exile, it will be regathered and brought back to the land so that ultimately God’s promise to Israel through the Davidic covenant will be realized in the universal rule of Messiah, David’s **seed** (Jer. 33:19–26; Ezek. 34:22–31; 36:16–38). At that time, the promises of God given in the Abrahamic, Davidic, and New covenants will be realized in full (Ezek. 37:21–28) through Christ, in whom the provisions of these three covenants come together (cf. Matt. 26:28, 29, 31–33, 54, 55; Luke 1:68–78; Acts 2:29–36; 3:25, 26; 15:16, 17; Gal. 3:13–16, 26–29; Heb. 9:16–28; Rev. 11:15; cf. Rom. 1:20).

took ²Metheg-ammah out of the hand of the Philistines.

2 And ^ahe ¹smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's ^bservants, and ^cbrought gifts.

3 David ¹smote also Hadadezer, the son of Rehob, king of ^aZobah, as he went to recover ^bhis ²border at the river Euphrates.

4 And David took from him a thousand *chariots*, and seven ¹hundred horsemen, and twenty thousand footmen: and David ^ahoughed² all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 ^aAnd when the Syrians of Damascus came to ¹succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. ^aAnd the LORD preserved David whithersoever he went.

7 And David took ^athe shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ¹Betah, and from ^aBe-rothai,² cities of Hadadezer, king David took exceeding much brass.

The King of Hamath Sends Gifts

9 When ¹Toi king of ^aHamath heard that David had ²smitten all the host of Hadadezer,

10 Then Toi sent ¹Joram his son unto king David, to ²salute him, and to bless him, because he had fought against Hadadezer, and ³smitten

8:1 ²Lit. *The Bridle of the Mother City*
8:2 ^aNum. 24:17
^b2 Sam. 12:31
^c1 Sam. 10:27;
1 Kin. 4:21

¹defeated
8:3 ^a1 Sam. 14:47; 2 Sam. 10:16, 19
^bGen. 15:18;
2 Sam. 10:15-19

¹defeated
²territory
8:4 ^aJosh. 11:6, 9
¹thousand,
1 Chr. 18:4
²hamstrung
8:5 ^a1 Kin. 11:23-25

¹help
8:6 ^a2 Sam. 7:9;
8:14

8:7 ^a1 Kin. 10:16
8:8 ^aEzek. 47:16
¹Tibhath,
1 Chr. 18:8
²Chun, 1 Chr. 18:8

8:9 ^a1 Kin. 8:65;
2 Kin. 14:28;
2 Chr. 8:4
¹Tou, 1 Chr. 18:9

²defeated all the army
8:10 ¹Hadoram,
1 Chr. 18:10
²Lit. *ask of his welfare*
³defeated

⁴articles
8:11 ^a1 Kin. 7:51
8:12 ^a2 Sam. 5:17-25

8:13 ^a2 Sam. 7:9
^b2 Kin. 14:7
^c1 Chr. 18:12;
Ps. 60: title
¹made himself
²killing
³Edomites,
1 Chr. 18:12

8:14 ^aGen. 27:29, 37-40;
Num. 24:18;
1 Kin. 11:15
8:16 ^a2 Sam. 19:13; 20:23;
1 Chr. 11:6
^b1 Kin. 4:3

¹army
8:17 ^a1 Chr. 6:4-8; 24:3
¹Shavsha,
1 Chr. 18:16
²secretary

8:18 ^a1 Kin. 1:8;
1 Chr. 18:17
^b1 Sam. 30:14;
1 Kin. 1:38
¹Lit. *priests*

him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and ⁴vessels of gold, and vessels of brass:

11 Which also king David ^adid dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the ^aPhilistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

David's Name Great

13 And David ¹gat *him* ^aa name when he returned from ²smiting of the ³Syrians in ^bthe valley of salt, ^c*being* eighteen thousand men.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and ^aall they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 ^aAnd Joab the son of Zeruiah *was* over the ¹host; and ^bJehoshaphat the son of Ahilud *was* recorder;

17 And ^aZadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and ¹Seraiah *was* the ²scribe;

18 ^aAnd Benaiah the son of Jehoiada *was* over both the ^bCherethites and the Pelethites; and David's sons *were* ¹chief rulers.

David's Kindness

9 And David said, Is there yet any that is left of the house of Saul, that I may ^ashew him ¹kindness for Jonathan's sake?

9:1 ^a1 Sam. 18:3; 20:14-16; 2 Sam. 21:7; [Prov. 27:10]
¹covenant faithfulness

8:4, 5. First Chronicles 18:4 records the number taken in the fighting as a thousand **chariots** and seven thousand **horsemen** (or charioteers), a figure also read by the Septuagint in 2 Samuel 8:4. The Hebrew text was probably miscopied, the higher figures being the correct ones. See the note on 1 Chronicles 19:18.

8:4-6. When David **houghed** the **chariot horses** (i.e., cut the back sinews of their rear legs), he rendered them unfit for further military use. David's successful campaigning against the **Syrians** (Arameans) of **Damascus** brought the extension of his kingdom to its farthest northern boundary.

8:13. Because in Hebrew the *d* (*dalet*) and the *r* (*resh*) looked very much alike, they were often mistaken for one another. Probably Edomites rather than **Syrians** (i.e., Edom rather than Aram) should be read here, as in 1 Chronicles 18:12 and the title of Psalm 60. See the note on 1 Chronicles 18:12.

8:18. For **Cherethites** and **Pelethites**, see the note on 1 Kings 1:38-40.

9:1. The **kindness** of **David** related to the covenant bond into which he and Jonathan had entered. (See the note on 1 Sam. 20:14-17.) David's kindly behavior toward **Jonathan's** helpless son in raising him from a lowly state and providing for his every need stands

2 And *there was* of the house of Saul a servant whose name *was* ^aZiba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, Thy servant *is he*.

3 And the king said, *Is there not yet any of the house of Saul, that I may shew* ^athe kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* ^blame on *his* feet.

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he *is* in the house of ^aMachir, the son of Ammiel, in Lo-debar.

Mephibosheth

5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ^aMephibosheth,¹ the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and ²did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, *What is thy servant, that thou shouldst look upon such* ^aa dead dog as I *am*?

Ziba's Care of Land

9 Then the king called to Ziba, Saul's servant, and said unto him, ^aI have given unto thy master's son all that ¹pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall ¹till the land for him, and thou shalt bring in *the*

9:2 ^a2 Sam. 16:1-4; 19:17, 29
9:3 ^a1 Sam. 20:14
^b2 Sam. 4:4
9:4 ^a2 Sam. 17:27-29
9:6 ^a2 Sam. 16:4; 19:24-30
¹ Merib-baal
² prostrated himself
9:8 ^a2 Sam. 16:9
9:9 ^a2 Sam. 16:4; 19:29
¹ belonged
9:10 ¹ work

fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son ^ashall eat bread always at my table. Now Ziba had ^bfifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, ^awhose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: ^afor he did eat continually at the king's table; and ^bwas lame on both his feet.

Hanun Shames David's Messengers

10 And it came to pass after this, that the ^aking of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew ^akindness unto Hanun the son of ^bNahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, *Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, ^aeven to their buttocks, and sent them away.

^a2 Sam. 9:7, 11, 13; 19:28
^b2 Sam. 19:17
9:12 ^a1 Chr. 8:34
9:13 ^a2 Sam. 9:7, 10, 11; 1 Kin. 2:7; 2 Kin. 25:29
^b2 Sam. 9:3
10:1 ^a2 Sam. 11:1; 1 Chr. 19:1
10:2 ^a2 Sam. 9:1; 1 Kin. 2:7
^b1 Sam. 11:1
10:4 ^aIs. 20:4; 47:2

as an illustration of God's own grace to men in their need (cf. Eph. 2:4-7).

9:6. For **Mephibosheth** (Merib-baal), see the note on 2:8-11.

9:8. For the phrase **dead dog**, see the note on 1 Samuel 24:14.

10:2. Apparently the Ammonites had been an encouragement to **David** during his days as a fugitive

from Saul, much as their neighbors across the Jordan, the Moabites (cf. 1 Sam. 22:3-5). Certainly **Nahash** was no friend of Saul (cf. 1 Sam. 11:1-11).

10:4. **David's** kindness is met with suspicion and his **servants** with contempt. The shaving of **one half of the men's beards** was a mark of humiliation (cf. Jer. 41:5; 48:37).



THE KINGDOM IN DAVID'S DAYS

5 When they told *it* unto David, he sent to meet them, because the men were greatly ¹ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

Ammon Prepares for War

6 And when the children of Ammon saw that they ^astank¹ before David, the children of Ammon sent and hired ^bthe Syrians of ^cBeth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king ^dMaacah a thousand men, and of ^eIsh-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of ^athe mighty men.

8 And the children of Ammon came out, and ¹put the battle in array at the entering in of the gate: and ^athe Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of ^aAbishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 ^aBe of good courage, and let us ^bplay¹ the men for our people, and for the cities of our God: and ^cthe LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

10:5 ¹humiliated

10:6 ^aGen.

34:30; Ex. 5:21

^b2 Sam. 8:3, 5

^cJudg. 18:28

^dDeut. 3:14;

Josh. 13:11, 13

^eJudg. 11:3, 5

¹had made

themselves

repulsive

10:7 ^a2 Sam.

23:8

10:8 ^a2 Sam.

10:6

¹put themselves

in battle array

10:10 ^a1 Sam.

26:6; 2 Sam.

3:30

10:12 ^aDeut.

31:6; Josh. 1:6, 7,

9; Neh. 4:14

^b1 Sam. 4:9;

1 Cor. 16:13

^c1 Sam. 3:18

¹be strong

10:14 ^a2 Sam.

11:1

10:15 ¹had been

defeated

10:16 ¹Or Had-

adazezer

²The Euphrates

³Shophach,

1 Chr. 19:16

10:18 ^a1 Chr.

19:18

¹struck

10:19 ^a2 Sam.

8:6

¹Or Hadadazezer

11:1 ^a1 Kin.

20:22-26

^b1 Chr. 20:1

^c2 Sam. 12:26;

Jer. 49:2, 3;

Amos 1:14

¹in the spring

of the year

11:2 ^aDeut.

22:8; 1 Sam.

9:25; Matt.

24:17; Acts 10:9

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to ^aJerusalem.

15 And when the Syrians saw that they ¹were smitten before Israel, they gathered themselves together.

16 And ¹Hadarezer sent, and brought out the Syrians that *were* beyond ²the river: and they came to Helam; and ³Shobach the captain of the host of Hadarezer *went* before them.

David Defeats Syrians

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand ^ahorsemen, and ¹smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to ¹Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ^aserved them. So the Syrians feared to help the children of Ammon any more.

David and Bath-sheba's Sin

11 And it came to pass, ¹after the year was expired, at the ^atime when kings go forth *to battle*, that ^bDavid sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged ^cRabbah. But David tarried still at Jerusalem.

2 And it came to pass in an eveningtide, that David arose from off his bed, ^aand walked upon the roof of the king's house: and from the

10:6. The two victories (vv. 6-14, 15-19) were to settle the Syrian (Aramean) problem for David and bring security to his northern boundary.

10:18. The large number of soldiers in the campaign suggests that perhaps seven thousand chariot-eers were involved in the battle, as stated in 1 Chronicles 19:18. See the notes on 8:4, 5 and 1 Chronicles 19:18.

11:2-4. The sequence of David's sinful affair with Bathsheba is most instructive. He **saw** (v. 2), he sought knowledge of Bathsheba (v. 3), he **sent** for her (v. 3), and sinned with her (v. 4). The rapid development of sin from lust as catalogued by James (James 1:14, 15) is applicable here. The sin of **David** and Bathsheba was to result in further deceit (vv. 6-13) and eventually in the death of the innocent party (vv. 14-17).

roof he ^bsaw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, Is not this ¹Bath-sheba, the daughter of ²Eliam, the wife ^aof Uriah the ^bHittite?

4 And David sent messengers, and took her; and she came in unto him, and ^ahe lay with her; for she was ^bpurified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David ¹demande*d of him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and ^awash thy feet. And Uriah departed out of the king's house, and there followed him ¹a mess *of meat* from the king.

9 But Uriah slept at the ^adoor of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, ^aThe ark, and Israel, and Judah, abide in tents; and ^bmy lord Joab, and the servants of my lord, are

11:2 ^bGen. 34:2; [Ex. 20:17]; Job 31:1; [Matt. 5:28]

11:3 ^a2 Sam. 23:39
^b1 Sam. 26:6
¹Bath-shuah, 1 Chr. 3:5
²Ammiel, 1 Chr. 3:5

11:4 ^a[Lev. 20:10; Deut. 22:22]; Ps. 51:title; [James 1:14, 15]

^bLev. 15:19, 28
11:7 ¹asked
11:8 ^aGen. 18:4; 19:2

¹a gift of food
11:9 ^a1 Kin. 14:27, 28

11:11 ^a2 Sam. 7:2, 6
^b2 Sam. 20:6-22

encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him ^adrunk: and at even he went out to lie on his bed ^bwith the servants of his lord, but went not down to his house.

The Death of Uriah

14 And it came to pass in the morning, that David ^awrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the ¹hottest battle, and ²retire ye from him, that he may ^abe ³smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

Joab's Message to David

18 Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

11:13 ^aGen. 19:33, 35
^b2 Sam. 11:9
11:14 ^a1 Kin. 21:8, 9
11:15 ^a2 Sam. 12:9
¹fiercest
²retreat
³struck down

Unless rapidly refused, one sin so often leads to another (cf. Josh. 7:21; Luke 22:33-62). David's sin was punishable by death (Lev. 20:10). Although it was

forgiven by God (Ps. 51), the sin was to have tragic consequences for him personally, for his own family, and for his nation.



11:3 Bath-sheba was the daughter of Eliam, son of Ahithophel, one of David's advisers (v. 3; 23:34). She was the beautiful wife of Uriah the Hittite, whom David coveted and seduced while her husband was off fighting against the Ammonites with Joab (vv. 1-4). After David had ordered Uriah to the frontlines where he was killed, he married Bathsheba. But the child conceived in adultery died. God blessed them with four more children: Shimea, Shobab, Nathan, and Solomon (1 Chr. 3:5). The adultery with Bathsheba was rebuked by Nathan the prophet. After she became the mother of Solomon (12:24), she begged the elderly David for Solomon's succession to the throne (1 Kin. 1:15-17). According to Jewish tradition, Proverbs 31 was written by Solomon to memorialize his mother. In the genealogy of Jesus (Matt. 1:6), Bathsheba is mentioned indirectly as the wife of Uriah and the mother of Solomon by David. (First Reference, 2 Sam. 11:3; Primary References, 2 Sam. 11, 12.)

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so ¹nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote ^aAbimelech the son of ¹Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

David's Reply to Joab

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing ¹displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and ¹fetcher her to his house, and she ^abecame his wife, and bare him a son. But the thing that David had done ^bdispleased² the LORD.

The Parable of the Ewe Lamb

12 And the LORD sent Nathan unto David. And ^ahe came unto him, and ^bsaid unto him, There were two men in one city; the one rich, and the other poor.

11:20 ¹near
11:21 ^aJudg. 9:50-54
¹Jerubbaal (Gideon), Judg. 6:32
11:25 ¹disturb, lit. *be evil in your sight*
11:27 ^a2 Sam. 12:9
^b1 Chr. 21:7; [Heb. 13:4]
¹brought
²Lit. *was evil in the eyes of*
12:1 ^aPs. 51:title
^b1 Kin. 20:35-41

12:3 ¹food
12:4 ¹refused
²prepared
12:5 ¹deserves to die, lit. *is a son of death*
12:6 ^a[Ex. 22:1]; Luke 19:8
12:7 ^a1 Sam. 16:13; 2 Sam. 5:3
12:8 ¹much more
12:9 ^a1 Sam. 15:19
^bNum. 15:31
^c2 Sam. 11:14-17, 27
12:10 ^a2 Sam. 13:28; 18:14; 1 Kin. 2:25; [Amos 7:9]

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own ¹meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ¹spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and ²dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* ¹shall surely die:

6 And he shall restore the lamb ^afourfold, because he did this thing, and because he had no pity.

Nathan Exposes David's Sin

7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I ^aanointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee ¹such and such things.

9 ^aWherefore hast thou ^bdespised the commandment of the LORD, to do evil in his sight? ^cthou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore ^athe sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

12:5-7. How easy it is to see the sins of others without applying the scriptural standards to ourselves (cf. Matt. 7:3-5)! David called for the full weight of the law to be applied (cf. Ex. 22:1).

12:10, 11. These judgments came to pass literally

in the sins of his own household (ch. 13), the rebellion by his own son Absalom (ch. 15), and the civil war that followed (chs. 16-20). David was never to fully know rest again.

11 Thus saith the LORD, Behold, I will raise up ^eevil against thee out of thine own house, and I will ^atake thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: ^abut I will do this thing before all Israel, and before the sun.

David's Repentance

13 ^aAnd David said unto Nathan, ^bI have sinned against the LORD. And Nathan said unto David, The LORD also hath ^cput away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD ^ato blaspheme, the child also *that is* born unto thee shall surely die.

15 And Nathan departed unto his house. And the ^aLORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore ¹besought God for the child; and David fasted, and went in, and ^alay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

The Death of David's Child

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then ¹vex himself, if we tell him that the child is dead?

12:11 ^aDeut. 28:30; 2 Sam. 16:21, 22
¹adversity
12:12 ^a2 Sam. 16:22
12:13 ^a1 Sam. 15:24
^b2 Sam. 24:10; Job 7:20; Ps. 51; Luke 18:13
^c2 Sam. 24:10; Job 7:21; [Ps. 32:1-5; Prov. 28:13; Mic. 7:18]; Zech. 3:4
12:14 ^aIs. 52:5; [Ezek. 36:20, 23]; Rom. 2:24
12:15 ^a1 Sam. 25:38
12:16 ^a2 Sam. 13:31
¹pleaded with
12:18 ¹harm

12:20 ^aRuth 3:3; Matt. 6:17
^bJob 1:20
¹requested
12:22 ^aIs. 38:1-5; Joel 2:14; Jon. 3:9
¹MT LORD
12:23 ^aGen. 37:35
^bJob 7:8-10
12:24 ^aMatt. 1:6
^b1 Chr. 22:9
12:25 ¹Lit. Beloved of the LORD
12:26 ^a1 Chr. 20:1
^bDeut. 31:1; 2 Sam. 11:1

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

David Worships the Lord

20 Then David arose from the earth, and washed, and ^aanointed *himself*, and changed his apparel, and came into the house of the LORD, and ^bworshipped: then he came to his own house; and when he ¹required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: ^afor I said, Who can tell *whether* ¹God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go ^ato him, but ^bhe shall not return to me.

Solomon's Birth

24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and ^ashe bare a son, and ^bhe called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name ¹Jedidiah, because of the LORD.

26 And ^aJoab fought against ^bRabhab of the children of Ammon, and took the royal city.

12:13. David genuinely grieved and repented (cf. Ps. 32:5; 51:3, 4). However, the seed of sin was immediately to bear bitter fruit, for the child born of the adultery became grievously ill and died (vv. 15-18).

12:14. David's sin had brought the name of God into disrepute. Such knowledge ought to serve as a deterrent to willful sin on the part of believers (cf. 1 Tim. 5:14; 6:1).

12:23. This time for fasting was over. God's will had been made known. It was time for David to learn the divine lesson and get on with a proper and productive life in the light of the inevitability of his own death. Some scholars have seen in David's words the added

thought that David trusted God to graciously care for the soul of the dead infant, whom a believing David would join in the presence of God after his earthly life was over. See the note on 1 Kings 14:13.

12:24, 25. The grace of God is abundantly demonstrated in allowing Bathsheba to give birth to the son through whom the promise in the Davidic covenant would continue. Solomon was blessed by Nathan, the prophet, with the name Jedidiah, "Beloved of the Lord."

12:26. The consequences of David's sin would also surface in renewed warfare with the Ammonites (cf. v. 10). David's victory here brought stability to his eastern border.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 ^aAnd he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the ¹spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them ¹pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Amnon's Love for Tamar

13 And it came to pass after this, ^athat Absalom the son of David had a ¹fair sister, whose name *was* ^bTamar; and ^cAmnon the son of David loved her.

2 And Amnon was so ¹vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon ²thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, ^athe son of Shimeah David's brother: and Jonadab *was* a very ¹subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, ¹lean from day to day? wilt thou not tell me?

12:30 ^a 1 Chr. 20:2

¹ plunder

12:31 ¹ cross

over to

13:1 ^a 2 Sam. 3:2,

3; 1 Chr. 3:2

^b 1 Chr. 3:9

^c 2 Sam. 3:2

¹ lovely

13:2 ¹ distressed

² saw it was

improper

13:3 ^a 1 Sam.

16:9

¹ crafty

13:4 ¹ becoming

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And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and ¹make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me ²meat, and ³dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

Amnon's Deception

6 So Amnon lay down, and ¹made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and ^amake me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and ¹dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, ^aHave ¹out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the ¹meat into the ²chamber, that I may eat of thine hand. And Tamar took the cakes *which* she had made, and brought *them* into the chamber to Amnon her brother.

Amnon Forces Tamar

11 And when she had brought *them* unto him to eat, ^ahe took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not ¹force me; for ^ano such thing ought to be done in Israel: do not thou this ^bfolly.²

12:31. A comparison with 1 Chronicles 20:3 has led to two views regarding David's judgment against the Ammonites: (1) David repaid the traditional Ammonite cruelty (cf. 1 Sam. 11:2; Amos 1:13) in kind; or (2) David sentenced the Ammonites to hard labor. Either view demands some harmonization between the two texts. On the whole, the second suggestion is to be preferred, perhaps by understanding the verb translated

in 1 Chronicles 20:3 as "cut" to mean "consigned to."

13:1. David had many wives and concubines. Both Absalom, his third son, and Tamar, his daughter, were born to him by Maacah. Amnon, his first son, was born to him by Ahinoam (cf. 3:2, 3 with 1 Chr. 3:1-9).

13:11, 12. Such relationships between family members were forbidden by the law of Moses (cf. Lev. 18:9, 11; 20:17).

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; ^afor he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, ^aforced her, and lay with her.

15 Then Amnon hated her ¹exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, ¹*There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not ²hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* ^aa garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ^aashes on her head, and ¹rent her garment of divers colours that *was* on her, and ^blaid her hand on her head, and went on crying.

Absalom Bides His Time

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but ¹hold now thy peace, my sister: he *is* thy brother; ²regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 But when king David heard of all these things, he was very ¹wroth.

22 And Absalom spake unto his brother Amnon ^aneither good nor bad: for Absalom ^bhated Amnon,

13:13 ^a Gen. 20:12
13:14 ^a Lev. 18:9; [Deut. 22:25; 27:22]; 2 Sam. 12:11

13:15 ¹ Lit. *with a very great hatred*

13:16 ¹ No, indeed
² listen

13:18 ^a Gen. 37:3; Judg. 5:30; Ps. 45:13, 14

13:19 ^a Josh. 7:6; 2 Sam. 1:2; Job 2:12; 42:6

^b Jer. 2:37
¹ tore

13:20 ¹ now *keep silent*

² do not take this thing to heart

13:21 ¹ angry

13:22 ^a Gen. 24:50; 31:24
^b [Lev. 19:17, 18; 1 John 2:9, 11; 3:10, 12, 15]

13:23 ^a Gen. 38:12, 13;

1 Sam. 25:4

13:25 ¹ a burden to
² urged

13:27 ¹ urged

13:28 ^a Judg. 19:6, 9, 22; Ruth 3:7; 1 Sam. 25:36; Esth. 1:10

¹ Strike
² Lit. *sons of valour*

13:29 ^a 2 Sam. 12:10

^b 2 Sam. 18:9; 1 Kin. 1:33, 38

¹ mounted

13:31 ^a 2 Sam. 1:11

^b 2 Sam. 12:16
¹ tore

because he had forced his sister Tamar.

Absalom's Plan for Revenge

23 And it came to pass after two full years, that Absalom ^ahad sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be ¹chargeable unto thee. And he ²pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom ¹pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's ^aheart is merry with wine, and when I say unto you, ¹Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be ²valiant.

29 And the servants of Absalom ^adid unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man ¹gat him up upon ^bhis mule, and fled.

David's Grief

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and ^atare¹ his garments, and ^blay on the earth; and all his servants stood by with their clothes rent.

13:13. Tamar's words were probably an attempt to dissuade Amnon from his folly.

13:15. Lust, whether fulfilled or not, often turns to hatred (cf. Gen. 39:13–19). True love “never faileth” (1 Cor. 13:8).

13:19. Tamar's actions expressed symbolically her grief and vexation (cf. Job 2:12; Jer. 2:37).

13:21–23. Although the king was angry, there is no record of Amnon's punishment. Absalom's hatred would boil for **two years** until his opportunity to avenge **his sister** would come.

32 And ^aJonadab, the son of Shim-eah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the ¹appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore ^alet not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 ^aBut Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had ¹made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very ²sore.

Absalom Escapes to Geshur

37 But Absalom fled, and went to ^aTalmi, the son of Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to ^aGeshur, and was there three years.

39 And *the soul of king David* longed to go forth unto Absalom: for he was ^acomforted concerning Amnon, seeing he was dead.

Joab's Plan

14 Now Joab the son of Zeruah perceived that the king's heart was ^atoward¹ Absalom.

13:32 ^a2 Sam.

13:3-5

¹ *command*

13:33 ^a2 Sam.

19:19

13:34 ^a2 Sam.

13:37, 38

13:36 ¹ *finished*

² *bitterly*

13:37 ^a2 Sam.

3:3; 1 Chr. 3:2

13:38 ^a2 Sam.

14:23, 32; 15:8

13:39 ^a Gen.

38:12; 2 Sam.

12:19, 23

14:1 ^a2 Sam.

13:39

¹ *concerned about*

14:2 ^a2 Sam.

23:26; 2 Chr.

11:6; Amos 1:1

^b Ruth 3:3

¹ *pretend*

14:3 ^a Ex. 4:15;

2 Sam. 14:19

14:4 ^a1 Sam.

20:41; 25:23;

2 Sam. 1:2

^b 2 Kin. 6:26, 28

¹ *showed respect*

14:5 ^a [Zech.

7:10]

¹ *troubles*

14:6 ¹ *fought*

² *struck*

14:7 ^a Num.

35:19; Deut.

19:12, 13

¹ *extinguish my ember*

² *remnant*

14:9 ^a Gen.

27:13; 43:9;

1 Sam. 25:24;

Matt. 27:25

^b 2 Sam. 3:28,

29; 1 Kin. 2:33

¹ *guilt*

2 And Joab sent to ^aTekoah, and fetched thence a wise woman, and said unto her, I pray thee, ¹feign thyself to be a mourner, ^band put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab ^aput the words in her mouth.

4 And when the woman of Tekoah spake to the king, she ^afell on her face to the ground, and ¹did obeisance, and said, ^bHelp, O king.

5 And the king said unto her, What ¹aileth thee? And she answered, ^aI *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two ¹strove together in the field, and *there was* none to part them, but the one ²smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, ^afor the life of his brother whom he slew; and we will destroy the heir also: and so they shall ¹quench my coal which is left, and shall not leave to my husband *neither* name nor ²remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, ^athe ¹iniquity *be* on me, and on my father's house: ^band the king and his throne *be* guiltless.

13:39. David's love for his own, despite their faults, His yearning to see **Absalom** sets the stage for Absalom's return and the resulting rebellion (ch. 14).



14:1 Absalom was the spoiled, impatient, overly ambitious son of David, who tried to forcibly seize the kingship from his father. This act, motivated by vanity and pride, led to his tragic death. He was David's third son by Maacah, the daughter of the king of Geshur (3:3; 1 Chr. 3:2). Absalom was a potential heir to the throne, of very attractive appearance and charming manners. He was especially noted for his beautiful long hair, in which he took great pride (vv. 25, 26). He also was a popular prince with the people and a favorite of his father. Absalom avenged the rape of his sister by having Amnon executed (ch. 13). Then, fearing his father's wrath, he fled into exile. After three years, he returned and plotted a revolt against the throne. He was anointed king after taking Jerusalem (16:15–23; 19:10), but lost 20,000 men in the ensuing battle with David (18:6, 7). Joab then killed Absalom despite David's request that he not be harmed. Some of the saddest words in the Bible express David's sorrow over Absalom's death (18:33). His body was cast into a pit, and a great heap of stones was piled over him in contempt (18:17). (First Reference, 2 Sam. 13:1; Primary References, 2 Sam. 13—20.)

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, ¹that thou wouldest not suffer ^athe revengers of blood to destroy any more, lest they destroy my son. And he said, ^bAs the LORD liveth, there shall not one hair of thy son fall to the earth.

A Plea for Absalom's Return

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against ^athe people of God? for the king doth speak this thing as one which is ¹faulty, in that the king doth not fetch home again ^bhis banished.

14 For we ^amust needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God ^brespect ¹any person: yet doth he ^cdevise means, that his banished be not ²expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the ^ainheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be ¹comfortable: for ^aas an angel of God, so *is* my lord the king to ^bdiscern good and bad: therefore the LORD thy God will be with thee.

David Perceives Joab's Plan

18 Then the king answered and said unto the woman, Hide not from

14:11 ^aNum. 35:19, 21; [Deut. 19:4-10]
^b1 Sam. 14:45;
1 Kin. 1:52;
Matt. 10:30;
Acts 27:34
¹and do not permit the avenger of blood

14:13 ^aJudg. 20:2
^b2 Sam. 13:37, 38

¹guilty
14:14 ^aJob 30:23; 34:15; [Heb. 9:27]
^bJob 34:19;
Matt. 22:16;
Acts 10:34;
Rom. 2:11
^cNum. 35:15
¹take away a life
²cast out

14:16 ^aDeut. 32:9; 1 Sam. 26:19; 2 Sam. 20:19

14:17 ^a1 Sam. 29:9; 2 Sam. 19:27
^b1 Kin. 3:9
¹comforting

14:19 ^a2 Sam. 14:3

14:20 ^a2 Sam. 14:17; 19:27

14:21 ¹granted

14:22 ¹Lit. blessed

14:23 ^a2 Sam. 13:37, 38

14:24 ^aGen. 43:3; 2 Sam. 3:13

14:25 ^aDeut. 28:35; Job 2:7; Is. 1:6

14:26 ¹cut the hair of

me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and ^ahe put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, ^aaccording to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 And the king said unto Joab, Behold now, I have ¹done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and ¹thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

Absalom's Return

23 So Joab arose ^aand went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him ^anot see my face. So Absalom returned to his own house, and saw not the king's face.

25 But in all Israel there was none to be so much praised as Absalom for his beauty: ^afrom the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he ¹polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

14:25-33. More of Absalom's character surfaces in this account. Blessed with a handsome appearance (v. 25) and a winsome personality, he was able through

his cunning and viciousness to achieve his desired ends (vv. 28-33).

27 And ^aunto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, ^aand saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and ^aif there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king ^akissed Absalom.

Absalom Wins the Hearts of Israel

15 And ^ait came to pass after this, that Absalom ^bprepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a ^acontroversy¹ came to the king ²for judgment, then Absalom called unto him, and said, Of what city art

14:27 ^a2 Sam. 13:1; 18:18
14:28 ^a2 Sam. 14:24
14:32 ^a1 Sam. 20:8; [Prov. 28:13]
14:33 ^aGen. 33:4; 45:15; Luke 15:20
15:1 ^a2 Sam. 12:11
^b1 Kin. 1:5
15:2 ^aDeut. 19:17
¹ *lawsuit* is ² *for a decision*

15:3 ¹ *case or claim*
² *deputy*
15:4 ^a Judg. 9:29
15:5 ^a 2 Sam. 14:33; 20:9
¹ *bow down to him*
15:6 ^a [Rom. 16:18]
15:7 ^a [Deut. 23:21]
^b 2 Sam. 3:2, 3
¹ LXX, Syr., and Josephus *four*
15:8 ^a 1 Sam. 16:2
^b Gen. 28:20, 21
^c 2 Sam. 13:38
15:10 ^a 1 Kin. 1:34; 2 Kin. 9:13
15:11 ^a 1 Sam. 16:3, 5
^b Gen. 20:5
¹ *invited*
² *innocently*
15:12 ^a 2 Sam. 16:15; 1 Chr. 27:33; Ps. 41:9; 55:12-14
^b Josh. 15:51

thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy ¹matters *are* good and right; but *there is* no man ²deputed of the king to hear thee.

4 Absalom said moreover, ^aOh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh *to him* to ¹do him obeisance, he put forth his hand, and took him, and ^akissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: ^aso Absalom stole the hearts of the men of Israel.

Absalom Deceives David

7 And it came to pass ^aafter ¹forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in ^bHebron.

8 ^aFor thy servant ^bvowed a vow ^cwhile I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom ^areigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* ^acalled;¹ and they ^bwent ²in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, ^aDavid's counsellor, from his city, *even* from ^bGiloh, while he offered sacrifices. And the

15:2. Business and judicial proceedings were carried out at the city **gate**. See the note on Ruth 4:1.

15:6. Anger over David's previous snubbing doubtless continued to smolder under the surface of Absalom's seeming civic concern. **Absalom** could be patient in gaining his revenge (cf. 13:20-29). Moreover, although he was an ambitious man, he was also resourceful and cunning (cf. 14:28-33),

so his sinister ends could easily go undetected (vv. 7-12).

15:7. **Forty** was apparently miscopied and should read four **years**, as read by the Septuagint and Syriac versions, and as given by Josephus.

15:12. **Ahithophel, David's counsellor**, was Bathsheba's grandfather (cf. 11:3 with 23:24-39). Perhaps revenge made common companions of the two.

conspiracy was strong; for the people ^cincreased continually with Absalom.

David and His Household Flee

13 And there came a messenger to David, saying, ^aThe hearts of the men of Israel are ¹after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us ^aflee; ¹for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring ²evil upon us, and ³smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king ¹shall appoint.

16 And ^athe king went forth, and all his household after him. And the king left ^bten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and ¹tarried in a place that was far off.

18 And all his servants passed on ¹beside him; ^aand all the Cherethites, and all the Pelethites, and all the Gittites, ^bsix hundred men which came after him from Gath, passed on before the king.

Ittai's Loyalty to David

19 Then said the king to ^aIttai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art a* ¹stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee ¹go up and down with us? seeing I go ^awhither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, ^aAs the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be,

15:12 c Ps. 3:1
15:13 a Judg. 9:3;
2 Sam. 15:6
1 with

15:14 a 2 Sam.
12:11; Ps. 3:1
1 or else
2 disaster
3 strike

15:15 ¹com-
mands

15:16 a Ps. 3:1
b 2 Sam. 12:11;
16:21, 22

15:17 ¹stopped
at a house

15:18 a 2 Sam.
8:18

b 1 Sam. 23:13;
25:13; 30:1, 9

¹Lit. by his
hand

15:19 a 2 Sam.
18:2

¹foreigner

15:20 a 1 Sam.

23:13

¹wander

15:21 a Ruth

1:16, 17; [Prov.

17:17]

whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people ¹passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the ^awilderness.

The Ark Sent to Jerusalem

24 And lo ^aZadok also, and all the Levites *were* with him, bearing the ^bark of the covenant of God: and they set down the ark of God; and ^cAbiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find ¹favour in the eyes of the LORD, he ^awill bring me again, and shew me *both* it, and ^bhis habitation:

26 But if he thus say, I have no ^adelight in thee; behold, *here am I*, ^blet him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a ^aseer? return into the city in peace, and ^byour two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, ^aI will ¹tarry in the plain of the wilderness, until there come word from you to ²certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of *mount Olivet*, and wept as he went up, and ^ahad his head covered, and he went ^bbarefoot: and all the people that *was* with him ^ccovered every man his head, and they went up, ^aweeping as they went up.

31 And *one* told David, saying,

15:14-16. Although David sensed the danger to his life, he was concerned more about a general massacre of the populace and with a need for time to assess and regroup his forces. He left **ten** of his **concubines** behind to keep the palace (cf. 16:21-22), doubtless with every intention of returning.

15:24-26. David was convinced that the **ark of God** belonged in Jerusalem. So he sent **Zadok** (the high priest) and the **Levites** back with the ark. Although he hoped to return to Jerusalem and his throne, he would leave the final results to God.

^aAhithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, ^bturn the counsel of Ahithophel into foolishness.

Hushai to Be a Spy

32 And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the ^aArchite came to meet him ^bwith his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be ^aa burden unto me:

34 But if thou return to the city, and say unto Absalom, ^a"I will be thy servant, O king; *as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.*

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to ^aZadok and Abiathar the priests.

36 Behold, *they have* there ^awith them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai ^aDavid's friend came into the city, ^band Absalom came into Jerusalem.

Ziba Deceives David

16 And ^awhen David was a little past the top *of the hill*, behold, ^bZiba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a ¹bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's

15:31 ^aPs. 3:1, 2; 55:12
^b2 Sam. 16:23; 17:14, 23
15:32 ^aJosh. 16:2
^b2 Sam. 1:2
15:33 ^a2 Sam. 19:35
15:34 ^a2 Sam. 16:19
15:35 ^a2 Sam. 17:15, 16
15:36 ^a2 Sam. 15:27
15:37 ^a2 Sam. 16:16; 1 Chr. 27:33
^b2 Sam. 16:15
16:1 ^a2 Sam. 15:30, 32
^b2 Sam. 9:2; 19:17, 29
¹skin

16:2 ^a2 Sam. 15:23; 17:29
16:3 ^a2 Sam. 9:9, 10
^b2 Sam. 19:27
¹to me
16:4 ¹favour
16:5 ^a2 Sam. 3:16
^b2 Sam. 19:21; 1 Kin. 2:8, 9, 44-46
¹continuously
16:7 ^aDeut. 13:13
¹bloodthirsty
²reprobate
16:8 ^aJudg. 9:24, 56, 57; 1 Kin. 2:32, 33
^b2 Sam. 1:16; 3:28, 29; 4:11, 12
¹brought
²place
³bloodthirsty
16:9 ^a1 Sam. 24:14; 2 Sam. 9:8
^bEx. 22:28
16:10 ^a2 Sam. 3:39; 19:22; [1 Pet. 2:23]

household to ride on; and the bread and summer fruit for the young men to eat; and the wine, ^athat such as be faint in the wilderness may drink.

3 And the king said, And where is thy ^amaster's son? ^bAnd Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore ¹me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find ¹grace in thy sight, my lord, O king.

David Cursed by Shimei

5 And when king David came to ^aBahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* ^bShimei, the son of Gera: he came forth, and cursed ¹still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou ¹bloody man, and thou ^aman² of Belial:

8 The LORD hath ^areturned¹ upon thee all ^bthe blood of the house of Saul, in whose ²stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a ³bloody man.

David Refuses to Kill Shimei

9 Then said Abishai the son of Zeruiah unto the king, Why should this ^adead dog ^bcurse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, ^aWhat have I to do with you, ye sons of Zeruiah?

15:32. Hushai came to meet David with the traditional symbols of grief. See the note on 1:2.

15:33-37. David, too, could be cunning. Knowing that he could count on Hushai's loyalty, he sent him back to Jerusalem to serve as his informant and to act as a counterforce to Ahithophel (cf. ch. 17). **Hushai**

would also have the help of **Zadok** (cf. vv. 27-29).

16:4. The truth about Ziba's lies would eventually surface. See 19:24-30.

16:7. See the note on 20:1.

16:9. For the phrase **dead dog**, see the note on 1 Samuel 24:14.

so let him curse, because ^bthe LORD hath said unto him, Curse David. ^cWho shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, ^amy son, which ^bcame forth of ¹my bowels, seeketh my life: how much more now *may this Benjamite do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will ^arequite ¹me ^bgood for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and ¹cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 And ^aAbsalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, ^aDavid's friend, was come unto Absalom, that ^bHushai said unto Absalom, God save the king, ¹God save the king.

17 And Absalom said to Hushai, Is this thy ¹kindness to thy friend? ^awhy wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, ^awhom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

Ahithophel's Counsel

20 Then said Absalom to ^aAhithophel, Give counsel among you what we shall do.

16:10 ^b2 Kin. 18:25; [Lam. 3:38]
^c[Rom. 9:20]

16:11 ^a2 Sam. 12:11
^bGen. 15:4
¹*my own body*

16:12 ^aDeut. 23:5; Neh. 13:2; Prov. 20:22

^bDeut. 23:5; [Rom. 8:28; Heb. 12:10, 11]
¹*repay*

16:13 ¹*kicked up dust, lit. dusted him with dust*

16:15 ^a2 Sam. 15:12, 37

16:16 ^a2 Sam. 15:37

^b2 Sam. 15:34
¹*Long live the king*

16:17 ^a2 Sam. 19:25; [Prov. 17:17]

¹*loyalty*

16:19 ^a2 Sam. 15:34

16:20 ^a2 Sam. 15:12

16:21 ^a2 Sam. 15:16; 20:3

^bGen. 34:30;

¹Sam. 13:4

^c2 Sam. 2:7;

Zech. 8:13

16:22 ^a2 Sam. 12:11, 12

16:23 ^a2 Sam. 15:12

17:2 ^aDeut. 25:18; 2 Sam. 16:14

^bZech. 13:7

¹*tremble with fear*

²*strike*

17:3 ¹*When all return except the man whom you seek*

17:4 ^a2 Sam. 5:3;

19:11

17:5 ^a2 Sam. 15:32-34

21 And Ahithophel said unto Absalom, Go in unto thy father's ^aconcubines, which he hath left to keep the house; and all Israel shall hear that thou ^bart abhorred of thy father: then shall ^cthe hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ^ain the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel ^aboth with David and with Absalom.

Ahithophel to Pursue David

17 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* ^aweary and weak handed, and will make him ¹afraid: and all the people that *are* with him shall flee; and I will ^bsmite² the king only:

3 And I will bring back all the people unto thee: ¹the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying pleased Absalom well, and all the ^aelders of Israel.

Hushai's Counsel

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he ^asaith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time.

16:13, 14. David humbly accepts Shimei's wicked cursing as God's judgment and leaves matters with the Lord. God alone could forgive and restore David, and David would leave the fate of Shimei with Him. Shimei would later have reason to regret his actions and would learn that David could be a gracious and forgiving person (19:16-23).

16:21, 22. See the note on 3:7-10. Absalom's

actions fulfilled Nathan's prophecy (cf. 12:11, 12).

16:23. Because a royal counselor was considered to be God's spokesman, both David and Absalom valued Ahithophel's advice.

17:1-3. Ahithophel's counsel called for an immediate following up of the situation before David could regroup.

17:7-14. Hushai's counsel reminded Absalom

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* ¹chafed in their minds, as ^aa bear robbed of her whelps in the field: and thy father *is* a man of war, and will not ²lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that who-soever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly ^amelt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be ¹generally gathered unto thee, ^afrom Dan even to Beer-sheba, ^bas the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he ¹be gotten into a city, then shall all Israel bring ropes to that city, and we will ^adraw it into the river, until there be not one small stone found there.

Absalom Prefers Hushai's Plan

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For ^athe LORD had ¹appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ^aThen said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel

17:8 ^aHos. 13:8

¹enraged

²camp

17:10 ^aJosh.

2:11

17:11 ^aJudg.

20:1; 2 Sam.

3:10

^bGen. 22:17;

Josh. 11:4;

1 Kin. 20:10

¹fully

17:13 ^aMic. 1:6

¹has with-

drawn

17:14 ^a2 Sam.

15:31, 34

¹purposed

17:15 ^a2 Sam.

15:35, 36

17:16 ^a2 Sam.

15:28

¹Do not spend

the night

²cross

17:17 ^a2 Sam.

15:27, 36; 1 Kin.

1:42, 43

^bJosh. 2:4-6

^cJosh. 15:7;

18:16

¹dared

²maid-servant

17:18 ^a2 Sam.

3:16; 16:5

¹they went

down into it

17:19 ^aJosh.

2:4-6

¹grain

17:20 ^aEx. 1:19;

[Lev. 19:11];

Josh. 2:3-5

17:21 ^a2 Sam.

17:15, 16

¹cross

17:22 ¹crossed

17:23 ^a2 Sam.

15:12

¹donkey

²he went

Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, ¹Lodge not this night ^ain the plains of the wilderness, but speedily ²pass over; lest the king be swallowed up, and all the people that *are* with him.

Jonathan and Ahimaaz Hide

17 ^aNow Jonathan and Ahimaaz ^bstayed by ^cEn-rogel; for they ¹might not be seen to come into the city: and a ²wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ^ain Bahurim, which had a well in his court; ¹whither they went down.

19 ^aAnd the woman took and spread a covering over the well's mouth, and spread ground ¹corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And ^athe woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, ^aArise, and ¹pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they ¹passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

The Death of Ahithophel

23 And when Ahithophel saw that his counsel was not followed, he saddled *his* ¹ass, and arose, and ²gat him home to ^ahis house, to his city,

of David's abilities as a guerrilla fighter, and of the need for careful planning and for the gathering of sufficient troops so as to make a decisive victory certain. **Hushai** also suggested that Absalom himself

lead in the campaign in order that he might gain all Israel's respect. The **LORD** sovereignly caused Hushai's counsel to be accepted, thus buying David valuable time.

and ³put his ^bhousehold in order, and ^changed himself, and died, and was buried in the ⁴sepulchre of his father.

24 Then David came to ^aMahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made ^aAmasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* ¹Ithra an Israelite, that went in to ^bAbigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom ¹pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that ^aShobi the son of Nahash of Rabbah of the children of Ammon, and ^bMa-chir the son of Ammiel of Lo-debar and ^cBarzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched ¹corn, and beans, and lentiles, and parched ²pulse,

29 And honey, and butter, and sheep, and cheese of ¹kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, ^ain the wilderness.

David Prepares His Forces

18 And David ¹numbered the people that *were* with him, and ^aset captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, ^aand a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of ^bIttai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 ^aBut the people answered, Thou shalt not go forth: for if we flee away,

17:23 ^b2 Kin. 20:1
^cMatt. 27:5
³Lit. *gave charge to*
⁴tomb

17:24 ^aGen. 32:2; Josh. 13:26; 2 Sam. 2:8; 19:32

17:25 ^a2 Sam. 19:13; 20:9-12; 1 Kin. 2:5, 32
^b1 Chr. 2:16
¹Jether, 1 Chr. 2:17

17:26 ¹en-camped

17:27 ^a1 Sam. 11:1; 2 Sam. 10:1; 12:29

^b2 Sam. 9:4
^c2 Sam. 19:31; 32; 1 Kin. 2:7

17:28 ¹grain

²seeds

17:29 ^a2 Sam. 16:2, 14

¹the herd

18:1 ^aEx. 18:25; Num. 31:14;

1 Sam. 22:7

¹organized

18:2 ^aJudg. 7:16;

1 Sam. 11:11

^b2 Sam. 15:19-22

18:3 ^a2 Sam. 21:17

they will not care ¹for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou ²succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. ^aAnd all the people heard when the king gave all the captains charge concerning Absalom.

David's Forces Win the Battle

6 So the people went out into the field against Israel: and the battle was in the ^awood¹ of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the ¹wood devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and ^ahis head caught hold of the oak, and he was ¹taken up between the heaven and the earth; and the mule that *was* under him went away.

Joab Told of Absalom's Plight

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not ¹smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab,

¹about

²help

18:5 ^a2 Sam. 18:12

18:6 ^aJosh. 17:15, 18;

2 Sam. 17:26

¹forest

18:8 ¹forest

18:9 ^a2 Sam. 14:26

¹left hanging

18:11 ¹strike

17:25, 26. Absalom followed Hushai's counsel and, gathering a considerable force, led them out to battle against his father.

18:1, 2. Absalom had miscalculated David's continued popularity and support (cf. 17:27-29). David had

not forgotten how to fight. David's campaign strategy called for the employment of the traditional military maneuver of dividing one's forces into three attacking units. (See the note on 1 Sam. 11:11.) The victory went to David and his experienced veterans (v. 7).

Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: ^afor in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have ¹wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against *me*.

14 Then said Joab, I ¹may not tarry thus with thee. And he took three ²darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the ³oak.

15 And ten young men that bare Joab's armour ¹compassed about and ²smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and ^alaid a very great heap of stones upon him: and all Israel ^bfled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in ^athe king's dale: for he said, ^bI have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's ¹place.

Ahimaaz's Request

19 Then said ^aAhimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath ¹avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushy, Go tell the king what thou hast seen.

18:12 ^a2 Sam. 18:5
18:13 ¹ dealt falsely
18:14 ¹ cannot linger with you
² spears
³ terebinth tree
18:15 ¹ surrounded
² struck
18:17 ^a Deut. 21:20, 21; Josh. 7:26; 8:29
^b 2 Sam. 19:8; 20:1, 22
18:18 ^a Gen. 14:17
^b 2 Sam. 14:27
¹ monument
18:19 ^a 2 Sam. 15:36; 17:17
¹ vindicated

18:22 ¹ Lit. *be what may*
² news
18:23 ¹ outran
18:24 ^a Judg. 5:11; 2 Sam. 13:34; 2 Kin. 9:17
18:25 ¹ news
² rapidly
18:26 ¹ gate-keeper
18:27 ^a 1 Kin. 1:42
¹ Lit. *I see the running*
18:28 ^a 2 Sam. 16:12
¹ Lit. *Peace*

And Cushy bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But ¹howsoever, let me, I pray thee, also run after Cushy. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no ²tidings ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and ¹overran Cushy.

News from Ahimaaz and Cushy

24 And David sat between the ^atwo gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and beheld a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* ¹tidings in his mouth. And he came ²apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the ¹porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, ¹Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with ^agood tidings.

28 And Ahimaaz called, and said unto the king, ¹All is well. And he fell down to the earth upon his face before the king, and said, ^aBlessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

18:14, 15. Despite David's instructions of mercy for Absalom (vv. 5, 12), Joab would not give Absalom another chance to work his deceptions. Perhaps

Joab's desire for revenge had also simmered long (cf. 14:29–33).

31 And, behold, Cushy came; and Cushy said, Tidings, my lord the king: for the LORD hath ¹avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushy, Is the young man Absalom safe? And Cushy answered, The enemies of my lord the king, and all that rise against thee to do *thee* ¹hurt, be as *that* young man *is*.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, ^bmy son!

Victory Turned to Mourning

19 And it was told Joab, Behold, the king weepeth and ^amourneth for Absalom.

2 And the victory that day was *turned* into ^amourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people ¹gat them by stealth that day ^ainto the city, as people being ashamed steal away when they flee in battle.

4 But the king ^acovered his face, and the king cried with a loud voice, ^bO my son Absalom, O Absalom, my son, my son!

5 And ^aJoab came into the house to the king, and said, ¹Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou ¹regardest neither princes nor

18:31 ¹vindicated

18:32 ¹harm

18:33 ^a2 Sam.

12:10

^b2 Sam. 19:4

19:1 ^aJer. 14:2

19:2 ^aEsth. 4:3

19:3 ^a2 Sam.

17:24, 27; 19:32

¹went by

stealth

19:4 ^a2 Sam.

15:30

^b2 Sam. 18:33

19:5 ^a2 Sam.

18:14

¹You have

disgraced

19:6 ¹have no

respect for

19:7 ¹Lit. to the heart of

²stay

19:8 ^a2 Sam.

15:2; 18:24

^b2 Sam. 18:17

19:9 ^a2 Sam.

8:1-14

^b2 Sam. 3:18

^c2 Sam. 15:14

¹in a dispute

19:11 ^a2 Sam.

15:24

19:12 ^a2 Sam.

5:1; 1 Chr. 11:1

19:13 ^a2 Sam.

17:25; 1 Chr.

2:17

^bRuth 1:17

¹permanently

²place

19:14 ^aJudg.

20:1

¹swayed

servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak ¹comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not ²tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the ^agate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had ^bfled every man to his tent.

Israel Wants David as King

9 And all the people were ¹at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our ^aenemies, and he delivered us out of the hand of the ^bPhilistines; and now he is ^cfled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 And king David sent to ^aZadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* ^amy bones and my flesh: wherefore then are ye the last to bring back the king?

13 ^aAnd say ye to Amasa, *Art* thou not of my bone, and of my flesh? ^bGod do so to me, and more also, if thou be not captain of the host before me ¹continually in the ²room of Joab.

14 And he ¹bowed the heart of all the men of Judah, ^aeven as *the heart*

18:33. David truly loved his children, and he loved **Absalom**, in particular (cf. 13:39; 14:33; 18:5; 19:4).

19:5-7. David's grief over his slain son was ill-received by **Joab**, who considered Absalom only a traitor. Joab feared that David's conduct might alienate those who had helped him to regain the throne.

19:8. For the importance of the **gate** of the city, see the note on Ruth 4:1.

19:13, 14. As a token of reconciliation, David replaced **Joab** as commander of his army with **Amasa**, Absalom's general. Perhaps he also thought in this way to repay Joab for his slaying of Absalom. The move was unwise and would cause more difficulty for David (cf. 20:9-12; 1 Kin. 2:5, 6).

of one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to ^aGilgal, to go to meet the king, to conduct the king ^bover Jordan.

Shimei's Repentance

16 And ^aShimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of ^aBenjamin with him, and ^bZiba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, ^aLet not my lord ¹impute iniquity unto me, neither do thou remember ^bthat which thy servant did ²perversely the day that my lord the king went out of Jerusalem, that the king should ^ctake it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all ^athe house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, ^abecause he ^bcursed the LORD's anointed?

22 And David said, ^aWhat have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? ^bshall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore ^athe king said unto Shimei, Thou shalt not die. And the king sware unto him.

19:15 ^aJosh. 5:9; 1 Sam. 11:14, 15
^b2 Sam. 17:22
19:16 ^a2 Sam. 16:5; 1 Kin. 2:8
19:17 ^a2 Sam. 3:19; 1 Kin. 12:21

^b2 Sam. 9:2, 10; 16:1, 2
19:19 ^a1 Sam. 22:15

^b2 Sam. 16:5, 6
^c2 Sam. 13:33

¹charge me with iniquity
²rebelliously

19:20 ^aJudg. 1:22; 1 Kin. 11:28

19:21 ^a[Ex. 22:28]
^b[1 Sam. 26:9]

19:22 ^a2 Sam. 3:39; 16:10
^b1 Sam. 11:13
19:23 ^a1 Kin. 2:8, 9, 37, 46

19:24 ^a2 Sam. 9:6; 21:7
19:25 ^a2 Sam. 16:7

19:27 ^a2 Sam. 16:3, 4
^b2 Sam. 14:17, 20

19:28 ^a2 Sam. 9:7-13
¹complain

19:31 ^a2 Sam. 17:27-29; 1 Kin. 2:7

19:32 ^a2 Sam. 17:27-29
¹with supplies

Mephibosheth's Faithfulness

24 And ^aMephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, ^aWherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And ^ahe hath slandered thy servant unto my lord the king; ^bbut my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: ^ayet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to ¹cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

David Escorted Over Jordan

31 And ^aBarzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and ^ahe had provided the king ¹of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

19:16-23. See the note on 16:13, 14.

19:29. David seems uncertain as to Mephibosheth's part in the rebellion (cf. 16:3). Perhaps he did not care to look into the matter at this time or just felt that Ziba

was in a position to be of help to him in the restoration of his kingdom (cf. v. 17). The edict here seems to be a compromise between those given in 9:9 and 16:4. For the name *Mephibosheth*, see the note on 2:8-11.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day ^afourscore years old: *and* can I discern between good and ¹evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king ¹recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant ^aChimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt ¹require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king ^akissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and ¹Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

Israel and Judah Quarrel

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ^ahave brought the king, and his household, and all David's men with him, over Jordan?

19:35 ^aPs. 90:10

¹bad

19:36 ¹repay me

19:37 ^a2 Sam.

19:40; Jer. 41:17

19:38 ¹request

19:39 ^aGen.

31:55; Ruth

1:14; 2 Sam.

14:33

19:40 ¹MT

Chimham

19:41 ^a2 Sam.

19:15

42 And all the men of Judah answered the men of Israel, Because the king *is* ^anear of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ^aten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And ^bthe words of the men of Judah were ¹fiercer than the words of the men of Israel.

Israel Follows Sheba

20 And there happened to be there ¹a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, ^aWe have no part in David, neither have we inheritance in the son of Jesse: ^bevery man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the ^amen of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women ^ahis concubines, whom he had left to keep the house, and put them in ¹ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, ^aAssemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of Judah*: but he ¹tarried longer than the set time which he had appointed him.

David's Forces Pursue Sheba

6 And David said to ^aAbishai, Now shall Sheba the son of Bichri do us

19:42 ^a2 Sam.

19:12

19:43 ^a1 Kin.

11:30, 31

^bJudg. 8:1; 12:1

¹harsher

20:1 ^a2 Sam.

19:43; 1 Kin.

12:16

^b1 Sam. 13:2;

2 Sam. 18:17;

2 Chr. 10:16

¹a rebel

20:2 ^a2 Sam.

19:14

20:3 ^a2 Sam.

15:16; 16:21, 22

¹seclusion

20:4 ^a2 Sam.

17:25; 19:13

20:5 ¹delayed

20:6 ^a2 Sam.

21:17

19:40–43. Although both **Israel** and **Judah** supported the king's return, the pronounced differences that had always existed between the northern and southern tribes surfaced again, differences that had existed since the early days of the conquest and had been highlighted in David's accession to the throne (chs. 2–4). The basic tension will emerge in the rebel-

lion of Sheba (ch. 20) and develop into a full secession of the northern tribes after the death of Solomon (1 Kin. 12:16–19).

20:1. For the phrase **man of Belial**, see 2 Samuel 16:7 and the notes on Judges 19:22 and 1 Samuel 1:16.

20:2. See the note on 19:40–43.

more harm than *did* Absalom: take thou ^bthy lord's servants, and pursue after him, lest he ¹get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the ^aCherethites, and the Pelethites, and ^ball the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a ¹girdle *with* a sword fastened upon his loins in the sheath thereof; and as he ²went forth it fell out.

The Death of Amasa

9 ^aAnd Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so ^ahe smote him therewith ^bin the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

Sheba Found in Abel

14 And he went through all the tribes of Israel unto ^aAbel, and to Beth-maachah, and all the Berites:

20:6 ^b 2 Sam. 11:11; 1 Kin. 1:33
¹ finds fortified cities for himself
 20:7 ^a 2 Sam. 8:18; 1 Kin. 1:38, 44
^b 2 Sam. 15:18
 20:8 ¹ belt
² was going forward
 20:9 ^a Matt. 26:49; Luke 22:47
 20:10 ^a 2 Sam. 3:27; 1 Kin. 2:5
^b 2 Sam. 2:23
 20:14 ^a 1 Kin. 15:20; 2 Kin. 15:29; 2 Chr. 16:4

and they were gathered together, and went also after ¹him.

15 And they came and besieged him in Abel of Beth-maachah, and they ^acast up a ¹bank against the city, and it stood ²in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They ¹were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up ^athe inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

Sheba Beheaded

22 Then the woman went unto all the people ^ain her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they ¹retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

David's Kingdom Leaders

23 Now ^aJoab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

1 Sheba
 20:15 ^a 2 Kin. 19:32; Ezek. 4:2
¹ siege mound
² by the rampart
 20:18 ¹ used to talk in former times
 20:19 ^a 1 Sam. 26:19; 2 Sam. 14:16; 21:3
 20:22 ^a 2 Sam. 20:16; [Eccl. 9:13-16]
¹ withdrew
 20:23 ^a 2 Sam. 8:16-18; 1 Kin. 4:3-6

20:10. See the note on 19:13, 14. Joab again took his revenge; see the note on 18:14, 15.

20:16-22. Again a woman has delivered a city from destruction (cf. Judg. 9:50-55; 1 Sam. 25:18-35).

24 And Adoram *was* ^aover the tribute: and ^bJehoshaphat the son of Ahilud *was* recorder:

25 And Sheva *was* scribe: and ^aZadok and Abiathar *were* the priests:

26 ^aAnd Ira also the Jairite *was* ^{1a} chief ruler about David.

Three Years of Famine

21 Then there *was* a famine in the days of David three years, year after year; and David ^aenquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* ¹bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but ^aof the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them ^bin his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless ^athe inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ¹devised against us *that* we should be destroyed from remaining in any of the ²coasts of Israel,

6 Let seven men of his sons be delivered ^aunto us, and we will hang them up unto the LORD ^bin Gibeah of Saul, ^cwhom the LORD did choose. And the king said, I will give *them*.

20:24 ^a1 Kin. 4:6
^b2 Sam. 8:16;
1 Kin. 4:3
20:25 ^a2 Sam.
8:17; 1 Kin. 4:4
20:26 ^a2 Sam.
8:18
¹David's priest
21:1 ^aNum.
27:21; 2 Sam.
5:19
¹bloodthirsty
21:2 ^aJosh. 9:3,
15-20
^b[Ex. 34:11-16]
21:3 ^a1 Sam.
26:19; 2 Sam.
20:19
21:5 ¹plotted
²territories
21:6 ^aNum. 25:4
^b1 Sam. 10:26
^c1 Sam. 10:24;
[Hos. 13:11]

21:7 ^a2 Sam.
4:4; 9:10
^b1 Sam. 18:3;
20:12-17; 23:18;
2 Sam. 9:1-7
21:8 ^a2 Sam. 3:7
¹Merab, 1 Sam.
18:19; 25:44
²Lit. bore to
Adriel
21:9 ^a2 Sam.
6:17
21:10 ^a2 Sam.
3:7; 21:8
^bDeut. 21:23
21:12 ^a1 Sam.
31:11-13
^b1 Sam. 31:8
¹Beth-shean,
Josh. 17:11

7 But the king spared ^aMephibosheth, the son of Jonathan the son of Saul, because of ^bthe LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of ^aRizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ¹Michal the daughter of Saul, whom she ²brought up for Adriel the son of Barzillai the Melchathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ^abefore the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 And ^aRizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, ^bfrom the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

Saul and His Sons Buried

12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^aJabesh-gilead, which had stolen them from the street of ¹Beth-shan, where the ^bPhilistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

21:1. Chapters 21-24 form an appendix to the books of Samuel. The matters covered here are not in chronological order and come from various stages of David's life.

21:1, 2. David, recognizing that the three-year famine was a divine judgment, inquired and learned that the **famine** was due to Saul's violation of the long-standing covenant between **Israel** and the citizens of Gibeon (cf. Josh. 9:15-27).

According to Joshua 9:7 the Gibeonites were Hivites. The term **Amorites** is used here, as often, as a

common word for the original inhabitants of Canaan. See the note on 1 Samuel 7:14-17.

21:9. The execution of Saul's sons seems to be at variance with the law of just punishment expressed in Deuteronomy 24:16. However, these sons likely were also involved in the Gibeonite raid. Moreover, their deaths would eliminate possible political strife later.

21:10-14. Rizpah's protection of Saul's slain sons, so when the rain fell again the bodies could be properly buried, moved **David** to secure the remains of **Saul** and **Jonathan** and give them a proper burial.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^aZelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that ^bGod ¹was intreated for the land.

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

The Slaying of the Philistine Giants

16 And Ishbi-benob, which was of the sons of ¹the ^agiant, the weight of whose ²spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought ³to have slain David.

17 But ^aAbishai the son of Zeruiah ¹succoured him, and ²smote the Philistine, and killed him. Then the men of David sware unto him, saying, ^bThou shalt go no more out with us to battle, that thou quench not the ^clight of Israel.

18 ^aAnd it came to pass after this, that there was again a battle with the Philistines at Gob: then ^bSibbechai the Hushathite slew ¹Saph, which *was* of the sons of ²the giant.

19 And there was again a battle in Gob with the Philistines, where ^aElhanan the son of ¹Jaare-oregim, a Beth-lehemite, slew ^bthe brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And ^athere was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ¹the giant.

21 And when he ^adefied Israel, Jonathan the son of ¹Shimeah the brother of David slew him.

21:14 ^aJosh. 18:28
^bJosh. 7:26;
 2 Sam. 24:25
¹ *headed the prayer*
 21:16 ^aNum. 13:22, 28; Josh. 15:14; 2 Sam. 21:18–22
¹ Or *Rapha*
² *bronze spear*
³ *he could kill*
 21:17 ^a2 Sam. 20:6–10
^b2 Sam. 18:3
^c2 Sam. 22:29;
 1 Kin. 11:36
¹ *came to his aid*
² *struck*
 21:18 ^a1 Chr. 20:4–8
^b1 Chr. 11:29;
 27:11
¹ *Sippai*, 1 Chr. 20:4
² Or *Rapha*
 21:19 ^a2 Sam. 23:24
^b1 Sam. 17:4;
 1 Chr. 20:5
¹ Or *Jair*, 1 Chr. 20:5
 21:20 ^a1 Chr. 20:6
¹ Or *Rapha*
 21:21 ^a1 Sam. 17:10
¹ *Shammah*,
 1 Sam. 16:9
 21:22 ^a1 Chr. 20:8
¹ Or *Rapha*
 22:1 ^a Ex. 15:1;
 Deut. 31:30;
 Judg. 5:1
^b Ps. 18:title;
 34:19
 22:2 ^a Ps. 18
^b Deut. 32:4;
 1 Sam. 2:2
^c Ps. 91:2
 22:3 ^a Ps. 7:1;
 Heb. 2:13
^b Gen. 15:1;
 Deut. 33:29; Ps. 84:11
^c Luke 1:69
^d Prov. 18:10
^e Ps. 9:9; 46:1, 7,
 11; Jer. 16:19
¹ *strength*
² *stronghold*
 22:5 ¹ *ungodliness*
² *overwhelm*
 22:6 ^a Ps. 116:3
¹ Heb. *Sheol*
² *surrounded*
³ *confronted*
 22:7 ^a Ps. 116:4;
 120:1
^b Ex. 3:7; Ps. 34:6, 15

22 ^aThese four were born to ¹the giant in Gath, and fell by the hand of David, and by the hand of his servants.

David's Song of Praise

22 LORD the words of this song in the day *that* the LORD had ^bdelivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he ^asaid, ^bThe LORD *is* my rock, and my ^cfortress, and my deliverer;

3 The God of my rock; ^ain him will I trust: *he is* my ^bshield, and the ^chorn¹ of my salvation, my ^dhigh² tower, and my ^erefuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ¹ungodly men ²made me afraid;

6 The ^asorrows of ¹hell ²compassed me about; the snares of death ³prevented me;

Praise for Deliverance

7 In my distress ^aI called upon the LORD, and cried to my God: and he did ^bhear my voice out of his temple, and my cry *did enter* into his ears.

8 Then ^athe earth shook and trembled; ^bthe foundations of heaven moved and shook, because he was ¹wroth.

9 There went up a smoke out of his nostrils, and ^afire out of his mouth devoured: coals were kindled by it.

10 He ^abowed the heavens also,

22:8 ^a Judg. 5:4; Ps. 77:18; 97:4 ^b Job 26:11 ¹ *angry*
 22:9 ^a Deut. 32:22; Ps. 97:3, 4; Heb. 12:29
 22:10 ^a Ex. 19:16–20; Is. 64:1

21:15–22. See the notes at 1 Samuel 17:50 and 1 Chronicles 20:4–8. These **Philistine** campaigns saw the end of the fabled giants of the Philistines: **Ishbi-benob** (vv. 15–17), **Saph** (or Sippai, 1 Chr. 20:4), **Lahmi** (1 Chr. 20:5), and the unnamed **giant of Gath** (vv. 20, 21; cf. 1 Chr. 20:6, 7), as well as Goliath, whom **David** had slain previously (1 Sam. 17:51).

22:1. The linguistic features of the psalm attest to its antiquity. It is almost identical to Psalm 18, which has been specifically edited for use in the Israelite

liturgy. This psalm is included here as a matter of historical record, much as Moses' song of deliverance in Exodus 15.

22:2, 3. For the **LORD** as a **rock** and a **horn of... salvation**, see the notes at 1 Samuel 2:1, 2 and cf. v. 32.

22:8. See the note at Judges 5:4, 5. Verses 8–16 may be drawn from a group of songs commemorating the Lord's triumphal march from Mount Sinai to the Jordan River at the time of the conquest (cf. Deut. 33:1, 2; Judg. 5:4, 5; Ps. 18:7–10; 68:7, 8; 77:16–18; 144:5, 6; Hab. 3:2–15).

and came down; and ^bdarkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen ^aupon the wings of the wind.

12 And he made ^adarkness ¹pavilions round about him, dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD ^athundered from heaven, and the most High uttered his voice.

15 And he sent out ^aarrows, and scattered them; lightning, and ¹discomfited them.

16 And the channels of the sea ^aappeared, the foundations of the world were ¹discovered, at the ^brebuking of the LORD, at the blast of the breath of his nostrils.

17 ^aHe sent from above, he took me; he drew me out of many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They ¹prevented me in the day of my calamity: but the LORD was my ^astay.²

Praise for Judgment

20 ^aHe brought me forth also into a large place: he delivered me, because he ^bdelighted in me.

21 ^aThe LORD rewarded me according to my righteousness: according to the ^bcleanness of my hands hath he recompensed me.

22 For I have ^akept the ways of the LORD, and have not wickedly departed from my God.

23 For all his ^ajudgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also ^aupright before him, and have kept myself from mine iniquity.

25 Therefore ^athe LORD hath ¹recompensed me according to my righteousness; according to my cleanness in his eye sight.

Praise for Mercy

26 With ^athe merciful thou wilt shew thyself merciful, *and* with the

22:10 ^b Ex. 20:21

22:11 ^a Ps. 104:3

22:12 ^a Job

36:29; Ps. 97:2

¹ *canopies*

22:14 ^a 1 Sam.

2:10; Job 37:2-5;

Ps. 29:3

22:15 ^a Deut.

32:23; Josh.

10:10; 1 Sam.

7:10; Ps. 7:13

¹ *vanquished*

22:16 ^a Nah. 1:4

^b Ex. 15:8

¹ *uncovered*

22:17 ^a Ps. 144:7;

Is. 43:2

22:19 ^a Is. 10:20

¹ *confronted*

² *support*

22:20 ^a Ps. 31:8;

118:5

^b 2 Sam. 15:26

22:21 ^a 1 Sam.

26:23; [Ps. 7:8]

^b [Job 17:9]; Ps.

24:4

22:22 ^a Gen.

18:19; 2 Chr.

34:33; Ps. 119:3

22:23 ^a [Deut.

6:6-9; 7:12]; Ps.

119:30, 102

22:24 ^a Gen.

6:9; 7:1; Job 1:1;

[Eph. 1:4; Col.

1:21, 22]

22:25 ^a 2 Sam.

22:21

¹ *rewarded*

22:26 ^a [Matt.

5:7]

22:27 ^a [Lev.

26:23, 24; Rom.

1:28]

¹ *devious*

² *shrewd*

22:28 ^a Ps. 72:12

^b Job 40:11

22:29 ^a Ps.

119:105; 132:17

22:30 ^a 2 Sam.

5:6-8

¹ *can run*

against

² *I can leap*

22:31 ^a [Deut.

32:4]; [Prov. 4:37;

[Matt. 5:48]

^b Ps. 12:6; [Prov.

30:5]

¹ *proven*

² *shield*

22:32 ^a Is. 45:5, 6

22:33 ^a Ps. 27:1

^b [Heb. 13:21]

^c Ps. 101:2, 6

22:34 ^a 2 Sam.

2:18; Hab. 3:19

^b Is. 33:16

¹ *the feet of deer*

22:35 ¹ Lit. *for*

the war

² *bronze is*

bent by

22:37 ^a 2 Sam.

22:20; Prov. 4:12

22:39 ^a Mal. 4:3

22:40 ^a [Ps.

18:32]

^b [Ps. 44:5]

¹ Lit. *caused to*

bow down

22:41 ^a Gen.

49:8; Josh. 10:24

¹ *given me*

victory over

upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and ^awith the ¹froward thou wilt shew thyself ²unsavoury.

28 And the ^aafflicted people thou wilt save: but thine eyes *are* upon ^bthe haughty, *that* thou mayest bring *them* down.

29 For thou *art* my ^alamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I ¹have run through a troop: by my God ²have I leaped over a ^awall.

31 *As for* God, ^ahis way is perfect; ^bthe word of the LORD is ¹tried: he is a ²buckler to all them that trust in him.

32 For ^awho is God, save the LORD? and who is a rock, save our God?

Praise for Strength

33 God is my ^astrength *and* power: and he ^bmaketh my way ^cperfect.

34 He maketh my feet ^alike ¹hinds' feet: and ^bsetteth me upon my high places.

35 He teacheth my hands ¹to war; so that a bow of ²steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

37 Thou hast ^aenlarged my steps under me; so that my feet did not slip.

Praise for Vengeance

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen ^aunder my feet.

40 For thou hast ^agirded me with strength to battle: ^bthem that rose up against me hast thou ¹subdued under me.

41 Thou hast also ¹given me the ^anecks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was*

none to save; *even* ^aunto the LORD, but he answered them not.

43 Then did I beat them as small ^aas the dust of the earth, I did stamp them ^bas the mire of the street, *and* did ¹spread them abroad.

44 ^aThou also hast delivered me from the ¹strivings of my people, thou hast kept me *to be* ^bhead of the heathen: ^ca people *which* I knew not shall serve me.

45 ¹Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid ^aout of their ¹close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the ^arock of my salvation.

48 *It is* God that avengeth me, and that ^abringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the ^aviolent man.

Praise to the Lord

50 Therefore I will give thanks unto thee, O LORD, among ^athe ¹heathen, and I will sing praises unto thy ^bname.

51 ^a*He is* the tower of salvation for his king: and sheweth mercy to his ^banointed, unto David, and ^cto his seed for evermore.

The Last Words of David

23 Now these *be* the last words of David. David the son of Jesse said, ^aand the man *who was*

22:42 ^a 1 Sam. 28:6; Prov. 1:28; Is. 1:15
22:43 ^a 2 Kin. 13:7; Ps. 18:42
^b Is. 10:6
¹ scatter
22:44 ^a 2 Sam. 3:1
^b Deut. 28:13
^c [Is. 55:5]
¹ contentions
22:45 ¹ Foreigners
22:46 ^a 1 Sam. 14:11; [Mic. 7:17]
¹ hideouts
22:47 ^a [2 Sam. 22:3]; Ps. 89:26
22:48 ^a 1 Sam. 24:12; Ps. 144:2
22:49 ^a Ps. 140:1, 4, 11
22:50 ^a 2 Sam. 8:1–14
^b Ps. 57:7; Rom. 15:9
¹ nations or Gentiles
22:51 ^a Ps. 144:10
^b Ps. 89:20
^c 2 Sam. 7:12–16; Ps. 89:29
23:1 ^a 2 Sam. 7:8, 9; Ps. 78:70, 71

^b 1 Sam. 16:12, 13; Ps. 89:20
23:2 ^a Matt. 22:43; [2 Pet. 1:21]
23:3 ^a [Deut. 32:4]
^b Ex. 18:21; [Is. 11:1–5]
23:4 ^a Ps. 89:36; Is. 60:1
23:5 ^a 2 Sam. 7:12; Ps. 89:29; Is. 55:3
¹ will he not make it increase
23:6 ¹ rebellious
23:7 ¹ armed, lit. filled
23:8 ¹ Heb. Josheb-basshebeth, lit. One Who Sits in the Seat
23:9 ^a 1 Chr. 11:12; 27:4
¹ Dodai, 1 Chr. 27:4

raised up on high, ^bthe anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 ^aThe Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, ^athe Rock of Israel spake to me, He that ruleth over men *must be* just, ruling ^bin the fear of God.

4 And ^a*he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *sprouting* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; ^ayet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, ¹although he make *it* not to grow.

6 But *the* ¹sons of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be ¹fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

David's Mighty Men

8 These *be* the names of the mighty men whom David had: The Tachmonite ¹that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* ^aEleazar the son of ¹Dodo the Ahohite, *one* of the

22:51. This is reaffirmation of the covenant with David. See the note on 7:12–16.

23:2. David attests the divine inspiration of his psalm. Verses 2–7 contain a lovely testimony in song of David's abiding trust in God and the unconditional covenant of God with the house of David.

23:3. For **Rock**, see the note on 1 Samuel 2:2.

23:5. The opening line may also be translated "Is not my house so with God?"

23:6. For the **sons of Belial**, see the note on Judges 19:22.

23:8. For a parallel listing of David's **mighty men**, see 1 Chronicles 11:11–47. Apparently three groups of mighty men made up the roster of David's special forces, who also served as a body of special assistants. The first three and their heroic deeds are recorded in verses 8–17. Verses 18–23 detail two other notable men: Abishai, who though not one of the "big three" became,

because of his mighty exploits, their commander, and Benaiah, whose brave deeds earned for him the post of chief of the bodyguards. Verses 24–39 list the names of the "thirty." Although 32 names are listed, either 30 served at any one time or 30 was an original number to which two others subsequently were added without changing the official designation of the group. According to 1 Chronicles 27:1–15, the first five men together with seven others served as commanders of 12 army companies that were on duty on a monthly rotation.

The words **that sat in the seat** should be read as a man's name: Josheb-basshebeth, rendered Jashobeam in 1 Chronicles 27:2. Other members of the "big three" included Eleazar (v. 9) and Shammah (v. 11). According to 1 Chronicles 11:11, Jashobeam slew only three hundred of the enemy at one time; the figure here is probably the correct one. See the note on 1 Chronicles 11:11.

three mighty men with David, when they defied the Philistines *that were* there gathered together to battle, and the men of Israel were gone away:

10 He arose, and ¹smote the Philistines until his hand was ^aweary, and his hand ²clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to ^bspoil.³

11 And after him *was* ^aShammah the son of Agee the Hararite. ^bAnd the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And ^athree of the thirty ¹chief went down, and came to David in the harvest time unto ^bthe cave of Adullam: and the troop of the Philistines ²pitched in ^cthe valley of Rephaim.

14 And David *was* then in ^aan¹ hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* ^athe blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And ^aAbishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their

23:10 ^aJudg. 8:4

^b1 Sam. 30:24,

25

¹attacked

²stuck

³plunder

23:11 ^a1 Chr.

11:27

^b1 Chr. 11:13,

14

23:13 ^a1 Chr.

11:15

^b1 Sam. 22:1

^c2 Sam. 5:18

¹chief men

²encamped

23:14 ^a1 Sam.

22:4, 5

¹the stronghold

23:17 ^a[Lev.

17:10]

23:18 ^a2 Sam.

21:17; 1 Chr.

11:20

23:20 ^aJosh.

15:21

^bEx. 15:15

¹Lit. great of

acts

23:21 ¹Lit. a

man of appear-

ance

23:23 ^a2 Sam.

8:18; 20:23

¹honoured

23:24 ^a2 Sam.

2:18; 1 Chr. 27:7

23:25 ^a1 Chr.

11:27

23:30 ^aJudg. 2:9

23:33 ^a2 Sam.

23:11

¹Or Ararite

23:34 ^a2 Sam.

15:12

23:35 ¹Hezro,

1 Chr. 11:37

23:36 ^a2 Sam.

8:3

captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of ^aKabzeel, ¹who had done many acts, ^bhe slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, ¹a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more ¹honourable than the thirty, but he attained not to the *first* three. And David set him ^aover his guard.

24 ^aAsahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 ^aShammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of ^aGaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Elisha the Shaalbonite, of the sons of Jashen, Jonathan,

33 ^aShammah the Hararite, Ahiam the son of Sharar the ¹Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of ^aAhithophel the Gilonite,

35 ¹Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of ^aZobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 ^aIra an Ithrite, Gareb an Ithrite,
39 ^aUriah the Hittite: thirty and seven in all.

The Numbering of Israel and Judah

24 And ^aagain the anger of the LORD was ¹kindled against Israel, and he moved David against them to say, ^bGo, ²number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, ^afrom Dan even to Beer-sheba, and ¹number ye the people, that ^bI may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God ^aadd unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king ¹delight in this thing?

4 Notwithstanding the king's word ¹prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and ¹pitched in ^aAroer, on the right side of the city that *lieth* in the midst of the ²river of Gad, and toward ^bJazer:

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to ^aDan-jaan, and about to ^bZidon,

7 And came to the ¹strong hold of ^aTyre, and to all the cities of the ^bHivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

23:38 ^a 1 Cor. 11:28
23:39 ^a 2 Sam. 11:3, 6
24:1 ^a 2 Sam. 21:1, 2
^b Num. 26:2; 1 Chr. 27:23, 24
¹ aroused
² take a census of
24:2 ^a Judg. 20:1; 2 Sam. 3:10
^b [Jer. 17:5]
¹ count
24:3 ^a Deut. 1:11
¹ desire
24:4 ¹ overruled
24:5 ^a Deut. 2:36; Josh. 13:9, 16
^b Num. 32:1, 3
¹ camped
² ravine
24:6 ^a Josh. 19:47; Judg. 18:29
^b Josh. 19:28; Judg. 18:28
24:7 ^a Josh. 19:29
^b Josh. 11:3; Judg. 3:3
¹ fortress

24:9 ^a 1 Chr. 21:5
24:10 ^a 1 Sam. 24:5
^b 2 Sam. 23:1
^c 2 Sam. 12:13
^d 1 Sam. 13:13; [2 Chr. 16:9]
¹ conscience
bothered
24:11 ^a 1 Sam. 22:5
^b 1 Sam. 9:9; 1 Chr. 29:29
24:13 ^a Ezek. 14:21
¹ three in 1 Chr. 21:12
² plague
³ consider
24:14 ^a [Ps. 51:1; 103:8, 13, 14; 119:156; 130:4, 7]
^b [Is. 47:6; Zech. 1:15]
¹ great distress

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: ^aand there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

David's Repentance

10 And ^aDavid's ¹heart smote him after that he had numbered the people. And ^bDavid said unto the LORD, ^cI have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have ^ddone very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet ^aGad, David's ^bseer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall ^aseven ¹years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' ²pestilence in thy land? now ³advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in ¹a great strait: let us fall now into the hand of the LORD; ^afor his mercies *are* great: and ^blet me not fall into the hand of man.

24:1. Taking a census was not a wrong thing to do *per se*. God Himself had previously ordered Moses to make two censuses (cf. Num. 1:2, 3; 26:2). However, in this case Satan (cf. 1 Chr. 21:1) seized upon the growing pride of David's heart (vv. 2, 3) to incite him into taking a census, so the king might have a ground of boasting (cf. Dan. 4:30). God, the controller of all things, allowed the deed to be done so as to bring David to a place of humility and reality (v. 10). God and Satan are often involved in the same event, but for different causes (cf. Job)—God so that the believer might be instructed and grow, but Satan, to discredit the believer and therefore, God Himself.

24:9. First Chronicles 21:5 lists the census figure in

Israel at 1,100,000, possibly a round **number** arrived at by adding the total of "regular army" commanders and the companies to the 800,000 of the general census. Likewise, the 500,000 **men** in Judah appears to be different in 1 Chronicles 21:5, which lists only 470,000. However, since 1 Chronicles 21:6 indicates that the census was incomplete because it did not include the tribes of Levi or Benjamin, the figure in Samuel is probably the accurate one. The supposed contradictions are thus merely apparent, different counting procedures being considered by the two authors.

24:13. The **seven years** here is probably a miscopy of three years, as read by the Septuagint and 1 Chronicles 21:12.

15 So ^athe LORD sent a ¹pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

Jerusalem Spared

16 ^aAnd when the angel stretched out his hand upon Jerusalem to destroy it, ^bthe LORD ¹repented him of the evil, and said to the angel that destroyed the people, It is enough: ²stay now thine hand. And the angel of the LORD was by the threshing-place of ³Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that ¹smote the people, and said, Lo, ^aI have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

Purchase of Araunah's Threshingfloor

18 And Gad came that day to David, and said unto him, ^aGo up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw

24:15 ^a 1 Chr.

21:14

¹ plague

24:16 ^a Ex.

12:23; 2 Kin.

19:35; Acts

12:23

^b Gen. 6:6;

1 Sam. 15:11

¹ relented from

the destruction

² restrain

³ Ornan, 1 Chr.

21:15

24:17 ^a 2 Sam.

7:8; 1 Chr. 21:17;

Ps. 74:1

¹ struck

24:18 ^a 1 Chr.

21:18

the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? ^aAnd David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that ^bthe plague may be ¹stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: ^abehold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God ^aaccept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So ^aDavid bought the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. ^aSo the LORD ¹was intreated for the land, and ^bthe plague was stayed from Israel.

24:16. For the repentance of God, see the note on 1 Samuel 15:11.

24:17. God's chastening had achieved its desired effect. David recognizes that as the king of Israel his primary task was that of a shepherd with his **sheep**. He manfully and humbly repents of his sin and pleads for his beloved **people**. Despite his oft-besetting sins, David had a tender heart toward God and God's people. Accordingly, David is commended as a man after God's own heart (Acts 13:22; cf. 1 Sam. 13:14; 1 Kin. 3:14; 9:4; 11:4, 6, 33, 38; 14:8; 15:3).

24:24. The apparent discrepancy between the **fifty shekels** paid to Araunah mentioned here and the six hundred recorded by the author of Chronicles (1 Chr. 21:25), probably has to do with the differences in the amount of land purchased as indicated in the two ac-

counts. Samuel speaks of the **threshing floor** as a site for the housing of the ark. Chronicles mentions the whole territory including the threshing floor, hence the price is much larger. The bigger area will be the location of Solomon's temple (cf. 1 Kin. 6:1, 2; 2 Chr. 3:1-4). Since the account in Chronicles is introductory to David's preparations for the building of the temple, it served the purposes of the author of Chronicles to mention the purchase of the whole site. The account in Samuel, however, is more limited in scope, being concerned with the **offerings** necessary to stay the plague (vv. 21, 25).

Abraham went to the "land of Moriah" when he offered his son Isaac (Gen. 22:2). The author of Chronicles (2 Chr. 3:1) associates Mount Moriah with the threshing floor of Araunah (Ornan, 1 Chr. 21:18).

The First Book of the KINGS

The books of Kings were originally one volume in the Hebrew text. (See the Introduction to 1 Samuel.) The two books of Kings contain an account of Israel's spiritual conduct as God's covenant people. The portrayal of the deeds of Israel's people, especially its kings, priests, and prophets, is colored by the shade of spiritual faithfulness and purity they maintained toward God and His revealed standards. The selective rehearsal of the people's repeated spiritual failure, particularly among its leaders, points to Israel's need of a coming One who, as the heir to David's throne, would be not only its righteous King, but its faithful Prophet and God's High Priest.

Historical Setting. The two books of Kings record the activities of the people of God, moving from the days of Solomon (971–931 B.C.) to the division of the kingdom under Rehoboam, and then through the history of the twin kingdoms to the occasion of the respective defeats and exiles, the northern kingdom falling in 722 B.C., and the southern kingdom in 586 B.C. Israel is seen as the focal point of God's dealing with the various nations of mankind, especially the Egyptians, Phoenicians, Arameans, Assyrians, and Babylonians. Israel's spiritual disobedience would repeatedly expose them to political threats at the hands of these nations, until the northern kingdom of Israel would fall under the weight of the mighty war machine of the Neo-Assyrian Empire and the remaining southern kingdom of Judah would come to an end at the hands of the Chaldeans. The time thus covered, exclusive of the historical appendixes

at the end of 2 Kings, is about 385 years.

Authorship. Liberal scholars have conjectured that 1 and 2 Kings in their present form are the work of a deuteronomic school of writers whose basic theological viewpoint is woven into the books from Joshua to Kings and whose literary activity stretched from the eighth century B.C. through the sixth century B.C. However, no real proof exists of such a group, and efforts to suggest the supposed parameters of their writing activities have yielded varying and often conflicting results. Moreover, the underlying idea that someone associated with the Book of Deuteronomy (also considered to be a late book) was associated with these books is unproven and fails in the growing body of evidence that increasingly shows that Deuteronomy was almost entirely a product of Moses' own writing.

The identity of the author of Kings is unknown, although Jewish tradition holds that its author was Jeremiah. Although there can be no final certainty in the matter, the fact that Jeremiah was not only a member of a priestly, teaching family, but as God's prophet was an eyewitness and active participant in the events surrounding Judah's demise, argues for such a possibility. The author of Kings has used many official records and unofficial sources in compiling his history (e.g., 11:41; 14:19, 29, etc.; see the note on 2 Kin. 20:20). Although the author has written Kings in a generally historically progressive fashion, he often writes thematically, grouping his facts in a way that is not strictly chronological. Thus, one must not assume that the details of a given chapter

necessarily have happened after those of the preceding chapter (see the note on 2 Kin. 20:1). However, especially in the details relative to the divided kingdom, there is a general historical progression from 1 Kings 12 to the end of 2 Kings (from the mid-tenth to the mid-sixth century B.C.). The dates for the respective kings given here result from a careful evaluation of the various dating methods used in ancient Israel as they are compared with certain established anchor dates in the ancient Near East. The difficulty of affixing precise dates is hampered by the various ways in which dates were calculated in Israel. In the northern kingdom, dating was reached by a nonaccession system (by which the year that a man became king was listed as both his first year and the last year of his predecessor). In Judah, an accession year system was used, whereby a new king's first year was calculated from the beginning of the new year in the fall after his enthronement, until

about 841 B.C., after which a change was made to the nonaccession system. However, both kingdoms switched to the accession year system in the early eighth century B.C., possibly under the influence of Assyria. Adding to the difficulty is the fact that the length of the reign of some kings included a period of serving as co-regent with their fathers. Despite the complexity of the problem, a relatively accurate system of dating has been established.

Although the historical trustworthiness of Kings has been demonstrated repeatedly, one must not read these two books simply as history. The two books are, above all, a telling of God's spiritual dealings with His vacillating people. It narrates how the people of God managed their God-given responsibilities before a sovereign and gracious God. It stands as a record of God's reward for obedience and faithfulness, and for His judgment of disobedience.

OUTLINE OF FIRST KINGS

I. The united kingdom	1:1—11:43		
A. Solomon's exaltation as king	1:1—2:11		
B. Solomon's establishment of the kingdom	2:12—3:28		
C. Solomon's organization of the kingdom	4:1—34		
D. Solomon's building program	5:1—8:66		
E. The activities of Solomon's era	9:1—11:43		
II. The divided kingdom	12:1—22:53		
A. The division and early kings	12:1—16:14		
1. The accession of Rehoboam and secession of the 10 tribes	12:1—24		
2. The reign of Jeroboam I in the northern kingdom	12:25—14:20		
3. The reign of Rehoboam in the southern kingdom	14:21—31		
		4. The reign of Abijah in the southern kingdom	15:1—8
		5. The reign of Asa in the southern kingdom	15:9—24
		6. The reign of Nadab in the northern kingdom	15:25—31
		7. The Second Dynasty in Israel	15:32—16:14
		B. The era of the Third Dynasty	16:15—22:53
		1. Interregnum: Zimri and Tibni	16:15—22
		2. The reign of Omri in the northern kingdom	16:23—28
		3. The reign of Ahab in the northern kingdom	16:29—22:40
		4. The reign of Jehoshaphat in the southern kingdom	22:41—50
		5. The reign of Ahaziah in the northern kingdom	22:51—53

Northern Kingdom***Southern Kingdom****First Dynasty*

Jeroboam I	931-910	Rehoboam	931-914
Nadab	910-909	Abijah	913-911

Second Dynasty

Baasha	909-886	Asa	910-869
Elah	886-885		
[Zimri]	885		
[Tibni]	885-880		

Third Dynasty

Omri	885-874		
Ahab	874-853	Jehoshaphat	872-847
Ahaziah	853-852	Jehoram (Joram)	852-841
Joram (Jehoram)	852-841	Ahaziah	841
		Athaliah	841-835

Fourth Dynasty

Jehu	841-814	Joash	835-796
Jehoahaz	814-798		
Jehoash (Joash)	798-782	Amaziah	796-767
Jeroboam II	793-753	Azariah	791-739
Zechariah	753	(Uzziah)	

Concluding Kings

Shallum	752	Jotham	752-736
Menahem	751-742		
Pekahiah	741-740	Ahaz	(743)
Pekah	740-732		736-720
Hoshea	732/1-722	Hezekiah	729/8-699
		Manasseh	698-643
		Amon	642-640
		Josiah	640-609
		Jehoahaz	609
		Jehoiakim	609-598
		Jehoiachin	598
		Zedekiah	597-586

Declining Strength

1 Now king David was ^aold and stricken in ^byears; and they covered him with clothes, but he ^cgat no heat.

2 Wherefore his servants said unto him, Let there be sought for my lord the king a young ¹virgin: and let her ²stand before the king, and let her ³cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found ^aAbishag a ^bShunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

Adonijah Exalts Himself

5 Then ^aAdonijah the ¹son of Haggith exalted himself, saying, I will ²be king: and ^bhe prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not ¹displeased him at any time in saying, Why hast thou done so? and he also *was a very* ²goodly man; ^aand his mother bare him after Absalom.

1:1 ^a 1 Chr. 23:1
^b 1 About seventy years old
^c 2 could not get warm
1:2 ¹ woman
² serve
³ care for
1:3 ^a 1 Kin. 2:17
^b Josh. 19:18;
 1 Sam. 28:4
1:5 ^a 2 Sam. 3:4
^b 2 Sam. 15:1
¹ the fourth son
 2 Lit. reign
1:6 ^a 2 Sam. 3:3,
 4; 1 Chr. 3:2
¹ rebuked
² good-looking

1:7 ^a 1 Chr. 11:6
^b 2 Sam. 20:25
^c 1 Kin. 2:22, 28
1:8 ^a 1 Kin. 2:35
^b 1 Kin. 2:25;
 2 Sam. 8:18
^c 2 Sam. 12:1
^d 1 Kin. 4:18
^e 2 Sam. 23:8
1:9 ^a Josh. 15:7;
 18:16; 2 Sam. 17:17
¹ Lit. Serpent
² A spring in the Kidron Valley to the south of Jerusalem
1:10 ^a 2 Sam. 12:24
1:11 ^a 2 Sam. 3:4
¹ has become king

7 And he conferred with ^aJoab the son of Zeruiah, and with ^bAbiathar the priest: and ^cthey following Adonijah helped *him*.

8 But ^aZadok the priest, and ^bBenaiah the son of Jehoiada, and ^cNathan the prophet, and ^dShimei, and Rei, and ^ethe mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of ¹Zohemoth, which *is* by ^aEn-rogel,² and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and ^aSolomon his brother, he called not.

Nathan's Counsel

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of ^aHaggith ¹doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king

1:2-4. These verses describe a type of diathery widely practiced in ancient times, in which the body of a healthy person was used to help a sick one.

1:5. David's first four sons were Amnon, Chileab, Absalom, and **Adonijah** (cf. 2 Sam. 3:2-4). Amnon and Absalom had suffered violent deaths (2 Sam. 13:28, 29; 18:14). Chileab must have died in childhood. Therefore, Adonijah would assume that he had a legitimate right to the throne. However, even Adonijah knew that the Lord had selected Solomon as David's successor (2:15).

1:6. David has again failed to discipline a son properly. See the note on 2 Samuel 13:39.

1:7-10. **Adonijah's** plot began with gaining valuable allies: **Joab**, whom **David** was unable to control (cf. 2:5, 6), and **Abiathar the priest**. Adonijah's plan next took the form of a feast for his supporters at which he would declare his kingship.

1:11. **Nathan** learned of **Adonijah's** plans to claim the throne and persuaded **Bath-sheba** to help him convince **David** that he should issue a public proclamation that **Solomon** was king.



1:10 **Solomon** was the third and last king of united Israel, and he reigned 40 years (970-930 B.C.). He is also known as Jedidiah ("Yahweh's Beloved," 2 Sam. 12:25); he was David's son by Bathsheba. Solomon extended the kingdom to its greatest geographical limits, and achieved its greatest material prosperity. Though very intelligent (cf. 3:4-15; 4:29-34; 2 Chr. 9:1-12), Solomon in his later years lost his spiritual discernment. For the sake of political advantage and sensual living he succumbed to apostasy, for which he was severely chastened by God (11:1-28). His policies of oppression and luxury brought the kingdom to the verge of dissolution; when his son Rehoboam came to the throne, the kingdom divided (ch.12). Solomon is noted for many different accomplishments: (1) He built the temple in seven years. (2) He built the temple complex (a series of five structures) in 13 years. (3) He built many cities to further the expansion of his trade empire. (4) He made cities of storage and cities for his chariots and cavalry throughout the realm. (5) He pioneered trade routes linking Africa, Asia, Arabia, and Asia Minor. (6) He entered the horse trade based in Asia Minor. (7) His naval fleet sailed from Ezion-geber in the Gulf of Aqaba to Ophir on the coast of the Red Sea. (8) He wrote Proverbs, Ecclesiastes, the Song of Solomon, Psalms 72 and 127, and over one thousand songs. (9) He had seven hundred wives and three hundred concubines. (10) He built shrines for worshiping false gods, to satisfy his heathen wives. (First Reference, 1 Kin. 1:10; Primary references, 1 Kin. 1-11.)

David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?"

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

David Reminded of His Oath

15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did ¹obeisance unto the king. And the king said, What ²wouldest thou?

17 And she said unto him, My lord, "thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 "And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king "shall sleep with his fathers, that I and my son Solomon shall be ¹counted offenders.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

1:13 ^a 1 Kin.

1:30; 1 Chr.

22:9-13

1:16 ¹ *homage*

² *is your wish*

1:17 ^a 1 Kin.

1:13, 30

1:19 ^a 1 Kin.

1:7-9, 25

1:21 ^a Deut.

31:16; 2 Sam.

7:12; 1 Kin. 2:10

¹ *counted as*

1:25 ^a 1 Kin.

1:9, 19

^b 1 Sam. 10:24

¹ *Long live king*

Adonijah

1:29 ^a 2 Sam.

4:9; 12:5

1:30 ^a 1 Kin.

1:13, 17

1:31 ^a Neh. 2:3;

Dan. 2:4; 3:9

¹ *homage*

1:33 ^a 2 Sam.

20:6

^b Esth. 6:8

^c 2 Chr. 32:30;

33:14

¹ A spring east

of Jerusalem

in the Kidron

Valley

1:34 ^a 1 Sam.

10:1; 16:3, 12;

2 Sam. 2:4; 5:3;

1 Kin. 19:16;

2 Kin. 9:3; 11:12;

1 Chr. 29:22

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 "For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, ^bGod¹ save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, "As the LORD liveth, that hath redeemed my soul out of all distress,

30 "Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did ¹reverence to the king, and said, "Let my lord king David live for ever.

Solomon Anointed King

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own ^bmule, and bring him down to ^cGihon:¹

34 And let Zadok the priest and Nathan the prophet "anoint him

1:32-34. David instructed Zadok, Nathan, and Benaiah, his chief aides in the spiritual and civil realms, to cause Solomon ... to ride upon David's own mule ... to Gihon and there anoint him publicly as king. Although mules were forbidden in the Levitical law

concerning crossbreeding (Lev. 19:19), the special mule was an ancient symbol of royalty, as demonstrated in the Mari Tablets. David's sons had ridden upon a mule (2 Sam. 13:29; 18:9).

there king over Israel: and ^bblow ye with the trumpet, and say, ¹God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, ^aAmen: the LORD God of my lord the king say so *too*.

37 ^aAs the LORD hath been with my lord the king, even so be he with Solomon, and ^bmake his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, ^aand Benaiah the son of Jehoiada, and the ^bCherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of ^aoil out of the tabernacle, and ^banointed Solomon. And they blew the trumpet; ^cand all the people said, ¹God save king Solomon.

40 And all the people ¹came up after him, and the people ²pipied with pipes, and rejoiced with great joy, so that the earth ³rent with the sound of them.

Adonijah Receives the News

41 And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, ^aJonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for ^bthou *art* a ¹valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

1:34 ^b2 Sam. 15:10; 2 Kin. 9:13; 11:14
¹ Long live king Solomon
1:36 ^a Jer. 28:6
1:37 ^a Josh. 1:5, 17; 1 Sam. 20:13
^b 1 Kin. 1:47
1:38 ^a 2 Sam. 8:18; 23:20-23
^b 2 Sam. 20:7; 1 Chr. 18:17
1:39 ^a Ex. 30:23, 25, 32; Ps. 89:20
^b 1 Chr. 29:22
^c 1 Sam. 10:24
¹ Long live king Solomon
1:40 ¹ went up
² played on flutes
³ was split
1:42 ^a 2 Sam. 17:17, 20
^b 2 Sam. 18:27
¹ prominent

1:46 ^a 1 Kin. 2:12; 1 Chr. 29:23
1:47 ^a 1 Kin. 1:37
^b Gen. 47:31
1:48 ^a 1 Kin. 3:6; [Ps. 132:11, 12]
^b 2 Sam. 7:12
1:50 ^a Ex. 27:2; 30:10; 1 Kin. 2:28
¹ took hold of
1:52 ^a 1 Sam. 14:45; 2 Sam. 14:11; Acts 27:34
1:53 ¹ fell before

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon ^asitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, ^aGod make the name of Solomon better than thy name, and make his throne greater than thy throne. ^bAnd the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath ^agiven *one* to sit on my throne this day, mine eyes even seeing ^b*it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

Adonijah Takes Refuge

50 And Adonijah feared because of Solomon, and arose, and went, and ^acaught ¹hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, ^athere shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and ¹bowed

1:38-40. The public pronouncement made openly official what **David** had privately declared (vv. 13, 17, 30). The noise of the great pomp and fanfare carried over the hill to Adonijah's party at En-rogel (cf. vv. 9, 41). **The Cherethites and the Pelethites** were foreign warriors who made up David's loyal bodyguard.

1:49-53. The news of Solomon's kingship brought an end to **Adonijah's** plans. He sought mercy from Solomon by laying **hold on the horns of the altar**, the time-honored place of refuge for those who had committed unintentional crimes (cf. Ex. 21:12-14 with 1 Kin. 2:28-34).

himself to king Solomon: and Solomon said unto him, Go to thine house.

David's Advice to Solomon

2 Now ^athe days of David drew nigh that he should die; and he ¹charged Solomon his son, saying,

2 ^aI go the way of all the earth: ^bbe thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest ^aprosper in all that thou doest, and ¹whithersoever thou turnest thyself:

4 That the LORD may ^acontinue his word which he spake concerning me, saying, ^bIf thy children take heed to their way, to ^cwalk before me in truth with all their heart and with all their soul, ^dthere shall not fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruah ^adid to me, *and* what he did to the two captains of the hosts of Israel, unto ^bAbner the son of Ner, and unto ^cAmasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore ^aaccording to thy wisdom, and let not his ¹hoar head go down to the grave in peace.

7 But shew kindness unto the sons of ^aBarzillai the Gileadite, and let them be of those that ^beat at thy table: for so ^cthey came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee ^aShimei the son of Gera, a Benjamite of Bahurim, which cursed me with a

2:1 ^aGen. 47:29; Deut. 31:14
¹ *commanded*
2:2 ^aJosh. 23:14
^b Deut. 31:7, 23;
1 Chr. 22:13

2:3 ^a [Deut. 29:9; Josh. 1:7]; 1 Chr. 22:12, 13
¹ *whenever you turn*

2:4 ^a 2 Sam. 7:25
^b [Ps. 132:12]
^c 2 Kin. 20:3
^d 2 Sam. 7:12,
13; 1 Kin. 8:25

2:5 ^a 2 Sam. 3:39; 18:5, 12, 14
^b 2 Sam. 3:27;
1 Kin. 2:32
^c 2 Sam. 20:10

2:6 ^a 1 Kin. 2:9; Prov. 20:26
¹ *gray hair*

2:7 ^a 2 Sam. 19:31-39
^b 2 Sam. 9:7, 10; 19:28
^c 2 Sam. 17:17-29

2:8 ^a 2 Sam. 16:5-13

^b 2 Sam. 19:18
^c 2 Sam. 19:23
¹ *swore*

2:9 ^a Ex. 20:7; Job 9:28
^b Gen. 42:38; 44:31
¹ *gray hair*

2:10 ^a 1 Kin. 1:21; Acts 2:29; 13:36
^b 2 Sam. 5:7;
1 Kin. 3:1
¹ Died and joined his ancestors

2:11 ^a 2 Sam. 5:4, 5; 1 Chr. 3:4; 29:26, 27

2:12 ^a 1 Kin. 1:46; 1 Chr. 29:23
^b 1 Kin. 2:46;
2 Chr. 1:1
¹ *firmly*

2:13 ^a 1 Sam. 16:4, 5
2:15 ^a 1 Kin. 1:11, 18
^b 1 Chr. 22:9, 10; 28:5-7; [Dan. 2:21]

2:16 ¹ *do not refuse me, lit. turn not away my face*
2:17 ^a 1 Kin. 1:3, 4

grievous curse in the day when I went to Mahanaim: but ^bhe came down to meet me at Jordan, and ^cI ¹sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore ^ahold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his ¹hoar head ^bbring thou down to the grave with blood.

David's Reign and Death

10 So ^aDavid ¹slept with his fathers, and was buried in ^bthe city of David.

11 And the days that David ^areigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Solomon's Kingdom Established

12 ^aThen sat Solomon upon the throne of David his father; and his kingdom was ^bestablished ¹greatly.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, ^aComest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was ^amine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for ^bit was his from the LORD.

16 And now I ask one petition of thee, ¹deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me ^aAbishag the Shunammite to wife.

2:1-9. Solomon, as David's co-regent, is given some needed advice concerning how to rule. It was traditional in the ancient Near East for a king to pass on a formal set of wise instructions to his son and successor. Joab and Shimei remained as unresolved problems of state for David. Joab had murdered two generals (2 Sam. 3:27; 20:10), not to mention Absalom (2 Sam. 18:14), and as head of the military forces and party to David's most intimate activities (e.g., 2 Sam.

11), had become too strong for David to deal with. Shimei had openly opposed and even cursed David (2 Sam. 16:5-13; 19:6-23). Barzillai, on the other hand, had supported the king in times of great need (2 Sam. 17:27-29; 19:31-39).

2:17. Adonijah's request for David's concubine, Abishag (1:2-4), constituted a virtual claim upon the throne. (See the note on 2 Sam. 3:7-10.) Therefore Adonijah was executed (vv. 24, 25).

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and ^abowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; ^band she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

Adonijah's Death

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine ^aelder brother; even for him, and for ^bAbiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon swore by the LORD, saying, ^aGod do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he ^apromised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of ^aBenaiah the son of Jehoiada; and he fell upon him that he died.

Abiathar Banished; Joab Executed

26 And unto Abiathar the priest said the king, Get thee to ^aAnathoth, unto thine own fields; for ¹thou *art* worthy of death: but I will not at this time put thee to death, ^bbecause thou barest the ark of the Lord GOD before David my father, and because

2:19 ^a[Ex. 20:12]

^bPs. 45:9

2:22 ^a1 Kin.

1:6; 2:15; 1 Chr.

3:2, 5

^b1 Kin. 1:7

2:23 ^aRuth 1:17

2:24 ^a2 Sam.

7:11, 13; 1 Chr.

22:10

2:25 ^a2 Sam.

8:18; 1 Kin. 4:4

2:26 ^aJosh.

21:18; Jer. 1:1

^b1 Sam. 22:23;

23:6; 2 Sam.

15:14, 29

¹Lit. *you are a*

man of death

thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might ^afulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab ^ahad turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and ^bcaught¹ hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, ^afall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, ^aCome forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, ^aDo as he hath said, and fall upon him, and bury him; ^bthat thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD ^ashall return his ¹blood upon his own head, who fell upon two men more righteous ^band better than he, and slew them with the sword, my father David not knowing *thereof*; *to wit*, ^aAbner the son of Ner, captain of the host of Israel, and ^aAmasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and ^aupon the head of his seed for ever: ^bbut upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

2:26, 27. **Abiathar** had participated in Adonijah's plot to seize the throne (1:7). Because he had previously supported **David** (2 Sam. 15:24-29, 35), his life was spared. His banishment from the active priest-

hood fulfilled the prophecy concerning the **house of Eli** (1 Sam. 2:30-35).

2:28-34. Joab's guilt could not secure protection for him at **the horns of the altar**. See the note on 1:49-53.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and ^aZadok the priest did the king put in the room of ^bAbiathar.

Shimei Dwells in Jerusalem

36 And the king sent and called for ^aShimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and ¹go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over ^athe brook Kidron, thou shalt know for certain that thou shalt surely die: ^bthy ¹blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto ^aAchish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and ¹protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the

2:35 ^a 1 Sam. 2:35; 1 Kin. 4:4; 1 Chr. 6:53; 24:3; 29:22

^b 1 Kin. 2:27
2:36 ^a 2 Sam. 16:5-13; 1 Kin. 2:8
¹ *do not go out from there anywhere*

2:37 ^a 2 Sam. 15:23; 2 Kin. 23:6; John 18:1
^b Lev. 20:9; Josh. 2:19; 2 Sam. 1:16; Ezek. 18:13
¹ *bloodshed*

2:39 ^a 1 Sam. 27:2
2:42 ¹ *warn you*

2:44 ^a 2 Sam. 16:5-13
^b 1 Sam. 25:39; 2 Kin. 11:1, 12-16; Ps. 7:16; Ezek. 17:19
¹ *acknowledges*

2:45 ^a 2 Sam. 7:13; [Prov. 25:5]
2:46 ^a 1 Kin. 2:12; 2 Chr. 1:1
3:1 ^a 1 Kin. 7:8; 9:24
^b 2 Sam. 5:7
^c 1 Kin. 7:1
^d 1 Kin. 6
^e 1 Kin. 9:15, 19
¹ *a treaty or an alliance*

3:2 ^a [Deut. 12:2-5, 13, 14]; 1 Kin. 11:7; 22:43

¹ *Meanwhile*
3:3 ^a [Rom. 8:28]
^b [1 Kin. 3:6, 14]

3:4 ^a 1 Kin. 9:2; 2 Chr. 1:3
^b 1 Chr. 16:39; 21:29
3:5 ^a 1 Kin. 9:2; 11:9; 2 Chr. 1:7
^b Num. 12:6; Matt. 1:20; 2:13

commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest ^aall the wickedness which thine heart ¹is privy to, that thou didst to David my father: therefore the LORD shall ^breturn thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and ^athe throne of David shall be established before the LORD for ever.

Shimei's Death Ordered

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the ^akingdom was established in the hand of Solomon.

In League with Pharaoh

3 And ^aSolomon made ¹affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her ^binto the city of David, until he had made an end of building his ^cown house, and ^athe house of the LORD, and ^athe wall of Jerusalem round about.

2 ^aOnly ¹the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon ^aloved the LORD, ^bwalking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And ^athe king went to Gibeon to sacrifice there; ^bfor that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ^aIn Gibeon the LORD appeared to Solomon ^bin a dream by night: and God said, Ask what I shall give thee.

2:46. Shimei's action violated the king's explicit command, which was designed to keep Shimei from gaining a base of possible support for an insurrection (v. 37). Therefore, for this and his long-standing offenses, he was executed.

3:1. The marrying of a princess of one royal house to someone in a foreign royal family customarily sealed a political alliance in the ancient Near East. (See the note on 2 Sam. 5:13-15.) However, the giving of **Pharaoh's daughter** to a foreign king is virtually without precedent (but cf. 1 Chr. 4:18). The fact that

the **king of Egypt** did so testifies to his respect for **Solomon**.

3:2, 3. The **high places** were open-air sanctuaries found on hilltops (13:32) or in special sacred enclosures (Jer. 7:31). The basic problem with the high places was that they too easily became spots where the religious practices of Canaan could creep into Israel's worship experience (cf. Deut. 12:12-14; Jer. 2:20).

3:4. The tabernacle was in **Gibeon** (1 Chr. 16:39, 40; 2 Chr. 1:3). The ark, however, had been taken to Jerusalem (2 Sam. 6:12-17).

Solomon Asks for Wisdom

6 ^aAnd Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he ^bwalked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou ^chast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am* but a ^alittle child: I know not *how* ^bto go out or come in.

8 And thy servant *is* in the midst of thy people which thou ^ahast chosen, a great people, ^bthat cannot be numbered nor counted for multitude.

9 Give therefore thy servant an ¹understanding heart ^bto judge thy people, that I may ^cdiscern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast ^anot asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern ¹judgment;

12 ^aBehold, I have done according to thy words: ^blo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also ^agiven thee that which thou hast not asked, both ^briches, and honour: so that there shall not be ¹any among the kings like unto thee all thy days.

14 And ^aif thou wilt walk in my ways, to keep my statutes and my commandments, ^bas thy father David did walk, then I will ^clengthen¹ thy days.

3:6 ^a2 Chr. 1:8
^b1 Kin. 2:4; 9:4;
 2 Kin. 20:3
^c2 Sam. 7:8-17;
 1 Kin. 1:48
 3:7 ^a1 Chr. 22:5;
 Jer. 1:6, 7
^bNum. 27:17;
 2 Sam. 5:2
 3:8 ^a[Ex. 19:6;
 Deut. 7:6]
^bGen. 13:6;
 15:5; 22:17
 3:9 ^a2 Chr. 1:10;
 [James 1:5]
^bPs. 72:1, 2
^c2 Sam. 14:17;
 Is. 7:15; [Heb.
 5:14]
¹Lit. *hearing*
 3:11 ^a[James
 4:3]
¹*justice*
 3:12 ^a[1 John
 5:14, 15]
^b1 Kin. 4:29-31;
 5:12; 10:24;
 Eccl. 1:16
 3:13 ^a[Matt.
 6:33; Eph. 3:20]
^b1 Kin. 4:21,
 24; 10:23; 1 Chr.
 29:12
¹*any one*
 3:14 ^a[1 Kin.
 6:12]
^b1 Kin. 15:5
^cPs. 91:16; Prov.
 3:2
¹*prolong*

15 And Solomon ^aawoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and ^bmade a feast to all his servants.

A Dead and a Living Child

16 Then came there two women, *that were* harlots, unto the king, and ^astood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no ¹stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she ¹overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

Solomon's Wise Decision

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the

3:15 ^aGen. 41:7
^bGen. 40:20;
 1 Kin. 8:65;
 Esth. 1:3; Dan.
 5:1; Mark 6:21
 3:16 ^aNum. 27:2
 3:18 ¹*no one*
 3:19 ¹*lay on him*

3:7. Solomon's humble remark that he was but a **little child** is to be understood as a statement of his inexperience. He had already sired a son (14:21).

3:12. Wisdom and justice were highly esteemed qualities for a good king in the ancient Near East (Prov.

20:26; 21:1-3). They would be a distinguishing mark of the messianic King (Is. 9:6, 7; 11:1-5; Jer. 23:5, 6). Solomon's wisdom will be tested immediately (vv. 16-28). It will be demonstrated often (cf. 4:29-34; 10:1-13, 23, 24).

living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose ¹the living child *was* unto the king, for ^aher² bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the ^awisdom of God *was* in him, to do judgment.

Solomon's Princes

4 So king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok the priest,

3 Elihoreph and Ahiah, the sons of Shisha, ¹scribes; ^aJehoshaphat the son of Ahilud, the recorder.

4 And ^aBenaiah the son of Jehoiada *was* over the host: and Zadok and ^bAbiathar *were* the priests:

5 And Azariah the son of Nathan *was* over ^athe officers: and Zabud the son of Nathan *was* ^bprincipal ¹officer, and ^cthe king's friend:

6 And Ahishar *was* over the household: and ^aAdoniram the son of Abda *was* over the ¹tribute.

Solomon's Twelve Officers

7 And Solomon had twelve ¹officers over all Israel, which provided ²victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: ¹The son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalvim, and Beth-shemesh, and Elon-beth-hanan:

10 The son of Heseb, in Aruboth;

3:26 ^a Gen. 43:30; Is. 49:15; Jer. 31:20; Hos. 11:8
¹ son was living
² she yearned with compassion for her son
 3:28 ^a 1 Kin. 3:9, 11, 12; 2 Chr. 1:12; Dan. 1:17; [Col. 2:2, 3]
 4:3 ^a 2 Sam. 8:16; 20:24
¹ secretaries
 4:4 ^a 1 Kin. 2:35
^b 1 Kin. 2:27
 4:5 ^a 1 Kin. 4:7
^b 2 Sam. 8:18; 20:26
^c 2 Sam. 15:37; 16:16; 1 Chr. 27:33
¹ a priest
 4:6 ^a 1 Kin. 5:14
¹ labour force
 4:7 ¹ governors
² food
 4:8 ¹ Heb. Ben-hur

4:13 ^a Num. 32:41; 1 Chr. 2:22
^b Deut. 3:4
 4:14 ¹ in
 4:15 ^a 2 Sam. 15:27
 4:16 ^a 2 Sam. 15:32; 1 Chr. 27:33
 4:18 ^a 1 Kin. 1:8
 4:19 ^a Deut. 3:8-10
 4:20 ^a Gen. 22:17; 32:12; 1 Kin. 3:8; [Prov. 14:28]
^b Ps. 72:3, 7; Mic. 4:4
¹ rejoicing
 4:21 ^a Ex. 34:24; 2 Chr. 9:26; Ps. 72:8
^b Gen. 15:18; Josh. 1:4
^c Ps. 68:29
¹ The Euphrates
 4:22 ^a Neh. 5:18
¹ Lit. bread
² Heb. kor

to him *pertained* Sochoh, and all the land of Hepher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto the *place* that *is* beyond Jokneam:

13 The son of Geber, in Ramoth-gilead; to him *pertained* ^athe towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* ^bthe region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo ¹had Mahanaim:

15 ^aAhimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of ^aHushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 ^aShimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* ^athe country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 Judah and Israel *were* many, ^aas the sand which *is* by the sea in multitude, ^beating and drinking, and ¹making merry.

21 And ^aSolomon reigned over all kingdoms from ^bthe¹ river unto the land of the Philistines, and unto the border of Egypt: ^cthey brought presents, and served Solomon all the days of his life.

Daily Provisions

22 ^aAnd Solomon's ¹provision for one day was thirty²measures of fine flour, and threescore measures of meal,

4:1. Verses 1-6 constitute a list of Solomon's chief administrators.

4:7. Verses 7-19 contain a roster of Solomon's district governors.

4:20. The great growth and prosperity of Solomon's kingdom attest the faithfulness of God in carrying out the provisions of the Abrahamic covenant through the line of David.

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this side ¹the river, from Tiphseh even to Azzah, over ^aall the kings on this side the river: and ^bhe had peace on all sides round about him.

25 And Judah and Israel ^adwelt¹ safely, ^bevery man under his vine and under his fig tree, ^cfrom Dan even to Beer-sheba, all the days of Solomon.

26 And ^aSolomon had forty thousand stalls of ^bhorses for his chariots, and twelve thousand horsemen.

27 And ^athose officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ¹dromedaries brought they unto the place where *the officers* were, every man according to his charge.

Wisdom and Greatness

29 And ^aGod gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children ^aof the east country, and all ^bthe wisdom of Egypt.

31 For he was ^awiser than all men; ^bthan Ethan the Ezrahite, ^cand Heman, and Chalcol, and Darda, the

4:24 ^aPs. 72:11
^b1 Kin. 5:4;
 1 Chr. 22:9
¹The Euphrates
 4:25 ^a[Jer. 23:6]
^b[Mic. 4:4;
 Zech. 3:10]
^cJudg. 20:1
¹lived in safety
 4:26 ^a1 Kin.
 10:26; 2 Chr.
 1:14
^b[Deut. 17:16]
 4:27 ^a1 Kin. 4:7
 4:28 ¹swift
 steeds
 4:29 ^a1 Kin. 3:12
 4:30 ^aGen. 25:6
^bIs. 19:11, 12;
 Acts 7:22
 4:31 ^a1 Kin. 3:12
^b1 Chr. 15:19;
 Ps. 89:title
^c1 Chr. 2:6; Ps.
 88:title

4:32 ^aProv. 1:1;
 10:1; 25:1; Eccl.
 12:9
^bSong 1:1
 4:34 ^a1 Kin.
 10:1; 2 Chr.
 9:1, 23
 5:1 ^a1 Kin. 5:10,
 18; 2 Chr. 2:3
^b2 Sam. 5:11;
 1 Chr. 14:1
 5:2 ^a2 Chr. 2:3
 5:3 ^a1 Chr.
 28:2, 3
^b1 Chr. 22:8;
 28:3
¹his foes
 5:4 ^a1 Kin. 4:24;
 1 Chr. 22:9
¹peace
²misfortune
 5:5 ^a2 Chr. 2:4
^b2 Sam. 7:12,
 13; 1 Kin. 6:38;
 1 Chr. 17:12;
 22:10; 28:6;
 2 Chr. 6:2
¹Lit. I am
 saying

sons of Mahol: and his fame was in all nations round about.

32 And ^ahe spake three thousand proverbs: and his ^bsongs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And ^athere came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Hiram Sends Emissaries

5 And ^aHiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: ^bfor Hiram was ever ^ba lover of David.

2 And ^aSolomon sent to Hiram, saying,

3 ^aThou knowest how that David my father could not build an house unto the name of the LORD his God ^bfor the wars which were about him on every side, until the LORD put ¹them under the soles of his feet.

4 But now the LORD my God hath given me ^arest¹ on every side, *so that there is neither adversary nor* ²evil occurrent.

5 ^aAnd, behold, ¹I purpose to build an house unto the name of the LORD my God, ^bas the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

4:21-28. The wide dominion of Solomon's kingdom and the splendor of life at his court are clearly seen here (cf. 2 Chr. 9:26). **The river** (v. 21) is the Euphrates. The **vine** and **fig tree** (v. 25) symbolize the basic covenant with God and its attendant peace and prosperity (cf. Mic. 4:4; Zech. 3:10).

4:26. **Forty thousand** was probably miscopied for four thousand, which is read in some Greek manuscripts here and in 2 Chronicles 9:25.

4:29. **Wisdom** in the Old Testament begins with the fear of the Lord (Prov. 1:7; Eccl. 12:13, 14) and its wise application to every facet of life.

4:32. Wise Solomon wrote most of the **proverbs**. As for **songs**, two psalms (72 and 127) and the Song of Solomon are traditionally ascribed to Solomon. Solomon has also been credited traditionally with the writing of Ecclesiastes. Because of his vast knowl-

edge and wisdom, his literary productions cover every area of life (v. 33), and Solomon is therefore sought out by people from all areas. Solomon's prestige and honor grew all the more (cf. 10:23, 24), and he became identified with wisdom itself (cf. Matt. 12:42).

5:1. The previous alliance between the Phoenician **king** and Israel in David's day was continued with **Solomon** (v. 12). Solomon's good relations with the Phoenicians added to the prosperity of his kingdom (cf. 10:22). The name **Hiram** is probably an abbreviation of Ahiram ("My Father Is Exalted"), a royal name known in the Phoenician inscriptions.

5:3-5. Although **David** was not permitted to build the temple (2 Sam. 7:13), he laid careful preparations for its erection (2 Sam. 24:18-25; 1 Chr. 21:18-22:19; 28:9-29:19).

6 Now therefore command thou that they hew me ^acedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I ¹give hire for thy servants according to all that thou shalt ²appoint: for thou knowest that *there is* not among us any that ³can skill to hew timber like unto the Sidonians.

Hiram to Help Build the Temple

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down ^afrom Lebanon unto the sea: and I will convey them by sea in ¹floats unto the place that thou shalt ²appoint me, and will ³cause them to be discharged there, and thou shalt receive *them*: and thou shalt ⁴accomplish my desire, ^bin giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 ^aAnd Solomon gave Hiram twenty thousand ¹measures of wheat *for* food to his household, and twenty ¹measures of pure oil: thus gave Solomon to Hiram year by year.

5:6 ^a2 Chr. 2:8, 10
¹ pay wages
² say
³ has
 5:9 ^a Ezra 3:7
^b Ezek. 27:17;
 Acts 12:20
¹ rafts
² indicate to
³ have them
 broken apart
⁴ fulfill
 5:11 ^a 2 Chr. 2:10
¹ Heb. kor

5:12 ^a 1 Kin. 3:12
¹ treaty
 5:13 ¹ labour
 force
 5:14 ^a 1 Kin. 12:18
¹ in shifts
² labour force
 5:15 ^a 1 Kin. 9:20–22; 2 Chr. 2:17, 18
¹ who quarried
 stone
 5:16 ^a 1 Kin. 9:23
¹ supervised
 5:17 ^a 1 Kin. 6:7;
 1 Chr. 22:2
¹ temple
 5:18 ¹ Or Ge-
 balites
² temple
 6:1 ^a 2 Chr. 3:1, 2
¹ Or Ayyar
 (April or May)

12 And the LORD gave Solomon wisdom, ^aas he promised him: and there was peace between Hiram and Solomon; and they two made a ¹league together.

Levy of Men

13 And king Solomon raised a ¹levy out of all Israel; and the ¹levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month ¹by courses: a month they were in Lebanon, *and* two months at home: and ^aAdoniram *was* over the ²levy.

15 ^aAnd Solomon had threescore and ten thousand that bare burdens, and fourscore thousand ¹hewers in the mountains;

16 Beside the ^achief of Solomon's officers which *were* over the work, three thousand and three hundred, which ¹ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* ^ahewed stones, to lay the foundation of the ¹house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ¹stonesquarers: so they prepared timber and stones to build the ²house.

Construction of the Temple

6 And ^ait came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month ¹Zif, which *is* the

5:7–10. **Hiram** not only provided for **Solomon** the fabled **cedars** from **Lebanon**, but he brought them to him and sent along skilled craftsmen to labor in the erection of the temple (v. 18). The whole venture was profitable for Hiram as well (v. 11).

5:13, 14. The instituting of forced labor by conscription (without pay) for work on public projects, while common in the ancient Near East, was an innovation in Israel. It would prove to be a source of irritation and complaint for the northern tribes (12:4). Samuel had given a prophetic warning concerning this social institution (1 Sam. 8:11–17).

5:15, 16. The large **work** force detailed here was made up of non-Israelites and constituted a permanent group of slave laborers (cf. 9:22; 2 Chr. 2:17, 18). Second Chronicles 2:2 and 18 record the number of supervisors as 3,600 Canaanites. To these were added 250 Israelite chief overseers (2 Chr. 8:10). First Kings

9:23 reports that there were some 550 chief overseers in addition to the 3,300 Canaanite supervisors mentioned here in verse 16. Apparently the total number of supervisors and chief overseers was 3,850. Of the chief overseers, three hundred were Canaanites and 250 were Israelites.

5:17, 18. These large **foundation stones** were cut to perfect size while still at the quarry (6:7).

6:1. Since the division of the kingdom can accurately be given as 931 B.C., the beginning of Solomon's 40-year **reign** (11:42) would be 971 B.C. Accordingly, the **fourth year** would be 967 B.C. Adding the 480 **years** given here to 967 gives a date of 1447 B.C. for the date of Israel's Exodus from **Egypt**. Thus, a literal reading of verse 1 demands an early date for the Exodus as opposed to a thirteenth-century date favored by many scholars.

second month, that ^bhe began to build the house of the LORD.

2 And ^athe house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the ¹temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made *a*windows of narrow lights.

5 And against the wall of the ¹house he built *a*chambers round about, *against* the walls of the house round about, *both* of the ²temple ^band of the ³oracle: and he made chambers round about:

6 The ¹nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the ²house he made ³narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And ^athe house, when it was in building, *was* built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*; and out of the middle into the third.

9 *So* he built the ¹house, and finished it; and covered the house ²with beams and boards of cedar.

6:1 ^b Acts 7:47

6:2 ^a Ezek. 41:1

6:3 ¹ Heb. *heykal*; here the main room of the temple; elsewhere

called *the holy place*, Ex. 26:33

6:4 ^a Ezek. 40:16;

41:16

6:5 ^a Ezek. 41:6

^b 1 Kin. 6:16,

19–21, 31

¹ temple

² sanctuary

³ Heb. *debir*;

here the inner

room of the

temple; else-

where called *the most holy*

place, 1 Kin.

6:16

6:6 ¹ lowest

² temple

³ narrow ledges

6:7 ^a Ex. 20:25;

Deut. 27:5, 6

6:9 ^a 1 Kin.

6:14, 38

¹ temple

² panelled

6:12 ^a 1 Kin.

2:4; 9:4

^b [2 Sam. 7:13;

1 Chr. 22:10]

¹ temple

² promise

6:13 ^a Ex. 25:8;

Lev. 26:11;

[2 Cor. 6:16; Rev.

21:3]

^b [Deut. 31:6]

6:15 ¹ from the

floor of the

temple to the

ceiling

6:16 ^a Ex. 26:33;

Lev. 16:2; 1 Kin.

8:6; 2 Chr. 3:8;

Ezek. 45:3; Heb.

9:3

6:18 ¹ gourds

6:19 ¹ Heb.

debir; 1 Kin. 6:5

10 *And then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

A Covenant Reminder

11 And the word of the LORD came to Solomon, saying,

12 *Concerning* this ¹house which thou art in building, *a*if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my ²word with thee, ^bwhich I spake unto David thy father:

13 And ^aI will dwell among the children of Israel, and will not ^bfor-sake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ¹both the floor of the house, and the walls of the ceiling; *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the ^amost holy *place*.

17 And the house, that *is*, the temple before it, *was* forty cubits *long*.

18 And the cedar of the house within *was* carved with ¹knops and open flowers: all *was* cedar; there *was* no stone seen.

19 And the ¹oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

6:2. The temple is called a **house**, for it was the place where a transcendent, sovereign, and holy God condescended to dwell with His people. The basic plan of the temple was that of the previous tabernacle except for the doubling of the length and width of the sanctuary and the increasing of its height. For the temple site, see the note on 2 Samuel 24:24.

6:3. The porch was situated before the front of the temple on its east side. According to 7:21, at the side of the entrance to the porch were erected two freestanding pillars. The pillar on the right or south side was named Jachin; the one on the left or north side was named Boaz (cf. 2 Chr. 3:15–17). The directions given with regard to the temple are from God's vantage point in the Holy of Holies (Most Holy

Place), looking outward from west to east.

6:5–10. These verses describe the three-storied side rooms.

6:11–13. Since it is recorded that the LORD appeared personally only three times to Solomon (3:5; 9:2; 11:11), these words probably came to Solomon by a prophet.

6:14. Verse 14 deals with completing the exterior of the structure. Verses 15–35 have to do with the interior arrangements, beginning with the interior walls and flooring.

6:16–22. Like the tabernacle, the Holy of Holies was partitioned off from the Holy Place. Within the Most Holy Place rested the **ark of the covenant** (v. 19), the symbol of God's reigning presence among His people.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar *which was of cedar.*

The House Overlaid with Gold

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also ^athe whole altar that *was* by the oracle he overlaid with gold.

The Cherubims

23 And within the oracle ^ahe made two cherubims of olive ¹tree, each ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner ¹house: and ^athey stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

The Walls, Floors, and Doors

29 And he carved all the walls of the house round about with carved

6:22 ^a Ex. 30:1, 3, 6
6:23 ^a Ex. 37:7-9; 2 Chr. 3:10-12
¹ wood
6:27 ^a Ex. 25:20; 37:9; 1 Kin. 8:7; 2 Chr. 5:8
¹ room

6:29 ^a Ex. 36:8, 35
6:31 ¹ Or five-sided
6:33 ¹ sanctuary
² Or four-sided
6:34 ^a Ezek. 41:23-25
¹ cypress
² panels were one swinging door
³ panels were the other swinging door
6:36 ^a 1 Kin. 7:12; Jer. 36:10
6:37 ^a 1 Kin. 6:1
¹ April or May
6:38 ^a 2 Sam. 7:13; 1 Kin. 5:5; 6:1; 8:19
¹ October or November
² in all its details according to all its plans
7:1 ^a 1 Kin. 3:1; 9:10; 2 Chr. 8:1

^afigures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive tree: the lintel *and* side posts *were* ¹a fifth part of the wall.

32 The two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the ¹temple posts of olive tree, ²a fourth part of the wall.

34 And the two doors *were* of ¹fir tree: the ^atwo ²leaves of the one door *were* folding, and the two ³leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

The Inner Court

36 And he built the ^ainner court with three rows of hewed stone, and a row of cedar beams.

37 ^aIn the fourth year was the foundation of the house of the LORD laid, in the month ¹Zif:

38 And in the eleventh year, in the month ¹Bul, which *is* the eighth month, was the house finished ²throughout all the parts thereof, and according to all the fashion of it. So was he ^aseven years in building it.

A House for Solomon

7 But Solomon was building his own house ^athirteen years, and he finished all his house.

6:23-28. According to 2 Chronicles 3:13, these two tall gold-covered **cherubim** faced the door. The cherubim symbolized the awesome holiness of the sovereign God.

6:31-35. The **olive wood doors** were made for access between the Holy of Holies and the Holy Place. Still larger double-leaved doors made of **fir** were placed at the entrance to the Holy Place. Second Chronicles 3:14 mentions that a curtain was also in place between the

Holy Place and the Holy of Holies, perhaps reminiscent of the inner veil of the tabernacle (Ex. 26:31-36).

6:36. The **inner court** surrounding the temple was also called the court of the priests (2 Chr. 4:9), for access to it was restricted to the priestly orders. For the outer or great court, to which all of the people were admitted, see the note on 7:12.

7:1. The time required to finish Solomon's **house** was nearly twice as long as the time for the temple,

2 He built also the ^ahouse of the forest of Lebanon; the length thereof *was* an ¹hundred cubits, and the breadth thereof ²fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* ¹covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and ¹light *was* against light *in* three ²ranks.

5 And all the ¹doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 And he made a ¹porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the ²porch *was* before them: and the *other* pillars and ³the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar ¹from one side of the floor to the other.

8 And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, ^awhom he had taken *to wife*, like unto this ¹porch.

7:2 ^a 1 Kin. 10:17, 21; 2 Chr. 9:16
¹ About 150 feet
² About 75 feet
 7:3 ¹ *above the beams*
 7:4 ¹ *widow was opposite window*
² rows
 7:5 ¹ *doorways*
 7:6 ¹ *hall*
² portico with pillars
³ a canopy
 7:7 ¹ *from floor to ceiling*
 7:8 ^a 1 Kin. 3:1; 9:24; 11:1; 2 Chr. 8:11
¹ *hall*

7:12 ^a 1 Kin. 6:36
^b John 10:23; Acts 3:11
 7:13 ¹ *Hiram*, 2 Chr. 2:13, 14
 7:14 ^a 2 Chr. 2:14
^b 2 Chr. 4:16
^c Ex. 31:3; 36:1
¹ *bronze*
² *skill in working*
 7:15 ^a 2 Kin. 25:17; 2 Chr. 3:15; 4:12; Jer. 52:21
¹ *fashioned*
² *bronze*

Costly Stones

9 All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was* of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the ^ainner court of the house of the LORD, ^band for the porch of the house.

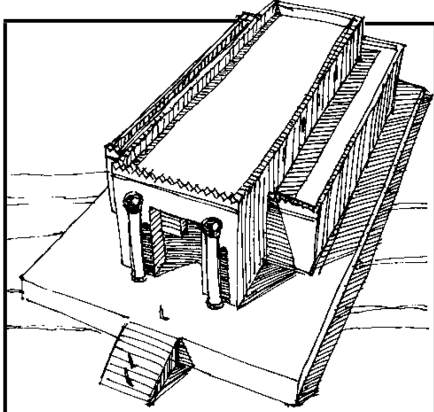
13 And king Solomon sent and fetched ¹Hiram out of Tyre.

14 ^aHe *was* a widow's son of the tribe of Naphtali, and ^bhis father *was* a man of Tyre, a worker in ¹brass: and ^che was filled with wisdom, and understanding, and ²cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

Two Pillars of Brass

15 For he ¹cast ^atwo pillars of ²brass, of eighteen cubits high apiece: and a

due to the many buildings that made up the palace complex. According to 9:10, Solomon had apparently finished the temple before undertaking the construction of his palace and its surrounding buildings, because 20 years is given as the time for the whole project. Solomon had put God's house before that of his own. (By way of contrast, cf. Hag. 1:4.) The architectural descriptions of the temple and the various edifices of the palace complex have been illuminated



by ongoing archaeological excavations in Syro-Palestine and southern Turkey.

7:2-8. The sequence of buildings in the palace complex is given in the order of approach to the palace: verses 2-5, the **house of the forest of Lebanon** (apparently used as an armory, cf. 10:16, 17 with Is. 22:8); verse 6, the **porch of pillars** (apparently a colonnaded entry hall); verse 7, the porch of **judgment** (or throne hall, used as a place of justice where the king personally heard problem cases); and verse 8, a special palace for **Pharaoh's daughter** (cf. 9:24 and the note on 3:1). The chronicler adds that Pharaoh's daughter was quartered in a private residence due to the sacredness of Solomon's palace because of its reception of the ark of God (2 Chr. 8:11). See further the note on 1 Samuel 4:3.

7:12. The **great court** was a large outer court that encircled the entire temple and palace complex. The inner court surrounded the temple. (See the note on 6:36.) According to 2 Kings 11:19, access from the palace complex to the temple led through a gate called the gate of the guard.

7:13, 14. This **Hiram** is not the Phoenician king but a skilled craftsman from **Tyre**. His mother was an Israelite who had married a Phoenician artisan, from whom young Hiram had doubtless learned his craft. Hiram had become a master craftsman in his own right. See the notes on 2 Chronicles 2:13, 14.

line of twelve cubits³ did compass either of them about.

16 And he made two¹ chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

17 And nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above,¹ over against the belly which *was* by the network: and the pomegranates *were* ^atwo hundred in rows round about upon the other chapter.

21 ^aAnd he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof¹ Jachin: and he set up the left pillar, and called the name thereof² Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

The Molten Sea

23 And he made ^aa¹ molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

7:15³ measured the circumference of each of them

7:16¹ capitals of cast bronze

7:20 ^a 2 Chr. 3:16; 4:13; Jer. 52:23

1 by the convex surface

7:21 ^a 2 Chr. 3:17

¹ Lit. He Shall Establish

² Lit. In It Is Strength

7:23 ^a 2 Kin. 25:13; 2 Chr. 4:2; Jer. 52:17

¹ sea of cast metal

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, ^acompassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon ^atwelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their ¹hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained ^atwo thousand baths.

Ten Bases of Brass

27 And he made ten ¹bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner*: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* ¹certain additions made of thin work.

30 And every base had four brasen wheels, and ¹plates of brass: and the four corners thereof had ²undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an

7:15–22. The nature of the **two pillars of brass** before the **porch of the temple** (cf. 2 Chr. 3:17) has been abundantly illustrated by excavations from all areas dealing with the ancient Near East. Their names, **Jachin** (“He Establishes”) and **Boaz** (“In Him Is Strength”), may well reflect Solomon’s humble dependence upon God, the Author of the Davidic covenant. The accuracy of the height of the **two pillars** is confirmed by a comparison with 2 Kings 25:17 and Jeremiah 52:21. The measurement given in 2 Chronicles 3:15 was apparently miscopied.

7:23–39. The **molten sea** was cast in one bronze

piece by Hiram. It was set upon **twelve** bronze **oxen** (or bulls), which were later removed by Ahaz who replaced them with a stone base (2 Kin. 16:17). The **sea** took the place of the laver of the tabernacle and was used for the ritual washing of the priests. Five moveable bronze basins stood on either side of the molten sea, which were used for the rinsing of the burnt offerings (cf. Ex. 30:17–21 with 2 Chr. 4:6). The quantity of water held by the molten sea is given here as **two thousand baths**, probably the correct figure in the light of its measurements. The “three thousand baths” of 2 Chronicles 4:5 was probably miscopied.

half: and also upon the mouth of it *were* ¹gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their ¹naves, and their ²felloes, and their spokes, *were* all ³molten.

34 And *there were* four undersetters to the four corners of one base: and the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, ¹according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had ¹one casting, one measure, and one size.

Works of Brass

38 Then ^amade he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ^aAnd Hiram made the lavers, and the shovels, and the basons. So Hiram ¹made an end of doing all the work that he made king Solomon for the house of the LORD:

7:31 ¹ engravings
7:33 ¹ rims
2 hubs
3 cast metal
7:36 ¹ wherever there was a clear space
7:37 ¹ the same
7:38 ^a Ex. 30:18;
2 Chr. 4:6
7:40 ² Chr. 4:11—5:1
¹ finished

7:41 ^a 1 Kin. 7:17, 18
7:42 ^a 1 Kin. 7:20
¹ on the tops of
7:45 ^a Ex. 27:3;
2 Chr. 4:16
¹ burnished bronze
7:46 ^a 2 Chr. 4:17
^b Gen. 33:17;
Josh. 13:27
^c Josh. 3:16
7:47 ^a 1 Chr. 22:3, 14
7:48 ^a Ex. 37:25, 26; 2 Chr. 4:8
^b Ex. 37:10, 11
^c Lev. 24:5-8
7:50 ¹ firepans

41 The two pillars, and the two bowls of the chapters that *were* on the top of the two pillars; and the two ^anetworks, to cover the two bowls of the chapters which *were* upon the top of the pillars;

42 And ^afour hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* ¹upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 ^aAnd the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* ¹bright brass.

46 ^aIn the plain of Jordan did the king cast them, in the clay ground between ^bSuccoth and ^cZarthan.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found ^aout.

Works of Gold

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: ^athe altar of gold, and ^bthe table of gold, whereupon ^cthe shewbread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuff-ers, and the basons, and the spoons, and the ¹censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, and for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of

7:40-47. These verses contain a summary of the work done by Hiram the craftsman. The account here does not mention the brass altar (cf. 2 Chr. 4:1). See the note on 2 Chronicles 2:14.

7:48-50. These are items for the Holy Place of the temple. The altar of gold replaced the altar of incense in the tabernacle (Ex. 30:2-4). The table of gold was equivalent to the table of the showbread (Ex. 25:23-

40). Although only one table is mentioned here, there were actually 10 such tables (2 Chr. 4:8). Apparently the 10, together with their articles, were considered as one unit (cf. 2 Chr. 29:18). Instead of the one golden lampstand of the tabernacle (Ex. 25:31-40), 10 lampstands were set in the Holy Place of the temple.

7:51. The treasures were probably stored in one of the side chambers of the temple (cf. 6:5-10).

the LORD. And Solomon brought in the things “which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

The Ark Brought from the City of David

8 Then ^aSolomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, ^bthat they might bring ^cup the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the ^afeast in the month ¹Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, ^aand the priests took up the ark.

4 And they brought up the ark of the LORD, ^aand the ¹tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, ^asacrificing sheep and oxen, that could not be told nor numbered for multitude.

The Ark in the Most Holy Place

6 And the priests ^abrought in the ark of the covenant of the LORD unto ^bhis place, into the oracle of the

7:51 ^a2 Sam. 8:11; 1 Chr. 18:11; 2 Chr. 5:1
8:1 ^aNum. 5:2-14
^b2 Sam. 6:12-17; 1 Chr. 15:25-29
^c2 Sam. 5:7; 6:12, 16
8:2 ^aLev. 23:34; 1 Kin. 8:65; 2 Chr. 7:8-10
¹September or October
8:3 ^aNum. 4:15; 7:9; Deut. 31:9; Josh. 3:3, 6
8:4 ^a1 Kin. 3:4; 2 Chr. 1:3
¹tent of meeting
8:5 ^a2 Sam. 6:13; 2 Chr. 1:6
8:6 ^a2 Sam. 6:17
^bEx. 26:33, 34; 1 Kin. 6:19

^c1 Kin. 6:27
8:8 ^aEx. 25:13-15; 37:4, 5
¹the poles extended so that
²Lit. heads of the poles
³in front of the inner sanctuary
8:9 ^aEx. 25:21; Deut. 10:2
^bEx. 25:16; Deut. 10:5; Heb. 9:4
^cEx. 24:7, 8; 40:20; Deut. 4:13
^dEx. 34:27, 28
8:10 ^aEx. 40:34, 35; 2 Chr. 7:1, 2
8:11 ^a2 Chr. 7:1, 2
8:12 ^a2 Chr. 6:1
^bLev. 16:2; Ps. 18:11; 97:2
¹cloud
8:13 ^a2 Sam. 7:13
^b[Ex. 15:17]; Ps. 132:14
¹an exalted house
²a place
8:14 ^a2 Sam. 6:18; 1 Kin. 8:55

house, to the most holy *place*, *even* ^cunder the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And ¹they ^adrew out the staves, that the ²ends of the staves were seen out in the holy *place* ³before the oracle, and they were not seen without: and there they are unto this day.

9 ^aThere was nothing in the ark ^bsave the two tables of stone, which Moses ^cput there at Horeb, ^dwhen the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

The Glory of the Lord

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud ^afilled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the ^aglory of the LORD had filled the house of the LORD.

Solomon's Speech to Israel

12 ^aThen spake Solomon, The LORD said that he would dwell ^bin the thick ¹darkness.

13 ^aI have surely built thee ¹an house to dwell in, ^b^a settled place for thee to abide in for ever.

14 And the king turned his face about, and ^ablessed all the congregation of Israel: (and all the congregation of Israel stood;)

8:4. For the significance of the ark of the covenant, see the note on 6:16-22. Although the ark was now in permanent residence, the final abiding presence of God among His people would not occur here in Solomon's temple (cf. Ezek. 10:18, 19; 11:22, 23). The chronicler reports that the bringing in of the ark was accompanied by great rejoicing, praise, and song (2 Chr. 5:11-13).

8:9. Only the **two tables of stone** were now kept within the **ark** (cf. Heb. 9:4). The presence of the tables of stone, on which were written the Ten Commandments, was a constant reminder of God's **covenant with the children of Israel** to make them a holy nation and a kingdom of priests (cf. Ex. 19:6, 9; Deut. 5).

8:10-12. As the **glory of the LORD** had filled the tabernacle at its inauguration (Ex. 40:34, 35), so also it fills the temple. Rabbinic scholars spoke of the visible presence of God's dwelling with His people as the shekinah glory. The shekinah glory had been with Israel at Sinai, had gone with them through the

wilderness wanderings, and had led them into the Promised Land. Although it would later leave the temple (Ezek. 10:18, 19), it would return to the millennial temple (Ezek. 43:1-5) and to His redeemed people Israel (Is. 4:5). However, before that future day, God again tabernacled among His people in the person of His Son, Jesus Christ (John 1:14) who, having secured man's redemption, now dwells within the believer, whom He has taken into union with Himself (Col. 1:15-22, 27; 2:9, 10). Ultimately all believers will enjoy God's presence throughout all eternity (Rev. 21:2, 3). Note that as "the glory of the LORD had filled" both tabernacle and temple at their inauguration, so the Holy Spirit came in visible power to the church at its inception (Acts 2:1-4).

8:12-21. Solomon's dedicatory address (cf. 2 Chr. 6:1-42) takes the form of praise to **God** for His faithfulness to His **people** and to the terms of the covenant with **David**. All that Solomon had accomplished had really been done by God's hand (v. 15).

15 And he said, *“Blessed be the LORD God of Israel, which ^bspake with his mouth unto David my father, and hath with his hand fulfilled it, saying,*

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that *“my name might be therein; but I chose ^bDavid to be over my people Israel.*

17 And *“it was in the heart of David my father to build an house for the name of the LORD God of Israel.*

18 *“And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.*

19 Nevertheless *“thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.*

20 And the LORD hath performed his word that he spake, and I ¹am risen up in the room of David my father, and sit on the throne of Israel, *“as the LORD promised, and have built an house for the name of the LORD God of Israel.*

21 And I have set there a place for the ark, wherein *is “the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.*

Solomon's Prayer to God

22 And Solomon stood before *“the altar of the LORD in the*

8:15 ^a 1 Chr. 29:10, 20; Neh. 9:5; Luke 1:68
^b 2 Sam. 7:2, 12, 13, 25; 1 Chr. 22:10

8:16 ^a Deut. 12:5; 1 Kin. 8:29
^b 1 Sam. 16:1; 2 Sam. 7:8; 1 Chr. 28:4

8:17 ^a 2 Sam. 7:2, 3; 1 Chr. 17:1, 2

8:18 ^a 2 Chr. 6:8, 9

8:19 ^a 2 Sam. 7:5, 12, 13; 1 Kin. 5:3, 5; 6:38; 1 Chr. 17:11, 12; 22:8–10; 2 Chr. 6:2

8:20 ^a 1 Chr. 28:5, 6

¹ filled the place

8:21 ^a Deut. 31:26; 1 Kin. 8:9

8:22 ^a 1 Kin. 8:54; 2 Chr. 6:12

^b Ex. 9:33; Ezra 9:5

8:23 ^a Ex. 15:11; 2 Sam. 7:22

^b Deut. 7:9; Neh. 1:5; Dan. 9:4

^c [Gen. 17:1; 1 Kin. 3:6; 2 Kin. 20:3

¹ keeps your covenant

8:25 ^a 2 Sam. 7:12, 16; 1 Kin. 2:4; 9:5

¹ only if

8:26 ^a 2 Sam. 7:25

8:27 ^a [2 Chr. 2:6; Is. 66:1; Acts 7:49; 17:24]

^b 2 Cor. 12:2

8:28 ¹ regard the prayer

presence of all the congregation of Israel, and ^bspread forth his hands toward heaven:

23 And he said, LORD God of Israel, *“there is no God like thee, in heaven above, or on earth beneath, ^bwho ¹keepest covenant and mercy with thy servants that ^cwalk before thee with all their heart:*

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it with thine hand, as it is this day.*

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, *“There shall not fail thee a man in my sight to sit on the throne of Israel; ¹so that thy children take heed to their way, that they walk before me as thou hast walked before me.*

26 *“And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.*

27 But *“will God indeed dwell on the earth? behold, the heaven and heaven of ^bheavens cannot contain thee; how much less this house that I have builded?*

God Asked to Hearken to Israel

28 Yet ¹have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

8:22–53. According to 2 Chronicles 6:13, Solomon had a tall scaffold erected, so the people might see him clearly as he knelt before God in prayer. **Solomon's** dedicatory **prayer** (cf. 2 Chr. 6:12–42) stresses **God's** faithfulness (vv. 22–25) and the continuing need for His presence in mighty power among them (vv. 26–30). He follows his twofold general prayer with seven specific requests: (1) for His righteous judgment (vv. 31, 32); (2) for His forgiveness of **sin** after defeat by the enemy (vv. 33, 34); (3) for healing of the **land** in time of drought (vv. 35, 36); (4) for removal of

various distresses in the land (vv. 37–40); (5) for hearing the prayer of the non-Israelites (vv. 41–43); (6) for hearing the prayer of soldiers sent off to foreign wars (vv. 44, 45); and (7) for hearing the prayer of His **people** when their sin has taken them into captivity (vv. 46–53). The chronicler reports that Solomon closed his dedicatory prayer with a plea for God's salvation and goodness to be realized by His people, and with the invoking of God's grace so as to remember the mercies of David (2 Chr. 6:40–42).



IMMENSITY OF GOD

8:27. Applied to God, *immensity* means that God cannot be limited by space and is in fact beyond space. Space is the area where physical reality (matter) and being (energy) exist, and to that degree is limited. Where space ends, God still persists infinitely beyond all limits. (First Reference, Gen. 1:1; Primary Reference, 1 Kin. 8:27; cf. Deut. 6:4.)

29 That thine eyes may be open toward this ¹house night and day, *even* toward the place of which thou hast said, "My name shall be ^bthere: that thou mayest hearken unto the prayer which thy servant shall make ^ctoward this place.

30 "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, and ^aan¹ oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, ^acondemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and ^bshall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their ^afathers.

35 "When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou ^ateach them ^bthe good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 "If there be in the land famine, if there be pestilence, ¹blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land ²of their cities; whatsoever plague, whatsoever sickness *there be*;

8:29 ^a Deut. 12:11
^b 1 Kin. 9:3;
2 Chr. 7:15
^c Dan. 6:10
¹ temple
8:30 ^a Neh. 1:6
8:31 ^a Ex. 22:8-11
¹ he is forced to take an oath and he comes and takes an oath before your altar
8:32 ^a Deut. 25:1
8:33 ^a Lev. 26:17; Deut. 28:25
^b Lev. 26:39, 40
8:34 ^a [Lev. 26:40-42; Deut. 30:1-3]
8:35 ^a Lev. 26:19; Deut. 28:23
8:36 ^a Ps. 25:4; 27:11; 94:12
^b 1 Sam. 12:23
8:37 ^a Lev. 26:16, 25, 26; Deut. 28:21, 22, 27, 38, 42, 52
¹ blight
² in their gates

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, ^aknowest the hearts of all the children of men;)

40 "That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy ^astrong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: ^athat all people of the earth may know thy name, to ^bfear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their ¹cause.

46 If they sin against thee, ^a(for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives ^bunto the land of the enemy, far or near;

47 ^aYet if they shall ¹bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, ^bsaying, We have sinned, and have done ²perversely, we have committed wickedness;

8:39 ^a [1 Sam. 16:7; 1 Chr. 28:9; Jer. 17:10]; Acts 1:24
8:40 ^a [Ps. 130:4]
8:42 ^a Ex. 13:3; Deut. 3:24
8:43 ^a [Ex. 9:16; 1 Sam. 17:46; 2 Kin. 19:19]
^b Ps. 102:15
8:45 ¹ justice
8:46 ^a 2 Chr. 6:36; Ps. 130:3; Prov. 20:9; Eccl. 7:20; [Rom. 3:23; 1 John 1:8, 10]
^b Lev. 26:34, 44; Deut. 28:36, 64; 2 Kin. 17:6, 18; 25:21
8:47 ^a [Lev. 26:40-42]; Neh. 9:2
^b Ezra 9:6, 7; Neh. 1:6; Ps. 106:6; Dan. 9:5
¹ come to themselves
² wrong

48 And so ^areturn unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and ^bpray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their ¹cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and ^agive them compassion before them who carried them captive, that they may have compassion on them:

God's Inheritance

51 For ^athey *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, ^bfrom the midst of the furnace of iron:

52 ^aThat thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, ^aas thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

Solomon Blesses the People

54 ^aAnd it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

8:48 ^a Jer. 29:12-14;
^b Dan. 6:10;
Jon. 2:4
8:49 ¹ *justice*
8:50 ^a [2 Chr. 30:9]; Ezra 7:6;
Ps. 106:46; Acts 7:10
8:51 ^a Ex. 32:11, 12; Deut. 9:26-29; Neh. 1:10;
[Rom. 11:28, 29]
^b Deut. 4:20; Jer. 11:4
8:52 ^a 1 Kin. 8:29
8:53 ^a Ex. 19:5, 6
8:54 ^a 2 Chr. 7:1

8:55 ^a Num. 6:23-26; 2 Sam. 6:18; 1 Kin. 8:14
8:56 ^a 1 Chr. 22:18
^b Deut. 12:10;
Josh. 21:45;
23:14
¹ *peace*
8:57 ^a Deut. 31:6; Josh. 1:5;
1 Sam. 12:22;
[Rom. 8:31-37];
Heb. 13:5
8:58 ^a Ps. 119:36;
Jer. 31:33
8:59 ¹ *as each day may require*
8:60 ^a Josh. 4:24;
1 Sam. 17:46;
1 Kin. 8:43;
2 Kin. 19:19
^b Deut. 4:35, 39; 1 Kin. 18:39;
[Jer. 10:10-12]
8:61 ^a Deut. 18:13; 1 Kin. 11:4; 15:3, 14;
2 Kin. 20:3
¹ *Lit. at peace with*
8:62 ^a 2 Chr. 7:4-10
8:64 ^a 2 Chr. 7:7
¹ *consecrate*

55 And he stood, ^aand blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given ^arest¹ unto his people Israel, according to all that he promised: ^bthere hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: ^alet him not leave us, nor forsake us:

58 That he may ^aincline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, ¹as the matter shall require:

60 ^aThat all the people of the earth may know that ^bthe LORD *is* God, *and that there is none else*.

61 Let your ^aheart therefore be ¹perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Solomon Dedicates the Temple

62 And ^athe king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 ^aThe same day did the king ¹hallow the middle of the court that

8:54-61. Solomon capped off his prayer with a dedicatory blessing on the congregation of Israel. In doing so he praises God for giving rest unto his people (vv. 54, 56; cf. Deut. 12:9-25). However, due to Israel's sin, that rest was incomplete (cf. Ps. 95:7-11) and would be entered into only through the Messiah, Jesus Christ (Heb. 3, 4). Solomon again invokes God's continued presence with His people (vv. 57, 58), working out His good pleasure through them to all men (vv. 59-61), and closes his prayer with a challenge to Israel

to be perfect with the LORD, that is, fully and wholly committed to His person and standards (cf. Matt. 5:48) for a growing spiritual maturity. The chronicler reports that Solomon's prayer and benediction were greeted with the coming of fire from heaven to consume the sacrifice on the altar (2 Chr. 7:1-3).

8:62-65. The dedication ends with many special sacrifices. All of this took place at the Feast of Tabernacles (v. 2), which was lengthened to two weeks to make this a double festal period.

was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the ^bbrassen altar that *was* before the LORD *was* too little to receive the burnt offerings, and ²meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held ^aa feast, and all Israel with him, a great congregation, from ^bthe entering in of Hamath unto ^cthe river of Egypt, before the LORD our God, ^aseven days and seven days, *even* fourteen days.

66 ^aOn the eighth day he sent the people away: and they ¹blest the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

The Second Appearance of the Lord

9 And ^ait came to pass, when Solomon had finished the building of the house of the LORD, ^band the king's house, and ^call Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, ^aas he had appeared unto him at Gibeon.

3 And the LORD said unto him, ^aI have heard thy prayer and thy supplication, that thou hast made before me: I have ¹hallowed this house, which thou hast built, ^bto put my name there for ever; ^cand mine eyes and mine heart shall be there perpetually.

4 And if thou wilt ^awalk before me, ^bas David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt ^ckeep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever,

8:64 ^b2 Chr. 4:1
² grain or meal
8:65 ^a Lev. 23:34;
1 Kin. 8:2
^b Num. 34:8;
Josh. 13:5; Judg. 3:3; 2 Kin. 14:25
^c Gen. 15:18;
Ex. 23:31; Num. 34:5
^d 2 Chr. 7:8
8:66 ^a 2 Chr. 7:9
¹ thanked
9:1 ^a 2 Chr. 7:11
^b 1 Kin. 7:1
^c 2 Chr. 8:6
9:2 ^a 1 Kin. 3:5;
11:9; 2 Chr. 1:7
9:3 ^a 2 Kin. 20:5;
Ps. 10:17
^b 1 Kin. 8:29
^c Deut. 11:12
¹ sanctified
9:4 ^a Gen. 17:1
^b 1 Kin. 11:4,
6; 15:5
^c 1 Kin. 8:61

9:5 ^a 2 Sam. 7:12,
16; 1 Kin. 2:4;
6:12; 8:25; 1 Chr.
22:10; Matt. 1:6;
25:31
9:6 ^a 2 Sam.
7:14-16; 2 Chr.
7:19, 20; Ps.
89:30
¹ turn back
9:7 ^a [Lev. 18:24-
29]; Deut. 4:26;
2 Kin. 17:23;
25:21
^b [Jer. 7:4-14]
^c Deut. 28:37;
Ps. 44:14; Jer.
24:9
¹ destroy
9:8 ^a 2 Chr. 7:21
^b [Deut. 29:24-
26]; Jer. 22:8, 9
¹ will be high
9:9 ^a [Deut.
29:25-28]
9:10 ^a 1 Kin.
6:37, 38; 7:1;
2 Chr. 8:1
9:11 ^a 1 Kin. 5:1

^aas I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

Disobedience Will Cut Off Israel

6 ^aBut if ye shall at all ¹turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 ^aThen will I ¹cut off Israel out of the land which I have given them; and this house, which I have hallowed ^bfor my name, will I cast out of my sight; ^cand Israel shall be a proverb and a byword among all people:

8 And ^aat this house, *which* ¹is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, ^bWhy hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this ^aevil.

Gifts of Solomon and Hiram

10 And ^ait came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 ^a(Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my

8:66. Worship should end on a positive note of joyfulness, praise, and thankfulness to God for all His goodness.

9:2. God had appeared to Solomon previously at Gibeon (3:5). (See the note on 6:11-13.) Additional details as to God's challenge to Solomon on this occasion are recorded in 2 Chronicles 7:11-22.

9:3-9. The LORD formally applies the terms of the Davidic covenant to Solomon with the reminder that although the covenant is unconditional, the blessings of that covenant are individually realizable only through the son of David, who is faithful and obedient. See the note on 2 Samuel 7:12-16.

9:13. Hiram was dissatisfied with Solomon's pay-

brother? ^aAnd he called them the land of ¹Cabul unto this day.

14 And Hiram sent to the king six-score talents of gold.

15 And this *is* the reason of ^athe ¹levy which king Solomon raised; for to build the house of the LORD, and his own house, and ^bMillo, and the wall of Jerusalem, and ^cHazor, and ^dMegiddo, and ^eGezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, ^aand slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and ^aBeth-horon the nether,

18 And ^aBaalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for ^ahis chariots, and cities for his ^bhorsemen, and that which Solomon ^cdesired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ^aAnd all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children ^athat were left after them in the land, ^bwhom the children of Israel also were not able utterly to destroy, ^cupon those did Solomon ¹levy a tribute of ^dbondservice unto this day.

Duties of the Children of Israel

22 But of the children of Israel did Solomon ^amake no ¹bondmen: but

9:13 ^aJosh.

19:27

¹Lit. *Good for Nothing*

9:15 ^a1 Kin. 5:13

^b2 Sam. 5:9;

1 Kin. 9:24

^cJosh. 11:1;

19:36

^dJosh. 17:11

^eJosh. 16:10

¹labour force

9:16 ^aJosh.

16:10; Judg. 1:29

9:17 ^aJosh.

10:10; 16:3;

21:22; 2 Chr. 8:5

9:18 ^aJosh.

19:44; 2 Chr. 8:4

9:19 ^a1 Kin.

10:26; 2 Chr.

1:14

^b1 Kin. 4:26

^c1 Kin. 9:1

9:20 ^a2 Chr. 8:7

9:21 ^aJudg.

1:21-36; 3:1

^bJosh. 15:63;

17:12, 13

^cJudg. 1:28, 35

^dEzra 2:55, 58;

Neh. 7:57

¹tax

9:22 ^a[Lev.

25:39]

¹forced labourers

9:23 ^a2 Chr. 8:10

9:24 ^a1 Kin. 3:1

^b1 Kin. 7:8

^c2 Sam. 5:9;

1 Kin. 11:27;

2 Chr. 32:5

9:25 ^aEx. 23:14-17;

Deut. 16:16;

2 Chr. 8:12, 13

9:26 ^a2 Chr.

8:17, 18

^bNum. 33:35;

Deut. 2:8; 1 Kin.

22:48

9:27 ^a1 Kin. 5:6;

9:10; 11

9:28 ^aJob 22:24

10:1 ^a2 Chr. 9:1;

Matt. 12:42;

Luke 11:31

^bJudg. 14:12;

Ps. 49:4; Prov.

1:6

they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, ^afive hundred and fifty, which bare rule over the people that wrought in the work.

24 But ^aPharaoh's daughter came up out of the city of David unto ^bher house which *Solomon* had built for her: ^cthen did he build Millo.

25 ^aAnd three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

Solomon's Navy

26 And ^aking Solomon made a navy of ships in ^bEzion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.

27 ^aAnd Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to ^aOphir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

The Queen of Sheba Visits Solomon

10 And when the ^aqueen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came ^bto prove him with hard questions.

ment to him in border towns and so returned their jurisdiction to him (cf. 2 Chr. 8:2). The traditional meaning of **Cabul** comes from Josephus, who reads the word *kabal* "as nothing." Apparently some other means of payment must have been agreed upon, for the two kings remained friends.

9:15. For **Millo** (cf. v. 24), see the note on 2 Samuel 5:9. **Hazor, Megiddo, and Gezer**, along with **Jerusalem**, were key Solomonic cities. Each has been carefully excavated and shown to have common characteristics clearly datable to Solomon's era. These four cities held strategic importance not only militarily but commercially.

9:16. Gezer had never been taken by the tribe of Ephraim. It came under control of Israel as a wedding present from **Pharaoh king of Egypt** on the occasion of **Solomon's** wedding to the **Pharaoh's daughter** (cf. 3:1).

9:20-23. For **Solomon's** instituting of forced labor, see the notes on 5:13, 14 and 5:15, 16.

9:24. For the separate palace for **Pharaoh's daughter**, see the note on 7:2-8.

9:25. Three times in a year refers to the three great national feasts: Unleavened Bread, Pentecost, and Tabernacles (cf. Deut. 16:16). The king led his people in bringing sacrifices. God's leader ought always to guide his people to a full worship experience.

9:26. Ezion-geber was situated at the head of the modern Gulf of Aqaba. Solomon's commercial enterprises with King Hiram of Tyre were doubtless very profitable for both men (cf. 10:11, 12; 2 Chr. 8:17, 18; 9:21).

9:28. The precise location of **Ophir** is unknown. It lay south through the Gulf of Aqaba and the Red Sea. Locations in Arabia, the Persian Gulf, eastern Africa, and India have been suggested. It may have been an important international center for commercial exchange.

10:1, 2. Sheba was the home of the Sabaeans who lived in the area of modern Yemen in southwestern

2 And she came to Jerusalem with a very great ¹train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon ¹told her all her questions: there was not *any* thing ²hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the ¹meat of his table, and the ²sitting of his servants, and the ³attendance of his ministers, and their apparel, and his cupbearers, ^aand ⁴his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy ¹acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 ^aHappy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 ^aBlessed be the LORD thy God, which ^bdelighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, ^cto do ¹judgment and justice.

10:2 ¹retinue or company
10:3 ¹answered
²too difficult for
10:5 ^a 1 Chr. 26:16; 2 Chr. 9:4
¹food
²seating
³service of his attendants
⁴entryway
10:6 ¹words
10:8 ^a Prov. 8:34
10:9 ^a 1 Kin. 5:7
^b 2 Sam. 22:20
^c 2 Sam. 8:15; Ps. 72:2; [Prov. 8:15]
¹justice and righteousness

10:10 ^a Ps. 72:10, 15
¹never again came
10:11 ^a 1 Kin. 9:27, 28; Job 22:24
¹algun, 2 Chr. 9:10, 11
10:12 ^a 2 Chr. 9:11
^b 2 Chr. 9:10
¹steps or supports
²stringed instruments
10:15 ^a 2 Chr. 1:16
^b 2 Chr. 9:24; Ps. 72:10
¹income of traders
10:17 ^a 1 Kin. 14:26
¹Heb. *mina*

10 And she ^agave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there ¹came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 ^aAnd the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of ¹almug trees, and precious stones.

12 ^aAnd the king made of the al-mug trees ¹pillars for the house of the LORD, and for the king's house, harps also and ²psalteries for singers: there came no such ^balmug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Solomon's Gold

14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the ^amerchantsmen, and of the ¹traffick of the spice merchants, and ^bof all the kings of Arabia, and of the governors of the country.

16 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* ^athree hundred shields *of* beaten gold; three ¹pound of gold went to one shield: and the

Arabia. It was an important commercial area, famous for its trading in **spices**, perfumes, **gold**, and **precious stones**. The ancient south Arabians sent their wares overland to far distant places and enjoyed a virtual monopoly on many items, such as frankincense and myrrh. **Solomon's** well-known wisdom (4:34) may well have been carried there by sailors from Ezion-geber (9:26–28), or by their own merchants as they returned home. The **queen of Sheba** apparently wanted to validate the authenticity of Solomon's fabled wisdom (vv. 3, 4). Christ Himself commended her search for truth and knowledge, while castigating the scribes who should have recognized that in Christ the Messiah "a greater than Solomon" was in their midst (Matt. 12:42).

10:3. The queen of Sheba's hard **questions** (cf.

v. 1) were typical of Arabic thinking. The literature of Arabia is filled with many riddles and proverbs. Apparently her questions were not merely mental gymnastics but were born out of a sincere desire to learn (cf. v. 2).

10:4–7. The **queen of Sheba** was impressed not only by **Solomon's** great intelligence and knowledge, but by the practical end to which his **wisdom** had been applied.

10:8, 9. The queen recognized that all Solomon was and had, as possibly Solomon himself had testified, was from **God**.

10:14. In a sense, the rest of this chapter is an attestation to Solomon's God-given wisdom in action.

10:17. For the **house of the forest of Lebanon**, see the note on 7:2–8.

king put them in the ^bhouse of the forest of Lebanon.

18 ^aMoreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round ¹behind: and *there were* ²stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ^aAnd all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was ¹nothing accounted of in the days of Solomon.

22 For the king had at sea ¹a navy of ^aTharshish with the ²navy of Hiram: once in three years came the ^bnavy of Tharshish, bringing gold, and silver, ivory, and apes, and ³peacocks.

Solomon's Vast Wealth

23 So ^aking Solomon exceeded all the kings of the earth for riches and for wisdom.

24 And all the earth ¹sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ^aAnd Solomon ^bgathered to-

10:17 ^b1 Kin. 7:2

10:18 ^a1 Kin.

10:22; 2 Chr.

9:17; Ps. 45:8

10:19 ¹at the

back

²armrests

10:21 ^a2 Chr.

9:20

¹for this was

accounted as

nothing

10:22 ^aGen.

10:4; 2 Chr.

20:36

^b1 Kin. 9:26-28;

22:48; Ps. 72:10

¹merchant

ships

²fleet

³Or monkeys

10:23 ^a1 Kin.

3:12, 13; 4:30;

2 Chr. 1:12

10:24 ¹sought

the presence of

10:26 ^a1 Kin.

4:26; 2 Chr. 1:14;

9:25

^b[Deut. 17:16];

1 Kin. 9:19

¹stationed

10:27 ^a[Deut.

17:17]; 2 Chr.

1:15-17

¹made silver as

common in

10:28 ^a[Deut.

17:16]; 2 Chr.

1:16; 9:28

10:29 ^aJosh. 1:4;

2 Kin. 7:6, 7

¹through their

agents, lit. by

their hands

11:1 ^a[Neh.

13:26]

^b[Deut. 17:17];

1 Kin. 3:1

¹as well as

11:2 ^aEx. 34:16;

[Deut. 7:3, 4]

¹clung

gether chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he ¹bestowed in the cities for chariots, and with the king at Jerusalem.

27 ^aAnd the king ¹made silver *to be* in Jerusalem as stones, and cedars made *he to be* as the sycomore trees that *are* in the vale, for abundance.

28 ^aAnd Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: ^aand so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* ¹out by their means.

Solomon's Foreign Wives

11 But ^aking Solomon loved ^bmany strange women, ¹together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, ^aYe shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon ¹clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

10:22. A navy of Tharshish (or "Tarshish ships") probably designates a type of merchant ship designed to carry ore and precious commodities. Various ports in the ancient world were designated by similar names, such as Tartessus in southern Spain and a spot near Nora on the island of Sardinia. Isaiah connects **Tharshish** with Greek seafaring commerce (Is. 23:1; 66:19; cf. Gen. 10:4). Some have attempted to link similar trading enterprises to such faraway places as the western Mediterranean seaports, the Atlantic seaboard, or the western hemisphere. Solomon's Tharshish ships put out from Ezion-geber (9:26; 2 Chr. 8:17, 18). The Hebrew word traditionally translated as **peacocks** is probably better rendered "monkey" or "baboon."

10:23-25. The experience of the queen of Sheba (vv. 6, 7, 10) would be multiplied often. For Solomon's **wisdom**, see the notes on 3:12; 4:32; and 10:14.

10:26-29. Apparently **Solomon** was a merchandising middleman between **Egypt** to the south and **Syria** and Anatolia (modern Turkey) to the north (cf. 4:26; 2 Chr. 1:14, 17; 9:25, 28). The phrase **and linen yarn** was rendered as a place name in the ancient Greek and Latin versions. In a recently found Syrian inscription from the ninth century B.C., a land in southern Asia Minor known as Kue (or Que) was mentioned, a name that reflects precisely the reading of the Hebrew text. Accordingly, modern interpreters and recent translations have adopted the reading "from Kue." Kue was probably the same as the Cilicia of classical and New Testament literature (cf. Acts 6:9).

11:1-4. **Solomon's** power, prestige, and wealth became his undoing. The taking of foreign **wives**, whether in the making of alliances or in order to increase his harem, was not only a violation of the law of Moses (Ex. 34:12-17) but extremely dangerous spiritually. See the note on Judges 3:6, 7.

Solomon's Idolatry

4 For it came to pass, when Solomon was old, ^athat his wives turned away his heart after other gods: and his ^bheart was not ¹perfect with the LORD his God, ^cas *was* the heart of David his father.

5 For Solomon went after ^aAshtoreth the goddess of the Zidonians, and after ^bMilcom¹ the abomination of the ^cAmmonites.

6 And Solomon did evil in the sight of the LORD, and ¹went not fully after the LORD, as *did* David his father.

7 ^aThen did Solomon build ¹an high place for ^bChemosh, the abomination of Moab, in ^cthe hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

God's Anger

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, ^awhich had appeared unto him twice,

10 And ^ahad commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as ¹this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, ^aI will surely ²rend the kingdom from thee, and will give it to thy ^bservant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will ¹rend it out of the hand of thy son.

11:4 ^a[Deut. 17:17; Neh. 13:26]
^b1 Kin. 8:61
^c1 Kin. 9:4
¹Lit. *at peace with*

11:5 ^aJudg. 2:13;
 1 Kin. 11:33
^b[Lev. 20:2-5]
^c2 Kin. 23:13
¹Or *Molech*

11:6 ¹*did not fully follow*

11:7 ^aNum. 33:52
^bNum. 21:29;
 Judg. 11:24
^c2 Kin. 23:13

¹A place for pagan worship
 11:9 ^a1 Kin. 3:5; 9:2

11:10 ^a1 Kin. 6:12; 9:6, 7

11:11 ^a1 Kin. 11:31; 12:15, 16
^b1 Kin. 11:31, 37

¹*you have done this*

²*tear away*

11:12 ¹*tear*

11:13 ^a2 Sam. 7:15; 1 Chr. 17:13; Ps. 89:33
^b1 Kin. 12:20
^c2 Sam. 7:15, 16
^aDeut. 12:11;
 1 Kin. 9:3; 14:21
¹*tear*

11:14 ^a1 Chr. 5:26
¹*raised up*

11:15 ^a2 Sam. 8:14; 1 Chr. 18:12, 13
^bNum. 24:18, 19; [Deut. 20:13]

¹*killed*

11:18 ¹*appropriated food*

11:21 ^a1 Kin. 2:10, 34
¹*rested in death*
²Lit. *Send me away*

13 ^aHowbeit I will not ¹rend away all the kingdom; *but* will give ^bone tribe to thy son ^cfor David my servant's sake, and for Jerusalem's sake ^dwhich I have chosen.

Solomon's Adversaries

14 And the LORD ^astirred¹ up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 ^aFor it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, ^bafter he had ¹smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and ¹appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 ^aAnd when Hadad heard in Egypt that David ¹slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, ²Let me depart, that I may go to mine own country.

11:5. For **Ashtoreth**, see the note on Judges 2:11-15.

11:7. For **Molech**, see the note on 2 Kings 23:10.

11:9. See the note on 6:11-13.

11:11-13. **Solomon** was doubly blameworthy. God had personally appeared to him twice (v. 9), to give him great wisdom and wealth (3:12, 13) and to instruct him explicitly in matters relative to the Davidic covenant (9:2-9). Despite Solomon's lack of fidelity, God would remain faithful. For the retaining of **one tribe**, see the note on verse 32.

11:14. The verses that follow set the scene for the division of the kingdom and the difficulties that would occur after Solomon's death (cf. vv. 11, 12).

11:14-22. **Hadad** had escaped the slaughter of the **Edomite** army in David's day (cf. 2 Sam. 8:13, 14; 1 Chr. 18:12, 13) and had made his way to **Egypt**. **Pharaoh** had received him well, perhaps so that after Solomon died, he would have a strong ally for himself and a hated enemy of **Israel** in **Edom** on Israel's strategic eastern border.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in ¹any wise.

23 And God ¹stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord *Hadadezer* king of Zobah:

24 And he gathered men unto him, and became captain over a band, ^awhen David slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the ¹mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 And ^aJeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, ^beven he ^clifted¹ up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: *Solomon* built Millo, and ¹repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was ^aindustrious, he made him ruler over all the ¹charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet ^aAhijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

11:22 ¹anyway
11:23 ^a2 Sam. 8:3; 10:16
¹raised up
11:24 ^a2 Sam. 8:3; 10:8, 18
11:25 ¹trouble
11:26 ^a1 Kin. 12:2
^b1 Kin. 11:11; 2 Chr. 13:6
^c2 Sam. 20:21
¹rebelled
11:27 ^a1 Kin. 9:15, 24
¹Lit. closed up
11:28 ^a[Prov. 22:29]
¹labour force
11:29 ^a1 Kin. 12:15; 14:2; 2 Chr. 9:29

11:30 ^a1 Sam. 15:27, 28; 24:5
¹ore
11:31 ^a1 Kin. 11:11, 13
¹tear
11:33 ^a1 Sam. 7:3; 1 Kin. 11:5-8
11:35 ^a1 Kin. 12:16, 17
11:36 ^a[1 Kin. 15:4; 2 Kin. 8:19]
¹lamp
11:37 ¹heart desires

30 And Ahijah caught the new garment that *was* on him, and ^arent¹ it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for ^athus saith the LORD, the God of Israel, Behold, I will ¹rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 ^aBecause that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But ^aI will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that ^aDavid my servant may have a ¹light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that ¹thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and

11:23-25. A second **adversary**, an Aramaean named **Rezon**, had survived David's crushing defeat of the Aramaeans of **Zobah** and **Damascus**. He had managed to avoid **Solomon's** later thrusts against Zobah (2 Chr. 8:3, 4) and still later had managed to make himself king of Damascus.

11:26. Solomon's third adversary was **Jeroboam**, the son of **Nebat**, an Ephrathite with distinct leadership qualities (vv. 27, 28).

11:27. For **Millo**, see the note on 2 Samuel 5:9. For the *corvée* (or forced labor), see the note on 5:13, 14.

11:29-31. Although the prophet **Ahijah** predicted the division of the **kingdom** (cf. vv. 35, 37) and Jeroboam's kingship over the northern **ten** tribes, he would later pronounce judgment against the house of Jeroboam (14:2-16).

11:32. **One tribe** (cf. vv. 13, 36) probably means Judah plus one other. That second tribe has been variously understood as either Benjamin or Simeon. See the note on 12:20.

11:38, 39. Although Jeroboam is given a great opportunity to have a strong kingdom and good success

do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that ^aI will be with thee, and ^bbuild thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto ^aShishak king of Egypt, and was in Egypt until the death of Solomon.

Solomon's Death and Burial

41 And ^athe rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 ^aAnd the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 ^aAnd Solomon ¹slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his ^bstead.

Rehoboam as King

12 And ^aRehoboam went to ^bShechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when ^aJeroboam the son of Nebat, who was yet in ^bEgypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our ^ayoke ¹grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put

11:38 ^aDeut. 31:8; Josh. 1:5
^b2 Sam. 7:11, 27

11:40 ^a1 Kin. 11:17; 14:25;
2 Chr. 12:2-9

11:41 ^a2 Chr. 9:29

11:42 ^a2 Chr. 9:30

11:43 ^a1 Kin. 2:10; 2 Chr. 9:31

^b1 Kin. 14:21;
2 Chr. 10:1

¹rested in death
12:1 ^a2 Chr. 10:1
^bJudg. 9:6

12:2 ^a1 Kin. 11:26

^b1 Kin. 11:40
12:4 ^a1 Sam. 8:11-18; 1 Kin. 4:7; 5:13-15

¹heavy or hard

upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, ^aIf thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

Rehoboam Increases Burdens

12 So Jeroboam and all the people came to Rehoboam the third

12:7 ^a2 Chr. 10:7; [Prov. 15:1]

if he would but serve the Lord, nevertheless he was informed beforehand that his kingdom, which he would found, would not last forever. God would remain true to the Davidic covenant. Although the **house** of David must be punished when it is disobedient, it will ultimately reign (cf. Gen. 49:10) through that One to whom the kingdom belongs.

11:40. **Jeroboam** probably attempted to hasten the implementation of the prophecy, thus incurring Solomon's wrath. **Shishak** was Pharaoh Sheshonq I (c. 945-924 B.C.) of Egypt's Twenty-second Dynasty. See the note on 14:25, 26.

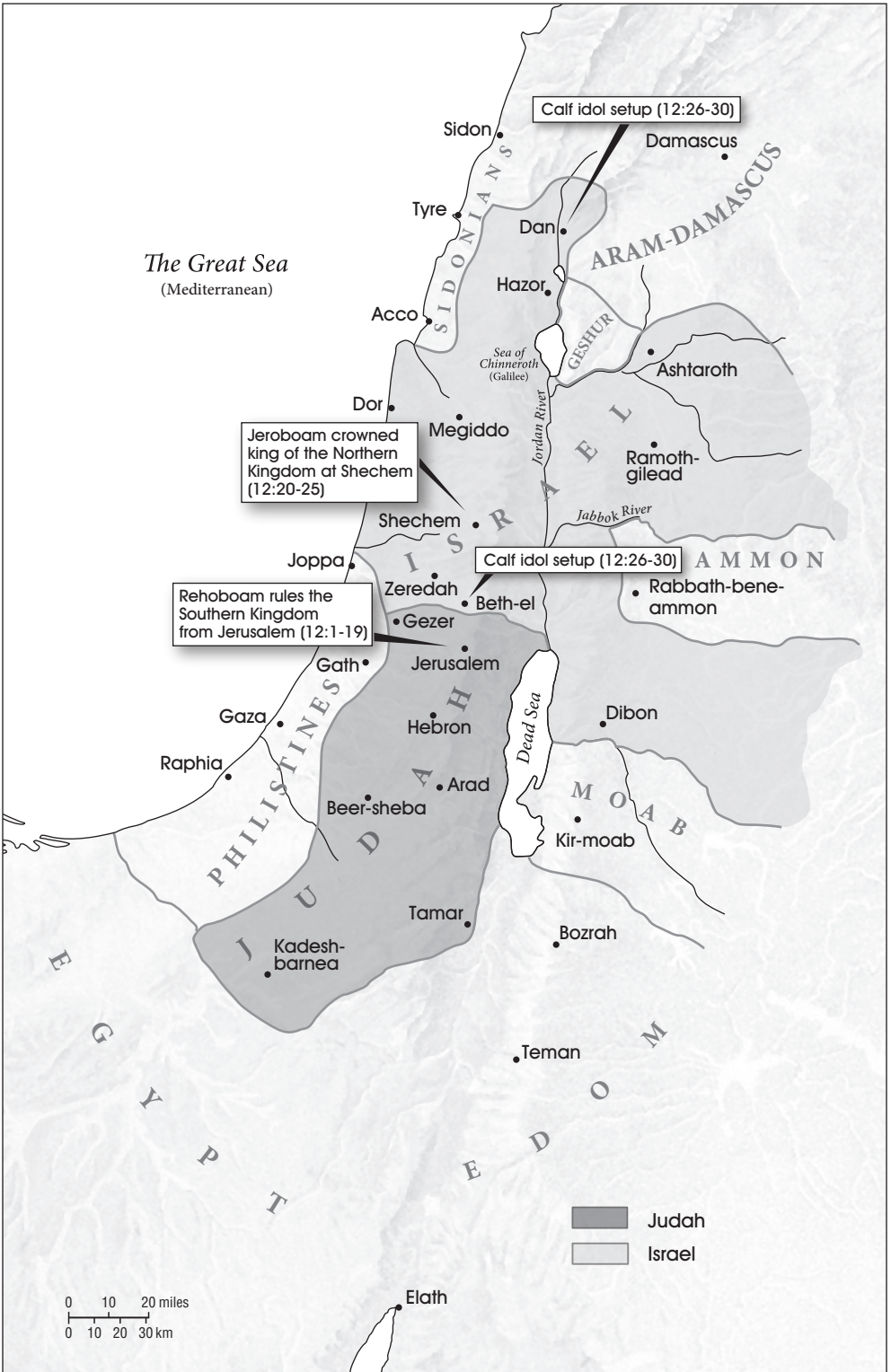
12:1. **All Israel** refers to the representatives of the northern tribes. The fact that **Rehoboam went**

to Shechem for recognition by all the tribes underscores the insecurity of his position. Shechem had a longstanding tradition of importance for the Hebrews that stretched back to the times of the patriarchs (cf. Gen. 12:6, 7).

12:4. The forced labor and heavy taxation needed to support the splendor of Solomon's vast enterprises were loathsome to the northern tribes. See the note on 5:13, 14.

12:11. **Scorpions** means the multi-tailed whips to which barbed points or hooks were attached. Their sting was as severe as that of a scorpion.

12:12. For the importance of the **third day**, see the note on 2 Kings 20:8.



THE DIVISION OF THE KINGDOM

day, as the king had ¹appointed, saying, Come to me again the third day.

13 And the king answered the people ¹roughly, and ²forsook the old men's ³counsel that they gave him;

14 And spake to them ¹after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with ²scorpions.

15 Wherefore the king ¹hearkened not unto the people; for ^athe ²cause was from the LORD, that he might perform his saying, which the LORD ^bspake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

Ten Tribes Rebel

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, *What* portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But ^aas for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ^asent Adoram, who *was* ¹over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So ^aIsrael rebelled against the house of David unto this day.

Jeroboam Made King

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and

12:12 ¹directed

12:13 ¹harshly

²rejected

³advice

12:14 ¹according to the ²scourges with points

12:15 ^aDeut.

2:30; Judg. 14:4;

1 Kin. 12:24;

2 Chr. 10:15

^b1 Kin. 11:11,

29, 31

¹did not listen

²turn of affairs

12:16 ^a2 Sam.

20:1

12:17 ^a1 Kin.

11:13, 36; 2 Chr.

11:14-17

12:18 ^a1 Kin.

4:6; 5:14

¹in charge of

revenue

12:19 ^a2 Kin.

17:21

12:20 ^a2 Kin.

17:21

^b1 Kin. 11:13,

32, 36

12:21 ^a2 Chr.

11:1-4

^b2 Sam. 19:17

¹that he might

restore

12:22 ^a2 Chr.

11:2; 12:5-7

12:24 ^a1 Kin.

12:15

¹turned

12:25 ^aGen.

12:6; Judg. 9:45-

49; 1 Kin. 12:1

^bGen. 32:30,

31; Judg. 8:8, 17

¹fortified

12:27 ^a[Deut.

12:5-7, 14]

called him unto the congregation, and made him king over all ^aIsrael: there was none that followed the house of David, but the tribe of Judah ^bonly.

21 And when ^aRehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of ^bBenjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, ¹to bring the kingdom again to Rehoboam the son of Solomon.

22 But ^athe word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; ^afor this thing is from me. They hearkened therefore to the word of the LORD, and ¹returned to depart, according to the word of the LORD.

Jeroboam's Golden Calves

25 Then Jeroboam ^abuilt¹ Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built ^bPenuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people ^ago up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah,

12:20. Some scholars suggest that Simeon is subsumed under **Judah**, hence **only** one **tribe** (cf. 11:36) remained loyal to Rehoboam. Others suggest that Simeon had migrated northward like Dan and that although Benjamin existed as a buffer state, its loyalties were divided and it soon came under the jurisdiction of Judah. This arrangement was to remain throughout the history of the divided kingdom (cf. vv. 21-23 with 2 Chr. 11:1-23; 14:8; 15:2, 8, 9). Judah and Benjamin are consistently counted as the two southern tribes (cf. 2 Chr. 11:3; 14:8).

12:22. According to the Septuagint, **Shemaiah** was the prophet who had met Jeroboam and prophesied

of the division of the kingdom (11:29-40). Some suggest that he is to be identified with the man who co-authored a history of Rehoboam's reign (2 Chr. 12:15).

12:25. Shechem apparently served provisionally as the capital of the northern kingdom.

12:27-29. The two new cult centers in the northern kingdom were designed to make Israel's religious experience convenient. The **calves of gold** probably reflect a syncretism between past Israelite symbolism and Canaanite religious practices. A hybrid religious symbol, the gold calf symbolized an animal on whose back God stood invisibly, as reflected in the early pagan literature of Canaan.

and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and ^amade two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: ^bbehold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in ^aBeth-el, and the other put he in ^bDan.

30 And this thing became ^aa sin: for the people went to *worship* before the one, *even* unto Dan.

31 And he made ¹an house of high places, ^aand made priests ²of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ¹ordained a feast in the eighth month, on the fifteenth day of the month, like unto ^athe feast that *is* in Judah, and he ²offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: ^band he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had ^adevised of his own heart; and ¹ordained a feast unto the children of Israel: and he offered upon the altar, and ^bburnt incense.

God's Message to Jeroboam

13 And, behold, there ^acame a man of God out of Judah ¹by the word of the LORD unto Beth-el: ^band Jeroboam stood by the altar to burn incense.

2 And he ¹cried against the altar ²in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, ^aJosiah by name;

12:28 ^a2 Kin. 10:29; 17:16; [Hos. 8:4-7] ^bEx. 32:4, 8

12:29 ^aGen. 28:19 ^bJudg. 18:26-31

12:30 ^a1 Kin. 13:34; 2 Kin. 17:21

12:31 ^a[Num. 3:10; 17:1-11]; Judg. 17:5; 1 Kin. 13:33; 2 Kin. 17:32; 2 Chr. 11:14, 15

¹shrines on the ²from every class of people

12:32 ^aLev. 23:33, 34; Num. 29:12; 1 Kin. 8:2, 5

^bAmos 7:10-13

¹instituted ²offered sacrifices

12:33 ^aNum. 15:39 ^b1 Kin. 13:1

¹instituted **13:1** ^a2 Kin. 23:17 ^b1 Kin. 12:32, 33

¹at the LORD's command

13:2 ^a2 Kin. 23:15, 16 ¹cried out ²at the LORD's command

^b[Lev. 26:30] ³sacrifice

13:3 ^aEx. 4:1-5; Judg. 6:17; Is. 7:14; 38:7; John 2:18; 1 Cor. 1:22

¹split apart **13:4** ¹stretched out

13:5 ¹split apart **13:6** ^aEx. 8:8; 9:28; 10:17; Num. 21:7; Jer. 37:3; Acts 8:24; [James 5:16]

¹Intreat the favour ²restored to

13:7 ^a1 Sam. 9:7; 2 Kin. 5:15 **13:8** ^aNum. 22:18; 24:13; 1 Kin. 13:16, 17

13:9 ^a[1 Cor. 5:11]

and upon thee shall he ³offer the priests of the high places that burn incense upon thee, and men's bones shall be ^bburnt upon thee.

3 And he gave ^aa sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be ¹rent, and the ashes that *are* upon it shall be poured out.

Jeroboam's Withered Hand

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he ¹put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was ¹rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, ^aIntreat¹ now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was ²restored him again, and became as *it was* before.

The King's Offer Refused

7 And the king said unto the man of God, Come home with me, and refresh thyself, and ^aI will give thee a reward.

8 And the man of God said unto the king, ^aIf thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, ^aEat no bread, nor drink water, nor turn

12:31, 32. Jeroboam also instituted other religious substitutions including a non-Levitical order of **priests**, and a new religious **feast** in the **eighth month** that rivaled the Feast of Tabernacles in the seventh month in Jerusalem. The chronicler (2 Chr. 11:13-17) reports that Jeroboam's spiritual reforms caused a mass exodus of true priests and believers southward into Judah.

13:1. Man of God is one of several terms for prophet. See the note on 1 Samuel 9:6-11.

13:2. This prophecy, that specifically predicts both an event and a distinct **name** centuries before it comes to pass (cf. 2 Kin. 23:15-20), is paralleled by Isaiah's prophecy of Cyrus (Is. 44:28; 45:1) and by Micah's prophecy of Bethlehem as the Messiah's birthplace (Mic. 5:2). Only the living, sovereign God can give such information (cf. Is. 42:9).

13:3. The word for **sign** here denotes a miraculous event that produces an effect of wonder on those who behold it.

again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an ^aold prophet in Beth-el; and his ¹sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, ^aI may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For ¹it was said to me ^aby the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

The Disobedience of the Prophet

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

13:11 ^a 1 Kin. 13:25
¹ Lit. *son*
 13:16 ^a 1 Kin. 13:8, 9
 13:17 ^a 1 Kin. 20:35; 1 Thess. 4:15
¹ Lit. *a command came to me by*

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the ^aplace, of the which *the LORD* did say to thee, Eat no bread, and drink no water; ¹thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, ^aa lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which ¹hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor ¹torn the ass.

The Prophet's Burial

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back:

13:22 ^a 1 Kin. 13:9
¹ *your corpse will not come to the tomb of*
 13:24 ^a 1 Kin. 20:36
 13:26 ¹ *tore him apart and killed him*
 13:28 ¹ *torn apart*

13:11. The **old prophet** probably belonged to a school of the prophets at **Beth-el** that had earlier been true to the Lord, but under the influence of Jeroboam's new state religion had compromised

its faith. Although he may have longed for old-time fellowship with the **man of God**, he plainly lied to him. God's prophet was too easily taken in (cf. 1 John 4:1).

and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own ¹grave; and they mourned over him, *saying*, ^aAlas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; ^alay my bones beside his bones:

32 ^aFor the ¹saying which he ²cried by the word of the LORD against the altar in Beth-el, and against all the ³houses of the high places which *are* in the cities of ^bSamaria, shall surely come to pass.

Jeroboam Continues to Sin

33 ^aAfter this thing Jeroboam returned not from his evil way, but ¹made again of the lowest of the people priests of the high places: who-soever would, he consecrated him, and he became *one* of the priests of the high places.

34 ^aAnd this thing became sin unto the house of Jeroboam, even ^bto cut *it* off, and to destroy *it* from off the face of the earth.

The Illness of Jeroboam's Son

14 At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that ^a*I should be* king over this people.

3 ^aAnd take ¹with thee ten loaves, and ²cracknels, and a ³cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, ^aand went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were ¹set by reason of his age.

5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam

13:30 ^aJer. 22:18

¹ tomb

13:31 ^aRuth 1:17; 2 Kin. 23:17, 18

13:32 ^a1 Kin.

13:2; 2 Kin. 23:16, 19

^b1 Kin. 16:24;

John 4:5; Acts

8:14

¹ Lit. word

² cried out

³ shrines

13:33 ^a1 Kin.

12:31, 32; 2 Chr.

11:15; 13:9

¹ again made

priests from

every class of

people

13:34 ^a1 Kin.

12:30; 2 Kin.

17:21

^b [1 Kin. 14:10;

15:29, 30]

14:2 ^a1 Kin.

11:29-31

14:3 ^a1 Sam. 9:7;

8; 1 Kin. 13:7;

2 Kin. 4:42

¹ Lit. in your

hand

² cakes

³ jar

14:4 ^a1 Kin.

11:29

¹ glazed

14:5 ¹ pretend

to be

14:6 ¹ bad news

14:7 ^a 2 Sam.

12:7, 8; 1 Kin.

16:2

14:8 ^a 1 Kin.

11:31

^b 1 Kin. 11:33,

38; 15:5

¹ tore

14:9 ^a 1 Kin.

12:28; 2 Chr.

11:15

^b 2 Chr. 29:6;

Neh. 9:26; Ps.

50:17

14:10 ^a 1 Kin.

15:29

^b 1 Kin. 21:21;

2 Kin. 9:8

^c Deut. 32:36;

2 Kin. 14:26

¹ disaster

² destroy

³ every male

in Israel, bond

and free

14:11 ^a 1 Kin.

16:4; 21:24

14:12 ^a 1 Kin.

14:17

cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall ¹feign herself *to be* another woman.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* ¹heavy tidings.

The Fate of Jeroboam

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, ^aForasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And ^arent ¹the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, ^bwho kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: ^afor thou hast gone and made thee other gods, and molten images, to provoke me to anger, and ^bhast cast me behind thy back:

10 Therefore, behold, ^aI will bring ¹evil upon the house of Jeroboam, and ^bwill ²cut off from Jeroboam ³him that pisseth against the wall, ^cand him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 ^aHim that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* ^awhen thy feet enter into the city, the child shall die.

13:32. The mention of the cities of Samaria before Samaria had political ramifications in the period of Omri (16:24) is probably an editorial updating by the author of Kings.

14:5. For Ahijah, see the note on 11:29-31.

14:7. The Hebrew term translated prince designates a spiritual leader. Unfortunately, Jeroboam scarcely proved to be one.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam ¹shall come to the grave, because in him ^athere is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 ^aMoreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam ¹that day: but what? even now.

The Fate of Israel

15 For the LORD shall ¹smite Israel, as a reed is shaken in the water, and he shall ^aroot up Israel out of this ^bgood land, which he gave to their fathers, and shall scatter them ^cbeyond ²the river, ^dbecause they have made their ³groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, ^awho did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to ^aTirzah: *and* ^bwhen she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, ^aaccording to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

Jeroboam's Reign and Death

19 And the rest of the acts of Jeroboam, how he ^awarred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and ^aNadab his son reigned in his stead.

14:13 ^a2 Chr. 12:12; 19:3
¹ *will be buried*
14:14 ^a1 Kin. 15:27-29
¹ *this day*
14:15 ^aDeut. 29:28; 2 Kin. 17:6; Ps. 52:5
^b [Josh. 23:15, 16]
^c 2 Kin. 15:29
^d [Ex. 34:13, 14; Deut. 12:3]
¹ *strike*
² The Euphrates
³ *wooden images*, Heb. *asherim*
14:16 ^a1 Kin. 12:30; 13:34; 15:30, 34; 16:2
14:17 ^a1 Kin. 15:21, 33; 16:6, 8, 15, 23; Song 6:4
^b 1 Kin. 14:12
14:18 ^a1 Kin. 14:13
14:19 ^a1 Kin. 14:30; 2 Chr. 13:2-20
14:20 ^a1 Kin. 15:25

14:21 ^a2 Chr. 12:13
^b 1 Kin. 11:32, 36
^c 1 Kin. 14:31
14:22 ^a2 Chr. 12:1, 14
^b Deut. 32:21; Ps. 78:58; 1 Cor. 10:22
14:23 ^aDeut. 12:2; Ezek. 16:24, 25
^b [Deut. 16:22]
^c [2 Kin. 17:9, 10]
^d Is. 57:5; Jer. 2:20
¹ Places for pagan worship
² *sacred pillars*
³ *wooden images*
14:24 ^aGen. 19:5; Deut. 23:17; 1 Kin. 15:12; 22:46; 2 Kin. 23:7
^b Deut. 20:18
^c [Deut. 9:4, 5]
¹ *ritual sodomites*
14:25 ^a1 Kin. 11:40; 2 Chr. 12:2

Rehoboam's Reign in Judah

21 And Rehoboam the son of Solomon reigned in Judah. ^aRehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city ^bwhich the LORD did choose out of all the tribes of Israel, to put his name there. ^cAnd his mother's name *was* Naamah an Ammonitess.

22 ^aAnd Judah did evil in the sight of the LORD, and they ^bprovoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them ^ahigh¹ places, and ^bimages,² ^cand ³groves, on every high hill, and ^dunder every green tree.

24 ^aAnd there were also ¹sodomites in the land: *and* they did according to all the ^babominations of the nations which the LORD cast out before the children of ^cIsrael.

Shishak Raids Jerusalem

25 ^aAnd it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 ^aAnd he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold ^bwhich Solomon had made.

27 And king Rehoboam made in their stead ¹brassen shields, and ²committed *them* unto the hands of the ³chief of the guard, which kept the door of the king's house.

14:26 ^a1 Kin. 15:18; 2 Chr. 12:9-11 ^b1 Kin. 10:17
14:27 ¹bronze ²entrusted ³captains of the guards or runners

14:13. Some have suggested that this may be a companion proof text, along with 2 Samuel 12:23, of God's gracious reception of the souls of young children.

14:15. The **groves** (lit., Asherim) were sacred trees or poles set aside for the Canaanite goddess Asherah. See the note at Judges 3:6, 7.

14:17. **Tirzah** was noted for its beauty (cf. Song 6:4), hence became the residence of several kings. The founder of Israel's Second Dynasty, Baasha, apparently made it his capital (15:33) and Zimri lost his throne and life there (16:15-20).

14:23. See the notes on Judges 3:6, 7 and 1 Kings 3:2, 3.

14:24. Cultic prostitution involving both sexes

was carried on at the Canaanite religious shrines. These debased practices became a stumbling block to Israel's spiritual experience. They would contribute to God's judgment of Judah (2 Chr. 12:1, 2).

14:25, 26. The accuracy of the biblical note here is certain, for Pharaoh **Shishak** (or Sheshonq I) of Egypt's Twenty-second Dynasty made an eastern invasion that encompassed both the northern and southern kingdoms. His triumphs are recounted particularly in an inscription found in the temple of Amon at Karnak. Only Rehoboam's repentance saved **Jerusalem** and Judah from full extinction at this time (cf. 2 Chr. 12:6-12). For Rehoboam's attempt at thwarting the rising menace of **Egypt**, see the note on 2 Chronicles 11:5-12.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

Rehoboam's Death

29 ^aNow the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was ^awar between Rehoboam and Jeroboam all *their* days.

31 ^aAnd Rehoboam ¹slept with his fathers, and was buried with his fathers in the city of David. ^bAnd his mother's name *was* Naamah an Ammonitess. And ^cAbijam² his son reigned in his stead.

Abijam's Reign Over Judah

15 Now ^ain the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. ^aAnd his mother's name *was* ^bMaachah, the daughter of ^cAbishalom.

3 And he walked in all the sins of his father, which he had done before him: and ^ahis heart was not ¹perfect with the LORD his God, as the heart of David his father.

4 Nevertheless ^afor David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David ^adid *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, ^bsave only in the matter of Uriah the Hittite.

6 ^aAnd there was war between Rehoboam and Jeroboam all the days of his life.

14:29 ^a2 Chr. 12:15, 16
 14:30 ^a1 Kin. 12:21-24; 15:6
 14:31 ^a2 Chr. 12:16
^b1 Kin. 14:21
^c2 Chr. 12:16
¹rested in death
 2 Abijah, 2 Chr. 12:16
 15:1 ^a2 Chr. 13:1
 15:2 ^a2 Chr. 11:20-22
^b2 Chr. 13:2
^c2 Chr. 11:21
 15:3 ^a1 Kin. 11:4; Ps. 119:80
¹Lit. *at peace with*
 15:4 ^a2 Sam. 21:17; 1 Kin. 11:32, 36; 2 Chr. 21:7
 15:5 ^a1 Kin. 9:4; 14:8; Luke 1:6
^b2 Sam. 11:3, 15-17; 12:9, 10
 15:6 ^a1 Kin. 14:30; 2 Chr. 12:15-13:20

15:7 ^a2 Chr. 13:2-22
 15:8 ^a2 Chr. 14:1
¹rested in death
 15:10 ¹grandmother's
 15:11 ^a2 Chr. 14:2
 15:12 ^aDeut. 23:17; 1 Kin. 14:24; 22:46
¹banished the ritual sodomites
 15:13 ^a2 Chr. 15:16-18
^bEx. 32:20
¹an obscene image of Asherah
²cut down her obscene image
 15:14 ^a1 Kin. 3:2; 22:43; 2 Kin. 12:3; 2 Chr. 15:17, 18
^b[1 Sam. 16:7]; 1 Kin. 8:61; 15:3
¹Places for pagan worship
 15:15 ^a1 Kin. 7:51
 15:17 ^a2 Chr. 16:1-6
^bJosh. 18:25; 1 Kin. 15:21, 22
^c1 Kin. 12:26-29
¹allow

Abijam's Death

7 ^aNow the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 ^aAnd Abijam ¹slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

Asa Follows the Lord

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ¹mother's name *was* Maachah, the daughter of Abishalom.

11 ^aAnd Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 ^aAnd he ¹took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also ^aMaachah his mother, even her he removed from *being* queen, because she had made ¹an idol in a grove; and Asa ²destroyed her idol, and ^bburnt *it* by the brook Kidron.

14 ^aBut the ¹high places were not removed: nevertheless Asa's ^bheart was perfect with the LORD all his days.

15 And he brought in the things which his father ^ahad dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 And there was war between Asa and Baasha king of Israel all their days.

17 And ^aBaasha king of Israel went up against Judah, and built ^bRamah, ^cthat he might not ¹suffer

14:31. **Abijam** is rendered *Abijah* in 2 Chronicles 13:1. The spelling here in 1 Kings probably represents a popular designation for the king. Some scholars have suggested that there were actually two kings named Abijah.

15:1-3. **Maachah**, the favorite of Rehoboam's 18 wives, was the daughter of Uriel of Gibeah (2 Chr. 13:2) and Tamar (2 Sam. 14:27) and, therefore, the granddaughter of David's son Absalom. She was the mother of **Abijam** (or Abijah) and grandmother of Asa (vv.

9, 10). Like her grandfather, she was a strong-willed person, whose influence for evil was ended only by Asa's reforms (cf. 2 Chr. 15:16).

15:4. **A lamp** is a man's posterity.

15:7. The chronicler reports a great victory by Abijah over the forces of the apostate Jeroboam (2 Chr. 13:2-20).

15:12. See the note on 14:24.

15:14. See the note on 3:2, 3.

any to go out or come in to Asa king of Judah.

Treasures Sent to Ben-hadad

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to ^aBen-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at ^bDamascus, saying,

19 *There is* ^{1a} a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and ^asent the captains of the hosts which he had against the cities of Israel, and smote ^bIjon, and ^cDan, and ^dAbel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in ^aTirzah.

22 ^aThen king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them ^bGeba of Benjamin, and ^cMizpah.

Asa's Death

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless ^ain the time of his old age he was diseased in his feet.

24 And Asa ¹slept with his fathers, and was buried with his fathers in the city of David his father: ^aand

15:18 ^{a2} Kin. 12:17, 18; 2 Chr. 16:2

^b Gen. 14:15; 1 Kin. 11:23, 24

15:19 ^{1a} *treaty*

15:20 ^{a1} Kin. 20:1

^{b2} Kin. 15:29

^c Judg. 18:29; 1 Kin. 12:29

^{d2} Sam. 20:14, 15

15:21 ^{a1} Kin. 14:17; 16:15-18

15:22 ^{a2} Chr. 16:6

^b Josh. 21:17

^c Josh. 18:26

15:23 ^{a2} Chr. 16:11-14

15:24 ^{a2} Chr. 17:1

¹ *rested in death with*

^{b1} Kin. 22:41-44; Matt. 1:8

15:25 ^{a1} Kin. 14:20

15:26 ^{a1} Kin. 12:28-33; 14:16

15:27 ^{a1} Kin. 14:14

^b Josh. 19:44; 21:23; 1 Kin. 16:15

¹ *killed*

15:29 ^{a1} Kin. 14:10-14

15:30 ^{a1} Kin. 14:9, 16

15:32 ^{a1} Kin. 15:16

15:34 ^{a1} Kin. 13:33; 14:16

^bJehoshaphat his son reigned in his stead.

Nadab's Reign and Death

25 And ^aNadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in ^ahis sin wherewith he made Israel to sin.

27 ^aAnd Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha ¹smote him at ^bGibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto ^athe saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 ^aBecause of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 ^aAnd there was war between Asa and Baasha king of Israel all their days.

Baasha's Reign

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in ^athe way of Jeroboam, and in his sin wherewith he made Israel to sin.

15:23. Asa's good beginning changed in later years to times of spiritual defeat (cf. 2 Chr. 16:7-12). His death was an odoriferous one, being attended with various sweet spices and perfumes (2 Chr. 16:14).

For added details relative to Asa's life and times, see 2 Chronicles 14-16.

15:29. This fulfills Ahijah's prophecy as recorded in 14:10-14.

Jehu's Prophecy

16 Then the word of the LORD came to ^aJehu the son of ^bHanani against ^cBaasha, saying,

2 ^aForasmuch as I ¹exalted thee out of the dust, and made thee prince over my people Israel; and ^bthou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will ^atake¹ away the posterity of Baasha, and the posterity of his house; and will make thy house like ^bthe house of Jeroboam the son of Nebat.

4 ^aHim that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

Baasha's Death

5 Now the rest of the acts of Baasha, and what he did, and his might, ^aare they not written in the book of the chronicles of the kings of Israel?

6 So Baasha ¹slept with his fathers, and was buried in ^aTirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet ^aJehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because ^bhe killed him.

Elah's Reign and Death

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 ^aAnd his servant Zimri, captain of half ^bhis chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza ^bsteward¹ of ^bhis house in Tirzah.

16:1 ^a 1 Kin. 16:7; 2 Chr. 19:2; 20:34
^b 2 Chr. 16:7-10
^c 1 Kin. 15:27
16:2 ^a 1 Sam. 2:8; 1 Kin. 14:7
^b 1 Kin. 12:25-33; 15:34
¹ *lifted*
16:3 ^a 1 Kin. 16:11; 21:21
^b 1 Kin. 14:10; 15:29
¹ *consume*
16:4 ^a 1 Kin. 14:11; 21:24
16:5 ^a 2 Chr. 16:11
16:6 ^a 1 Kin. 14:17; 15:21
¹ *rested in death*
16:7 ^a 1 Kin. 16:1
^b 1 Kin. 15:27, 29
16:9 ^a 2 Kin. 9:30-33
^b Gen. 24:2; 39:4; 1 Kin. 18:3
¹ Lit. *who was over*

16:10 ¹ *struck*
16:11 ^a 1 Sam. 25:22
¹ *male*
16:12 ^a 1 Kin. 16:3
16:13 ^a Deut. 32:21; 1 Sam. 12:21; [Is. 41:29; Jon. 2:8; 1 Cor. 8:4; 10:19]
¹ *idols*
16:15 ^a 1 Kin. 15:27
16:18 ¹ *captured 2 down upon himself*
16:19 ^a 1 Kin. 15:26, 34
^b 1 Kin. 12:25-33

10 And Zimri went in and ¹smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

Zimri's Reign and Death

11 And it came to pass, when he began to reign, as soon as he sat on his throne, ^athat he slew all the house of Baasha: he left him ^anot one ¹that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, ^aaccording to the word of the LORD, which he spake against Baasha by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger ^awith their ¹vanities.

14 Now the rest of the acts of Elah, and all that he did, ^aare they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people ^awere encamped ^aagainst Gibbethon, which ^bbelonged to the Philistines.

16 And the people ^athat were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was ¹taken, that he went into the palace of the king's house, and burnt the king's house ²over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, ^ain walking in the ^bway of Jeroboam, and in his sin which he did, to make Israel to sin.

16:1. Jehu the son of Hanani was also active in the reign of Jehoshaphat over Judah (2 Chr. 19:1-3). He is credited with authoring a book dealing with the era of Jehoshaphat which was included in "The Books of the Kings of Israel."

16:2. For prince (spiritual leader), see the note on 14:7.

16:16. Omri is the first king of the Third Dynasty in Israel. The revolt of Zimri (vv. 9-13) ended the Second Dynasty. Omri and Tibni (vv. 21, 22) must be viewed as rivals to the throne, who never really secured the recognition of all Israel to establish a dynasty.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

Omri's Reign

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in ^aTirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, ^aSamaria.¹

25 But ^aOmri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he ^awalked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their ^bvanities.¹

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the

16:23 ^a 1 Kin. 15:21; 2 Kin. 15:14
16:24 ^a 1 Kin. 13:32; 2 Kin. 17:24; John 4:4
¹ Heb. *Shomer-on*
16:25 ^a Mic. 6:16
16:26 ^a 1 Kin. 16:19
^b 1 Kin. 16:13
¹ *idols*

book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

Ahab's Reign and Sins

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD ¹above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, ^athat he took to wife Jezebel the daughter of Ethbaal king of the ^bZidonians, ^cand went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in ^athe house of Baal, which he had built in Samaria.

33 ^aAnd Ahab made a ¹grove; and Ahab ^bdid more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

Jericho Rebuilt

34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof ¹in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, ^aaccording to the word of the LORD, which he spake by Joshua the son of Nun.

16:30 ¹ *more than all*
16:31 ^a Deut. 7:3
^b Judg. 18:7;
1 Kin. 11:1-5
^c 1 Kin. 21:25;
26; 2 Kin. 10:18;
17:16
16:32 ^a 2 Kin. 10:21, 26, 27
16:33 ^a 2 Kin. 13:6
^b 1 Kin. 14:9;
16:29, 30; 21:25
¹ *wooden image*
16:34 ^a Josh. 6:26
¹ *at the cost of the life of*

16:24. With Omri, the capital moves to the newly constructed city of **Samaria** where it was to remain until its fall in 722 B.C. Samaria was situated on a strategically located **hill**. Militarily, its height made it easily defensible. Politically, it enjoyed a central location in the northern kingdom. Commercially, it commanded a spot overlooking the chief trading routes of the Esdraelon Plain.

16:27. **Omri** is dismissed quickly in the biblical account but is well known in extrabiblical literature. The Moabite Stone records his conquest of the plains of Moab to the north of the Arnon River. In the Assyrian annals Israel becomes known as Bit Humria, "House of Omri," from Omri's time and afterward. He also saw to the marriage of his son Ahab to the Phoenician princess Jezebel, daughter of the Sidonian king, again indicating some prominence for the dynasty that Omri established (v. 31).

16:31. As in the case of Solomon, political state marriage was to have a disastrous effect for Israel (cf.

21:25). Ahab's reign was to bring Israel to its spiritual depths. Jezebel's name means "Where Is the Prince?" (Baal).

16:32, 33. All of the ugliness and depravity of the Canaanite religious practices now enjoyed the official sanction of the Israelite crown along with the continued state religion of Jeroboam I. See the notes on Judges 2:11-15; 1 Kings 14:15.

16:34. The rebuilding of **Jericho** was done in the face of Joshua's long-standing curse and prophetic declaration (Josh. 6:26, 27). Ahab's granting of permission to build Jericho is further evidence of his basic disregard for spiritual things. Whether Hiel's sons were killed in the building activities or were sacrificed as foundation offerings, a well-known ancient Near Eastern practice, **Hiel** paid a high price for disregarding Joshua's curse, which forbade the rebuilding of Jericho as a fortified city (cf. Josh. 6:26, 27 with Josh. 18:21; Judg. 3:13; 2 Sam. 10:5).

Elijah's Prophecy

17 And ¹Elijah the Tishbite, *who* was of the ^ainhabitants of Gilead, said unto Ahab, ^bAs the LORD God of Israel liveth, ^cbefore whom I stand, ^dthere shall not be dew nor rain ^ethese years, ²but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ^aravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

A Widow Feeds Elijah

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to ^aZarephath, which *belongeth* to ^bZidon, and dwell there: behold, I have commanded a widow woman there to ¹sustain thee.

17:1 ^aJudg. 12:4
^b1 Kin. 18:10;
22:14; 2 Kin.
3:14; 5:20
^cDeut. 10:8
^d1 Kin. 18:1;
James 5:17
^eLuke 4:25
¹Heb. *Elijahu*
²except at
17:4 ^aJob 38:41
17:9 ^aObad. 20;
Luke 4:25, 26
^b2 Sam. 24:6
¹provide for

17:12 ^aDeut.
28:23, 24
¹pitcher or
water jar
²prepare
17:14 ¹flour
shall not be
used up
²jar

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a ¹cruse: and, behold, I *am* gathering two sticks, that I may go in and ²dress it for me and my son, that we may eat it, and ^adie.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of ¹meal shall not waste, neither shall the ²cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17:1. Dark times call for light. In the deep spiritual darkness of Israel's Third Dynasty **God** raised up a spiritual man in the prophet **Elijah**. Elijah's ministry spanned the reigns of **Ahab** and his sons Ahaziah and Jehoram. Elijah defended vigorously the cause of the living God against the extreme paganism of his day. The phrase **not be dew nor rain** is reminiscent of David's lament over Saul and Jonathan (2 Sam. 1:21).

Elijah appears as the protagonist in four stories in the books of Kings. In the first story (16:29–19:18), Elijah declares a drought to punish the nation for its idolatry. The second story (ch. 21) tells about the judicial murder of Naboth. Elijah confronts Ahab with a terrible prophecy of doom. The third story relates another prophecy of doom against Ahaziah in 2

Kings 1:2–2:17. The final episode relates how Elisha became Elijah's servant (19:19–21; 2 Kin. 2:1–18). In later Jewish thought, the messianic age was frequently associated with Elijah's return. Malachi speaks of the reappearance of Elijah (Mal. 4:5, 6) before the day of the Lord arrives. The New Testament identifies John the Baptist with Elijah (Matt. 11:14; 17:10–13; Luke 1:17), and some even identified Jesus with Elijah (Matt. 16:14; Luke 9:8). Along with Moses, he appears with Jesus on the Mount of Transfiguration (Matt. 17:3). (First Reference: 1 Kin. 17:1; Primary References: 1 Kin. 17–21; 2 Kin. 1:1–2:15.)

17:10–16. When genuine faith is tested it brings glory to God and works for the good of the believer (cf. Luke 4:24–26; 1 Pet. 1:7).



17:1 **Elijah** was a mighty prophet of God during the reigns of Ahab and Ahaziah in the northern kingdom of Israel (c. 873–852 B.C.). Elijah shaped the history of his times and dominated Hebrew thinking for centuries afterward. His prophecies emphasized the unconditional loyalty to God required of the nation of Israel. His strange dress and appearance (2 Kin. 1:8), his fleetness of foot (18:46), and his cave-dwelling habits (19:9), all suggest a robust, outdoor-type personality.

Elijah's Prayer

17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so ¹sore, that ²there was no breath left in him.

18 And she said unto Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

19 And he said unto her, Give me thy son. And he took him out of her ¹bosom, and carried him up into a ²loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I ¹sojourn, by slaying her son?"

21 "And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he ^arevived.

23 And Elijah took the child, and

17:17 ¹severe
²He died
17:18 ^aLuke 5:8
17:19 ¹arms
²upper room
17:20 ¹lodge
17:21 ^a2 Kin.
4:34, 35; Acts
20:10
17:22 ^aLuke
7:14, 15; Heb.
11:35

17:23 ¹upper
room
17:24 ^aJohn
2:11; 3:2; 16:30
18:1 ^a1 Kin.
17:1; Luke 4:25;
James 5:17
^bDeut. 28:12
¹present
yourself
18:2 ¹severe
18:3 ¹Heb.
Obadyahu
²in charge of
18:4 ¹massacred

brought him down out of the ¹chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this "I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

God Will Send Rain

18 And it came to pass *after* ^amany days, that the word of the LORD came to Elijah in the third year, saying, Go, ¹shew thyself unto Ahab; and ^bI will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was a* ¹sore famine in Samaria.

Obadiah and Ahab's Search

3 And Ahab called ¹Obadiah, which *was* ²the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when Jezebel ¹cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains

17:17, 18. In the ancient Near East, suffering was often mistakenly considered to be solely the result of sin (Job 4:7, 8; John 9:3).

17:19. The **loft**, an upper room or shelter on the roof, was reached from outside the house. Such accommodations often served as guest chambers (2 Kin. 4:10).

17:21. The full power of the thrice-holy **God** is invoked by Elijah on behalf of the dead lad (cf. Num. 6:24–26; Is. 6:3). For other cases of a similar healing of a dead child, compare 2 Kings 4:34; Luke 7:11–16; and Acts 20:10.

17:24. For **man of God**, see the note on 1 Samuel 9:6–11.

18:4. Associations of **prophets**, forming a sort of school of the prophets, seem to have existed since Samuel's day (1 Sam. 10:5–18). These prophets apparently met together for study, prophesying, service, and mutual spiritual encouragement (cf. 1 Sam. 19:20, 24; 2 Kin. 2:3–7, 15; 4:1, 38; 6:1; 9:1). Apparently the great prophets exercised leadership over such schools (2 Kin. 6:1–7).

18:5. Like Solomon before him, **Ahab** had a considerable number of **horses**, a fact confirmed by ar-



18:1 Ahab was the seventh king of Israel, the son and successor of Omri (16:30; c. 873–853 B.C.). His queen and wife was Jezebel, a daughter of Ethbaal, king of Tyre. Jezebel influenced Ahab to give Baal equal place with God; he even built a temple to Baal with a "wooden image" of the Canaanite goddess Asherah (16:33). Jezebel finally urged Ahab to oppose the worship of the Lord, destroy His altars, and kill His prophets. Ahab was the first king of Israel to come into conflict with Assyria. He was also the first to be recorded on the Assyrian monuments, for fielding two thousand chariots and 10,000 soldiers in the battle against Shalmaneser III at Qarqar in 853 B.C. Ahab had four significant encounters with the prophets, especially Elijah. The first concerned the great drought predicted by Elijah (17:1), culminating in the contest between Elijah and the prophets of Baal (vv. 17–40), where he was present. The second involved two unnamed prophets, one of whom encouraged Ahab to resist Ben-hadad of Damascus (20:22). The third was the episode of Naboth's vineyard (ch. 21). The fourth encounter occurred during Ahab's campaign against the Arameans, a battle that led to his death (ch. 22). The prophet during this time was Micaiah ben Imlah. Ahab inflicted such horrors as tyranny (ch. 21), religious persecution (v. 4), and human sacrifice. (First Reference, 1 Kin. 16:29; Primary References, 1 Kin. 15:29—22:40.)

of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

Obadiah and Elijah

7 And as Obadiah was in the way, behold, Elijah met him: and he ^aknew him, and fell on his face, and said, ¹Art thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that ^athe Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

18:7 ^a 2 Kin. 1:6-8
¹ *Is that you*
18:12 ^a 2 Kin. 2:16; Ezek. 3:12, 14; Matt. 4:1; Acts 8:39

18:15 ¹ *present*
18:17 ^a 1 Kin. 21:20
^b Josh. 7:25; Acts 16:20
¹ *Is that you, O troubler?*
18:18 ^a 1 Kin. 16:30-33; [2 Chr. 15:2]
18:19 ^a Josh. 19:26; 2 Kin. 2:25
^b 1 Kin. 16:33
¹ Heb. *Asherah*, a Canaanite goddess
² *are provided for by Jezebel*
18:20 ^a 1 Kin. 22:6

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely ¹shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

Ahab and Elijah

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, ^aArt¹ thou he that ^btroubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, ^ain that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount ^aCarmel, and the prophets of Baal four hundred and fifty, ^band the prophets of the ¹groves four hundred, which ²eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and ^agathered the prophets together unto mount Carmel.

archaeological excavations in the Holy Land and in the Assyrian inscriptions.

18:12. For the work of the Holy Spirit in the Old Testament, see the note on Judges 3:10.

18:15. For LORD of hosts, see the note on 1 Samuel 1:3.

18:18. The Baalim were local shrines where the

cult worship of Baal was carried on. See the note on Judges 2:11-15.

18:19. The prophets of the groves were the priests of Asherah, whose cult worship was apparently sponsored by Queen Jezebel. These prophets were not present at the contest on mount Carmel but apparently remained with Jezebel at Jezreel (v. 45; 19:1).



18:19 Mount Carmel is part of a range of fertile, forested hills (Is. 33:9; Amos 1:2; Nah. 1:4) about 15 miles long, on the west border of the land allotted to the tribe of Asher (Josh. 19:26). The mountain range extends from the Samaritan hill country west to the Mediterranean and south to the Mount Carmel headland. Because it is at the entrance of the Jezreel Valley (Esdraelon), it commands an excellent view of the shoreline and rises 556 feet above the harbor of modern Haifa. The Canaanites built sanctuaries to pagan weather deities on this mountain. Thus, Carmel was an appropriate site for a confrontation between Elijah, the prophet of the Lord, and the "prophets of Baal" (vv. 19, 20), the idolatrous Canaanite priests. From the crest of Carmel, Elijah observed the coming storm that signaled the end of a prolonged drought. He then preceded the chariot of Ahab to the gate of Jezreel (v. 42, 43). Elijah may have used the mountain as a spiritual retreat. Elisha was a familiar visitor to Carmel also (2 Kin. 2:25; 4:25). Today, a monastery belonging to the Carmelite Order of monks is located on the promontory of round earth that juts out toward the Mediterranean Sea.

Elijah's Challenge

21 And Elijah came unto all the people, and said, ^aHow long ¹halt ye between two opinions? if the LORD be God, follow him: but if Baal, ^bthen follow him. And the people answered him not a word.

22 Then said Elijah unto the people, ^aI, *even* I only, remain a prophet of the LORD; ^bbut Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that ^aanswereth by fire, let him be God. And all the people answered and said, ¹It is well spoken.

The Sacrifice of Baal's Prophets

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, ¹hear us. But *there was* ^ano voice, nor any that answered. And they ²leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry ¹aloud: for he *is* a god; either he is ²talking, or he is ³pursuing, or he is ⁴in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and ^acut themselves after their manner with

18:21 ^a2 Kin. 17:41; [Matt. 6:24];
^bJosh. 24:15
¹will you falter
18:22 ^a1 Kin. 19:10, 14
^b1 Kin. 18:19
18:24 ^a1 Kin. 18:38; 1 Chr. 21:26
¹Lit. *The word is good*
18:26 ^aPs. 115:5; Jer. 10:5; [1 Cor. 8:4]
¹answer
²leaped in dancing around, lit. limped about
18:27 ¹with a loud voice
²meditating
³busy
⁴on a journey
18:28 ^a[Lev. 19:28; Deut. 14:1]

¹swords
18:29 ^aEx. 29:39, 41
^b1 Kin. 18:26
¹no one paid attention
18:30 ^a1 Kin. 19:10, 14; 2 Chr. 33:16
18:31 ^aGen. 32:28; 35:10; 2 Kin. 17:34
18:32 ^a[Ex. 20:25; Col. 3:17]
¹Heb. *seah*
18:33 ^aGen. 22:9; Lev. 1:6-8
^bJudg. 6:20
¹waterpots
18:35 ^a1 Kin. 18:32, 38
18:36 ^aGen. 28:13; Ex. 3:6; 4:5; [Matt. 22:32]
^b1 Kin. 8:43; 2 Kin. 19:19
^cNum. 16:28

knives and ¹lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, ^aand they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* ^bneither voice, nor any to answer, nor any that regarded.

The Sacrifice of Elijah

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. ^aAnd he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, ^aIsrael shall be thy name:

32 And with the stones he built an altar ^ain the name of the LORD: and he made a trench about the altar, as great as would contain two ¹measures of seed.

33 And he ^aput the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four ¹barrels with water, and ^bpour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled ^athe trench also with water.

Elijah's Prayer

36 And it came to pass at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD ^aGod of Abraham, Isaac, and of Israel, ^blet it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that* ^cI have done all these things at thy word.

18:29. The prophets of Baal had by evening literally worked themselves into a frenzy (cf. Jer. 29:26). **The evening sacrifice** was the main time of daily religious observance.

18:31. The **twelve stones** was a reminder that God was the covenant God of all **Israel**, north and south. Although Baalism was a great problem in the northern kingdom, it was also a constant temptation for Judah (2 Kin. 17:15-19).

18:33-35. The **water** was applied three times. Again Elijah calls on the full power of the thrice-holy God (cf. 17:21).

18:36. **The God of Abraham, Isaac, and of Israel** (or Jacob) was the identifying phrase of God's relationship to the Abrahamic covenant. The faithful One is yet Israel's God, the only God, and the God with whom they must deal (cf. v. 39 with Ex. 3:6; Deut. 5:7; 6:4; 29:12, 13; 30:19, 20).

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then ^athe fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, ^aThe LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, ^aTake¹ the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook ^bKishon, and ^cslew them there.

An Abundance of Rain

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; ^aand he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold,

18:38 ^a Gen. 15:17; Lev. 9:24; 10:1; 2 Judg. 6:21; 2 Kin. 1:12; 1 Chr. 21:26; 2 Chr. 7:1; Job 1:16

18:39 ^a 1 Kin. 18:21, 24

18:40 ^a 2 Kin. 10:25

^b Judg. 4:7; 5:21

^c [Deut. 13:5; 18:20]

¹ Lit. *Seize*

18:42 ^a James 5:17, 18

18:44 ¹ Lit. *Bind or Harness*

18:46 ^a 2 Kin. 3:15; Is. 8:11; Ezek. 3:14

^b 2 Kin. 4:29; 9:1; Jer. 1:17;

1 Pet. 1:13

¹ *tucked the skirts of his robe in his belt in preparation for quick travel*

19:1 ^a 1 Kin. 18:40

19:2 ^a Ruth 1:17;

1 Kin. 20:10;

2 Kin. 6:31

19:3 ¹ *ran*

19:4 ^a Num. 11:15; Jer. 20:14-18; Jon. 4:3, 8

¹ *broom tree*

there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, ¹Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the ^ahand of the LORD was on Elijah; and he ^bgirded¹ up his loins, and ran before Ahab to the entrance of Jezreel.

Elijah's Escape from Jezebel

19 And Ahab told Jezebel all that Elijah had done, and withal how he had ^aslain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, ^aSo let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and ¹went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a ¹juniper tree: and he ^arequested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for *I am* not better than my fathers.

18:42. Elijah ... put his face between his knees in humble reverence. The significance of this posture is well attested in the literature of the ancient Near East. See Luke 18:13; James 5:18.

18:44. The little cloud proved to be a towering cumulonimbus cloud heralding the coming rain-storm.

18:46. Jezreel was located between Megiddo and Beth-shan about 17 miles from Mount Carmel. Elijah probably served as an outrunner for the king, a privileged position in the ancient Near East. Despite his frequent condemnation of Ahab, Elijah had a genuine

concern both for God's testimony and the soul of the king. The girding up of his loins carries with it the ideas of energetic action and obedience (cf. 2 Kin. 4:29; Prov. 31:17; 1 Pet. 1:3)

19:2. How often mountaintops of spiritual victory are followed by valleys and deserts of testing. Vile Jezebel was a vicious and ruthless opponent (16:31-33; 21:11-15, 25).

19:3, 4. Perhaps Elijah had come to expect the spiritual high life of extraordinary events. He was to learn of another dimension of service. A juniper tree (or broom bush) often reaches a height of 10 feet.



19:1 Jezebel was a Phoenician princess (a daughter of Ethbaal, king of Zidon), who married King Ahab of Israel and enticed him to sin (16:31; 21:25). She was a tyrant who corrupted her husband, as well as the nation, with pagan idolatry. A worshiper of the Phoenician god Baal and a zealous missionary, she supported some 850 prophets of Baal and Asherah (18:19) and sought to suppress the worship of the Lord (18:4, 13). Jezebel was Elijah's formidable adversary, even instilling fear in him (vv. 1-3). Her influence in Israel was strong during the reigns of her husband Ahab and of her sons Ahaziah and Jehoram. Her power extended to the southern kingdom of Judah, where her daughter Athaliah became queen (2 Kin. 8:18). Elijah's prophecy, "The dogs shall eat Jezebel by the wall of Jezreel" (21:23), was fulfilled when Jehu seized power (2 Kin. 9, 10; cf. Hos. 1:4). Revelation 2:20 mentions a false prophetess by the same name. (First Reference, 1 Kin. 16:31; Primary Reference, 1 Kin. 21.)

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

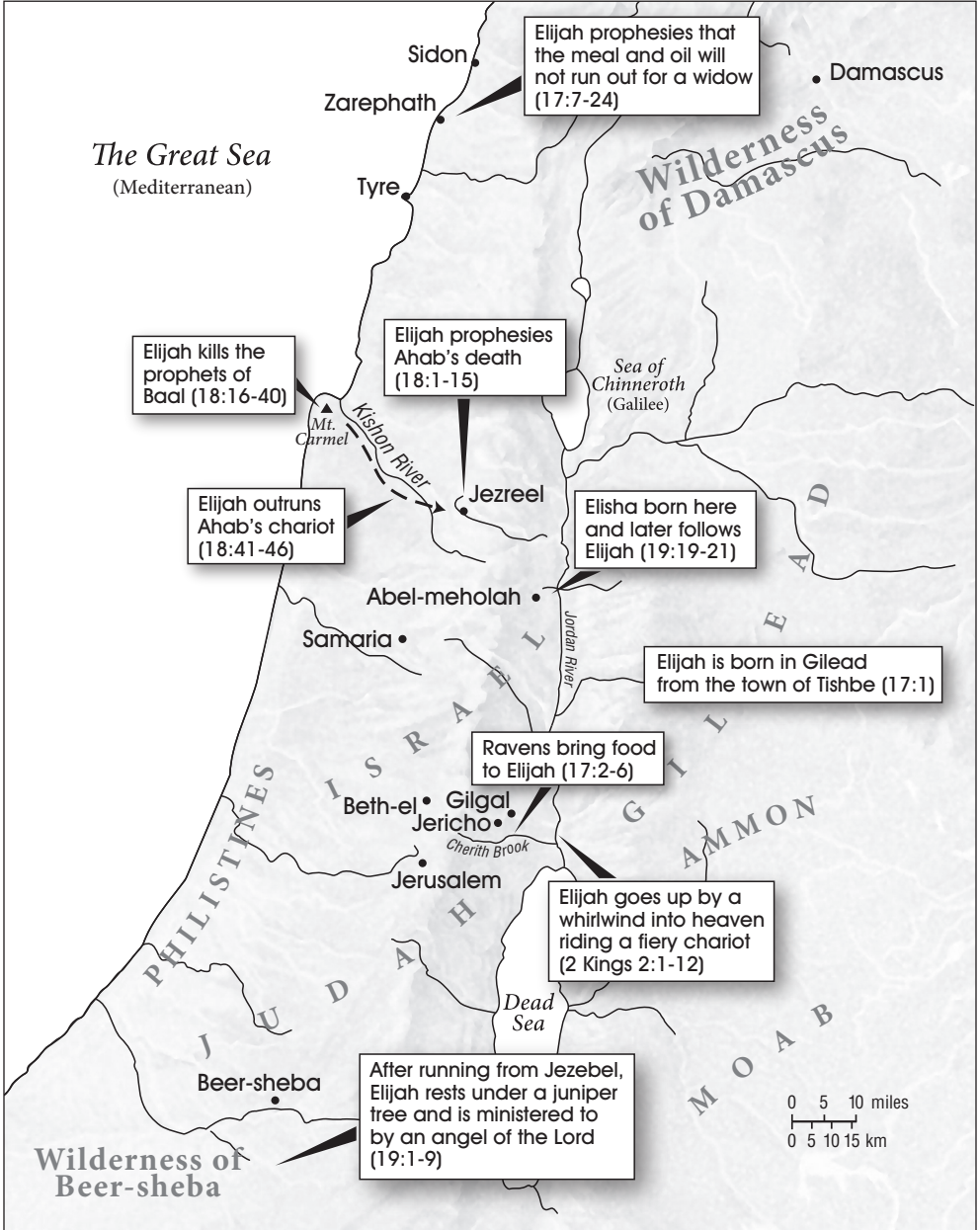
19:6 ¹ hot stones
² jar

6 And he looked, and, behold, *there was* a cake baked on the ¹coals, and a ²cruse of water at his head.

And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

19:7. For the angel of the LORD, see the note on Judges 2:1-5.



THE WANDERINGS OF ELIJAH

8 And he arose, and did eat and drink, and went in the strength of that ¹meat forty days and ^aforty nights unto ^bHoreb the mount of God.

A Still Small Voice

9 And he came thither unto a cave, and ¹lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, ^aI have been very ^bjealous¹ for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and ^cslain thy prophets with the sword; and ^dI, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand ^aupon the mount before the LORD. And, behold, the LORD ^bpassed by, and ^ca great and strong wind ¹rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ¹still small voice.

13 And it was *so*, when Elijah heard *it*, that ^ahe wrapped his face in his mantle, and went out, and stood in the entering in of the cave. ^bAnd, behold, *there came* a voice

19:8 ^a Ex. 24:18; 34:28; Deut. 9:9-11, 18; Matt. 4:2
^b Ex. 3:1; 4:27
¹ food
 19:9 ¹ spent the night
 19:10 ^a Rom. 11:3
^b Num. 25:11, 13; Ps. 69:9
^c 1 Kin. 18:4
^d 1 Kin. 18:22; Rom. 11:3
¹ zealous
 19:11 ^a Ex. 19:20; 24:12, 18
^b Ex. 33:21, 22
^c Ezek. 1:4; 37:7
¹ tore into
 19:12 ¹ delicate whispering voice
 19:13 ^a Ex. 3:6; Is. 6:2
^b 1 Kin. 19:9

19:14 ^a 1 Kin. 19:10
¹ zealous
 19:15 ^a 2 Kin. 8:8-15
 19:16 ^a 2 Kin. 9:1-10
^b 1 Kin. 19:19-21; 2 Kin. 2:9-15
 19:17 ^a 2 Kin. 8:12; 13:3, 22
^b 2 Kin. 9:14-10:28
^c [Hos. 6:5]
 19:18 ^a Rom. 11:4
^b Hos. 13:2
¹ reserved
 19:19 ^a 1 Sam. 28:14; 2 Kin. 2:8, 13, 14

unto him, and said, What doest thou here, Elijah?

14 ^aAnd he said, I have been very ¹jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: ^aand when thou comest, anoint Hazael *to be* king over Syria:

16 And ^aJehu the son of Nimshi shalt thou anoint *to be* king over Israel: and ^bElisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And ^ait shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu ^bslay: and him that escapeth from the sword of Jehu ^cshall Elisha slay.

18 ^aYet I have ¹left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, ^band every mouth which hath not kissed him.

Elisha Follows Elijah

19 So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his ^amantle upon him.

19:8. The forty days and forty nights of wandering to Horeb (Sinai) were doubtless symbolic for Elijah. They reminded him of Moses and the children of Israel from whose experiences he was to learn a spiritual lesson (cf. Ex. 34:28; Num. 14:26-35).

19:11, 12. All of these phenomena could, at times, be indicative of the Lord's presence. But God is not present just in extraordinary things.

19:15. For Hazael, see the note on 2 Kings 8:13-15.

19:19-21. Elisha did not mistake his prophetic sum-



19:16 Elisha was a prophet of the northern kingdom of Israel and succeeded Elijah (v. 16). Elisha ministered about 50 years, serving during the reigns of Jehoram, Jehu, Jehoahaz, and Joash. He presented the Word of God through prophecy, advised and anointed kings, helped the needy, and performed various miracles. Elisha was called to ministry through Elijah (v. 21). He received a double portion of Elijah's spirit, performing twice as many miracles as Elijah (2 Kin. 2:9, 10). Elisha's work within Israel was both personal and political. Some of his personal accomplishments include the following: (1) He purified a spring (2 Kin. 2:19-22). (2) He raised the Shunammite's only son (2 Kin. 4:18-37). (3) He provided an antidote for poisonous stew (2 Kin. 4:38-41). (4) He healed Naaman's leprosy (2 Kin. 5:1-19). (5) He recovered a lost ax head (2 Kin. 6:1-7). But Elisha's greatest work was political: (1) He provided water to a thirsty army (2 Kin. 3:4-20). (2) He helped rout the Moabites (2 Kin. 3:21-27). (3) He helped avert disaster at the hands of the Syrians (2 Kin. 6:13-7:20). (4) He aided the overthrow of Ben-hadad of Damascus (2 Kin. 8:7-15) and Jehu of Israel (2 Kin. 9:1-13). (5) From his deathbed he prophesied Joash's defeat of the Syrians (2 Kin. 13:14-19). Even Elisha's bones had miraculous power (2 Kin. 13:21). (First Reference, 1 Kin. 19:16; Primary References, 2 Kin. 2-8, 13.)

20 And he left the oxen, and ran after Elijah, and said, ^aLet me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And ¹he returned back from him, and took a yoke of oxen, and slew them, and ^aboiled their flesh ²with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Ben-hadad's Message to Ahab

20 And ^aBen-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged ^bSamaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, *I am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is ¹pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

19:20 ^a [Matt. 8:21, 22; Luke 9:61, 62]; Acts 20:37
19:21 ^a 2 Sam. 24:22
¹ Elisha
² using the oxen's equipment
20:1 ^a 1 Kin. 15:18, 20; 2 Kin. 6:24
^b 1 Kin. 16:24;
2 Kin. 6:24
20:6 ¹ pleasing

20:7 ¹ trouble
20:10 ^a 1 Kin. 19:2; 2 Kin. 6:31
¹ Lit. *at my feet*
20:11 ^a Prov. 27:1; [Ecd. 7:8]
20:12 ^a 1 Kin. 20:16
¹ booths or shelters
² Get ready to attack
20:13 ^a 1 Kin. 20:28
20:15 ¹ mustered

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh ¹mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

Ahab's Message to Ben-hadad

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, ^aThe gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people ¹that follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* ^aboast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this message, as he *was* ^adrinking, he and the kings in the ¹pavilions, that he said unto his servants, ²Set *yourselves in array*. And they set *themselves in array* against the city.

Israel Will Be Victorious

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, ^aI will deliver it into thine hand this day; and thou shalt know that *I am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even*

mons. His response was decisive. He burned his past behind him. How different are those whose profession is merely external (cf. Matt. 8:18-22; Luke 9:57-62). In serving Elijah, much as Joshua had served under Moses, Elisha would learn that the secret to a successful ministry lies in having a servant's heart (cf. Mark 9:35).

20:1. Three Aramean kings bear the name **Ben-hadad**: Ben-hadad I (c. 885-860 B.C.), Ben-hadad II (c. 860-842 B.C.), and Ben-hadad III (c. 802-?), son of Hazael, the usurper.

20:3. Ben-hadad's demands called for Ahab to surrender and Israel to become his vassal state.

20:10. **Ben-hadad** suggests that his forces were so powerful and numerous that he not only could reduce **Samaria to dust**, but his many men could carry it off by the **handfuls**.

20:13. How graciously God continued to deal with **Ahab**! The whole episode (vv. 13-21) should have convinced Ahab of God's reality and claim upon his life.

by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he ¹numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* ^adrinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And ¹they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and ¹smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and ¹mark, and see what thou doest: ^afor ²at the return of the year the king of Syria will come up against thee.

Fighting in the Plain

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings

20:16 ^a 1 Kin. 16:9; 20:12; [Prov. 20:1]

20:20 ¹ *each one killed his man*

20:21 ¹ *attacked*

20:22 ^a 2 Sam. 11:1; 1 Kin. 20:26

¹ *take note*

² *in the spring*

20:24 ¹ *places*

20:25 ¹ *muster*

² *Lit. fell from you*

20:26 ^a Josh. 13:4; 2 Kin. 13:17

20:27 ^a Judg. 6:3-5; 1 Sam. 13:5-8

¹ *mustered*

² *given provisions*

³ *encamped*

20:28 ^a 1 Kin. 17:18

^b 1 Kin. 20:13

20:29 ¹ *encamped opposite each other*

20:31 ^a Gen. 37:34; 2 Sam. 3:31

away, every man out of his place, and put captains in their ¹rooms:

25 And ¹number thee an army, like the army that ²thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to ^aAphek, to fight against Israel.

27 And the children of Israel were ¹numbered, and were all ²present, and went against them: and the children of Israel ³pitched before them like two little flocks of kids; but the Syrians filled the ^acountry.

Israel Victorious Again

28 And there came a ^aman of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore ^bwill I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they ¹pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

A Covenant with Ben-hadad

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, ^aput sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their

20:28. God continued to deal with Ahab. Like the first victory, the second was designed to bring about Ahab's repentance, the knowledge of God, and obedience.

20:32. Ben-hadad's counselors wore the traditional symbols of mourning, supplication, and subservience.

heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? he is my brother.*

33 Now the men did diligently observe whether ¹*any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, *“The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.*

Ahab Rebuked by a Prophet

35 And a certain man of ^athe sons of the prophets said unto his neighbour ^bin the word of the LORD, ¹Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, ^aa lion found him, and slew him.

37 Then he found another man, and said, ¹Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and

20:33 ¹any sign of mercy would
20:34 ^a1 Kin. 15:20
20:35 ^a2 Kin. 2:3, 5, 7, 15
^b1 Kin. 13:17, 18
¹Strike me please
20:36 ^a1 Kin. 13:24
20:37 ¹Strike me please

20:39 ^a2 Sam. 12:1
^b2 Kin. 10:24
¹Guard
²Lit. weigh
20:42 ^a1 Kin. 22:31–37
20:43 ^a1 Kin. 21:4
¹sullen
21:1 ^aJudg. 6:33;
1 Kin. 18:45, 46
21:2 ^a1 Sam. 8:14

disguised himself with ashes upon his face.

39 And ^aas the king passed by, he cried unto the king; and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, ¹Keep this man: if by any means he be missing, then ^bshall thy life be for his life, or else thou shalt ²pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided *it*.

41 And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

Judgment on Ahab

42 And he said unto him, Thus saith the LORD, *“Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.*

43 And the king of Israel ^awent to his house ¹heavy and displeased, and came to Samaria.

Naboth Refuses to Sell His Vineyard

21 And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in ^aJezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy ^avineyard, that I may have it for a garden of herbs, because it *is* near unto my house:

20:34. **Ahab** probably knew the times well, for even then Shalmaneser III, the king of Assyria (859–824 B.C.), was pushing westward toward the Mediterranean Sea. Ahab doubtless hoped for a friendly **Ben-hadad** and his Aramean allies to form a buffer for Israel against Assyria. Ahab, Ben-hadad, and sev-

eral other Aramean kings soon faced Shalmaneser III in the Battle of Qarqar in 853 B.C. God had twice delivered Ahab (vv. 13–22, 28–30) in the face of overwhelming odds. God calls for His servants to trust Him and obey Him implicitly, rather than trusting in self or other men (cf. Deut. 28:1–7; Prov. 3:5, 6; Mic. 6:8).



21:1 **Jezreel** was a town on the southern border of Issachar (Josh. 19:18) but belonged to the tribe of Manasseh. It commanded the valley of Jezreel and was identified with modern Zer'in at the foot of Mount Gilboa. Jezreel was about 56 miles north of Jerusalem and lay between Megiddo and Beth-shean (4:12). Here, in the days of Saul, the Israelites encamped before battling the Philistines (1 Sam. 29), and this was one of the towns over which Ish-bosheth, son of Saul, briefly reigned (2 Sam. 2:9). Ahab had a royal residence here (18:45, 46), and Naboth's vineyard, which Jezebel plotted to obtain, was beside the palace (ch. 21). At Jezreel, Jezebel met her bloody death (2 Kin. 9:30–37), as did the remainder of the house of Ahab (2 Kin. 10:1–11).

and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, ^athat I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house ¹heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

Jezebel's Plan

5 But ^aJezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and ¹set Naboth ²on high among the people:

10 And set two men, ¹sons of Belial, before him, to bear witness against him, saying, Thou didst ^ablaspheme God and the king. And *then* carry him out, and ^bstone him, that he may die.

21:3 ^a[Lev. 25:23; Num. 36:7; Ezek. 46:18]
 21:4 ¹sullen
 21:5 ^a1 Kin. 19:1, 2
 21:9 ¹seat
 2 Lit. at the head
 21:10 ^a[Ex. 22:28; Lev. 24:15, 16]; Acts 6:11
^b[Lev. 24:14]
¹scoundrels

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it was written in the letters which she had sent unto them.

Naboth Accused and Stoned

12 ^aThey proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial ^awitnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. ^bThen they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

God's Message to Ahab

17 ^aAnd the word of the LORD came to ^bElijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, ^awhich is in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, ^aIn the place where dogs licked the

21:12 ^aIs. 58:4
 21:13 ^a[Ex. 20:16; 23:1, 7]
^b2 Kin. 9:26;
 2 Chr. 24:21;
 Acts 7:58, 59;
 Heb. 11:37
 21:17 ^a[Ps. 9:12]
^b1 Kin. 19:1
 21:18 ^a1 Kin. 13:32; 2 Chr. 22:9
 21:19 ^a1 Kin. 22:38; 2 Kin. 9:26

21:3. Naboth refused to sell his property to Ahab on the basis of the inheritance regulations of the law of Moses (Lev. 25:23-28; Num. 36:7-9).

21:10. For the term **sons of Belial**, see the note on Judges 19:22.

21:14. Naboth's sons were apparently put to death at the same time (cf. 2 Kin. 9:26). Since there was now

no male heir for the property, and because Naboth supposedly had committed blasphemy, custom dictated that the king could lay a claim to the property for the crown.

21:19. God fulfilled the prophecy through Jehu's slaughter of Ahab's sons (2 Kin. 9:26) and the licking of Ahab's **blood** by **dogs** at the pool in Samaria (22:37, 38).

blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, "Hast thou found me, O mine enemy? And he answered, I have found *thee*: because ^bthou hast sold thyself to work evil in the sight of the LORD.

21 Behold, ^aI will bring ¹evil upon thee, and will take away thy ^bposterity, and will cut off from Ahab ^chim² that pisseth against the wall, and ^ahim that is shut up and left in Israel,

22 And will make thine house like the house of ^aJeroboam the son of Nebat, and like the house of ^bBaasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And ^aof Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 ^aHim that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But ^athere was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, ^bwhom Jezebel his wife ¹stirred up.

26 And he did very abominably in following idols, according to all *things* ^aas did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and ^aput sackcloth upon his flesh, and fasted, and lay in sackcloth, and ¹went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he ^ahumbleth himself before me, I will

21:20 ^a 1 Kin. 18:17
^b 1 Kin. 21:25; 2 Kin. 17:17; [Rom. 7:14]
 21:21 ^a 1 Kin. 14:10; 2 Kin. 9:8
^b 2 Kin. 10:10
^c 1 Sam. 25:22
^d 1 Kin. 14:10
¹ calamity
² every male in Israel, both bond and free
 21:22 ^a 1 Kin. 15:29
^b 1 Kin. 16:3, 11
 21:23 ^a 2 Kin. 9:10, 30-37
 21:24 ^a 1 Kin. 14:11; 16:4
 21:25 ^a 1 Kin. 16:30-33; 21:20
^b 1 Kin. 16:31
¹ incited
 21:26 ^a Gen. 15:16; [Lev. 18:25-30]; 2 Kin. 21:11
 21:27 ^a Gen. 37:34; 2 Sam. 3:31; 2 Kin. 6:30
¹ went about mourning
 21:29 ^a [2 Kin. 22:19]

^b 2 Kin. 9:25; 10:11, 17
 22:2 ^a 1 Kin. 15:24; 2 Chr. 18:2
 22:3 ^a Deut. 4:43; Josh. 21:38; 1 Kin. 4:13
¹ hesitate
 22:4 ^a 2 Kin. 3:7
 22:5 ^a 2 Kin. 3:11
¹ for
 22:6 ^a 1 Kin. 18:19
¹ the false prophets
 22:7 ^a 2 Kin. 3:11

not bring the evil in his days: *but* ^bin his son's days will I bring the evil upon his house.

Ahab and Jehoshaphat's Forces
22 And they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that ^aJehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that ^aRamoth in Gilead *is* ours, and we ¹*be* still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, ^aI *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, ^aEnquire, I pray thee, ¹at the word of the LORD to day.

6 Then the king of Israel ^agathered ¹the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And ^aJehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

21:23, 24. This prophecy was fulfilled literally (2 Kin. 9:30-37).

21:27-29. Ahab performed the traditional acts of mourning and repentance. Ahab had a complex personality. At times he could respond to divine rebuke and instruction. However, despite God's long-suffering kindness to him, there is little indication of any spiritual reality in Ahab. God is patient and gracious (cf. 2 Pet. 3:9).

22:1-3. Probably the Battle of Qarqar, in which the Assyrians fought the Arameans and the Israelites, had kept Ahab from occupying **Ramoth in Gilead** after the previous Aramean battles. With the Assyrian threat

minimized for the present, the old antagonism (cf. ch. 20) between Ben-hadad and Ahab quickly resurfaced. Possession of Ramoth-gilead was the key to controlling the plain of Jezreel.

22:4. **Jehoshaphat** of Judah was now legally related to Ahab through the marriage of his son Jehoram (cf. 2 Kin. 8:18, 27) to Athaliah, the daughter of Ahab and Jezebel. Accordingly, Ahab's disputes now became family affairs for all Israel.

22:6-8. These **four hundred prophets** were doubtless proponents of the false state religion first instituted by Jeroboam I. Only **Micaiah** appears as a true **prophet of the LORD**.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

The Counsel of Baal's Prophets

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, ¹in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Cheanaanah made him ^ahorns of iron: and he said, Thus saith the LORD, With these shalt thou ^bpush the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with ¹one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is good*.

14 And Micaiah said, As the LORD liveth, ^awhat the LORD saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we ¹forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I ¹adjure thee that thou tell me nothing but *that which is true* in the name of the LORD?

Israel's Fallen Leader

17 And he said, I saw all Israel ^ascattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master:

22:10 ¹at the threshingfloor at

22:11 ^aZech.

1:18-21

^bDeut. 33:17

22:13 ¹one

accord

22:14 ^aNum.

22:38; 24:13

22:15 ¹refrain

22:16 ¹make

you swear

22:17 ^aNum.

27:17; 1 Kin.

22:34-36; 2 Chr.

18:16; Matt.

9:36; Mark 6:34

22:19 ^aIs. 6:1;

Ezek. 1:26-28;

Dan. 7:9

^bJob 1:6; 2:1;

Ps. 103:20; Dan.

7:10; Zech. 1:10;

[Matt. 18:10;

Heb. 1:7, 14]

¹Micaiah

22:22 ^aJudg.

9:23; 1 Sam.

16:14; 18:10;

19:9; Job 12:16;

[Ezek. 14:9;

2 Thess. 2:11]

22:23 ^a[Ezek.

14:9]

¹declared

disaster

22:24 ^aJer. 20:2

^b2 Chr. 18:23

¹struck

22:25 ^a1 Kin.

20:30

22:27 ^a2 Chr.

16:10; 18:25-27

let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And ¹he said, Hear thou therefore the word of the LORD: ^aI saw the LORD sitting on his throne, ^band all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, ^aThou shalt persuade *him*, and prevail also: go forth, and do so.

23 ^aNow therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath ¹spoken evil concerning thee.

24 But Zedekiah the son of Cheanaanah went near, and ^asmote¹ Micaiah on the cheek, and said, ^bWhich way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an ^ainner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the ^aprison, and feed him with bread of affliction and with water of affliction, until I come in peace.

22:11. The goring horn was a familiar symbol of strong victory. It is found not only in the Scriptures (Dan. 8:7; Mic. 4:13; Zech. 1:18, 19) but also in the inscriptions and art of the ancient Near East.

22:15. Micaiah apparently gave to the king the words that he wanted. However, the sarcastic tone of his voice was clearly recognizable, and Ahab de-

manded that he speak what he really believed (v. 16).

22:17. This parabolic vision depicts the shepherdless Israelite forces trying to find their way home after being defeated in the battle.

22:19-23. These verses contain a second parabolic vision dramatizing Ahab's sure defeat and death at Ramoth-gilead.

28 And Micaiah said, If thou return at all in peace, ^athe LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

Ahab Killed in Battle

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel ^adisguised himself, and went into the battle.

31 But the ^aking of Syria commanded his thirty and two ^bcaptains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat ^acried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow ¹at a venture, and ²smote the king of Israel between the joints of ³the harness: wherefore he said unto the driver of his chariot, ⁴Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that

22:28 ^a Num. 16:29; Deut. 18:20-22
22:30 ^a 2 Chr. 35:22
22:31 ^a 1 Kin. 20:1
^b 1 Kin. 20:24; 2 Chr. 18:30
22:32 ^a 2 Chr. 18:31
22:34 ¹ at random
² struck
³ his armour
⁴ Turn around and take me out of the battle

22:35 ¹ propped
² onto the floor
22:38 ^a 1 Kin. 21:19
¹ MT while the harlots bathed
22:39 ^a Ps. 45:8; Amos 3:15
22:40 ^a 2 Kin. 1:2, 18
¹ rested in death with
22:41 ^a 2 Chr. 20:31
22:43 ^a 2 Chr. 17:3; 20:32, 33

day: and the king was ¹stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound ²into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 *And one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; ¹and they washed his armour; according ^aunto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and ^athe ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab ¹slept with his fathers; and ^aAhaziah his son reigned in his stead.

Jehoshaphat's Reign and Death

41 And ^aJehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And ^ahe walked in all the ways of Asa his father; he turned not aside

22:30. Ahab never acted on spiritual advice, but he was taking no chances in the upcoming battle.

22:32, 33. Jehoshaphat's "family loyalty" in the face of Micaiah's stern warning nearly cost him his life. For his actions he was severely denounced by God's prophet (2 Chr. 19:1-3).

22:34. The Bowman's shot at a venture was a random shot only in the sense that he probably did not recognize Ahab as his target. The Hebrew phrase itself underscores his skill as a marksman.

22:35. Whatever his faults might have been, Ahab did not die as a coward. He did not allow his mortal wound to be a source of discouragement, hence defeat for his troops.

22:37, 38. Various prophecies came to pass at Ahab's dramatic death (20:42; 21:19; 22:17, 20).

22:39. Confirmation of the fact of Ahab's ivory

house comes from the excavations at Samaria. Internally, the furniture was inlaid with ivory panels, the walls were covered with inlaid ivory, and ivory figures and plaques were found in abundance. Externally, the building was covered with a polished white limestone that in the gleaming sunlight gave the appearance of ivory to those who approached it. The use of ivory in the various palaces of the ancient Near East is widely attested. Amos complained that the indolent rich of the northern kingdom in the eighth century B.C. sprawled themselves out "upon beds of ivory" (Amos 6:4).

22:41-50. Little is said of Jehoshaphat here. For a full account of his life, see 2 Chronicles 17-20. His later accompanying of Jehoram of Israel on a campaign across the Jordan is recounted in 2 Kings 3:6-27.

from it, doing *that which was* right in the eyes of the LORD: nevertheless ^bthe ¹high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And ^aJehoshaphat made ^bpeace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written ^ain the book of the chronicles of the kings of Judah?

46 ^aAnd the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 ^aThere was then no king in Edom: a deputy *was* king.

48 ^aJehoshaphat ^bmade ¹ships of Tharshish to go to ^cOphir for gold: ^abut they went not; for the ships were ²broken at ^eEzion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my

22:43 ^b1 Kin. 14:23; 15:14; 2 Kin. 12:3
¹ Places for pagan worship
 22:44 ^a2 Chr. 19:2
^b2 Chr. 18:1
 22:45 ^a2 Chr. 20:34
 22:46 ^a Gen. 19:5; Deut. 23:17; 1 Kin. 14:24; 15:12; 2 Kin. 23:7; Jude 7
 22:47 ^a2 Sam. 8:14; 2 Kin. 3:9; 8:20
 22:48 ^a2 Chr. 20:35-37
^b1 Kin. 10:22
^c1 Kin. 9:28
^d2 Chr. 20:37
^e1 Kin. 9:26
¹ Or merchant ships
² wrecked
 22:50 ^a2 Chr. 21:1
¹ rested in death
 22:51 ^a1 Kin. 22:40
 22:52 ^a1 Kin. 15:26; 21:25
 22:53 ^aJudg. 2:11
^b1 Kin. 16:30-32
¹ in the same way

servants go with thy servants in the ships. But Jehoshaphat would not.

50 And ^aJehoshaphat ¹slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah's Reign

51 ^aAhaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and ^awalked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For ^ahe served Baal, and worshipped him, and provoked to anger the LORD God of Israel, ^baccording¹ to all that his father had done.

22:48, 49. Jehoshaphat's projected commercial venture with **Ahaziah** was denounced by God's prophet Eliezer (2 Chr. 20:36, 37). Moreover, the **ships** were destroyed while they were still in port at

Ezion-geber. Jehoshaphat wisely refused a second business proposal by Ahaziah. For Ezion-geber and the merchant **ships of Tharshish**, see the notes on 9:26 and 10:22. For **Ophir**, see the note on 9:28.

The Second Book of the
KINGS

The books of Kings were originally one book in the Hebrew text and formed a two-volume corpus with the present books of Samuel. Therefore, 2 Kings is actually the fourth book in the series on the history of the Hebrew kings as presently arranged. It also serves as the final account of the demise of the divided kingdoms of Israel and Judah. The narrative of this volume concentrates on the miraculous ministry of the prophet Elisha. Events parallel the prophetic ministries of Amos and Hosea in Israel and eight prophets of Judah, including Isaiah and Jeremiah. The book also covers the reigns of Amaziah (853 B.C.) to Hoshea (722 B.C.) in Israel, and the reigns of Jehoram (848 B.C.) to Zedekiah (586 B.C.) in Judah. Included are the accounts of the Assyrian conquest of the northern tribes and the deportation of Judah in the Babylonian captivity.

Historical Setting. In Kings we see the gloomy picture of the decline of both the northern and southern kingdoms (Israel and Judah) during their final days of independence. However, the major religious revivals under Hezekiah and Josiah are also recounted. Israel

again is depicted as the starting point of God's dealings with the Gentile nations. Israel's spiritual disobedience and idolatry are viewed against the backdrop of the rising fortunes of Assyria in the eighth century B.C. and Babylon in the sixth century B.C. The northern kingdom finally fell to the Assyrians in 722 B.C., and the southern kingdom fell to the Babylonians in 605 B.C., with the final destruction of Jerusalem coming in 586 B.C.

Authorship. The author of 2 Kings is not known with certainty, although Jewish tradition claims it was Jeremiah. He certainly had every quality necessary to be the author of this material. He was both a prophet and a priest. He had direct access to Judah's last kings and was an eyewitness of her final destruction. For a detailed discussion of authorship see the introduction to 1 Kings.

A special feature of the books of the Kings is the correlation of historical facts with theological truths. This is no mere history as an end in itself. It is the story of the living God who acts in the affairs of men and nations. Here is the record, for all to read, of God's providential care of His people.

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God's Message to Elijah and Ahaziah

1 Then Moab ^arebelled against Israel ^bafter the death of Ahab.

2 And ^aAhaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was ¹sick: and he sent messengers, and said unto them, Go, enquire of ^bBaal-zebul² the god of ^cEkron whether I shall recover of this ³disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebul the god of Ekron?*

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto ¹him, he said unto them, Why are ye now ²turned back?

1:1 ^a2 Sam. 8:2
^b2 Kin. 3:5
1:2 ^a1 Kin. 22:40
^b2 Kin. 1:3, 6, 16; Matt. 10:25; Mark 3:22
^c1 Sam. 5:10
¹injured
²Lit. Lord of Flies
³injury
1:5 ¹Ahaziah
²come back

1:7 ¹kind
1:8 ^aZech. 13:4; Matt. 3:4; Mark 1:6
^b1 Kin. 18:7

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebul the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.*

7 And he said unto them, What ¹manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* ^aan hairy man, and girt with a girdle of leather about his loins. And he said, ^b*It is* Elijah the Tishbite.

Fire Consumes Two Companies

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

1:2. Ahaziah fell down through a lattice that enclosed the upper balcony. The name **Baal-zebul** may conceal a more original Baal-zebul, meaning "Baal Is Prince." The Canaanite deity's name was also corrupted by Hebrew writers to Baal-zebel, "Lord of Dung." The word **enquire** is usually reserved for the consulting of an oracle. Philistine soothsayers

enjoyed a wide reputation in those times (cf. 1 Sam. 6:2; Is. 2:6). Apparently Baal was uniquely the cult **god of Ekron**.

1:3. A king was often designated by his capital city (1 Kin. 21:1; Jon. 3:6).

1:8. Elijah probably wore a **hairy** garment with a **leather** belt at the waist (cf. Zech. 13:4; Matt. 3:4).

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then ^alet fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

Third Company Spared

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and ¹fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, ^abe precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

Ahaziah's Death

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 So ¹he died according to the

1:10 ^a 1 Kin. 18:36–38; Luke 9:54
 1:13 ^a 1 Sam. 26:21; Ps. 72:14
¹ Lit. *bowed down*
 1:17 ¹ Ahaziah

word of the LORD which Elijah had spoken. And ^aJehoram² reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Elijah and Elisha

2 And it came to pass, when the LORD would ^atake up Elijah into heaven by a whirlwind, that Elijah went with ^bElisha from Gilgal.

2 And Elijah said unto Elisha, ^aTarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, As the LORD liveth, and ^bas thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And ^athe sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master ¹from thy head to day? And he said, Yea, I know *it*; hold ye your peace.

Prophets at Jericho and Jordan

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it*; ¹hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

^a 1 Kin. 22:50;
 2 Kin. 8:16;
 Matt. 1:8
² The son of Ahab king of Israel, 2 Kin. 3:1
 2:1 ^a Gen. 5:24; [Heb. 11:5]
^b 1 Kin. 19:16–21
 2:2 ^a Ruth 1:15, 16
^b 1 Sam. 1:26;
 2 Kin. 2:4, 6;
 4:30
 2:3 ^a 1 Kin. 20:35; 2 Kin. 2:5, 7, 15; 4:1, 38; 9:1
¹ from over you
 2:5 ¹ keep silent

1:10. **Fire from heaven** was often a sign of divine judgment (cf. 1 Kin. 18:36–38; Luke 9:54).

1:17. Two kings named **Jehoram** are in view here. Jehoram the son of Ahab and brother of Ahaziah reigned over the northern kingdom from 852 to 841 B.C. Jehoram **the son of Jehoshaphat king of Judah**

reigned as co-regent with his father from 852 to 848 B.C. and in his own right from 848 to 841 B.C.

2:2, 3. For the **sons of the prophets**, see the note on 1 Kings 18:4. Apparently the prophetic schools at **Beth-el** and Jericho (vv. 4, 5) recognized the leadership of **Elijah**.

7 And fifty men of the sons of the prophets went, and stood ¹to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and ^athey were divided hither and thither, so that they two went over on dry ^bground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* ^aa chariot of fire, and horses of fire, and ¹parted them both asunder; and Elijah ^bwent up by a whirlwind into heaven.

The Waters Parted by Elisha

12 And Elisha saw *it*, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and ¹rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, ^athey parted hither and thither: and Elisha went over.

2:7 ¹ *facing them at a distance*
2:8 ^a Ex. 14:21, 22; Josh. 3:16; 2 Kin. 2:14
^b Josh. 3:17

2:11 ^a 2 Kin. 6:17; Ps. 104:4
^b Gen. 5:24; Heb. 11:5

¹ *separated the two of them*
2:12 ^a 2 Kin. 13:14

¹ *rore*
2:14 ^a 2 Kin. 2:8

2:15 ^a 2 Kin. 2:7
¹ *who were at Jericho opposite him*

2:16 ^a 1 Kin. 18:12; Ezek. 8:3; Acts 8:39

2:17 ^a 2 Kin. 8:11

2:19 ¹ *bad*
2:21 ^a Ex. 15:25, 26; 2 Kin. 4:41; 6:6; John 9:6

¹ *purified*
2:22 ^a Ezek. 47:8, 9

15 And when the sons of the prophets ¹which *were* ^ato view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

The Search for Elijah

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: ^alest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ^aashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

Jericho's Healing Water

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* ¹naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and ^acast the salt in there, and said, Thus saith the LORD, I have ¹healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were ^ahealed unto this day, according to the saying of Elisha which he spake.

2:9, 10. As Elijah's spiritual heir, **Elisha** asks for a **double portion** of Elijah's **spirit** (cf. Deut. 21:17 with 1 Kin. 19:16-21) so that Elijah's God-empowered spiritual activity might continue after his departure, through his successor. Obviously only God could grant such a request.

2:11. **Elijah** followed Enoch in being taken **into heaven** without dying. This is one of several "raptures" in Scripture, including Enoch (Gen. 5:24), the two witnesses (Rev. 11:11-12), and all living believers at Christ's return (1 Thess. 4:16-17).

2:12. Elisha's tribute to his spiritual father as the foremost prophet of all would be echoed at his own death (cf. 13:14). Elisha's tearing of his **clothes** was a sign of mourning at his personal loss.

2:19-24. These two public miracles clearly established that **Elisha** had succeeded Elijah. They also set the tone for the spiritual power of his ministry.

2:21. The **waters** of Jericho may still have felt the effect of Joshua's curse (cf. Josh. 6:26). For purification by **salt**, see Leviticus 2:13; Numbers 18:19; Ezekiel 43:24.

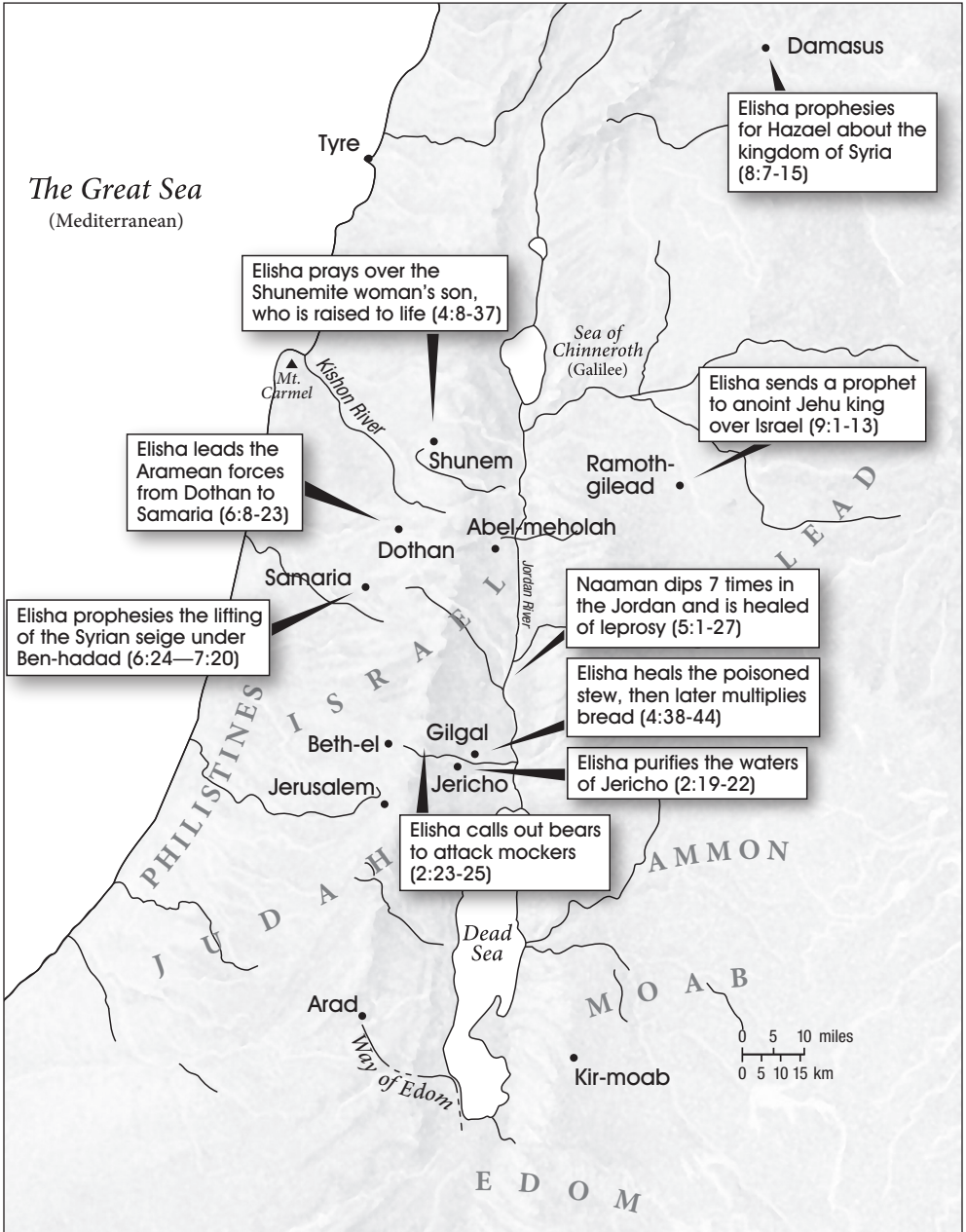
23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and

2:23 ^{1 youths} mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and

2:23. **Bald head** was a taunt of scorn (cf. Is. 3:17, 24). These **children** were older youths of responsible age who were actually blaspheming God by casting doubt upon Elisha's report of the "going up" of Eli-

jah. Therefore, both God and His newly designated prophet were to be vindicated so proper respect might be shown.



THE ACTIVITIES OF ELISHA

looked on them, and ^acursed¹ them in the name of the LORD. And there came forth two she bears out of the wood, and ²tare forty and two children of them.

25 And he went from thence to ^amount Carmel, and from thence he returned to Samaria.

Jehoram's Reign

3 Now ^aJehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the ¹image of Baal ^athat his father had made.

3 Nevertheless he ¹cleaved unto ^athe sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 And Mesha king of Moab was a ¹sheepmaster, and ^arendered² unto the king of Israel an hundred thousand ^blambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when ^aAhab was dead, that the king of Moab rebelled against the king of Israel.

Israel, Judah, and Edom

6 And king Jehoram went out of Samaria the same time, and ¹numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: ^aI am as thou art, my people as thy people, and my horses as thy horses.

3:3. The sins of Jeroboam involved the state religion that Jeroboam I had established as a rival to the true faith in Jerusalem (cf. 1 Kin. 12:26–33).

3:5. Confirmation of this event comes from the Moabite Stone set up by Mesha, the king of Moab. See the note on 1 Kings 16:27.

3:7. Family ties again brought Jehoshaphat into a military expedition. See the note on 1 Kings 22:4.

3:9. Apparently Jehoshaphat had gained the allegiance of the Edomites in the previous Trans-Jordanian war (cf. 2 Chr. 20).

3:11. Whatever Jehoshaphat's faults might have been in allowing himself to be drawn into dangerous circumstances, he was consistently concerned

2:24 ^aDeut. 27:13–26
¹pronounced a curse on
²mauled
 2:25 ^a1 Kin. 18:19, 20; 2 Kin. 4:25
 3:1 ^a2 Kin. 1:17
 3:2 ^a1 Kin. 16:31, 32
¹sacred pillar
 3:3 ^a1 Kin. 12:28–32
¹persisted in
 3:4 ^a2 Sam. 8:2
^bIs. 16:1, 2
¹sheep breeder
²regularly paid to
 3:5 ^a2 Kin. 1:1
 3:6 ¹mustered
 3:7 ^a1 Kin. 22:4

3:9 ¹marched on that round-about route
 3:11 ^a1 Kin. 22:7
^b1 Kin. 19:21; [John 13:4, 5, 13, 14]
¹was the personal servant
 3:12 ^a2 Kin. 2:25
 3:13 ^a[Ezek. 14:3]
^bJudg. 10:14; Ruth 1:15
^c1 Kin. 22:6–11
^d1 Kin. 18:19
 3:14 ^a1 Kin. 17:1; 2 Kin. 5:16
 3:15 ^a1 Sam. 10:5
^b1 Sam. 16:16, 23; 1 Chr. 25:1
^cEzek. 1:3; 3:14, 22; 8:1
¹musician

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they ¹fetchd a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But ^aJehoshaphat said, *Is there not here a prophet of the LORD, that we may enquire of the LORD by him?* And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, ¹which ^bpoured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom ^awent down to him.

13 And Elisha said unto the king of Israel, ^aWhat have I to do with thee? ^bget thee to ^cthe prophets of thy father, and to the ^dprophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, ^aAs the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me ^aa ¹minstrel. And it came to pass, when the minstrel ^bplayed, that ^cthe hand of the LORD came upon him.

with spiritual things. As on the previous occasion (cf. 1 Kin. 22:7–28), so here he asks for a true prophet in order that the Lord's will may be known in the entire enterprise. Whether Elisha was ministering in the area or had accompanied the military forces, as was often done in the ancient Near East, is uncertain.

3:15. Elisha's call for a minstrel is not evidence that he was an ecstatic, as sometimes suggested. Elisha was simply setting a proper atmosphere for spiritual things in the midst of dire conditions. Music was an important part of Israel's spiritual experience, whether individually or in situations of formal religious worship.

Water Provided

16 And he said, Thus saith the LORD, ^aMake this valley full of ¹ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall ¹smite every ²fenced city, and every choice city, and shall ³fell every good tree, and ⁴stop all wells of water, and ⁵mar every good piece of land with stones.

20 And it came to pass in the morning, when ^athe meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they ¹gathered all that were able to put on armour, ²and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings ¹are surely slain, and they have ²smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward ¹smiting the Moabites, even in *their* country.

25 And they ¹beat down the cities, and on every good piece of land ²cast every man his stone, and filled

3:16 ^a Jer. 14:3
 1 water canals
 3:19 ¹ attack
 2 fortified
 3 cut down
 4 stop up every spring
 5 ruin
 3:20 ^a Ex. 29:39, 40
 3:21 ¹ summoned
 2 and older
 3:23 ¹ have surely struck
 swords
 2 killed
 3:24 ¹ killing
 3:25 ¹ destroyed
 2 every man threw

^a Is. 16:7, 11; Jer. 48:31, 36
 3 stopped up all the springs
 4 cut down
 5 they left intact
 6 surrounded
 7 attacked
 3:26 ¹ intense
 3:27 ^a [Deut. 18:10; Amos 2:1; Mic. 6:7]
^b 2 Kin. 8:20
 1 wrath
 4:1 ^a 1 Kin. 20:35; 2 Kin. 2:3
^b [Lev. 25:39–41, 48]; 1 Sam. 22:2; Neh. 5:2–5; Matt. 18:25
 1 slaves
 4:3 ^a 2 Kin. 3:16
 1 do not gather just a few

it; and they ³stopped all the wells of water, and ⁴felled all the good trees: only in ^aKir-haraseth ⁵left they the stones thereof; howbeit the slingers ⁶went about *it*, and ⁷smote it.

A Burnt Offering

26 And when the king of Moab saw that the battle was too ¹sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then ^ahe took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great ¹indignation against Israel: ^band they departed from him, and returned to *their own* land.

Paying a Widow's Debt

4 Now there cried a certain woman of the wives of ^athe sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come ^bto take unto him my two sons to be ¹bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; ^aborrow¹ not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

3:19. These wartime directions go beyond the normal limits allowable in battle situations (cf. Deut. 20:19, 20).

3:26. The king of Moab probably decided to fight the Edomite forces because of Edom's lesser forces and to punish Edom for siding with the allied Israelite armies.

3:27. The Moabite king's desperate sacrifice of his son is often paralleled in the literature of the ancient Near East. This verse provides an instance where the

Bible supplements the information from secular history (i.e., the Moabite Stone). The Israelites left the scene with disgust at what they saw.

4:1. The sons of the prophets did marry at times. Levitical legislation allowed for debtors to work off their debts (cf. Ex. 21:2–4; Lev. 25:39, 40; Deut. 12:12). The enslaving of family members in lieu of a debt was a common practice in the ancient Near East.

4:4. The miraculous provision was a spiritual experience and not designed for public show (cf. Matt. 6:6).

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil ¹stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

The Shunammite Woman's Kindness

8 And it fell on a day, that Elisha passed to ^aShunem, where *was* a ¹great woman; and she ²constrained him ³to eat bread. And *so* it was, *that* as oft as he passed by, he turned in ⁴thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us ¹continually.

10 Let us make ^{1a} a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to ^aGehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been ¹careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And

4:6 ¹ceased
4:8 ^aJosh. 19:18
¹notable
2 Lit. *laid hold on him*
³to eat food
⁴there
4:9 ¹regularly
4:10 ^{1a} a small walled upper chamber
4:12 ^a 2 Kin.
4:29–31; 5:20–27; 8:4, 5
4:13 ¹concerned

when he had called her, she stood in the door.

16 And he said, About this season, ¹according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, ^ado not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

The Search for Elisha

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither ^anew moon, nor sabbath. And she said, ¹*It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; ¹slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God ^ato mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with

4:16 ^a 2 Kin. 4:28
¹about this time next year
4:23 ^a Num.
10:10; 28:11;
1 Chr. 23:31
¹It is well
4:24 ¹do not slacken the pace
4:25 ^a 2 Kin. 2:25

4:8. The woman was a **great woman**, a lady who was financially well-off and of significant social standing.

4:9, 10. For the upper room where the prophet's chamber was located, see the note on 1 Kings 17:19.

4:12. The word for **servant** here designates one who is a professional trainee. It is used of young sol-

diers in 1 Kings 20:14, 15, and of Elisha's own relation to Elijah in 1 Kings 19:21. **Gehazi** held a privileged and responsible position with Elisha.

4:19. The lad may have suffered a fatal sunstroke.

4:25. **Mount Carmel** had become a familiar retreat for Elisha (cf. 2:25). Perhaps a prophetic school had grown up at the scene of Elijah's great triumph (cf. 1 Kin. 18:16–45).

thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* ¹vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? ^adid I not say, Do not deceive me?

29 Then he said to Gehazi, ^aGird¹ up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, ^bsalute him not; and if any salute thee, answer him not again: and ^clay my staff upon the face of the child.

Elisha Returns with the Woman

30 And the mother of the child said, ^aAs the LORD liveth, and *as* thy soul liveth, I will not ^bleave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is ^anot awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He ^awent in therefore, and shut the door upon them twain, ^band prayed unto the LORD.

34 And he went up, and ¹lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and ^ahe stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up,

4:27 ¹ in deep distress
4:28 ^a 2 Kin. 4:16
4:29 ^a 1 Kin. 18:46; 2 Kin. 9:1
^b Luke 10:4
^c Ex. 7:19; 14:16; 2 Kin. 2:8, 14; Acts 19:12
¹ *Get yourself ready.* The skirt of the robe was tucked in the belt to gain freedom of movement.
4:30 ^a 2 Kin. 2:2
^b 2 Kin. 2:4
4:31 ^a John 11:11
4:33 ^a 2 Kin. 4:4; [Matt. 6:6]; Luke 8:51
^b 1 Kin. 17:20
4:34 ^a 1 Kin. 17:21-23; Acts 20:10
¹ *he stretched himself out on*

4:35 ^a 1 Kin. 17:21
^b 2 Kin. 8:1, 5
4:36 ¹ *Pick up*
4:37 ^a 1 Kin. 17:23; [Heb. 11:35]

4:38 ^a 2 Kin. 2:1
^b 2 Kin. 8:1
^c Luke 10:39; Acts 22:3
¹ *famine*
4:40 ^a Ex. 10:17
4:41 ^a Ex. 15:25;
2 Kin. 2:21
¹ *nothing harmful*
4:42 ^a 1 Sam. 9:4
^b 1 Sam. 9:7; [1 Cor. 9:11; Gal. 6:6]
¹ *grain*
² *knapsack*
4:43 ^a Luke 9:13; John 6:9

^aand stretched himself upon him: and ^bthe child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, ¹Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and ^atook up her son, and went out.

The Poisonous Pottage

38 And Elisha came again to ^aGilgal: and *there was* a ^bdearth¹ in the land; and the sons of the prophets *were* ^asitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* ^adeath in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And ^ahe cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was ¹no harm in the pot.

The Twenty Loaves

42 And there came a man from ^aBaal-shalisha, ^band brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of ¹corn in the ²husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, ^aWhat, should I set this before an hundred men? He said again, Give the people,

4:29. The laying of Elisha's staff on the dead child's face would symbolize the prophet's claim upon the child until he could come. The prophet's staff was the symbol of his God-given power (cf. Ex. 4:1-4; 17:8-13).

4:32-35. Elisha's faith and practice are evident. Not only did he believe God but he acted in accordance

with known prophetic procedures in such cases (cf. 1 Kin. 17:21; Acts 20:9, 10).

4:42. Normally such firstfruits were reserved for God (Lev. 23:20) and the priests (Num. 18:13; Deut. 18:4-6). However, the priests of the northern kingdom were apostates; only the true prophets properly represented God in the land.

that they may eat: for thus saith the LORD, ^bThey shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, ^aand left *thereof*, according to the word of the LORD.

Naaman Seeks Healing for His Leprosy

5 Now ^aNaaman, captain of the host of the king of Syria, was ^{ba} a great man with his master, and honourable, because by him the LORD had given ¹deliverance unto Syria: he was also a mighty man in valour, *but he was a leper*.

2 And the Syrians had gone out ^aby¹ companies, and had brought away captive out of the land of Israel a little maid; and she ²waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would ¹recover him of his leprosy.

4 And ¹one went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and ^atook with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my

4:43 ^bLuke 9:17; John 6:11
4:44 ^aMatt. 14:20; 15:37; John 6:13
5:1 ^aLuke 4:27
^bEx. 11:3
¹victory
5:2 ^a2 Kin. 6:23; 13:20
¹in bands
²served, lit. was before
5:3 ¹heal
5:4 ¹Naaman
5:5 ^a1 Sam. 9:8; 2 Kin. 8:8, 9

servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he ¹rent his clothes, and said, *Am I* ^aGod, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

Naaman Sent to Elisha

8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and ^awash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and ¹strike his hand over the place, and ²recover the leper.

12 *Are not* ¹Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash

5:7 ^a[Gen. 30:2; Deut. 32:39; 1 Sam. 2:6]
¹tore
5:10 ^a2 Kin. 4:41; John 9:7
5:11 ¹wave
²heal
5:12 ¹So with Kt., LXX, Vg.; Qr., Syr., Tg. *Amanah*

4:43, 44. This scene anticipates the ministry of the great Bread of Life (John 6:35), who multiplied the loaves (Matt. 14:16–20; 15:36, 37; John 6:11–14).

5:1. **Naaman** was a high-ranking military official and a **man** of high social and economic standing.

5:3. The word for **leprosy** designates not only Hansen's disease (cf. 15:5), but also serious skin condi-

tions (cf. Lev. 13:1–46) and various types of fungi (Lev. 13:47–56; 14:33–57).

5:5–7. Jehoram feared that the **letter** of the **king of Syria** might have been a pretext for war. Letters of provocation were common enough in the ancient Near East (cf. 1 Kin. 20:1–11; 2 Kin. 14:8–10).

5:11. Because of his prominence **Naaman** expected a greater reception from Elisha.



5:12 **Damascus**, the capital of Syria, has been labeled the oldest continually inhabited city in the world (Is. 7:8). It is located northeast of the Sea of Galilee and Mount Hermon in northern Palestine. Three major caravan routes passed through Damascus. Major roads extended from the city to the southwest into Palestine and Egypt, straight south to Egypt and the Red Sea, and east to Babylon. Damascus owed its prosperity to two rivers, the Abana and the Pharpar (v. 12). The Syrian people were so proud of these streams that Naaman the Syrian leper almost passed up his opportunity to be healed when Elisha told him to dip himself in the waters of the Jordan River in Israel. He thought of the Jordan as an inferior stream in comparison with these majestic rivers (vv. 9–14). In the days of Israel's divided kingdom, Damascus was the capital of an Aramean kingdom that engaged in hostilities, not only with Israel and Judah, but also with mighty Assyria.

in them, and be clean? So he turned and went away in a rage.

Naaman's Leprosy Healed

13 And his ^aservants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his ^aflesh came again like unto the flesh of a little child, and ^bhe was clean.

Elisha Refuses a Gift

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* ^ano God in all the earth, but in Israel: now therefore, I pray thee, take ^ba ¹ blessing of thy servant.

16 But he said, ^aAs the LORD liveth, before whom I stand, ^bI will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and ^ahe leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in

5:13 ^a 1 Sam.

28:23

5:14 ^a 2 Kin.

5:10; Job 33:25

^b Luke 4:27;

5:13

5:15 ^a Dan. 2:47;

3:29; 6:26, 27

^b Gen. 33:11

¹ gift

5:16 ^a 2 Kin. 3:14

^b Gen. 14:22,

23; 2 Kin. 5:20,

26; [Matt. 10:8];

Acts 8:18, 20

5:18 ^a 2 Kin.

7:2, 17

peace. So he departed from him a little way.

Gehazi's Sin and Punishment

20 But ^aGehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?

22 And he said, All *is* ^awell. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the ¹tower, he took *them* from their hand, and ²bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went ¹no whither.

26 And he said unto him, ¹Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* ^aa time to receive money, and to receive garments, and oliveyards, and vineyards, and

5:20 ^a 2 Kin.

4:12; 8:4, 5

5:22 ^a 2 Kin. 4:26

5:24 ¹ Lit. *the hill*

² stored *them*

away

5:25 ¹ *nowhere*

5:26 ^a [Eccl.

3:1, 6]

¹ Did not my

heart go

5:13. My father was a common term of servitude, humility, or respect.

5:14. For the term **man of God**, see the note on 1 Samuel 9:6–11.

5:15–18. More than Naaman's physical condition had changed. He displayed new attitudes as well: thanksgiving (v. 15), reverence (v. 17), and humility (v. 18).

5:16. Elisha demonstrated well the spiritual principle that God's ministers ought not to make merchandise of the ministry.

5:18. The name **Rimmon** is probably a parody on the epithet *ramanu*, "thunder," a title used of the Aramean storm god Hadad.

5:20, 21. Gehazi's basic selfishness and shallow spiritual condition come to the surface in the following account. By contrast, **Naaman**, who had resented being received by Elisha's messenger previously (vv. 10, 11), now comes down to meet the prophet's **servant**.

5:26. All of man's ways (cf. Job 11:11; Ps. 139:1–4) are ever open to the omniscient and omnipresent God!

sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman ^ashall cleave unto thee, and unto thy seed for ever. And he went out from his presence ^ba leper as white as snow.

An Ax Head Floats

6 And ^athe sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too ¹strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be ^acontent, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ¹ax head fell into the water: and he cried, and said, Alas, master! for it was ^aborrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And ^ahe cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

Syria Wars Against Israel

8 Then the ^aking of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and ¹saved himself there, ²not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew

5:27 ^a[1 Tim. 6:10]
^bEx. 4:6; Num. 12:10; 2 Kin. 15:5

6:1 ^a2 Kin. 4:38
¹small

6:3 ^a2 Kin. 5:23

6:5 ^a[Ex. 22:14]
¹Lit. iron

6:6 ^aEx. 15:25; 2 Kin. 2:21; 4:41

6:8 ^a2 Kin. 8:28, 29

6:10 ¹he was watchful
²not just once or twice

me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king; but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in ^aDothan.

14 Therefore sent he thither horses, and chariots, and a ¹great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, ^aFear not: for ^bthey that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD ^aopened the eyes of the young man; and he saw: and, behold, the mountain *was* full of ^bhorses and chariots of fire round about Elisha.

Blinded Syrians

18 And when ¹they came down to him, Elisha prayed unto the LORD, and said, ²Smite this people, I pray thee, with blindness. And ^ahe smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

6:13 ^aGen. 37:17

6:14 ¹great army

6:16 ^aEx. 14:13;

1 Kin. 17:13

^b2 Chr. 32:7;

Ps. 55:18; [Rom.

8:31]

6:17 ^aNum.

22:31; Luke

24:31

^b2 Kin. 2:11;

Ps. 34:7; 68:17;

Zech. 1:8; 6:1-7

6:18 ^aGen.

19:11; Acts

13:11

¹The Syrians

²Strike

6:8. Hostilities between the Syrians (Arameans) and Israelites continued after the death of Ahab.

6:17. For the existence and availability of heaven-

ly armies, see Genesis 32:1, 2; Deuteronomy 33:2, 3; Psalms 68:17; 103:19, 20; Zechariah 14:5; Matthew 26:53.

21 And the king of Israel said unto Elisha, when he saw them, My ^afather, shall I ¹smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? ^aset bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So ^athe bands of Syria came no more into the land of Israel.

Samaria Besieged

24 And it came to pass after this, that ^aBen-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great ^afamine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for ¹fourscore *pieces* of silver, and ²the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, If the LORD do not help thee, whence shall I help thee? ¹out of the barnfloor, or out of the winepress?

28 And the king said unto her, ¹What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So ^awe boiled my son, and did eat him: and I said unto her on the

6:21 ^a 2 Kin.

2:12; 5:13; 8:9

¹ kill

6:22 ^a [Rom.

12:20]

6:23 ^a 2 Kin. 5:2;

6:8, 9

6:24 ^a 1 Kin. 20:1

6:25 ^a 2 Kin.

4:38; 8:1

¹ eighty

² a fourth of

a kab of dove

droppings

6:27 ¹ from the

threshingfloor

6:28 ¹ What is

troubling you?

6:29 ^a Lev.

26:27-29; Deut.

28:52-57; Lam.

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next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he ^arent¹ his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth ²within upon his flesh.

31 Then he said, ^aGod do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and ^athe elders sat with him; and ¹the king sent a man from before him: but ere the messenger came to him, he said to the elders, ^bSee ye how this son of ^ca murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while ¹he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this ²evil *is* of the LORD; ^awhat should I wait for the LORD any longer?

Prophecy of Plenty

7 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, ^aTo morrow about this time *shall* a ¹measure of fine flour *be sold* for a shekel, and two ¹measures of barley for a shekel, in the gate of Samaria.

2 ^aThen a lord on whose hand the king leaned answered the man of God, and said, Behold, ^bif the LORD would make windows in heaven, might this thing be? And he said,

6:23. Elisha's kindness to his enemies is like Jesus' own injunctions (Matt. 5:43-47).

6:24. The Aramean king was **Ben-hadad** II. See the note on 1 Kings 20:1.

6:25. The situation was so severe that even forbidden food was sought at exorbitant prices.

6:27-29. The extreme conditions had brought on cannibalism. This was the prophesied result of Israel's disobedience (Lev. 26:29; Deut. 28:53, 57). It would be repeated again at the fall of Jerusalem (Jer. 19:9; Lam. 2:20; 4:10). Josephus reports similar conditions during the siege of Jerusalem by the Roman legions in New Testament times.

6:31-33. The Aramean king had recognized that

his most dangerous foe was God's prophet **Elisha** (cf. vv. 12-15). Now the godless Jehoram likewise blames all his troubles on him. Subsequently, Jehoram comes to himself, and the repentant king runs after his messenger to avert the slaying of the prophet.

7:1. Jehoram had felt that all was really lost (6:33). Elisha's words were designed to give the discouraged king new assurance that the Lord was in charge of the whole situation and was ever merciful toward a repentant and obedient heart.

7:2. The officer's disbelief would cause him to fail to partake of any of the promised plenty, even though he would live to see it (vv. 19, 20).

Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

Lepers Find the Camp Deserted

3 And there were four leprous men ^aat the ¹entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us ¹fall unto the ^ahost of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the host of the Syrians ^ato hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us ^bthe kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they ^aarose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, ¹We do not well: this day *is* a day of good tidings, and we hold our peace: if we ²tarry till the morning light, some ³mischieff will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the ¹porter of the city: and they told

7:3 ^a[Lev. 13:45, 46; Num. 5:2-4; 12:10-14]
¹entrance of

7:4 ^a2 Kin. 6:24
¹surrender

7:6 ^a2 Sam. 5:24;
2 Kin. 19:7; Job 15:21

^b1 Kin. 10:29

7:7 ^aPs. 48:4-6;
[Prov. 28:1]

7:9 ¹We are not
doing right

²wait
³punishment or
calamity

7:10 ¹gatekeeper

7:12 ^a2 Kin.
6:24-29

¹hide
themselves in
ambush

7:16 ^a2 Kin. 7:1
¹plundered

7:17 ^a2 Kin.
6:32; 7:2

¹trampled him

them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

The King's Disbelief

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* ^ahungry; therefore are they gone out of the camp to ¹hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

The Prophecy Fulfilled

16 And the people went out, and ¹spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, ^aaccording to the word of the LORD.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people ¹trode upon him in the gate, and he died, ^aas the man of God had

7:3, 4. Lepers were not allowed inside the cities (Lev. 13:46).

7:6. These **Hittites** were the Neo-Hittite descendants of that once great Hittite nation in ancient Anatolia (i.e., modern Turkey).

7:9. Failure to share their good fortune with others would be a sin worthy of judgment against the lepers (cf. Prov. 15:27; 21:17, 18; 1 Cor. 10:24). So ought men to share the Good News of the gospel with all (cf. Rom. 10:13-15).

said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

Seven Years of Famine

8 Then spake Elisha unto the woman, "whose son he had restored to life, saying, Arise, and go thou and thine household, and ¹sojourn wheresoever thou canst sojourn: for the LORD ^bhath called for a 'famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

Land Restored

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to ¹cry unto the king for her house and for her land.

4 And the king talked with ^aGehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had ^arestored a dead body to life, that, behold, the woman, whose son he had restored

7:18 ^a2 Kin. 7:1
8:1 ^a2 Kin. 4:18,
31-35
^bPs. 105:16;
Hag. 1:11
^c2 Sam. 21:1;
1 Kin. 18:2;
2 Kin. 4:38; 6:25
¹dwell temporarily
8:3 ¹make an appeal
8:4 ^a2 Kin. 4:12;
5:20-27
8:5 ^a2 Kin. 4:35

to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

Ben-hadad's Illness

7 And Elisha came to Damascus; and ^aBen-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto ^aHazael, ^bTake a present in thine hand, and go, meet the man of God, and ^cenquire of the LORD by him, saying, Shall I recover of this disease?

9 So ^aHazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that ^ahe shall surely die.

11 And he ¹settled his countenance stedfastly, until he was ashamed: and the man of God ^awept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know ^athe evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and ^bwilt dash their children, and rip up their women with child.

13 And Hazael said, But what, ^ais thy servant a dog, that he should do

8:7 ^a2 Kin. 6:24
8:8 ^a1 Kin. 19:15
^b1 Sam. 9:7;
1 Kin. 14:3;
2 Kin. 5:5
^c2 Kin. 1:2
8:9 ^a1 Kin. 19:15
8:10 ^a2 Kin. 8:15
8:11 ^aLuke 19:41
¹fixed his gaze
8:12 ^a2 Kin. 10:32; 12:17;
13:3, 7; Amos 1:3, 4
^b2 Kin. 15:16;
Hos. 13:16;
Amos 1:13;
Nah. 3:10
8:13 ^a1 Sam. 17:43; 2 Sam. 9:8

7:18. For the term **man of God**, see the note on 1 Samuel 9:6-11.

8:4-6. The Lord had sovereignly arranged the circumstances so that as the king's curiosity concerning **Elisha** was being satisfied by **Gehazi**, the needs of the lady from Shunem could be met. How often the Lord weaves together the little threads of the believer's life for God's glory and the believer's good.

8:12. Such barbaric actions were not unknown in the ancient Near East (cf. Hos. 13:16; Amos 1:13). **Hazael** would indeed perpetrate these shameful practices (cf. 10:32; 13:3-7, 22).

8:13-15. For the **dog** as a symbol of abasement or contempt, see 1 Samuel 24:14; 2 Samuel 9:8; 16:9. Perhaps **Elisha** had been appointed to fulfill Elijah's commission to anoint the Aramean general **Hazael**

this great thing? And Elisha answered, ^bThe LORD hath shewed me that thou *shalt be* king over Syria.

Hazael Murders Ben-hadad

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

Jehoram's Reign

16 And ^ain the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, ^bJehoram the son of Jehoshaphat king of Judah ¹began to reign.

17 ^aThirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for ^athe daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, ^aas he promised him to give him always a ¹light, *and* to his children.

20 In his days ^aEdom revolted from under the hand of Judah, ^band made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he

8:13 ^b 1 Kin.

19:15

8:16 ^a 2 Kin.

1:17; 3:1

^b 2 Chr. 21:3

¹ As coregent

with his father

8:17 ^a 2 Chr.

21:5–10

8:18 ^a 2 Kin.

8:26, 27

8:19 ^a 2 Sam.

7:13; 1 Kin.

11:36; 15:4;

2 Chr. 21:7

¹ lamp

8:20 ^a Gen.

27:40; 2 Chr.

21:8–10

^b 1 Kin. 22:47

8:22 ^a Josh.

21:13; 2 Kin.

19:8; 2 Chr.

21:10

¹ has been in

revolt

8:23 ¹ Jehoram,

2 Kin. 8:16

8:24 ^a 2 Chr.

22:1, 7

¹ rested in death

² Azariah,

2 Chr. 22:6; Je-

hoahaz, 2 Chr.

21:17

8:26 ^a 2 Chr. 22:2

¹ granddaugh-

ter

8:27 ^a 2 Chr.

22:3, 4

8:28 ^a 2 Chr. 22:5

¹ 1 Kin. 22:3, 29

rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom ¹revolted from under the hand of Judah unto this day. ^aThen Libnah revolted at the same time.

23 And the rest of the acts of ¹Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

The Death of Jehoram

24 And Joram ¹slept with his fathers, and was buried with his fathers in the city of David: and ^aAhaziah² his son reigned in his stead.

Ahaziah's Reign

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 ^aTwo and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the ¹daughter of Omri king of Israel.

27 ^aAnd he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

28 And he went ^awith Joram the son of Ahab to the war against Hazael king of Syria in ^bRamoth-gilead; and the Syrians wounded Joram.

as the successor of Ben-hadad II (cf. 1 Kin. 19:15). Hazael apparently had plotted Ben-hadad's demise previously and used Elisha's prophecy as a pretext for his crime. Elisha had foreseen his evil deeds. Hazael's usurpation does not pass without notice in the secular records of the ancient Near East. The Assyrian king Shalmaneser III called him "son of a nobody" (i.e., a usurper). Hazael reigned from around 842 to 802 B.C. and was a constant enemy of Israel.

8:16. **Jehoram** became co-regent with his father Jehoshaphat. See the note on 1:17.

8:18. Jehoram's sins included the murder of his own brother (cf. 2 Chr. 21:2–4). The influence of Athaliah may be felt in this (cf. 11:1) for Jehoram was greatly influenced by his wicked wife, who was the daughter of **Ahab** and Jezebel. Therefore, the Lord sent judgment against Jehoram and Judah in the form of several political and military problems (cf. 2 Chr. 21:8–17). He himself died of a loathsome disease (2 Chr. 21:18, 19).

8:19. The Lord's faithfulness to the Davidic covenant remained despite the king's debased character. See the note on 2 Samuel 7:12–16.

8:22. Israel's conflicts with **Edom** were often accompanied by Philistine pressure on her western border (cf. 2 Chr. 21:16; 26:6, 7; 28:17–19; Joel 3:4–8; Amos 1:6–8).

8:25. **Ahaziah** had escaped the earlier Philistine and Arabian invasions (cf. 2 Chr. 21:16, 17). He remained under the influence of Athaliah's paganism (cf. 2 Chr. 22:3–5).

8:26. **Athaliah** is called the **daughter of Omri**. Thus her descent by marriage is linked to the founder of Israel's Third Dynasty, Omri, the father of Ahab. For Ahaziah's age at his accession, see the note on 2 Chronicles 22:2.

8:28. Another Aramean/Israelite **war at Ramoth-gilead** again spells disaster for Israel (cf. 1 Kin. 22:35, 36).

29 And ^aking Joram went back to be healed in Jezreel of the wounds which the Syrians had ¹given him at ²Ramah, when he fought against Hazael king of Syria. ^bAnd Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

A Prophet's Mission

9 And Elisha the prophet called one of ^athe children of the prophets, and said unto him, ^bGird¹ up thy loins, and take this box of oil in thine hand, ^cand go to Ramoth-gilead:

2 And when thou comest thither, ¹look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among ^ahis brethren, and carry him to an ²inner chamber;

3 Then ^atake the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and ¹tarry not.

Jehu Anointed King

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, ^aThus saith the LORD God of Israel, I have

8:29 ^a 2 Kin. 9:15
^b 2 Kin. 9:16;
 2 Chr. 22:6, 7
¹ inflicted
² Ramoth,
 2 Kin. 8:28
 9:1 ^a 1 Kin. 20:35
^b 2 Kin. 4:29;
 Jer. 1:17
^c 2 Kin. 8:28, 29
¹ Get yourself ready
 9:2 ^a 2 Kin.
 9:5, 11
¹ look there for
² inner room
 9:3 ^a 1 Kin. 19:16
¹ do not delay
 9:6 ^a 1 Sam. 2:7,
 8; 1 Kin. 19:16;
 2 Kin. 9:3; 2 Chr.
 22:7

9:7 ^a [Deut.
 32:35, 41]
^b 1 Kin. 18:4;
 21:15
¹ strike down
 9:8 ^a 1 Kin.
 14:10; 21:21;
 2 Kin. 10:17
^b 1 Sam. 25:22
 Deut. 32:36;
 2 Kin. 14:26
¹ all the males
 9:9 ^a 1 Kin.
 14:10; 15:29;
 21:22
^b 1 Kin. 16:3, 11
 9:10 ^a 1 Kin.
 21:23; 2 Kin.
 9:35, 36
¹ vicinity
 9:11 ^a Jer. 29:26;
 Hos. 9:7; Mark
 3:21; John 10:20;
 Acts 26:24;
 [1 Cor. 4:10]
¹ why did this
 madman come
² babble
 9:12 ¹ a lie
 9:13 ^a Matt. 21:7,
 8; Mark 11:7, 8
¹ hastened
² under his feet

anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt ¹smite the house of Ahab thy master, that I may ^aavenge the blood of my servants the prophets, and the blood of all the servants of the LORD, ^bat the hand of Jezebel.

8 For the whole house of Ahab shall perish: and ^aI will cut off from Ahab ^bhim¹ that pisseth against the wall, and ^chim that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of ^aJeroboam the son of Nebat, and like the house of ^bBaasha the son of Ahijah:

10 ^aAnd the dogs shall eat Jezebel in the ¹portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* ¹wherefore came ^athis mad *fellow* to thee? And he said unto them, Ye know the man, and his ²communication.

12 And they said, *It is* ¹false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they ¹hasted, and ^atook every man his garment, and put *it* ²under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

Jehu's Conspiracy

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against

9:1, 2. The original commission to Elijah is thus finally carried out by Elisha's students (cf. 1 Kin. 19:16, 17). For the girding up of the loins, see the note on 1 Kings 18:46.

9:3. For anointing the head of a future king, see 1 Samuel 10:1, 2.

9:8-10. The announcement of Jehu repeats the prophetic threat of 1 Kings 21:21-23 (cf. 1 Kin. 19:15-17).



9:2 Jehu was the son of Johoshaphat. He was anointed by Elisha as a king. Later he overthrew Joram (Jehoram), King Ahab's son and successor, and established a dynasty that lasted five generations and 90 years (chs. 9, 10; 15:12). Jehu ruled Israel for 28 years (c. 841-813 B.C.), but his corrupt leadership weakened the nation. He became known for his violence against all members of the "house of Ahab" as he consolidated his power. At Jehu's command, Jezebel was thrown out of the palace window to her death (v. 33). Jehu ordered the death of 70 sons of Ahab (ch. 10). He also had Ahab's advisers and close acquaintances murdered. Jehu continued his slaughter against the family of Ahaziah, king of Judah (10:12-14). Then he had all the Baal-worshippers killed (10:18-28). Although he proclaimed his zeal for the Lord (10:16), he followed the Lord incompletely (10:31). Jehu's excessive violence led Hosea to denounce his bloodthirstiness (Hos 1:4). (First Reference, 1 Kin. 19:16; Primary Reference, 2 Kin. 9, 10.)

^aJoram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But ^aking ¹Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If ²it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. ^aAnd Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, ¹*Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? ¹turn thee behind me. And the watchman told, saying, The messenger came to them, but he ²cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, ¹Make ready. And his chariot was made ready. And ^aJoram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and ²met him ^bin the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it*

9:14 ^a 2 Kin. 8:28

9:15 ^a 2 Kin. 8:29

¹ Jehoram,

2 Kin. 9:24

² you be so

minded

9:16 ^a 2 Kin. 8:29

9:17 ¹ Are you

peaceful?

9:18 ¹ turn

around and

follow me

² is not coming

back

9:21 ^a 1 Kin.

19:17; 2 Chr.

22:7

^b 1 Kin. 21:1-14

¹ Harness up

² Lit. found

9:22 ¹ harlotries

9:24 ¹ Lit. filled

his hand with

² sank

9:25 ^a 1 Kin.

21:19, 24-29

^b Is. 13:1

9:26 ^a 1 Kin.

21:13, 19

¹ repay

² property

9:27 ^a 2 Chr.

22:7, 9

¹ Or Beth-

haggan

² Shoot

9:30 ^a [Jer. 4:30];

Ezek. 23:40

¹ Lit. made up

her eyes with

paint

² adorned

peace, Jehu? And he answered, What peace, so long as the ¹whoredoms of thy mother Jezebel and her witchcrafts *are so many?*

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

The Death of Joram

24 And Jehu ¹drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he ²sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, ^athe LORD laid this ^bburden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; ^aand I will ¹requite thee in this ²plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

The Death of Ahaziah

27 But when Ahaziah the king of Judah saw *this*, he fled by the way of ¹the garden house. And Jehu followed after him, and said, ²Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to ^aMegiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

The Death of Jezebel

30 And when Jehu was come to Jezreel, Jezebel heard *of it*; ^aand she ¹painting her face, and ²tired her head, and looked out at a window.

9:23. Joram turned his hands on the reins. He had not anticipated Jehu's **treachery** and so, having driven the chariot himself, he turned it around to make his escape.

9:26. Elisha's prophetic sentence at last found its final fulfillment. See the note on 1 Kings 21:19.

9:27, 28. According to 2 Chronicles 22:9, **Ahaziah** had managed to make it as far as Samaria, where he was at last apprehended by Jehu's men. Apparently he was taken from there to **Megiddo**, where he was executed. His body was returned to **Jerusalem** for interment in the royal tombs.

31 And as Jehu entered in at the gate, she said, *“Had¹ Zimri peace, ²who slew his master?”*

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for *“she is a king’s daughter.”*

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, *“In the portion of Jezreel shall dogs eat the flesh of Jezebel:”*

37 And the carcase of Jezebel shall be *“as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.”*

Ahab’s Seventy Sons Killed

10 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to ¹them that brought up Ahab’s *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master’s sons *are* with you, and *there are* with you chariots and horses, a ¹fenced city also, and armour;

3 ¹Look even out the best and ²meetest of your master’s sons, and set *him* on his father’s throne, and fight for your master’s house.

4 But they were exceedingly afraid, and said, Behold, ^{“two kings}

9:31 ^a 1 Kin. 16:9–20; 2 Kin. 9:18–22
¹ *Is it peace, Zimri*
² *murderer of*
 9:34 ^a [Ex. 22:28]; 1 Kin. 16:31
 9:36 ^a 1 Kin. 21:23
 9:37 ^a Ps. 83:10
 10:1 ¹ *the guardians of*
 10:2 ¹ *fortified*
 10:3 ¹ *Choose*
² *most upright*
 10:4 ^a 2 Kin. 9:24, 27

¹stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye ¹be mine, and if ye will hearken unto my voice, take ye the heads of the men your master’s sons, and come to me to Jezreel by to morrow this time. Now the king’s sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king’s sons, and ^{“slew¹ seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.”}

8 And there came a messenger, and told him, saying, They have brought the heads of the king’s sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, ^{“I conspired against my master, and slew him: but who slew all these?”}

10 Know now that there shall ^{“fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake ^bby his servant Elijah.”}

Ahab’s Family Destroyed

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ¹kinsfolks, and his priests, until he left him none remaining.

¹ *could not stand up to*
 10:6 ¹ *are for me*
 10:7 ^a Judg. 9:5; 1 Kin. 21:21; 2 Kin. 11:1
¹ *slaughtered*
 10:9 ^a 2 Kin. 9:14–24
 10:10 ^a 1 Sam. 3:19; 1 Kin. 8:56; Jer. 44:28
^b 1 Kin. 21:17–24, 29
 10:11 ¹ *close acquaintances*

9:30, 31. Jezebel died in queenly fashion. She made herself up so as to be in proper appearance and cast Jehu’s words relative to **peace** (cf. v. 22) back in his teeth, calling him **Zimri**—a murderous traitor (cf. 1 Kin. 16:10, 11).

9:36, 37. The words of Elijah’s prophecy were literally fulfilled (1 Kin. 21:23).

10:8. Such grisly deeds were often practiced in the ancient Near East.

10:9–11. Jehu’s edict was calculated to remove all opposition to his kingship. He assured the officials in Samaria that they were only carrying out God’s known will in accordance with the prophecies of **Elijah** (cf. 1 Kin. 19:17).

12 And he arose and departed, and ¹came to Samaria. *And* as he *was* at ²the shearing house ³in the way,

13 ^aJehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down ¹to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and ^aslew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

Jehonadab and Jehu's Pact

15 And when he was departed thence, he ¹lighted on ^aJehonadab the son of ^bRechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, ^cgive *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my ^azeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, ^ahe slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, ^bwhich he spake to Elijah.

Jehu's Deception

18 And Jehu gathered all the people together, and said unto them, ^aAhab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the ^aprophets of Baal, all his servants, and all his priests; let none be ¹wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be ¹wanting, he shall not live. But Jehu *did it* ²in subtilty, to the intent that

10:12 ¹went
²Or Beth-eked
of the Shepherds
³on

10:13 ^a2 Chr.
22:8

¹to greet

10:14 ^a2 Chr.
22:8

10:15 ^aJer. 35:6

^b1 Chr. 2:55

^cEzra 10:19;

Ezek. 17:18

¹met or found

10:16 ^a1 Kin.
19:10

10:17 ^a2 Kin.
9:8; 2 Chr. 22:8

^b1 Kin. 21:21,

29

10:18 ^a1 Kin.
16:31, 32

10:19 ^a1 Kin.
18:19; 22:6

¹missing

²acted deceptively

10:20 ¹Lit.

Consecrate an

assembly of

restraint

10:21 ^a1 Kin.
16:32; 2 Kin.
11:18

10:22 ¹in charge

of the wardrobe

10:24 ^a1 Kin.
20:39

10:25 ¹killed

²inner room of

the temple

10:26 ^a[Deut.
7:5, 25]; 1 Kin.
14:23; 2 Kin. 3:2

¹sacred pillars

10:27 ^aEzra
6:11; Dan. 2:5;

3:29

¹refuse house

or dump

he might destroy the worshippers of Baal.

20 And Jehu said, ¹Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the ^ahouse of Baal was full from one end to another.

22 And he said unto him that *was* ¹over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

Worshippers Ordered Killed

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, ^ahis life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they ¹smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the ²city of the house of Baal.

26 And they brought forth the ^aimages ¹out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and ^amade it a ¹draught house unto this day.

10:14. Jehu's bloodbath was also directed at Ahaziah's close relatives. Since the two crowns of state had been brought into close relationship during the Third Dynasty of Israel, Jehu intended to eliminate any rival, however remote.

10:15. **Jehonadab** was a religious zealot who was the leader of a pious separatist sect of nomads (cf. Jer. 35). Because he was opposed to the great

spiritual compromises in Israel, Jehonadab probably hoped that Jehu was likewise a zealous patriot who would also restore true religion in the northern kingdom.

10:17. By this act Ahab's dynasty was completely ended. The full weight of Elijah's prophecy had come down on the house of **Ahab** (cf. 1 Kin. 21:21).

28 Thus Jehu destroyed Baal out of Israel.

Jehu's Sins

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, ^athe golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD ^asaid unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, ^bthy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu ¹took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from ^athe sins of Jeroboam, which made Israel to sin.

32 In those days the LORD began to ¹cut Israel short: and ^aHazeal smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from ^aAroer, which *is* by the river Arnon, even ^bGilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

The Death of Jehu

35 And Jehu ¹slept with his fathers: and they buried him in Samaria. And

10:29 ^a1 Kin. 12:28-30; 13:33, 34

10:30 ^a2 Kin. 9:6, 7
^b2 Kin. 13:1, 10; 14:23; 15:8, 12

10:31 ^a1 Kin. 14:16

¹ was not careful

10:32 ^a1 Kin. 19:17; 2 Kin. 8:12; 13:22

¹ cut off portions of Israel

10:33 ^aDeut. 2:36
^bAmos 1:3-5

10:35 ¹ rested in death with

^a2 Kin. 13:1

11:1 ^a2 Chr. 22:10

^b2 Kin. 8:26

^c2 Kin. 9:27

¹ royal heirs

11:2 ^a2 Kin. 8:25

¹ Or Jehoshabeath,

2 Chr. 22:11

² Jehoash, 2 Kin. 11:21

³ bedroom

11:4 ^a2 Kin. 12:2; 2 Chr. 23:1

¹ brought

² captains of the hundreds of

³ escorts

11:5 ^a1 Chr. 9:25

¹ come on duty

² keeping watch over

^aJehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

Athaliah's Reign

11 And when ^aAthaliah ^bthe mother of Ahaziah saw that her son was ^cdead, she arose and destroyed all the ¹seed royal.

2 But ¹Jehosheba, the daughter of king Joram, sister of ^aAhaziah, took ²Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the ³bed-chamber from Athaliah, so that he *was* not slain.

3 And he *was* with her hid in the house of the LORD six years. And Athaliah did reign over the land.

The Overthrow of Athaliah

4 And ^athe seventh year Jehoiada sent and ¹fetches the ²rulers over hundreds, with the captains and the ³guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that ¹enter in ^aon the sabbath shall even be ²keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the

10:28-31. Jehu is commended and rewarded by the LORD for his carrying out of God's sentence against the house of Ahab. However, Jehu's zeal for God was halfhearted at best. Although he stamped out Baalism, he did so more than likely because Baal had been so distinctly associated with the previous Third Dynasty. He did not turn the nation back to God, but back to the state religion of Jeroboam I. He himself had no heart for the law of the LORD. Therefore, he is justly condemned by the later prophet Hosea (Hos. 1:4), for having used the command of God to mask his own lust for power. Jehu's willingness to do anything to further his own ends and to sustain himself at any cost is reflected in the Black Obelisk of Shalmaneser III which depicts his submission to the Assyrian king.

10:32. The year 841 B.C. was a pivotal point in history. Since both Joram of the northern kingdom and Ahaziah of the southern kingdom had been killed, there was a change of rulership in both kingdoms. Jehu began a new (fourth) dynasty in Israel that

was to span four generations. Athaliah usurped the throne of Judah and held it for seven years (ch. 11). Shalmaneser III managed at last to break the back of the Syro-Israelite coalition in the same year. However, increasing pressures in the east kept him closer to home after this, and so Hazeal began a severe and extensive affliction of Israel. It was to last all the days of Jehu and his son Jehoahaz (c. 841-798 B.C.; cf. 13:1-3).

11:1. Athaliah duplicated the wicked deeds of her husband, Jehoram (cf. 2 Chr. 21:4). See the note on 8:18.

11:2. Jehosheba was Ahaziah's half sister. Since Joash had been born to Joram through a mother other than Athaliah (cf. 2 Chr. 24:1), perhaps this was the case with Jehosheba also. She was married to the high priest Jehoiada (cf. 2 Chr. 22:11). Thanks to her courage, the sole surviving son of Ahaziah escaped notice in Athaliah's bloody purge.

11:4-11. Jehoiada's plan to unseat the idolatrous usurper Athaliah was carefully orchestrated (cf. 2 Chr. 23:1-11).

gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two ¹parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD ²about the king.

8 And ye shall ¹compass the king round about, every man with his weapons in his hand: and he that cometh within the ²ranges, let him be ³slain: and be ye with the king as he goeth out and as he cometh in.

9 ^aAnd the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, ^athat *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right ¹corner of the temple to the left corner of the temple, *along* by the altar and the temple.

Joash Anointed King

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the ^atestimony; and they made him king, and anointed him; and they clapped their hands, and said, ^bGod ¹save the king.

13 ^aAnd when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by ^aa pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah ¹rent her clothes, and cried, Treason, Treason.

11:7 ¹companies
²for the king
11:8 ¹surround
²within range
³put to death
11:9 ^a2 Chr. 23:8
11:10 ^a2 Sam. 8:7; 1 Chr. 18:7
11:11 ¹side, lit. shoulder
11:12 ^aEx. 25:16; 31:18
^b1 Sam. 10:24
¹Long live the king
11:13 ^a2 Kin. 8:26; 2 Chr. 23:12
11:14 ^a2 Kin. 23:3; 2 Chr. 34:31
¹tore

11:15 ¹Take her outside
²under guard, lit. between ranks
11:17 ^a2 Chr. 23:16
^bJosh. 24:24, 25; 2 Chr. 15:12-15
^c2 Sam. 5:3
11:18 ^a2 Kin. 10:26, 27
^b[Deut. 12:3]
^c1 Kin. 18:40; 2 Kin. 10:11
^d2 Chr. 23:18
¹tore it
²Lit. offices
11:21 ^a2 Chr. 24:1-14
12:1 ^a2 Chr. 24:1
¹Joash, 2 Kin. 11:2
12:2 ^a2 Kin. 11:4

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, ¹Have her forth ²without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

A Covenant Made

17 ^aAnd Jehoiada ^bmade a covenant between the LORD and the king and the people, that they should be the LORD's people; ^cbetween the king also and the people.

18 And all the people of the land went into the ^ahouse of Baal, and ¹brake it down; his altars and his images ^bbrake they in pieces thoroughly, and ^cslew Mattan the priest of Baal before the altars. And ^athe priest appointed ²officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 ^aSeven years old *was* Jehoash when he began to reign.

Joash's Reign

12 In the seventh year of Jehu ^aJehoash ¹began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein ^aJehoiada the priest instructed him.

11:12. The young Joash held a copy of the law in accordance with the directions of Deuteronomy 17:18. The ideas of **crown** and **testimony** are also closely associated with the concept of covenant, so that Jehoiada's putting the crown on Joash's head and the

testimony in his hand was likewise a symbolic proclamation that the young lad was David's rightful heir. His ceremony of national covenant renewal followed Athaliah's execution (v. 17).

12:2. The high **priest, Jehoiada**, was Jehoash's

3 But *the* ¹high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Jehoash said to the priests, *All the money of the* ¹dedicated things that is brought into the house of the LORD, *even* ^bthe ²money of every one that passeth *the account*, *the money that every man is* ³set at, *and all the money that* ^dcometh⁴ into the house of the LORD,

5 Let the priests take *it* to them, every man ¹of his acquaintance: and let them repair the ²breaches of the house, wheresoever any breach shall be found.

6 But it was *so, that* in the three and twentieth year of king Jehoash *the* priests had not repaired the breaches of the house.

7 *Then* king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore ¹receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

A Chest Full of Money

9 But Jehoiada the priest took *a* chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that ¹kept the door put ^btherein all the money *that was* brought into the house of the LORD.

12:3 ^a 1 Kin. 15:14; 22:43; 2 Kin. 14:4; 15:35
 1 Places for pagan worship
 12:4 ^a 2 Kin. 22:4
^b Ex. 30:13–16
^c Lev. 27:2–28
^d Ex. 35:5;
 1 Chr. 29:3–9
 1 dedicated gifts
 2 census money, lit. money coming over
 3 assessed, Lev. 27:2
 4 any man's heart prompts him to bring
 12:5 ¹ from his constituency
 2 damages
 12:6 ^a 2 Chr. 24:5
 12:7 ^a 2 Chr. 24:6
 1 take no more money from your constituency
 12:9 ^a 2 Chr. 23:1; 24:8
^b Mark 12:41; Luke 21:1
 1 guarded at the door

12:10 ^a 2 Sam. 8:17; 2 Kin. 19:2; 22:3, 4, 12
 1 secretary
 2 tied up in bags
 3 counted
 12:11 ¹ Lit. weighed out
 2 paid
 12:12 ^a 2 Kin. 22:5, 6
 1 was paid out
 12:13 ^a 2 Chr. 24:14
 12:15 ^a 2 Kin. 22:7; [1 Cor. 4:2]; 2 Cor. 8:20
 1 did not require an accounting from
 12:16 ^a [Lev. 5:15, 18]
^b [Lev. 7:7; Num. 18:9]
 12:17 ^a 2 Kin. 8:12
^b 2 Chr. 24:23
 1 advance upon
 12:18 ^a 1 Kin. 15:18; 2 Kin. 16:8; 18:15, 16

10 And it was so, when they saw that *there was* much money in the chest, that the king's ^ascribe¹ and the high priest came up, and they ²put up in bags, and ³told the money that was found in the house of the LORD.

11 And they gave the money, being ¹told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they ²laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to ^arepair the breaches of the house of the LORD, and for all that was ¹laid out for the house to repair *it*.

13 Howbeit ^athere were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover ^athey ¹reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 *The* trespass money and sin money was not brought into the house of the LORD: ^bit was the priests'.

17 Then ^aHazael king of Syria went up, and fought against Gath, and took it: and ^bHazael set his face to ¹go up to Jerusalem.

18 And Jehoash king of Judah ^atook all the hallowed things that

counselor and spiritual advisor. Despite the reform during Joash's kingship, it appears that the young king's religious experience was heavily dependent upon the high priest and was decidedly less than a full commitment to the Lord (cf. 2 Chr. 24:2). After Jehoiada's death, Jehoash found new counselors and friends who turned his heart away from God, so much so that he did not intervene when his new associates put to death Zechariah, Jehoiada's son, for his faith (cf. 2 Chr. 24:17–22). Faith must be personal, not just "official."

12:4–6. The repair of the temple was a matter of some urgency due to the destructive acts in Athaliah's day (cf. 2 Chr. 24:7).

12:7–11. A lagging work schedule caused the king to take a more direct hand in matters. The Jehoash chest made the offering process more visible and the money was more efficiently put into the hands of those responsible for the repairs. The people responded well (cf. 2 Chr. 24:10) and gave freely and willingly (cf. Ex. 25:2).

12:17, 18. The renewed Aramean pressure under Hazael was severe, including not only attacks against Jehoahaz and the northern kingdom (13:1–3), but also the Philistine coast. Even Jerusalem came under dire threat. Because Joash's faith had become apostate after Jehoiada's death, God used Hazael to attempt to bring Joash and Judah to repentance (cf. 2 Chr.

Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.*

The Death of Joash

19 And the rest of the acts of ¹Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And ^ahis servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For ¹Jozachar the son of Shim-eath, and Jehozabad the son of ²Shomer, his servants, ³smote him, and he died; and they buried him with his fathers in the city of David: and ^aAmaziah his son reigned in his stead.

Jehoahaz's Reign

13 In the three and twentieth year of ^aJoash¹ the son of Ahaziah king of Judah ^bJehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and followed the ^asins of Jeroboam the son of Nebat, which made Israel to sin; he ¹departed not therefrom.

3 And ^athe anger of the LORD was ¹kindled against Israel, and he ²delivered them into the hand of ^bHazael king of Syria, and into the hand of ^cBen-hadad the son of Hazael, all *their days.*

4 And Jehoahaz ^abesought the

12:19 ¹Jehoash, 2 Kin. 12:1
 12:20 ^a2 Kin. 14:5; 2 Chr. 24:25
 12:21 ^a2 Chr. 24:27
¹Zabad, 2 Chr. 24:26
²Shimrith, 2 Chr. 24:26
³struck
 13:1 ^a2 Kin. 12:1
^b2 Kin. 10:35
¹Jehoash, 2 Kin. 12:1
 13:2 ^a1 Kin. 12:26-33
¹did not turn from them
 13:3 ^aJudg. 2:14
^b2 Kin. 8:12
^cAmos 1:4
¹aroused
²Lit. gave
 13:4 ^a[Ps. 78:34]

LORD, and the LORD hearkened unto him: for ^bhe saw the oppression of Israel, because the king of Syria oppressed them.

5 (^aAnd the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: ^aand there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, ^aand had made them ^blike the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz ¹slept with his fathers; and they buried him in Samaria: and ²Joash his son reigned in his stead.

Jehoash's Reign and Death

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 ^aAnd the rest of the acts of Joash, and ^ball that he did, and ^chis might wherewith he fought against Amaziah king of Judah, *are* they not

^b[Ex. 3:7, 9; Judg. 2:18]; 2 Kin. 14:26
 13:5 ^a2 Kin. 13:25; 14:25, 27; Neh. 9:27
 13:6 ^a1 Kin. 16:33
 13:7 ^a2 Kin. 10:32
^b[Amos 1:3]
 13:9 ¹rested in death
²Jehoash, 2 Kin. 13:10
 13:12 ^a2 Kin. 14:8-15
^b2 Kin. 13:14-19, 25
^c2 Kin. 14:9; 2 Chr. 25:17-25

24:23, 24). Joash became wounded in the battle (2 Chr. 24:25) and bought Hazael off with a bribe in order to deliver Jerusalem.

12:20. A spiritually defeated Joash died in a palace intrigue and was excluded from the royal burial chambers (2 Chr. 24:25).

12:21. The variation between the names of the assassins given here and those in 2 Chronicles 24:26 are merely minor alterations, easily reconcilable on the basis of known manuscript evidence, and writing and spelling practices.

13:3. For **Hazael** and the Aramean problem, see the notes on 10:32 and 12:17, 18.

13:4-6. Jehoahaz's repentance was apparently genuine but not total. Nevertheless God sent a **saviour** (or deliverer), probably Adad Nerari III of Assyria, who launched a series of campaigns against southern **Syria** that ultimately brought about the capture of Damascus in 802 B.C. This significantly reduced the Aramean pressure. Hazael himself died about this time, the throne being taken by his son Ben-hadad III (c. 802-? B.C.), who was not at all his father's equal (cf. vv. 22-25).

written in the book of the chronicles of the kings of Israel?

13 And Joash ^aslept¹ with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Elisha's Prophecy

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, ^athe chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt ¹smite the Syrians in ^aAphek, till thou have ²consumed *them*.

18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, ¹Smite upon the ground. And he smote thrice, and ²stayed.

19 And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou ¹smitten Syria till thou hadst ²consumed *it*: ^awhereas now thou shalt smite Syria *but* thrice.

The Death of Elisha

20 And Elisha ¹died, and they buried him. And the ^abands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold,

13:13 ^a2 Kin. 14:16
¹rested in death
 13:14 ^a2 Kin. 2:12
 13:17 ^a1 Kin. 20:26
¹strike
²destroyed
 13:18 ¹Strike
²stopped
 13:19 ^a2 Kin. 13:25
¹struck
²destroyed
 13:20 ^a2 Kin. 3:5; 24:2
¹Having prophesied at least 55 years

13:22 ^a2 Kin. 8:12, 13
 13:23 ^a2 Kin. 14:27
^b[Ex. 2:24, 25]
^cGen. 13:16, 17; 17:2-7; Ex. 32:13
¹regarded them
 13:25 ^a2 Kin. 13:18, 19
¹Joash, 2 Kin. 13:9
²recaptured
 14:1 ^a2 Kin. 13:10
^b2 Chr. 25:1, 2
 14:3 ^a2 Kin. 12:2
 14:4 ^a2 Kin. 12:3
¹Places for pagan worship
 14:5 ^a2 Kin. 12:20
¹established

they spied a band *of men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 But ^aHazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was ^agracious unto them, and had compassion on them, and ^bhad¹ respect unto them, ^cbecause of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And ¹Jehoash the son of Jehoahaz ²took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. ^aThree times did Joash beat him, and recovered the cities of Israel.

Amaziah's Reign

14 In ^athe second year of Joash son of Jehoahaz king of Israel reigned ^bAmaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things ^aas Joash his father did.

4 ^aHowbeit the ¹high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 And it came to pass, as soon as the kingdom was ¹confirmed in his hand, that he slew his servants ^awhich had slain the king his father.

13:14. For this ascription of praise, see the note on 2:12.

13:19. Despite his prowess as a fighter (cf. v. 25; 14:8-15), Joash was a man of little faith.

13:21. This miracle authenticated Elisha's last prophecy (v. 19). As Elisha's body had brought life

to the dead, so would his prophecy attest God's provision of new life for Israel under Joash and Jeroboam II.

14:3, 4. Amaziah was a spiritual improvement over his father Joash, but was far from exemplary in his faith (cf. 2 Chr. 25:2, 14-16).

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, ^a“The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ^a“He slew of Edom in ^bthe valley of salt ten thousand, and took ¹Selah by war, ^cand called the name of it Joktheel unto this day.

Amaziah's Message of War

8 ^a“Then Amaziah sent messengers to ¹Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us ²look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, ^a“The thistle that *was* in Lebanon sent to the ^bcedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and ^athine heart hath ¹lifted thee up: ²glory of *this*, and tarry at home: for why shouldst thou meddle ³to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah ¹looked one another in the face at ^a“Beth-shemesh, which *belongeth* to Judah.

12 And Judah was ¹put to the worse before Israel; and they fled every man to their tents.

The Temple Spoiled

13 And Jehoash king of Israel took Amaziah king of Judah, the son of

14:6 ^a Deut. 24:16; [Jer. 31:30; Ezek. 18:4, 20]
 14:7 ^a 2 Chr. 25:5-16
^b 2 Sam. 8:13; 1 Chr. 18:12; Ps. 60:title
^c Josh. 15:38
 1 Lit. *The Rock*; the city of Petra
 14:8 ^a 2 Chr. 25:17, 18
 1 *Joash*, 2 Kin. 13:9
 2 *face one another*
 14:9 ^a Judg. 9:8-15
^b 1 Kin. 4:33
 14:10 ^a Deut. 8:14; 2 Chr. 32:25; [Ezek. 28:2, 5, 17; Hab. 2:4]
 1 *made you proud*
 2 *glory in your success*
 3 *with trouble*
 14:11 ^a Josh. 19:38; 21:16
 1 *aced one another*
 14:12 ¹ *defeated by*

14:13 ^a Neh. 8:16; 12:39
^b Jer. 31:38; Zech. 14:10
 1 600 feet
 14:14 ^a 1 Kin. 7:51; 2 Kin. 12:18; 16:8
 14:15 ^a 2 Kin. 13:12, 13
 14:16 ¹ *rested in death*
 14:17 ^a 2 Chr. 25:25-28
 14:19 ^a 2 Chr. 25:27
^b Josh. 10:31
 14:21 ^a 2 Kin. 15:13; 2 Chr. 26:1
 1 *Uzziah*, 2 Chr. 26:1ff; Is. 6:1

Jehoash the son of Ahaziah, at Bethshemesh, and brake down the wall of Jerusalem from ^a“the gate of Ephraim unto ^bthe corner gate, ¹four hundred cubits.

14 And he took all ^a“the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

The Death of Amaziah

15 ^a“Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash ¹slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ^a“And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now ^a“they made a conspiracy against him in Jerusalem: and he fled to ^bLachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

Azariah's Reign and Death

21 And all the people of Judah took ^aAzariah, ¹which *was* sixteen years old, and made him king instead of his father Amaziah.

14:7. **Edom** had successfully rebelled against Judah in the days of Jehoram (cf. 8:20-22). Amaziah's God-given success is detailed more fully in 2 Chronicles 25:5-16. Unfortunately, that victory aroused a foolish pride (cf. v. 10) and caused spiritual compromise, for which Amaziah was rebuked by a prophet of the Lord (cf. 2 Chr. 25:14-16).

14:9. The provocation for Amaziah's challenge lay in the fact that when he had dismissed some Israelite mercenaries, which he had planned to use in the Edomite campaign, they had looted certain Judean cities on their way homeward (2 Chr. 25:6-10, 13). Proud **Amaziah** (v. 10) foolishly

thought to test the battle-proven **Jehoash, king of Israel** (cf. 13:25).

14:12-14. Amaziah's stubbornness will cost him his freedom (2 Chr. 25:23-25), and **Jerusalem** also paid a heavy price in Jehoash's invasion and looting of the city.

14:17-19. **Amaziah** was still alive when **Jehoash** died (cf. 2 Chr. 25:25). Apparently Jehoash's son, Jeroboam II, released him and he returned home to live another **fifteen years**. Like his father before him, Amaziah was to die at the hands of assassins.

14:21. **Azariah** is also called **Uzziah** (2 Chr. 26:1; Is. 1:1).

22 He built ^aElath,¹ and restored it to Judah, after that ²the king slept with his fathers.

Jeroboam's Reign and Death

23 In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did that which was evil in the sight of the LORD: he departed not from all the ^asins of Jeroboam the son of Nebat, who made Israel to sin.

25 He ^arestored the ¹coast of Israel ^bfrom the entering of Hamath unto ^cthe ²sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^dJonah, the son of Amittai, the prophet, which was of ^eGath-hepher.

26 For the LORD ^asaw the affliction of Israel, that it was very bitter: for ^bthere was not any ¹shut up, nor any left, nor any helper for Israel.

27 ^aAnd the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he ¹recovered ^aDamascus, and Hamath, ^bwhich belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam ¹slept with his fathers, even with the kings of Israel;

14:22 ^a1 Kin. 9:26; 2 Kin. 16:6; 2 Chr. 8:17
¹Heb. *Eloth*
²Amaziah rested in death
 14:24 ^a1 Kin. 12:26-33
 14:25 ^a2 Kin. 10:32; 13:5, 25
^bNum. 13:21; 34:8; 1 Kin. 8:65
^cDeut. 3:17
^dJon. 1:1; Matt. 12:39, 40
^eJosh. 19:13
¹border
²Sea of the Arabah, the Dead Sea
 14:26 ^aEx. 3:7; 2 Kin. 13:4; Ps. 106:44
^bDeut. 32:36
¹whether bond or free
 14:27 ^a[2 Kin. 13:5, 23]
 14:28 ^a1 Kin. 11:24
^b2 Sam. 8:6; 1 Kin. 11:24; 2 Chr. 8:3
¹recaptured
 14:29 ¹rested in death

^a2 Kin. 15:8
 15:1 ^a2 Kin. 15:13, 30
^b2 Kin. 14:21; 2 Chr. 26:1, 3, 4
 15:4 ^a2 Kin. 12:3; 14:4; 15:35
¹Except
²Places for pagan worship
 15:5 ^a2 Chr. 26:19-23; Ps. 78:31
^bIs. 6:1
^c[Lev. 13:46]; Num. 12:14
¹struck
²separate
³royal house
 15:7 ^a2 Chr. 26:23
¹rested in death
 15:8 ^a2 Kin. 14:29

and ^aZachariah his son reigned in his stead.

Azariah's Reign

15 In the twenty and seventh year of Jeroboam king of Israel ^abegan ^bAzariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 ^aSave¹ that the ²high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the LORD ^asmote¹ the king, so that he was a leper unto the day of his ^bdeath, and ^cdwelt in a ²several house. And Jotham the king's son was over the ³house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ¹slept with his fathers; and ^athey buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

Zachariah's Reign

8 In the thirty and eighth year of Azariah king of Judah did ^aZachariah the son of Jeroboam reign over Israel in Samaria six months.

14:22. **Elath** had been important to the Israelites in Solomon's day (cf. 1 Kin. 9:26-28; 10:22) and in the era of Jehoshaphat (cf. 2 Chr. 20:36).

14:25. Jeroboam II reigned 41 years, including 15 years of co-regency with his father Jehoash. He inherited a strong kingdom and was able to reverse the military advantage that the Arameans had so long enjoyed. He pushed the frontier of the northern kingdom beyond **Hamath** and Damascus in Syria (v. 28). With Adad Nerari III of Assyria dead, and weaker kings on the Assyrian throne, Jeroboam had a free hand in Aramean affairs. Unfortunately, his military and administrative abilities were not matched by any spiritual sensitivity (v. 24). The prophets Hosea and Amos decry the spiritual bankruptcy of the northern kingdom in the early eighth century B.C.

15:2. Azariah's **two and fifty years** include 10 years of reigning while his father Amaziah was imprisoned

in the north, 15 years as co-regent on Amaziah's release, and 27 years of fully independent rule. He reigned in a time of great political success (2 Chr. 26:2, 6-15), peace, and prosperity (cf. the note on 14:25). He showed an early interest in spiritual matters (v. 3; cf. 2 Chr. 26:4, 5), so the Lord greatly blessed him (2 Chr. 26:8, 15). Unfortunately, he was not fully committed to the Lord (v. 4), so when great success came he fell into pride and attempted to take the place of the priest in offering incense in the temple (2 Chr. 26:16-19). For this he was smitten with leprosy (v. 5). At his death he was excluded from the royal burial grounds (2 Chr. 26:23).

15:5. During Azariah's leprosy, he lived in isolation from public activities. Therefore, he associated his **son Jotham** with him as co-regent. The eighth-century prophets of the southern kingdom (Joel, Isaiah, and Micah) attest to the loss of spiritual vitality and genuine religion in Judah.

9 And he did *that which was* evil in the sight of the LORD, *as his fathers had done*: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and *smote*¹ him ²before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* the *word* of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

Shallum's One-Month Reign

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of ¹Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from *Tirzah*, and came to Samaria, and ¹smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he ¹made, behold, they *are* written in the book of the chronicles of the kings of Israel.

Menahem's Reign

16 Then Menahem smote *Tiph-sah*, and all that *were* therein, and the ¹coasts thereof from Tirzah: because they ²opened not *to him*, therefore he smote *it*; and all ^bthe women therein that were with child he ripped up.

17 In the nine and thirtieth year

15:9 a 2 Kin. 14:24
15:10 a Amos 7:9
1 struck
2 in front of
15:12 a 2 Kin. 10:30
15:13 ¹ Azariah, 2 Kin. 14:21
15:14 a 1 Kin. 14:17; Song 6:4
1 Lit. struck
15:15 ¹ conspired
15:16 a 1 Kin. 4:24
b 2 Kin. 8:12; Hos. 13:16
¹ its territory
2 did not open it

15:19 a 1 Chr. 5:26; Is. 66:19; Hos. 8:9
b 2 Kin. 14:5
¹ Tiglath-pileser III, 2 Kin. 15:29
2 his support
3 strengthen
15:20 a 2 Kin. 23:35
¹ took
15:22 ¹ rested in death
15:25 a 1 Kin. 16:18
¹ killed
2 citadel

of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And *Pul*¹ the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that ²his hand might be with him to ^bconfirm³ the kingdom in his hand.

20 And Menahem *exacted*¹ the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem ¹slept with his fathers; and Pekahiah his son reigned in his stead.

Pekahiah's Reign

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and ¹smote him in Samaria, in the *palace*² of the king's house, with Argob and Arieah, and with him fifty

15:10. Zachariah's assassination fulfilled the Lord's promise to Jehu to prolong his house to the fourth generation (10:30), and fulfilled Amos's prediction concerning the family of Jeroboam (Amos 7:9).

15:16. For this barbaric practice, see the note on 8:12.

15:19, 20. Pul was the personal name of Tiglath-pileser III of Assyria, who reigned from 745 to 727 B.C. Apparently he allowed himself to be called by his personal name Pul in Babylon. After usurping the throne in 745 B.C., he immediately launched a campaign against the west that brought the northern kingdom into political vassalage. Thereafter the

political situation in Israel would be heavily tied to the Assyrian throne. Tiglath-pileser III and his successors were vigorous kings who made Assyria the dominant power in the ancient Near East until late in the seventh century B.C.

15:25-27. Harmonization of the various scriptural data makes it clear that Pekah actually ruled only about eight years (c. 740-732 B.C.). Apparently Pekah had laid claim to the throne some 12 years previously and had achieved some local prominence. Because he was anti-Assyrian in sentiment, the Scriptures credit him with a full **twenty years** of reign.

men of the Gileadites: and he killed him, and reigned in his ³room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

Pekah's Reign and Death

27 In the two and fiftieth year of Azariah king of Judah ^aPekah the son of Remaliah began to reign over Israel in Samaria, and *reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel ^acame ¹Tiglath-pileser king of Assyria, and took ^bIjon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and ^ccarried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and ¹smote him, and slew him, and ^areigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

Jotham's Reign and Death

32 In the second year of Pekah the son of Remaliah king of Israel began ^aJotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* ¹Jerusha, the daughter of Zadok.

34 And he did *that which was*

15:25 ³place
15:27 ^a2 Chr.
28:6; Is. 7:1
15:29 ^a2 Kin.
16:7, 10; 1 Chr.
5:26
^b1 Kin. 15:20
^c2 Kin. 17:6
¹Pul, 2 Kin.
15:19
15:30 ^a2 Kin.
17:1; [Hos. 10:3,
7, 15]
¹struck and
killed him
15:32 ^a2 Chr.
27:1
15:33 ¹Jerushah,
2 Chr. 27:1

15:34 ^a2 Kin.
15:3, 4; 2 Chr.
26:4, 5
15:35 ^a2 Kin.
15:4
^b2 Chr. 23:20;
27:3
¹Places for
pagan worship
²upper
15:37 ^a2 Kin.
16:5-9; Is.
7:1-17
²2 Kin. 15:26,
27
15:38 ¹rested in
death
16:3 ^a[Lev.
18:21]; 2 Kin.
17:17; 2 Chr.
28:3; Ps. 106:37,
38; Is. 1:1
^b[Deut. 12:31];
2 Kin. 21:2, 11
16:4 ^a2 Kin.
15:34, 35
^b[Deut. 12:2];
1 Kin. 14:23
16:5 ^a2 Kin.
15:37; Is. 7:1, 4
¹attacked

right in the sight of the LORD: he did ^aaccording to all that his father Uzziah had done.

35 ^aHowbeit the ¹high places were not removed: the people sacrificed and burned incense still in the high places. ^bHe built the ²higher gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah ^aRezin the king of Syria, and ^bPekah the son of Remaliah.

38 And Jotham ¹slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Ahaz's Reign

16 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, ^aand made his son to pass through the fire, according to the ^babominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the ^ahigh places, and ^bon the hills, and under every green tree.

5 ^aThen Rezin king of Syria and Pekah son of Remaliah king of Israel ¹came up to Jerusalem to war: and

15:29, 30. Pekah and Rezin, an Aramean king, had attempted to pressure Ahaz of Judah into an anti-Assyrian alliance (cf. 2 Chr. 28:5-15; Is. 7). Ahaz, however, refused and hired Tiglath-pileser against them (16:7), who launched a second western campaign into Syro-Palestine that resulted in the capture of Damascus in 732 B.C. (16:9, 10) and the assassination of Pekah by pro-Assyrian forces in Israel. This latter deed is corroborated in the inscriptions of Tiglath-pileser III, who also lists Israel's heavy tribute at this time.

15:35. Jotham is given a good report by the author of Chronicles. He was noted for his building

activities and his military abilities (cf. 2 Chr. 27:3-7).

15:37. Ahaz was already co-regent with his father Jotham in the days of the conspiracy of **Rezin** and **Pekah**.

16:3, 4. Ahaz was an apostate. He not only allowed corrupting religious practices to flourish but personally participated in them. His spiritual debauchery included taking part in the heathen Molech sacrifices. This involved sending children **through** the sacrificial fire as an offering to the Canaanite god Baal (cf. Lev. 20:1-5; 2 Kin. 23:10; Jer. 7:30-33; 19:5, 6; 32:35). See the note on 2 Chronicles 28:3.

they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria “recovered¹ Elath to Syria, and drove the ²Jews from ³Elath: and the ⁴Syrians came to Elath, and dwelt there unto this day.

Ahaz's Pact

7 So Ahaz sent messengers to “Tiglath-pileser¹ king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz “took the silver and gold that was found in the house of the LORD, and in the treasures of the king’s house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria heard unto him: for the king of Assyria went up against “Damascus, and ^btook it, and carried *the people of it* captive to ^cKir, and slew Rezin.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was at* Damascus: and king Ahaz sent to Urijah the priest the ¹fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And “Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* ¹against king Ahaz came from Damascus.

Ahaz's Sin

12 And when the king was come from Damascus, the king saw the altar; and “the king approached to the altar, and ¹offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also “the brasen altar, which *was* before the

16:6 a 2 Kin.

14:22; 2 Chr.

26:2

¹ captured

² men of Judah

³ Lit. *Large Tree*;

sing. of *Eloth*

⁴ Qr., LXX, Tg.,

Vg. *Edomites*

16:7 a 2 Kin.

15:29; 1 Chr.

5:26; 2 Chr.

28:20

¹ Pul, 2 Kin.

15:19

16:8 a 2 Kin.

12:17, 18; 2 Chr.

28:21

16:9 a 2 Kin.

14:28

^b Amos 1:5

^c Is. 22:6; Amos

9:7

16:10 ¹ design

16:11 a Is. 8:2

¹ before

16:12 a 2 Chr.

26:16, 19

¹ made offerings

on it

16:14 a Ex. 27:1,

2; 40:6, 29;

2 Chr. 4:1

LORD, from the forefront of the ¹house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn “the morning burnt offering, and the evening meat offering, and the king’s burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to ¹enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 “And king Ahaz cut off ^bthe borders of the bases, and removed the laver from off them; and took down ^cthe ¹sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the ¹covert for the sabbath that they had built in the house, and the king’s entry without, ²turned he from the house of the LORD ³for the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and “was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Hoshea's Reign

17 In the twelfth year of Ahaz king of Judah began “Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 Against him came up “Shalmaneser king of Assyria; and Hoshea

¹ temple

16:15 a Ex.

29:39–41

¹ make inquiry

16:17 a 2 Chr.

28:24

^b 1 Kin. 7:27–29

^c 1 Kin. 7:23–25

¹ bason

16:18 ¹ covered

pavilion

² removed

³ on account of

16:20 a 2 Chr.

28:27

17:1 a 2 Kin.

15:30

17:3 a 2 Kin.

18:9–12

16:5–10. See the note on 15:29, 30.

16:11–16. Replacing the **brasen altar** with a pagan altar was only one of several religious changes made by **Ahaz** (cf. v. 17; 2 Chr. 28:22–25). He even went as far as to close the temple (2 Chr. 28:24).

16:17. Ahaz’s capitulation to the Assyrian king was total.

17:3. Shalmaneser V, son of Tiglath-pileser III, reigned in **Assyria** from 727 to 722 B.C.

^bbecame his ¹servant, and ²gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought ¹no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

Israel Captured

5 Then ^athe king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ^aIn the ninth year of Hoshea the king of Assyria took Samaria, and ^bcarried Israel away into Assyria, and placed them in Halah and in Habor ^{by} the river of Gozan, and in the cities of the Medes.

7 For ^aso it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had ^bfeared other gods,

8 And ^awalked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those things that were* not right against the LORD their God, and they built them ¹high places in all their cities, ^afrom the tower of the watchmen to the ²fenced city.

17:3 ^b 2 Kin. 24:1

¹ *vassal*
² *paid him*
tribute money

17:4 ¹ *tribute*

17:5 ^a 2 Kin.

18:9; Hos. 13:16

17:6 ^a 2 Kin.

18:10, 11; Is.

7:7-9; Hos. 1:4;

13:16; Amos 4:2

^b Lev. 26:32, 33;

[Deut. 28:36,

64; 29:27, 28]

^c 1 Chr. 5:26

17:7 ^a [Josh.

23:16]

^b Judg. 6:10

17:8 ^a [Lev. 18:3;

Deut. 18:9];

2 Kin. 16:3

17:9 ^a 2 Kin. 18:8

¹ Places for

pagan worship

² *fortified*

17:10 ^a 1 Kin.

14:23; Is. 57:5

^b [Ex. 34:12-14;

Deut. 16:21];

Mic. 5:14

^c [Deut. 12:2];

2 Kin. 16:4

¹ *sacred pillars*

² *wooden*

images

17:12 ^a [Ex.

20:3-5; Lev.

26:1; Deut.

5:7, 8]

^b [Deut. 4:19]

17:13 ^a Neh.

9:29, 30

^b 1 Sam. 9:9

^c [Jer. 18:11;

25:5; 35:15;

Ezek. 18:31]

17:14 ^a Ex. 32:9;

33:3; Deut.

31:27; [Prov.

29:1; Acts 7:51]

^b Deut. 9:23; Ps.

78:22

¹ *stiffened*

17:15 ^a Jer. 44:3

^b Ex. 24:6-8;

Deut. 29:25

^c Deut. 32:21;

1 Kin. 16:31;

[1 Cor. 8:4]

^d 2 Chr. 13:7;

Jer. 2:5; [Rom.

1:21-23]

^e [Deut. 12:30, 31]

¹ *idols, and be-*

came idolaters

10 ^aAnd they set them up ¹images and ^bgroves² ^cin every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, ^awhereof the LORD had said unto them, ^bYe shall not do this thing.

Warnings Not Heeded

13 Yet the LORD testified against Israel, and against Judah, by all the ^aprophets, and by all ^bthe seers, saying, ^cTurn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but ^ahardened¹ their necks, like to the neck of their fathers, that ^bdid not believe in the LORD their God.

15 And they ^arejected his statutes, ^band his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed ^cvanity,¹ and ^dbecame vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should ^enot do like them.

16 And they left all the commandments of the LORD their God, and ^amade them molten images, *even*

17:16 ^a Ex. 32:8; 1 Kin. 12:28

17:4. Apparently **Hoshea** had thought that the death of Tiglath-pileser III must provide a good opportunity for freedom from Assyrian vassalage. **So** is the Hebrew name of the capital city of Egypt's Twenty-fourth Dynasty where Tef Nekht was king.

17:5, 6. Hoshea's misjudgment was to bring the

northern kingdom to its end. After a three-year siege, **Samaria** fell in 722 B.C. Although Shalmaneser V was still king, his general and successor, Sargon II, later took credit for the actual capture of Samaria. Israel's population was largely deported, so the nation would no longer cause trouble for **Assyria** (cf. 18:9-12).



17:1 **Samaria** was the capital of the northern kingdom of Israel. It was built about 880 B.C. by Omri, the sixth king of Israel (1 Kin. 16:24). Samaria occupied a three-hundred-foot-high hill about 42 miles north of Jerusalem and 25 miles east of the Mediterranean Sea. This hill was situated on the major north-south road through Palestine. It also commanded the east-west route to the plain of Sharon and the Mediterranean Sea. It could easily be defended because it was on the hill; however, its great weakness was that the nearest spring was a mile distant. Samaria fell to the Assyrians in 722 B.C., and its inhabitants were carried into captivity. The city was repopulated by "men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim" (2 Kin. 17:24), all bringing their pagan idolatries with them. Inter-marriage of native Jews with these foreigners led to the mixed race of Samaritans so despised by full-blooded Jews during the time of Jesus (John 4:1-10).

two calves, ^band made a ¹grove, and worshipped all the ^chost of heaven, ^dand served Baal.

17 ^aAnd they caused their sons and their daughters to pass through the fire, and ^bused divination and enchantments, and ^csold themselves to do evil in the sight of the LORD, to provoke him to anger.

Israel Rejected by the Lord

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was

17:16 ^b[1 Kin. 14:15]
^c[Deut. 4:19]
^d1 Kin. 16:31; 22:53
¹ wooden image
 17:17 ^a[Lev. 18:21]; 2 Kin. 16:3; Ezek. 23:37
^b[Lev. 19:26; Deut. 18:10-12]
^c1 Kin. 21:20
 17:18 ^a1 Kin. 11:13, 32
 17:19 ^aJer. 3:8
 17:20 ^aJudg. 2:14; 2 Kin. 13:3; 15:29
^b2 Kin. 24:20
¹ plunderers

none left ^abut the tribe of Judah only.

19 Also ^aJudah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

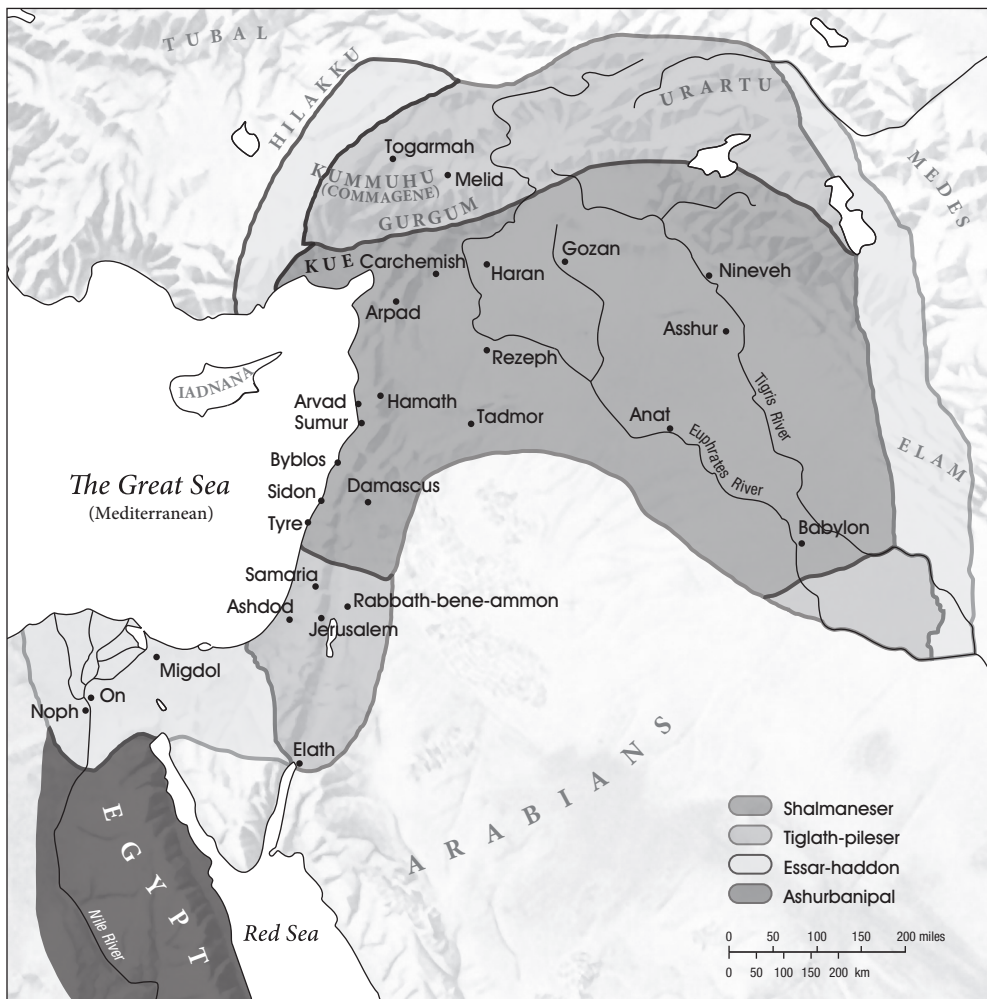
20 And the LORD rejected all the seed of Israel, and afflicted them, and ^adelivered them into the hand of ¹spoilers, until he had cast them out of his ^bsight.

21 For ^ahe ¹rent Israel from the

17:21 ^a1 Kin. 11:11, 31 ¹ tore away

17:17, 18. The causes of Israel's demise are rehearsed. **Israel** had a case record of continual spiritual harlotry (cf. Mic. 6:3-5, 9-16). Time and again God had sent chastisement and His prophets to bring

about their repentance and restoration. Ultimately He could do nothing else than bring about the threatened judgment (cf. vv. 20-23 with Deut. 28:47-68).



THE RISE OF THE KINGDOM OF ASSYRIA

house of David; and ^bthey made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, ^aas he had said by all his servants the prophets. ^bSo was Israel carried away out of their own land to Assyria unto this day.

Strangers Inhabit Samaria

24 ^aAnd the king of Assyria brought *men* from Babylon, and from Cuthah, and from ^bAva, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the ¹manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

17:21 ^b 1 Kin.

12:20, 28

17:23 ^a 1 Kin.

14:16; Is. 8:4

^b 2 Kin. 17:6

17:24 ^a Ezra

4:2, 10

^b 2 Kin. 18:34

17:26 ¹ rituals

17:29 ^a 1 Kin.

12:31; 13:32

17:30 ^a 2 Kin.

17:24

17:31 ^a Ezra 4:9

^b [Lev. 18:21;

Deut. 12:31]

17:32 ^a 1 Kin.

12:31; 13:33

¹ Places for pagan worship

17:33 ^a Zeph. 1:5

¹ from among

whom they

were carried

away

17:34 ^a Gen.

32:28; 35:10

17:35 ^a Judg.

6:10

^b [Ex. 20:5]

17:36 ^a Ex.

14:15–30

^b Ex. 6:6; 9:15

^c [Deut. 10:20]

¹ hold in awe-

some reverence

17:37 ^a Deut.

5:32

¹ be careful to

observe

Idols in High Places

29 Howbeit every nation made gods of their own, and put *them* ^ain the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of ^aBabylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 ^aAnd the Avites made Nibhaz and Tartak, and the Sepharvites ^bburnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, ^aand made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the ¹high places.

33 ^aThey feared the LORD, and served their own gods, after the manner of the nations ¹whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, ^awhom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, ^aYe shall not fear other gods, nor ^bbow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who ^abrought you up out of the land of Egypt with great power and ^ba stretched out arm, ^chim shall ye ¹fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ^aye shall ¹observe to do for evermore; and ye shall not fear other gods.

17:24. Sargon sent people from various parts of the Assyrian Empire to replace the deported Israelites. They intermarried with the remaining Israelites, and a new people known as Samaritans came into being.

17:32, 33. The newly established religion of the Sa-

maritans was largely a mixture of Israel's corrupted religion and the paganism brought by those who were settled in the northern kingdom. Accordingly, it was apostate, from the onset and so the Jews rejected both the Samaritans and their religion (cf. John 4:9; 8:48).

38 And the covenant that I have made with you ^aye shall not forget; neither shall ye ¹fear other gods.

39 But the LORD your God ye shall ¹fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 ^aSo these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Hezekiah's Reign

18 Now it came to pass in the third year of ^aHoshea son of Elah king of Israel, *that* ^bHezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was ^aAbi,¹ the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ^aHe removed the ¹high places, and brake the ²images, and cut down the ³groves, and brake in pieces the ^bbrassen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ⁴Nehushtan.

5 He ^atrusted in the LORD God of Israel; ^bso that after him was none

17:38 ^a Deut. 4:23; 6:12
¹ reverence
17:39 ¹ hold in awesome reverence
17:41 ^a 2 Kin. 17:32, 33
18:1 ^a 2 Kin. 17:1
^b 2 Chr. 28:27; 29:1
18:2 ^a Is. 38:5
¹ Abijah, 2 Chr. 29:1ff
18:4 ^a 2 Chr. 31:1
^b Num. 21:5-9
¹ Places for pagan worship
² sacred pillars
³ wooden images
⁴ Lit. A Bronze Thing
18:5 ^a 2 Kin. 19:10; [Job 13:15; Ps. 13:5]
^b 2 Kin. 23:25

18:6 ^a Deut. 10:20; Josh. 23:8
¹ held fast
18:7 ^a [2 Chr. 15:2]
^b Gen. 39:2, 3; 1 Sam. 18:5, 14; Ps. 60:12
^c 2 Kin. 16:7
18:8 ^a 1 Chr. 4:41; 2 Chr. 28:18; Is. 14:29
^b 2 Kin. 17:9
¹ defeated
² fortified
18:9 ^a 2 Kin. 17:3
18:10 ^a 2 Kin. 17:6
18:11 ^a 2 Kin. 17:6; Hos. 1:4; Amos 4:2
^b 1 Chr. 5:26
18:12 ^a 2 Kin. 17:7-18
18:13 ^a 2 Chr. 32:1; Is. 36:1-39:8

like him among all the kings of Judah, nor *any* that were before him.

6 For he ^aclave¹ to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD ^awas with him; *and* he ^bprospered whithersoever he went forth: and he ^crebelled against the king of Assyria, and served him not.

8 ^aHe ¹smote the Philistines, *even* unto Gaza, and the borders thereof, ^bfrom the tower of the watchmen to the ²fenced city.

Samaria Captured

9 And ^ait came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that is ^athe ninth year of Hoshea king of Israel, Samaria was taken.

11 ^aAnd the king of Assyria did carry away Israel unto Assyria, and put them ^bin Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 Because they obeyed ^anot the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 Now ^ain the fourteenth year of

18:4. The **brassen serpent** (cf. Num. 21:5-9) had remained a symbol of deliverance. However, it had become a source of spiritual confusion and idolatrous worship, possibly associated with the worship of Asherah. Therefore, it had to be destroyed.

18:5. Hezekiah is remembered for his great **trust**

in the LORD, much as Josiah would be remembered for his zeal for the law of the Lord (23:25). Hezekiah's great spiritual concern is well documented by the author of Chronicles, who catalogs extensively the great revival in his time (2 Chr. 29-31).

18:13. The Assyrian king **Sennacherib** (705-681



18:1 **Hezekiah** was the son of Ahaz and king of Judah (c. 727-698 B.C.). He was utterly loyal to the Lord God of Israel (vv. 3-6). That an ungodly man like Ahaz could have had such a godly son can be attributed only to the grace of God. Hezekiah's father had let the kingdom degenerate to idolatry; but on his ascension to the throne, Hezekiah decisively and courageously initiated religious reforms (v. 4; 2 Chr. 29:3-36; 30:1-27; 31:1). His reign occurred during the age of major Assyrian military and commercial activity in Phoenicia and the Philistine coast. Shalmaneser V conquered Samaria in 722 B.C., and Sargon founded a trading colony south of Gaza in 716 B.C. Hezekiah was a vassal of Assyria until 705 B.C. when he threw off their yoke. But he was no match for Sennacherib in 701 B.C., so God had to intervene through the "angel of the LORD," who killed 185,000 Assyrians in one night (v. 13; 19:34, 35). During Hezekiah's reign Isaiah prophesied the coming Babylonian captivity (Is. 39:6, 7). (First Reference, 2 Kin. 16:20; Primary References, 2 Kin. 18-20; 2 Chr. 29-32.)

king Hezekiah did ¹Sennacherib king of Assyria come up against all the ²fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have ¹offended; ²return from me: ³that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah ^agave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave ¹it to the king of Assyria.

Assyria Taunts Judah

17 And the king of Assyria sent ¹Tartan and ²Rabsaris and ³Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the ^aconduit of the upper pool,

18:13 ¹Heb. *Sanherib*
²*fortified*
18:14 ¹*done wrong*
²*turn away*
³*whatever you impose on*
18:15 ^a1 Kin. 15:18, 19; 2 Kin. 12:18; 16:8
18:16 ¹Lit. *them*
18:17 ^a2 Kin. 20:20
¹A title, probably *Commander-in-Chief*
²A title, probably *Chief Officer*
³A title, probably *Chief of Staff or Governor*

^bIs. 7:3
18:18 ^a2 Kin. 19:2; Is. 22:20
¹*secretary*
18:19 ^a2 Chr. 32:10; Pss. 118:8, 9
18:20 ¹*say*
²*words of the lips*
18:21 ^aIs. 30:2-7; Ezek. 29:6, 7
18:22 ^a2 Kin. 18:4; 2 Chr. 31:1; 32:12
¹Places for pagan worship

^bwhich *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them ^aEliakim the son of Hilkiah, which *was* over the household, and Shebna the ¹scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, ^aWhat confidence *is* this wherein thou trustest?

20 Thou ¹sayest, (but *they are but* ²vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 ^aNow, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, ^awhose ¹high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

B.C.) launched his third campaign in the year 701 B.C. His annals report that it was directed at the western countries and against **Hezekiah** in particular. Hezekiah had joined with the Phoenicians, the Philistines of Ekron, and Egypt in an alliance against the Assyrian king.

18:14. The siege of **Lachish** and Hezekiah's payment of tribute are confirmed by inscriptions from Sennacherib's palace at Nineveh.

18:15-17. Hezekiah's large payment probably convinced Sennacherib that there must be much more treasure at **Jerusalem**. Therefore, he put the city under siege until his present campaigning at Lachish would allow him to bring his full army up to Jerusalem. Hezekiah's further preparations for a siege are detailed in 2 Chronicles 32:3-8.

18:17. The names here are all known Assyrian military titles: **Tartan** (second in command), **Rabsaris** (chief officer; lit., chief eunuch), and **Rab-shakeh** (chief aide).

18:18. The Assyrian three-man delegation was met by Hezekiah's three-man team. **Shebna**, the scribe and royal chamberlain, would later be replaced by **Eliakim** (cf. Is. 22:15-25).

18:19. The **Rab-shakeh** begins a bit of psychological warfare to undermine the spirit of resistance in Jerusalem (cf. vv. 26, 27). This tactic was often practiced by Assyrian besiegers. The term **great king** was traditionally reserved for leaders of super powers in the ancient Near East.

18:21. The Rab-shakeh's evaluation of a then weak **Egypt** was shared by Isaiah (Is. 20; 30:3-5; 31:1-3).



18:14 Lachish was an important ancient Canaanite and Israelite walled city in the lowlands of Judah. The city was situated about 30 miles southwest of Jerusalem and 15 miles west of Hebron. Initially, it was captured by Joshua and the Israelites (Josh. 10:1-32). During the time of Hezekiah (701 B.C.), Sennacherib, king of Assyria, attacked and conquered Lachish along with 46 of King Hezekiah's fortified cities (vv. 13-17; 2 Chr. 32:9). Its capture was so important to Sennacherib that he memorialized it in a magnificent relief on the wall of his palace at Nineveh. About a hundred years later, Lachish was again a stronghold in the nation of Judah. Nebuchadnezzar, king of Babylon, attacked and defeated the city when he took Judah into captivity in 586 B.C. (Jer. 34:7). Important information concerning events when Nebuchadnezzar was approaching Jerusalem in 586 B.C. has come from a series of broken bits of pottery known as the Lachish Letters. The city was inhabited again when the Jews returned from their years of captivity in Babylon (Neh. 11:30).

Pay Tribute or Be Destroyed

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 "Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the ^bSyrian¹ language; for we understand *it*: and talk not with us in the ²Jews' language ³in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may ¹eat their own dung, and drink their own piss with you?*

28 Then Rab-shakeh stood and cried with a loud voice in the ¹Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, "Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me ¹by a present, and come out to me, and *then* eat ye every man of his own ^avine, and

18:26 ^aIs. 36:11—39:8
^bEzra 4:7; Dan. 2:4
¹Lit. Aramaic
²Hebrew
³in the hearing
18:27 ¹eat and drink their own waste
18:28 ¹Hebrew
18:29 ^a2 Chr. 32:15
18:31 ^a1 Kin. 4:20, 25
¹by paying tribute

18:32 ^aDeut. 8:7-9; 11:12
¹grain
²lest he persuade
18:33 ^a2 Kin. 19:12; Is. 10:10, 11
18:34 ^a2 Kin. 19:13
^b2 Kin. 17:24
18:35 ^aDan. 3:15
18:37 ^aIs. 33:7
¹torn
19:1 ^a2 Kin. 18:13; 2 Chr. 32:20-22; Is. 37:1
^bPs. 69:11
¹tore

every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, ^aa land of ¹corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, ²when he persuadeth you, saying, The LORD will deliver us.

Assyria Insults the Lord

33 "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?"

34 Where *are* the gods of ^aHammath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and ^bIvah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, ^athat the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah ^awith *their* clothes ¹rent, and told him the words of Rab-shakeh.

Hezekiah Seeks Counsel

19 And ^ait came to pass, when king Hezekiah heard *it*, that he ¹rent his clothes, and covered himself with ^bsackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

18:25. Did Hezekiah trust in **the LORD** (cf. v. 22)? The Rab-shakeh claims that God had sent Sennacherib to Jerusalem to judge it!

18:26. The Aramaic (Syrian) **language** was the language of international diplomacy at this time.

18:28-36. The **Rab-shakeh** urges the **people** of Jerusalem to find peace and prosperity by surrendering to Sennacherib.

18:37. The torn **clothes** of Hezekiah's three men was a sign of grief, humiliation, and sorrow (cf. 19:4).

19:1. **Hezekiah** puts on the traditional garments of mourning and grief (cf. Joel 1:13).

19:2. **Isaiah the prophet** had full access to the king (chs. 18-20 are paralleled in Is. 36-39).

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to ¹bring forth.

4 ^aIt may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to ^breproach the living God; and will ^creprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 ^aAnd Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not ^bafraid of the words which thou hast heard, with which the ^cservants of the king of Assyria have blasphemed me.

7 Behold, I will send ^a ¹blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed ^afrom Lachish.

9 And ^awhen he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God ^ain whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

19:3 ¹ give birth
19:4 ^a 2 Sam.
16:12
^b 2 Kin. 18:35
^c Ps. 50:21
19:6 ^a Is. 37:6
^b [Ps. 112:7]
^c 2 Kin. 18:17
19:7 ^a 2 Kin.
19:35–37; Jer.
51:1
¹ spirit
19:8 ^a 2 Kin.
18:14, 17
19:9 ^a 1 Sam.
23:27; Is. 37:9
19:10 ^a 2 Kin.
18:5

19:12 ^a 2 Kin.
18:33, 34
^b Ezek. 27:23
19:13 ^a 2 Kin.
18:34
19:14 ^a Is. 37:14
19:15 ^a Ex.
25:22; Ps. 80:1;
Is. 37:16
^b [Is. 44:6]
19:16 ^a Ps. 31:2;
Is. 37:17
^b 1 Kin. 8:29;
2 Chr. 6:40
^c 2 Kin. 19:4
19:18 ^a [Is. 44:9–
20; Jer. 10:3–5]
^b Ps. 115:4;
Jer. 10:3; [Acts
17:29]
19:19 ^a Ps. 83:18
^b 1 Kin. 8:42, 43
19:20 ^a Is. 37:21

12 ^aHave the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of ^bEden which *were* in Thelasar?

13 ^aWhere *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

Hezekiah's Prayer

14 ^aAnd Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, ^awhich dwellest *between* the cherubims, ^bthou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, ^abow down thine ear, and hear: ^bopen, LORD, thine eyes, and see: and hear the words of Sennacherib, ^cwhich hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* ^ano gods, but ^bthe work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, ^athat all the kingdoms of the earth may ^bknow that thou *art* the LORD God, *even* thou only.

God's Message to Hezekiah

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, ^aThat which

19:6, 7. **Isaiah** assured Hezekiah that God would deal with the blasphemous Sennacherib. **The king of Assyria** would not capture Jerusalem and would subsequently be assassinated after returning to his own country (vv. 32–34). Both predictions literally came to pass (vv. 35–37).

19:9. **Tirhakah** was the field commander of the Egyptian forces for his brother Shebitku, the **king of Egypt's** Twenty-fifth (Ethiopian) Dynasty. Tirhakah is given his subsequent royal title by the author of Kings.

The Assyrian king has another message of psychological warfare for **Hezekiah** (vv. 10–13).

19:15–19. **Hezekiah** was truly a man of trust. He takes his concerns to God in prayer, believing that **God** would vindicate His name and deliver Jerusalem.

19:20, 21. **God** hears the prayer of faith and sends His message to **Sennacherib**. God knows Sennacherib's innermost thoughts and is about to deal in judgment with the proud **king** (vv. 22–28).

thou hast prayed to me against Sennacherib king of Assyria ^bI have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin ^athe daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem ^bhath shaken her head ¹at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against ^athe Holy *One* of Israel.

23 ^aBy thy messengers thou hast reproached the LORD, and hast said, ^bWith the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice ¹fir trees thereof: and I will enter into the lodgings of his borders, *and into* ²the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I ^adried up all the ¹rivers of besieged places.

25 Hast thou not heard long ago *how* ^aI have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that ^bthou shouldst be to lay waste ¹fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ¹small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* ^athe grass on the house tops, and *as* corn blasted before it be grown up.

27 But ^aI know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore ^aI will put my hook in thy nose, and my bridle in thy lips,

19:20 ^b2 Kin. 20:5; Ps. 65:2
19:21 ^aJer. 14:17; Lam. 2:13
^bPs. 22:7, 8
¹ behind your back
19:22 ^aJer. 51:5
19:23 ^a2 Kin. 18:17
^bPs. 20:7
¹ cypress
² its fruitful forest
19:24 ^aIs. 19:6
¹ brooks of defence
19:25 ^a[Is. 45:7] ^bIs. 10:5, 6
¹ fortified
19:26 ^aPs. 129:6
¹ little strength
19:27 ^aPs. 139:1-3; Is. 37:28
19:28 ^aJob 41:2; Ezek. 29:4; 38:4; Amos 4:2

^b2 Kin. 19:33, 36
19:29 ^aEx. 3:12; 1 Sam. 2:34; 2 Kin. 20:8, 9; Is. 7:11-14; Luke 2:12
¹ without cultivation
19:30 ^a2 Kin. 19:4; 2 Chr. 32:22, 23
19:31 ^a2 Kin. 25:26; Is. 9:7
19:32 ^aIs. 8:7-10
¹ siege mound
19:34 ^a2 Kin. 20:6; 2 Chr. 32:21
^bIs. 31:5
^c1 Kin. 11:12, 13
19:35 ^aEx. 12:29; Is. 10:12-19; 37:36; Hos. 1:7
¹ killed
² The Israelites
³ The Assyrians
19:36 ^aGen. 10:11
19:37 ^a2 Kin. 17:31
^b2 Kin. 19:7; 2 Chr. 32:21
^cEzra 4:2
¹ struck him down
² Heb. Ararat

and I will turn thee back ^bby the way by which thou camest.

A Sign from the Lord

29 And this *shall be* ^aa sign unto thee, Ye shall eat this year such things as grow ¹of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 ^aAnd the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: ^athe zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall ^anot come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a ¹bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For ^aI will ^bdefend this city, to save it, for mine own sake, and ^cfor my servant David's sake.

35 And ^ait came to pass that night, that the angel of the LORD went out, and ¹smote in the camp of the Assyrians an hundred fourscore and five thousand: and when ²they arose early in the morning, behold, ³they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at ^aNineveh.

The Death of Sennacherib

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that ^aAdrammelech and Sharezer his sons ^bsmote¹ him with the sword: and they escaped into the land of ²Armenia. And ³Esar-haddon his son reigned in his stead.

19:29-31. God reassures Hezekiah of Jerusalem's survival by giving him a sign.

19:34. Sennacherib's defeat will vindicate God's name, which had been blasphemed, and will attest God's faithfulness in fulfilling the terms of the covenant with David. A righteous king on the throne of the house of David could expect God's full blessing (2 Sam. 23:3-5).

19:35. Although in his annals Sennacherib claims the capture of 46 of Judah's cities, he can claim to have initiated a siege only in the case of Jerusalem, a purely face-saving statement.

19:37. Some 20 years later two of Sennacherib's own sons assassinated him. A third son, **Esar-haddon** (681-668 B.C.) succeeded him.

Hezekiah's Illness

20 In “those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, “remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept ¹sore.

Hezekiah Healed

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah “the captain of my people, Thus saith the LORD, the God of David thy father, ^bI have heard thy prayer, I have seen ^cthy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and ^aI will defend this city for mine own sake, and for my servant David’s sake.

7 And ^aIsaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

20:1 ^a 2 Kin. 18:13; 2 Chr. 32:24; Is. 38:1–22
20:3 ^a 2 Kin. 18:3–6; Neh. 13:22
¹ *bitterly*

20:5 ^a 1 Sam. 9:16; 10:1
^b 2 Kin. 19:20; Ps. 65:2
^c Ps. 39:12; 56:8
20:6 ^a 2 Kin. 19:34; 2 Chr. 32:21
20:7 ^a Is. 38:21

20:8 ^a Judg. 6:17, 37, 39; Is. 7:11, 14; 38:22

20:9 ^a Num. 23:19; Is. 38:7, 8
20:10 ¹ *an easy*

² *Lit. steps*
20:11 ^a Josh. 10:12–14; Is. 38:8

¹ *sundial*
20:12 ^a 2 Kin. 8:8, 9; 2 Chr. 32:31; Is. 39:1–8

¹ *Merodach-baladan*, Is. 39:1

20:13 ^a 2 Kin. 16:9; 2 Chr. 32:27, 31
¹ *treasures*

Hezekiah Asks for a Sign

8 And Hezekiah said unto Isaiah, “What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?”

9 And Isaiah said, “This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?”

10 And Hezekiah answered, It is ¹a light thing for the shadow to go down ²ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and ^ahe brought the shadow ten degrees backward, by which it had gone down in the ¹dial of Ahaz.

12 ^aAt that time ¹Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 ^aHezekiah hearkened unto them, and shewed them all the house of his ¹precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Isaiah's Appearance and Prophecy

14 Then came Isaiah the prophet unto king Hezekiah, and said unto

20:1. In those days is taken by many commentators to be a general designation for the time of Hezekiah’s reign, the events of chapter 20 actually having taken place before those of 18:8–19:37. Others suggest that the phrase refers to the time either slightly before or shortly after the siege of Jerusalem.

20:2, 3. Hezekiah was sorrowful at Isaiah’s news (v. 1). However, he knew how to plead his case, for he was on praying terms with the Lord. His concern seems genuinely to be more for his country and its needs than for himself (cf. vv. 5, 6).

20:7. The application of figs to ulcerated sores is widely attested in the literature of the ancient world.

20:8. The third day is often one of special spiritual experience and service (Ex. 19:11, 15; Ezra 6:15), as well as newness of life before God (cf. Lev. 7:17 with Luke 13:32; 24:5–7, 21, 44–49; Acts 10:40; 1 Cor. 15:4).

20:11. Evidently the supernatural turning backward of the sun’s shadow was a localized happening, but it was no less of a miracle.

20:12. Berodach-baladan is properly spelled Merodach-baladan (from the Babylonian Marduk Apal Idinna, “Marduk Has Given a Son”) in Isaiah 39:1. This Chaldean king had two periods of rule in Babylon: 721–710 B.C. and a short time in 703 B.C. Both periods were ended by Assyrian invasions. A perennial enemy of the Assyrians, Merodach-baladan constantly sought for allies to help in his resistance to Assyria.

20:13. Hezekiah was carried away by his good fortune in recovering from illness and by the flattery of the ambassadors. For this prideful response, he was rebuked by Isaiah, who predicted that the information learned by the Babylonian embassy would contribute to Jerusalem’s eventual capture (vv. 14–18).

him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, *“All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.*

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, *“shall be carried into Babylon: nothing shall be left, saith the LORD.*

18 And of thy sons that shall ¹issue from thee, which thou shalt beget, *“shall they take away; ²and ³they shall be eunuchs in the palace of the king of Babylon.*

19 Then said Hezekiah unto Isaiah, *“Good is the word of the LORD which thou hast spoken. And he said, ¹Is it not good, if peace and truth be in my days?*

20 *“And the rest of the acts of Hezekiah, and all his might, and how he ^bmade a ^cpool, and a ¹conduit, and ^dbrought water into the city, are they not written in the book of the chronicles of the kings of Judah?*

21 And *“Hezekiah ¹slept with his fathers: and Manasseh his son reigned in his stead.*

Manasseh's Reign

21 Manasseh *“was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.*

20:15 ^a 2 Kin. 20:13
20:17 ^a 2 Kin. 24:13; 25:13-15; 2 Chr. 36:10; Jer. 27:21, 22; 52:17

20:18 ^a 2 Kin. 24:12; 2 Chr. 33:11
^b Dan. 1:3-7
^c Dan. 1:11, 18
¹ *be born from*
² Fulfilled in 2 Kin. 24:14
20:19 ^a 1 Sam. 3:18

¹ *Will there not be peace and truth at least in my days?*

20:20 ^a 2 Chr. 32:32
^b Neh. 3:16
^c 2 Kin. 18:17; Is. 7:3

^d 2 Chr. 32:3, 30
¹ *tunnel or aqueduct*

20:21 ^a 2 Kin. 16:20; 2 Chr. 32:33
¹ *rested in death*

21:1 ^a 2 Chr. 33:1-9
21:2 ^a 2 Kin. 16:3
21:3 ^a 2 Kin. 18:4, 22

^b 1 Kin. 16:31-33
^c [Deut. 4:19; 17:2-5]; 2 Kin. 17:16; 23:5
¹ *Places for pagan worship*

² *wooden image*
³ *The gods of the Assyrians*

21:4 ^a Jer. 7:30; 32:34
^b 1 Kin. 11:13
21:5 ^a 1 Kin. 6:36; 7:12; 2 Kin. 23:12

21:6 ^a [Lev. 18:21; 20:2]; 2 Kin. 16:3; 17:17
^b Lev. 19:26, 31; [Deut. 18:10-14]; 2 Kin. 17:17

¹ *practised soothsaying*
² *witchcraft*
³ *mediums and spiritists*

21:7 ^a 2 Sam. 7:13; 1 Kin. 8:29; 9:3; 2 Kin. 23:27; 2 Chr. 7:12, 16; Jer. 32:34

¹ *a carved image of Asherah, a Canaanite goddess*
² *Temple*

2 And he did *that which was evil in the sight of the LORD, “after the abominations of the heathen, whom the LORD cast out before the children of Israel.*

3 For he built up again the ¹high places *“which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a ²grove, ^bas did Ahab king of Israel; and ^cworshipped all ³the host of heaven, and served them.*

4 And *“he built altars in the house of the LORD, of which the LORD said, ^bIn Jerusalem will I put my name.*

5 And he built altars for all the host of heaven in the ^atwo courts of the house of the LORD.

6 *“And he made his son pass through the fire, and ¹observed ^btimes, and ²used enchantments, and dealt with ³familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him to anger.**

7 And he set ¹a graven image of the grove that he had made in the ²house, of which the LORD said to David, and to Solomon his son, *“In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:*

8 *“Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.*

9 But they hearkened not: and Manasseh *“seduced them to do more evil than did the nations whom*

21:8 ^a 2 Sam. 7:10; [2 Kin. 18:11, 12]

21:9 ^a [Prov. 29:12]

20:19. Hezekiah responded in humility, sorrow, and thankfulness that the prophecy would be fulfilled in a time beyond his own.

20:20. The conduit of water would provide a ready water supply within the city walls during the predicted siege of Jerusalem (cf. 2 Chr. 32:30). Confirmation of this great engineering feat came with the discovery of a 1,777-foot-long water shaft between the spring of Gihon and the pool of Siloam. An inscription found near the Siloam side tells of the excitement of the workers on the project, who worked from opposite ends, as they drew near to one another.

21:1, 2. Manasseh's 55-year reign was the longest of any of the Old Testament kings. Unlike his godly father, Hezekiah, he reproduced the wickedness of his grandfather Ahaz. He emulated Ahaz's spiritual evil by bringing pagan altars into various places of the temple complex and placing the Asherah symbol within the temple itself (vv. 3-7). For Asherah, see the note on Judges 3:6, 7.

21:9. God sent repeated warnings to Manasseh and the people, but to no avail (cf. 2 Chr. 33:10).

21:11. Amorites is here a collective term for the original inhabitants of Canaan.

the LORD destroyed before the children of Israel.

Judah's Sin

10 And the LORD spake ^aby his servants the prophets, saying,

11 ^aBecause Manasseh king of Judah hath done these abominations, ^band hath done wickedly above all that the ^cAmorites did, which *were* before him, and ^dhath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* ¹evil upon Jerusalem and Judah, that whosoever heareth of it, both ^ahis ears shall tingle.

13 And I will stretch over Jerusalem ^athe line of Samaria, and the ¹plummet of the house of Ahab: and ^bI will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down.

14 And I will forsake the ^aremnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a ¹spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 ^aMoreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

The Death of Manasseh

17 Now ^athe rest of the acts of ^bManasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

21:10 ^a2 Kin. 17:13
21:11 ^a2 Kin. 23:26, 27; 24:3, 4
^b1 Kin. 21:26
^cGen. 15:16
^d2 Kin. 21:9
21:12 ^a1 Sam. 3:11; Jer. 19:3
¹calamity
21:13 ^aLam. 2:8; Amos 7:7, 8
^b2 Kin. 22:16–19; 25:4–11
¹A carpenter's measure
21:14 ^aJer. 6:9
¹plunder
21:16 ^a2 Kin. 24:4
21:17 ^a2 Chr. 33:11–19
^b2 Kin. 20:21

21:18 ^a2 Chr. 33:20
¹rested in death
21:19 ^a2 Chr. 33:21–23
¹became king
21:20 ^a2 Kin. 21:2–6, 11, 16
21:22 ^aJudg. 2:12, 13; 1 Kin. 11:33; 1 Chr. 28:9
21:23 ^a1 Chr. 3:14; 2 Chr. 33:24, 25; Matt. 1:10
^b2 Kin. 12:20; 14:19
21:24 ^a2 Kin. 14:5
22:1 ^a1 Kin. 13:2; 2 Chr. 34:1
¹Bozkath, Josh. 15:39

18 And ^aManasseh ¹slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

The Reign and Death of Amon

19 ^aAmon *was* twenty and two years old when he ¹began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, ^aas his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he ^aforsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ^aAnd the servants of Amon ^bconspired against him, and slew the king in his own house.

24 And the people of the land ^aslew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

Josiah's Reign

22 Josiah ^a*was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of ¹Boscath.

2 And he did *that which was* right

21:16. Jewish and Christian tradition alike declare that **Manasseh** had Isaiah sawed in two (Heb. 11:37).

21:17. The author of Chronicles records that **Manasseh** was later captured by the Assyrians and that upon his release he repented (2 Chr. 33:11–17). This may have occurred during the late campaigning of Ashurbanipal (668–626 B.C.) in 652–648 B.C. He may have been brought to Babylon in the year that Ashurbanipal himself occupied the throne (648–647

B.C.). If so, his reforms were too few and too late to stop Judah's growing apostasy.

21:23. No reason is assigned for the assassination of the wicked **Amon** (cf. 2 Chr. 33:22–24). Perhaps the renewed religious conservatism of Manasseh's later days had produced a spark of spirituality that could not tolerate his extreme wickedness. At any rate, with the installation of Amon's eight-year-old son Josiah, a final period of spiritual concern arose in Judah (cf. 22:2 with 2 Chr. 34:2).

in the sight of the LORD, and walked in all the way of David his father, and ^aturned not aside to the right hand or to the left.

3 ^aAnd it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may ¹sum the silver which is ^abrought into the house of the LORD, which ^bthe keepers of the door have gathered of the people:

5 And let them ^adeliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit ^athere was no ¹reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

The Book of the Law Found

8 And Hilkiah the high priest said unto Shaphan the scribe, ^aI have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

22:3–7. The account of Josiah's life in 2 Chronicles 34:3–7 tells of Josiah's spiritual reforms before this program for the **repair** of the temple. **Josiah** had a consistent testimony for righteousness and spiritual concern.

22:8. Liberal scholars have tended to associate the **book of the law** with the basic material of the Book of Deuteronomy, much of which they suppose had just been written. Such a position cannot stand the tests of literary and historical accuracy. Josiah's reaction to

22:2 ^a Deut. 5:32; Josh. 1:7
22:3 ^a 2 Chr. 34:8
22:4 ^a 2 Kin. 12:4
^b 2 Kin. 12:9, 10
¹ *count*
22:5 ^a 2 Kin. 12:11–14
22:7 ^a 2 Kin. 12:15; [1 Cor. 4:2]
¹ *accounting*
22:8 ^a Deut. 31:24–26; 2 Chr. 34:14

22:9 ¹ *poured out*
22:11 ¹ *tore*
22:12 ^a 2 Kin. 25:22; Jer. 26:24
¹ *Abdon the son of Micah*, 2 Chr. 34:20
² *Asaiah*, 2 Chr. 34:20
22:13 ^a [Deut. 29:23–28; 31:17, 18]
22:14 ¹ *Asaiah*, 2 Chr. 34:20

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have ¹gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

Josiah Humbles Himself

11 And it came to pass, when the king had heard the words of the book of the law, that he ¹rent his clothes.

12 And the king commanded Hilkiah the priest, and ^aAhikam the son of Shaphan, and ¹Achbor the son of Michaiah, and Shaphan the scribe, and ²Asaiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* ^athe wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and ¹Asaiah, went unto Huldah the

reading of the book and the nature of his later reforms (cf. 23:4–20; 2 Chr. 35:1–19) suggest that a copy of the whole Pentateuch had been found, one which possibly had been deposited beside the ark of the covenant (cf. Deut. 31:26), or had been hidden during a purge of the Word of God by the previous kings.

22:11. The king's reaction was one of genuine repentance for himself and his people. The entrance of God's Word brings correction and guidance to a man of godliness and true wisdom (Ps. 119:9–11, 129–136).



22:1 Josiah was the son of King Amon, whom the people made king of Judah after Amon's assassination (639 B.C.). Josiah's reign began when he was only eight years old and lasted 31 years, three decades of peace, prosperity, and reform. King Josiah devoted himself to pleasing God and reinstating Israel's observance of the Mosaic Law. The Bible focuses almost exclusively on

Josiah's spiritual reform, which climaxes in the eighteenth year of his reign with the discovery of the Book of the Law (621 B.C.). There were three stages of this reform: (1) At the age of 16, Josiah "began to seek after the God of David his father" (2 Chr. 34:3). (2) At the age of 20, Josiah began to cleanse Jerusalem and the land of Judah of idolatrous objects (2 Chr. 34:3–7). (3) At the age of 26, Josiah ordered that the temple be repaired (2 Chr. 34:8). Josiah died while engaging Pharaoh-necho II of Egypt in battle in 609 B.C. at Megiddo (23:29). His death evoked widespread lamentation (2 Chr. 35:20–27). Jeremiah and Zephaniah prophesied during his reign, and he was considered Judah's outstanding monarch (23:25). (First Reference, 1 Kin. 13:2; Primary References, 2 Kin. 21:24–23:34.)

prophetess, the wife of Shallum the son of ^aTikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem ²in the college;) and they ³communed with her.

A Prophecy of Wrath

15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, ^aI will bring ¹evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 ^aBecause they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to ^athe king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine ^aheart was tender, and thou hast ^bhumbled thyself before the LORD, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become ^ca desolation and ^da curse, and hast ¹rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I ¹will gather thee unto thy fathers, and thou ^ashalt ²be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

The Law Read to the People

23 And ^athe king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the

22:14 ^a 2 Chr. 34:22
² in the *second quarter*
³ spoke

22:16 ^a Deut. 29:27; [Dan. 9:11–14]
¹ calamity

22:17 ^a Deut. 29:25–27; 2 Kin. 21:22

22:18 ^a 2 Chr. 34:26

22:19 ^a 1 Sam. 24:5; [Ps. 51:17; Is. 57:15]

^b Ex. 10:3;
¹ Kin. 21:29;

[2 Chr. 7:14]

^c Lev. 26:31, 32
^d Jer. 26:6; 44:22

¹ torn

22:20 ^a 2 Kin. 23:30; [Ps. 37:37; Is. 57:1, 2]

¹ Cause you to join your ancestors in death

² Die a natural death

23:1 ^a 2 Sam. 19:11; 2 Chr. 34:29, 30

23:2 ^a Deut. 31:10–13

^b 2 Kin. 22:8

23:3 ^a 2 Kin. 11:14

^b 2 Kin. 11:17

¹ took their stand for

23:4 ^a 2 Kin. 25:18; Jer. 52:24

^b 2 Kin. 21:3–7

¹ Heb. *Asherah*, a Canaanite goddess

² The gods of the Assyrians

³ outside

23:5 ^a 2 Kin. 21:3

¹ removed

² constellations of the zodiac

23:6 ^a 2 Kin. 21:7

^b Ex. 32:20

^c 2 Chr. 34:4

¹ Heb. *Asherah*, a Canaanite goddess

² outside

³ ground it to ashes

23:7 ^a 1 Kin. 14:24; 15:12

^b Ex. 35:25, 26;

Ezek. 16:16

^c Ex. 38:8

house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he ^aread in their ears all the words of the book of the covenant ^bwhich was found in the house of the LORD.

3 And the king ^astood by a pillar, and made a ^bcovenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people ¹stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the ^apriests of the second order, and the keepers of the door, to bring ^bforth out of the temple of the LORD all the vessels that were made for Baal, and for ¹the grove, and for all the ²host of heaven: and he burned them ³without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he ¹put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to ^aall the ²host of heaven.

6 And he brought out the ^agrove¹ from the house of the LORD, ²without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and ³stamped it small to ^bpowder, and cast the powder thereof upon ^cthe graves of the children of the people.

7 And he brake down the houses ^aof the sodomites, that *were* by the house of the LORD, ^bwhere the ^cwomen wove hangings for the grove.

22:14–20. **Huldah** is not otherwise mentioned in the Old Testament. Her words relative to the king (v. 20) refer to Josiah's spiritual well-being with God and the present withholding of Jerusalem's final judgment, for Josiah died in battle (23:29, 30). The Hebrew word translated **college** probably means "second district."

23:2. The godly Josiah did what a righteous ruler in

Israel was expected to do (Deut. 31:10–13). He may have **read** to the **people** those texts that dealt with Israel's covenant responsibilities to God (i.e., Lev. 26; Deut. 28).

23:4–6. For the introduction of these abominations into the temple precincts, see 21:3–7. For the taking of such cult objects to the **Kidron** (v. 12), see 1 Kings 15:13; 2 Chronicles 29:16; 30:14.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from ^aGeba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, ^bbut they did eat of the unleavened bread among their brethren.

10 And he defiled ^aTopheth, which *is* in ^bthe valley of the ¹children of Hinnom, ^cthat no man might make his son or his daughter to ^dpass through the fire to Molech.

11 And he took away the horses that the kings of Judah had ¹given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ²chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* ^aon the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which ^bManasseh had made in the two courts of the house of the LORD, did the king ¹beat down, and ²brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the ¹high places that *were* before Jerusalem, which *were* ²on the right hand of the mount of corruption, which ^aSolomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he ^abrake in pieces the ¹images, and cut down the ²groves, and filled their places with the bones of men.

23:8 ^a Josh. 21:17; 1 Kin. 15:22
 23:9 ^a [Ezek. 44:10-14]
^b 1 Sam. 2:36
 23:10 ^a Is. 30:33; Jer. 7:31, 32
^b Josh. 15:8
^c [Lev. 18:21; Deut. 18:10]; Ezek. 23:37-39
^d 2 Kin. 21:6
¹ sons
 23:11 ¹ *dedicated*
² *officer*
 23:12 ^a Jer. 19:13; Zeph. 1:5
^b 2 Kin. 21:5;
 2 Chr. 33:5
¹ *broke down*
² *pulverized them*
 23:13 ^a 1 Kin. 11:5-7
¹ Places for pagan worship
 South of the Mount of Olives
 23:14 ^a [Ex. 23:24; Deut. 7:5-25]
¹ *sacred pillars*
² Places for pagan worship
 23:15 ^a 1 Kin. 12:28-33
¹ Place for pagan worship
 23:16 ^a 1 Kin. 13:2
¹ *defiled*
 23:17 ^a 1 Kin. 13:1, 30, 31
¹ *gravestone*
 23:18 ^a 1 Kin. 13:11, 31
 23:19 ^a 2 Chr. 34:6, 7
¹ *temples*
² *pagan shrines*
 23:20 ^a 1 Kin. 13:2
^b [Ex. 22:20]; 1 Kin. 18:40; 2 Kin. 10:25; 11:18
^c 2 Chr. 34:5
¹ *shrines*
² Places for pagan worship
 23:21 ^a Num. 9:5; Josh. 5:10; 2 Chr. 35:1
^b Ex. 12:3; Lev. 23:5; Num. 9:2; Deut. 16:2-8
 23:22 ^a 2 Chr. 35:18, 19
¹ *held*

15 Moreover the altar that *was* at Beth-el, *and* the ¹high place ^awhich Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and ¹polluted it, according to the ^aword of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What ¹title *is* that that I see? And the men of the city told him, *It is* ^athe sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of ^athe prophet that came out of Samaria.

19 And all the ¹houses also of the ²high places that *were* ^ain the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And ^ahe ^bslew all the priests of the ¹high places that *were* there upon the ²altars, and ^cburned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, ^aKeep the pass-over unto the LORD your God, ^bas *it is* written in the book of this covenant.

22 Surely ^athere was not ¹holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23:10. Topheth was a sacred enclosure for the Molech rites. For the nature of this sacrifice, see the note on 16:3, 4.

23:15. Josiah's reforms spilled over into the northern kingdom (vv. 19, 20), including the destruction

of the altar at Beth-el which had been set up by Jeroboam I (1 Kin. 12:28, 29).

23:16-18. Josiah's actions here fulfilled the prophecy made some three centuries earlier (1 Kin. 13:26-32).

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 Moreover the ¹*workers with familiar spirits*, and ²the wizards, and the ³images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of ^athe law which were written in the book ^bthat Hilkiah the priest found in the house of the LORD.

25 ^aAnd like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

God's Wrath Toward Judah

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, ^abecause of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as ^aI have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ^bMy name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ^aIn his days Pharaoh-nechoh

23:24 ^a[Lev. 19:31; 20:27]; Deut. 18:11
^b2 Kin. 22:8
¹those who consulted mediums
²spiritists
³household gods
 23:25 ^a2 Kin. 18:5
 23:26 ^a2 Kin. 21:11, 12; 24:3, 4; Jer. 15:4
 23:27 ^a2 Kin. 17:18, 20; 18:11; 21:13
^b1 Kin. 8:29; 9:3; 2 Kin. 21:4, 7
 23:29 ^a2 Chr. 35:20; Jer. 2:16; 46:2

^bJudg. 5:19; Zech. 12:11
^c2 Kin. 14:8
¹to the aid of
²Pharaoh-nechoh
³encountered him
 23:30 ^a2 Chr. 35:24; 2 Kin. 22:20
^b2 Chr. 36:1-4
 23:31 ^a1 Chr. 3:15; Jer. 22:11
^b2 Kin. 24:18
 23:33 ^a2 Kin. 25:6; Jer. 52:27
¹prison
 23:34 ^a2 Chr. 36:4
^b2 Kin. 24:17; Dan. 1:7
^cMatt. 1:11
^dJer. 22:11, 12; Ezek. 19:3, 4
¹Pharaoh-nechoh took
²Jehoahaz died
 23:35 ^a2 Kin. 23:33

king of Egypt went ¹up against the king of Assyria to the river Euphrates: and king Josiah went against him; and ²he slew him at ^bMegiddo, when he ^chad³ seen him.

30 ^aAnd his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And ^bthe people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Jehoahaz' Reign and Death

31 ^aJehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* ^bHamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in ¹bands ^aat Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And ^aPharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and ^bturned his name to ^cJehoiakim, and ¹took Jehoahaz away: ^dand he came to Egypt, and ²died there.

35 And Jehoiakim gave ^athe silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of

23:21-23. Full details of Josiah's strict observance of the **passover** are given in 2 Chronicles 35:1-19.

23:25. Just as Hezekiah was commended for his faith, so Josiah was recognized as having no peer in his stand for the strict application of the **law of Moses**.

23:26, 27. Despite all of the reforms that Josiah had led the people to observe, Judah's basic rejection of God was too entrenched. Judah's sin was irremediable. Therefore, its demise could not be long in coming (cf. 17:19; 24:3, 19, 20; 25:14-16).

23:28, 29. The Egyptian **Pharaoh-nechoh** was on the way to assist his Assyrian allies at Haran. When the Assyrian capital at Nineveh fell in 612 B.C. to an allied force that included the Chaldeans (or Neo-Babylonians) and Medes, the Assyrians fell back westward to Haran. Pharaoh-nechoh had just come to the throne of Egypt's Twenty-sixth Dynasty. This kingdom had emerged from a previous Assyrian vassalage and

would become Egypt's last important dynasty (663-525 B.C.). Because of Egypt's long-standing allegiance to **Assyria** and a fear of the new Medo-Babylonian alliance, Pharaoh-nechoh was leading his forces to Haran to link up with the Assyrian army there. Josiah's attempt to prevent the Egyptians from reaching Haran cost him his life (cf. 2 Chr. 35:20-25), but did delay them long enough so that Haran fell before Pharaoh-nechoh could arrive (609 B.C.). The Assyrian forces subsequently moved still further westward to Carchemish, where Nebuchadnezzar finally defeated them in 605 B.C.

23:30. **Jehoahaz** was not Josiah's eldest son (cf. 1 Chr. 3:15 with Jer. 22:11).

23:33-35. A disgruntled Pharaoh-nechoh took the newly crowned **Jehoahaz to Egypt** as a spoil of war. He installed on the throne **Eliakim** (or Jehoiakim), who was forced to raise a heavy tribute.

Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh—nechoh.

Jehoiakim's Reign

36 ^aJehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

Jehoiakim's Rebellion

24 In ^ahis days Nebuchadnezzar king of ^bBabylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 ^aAnd the LORD sent against him ¹bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, ^baccording to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, ^afor the sins of Manasseh, according to all that he did;

4 ^aAnd also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 ^aSo Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

23:36 ^a 2 Chr. 36:5; Jer. 22:18, 19; 26:1
24:1 ^a 2 Chr. 36:6; Jer. 25:1, 9; Dan. 1:1
^b 2 Kin. 20:14
24:2 ^a Jer. 25:9; 32:28; 35:11; Ezek. 19:8
^b 2 Kin. 20:17; 21:12-14; 23:27
¹ troops
24:3 ^a 2 Kin. 21:2, 11; 23:26
24:4 ^a 2 Kin. 21:16
24:6 ^a 2 Chr. 36:6, 8; Jer. 22:18, 19

24:7 ^a Jer. 37:5-7
^b Jer. 46:2
24:8 ^a 1 Chr. 3:16; 2 Chr. 36:9
¹ Jeconiah,
1 Chr. 3:16;
Jer. 24:1; and
Coniah, Jer.
22:24, 28
24:10 ^a Dan. 1:1
¹ Lit. *came*
under siege
24:12 ^a Jer.
22:24-30; 24:1;
29:1, 2; Ezek.
17:12
^b 2 Chr. 36:10
24:13 ^a 2 Kin.
20:17; Is. 39:6
^b Dan. 5:2, 3
^c Jer. 20:5
24:14 ^a Is. 3:2, 3;
Jer. 24:1
^b 2 Kin. 24:16;
Jer. 52:28
^c 1 Sam. 13:19
^d 2 Kin. 25:12
¹ *carried away*
into captivity

7 And ^athe king of Egypt came not again any more out of his land: for ^bthe king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin's Reign

8 ^aJehoiachin ¹*was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ^aAt that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city ¹was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 ^aAnd Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him ^bin the eighth year of his reign.

Temple Treasures Taken

13 ^aAnd he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and ^bcut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, ^cas the LORD had said.

14 And ^ahe ¹carried away all Jerusalem, and all the princes, and all the mighty men of valour, ^beven ten thousand captives, and ^call the craftsmen and smiths: none remained, save ^dthe poorest sort of the people of the land.

24:1. Following the defeat of the combined Assyrian and Egyptian forces at Carchemish in 605 B.C. (see the note on 23:28, 29), **Nebuchadnezzar** took all of Syro-Palestine. He made Judah his vassal. The death of his father, King Nabopolassar, in that year forced Nebuchadnezzar to return home without accomplishing all of his goals in the west. At that time he took Daniel and others as captives to **Babylon** (Dan. 1:1-6). A later defeat of Nebuchadnezzar's forces by the Egyptians in 601 B.C. lured **Jehoiakim** into an anti-Babylonian alliance with Egypt.

24:2. In anticipation of a subsequent strike against

Jerusalem, Nebuchadnezzar made raids against Judah's surrounding territories, subsequently using them to make forays against the Judean flanks.

24:8. See the note on 2 Chronicles 36:9.

24:10-16. **Nebuchadnezzar** sent a major striking force against Judah in 598 B.C. Jehoiakim had died before Nebuchadnezzar could reach **Jerusalem**. Accordingly, his son **Jehoiachin** was led away captive to **Babylon**. Nebuchadnezzar took away much booty as a spoil of war. He also seized and deported the leadership of Jerusalem, among whom was the prophet Ezekiel (Ezek. 1:1).

15 And ^ahe carried away Jehoia-
chin to Babylon, and the king's
mother, and the king's wives, and
his officers, and the mighty of the
land, *those* carried he into captivity
from Jerusalem to Babylon.

16 And ^aall the men of might, *even*
seven thousand, and craftsmen and
smiths a thousand, all *that were*
strong *and* ¹apt for war, even them
the king of Babylon brought captive
to Babylon.

Zedekiah's Reign

17 And ^athe king of Babylon made
Mattaniah ^bhis ¹father's brother king
in his stead, and ^cchanged his name
to Zedekiah.

18 ^aZedekiah was twenty and one
years old when he began to reign,
and he reigned eleven years in Jeru-
salem. And his mother's name was
^bHamutal, the daughter of Jeremiah
of Libnah.

19 ^aAnd he did *that which was* evil
in the sight of the LORD, according
to all that Jehoiakim had done.

20 For ¹through the anger of the
LORD it came to pass in Jerusalem
and Judah, until he had cast them
out from his presence, ^athat Zede-
kiah rebelled against the king of
Babylon.

Jerusalem Besieged and Destroyed

25 And it came to pass ^ain the
ninth year of his reign, in the
tenth month, in the tenth *day* of
the month, *that* Nebuchadnezzar king
of Babylon came, he, and all his
host, against Jerusalem, and
¹pitched against it; and they built
²forts against it round about.

2 And the city was besieged unto
the eleventh year of king Zedekiah.

3 And on the ninth *day* of the
^afourth month the famine prevailed

24:15 ^a2 Chr.
36:10; Esth. 2:6;
Jer. 22:24-28;
Ezek. 17:12

24:16 ^aJer. 52:28
¹fit
24:17 ^aJer. 37:1
^b1 Chr. 3:15;
2 Chr. 36:10
^c2 Chr. 36:4
1 Jehoiachin's
uncle

24:18 ^a2 Chr.
36:11; Jer. 52:1
^b2 Kin. 23:31

24:19 ^a2 Chr.
36:12

24:20 ^a2 Chr.
36:13; Ezek.
17:15

¹because of

25:1 ^a2 Chr.
36:17; Jer. 6:6;
34:2; Ezek. 4:2;
24:1, 2; Hab. 1:6
¹encamped
²siege wall

25:3 ^a2 Kin.
6:24, 25; Is. 3:1;
Jer. 39:2; Lam.
4:9, 10

25:4 ^aJer. 39:2
Jer. 39:4-7;
Ezek. 12:12

¹broken
through
²Heb. *Arabah*,
the Jordan
Valley

25:6 ^a2 Kin.
23:33; Jer. 52:9

¹pronounced

25:7 ^aJer. 39:7;
Ezek. 17:16

¹blinded

25:8 ^aJer. 52:12
^b2 Kin. 24:12
^cJer. 39:9

25:9 ^a2 Kin.
25:13; 2 Chr.
36:19; Ps. 79:1;
Jer. 7:14

^bJer. 39:8

^cJer. 17:27

25:10 ^a2 Kin.
14:13; Neh. 1:3

25:11 ^aIs. 1:9;
Jer. 5:19; 39:9

¹defectors who
had deserted

25:12 ^a2 Kin.
24:14; Jer. 39:10;
40:7; 52:16

in the city, and there was no bread
for the people of the land.

4 And ^athe city was ¹broken up,
and all the men of war *fled* by night
by the way of the gate between two
walls, which *is* by the king's garden:
(now the Chaldees *were* against the
city round about:) and ^bthe king
went the way toward the ²plain.

5 And the army of the Chaldees
pursued after the king, and overtook
him in the plains of Jericho: and all
his army were scattered from him.

6 So they took the king, and
brought him up to the king of Bab-
ylon ^ato Riblah; and they ¹gave judg-
ment upon him.

7 And they slew the sons of Zed-
ekiah before his eyes, and ^aput ¹out
the eyes of Zedekiah, and bound
him with fetters of brass, and carried
him to Babylon.

8 And in the fifth month, ^aon the
seventh *day* of the month, which *is*
^bthe nineteenth year of king Nebu-
chadnezzar king of Babylon, ^ccame
Nebuzar-adan, captain of the guard,
a servant of the king of Babylon,
unto Jerusalem:

9 ^aAnd he burnt the house of the
LORD, ^band the king's house, and all
the houses of Jerusalem, and every
great *man's* house ^cburnt he with fire.

10 And all the army of the Chal-
dees, that *were with* the captain of
the guard, ^abrake down the walls of
Jerusalem round about.

11 ^aNow the rest of the people
that were left in the city, and the ¹fug-
itives that fell away to the king of
Babylon, with the remnant of the
multitude, did Nebuzar-adan the
captain of the guard carry away.

12 But the captain of the guard
^aleft of the poor of the land *to be*
vinedressers and husbandmen.

24:17-20. **Mattaniah** (or Zedekiah) was Josiah's last remaining son. He was totally apostate.

25:1. Zedekiah's foolish rebellion (24:20) had apparently been encouraged by the Egyptian Pharaoh Apries (cf. Ezek. 17:15-17), who came to the throne of Egypt in 588 B.C., having succeeded his father Psamtik II (594-588 B.C.).

25:2-4. With Jerusalem under siege (cf. Jer. 39:1), Nebuchadnezzar took all of Judah (cf. Jer. 21:3-7; 34:7).

25:3, 4. The proud **city** fell, even as God had warned through Jeremiah the prophet (Jer. 19, 20; 25:1-11; 27, 28; 37:8-10, 17; 38:17-27).

25:7. The dreadful prophecies of Jeremiah (Jer. 32:3-5; 34:1-3) and Ezekiel (Ezek. 12:12, 13) concerning **Zedekiah** came to pass completely. Zedekiah was to die as a prisoner in **Babylon** (Jer. 52:11).

25:8-17. The capture and systematic plunder of **Jerusalem** is also recorded in 2 Chronicles 36:17-19; Jeremiah 39:1-10; and Jeremiah 52:1-23.

Vessels Carried to Babylon

13 And ^athe ^bpillars of brass that were in the house of the LORD, and ^cthe bases, and ^dthe brassen sea that was in the house of the LORD, did the Chaldees break in pieces, and ^ecarried the brass of them to Babylon.

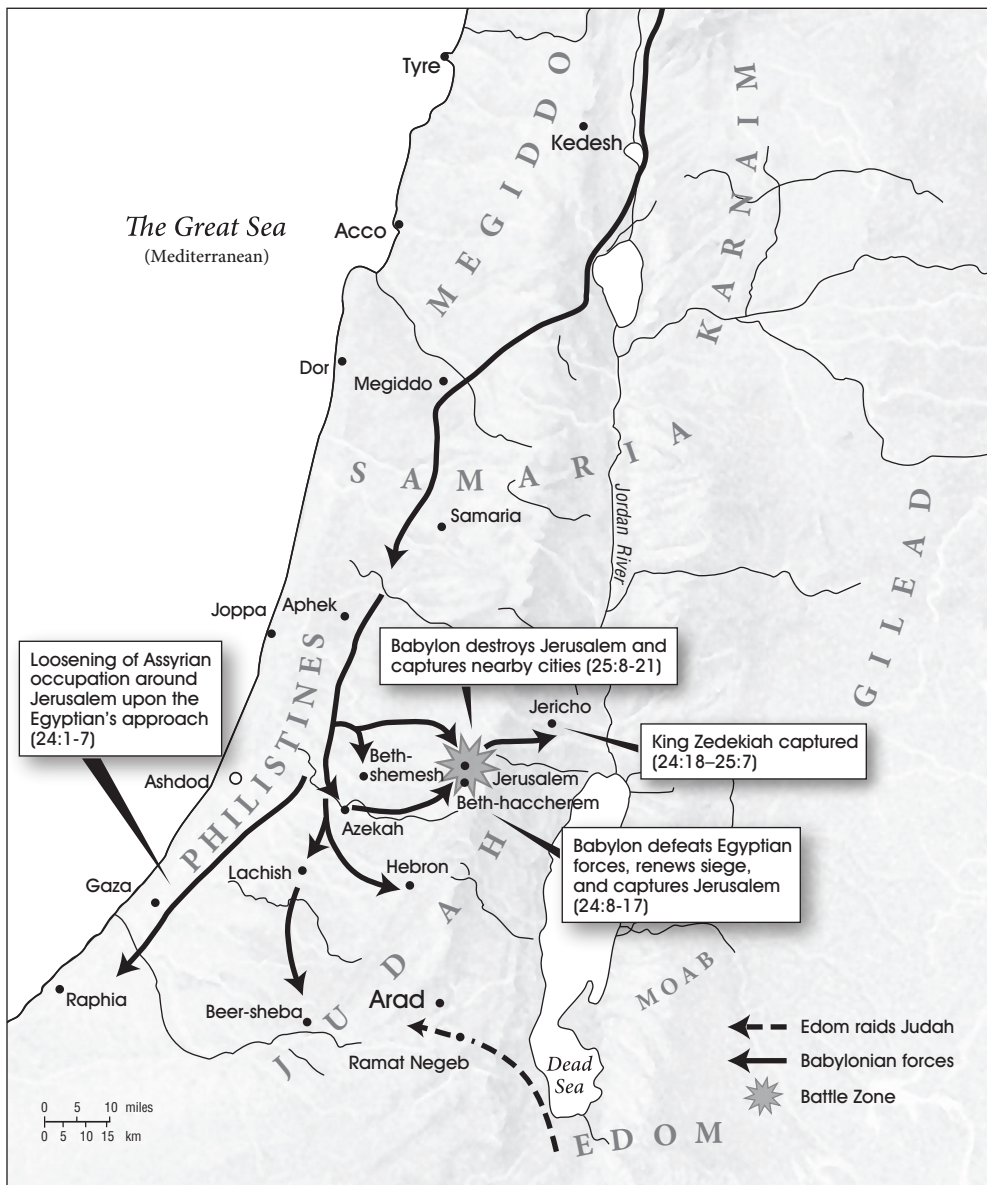
14 And ^athe pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass where-

25:13 ^aJer. 52:17
^b1 Kin. 7:15
^c1 Kin. 7:27
^d1 Kin. 7:23
^e2 Kin. 20:17;
 Jer. 27:19-22
 25:14 ^aEx. 27:3;
 1 Kin. 7:45
 25:15 ¹things made of solid gold and solid silver
 25:16 ^a1 Kin. 7:47
¹beyond measure

with they ministered, took they away.

15 And the firepans, and the bowls, ^{and} such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; ^athe brass of all these vessels was ¹without weight.



THE CAMPAIGN OF NEBUCHADNEZZAR AGAINST JUDAH

17 ^aThe height of the one pillar was ¹eighteen cubits, and the chapter upon it was brass; and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

Priests and Officers Killed

18 ^aAnd the captain of the guard took ^bSeraiah the chief priest, and ^cZephaniah the second priest, and the three ¹keepers of the door:

19 And out of the city he took an officer that was set over the men of war, and ^afive men of them that were ¹in the king's presence, which were found in the city, and the ²principal scribe of the host, which mustered the people of the land, and three-score men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. "So Judah was carried away out of their land.

22 ^aAnd as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of ^bAhikam, the son of Shaphan, ruler.

23 And when all the ^acaptains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the

25:17 ^a 1 Kin. 7:15-22; Jer. 52:21
¹ About 27 feet
 25:18 ^a Jer. 39:9-13; 52:12-16, 24
^b 1 Chr. 6:14; Ezra 7:1
^c Jer. 21:1; 29:25, 29
¹ doorkeepers
 25:19 ^a Esth. 1:14; Jer. 52:25
¹ the king's close associates
² scribe of the captain of the army
 25:21 ^a Lev. 26:33; Deut. 28:36, 64; 2 Kin. 23:27
 25:22 ^a 2 Kin. 22:12
^b Is. 1:9; Jer. 40:5
 25:23 ^a Jer. 40:7-9

1 Jezaniah, Jer. 40:8
 25:25 ^a Jer. 41:1-3
¹ struck
 25:26 ^a 2 Kin. 19:31; Jer. 43:4-7
 25:27 ^a 2 Kin. 24:12, 15; Jer. 52:31-34
^b Gen. 40:13, 20
¹ Lit. The Man of Marduk
² released
 25:29 ^a 2 Sam. 9:7
¹ food
 25:30 ¹ provisions
² regular ration

son of Tanhumeth the Netophathite, and ¹Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah swore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But ^ait came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and ¹smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, ^aand came to Egypt: for they were afraid of the Chaldees.

Evil-merodach's Kindness

27 ^aAnd it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that ¹Evil-merodach king of Babylon in the year that he began to reign ^bdid ²lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison garments: and he did ^aeat ¹bread continually before him all the days of his life.

30 And his ¹allowance was ^acontinual allowance given him of the king, a daily rate for every day, all the days of his life.

25:18. Seraiah's sons were not executed (cf. 1 Chr. 6:15); the godly Ezra would descend from **Seraiah** (Ezra 7:1).

25:22. Jeremiah was spared by the **king of Babylon** and went to assist **Gedaliah** who became the provisional governor of **Judah** for Babylon (Jer. 39:11-14; 40:1-6). Confirmation of Gedaliah's importance comes from an imprint on a clay seal found at Lachish.

25:23-26. Full details relative to the governorship of **Gedaliah**, his murder, and the subsequent flight of the Jewish refugees to **Egypt** are given in Jeremiah 40:7-43:7.

25:27-30. Nebuchadnezzar died in 562 B.C. After his death, **Jehoiachin** was released and given royal privileges until his death. Ration tablets from the later reign of King Nabonidus of **Babylon** (555-539 B.C.) record the name of Jehoiachin among the recipients.

The First Book of the
CHRONICLES

The books of Chronicles were originally one book in the Hebrew text. They became separated into two books by the translators of the Greek version of the Old Testament and were given a title meaning “Things Left Behind”—that is, details not included in Samuel and Kings. The Hebrew title, “Daily Matters,” like the English title “Chronicles,” indicates that the material in these two books recounts the most important affairs in the lives of Israel’s leaders, especially the kings.

Historical Setting. The books of Chronicles trace the history of Israel from the beginning of the human race until the fall of Jerusalem and the subsequent return of the Jews during the reign of the Persian king, Cyrus the Great (559–529 B.C.). The books appear to have been written at the end of the Old Testament era in the fifth century B.C. Since the major thrust of the books is to trace the record of how God’s people stewarded their responsibilities as heirs of the Davidic covenant, the person of David is central to the material selected for inclusion by the author. The narrative of 1 Chronicles begins with a list of names that gives prominence to the Davidic line. The genealogies end with a consideration of the house of Saul, so after the account of his death the rest of the book can deal with Israel’s greatest king, David (chs. 11–29). The time stretches from the beginning until the early part of the tenth century B.C.

Authorship. Jewish tradition assigns the authorship of the two books of Chronicles to Ezra. The basic theological emphases of Chronicles, in which

(1) the divine evaluation of how the people of God, and Judah in particular, responded to the revealed standards of a holy God is recorded and (2) there is a concentration on the covenant with David, would suggest Ezra as the author. Ezra’s priestly descent and Levitical training would be in harmony with the viewpoint of Chronicles. His leadership in the establishment of the new state of Israel after the return from exile would furnish him with the proper perspective for seeing God’s hand in the long history of His people. Moreover, Jewish tradition indicates that Ezra’s compatriot, Nehemiah, owned a considerable library of books and documents from which Ezra, under divine guidance, could draw his source material for writing these two books.

Although liberal scholars suggest a date for the composition of these books as late as the third century B.C., neither the text nor the details of the book warrants a date of Chronicles beyond the traditional time assigned at the close of the Hebrew Canon in the late fifth century B.C. Like the author of Kings, the author of Chronicles had a number of official and nonofficial sources at his disposal (cf. 2 Chr. 16:11; 20:34; 25:26; 28:26; 32:32; 33:18; 35:27; 36:8; see the note on 1 Chr. 29:29). As well, the biblical books of Samuel and Kings were doubtless available to him.

Several seeming discrepancies between Chronicles and the record in Samuel and Kings have caused liberal critics to doubt the historical trustworthiness of Chronicles. However, a careful examination of each of these cases results in a satisfactory resolution of

the problem, either by the processes of textual criticism or by a sound exegesis of the context. The details included in Chronicles are not intended to be exhaustive, but are distinctively selected in accordance with the author's purpose of writing a spiritual history of God's people. Again and again God's

faithfulness and sure hand upon the basic flow of history are seen. From start to the closing note, Israel's hope (and that of all men) is seen to lie in God's promise to sum up all things in the coming One, Israel's Messiah and the Savior of the world (cf. 1 Chr. 17:11-17 with Acts 17:26-31; Col. 1:20).

OUTLINE OF FIRST CHRONICLES

I. Genealogies from Adam to David

1:1—9:44

II. History of King David

10:1—29:30

- A. The death of Saul 10:1-14
- B. David's rise to power 11:1-12:40

- C. David and the ark of the covenant 13:1-16:43
- D. Events of David's reign 17:1-22:1
- E. David's preparations for the temple 22:2-29:30

Generations from Adam to Abraham

1 Adam, ^a ^bSheth, ¹ Enosh, ² Kenan, ^a Mahalaleel, Jered, ³ ¹ Enoch, Methuselah, Lamech, ⁴ ^a Noah, Shem, Ham, and Japheth.
⁵ ^a The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
⁶ And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
⁷ And the sons of Javan; Elishah, and ¹ Tarshish, Kittim, and Dodanim.
⁸ ^a The sons of Ham; Cush, and Mizraim, Put, and Canaan.
⁹ And the sons of Cush; Seba, and Havilah, and ¹ Sabta, and ² Raamah, and Sabtechah. And the sons of Raamah: Sheba, and Dedan.
¹⁰ And Cush ^a begat Nimrod: he began to be ¹ mighty upon the earth.
¹¹ And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
¹² And Pathrusim, and Casluhim, (of whom came the Philistines,) and ^a Caphthorim.

1:1 ^a Gen. 1:27; 2:7; 5:1, 2, 5
^b Gen. 4:25, 26; 5:3-9
¹ Seth, Gen. 4:25
1:2 ^a Luke 3:37
¹ Cainan, Gen. 5:9
1:3 ¹ Enoch, Gen. 4:17
1:4 ^a Gen. 5:28-10:1
1:5 ^a Gen. 10:2-4
1:7 ¹ Heb. *Tarshishah*
1:8 ^a Gen. 10:6
1:9 ¹ Sabtah, Gen. 10:7
² Heb. *Raama*
1:10 ^a Gen. 10:8-10, 13
¹ ^a *mighty one*
1:12 ^a Deut. 2:23
1:13 ^a Gen. 9:18, 25-27; 10:15
1:17 ^a Gen. 10:22-29; 11:10
^b Luke 3:36
¹ Mash, Gen. 10:23
1:19 ¹ Lit. *Division*
² *land*
1:20 ^a Gen. 10:26
1:22 ¹ Obal, Gen. 10:28

¹³ And ^a Canaan begat Zidon his firstborn, and Heth,
¹⁴ The Jebusite also, and the Amorite, and the Girgashite,
¹⁵ And the Hivite, and the Arkite, and the Sinite,
¹⁶ And the Arvadite, and the Zemarite, and the Hamathite.
¹⁷ The sons of ^a Shem; Elam, and Asshur, and ^b Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ¹ Meshech.
¹⁸ And Arphaxad begat Shelah, and Shelah begat Eber.
¹⁹ And unto Eber were born two sons: the name of the one *was* ¹ Peleg; because in his days the ² earth was divided: and his brother's name *was* Joktan.
²⁰ And ^a Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,
²¹ Hadoram also, and Uzal, and Diklah,
²² And ¹ Ebal, and Abimael, and Sheba,
²³ And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

1:1. The genealogical lists begin by demonstrating the place of the line of David, from whom the Messiah would come, among the families of mankind (1:1-3:24).
1:5. The genealogical record moves from the list of righteous individuals who lived before the Flood, to the sons of Noah, from the widest circle of dispersion, Japheth, to Ham (v. 8) and then to the messianic line

in Shem (v. 17). This line is then traced to Abraham (v. 27).
1:10. At times special notices of importance regarding certain key people are tucked into the genealogies (cf. vv. 19, 43, 46). For **Nimrod**, see Genesis 10:8-12.
1:19. This division refers to the scattering of the people at the Tower of Babel (Gen. 11:8, 9).

24 ^aShem, Arphaxad, Shelah,
 25 ^aEber, Peleg, Reu,
 26 Serug, Nahor, Terah,
 27 ^aAbram; the same is Abraham.
 28 ^aThe sons of Abraham; ^bIsaac,
 and ^cIshmael.

Ishmael's Descendants

29 These *are* their generations:
 The ^afirstborn of Ishmael, Nebaioth;
 then Kedar, and Adbeel, and Mib-
 sam,

30 Mishma, and Dumah, Massa,
¹Hadad, and Tema,

31 Jetur, Naphish, and Kedemah.
 These are the sons of Ishmael.

Keturah's Sons

32 Now ^athe sons of Keturah,
 Abraham's concubine: she bare
 Zimran, and Jokshan, and Medan,
 and Midian, and Ishbak, and Shuah.
 And the sons of Jokshan; Sheba, and
 Dedan.

33 And the sons of Midian;
 Ephah, and Epheser, and Henoah, and
 Abida, and Eldaah. All these *are* the
 sons of Keturah.

Isaac's Family

34 And ^aAbraham begat Isaac.
^bThe sons of Isaac; Esau and Israel.

35 The sons of ^aEsau; Eliphaz,
 Reuel, and Jeush, and Jaalam, and
 Korah.

36 The sons of Eliphaz; Teman,
 and Omar, ¹Zephi, and Gatam, Ke-
 naz, and ^aTimna, and Amalek.

37 The sons of Reuel; Nahath, Ze-
 rah, Shammah, and Mizzah.

Seir's Family

38 And ^athe sons of Seir; Lotan,
 and Shobal, and Zibeon, and Anah,
 and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori,
 and ¹Homam: and Timna *was* Lo-
 tan's sister.

40 The sons of Shobal; ¹Alian, and
 Manahath, and Ebal, ²Shephi, and

1:24 ^a Gen.
 11:10-26; Luke
 3:34-36
 1:25 ^a Gen. 11:15
 1:27 ^a Gen. 17:5
 1:28 ^a Gen.
 21:2, 3
^b Gen. 21:2
^c Gen. 16:11, 15
 1:29 ^a Gen.
 25:13-16
 1:30 ¹ *Hadar*,
 Gen. 25:15
 1:32 ^a Gen.
 25:1-4
 1:34 ^a Gen. 21:2
^b Gen. 25:9, 25,
 26, 29; 32:28
 1:35 ^a Gen.
 36:10-19
 1:36 ^a Gen. 36:12
¹ *Zepho*, Gen.
 36:11
 1:38 ^a Gen.
 36:20-28
 1:39 ¹ *Hemam*,
 Gen. 36:22
 1:40 ¹ *Alvan*,
 Gen. 36:23
² *Shepho*, Gen.
 36:23

³ *Ajah*, Gen.
 36:24
 1:41 ^a Gen. 36:25
¹ *Hemdan*, Gen.
 36:26
 1:42 ¹ *Akan*,
 Gen. 36:27
 1:43 ^a Gen.
 36:31-43
 1:45 ¹ *place*
 1:46 ¹ *attacked*
 1:48 ^a Gen. 36:37
 1:50 ¹ *Hadar*,
 Gen. 36:39
² *Pau*, Gen.
 36:39
 1:51 ¹ *Alvah*,
 Gen. 36:40

Onam. And the sons of Zibeon;
³Aiah, and Anah.

41 The sons of Anah; ^aDishon.
 And the sons of Dishon; ¹Amram,
 and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and
 Zavan, *and* ¹Jakan. The sons of Di-
 shan; Uz, and Aran.

Kings of Edom

43 Now these *are* the ^akings that
 reigned in the land of Edom before
any king reigned over the children
 of Israel; Bela the son of Beor: and
 the name of his city *was* Dinhabah.

44 And when Bela was dead, Jo-
 bab the son of Zerah of Bozrah
 reigned in his stead.

45 And when Jobab was dead,
 Husham of the land of the Teman-
 ites reigned in his ¹stead.

46 And when Husham was dead,
 Hadad the son of Bedad, which
¹smote Midian in the field of Moab,
 reigned in his stead: and the name
 of his city *was* Avith.

47 And when Hadad was dead,
 Samlah of Masrekah reigned in his
 stead.

48 ^aAnd when Samlah was dead,
 Shaul of Rehoboth by the river
 reigned in his stead.

49 And when Shaul was dead,
 Baal-hanan the son of Achbor
 reigned in his stead.

50 And when Baal-hanan was
 dead, ¹Hadad reigned in his stead:
 and the name of his city *was* ²Pai;
 and his wife's name *was* Mehetabel,
 the daughter of Matred, the daugh-
 ter of Mezahab.

51 Hadad died also. And the
 dukes of Edom were; duke Timnah,
 duke ¹Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah,
 duke Pinon,

53 Duke Kenaz, duke Teman,
 duke Mibzar,

1:28. Adam (v. 1), Noah (v. 4), Abraham (vv. 27, 28), and Judah (2:3) are principal people in the record leading to David (2:15; 3:1-24).

1:29. The less significant line is dealt with (vv. 29-33) before turning to the main messianic line in Isaac (v. 34). In turn, **Ishmael's** line is traced first (vv. 35-54) before turning to the more important line of the sons of Israel (2:1, 2).

1:32. Although **Keturah** was Abraham's wife after the death of Sarah (Gen. 25:1), she is classed with Hagar as **Abraham's concubine** (Gen. 25:6).

1:34. Jacob is called by his new name **Israel** in accordance with his status as the bearer of the blessings of the Abrahamic covenant (cf. Gen. 35:9-12).

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

Israel's Descendants

2 These *are* the ^asons of ¹Israel; ^bReuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

² Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

Judah's Descendants

3 The sons of ^aJudah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of ^bShua the Canaanitess. And ^cEr, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

4 And ^aTamar his daughter in law ^bbare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of ^aPharez; Hezron, and Hamul.

6 And the sons of Zerah; ¹Zimri, ^aand Ethan, and Heman, and Calcol, and ²Dara: five of them in all.

7 And the sons of ^aCarmi; ¹Achar, the troubler of Israel, who transgressed in the thing ^baccursed.²

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and ¹Ram, and ²Chelubai.

10 And Ram ^abegat Amminadab; and Amminadab begat Nahshon, ^bprince of the children of Judah;

11 And Nahshon begat ¹Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ^aAnd Jesse begat his firstborn Eliab, and Abinadab the second, and ¹Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the ^aseventh:

16 Whose sisters *were* Zeruiah, and Abigail. ^aAnd the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

2:1 ^a Gen. 29:32-35; 35:23, 26; 46:8-27
^b Gen. 29:32; 35:22
¹ Jacob, Gen. 32:28

2:3 ^a Gen. 38:3-5; 46:12; Num. 26:19
^b Gen. 38:2

^c Gen. 38:7
2:4 ^a Gen. 38:6
^b Matt. 1:3

2:5 ^a Gen. 46:12; Ruth 4:18

2:6 ^a 1 Kin. 4:31
¹ Zabdî, Josh. 7:1

² Darda, 1 Kin. 4:31

2:7 ^a 1 Chr. 4:1
^b Josh. 6:18

¹ Achan, Josh. 7:1

² banned

2:9 ¹ Aram, Matt. 1:3, 4

² Caleb, 1 Chr. 2:18, 42

2:10 ^a Ruth 4:19-22; Matt. 1:4

^b Num. 1:7; 2:3

2:11 ¹ Salmon, Ruth 4:21; Luke 3:32

2:13 ^a 1 Sam. 16:6

¹ Shammah, 1 Sam. 16:9

2:15 ^a 1 Sam. 16:10, 11; 17:12

2:16 ^a 2 Sam. 2:18

2:17 ¹ Ithra an Israelite, 2 Sam. 17:25

2:19 ^a 1 Chr. 2:50
¹ married

² Ephratah, 1 Chr. 2:50

2:20 ^a Ex. 31:2; 38:22

2:21 ^a Num. 27:1; Judg. 5:14; 1 Chr. 7:14

2:22 ^a Judg. 10:3

2:23 ^a Num. 32:41; Deut. 3:14; Josh. 13:30

2:24 ^a 1 Chr. 4:5

17 And Abigail bare Amasa: and the father of Amasa *was* ¹Jether the Ishmeelite.

Hezron's Family

18 And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jeshur, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb ¹took unto him ^aEphrath,² which bare him Hur.

20 And Hur begat Uri, and Uri begat ^aBezaleel.

21 And afterward Hezron went in to the daughter of ^aMachir the father of Gilead, whom he married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat ^aJair, who had three and twenty cities in the land of Gilead.

23 ^aAnd he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged* to the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him ^aAshur the father of Tekoa.

Jerahmeel's Family

25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

2:3. Judah's line will eventually lead to David; hence, among the listings of Jacob's sons, Judah's descendants are specially treated. For Er, Judah's firstborn son, see Genesis 38:7.

2:16, 17. David's sister Zeruiah is remembered as the mother of David's most capable supporters (cf. 2 Sam. 2:18-32). Abigail (the daughter of Nahash, the

sister of Zeruiah) gave birth to Absalom's commander, Amasa (2 Sam. 17:25).

2:18. This is not Caleb the son of Jephunneh, who was Joshua's assistant (cf. Josh. 14:6; 1 Chr. 4:15).

2:25. The descendants of Jerahmeel were associated with David during his flight from Saul (cf. 1 Sam. 27:10; 30:29).

30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And ^athe children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat ^aZabad,

37 And Zabad begat Ephlal, and Ephlal begat ^aObed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

Caleb's Family

42 Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

2:31 ^a 1 Chr. 2:34, 35
2:36 ^a 1 Chr. 11:41
2:37 ^a 2 Chr. 23:1

2:49 ^a Josh. 15:17
2:50 ^a 1 Chr. 4:4
^b Josh. 9:17; 18:14
¹ Ephrath, 1 Chr. 2:19
2:52 ¹ Reaiah, 1 Chr. 4:2
² Heb. Manuhoth
2:54 ¹ Or Athroth-bethjoab
2:55 ^a Judg. 1:16
^b 2 Kin. 10:15; Jer. 35:2
3:1 ^a 2 Sam. 3:2-5
^b 1 Sam. 25:43
^c Josh. 15:56
^d 1 Sam. 25:39-42
¹ Chileab, 2 Sam. 3:3
3:2 ^a 2 Sam. 13:37; 15:1
^b 1 Kin. 1:5
3:3 ^a 2 Sam. 3:5
3:4 ^a 2 Sam. 2:11

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb *was* ^aAchsa.

50 These were the sons of Caleb the son of ^aHur, the firstborn of ¹Ephrath; Shobal the father of ^bKirjath-jearim,

51 Salma the father of Bethlehem, Hareph the father of Bethgader.

52 And Shobal the father of Kirjath-jearim had sons; ¹Haroeh, *and* half of the ²Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Bethlehem, and the Netophathites, ¹Atroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the ^aKenites that came of Hemath, the father of the house of ^bRechab.

David's Family

3 Now these were the sons of David, which were born unto him in Hebron; the firstborn ^aAmon, of ^bAhinoam the ^cJezeelitess; the second ¹Daniel, of ^dAbigail the Carmelitess:

2 The third, ^aAbsalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, ^bAdonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by ^aEglah his wife.

4 *These* six were born unto him in Hebron; and ^athere he reigned seven

2:50. A colon belongs after the word **Caleb**. **Hur** was Caleb's son by **Ephrathah** (cf. v. 19).

2:51, 52. Caleb's **sons** were associated with important places in the life of David.

2:55. For **Rechab**, see Jeremiah 35 and the note on 2 Kings 10:15.

3:4. For a list of David's sons, see also 2 Samuel 3:2-5.

years and six months: and ^bin Jerusalem he reigned thirty and three years.

5 ^aAnd these were born unto him in Jerusalem; ¹Shimea, and Shobab, and Nathan, and ^bSolomon, four, of ²Bath-shua the daughter of ³Amiel:

6 Ibhar also, and ¹Elishama, and ²Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ¹Eliada, and Eliphelet, ^anine.

9 *These were* all the sons of David, beside the sons of the concubines, and ^aTamar their sister.

The Davidic Line of Kings

10 And Solomon's son was ^aRehoboam, ¹Abia his son, Asa his son, Jehoshaphat his son,

11 ¹Joram his son, ²Ahaziah his son, ³Joash his son,

12 Amaziah his son, ¹Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn Johanan, the second ¹Jehoiakim, the third ²Zedekiah, the fourth Shallum.

16 And the sons of ^aJehoiakim: ¹Jeconiah his son, ²Zedekiah his son.

Jeconiah's Descendants

17 And the sons of ¹Jeconiah; ²Assir, ³Salathiel ^ahis son,

18 Malchiram also, and Pedaiah,

3:4 ^b2 Sam. 5:5

3:5 ^a1 Chr.

14:4-7

^b2 Sam. 12:24,

25

¹Shammua,

1 Chr. 14:4 and

2 Sam. 5:14

²Bath-sheba,

2 Sam. 11:3

³Eliam, 2 Sam.

11:3

3:6 ¹Elishua,

1 Chr. 14:5 and

2 Sam. 5:15

²Elpalet, 1 Chr.

14:5

3:8 ^a2 Sam.

5:14-16

¹Beeliada,

1 Chr. 14:7

3:9 ^a2 Sam. 13:1

3:10 ^a1 Kin.

11:43; Matt.

1:7-10

¹Abijam, 1 Kin.

15:1

3:11 ¹Jehoram.

2 Kin. 1:17; 8:16

²Jehoahaz,

2 Chr. 21:17

³Jehoash, 2 Kin.

12:1

3:12 ¹Uzziah,

Is. 6:1

3:15 ¹Eliakim,

2 Kin. 23:34

²Mattaniah,

2 Kin. 24:17

3:16 ^aMatt. 1:11

¹Jehoiachin,

2 Kin. 24:8 or

Coniah, Jer.

22:24

²Mattaniah,

2 Kin. 24:17

3:17 ^aMatt. 1:12

¹Jehoiachin,

2 Kin. 24:8 or

Coniah, Jer.

22:24

²Or the captive

or prisoner

³Shealtiel, Ezra

3:2

3:22 ^aEzra 8:2

4:1 ^aGen. 38:29;

46:12

¹Chelubai,

1 Chr. 2:9 or Ca-

leb, 1 Chr. 2:18

4:2 ¹Haroh,

1 Chr. 2:52

and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; ^aHattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

Judah's Descendants

4 The sons of Judah; ^aPharez, Hezron, and ¹Carmi, and Hur, and Shobal.

2 And ¹Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazeleponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These

3:5-9. These sons born to David at Jerusalem are mentioned again in 14:3-7.

3:10-24. Solomon, with whom the Davidic covenant is confirmed, becomes the son through whom the messianic line is continued. The names are listed in two groups: verses 10-16, Solomon's preexilic descendants and verses 17-24, Solomon's postexilic descendants. The list ends with Anani, who was born at the end of the fifth century B.C. at the close of the Old Testament Canon.

3:17. Apparently Assir's daughter must have been married to Neri from the Davidic line of Nathan, so Salathiel (or Shealtiel, cf. Ezra 3:8) was son of Assir and Jeconiah (or Jehoiachin, cf. 2 Kin. 24:6) only through Assir's daughter.

3:19. Apparently Salathiel died without a son. Accordingly, Pedaiah, his brother, married his widow and gave birth to Zerubbabel. The purpose of such a levirate marriage (cf. Deut. 25:5-10 and the notes

on Ruth 3:9 and 4:9, 10) was to maintain the dead husband's line; hence, Zerubbabel is legally the son of Salathiel. The genealogical lists of Jesus found in Matthew 1:1-16 and Luke 3:23-38 find a common ground of meeting in Salathiel and Zerubbabel (Matt. 1:12; Luke 3:27). Zerubbabel was the leader of the exiles who later returned from Babylon to Jerusalem (cf. Ezra 2:2; Neh. 12:1). He became the governor of Judah (Hag. 2:21) and was associated with the ministry of the prophets Haggai and Zechariah (Ezra 5:1, 2), who held him in high esteem (Hag. 2:23; Zech. 4:6-10).

4:1. Having traced the basic messianic line, the author returns to the sons of Jacob (Israel) in their wider extent, bringing the list of names to a conclusion with a special consideration of the family of Saul (4:1-9:44), probably as a prelude to a rehearsal of Saul's death (ch. 10). All of this forms a backdrop to the main theme of 1 Chronicles, the history of David (chs. 11-29).

are the sons of ^aHur, the firstborn of Ephratah, the father of Beth-lehem.

5 And ^aAshur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereph, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobeab, and the families of Aharhel the son of Harum.

Jabez an Honourable Man

9 And Jabez was ^amore honourable than his brethren: and his mother called his name ¹Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my ¹coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not ²grieve me! And God granted him that which he requested.

11 And Chelub the brother of ^aShuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ¹Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; ^aOthniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of ^athe ¹valley of Charashim; for they *were* craftsmen.

Caleb, Son of Jephunneh

15 And the sons of ^aCaleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even ¹Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Ephraim, and Jalon: and ¹she bare Miriam, and

4:4 ^aEx. 31:2;
1 Chr. 2:50
4:5 ^a1 Chr. 2:24
4:9 ^aGen. 34:19
1 Lit. *He Will Cause Pain, Sorrowful*
4:10 ¹border
²cause pain
4:11 ^aGen. 38:1-5
4:12 ¹Lit. *City of Nahash*
4:13 ^aJosh. 15:17; Judg. 3:9, 11
4:14 ^aNeh. 11:35
¹Lit. *Valley of Craftsmen; Heb. Ge Harashim*
4:15 ^aJosh. 14:6, 14; 15:13, 17;
1 Chr. 6:56
¹Or *Uknaz*
4:17 ¹Mered's wife

4:18 ¹Lit. *the Judean*
4:19 ^a2 Kin. 25:23
4:21 ^aGen. 38:11, 14
^bGen. 38:1-5;
46:12
¹the linen workers
4:22 ¹ancient records
4:24 ^aNum. 26:12-14
¹Jemuel, Gen. 46:10
²Jachin, Num. 26:12
³Zohar, Gen. 46:10; Ex. 6:15
4:27 ^aNum. 2:9
4:29 ¹Balah, Josh. 19:3
²Eltolad, Josh. 19:4

Shammai, and Ishbah the father of Eshtemoa.

18 And his wife ¹Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the ^aMaachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 The sons of ^aShelah ^bthe son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of ¹them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ¹ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

Simeon's Descendants

24 The ^asons of Simeon *were*, ¹Nemuel, and Jamin, ²Jarib, ³Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, ^aneither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at ¹Bilhah, and at Ezem, and at ²Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

4:9, 10. The retention of this historical information probably indicates that God had granted Jabez's request. His good accomplishments thus contradict his name, "Son of Sorrow."

4:13-15. For Othniel and Caleb, see the note on Joshua 15:17-19.

4:18. The marriage of a daughter of Pharaoh to an otherwise unknown Hebrew is extremely extraordinary. See the note on 1 Kings 3:1.

31 And at Beth-marcaboth, and ¹Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, ¹Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto ¹Baal. These *were* their ²habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These mentioned by *their* names *were* ¹princes in their families: and the house of their fathers increased greatly.

The Conquest of the Amalekites

39 And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for ¹they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and ^asmote¹ their tents, and the habitations that were found there, and ^bdestroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their

4:31 ¹ *Hazar-susah*, Josh. 19:5

4:32 ¹ *Ether*, Josh. 19:7

4:33 ¹ *Baalath-beer*, Josh. 19:8

² *places of dwelling*

4:38 ¹ *leaders*

4:40 ¹ *the Hamites*

4:41 ^a 2 Kin. 18:8

^b 2 Kin. 19:11

¹ *attacked*

4:43 ^a Ex. 17:14;

1 Sam. 15:8;

30:17

¹ *defeated*

5:1 ^a Gen. 29:32;

49:3

^b Gen. 35:22;

49:4

^c Gen. 48:15, 22

5:2 ^a Gen. 49:8;

10; Ps. 60:7;

108:8

^b Mic. 5:2; Matt. 2:6

¹ *a leader*

² *the rights of the firstborn*

5:3 ^a Gen. 46:9;

Ex. 6:14; Num. 26:5

5:6 ^a 2 Kin. 18:11

1 *Tiglath-pileser*,

2 Kin. 15:29

5:7 ^a 1 Chr. 5:17

5:8 ^a Num. 32:34; Josh. 12:2; 13:15, 16

5:9 ^a Josh. 22:8, 9

¹ *as far as the beginning of*

² *had increased*

5:10 ^a Gen. 25:12

captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they ¹smote ^athe rest of the Amalekites that were escaped, and dwelt there unto this day.

Reuben's Descendants

5 Now the sons of Reuben the firstborn of Israel, (for ^ahe *was* the firstborn; but, forasmuch as he ^bdefiled his father's bed, ^chis birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For ^aJudah prevailed above his brethren, and of him *came* the ^bchief¹ ruler; but ²the birthright *was* Joseph's:)

3 The sons, *I say*, of ^aReuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom ¹Tilgath-pilneser king of Assyria ^acarried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families, ^awhen the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in ^aAroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited ¹unto the entering in of the wilderness from the river Euphrates: because their cattle ²were multiplied ^ain the land of Gilead.

10 And in the days of Saul they made war ^awith the Hagarites, who fell by their hand: and they dwelt in

4:39-43. Here certain historical notices of the activities of the tribe of **Simeon** in the days of **Hezekiah** are detailed. Those of **Ham** are Egyptians (cf. Ps. 105:23, 27). **The rest of the Amalekites** are those who escaped after David defeated them (cf. 1 Sam. 30:18; 2 Sam. 8:12). For the hatred of the Amalekites toward Israel, see the note on Judges 3:12, 13.

5:1, 2. To take the concubine was to usurp the **father's** role as head of the family. **Reuben** had

committed such a sin (Gen. 35:22), for which he was denounced in Jacob's prophetic blessings of his sons (Gen. 49:3, 4). Although the privilege of **the first-born** was transferred to **Joseph**, his firstborn son through Rachel (cf. Gen. 48), nevertheless the messianic reckoning passed to the line of **Judah** in accordance with Jacob's prophecy (Gen. 49:8-10).

5:10. This is a historical notice dealing with the Ishmaelite descendants of Hagar (cf. Gen. 25:12-18).

their tents throughout all the ¹east land of Gilead.

Gad's Descendants

11 And the ^achildren of Gad dwelt over against them, in the land of ^bBashan unto ^cSalcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroh, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And ¹they dwelt in Gilead in Bashan, and in her towns, and in all the ²suburbs of ^aSharon, ³upon their borders.

17 All these were reckoned by genealogies in the days of ^aJotham king of Judah, and in the days of ^bJero-boam king of Israel.

Reuben, Gad, and Manasseh

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with ^aJetur, and Nephish, and Nodab.

20 And ^athey were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they ^bcried to

5:10 ¹ land east of
 5:11 ^a Num. 26:15-18
^b Josh. 13:11, 24-28
^c Deut. 3:10
 5:16 ^a 1 Chr. 27:29; Song 2:1; Is. 35:2; 65:10
¹ The Gadites
² open lands of
³ within
 5:17 ^a 2 Kin. 15:5, 32
^b 2 Kin. 14:16, 28
 5:19 ^a Gen. 25:15; 1 Chr. 1:31
 5:20 ^a [1 Chr. 5:22]
^b 2 Chr. 14:11-13

^c Ps. 9:10; 20:7, 8; 22:4, 5
¹ heeded their prayers
 5:22 ^a [Josh. 23:10; 2 Chr. 32:8; Rom. 8:31]
^b 2 Kin. 15:29; 17:6
¹ places
 5:23 ^a Deut. 3:9
 5:25 ^a 2 Kin. 17:7
¹ played the harlot after
 5:26 ^a 2 Kin. 15:19
^b 2 Kin. 15:29
^c 2 Kin. 17:6; 18:11
¹ Tiglath-pileser,
 2 Kin. 15:29
 6:1 ^a Gen. 46:11; Ex. 6:16; Num. 26:57; 1 Chr. 23:6
¹ Gershon,
 1 Chr. 6:16
 6:2 ^a 1 Chr. 6:18, 22

God in the battle, and he ¹was in-treated of them; because they ^cput their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war ^awas of God. And they dwelt in their ¹steads until ^bthe captivity.

The Half-Tribe of Manasseh

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and ^aSenir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and ¹went a ^awhoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of ^aPul king of Assyria, and the spirit of ^bTilgath-pilneser¹ king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto ^cHalah, and Habor, and Hara, and to the river Gozan, unto this day.

Levi's Descendants

6 The sons of Levi; ^aGershon,¹ Kohath, and Merari.

2 And the sons of Kohath; Amram, ^aIzhar, and Hebron, and Uzziel.

3 And the children of Amram;

5:18-22. These verses contain a further notice of the **Hagarites** of Trans-Jordan and their battles against the two and one-half tribes that settled east of the Jordan. This section is important for its recognition of **God's** divine government in operation, directing political affairs among men in accordance with His intended purposes.

5:25. The folly of Trans-Jordan Manasseh is immediately apparent: they had stupidly turned from

the **God** who had given them the victory (vv. 18-22). Therefore, God must, in turn, send judgment against them. That judgment would likewise take the form of warfare (v. 26).

5:26. **Pul** and **Tilgath-pilneser** (Tiglath-pileser III of Assyria) were the same individual. (See the note on 2 Kin. 15:19, 20.) Accordingly, the sentence should be translated, "The spirit of Pul king of Assyria, *even* the spirit of Tilgath-pilneser."

Aaron, and Moses, and Miriam. The sons also of Aaron; ^aNadab, and Abihu, Eleazar, and Ithamar.

The Priestly Line

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And ^aAhitub begat ^bZadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* ^athat ¹executed the priest's office in the ^btemple² that Solomon built in Jerusalem:)

11 And ^aAzariah begat ^bAmariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ¹Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat ^aSeraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, ^awhen the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

Levi's Lineage

16 The sons of Levi; ^a"Gershom,"¹ Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and

6:3 ^a Lev. 10:1, 2
6:8 ^a 2 Sam. 8:17
^b 2 Sam. 15:27
6:10 ^a 2 Chr. 26:17, 18
^b 1 Kin. 6:1;
2 Chr. 3:1
¹ ministered as priest
² Lit. house
6:11 ^a Ezra 7:3
^b 2 Chr. 19:11
6:12 ¹ Meshullam, 1 Chr. 9:11
6:14 ^a 2 Kin. 25:18–21; Neh. 11:11
6:15 ^a 2 Kin. 25:21
6:16 ^a Gen. 46:11; Ex. 6:16
¹ Gershom,
1 Chr. 6:1

6:20 ^a 1 Chr. 6:42
6:21 ¹ Ethan,
1 Chr. 6:42
² Adaiyah, 1 Chr. 6:41
³ Ethni, 1 Chr. 6:41
6:22 ^a Num. 16:1
¹ Izhar, 1 Chr. 6:2, 18
6:25 ^a 1 Chr. 6:35, 36
6:26 ¹ Zuph,
1 Chr. 6:35;
1 Sam. 1:1
² Toah, 1 Chr. 6:34
6:27 ¹ Eliel,
1 Chr. 6:34
6:28 ¹ LXX, Syr., Arab. Joel; 1 Chr. 6:33; 1 Sam. 8:2
² Lit. the second
6:31 ^a 1 Chr. 15:16–22, 27;
16:4–6
^b 2 Sam. 6:17; 1 Kin. 8:4; 1 Chr. 15:25–16:1
¹ appointed over
² after the ark came to rest
6:32 ¹ served in
6:33 ¹ ministered with their sons

Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, ^aZimmah his son,

21 ¹Joah his son, ²Iddo his son, Zerah his son, ³Jeaterai his son.

22 The sons of Kohath; ¹Amminadab his son, ^aKorah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziyah his son, and Shaul his son.

25 And the sons of Elkanah; ^aAmasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; ¹Zophai his son, and ²Nahath his son,

27 ¹Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; ¹the firstborn ²Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

Singers in House of the Lord

31 And these *are* ^athey whom David ¹set over the service of song in the house of the LORD, ²after that the ^bark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they ¹waited on their office according to their order.

33 And these *are* they that ¹waited with their children. Of the sons of

6:3. The line of the chief priests is given in verses 3–15 and 49–53. After the judgment of **Nadab and Abihu** (Lev. 10), the high priestly line passed through **Eleazar, Aaron's** eldest son, until the time of Eli, when it came under the control of the house of **Ithamar**. The high priesthood passed back to the line of Eleazar with Zadok (cf. 1 Kin. 1:7, 8, 44, 45; 2:26, 27), where it remained (cf. Ezek. 44:15; 48:11).

6:10. This historical notice looks on to the days of **Solomon's temple**. Some have connected this **Azariah** with 1 Kings 4:2, others with 2 Chronicles 26:17.

6:13. For the importance of **Hilkiah**, see 2 Kings 22:8–10.

6:15. The mention of **Jehozadak** looks on to the captivity of **Jerusalem** in 586 B.C. and the resultant ex-

ile of the Jews. Jehozadak's son Jeshua returned from the exile under Zerubbabel (cf. Ezra 3:2; Neh. 12:26).

6:25–28. See the note on 1 Samuel 1:1.

6:31–48. The importance of organized music in the temple worship of Israel is underscored in the roster of **Levites** who served there. Particularly prominent were **Heman** (v. 33; cf. 16:41), the Kohathite, **Asaph** (v. 39; cf. 16:37; Ps. 50, 73–83), the Gershomite, and **Ethan** (v. 44, probably the Jeduthun of 16:41, 42; cf. 2 Chr. 35:15; Neh. 11:17), the Merarite. Apparently each headed a temple choir, that of Heman being placed in the center. Each headed a family of singers and musicians (cf. 15:16–24; 16:4–43; 25:1). In David's time some four thousand Levites were so designated for the temple services (cf. 23:5).

the ^aKohathites: Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of ¹Eliel, the son of ²Toah,

35 The son of ¹Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of ^aEbiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother ^aAsaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of ^aEthni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: ¹Ethan the son of ²Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilchiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all ^amanner of service of the tabernacle of the house of God.

Duties of Aaron's Family

49 ^aBut Aaron and his sons offered ^bupon the altar of the burnt offering, and ^con the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

6:33 ^a Num.

26:57

6:34 ¹ *Elihu*,

1 Sam. 1:1

² *Tohu*, 1 Sam.

1:1

6:35 ¹ *Zophai*,

1 Chr. 6:26

6:37 ^a Ex. 6:24

6:39 ^a 2 Chr. 5:12

6:41 ^a 1 Chr. 6:21

6:44 ¹ *Jeduthun*,

1 Chr. 9:16;

25:1, 3, 6; 2 Chr.

35:15; Ps.

62: *title*

² *Kushaiah*,

1 Chr. 15:17

6:48 ^a 1 Chr.

9:14-34

6:49 ^a Ex. 28:1;

[Num. 18:1-8]

^b Lev. 1:8, 9

^c Ex. 30:7

50 And these *are* the ^asons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerariah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

Cities Given to Levites

54 ^aNow these *are* their dwelling places throughout their castles in their ¹coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 ^aAnd they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 ^aBut the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And ^ato the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And ¹Hilen with her suburbs, Debir with her suburbs,

59 And ¹Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and ¹Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely, out of* the half tribe of Manasseh, ^bby lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, ^atwelve cities.

6:50 ^a 1 Chr. 6:4-

8; Ezra 7:5

6:54 ^a Josh. 21

¹ *borders,*

territories

6:55 ^a Josh.

14:13; 21:11, 12

6:56 ^a Josh.

14:13; 15:13

6:57 ^a Josh.

21:13, 19

6:58 ¹ *Holon*,

Josh. 21:15

6:59 ¹ *Ain*, Josh.

21:16

6:60 ¹ *Almon*,

Josh. 21:18

6:61 ^a 1 Chr.

6:66-70

^b Josh. 21:5

6:63 ^a Josh. 21:7,

34-40

64 And the children of Israel gave to the Levites *these* cities with their ¹suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And ^a*the residue* of the families of the sons of Kohath had cities of their ¹coasts out of the tribe of Ephraim.

67 ^aAnd they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And ^aJokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and ¹Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; ¹Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of

6:64 ¹ open lands

6:66 ^a 1 Chr. 6:61 ¹ borders, territories

6:67 ^a Josh. 21:21

6:68 ^a Josh. 21:22

6:71 ¹ Beesh-terah, Josh. 21:27

6:72 ¹ Kishon, Josh. 21:28

6:77 ¹ Heb. *Rimmono*, alternate of *Rimmon*; 1 Chr. 4:32

7:1 ^a Num. 26:23-25 ¹ *Phuvah*, Gen. 46:13

2 *Job*, Gen. 46:13

7:2 ^a 2 Sam. 24:1-9; 1 Chr. 27:1

¹ *mighty men of valour*

7:5 ¹ *mighty men of valour* 7:6 ^a Gen. 46:21; Num. 26:38-41; 1 Chr. 8:1

Zebulun, ¹Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

Issachar's Descendants

7 Now the sons of Issachar *were*, ^aTola, and ¹Puah, ²Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* ¹valiant men of might in their generations; ^awhose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* ¹valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

Benjamin's Descendants

6 *The sons* of ^aBenjamin; Bela, and Becher, and Jediel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour;

7:4, 5. **Issachar's** warriors were known for their strength and military prowess (cf. Gen. 49:14; Judg. 5:15) and prudence (Deut. 33:19; 1 Chr. 12:32).

7:6-12. Five **sons of Benjamin** are listed in Num-

bers 26:38-41 (cf. 8:1, 2). Two of Benjamin's grandsons (Num. 26:40) are listed among the 10 sons (descendants) of Benjamin in Genesis 46:21. The list here contains still other differences. Biblical genealogies are

and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 ¹Shuppim also, and ²Huppim, the children of ³Iri, *and* Hushim, the sons of ⁴Aher.

Naphtali's and Manasseh's Descendants

13 The ^asons of Naphtali; ¹Jahziel, and Guni, and Jezer, and ²Shallum, the sons of Bilhah.

14 The ^asons of Manasseh; ¹Ashriel, whom she bare: (*but* his concubine the Aramitess bare ^bMachir the father of Gilead:

15 And Machir took to wife *the* sister of ¹Huppim and ²Shuppim, ³whose sister's name *was* Maachah;) and the name of the second *was* ^aZelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; ^aBedan. These *were* the sons of Gilead,

7:12 ¹ *Shupham*, Num. 26:39
² *Hupham*, Num. 26:39
³ *Iri*, 1 Chr. 7:7
⁴ *Ahiram*, Num. 26:38

7:13 ^a Num. 26:48-50
¹ *Jahzeel*, Gen. 46:24
² *Shillel*, Gen. 46:24

7:14 ^a Num. 26:29-34
^b 1 Chr. 2:21
¹ The son of Gilead, Num. 26:30-33

7:15 ^a Num. 26:30-33; 27:1
¹ *Hupham*, Num. 26:39
² *Shupham*, Num. 26:39
³ *whose name*
7:17 ^a 1 Sam. 12:11

7:18 ¹ *Jeezer*, Num. 26:30
7:20 ^a Num. 26:35-37
7:23 ¹ Lit. *In Tragedy 2 tragedy had come upon*
7:24 ^a Josh. 16:3, 5; 2 Chr. 8:5
7:26 ^a Num. 10:22
7:27 ^a Ex. 17:9, 14; 24:13; 33:11
¹ *Num*, Josh. 1:1
7:28 ^a Josh. 16:1-10
¹ *Naarath*, Josh. 16:7
² Or *Ayyah*
7:29 ^a Gen. 41:51; Josh. 17:7
^b Josh. 17:11

the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and ¹Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likh, and Aniam.

Ephraim's Descendants

20 And ^athe sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare a son, and he called his name ¹Beriah, because ²it went evil with his house.

24 (And his daughter *was* Sherah, who built ^aBeth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, ^aElishama his son,

27 ¹Non his son, ^aJehoshuah his son.

28 And their ^apossessions and habitations *were*, Beth-el and the towns thereof, and eastward ¹Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto ²Gaza and the towns thereof:

29 And by the borders of the children of ^aManasseh, Beth-shean and her towns, Taanach and her towns, ^bMegiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

extremely selective and recorded for various reasons. They are not intended to be complete. Thus, chronologies of the Bible based strictly upon genealogical lists are hazardous at best.

7:12. **Hushim** is elsewhere listed as the son of Dan (Gen. 46:23). Since in the genealogical lists the name of Dan regularly follows that of Benjamin, it may have

been intended to be included here. If so, only Zebulun's genealogy is missing in chapters 2-7, perhaps because Zebulun's fortunes were so often linked with those of Issachar (cf. Gen. 49:13, 14; Num. 2:5-8; 26:23-27; Deut. 33:18, 19). Since the precise selectivity of the genealogical lists is conditioned by a given author's purpose, Zebulun's omission is not unusual.

Asher's Descendants

30 ^aThe sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of ¹Birzavith.

32 And Heber begat Japhlet, and ¹Shomer, and ²Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of ^aShamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and ¹Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

Benjamin's Descendants

8 Now Benjamin begat ^aBela his firstborn, Ashbel the second, and ¹Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ¹Adar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ¹Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of

7:30 ^a Gen. 46:17; Num. 26:44-47
7:31 ¹ Or *Birzavith* or *Birzoth*
7:32 ¹ *Shemer*, 1 Chr. 7:34
² *Helem*, 1 Chr. 7:35
7:34 ^a 1 Chr. 7:32
7:37 ¹ *Jether*, 1 Chr. 7:38
8:1 ^a Gen. 46:21; Num. 26:38; 1 Chr. 7:6
¹ *Ahiram*, Num. 26:38
8:3 ¹ *Ard*, Num. 26:40
8:5 ¹ *Shupham*, Num. 26:39 or *Shuppin*, 1 Chr. 7:12

the inhabitants of ^aGeba, and they removed them to ^bManahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and ^aShema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of ¹Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

8:6 ^a 1 Chr. 6:60
^b 1 Chr. 2:52
8:13 ^a 1 Chr. 8:21
8:21 ¹ *Shema*, 1 Chr. 8:13

8:1. This list expands that of 7:6-12, listing Benjamites in various localities (vv. 1-32), and closes with the mention of the family of Saul (vv. 33-40). Benjamin is accorded a final place in the genealogies to prepare

the readers of 1 Chronicles for the narrative concerning Saul in chapter 10. (Note the similar positioning of the supplemental list of Benjamites in Gibeon from which came Saul, Israel's first king, in 9:35-44.)

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the ¹father of Gibeon; whose ^awife's name *was* Maachah:

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ¹Zacher.

32 And Mikloth begat ¹Shimeah. And these also dwelt with their ²brethren in Jerusalem, ³over against them.

33 And ^aNer¹ begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and ²Abinadab, and ³Esh-baal.

34 And the son of Jonathan *was* ¹Merib-baal; and Merib-baal begat ^aMicah.

35 And the sons of Micah *were*, Pithon, and Melech, and ¹Tarea, and Ahaz.

36 And Ahaz begat ¹Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: ¹Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

8:29 ^a 1 Chr. 9:35-38
 1 Jehiel
 8:31 ¹ Zechariah,
 1 Chr. 9:37
 8:32 ¹ Shimeam,
 1 Chr. 9:38
 2 relatives
 3 opposite
 8:33 ^a 1 Sam. 14:51
 1 The son of Gibeon
 2 Ishui, 1 Sam. 14:49
 3 Ish-bosheth,
 2 Sam. 2:8
 8:34 ^a 2 Sam. 9:12
 1 Mephibosheth,
 2 Sam. 4:4
 8:35 ¹ Tahrea,
 1 Chr. 9:41
 8:36 ¹ Jarah,
 1 Chr. 9:42, Heb. Jehoaddah
 8:37 ¹ Rephaiah,
 1 Chr. 9:43

9:1 ^a Ezra 2:59
 1 *were recorded or enrolled*
 2 *unfaithfulness*
 9:2 ^a Ezra 2:70; Neh. 7:73
^b Ezra 2:43; 8:20
 9:3 ^a Neh. 11:1, 2
 9:10 ^a Neh. 11:10-14
 9:11 ^a 2 Chr. 31:13; Jer. 20:1
 1 Seraiah, Neh. 11:11

The Book of the Kings

9 So ^aall Israel ¹were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their ²transgression.

The Chief Men

2 ^aNow the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and ^bthe Nethinims.

3 And in ^aJerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

The Priests

10 ^aAnd of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And ¹Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ^aruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of

8:34. For Merib-baal, see the note at 2 Samuel 2:8-11.

9:1. The genealogical lists are extended to include a roster of returnees from the Exile (cf. Neh. 11). A list of laymen (vv. 4-9) is followed by the names of the priests (vv. 10-13) and Levites (vv. 14-34).

9:2. Four classes of returnees are delineated: lay-

men, priests, Levites, and Nethinim. The last is an ancient term used to designate temple servants. Some suggest that the word refers to non-Israelites who had become a part of the congregation of Israel. At any rate, they became closely associated with the Levites (cf. Ezra 7:24; 8:16-20; Neh. 10:28) in the work carried on in the temple precincts (Ezra 8:20).

Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and three-score; ¹very able men for the work of the service of the house of God.

The Levites

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of ^aZichri, the son of Asaph;

16 And ^aObadiah the son of ^bShemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

The Porters

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* ¹over the work of the service, keepers of the ²gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the ³entry.

20 And ^aPhinehas the son of Eleazar *was* the ruler over them in time past, *and* the LORD *was* with him.

21 *And* ^aZechariah the son of Meshelemiah *was* ¹porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be ¹porters in the gates *were* two hundred and twelve. ^aThese were

9:13 ¹ Lit. *mighty men of strength*
 9:15 ^a Neh. 11:17
 9:16 ^a Neh. 11:17
 9:17 ^b Neh. 11:17
 9:19 ¹ in charge of
 2 Lit. *thresholds*
 3 entrance
 9:20 ^a Num. 25:6-13; 31:6
 9:21 ^a 1 Chr. 26:2, 14
 1 gatekeeper
 9:22 ^a 1 Chr. 26:1, 2
 1 gatekeepers

reckoned by their genealogy in their villages, whom David and Samuel ^bthe seer ²did ordain in their ³set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the ¹porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come ^aafter seven days from time to time with them.

26 For these Levites, the four chief ¹porters, were in *their* ²set office, and were over the chambers and treasuries of the house of God.

Duties of the Levites

27 And they lodged round about the house of God, because the ^acharge¹ *was* upon them, and the opening thereof every morning *per-tained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out ¹by tale.

29 *Some* of them also *were* appointed to oversee the ¹vessels, and all the ²instruments of the sanctuary, and the ^afine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made ^athe ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the ¹set office ^aover the things that were ²made in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, ^a*were* over the shewbread, to prepare *it* every sabbath.

33 And these *are* ^athe singers, chief of the fathers of the Levites, *who remaining* in the chambers

^b 1 Sam. 9:9
 2 had appointed
 3 trusted
 9:24 ¹ gatekeepers
 9:25 ^a 2 Kin. 11:4-7; 2 Chr. 23:8
 9:26 ¹ gatekeepers
 2 trusted
 9:27 ^a 1 Chr. 23:30-32
 1 watch was committed to
 9:28 ¹ by count
 9:29 ^a 1 Chr. 23:29
 1 furnishings
 2 implements
 9:30 ^a Ex. 30:22-25
 9:31 ^a Lev. 2:5; 6:21
 1 trusted office
 2 baked
 9:32 ^a Lev. 24:5-8
 9:33 ^a 1 Chr. 6:31; 25:1

9:17-34. The names and duties of various Levites are detailed here. This and other lists indicate that such duties included the **oversight** of the various chambers and rooms of the temple, the security of

the temple area, the custody of the utensils and implements of the temple, the baking and care of the **shewbread**, and participation in the various musical ministries (vv. 35-40). See the note on 8:1.

were ¹free: for they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

The Family of Saul

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was ^aMaachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and ¹Zechariah, and Mikloth.

38 And Mikloth begat ¹Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 ^aAnd Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and ¹Tahrea, ^aand Ahaz.

42 And Ahaz begat ¹Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and ¹Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

Saul's Defeat and Death

10 Now ^athe Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and ¹Abinadab, and Malchi-shua, the sons of Saul.

9:33 ¹Free from other duties
9:35 ^a1 Chr. 8:29-32
9:37 ¹Zacher, 1 Chr. 8:31
9:38 ¹Shimeah, 1 Chr. 8:32
9:39 ^a1 Chr. 8:33-38
9:41 ^a1 Chr. 8:35
¹Tarea, 1 Chr. 8:35
9:42 ¹Jehoadah, 1 Chr. 8:36
9:43 ¹Rapha, 1 Chr. 8:37
10:1 ^a1 Sam. 31:1, 2
10:2 ¹Ishui, 1 Sam. 14:49

10:3 ¹became intense against
10:4 ¹greatly
10:8 ¹plunder
10:10 ^a1 Sam. 31:10
¹Temple
10:12 ^a1 Sam. 14:52
^b2 Sam. 21:12
10:13 ^a1 Sam. 13:13, 14;
15:22-26
¹Lit. transgressed

3 And the battle ¹went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was ¹sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

Disrespect for Saul

8 And it came to pass on the morrow, when the Philistines came to ¹strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 ^aAnd they put his armour in the ¹house of their gods, and fastened his head in the temple of Dagon.

Saul's Body Recovered

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the ^avaliant men, and took away the body of Saul, and the bodies of his sons, and brought them to ^bJabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 So Saul died for his transgression which he ¹committed against the LORD, ^aeven against the word of

10:6. This verse deals with Saul's three sons and the attendants that were with him at the battle. Some of Saul's sons were not here (cf. 2 Sam. 2:8; 21:1-14).

10:13, 14. The author of Chronicles adds a note to

the historical narrative on the divine judgment of Saul (cf. 1 Sam. 31). Saul's continued disobedience (1 Sam. 13:8, 9; 15:3, 9-19) and the consulting of the witch of Endor (1 Sam. 28:7-25) had brought on his downfall.

the LORD, which he kept not, and also for ²asking *counsel of one that had* a familiar spirit, ^bto enquire of it;

14 And enquired not of the LORD: therefore he slew him, and ^aturned the kingdom unto David the son of Jesse.

David Anointed King

11 Then ^aall Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy ^aGod said unto thee, Thou shalt ^bfeed¹ my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and ^athey anointed David king over Israel, according to the word of the LORD ^bby ^bSamuel.

David Captures Jerusalem

4 And David and all Israel ^awent to Jerusalem, which *is* Jebus; ^bwhere the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever ¹smiteth the Jebusites first shall be ²chief and captain. So Joab the son of Zeruiah went first up, and ³was chief.

10:13 ^b[Lev. 19:31; 20:6; 1 Sam. 28:7 ² consulting a medium for guidance

10:14 ^a 1 Sam. 15:28; 2 Sam. 3:9, 10; 5:3; 1 Chr. 12:23

11:1 ^a 2 Sam. 5:1

11:2 ^a 1 Sam.

16:1-3; Ps.

78:70-72

^b 2 Sam. 7:7

¹ shepherd

11:3 ^a 2 Sam. 5:3

^b 1 Sam. 16:1, 4,

12, 13

¹ Lit. by the

hand of Samuel

11:4 ^a 2 Sam. 5:6

^b Josh. 15:8;

63; Judg. 1:21;

19:10, 11

11:6 ¹ attacks

² Lit. head

³ became

11:7 ¹ strong

hold

² Zion, 2 Sam.

5:7

11:8 ¹ Lit.

revived

11:9 ^a 2 Sam. 3:1

^b 1 Sam. 16:18

¹ went on and

became great

11:10 ^a 2 Sam.

23:8

^b 1 Sam. 16:1,

12

11:11 ^a 1 Chr.

27:2

^b 1 Chr. 12:18

¹ Or the son of a

Hachmonite

11:12 ^a 1 Chr.

27:4

11:13 ¹ Ephes-

dammim,

1 Sam. 17:1

² piece or plot

11:14 ¹ stationed

11:15 ^a 2 Sam.

23:13

7 And David dwelt in the ¹castle; therefore they called it ²the city of David.

8 And he built the city round about, even from Millo round about: and Joab ¹repaired the rest of the city.

9 So David ^awaxed¹ greater and greater: for the LORD of hosts *was* with ^bhim.

David's Mighty Men

10 ^aThese also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to ^bthe word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; ^aJashobeam, ¹an Hachmonite, the ^bchief of the captains: he lifted up his spear against three hundred slain by *him* at one time.

12 And after him *was* Eleazar the son of ^aDodo, the Ahohite, who *was* *one* of the three mighty.

13 He was with David at ¹Pas-dammim, and there the Philistines were gathered together to battle, where was a ²parcel of ground full of barley; and the people fled from before the Philistines.

14 And they ¹set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

Well of Beth-lehem

15 Now three of the thirty captains ^awent down to the rock to

11:1. For a time after Saul's death, loyalties in Israel were divided between Ish-bosheth, Saul's son, and David (cf. 2 Sam. 2-4). With the desertion of Ish-bosheth's general, Abner (2 Sam. 3:20), and the assassination of Ish-bosheth (2 Sam. 4:7), all the tribes sent representatives to Hebron, David's capital, to recognize his kingship over all Israel (cf. 2 Sam. 5:1-5). For an expanded account concerning David's forces at Hebron, see 12:23-40.

11:2. David had been anointed king (1 Sam. 16:13) after Saul's disobedience to God's command given through Samuel (1 Sam. 15:22, 23). Part of the promise in the Davidic covenant was that as ruler over Israel, the line of David would shepherd God's people (cf. 2 Sam. 7:8; 1 Chr. 17:7; Ezek. 34:23-31; 37:24).

11:4, 5. Jebus, the home of the powerful Jebusites,

was also known as Jerusalem (cf. Josh. 15:63; Judg. 19:10). David had earlier brought Goliath's head here (1 Sam. 17:54). Because Jerusalem was a seemingly impregnable fortress, its citizens had thrown taunts at David and his men (2 Sam. 5:6, 7). After Jerusalem's capture, it became known as the city of David, or Zion.

11:6. For the capture of Jerusalem, see the note on 2 Samuel 5:8.

11:8. For the Millo, see the note on 2 Samuel 5:9.

11:10. See the note on 2 Samuel 23:8.

11:11. The number of the enemy slain by Jashobeam is given in 2 Samuel 23:8 as eight hundred, probably the correct figure. The number here may have been miscopied, perhaps influenced by the number slain by Abishai in verse 20.

David, into the cave of Adullam; and the host of the Philistines encamped ^bin the valley of ¹Rephaim.

16 And David *was* then in the ¹hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ^aAnd Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 ^aOf the three, he ¹was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who ¹had done many acts; ^ahe slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, he ¹was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

11:15 ^b2 Sam. 5:18; 1 Chr. 14:9

¹Lit. *Giants*

11:16 ¹ *stronghold*

11:20 ^a2 Sam. 23:18; 1 Chr. 18:12

11:21 ^a2 Sam. 23:19

¹ *was more honoured*

11:22 ^a2 Sam. 23:20

¹ *was great in deeds*

11:25 ¹ *was honoured*

11:26 ^a2 Sam. 23:24

¹ *mighty warriors*

11:27 ^a2 Sam. 23:26; 1 Chr. 27:10

¹ *Shammah the Harodite*,

² *Paltite*, ² *Sam.*

23:26

11:28 ^a1 Chr. 27:9

^b1 Chr. 27:12

11:29 ¹ *Mebunnai*, ² *Sam.*

23:27

² *Zalmon*,

² *Sam.* 23:28

11:30 ^a1 Chr. 27:13

¹ *Heleb*, ² *Sam.*

23:29 or *Heldai*,

1 Chr. 27:15

11:31 ^a1 Chr. 27:14

¹ *Ittai*, ² *Sam.*

23:29

11:32 ¹ *Hiddai*,

² *Sam.* 23:30

² *Abi-albon*,

² *Sam.* 23:31

11:33 ¹ *Barhumite*, ² *Sam.*

23:31

11:34 ¹ *Jashen*,

² *Sam.* 23:32

11:35 ¹ *Sharar*,

² *Sam.* 23:33

² *Eliphelet*,

² *Sam.* 23:34

³ *Ahasbai*,

² *Sam.* 23:34

11:37 ¹ *Hezrai*,

² *Sam.* 23:35

² *Paarai the*

Arbite, ² *Sam.*

23:35

11:38 ¹ Heb.

Hagri

11:41 ^a2 Sam.

11

¹ The last 16

are not listed in

² *Sam.* 23.

11:45 ¹ Or

Shimrite

David's Valiant Men

26 Also the ¹valiant men of the armies *were*, ^aAsahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 ¹Shammoth the Harorite, ^aHelez the ²Pelonite,

28 ^aIra the son of Ikkesht the Tekoite, ^bAbiezer the Antothite,

29 ¹Sibbecai the Hushathite, ²Ilai the Ahothite,

30 ^aMaharai the Netophathite, ¹Heled the son of Baanah the Netophathite,

31 ¹Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, ^aBenaiah the Pirathonite,

32 ¹Hurai of the brooks of Gaash, ²Abiel the Arbathite,

33 Azmaveth the ¹Baharumite, Eliahba the Shaalbonite,

34 The sons of ¹Hashem the Gizonite, Jonathan the son of Shage the Harorite,

35 Ahiam the son of ¹Sacar the Harorite, ²Eliphah the son of ³Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 ¹Hezro the Carmelite, ²Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of ¹Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 ^aUriah the Hittite, ¹Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the ¹son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

David's Men at Ziklag

12 Now ^athese are they that came to David to ^bZiklag, while he ¹yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 They *were* armed with bows, and could use both the right hand and ^athe left in *hurling* stones and *shooting* arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Jotham, the sons of ¹Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabab the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there ¹separated themselves unto David into the ²hold to the wilderness men of might, *and* ³men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* ^aas swift as the ⁴roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabab the ninth,

13 Jeremiah the tenth, Machbanaï the eleventh.

12:1 ^a 1 Sam.

27:2

^b 1 Sam. 27:6

¹ was still a

fugitive from

12:2 ^a Judg. 3:15;

20:16

12:3 ¹ Or Has-

maah

12:8 ^a 2 Sam.

2:18

¹ joined

² strong hold

³ warriors

trained for

battle

⁴ gazelles

12:14 ^a 1 Sam.

18:13

12:15 ^a Josh.

3:15; 4:18, 19

12:16 ¹ strong

hold

12:17 ¹ Lit.

before them

² united with

³ Lit. violence

12:18 ^a 2 Sam.

17:25

¹ Lit. the spirit

clothed

12:19 ^a 1 Sam.

29:2

^b 1 Sam. 29:4

¹ after counsel

² defect

³ and endanger

our heads

12:20 ¹ those

of Manasseh

defected to him

12:21 ^a 1 Sam.

30:1, 9, 10

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a ^athousand.

15 These *are* they that went over Jordan in the first month, when it had overflowed all his ^abanks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the ¹hold unto David.

17 And David went out ¹to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be ²knit unto you: but if ye *be come* to betray me to mine enemies, seeing *there is no* ³wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then ¹the spirit came upon ^aAmasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, ^awhen he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines ¹upon advisement sent him away, saying, ^bHe will ²fall to his master Saul ³to the *jeopardy* of our heads.

20 As he went to Ziklag, ¹there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David against ^athe band *of the rovers*: for they *were* all mighty men of valour, and were captains in the host.

12:1-7. For David's stay at Ziklag and his battles with the Amalekites, see 1 Samuel 27, 30.

12:8-15. The roster of Gadites who came to David, possibly during his time in the wilderness of En-gedi (cf. 1 Sam. 24:1), is given here. David characteristically sought out various caves or strongholds in the wilderness areas where he fled from Saul (e.g., 1 Sam. 22:1; 23:14).

12:16-18. The addition of men from Benjamin and Judah occurred in the days of David's life in the strongholds. For the ministry of the Holy Spirit in the Old Testament, see the note on Judges 3:10.

12:19-22. For the historical background of this addition of troops from Manasseh, see 1 Samuel 29, 30.

22 For at *that* time day by day there came to David to help him, until *it was* a great ¹host, ^alike the host of God.

David's Men at Hebron

23 And these *are* the numbers of the ¹bands *that were* ready armed to the war, *and* ^acame to David to ^bHebron, to ^cturn the kingdom of Saul to him, ^daccording to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ¹ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And ^aZadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the ¹kindred of Saul, three thousand: for hitherto ^athe greatest part of them had ²kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, ¹famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were ¹expressed by name, to come and make David king.

32 And of the children of Issachar, ^awhich *were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* ¹not of ^adouble heart.

12:22 ^a Gen. 32:2; Josh. 5:13-15
¹ army
 12:23 ^a 2 Sam. 2:1-4
^b 1 Chr. 11:1
^c 1 Chr. 10:14
^d 1 Sam. 16:1-4
¹ divisions
 12:24 ¹ equipped
 12:28 ^a 2 Sam. 8:17; 1 Chr. 6:8, 53
 12:29 ^a 2 Sam. 2:8, 9
¹ kinsmen
² remained loyal to
 12:30 ¹ Lit. *men of names*
 12:31 ¹ designated
 12:32 ^a Esth. 1:13
 12:33 ^a Ps. 12:2; [James 1:8]
¹ stouthearted

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, ¹expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a ¹perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of ^aone ²heart to make David king.

39 And there they were with David three days, eating and drinking; for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

Plans for Moving the Ark

13 And David consulted with the ^acaptains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, *If it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, ¹that *are* ¹left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of

12:36 ¹ able to keep battle formation
 12:38 ^a 2 Chr. 30:12
¹ loyal
² mind
 13:1 ^a 1 Chr. 11:15; 12:34
 13:2 ^a 1 Sam. 31:1; Is. 37:4
¹ who remain

12:38. During David's seven-and-a-half years of independent rule at Hebron, his strength and forces grew increasingly greater (cf. 2 Sam. 3:1). By the time

of his coronation as king over all Israel, the number was astonishingly large. See the notes on 2 Samuel 5:1-3 and 1 Chronicles 11:1.

our God to us: ^afor we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So ^aDavid gathered all Israel together, from ^bShihor of Egypt even unto the entering of Hemath, to bring the ark of God ^cfrom Kirjath-jearim.

6 And David went up, and all Israel, to ^aBaalath, ¹that is, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, ^bthat dwelleth *between* the cherubims, whose name is called *on it*.

7 And they ¹carried the ark of God ^ain a new cart ^bout of the house of Abinadab: and Uzza and Ahio drave the cart.

8 ^aAnd David and all Israel ¹played before God with all *their* might, and with ²singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

The Death of Uzza

9 And when they came unto the threshingfloor of ¹Chidon, Uzza put forth his hand to hold the ark; for the oxen ²stumbled.

10 And the anger of the LORD was ¹kindled against Uzza, and he ²smote him, ^abecause he put his hand to the ark: and there he ^bdied before God.

11 And David ¹was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ²Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

The Ark Left with Obed-edom

13 So David ¹brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

13:3 ^a 1 Sam. 7:1, 2
 13:5 ^a 1 Sam. 7:5
^b Josh. 13:3
^c 1 Sam. 6:21; 7:1, 2
 13:6 ^a Josh. 15:9, 60
^b Ex. 25:22;
 1 Sam. 4:4;
 2 Kin. 19:15
¹ Baale of Judah, 2 Sam. 6:2
 13:7 ^a Num. 4:15; 1 Sam. 6:7
^b 1 Sam. 7:1
¹ Lit. *caused the ark to ride*
 13:8 ^a 2 Sam. 6:5
¹ Played music
² songs
 13:9 ¹ Nachon, 2 Sam. 6:6
² let it fall
 13:10 ^a [Num. 4:15]; 1 Chr. 15:13, 15
^b Lev. 10:2
¹ aroused
² struck
 13:11 ¹ became angry
² Lit. *Outbreak of Uzza*
 13:13 ¹ would not move

13:14 ^a 2 Sam. 6:11
^b [Gen. 30:27]; 1 Chr. 26:4-8
 14:1 ^a 2 Sam. 5:11; 1 Kin. 5:1
 14:2 ^a Num. 24:7
¹ was highly exalted
 14:4 ^a 1 Chr. 3:5-8
¹ Shimea, 1 Chr. 3:5
 14:5 ¹ Elishama, 1 Chr. 3:6
² Eliphelet, 1 Chr. 3:6
 14:7 ¹ Eliada, 1 Chr. 3:8;
 2 Sam. 5:16
 14:8 ^a 2 Sam. 5:17-21
¹ search for
 14:9 ^a Josh. 17:15; 18:16;
 1 Chr. 11:15;
 14:13
¹ made a raid
² Lit. *Giants*
 14:10 ^a 1 Sam. 23:2, 4; 30:8;
 2 Sam. 2:1; 5:19,
 23; 21:1
 14:11 ¹ defeated
² broken through
³ breaking through
⁴ Lit. *Master of Breakthroughs*

14 ^aAnd the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed ^bthe house of Obed-edom, and all that he had.

David Established in Jerusalem

14 Now ^aHiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom ¹was ^alifted up on high, because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now ^athese are the names of his children which he had in Jerusalem; ¹Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and ¹Elishua, and ²Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ¹Beeliada, and Eliphalet.

David's Victories

8 And when the Philistines heard that ^aDavid was anointed king over all Israel, all the Philistines went up to ¹seek David. And David heard of *it*, and went out against them.

9 And the Philistines came and ¹spread themselves ^ain the valley of ²Rephaim.

10 And David ^aenquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David ¹smote them there. Then David said, God hath ²broken in upon mine enemies by mine hand like ³the breaking forth of waters: therefore they called the name of that place ⁴Baal-perazim.

13:3, 4. See the note on 2 Samuel 6:2.

13:9, 10. For this disobedience of the divine instructions with regard to transporting the ark, see the note on 2 Samuel 6:3-7.

14:1, 2. See the note on 2 Samuel 5:11.

14:3-5. See the note on 2 Samuel 5:13-15.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 ^aAnd the Philistines yet again ¹spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, ^aand come upon them ¹over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to ¹smite the host of the Philistines.

16 David therefore did as God commanded him: and they ¹smote the host of the Philistines from ²Gib-eon even to Gazer.

17 And ^athe fame of David went out into all lands; and the LORD ^bbrought the fear of him upon all nations.

David Prepares a Place for the Ark

15 And David made him houses in the city of David, and prepared a place for the ark of God, ^aand pitched for it a tent.

2 Then David said, ¹None ought to carry the ^aark of God but the Levites: for ^bthem hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David ^agathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his ¹brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:

14:13 ^a2 Sam.

5:22-25

¹ made a raid

14:14 ^a2 Sam.

5:23

¹ in front of the

14:15 ¹ strike

14:16 ¹ defeated

² Geba, 2 Sam.

5:25

14:17 ^a Josh.

6:27; 2 Chr. 26:8

^b [Ex. 15:14-16;

Deut. 2:25;

11:25]; 2 Chr.

20:29

15:1 ^a 1 Chr. 16:1

15:2 ^a [Num.

4:15]; 2 Sam.

6:1-11

^b Num. 4:2-15;

Deut. 10:8; 31:9

¹ None may

carry

15:3 ^a Ex. 40:20,

21; 2 Sam. 6:12;

1 Kin. 8:1; 1 Chr.

13:5

15:5 ¹ kinsmen

15:8 ^a Ex. 6:22

15:9 ^a Ex. 6:18

15:11 ^a 2 Sam.

8:17; 15:24-29,

35, 36; 18:19, 22,

27; 19:11; 20:25;

1 Chr. 12:28

^b 1 Sam. 22:20-

23; 23:6; 30:7;

1 Kin. 2:22, 26,

27; Mark 2:6

15:12 ¹ conse-

crate

15:13 ^a 2 Sam.

6:3

^b 1 Chr. 13:7-11

¹ broke out

against us

² regarding the

ordinance

15:14 ¹ conse-

crated

15:15 ^a Ex.

25:14; Num.

4:15; 7:9

¹ by its poles

15:17 ^a 1 Chr.

6:33; 25:1

^b 1 Chr. 6:39

^c 1 Chr. 6:44

8 Of the sons of ^aElizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of ^aHebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for ^aZadok and ^bAbiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: ¹sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For ^abecause ye *did it* not at the first, ^bthe LORD our God ¹made a breach upon us, for that we sought him not ²after the due order.

14 So the priests and the Levites ¹sanctified themselves to bring up the ark of the LORD God of Israel.

The Ark Carried to Jerusalem

15 And the children of the Levites bare the ark of God upon their shoulders ¹with the staves thereon, as ^aMoses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed ^aHeman the son of Joel; and of his brethren, ^bAsaph the son of Berechiah; and of the sons of Merari their brethren, ^cEthan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obbedom, and Jeiel, the porters.

15:1, 2. David's preparations for the ark included the selection of a **place** for it to be housed and the assigning of the proper Levitical assistants.

15:11-13. See the note on 16:37-42.

15:17. For **Heman, Asaph**, and **Ethan**, see the note on 6:31-48.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and ¹Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with ²psalteries on ^aAlamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps on the ^aSheminith ¹to excel.

22 And Chenaniah, chief of the Levites, *was* for song; he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, ^adid blow with the trumpets before the ark of God: and ^bObed-edom and Jehiah *were* doorkeepers for the ark.

25 So ^aDavid, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine ^alinen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen.

28 ^aThus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass, ^aas the ark

15:20 ^aPs.

46: title
¹ Jaaziel, 1 Chr. 15:18
² strings

15:21 ^aPs. 6: title
¹ to lead

15:24 ^a [Num. 10:8]; Ps. 81:3
^b 1 Chr. 13:13, 14

15:25 ^a 2 Sam. 6:12, 13; 1 Kin. 8:1

15:27 ^a 1 Sam. 2:18, 28

15:28 ^a Num. 23:21; Josh. 6:20; 1 Chr. 13:8; Zech. 4:7; 1 Thess. 4:16

15:29 ^a 1 Sam. 18:20, 27; 19:11-17; 2 Sam. 3:13, 14; 6:16, 20-23

¹ whirling

16:1 ^a 2 Sam. 6:17; 1 Chr. 15:1

¹ erected

16:2 ^a 1 Kin. 8:14

¹ finished

16:3 ¹ distributed

² Or cake of

raisins

16:4 ^a Ps. 38: title; 70: title

16:5 ^a 1 Chr. 15:18

¹ stringed

instruments

16:7 ^a 2 Sam. 22:1; 23:1

^b Ps. 105:1-15

16:8 ^a 1 Chr. 17:19, 20; Ps. 105:1-15

105:1-15

of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David ¹dancing and playing: and she despised him in her heart.

Offerings to the Lord

16 So ^athey brought the ark of God, and set it in the midst of the tent that David had ¹pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had ¹made an end of offering the burnt offerings and the peace offerings, ^ahe blessed the people in the name of the LORD.

3 And he ¹dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a ²flagon of wine.

4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to ^arecord, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, ^aJeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with ¹psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

David's Song of Thanksgiving

7 Then on that day ^aDavid delivered ^bfirst *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 ^aGive thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

15:27. For **ephod**, see the note on 1 Samuel 2:18.

15:29. See the note on 2 Samuel 6:16.

16:7. This **psalm** (with slight variations) is woven into several of the psalms in the Hebrew Psalter (cf. vv. 8-22 with Ps. 105:1-15; vv. 23-33 with Ps. 96; vv. 34-36 with Ps. 106:1, 47, 48). It is learned here that those later liturgical adaptations originated with **David**. The psalm was especially suited for this auspicious occasion. This particular psalm exhorts the people

to praise Israel's wonder-working God (vv. 8-11), and encourages its hearers to remember God's deeds (vv. 12-14) and His unailing covenant with Abraham, Isaac, and Jacob (vv. 15-22). David then directs all nations to join Israel in its praise of the holy God to whom all the universe is subservient (vv. 23-33), and closes this song with a section of **thanks**, petition, and praise (vv. 34-36).

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his *“judgments are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the “covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath *“confirmed* the same to ^bJacob for a law, *and* to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the ¹lot of your inheritance;

19 When ye were but few, *“even* a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he *“reproved* kings for their sakes,

22 *Saying*, *“Touch* not mine anointed, and do my prophets no harm.

23 *“Sing* unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be ¹feared above all gods.

26 For all the gods *“of* the people *are* ¹idols: but the LORD made the heavens.

16:14 ^aPs. 48:10; [Is. 26:9]

16:16 ^aGen. 17:2; 26:3; 28:13; 35:11

16:17 ^aGen. 35:11, 12
^bGen. 28:10–15

16:18 ¹*allotment*

16:19 ^aGen. 34:30; Deut. 7:7

16:21 ^aGen. 12:17; 20:3; Ex. 7:15–18

16:22 ^aGen. 20:7; Ps. 105:15

16:23 ^aPs. 96:1–13

16:25 ¹*held in reverential awe*

16:26 ^aLev. 19:4; [1 Cor. 8:5, 6]

¹*worthless things*

16:30 ¹*Tremble*

16:33 ^aIs. 55:12, 13

^b[Joel 3:1–14]; Zech. 14:1–14; [Matt. 25:31–46]

16:34 ^a2 Chr. 5:13; 7:3; Ezra 3:11; Ps. 106:1; 107:1; 118:1; 136:1; Jer. 33:11

16:35 ^aPs. 106:47, 48

¹*triumph*

16:36 ^a1 Kin. 8:15, 56; Ps. 72:18

^bDeut. 27:15; Neh. 8:6

16:37 ^a1 Chr. 16:4, 5

^b2 Chr. 8:14; Ezra 3:4

16:38 ^a1 Chr. 13:14

16:39 ^a1 Chr. 21:29; 2 Chr. 1:3

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye hundreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 ¹Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the *“trees* of the wood sing out at the presence of the LORD, because he ^bcometh to judge the earth.

34 *“O* give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 *“And* say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* ¹glory in thy praise.

36 *“Blessed be* the LORD God of Israel for ever and ever. And all ^bthe people said, Amen, and praised the LORD.

Keepers of the Ark

37 So he left there before the ark of the covenant of the LORD *“Asaph* and his brethren, to minister before the ark continually, as every day's work ^brequired:

38 And *“Obed–edom* with their brethren, threescore and eight; Obed–edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, *“before* the

16:37–42. David's concern for worship is immediately apparent in his appointment of the Levites for various tasks in the service of the Lord (cf. vv. 4–6). Although the ark is now in Jerusalem, the old brazen altar used in the tabernacle service remains with the tabernacle at Gibeon (cf. vv. 39, 40 with 1 Kin. 3:4; 1 Chr. 21:29; 2 Chr. 1:3). Zadok and the priests probably

returned to Gibeon after seeing to the safe delivery of the ark in Jerusalem (cf. 1 Chr. 15:11–13). Doubtless the services relative to the ark in Jerusalem (vv. 37, 38) and to the altar in Gibeon (vv. 41, 42) were served by the Levitical musicians. The importance of music in the Israelite worship experience is again emphasized. See the note on 6:31–48.

tabernacle of the LORD ^bin the ¹high place that *was* at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually ^amorning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were ¹expressed by name, to give thanks to the LORD, ^abecause his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* ¹porters.

43 ^aAnd all the people departed every man to his house: and David returned to bless his house.

David's Temple Plans

17 Now ^ait came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

God's Message to David

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt ^anot build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Whersoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou

16:39 ^b 1 Kin. 3:4
 1 Places for pagan worship
 16:40 ^a [Ex. 29:38-42; Num. 28:3, 4]
 16:41 ^a 1 Chr. 25:1-6; 2 Chr. 5:13; 7:3; Ezra 3:11; Jer. 33:11
¹ designated
 16:42 ¹ gatekeepers
 16:43 ^a 2 Sam. 6:18-20
 17:1 ^a 2 Sam. 7:1; 1 Chr. 14:1
 17:4 ^a [1 Chr. 28:2, 3]

17:7 ^a 1 Sam. 16:11-13
¹ sheepfold
 17:8 ¹ destroyed
² given you prestige
 17:9 ^a [Deut. 30:1-9; Jer. 16:14-16; 23:5-8; 24:6; Ezek. 37:21-27]; Amos 9:14
¹ appoint
² oppress
 17:11 ^a 1 Kin. 2:10; 1 Chr. 29:28
^b 1 Kin. 5:5; 6:12; 8:19-21; [1 Chr. 22:9-13; 28:20]; Matt. 1:6; Luke 3:31
¹ fulfilled
² rest in death with your ancestors
 17:12 ^a 1 Kin. 6:38; 2 Chr. 6:2; [Ps. 89:20-37]
 17:13 ^a 2 Sam. 7:14, 15; Matt. 3:17; Mark 1:11; Luke 3:22; 2 Cor. 6:18; Heb. 1:5
^b [1 Sam. 15:23-28]; 1 Chr. 10:14
 17:14 ^a Ps. 89:3, 4; Matt. 19:28; 25:31; [Luke 1:31-33]
¹ establish
 17:16 ^a 2 Sam. 7:18
¹ this far

say unto my servant David, Thus saith the LORD of hosts, I took thee ^afrom the ¹sheepcote, *even* from following the sheep, that thou shouldst be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have ¹cut off all thine enemies from before thee, and have ²made thee a name like the name of the great men that *are* in the earth.

9 Also I will ¹ordain a place for my people Israel, and will ^aplant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness ²waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

Solomon to Build Temple

11 And it shall come to pass, when thy days be ^aexpired¹ that thou must go ²to ^{be} with thy fathers, that I will raise up thy ^bseed after thee, which shall be of thy sons; and I will establish his kingdom.

12 ^aHe shall build me an house, and I will stablish his throne for ever.

13 ^aI will be his father, and he shall be my son: and I will not take my mercy away from him, ^bas I took *it* from *him* that was before thee:

14 But ^aI will ¹settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ^aAnd David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me ¹hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast

17:11-14. For the Davidic covenant, see the note on 2 Samuel 7:12-16.

17:16-27. David again shows himself to be a man

of spiritual sensitivity, who was always ready to go to God in prayer, thanksgiving, and praise.

17:17. See the note on 2 Samuel 7:19.

also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.

20 O LORD, *there is none* like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 ^aAnd what one nation in the earth *is like* thy people Israel, whom God went to redeem *to be* his own people, to make thee a name ¹of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, ¹hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, ¹thou art God, and hast promised this goodness unto thy servant:

27 Now therefore ¹let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

Philistines and Moabites Subdued

18 Now after this ^ait came to pass, that David ¹smote the Philistines, and subdued them, and

17:21 ^a[Deut. 4:6-8, 33-38]; Ps. 147:20
¹ by great and awesome deeds
 17:25 ¹ Lit. have uncovered the ear of
 17:26 ¹ you alone are
 17:27 ¹ you have been pleased to
 18:1 ^a 2 Sam. 8:1-18
¹ attacked

18:2 ^a 2 Sam. 8:2; Zeph. 2:9
^b Ps. 60:8
¹ defeated
 18:3 ^a 2 Sam. 8:3
¹ defeated
 2 Hadadazer,
 2 Sam. 8:3
 18:4 ¹ seven hundred, 2 Sam. 8:4
² hamstring, crippled
 18:5 ^a 2 Sam. 8:5, 6; 1 Kin. 11:23-25
¹ Heb. Darmeseg
 18:6 ¹ wherever
 18:8 ^a 2 Sam. 8:8
^b 1 Kin. 7:15, 23; 2 Chr. 4:12, 15, 16
¹ Betah, 2 Sam. 8:8
² Berothai, 2 Sam. 8:8
³ Hadadazer, 2 Sam. 8:3
⁴ bronze sea (the great laver or basin)
 18:9 ¹ Toi, 2 Sam. 8:9
² defeated
 18:10 ^a 2 Sam. 8:10-12
¹ Joram, 2 Sam. 8:10
² greet him
³ bless
⁴ defeated
 18:11 ^a 2 Sam. 10:12
^b 2 Sam. 5:17-25
^c 2 Sam. 1:1

took Gath and her towns out of the hand of the Philistines.

2 And he ¹smote ^aMoab; and the Moabites became David's ^bservants, and brought gifts.

3 And ^aDavid ¹smote ²Hadadazer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and ¹seven thousand horsemen, and twenty thousand footmen: David also ²houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the ^aSyrians of ¹Damascus came to help Hadadazer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David ¹whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadazer, and brought them to Jerusalem.

8 Likewise from ¹Tibhath, and from ²Chun, cities of ³Hadadazer, brought David very much ^abrass, wherewith ^bSolomon made the ⁴bransen sea, and the pillars, and the vessels of brass.

9 Now when ¹Tou king of Hamath heard how David had ²smitten all the host of Hadadazer king of Zobah;

10 He sent ¹Hadoram his son to king David, to ²enquire of his welfare, and to ³congratulate him, because he had fought against Hadadazer, and ⁴smitten him; (for Hadadazer had war with Tou;) and *with him* all manner of ^avessels of gold and silver and brass.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the ^achildren of Ammon, and from the ^bPhilistines, and from ^cAmalek.

12 Moreover ^aAbishai the son of Zeruiah slew of the ¹Edomites in the valley of salt ^beighteen thousand.

13 ^aAnd he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David ¹whithersoever he went.

David's Appointed Officers

14 So David reigned over all Israel, and ¹executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and ¹Abimelech the son of Abiathar, were the priests; and ²Shavsha was scribe;

17 ^aAnd Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were ¹chief about the king.

Ammonites and Syrians Are Defeated

19 Now ^ait came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, ¹Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments ¹in the midst hard

18:12 ^a2 Sam. 23:18; 1 Chr. 2:16
^b2 Sam. 8:13
 1 *Syrians*, 2 Sam. 8:13
 18:13 ^aGen. 27:29–40; Num. 24:18; 2 Sam. 8:14
¹ *wherever*
 18:14 ¹ *administered*
 18:16 ¹ *Ahimelech*, 2 Sam. 8:17
² *Seraiah*, 2 Sam. 8:17 or *Shisha*, 1 Kin. 4:3
 18:17 ^a2 Sam. 8:18
¹ *Lit. heads at the hand of the king*
 19:1 ^a1 Sam. 11:1; 2 Sam. 10:1–19
 19:3 ¹ *Lit. In your eyes is David honouring your father because*
 19:4 ¹ *Lit. in half at the buttocks*

by their ^abuttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they had made themselves ¹odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of ²Mesopotamia, and out of Syria-maacchah, ^aand out of ³Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and ¹pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and ¹put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

Joab's Forces Fight the Syrians

10 Now when Joab saw that the battle was set against him before and behind, he ¹chose out of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us

18:12. This detail gives additional information to the account in 2 Samuel 8:13, which emphasizes David's growing prestige. The heading over Psalm 60 recalls Joab's part in the battle. **Abishai** was David's cousin and Joab's brother (2:16).

18:16. **Abimelech** could be identified with Ahim-

elech (2 Sam. 8:17). He is probably the grandson of another Ahimelech, the father of Abiathar (cf. 1 Sam. 23:6; 30:7).

18:17. For **Cherethites** and **Pelethites**, see the note on 1 Kings 1:38–40.

19:2–5. See the notes on 2 Samuel 10:2 and 10:4.

¹behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do *that which is good* in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they ¹were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the ²river: and ³Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had ¹put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians ¹seven thousand *men which fought in chariots*, and forty thousand ²footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were ¹put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

19:13 ¹ *be strong for*
 19:16 ¹ *had been defeated by*
² The Euphrates
³ *Shobach*, 2 Sam. 10:16 or *Zoba*, 2 Sam. 10:6
 19:17 ¹ *set up in battle array*
 19:18 ¹ *seven hundred*, 2 Sam. 10:18
² *horsemen*, 2 Sam. 10:18
 19:19 ¹ *defeated by*

20:1 ^a 2 Sam. 11:1
^b 2 Sam. 11:2—12:25
^c 2 Sam. 12:26
¹ *Lit. at the return of the year (in the spring)*
² *stayed*
 20:2 ^a 2 Sam. 12:30, 31
¹ *plunder*
 20:3 ¹ *MT put them to work with*
 20:4 ^a 2 Sam. 21:18
^b 1 Chr. 11:29
¹ *Gob*, 2 Sam. 21:18
² *Saph*, 2 Sam. 21:18
³ *Heb. haraphah*
 20:5 ^a 1 Sam. 17:7; 1 Chr. 11:23
¹ *Jaare-oregim*, 2 Sam. 21:19
 20:6 ^a 1 Sam. 5:8; 2 Sam. 21:20

Rabbah Destroyed

20 And ^ait came to pass, that ¹after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But ^bDavid ²tarried at Jerusalem. And ^cJoab smote Rabbah, and destroyed it.

2 And David ^atook the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head; and he brought also exceeding much ¹spoil out of the city.

3 And he brought out the people that *were* in it, and ¹cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

Philistine Giants Killed

4 And it came to pass after this, ^athat there arose war at ¹Gezer with the Philistines; at which time ^bSibbechai the Hushathite slew ²Sippai, *that was* of the children of ³the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of ¹Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's ^abeam.

6 And yet again ^athere was war at Gath, where was a man of *great* stature, whose fingers and toes *were*

19:18. See the notes on 2 Samuel 8:4, 5; 10:18; and 1 Chronicles 18:4. Assuming that all the passages are discussing the same campaign, the proper full figures are as follows: from the **Syrians** (Arameans) one thousand **chariots**, seven thousand chariot-eers, and 20,000 footmen (soldiers) were captured. As well, 22,000 Aramean soldiers were killed. Thus, the 40,000 "horsemen" (2 Sam. 10:18) and 40,000 **footmen** (v. 18) are merely rounded-off figures for the 42,000 foot soldiers either captured or slain. The word "horsemen" in 2 Samuel 10:18 is thus used imprecisely or may have been miscopied from the listing in 2 Samuel 8:4.

20:1-3. Fuller details of this campaign can be found in 2 Samuel 12:26-31. For David's treatment of the Ammonites, see the note on 2 Samuel 12:31.

20:4-8. Several differences between the account here and that of 2 Samuel 21:15-22 can be observed:

(1) In 2 Samuel the place of battle is listed as Gob, rather than **Gezer**. (2) In 2 Samuel the slain giant's son was Saph, rather than **Sippai**. (3) **Goliath's** slain brother, **Lahmi** (v. 5), is unnamed in the account in 2 Samuel. (4) Abishai's slaying of the giant Ishbi-benob goes unnoticed in the chronicler's record. However, the differences are minimal: (1) Gob was located close to Gezer; therefore, the later author of Chronicles may simply have used the more familiar name, particularly if Gob was a suburb of Gezer or had been destroyed and passed out of existence. (2) The names *Saph* and *Sippai* are mere variants. (3) The latter two problems are simply cases of each author's own particular selection of the details on which he wishes to comment. The two accounts are supplementary, not contradictory.

20:5. See the note on 1 Samuel 17:50.

four and twenty, six *on each hand*, and six *on each foot*: and he also was ¹the son of ²the giant.

7 But when he defied Israel, Jonathan the son of ¹Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

Israel and Judah Numbered

21 And ^aSatan stood up against Israel, and ¹provoked David to ²number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; ^aand bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of ¹trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 ^aBut Levi and Benjamin counted he not among them: for the king's ¹word was abominable to Joab.

God's Anger

7 And ¹God was displeased with this thing; therefore he ²smote Israel.

8 And David said unto God, ^aI have sinned greatly, because I have done this thing: ^bbut now, I beseech thee, ¹do away the iniquity of thy servant; for I have done very foolishly.

20:6 ¹Lit. born to
²Heb. haraphah
20:7 ¹Shamah, ¹Sam. 16:9
21:1 ^a2 Sam. 24:1-25; Job 1:6
¹Lit. moved
²take a census of
21:2 ^a1 Chr. 27:23, 24
21:3 ¹guilt
21:6 ^a1 Chr. 27:24
¹command
21:7 ¹Lit. it was evil in the eyes of God
²struck
21:8 ^a2 Sam. 24:10
^b2 Sam. 12:13
¹take away

21:9 ^a1 Sam. 9:9; 2 Kin. 17:13; 1 Chr. 29:29;
2 Chr. 16:7; 10; Is. 30:9, 10;
Amos 7:12, 13
21:10 ^a2 Sam. 24:12-14
21:12 ^a2 Sam. 24:13
¹seven, 2 Sam. 24:13
²territory
³consider what answer I should take back
21:13 ^aPs. 51:1; 130:4, 7
¹distress
21:14 ^a1 Chr. 27:24
21:15 ^a2 Sam. 24:16
^bGen. 6:6
^c2 Chr. 3:1
¹relented of the disaster
²Araunah, 2 Sam. 24:16
21:16 ^aJosh. 5:13; 2 Chr. 3:1

9 And the LORD spake unto Gad, David's ^aseer, saying,

10 Go and tell David, ^asaying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 ^aEither ¹three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the ²coasts of Israel. Now therefore ³advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great ¹strait: let me fall now into the hand of the LORD; for very great *are* his ^amercies: but let me not fall into the hand of man.

14 So the LORD sent ^apestilence upon Israel: and there fell of Israel seventy thousand men.

God Spares Jerusalem

15 And God sent an ^aangel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and ^bhe ¹repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the ^cthreshingfloor of ²Ornan the Jebusite.

16 And David lifted up his eyes, and ^asaw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of *Israel*, who *were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as*

20:8. See the note on 2 Samuel 21:15-22.

21:1. See the note on 2 Samuel 24:1.

21:5. See the note on 2 Samuel 24:9.

21:12. See the note on 2 Samuel 24:13.

21:15. For the Lord's repentance, see the note on

1 Samuel 15:11. **Ornan** is rendered Araunah in 2 Samuel 24:16.

21:16. **The angel with the drawn sword** made it clear that the plague in **Israel** was a divine judgment for sin (cf. Num. 22:23).

for these ^asheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

David Builds an Altar

18 Then the ^aangel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, ¹Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be ²stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the ¹meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost.

25 So ^aDavid gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt

21:17 ^a2 Sam. 7:8; Ps. 74:1
21:18 ^a1 Chr. 21:11, 12; 2 Chr. 3:1
21:22 ¹Lit. Give ²withdrawn
21:23 ¹meal or grain
21:25 ^a2 Sam. 24:24

offerings and peace offerings, and called upon the LORD; and ^ahe answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 ^aFor the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at ^bGibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

Preparations for Building the Temple

22 Then David said, ^aThis is the house of the LORD God, and this is the altar of the burnt offering for Israel.

2 And David commanded to gather together the ^astrangers that *were* in the land of Israel; and he set masons to ^bhew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance ^awithout¹ weight;

4 Also cedar trees in abundance: for the ^aZidonians and they of Tyre brought much cedar wood to David.

5 And David said, ^aSolomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

21:26 ^aLev. 9:24; Judg. 6:21; 1 Kin. 18:36-38; 2 Chr. 3:1; 7:1
21:29 ^a1 Kin. 3:4; 2 Chr. 1:3
^b1 Chr. 16:39
22:1 ^aDeut. 12:5; 2 Sam. 24:18; 1 Chr. 21:18, 19, 26, 28; 2 Chr. 3:1
22:2 ^a1 Kin. 9:20, 21; 2 Chr. 2:17, 18
^b1 Kin. 5:17, 18
22:3 ^a1 Kin. 7:47; 1 Chr. 22:14
¹ beyond measure
22:4 ^a1 Kin. 5:6-10
22:5 ^a1 Kin. 3:7; 1 Chr. 29:1, 2

21:17. See the note on 2 Samuel 24:17.

21:25. See the note on 2 Samuel 24:24.

21:29. See the note on 16:37-42.

22:5. David had a great desire to build a **house for the LORD** (cf. 2 Sam. 7:2; 1 Chr. 17:1, 2), but his task had been securing the kingdom through many wars and much bloodshed. Therefore the privilege

of erecting the temple would be given to **Solomon** ("Peaceable"), his **son** who would rule in a time of rest and peace (vv. 7-9). David was not allowed to build the temple; however, he made careful **preparation for it** (28:11-19; 29:1-9), and he admonished Solomon (v. 11; 28:9, 10, 20, 21) and the elders of Israel (vv. 17-19; 28:1-8) to see to its construction.

God's Promises

6 Then he called for Solomon his son, and ¹charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, ^ait was in my mind to build an house ^bunto the name of the LORD my God:

8 But the word of the LORD came to me, saying, ^aThou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 ^aBehold, a son shall be born to thee, who shall be a man of rest; and I will give him ^brest from all his enemies round about: for his name shall be ¹Solomon, and I will give peace and quietness unto Israel in his days.

10 ^aHe shall build an house for my name; and ^bhe shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

David's Charge to Solomon

11 Now, my son, ^athe LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD ^agive thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 ^aThen shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD ¹charged Moses with concerning Israel: ^bbe strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, ¹in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron ^awithout weight; for it is in

22:6 ¹ *commanded*

22:7 ^a 2 Sam. 7:1, 2; 1 Kin. 8:17;

1 Chr. 17:1; 28:2

^b Deut. 12:5, 11

22:8 ^a 2 Sam.

7:5-13; 1 Kin.

5:3; 1 Chr. 28:3

22:9 ^a 1 Chr. 28:5

^b 1 Kin. 4:20,

25; 5:4

¹ Lit. *Peaceful*

22:10 ^a 2 Sam.

7:13; 1 Kin. 5:5;

6:38; 1 Chr.

17:12, 13; 28:6;

2 Chr. 6:2

^b Heb. 1:5

22:11 ^a 1 Chr.

22:16

22:12 ^a 1 Kin.

3:9-12; 2 Chr.

1:10

22:13 ^a [Josh.

1:7, 8]; 1 Chr.

28:7

^b [Deut. 31:7, 8;

Josh. 1:6, 7, 9;

1 Chr. 28:20]

¹ *commanded*

22:14 ^a 1 Chr.

22:3

¹ *I have taken*

trouble to pre-

pare

22:15 ¹ *woods-*
men and
stonecutters

22:16 ^a 1 Chr.

22:11

22:17 ^a 1 Chr.

28:1-6

22:18 ^a Deut.

12:4; Josh.

22:4; 2 Sam.

7:1; [1 Kin. 5:4;

8:56]

¹ *my control*

22:19 ^a 1 Kin.

8:1-11; 2 Chr.

5:2-14

^b 1 Kin. 5:3

23:1 ^a 1 Kin.

1:33-40; 1 Chr.

28:4, 5

23:3 ^a Num.

4:1-3

23:4 ^a 2 Chr. 2:2,

18; Ezra 3:8, 9

^b Deut. 16:18-

20

¹ *to look after*

abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, ¹hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and ^athe LORD be with thee.

David's Orders to Princes

17 David also commanded all the ^aprinces of Israel to help Solomon his son, *saying*,

18 *Is not the LORD your God with you?* ^aand hath he *not* given you rest on every side? for he hath given the inhabitants of the land into ¹mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God; arise *therefore*, and build *ye* the sanctuary of the LORD God, to ^abring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built ^bto the name of the LORD.

Solomon Named King

23 So when David was old and full of days, he made ^aSolomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

Duties of Levites in the Temple

3 Now the Levites were numbered from the age of ^athirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* ¹to ^aset forward the work of the house of the LORD; and six thousand *were* ^bofficers and judges:

22:10. For Solomon and the unconditional Davidic covenant, see the note on 2 Samuel 7:12-16.

22:11, 12. David's **charge** to Solomon is followed by invoking God's blessing upon him. His concern that Solomon should have godly **wisdom** soon came to fruition. For when **God** asked Solomon what he

might want God to grant him, Solomon asked **the LORD** simply to bless him with wisdom (1 Kin. 3:5-12).

22:13. For a similar call to **courage**, see the note on Joshua 1:6-9.

22:14. See the note on 29:3, 4.

23:1. See the note on 29:22.

5 Moreover four thousand *were* ¹porters; and four thousand ^apraised the LORD with the instruments ^bwhich I made, *said David*, to praise *therewith*.

6 And ^aDavid divided them into ¹courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 Of the ^aGershonites *were*, ¹Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziël, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, ¹Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were ¹in one reckoning, according to *their father's* house.

12 ^aThe sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of ^aAmram; Aaron and Moses: and ^bAaron was ¹separated, that he should ²sanctify the most holy things, he and his sons for ever, ^cto burn incense before the LORD, ^dto minister unto him, and ^eto bless in his name for ever.

14 Now *concerning* Moses the man of God, ^ahis sons were named of the tribe of Levi.

15 ^aThe sons of Moses *were*, ¹Gershon, and Eliezer.

16 Of the sons of Gershon, ^aShebuel ¹was the chief.

17 And the ¹sons of Eliezer *were*, ^aRehabiah ²the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; ^aShelomith the chief.

19 ^aOf the sons of Hebron; Jeriah

23:5 ^a 1 Chr. 15:16
^b 2 Chr. 29:25-27

¹ *gatekeepers* 23:6 ^a Ex. 6:16; Num. 26:57; 2 Chr. 8:14

¹ *divisions or groups* 23:7 ^a 1 Chr. 26:21

¹ *Libni*, Ex. 6:17
23:10 ¹ LXX, Vg. Zizah, 1 Chr. 23:11

23:11 ¹ *assigned as one father's*
23:12 ^a Ex. 6:18
23:13 ^a Ex. 6:20
^b Ex. 28:1; Heb. 5:4

^c Ex. 30:7; 1 Sam. 2:28
^d [Deut. 21:5]
^e Num. 6:23

¹ *set apart*
² *consecrate*
23:14 ^a 1 Chr. 26:20-24

23:15 ^a Ex. 18:3, 4
¹ *Gershon*, Ex. 6:16

23:16 ^a 1 Chr. 26:24
¹ *Shubael*, 1 Chr. 24:20

23:17 ^a 1 Chr. 26:25
¹ *son of Eliezer was*

² *the first*
23:18 ^a 1 Chr. 24:22

23:19 ^a 1 Chr. 24:23
23:21 ^a 1 Chr. 24:26
^b 1 Chr. 24:29

23:22 ^a 1 Chr. 24:28
^b Num. 36:6
¹ *kinsmen*

23:23 ^a 1 Chr. 24:30
23:24 ^a Num. 10:17, 21
^b Num. 1:3; Ezra 3:8

¹ *individually*
23:25 ^a 1 Chr. 22:18

23:26 ^a Num. 4:5, 15; 7:9; Deut. 10:8

23:27 ^a 2 Sam. 23:1
23:28 ¹ *their duty was to help*

23:29 ^a Ex. 25:30
^b Lev. 6:20
^c Lev. 2:1, 4
^d Lev. 2:5, 7
^e Lev. 19:35

¹ *meal or grain*
23:30 ¹ *evening*

the first, Amariah the second, Jahaziël the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ^aThe sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and ^bKish.

22 And Eleazar died, and ^ahad no sons, but daughters: and their ¹brethren the sons of Kish ^btook them.

23 ^aThe sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of ^aLevi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names ¹by their polls, that did the work for the service of the house of the LORD, from the age of ^btwenty years and upward.

25 For David said, The LORD God of Israel ^ahath given rest unto his people, that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* ^acarry the tabernacle, nor any vessels of it for the service thereof.

27 For by the ^alast words of David the Levites *were* numbered from twenty years old and above:

28 Because ¹their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for ^athe shewbread, and for ^bthe fine flour for ¹meat offering, and for ^cthe unleavened cakes, and for ^dthat which is baked in the pan, and for that which is fried, and for all manner of ^emeasure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at ¹even;

23:14. The term **man of God** stresses the nature of the relationship between God and His servant: he is God's man. The term is often used also to designate a prophet. See the note on 1 Samuel 9:6–11.

23:28. A clear division of duties is detailed here. The Levites in general were to assist those descended

directly from **Aaron**. Those in the line of Aaron would continue to lead in the priestly ministries, especially in the worship **service** (cf. Num. 18). As for the rest, in addition to their musical ministries (cf. 15:16–24), many of the Levites would be occupied with the care of the equipment and physical facilities.

31 And to offer all burnt sacrifices unto the LORD ^ain the sabbaths, in the new moons, and on the ^bset¹ feasts, by number, according to the order commanded unto them, ²continually before the LORD:

32 And that they should ^akeep¹ the ^bcharge of the tabernacle of the congregation, and the charge of the holy *place*, and ^cthe charge of the sons of Aaron their brethren, in the service of the house of the LORD.

Division of Aaron's Sons

24 Now *these are* the divisions of the sons of Aaron; ^aThe sons of Aaron. Nadab, and Abihu, Eleazar, and Ithamar.

2 But ^aNadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar ¹executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and ^aAhimelech of the sons of Ithamar, according to their offices in their service.

Assignments for Priests and Levites

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest,

23:31 ^a Num.

10:10

^b Lev. 23:2-4

¹ appointed

feasts

² regularly

23:32 ^a 2 Chr.

13:10, 11

^b [Num. 1:53];

1 Chr. 9:27

^c Num. 3:6-9, 38

¹ attend to the

needs of

24:1 ^a Lev. 10:1-

6; Num. 26:60,

61; 1 Chr. 6:3

24:2 ^a Num. 3:1-

4; 26:61

¹ ministered as

priests

24:3 ^a 1 Chr.

18:16

24:10 ^a Neh.

12:4, 17; Luke

1:5

24:15 ¹ MT

Happizzez

24:19 ^a 1 Chr.

9:25

¹ schedules

24:20 ¹ Shebuel,

1 Chr. 23:16

24:21 ^a 1 Chr.

23:17

24:22 ¹ She-

lomith, 1 Chr.

23:18

and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to ^aAbijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeah,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to ¹Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 *These were* the ¹orderings of them in their service ^ato come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 And the rest of the sons of Levi *were these*: Of the sons of Amram; ¹Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning ^aRehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; ¹Shelomoth: of the sons of Shelomoth; Jahath.

24:2. No mention is made here of the crime for which **Nadab** and **Abihu** forfeited their priesthood and were executed (see Lev. 10:1-5). The high priestly prerogatives fell then upon **Eleazar** and **Ithamar**. See the note on 1 Samuel 2:31-36.

24:3. For **Ahimelech**, see the note on 18:16.

24:4. Because **Eleazar** had inherited the privileged status of firstborn, his line received double the amount of the priestly courses (v. 16) that were assigned to the line of **Ithamar** (v. 8). The priests

were thus **divided** into 24 groups (vv. 7-19) which officiated at the worship services in turn, either one or two weeks at a time, twice a year (cf. 2 Chr. 23:8). Some see a possible parallel to the 24 elders in John's vision (Rev. 4:4).

24:10. The division of the priestly courses of the house of Aaron was reinstated after the return from the Exile. The father of John the Baptist served in his day as the representative of the course of **Abijah** (Luke 1:5).

23 And the sons of ^aHebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

26 ^aThe sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, ^awho had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

30 ^aThe sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

Division of Musicians

25 Moreover David and the captains of the host ¹separated to the service of the sons of ^aAsaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ¹Asarelah, the sons of Asaph under the hands of Asaph, which prophesied ²according to the order of the king.

3 Of ^aJeduthun: the sons of Jeduthun; Gedaliah, and ¹Zeri, and

24:23 ^a 1 Chr. 23:19; 26:31
 24:26 ^a Ex. 6:19;
 1 Chr. 23:21
 24:28 ^a 1 Chr. 23:22
 24:30 ^a 1 Chr. 23:23
 25:1 ^a 1 Chr. 6:30, 33, 39, 44;
 2 Chr. 5:12
¹ set apart
 25:2 ¹ Jesharelah, 1 Chr. 25:14
² Lit. at the hands of
 25:3 ^a 1 Chr. 16:41, 42
¹ Izri, 1 Chr. 25:11

² Shimei appears in one Heb. ms. and several LXX mss. completing the six.
 25:4 ¹ Azareel, 1 Chr. 25:18
² Shubael, 1 Chr. 25:20
³ Jeremoth, 1 Chr. 25:22
 25:5 ^a 1 Chr. 16:42
¹ To increase his power or influence
 25:6 ^a 1 Chr. 15:16
^b 1 Chr. 15:19;
 25:2
 25:7 ^a 1 Chr. 23:5
 25:8 ^a 2 Chr. 23:13
 25:11 ¹ Zeri, 1 Chr. 25:3
 25:14 ¹ Asarelah, 1 Chr. 25:2

Jeshaiah, Hashabiah, and Mattithiah, ²six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ¹Uzziel, ²Shebuel, and ³Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the king's seer in the words of God, ¹to lift up the ^ahorn. And God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and ^aharps, for the service of the house of God, ^baccording to the king's order to Asaph, Jeduthun, and Heman.

7 So the ^anumber of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against ward, as well the small as the great, ^athe teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, he, his sons, and his brethren, were twelve:

11 The fourth to ¹Izri, he, his sons, and his brethren, were twelve:

12 The fifth to Nethaniah, he, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:

14 The seventh to ¹Jesharelah, he, his sons, and his brethren, were twelve:

15 The eighth to Jeshaiah, he, his sons, and his brethren, were twelve:

24:20-31. These priests apparently served as assistants to the sons of Aaron and were likewise assigned their posts by lot.

25:1. The Levitical musicians were also organized by David, who was greatly concerned for the ministry of music in the worship services (cf. 6:31-48; 15:16-24; 16:4-7, 37, 41, 42; 23:5). For Asaph, Heman, and Jeduthun, see the note on 6:31-48. These, too, were divided by lot into 24 courses (vv. 9-31), correspond-

ing to those of the priests and Levites (ch. 24).

25:7. Apparently there were some 288 master musicians. First Chronicles 23:5 lists some four thousand musicians in all. Therefore, since both master musicians and the lesser musicians (perhaps pupils) were available for the drawing of lots for duty in the 24 courses of service at the temple (v. 8), probably some of each level of musicians served in each of the courses.

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to ¹Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to ¹Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to ¹Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Gidalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

Division of Porters

26 Concerning the divisions of the ¹porters: Of the Korhites was ²Meshelemiah the son of ^aKore, of the sons of ³Asaph.

25:18 ¹Uzziel,
1 Chr. 25:4
25:20 ¹Shebuel,
1 Chr. 25:4
25:22 ¹Jerimoth,
1 Chr. 25:4
26:1 ^aPs. 42:title
¹gatekeepers
²Shelemiah,
1 Chr. 26:14
³Ebiasaph,
1 Chr. 6:37; 9:19

26:2 ^a1 Chr. 9:21
26:4 ^a1 Chr.
15:18, 21
26:8 ^a1 Chr. 9:13
26:10 ^a1 Chr.
16:38
26:12 ¹gatekeepers
26:13 ^a1 Chr.
24:5, 31; 25:8
¹the small as
well as the great
26:14 ¹Meshele-
miah, 1 Chr.
26:1
26:15 ¹Or the
storehouse

2 And the sons of Meshelemiah *were*, ^aZechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of ^aObed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, ^aable men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also ^aHosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

11 Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the ¹porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 And they ^acast lots, ¹as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to ¹Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons ¹the house of Asuppim.

26:1. The rosters here comprise three classes of Levitical duties: gatekeepers (vv. 1–19; cf. 9:17–27; 16:38), treasury guards (vv. 20–28; cf. 9:28, 29; 23:5, 28, 29), and important civil and judicial officials (vv. 29–32).

26:12–19. The gatekeepers were assigned to their posts by lot. **Parbar** is perhaps to be equated with the Parwar “court” (or “suburbs”) of the Hebrew text of 2 Kings 23:11.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going ^aup, ¹ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward ¹Asuppim two *and* two.

18 At ¹Parbar westward, four at the ²causeway, *and* two at ¹Parbar.

19 These *are* the divisions of the ¹porters among the sons of Kore, and among the sons of Merari.

Guards and Other Officers

20 And of the Levites, Ahijah *was* ^aover the treasures of the house of God, and over the treasures of the ^bdedicated¹ things.

21 *As concerning* the sons of ¹Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* ²Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the ^aAmramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And ^aShebuel the son of Gershon, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and ^aShelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, ^awhich David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of ¹the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel ^athe seer, and Saul the son of Kish, and Abner

26:16 ^a 1 Kin. 10:5; 2 Chr. 9:4
¹ watchman
opposite watchman

26:17 ¹ Lit. The Storehouse

26:18 ¹ Possibly a court or colonnade

extending west from the temple
² highway

26:19 ¹ gatekeepers

26:20 ^a 1 Chr. 9:26

^b 2 Sam. 8:11; 1 Chr. 26:22, 24, 26; 28:12; Ezra 2:69

¹ holy things

26:21 ¹ Libni,

1 Chr. 6:17

² Jehiel, 1 Chr. 23:8; 29:8

26:23 ^a Ex. 6:18;

Num. 3:19

26:24 ^a 1 Chr. 23:16

26:25 ^a 1 Chr. 23:18

26:26 ^a 2 Sam. 8:11

26:27 ¹ some of the plunder

26:28 ^a 1 Sam. 9:9

26:29 ^a Neh. 11:16

^b 1 Chr. 23:4

¹ assigned duties over Israel outside of Jerusalem as officials

26:30 ^a 1 Chr. 27:17

¹ had the oversight of Israel

26:31 ^a 1 Chr. 23:19

^b Josh. 21:39

26:32 ^a 2 Chr. 19:11

27:1 ¹ heads of fathers' houses

² military divisions

27:2 ^a 1 Chr. 11:11

¹ division

27:3 ¹ Pharez,

Gen. 38:29

the son of Ner, and Joab the son of Zeruah, had dedicated; *and* who-soever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons *were* ¹for the ^aoutward business over Israel, for ^bofficers and judges.

30 *And* of the Hebronites, ^aHashabiah and his brethren, men of valour, a thousand and seven hundred, ¹were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* ^aJerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour ^bat Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and ^aaffairs of the king.

Captains Serving Monthly

27 Now the children of Israel after their number, *to wit*, the ¹chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the ²courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first ¹course for the first month *was* ^aJashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of ¹Perez *was* the

26:20. The Gershonites were charged with the care of the offerings and the implements of worship (vv. 21, 22; cf. 9:28, 29; 23:28, 29). The Amramites had charge of the consecrated gifts (vv. 27, 28).

26:29. The Levites also played an important role in secular affairs (cf. 2 Chr. 19:4–11). All of Israel's life was to be characterized by holy standards!

27:1. A military force of 24,000 men served on active duty one **month** at a time; hence, David's standing army consisted of 288,000 men. The names of the commanders of these men follow closely those found in the roster of David's mighty men (cf. 2 Sam. 23:8–39; 1 Chr. 11:26–47).

chief of all the captains of the host for the first month.

4 And over the course of the second month *was* ¹Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* ^aBenaiah the son of Jehoiada, a chief priest: and in his ¹course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* ^amighty among the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* ^aAsahel the brother of Joab, and Zebadiah his son after him: and in his ¹course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* ¹Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* ^aIra the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* ^aHelez the Pelonite, of the children of Ephraim: and in his ¹course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* ^aSibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* ^aAbiezer the Anetothite, of the Benjamites: and in his ¹course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* ^aMaharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* ^aBenaiah the Pirathonite, of the children of

27:4 ¹ Dodo, 2 Sam. 23:9
27:5 ^a 1 Chr. 18:17

¹ division
27:6 ^a 2 Sam. 23:20–23
27:7 ^a 2 Sam. 23:24; 1 Chr. 11:26

¹ division
27:8 ¹ Shammoth, 1 Chr. 11:27 or Shamah, 2 Sam. 23:11

27:9 ^a 1 Chr. 11:28
27:10 ^a 1 Chr. 11:27

¹ division
27:11 ^a 2 Sam. 21:18; 1 Chr. 11:29; 20:4

27:12 ^a 1 Chr. 11:28

¹ division
27:13 ^a 2 Sam. 23:28; 1 Chr. 11:30

27:14 ^a 1 Chr. 11:31

¹ division
27:15 ¹ Heled, 1 Chr. 11:30 or Heleb, 2 Sam. 23:29

27:17 ^a 1 Chr. 26:30

27:18 ^a 1 Sam. 16:6

27:23 ^a [Deut. 6:3]

^b Gen. 15:5; 22:17; 26:4; Ex. 32:13; Deut. 1:10

27:24 ^a 2 Sam. 24:12–15; 1 Chr. 21:1–7

¹ a census
² recorded

Ephraim: and in his ¹course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* ¹Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

Rulers of Tribes

16 Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, ^aHashabiah the son of Kemuel: of the Aaronites, Zadak:

18 Of Judah, ^aElihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because ^athe LORD had said he would increase Israel like to the ^bstars of the heavens.

24 Joab the son of Zeruiah began ¹to number, but he finished not, because ^athere fell wrath for it against Israel; neither was the number ²put in the account of the chronicles of king David.

Overseers of David's Substance

25 And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziyah:

27:16–22. These are names of the tribal leaders.

27:23, 24. No census figure for the whole nation could be given, due to David's pre-exclusion of those under 20 years old and to the divine wrath

that fell upon the nation in the form of a plague (cf. 21:6–14).

27:25–31. These officials administered the royal property.

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the ¹increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the ^aHagerite. All these *were* the rulers of the ¹substance which *was* king David's.

32 Also ¹Jonathan David's uncle *was* a counsellor, a wise man, and a ²scribe: and Jehiel the ³son of Hachmoni *was* with the king's sons:

33 And ^aAhithophel *was* the king's counsellor: and ^bHushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and ^aAbiathar: and the general of the king's army *was* ^bJoab.

David's Instructions for the Temple

28 And David assembled all ^athe princes of Israel, the princes of the tribes, and ^bthe captains of the ¹companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and ^cthe stewards over all the substance and ²possession of the king, and of his sons, with the ³officers, and with ^athe mighty men, and with all the valiant men, unto Jerusalem.

27:27 ¹produce

27:31 ^a1 Chr.

5:10

¹property

27:32 ¹Or

Jehonathan

²secretary

³Or

Hachmonite

27:33 ^a2 Sam.

15:12

^b2 Sam.

15:32-37

27:34 ^a1 Kin. 1:7

^b1 Chr. 11:6

28:1 ^a1 Chr.

27:16

^b1 Chr. 27:1, 2

^c1 Chr. 27:25

^d2 Sam.

23:8-39; 1 Chr.

11:10-47

¹divisions who

served the king,

the captains

over thousands

²livestock

³officials

28:2 ^a2 Sam. 7:2

^bPs. 99:5; 132:7;

[Is. 66:1]

28:3 ^a2 Sam. 7:5,

13; 1 Kin. 5:3

^b[1 Chr. 17:4;

22:8]

28:4 ^a1 Sam.

16:6-13

^bGen. 49:8-10;

1 Chr. 5:2; Ps.

60:7

^c1 Sam. 16:1

^d1 Sam. 13:14;

16:12, 13; Acts

13:22

¹was pleased

with me

28:5 ^a1 Chr. 3:1-

9; 14:3-7; 23:1

^b1 Chr. 22:9;

29:1

28:6 ^a2 Sam.

7:13, 14; 1 Kin.

6:38; 1 Chr.

22:9, 10; 2 Chr.

1:9; 6:2

28:7 ^a1 Chr.

22:13

¹steadfast to

observe

28:9 ^a[1 Sam.

12:24]; Jer. 9:24;

Hos. 4:1; [John

17:3]

^b2 Kin. 20:3

^c[1 Sam. 16:7;

1 Kin. 8:39;

1 Chr. 29:17];

Jer. 11:20; 17:10;

20:12; Rev. 2:23

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, ^aI had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for ^bthe footstool of our God, and had made ready for the building:

3 But God said unto me, ^aThou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed ^bblood.

4 Howbeit the LORD God of Israel ^achose me before all the house of my father to be king over Israel for ever: for he hath chosen ^bJudah *to be* the ruler; and of the house of Judah, ^cthe house of my father; and ^damong the sons of my father he ¹liked me to make *me* king over all Israel:

Solomon to Succeed David

5 ^aAnd of all my sons, (for the LORD hath given me many sons,) ^bhe hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, ^aSolomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, ^aif he be ¹constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 And thou, Solomon my son, ^aknow thou the God of thy father, and serve him ^bwith a perfect heart and with a willing mind: for ^cthe LORD searcheth all hearts, and

27:32-34. These important officials served as royal confidants and counselors.

28:1. This is the third telling of the Lord's promise to David. The Davidic covenant was announced to David (17:1-27; cf. 2 Sam. 7:2-29), was related by David to Solomon (22:6-13), and is now rehearsed by David in the hearing of all Israel (vv. 2-8).

28:5. In a very real measure, the kingdom belongs

to the LORD. Israel's king was God's designated early representative (cf. Is. 52:7).

28:9, 10. Although David's charge to Solomon that he **serve ... the LORD with a perfect heart** (cf. Matt. 5:48) and a **willing mind** (cf. Ex. 35:21, 29) was directed primarily at his son, his point was doubtless not lost on the assembled congregation (cf. 29:9).

understandeth all the imaginations of the thoughts: ^aif thou seek him, he will be found of thee; but if thou forsake him, he will ^ecast thee off for ever.

10 Take heed now; ^afor the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

Plans for the Temple

11 Then David gave to Solomon his son ^athe ¹pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the ^apattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, ^bof the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the ^aLevites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the ^acandlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every ^atable; and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and

28:9 ^d2 Chr. 15:2; [Jer. 29:13]
^eDeut. 31:17
28:10 ^a1 Chr. 22:13; 28:6
28:11 ^a1 Kin. 6:3; 1 Chr. 28:19
¹ *plan*
28:12 ^a Ex. 25:40; Heb. 8:5
^b 1 Chr. 26:20, 28
28:13 ^a 1 Chr. 23:6
28:15 ^a Ex. 25:31–39; 1 Kin. 7:49
28:16 ^a 1 Kin. 7:48

28:18 ^a Ex. 30:1–10
^b Ex. 25:18–22; 1 Sam. 4:4; 1 Kin. 6:23
28:19 ^a Ex. 25:40; 1 Chr. 28:11, 12
¹ *details of this plan*
28:20 ^a Deut. 31:6, 7; [Josh. 1:6–9]; 1 Chr. 22:13
^b Josh. 1:5; Heb. 13:5
28:21 ^a 1 Chr. 24–26
^b Ex. 35:25–35; 36:1, 2; 2 Chr. 2:13, 14
29:1 ^a 1 Chr. 28:5
^b 1 Kin. 3:7; 1 Chr. 22:5; Prov. 4:3
¹ *inexperienced*
² *temple*
29:2 ^a Is. 54:11, 12; Rev. 21:18

likewise silver by weight for every bason of silver:

18 And for the ^aaltar of incense refined gold by weight; and gold for the pattern of the chariot of the ^bcherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 *All this, said David,* ^athe LORD made me understand in writing by *his hand* upon me, *even* all the ¹works of this pattern.

David's Charge to Solomon

20 And David said to Solomon his son, ^aBe strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; ^bhe will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, ^athe courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship ^bevery willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

Offerings for the Temple

29 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath ^achosen, *is yet* ^byoung and ¹tender, and the work *is* great: for the ²palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; ^aonyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I

28:19. As in the case of the tabernacle (cf. Ex. 25:9; 26:30), so the temple was built in accordance with divine plans and instructions.

28:20. See the note on Joshua 1:6–9.

29:2–5. See the note on 22:5.

29:3, 4. The figure mentioned here seems to be at

have of mine own ¹proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Even three thousand talents of gold, of the gold of ^aOphir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is ^awilling to ¹consecrate his service this day unto the LORD?

6 Then ^athe chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with ^bthe rulers of the king's work, ^coffered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of ^aJehiel¹ the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with ¹perfect heart they ^aoffered willingly to the LORD: and David the king also rejoiced with great joy.

David's Praise to God

10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 ^aThine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom,

29:3 ¹ special treasure

29:4 ^a 1 Kin. 9:28
29:5 ^a 2 Chr. 29:31; [2 Cor. 8:5, 12]

¹ consecrate himself, lit. fill his hand

29:6 ^a 1 Chr. 27:1; 28:1
^b 1 Chr. 27:25-31

^c Ex. 35:21-35
29:8 ^a 1 Chr. 23:8

¹ Possibly the same as *Jehiel*, 1 Chr. 26:21, 22

29:9 ^a Ex. 25:2; 1 Kin. 8:61; 2 Cor. 9:7

¹ loyal
29:11 ^a Matt. 6:13; 1 Tim. 1:17; Rev. 5:13

O LORD, and thou art exalted as head above all.

12 ^aBoth riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and ¹of thine own have we given thee.

15 For ^awe *are* strangers before thee, and ¹sojourners, as *were* all our fathers: ^bour days on the earth *are* as a shadow, and *there is* ²none abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou ^atriest¹ the heart, and ^bhast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ¹prepare their heart unto thee:

19 And ^agive unto Solomon my son a ¹perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the ²palace, for the which ^bI have made provision.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their

29:12 ^a Rom. 11:36

29:14 ¹ Lit. of your hand

29:15 ^a Lev. 25:23; Ps. 39:12; Heb. 11:13, 14;

¹ Pet. 2:11
^b Job 14:2; Ps. 90:9

¹ temporary dwellers
² no hope

29:17 ^a [1 Sam. 16:7; 1 Chr. 28:9]
^b Prov. 11:20

¹ test
29:18 ¹ fix

29:19 ^a [1 Chr. 28:9]; Ps. 72:1
^b 1 Chr. 29:1, 2

¹ loyal
² temple

variance with David's claim in 22:14. Actually, the huge expenditure listed was an initial giving for the building of the temple. The sum mentioned here is a later gift over and above what he had already donated.

29:6-9. See the note on 28:9, 10 (cf. Ex. 25:2).

29:10. David again shows himself to be a man of prayer (cf. 16:2, 7-36; 17:26, 27). Those who stand

before God's people should likewise be capable of leading them in genuine intercession and communion with God.

29:18, 19. David understands that God's covenant with him has been given by the promise-keeping God of Abraham (Gen. 17:1; 26:24), Isaac (Gen. 28:13), and of Israel (Gen. 50:24; Ex. 3:15).

fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and ^asacrifices in abundance for all Israel:

Solomon's Reign

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and ^aanointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, ^asubmitted¹ themselves unto Solomon the king.

29:21 ^a 1 Kin. 8:62, 63

29:22 ^a 1 Kin. 1:32-35, 39; 1 Chr. 23:1

29:24 ^a Eccl. 8:2
¹ Lit. *gave the hand*

29:25 ^a 1 Kin. 3:13; 2 Chr. 1:12; Eccl. 2:9

29:27 ^a 2 Sam. 5:4; 1 Kin. 2:11
^b 2 Sam. 5:5

29:28 ^a Gen. 25:8
^b 1 Chr. 23:1
¹ *place*

29:29 ¹ Lit. *words*

29:30 ^a Dan. 2:21; 4:23, 25

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and ^abestowed upon him *such* royal majesty as had not been on any king before him in Israel.

David's Reign and Death

26 Thus David the son of Jesse reigned over all Israel.

27 ^aAnd the time that he reigned over Israel *was* forty years; ^bseven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he ^adied in a good old age, ^bfull of days, riches, and honour: and Solomon his son reigned in his ¹stead.

29 Now the ¹acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, ^aand the times that went over him, and over Israel, and over all the kingdoms of the countries.

29:22. Solomon had been **anointed** as king previously in a smaller ceremony due to the attempted usurpation of power by Adonijah. (See the note on 1 Kin. 1:38-40.) For the installation of **Zadok** as high priest, see 1 Kings 2:27, 35.

29:29. These are non-canonical source materials, which the author of Chronicles was, under divine inspiration, led to consult. Many other such Hebrew writings are mentioned by the Old Testament authors

(e.g., Josh. 10:13; 2 Sam. 1:18; 1 Kin. 11:41; 14:29; 2 Chr. 9:29; 12:15; 13:22; 24:27; 26:22; 33:19) and, doubtless, others existed and were circulated as well. However, no claim can be made for the inspiration of all these now lost books, inspiration being the Holy Spirit's particular work in recording God's revealed truth solely as contained in the canonical Scriptures (cf. Luke 24:44; 2 Tim. 3:16; 2 Pet. 1:21; 3:2).

The Second Book of the
CHRONICLES

The Book of 2 Chronicles was originally one book with 1 Chronicles in the Hebrew text. They were divided by the translators of the Septuagint and were entitled “Things Left Behind” (i.e., details not included in Samuel—Kings). The Hebrew title, “Daily Matters,” like the English title, implies an important and detailed narrative account. Written by the priests of Israel, the books of Chronicles view Israel’s religious institutions—the temple, priesthood, offerings, and feasts—as the essential elements of her national life.

Historical Setting. The individual reigns of the descendants of David are featured, from the time of Solomon until the fall of Jerusalem under Zedekiah in 586 B.C. A concluding note concerning the edict of Cyrus the Great permitting the Jews to return to Jerusalem is added at the end. Throughout 1 and 2 Chronicles the emphasis is strictly on the southern kingdom of Judah, whose fortunes are viewed in light of her faith-

fulness to God’s commandments and the institutions of Israel’s religious faith. The political fate of Judah is also seen against the rising power of Babylon and Persia, although the book’s major theme is that Judah is falling because of internal weaknesses brought about by her failure to remain faithful to God.

Authorship. The case for Ezra’s authorship is well established in Jewish tradition. He was of priestly descent and Levitical training, as well as being the spiritual leader of the new state of Judah after the return from Babylonian captivity. Thus, he would have had access to the records of state and other official documents (cf. 16:11; 20:34; 25:26; 28:26; 32:32; 35:27; 36:8; see also the note on 1 Chr. 29:29). Critical arguments for a third century B.C. date are totally unwarranted. Besides, the need for such a book to establish national credibility was much more crucial for Ezra’s community than for the Hasmonean leaders in the second century B.C.

OUTLINE OF SECOND CHRONICLES

I. The history of Solomon	1:1—9:31	A. The division of the kingdom	10:1—11:4
A. His wealth and wisdom	1:1-17	B. From Rehoboam to Jehoshaphat	11:5—20:30
B. His work on the temple	2:1—7:22	C. From Jehoram to the fall of Jerusalem	21:1—36:21
C. His worldwide fame	8:1—9:31		
II. The history of the kings of Judah	10:1—36:21	III. Postscript: The edict of Cyrus	36:22, 23

Solomon's Kingdom Established

1 And ^aSolomon the son of David was strengthened in his kingdom, and ^bthe LORD his God *was* with him, and ^cmagnified¹ him exceedingly.

2 Then Solomon spake unto all Israel, to ^athe captains of thousands and of hundreds, and to the judges, and to every ¹governor in all Israel, the ²chief of the fathers.

3 So Solomon, and all the congregation with him, went to the ¹high place that *was* at ^aGibeon; for there was the ²tabernacle of the congregation of God, which Moses the servant of the LORD had ^bmade in the wilderness.

4 ^aBut the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover ^athe brasen altar, that ^bBezeleel the son of Uri, the son of Hur, had made, ¹he put before the tabernacle of the LORD: and Solomon and the congregation sought ²unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and ^aoffered a thousand burnt offerings upon it.

Solomon Asks for Wisdom

7 ^aIn that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great ^amercy unto David my father, and hast made me ^bto¹ reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: ^afor thou hast made me king over a people ¹like the ^bdust of the earth in multitude.

10 ^aGive me now wisdom and knowledge, that I may ^bgo out and come in before this people: for who

1:1 ^a 1 Kin. 2:46
^b Gen. 39:2
^c 1 Chr. 29:25
¹ exalted
1:2 ^a 1 Chr. 27:1-34

¹ leader
² heads of the fathers' houses
1:3 ^a 1 Kin. 3:4;
1 Chr. 16:39;
21:29

^b Ex. 25-27;
35:4-36:38
¹ Place for worship

² tent of meeting
1:4 ^a Ex. 25:10-22; 2 Sam. 6:2-17; 1 Chr. 15:25-16:1

1:5 ^a Ex. 27:1, 2; 38:1, 2
^b Ex. 31:2
¹ was there
² him there

1:6 ^a 1 Kin. 3:4
1:7 ^a 1 Kin. 3:5-14; 9:2

1:8 ^a Ps. 18:50
^b 1 Chr. 28:5
¹ be king in his place

1:9 ^a 2 Sam. 7:8-16; 1 Kin. 3:7, 8
^b Gen. 13:16;
Num. 23:10
¹ as numerous as the dust of the earth

1:10 ^a 1 Kin. 3:9
^b Num. 27:17;
Deut. 31:2

1:11 ^a 1 Kin. 3:11-13
1:12 ^a 1 Kin. 10:23; 1 Chr. 29:25; 2 Chr. 9:22; Ecl. 2:9

1:13 ¹ Place for worship
1:14 ^a 1 Kin. 10:26; 2 Chr. 9:25

1:15 ^a 1 Kin. 10:27; 2 Chr. 9:27; Job 22:24
1:16 ^a 1 Kin. 10:28; 22:36;
2 Chr. 9:28
¹ Heb. *Keveh*
² bought them in *Keveh* at the prevailing price

1:17 ¹ acquired
² by their agents, lit. by their hands
2:1 ^a 1 Kin. 5:5
¹ temple
² royal house

can judge this thy people, *that is so great?*

11 ^aAnd God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as ^anone of the kings have had that *have been* before thee, neither shall there any after thee have the like.

Solomon's Greatness

13 Then Solomon came *from his journey* to the ¹high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 ^aAnd Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 ^aAnd the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 ^aAnd Solomon had horses brought out of Egypt, and ¹linen yarn: the king's merchants ²received the linen yarn at a price.

17 And they ¹fetch'd up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, ²by their means.

Preparations to Build the Temple

2 And Solomon ^adetermined to build an ¹house for the name of the LORD, and an ²house for his kingdom.

1:3. See the note on 1 Chronicles 16:37-42. This **high place** was termed a great high place (1 Kin. 3:4) inasmuch as worship was carried on at several high places before the erection of the temple in Jerusalem.

1:4. See the note on 2 Samuel 6:12.

1:10. See the note on 1 Kings 3:12.

1:17. See the note on 1 Kings 10:26-29.

2 And ^aSolomon ¹told out three-score and ten thousand men to bear burdens, and fourscore thousand to ²hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to ¹Huram the king of Tyre, saying, ^aAs thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, ^aI build an house to the name of the LORD my God, to dedicate *it* to him, *and* ^bto burn before him ¹sweet incense, and for ^cthe continual shewbread, and for ^dthe burnt offerings morning and evening, on the ^esabbaths, and on the new moons, and on the ²solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build ¹is great: for ^agreat *is* our God above all gods.

6 ^aBut who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man ¹cunning to work in gold, and in silver, and in ²brass, and in iron, and in purple, and in crimson, and in blue, and that ³can skill to grave with the ¹cunning men that *are* with me in Judah and in Jerusalem, ^awhom David my father did provide.

8 ^aSend me also cedar trees, ¹fir trees, and algum trees, out of Lebanon: for I know that thy servants ²can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

2:2 ^a 1 Kin. 5:15, 16; 2 Chr. 2:18
¹ selected
² quarry stone
2:3 ^a 1 Chr. 14:1
¹ Hiram, 1 Kin. 5:1

2:4 ^a 2 Chr. 2:1
^b Ex. 30:7
^c Ex. 25:30; Lev. 24:8
^d Ex. 29:38–42
^e Num. 28:3, 9–11

¹ Lit. *incense of spices*
² appointed
2:5 ^a Ps. 135:5; [1 Cor. 8:5, 6]
¹ will be

2:6 ^a 1 Kin. 8:27; 2 Chr. 6:18; Is. 66:1

2:7 ^a 1 Chr. 22:15
¹ skilful
² bronze
³ has skill to engrave

2:8 ^a 1 Kin. 5:6
¹ cypress
² have the skill

2:9 ¹ temple
² Lit. *great and wonderful*

2:10 ^a 1 Kin. 5:11
¹ Heb. *kor*
² ground

2:11 ^a 1 Kin. 10:9; 2 Chr. 9:8
¹ Hiram, 1 Chr. 14:1

2:12 ^a 1 Kin. 5:7
^b Gen. 1; 2; Acts 4:24; 14:15; Rev. 10:6

¹ Lit. *knowing prudence and understanding*
² royal house for himself

2:13 ¹ skilful
² endowed
³ Hiram, 1 Kin. 7:13
⁴ master craftsman

2:14 ^a 1 Kin. 7:13, 14
¹ bronze
² make any engraving

³ accomplish any plan
⁴ skilful

2:15 ^a 2 Chr. 2:10

9 Even to prepare me timber in abundance: for the ¹house which I am about to build *shall be* ²wonderful great.

10 ^aAnd, behold, I will give to thy servants, the hewers that cut timber, twenty thousand ¹measures of ²beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then ¹Huram the king of Tyre answered in writing, which he sent to Solomon, ^aBecause the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, ^aBlessed *be* the LORD God of Israel, ^bthat made heaven and earth, who hath given to David the king a wise son, ¹endued with prudence and understanding, that might build an house for the LORD, and an ²house for his kingdom.

A Skilled Craftsman and Workers

13 And now I have sent a ¹cunning man, ²endued with understanding, of ³Huram my ⁴father's,

14 ^aThe son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in ¹brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to ²grave any manner of graving, and to ³find out every device which shall be put to him, with thy ⁴cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which ^amy lord hath spoken of, let him send unto his servants:

2:2. See the note on 1 Kings 5:15, 16.

2:3. **Huram** is another spelling of Hiram of Tyre. See the notes on 1 Kings 5:1 and 5:7–10.

2:6. Solomon's request to Hiram is accompanied by a witness as to the one true God. He will make the same point in his prayer of dedication at the time of the temple's completion (1 Kin. 8:27; 2 Chr. 6:18).

2:10. Solomon's payments to Hiram and his workmen were substantial. The details given here supplement those of 1 Kings 5:11.

2:13. The words **Huram my father's** may best be understood as one word giving the name and status of

King Hiram's master craftsman, Hiramabi. The compound name thus signifies that this Hiram is a valued member of the royal team and a skilled workman. The title "my father" was used of Elijah (2 Kin. 2:12) and Elisha (2 Kin. 13:14).

2:14. Hiram's work was extensive, being concerned with the twin pillars (Jachin and Boaz, 3:15–17; see the note on 1 Kin. 7:15–22), the brazen altar (4:1), the molten sea with its bases (4:2–5, 10, 15), and the 10 lavers with their bases (4:6; see the note on 1 Kin. 7:23–39), as well as certain brass utensils (4:11, 16) and golden articles (4:7, 8, 19–22). His work was indeed an invaluable contribution.

16 ^aAnd we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in ¹flotes by sea to ²Joppa; and thou shalt carry it up to Jerusalem.

17 ^aAnd Solomon numbered all the strangers that *were* in the land of Israel, after the numbering where-with ^bDavid his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set ^athreescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* ¹hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

Construction of the Temple Started

3 Then ^aSolomon began to build the house of the LORD at ^bJerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of ^cOrnan¹ the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

Dimensions of the Temple

3 Now these *are the things* ^awherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the ^aporch that *was* in the front of *the* ¹house, the length of *it* *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And ^athe greater ¹house he ^bcieled² with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he ¹garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

2:16 ^a 1 Kin. 5:8, 9
¹ *rafts*
 2 Heb. *Japho*
 2:17 ^a 1 Kin. 5:13; 2 Chr. 8:7, 8
^b 1 Chr. 22:2
 2:18 ^a 2 Chr. 2:2
¹ *stonecutters*
 3:1 ^a 1 Kin. 6:1
^b Gen. 22:2-14
^c 1 Chr. 21:18; 22:1
¹ *Araamah*,
 2 Sam. 24:16
 3:3 ^a 1 Kin. 6:2;
 1 Chr. 28:11-19
 3:4 ^a 1 Kin. 6:3;
 1 Chr. 28:11
¹ *sanctuary*,
 the main room
 of the temple,
the holy place,
 1 Kin. 6:3
 3:5 ^a 1 Kin. 6:17
^b 1 Kin. 6:15;
 Jer. 22:14
¹ *room*
² *panelled with*
cypress
 3:6 ¹ *decorated*

3:7 ¹ *carved*
 3:8 ^a Ex. 26:33;
 1 Kin. 6:16
¹ *place*
 3:9 ^a 1 Chr. 28:11
¹ *rooms*
 3:10 ^a Ex. 25:18-20; 1 Kin. 6:23-28
¹ *place*
² *fashioned by*
carving
 3:14 ^a Ex. 26:31;
 Matt. 27:51;
 Heb. 9:3
 3:15 ^a 1 Kin. 7:15-20; Jer. 52:21
¹ *temple*
² *eighteen*,
 1 Kin. 7:15;
 2 Kin. 25:17
³ *Lit. long*
⁴ *capital*
 3:16 ^a 1 Kin. 7:20
¹ *inner sanc-*
tuary
² *Lit. tops*
 3:17 ^a 1 Kin. 7:21

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and ¹graved cherubims on the walls.

8 And he made the ^amost holy ¹house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper ^achambers¹ with gold.

10 ^aAnd in the most holy ¹house he made two cherubims ²of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long; one wing of *the one cherub* *was* five cubits, reaching to the wall of the house: and the other wing *was like-wise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

14 And he made the ^avail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the ¹house ^atwo pillars of ²thirty and five cubits ³high, and the ⁴chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the ¹oracle, and put *them* on the ²heads of the pillars; and made ^aan hundred pomegranates, and put *them* on the chains.

17 And he ^areared up the pillars

2:17, 18. See the notes on 1 Kings 5:13, 14 and 5:15, 16.
 3:1. See the note on 2 Samuel 24:24.
 3:2. See the note on 1 Kings 6:1.
 3:4. See the note on 1 Kings 6:3. The **hundred and twenty** cubits here was apparently miscopied, such a **height** being too disproportionate even for a tower

before the building proper. Some ancient versions read 20 cubits. Since the height of the building itself was 30 cubits (1 Kin. 6:2), some have suggested that the porch was probably the same height.

3:15-17. See the notes on 1 Kings 6:3 and 7:15-22.

before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ¹Jachin, and the name of that on the left ²Boaz.

Temple Furnishings

4 Moreover he made ^aan altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits ¹did compass it round about.

3 ^aAnd under it *was* the ¹similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve ^aoxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the ¹sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held ^athree thousand baths.

6 He made also ^aten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the ¹sea *was* for the ^bpriests to wash in.

7 And he made ten ¹candlesticks of gold ^baccording to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred ^bbasons¹ of gold.

9 Furthermore ^ahe made the

3:17 ¹ Lit. *He Shall Establish*
² Lit. *In Him Is Strength*

4:1 ^a Ex. 27:1, 2; 2 Kin. 16:14; Ezek. 43:13, 16

4:2 ^a Ex. 30:17–21; 1 Kin. 7:23–26

¹ *measured its circumference*

4:3 ^a 1 Kin.

7:24–26

¹ *likeness*

4:4 ^a 1 Kin. 7:25

¹ Great bason

4:5 ^a 1 Kin. 7:26

4:6 ^a 1 Kin.

7:38, 40

^b Ex. 30:19–21

¹ Great bason

4:7 ^a 1 Kin. 7:49

^b Ex. 25:31;

1 Chr. 28:12, 19

¹ *lampstands*

4:8 ^a 1 Kin. 7:48

^b 1 Chr. 28:17

¹ *bowls*

4:9 ^a 1 Kin. 6:36

^b 2 Kin. 21:5

¹ *bronze*

4:10 ^a 1 Kin. 7:39

¹ Great bason

4:11 ^a 1 Kin.

7:40–51

¹ *Hiram*, 1 Kin.

7:13

² *bowls*

4:12 ^a 1 Kin. 7:41

¹ *bowl-shaped capitals on the top*

4:13 ^a 1 Kin. 7:20

¹ *bowl-shaped capitals on the top*

4:14 ^a 1 Kin.

7:27, 43

¹ *carts*

4:15 ¹ Great

bason

4:16 ^a 1 Kin.

7:45; 2 Chr. 2:13

¹ *forks*

² *Hiram his master craftsman*

4:17 ¹ *Zarthan*,

1 Kin. 7:46

4:18 ^a 1 Kin. 7:47

¹ *bronze*

² *determined*

4:19 ^a 1 Kin.

7:48–50

^b Ex. 25:30

4:20 ^a Ex. 27:20,

21

¹ *lampstands*

4:21 ^a Ex. 25:31

¹ *purest*

court of the priests, and the ^bgreat court, and doors for the court, and overlaid the doors of them with ¹brass.

10 And ^ahe set the ¹sea on the right side of the east end, over against the south.

Craftsmanship

11 And ^aHuram¹ made the pots, and the shovels, and the ²basons. And Hiram finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and ^athe ¹pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two ¹pommels of the chapters *which were* on the top of the pillars;

13 And ^afour hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two ¹pommels of the chapters *which were* upon the pillars.

14 He made also ^abases,¹ and lavers made he upon the bases;

15 One ¹sea, and twelve oxen under it.

16 The pots also, and the shovels, and the ¹fleshhooks, and all their instruments, did ^aHuram² his father make to king Solomon for the house of the LORD of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and ¹Zeredathah.

18 ^aThus Solomon made all these vessels in great abundance: for the weight of the ¹brass could not be ²found out.

19 And ^aSolomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon ^bthe shewbread *was set*;

20 Moreover the ¹candlesticks with their lamps, that they should burn ^aafter the manner before the oracle, of pure gold;

21 And ^athe flowers, and the lamps, and the tongs, *made he of gold, and that* ¹perfect gold;

4:2–6. See the note on 1 Kings 7:23–39.

4:7, 8. See the note on 1 Kings 7:48–50.

4:10. See the notes on 2:14 and 1 Kings 7:40–47.

22 And the snuffers, and the ¹basons, and the spoons, and the censers, *of* pure gold: and the entry of the ²house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

Temple Work Completed

5 Thus ^aall the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ^aThen Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD ^bout of the city of David, which *is* Zion.

3 ^aWherefore all the men of Israel assembled themselves unto the king ^bin the feast which *was* in the seventh month.

The Ark Brought to the Temple

4 And all the elders of Israel came; and the ^aLevites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be ¹told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the ^aoracle¹ of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And ¹they drew out the ^astaves

4:22 ¹ bowls
² sanctuary
 5:1 ^a 1 Kin. 7:51
 5:2 ^a 1 Kin. 8:1-9; Ps. 47:9
^b 2 Sam. 6:12
 5:3 ^a 1 Kin. 8:2
^b Lev. 23:34;
 2 Chr. 7:8-10
 5:4 ^a 1 Chr. 15:2, 15
 5:6 ¹ counted
 5:7 ^a 2 Chr. 4:20
¹ inner sanctuary of the temple
 5:9 ^a Ex. 25:13-15
¹ poles extended so that the ends of the poles of the ark could be seen from the holy place in front of the inner sanctuary

² from outside
³ they are there
 5:10 ^a Ex. 25:16; Deut. 10:2, 5; 2 Chr. 6:11; Heb. 9:4
¹ except the two tablets
² where
 5:11 ^a 1 Chr. 24:1-5
¹ had consecrated themselves
 5:12 ^a Ex. 32:26; 1 Chr. 25:1-7
^b 1 Chr. 13:8; 15:16, 24
¹ stringed instruments
 5:13 ^a 1 Chr. 16:34, 41; 2 Chr. 7:3; Ezra 3:11; Ps. 100:5; 106:1; 136; Jer. 33:11
 5:14 ^a Ex. 40:35; 1 Kin. 8:11; 2 Chr. 7:2; Ezek. 43:5
¹ continue ministering
 6:1 ^a Ex. 19:9; 20:21; 1 Kin. 8:12-21
^b [Lev. 16:2]; Ps. 97:2
¹ the dark cloud
 6:2 ^a 2 Sam. 7:13; 1 Chr. 17:12; 2 Chr. 7:12
 6:3 ^a 2 Sam. 6:18

of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen ²with-out. And ³there it is unto this day.

10 *There was* nothing in the ark ¹save the two tables which Moses ^aput *therein* at Horeb, ²when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy *place*: (for all the priests *that were* present ¹were sanctified, *and* did not *then* wait by ^acourse:

12 ^aAlso the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and ¹psalteries and harps, stood at the east end of the altar, ^band with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, ^aFor *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not ¹stand to minister by reason of the cloud: ^afor the glory of the LORD had filled the house of God.

A House for the Lord

6 Then ^asaid Solomon, The LORD hath said that he would dwell in ¹the ^bthick darkness.

2 But I have built a house of habitation for thee, and a ^aplace for thy dwelling for ever.

3 And the king turned his face, and ^ablessed the whole congregation of Israel: and all the congregation of Israel stood.

5:7-9. See the note on 1 Kings 8:8.

5:10. See the note on 1 Kings 8:9.

5:12. For **Asaph**, **Heman**, and **Jeduthun**, see the note on 1 Chronicles 6:31-48.

5:14. See the note on 1 Kings 8:10-12.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, ^asaying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 ^aBut I have chosen Jerusalem, that my name might be there; and ^bhave chosen David to be over my people Israel.

7 Now ^ait was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my ^aname.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the ¹room of David my father, and am ^aset on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, ^awherein *is* the covenant of the LORD, that he made with the children of Israel.

Solomon's Prayer

12 ^aAnd ¹he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a ¹brassen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood,

6:4 ^a 1 Chr. 17:5
6:6 ^a Deut. 12:5-7; 2 Chr. 12:13; Zech. 2:12
^b 1 Sam. 16:7-13; 1 Chr. 28:4
6:7 ^a 2 Sam. 7:2; 1 Chr. 17:1; 28:2; Ps. 132:1-5
6:9 ^a 1 Chr. 28:3-6
6:10 ^a 1 Kin. 2:12; 10:9
¹ position
6:11 ^a 2 Chr. 5:7-10
6:12 ^a 1 Kin. 8:22; 2 Chr. 7:7-9
¹ Solomon
6:13 ¹ bronze platform

and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

God Keeps His Covenant

14 And said, O LORD God of Israel, ^athere is no God like thee in the heaven, nor in the earth; which keepest ^bcovenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 ^aThou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, ^aThere shall not fail thee a man in my sight to sit upon the throne of Israel; ^byet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word ¹be verified, which thou hast spoken unto thy servant David.

Hearken to the Prayers of Israel

18 But will God ¹in very deed dwell with men on the earth? ^abehold, heaven and the heaven of heavens cannot contain thee; how much less this ²house which I have built!

19 Have ¹respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be ^aopen upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth ^btoward this place.

21 Hearken therefore unto the supplications of thy servant, and of

6:14 ^a [Ex. 15:11; Deut. 4:39]
^b [Deut. 7:9]
6:15 ^a 1 Chr. 22:9, 10
6:16 ^a 2 Sam. 7:12, 16; 1 Kin. 2:4; 6:12; 2 Chr. 7:18
^b Ps. 132:12
6:17 ¹ come true
6:18 ^a [2 Chr. 2:6; Is. 66:1; Acts 7:49]
¹ indeed
² temple
6:19 ¹ regard
6:20 ^a 2 Chr. 7:15
^b Ps. 5:7; Dan. 6:10

6:1-11. See the note on 1 Kings 8:12-21.

6:12-39. See the note on 1 Kings 8:22-53. The closing portion of the prayer as recorded in 1 Kings contains a restatement of the fact that Israel was tru-

ly God's special people (cf. Ex. 19:5; Deut. 7:6; 14:2; 26:18). Solomon's closing benediction on this occasion is also recorded; see the note on 1 Kings 8:54-61.

6:13. See the note on 23:13.

thy people Israel, which they shall ¹make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, ^aforgive.

22 If a man sin against his neighbour, and ¹an ^aoath be laid upon him to make him swear, and ²the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by ¹requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his ^arighteousness.

24 And if thy people Israel ¹be put to the worse before the ^aenemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the ^aheaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there ^abe ¹dearth in the land, if there be pestilence, if there be ²blasting, or mildew, locusts, or ³caterpillars; if their enemies besiege them in the cities of their land; whatsoever ⁴sore or whatsoever ^bsickness *there be*:

29 *Then* what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own

6:21 ^a [Is. 43:25; 44:22; Mic. 7:18]

¹ pray

6:22 ^a Ex.

22:8–11

¹ he be forced to take an oath
² comes and takes an oath before

6:23 ^a [Job 34:11]

¹ bringing retribution on

6:24 ^a 2 Kin.

21:14, 15

¹ are defeated

6:26 ^a Deut.

28:23, 24; 1 Kin.

17:1

6:28 ^a 2 Chr. 20:9

^b [Mic. 6:13]

¹ famine

² blight

³ grasshoppers

⁴ plague

6:29 ¹ burden

² toward

6:30 ^a [1 Chr.

28:9; Prov. 21:2;

24:12]

^b [1 Sam. 16:7]

6:31 ¹ hold you

in reverential

awe

6:32 ^a John

12:20; Acts 8:27

¹ foreigner

6:33 ¹ Lit. your

name is called

upon this house

6:36 ^a Prov.

20:9; Eccl. 7:20;

[Rom. 3:9, 19;

5:12; Gal. 3:10];

James 3:2;

1 John 1:8

^b Deut. 28:63–

68

6:37 ¹ come to

themselves, lit.

return to their

hearts

² repent

¹sore and his own grief, and shall spread forth his hands ²in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only ^aknowest the ^bhearts of the children of men:)

31 That they may ¹fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 Moreover concerning the ¹stranger, ^awhich is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that ¹this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for *there is* ^ano man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away ^bcaptives unto a land far off or near;

37 *Yet if* they ¹bethink themselves in the land whither they are carried captive, and ²turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in

the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the “city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

God’s Resting Place

40 Now, my God, let, I beseech thee, thine eyes be “open, and *let* thine ears *be* ¹attent unto the prayer *that is made* in this place.

41 Now “therefore arise, O LORD God, into thy ^bresting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints ^crejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: “remember the mercies of David thy servant.

God’s Glory Fills the Temple

7 Now “when Solomon had made an end of praying, the ^bfire came down from heaven, and consumed the burnt offering and the sacrifices; and “the glory of the LORD filled the ¹house.

2 “And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD’s house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, ^asaying, For *he is good*; ^bfor his mercy *endureth* for ever.

Sacrifices Made

4 “Then the king and all the people offered sacrifices before the LORD.

6:38 ^aDan. 6:10
6:40 ^a2 Chr. 6:20
¹ *attentive*
6:41 ^aPs. 132:8–10, 16
^b1 Chr. 28:2
^cNeh. 9:25
6:42 ^a2 Sam. 7:15; Ps. 89:49; 132:1, 8–10; Is. 55:3

7:1 ^a1 Kin. 8:54
^bLev. 9:24;
Judg. 6:21;
1 Kin. 18:38;
1 Chr. 21:26
^c1 Kin. 8:10, 11
¹ *temple*
7:2 ^a2 Chr. 5:14
7:3 ^a2 Chr. 5:13;
Ps. 106:1; 136:1
^b1 Chr. 16:41;
2 Chr. 20:21
7:4 ^a1 Kin. 8:62, 63

7:6 ^a1 Chr. 15:16
^b2 Chr. 5:12
¹ *attended to their services*
² *offered praise by their hand*
7:7 ^a1 Kin. 8:64–66; 9:3
¹ *consecrated*
² *grain or meal*
7:8 ^a1 Kin. 8:65
^b1 Kin. 4:21, 24;
2 Kin. 14:25
^cJosh. 13:3
¹ *entrance of*
² The Shihor,
1 Chr. 13:5
7:9 ^aLev. 23:36
7:10 ^a1 Kin. 8:66
¹ *done*
7:11 ^a1 Kin. 9:1
¹ *successfully accomplished*
7:12 ^a1 Kin. 3:5; 11:9
^bDeut. 12:5, 11

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 “And the priests ¹waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David ²praised by their ministry; and ^bthe priests sounded trumpets before them, and all Israel stood.

7 Moreover “Solomon ¹hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the ²meat offerings, and the fat.

8 “Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, ^bfrom the ¹entering in of Hamath unto “the ²river of Egypt.

9 And in the eighth day they made a “solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And “on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had ¹shewed unto David, and to Solomon, and to Israel his people.

11 Thus “Solomon finished the house of the LORD, and the king’s house: and all that came into Solomon’s heart to make in the house of the LORD, and in his own house, he ¹prosperously effected.

God Will Hear If Israel Repents

12 And the LORD “appeared to Solomon by night, and said unto him, I have heard thy prayer, ^band

7:1–3. The Lord’s sending fire ... down from heaven that consumed the sacrifices is attested elsewhere (cf. Gen. 15:7–17; 1 Kin. 18:36–38). The inauguration of worship at the tabernacle had also been greeted with

the Lord’s consuming fire (Lev. 9:24). For the glory of the LORD, see the note on 1 Kings 8:10–12.

7:4–10. See the notes on 1 Kings 8:62–65 and 8:66.

7:12. See the note on 1 Kings 9:2.

have chosen this ^cplace to myself for an house of sacrifice.

13 ^aIf I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are ^acalled by my name, shall ^bhumble themselves, and pray, and seek my face, and turn from their wicked ways; ^cthen will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now ^amine eyes shall be open, and mine ears ¹attent unto the prayer *that is made* in this place.

16 For now have ^aI chosen and ¹sanctified this house, that my name may be there for ever: and ²mine eyes and ³mine heart shall be there perpetually.

17 ^aAnd as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, ^aThere shall not fail thee a man *to be ruler* in Israel.

19 ^aBut if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 ^aThen will I pluck ¹them up by the roots out of my land which I have given them; and this house, which I have ²sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a ^bbyword among all nations.

21 And ^athis ¹house, which ²is high, shall be an ^bastonishment to every one that passeth by it; so that he shall say, ^cWhy hath the LORD done thus unto this land, and unto this ¹house?

22 And it shall be answered,

7:12 ^c2 Chr. 6:20

7:13 ^a Deut.

28:23, 24; 1 Kin.

17:1; 2 Chr.

6:26-28

7:14 ^a Deut.

28:10; [Is. 43:7]

^b2 Chr. 12:6, 7;

[James 4:10]

^c2 Chr. 6:27, 30

7:15 ^a 2 Chr.

6:20, 40

¹ *attentive*

7:16 ^a 1 Kin. 9:3;

2 Chr. 6:6

¹ *set apart*

² My attention

³ My concern

7:17 ^a 1 Kin. 9:4

7:18 ^a 2 Sam.

7:12-16; 1 Kin.

2:4; 2 Chr. 6:16

7:19 ^a Lev. 26:14,

33; [Deut. 28:15,

36]

7:20 ^a Deut.

28:63-68; 2 Kin.

25:1-7

^bPs. 44:14

¹ Israel

² *set apart*

7:21 ^a 2 Kin. 25:9

² Chr. 29:8

^c [Deut. 29:24,

25; Jer. 22:8, 9]

¹ *temple*

² *is exalted*

7:22 ¹ *embraced*

² *calamity*

8:1 ^a 1 Kin.

9:10-14

^b 1 Kin.

6:38-7:1

8:2 ¹ *Hiram,*

1 Kin. 7:13

8:3 ¹ *seized it*

8:4 ^a 1 Kin.

9:17, 18

^b 1 Chr. 18:3, 9

¹ *storage*

8:5 ^a 1 Chr. 7:24

¹ *lower*

² *fortified*

8:6 ^a 2 Chr. 7:11

8:7 ^a Gen. 15:18-

21; 1 Kin. 9:20

8:8 ¹ *destroyed*

8:9 ¹ *slaves*

8:10 ^a 1 Kin. 9:23

Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and ¹laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this ²evil upon them.

Cities Built by Solomon

8 And ^ait came to pass at the end of ^btwenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which ¹Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and ¹prevailed against it.

4 ^aAnd he built Tadmor in the wilderness, and all the ¹store cities, which he built in ^bHamath.

5 Also he built Beth-horon the upper, and ^aBeth-horon the ¹nether, ²fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon ^adesired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

Inhabitants Pay Tribute

7 ^aAs for all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel ¹consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no ¹servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* ^atwo

7:14, 15. While this promise was originally given to Solomon regarding the people of Israel, it is certainly applicable to all who will call on the Lord in repentance and faith. These verses stand as a high expres-

sion of God's loving readiness to hear the prayers of a repentant people (cf. 6:37-39; James 4:8-10).

8:2. See the note on 1 Kings 9:13.

8:7-10. See the notes on 1 Kings 5:13, 14 and 5:15, 16.

hundred and fifty, that bare rule over the people.

11 And Solomon ^abrought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are holy*, whereunto the ark of the LORD hath come.

The Offerings of Solomon

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate ^aevery day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the ¹solemn ^bfeasts, ^cthree times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

Duties of Priests, Levites and Porters

14 And he appointed, according to the ¹order of David his father, the ^acourses² of the priests to their service, and ^bthe Levites ³to their charges, to praise and minister before the priests, as the duty of every day required: the ^cporters⁴ also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the ^atreasures.

16 Now all the work of Solomon was ¹prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was ²perfected.

Huram's Gift of Ships

17 Then went Solomon to ^aEzion-geber, and to ¹Eloth, at the sea side in the land of Edom.

8:11 ^a 1 Kin. 3:1;

7:8; 9:24; 11:1

8:13 ^a Ex. 29:38-

42; Num. 28:3,

9, 11, 26; 29:1

^b Ex. 23:14-17;

34:22, 23; Deut.

16:16

^c Lev. 23:1-44

¹ appointed

8:14 ^a 1 Chr. 24:3

^b 1 Chr. 25:1

^c 1 Chr. 9:17;

26:1

¹ ordinance

² divisions

³ for their duties

⁴ gatekeepers

8:15 ^a 1 Chr.

26:20-28

8:16 ¹ well-

ordered from

the day

² completed

8:17 ^a 1 Kin.

9:26; 2 Chr.

20:36

¹ Elath, 2 Kin.

14:22

8:18 ^a 1 Kin.

9:27; 2 Chr.

9:10, 13

^b 1 Chr. 29:4

¹ Hiram, 1 Kin.

7:13

² acquired from

there

9:1 ^a 1 Kin. 10:1;

Ps. 72:10; [Matt.

12:42; Luke

11:31]

¹ test

9:2 ¹ answered

² could not

explain to her

9:4 ^a Neh. 1:11

¹ food

² seating

³ entryway

9:5 ¹ words

18 ^aAnd ¹Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to ^bOphir, and ²took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

A Visit by the Queen of Sheba

9 And ^awhen the queen of Sheba heard of the fame of Solomon, she came to ¹prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon ¹told her all her questions: and there was nothing hid from Solomon which he ²told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the ¹meat of his table, and the ²sitting of his servants, and the attendance of his ministers, and their apparel; his ^ccupbearers also, and their apparel; and his ³ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine ¹acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee

8:11. See the notes on 1 Samuel 4:3 and 1 Kings 7:2-8.

8:14. Solomon here confirms the institutions of his father David (cf. 1 Chr. 23:2-26:28).

8:17, 18. See the notes on 1 Kings 9:26 and 9:28.

9:1. See the several notes on 1 Kings 10:1-9.

9:16. For the **house of the forest of Lebanon**, see the note on 1 Kings 7:2-8.

on his throne, *to be* king for the LORD thy God: because thy God ^aloved Israel, to establish them for ever, therefore made he thee king over them, to do ¹judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of ¹Huram, and the servants of Solomon, ^awhich brought gold from Ophir, brought ²algum trees and precious stones.

11 And the king made *of* the ¹algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Solomon's Wealth

13 ^aNow the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* ¹chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred ¹targets *of* beaten gold: six hundred *shekels* of beaten gold went to one ¹target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the ^ahouse of the forest of Lebanon.

A Throne of Gold and Ivory

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the

9:8 ^a Deut. 7:8; 2 Chr. 2:11; [Ps. 44:3]

¹ justice and righteousness

9:10 ^a 2 Chr. 8:18

¹ Hiram, 1 Kin.

10:11

² *almug*, 1 Kin.

10:11, 12

9:11 ¹ *almug*,

1 Kin. 10:11, 12

9:13 ^a 1 Kin.

10:14–29

9:14 ¹ *traders*

9:15 ¹ *large shields*

9:16 ^a 1 Kin. 7:2

throne, with a footstool of gold, *which were* fastened to the throne, and ¹stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was ¹not any thing accounted of in the days of Solomon.

21 For the king's ships went to ^aTarshish with the servants of ¹Huram: every three years once came the ²ships of Tarshish bringing gold, and silver, ivory, and apes, and ³peacocks.

22 And king Solomon ¹passed all the kings of the earth in riches and wisdom.

Solomon's Wisdom Sought

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, ^aharness, ¹and spices, horses, and mules, ²a rate year by year.

25 And Solomon ^ahad four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ^aAnd he reigned over all the kings ^bfrom ¹the river even unto the land of the Philistines, and to the border of Egypt.

27 ^aAnd the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in ^babundance.

28 ^aAnd they brought unto Solomon horses out of Egypt, and out of all lands.

9:18 ¹ *armrests*

9:20 ¹ *accounted as nothing*

9:21 ^a 2 Chr.

20:36, 37; Ps.

72:10

¹ Hiram, 1 Kin.

10:22

² *merchant ships*, deep-sea

vessels

³ Or *monkeys*

9:22 ¹ *surpassed*

9:24 ^a 1 Kin.

20:11

¹ *armour*

² *at a set rate*

9:25 ^a Deut.

17:16; 1 Kin.

4:26; 10:26;

2 Chr. 1:14;

Is. 2:7

9:26 ^a 1 Kin. 4:21

^b Gen. 15:18;

Ps. 72:8

¹ The Euphrates

9:27 ^a 1 Kin.

10:27

^b 2 Chr. 1:15–17

9:28 ^a 1 Kin.

10:28; 2 Chr.

1:16

9:21. For Tarshish, see the note on 1 Kings 10:22.

9:23. See the note on 1 Kings 10:23–25.

9:25. See the note on 1 Kings 10:26–29.

Solomon's Reign and Death

29 ^aNow the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of ^bAhijah the Shilonite, and in the visions of ^cIddo the seer against Jeroboam the son of Nebat?

30 ^aAnd Solomon reigned in Je-

9:29 ^a 1 Kin. 11:41
^b 1 Kin. 11:29
^c 2 Chr. 12:15; 13:22
9:30 ^a 1 Kin. 4:21; 11:42, 43;
 1 Chr. 29:28
9:31 ¹ *rested in death with 2 place*
10:1 ^a 1 Kin. 12:1-20

rusalem over all Israel forty years.

31 And Solomon ¹slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his ²stead.

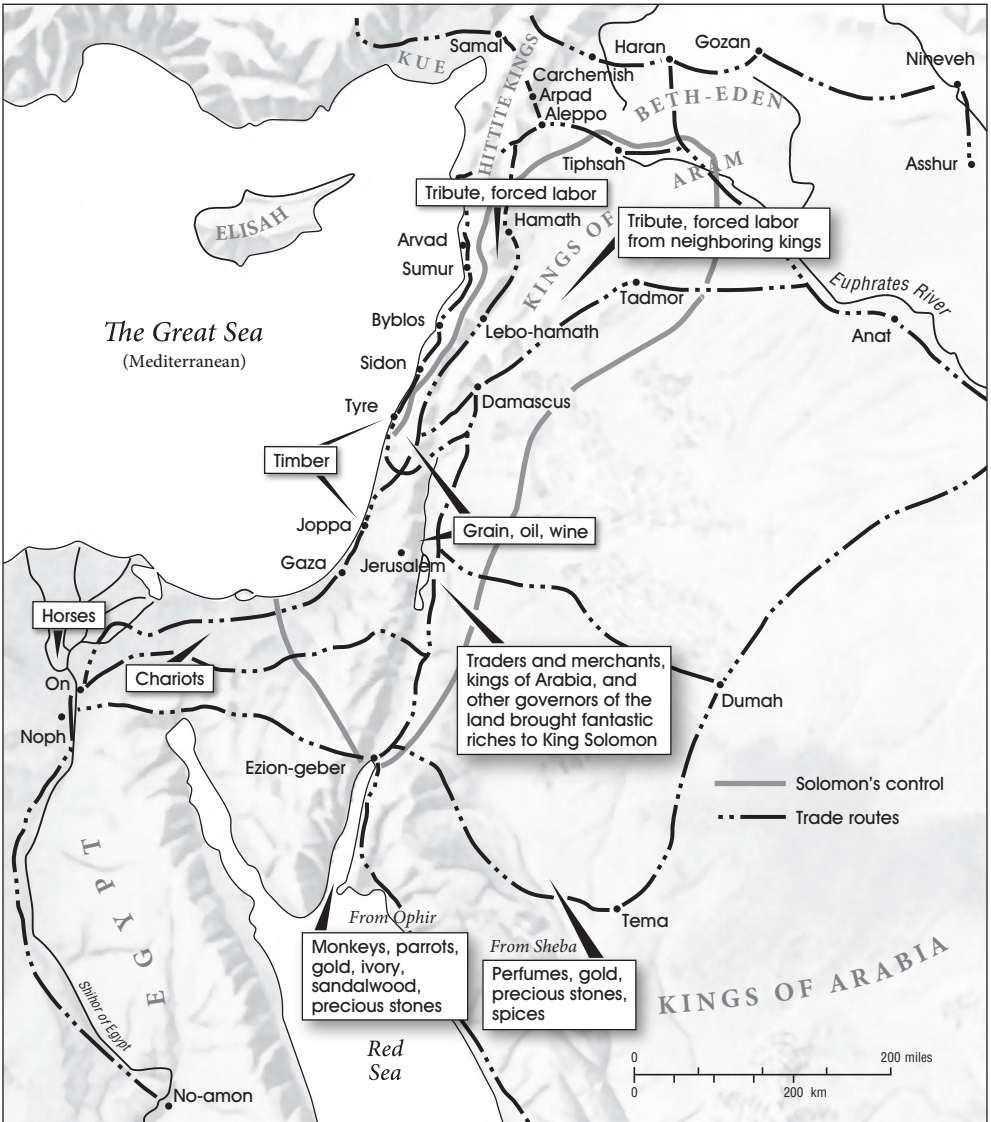
Rehoboam Made King

10 And ^aRehoboam went to Shechem: for to Shechem were all Israel come to make him king.

9:29. See the note on 1 Chronicles 29:29.

9:31. The account of God's third visit to **Solomon** and the details of Solomon's sinful later life (1 Kin. 11:1-13) are omitted by the chronicler.

10:1. For the details relative to Solomon's apostasy and the rising of adversaries to him, see 1 Kings 11. For the term **all Israel**, see the note on 1 Kings 12:1.



TRADE UNDER SOLOMON

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, ^awhither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

Jeroboam's Request

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the ¹grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 And king Rehoboam ¹took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 ^aBut he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter

10:2 ^a 1 Kin.

11:40

10:4 ¹ *burden-some service*

10:6 ¹ *consulted with the elders*

10:8 ^a 1 Kin.

12:8-11

for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's ¹loins.

11 For whereas my father put a heavy yoke upon you, I will ¹put more to your yoke: my father chastised you with whips, but I *will chastise you* with ²scorpions.

Rehoboam's Decision

12 So ^aJeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king ¹hearkened not unto the people: ^afor the ²cause was of God, that the LORD might perform his ^bword, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

The Rebellion of Israel

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* ¹over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam ²made speed to get

10:10 ¹ *waist*

10:11 ¹ *add to*

² Possibly a barbed scourge

10:12 ^a 1 Kin.

12:12-14

10:15 ^a *Judg.*

14:4; 1 Chr. 5:22;

2 Chr. 11:4; 22:7

^b 1 Kin. 11:29-

39

¹ *did not listen*

to

² *turn of affairs*

10:18 ¹ *in charge*

of revenue

² *hastened*

10:4. For the institution of *corvée*, or forced labor, see the notes on 1 Kings 5:13, 14 and 12:4.

10:11. See the note on 1 Kings 12:11.

10:12. See the note on 2 Kings 20:8.

10:16. The name **Israel** is now used for the 10 northern tribes. (For problems relative to the identification of the 10 northern tribes and the two southern tribes, see the note on 1 Kin. 12:20.) Because the northern kingdom was an apostate kingdom, despite

the prediction concerning its formation (cf. 1 Kin. 11:35), Jeroboam's assumption of the throne (1 Kin. 12:20) is not mentioned in the account in chapter 10. The chronicler's interest is with the southern kingdom, which he views as the true remnant of Israel (cf. 13:10), over which the sons of **David** were to rule (cf. 11:3), and whose capital, Jerusalem, was the rightful place of worship (cf. 11:16).

him up to *his* chariot, to flee to Jerusalem.

19 ^aAnd Israel rebelled against the house of David unto this day.

Rehoboam Forbidden to Fight

11 And ^awhen Rehoboam was come to Jerusalem, he ¹gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came ^ato Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is ¹done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

Cities of Defence

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and ¹Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin ¹fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of ¹victual, and of oil and wine.

12 And in ¹every several city *he* put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

10:19 ^a 1 Kin. 12:19

11:1 ^a 1 Kin.

12:21-24

¹ assembled

from

11:2 ^a 1 Chr.

12:5; 2 Chr.

12:15

11:4 ¹ from me

11:7 ¹ Sochoh,

1 Kin. 4:10

11:10 ¹ fortified

11:11 ¹ food

11:12 ¹ each and every

11:13 ¹ took their

stand with

2 territories

11:14 ^a Num.

35:2-5

^b 1 Kin. 12:28-

33; 2 Chr. 13:9

¹ common

lands

2 serving as

priests

11:15 ^a 1 Kin.

12:31; 13:33;

14:9; [Hos. 13:2]

^b [Lev. 17:7;

1 Cor. 10:20]

^c 1 Kin. 12:28

¹ appointed for

himself

2 Places for

worship

3 demons

4 calves

11:16 ^a 2 Chr.

14:7

^b 2 Chr. 15:9, 10;

30:11, 18

¹ The Levites

11:17 ^a 2 Chr.

12:1, 13

11:18 ^a 1 Sam.

16:6

11:20 ^a 2 Chr.

13:2

^b 1 Kin. 15:2

^c 1 Kin. 14:31

¹ granddaugh-

ter

11:21 ^a Deut.

17:17

¹ granddaugh-

ter

11:22 ^a Deut.

21:15-17

^b 2 Chr. 13:1

11:23 ¹ distrib-

uted

Priests and Levites

13 And the priests and the Levites that *were* in all Israel ¹resorted to him out of all their ²coasts.

14 For the Levites left ^atheir ¹suburbs and their possession, and came to Judah and Jerusalem: for ^bJeroboam and his sons had cast them off from ²executing the priest's office unto the LORD:

15 ^aAnd he ¹ordained him priests for the ²high places, and for ^bthe ³devils, and for ^cthe ⁴calves which he had made.

16 ^aAnd after ¹them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel ^bcame to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they ^astrengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

Rehoboam's Family

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of ^aEliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took ^aMaachah the ¹daughter of ^bAbsalom; which bare him ^cAbijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the ¹daughter of Absalom above all his ^awives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam ^amade ^bAbijah the son of Maachah the chief, *to be* ruler among his brethren: for *he* thought to make him king.

23 And he dealt wisely, and ¹dispersed of all his children throughout

11:2. See the note on 1 Kings 12:22.

11:5-12. Since **Rehoboam's** defensive measures were made with regard to cities in southern and western Judah, they were probably aimed at the rising menace of Egypt (cf. 12:2-9). This information is not mentioned in 1 Kings 12-14.

11:14. See the notes on 1 Kings 12:27-29 and 12:31, 32.

11:20. For **Maachah**, see the note on 1 Kings 15:1-3.

11:23. Despite his wisdom in administering the various parts of his kingdom through his sons, he perpetuated the folly of Solomon, his father, in desiring **many wives** (cf. 1 Kin. 11:1-4).

all the countries of Judah and Benjamin, unto every ^afenced² city: and he gave them victual in abundance. And he ³desired many wives.

Shishak's Invasion of Judah

12 And ^ait came to pass, when Rehoboam had established the kingdom, and had strengthened himself, ^bhe forsook the law of the LORD, and all Israel with him.

2 ^aAnd it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; ^athe Lubims, the Sukkiims, and the Ethiopians.

4 And he took the ¹fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came ^aShemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

The People Humble Themselves

6 Whereupon the princes of Israel and the king ^ahumbled themselves; and they said, ^bThe LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, ^athe word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless ^athey shall be his servants; that they may ¹know ^bmy service, and the service of the kingdoms of the countries.

Shishak Loots the Temple

9 ^aSo Shishak king of Egypt came up against Jerusalem, and took away

11:23 ^a2 Chr.

11:5

²fortified

³sought

12:1 ^a2 Chr.

11:17

^b1 Kin. 14:22-

24

12:2 ^a1 Kin.

11:40; 14:25

12:3 ^a2 Chr.

16:8; Nah. 3:9

12:4 ¹fortified

12:5 ^a2 Chr. 11:2

12:6 ^a[James

4:10]

^bEx. 9:27; [Dan.

9:14]

12:7 ^a1 Kin.

21:28, 29

12:8 ^aIs. 26:13

^b[Deut. 28:47,

48]

¹ distinguish my

service from the

service

12:9 ^a1 Kin.

14:25, 26

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the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had ^bmade.

10 Instead of which king Rehoboam made shields of brass, and committed *them* ^ato the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

Rehoboam's Reign and Death

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for ^aRehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, ^bthe city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an ^cAmmonitess.

14 And he did evil, because ¹he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, ^aand of Iddo the seer concerning genealogies? ^bAnd *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ¹slept with his fathers, and was buried in the city of David: and ^aAbijah² his son reigned in his stead.

Abijah's Reign

13 Now ^ain the eighteenth year of king Jeroboam began Abijah to reign over ^bJudah.

2 He reigned three years in Jerusalem. His mother's name also *was* ¹Michaiah the daughter of Uriel of

12:2. For **Shishak**, see the note on 1 Kings 14:25, 26.

12:3. The **Lubims** were Libyan contingents. The

Sukkiims were foreign mercenaries in Pharaoh's army.

13:1. See the note on 1 Kings 14:31.

Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah set the battle in ¹array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 And Abijah stood up upon mount ^aZemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel ^agave the kingdom over Israel to David for ever, *even* to him and to his sons ^bby a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^arebelled against his lord.

7 And there are gathered unto him ^avain¹ men, the ²children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was ^byoung and ³tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam ^amade you for gods.

9 ^aHave ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? ^bso that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of ^cthem that are no gods.

10 But as for us, the LORD *is* our ^aGod, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites ¹wait upon *their* business:

11 ^aAnd they burn unto the LORD

13:3 ¹ order

13:4 ^a Josh.

18:22

13:5 ^a 2 Sam.

7:8-16

^b Lev. 2:13;

Num. 18:19

13:6 ^a 1 Kin.

11:28; 12:20

13:7 ^a Judg. 9:4

^b 2 Chr. 12:13

¹ worthless

² probates

³ inexperienced

13:8 ^a 1 Kin.

12:28; 14:9;

2 Chr. 11:15;

[Hos. 8:4-6]

13:9 ^a 2 Chr.

11:13-15

^b Ex. 29:29-33

c Jer. 2:11; 5:7

13:10 ^a Josh.

24:15

¹ attend to their

duties

13:11 ^a Ex.

29:38; 2 Chr. 2:4

every morning and every evening burnt sacrifices and sweet incense: the ^bshewbread also *set they in order* upon the pure table; and the ¹candlestick of gold with the lamps thereof, ^cto burn every evening: for we keep the ²charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* ^acaptain,¹ ^band his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

Victory Over Israel

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they ^acried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God ^asmote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ¹slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were ¹brought under at that time, and the children of Judah prevailed, ^abecause they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and ¹Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah:

^b Ex. 25:30; Lev.

24:5-9

^c Ex. 27:20, 21;

Lev. 24:2, 3

¹ lampstand

² command

13:12 ^a Josh.

5:13-15; [Heb.

2:10]

^b [Num. 10:8-

10]

¹ Lit. head

13:14 ^a Josh.

24:7; 2 Chr. 6:34,

35; 14:11

13:15 ^a 1 Kin.

14:14; 2 Chr.

14:12

13:17 ¹ Lit.

struck

13:18 ^a 1 Chr.

5:20; 2 Chr.

14:11; [Ps. 22:5]

¹ subdued

13:19 ¹ Ephron,

Josh. 15:9

13:5. Covenant of salt means a binding agreement faithfully upheld by the covenantal parties (cf. Num. 18:19). God's unswerving faithfulness to the Davidic covenant is hereby asserted.

13:7. For the **children of Belial**, see the note on Judges 19:22.

and the LORD ^astruck him, and ^bhe died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in ^athe ¹story of the prophet Iddo.

Asa's Reign

14 So Abijah slept with his fathers, and they buried him in the city of David; and ^aAsa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was good and right* in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and ^athe ¹high places, and ^bbrake down the ²images, ^cand cut down the ³groves:

4 And commanded Judah to ^aseek the LORD God of their fathers, and to ¹do the law and the commandment.

5 Also he took away out of all the cities of Judah the ¹high places and the ²images: and the kingdom was quiet ³before him.

Asa's Fenced Cities and Mighty Army

6 And he built ¹fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him ^arest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army *of men* that bare ¹targets and spears, out of

13:20 ^a 1 Sam. 2:6; 25:38; Acts 12:23
^b 1 Kin. 14:20
13:22 ^a 2 Chr. 9:29

¹ *annals*, Heb. *midrash*

14:1 ^a 1 Kin. 15:8
14:3 ^a 1 Kin. 15:14; 2 Chr. 15:17

^b [Ex. 34:13]
^c 1 Kin. 11:7

¹ Places for pagan worship
² *sacred pillars*

³ *wooden images*

14:4 ^a [2 Chr. 7:14]

¹ *observe*

14:5 ¹ Places for pagan worship
² *incense altars*

³ *under shields*

^a 1 Chr. 12:2
^b 2 Chr. 13:3

14:9 ^a 2 Chr. 12:2, 3; 16:8
^b Josh. 15:44

14:11 ^a Ex. 14:10; 2 Chr. 13:14; [Ps. 22:5]

^b [1 Sam. 14:6]
^c 1 Sam. 17:45; [Prov. 18:10]

14:12 ^a 2 Chr. 13:15

¹ *Lit. struck*

14:13 ^a Gen. 10:19; 20:1

¹ *broken*
² *plunder*

14:14 ^a Gen. 35:5; Deut. 11:25; Josh. 2:9;

2 Chr. 17:10
¹ *defeated*
² *plundered*
³ *plunder*

14:15 ¹ *attacked*
² *livestock enclosures*

15:1 ^a Num. 24:2; Judg. 3:10; 2 Chr. 20:14; 24:20

Judah three hundred thousand; and out of Benjamin, that bare shields and drew ^abows, two hundred and fourscore thousand: all these *were* mighty men of ^bvalour.

The Ethiopians Defeated

9 ^aAnd there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto ^bMareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa ^acried unto the LORD his God, and said, LORD, *it is* ^bnothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and ^cin thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

12 So the LORD ^asmote¹ the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto ^aGerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were ¹destroyed before the LORD, and before his host; and they carried away very much ²spoil.

14 And they ¹smote all the cities round about Gerar; for ^athe fear of the LORD came upon them: and they ²spoiled all the cities; for there was exceeding much ³spoil in them.

15 They ¹smote also the ²tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

God's Message to Asa

15 And ^athe Spirit of God came upon Azariah the son of Oded:

14:3. For **groves**, see the note on Judges 3:6, 7.

14:11. Asa's early trust in **God** is emphasized here. The battle against Zerah the Ethiopian is not recorded in 1 Kings. Biblical Ethiopia (ancient Cush) is the modern Sudan.

15:1. Asa's early years were spent wisely, his godly piety (14:2) being put to spiritual (14:4, 5) and

13:22. See the note on 1 Chronicles 29:29. The term **story** (Heb. *midrash*) here refers to an interpretive study of an earlier work (cf. 24:27). It was later used by Jewish scholars to designate a collection of expository comments on the Old Testament Scriptures gathered together from the first century B.C. to the third century A.D.

2 And he went out ¹to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; ^aThe LORD *is* with you, while ye be with him; and ^bif ye seek him, he will be found of you; but ^cif ye forsake him, he will forsake you.

3 Now ^afor a long season Israel *hath been* without the true God, and without a ^bteaching priest, and without ^claw.

4 But ^awhen they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great ¹vexations *were* upon all the inhabitants of the countries.

6 ^aAnd nation was destroyed ¹of nation, and city of city: for God did ²vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

Idolatry Abolished

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities ^awhich he had taken from mount Ephraim, and ¹renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and ^athe strangers with them out of Ephraim and Manasseh, and out of Simeon: for they ¹fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 ^aAnd they offered unto the

15:2 ^a[James 4:8]
^b[1 Chr. 28:9];
 2 Chr. 14:4;
 33:12, 13; [Jer. 29:13; Matt. 7:7]
^c2 Chr. 24:20
¹Lit. *before*
 15:3 ^aHos. 3:4
^b2 Kin. 12:2
^cLev. 10:11;
 2 Chr. 17:8, 9
 15:4 ^a[Deut. 4:29]
 15:5 ¹*turmoil*
 15:6 ^aMatt. 24:7
¹by
²*trouble*
 15:8 ^a2 Chr. 13:19
¹*restored*
 15:9 ^a2 Chr. 11:16
¹*came over*
 15:11 ^a2 Chr. 14:13-15

¹Lit. *in that day*
²*plunder*
 15:12 ^a2 Kin. 23:3; 2 Chr. 23:16; 34:31; Neh. 10:29
 15:13 ^aEx. 22:20
^bDeut. 13:5-15
 15:14 ¹*took an oath before*
²*ram's horns*
 15:15 ^a2 Chr. 15:2
^b2 Chr. 14:7
 15:16 ^a1 Kin. 15:2, 10, 13
¹*grandmother*
²*obscene image of Asherah, a Canaanite deity*
³*crushed*
 15:17 ^a1 Kin. 15:14; 2 Chr. 14:3, 5
¹Places for pagan worship
²*loyal*
 16:1 ^a1 Kin. 15:17-22
^b2 Chr. 15:9

LORD ¹the same time, of the ²spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they ^aentered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 ^aThat whosoever would not seek the LORD God of Israel ^bshould be put to death, whether small or great, whether man or woman.

14 And they ¹swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with ²cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and ^asought him with their whole desire; and he was found of them: and the LORD gave them ^brest round about.

16 And also *concerning* ^aMaachah the ¹mother of Asa the king, he removed her from *being* queen, because she had made an ²idol in a grove: and Asa cut down her idol, and ³stamped *it*, and burnt *it* at the brook Kidron.

17 But ^athe ¹high places were not taken away out of Israel: nevertheless the heart of Asa was ²perfect all his days.

Peace in the Land

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

League Renewed with Syria

16 In the six and thirtieth year of the reign of Asa ^aBaasha king of Israel came up against Judah, and built Ramah, ^bto the intent that he might let none go out or come in to Asa king of Judah.

political purposes (14:5-8). The encouragement of **Azariah** (vv. 1-7) only increased his faithful activities, including a further religious purge of idolatry (v. 8) that, unfortunately, stopped short of full cleansing (v. 17). Even his powerful grandmother, Maachah, saw the influence of her apostate religion

terminated (v. 16). See the note on 1 Kings 15:2.

15:12. Asa's spiritual fidelity showed itself further in his leading of the people in an act of **covenant** renewal (cf. Josh. 24:2). All true Israelites from all quarters were invited to the ceremony (v. 9).

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is a* ¹league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may ²depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

Hanani Rebukes Asa

7 And at that time ^aHanani the seer came to Asa king of Judah, and said unto him, ^bBecause thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the ¹host of the king of Syria escaped out of thine hand.

8 Were not ^athe Ethiopians and ^bthe Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine ^chand.

9 ^aFor the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* ¹perfect toward him. Herein ^bthou hast done foolishly: therefore from henceforth ^cthou shalt have wars.

10 Then Asa was wroth with the seer, and ^aput him in a prison house; for he was in a rage with him because

16:3 ¹ *treaty*
² *withdraw*
 16:7 ^a 1 Kin. 16:1; 2 Chr. 19:2
^b 2 Chr. 32:8-10; Ps. 118:9; [Is. 31:1; Jer. 17:5]
¹ *army*
 16:8 ^a 2 Chr. 14:9
^b 2 Chr. 12:3
^c 2 Chr. 13:16, 18
 16:9 ^a Job 34:21; [Prov. 5:21; 15:3; Jer. 16:17; 32:19]; Zech. 4:10
^b 1 Sam. 13:13
^c 1 Kin. 15:32
¹ *at peace with* or *loyal to*
 16:10 ^a 2 Chr. 18:26; Jer. 20:2; Matt. 14:3

16:11 ^a 1 Kin. 15:23, 24; 2 Chr. 14:2
 16:12 ^a [Jer. 17:5]
 16:13 ^a 1 Kin. 15:24
¹ *rested in death with*
 16:14 ^a Gen. 50:2; Mark 16:1; John 19:39, 40
^b 2 Chr. 21:19; Jer. 34:5
¹ *tomb*
² *Lit. dug*
 17:1 ^a 1 Kin. 15:24; 2 Chr. 20:31
¹ *place*
 17:2 ^a 2 Chr. 11:5
^b 2 Chr. 15:8
¹ *troops*
² *fortified*
 17:4 ^a 1 Kin. 12:28
¹ *according to the acts*
 17:5 ^a 1 Sam. 10:27; 1 Kin. 10:25
^b 2 Chr. 18:1
¹ *Lit. gave*
 17:6 ^a 1 Kin. 22:43; 2 Chr. 15:17; 19:3; 20:33

of this *thing*. And Asa oppressed *some* of the people the same time.

Asa's Illness and Death

11 ^aAnd, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he ^asought not to the LORD, but to the physicians.

13 ^aAnd Asa ¹slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own ¹sepulchres, which he had ²made for himself in the city of David, and laid him in the bed which was filled ^awith sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made ^ba very great burning for him.

Jehoshaphat's Reign

17 And ^aJehoshaphat his son reigned in his ¹stead, and strengthened himself against Israel.

2 And he placed ¹forces in all the ²fenced cities of Judah, and set garrisons in the land of ^aJudah, and in the cities of Ephraim, ^bwhich Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not ¹after ^athe doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah ^abrought¹ to Jehoshaphat presents; ^band he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover ^ahe

16:7. Because Asa hired an Aramean king to relieve the pressures put on his northern frontier by the Israelite king Baasha (vv. 1-6), he is rebuked by God's prophet. For his breach of trust Asa is faced with judgment (v. 9). The episode marked a turning point in Asa's spiritual decline, during which he per-

secuted the godly Hanani. Asa was to die in shame (vv. 12-14).

17:2-5. Asa's early spiritual sensitivity had a strong formative effect upon Jehoshaphat's character (cf. 15:2, 17; 20:32). For Baalim, see the note on Judges 2:11-15.

took away the ¹high places and ²groves out of Judah.

7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, ^ato teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 ^aAnd they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And ^athe fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines ^abrought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

Jehoshaphat's Men of War

12 And Jehoshaphat ¹waxed great exceedingly; and he built in Judah ²castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the

17:6 ¹ Places for pagan worship
² wooden images
17:7 ^a 2 Chr. 15:3; 35:3
17:9 ^a Deut. 6:4-9; 2 Chr. 35:3; Neh. 8:3, 7
17:10 ^a Gen. 35:5; 2 Chr. 14:14
17:11 ^a 2 Sam. 8:2; 2 Chr. 9:14; 26:8
17:12 ¹ became increasingly powerful
² fortresses

17:16 ^a Judg. 5:2, 9; 1 Chr. 29:9
17:19 ^a 2 Chr. 17:2
¹ fortified
18:1 ^a 2 Chr. 17:5
^b 1 Kin. 22:44; 2 Kin. 8:18
^c 1 Kin. 22:40
¹ by marriage he allied himself with
18:2 ^a [Ex. 23:2]; 1 Kin. 22:2
18:3 ¹ Against
18:4 ^a 1 Sam. 23:2, 4, 9; 2 Sam. 2:1
18:5 ¹ refrain
18:6 ^a 2 Kin. 3:11
¹ Lit. still

son of Zichri, ^awho willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside ^athose whom the king put in the ¹fenced cities throughout all Judah.

Affinity with Ahab

18 Now Jehoshaphat ^ahad riches and honour in abundance, and ^bjoined¹ affinity with ^cAhab.

2 ^aAnd after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me ¹to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, ^aEnquire, I pray thee, at the word of the LORD to day.

Prophets Counsel Deliverance

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I ¹forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD ¹besides, that we might enquire of ^ahim?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man,

17:6-9. Jehoshaphat's zeal for the Lord saw to the appointment of officials and Levites who traveled throughout his kingdom teaching the law of the LORD in accordance with the prescription of the Mosaic legislation (Deut. 17:18-20; cf. 2 Sam. 23:3, 4).

17:10-19. This account of Jehoshaphat's growing

power and prosperity is not recorded by the author of Kings.

18:3. For the background to Jehoshaphat's joining forces with Ahab, see the notes on 1 Kings 22:1-3 and 22:4. For further details, see the notes on 1 Kings 22:6-8 and 22:37, 38.

by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat ¹either of them on his throne, clothed in their robes, and they sat in ²a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him ^ahorns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be ¹consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

Micaiah Predicts Defeat

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the LORD liveth, ^aeven what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I ¹adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel ^ascattered upon the mountains, as sheep that have no ^bshepherd: and the LORD said, These have no

18:9 ¹each
²a threshing-floor at the entrance
18:10 ^aZech. 1:18-21
¹destroyed
18:13 ^aNum. 22:18-20, 35; 23:12, 26; 1 Kin. 22:14
18:15 ¹make you swear
18:16 ^a[Jer. 23:1-8; 31:10]
^bNum. 27:17; 1 Kin. 22:17; [Ezek. 34:5-8]; Matt. 9:36; Mark 6:34

18:18 ^aIs. 6:1-5; Dan. 7:9, 10
¹Micaiah
18:20 ^aJob 1:6; 2 Thess. 2:9
18:22 ^aJob 12:16, 17; Is. 19:12-14; Ezek. 14:9
¹declared disaster
18:23 ^aJer. 20:2; Mark 14:65; Acts 23:2
¹struck
18:26 ^a2 Chr. 16:10

master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again ¹he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his ^athrone, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a ^aspirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, ^athe LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath ¹spoken evil against thee.

Zedekiah's Rebuke

23 Then Zedekiah the son of Chenaanah came near, and ^asmote ¹Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, ^aPut this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

19:1-4. Unlike his father, Asa, who imprisoned the prophet Hanani, who had delivered the Lord's rebuke to him, Jehoshaphat receives well Hanani's son Jehu and responds with further spiritual zeal.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by ^ame. And he said, Hearken, all ye people.

Ahab's Disguise

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will ^adisguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they ¹compassed about him to fight: but Jehoshaphat ^acried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

Ahab Dies in Battle

33 And a *certain* man drew a bow ¹at a venture, and ²smote the king of Israel ³between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

Jehu Reproves Jehoshaphat

19 And Jehoshaphat the king of Judah returned to his house in ¹peace to Jerusalem.

18:27 ^aDeut. 18:22
18:29 ^a2 Chr. 35:22
18:31 ^a2 Chr. 13:14, 15
¹surrounded
18:33 ¹at random
²struck
³between the scale armour and the breast-plate
19:1 ¹safety

19:2 ^a1 Sam. 9:9; 1 Kin. 16:1; 2 Chr. 20:34
^bPs. 139:21
^c2 Chr. 32:25
19:3 ^a2 Chr. 17:4, 6
^b2 Chr. 30:19
¹wooden images
19:4 ^a2 Chr. 15:8-13
19:5 ^a[Deut. 16:18-20]
¹fortified
19:6 ^a[Lev. 19:15; Deut. 1:17]; Ps. 58:1
^bPs. 82:1; [Eccl. 5:8]

¹Lit. in the matter of judgment
19:7 ^a[Gen. 18:25; Deut. 32:4]; Rom. 9:17
^b[Deut. 10:17; 18; Job 34:19]; Acts 10:34; Rom. 2:11; Gal. 2:6; [Eph. 6:9; Col. 3:25]
¹partiality
²bribes
19:8 ^aDeut. 16:18; 2 Chr. 17:8
¹appoint
19:9 ^a[2 Sam. 23:3]
¹loyal
19:10 ^aDeut. 17:8
¹whether of bloodshed
²or offences against law

2 And Jehu the son of Hanani ^athe seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and ^blove them that hate the LORD? therefore *is* ^cwrath upon thee from before the LORD.

3 Nevertheless there are ^agood things found in thee, in that thou hast taken away the ¹groves out of the land, and hast ^bprepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their ^afathers.

Judges Appointed for Judah

5 And he set ^ajudges in the land throughout all the ¹fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ^aye judge not for man, but for the LORD, ^bwho *is* with you ¹in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for ^athere *is* no iniquity with the LORD our God, nor ^brespect¹ of persons, nor taking of ²gifts.

Judges Appointed for Jerusalem

8 Moreover in Jerusalem did Jehoshaphat ^aset¹ of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do ^ain the fear of the LORD, faithfully, and with a ¹perfect heart.

10 ^aAnd what cause soever shall come to you of your brethren that dwell in their cities, ¹between blood and blood, ²between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and

19:5-11. The details of Jehoshaphat's further religious and administrative innovations are not recorded by the author of Kings. Jehoshaphat introduced a system of local judges who both decided and applied justice **in the fear of the LORD**. He also set

up a system of appeals in **Jerusalem** over which the **chief priest** presided in spiritual matters. An official of the **king** administered civil affairs. This division of authority became a model for later Judaism (cf. Zech. 3, 4).

so ^bwrath come upon ^cyou, and upon your brethren: this do, and ye shall not ³trespass.

11 And, behold, ^aAmariah the chief priest *is* over you ^bin all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be ^cwith the good.

Invasion of Judah

20 It came to pass after this also, *that* the children of ^aMoab, and the children of ^bAmmon, and with them *other* beside the ^cAmmonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* ^ain Hazazon-tamar, which is ^bEn-gedi.

3 And Jehoshaphat feared, and set ¹himself to ^aseek the LORD, and ^bproclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask ^ahelp of the LORD: even out of all the cities of Judah they came to seek the LORD.

Prayer for Deliverance

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou ^aGod in heaven? and ^brulest *not* thou over all the kingdoms of the ¹heathen? and ^cin thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou ^aour God, *who* ^bdidst drive out the inhabitants of this land before thy people Israel,

19:10 ^bNum.

16:46

^c[Ezek. 3:18]

³ *be guilty*

19:11 ^a Ezra 7:3

^b 1 Chr. 26:30

^c [2 Chr. 15:2;

20:17]

20:1 ^a 1 Chr. 18:2

^b 1 Chr. 19:15

^c 2 Chr. 26:7

20:2 ^a Gen. 14:7

^b Josh. 15:62

20:3 ^a 2 Chr. 19:3

^b 1 Sam. 7:6;

Ezra 8:21; Jer.

36:9; Jon. 3:5

¹ Lit. *his face*

20:4 ^a 2 Chr.

14:11

20:6 ^a Deut.

4:39; Josh. 2:11;

[1 Kin. 8:23];

Matt. 6:9

^b Ps. 22:28; 47:2;

8; Dan. 4:17,

25, 32

^c 1 Chr. 29:12;

2 Chr. 25:8; Ps.

62:11; Matt.

6:13

¹ *nations*

20:7 ^a Gen.

13:14-17; 17:7;

Ex. 6:7

^b Ps. 44:2

^c Is. 41:8; James

2:23

20:9 ^a 1 Kin.

8:33, 37; 2 Chr.

6:28-30

^b 2 Chr. 6:20

20:10 ^a Deut.

2:4, 9, 19

^b Num. 20:21

20:11 ^a Ps.

83:1-18

20:12 ^a Judg.

11:27; [1 Sam.

3:13]

^b Ps. 25:15;

121:1, 2; 123:1,

2; 141:8

20:14 ^a Num.

11:25, 26; 24:2;

2 Chr. 15:1;

24:20

20:15 ^a Ex.

14:13, 14; [Deut.

1:29, 30; 31:6, 8];

2 Chr. 32:7

^b 1 Sam. 17:47;

Zech. 14:3

20:16 ¹ *ascend*

² *wadi* or

streambed

and gavest it to the seed of Abraham ^cthy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 *“If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy ^bname is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.*

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou ^awouldest not let Israel invade, when they came out of the land of Egypt, but ^bthey turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, ^ato come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not ^ajudge them? for we have no might against this great company that cometh against us; neither know we what to do: but ^bour eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

Promise of Deliverance

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, ^acame the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, ^aBe not afraid nor dismayed by reason of this great multitude; ^bfor the battle *is* not yours, but God's.

16 To morrow go ye down against them: behold, they come up by the ¹cliff of Ziz; and ye shall find them at the end of the ²brook, before the wilderness of Jeruel.

20:1. This Trans-Jordanian invasion in Jehoshaphat's day is not recorded by the author of Kings. It forms a backdrop for Jehoshaphat's later involvement in Jehoram's Moabite expedition (2 Kin. 3:7).

20:3-6. Jehoshaphat again demonstrates that he was a righteous king and a man of prayer (cf. 18:6). See the note on 2 Kings 3:11.

20:7. Israel's possession of its God-given inheritance is a pivotal promise in the unconditional covenant with Abraham (cf. Gen. 17:8; Ezek. 37:21-28). See the note on Joshua 21:43-45.

20:14. For the coming of the Spirit of the LORD upon Old Testament believers, see the note on Judges 3:10.

17 ^aYe shall not *need* to fight in this *battle*: ¹set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: ^bfor the LORD *will be* with you.

Judah Worships the Lord

18 And Jehoshaphat ^abowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; ^aBelieve in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, ^aand that should praise the beauty of holiness, as they went out before the army, and to say, ^bPraise the LORD; ^cfor his mercy *endureth* for ever.

22 And when they began to sing and to praise, ^athe LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were ¹smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they ¹had made an end of the inhabitants of Seir, ^aevery one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, ¹they looked unto the multitude,

20:17 ^aEx. 14:13, 14;
^bNum. 14:9;
[2 Chr. 15:2; 32:8]
¹ *position*
20:18 ^aEx. 4:31;
2 Chr. 7:3; 29:28
20:20 ^aIs. 7:9
20:21 ^a1 Chr. 16:29; Ps. 29:2; 90:17; 96:9;
110:3
^b1 Chr. 16:34;
Ps. 106:1; 136:1
^c1 Chr. 16:41;
2 Chr. 5:13
20:22 ^aJudg. 7:22; 1 Sam. 14:20
¹ *defeated*
20:23 ^aJudg. 7:22; 1 Sam. 14:20
¹ *Lit. had finished with*
20:24 ¹ *there were their dead*

20:25 ¹ *plunder*
² *A few mss., Lat. and Vg. garments; LXX armour*
20:26 ¹ *Lit. Blessing*
20:27 ^aNeh. 12:43
20:28 ¹ *stringed instruments*
20:29 ^a2 Chr. 14:14; 17:10
¹ *awesome reverence*
20:30 ^a1 Kin. 22:41–43; 2 Chr. 14:6, 7; 15:15; Job 34:29
20:31 ^a[1 Kin. 22:41–43]
20:32 ^a2 Chr. 14:2
20:33 ^a2 Chr. 15:17; 17:6
^b2 Chr. 12:14; 19:3
¹ *Places for pagan worship*
² *directed*

and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the ¹spoil of them, they found among them in abundance both riches with the ²dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of ¹Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had ^amade them to rejoice over their enemies.

28 And they came to Jerusalem with ¹psalteries and harps and trumpets unto the house of the LORD.

29 And ^athe ¹fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his ^aGod gave him rest round about.

Jehoshaphat's Reign

31 ^aAnd Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of ^aAsa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit ^athe ¹high places were not taken away: for as yet the people had not ^bprepared² their hearts unto the God of their fathers.

20:18. For the king's prostration before the LORD in public prayer, see 6:13–39.

20:22, 23. The confusion that resulted in the enemies' mutual quarrel and destruction is reminiscent

of the case in Judges 7:22, and the false assumption of the Moabites in the later Israelite/Judean expedition against them (2 Kin. 3:23).

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, ^awho *is* mentioned in the book of the kings of Israel.

35 And after this ^adid Jehoshaphat king of Judah join himself with Ahaziah king of Israel, ^bwho did very ^cwickedly:

36 And he joined himself with him ^ato make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. ^aAnd the ships were broken, that they were not able to go ^bto Tarshish.

Jehoram's Reign

21 Now ^aJehoshaphat ¹slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with ¹fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the first-born.

4 Now when Jehoram was ¹risen up to the kingdom of his father, he strengthened himself, and ²slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ^aJehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

20:34 ^a 1 Kin.

16:1, 7

20:35 ^a 2 Chr.

18:1

^b 1 Kin. 22:48-

53

^c [2 Chr. 19:2]

20:36 ^a 1 Kin.

9:26; 10:22

20:37 ^a 1 Kin.

22:48

^b 2 Chr. 9:21

21:1 ^a 1 Kin.

22:50

¹ *rested in death*

with

21:3 ¹ *fortified*

21:4 ¹ *established*

² *killed all his*

brothers

21:5 ^a 2 Kin.

8:17-22

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of ^aAhab ¹to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the ^acovenant that he had made with David, and as he promised to give a ¹light to him and to his ^bsons for ever.

Revolt of Edom and Libnah

8 ^aIn his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which ¹compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the ¹hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made ¹high places in the mountains of Judah, and caused the inhabitants of Jerusalem to ^acommit fornication, and ²compelled Judah *thereto*.

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast ^amade Judah and the inhabitants of Jerusalem to ^bgo ¹a whoring, like to the ^cwhoredoms of the house of Ahab, and also hast ^dslain thy brethren of thy father's house, *which were* better than thyself:

20:35-37. See the note on 1 Kings 22:48, 49.

21:6, 7. For the individual appropriation of the provisions of the unconditional Davidic covenant, see the note on 2 Samuel 7:12-16. For the sinful nature of Jehoram, see the note on 2 Kings 8:18.

21:8-10. See the note on 2 Kings 8:22 and compare verses 16 and 17.

21:12-15. Either **Elijah** has not yet been translated into heaven at this time (cf. 2 Kin. 2), or his prophecy was delivered after his translation. Some of Elijah's duties were carried out by others after his departure (cf. 1 Kin. 19:15-17 with 2 Kin. 8:7-13; 9:6).

Jehoram's Punishment

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by ^adisease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 Moreover the ^aLORD ^bstirred up against Jehoram the spirit of the Philistines, and of the ^cArabians, that were near the Ethiopians:

17 And they came up into Judah, and ¹brake into it, and carried away all the ²substance that was found in the king's house, and ^ahis sons also, and his wives; so that there was never a son left him, save ³Jehoahaz, the youngest of his sons.

Jehoram's Death

18 And after all this the LORD ¹smote him ^ain his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died ¹of sore diseases. And his people made no ²burning for him, like ^athe burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed ¹without being desired. Howbeit they buried him in the city of David, but not in the ²sepulchres of the kings.

Ahaziah's Reign

22 And the inhabitants of Jerusalem made ^aAhaziah his youngest son king in his stead: for the band of men that came with the ^bArabians to the camp had slain all the ^celdest. So Ahaziah the son of Jehoram king of Judah reigned.

2 ¹Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusa-

21:15 ^a2 Chr.

21:18, 19

21:16 ^a2 Chr.

33:11; [Jer.

51:11]

^b1 Kin. 11:14,

23

^c2 Chr. 17:11

21:17 ^a2 Chr.

24:7

¹invaded it

²possessions

³Ahaziah,

2 Chr. 22:1

21:18 ^a2 Chr.

13:20; 21:15;

Acts 12:23

¹struck

21:19 ^a2 Chr.

16:14

¹in great pain

²burning of

spices

21:20 ¹to the

sorrow of no

one

²tombs

22:1 ^a2 Chr.

21:17; 22:6

^b2 Chr. 21:16

^c2 Chr. 21:17

22:2 ¹twenty-

two, 2 Kin. 8:26

^a2 Chr. 21:6

²granddaughter

ter

22:5 ¹Joram,

2 Kin. 8:28;

2 Chr. 22:7

22:6 ^a2 Kin. 9:15

¹Ahaziah,

2 Kin. 8:29

22:7 ^aJudg. 14:4;

1 Kin. 12:15;

2 Chr. 10:15

^b2 Kin. 9:21-24

^c2 Kin. 9:6, 7

¹Lit. crushing

²destroy

22:8 ^a2 Kin.

9:22-24

^b2 Kin. 10:10-

14; Hos. 1:4

22:9 ^a[2 Kin.

9:27]

^b1 Kin. 15:24

^c2 Chr. 17:4;

20:3, 4

¹no one to

assume power

over the king-

dom

22:10 ^a2 Kin.

11:1-3

lem. His mother's name also was ^aAthaliah the ²daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

Ahaziah's Death

5 He walked also after their counsel, and went with ¹Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 ^aAnd he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And ¹Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the ¹destruction of Ahaziah ^awas of God by coming to Joram: for when he was come, he ^bwent out with Jehoram against Jehu the son of Nimshi, ^cwhom the LORD had anointed to ²cut off the house of Ahab.

8 And it came to pass, that, when Jehu was ^aexecuting judgment upon the house of Ahab, and ^bfound the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 ^aAnd he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of ^bJehoshaphat, who ^csought the LORD with all his heart. So the house of Ahaziah had ¹no power to keep still the kingdom.

Athaliah's Reign

10 ^aBut when Athaliah the mother of Ahaziah saw that her son was

22:2. A comparison with 21:5 indicates that the proper figure for Ahaziah's age here must be 22 as read in the margin of the Hebrew Masoretic Text, 2 Kings 8:26, and several ancient versions of the Old Testament. **Forty and two** was probably miscopied.

It is highly unlikely that Ahaziah came to the throne twice at different ages.

22:9. For details as to Ahaziah's death during Jehu's assumption of power, see the note on 2 Kings 9:27, 28.

dead, she arose and destroyed all the ¹seed royal of the house of Judah.

11 But ¹Jehoshabeath, the daughter of the king, took ^aJoash the son of Ahaziah, and ²stole him from among the king's sons that were ³slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

Judah's Covenant with Joash

23 And ^ain the seventh year ^bJehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of ^cObed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the ^achief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath ^asaid of the sons of David.

4 This is the thing that ye shall do; A third part of you ^aentering on the sabbath, of the priests and of the Levites, *shall be* ¹porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

22:10 ¹royal heirs

22:11 ^a2 Kin. 12:18

¹Jehosheba, 2 Kin 11:2

²stole him away from

³being murdered

23:1 ^a2 Kin. 11:4

^b2 Kin. 12:2

^c1 Chr. 2:37, 38

23:2 ^aEzra 1:5

23:3 ^a2 Sam. 7:12; 1 Kin. 2:4; 9:5; 2 Chr. 6:16; 7:18; 21:7

23:4 ^a1 Chr. 9:25

¹keeping watch

23:6 ^a1 Chr. 23:28-32

23:7 ¹surround the king on all sides

23:8 ^a1 Chr. 24:1-31

23:9 ^a2 Sam. 8:7

¹large shields and small shields

23:11 ^aDeut. 17:18

¹The Law, Ex. 25:16, 21

²Long live

23:12 ^a2 Chr. 22:10

6 But let none come into the house of the LORD, save the priests, and ^athey that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall ¹compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

Joash Anointed King

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not ^athe courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and ¹bucklers, and ^ashields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and ^agave him the ¹testimony, and made him king. And Jehoiada and his sons anointed him, and said, ²God save the king.

Athaliah's Death

12 Now when ^aAthaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

22:11. Jehoshabeath (Jehosheba) was Ahaziah's half sister. See the note on 2 Kings 11:2.

23:11. See the note on 2 Kings 11:12.



22:10 Athaliah was the daughter of Ahab (2 Kin. 8:18) and most likely his wife Jezebel. She married Jehoram, King of Judah, and was the mother of Ahaziah. After the deaths of her husband and son, she murdered all the royal seed of the Davidic line except young Joash, who was hidden by the high priest Jehoiada (2 Kin. 11:1-2; 2 Chr. 22:10-11). In the meantime, she proclaimed herself queen and reigned for six years (842-836 B.C.), promoting the worship of Baal. When young Joash was later proclaimed the legitimate king of Judah, Athaliah, the evil queen, was executed (2 Chr. 23:14-15).

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and ^asuch as ¹taught to sing praise. Then Athaliah ²rent her clothes, and said, ^bTreason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, ¹Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering ^aof the horse gate by the king's house, they slew her there.

Idols Destroyed

16 And Jehoiada made a ^acovenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the ¹house of Baal, and brake it down, and brake his altars and his images in pieces, and ^aslew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had ^adistributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the ^blaw of Moses, with rejoicing and with singing, as *it was ordained* by David.

19 And he set the ^aporters¹ at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 ^aAnd he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought

23:13 ^a 1 Chr.

25:8

^b 2 Kin. 9:23

¹ led in

² tore

23:14 ¹ Take her outside under guard

23:15 ^a Neh.

3:28; Jer. 31:40

23:16 ^a Josh.

24:24, 25; 2 Chr.

15:12-15

23:17 ^a Deut.

13:6-9; 1 Kin.

18:40

¹ temple

23:18 ^a 1 Chr.

23:6, 30, 31; 24:1

^b Num. 28:2

23:19 ^a 1 Chr.

26:1-19

¹ gatekeepers

23:20 ^a 1 Kin.

9:22; 2 Kin.

11:19

¹ Upper Gate

24:1 ^a 2 Kin.

11:21; 12:1-15

24:2 ^a 2 Chr.

26:4, 5

24:4 ¹ set his

heart on

repairing

24:5 ^a 2 Kin. 12:4

¹ do the matter

quickly

24:6 ^a 2 Kin. 12:7

^b Ex. 30:12-16

^c Num. 1:50;

Acts 7:44

24:7 ^a 2 Chr.

21:17

^b 2 Kin. 12:4

¹ Lit. broken

into

² give to

24:8 ^a 2 Kin. 12:9

¹ outside

down the king from the house of the LORD: and they came through the ¹high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Joash's Reign

24 Joash ^awas seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash ^adid *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 And it came to pass after this, *that* Joash ¹was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and ^agather of all Israel money to repair the house of your God from year to year, and see that ye ¹hasten the matter. Howbeit the Levites hastened *it* not.

6 ^aAnd the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of ^bMoses the servant of the LORD, and of the congregation of Israel, for the ^ctabernacle of witness?

7 For ^athe sons of Athaliah, that wicked woman, had ¹broken up the house of God; and also all the ^bdedicated things of the house of the LORD did they ²bestow upon Baalim.

8 And at the king's commandment ^athey made a chest, and set it ¹without at the gate of the house of the LORD.

23:13. Pillar in the Hebrew text may mean a raised platform (cf. the Latin Vulgate "step"), perhaps at the east gate in the inner court (cf. 6:13).

23:16-21. The high priest, Jehoiada, led the people in a covenant renewal (cf. the note at 15:12). As in

the case of Asa (15:8-18) and Jehoshaphat (17:3-9; 19:4-11), the early days of Joash were to witness a time of spiritual rebirth and reformation (cf. 24:2-12).

24:2. See the note on 2 Kings 12:2.

24:8. See the note on 2 Kings 12:7-11.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD “the collection that Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until ¹they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king’s office by the hand of the Levites, and ^awhen they saw that *there was* much money, the king’s scribe and the high priest’s officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to ^arepair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was ¹perfected by them, and they set the house of God ²in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, ^awhereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Jehoiada’s Death

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was* he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and

24:9 ^a 2 Chr. 24:6

24:10 ¹ *all had given*

24:11 ^a 2 Kin. 12:10

24:12 ^a 2 Chr. 30:12

24:13 ¹ *completed*
² *in its original condition*

24:14 ^a 2 Kin. 12:13

24:17 ¹ *bowed down*

24:18 ^a 1 Kin. 14:23

^b [Ex. 34:12–14];
Judg. 5:8; 2 Chr. 19:2; 28:13;

29:8; 32:25

¹ *wooden images*

24:19 ^a 2 Kin. 17:13; 21:10–15;

2 Chr. 36:15, 16;

Jer. 7:25, 26; 25:4

24:20 ^a Judg. 6:34; Matt. 23:35

^b Num. 14:41;

[Prov. 28:13]

^c [2 Chr. 15:2]

¹ *Lit. clothed*

24:21 ^a [Neh. 9:26]; Matt. 23:35; Acts 7:58, 59

24:22 ^a [Gen. 9:5]

¹ Foster father

² *repay*

24:23 ^a 2 Kin. 12:17; Is. 7:2

¹ *plunder*

24:24 ^a Lev. 26:8;

[Deut. 32:30]; Is. 30:17

^b Lev. 26:25;

[Deut. 28:25]

^c 2 Chr. 22:8; Is. 10:5

24:25 ¹ *severely wounded*

¹made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served ^agroves¹ and idols: and ^bwrath came upon Judah and Jerusalem for this their trespass.

19 Yet he ^asent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

Zechariah’s Prophecy and Death

20 And the Spirit of God ¹came upon ^aZechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, ^bWhy transgress ye the commandments of the LORD, that ye cannot prosper? ^cbecause ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and ^astoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his ¹father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and ^arequire² *it*.

23 And it came to pass at the end of the year, *that* ^athe host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the ¹spoil of them unto the king of Damascus.

24 For the army of the Syrians ^acame with a small company of men, and the LORD ^bdelivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they ^cexecuted judgment against Joash.

The Death of Joash

25 And when they were departed from him, (for they left him ¹in great

24:17. Joash’s apostasy **after the death** of his spiritual mentor, **Jehoiada**, underscores the need for a personal, maturing faith that is characterized by a living fellowship with the Lord.

24:20. For the coming of the Holy Spirit upon be-

lievers in the Old Testament, see the note on Judges 3:10.

24:21, 22. Joash’s treatment of Jehoiada’s son is reminiscent of Asa’s dealings with Hanani (16:10).

diseases,) ^ahis own servants conspired against him for the blood of the ²sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; ¹Zabad the son of Shimeath an Ammonitess, and Jehozabab the son of ²Shimrith a Moabitess.

27 Now *concerning* his sons, and the ¹greatness of ^athe burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the ²story of the book of the kings. ^bAnd Amaziah his son reigned in his stead.

Amaziah's Reign

25 Amaziah ^awas twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, ^abut not with a ¹perfect heart.

3 ^aNow it came to pass, when the kingdom was established to him, that he slew his servants that had ¹killed the king his father.

4 But he slew not their children, but *did as it is* written in the law in the book of Moses, where the LORD commanded, saying, ^a"The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Amaziah's Army

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them ^afrom twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

24:25 ^a2 Kin. 12:20, 21; 2 Chr. 25:3
2 LXX, Vg. *son*
24:26 ¹ Jozachar, 2 Kin. 12:21
² Shomer; 2 Kin. 12:21
24:27 ^a2 Kin. 12:18
^b2 Kin. 12:21
¹ many oracles about him
² annals or commentary
25:1 ^a2 Kin. 14:1-6
25:2 ^a2 Kin. 14:4; 2 Chr. 25:14
¹ loyal
25:3 ^a2 Kin. 14:5; 2 Chr. 24:25
¹ murdered his father the king
25:4 ^a Deut. 24:16; 2 Kin. 14:6; Jer. 31:30; [Ezek. 18:20]
25:5 ^a Num. 1:3

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a ^aman of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath ^apower to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the ¹army of Israel? And the man of God answered, ^a"The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

The Defeat of Edom

11 And Amaziah strengthened himself, and led forth his people, and went to ^athe valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were ¹broken in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much ¹spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that ^ahe brought the gods of the children of Seir, and set them up *to be* ^bhis gods, and bowed down himself before them, and burned incense unto them.

25:7 ^a2 Chr. 11:2
25:8 ^a2 Chr. 14:11; 20:6
25:9 ^a [Deut. 8:18]; Prov. 10:22
¹ troops
25:11 ^a2 Kin. 14:7
25:12 ¹ dashed in pieces
25:13 ¹ plunder
25:14 ^a2 Chr. 28:23
^b [Ex. 20:3, 5]

25:11. For the historical background of this incident, see the notes on 2 Kings 14:7 and 14:9.

25:14-19. How often spiritual defeat and pride go together!

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after ^athe gods of the people, which ^bcould not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, ¹Art thou made of the king's counsel? ²forbear; why shouldst thou be ³smitten? Then the prophet forbore, and said, I know that God hath ^adetermined to destroy thee, because thou hast done this, and hast not hearkened unto my ⁴counsel.

Israel's Victory Over Judah

17 Then ^aAmaziah king of Judah took advice, and sent to ¹Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us ²see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and ¹trode down the thistle.

19 Thou sayest, Lo, thou hast ¹smitten the Edomites; and thine heart lifteth thee up to ^aboast: abide now at home; why shouldst thou meddle ²to *thine* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for ^ait *came* of God, that he might deliver them into the hand of *their enemies*, because they ^bsought after the gods of Edom.

21 So Joash the king of Israel went up; and they ¹saw one another in the face, *both* he and Amaziah king of Judah, at ^aBeth-shemesh, which *belongeth* to Judah.

22 And Judah was ¹put to the worse before Israel, and they fled every man to his tent.

25:15 ^a[Ps. 96:5]
^b2 Chr. 25:11

25:16 ^a[1 Sam. 2:25]
¹*I have made you the king's*
²*cease*
³*destroyed*
⁴*advice*

25:17 ^a2 Kin. 14:8-14
¹*Jehoash*, 2 Kin. 14:8

²*face each other in battle*

25:18 ¹*trampled*

25:19 ^a2 Chr. 26:16; 32:25;

[Prov. 16:18]
¹*defeated*

²*with trouble*

25:20 ^a1 Kin. 12:15; 2 Chr. 22:7

^b2 Chr. 25:14

25:21 ^aJosh. 19:38

¹*faced each other in battle*

25:22 ¹*defeated by Israel*

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of ^aJehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with ^aObed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

Amaziah's Death

25 ^aAnd Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ¹Judah.

Uzziah's Reign

26 Then all the people of Judah took ¹Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built ¹Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* ^aright in the sight of the LORD, according to all that his father Amaziah did.

5 And ^ahe sought God in the days of Zechariah, who ^bhad understanding in the ¹visions of God: and as

25:25. See the note on 2 Kings 14:17-19.

26:1. Uzziah is named Azariah in 2 Kings 14:21; 15:1-7.

26:3. For a summary of Uzziah's life and times, see the note on 2 Kings 15:2.

26:5. This is not the same prophet who wrote the prophecy of Zechariah.

long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

Uzziah's Greatness

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

26:5 c [2 Chr. 15:2; 20:20; 31:21]

26:6 a Is. 14:29
1 around, near

26:7 a 2 Chr. 21:16

1 Meunites

26:8 a 2 Sam. 8:2;
2 Chr. 17:11

1 tribute

26:9 a 2 Kin.

14:13; 2 Chr. 25:23; Neh. 3:13,
19, 32; Zech. 14:10

26:10 1 livestock
2 farmers

3 Or fertile fields
4 the soil

26:11 1 companies

26:14 1 body
armour

26:15 a Ex.
39:3, 8
1 skilful

26:16 a [Deut.
32:15]

b Deut. 8:14;
2 Chr. 25:19

c 1 Kin. 13:1-4;
2 Kin. 16:12, 13

26:17 a 1 Chr.
6:10

26:18 a [Num.
3:10; 16:39, 40;
18:7]

b Ex. 30:7, 8;
Heb. 7:14

26:19 a Lev.
13:42; Num.
12:10; 2 Kin.
5:25-27

26:20 a Esth.
6:12

1 hurried
2 struck

26:21 a 2 Kin.
15:5

b [Lev. 13:46;
Num. 5:2]

1 an isolated

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

Uzziah's Sin

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him.

Uzziah's Death

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

26:16. See the note on 25:14-19.

26:17-19. This passage illustrates the truth that although the believer should obey (Matt. 22:21) and support the legally constituted government (1 Pet.

2:13-17) and even pray for governmental leadership (1 Tim. 2:1-3), where rulers violate the law of God, the believer is to stand for God. No man is above the law of the land or the law of God.

22 Now the rest of the acts of Uzziah, first and last, did ^aIsaiah the prophet, the son of Amoz, write.

23 ^aSo Uzziah ¹slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

Jotham's Reign

27 Jotham ^awas twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* ¹Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And ^athe people did yet corruptly.

3 He built the ¹high gate of the house of the LORD, and on the wall of ^aOphel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forstes he built ¹castles and towers.

5 He fought also with the king of the ^aAmmonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. ¹So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, ^abecause he prepared his ways before the LORD his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

26:22 ^a 2 Kin. 20:1; 2 Chr. 32:20, 32; Is. 1:1
26:23 ^a 2 Kin. 15:7; 2 Chr. 21:20; 28:27; Is. 6:1

¹ *rested in death with his ancestors*

27:1 ^a 2 Kin. 15:32–35

¹ *Jerusha*, 2 Kin. 15:33

27:2 ^a 2 Kin. 15:35; Ezek. 20:44; 30:13

27:3 ^a 2 Chr. 33:14; Neh. 3:26

¹ *Upper Gate*

27:4 ¹ *fortresses*

27:5 ^a 2 Chr. 26:8

¹ *The same amount*

27:6 ^a 2 Chr. 26:5

27:9 ^a 2 Kin. 15:38

^b Is. 1:1; Hos. 1:1; Mic. 1:1

¹ *rested in death with his ancestors*

28:1 ^a 2 Kin. 16:2–4

28:2 ^a Ex. 34:17; Lev. 19:4

^b Judg. 2:11

28:3 ^a Josh. 15:8

^b 2 Kin. 23:10

^c [Lev. 18:21]; 2 Kin. 16:3; 2 Chr. 33:6

^d [Lev. 18:24–30]

28:4 ¹ Places for pagan worship

28:5 ^a [Is. 10:5]

^b 2 Kin. 16:5, 6; [2 Chr. 24:24]; Is. 7:1, 17

¹ *defeated*

² Lit. *struck*

28:6 ^a 2 Kin. 15:27

^b [2 Chr. 29:8]

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ^aAnd Jotham ¹slept with his fathers, and they buried him in the city of David: and ^bAhaz his son reigned in his stead.

Ahaz's Reign

28 Ahaz ^awas twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also ^amolten images for ^bBaalim.

3 Moreover he burnt incense in ^athe valley of the son of Hinnom, and burnt ^bhis children in the ^cfire, after the abominations of the heathen whom the LORD had ^dcast out before the children of Israel.

4 He sacrificed also and burnt incense in the ¹high places, and on the hills, and under every green tree.

The Defeat of Judah

5 Wherefore ^athe LORD his God delivered him into the hand of the king of Syria; and they ^bsmote¹ him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who ²smote him with a great slaughter.

6 For ^aPekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; ^bbecause they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's

27:5. Jotham's **Ammonite** campaign is not recorded by the author of 2 Kings.

27:6. **Jotham** did not duplicate the foolish pride of his father (cf. v. 2), but found his success in spiritual things. The heart that is **prepared ... before the LORD** is the soil in which God's **mighty** acts can be grown.

28:2. See the notes on Judges 2:11–15 and 2 Kings 15:37.

28:3. See the note on 2 Kings 16:3, 4. The heinous Molech sacrifices were carried out in a sacred enclosure (or *tophet*) in **the valley of the son of Hinnom**.

Although the reforms of Josiah would bring an end to these sinister rituals (cf. 2 Kin. 23:10), the valley's wicked reputation and its later use as a dump for burning refuse gave rise to the use of its name as the name of the place of final punishment for the unbeliever (i.e., *ge hinnom*—Gk. *Gehenna*; cf. Matt. 5:22; 10:28; 13:42, 50; 18:9; 23:15, 33; 25:41; Mark 9:43; Rev. 19:20; 20:14, 15).

28:6. See the note on 2 Kings 15:29, 30. The details of verses 7 and 8 are not recorded by the author of Kings, nor is the intercession of the prophet Oded to the king of the northern kingdom (vv. 9–15).

son, and Azrikam the governor of the house, and Elkanah *that was* ¹next to the king.

8 And the children of Israel carried away captive of their ^abrethren two hundred thousand, women, sons, and daughters, and took also away much ¹spoil from them, and brought the spoil to Samaria.

The Captives Returned

9 But a ^aprophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, ^bbecause the LORD God of your fathers was ¹wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* ^creacheth up unto heaven.

10 And now ye purpose to ¹keep under the children of Judah and Jerusalem for ^abondmen² and ³bondwomen unto you: *but* ⁴are there not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: *“for the fierce wrath of the LORD is upon you.*

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the ¹spoil before the princes and all the congregation.

15 And the men ^awhich were ¹expressed by name rose up, and took

28:7 ¹ the second

to 28:8 ^a Deut. 28:25, 41; 2 Chr. 11:4

¹ plunder 28:9 ^a 2 Chr. 25:15

^b Ps. 69:26; [Is. 10:5; 47:6]; Ezek. 25:12, 15; 26:2; Obad. 10; [Zech. 1:15] ^c Ezra 9:6; Rev. 18:5

¹ angry 28:10 ^a [Lev. 25:39, 42, 43, 46]

¹ force

² male slaves

³ female slaves

⁴ are you not

also guilty before the LORD

28:11 ^a Ps. 78:49; James 2:13

28:14 ¹ plunder

28:15 ^a 2 Chr. 28:12

¹ designated

^b [Prov. 25:21, 22; Luke 6:27; Rom. 12:20]

^c Deut. 34:3; Judg. 1:16

² plunder

³ gave them sandals

28:16 ^a 2 Kin. 16:7

28:17 ^a 2 Chr. 21:10; Obad. 10-14

¹ attacked

28:18 ^a 2 Chr. 21:16, 17; Ezek. 16:27, 57

28:19 ^a 2 Kin. 16:2; 2 Chr. 21:2

^b Ex. 32:25

¹ humbled Judah

² greatly

28:20 ^a 2 Kin. 15:29; 16:7-9;

1 Chr. 5:26

¹ Or Tiglath-pileser, 2 Kin. 15:29

² did not assist him

28:21 ¹ portion of the treasures from

28:23 ^a 2 Chr. 25:14

^b Jer. 44:17, 18

¹ defeated

the captives, and with the ²spoil clothed all that were naked among them, and arrayed them, and ³shod them, and ^bgave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, ^cthe city of palm trees, to their brethren: then they returned to Samaria.

Judah's Defeats

16 ^aAt that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the ^aEdomites had come and ¹smitten Judah, and carried away captives.

18 ^aThe Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD ¹brought Judah low because of Ahaz king of ^aIsrael; for he ^bmade Judah naked, and transgressed ²sore against the LORD.

20 And ^aTilgath-pilneser¹ king of Assyria came unto him, and distressed him, but ²strengthened him not.

21 For Ahaz took away a ¹portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For ^ahe sacrificed unto the gods of Damascus, which ¹smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that ^bthey may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and

28:17-19. This judgment of the LORD against Ahaz is reported only here in the Old Testament. For combined Edomite/Philistine attacks against Judah, see the note on 2 Kings 8:22.

28:20. For Tilgath-pilneser (Tiglath-pileser III of Assyria), see the note on 2 Kings 15:19, 20.

28:21-25. For Ahaz's wickedness and pagan innovations, see 2 Kings 16:10-18.

cut in pieces the vessels of the house of God, ^aand shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every ¹several city of Judah he made ²high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

Ahaz's Death

26 ^aNow the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz ¹slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him ^anot into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

Hezekiah's Reign

29 Hezekiah ^abegan to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* ¹Abijah, the daughter ^bof Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

Temple Worship Restored

3 He in the first year of his reign, in the first month, ^aopened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east ¹street,

5 And said unto them, Hear me, ye Levites, ¹sanctify now yourselves, and ^asanctify the house of the LORD God of your fathers, and carry forth the ²filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have ^aturned

28:24 ^a 2 Chr. 29:3, 7
 28:25 ¹ single
² Places for pagan worship
 28:26 ^a 2 Kin. 16:19, 20
 28:27 ^a 2 Chr. 21:20; 24:25
¹ rested in death
 with
 29:1 ^a 2 Kin. 18:1; 2 Chr. 32:22, 33
^b 2 Chr. 26:5
¹ Abi, 2 Kin. 18:2
 29:3 ^a 2 Chr. 28:24; 29:7
 29:4 ¹ plaza
 29:5 ^a 1 Chr. 15:12; 2 Chr. 29:15, 34; 35:6
¹ consecrate
² rubbish
 29:6 ^a [Is. 1:4]; Jer. 2:27; Ezek. 8:16

¹ Temple
 29:7 ^a 2 Chr. 28:24
 29:8 ^a 2 Chr. 24:18
^b 2 Chr. 28:5
^c 1 Kin. 9:8; Jer. 18:16; 19:8; 25:9, 18; 29:18
^d Deut. 28:32
¹ jeering
 29:9 ^a Deut. 28:25; 2 Chr. 28:5-8, 17
 29:10 ^a 2 Chr. 15:12; 23:16
 29:11 ^a Num. 3:6; 8:14; 18:2, 6; 2 Chr. 30:16, 17
 29:12 ^a 2 Chr. 31:13
^b Num. 3:19, 20
 29:15 ^a 2 Chr. 29:5
^b 1 Chr. 23:28
¹ consecrated
² at

away their faces from the ¹habitation of the LORD, and turned *their* backs.

7 ^aAlso they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the ^awrath of the LORD was upon Judah and Jerusalem, and he hath ^bdelivered them to trouble, to astonishment, and to ^chissing, ¹as ye see with your ^aeyes.

9 For, lo, ^aour fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make ^aa covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath ^achosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 Then the Levites arose, ^aMathath the son of Amasai, and Joel the son of Azariah, of the sons of the ^bKohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimamah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ^asanctified¹ themselves, and came, according to the commandment of the king, ²by the words of the LORD, ^bto cleanse the house of the LORD.

The Temple Cleansed and Sanctified

16 And the priests went into the inner part of the house of the LORD,

29:2. Hezekiah is commended for his godly faith and trust in the LORD (cf. 31:20, 21). See the note on 2 Kings 18:5.

29:3. Hezekiah's deep spiritual concern is seen in the record of revival that follows. Hezekiah's reforms included: cleansing the temple of all of the pagan in-

novations of Ahaz and the restoration of the proper articles of worship (vv. 1-19; cf. 30:14; 31:1), rededicating the temple (vv. 20-36), the reinstatement of the Passover (ch. 30), removing idolatry throughout the land (31:1), and appointing priests and Levites (31:2-19).

to cleanse *it*, and brought out all the ¹uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook ^aKidron.

17 Now they began on the first *day* of the first month to ¹sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did ^acast ¹away in his transgression, have we prepared and ²sanctified, and, behold, they *are* before the altar of the LORD.

An Atonement for Israel

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a ^asin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and ^asprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their ^ahands upon them:

29:16 ^a 2 Chr.

15:16; 30:14

¹ *debris*

29:17 ¹ *consecrate*

29:19 ^a 2 Chr.

28:24

¹ *aside*

² *consecrated*

29:21 ^a Lev.

4:3-14

29:22 ^a Lev. 8:14,

15, 19, 24; Heb.

9:21

29:23 ^a Lev. 4:15,

24; 8:14

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24 And the priests killed them, and they ¹made reconciliation with their blood upon the altar, ^ato make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 ^aAnd he set the Levites in the house of the LORD with cymbals, with ¹psalteries, and with harps, ^baccording to the commandment of David, and of ^cGad the king's seer, and Nathan the prophet: ^dfor *so was* the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments ^aof David, and the priests with ^bthe trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, ^athe song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished.

29 And when they had made an end of offering, ^athe king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and ^athank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a ^bfree heart burnt offerings.

29:19. For details of Ahaz's apostate worship, see the notes on 2 Kings 16:3, 4 and 16:11-16.

29:20. In the original dedication of the temple, the service was accompanied by the offering of sacrifices (cf. 1 Kin. 8:62-65). So the rededication in Hezekiah's time also emphasized the need for offering sacrifices

that expressed Judah's repentance and renewal of the heart's joyful commitment to God: the sin offering (vv. 20-24), the burnt offering (vv. 32-34), and the peace and drink offerings (v. 35).

29:25. For the importance of music in the worship services, see the note on 1 Chronicles 6:31-48.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not ¹flay all the burnt offerings: wherefore ^atheir brethren the Levites did help them, till the work was ended, and until the *other* priests had ²sanctified themselves: ^bfor the Levites *were* more ^cupright³ in heart to ^dsanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with ^athe fat of the peace offerings, and ^bthe drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

Hezekiah's Proclamation

30 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second ^amonth.

3 For they could not keep it ^aat that time, ^bbecause ¹the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the

29:34 ^a2 Chr. 35:11
^b2 Chr. 30:3
^cPs. 7:10
^d2 Chr. 29:5
¹skin
²consecrated
³diligent
29:35 ^aLev. 3:16
^bNum. 15:5-10
30:2 ^aNum. 9:10, 11; 2 Chr. 30:13, 15
30:3 ^aEx. 12:6, 18
^b2 Chr. 29:17, 34
¹a sufficient number of priests had not consecrated themselves

30:6 ^aEsth. 8:14; Job 9:25; Jer. 51:31
^b[Jer. 4:1; Joel 2:13]
^c2 Kjn. 15:19, 29
^d2 Chr. 28:20
¹runners
30:7 ^aEzek. 20:18
^bIs. 1:9
^c2 Chr. 29:8
30:8 ^aEx. 32:9; Deut. 10:16; Acts 7:51
^b2 Chr. 29:10
¹rebellious
30:9 ^aPs. 106:46
^b[Ex. 34:6; Mic. 7:18]
^c[Is. 55:7]
30:10 ^a2 Chr. 36:16
¹runners
30:11 ^a2 Chr. 11:16; 30:18, 21
30:12 ^a[2 Cor. 3:5; Phil. 2:13; Heb. 13:20, 21]
^b2 Chr. 29:25
¹singleness of heart

passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the ^aposts¹ went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, ^bturn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of ^cthe kings of ^dAssyria.

7 And be not ye ^alike your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore ^bgave them up to ^cdesolation, as ye see.

8 Now be ye not ^astiffnecked,¹ as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, ^bthat the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* ^acompassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* ^bgracious and merciful, and will not turn away *his* face from you, if ye ^creturn unto him.

10 So the ¹posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but ^athey laughed them to scorn, and mocked them.

11 Nevertheless ^adivers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah ^athe hand of God was to give them ¹one heart to do the commandment of the king and of the princes, ^bby the word of the LORD.

Passover Observed

13 And there assembled at Jerusalem much people to keep the feast

30:1. Hezekiah's spiritual concern was communicated to all Israel (vv. 2-10). It met with a good response in many sections of the country (vv. 11, 12).

of ^aunleavened bread in the second month, a very great congregation.

14 And they arose and took away the ^aaltars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook ^bKidron.

15 Then they ¹killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ^aashamed, and ²sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their ^aplace ¹after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

God Sanctifies the People

17 For *there were* many in the congregation that ¹were not sanctified: ^atherefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* ^amany of Ephraim, and Manasseh, Issachar, and Zebulun, had not ¹cleansed themselves, ^byet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* ^aprepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept ^athe feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

30:13 ^a Lev. 23:6; Num. 9:11

30:14 ^a 2 Chr. 28:24

^b 2 Chr. 29:16

30:15 ^a 2 Chr. 29:34

¹ *slaughtered the passover lamb*

² *consecrated*

30:16 ^a 2 Chr. 35:10, 15

¹ *according to their custom*

30:17 ^a 2 Chr. 29:34

¹ *had not consecrated themselves*

30:18 ^a 2 Chr. 30:1, 11, 25

^b Ex. 12:43-49; [Num. 9:10]

¹ *purified*

30:19 ^a 2 Chr. 19:3

30:21 ^a Ex. 12:15; 13:6; 1 Kin. 8:65

30:22 ^a [Deut. 33:10]; 2 Chr. 17:9; 35:3

^b Ezra 10:11

¹ *gave encouragement*

30:23 ^a 1 Kin. 8:65; 2 Chr. 35:17, 18

¹ *agreed*

30:24 ^a 2 Chr. 35:7, 8

^b 2 Chr. 29:34

¹ *consecrated*

30:25 ^a 2 Chr. 30:11, 18

¹ *sojourners*

30:26 ^a 2 Chr. 7:8-10

30:27 ^a Num. 6:23

^b Deut. 26:15; Ps. 68:5

31:1 ^a 2 Kin. 18:4

¹ *sacred pillars*

² *wooden images*

³ *Places for pagan worship*

22 And Hezekiah ¹spoke comfortably unto all the Levites ^athat taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and ^bmaking confession to the LORD God of their fathers.

23 And the whole assembly ¹took counsel to keep ^aother seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah ^adid give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests ^bsanctified¹ themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the ¹strangers ^athat came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of ^aSolomon the son of David king of Israel *there was* not the like in Jerusalem.

27 Then the priests the Levites arose and ^ablessed the people: and their voice was heard, and their prayer came *up* to ^bhis holy dwelling place, *even* unto heaven.

High Places Destroyed

31 Now when all this was finished, all Israel that were present went out to the cities of Judah, and ^abrake the ¹images in pieces, and cut down the ²groves, and threw down the ³high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

30:17-20. Although many had not had the opportunity to observe the strict regulations concerning the **passover**, their **hearts** were right before **God**. Thus, they found full acceptance with Him. The urgency of the occasion took precedence over mere ritual (cf. Ps. 40:6-8; Is. 1:11-20; Mic. 6:6-8).

30:23. The extended time for the observance of the Feast of Unleavened Bread gave adequate time for the reconsecration of the temple. Genuine worship is an occasion for true joy (v. 26).

31:1. See the note on Judges 3:6, 7.

2 And Hezekiah appointed ^athe ¹courses of the priests and the Levites after their courses, and the Levites after their courses, every man according to his service, the priests and Levites ^bfor burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the ²tents of the LORD.

3 ¹He appointed also the king's portion of his ^asubstance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is written in the ^blaw of the LORD.*

An Abundance of Tithes

4 Moreover he commanded the

31:2 ^a 1 Chr. 23:6; 24:1
^b 1 Chr. 23:30, 31
¹ divisions
² Temple, lit. camps
 31:3 ^a 2 Chr. 35:7
^b Num. 28:1—29:40
¹ The king appointed a portion of his possessions for

31:4 ^a Num. 18:8; 2 Kin. 12:16; Neh. 13:10; Ezek. 44:29
^b Mal. 2:7
¹ portion due to
² devote themselves to
 31:5 ^a Ex. 22:29; Neh. 13:12
^b [Lev. 27:30]; Deut. 14:28; 26:12, 13

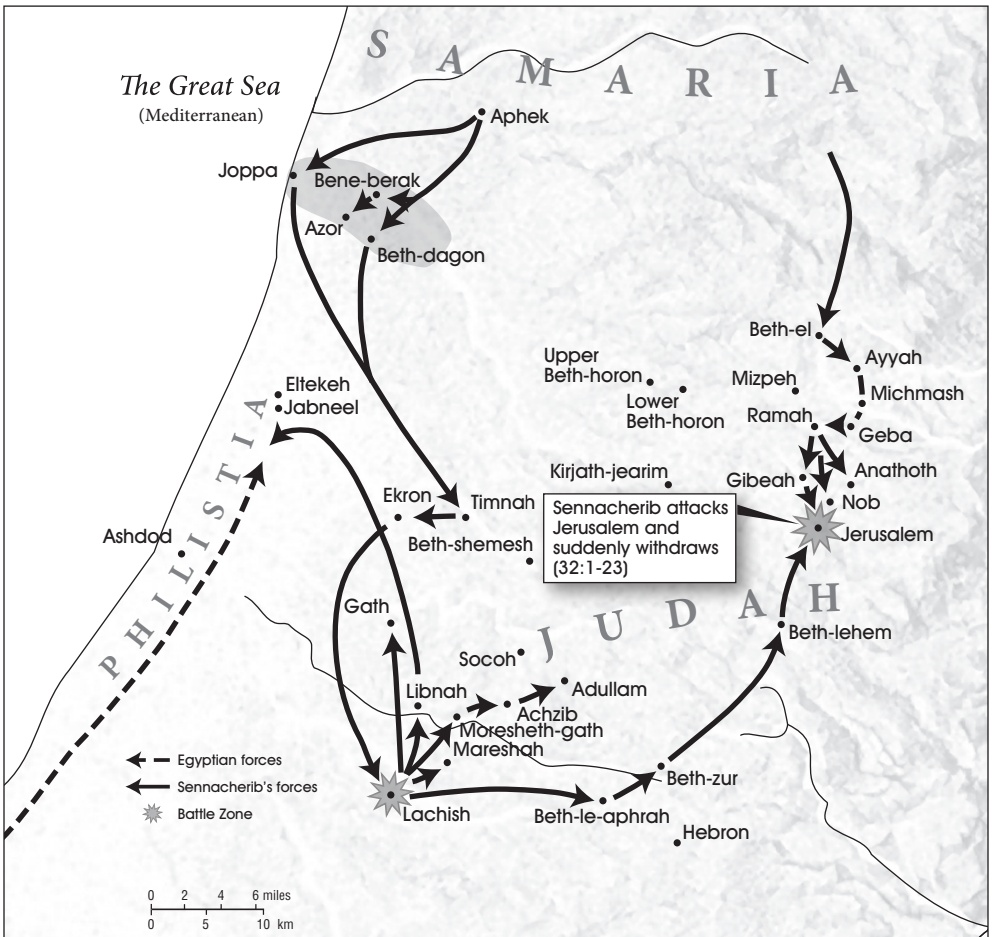
people that dwelt in Jerusalem to give the ^aportion¹ of the priests and the Levites, that they might ²be encouraged in ^bthe law of the LORD.

5 And as soon as the commandment came abroad, the children of Israel brought in abundance ^athe firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the ^btithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the ^atithe of holy things which were

31:6 ^a [Lev. 27:30]; Deut. 14:28

31:2. For David's original setting of the Levites in their courses, see 1 Chronicles 23–26.



SENNACHERIB'S CAMPAIGN IN PHILISTIA AND JUDAH

consecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to ¹lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the ^ahouse of Zadok answered him, and said, ^bSince *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great ^cstore.¹

11 Then Hezekiah commanded to prepare ^cchambers¹ in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: ^aover which Coniah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismaiah, and Mahath, and Benaiah, *were* overseers under the hand of Coniah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ^aruler of the house of God.

14 And Kore the son of Imnah the Levite, the ¹porter toward the east, *was* over the ^afreewill offerings of God, to distribute the ²oblations of the LORD, and the most holy things.

15 And next him *were* ^aEden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in ^bthe

31:7 ¹lay them in heaps

31:10 ^a 1 Chr. 6:8, 9

^b [Mal. 3:10]

^c Ex. 36:5 ¹abundance

31:11 ^a 1 Kin. 6:5-8

¹ storerooms

31:12 ^a 2 Chr. 35:9; Neh. 13:13

31:13 ^a 1 Chr. 9:11; Jer. 20:1

31:14 ^a Deut. 23:23; 2 Chr. 35:8

¹ keeper

² offerings

31:15 ^a 2 Chr. 29:12

^b Josh. 21:1-3, 9

^c 1 Chr. 9:26

¹ faithful assistants

31:16 ¹ the work of their service

² divisions

31:17 ^a 1 Chr. 23:24, 27

¹ according to their duties

31:18 ¹ faithfulness

² consecrated

31:19 ^a Lev. 25:34; Num. 35:1-4

^b 2 Chr. 31:12-15

¹ common lands

² single

31:20 ^a 2 Kin. 20:3; 22:2

31:21 ^a 2 Chr. 26:5; 32:30; Ps. 1:3

32:1 ^a 2 Kin. 18:13-19:37; Is. 36:1-37:38

¹ deeds of faithfulness

² fortified

cities of the priests, ¹in *their* ^cset office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for ¹their service in their charges according to their ²courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites ^afrom twenty years old and upward, ¹in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ¹set office they ²sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in ^athe fields of the ¹suburbs of their cities, in every ²several city, the men that were ^bexpressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

Hezekiah's Greatness

20 And thus did Hezekiah throughout all Judah, and ^awrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and ^aprospered.

Assyria Invades Judah

32 After ^athese things, and ¹the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the ²fenced cities, and thought to win them for himself.

32:1. The author of Kings reports that Hezekiah's trust in the Lord had been rewarded with good success for his nation (2 Kin. 18:5-7). As examples of that success in political affairs, he mentions victory over

the Philistines (2 Kin. 18:8), an event that brought on an invasion by **Sennacherib king of Assyria** (2 Kin. 18:13-16). Hezekiah's preparations for an Assyrian attack against Jerusalem involved military



32:1 **Sennacherib** ruled as King of Assyria from 705-681 B.C. Following a two year campaign to regain control of Babylon (704-702 B.C.), in 701 B.C. he launched an assault on the fortified cities of Judah but failed to take Jerusalem (Isa. 37: 35-38). The record of his exploits are recorded on the Taylor prism, now located in the British museum. The cuneiform inscribed monument indicates he trapped Hezekiah of Judah "like a bird in a cage," but gives no indication of actually conquering Jerusalem. He was later assassinated by two of his sons and succeeded by his younger son Esar-haddon.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the ¹fountains which *were* ²without the city: and they did help him.

4 So there was gathered much people together, who stopped all the ^afountains,¹ and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also ^ahe strengthened himself, ^band built up all the wall that was broken, and raised *it* up to the towers, and another wall ¹without, and repaired ^aMillo *in* the city of David, and made ²darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake ^acomfortably¹ to them, saying,

7 ^aBe strong and courageous, ^bbe not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for ^c*there be* more with us than with him:

8 With him *is* an ^aarm of flesh; but ^bwith us *is* the LORD our God to help us, and to fight our battles. And the people ¹rested themselves upon the words of Hezekiah king of Judah.

9 ^aAfter this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid* siege against Lachish, and all his ¹power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 ^aThus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, ^aThe LORD our God shall deliver us out of the hand of the king of Assyria?

32:3 ¹ springs

² outside

32:4 ^a 2 Kin.

20:20

¹ springs

32:5 ^a Is. 22:9, 10

^b 2 Kin. 25:4;

2 Chr. 25:23

^c 2 Sam. 5:9;

1 Kin. 9:15, 24;

11:27; 2 Kin.

12:20; 1 Chr.

11:8

¹ outside

² weapons or

javelins

32:6 ^a 2 Chr.

30:22; Is. 40:2

¹ encouragingly

32:7 ^a [Deut.

31:6]

^b 2 Chr. 20:15

^c 2 Kin. 6:16;

[Rom. 8:31]

32:8 ^a [Jer. 17:5;

1 John 4:4]

^b Ex. 14:13;

[1 Sam. 17:45-

47]; 2 Chr.

13:12; 20:17;

[Rom. 8:31]

¹ were strength-

ened

32:9 ^a 2 Kin.

18:17

¹ forces

32:10 ^a 2 Kin.

18:19

32:11 ^a 2 Kin.

18:30

32:12 ^a 2 Kin.

18:22

^b 2 Chr. 31:1, 2

¹ Places for

pagan worship

32:13 ^a 2 Kin.

18:33-35

32:14 ^a [Is.

10:5-12]

32:15 ^a 2 Kin.

18:29

32:17 ^a 2 Kin.

19:9; [1 Cor.

8:5, 6]

^b 2 Kin. 19:12;

Dan. 3:15

¹ revile

32:18 ^a 2 Kin.

18:28; Ps. 59:6

¹ Judean lan-

guage, Hebrew

² frighten

32:19 ^a 2 Kin.

19:18; [Ps. 96:5;

115:4-8]

32:20 ^a 2 Kin.

19:15

^b 2 Kin. 19:2

12 ^aHath not the same Hezekiah taken away his ¹high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon ^bit?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? ^awere the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine ^ahand?

15 Now therefore ^alet not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to ¹rail on the LORD God of Israel, and to speak against him, saying, ^aAs the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine ^bhand.

18 ^aThen they cried with a loud voice in the ¹Jews' speech unto the people of Jerusalem that *were* on the wall, to ²affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* ^athe work of the hands of man.

20 ^aAnd for this *cause* Hezekiah the king, and ^bthe prophet Isaiah the son of Amoz, prayed and cried to heaven.

precautions (32:4, 5), political negotiations (2 Kin. 18:13-16), and spiritual encouragement to the citizens of Jerusalem (vv. 6-8).

32:9-19. These verses contain a condensation of

the material in 2 Kings 18:19-37; 19:10-13. See the notes on those portions.

32:20-22. For the Lord's supernatural deliverance of Jerusalem, see 2 Kings 19:35, 36.

The Assyrian Army Destroyed

21 ^aAnd the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with ^bshame of face to his own land. And when he was come into the house of his god, ¹they that came forth of his own bowels slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*; and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and ^apresent¹ to Hezekiah king of Judah: so that he was ^bmagnified² in the sight of all nations from thenceforth.

Hezekiah's Life Extended

24 ^aIn those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah ^arendered¹ not again according to the benefit *done* unto him; for ^bhis heart was lifted up: ^ctherefore there was wrath upon him, and upon Judah and Jerusalem.

26 ^aNotwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them ^bin the days of Hezekiah.

Hezekiah's Riches

27 And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of ¹pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil;

32:21 ^a 2 Kin. 19:35; Is. 10:12-19; Zech. 14:3
^b Ps. 44:7
¹ his own children

32:23 ^a 2 Sam. 8:10; 2 Chr. 17:5; 26:8; Ps. 45:12
^b 2 Chr. 1:1
¹ Lit. *precious things*

2 *exalted*
32:24 ^a 2 Kin. 20:1-11; Is. 38:1-8

32:25 ^a Ps. 116:12
^b 2 Chr. 26:16; [Hab. 2:4]

^c 2 Chr. 24:18
¹ *did not repay*

32:26 ^a Jer. 26:18, 19
^b 2 Kin. 20:19

32:27 ¹ *desirable articles*

32:28 ¹ *sheep-folds*

32:29 ^a 1 Chr. 29:12

¹ *very much property*

32:30 ^a Is. 22:9-11
^b 2 Chr. 31:21
¹ By tunnel

32:31 ^a 2 Kin. 20:12; Is. 39:1
^b [Deut. 8:2, 16]
¹ *test*

32:32 ^a Is. 36-39
^b 2 Kin. 18-20

32:33 ^a 1 Kin. 1:21; 2 Kin. 20:21
^b Ps. 112:6; Prov. 10:7

¹ *rested in death with*
² *upper tombs*
33:1 ^a 2 Kin. 21:1-9

33:2 ^a [Deut. 18:9-12]; 2 Chr. 28:3; [Jer. 15:4]

33:3 ^a 2 Kin. 18:4; 2 Chr. 30:14; 31:1
^b Deut. 16:21; 2 Kin. 23:5, 6
¹ Places for pagan worship
² *wooden images*

and stalls for all manner of beasts, and ¹cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for ^aGod had given him ¹substance very much.

30 ^aThis same Hezekiah also stopped the upper watercourse of Gihon, and brought it ¹straight down to the west side of the city of David. And Hezekiah ^bprospered in all his works.

31 Howbeit in *the business* of the ambassadors of the princes of Babylon, who ^asent unto him to enquire of the wonder that was *done* in the land, God left him, to ^btry¹ him, that he might know all *that was* in his heart.

Hezekiah's Death

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in ^athe vision of Isaiah the prophet, the son of Amoz, and in the ^bbook of the kings of Judah and Israel.

33 And ^aHezekiah ¹slept with his fathers, and they buried him in the ²chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him ^bhonour at his death. And Manasseh his son reigned in his stead.

Manasseh's Reign

33 Manasseh ^awas twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the ^aabominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For he built again the ¹high places which Hezekiah his father had ^abroken down, and he reared up altars for Baalim, and ^bmade²groves,

32:24. For the time of Hezekiah's sickness and recovery, see the note on 2 Kings 20:1.

32:30. See the note on 2 Kings 20:20.

32:31. For more information regarding the visit of the ambassadors from Babylon, see 2 Kings 20:12-19.

32:32. See the note on 2 Kings 20:20.

33:1, 2. See the note on 2 Kings 21:1, 2.

33:3. For the Baalim and groves, see the notes on Judges 2:11-15 and 3:6, 7. The wickedness of Manasseh, the son of the godly Hezekiah, emphasizes the need for parents to communicate personal godliness to their children. Children must make their own personal choice for God and not depend simply on their parents' relationship to God.

and worshipped ^call ³the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, ^aIn Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven ^ain the two courts of the house of the LORD.

6 ^aAnd he caused his children to pass through the fire in the valley of the son of Hinnom: also he ¹observed times, and used ^benchantedments,² and used ³witchcraft, and ^cdealt⁴ with a familiar spirit, and with ⁵wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And ^ahe set a carved image, the idol which he had made, in the ¹house of God, of which God had said to David and to Solomon his son, In ^bthis house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 ^aNeither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not ¹hearken.

11 ^aWherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh ¹among the thorns, and ^bbound him with ²fetters, and carried him to Babylon.

Manasseh's Repentance

12 And when he was in affliction, he besought the LORD his God, and

33:3 ^cDeut. 17:3

³The gods of the Assyrians

33:4 ^aDeut.

12:11; 1 Kin. 8:29; 9:3; 2 Chr. 6:6; 7:16

33:5 ^a2 Chr. 4:9

33:6 ^a[Lev.

18:21]; Deut.

18:10; 2 Kin.

23:10; 2 Chr.

28:3; Ezek.

23:37, 39

^bDeut. 18:11;

2 Kin. 17:17

^c[Lev. 19:31;

20:27]; 2 Kin.

21:6

¹practised

²soothsaying

²witchcraft

³sorcery

⁴consulted

⁵mediums

⁵spiritists

33:7 ^a2 Kin.

21:7; 2 Chr.

25:14

^bPs. 132:14

¹Temple

33:8 ^a2 Sam.

7:10

33:10 ¹obey

33:11 ^aDeut.

28:36

^b2 Chr. 36:6;

Job 36:8; Ps.

107:10, 11

¹With nose

hooks

²bronze chains

33:12 ^a2 Chr.

7:14; 32:26;

[1 Pet. 5:6]

33:13 ^a1 Chr.

5:20; Ezra 8:23

^b1 Kin. 20:13;

Ps. 9:16; Dan.

4:25

33:14 ^a1 Kin.

1:33

^b2 Chr. 27:3

¹outside

²fortified

33:15 ^a2 Chr.

33:3, 5, 7

¹foreign

33:16 ^aLev. 7:12

33:17 ^a2 Chr.

32:12

¹Places for

pagan worship

33:18 ^a1 Sam.

9:9

¹Lit. words

33:19 ¹Places

for pagan

worship

²wooden

images

³carved

⁴MT Hozai

33:20 ^a1 Kin.

1:21; 2 Kin.

21:18

¹rested in

death with his

ancestors

^ahumbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was ^aintreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh ^bknew that the LORD he *was* God.

Manasseh Repairs the Altar

14 Now after this he built a wall ¹without the city of David, on the west side of ^aGihon, in the valley, even to the entering in at the fish gate, and compassed ^babout Ophel, and raised it up a very great height, and put captains of war in all the ²fenced cities of Judah.

15 And he took away ^athe ¹strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and ^athank offerings, and commanded Judah to serve the LORD God of Israel.

17 ^aNevertheless the people did sacrifice still in the ¹high places, *yet* unto the LORD their God only.

Manasseh's Death

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of ^athe seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the ¹book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sin, and his trespass, and the places wherein he built ¹high places, and set up ²groves and ³graven images, before he was humbled: behold, they *are written* among the sayings of ⁴the seers.

20 ^aSo Manasseh ¹slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

33:6. For the Molech sacrifices in the valley of the son of Hinnom, see the notes on 2 Kings 16:3, 4; 2 Chronicles 28:3.

33:11. See the note on 2 Kings 21:17.

33:18. As for other acts, verses 13–16 became the basis for the later Jewish apocryphal book The Prayer of Manasseh.

Amon's Reign and Death

21 ^aAmon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, ^aas Manasseh his father had humbled himself; but Amon trespassed more and more.

24 ^aAnd his servants conspired against him, and ^bslew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Josiah's Reign

34 Josiah ^awas eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and ¹declined *neither* to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet ^ayoung, he began to ^bseek after the God of David his father: and in the twelfth year he began ^cto purge Judah and Jerusa-

33:21 ^a2 Kin. 21:19–24; 1 Chr. 3:14
33:23 ^a2 Chr. 33:12, 19
33:24 ^a2 Kin. 21:23, 24; 2 Chr. 24:25
34:1 ^a2 Chr. 25:27
34:1 ^a2 Kin. 22:1, 2; Jer. 1:2; 3:6
34:2 ¹ *did not turn aside*
34:3 ^a Eccl. 12:1
34:2 ^b 2 Chr. 15:2; [Prov. 8:17]
34:2 ^c 1 Kin. 13:2

^d2 Chr. 33:17–19, 22
¹ Places for pagan worship
² wooden images
34:4 ^a Lev. 26:30; 2 Kin. 23:4
34:4 ^b 2 Kin. 23:6
¹ incense altars
² wooden images
34:5 ^a 1 Kin. 13:2
34:5 ^b 2 Kin. 23:20
34:6 ¹ axes, lit. swords
34:7 ^a Deut. 9:21
¹ wooden images
² carved
³ incense altars
34:8 ^a 2 Kin. 22:3–20
34:8 ^b 2 Kin. 25:22
34:8 ^c 2 Chr. 18:25
¹ Temple
34:9 ^a 2 Kin. 12:4

lem ^dfrom the ¹high places, and the ²groves, and the carved images, and the molten images.

4 ^aAnd they brake down the altars of Baalim in his presence; and the ¹images, that *were* on high above them, he cut down; and the ²groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, ^band strowed it upon the graves of them that had sacrificed unto them.

5 And he ^aburnt the bones of the priests upon their ^baltars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ¹mattocks round about.

7 And when he had broken down the altars and the ¹groves, and had ^abeaten the ²graven images into powder, and cut down all the ³idols throughout all the land of Israel, he returned to Jerusalem.

8 Now ^ain the eighteenth year of his reign, when he had purged the land, and the ¹house, he sent ^bShaphan the son of Azaliah, and Maa-seiah the ^cgovernor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered ^athe money that was brought into the house of God, which the Levites that kept the doors had gathered of the

33:24. See the note on 2 Kings 21:23.

34:2. Josiah is commended as a godly king whose faith took a straight course and who was unequalled by any Judean king in his concern for the law of God (cf. 2 Kin. 22:1, 2; 23:25).

34:4. See the notes on Judges 2:11–15 and 3:6, 7.

34:5–7. See verse 33 and the notes on 2 Kings 23:15 and 23:16–18.

34:14. For details as to the nature and importance of the **book of the law**, see the note on 2 Kings 22:8.

**LOST BOOKS**

33:19. There are at least a dozen books cited in Scripture that are not part of our Bible, including the Book of Jasher (Josh. 10:13; 2 Sam. 1:18); the Book of the Acts of Solomon (1 Kin. 11:41); the Prophecy of Ahijah the Shilonite, the Visions of Iddo the Seer, the Book of Nathan the

Prophet (9:29); the Book of Gad the Seer (1 Chr. 29:29); the Book of Shemaiah the Prophet (12:15); the Acts of Uzziah (26:22); the Sayings of the Seers (33:19); epistles of Paul to the Corinthians (1 Cor. 5:9) and the Laodiceans (Col. 4:16); the Book of Enoch (Jude 14); an epistle of John (3 John 9); and probably other accounts of Jesus' life (Luke 1:1, 2). These are sometimes erroneously referred to as the "lost books of Scripture." **Illustration:** There is no indication that any of these nonbiblical books were inspired. The doctrine of preservation argues that inspired books providentially survived, implying that the lost books were not inspired. They may have recorded interesting background to the inspired record of God, but they were not Scripture. **Application:** Christians do not need to be concerned about missing portions of their Bible, since Scripture is complete with 66 books. (First Reference, Josh. 10:13; Primary Reference, 2 Chr. 33:19; cf. Gal. 6:16.)

hand of Manasseh and Ephraim, and of all the ^bremnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and ¹amend the house:

11 Even to the ¹artificers and builders gave they *it*, to buy hewn stone, and timber for ²couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that ¹could skill of instruments of musick.

13 Also *they were* ^aover the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: ^band of the Levites *there were* scribes, and officers, and porters.

The Law Read to the King

14 And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest ^afound a book of the law of the LORD *given* by Moses.

15 And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah delivered the ^abook to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have ¹gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiyah the priest

34:9 ^b 2 Chr. 30:6

34:10 ¹ restore

34:11 ¹ craftsmen

2 beams

34:12 ¹ were

skillful with

34:13 ^a 2 Chr.

8:10

^b 1 Chr. 23:4, 5

34:14 ^a 2 Kin.

22:8

34:15 ^a Deut.

31:24, 26

34:17 ¹ Lit.

poured out

hath given me a book. And Shaphan read *it* before the king.

19 And it came to pass, when the king had heard the words of the law, that he ¹rent his clothes.

Josiah Seeks Counsel

20 And the king commanded Hilkiyah, and ^aAhikam the son of Shaphan, and ¹Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not ^akept the word of the LORD, to do after all that is written in this book.

22 And Hilkiyah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of ¹Tikvath, the son of ²Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the ³college;) and they spake to her to that *effect*.

Wrath Will Come

23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will ^abring ¹evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the ^bbook which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself

34:19 ¹ tore

34:20 ^a Jer. 26:24

¹ Achbor the son

of Michaiah,

2 Kin. 22:12

34:21 ^a 2 Kin.

17:15-19

34:22 ¹ Tikvah,

2 Kin. 22:14

² Harhas, 2 Kin.

22:14

³ second

quarter

34:24 ^a 2 Chr.

36:14-20

^b Deut. 28:15-

68

¹ calamity

before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and ¹didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the ^aLORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the ¹evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

God's Covenant Renewed

29 ^aThen the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he ^aread in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king ^astood in ^bhis place, and made a ^ccovenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to ¹stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the ^aabominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. ^bAnd all his days they departed not from following the LORD, the God of their fathers.

Josiah's Charge to Priests

35 Moreover ^aJosiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the ^bfourteenth *day* of the first month.

34:27 ^a2 Kin. 22:19; 2 Chr. 12:7; 30:6; 33:12, 13
¹ *to re*

34:28 ¹ *calamity*
34:29 ^a2 Kin. 23:1-3

34:30 ^aNeh. 8:1-3

34:31 ^a2 Chr. 6:13

^b2 Kin. 11:14; 23:3; 2 Chr. 30:16

^c2 Chr. 23:16; 29:10

34:32 ¹ *take their stand*

34:33 ^a1 Kin. 11:5; 2 Chr. 33:2
^b Jer. 3:10

35:1 ^a2 Kin. 23:21, 22

^b Ex. 12:6; Num. 9:3; Ezra 6:19

35:2 ^a2 Chr. 23:18; Ezra 6:18

^b2 Chr. 29:5-15
¹ *duties*

35:3 ^aDeut. 33:10; 2 Chr. 17:8, 9; Neh. 8:7

^b2 Chr. 34:14
^c Ex. 40:21;

2 Chr. 5:7

^d1 Chr. 23:26

¹ Temple

35:4 ^a1 Chr. 9:10-13

^b1 Chr. 23-26

^c2 Chr. 8:14

¹ households

² divisions

35:5 ^aPs. 134:1

35:6 ^a2 Chr. 29:5, 15

¹ consecrate

35:7 ^a2 Chr. 30:24

^b2 Chr. 31:3

¹ possessions

35:8 ^aNum. 7:2

35:9 ^a2 Chr. 31:12

35:10 ^aEzra 6:18; Heb. 9:6

^b2 Chr. 5:12;

7:6; 8:14, 15;

13:10; 29:25-34

2 And he set the priests in their ^acharges,¹ and ^bencouraged them to the service of the house of the LORD,

3 And said unto the Levites ^athat taught all Israel, which were holy unto the LORD, ^bPut the holy ark ^cin the ¹house which Solomon the son of David king of Israel did build; ^d*it shall not be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* ^aby the ¹houses of your fathers, after your ²courses, according to the ^bwriting of David king of Israel, and according to the ^cwriting of Solomon his son.

5 And ^astand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

6 So kill the passover, and ^asanctify¹ yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

Passover Preparations

7 And Josiah ^agave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's ^bsubstance.¹

8 And his ^aprinces gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 ^aConaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests ^astood in their place, and the ^bLevites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests ^asprinkled *the blood* from their hands, and the Levites ^bflayed¹ *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is written* ^ain the book of Moses. And so *did they* with the oxen.

13 And they ^aroasted the passover with fire according to the ¹ordinance: but the *other holy offerings* ^bsod² they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, according to the ^acommandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the ¹porters ^bwaited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of ^aunleavened bread seven days.

18 And ^athere was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

35:11 ^a Ex. 12:22; 2 Chr. 29:22
^b 2 Chr. 29:34
¹ *skinned*
 35:12 ^a Lev. 3:3; Ezra 6:18
 35:13 ^a Ex. 12:8, 9; Deut. 16:7
^b 1 Sam. 2:13-15
¹ *law*
² *boiled*
 35:15 ^a 1 Chr. 25:1-6
^b 1 Chr. 9:17, 18
¹ *gatekeepers*
 35:17 ^a Ex. 12:15; 13:6; 2 Chr. 30:21
 35:18 ^a 2 Kin. 23:22, 23

19 In the eighteenth year of the reign of Josiah was this passover kept.

Josiah Wounded in Battle and Dies

20 ^aAfter all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against ^bCharchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against ¹the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but ^adisguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, ¹Have me away; for I am ²sore wounded.

24 ^aHis servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of the sepulchres* of his fathers. And ^ball Judah and Jerusalem mourned for Josiah.

25 And Jeremiah ^alamented for ^bJosiah: and ^call the singing men and the singing women spake of Josiah in their lamentations to this day, ^dand made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

35:20 ^a 2 Kin. 23:29
^b Is. 10:9; Jer. 46:2
 35:21 ¹ The kingdom
 35:22 ^a 1 Kin. 22:30; 2 Chr. 18:29
 35:23 ¹ *Take*
² *severely*
 35:24 ^a 2 Kin. 23:30
^b 1 Kin. 14:18; Zech. 12:11
 35:25 ^a Lam. 4:20
^b Jer. 22:10, 11
^c Matt. 9:23
^d Jer. 22:20

35:18. Josiah's observance of the passover followed the strict regulations laid down in the law of Moses. Even the faithful Hezekiah had not been able to enjoy such a Passover (cf. 30:1-20).

35:20-27. For the historical background that caused the battle in the valley of Megiddo and the godly Josiah's death, see the note on 2 Kings 23:28, 29.

Jehoahaz's Reign and Captivity

36 Then ^athe people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt ¹put him down at Jerusalem, and ²condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took ¹Jehoahaz his brother, and carried him to Egypt.

Jehoiakim's Reign

5 ^aJehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* ^bevil in the sight of the LORD his God.

6 ^aAgainst him came up Nebuchadnezzar king of Babylon, and bound him in ¹fetters, to ^bcarry him to Babylon.

7 ^aNebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ¹Jehoiachin his son reigned in his stead.

Jehoiachin's Reign

9 ^aJehoiachin *was* ¹eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

36:1 ^a 2 Kin.

23:30-34

36:2 ¹ MT

Joahaz

36:3 ¹ *deposed*

him

² *imposed on*

36:4 ¹ MT

Joahaz

36:5 ^a 2 Kin.

23:36, 37; 1 Chr.

3:15

^b [Jer. 22:13-19]

36:6 ^a 2 Kin.

24:1; Hab. 1:6

^b [Deut. 29:22-

29]; 2 Chr.

33:11; Jer. 36:30

¹ *bronze chains*

36:7 ^a 2 Kin.

24:13; Dan.

1:1, 2

36:8 ¹ *Jeconiah,*

Jer. 27:20

36:9 ^a 2 Kin.

24:8-17

¹ *eighteen,*

2 Kin. 24:8

36:10 ^a 2 Kin.

24:10-17

^b Dan. 1:1, 2

^c Jer. 37:1

¹ *Mattaniah,*

2 Kin. 24:17

² *father's brother,*

2 Kin. 24:17

36:11 ^a 2 Kin.

24:18-20; Jer.

52:1

36:12 ^a Jer. 21:3-

7; 44:10

36:13 ^a Jer. 52:3;

Ezek. 17:15

^b 2 Kin. 17:14;

[2 Chr. 30:8]

¹ *swear an oath*

36:15 ^a Jer. 7:13;

25:3, 4

¹ *early*

36:16 ^a 2 Chr.

30:10; Jer. 5:12,

13

^b [Prov. 1:24-32]

^c Jer. 38:6; Matt.

23:34

^d 2 Chr. 34:25;

Ps. 79:5

36:17 ^a Num.

33:56; Deut.

4:26; 28:49;

2 Kin. 25:1; Ezra

9:7; Is. 3:8

^b Ps. 74:20

10 And when the year was expired, ^aking Nebuchadnezzar sent, and brought him to Babylon, ^bwith the goodly vessels of the house of the LORD, and made ^cZedekiah¹ his ²brother king over Judah and Jerusalem.

Zedekiah's Reign

11 ^aZedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, and humbled ^anot himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also ^arebelled against king Nebuchadnezzar, who had made him ¹swear by God: but he ^bstiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 ^aAnd the LORD God of their fathers sent to them by his messengers, rising up ¹betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But ^athey mocked the messengers of God, and ^bdespised his words, and ^cmisused his prophets, until the ^dwrath of the LORD arose against his people, till *there was* no remedy.

Destruction of Jerusalem

17 ^aTherefore he brought upon them the king of the Chaldees, who ^bslew their young men with the sword in the house of their sanctuary, and

ancient versions, and 2 Kings 24:8 record his age as 18, probably the correct figure. The age given in 36:9 was probably miscopied.

36:10. For the historical background of this incident, see the note on 2 Kings 24:10-16.

36:11, 12. Zedekiah (or Mattaniah, 2 Kin. 24:17) was Josiah's last remaining son. He was a total apostate.

36:13. See the note on 2 Kings 25:1.

36:14-16. Judah had proved to be no better spiritually than Israel (cf. 2 Kin. 17:19; Jer. 25:1-11).

36:4. See the note on 2 Kings 23:33-35.

36:5. See the note on 2 Kings 23:26, 27.

36:6, 7. This was the first of three Babylonian deportations of the citizenry of Judah that climaxed in the fall of Jerusalem. See the note on 2 Kings 24:1.

36:9. Because **Jehoiachin** is described by Ezekiel (Ezek. 19:6) as a ferocious young lion, it seems unlikely that he was merely eight years old at his accession. A marginal reading of the Hebrew text here, several

had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 ^aAnd all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 ^aAnd they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And ^athem that had escaped from the sword carried he away to Babylon; ^bwhere they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of ^aJeremiah, until the

36:18 ^a2 Kin. 25:13–15; 2 Chr. 36:7, 10
36:19 ^a2 Kin. 25:9; Ps. 79:1, 7; Is. 1:7, 8; Jer. 52:13

36:20 ^a2 Kin. 25:11; Jer. 5:19; Mic. 4:10
^bJer. 17:4; 27:7

36:21 ^aJer. 25:9–12; 27:6–8; 29:10

^bLev. 26:34–43; Dan. 9:2

^cLev. 25:4, 5

36:22 ^aEzra

1:1–3

^bJer. 29:10

^cIs. 44:28; 45:1

36:23 ^aEzra

1:2, 3

¹ Temple

land ^bhad enjoyed her sabbaths: *for* as long as she lay desolate ^cshe kept sabbath, to fulfil threescore and ten years.

The Proclamation of Cyrus

22 ^aNow in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of ^bJeremiah might be accomplished, the LORD stirred up the spirit of ^cCyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 ^aThus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an ¹house in Jerusalem, which *is* in Judah. *Who is there* among you of all his people? The LORD his God *be* with him, and let him go up.

36:20. See 2 Kings 25:3–30; Jeremiah 39:2–18; 52:6–34; and the relevant notes on 2 Kings 25.

36:22, 23. The chronicler ends his record on a note of hope (cf. Ezra 1:1–3). God's present time of punishment for Israel and Judah had run its course (cf. Jer. 25:11–14; 29:10–14; Dan. 9:1, 2), and in accordance with his pro-

phetic promise (cf. Is. 41:2; 44:28–45:4) the **King of Persia** named **Cyrus** (Cyrus II, 559–529 B.C.) issued a decree for Israel's return from its exile (538 B.C.). The closing words of 2 Chronicles remind us that **God** is superintending the events of earth's history for His glory and mankind's good (cf. Job 12:23; Acts 17:26).

The Book of
EZRA

The fall of Jerusalem and the Exile of the Jews had brought to an end the hopes placed in their nation-state and the national destiny, hopes fueled by the secure confidence that God had chosen Zion eternally as His earthly seat, and had unconditionally promised David an eternal dynasty (2 Sam. 7:14–16). The problem was that this theology had become separated from the demand for obedience to the covenant stipulations. The prophets provided the same approach that the awful end of the nation was God’s judgment for the nation’s sin and breaking of covenant obligations, but they also proclaimed a strong faith in God’s ultimate redemption. Out of this understanding and hope, and the benevolent policy of the Persians, the restoration of the nation was born, and a new community was begun in Palestine after Cyrus’s decree in 538 B.C. By the time Ezra (and Nehemiah) had completed their work toward the end of the third quarter of the following century, this community was firmly established both physically and religiously.

Through the work of Ezra and Nehemiah Israel’s new identity centered on the law and the temple. At this crucial time in the nation’s history, God’s redemptive acts forced Israel to focus on the form *and* content of religious life and practice. Thus in exile, Israel became more faithful to God’s law than ever before. The extreme neglect of the law in Israel’s life before the Exile is revealed in the incident of the finding of “the book of the law” during the renovation of the temple in Josiah’s eighteenth year (621 B.C.). After such a long

period of disuse, its discovery provided the major impetus for Josiah’s reform. Such an event would have been utterly impossible in the postexilic period of Ezra and Nehemiah’s time.

The primary architect of Israel’s new identity was Ezra the priest, the “ready scribe in the law of Moses” (Ezra 7:6). Ezra’s royal commission authorized him “to enquire concerning Judah and Jerusalem, according to the law of thy God” (v. 14). In addition to bringing offerings from the court (vv. 15–20), Ezra had authority to appoint magistrates and judges (v. 25) and to invoke punishment on those who failed to comply (v. 26).

Several key themes revolve around the phrase “the hand of our God” (8:22) and include the idea of God’s being the Creator and Sustainer of “heaven, the heaven of heavens, with all their host” (Neh. 9:6): a strong emphasis on the covenant by which God had bound Himself to Israel, and His accompanying *chesed* (covenant-faithfulness); the thought of God’s working *with* as well as *in* His people; the emphasis upon the continuity of the people of God with historic Israel, whose identity was carried on by the remnant (Ezra 2:2b); and the idea of separation from the taints of heathenism.

There are three successive major concerns in the books of Ezra and Nehemiah: the temple, the law, and the wall. The community was priestly. As such, the people were called to offer worship, to be a people of the Book, and to rebuild the wall, which almost became a symbol of Israel’s separatism. Actually in Ezra and Nehemiah, the nation Isra-

el is pictured as cut down almost to its roots, but drawing a new vitality from its neglected source of nourishment in the Mosaic Law.

Historical Setting. The setting of Ezra is the postexilic era when the faithful Israelites were returning from Babylon to Judah, so they could reestablish their temple worship. The temple and temple worship are vital subjects in all the books written during the postexilic period (1 and 2 Chronicles, Ezra, Nehemiah, Haggai, Zechariah, and Malachi). The people who returned to the Land of Promise were publicly acknowledging that they believed God would reestablish the nation and usher in a time of kingdom blessing.

There were three returns from Babylon to the land of Israel (538, 458, and 444 B.C.), just as there had been three deportations to Babylon (605, 597, and 586 B.C.). The first return was led by Zerubbabel (chs. 1–6; Haggai; Zechariah) in 538 B.C. The rebuilding of the temple was vital for this group. The second return was under Ezra (chs. 7–10) in 458 B.C. The people needed reforming; they needed to return to their covenant obligations. The third return was led by Nehemiah in 444 B.C.

Authorship. No direct indication of authorship has been preserved in the book itself, making it similar to other Old Testament writings in particular,

and other ancient Near Eastern literature in general. The Talmud attributes 1 and 2 Chronicles as well as Ezra-Nehemiah to Ezra, but adds that the work was completed by Nehemiah. The overwhelming majority of modern scholars has agreed almost without question, that all of the above material, excluding the Nehemiah memoirs, was written by the same author-compiler, usually identified as “the chronicler.”

Internal evidence points to the fact that Ezra wrote the book, for in 7:27–9:15, the author refers to himself in the first person. He used various documents (4:7–16), genealogies (2:1–70), and personal memoirs (7:27–9:15) as his sources. He may have used Nehemiah’s library facilities and thus composed Chronicles during the same period. Ezra 7:10 records that he “had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.” This implies that he had spent a long time in preparation for the task, and it also supports the tradition making him almost a second Moses. Ezra’s primary title in the introduction to his memoirs (vv. 1–10) is “scribe”—which becomes the new designation for the spiritual leader of the community in this new era of its life. As a scribe, his primary task was the study and exposition of the law.

OUTLINE OF EZRA

I. The return of Zerubbabel	1:1–2:70
A. The proclamation of Cyrus	1:1–4
B. The preparations for the return	1:5–11
C. The people who returned	2:1–70
II. The building of the temple	3:1–6:22
A. The restoration of worship	3:1–13
B. The opposition encountered	4:1–24
C. The resumption of the building	5:1–5
D. The letter to Darius	5:6–17
E. The decree of Cyrus confirmed	6:1–12

F. The temple completed	6:13–22
III. The return of Ezra	7:1–10:44
A. His arrival at Jerusalem	7:1–10
B. His commission from Artaxerxes	7:11–28
C. His journey to Jerusalem	8:1–36
D. His prayer and remorse	9:1–15
E. The issue of mixed marriages	10:1–17
F. The list of those with mixed marriages	10:18–44

King Cyrus's Proclamation

1 Now in the first year of Cyrus king of Persia, that the word of the LORD ^aby the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, ^bthat he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath ^acharged me to build him an ¹house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (^ahe is the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let

1:1 ^a2 Chr. 36:22, 23; Jer. 25:12; 29:10
^bEzra 5:13, 14; Is. 44:28–45:13
 1:2 ^aIs. 44:28; 45:1, 13
¹Temple
 1:3 ^a1 Kin. 8:23; 18:39; Is. 37:16; Dan. 6:26

1:5 ^a[Phil. 2:13]
¹stirred up
 1:6 ^aEzra 2:68
¹encouraged them with
 1:7 ^aEzra 5:14; 6:5; Dan. 1:2; 5:2, 3
^b2 Kin. 24:13; 2 Chr. 36:7, 18

the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

Captives to Return to Jerusalem

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit ^aGod had ¹raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them ¹strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was ^awillingly offered.

Temple Vessels Returned

7 ^aAlso Cyrus the king brought forth the vessels of the house of the LORD, ^bwhich Nebuchadnezzar had

1:1. The first year of Cyrus king of Persia: Cyrus conquered Babylon on October 12, 539 B.C. with his general Ugbaru. He entered Babylon himself on October 29, 539 B.C. Most likely the **proclamation** in this verse was given in 538 B.C. Cyrus was the great king of the empire revealed in Daniel 2:32 as the breast and arms of silver that would succeed the Babylonian Empire. (In Dan. 7:5 it is pictured as a bear, being raised up on one side, having three ribs in its mouth.) The proclamation of Cyrus fulfilled the prophecy given in Jeremiah 25:11–14 and 29:10. About two hundred years before, Isaiah had even called Cyrus by name (Is. 44:21–28; 45:1, 5), which motivated the liberal critics, who deny the possibility of supernatural revelation and predictive prophecy, to refer to the second part of Isaiah as “Deutero” Isaiah. **The LORD stirred up the spirit of Cyrus:** The Lord’s sovereignty is depicted in the “stirring up.” Isaiah 45:13 says, “I have raised him up [same verb] ... he shall build my city, and he shall let go my captives, not for price nor reward” (cf. v. 5, where God is said to have raised up the spirit of the chief fathers of Judah and Benjamin to return to Jerusalem; and 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Jer. 51:11; Hag. 1:14). The Lord is not only the God of Israel or Judah, but of the whole world. He inspired the favorable decree of Cyrus (cf. Prov. 21:1).

1:2. The contents of the “proclamation” of verse 1 are now given in verses 2–4. This action of Cyrus needs to be understood in the context that it was his policy to do this for many different peoples in his empire.

He would restore images of non-Babylonian deities to their former cities, help bring back the native worshipers, rebuild their sanctuaries, and solicit their patronage. This type of action is reflected in the famous Cyrus Cylinder monument, in which Cyrus refers to Marduk as “my lord” but not to Yahweh. Isaiah 45:4 is clear that Cyrus was not a believer, since he did all of this “though thou hast not known me” (cf. Ex. 5:2, and Pharaoh’s use of the term; Is. 19:21, that in a future day the Egyptians will *know* the Lord; and Jer. 31:34, that Israel will also *know* the Lord in a future day). This decree was discovered by Darius I (521–484 B.C.) 20 years later (6:2). **He hath charged me** relates to Isaiah 44:28 and 45:13. Some surmise that Daniel may have shown him the prophecy (Josephus, *Antiquities* xi. 1).

1:4. And whosoever remaineth recalls Isaiah 10:20 where the message was that “the remnant” would return, not only to Jerusalem but to the Lord. **Let the men of his place** is a reference to the Gentile neighbors who were to help by their donations. This would recall the days of the Exodus (see Gen. 15:14 and the “great substance” which was fulfilled in Ex. 12:35, 36) as the Gentiles are now to help the Israelites **with silver, and with gold, and with goods, and with beasts.** Isaiah also referred to this as a “second” exodus in 43:14–28 and 48:20, 21 (cf. Jer. 16:14, 15). In addition to these voluntary gifts, there were to be payments and releases from the royal treasury, specified in a separate document that found its way into the royal archives (6:8–10).



1:1 Cyrus the Great was the powerful king of Persia (559–529 B.C.) who released the Jewish captives to return to Jerusalem after he had made the Persians the dominant nation in the ancient world. In the Old Testament, he is most highly praised as God’s “shepherd” (Is. 44:28) and His “anointed” (Is. 45:1). Cyrus first appears in the Old Testament when he proclaims the release of the Jewish captives (vv. 1–4; 2 Chr. 36:22, 23). Jeremiah had prophesied the restoration of the temple (Jer. 29:10–14; Is. 44:28). The Book of Ezra contains numerous progress reports on the work related to the decree of Cyrus (3:7; 4:3, 5; 5:13, 14, 17; 6:3, 14). The only other references to Cyrus occur in Daniel 1:21; 6:28; 10:1. (First Reference, 2 Chr. 36:22; Primary References, Ezra 1:1–8; 5:13–17; 6:3.)

brought forth out of Jerusalem, and had put them in the ¹house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and ¹numbered them unto ^aSheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand ¹chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with ¹them of the captivity that were brought up from Babylon unto Jerusalem.

Captives Returning from Exile

2 Now ^athese *are* the children of the province that went up out of the captivity, of those which had been carried away, ^bwhom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

1:7 ¹ Temple
1:8 ^a Ezra 5:14,
16

¹ counted
1:9 ¹ platters

1:11 ¹ the captives who were brought up

2:1 ^a Neh. 7:6-73; Jer. 32:15; 50:5; Ezek.

14:22
^b 2 Kin. 24:14-16; 25:11; 2 Chr. 36:20

2:2 ¹ Azariah,
Neh. 7:7

² Raamiah,
Neh. 7:7

³ Mispereth,
Neh. 7:7

⁴ Nehum, Neh. 7:7

2:5 ^a Neh. 7:10

2:6 ^a Neh. 7:11

2:10 ¹ Binnui,
Neh. 7:15

2 Which came with Zerubbabel: Jeshua, Nehemiah, ¹Seraiah, ²Reel-aiiah, Mordecai, Bilshan, ³Mizpar, Bigvai, ⁴Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, ^aseven hundred seventy and five.

6 The children of ^aPahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ¹Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

1:7. Some vessels were taken to Babylon in 605 B.C. (Dan. 1:2), some in 597 B.C. (2 Kin. 24:13), and the rest in 586 B.C. (2 Kin. 25:14, 15; Jer. 27:16-22). Those which Cyrus did not send back were restored by Darius I about 518 B.C. (6:5). The furniture of the temple, including the ark of the covenant, was destroyed in 586 B.C. (2 Kin. 25:13; Jer. 3:16). The written order for their return and for the temple's rebuilding at the royal expense is preserved in 6:1-5.

1:8. Mithredath is a well-known Persian name meaning "Given to [the god] Mithra." Mithra was worshiped as a god from the earliest times of the Indo-Aryans. **Sheshbazzar** may mean either "Shamash [the sun-god] Protects the Son" or "Sin [the moon-god] Protects the Father." Early Jewish historians identified this man with Zerubbabel, whereas modern scholars are rather united in the opinion that Sheshbazzar was not Zerubbabel. He is mentioned only here and in verse 11; 5:14; and 5:16. Most likely he was succeeded by Zerubbabel. **The prince of Judah** means a person raised to a position of authority; it need not imply royal descent.

1:9-11. The vessels totaled 5,400, of which the 2,499 listed in verses 9 and 10 were evidently the largest or most important. The closing words, **that were brought up from Babylon unto Jerusalem**, mark one of the turning points of history. The journey would take approximately four months (7:8, 9).

2:1-70. This section is divided into eight groups:

Zerubbabel and his companions (vv. 1, 2); Jewish families (vv. 3-19); Palestinian towns (vv. 20-35); priests (vv. 36-39); Levites (vv. 40-42); Nethinim (vv. 43-54); Solomon's servants (vv. 55-58); those with uncertain genealogies (vv. 59-63). The section ends with a list of totals (vv. 64-67) and a short statement relating their arrival and the gifts they gave to the temple (vv. 68-70).

2:2. Zerubbabel was a grandson of King Jehoiahin, and either the son of Shealtiel (cf. 3:2; Neh. 12:1; Hag. 1:1), or of Pedaiah, brother of Shealtiel (cf. 1 Chr. 3:19). Possibly it was a case of levirate marriage (cf. Deut. 25:5-10). **Jeshua** was the high priest (Zech. 3:1), whose name (in Greek, "Jesus") is spelled *Joshua* in Haggai and Zechariah, and was Zerubbabel's fellow leader. The close relationship between the two men and their offices (the priesthood and royalty) was pictured by Zechariah as uniting in one man: "the man whose name is 'The BRANCH'" (Zech. 6:11-13; cf. Jer. 23:5 for "the Branch" as a messianic title). Their **Nehemiah** was not the famous wall-builder who was to come on the scene some 80 years later. The related lists in Nehemiah 7:6-73 and 1 Esdras include 12 names. **The number of the men of the people of Israel** are listed either by the names of their ancestors or the names of their towns. Some returned with Zerubbabel in 536 B.C. and others returned later with Ezra (cf. chs. 8, 10; Neh. 10).

2:3-19. This portion relates records of a recognized family or clan.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of ¹Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of ¹Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ¹Azmaveth, forty and two.

25 The children of ¹Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

2:18 ¹Hariph, Neh. 7:24
 2:20 ¹Gibeon, Neh. 7:25
 2:24 ¹Beth-azmaveth, Neh. 7:28
 2:25 ¹Kirjath-jearim, Neh. 7:29

2:31 ^aEzra 2:7

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other ^aElam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

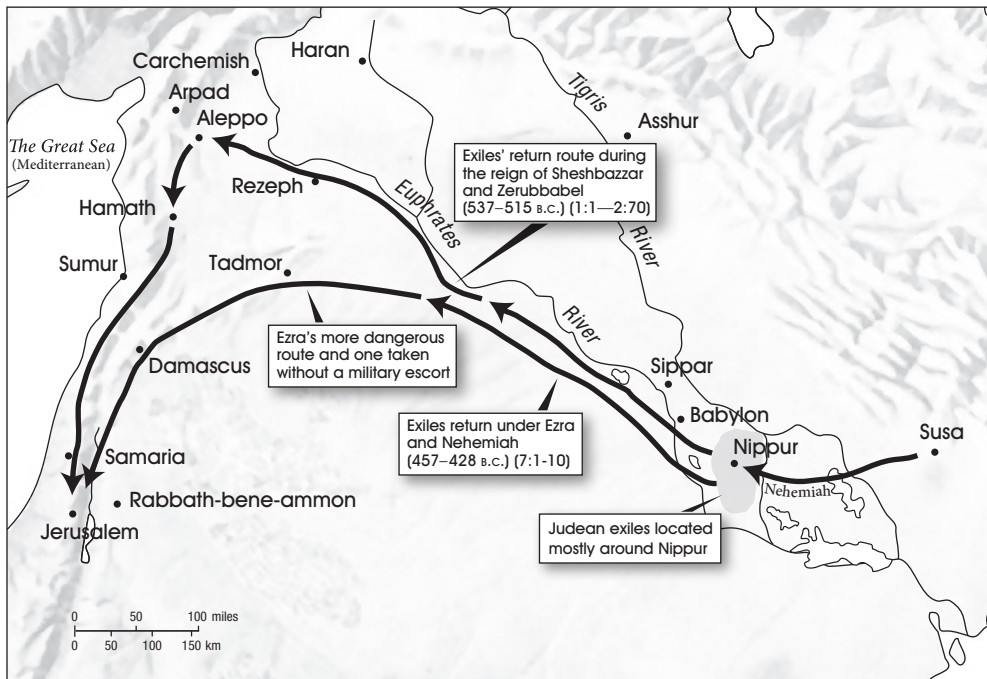
34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

2:21-35. In this passage, the laity are identified by place names or towns. There is a geographical order to this list. It begins in the south with **Beth-lehem** and **Netophah** and moves north to **Anathoth** and **Azmaveth**, then to the northwest and the old Gibeonite confederacy with **Kirjath-arim**, and then to the

far north of Judah with **Michmas**, **Beth-el**, and **Ai**, then to the southwest with **Nebo**, **Magbish**, **Elam**, and **Harim**, and then to the vicinity of Joppa with **Lod**, **Hadid**, and **Ono**, and finally to the northwest with **Jericho** and **Senaah**.

2:36-39. There were 4,289 priests who returned,



36 The priests: the children of ^aJedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of ^aImmer, a thousand fifty and two.

38 The children of ^aPashur, a thousand two hundred forty and seven.

39 The children of ^aHarim, a thousand and seventeen.

40 The Levites: the children of Jeshua and Kadmiel, of the children of ¹Hodaviah, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the ¹porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ^aThe Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of ¹Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmal, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

2:36 ^a 1 Chr.

24:7-18

2:37 ^a 1 Chr.

24:14

2:38 ^a 1 Chr. 9:12

2:39 ^a 1 Chr. 24:8

2:40 ¹ *Hodeviah,*

Neh. 7:43 or

Judah, Ezra 3:9

2:42 ¹ *gatekeepers*

2:43 ^a 1 Chr. 9:2;

Ezra 7:7

2:44 ¹ *Sia,* Neh.

7:47

2:50 ¹ *Nephtish-*

estm, Neh. 7:52

2:52 ¹ *Bazlith,*

Neh. 7:54

2:55 ^a 1 Kin. 9:21

^b Neh. 7:57-60

¹ *Perida,* Neh.

7:57

2:57 ¹ *Amon,*

Neh. 7:59

2:58 ^a Josh. 9:21,

27; 1 Chr. 9:2

^b 1 Kin. 9:21

2:59 ¹ *Addon,*

Neh. 7:61

48 The children of Rezin, the children of Nekoda, the children of Gaz-zam,

49 The children of Uzza, the children of Paseah, the children of Be-sai,

50 The children of Asnah, the children of Mehunim, the children of ¹Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ¹Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 The children of ^aSolomon's servants: the children of Sotai, the children of ^bSophereth, the children of ¹Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ¹Ami.

58 All the ^aNethinims, and the children of ^bSolomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, ¹Addan, *and* Immer: but

about a tenth of the total of returnees.

2:40-42. Three classes of Levites are mentioned: (1) the regular Levites, who assisted the priests; (2) the singers; and (3) the porters, or doorkeepers. **Asaph** was an outstanding musician in King David's day, and he had been appointed minister of music in the temple (1 Chr. 15:19; 16:5). His descendants were also official musicians. Psalms 50 and 73-83 are attributed to him.

2:43-54. **The Nethinims** were founded by David and his officials according to 8:20. The Hebrew name points out the idea of "Given" or "Dedicated Ones" and is a variation of one of the descriptions of the Levites themselves, of whom God said, "They are wholly given unto me" (Num. 8:16). See the note on 1 Chronicles 9:2.

2:59-63. Those mentioned in this section could not prove their ancestry. There are two separate classes: (1) laymen (vv. 59, 60); and (2) priests (vv. 61-63). Genealogies were of great importance in ancient Israel. A man who had no knowledge of his tribe or clan was

under a serious disability, and was excluded from the priesthood (v. 62). **Barzillai** means "Iron-man." He had been a staunch supporter of David. He was also a man of wealth (2 Sam. 19:32). In adopting this family's names, he may have laid himself open to the charge of renouncing his own birthright, the priesthood. **Tirshatha** is a Persian term, "The One to Be Feared" and is like the term "His Excellency." It was used of Nehemiah (cf. 8:9; 10:1), and here evidently refers to Sheshbazzar who settled the ecclesiastical question (not the high priest). **Till there stood up a priest with Urim and with Thummim** seems to indicate that this tragic situation was not reconciled. Whether the Urim and Thummim had been lost in the Exile, or whether the ability to use them had been withdrawn after the departure of the shekinah glory in 592 B.C. (Ezek. 8-11), is not clear. Psalm 74:9 says, "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Note Exodus 28:30 for the employment of the Urim and Thummim.

they could not ²shew their father's house, and their ³seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the priests: the children of ^aHabaiah, the children of ¹Koz, the children of ^bBarzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

62 These sought their register among those that were reckoned by genealogy, but they were not found: ^atherefore were they, as ¹polluted, ²put from the priesthood.

63 And the ¹Tirshatha said unto them, that they ^ashould not eat of the most holy things, till there stood up a priest with ^bUrim and with Thummim.

Number of People and Livestock

64 ^aThe whole congregation together was forty and two thousand three hundred and threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their asses*, six thousand seven hundred and twenty.

2:59 ² identify
³ genealogy
2:61 ^a Neh. 7:63
^b 2 Sam. 17:27;
1 Kin. 2:7
1 Or *Hakkoz*
2:62 ^a Num. 3:10
¹ defiled
² excluded
2:63 ^a Lev. 22:2,
10, 15, 16
^b Ex. 28:30;
Num. 27:21
¹ Lit. *governor*
2:64 ^a Neh. 7:66;
Is. 10:22

2:68 ^a Ezra 1:6;
3:5; Neh. 7:70
2:69 ^a 1 Chr.
26:20; Ezra
8:25-35
2:70 ^a Ezra 6:16,
17; Neh. 7:73
¹ gatekeepers
3:1 ^a Neh. 7:73;
8:1, 2
3:2 ^a 1 Chr. 6:14,
15; Ezra 4:3;
Neh. 12:1, 8;
Hag. 1:1; 2:2
^b Ezra 2:2; 4:2,
3; 5:2
^c 1 Chr. 3:17
^d Deut. 12:5, 6
¹ Joshua, Hag.
1:1
3:3 ^a Num. 28:3
¹ its foundations

Gifts for the Temple

68 ^aAnd some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the ^atreasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 ^aSo the priests, and the Levites, and some of the people, and the singers, and the ¹porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Worship Restored at Jerusalem

3 And when the ^aseventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up ¹Jeshua the son of ^aJozadak, and his brethren the priests, and ^bZerubbabel the son of ^cShealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is ^dwritten in the law of Moses the man of God.

3 And they set the altar upon ¹his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* ^aburnt offerings morning and evening.

2:64-67. The total given in Ezra and Nehemiah 7 is 42,360, but the individual items add up to different totals: Ezra, 29,818; Nehemiah, 31,089; and 1 Esdras, 30,143. Some have attempted to reconcile the differences as members of the northern tribes, or as women, or as adolescents. Most likely the totals have been obscured by either textual corruption or by the omission of certain families. The **singing men and singing women** were distinct from the temple choirs of verse 41 (cf. 2 Sam. 19:35).

2:68, 69. The house of the LORD would indicate that the site continued to be used in the exilic period, even though it was in ruins (cf. Jer. 41:5; Hag. 2:9). Offered freely indicates a healthy spiritual atmosphere (cf. 3:5) which was in addition to the royal grant in 3:7. The phrase **after their ability** relates well to 1 Corinthians 16:2 and 2 Corinthians 8:3 where "beyond" their ability is even mentioned. Nehemiah 7:70-72 gives a more detailed summary, mentioning separately the contributions of the

governor, of some of the heads of houses, and of the rest of the people.

3:1. The seventh month: This was the first day of the month (v. 6), which was the Feast of Trumpets (Num. 29:1-6), which foreshadowed Israel's final gathering. The seventh month was Tishri (September-October) and most likely was September 25, 536 B.C. if there was a two-year delay in the beginning of the journey from Babylon after Cyrus's decree. The laying of the temple foundation in the next year would have brought to a close the 70-year captivity Jeremiah had predicted in Jeremiah 25:1-12, 605 B.C. to 535 B.C. The journey was approximately nine hundred miles from Babylon to Palestine and would have taken at least four months (cf. 7:8, 9).

3:3. This action is a tribute to their determination to succeed despite tremendous obstacles. All of chapter 4 is devoted to the long series of hostilities that covered the time period of Ezra and Nehemiah some 80 to 90 years later.

4 ^aThey kept also the feast of tabernacles, ^bas it is written, and ^coffered the daily burnt offerings ^bby number, according to the custom, as the duty of every day required;

5 And afterward offered the ^acontinual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and ^ameat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of ^bJoppa, ^caccording to the grant that they had of Cyrus king of Persia.

Temple Foundations Laid

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began ^aZerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the

3:4 ^a Lev. 23:33–43; Neh. 8:14–18; Zech. 14:16
^b Ex. 23:16
^c Num. 29:12, 13
¹ in number required by ordinance for each day
 3:5 ^a Ex. 29:38; Num. 28:3, 11, 19, 26; Ezra 1:4; 2:68; 7:15, 16; 8:28
 3:7 ^a 1 Kin. 5:6, 9; 2 Chr. 2:10; Acts 12:20
^b 2 Chr. 2:16; Acts 9:36
^c Ezra 1:2; 6:3
 3:8 ^a Ezra 3:2; 4:3

^b 1 Chr. 23:4, 24
¹ oversee
 3:9 ¹ Hodaviah, Ezra 2:40
² as one
 3:10 ^a 1 Chr. 16:5, 6
^b 1 Chr. 6:31; 16:4; 25:1
¹ the priests stood
² Lit. hands
 3:11 ^a Ex. 15:21; 2 Chr. 7:3; Neh. 12:24
^b 1 Chr. 16:34; Ps. 136:1
^c 1 Chr. 16:41; Jer. 33:11
¹ responsively, praising
 3:12 ^a Ezra 2:68

captivity unto Jerusalem; ^band appointed the Levites, from twenty years old and upward, to ¹set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of ¹Judah, ²together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, ^athey¹ set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ^bordinance² of David king of Israel.

11 ^aAnd they sang ¹together by course in praising and giving thanks unto the LORD; ^bbecause *he is good*, ^cfor his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and ^achief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

3:9. Judah: Some suggest a change due to dittography (writing a letter twice when it should have been written once). It may read Hodaviah. As a result, the first three names here are the same as in 2:40, and represent special Levitical families placed in charge of the temple workmen.

3:10. A comparison of 5:1–6 and the Book of Haggai shows that little was achieved until 520 B.C. apart from the actual laying of the foundations. The same order was observed when the ark was brought to Jerusalem

in David's time (1 Chr. 16:5, 6; cf. Num. 10:8).

3:12, 13. It had been about 50 years since the first temple had been destroyed, and many of the older men (**ancient men**) who had seen the earlier buildings wept now because of the sorrowful contrast in size and splendor. When the temple was completed later in 520 B.C., there were still some of these old men who wept again. Haggai 2:3 and Zechariah 4:10 relate Zechariah's challenge to those who "despised the day of small things."



3:2 Zerubbabel was the political and spiritual head of the tribe of Judah when the Israelites were released from the Babylonian captivity (536 B.C.). As the prime builder of the second temple, Zerubbabel led the first group of captives back to Jerusalem, and set about reconstructing the temple on the old site. For some 20 years he worked closely with prophets, priests, and kings until the new temple was finally dedicated and the Jewish sacrificial system was reestablished. Zerubbabel was the grandson of Jehoiachin, the king of Judah who had been taken captive by Nebuchadnezzar in about 598 B.C. (1 Chr. 3:17). Zerubbabel was thus his grandfather's legal successor and heir in the direct line of the ancestry of Jesus (Matt. 1:12; Luke 3:27). Some scholars suggest that he was probably in the king's service and had been given an Aramaic name, Sheshbazzar (cf. 1:8). Certainly he was appointed by Cyrus as governor of Judea (Hag. 1:1). Zerubbabel and Joshua the high priest were encouraged and exhorted by the prophets Haggai and Zechariah (5:1, 2). Haggai promised Zerubbabel a special blessing which had messianic implications (Hag. 2:21–23). (First Reference, Ezra 2:2; Primary References, Ezra 3, 4; Hag. 1, 2.)

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Adversaries' Help Refused

4 Now when ^athe ¹adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him ^asince the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ^aYe have nothing to do with us to build an ¹house unto our God; but we ourselves together will build unto the LORD God of Israel, as ^bking Cyrus the king of Persia hath commanded us.

4 Then ^athe people of the land ¹weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all

4:1 ^aEzra 4:7-9
¹enemies
 4:2 ^a2 Kin. 17:24; 19:37; Ezra 4:10
 4:3 ^aNeh. 2:20
^bEzra 1:1-4
¹Temple
 4:4 ^aEzra 3:3
¹tried to discourage

4:5 ^aEzra 5:5; 6:1
 4:7 ^aEzra 7:1, 7, 21
^b2 Kin. 18:26
¹Or *in peace*
 4:8 ¹The original language of Ezra 4:8 through 6:18 is Aramaic.
²secretary
 4:9 ^a2 Kin. 17:30, 31
 4:10 ^a2 Kin. 17:24; Ezra 4:1
^bEzra 4:11, 17; 7:12
¹settled
²The Euphrates
³so forth

the days of Cyrus king of Persia, even until the reign of ^aDarius king of Persia.

Letters of Opposition Written

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of ^aArtaxerxes wrote ¹Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the ^bSyrian tongue, and interpreted in the Syrian tongue.

8 ¹Rehum the chancellor and Shimshai the ²scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; ^athe Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 ^aAnd the rest of the nations whom the great and noble Asnapper brought over, and ¹set in the cities of Samaria, and the rest *that are* on this side ²the river, ^band ³at such a time.

11 This *is* the copy of the letter that they sent unto him, *even* unto

4:1. Adversaries: From this point to the end of the Book of Nehemiah there is conflict.

4:2. Since the days of Esar-haddon: The descendants from intermarriages between Israelites and foreigners who were transplanted to Samaria by Esar-haddon, the king of Assyria from 680 to 669 B.C., now approached Zerubbabel and said, **Let us build with you: for we seek your God, as ye do.** Actually Isaiah in 734 B.C. prophesied that the 10 northern tribes would cease to be a distinct people within 65 years (Is. 7:8). Esar-haddon was responsible for the transplanting of foreigners into Samaria (2 Kin. 17:24). This proposal was the more dangerous since it came under the guise of true religion (2 Cor. 11:15; cf. 2 Cor. 6:17). The procedure by the Assyrians effectively stifled a nationalistic spirit and created a mixed religion.

4:6. Ahasuerus (485-465 B.C.), also called Xerxes I, is known from the Book of Esther. The mention of him marks simply that with the passage of time, from 535 B.C. in verses 1-5, the antagonism of the enemy had not cooled off. The word **accusation** is the same word in Hebrew as for Satan, "The Accuser" (1 Chr. 21:1; Job 1:6; Zech. 3:1). This written accusation to Xerxes in 486 B.C. is not referred to anywhere else in the Old Testament.

4:7. The time now moves to **Artaxerxes'** day (464-424 B.C.), whose reign spanned the events of chapter 7 to the end of Nehemiah. The complaints to him, and their outcome, show not only the dogged persistence of Israel's enemies, but the uncertainty of a great king's patronage. Artaxerxes was the one who later allowed Ezra to return to Jerusalem. During his reign, Nehemiah obtained a reversal of policy and went back to Jerusalem with his blessings (Neh. 1, 2). The **Syrian tongue** is the Aramaic language, the commercial language of the Fertile Crescent during the first millennium B.C. Not only is the letter of 4:11-16 written in Aramaic, but so also is the entire section from 4:8 through 6:18.

4:8-10. This portion contains an imposing list of people who opposed the work in Jerusalem. **Rehum** was the "high official" or chancellor who presided quite probably over a group of minor officials, and was directly responsible to the satrap, or to the Persian king if he was in fact a satrap. **Asnapper** is a reference to Ashurbanipal the great Assyrian king (668-626 B.C.), who completed the transplanting in Samaria of peoples that Esar-haddon (v. 2) had played a major part in relocating. **The river** is the Euphrates River.

4:12. Rebellious and the bad city: The choice of the

Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the ^arebellious and the bad city, and have set up the ^bwalls thereof, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay ^atoll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we ¹have maintenance from *the king's* palace, and it was not ²meet for us to see the king's dishonour, therefore have we sent and ³certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have ¹no portion on this side the river.

Artaxerxes' Decree

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in

4:12 ^a 2 Chr. 36:13
^b Ezra 5:3, 9
 4:13 ^a Ezra 4:20; 7:24
 4:14 ¹ receive support
² proper
³ informed
 4:16 ¹ no dominion

4:17 ¹ so forth
 4:19 ¹ Lit. by me
a decree has been put forth
 4:20 ^a 1 Kin. 4:21; 1 Chr. 18:3; Ps. 72:8
^b Gen. 15:18; Josh. 1:4
 4:21 ¹ Now put forth a decree
 4:23 ¹ of arms
 5:1 ^a Hag. 1:1
^b Zech. 1:1

Samaria, and unto the rest beyond the river, Peace, and ¹at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And ¹I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ^aruled over all *countries* ^bbeyond the river; and toll, tribute, and custom, was paid unto them.

21 ¹Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force ¹and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Work on the Temple Resumed

5 Then the prophets, ^aHaggai the prophet, and ^bZechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in

word *rebellious* is important, because the Persian Empire was continually plagued with rebellions during the fifth century B.C., one notable one by Megabyzus of the Trans-Euphrates area. Jerusalem had a history of rebellions against foreign powers, such as those under Jehoiakim (2 Kin. 24:1) and Zedekiah (2 Chr. 36:13), and even as far back as during the reigns of Hezekiah and Manasseh (2 Chr. 32:33) in the days of the Assyrians.

4:21. Until another commandment shall be given from me provided a glimmer of hope, for it made a policy review possible and with it, by the grace of God, the mission of Nehemiah (Neh. 2).

4:24. This verse does not continue the previous discussion (vv. 7–23), but picks up the thought of verse 5, going back to the time of Zerubbabel, and finishes with the same phrase as in verse 5. **The reign of Darius king of Persia:** Two items mentioned were not addressed in verses 1–5: (1) The

work was not only hindered but halted. (2) The year of Darius (521–484 B.C.) in which the deadlock was broken was 520 B.C. (cf. Hag. 1:1; Zech. 1:1) or about 15 years later.

5:1–5. This portion of text relates that the work was resumed after 15 years of inactivity under the impetus of the powerful preaching of two great prophets of God. **Haggai's** ministry began on August 29, 520 B.C. (Hag. 1:1) and **Zechariah** began his ministry October–November of 520 B.C. They **began to build the house of God** three weeks after Haggai began preaching, which was September 20, 520 B.C. **Zerubbabel** is honored in Haggai 2:20–23 and in Zechariah 4, while **Jeshua** is honored in Zechariah 3 and 6. **Tatnai** was the Persian governor responsible for the territory west of the **river** (Euphrates) including the whole of Syria and Palestine. **Shethar-boznai** seems to have been his assistant. Both were subject to Ushtani the satrap of the Trans-Euphrates.

the name of the God of Israel, *even* unto them.

2 Then rose up ^aZerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and ^bwith them *were* the prophets of God helping them.

Attempt Made to Stop Work

3 At the same time came to them ^aTatnai, governor on this side ¹the river, and Shethar-boznai, and their companions, and said thus unto them, ^bWho hath commanded you to build this ²house, and to ³make up this wall?

4 ^aThen said we unto them after this manner, What are the names of the men that ¹make this building?

5 But ^athe eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned ^banswer by letter concerning this *matter*.

A Letter to Darius

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, ^aand his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the ¹house of the great God, which is builded with ²great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, ^aWho commanded you to build this house, and to make up these walls?

10 We asked their names also, to ¹certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the ¹house that was builded

5:2 ^aEzra 3:2; Hag. 1:12
^bEzra 6:14; Hag. 2:4
 5:3 ^aEzra 5:6; 6:6
^bEzra 1:3; 5:9
¹The Euphrates
²Temple
³finish this wall
 5:4 ^aEzra 5:10
¹were constructing
 5:5 ^a2 Chr. 16:9; Ezra 7:6, 28; Ps. 33:18
^bEzra 6:6
 5:6 ^aEzra 4:7-10
 5:8 ¹Temple
²Stones too heavy to be carried, lit. stones of rolling
 5:9 ^aEzra 5:3, 4
 5:10 ¹inform
 5:11 ¹Temple

^a1 Kin. 6:1, 38
 5:12 ^a2 Chr. 34:25; 36:16, 17
^b2 Kin. 24:2; 25:8-11; 2 Chr. 36:17; Jer. 52:12-15
^cJer. 13:19
 5:13 ^aEzra 1:1
¹Temple
 5:14 ^aEzra 1:7, 8; 6:5; Dan. 5:2
^bHag. 1:14; 2:2, 21
 5:15 ¹temple site
 5:16 ^aEzra 3:8-10; Hag. 2:18
^bEzra 6:15
¹Temple
 5:17 ^aEzra 6:1, 2
 6:1 ^aEzra 5:17
¹archives
 6:2 ^a2 Kin. 17:6
¹Probably Ecbatana, the ancient capital of Media
 6:3 ^aEzra 1:1; 5:13

these many years ago, which a great king of Israel builded ^aand set up.

12 But ^aafter that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of ^bNebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and ^ccarried the people away into Babylon.

13 But in the first year of ^aCyrus the king of Babylon *the same* king Cyrus made a decree to build this ¹house of God.

14 And ^athe vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, ^bwhose name *was* Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the ¹temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* ^alaid the foundation of the ¹house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and ^byet it is not finished.

17 Now therefore, if *it seem* good to the king, ^alet there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

The Decree of Darius

6 Then Darius the king made a decree, ^aand search was made in the ¹house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at ¹Achmetha, in the palace that *is* in the province of the ^aMedes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king *the same* Cyrus the king made a ^adecree concerning the house of God at

Jerusalem, Let the ¹house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 ^aWith three rows of great stones, and a row of new timber: and let the ^bexpenses be given out of the king's ¹house:

5 And also let ^athe golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 ^aNow *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this ¹house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith

6:3 ¹ Temple
6:4 ^a 1 Kin. 6:36
^b Ezra 3:7
¹ treasury
6:5 ^a Ezra 1:7,
8; 5:14
6:6 ^a Ezra 5:3, 6
6:8 ¹ Temple

6:10 ^a Ezra 7:23;
[Jer. 29:7; 1 Tim.
2:1, 2]
6:11 ^a Dan. 2:5;
3:29
6:12 ^a Deut.
12:5, 11; 1 Kin.
9:3
¹ Temple

expenses be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 ^aThat they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; ^aand let his house be made a dunghill for this.

12 And the God that hath caused his ^aname to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this ¹house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

Temple Work Completed

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

6:1–12. The reference to **rolls** in verse 1 is to “archivers.” The **Achmetha** of verse 2 is Ecbatana the capital of the old Median Empire. The roll of verse 2 means a papyrus or leather scroll (a different Hebrew word) instead of the usual clay tablet. Verses 6–12 contain a strongly worded decree from Darius which reinforced the original one from Cyrus. The threat in verse 11 is heightened by Herodotus’s account (III. 159), which states that Darius impaled three thousand Babylonians after conquering their city.

6:12–22. In this section the temple is finished in the **sixth year of the reign of Darius** (March 12, 515 B.C.). While it was being built, the events of Zechariah 7 occurred. They kept the **dedication** of the house of God **with joy**. The word for “dedication” is *chenukah* (Hanukkah) which was later to become the name of a festival in memory of the temple’s reconsecration

in 165 B.C. after its profanation by Antiochus Epiphanes. Solomon had offered more than two hundred times as many oxen and sheep at the dedication of his temple (1 Kin. 8:63, with 22,000 oxen and 120,000 sheep). Beginning with verse 19, the text is again in Hebrew. Verse 21 indicates two groups of people: (1) those who had returned from exile; and (2) possibly a group of Jews who had not gone into captivity, or a group of proselytes (cf. Ex. 12:44, 48). The reference to the **king of Assyria** is accurate because Darius was also the sovereign of Assyria, so he could easily have been called king of Assyria. There is a similar use of the term in a Babylonian king list which starts with the Assyrian Kandalanu, mentions the Chaldeans, Nabopolassar, and Nebuchadnezzar, then refers to Cyrus, Cambyses, and Darius, and ends with the names of Seleucid kings.



6:1 Darius I (the Great) is also known as Darius Hystaspis, or Darius, son of Hystaspis. He reigned over Persia from about 521 to 485 B.C. as one of the most able Persian kings. Darius continued Cyrus the Great’s policy of restoring the Jewish people to their homeland. In 520 B.C., Darius’s second year as king, the Jews resumed work on the still-unfinished temple in Jerusalem. Darius assisted by ordering the project to continue, even granting a generous subsidy to help revive temple worship (vv. 1–12). The temple was completed in 516 B.C., in the sixth year of Darius’s reign. (First Reference, Ezra 4:5; Primary References, Ezra 5, 6; Hag. 1:1, 15; 2:10; Zech. 1:1, 7; 7:1.)

14 ^aAnd the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of ^bCyrus, and ^cDarius, and ^dArtaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

The Dedication of the Temple

16 And the children of Israel, the priests, and the Levites, and the rest of the ¹children of the captivity, kept ^athe dedication of this house of God with joy,

17 And ^aoffered at the dedication of this ¹house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their ^adivisions, and the Levites in their ^bcourses, ¹for the service of God, which *is* at Jerusalem; ^cas it is written in the book of Moses.

The Passover Celebration

19 ¹And the children of the captivity kept the passover ^aupon the fourteenth *day* of the first month.

6:14 ^aEzra 5:1, 2
^bEzra 1:1; 5:13; 6:3
^cEzra 4:24; 6:12
^dEzra 7:1, 11; Neh. 2:1
6:16 ^a1 Kin. 8:63; 2 Chr. 7:5
¹descendants
6:17 ^aEzra 8:35
¹Temple
6:18 ^a1 Chr. 24:1; 2 Chr. 35:5
^b1 Chr. 23:6
^cNum. 3:6; 8:9
¹divisions
6:19 ^aEx. 12:6
¹The Hebrew language continues from Ezra 6:19 through 7:11.

6:20 ^a2 Chr. 29:34; 30:15
^b2 Chr. 35:11
6:21 ^aEzra 9:11
¹uncleaness
6:22 ^aEx. 12:15; 13:6, 7; 2 Chr. 30:21; 35:17
^bEzra 7:27; [Prov. 21:1]
^c2 Kin. 23:29; 2 Chr. 33:11; Ezra 1:1; 6:1
7:1 ^aNeh. 2:1
^b1 Chr. 6:14
^cJer. 52:24
^d2 Chr. 35:8
7:6 ^aEzra 7:11, 12, 21
¹skilled

20 For the priests and the Levites were ^apurified together, all of them *were* pure, and ^bkilled the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the ^afilthiness¹ of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the ^afeast of unleavened bread seven days with joy: for the LORD had made them joyful, and ^bturned the heart ^cof the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Ezra Sent to Jerusalem

7 Now after these things, in the reign of ^aArtaxerxes king of Persia, Ezra the ^bson of Seraiah, ^cthe son of Azariah, the son of ^dHilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* ^aa ¹ready scribe in

7:1—8:36. This section introduces Ezra and presents the scholar-priest, his family, his task, and his expedition. Much of the account is his personal record, using *I* and *we*.

7:1. **Now after these things** actually includes a long time, since between chapters 6 and 7 about 58 years intervene, during which time the events of the Book of Esther occur (483–473 B.C.). **Seraiah** was high priest in 586 B.C. (2 Kin. 25:18), so Ezra must have descended from a younger son of Seraiah, because he is not called “son of Jozadak” as Jeshua is (3:2; 1 Chr.

6:14). Thus his immediate ancestors were not in the high-priestly line.

7:6. **Ready scribe** conveys the initial idea of “quick, prompt, skilled,” and pertains to “rapid” in Psalm 45:1 and “prompt in justice” in Isaiah 16:5 (cf. Prov. 22:29). It suggests a quickness of grasp and ease of movement amid some complex material, which was the fruit of the devoted study described in verse 10. Earlier, a scribe may have meant a “secretary,” but by Jeremiah’s time scribes were already teachers of Scripture (Jer. 8:8), and that is the meaning here.



7:1 **Ezra** was a scribe and priest who led the returned captives in Jerusalem to make a new commitment to God’s Law. Ezra, a descendant of Aaron through Eleazar, gained favor during the reign of Artaxerxes I (464–424 B.C.), king of Persia. The king commissioned him to return to Jerusalem about 458 B.C. to bring order among the people of the new community. Artaxerxes even gave Ezra a royal letter (vv. 11–16), granting him civil as well as religious authority, along with finances to furnish the temple, which the returned captives had rebuilt. Ezra was a skilled scribe and teacher, extensively trained in the Law (Genesis—Deuteronomy; Ezra 7:6, 10, 12). Ezra was also noted for his marriage reforms (9:1, 2; 10:1–5). God blessed him in all of his endeavors (v. 9). (First Reference, Ezra 7:1; Primary Reference, Ezra 7:10.)

the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, ^baccording to the hand of the LORD his God upon him.

7 ^aAnd there went up *some* of the children of Israel, and of the priests, and ^bthe Levites, and the singers, and the porters, and ^cthe Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, ^aaccording to the good hand of his God upon him.

10 For Ezra had prepared his heart to ^aseek¹ the law of the LORD, and to do *it*, and to ^bteach in Israel statutes and judgments.

The Letter from Artaxerxes to Ezra

11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 ¹Artaxerxes, ^aking of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, ^band ²at such a time.

Ezra's Mission

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent ¹of the king, and of his ^aseven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his coun-

7:6 ^b Ezra 7:9, 28; 8:22
7:7 ^a Ezra 8:1-14
^b Ezra 8:15
^c Ezra 2:43; 8:20
7:9 ^a Ezra 7:6; Neh. 2:8, 18
7:10 ^a Ps. 119:45
^b Deut. 33:10; Ezra 7:6, 25; Neh. 8:1-8; [Mal. 2:7]
¹ Study
7:12 ^a Ezek. 26:7; Dan. 2:37
^b Ezra 4:10
¹ The original language of Ezra 7:12 through 7:26 is Aramaic.
² *so forth*
7:14 ^a Esth. 1:14
¹ Lit. *from before the king*

7:15 ^a 2 Chr. 6:2; Ezra 6:12; Ps. 135:21
7:16 ^a Ezra 8:25
^b 1 Chr. 29:6, 9
¹ Temple
7:17 ^a Num. 15:4-13
^b Deut. 12:5-11
7:22 ¹ Lit. *kor*
7:23 ¹ Lit. *from the decree of*
² Temple

sellors have freely offered unto the God of Israel, ^awhose habitation *is* in Jerusalem,

16 ^aAnd all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, ^boffering willingly for the ¹house of thy God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their ^ameat offerings and their drink offerings, and ^boffer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

Do Whatever Ezra Commands

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred ¹measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever *is* ¹commanded by the God of heaven, let it be diligently done for the ²house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

7:11-28. This section records a letter which Artaxerxes wrote in Aramaic to Ezra, granting him permission to take Jewish volunteers, silver and gold, and temple vessels back to Jerusalem. He also made ample provision for temple supplies and ministers, and gave Ezra authority to appoint magistrates and judges.

7:19. The vessels may have been some left behind, perhaps overlooked when restored by Cyrus in 1:7-11; or they may have been a goodwill gift, newly presented.

7:22. Artaxerxes followed the examples of Cyrus and Darius (6:4, 8). The **hundred talents of silver** amounted to about \$100,000.

24 Also we certify you, that touching any of the priests and Levites, singers, ¹porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, ^aset magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and ^bteach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or ¹to banishment, or to confiscation of goods, or to imprisonment.

Ezra Praises God

27 ^aBlessed ¹be the LORD God of our fathers, ^bwhich hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And ^ahath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as ^bthe hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

Heads of Families

8 These *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; ^aHattush.

7:24 ¹ gatekeepers
 7:25 ^a Ex. 18:21, 22; Deut. 16:18
^b 2 Chr. 17:7; Ezra 7:10; [Mal. 2:7; Col. 1:28]
 7:26 ¹ Lit. *rooting out*
 7:27 ^a 1 Chr. 29:10
^b Ezra 6:22; [Prov. 21:1]
¹ The original language is Hebrew from Ezra 7:27.
 7:28 ^a Ezra 9:9
^b Ezra 5:5; 7:6, 9; 8:18
 8:2 ^a 1 Chr. 3:22; Ezra 2:68

8:3 ^a Ezra 2:3
 8:4 ^a Ezra 10:30
 8:11 ^a Ezra 10:28
 8:12 ¹ Or *the youngest son*
 8:14 ¹ Or *Zakkur*
 8:15 ¹ *camped*

3 Of the sons of Shechaniah, of the sons of ^aPharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of ^aPahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of ^aBebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan ¹the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphlet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ¹Zabbud, and with them seventy males.

No Levites Found in the Group

15 And I gathered them together to the river that runneth to Ahava; and there ¹abode we in tents three

7:27, 28. The Hebrew section of the book resumes at this point. Note his praise that God had **put such a thing as this in the king's heart** (6:22; Prov. 21:1). God had done this for Joseph (Gen. 39:21) in a pagan land, and also for Daniel in much the same circumstances (Dan. 1:9, "favor"). Ezra **was strengthened**, or "gained strength" **as the hand of the LORD my God was upon me** (cf. vv. 6, 9; 8:18, 22, 31; Neh. 2:8, 18).

8:1. This chapter contains the account of the journey to Jerusalem. About 1,500 priests and heads of houses started out with Ezra. In addition to these, he obtained some Levites and Nethinim from Casiphia (v. 17). They arrived four months later.

8:2-14. In every instance but one, these groups are joining, at long last, the descendants of the pioneers from their own family stock, who had been in the first party to return from Babylon 80 years before. All family names except **Joab** in verse 9 can be found in 2:3-15. The names are of families, not of individuals, living in the days of Zerubbabel and Ezra. Some members of these families returned with Zerubbabel, but other members did not return until Ezra's day.

8:15. **Ahava's** location is unknown; it may have been a canal. Ezra did not find any of **the sons of Levi**. Only 341 returned with Zerubbabel, compared with 4,289 priests (2:36-42). Perhaps this was due to the

days: and I²viewed the people, and the priests, and found there none of the ^asons of Levi.

16 Then sent I for Eliezer, for Ari-el, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for ^aMeshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they ^abrought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And ^aHashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 ^aAlso of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were ¹expressed by name.

Prayer for Safekeeping

21 Then I ^aproclaimed a fast there, at the river of Ahava, that we might ^bafflict¹ ourselves before our God, to seek of him a ^cright way for us, and for our little ones, and for all our substance.

22 For ^aI was ashamed to require of the king a band of soldiers and

8:15 ^a Ezra 7:7; 8:2
² looked among
 8:16 ^a Ezra 10:15
 8:17 ¹ Lit. I put words in their mouths to say
 8:18 ^a 2 Chr. 30:22; Neh. 8:7
 8:19 ^a Neh. 12:24
 8:20 ^a Ezra 2:43; 7:7
¹ designated
 8:21 ^a 1 Sam. 7:6; 2 Chr. 20:3
^b Lev. 16:29; 23:29; Is. 58:3, 5
^c Ps. 5:8
¹ humble
 8:22 ^a 1 Cor. 9:15

^b Ezra 7:6, 9, 28
^c [Ps. 33:18, 19; 34:15, 22; Rom. 8:28]
^d [Ps. 34:16]
^e [2 Chr. 15:2]
 8:23 ^a [1 Chr. 5:20]; 2 Chr. 33:13; Is. 19:22
 8:25 ^a Ezra 7:15, 16
 8:27 ¹ worth a thousand drachmas
² fine polished bronze
 8:28 ^a Lev. 21:6-9; Deut. 33:8
^b Lev. 22:2, 3; Num. 4:4, 15, 19, 20
¹ consecrated
 8:29 ^a Ezra 4:3

horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, ^bThe hand of our God *is* upon all them for ^cgood that seek him; but his power and his wrath *is* ^dagainst all them that ^eforsake him.

23 So we fasted and besought our God for this: and he was ^aintreated of us.

Priests Charged with Treasures

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them ^athe silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, ¹of a thousand drams; and two vessels of ²fine copper, precious as gold.

28 And I said unto them, Ye *are* ^aholy¹ unto the LORD; the vessels *are* ^bholy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and ^achief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and

uprooting that all the pilgrims faced, plus the drastic change from secular pursuits to the strict routines of the temple. It may also have been due to their inferior status as compared to ministering priests.

8:17. **The place Casiphia** may be a reference to the fact that a sanctuary was there in the neighborhood of Babylon in the same manner as the sanctuary of Yahu existed at Yeb (Elephantine) and in Deuteronomy 12:5 and Jeremiah 7:3, 6, 7, where "the place" is used for a sanctuary. Some regard it as a place where a major concentration of the Jewish population of Babylon lived.

8:21-23. **Then I proclaimed a fast:** There are other Old Testament examples of fasting to obtain answers to prayer in Judges 20:26; 1 Samuel 7:6; 2 Chronicles

20:3; and Joel 1:14. No pillar of cloud led the pilgrims back to the Holy Land, but **the hand** of their **God** was **upon them**. Ezra showed complete trust in the Lord by not asking for military help in the form of an escort such as Nehemiah had later (Neh. 2:9). The phrase **and he was intreated of us** might be rendered "and he answered our prayer." Ezra looks back upon a safe and successful journey.

8:25-27. One **talent** weighed about 75 pounds. The silver, gold, and precious vessels were worth about \$20,000,000. Little wonder then that Ezra proclaimed a fast to seek God's protection for the trip without an escort! **Drams** were actually "darics" (cf. 2:69) and the daric was a thick gold Persian coin weighing 130 grams, or 4.55 ounces.

the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

The Journey to Jerusalem

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and ^athe hand of our God was upon us, and he delivered us from the hand of the enemy, and ¹of such as lay in ²wait by the way.

32 And we ^acame to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels ^aweighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* ^bJozabad the son of Jeshua, and Noadiah the son of Binui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been ^acarried away, which were come out of the captivity, ^boffered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

36 And they delivered the king's ^acommissions unto the king's lieutenants, and to the governors on this side the river: and they ¹furth-ered the people, and the ²house of God.

8:31 ^a Ezra 7:6, 9, 28

¹ from ambush
² along the road

8:32 ^a Neh. 2:11

8:33 ^a Ezra

8:26, 30

^b Neh. 11:16

8:35 ^a Ezra 2:1

^b Ezra 6:17

8:36 ^a Ezra

7:21-24

¹ gave support

^{to}

² Temple

9:1 ^a Ezra 6:21;

Neh. 9:2

^b Deut. 12:30,

31

9:2 ^a Ex. 34:16;

[Deut. 7:3]; Ezra

10:2; Neh. 13:23

^b Ex. 22:31;

[Deut. 7:6]

^c [2 Cor. 6:14]

¹ unfaithfulness

9:3 ^a Job 1:20

^b Ps. 143:4

¹ tore

9:4 ^a Ezra 10:3;

Is. 66:2

^b Ex. 29:39

9:5 ^a Ex. 9:29

¹ fasting

² torn

9:6 ^a Dan. 9:7, 8

^b Ps. 38:4

Israel's Transgression

9 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not ^aseparated themselves from the people of the lands, ^bdoing according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have ^ataken of their daughters for themselves, and for their sons: so that the ^bholy seed have ^cmingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this ¹trespass.

3 And when I heard this thing, ^aI ¹rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down ^bastounded.

4 Then were assembled unto me every one that ^atrembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astounded until the ^bevening sacrifice.

Ezra's Confession of Israel's Sin

5 And at the evening sacrifice I arose up from my ¹heaviness; and having ²rent my garment and my mantle, I fell upon my knees, and ^aspread out my hands unto the LORD my God,

6 And said, O my God, I am ^aashamed and blush to lift up my face to thee, my God: for ^bour

8:31. A comparison with 7:9 shows that all the preliminary preparations, including the fast, were completed in 12 days. The reference to **such as lay in wait by the way** is a singular noun, used as a collective in some instances, and in this passage indicates they were saved from ambush on the way, in the sense of implying an absence of such events rather than a series of escapes.

9:2. The real issue was that the Israelites had **mingled themselves, the holy seed**, with the people of those lands. (Note Ex. 19:6; Ps. 106:35; Is. 6:13; Mal. 2:15; 2 Cor. 6:14—7:1.) The sin had plagued Israel before (Judg. 3:5, 6) and would reappear in the near future (Neh. 13:23–28; Mal. 2:11).

9:3–5. Ezra's response of rending his garment (tearing it) and plucking off the hair of his head was a sign of deep affliction (Lev. 10:6; Josh. 7:6) and an ex-

pression of violent wrath or moral indignation (Neh. 13:25; Is. 50:6). Ezra was fully aware that such a grave sin might lead to another captivity or destruction of the nation.

9:4. Every one that trembled at the words of the God of Israel indicates that a man's attitude toward God's Word is one of the ultimate criteria of his spirituality (cf. 10:3; Ps. 119:120, 161; Is. 66:2, 5).

9:5–15. Compare Ezra's prayer and confession with Nehemiah 9:6–38 and Daniel 9:4–19. Ezra does not stand apart from his people and coldly condemn them, but he identifies with them in their guilt and need, even though he was personally guiltless. He could have protested his innocence, but like the suffering Servant in Isaiah 53:12, he was impelled to reckon himself "numbered with the transgressors."

iniquities are increased over *our* head, and our ¹trespass is ^cgrown up unto the heavens.

7 Since the days of our fathers *have* ^a*we been* in a great trespass unto this day; and for our iniquities ^b*have* we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the ^csword, to captivity, and to ¹a spoil, and to ^dconfusion² of face, as *it is* this day.

8 And now for a little ¹space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a ²nail in his holy place, that our God may ^alighten our eyes, and give us a little reviving in our bondage.

9 ^aFor we *were* ¹bondmen; ^b*yet* our God hath not forsaken us in our bondage, but ^chath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the ²desolations thereof, and to give us ^da wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the ^afilthiness of the people of the lands, with their abominations, which have filled it from one end to another with their ¹uncleanness.

12 Now therefore ^agive not your daughters unto their sons, neither take their daughters unto your sons, ^bnor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and ^cleave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great ¹trespass, seeing that thou our God ^ahast punished us less than our

9:6 c 2 Chr. 28:9; [Ezra 9:13, 15]; Rev. 18:5
1 ¹guilt

9:7 a 2 Chr. 36:14-17; Ps. 106:6; Dan. 9:5, 6

b Deut. 28:36; Neh. 9:30

c Deut. 32:25
d Dan. 9:7, 8

1 ¹plunder
2 ²humiliation, lit. *shame of faces*

9:8 a Ps. 34:5
1 ¹while

2 ²peg

9:9 a Neh. 9:36; Esth. 7:4

b Neh. 9:17; Ps. 136:23

c Ezra 7:28

d Is. 5:2

1 ¹slaves

2 ²ruins

9:11 a Ezra 6:21
1 ¹impurity

9:12 a [Ex. 23:32; 34:15, 16; Deut. 7:3, 4]; Ezra 9:2

b Deut. 23:6
c [Prov. 13:22; 20:7]

9:13 a [Ps. 103:10]

1 ¹guilt

9:14 a [John 5:14; 2 Pet. 2:20]

b Neh. 13:23
c Deut. 9:8

1 ¹marriage
2 ²destroyed

9:15 a Neh. 9:33; Dan. 9:14

b [Rom. 3:19]

c 1 Cor. 15:17

10:1 a Dan. 9:4, 20

b 2 Chr. 20:9
c Neh. 8:1-9

1 ¹bitterly

10:2 a Ezra 10:10, 13, 14, 17, 18; Neh. 13:23-27

1 ¹been unfaithful to

10:3 a 2 Chr. 34:31

b Ezra 9:4
c Deut. 7:2, 3

d Deut. 24:1, 2

10:4 a 1 Chr. 28:10

10:5 a Ezra 10:12, 19; Neh. 5:12; 13:25

1 ¹swear an oath

iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we ^aagain break thy commandments, and ^bjoin in ¹affinity with the people of these abominations? wouldst not thou be ^cangry with us till thou hadst ²consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, ^athou art righteous: for we remain yet escaped, as *it is* this day: ^bbehold, we *are* before thee ^cin our trespasses: for we cannot stand before thee because of this.

Israel Repents of Sin

10 Now ^awhen Ezra had prayed, and when he had confessed, weeping and casting himself down ^bbefore the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very ^csore¹.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have ^atrespassed¹ against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make ^aa covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that ^btremble at ^cthe commandment of our God; and let it be done according to the ^dlaw.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: ^abe of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, ^ato ¹swear that they should do according to this word. And they sware.

6 Then Ezra rose up from before the house of God, and went into the

10:2. Shechaniah was the spokesman for the offenders, even though he does not appear in the list of offenders who had married foreign wives. He was of the family of Elam, mentioned in 2:7; 8:7; 10:26. The hope may have been based on Deuteronomy 30:8-10.

10:6. The mention of **Johanan** does not prove that Ezra arrived after Nehemiah. The name was a com-

mon one, and he may not have been the grandson of Eliashib, but may have been another son of Eliashib and a brother of Joiada. Eliashib in verse 6 may not be the same one as in Nehemiah 12:22, 23. If **Eliashib** was the high priest, he could have had a son Johanan (v. 6) and also a grandson of the same name, the one mentioned in Nehemiah 12:22, 23.

chamber of Johanan the son of Eliashib: and *when* he came thither, he ^adid eat no bread, nor drink water: for he mourned because of the ¹transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his ¹substance should be ²forfeited, and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and ^aall the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have ¹transgressed, and ²have taken strange wives, to increase the trespass of Israel.

11 Now therefore ^amake confession unto the LORD God of your fathers, and do his ¹pleasure: and ^bseparate yourselves from the people of the land, and from the strange wives.

Time to Put Wives Away

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and

10:6 ^a Deut. 9:18

¹ *guilt*

10:8 ¹ *property*

² *confiscated*

10:9 ^a 1 Sam.

12:18; Ezra 9:4;

10:3

10:10 ¹ *acted*

unfaithfully

² *have taken*

pagan wives

10:11 ^a [Lev.

26:40–42]; Josh.

7:19; [Prov.

28:13]

^b Ezra 10:3

¹ *will*

it is a time of much rain, and we are not able to stand ¹without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until ^athe fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah ¹were employed about this *matter*: and ^aMeshullam and Shabbethai the Levite ²helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain ^achief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of ^aJeshua the son of Jozadak, and his brethren; Maaseiah, and Eli-ezer, and Jarib, and Gedaliah.

19 And they ^agave ¹their hands that they would put away their wives; and *being* ^bguilty, *they offered* a ram of the flock for their ^ctrespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

10:18–44. The list includes 17 priests, 10 Levites, and 86 men of the congregation of Israel who were guilty, and each divorced his foreign wife after offering a **ram of the flock for their trespass** (v. 19). Verse 18 reveals that all four orders of priests were guilty, proving true the statement of the princes in 9:1 (cf. 2:36–39). They entered into the solemn agreement, and ratified it by pledging the right **hand** (2 Kin. 10:15; Prov. 6:1; Ezek. 17:18), that they would divorce their foreign wives. The offering is depicted in Leviticus 5:14–16 as a command for the trespass offering. The fact that some of them had **children** (v. 44) is mentioned to show how thoroughly the separation was carried out. This would add grief to the parting from a wife. **Meshullam** (vv. 15, 29) gave up

his foreign wife, though he opposed the agreement. Certainly there was an adequate provision made for the repudiated wives and children, according to the means and circumstances of each husband. Several things need to be kept in mind when considering Ezra's actions: (1) The Old Testament explicitly prohibited intermarriage. (2) Marriage in Israel involved a covenant before God. (3) The recent Babylonian captivity prompted Ezra's decision. (4) Even the religious leaders were involved in the sin. (5) Ezra's concern was primarily religious, not nationalistic. (6) The will of God had first been sought in the decision. (7) The decision did not damage Jewish respect for Ezra. (8) Finally Ezra's action enforced the sovereignty of the law.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziyah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eli-ezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Talem, and Uri.

25 Moreover of Israel: of the ^asons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ^asons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and ¹Ramoth.

30 And of the ^asons of Pahathmoab; Adna, and Chelal, Benaiah,

10:24 ¹ gatekeepers

10:25 ^a Ezra 2:3; 8:3; Neh. 7:8

10:28 ^a Ezra 8:11

10:29 ¹ Or Jeremoth

10:30 ^a Ezra 8:4

Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eli-ezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, ¹Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and ¹Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, ¹Jadai, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

10:35 ¹ Or

Cheluhi

10:37 ¹ Or Jaasu

10:43 ¹ Or Jaddu

The Book of
NEHEMIAH

Ezra accomplished the spiritual establishment of the new community, whereas Nehemiah succeeded in giving it physical stability. When he was in the high position of cupbearer to the king, he learned that the community in Judah was “in great affliction and reproach” (1:3). Thus he succeeded in having himself appointed governor in Judah with authority and resources to rebuild the city walls. He was a man of skill and daring. He first surveyed the walls at night, to avoid detection by those who might oppose the work. Then he assembled a labor force and, dividing the walls into sections, he supervised the building process. The project was completed in the remarkably short time of 52 days. During this endeavor he faced determined opposition: mockery (2:19; 4:1–3); armed raids (4:7–12); a ruse to draw him outside the city, without doubt to murder him (6:1–4); blackmail (6:5–9); and finally a prophet hired to foretell his death. In every case he met the challenge with courage, wisdom, and an invincible determination to complete the task for which God had called him.

After the wall was completed, he took measures to increase the population of Jerusalem and to correct social, economic, and religious abuses. The deep piety of Nehemiah is evidenced by his prayers and strong conviction to personally accomplish the task for which God had called him. His combined work with Ezra united the nation and gave them a unique identity in such a way as to preserve the people of God, the oracles of God, and the promises of redemption in the light of that day when God would fulfill all of the old

covenant hopes and desires in the person and work of Jesus Christ.

Historical Setting. In addition to the material cited in the Introduction to the Book of Ezra, in 444 B.C., 14 years after Ezra’s return to Jerusalem, Nehemiah also returned. God used him to guide Judah in rebuilding the city’s walls and in reordering the people’s social and economic lives. The Bible speaks of Nehemiah going to Jerusalem in the twentieth year of Artaxerxes (1:1) and again in his thirty-second year (13:6). The reference must be to Artaxerxes I (464–423 B.C.) and would yield the dates 445 and 433 B.C., respectively.

The Elephantine Papyri, discovered in A.D. 1903, confirm the historicity of the Book of Nehemiah, mentioning Sanballat (2:19) and Johanan (6:18; 12:23). These sources also tell us that Nehemiah ceased to be governor of Judah before 408 B.C., thus making a later date for Nehemiah impossible.

Authorship. Most Bible expositors agree that Nehemiah wrote the book that bears his name. Much of the book is a first-person account of the circumstances surrounding his return to Jerusalem (chs. 1–7; 12:31–13:31).

Nothing is known about Nehemiah’s childhood, youth, or family background, except that his father’s name was Hachaliah (1:1) and that he had a brother named Hanani (1:2). Possibly his great-grandparents were taken into captivity when Jerusalem fell to the Babylonians. He was probably born in Persia sometime during or soon after Zerubbabel’s ministry in Jerusalem. The frank and vivid reporting indicates that much of the material in the book comes from what must have been Nehemiah’s personal diary.

OUTLINE OF NEHEMIAH

I. The arrival of Nehemiah	1:1—2:20	
A. Nehemiah learns of the conditions of Jerusalem	1:1–3	G. The wall completed 6:15–19
B. Nehemiah's sorrow and prayer	1:4–11	H. The list of those who returned 7:1–73
C. Nehemiah convinced to return	2:1–10	
D. Nehemiah surveys the situation	2:11–20	
II. The building of the wall	3:1—7:73	III. The reforms of Ezra and Nehemiah
A. The people who rebuilt the wall	3:1–32	8:1—13:31
B. Opposition encountered	4:1–3	A. The law explained 8:1–12
C. Nehemiah's prayer	4:4–12	B. Feast restored 8:13–18
D. The building continues	4:13–23	C. Confession and covenant of priests and Levites 9:1–38
E. The problem of debt	5:1–19	D. List of those who sealed covenant 10:1–39
F. More opposition encountered	6:1–14	E. List of exiles 11:1—12:26
		F. Dedication of walls 12:27–47
		G. Reforms of Nehemiah 13:1–31

News from Jerusalem

1 The words of ^aNehemiah the son of Hachaliah. And it came to pass in the month ¹Chisleu, in the ^btwentieth year, as I was in ^cShushan² the ³palace,

2 That ^aHanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the ^aprovince *are* in great ¹affliction and ^breproach: ^cthe wall

1:1 ^aNeh. 10:1
^bNeh. 2:1
^cEsth. 1:1, 2, 5;
Dan. 8:2
¹Or *Chisleu*
²Or *Susa*
³*citadel*
1:2 ^aNeh. 7:2
1:3 ^aNeh. 7:6
^bNeh. 2:17
^cNeh. 2:17
¹*distress*

^d2 Kin. 25:10
1:5 ^aDan. 9:4
^bNeh. 4:14
^c[Ex. 20:6; 34:6;
7]; Ps. 89:2, 3
¹*awesome*
²*you*
³*keep*
⁴*your*

of Jerusalem also ^dis broken down, and the gates thereof are burned with fire.

Nehemiah's Prayer of Repentance

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, ^aO LORD God of heaven, the great and ^bterrible¹ God, ^cthat keepeth covenant and mercy for them that love ²him and ³observe ⁴his commandments:

6 Let thine ear now be attentive,

1:1. **Nehemiah** means "The Lord Comforts." The name **Hachaliah** distinguishes him from other Nehemiahs (3:16; 7:7; Ezra 2:2), but nothing is known about the origin or meaning of the father's name nor about his status. Nehemiah became a legendary figure in later Jewish literature. **Chisleu**, or Kislev, was the ninth month (November–December) and the **twentieth year** would have been 445 B.C. (cf. 2:1 and the "twentieth year of Artaxerxes"). **Shushan the palace**, or better, "Susa, the citadel," was the winter resort of the Persian kings. In 478 B.C. Esther became Xerxes' queen in this palace (Esth. 2:8–18), and in 550 B.C. Daniel was carried there in a vision (Dan. 8:2).

1:2. **Hanani** may have been a real brother of Nehemiah, although the term may be used in the sense of "kinsman" (7:2), where he appears as a man whom Nehemiah could trust with high office.

1:3. Most likely this was a recent destruction and not the one back in 586 B.C. (cf. Ezra 4:7–23).

1:4. See also 2:1 which reveals that Nehemiah spent about four months fasting and praying.

1:5. **That keepeth covenant and mercy** is a refrain from Deuteronomy 7:9 and is related to Exodus 20:6 and 34:6, 7. God keeps His "covenant-love" with those who love Him, those in a covenant relationship with Him.



1:1 **Nehemiah** was the governor of Jerusalem who helped rebuild the city wall (1:1; 8:9; 10:1; 12:26, 47). Nehemiah was the personal cupbearer to the Persian king, Artaxerxes I, Longimanus (ruled 464–424 B.C.). About 445 B.C., Nehemiah received permission from Artaxerxes to go to Judah and restore his people's fortunes (vv. 5–11; 2:8). He was appointed governor of the province with authority to rebuild the city walls. Nehemiah and his work crew were harassed by three enemies: Sanballat the Horonite (a Samaritan), Tobiah the Ammonite official, and Geshem the Arab (2:10, 19; 6:1–14). Jerusalem's wall was finished in a record 52 days (6:15). Nehemiah's success was assured because he kept praying, "O, God, strengthen my hands" (6:9). He also initiated many social and political reforms among the people (5:1–19; 11). After a brief visit to Persia, he returned to Jerusalem (c. 433 B.C.) and dealt with further matters of religious and social reform. (First Reference, Neh. 1:1; Primary References, Neh. 1–7, 11–13.)

and ^athine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and ^bconfess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 ^aWe have ¹dealt very corruptly against thee, and have ^bnot kept the commandments, nor the statutes, nor the ²judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, ^aIf ye ¹transgress, I will scatter you abroad among the nations:

9 ^aBut if ye turn unto me, and keep my commandments, and do them; ^bthough there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen ¹to set my name there.

10 ^aNow these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, ^alet now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who ^bdesire to fear thy name: and prosper, I pray

1:6 ^a 1 Kin. 8:28, 29; 2 Chr. 6:40; Dan. 9:17, 18
^b Ezra 10:1; Neh. 9:2; Dan. 9:20
 1:7 ^a Ps. 106:6; Dan. 9:5
^b Deut. 28:15
¹ acted
² ordinances
 1:8 ^a Lev. 26:33; Deut. 4:25–27; 28:63–67
¹ are unfaithful
 1:9 ^a Lev. 26:39; [Deut. 4:29–31; 30:2–5]
^b Deut. 30:4
¹ as a dwelling for my name
 1:10 ^a Ex. 32:11; Deut. 9:29; Dan. 9:15
 1:11 ^a Neh. 1:6
^b Is. 26:8; [Heb. 13:18]

^c Gen. 40:21; Neh. 2:1
 2:1 ^a Ezra 7:1
^b Neh. 1:11
 1 Artaxerxes Longimanus
² previously
 2:2 ^a Prov. 15:13
¹ face
² dreadfully
 2:3 ^a 1 Kin. 1:31; Dan. 2:4; 5:10; 6:6, 21
^b 2 Kin. 25:8–10; 2 Chr. 36:19; Jer. 52:12–14
^c 2 Kin. 24:10; Neh. 1:3
¹ face
² burned
 2:4 ^a Neh. 1:4

thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's ^ccupbearer.

Nehemiah's Sad Countenance

2 And it came to pass in the month ^aNisan, in the twentieth year of ^aArtaxerxes¹ the king, *that* wine was before him: and ^bI took up the wine, and gave it unto the king. Now I had not been ²beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy ¹countenance sad, seeing thou *art* not sick? this is nothing *else* but ^asorrow of heart. Then I was very ²sore afraid,

3 And said unto the king, ^aLet the king live for ever: why should not my ¹countenance be sad, when ^bthe city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are ²consumed with ^cfire?

4 Then the king said unto me, For what dost thou make request? So I ^aprayed to the God of heaven.

Nehemiah's Request

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how

1:10, 11. After confessing the sins of Israel and referring to the alternative of curse and blessing, Nehemiah reminds the Lord that these people with their sins and their inclination to depart from God are His **servants and ... people**. Nehemiah's prayer was specific: **grant him mercy in the sight of this man** (the king). Artaxerxes had made an earlier decision to stop the work (Ezra 4:21). The answer to Nehemiah's prayer is recorded in chapter 2. The **cupbearer** had direct access to the king and was an important and influential person. The same word was used for the "butler" in Genesis 40. His basic duty was to choose and taste the wine to ensure that it was not poisoned, and then to present it to the king. In many cases the cupbearer

was second only to the king in authority and influence.

2:1. **Nisan** is April–May and is the beginning of the Persian and Jewish year. The details of chapter 2 take place about four months after Nehemiah began praying. It was still in Artaxerxes' **twentieth year** (1:1), for his official year began in the seventh month—Tishri (October).

2:2. Nehemiah had reason to fear, for being sad in the king's presence was a serious offense in Persia (cf. Esth. 4:2). Also, he knew his request might greatly anger the king.

2:5. Nehemiah asked the king to reverse the first decree in Ezra 4:21.

2:6. Some think the set **time** actually turned out to



2:1 **Artaxerxes** (reigned 464–424 B.C.) was a king of Persia in whose court Ezra and Nehemiah were officials (Ezra 7:1, 7). Known as Artaxerxes I, Longimanus ("Long-handed"), he temporarily halted the rebuilding program at Jerusalem that his predecessor Cyrus had encouraged (Ezra 4:7–23). However, he later allowed it to resume (Ezra 6:14). In the seventh year of his reign (c.

458 B.C.), he authorized Ezra to lead a large number of Israelites back from the captivity to Jerusalem (Ezra 7:1–28). In the twentieth year of his reign (c. 445 B.C.), he allowed Nehemiah to return to Jerusalem in order to begin rebuilding the city's walls (vv. 1–10; 13:6). (First Reference, Ezra 4:7; Primary References, Ezra 4:7–23; 7.)

long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him ^aa time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the ^agovernors beyond the river, that they may ¹convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the ¹palace which *appertained* ^ato the ²house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, ^baccording to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When ^aSanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I ^acame to Jerusalem, and was there three days.

2:6 ^aNeh. 5:14; 13:6
2:7 ^aEzra 7:21; 8:36
¹allow me to pass through
2:8 ^aNeh. 3:7
^bEzra 5:5; 7:6, 9, 28; Neh. 2:18
¹citadel
2 Temple
2:10 ^aNeh. 2:19; 4:1
2:11 ^aEzra 8:32

2:13 ^a2 Chr. 26:9; Neh. 3:13
^bNeh. 1:3; 2:17
¹valley gate
²serpent
³refuse gate
⁴examined
⁵burned
2:14 ^aNeh. 3:15
^b2 Kin. 20:20
2:15 ^a2 Sam. 15:23; Jer. 31:40
¹torrent valley
²examined
³valley gate
2:16 ¹officials
2:17 ¹desolate

Nehemiah's Inspection of the Walls

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night ^aby the ¹gate of the valley, even before the ²dragon well, and to the ³dung port, and ⁴viewed the walls of Jerusalem, which were ^bbroken down, and the gates thereof were ⁵consumed with fire.

14 Then I went on to the ^agate of the fountain, and to the ^bking's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the ^abrook, ¹and ²viewed the wall, and turned back, and entered by the ³gate of the valley, and *so* returned.

16 And the ¹rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, Ye see the distress that *we are* in, how Jerusalem *lieth* ¹waste, and the gates

be 12 years, as 5:14 indicates, after which he returned to the king for several years (13:6). Others believe he reported back after the dedication of the walls, within the year, then had his appointment as governor renewed and returned to Jerusalem.

2:7, 8. This decree was the same as the one in Daniel 9:24–27, which relates to the beginning of the 70 weeks of prophetic years to “restore and to build Jerusalem.” Note how specific Nehemiah was in the contents of his request. The **palace** actually was a fortress or tower and may have been Hananeel’s mentioned in 3:1. It protected the temple and overlooked the northwest corner of its courts. Hyrcanus I (134–104 B.C.) built an acropolis here, and later Herod rebuilt it and named it Antonia. The **house that I shall enter** is the governor’s home.

2:9. The escort provided more than protection; it gave the expedition style and impressively reinforced their credentials to the neighboring governors, vividly illustrating the change in policy.

2:10. **Sanballat** was the governor of Samaria, according to an Elephantine document written in 407 B.C., some 38 years after the events of this chapter. He would cause much grief to the Israelites (cf. 13:28, 29). Sanballat’s name, coming from Akkadian *Sin-uballit*, “Sin [the moon god] Has Given Life,” may indicate something of the mixed character of the Samaritan religion at this time. **Tobiah** had a good Jewish name, “Yahweh Is Good,” but was a treacherous person. He may have

been an ex-slave, but more likely **servant** indicates his position in the Persian Empire, maybe east of Judea. Archaeological evidence demonstrates that the term is often used of high officials in the Persian Empire.

2:13. The **gate of the valley** was probably on the south wall, in the southwest corner of the city, with the valley being the Kidron Valley (cf. 2 Chr. 26:9). The **dragon well** may be either “jackal” or “dragon.” The location is disputed and is generally identified with En-rogel, but also the identification with Siloam has been forcefully argued. The **dung port**, or gate, was about five hundred yards from the valley gate. It was the city’s southern or southeastern extremity, leading to the valley of Hinnom, or Gehenna. Formerly a site of monstrous pagan sacrifices, it had been ritually polluted to desecrate the pagan gods, and turned into a refuse heap.

2:14. The **gate of the fountain** may have led to the spring called En-rogel near the southeastern corner, where the Hinnon and Kidron valleys meet. The **king’s pool** may have been Hezekiah’s pool of Siloam which was beside the southern tip of the eastern ridge (cf. 3:15). He set out from the west side of the city, coming out of the ruined gateway, and turned left toward the south, and so round to the eastern side. Then he was forced to dismount for there **was no place for the beast ... to pass**, and he proceeded on foot along this ridge above the Kidron Valley, and turned back to his starting point.

thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more ^aa reproach.

18 Then I told them of ^athe hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they ^bstrengthened¹ their hands for *this good work*.

19 But when Sanballat the Horo-nite, and Tobiah the servant, the Am-monite, and Geshem the Arabian,

2:17 ^aNeh. 1:3; Ps. 44:13; 79:4; Jer. 24:9; Ezek. 5:14, 15; 22:4
2:18 ^aNeh. 2:8
^b2 Sam. 2:7
¹set their hands to

2:19 ^aNeh. 6:6
2:20 ^aEzra 4:3; Neh. 6:16
¹heritage
3:1 ^aNeh. 3:20; 12:10; 13:4, 7, 28
^bJohn 5:2

heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? ^awill ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: ^abut ye have no ¹portion, nor right, nor memorial, in Jerusalem.

Rebuilding the Walls

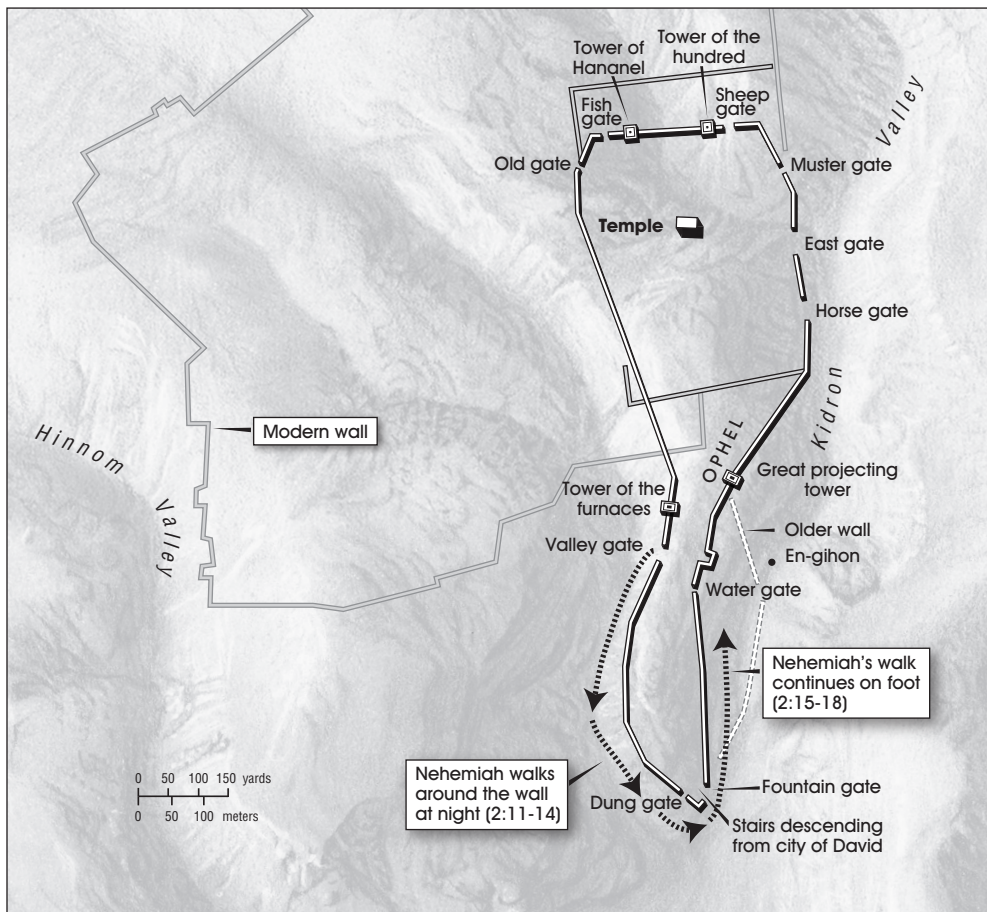
3 Then ^aEliashib the high priest rose up with his brethren the priests, ^band they builded the sheep

2:19. Geshem (cf. 6:1, 2, 6) was an even more powerful figure than his companions. He and his son seem to have ruled a league of Arabian tribes which took control of Moab and Edom, together with part of Arabia and the approaches to Egypt, under the Persian Empire. Nehemiah was surrounded by enemies, with Samaria to the north, Ammon

to the east, and now Geshem to the south.

2:20. Nehemiah said they had no **portion**, which refers to a "legal share" in the Jewish nation. Sanballat and Tobiah were also serving the Lord, but in an illegitimate way. Therefore they had no jurisdiction over the pure religion of the exiles.

3:1. Eliashib was the high priest (cf. 12:10; Ezra



gate; they ¹sanctified it, and set up the doors of it; ^ceven unto the tower of ²Meah they sanctified it, unto the tower of ^dHananeel.

2 And next unto ¹him builded ^athe men of Jericho. And next to them builded Zaccur the son of Imri.

3 ^aBut the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and ^bset up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired ^aMeremoth the son of Urijah, the son of ¹Koz. And next unto them repaired ^bMeshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles ¹put not their necks to ^athe work of their LORD.

6 Moreover ^athe old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the ^amen of Gibeon, and of Mizpah, unto ¹the ^bthrone of the governor ²on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the gold-

3:1 ^cNeh. 12:39
^dJer. 31:38;
 Zech. 14:10
¹consecrated
²Or *Hammeah*,
 lit. *the tower of the hundred*,
 Neh. 12:39
 3:2 ^aEzra 2:34;
 Neh. 7:36
¹Eliashib
 3:3 ^a2 Chr.
 33:14; Neh.
 12:39; Zeph.
 1:10
^bNeh. 6:1; 7:1
 3:4 ^aEzra 8:33
^bEzra 10:15
¹Or *Hakkoz*
 3:5 ^a[Judg. 5:23]
¹did not put
 their shoulders
 to
 3:6 ^aNeh. 12:39
 3:7 ^aNeh. 7:25
^bEzra 8:36;
 Neh. 2:7-9
¹the residence
²Lit. *beyond the
 river, west of
 the Euphrates*

3:8 ^aNeh. 12:38
¹perfumers
²restored
 Jerusalem as
 far as
 3:11 ^aNeh. 12:38
¹another
 section
 3:12 ¹Hallohesh,
 Neh. 10:24
 3:13 ^aNeh.
 2:13, 15
^bNeh. 2:13
 3:14 ^aJer. 6:1
 3:15 ^aNeh. 2:14

smiths. Next unto him also repaired Hananiah the son of *one of the* ¹apothecaries, and they ²fortified Jerusalem unto the ^abroad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-mobab, repaired ¹the other piece, ^aand the tower of the furnaces.

12 And next unto him repaired Shallum the son of ¹Haloresh, the ruler of the half part of Jerusalem, he and his daughters.

13 ^aThe valley gate repaired Hanan, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto ^bthe dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of ^aBeth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But ^athe gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and

10:6) and in later years caused much trouble for Nehemiah by allowing alliances with the Samaritans (13:4). The **sheep gate** was in the northeast corner, close by the pool of Bethesda (John 5:2). Nehemiah lists in this chapter eight different gates and their attached sections of wall, together with the men who repaired them, beginning at the northeast corner of the city and moving in a counterclockwise direction. The **tower of Meah** was the "Tower of the Hundred" right next to the sheep gate; the **tower of Hananeel** was a little further west. After these buildings were finished they were **sanctified**, or "consecrated" to the Lord. Many different groups were involved in the work. Some labored as family units, others by towns, crafts (e.g., the goldsmiths and the apothecary of v. 8), trades (the merchants, vv. 31, 32) and callings (the priests, vv. 1, 21, 22, 28; Levites, v. 17; temple servants or "Nethinim," v. 26; and district officers, vv. 9, 12, 15-17). One man even mobilized his daughters (v. 12).

3:3. The **fish gate** was located in the northern section of the wall, just west of the tower of Hananeel.

3:4. **Meremoth** is important since he and Malchi-

jah (v. 11) provide links between the missions of Ezra and Nehemiah. In Ezra 8:33 Meremoth checked in the treasure brought by Ezra from Babylon. In Ezra 10:31, Malchijah was one of those who submitted to Ezra's purge of mixed marriages.

3:5. Tekoa was the hometown of the prophet Amos, located about 10 miles south of Jerusalem. Their territory was on the fringes of civilization, adjacent to the area controlled by Geshem (2:19). It is encouraging to note that the Tekoites built an extra portion (v. 27). The phrase **put not their necks to the work** indicates petty pride rather than halfheartedness. The unbending neck is a standard picture of this stubborn attitude (Ex. 32:9; Ps. 75:5).

3:6. The **old gate** was on the northwest corner.

3:11. The **tower of the furnaces** was located at the southwest corner, just north of the valley gate (v. 13).

3:13. The **dung gate** was at the southern tip of the city near the pool of Siloam, as refuse was carted to the valley of Hinnom to be burned.

3:15. The **gate of the fountain** was just north of the southern tip of the city, near the pool of Siloam.

the bars thereof, and the wall of the pool of ^bSiloah¹ by the ^cking's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the ¹sepulchres of David, and to the ^apool that was made, and unto the house of the ²mighty.

17 After him repaired the Levites, Rehun the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the ¹going up to the armoury at the ^aturning² of the wall.

20 After him Baruch the son of ¹Zabai earnestly repaired the other piece, from the ²turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of ¹Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and ¹Hashub ²over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired ^aBinnui the son of Henadad another piece, from the house of Azariah unto ^bthe ¹turning of the wall, even unto the corner.

25 Palal the son of Uzai, ¹over

3:15 ^bIs. 8:6; John 9:7
^c2 Kin. 25:4
 1 Or *Shelah*
 3:16 ^a2 Kin. 20:20; Is. 7:3; 22:11
¹tombs
²mighty warriors
 3:19 ^a2 Chr. 26:9
¹ascent
²buttress
 3:20 ¹A few Heb. mss., Vg., Syr. *Zaccai*
²buttress
 3:21 ¹Or *Hakkoz*
 3:23 ¹Or *Hashshub*
²in front of
 3:24 ^aEzra 8:33
^bNeh. 3:19
¹buttress
 3:25 ¹opposite

^aJer. 32:2; 33:1; 37:21
²projects from
³upper
 3:26 ^aEzra 2:43; Neh. 11:21
^b2 Chr. 27:3
^cNeh. 8:1, 3; 12:37
¹who dwelt in Ophel repaired unto
²opposite
³projects out
 3:27 ¹projecting tower
 3:28 ^a2 Kin. 11:16; 2 Chr. 23:15; Jer. 31:40
¹in front of
 3:29 ¹in front of
 3:30 ¹in front of his dwelling
 3:31 ¹one of the goldsmiths
²Lit. of inspection or recruiting
³upper room of
 3:32 ^aNeh. 3:1; 12:39
¹upper room
 4:1 ^aNeh. 2:10, 19
¹furios

against the turning of *the wall*, and the tower which ²lieth out from the king's ³high house, that *was* by the ^acourt of the prison. After him Pe-daiah the son of Parosh.

26 Moreover ^athe Nethinims ¹dwelt in ^bOphel, unto *the place* ²over against ^cthe water gate toward the east, and the tower that ³lieth out.

27 After them the Tekoites repaired another piece, over against the great ¹tower that lieth out, even unto the wall of Ophel.

28 From above the ^ahorse gate repaired the priests, every one ¹over against his house.

29 After them repaired Zadok the son of Immer ¹over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah ¹over against his chamber.

31 After him repaired Malchiah ¹the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate ²Miphkad, and to the ³going up of the corner.

32 And between the ¹going up of the corner unto the ^asheep gate repaired the goldsmiths and the merchants.

Opposition to the Wall

4 But it came to pass, ^athat when Sanballat heard that we builded the wall, he was ¹wroth, and took great indignation, and mocked the Jews.

3:16. This **Nehemiah** is one of three people so named, including one of the first to return home with Zerubbabel, nearly a century before (Ezra 2:2). The **sepulchres of David** is most likely plural to include those of his descendants. First Kings 2:10 teaches that David was buried in the city that bore his name, this southern part of the eastern ridge of Jerusalem. His traditional tomb, however, is on the western ridge.

3:26. **Ophel** means a "Swelling" or "Eminence" and was the beginning of the temple hill. Thus it was a convenient place for the "temple servants" or **Nethinim**. It went up toward the north end of the eastern ridge of Jerusalem. It was also known as Zion, and was

the site of the Jebusite stronghold that David captured and made his capital (2 Sam. 5:6-10). The **water gate** was most likely opposite the Gihon spring, the city's main water supply, along with rainwater cisterns.

3:28-32. The **horse gate** was near the temple on the east. The **gate Miphkad** is a reference to the "inspection gate" or the "muster gate" where the people or men may have been mustered for conscription. It would be near the present golden gate. Jesus may have entered Jerusalem in His triumphal entry through this gate or the east gate (Matt. 21:10). With the **sheep gate** being mentioned at the outset in verse 1, we are brought back to the starting point.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they ¹make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now ^aTobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 ^aHear, O our God; for we are despised: and ^bturn their reproach upon their own head, and give them for ¹a prey in the land of captivity:

5 And ^acover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

The Adversaries' Conspiracy

7 But it came to pass, *that* ^awhen Sanballat, and Tobiah, and ^bthe Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were ¹made up, *and* that the ²breaches began to be stopped, then they were very ³wroth,

8 And ^aconspired all of them together to come *and* to fight against Jerusalem, and to ¹hinder it.

Prayer for God's Protection

9 Nevertheless ^awe made our prayer unto our God, and set a watch against them day and night, because of them.

4:2 ¹complete it
4:3 ^aNeh. 2:10, 19
4:4 ^aPs. 123:3, 4
^bPs. 79:12; Prov. 3:34
¹plunder
4:5 ^aPs. 69:27, 28; 109:14, 15; Jer. 18:23
4:7 ^aNeh. 4:1
^bNeh. 2:19
¹were being restored
²gaps were beginning to be closed
³angry
4:8 ^aPs. 83:3-5
¹create confusion
4:9 ^a[Ps. 50:15]

4:10 ¹failing
4:12 ¹From whatever place you shall turn they will come upon us
4:13 ¹I positioned men
²at the open places
4:14 ^a[Num. 14:9]; Deut. 1:29
^b[Deut. 10:17]
^c2 Sam. 10:12
¹awesome
4:15 ^aJob 5:12
4:16 ¹worked on the construction
²wore the armour
³Supported
4:17 ¹loaded themselves so that

10 And Judah said, The strength of the bearers of burdens is ¹decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ¹From all places whence ye shall return unto us *they will be upon you*.

13 Therefore ¹set I in the lower places behind the wall, *and* ²on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, ^aBe not ye afraid of them: remember the LORD, *which is* ^bgreat and ¹terrible, and ^cfight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, ^aand God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants ¹wrought in the work, and the other half of them held both the spears, the shields, and the bows, and ²the habergeons; and the rulers ³were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, ¹with those that laded, *every one*

4:2. Sanballat used five questions; some of them were subtly phrased to require a negative answer. The audience could reach only one conclusion: these Jews were good for nothing. Part of Nehemiah's wall has now been found in recent excavations under the Jewish Quarter in Jerusalem.

4:4, 5. Nehemiah's prayer is like many of the Psalms (e.g., Ps. 123) and Jeremiah 18:23 with a demand for retribution. **Cover not their iniquity** means let them not go unpunished (Ps. 85:2, 3). Nehemiah's harsh tone is due to the fact that God was being challenged.

4:7-9. The **Ashdodites** were a new group joining the alliance to bring a threat from the west. They belonged to the Philistine race.

4:14-23. Nehemiah took quick and decisive action (vv. 13, 14) as he set armed individuals and exhorted them **be not ye afraid**, but **remember the LORD** (Num. 14:9; Ex. 14:13, 14). He then made sure that half of his own bodyguard was always armed, and alerted each ruler to be ready to lead his group in case of attack (v. 16; the **habergeons** were breastplates, leather coats covered with thin plates of metal). He then armed the laborers (v. 17), seeing that each builder had a sword at his side (v. 18), having a trumpeter always ready to sound the alarm (v. 18), and urging all who could possibly do so to remain in Jerusalem at night (v. 22). Nehemiah took the lead by setting the example of preparedness (v. 23).

with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and ¹large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, ¹resort ye thither unto us: “our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ¹*saving that* every one put them off for washing.

Complaints About Usury

5 And there was a great ^acry¹ of the people and of their wives against their ^bbrethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up ¹corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy ¹corn, because of the ²dearth.

4 There were also that said, We

4:19 ¹ extensive
4:20 ^a Ex. 14:14, 25; Deut. 1:30; 3:22; 20:4; Josh. 23:10; 2 Chr. 20:29
¹ rally there
4:23 ¹ except
5:1 ^a Lev. 25:35–37; Neh. 5:7, 8
^b Deut. 15:7
¹ outcry
5:2 ¹ grain
5:3 ¹ grain
² famine

5:4 ¹ tax on our lands
5:5 ^a Is. 58:7
^b Ex. 21:7; [Lev. 25:39]
¹ slavery
5:7 ^a [Ex. 22:25; Lev. 25:36; Deut. 23:19, 20]; Ezek. 22:12
¹ After serious thought
² charge excessive interest
³ held
5:8 ^a Lev. 25:48
¹ according to
² they were silenced
5:9 ^a Lev. 25:36
^b 2 Sam. 12:14; Rom. 2:24; [1 Pet. 2:12]
¹ What you are doing is not good
5:10 ¹ am lending them
² grain
³ excessive interest
5:11 ¹ olive groves
² grain
³ have charged

have borrowed money for the king's ¹tribute, *and that upon* our lands and vineyards.

5 Yet now ^aour flesh *is* as the flesh of our brethren, our children as their children: and, lo, we ^bbring into ¹bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

Nehemiah's Anger

6 And I was very angry when I heard their cry and these words.

7 ¹Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, ^aYe ²exact usury, every one of his brother. And I ³set a great assembly against them.

8 And I said unto them, We ¹after our ability have ^aredeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then ²held they their peace, and found nothing *to answer*.

9 Also I said, ¹It is not good that ye do: ought ye not to walk ^ain the fear of our God ^bbecause of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, ¹might exact of them money and ²corn: I pray you, let us leave off this ³usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their ¹oliveyards, and their houses, also the hundredth *part* of the money, and of the ²corn, the wine, and the oil, that ye ³exact of them.

5:1–5. The events of this chapter may have taken place during the 52 days of wall building (6:15). Three reasons for the troublesome conditions were given: (1) the landless were without food (v. 2); (2) the landowners were forced to mortgage their land because of a famine (v. 3); and (3) borrowing was necessary to pay a property tax imposed by the Persians (v. 4). For laws on loans, pledges, and Hebrew debt slaves (who had to be released after six years, or on the Year of Jubilee), see Exodus 21:2–11; Leviticus 25:10–17, 39–55; Deuteronomy 15:7–18; 24:10–13.

5:7. Lending money to the poor at interest was forbidden (Ex. 22:25).

5:8. Nehemiah and others had redeemed their Jewish brethren who had been sold to heathen masters. Now these moneylenders had sold their brethren to the heathen in defiance of the law (Lev. 25:42).

5:10, 11. Nehemiah includes himself (v. 10) in extending loans, but not in relation to the slavery of deep indebtedness. He urges the people to return the property held in pledge, and to forgive the interest payments, so those in debt could begin to pay off the principal. The **hundredth part** might refer to interest of a hundredth a month, or 12 percent per annum.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, ^aand took an oath of them, that they should do according to this promise.

13 Also ^aI shook ¹my lap, and said, So God shake out every man from his house, and from his ²labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. ^bAnd the people did according to this promise.

Nehemiah's Generosity

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year ^aeven unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not ^beaten the ¹bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but ^aso did not I, because of the ^bfear of God.

16 Yea, also I continued in the ^awork of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* ^aat my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* ^awhich was prepared

5:12 ^aEzra 10:5; Jer. 34:8, 9
5:13 ^aMatt. 10:14; Acts 13:51; 18:6
^b2 Kin. 23:3
¹the fold of my garment
²property
5:14 ^aNeh. 2:1; 13:6
^b[1 Cor. 9:4–15]
¹provision
5:15 ^a2 Cor. 11:9; 12:13
^bNeh. 5:9
5:16 ^aNeh. 4:1; 6:1
5:17 ^a2 Sam. 9:7; 1 Kin. 18:19
5:18 ^a1 Kin. 4:22

^bNeh. 5:14, 15
¹an abundance of all kinds
²I did not demand the food
5:19 ^a2 Kin. 20:3; Neh. 13:14, 22, 31
6:1 ^aNeh. 2:10, 19; 4:1, 7; 13:28
^bNeh. 3:1, 3
¹Gashmu, Neh. 6:6
²rebuilt
³break
6:2 ^aProv. 26:24, 25
¹1 Chr. 8:12; Neh. 11:35
^cPs. 37:12, 32
¹Gashmu, Neh. 6:6
²Heb. kephirim, an unknown place
³harm
6:6 ^aNeh. 2:19
¹Geshem, Neh. 2:19; 6:1, 2
²are planning

for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days ¹store of all sorts of wine: yet for all this ^brequired² not I the bread of the governor, because the bondage was heavy upon this people.

19 ^aThink upon me, my God, for good, *according* to all that I have done for this people.

Trickery of Adversaries

6 Now it came to pass, ^awhen Sanballat, and Tobiah, and ¹Geshem the Arabian, and the rest of our enemies, heard that I had ²builded the wall, and *that* there was no ³breach left therein; (^bthough at that time I had not set up the doors upon the gates;)

2 That Sanballat and ¹Geshem ^asent unto me, saying, Come, let us meet together in *some one of*²the villages in the plain of ^bOno. But they ^cthought to do me ³mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

Letter from Sanballat

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and ¹Gashmu saith *it*, *that* thou and the Jews ²think to rebel: for which cause thou buildest the wall, ^athat thou

5:13. When Nehemiah **shook** his **lap**, it was taken as a gesture symbolizing the complete rejection of any who might violate this agreement.

5:14, 15. Because of the prevailing poverty (v. 18), neither Nehemiah nor his household demanded their rightful salaries from the people for the 12 years of his governorship, as former Persian governors had done.

5:16. Nehemiah did his share of the work on the wall, and gained no mortgages of land through lending money and grain (v. 10).

5:17, 18. All of this was at his own expense. He would not do these things “because of the fear of God” (v. 15) and **because the bondage was heavy upon this people** (v. 18). Nehemiah set forth a picture of the

labor of love, as he set an example of unselfishness for all the people.

6:2–4. See the notes at Nehemiah 2:10, 19. Since the wall’s progress had lessened the danger of attack, Nehemiah’s enemies tried to lure him into one of the **villages in the plain of Ono**. This valley was about 27 miles northwest of Jerusalem. This bordered the districts of Samaria and Ashdod, both hostile territories (cf. 4:2, 7).

6:5–9. Sanballat sent **an open letter** against Nehemiah, which was made public. He accused Nehemiah of claiming kingship (v. 6) and of hiring prophets to support his claims (v. 7). **Gashmu** is a variant of *Geshem*. (v. 1; see the note on 2:19), which is closer to the original Arabic name *Jasuma*.

mayest be their king, according to these ³words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou ¹feignest them out of thine own heart.

9 For they all ¹made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

Shemaiah's Counsel

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* ¹shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they ²will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being as I am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that ⁴he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

6:6 ³rumours
6:8 ¹invent
6:9 ¹attempted to make
6:10 ¹confined ²are coming
6:12 ^aEzek.
13:22

6:14 ^aNeh. 13:29
^bEzek. 13:17
6:16 ^aNeh. 2:10, 20; 4:1, 7; 6:1
^bPs. 126:2
¹accomplished
6:18 ^aNeh. 13:4, 28
^bEzra 10:15; Neh. 3:4
6:19 ¹matters
7:1 ^aNeh. 6:1, 15
¹gatekeepers
7:2 ^aNeh. 1:2
^bNeh. 2:8; 10:23
¹citadel

14 ^aMy God, think thou upon Tobiah and Sanballat according to these their works, and on the ^bprophetess Noadiah, and the rest of the prophets, that would have put me in fear.

The Wall Completed in Fifty-Two Days

15 So the wall was finished in the twenty and fifth *day of the month Elul*, in fifty and two days.

16 And it came to pass, that ^awhen all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for ^bthey perceived that this work was ¹wrought of our God.

17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the ^ason in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of ^bMeshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my ¹words to him. *And* Tobiah sent letters to put me in fear.

Rulers Appointed Over Jerusalem

7 Now it came to pass, when the wall was built, and I had ^aset up the doors, and the ¹porters and the singers and the Levites were appointed,

2 That I gave my brother ^aHanani, and Hananiah the ruler ^bof the ¹palace, charge over Jerusalem: for he

6:10-14. Shemaiah claimed to have a special revelation about a plot against Nehemiah's life and suggested they meet in the temple, since it would provide the only place of refuge. This suggestion unmasked his evil intentions. Nehemiah knew that God could not have led him to break the Mosaic injunction against laymen entering the temple (Num. 1:51; 18:7). For Nehemiah to have done such a thing would have damaged his testimony.

6:16-19. Nehemiah relates Tobiah's alliance with Jewish nobles through his marriage to a daughter of **Shechaniah the son of Arah** (Ezra 2:5), and the marriage of his son **Johanan to the daughter of Meshullam** (3:4, 30). Such links and loyalties were exploited by intrigues, leaks of information, and threatening letters.

7:1, 2. The **doors** were those in the gates (6:1). Nehemiah appointed Levitical singers and porters, whose work was usually that of caring for the temple and the gates of its courts, to help stand guard at the city gates ("while they stand by, let them shut the doors, and bar them," v. 3). He then put **Hanani** (1:2) and **Hananiah**, the governor of the palace (on the north side of the temple), in charge of the city. These verses are an almost exact transcription of Ezra 2. This record was probably stored in the temple archives and provided the basis of Nehemiah's repopulation measures in chapter 11. Tirshatha (v. 65; cf. v. 70; 8:9; 10:1; Ezra 2:63) is a Persian title of honor and probably should be translated "governor."

was a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they ¹stand by, let them shut the doors, and bar *them*: and appoint ²watches of the inhabitants of Jerusalem, every one ³in his watch, and every one ⁴to be over against his house.

4 Now the city was ¹large and great: but the people were ^afew therein, and the houses were not ²buildd.

The Census of the Exiles

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be ^rreckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 ^aThese are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with ^aZerubbabel, Jeshua, Nehemiah, ¹Azariah, Raamiah, Nahamani, Mordecai, Bilshan, ²Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel was *this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of ¹Binnui, six hundred forty and eight.

7:2 ^cEx. 18:21
7:3 ¹stand guard
²guards from among
³at his watch station
⁴in front of his own
7:4 ^aDeut. 4:27
¹broad, spacious
²rebuilt
7:5 ¹registered
7:6 ^aEzra 2:1-70
7:7 ^aEzra 5:2;
Neh. 12:1, 47;
Matt. 1:12, 13
¹Seraiah, Ezra 2:2
²Mizpar, Ezra 2:2
7:15 ¹Bani, Ezra 2:10

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of ¹Hariph, an hundred and twelve.

25 The children of ¹Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of ¹Beth-azmaveth, forty and two.

29 The men of ¹Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other ^aElam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 The priests: the children of ^aJedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of ^aImmer, a thousand fifty and two.

7:24 ¹Jorah, Ezra 2:18
7:25 ¹Gibbar, Ezra 2:20
7:28 ¹Azmaveth, Ezra 2:24
7:29 ¹Kirjath-arim, Ezra 2:25
7:34 ^aNeh. 7:12
7:39 ^a1 Chr. 24:7
7:40 ^a1 Chr. 9:12

41 The children of ^aPashur, a thousand two hundred forty and seven.

42 The children of ^aHarim, a thousand and seventeen.

43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ¹Hodevah, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The ¹porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of ¹Sia, the children of Padon,

48 The children of ¹Lebana, the children of ²Hagaba, the children of ³Shalmi,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of ¹Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of ¹Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Nezhiah, the children of Hatipha.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ¹Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah,

7:41 ^a 1 Chr. 9:12; 24:9
 7:42 ^a 1 Chr. 24:8
 7:43 ¹ Hodaviah, Ezra 2:40 or Judah, Ezra 3:9
 7:45 ¹ gatekeepers
 7:47 ¹ Siaha, Ezra 2:44
 7:48 ¹ Lebanah, Ezra 2:45
 2 Hagabah, Ezra 2:45
 3 Heb. Salmi
 7:52 ¹ Nephusim, Ezra 2:50
 7:54 ¹ Bazluth, Ezra 2:52
 7:57 ¹ Peruda, Ezra 2:55

7:59 ¹ Ami, Ezra 2:57
 7:61 ¹ Addan, Ezra 2:59
 2 could not identify their genealogies
 3 lineage
 7:64 ¹ defiled and excluded from
 7:65 ¹ Lit. governor
 7:70 ^a Neh. 8:9
 1 heads of the fathers' houses
 2 Lit. governor
 3 treasury
 4 drachmas
 7:71 ¹ heads of the fathers' houses
 2 treasury

the children of Hattil, the children of Pochereth of Zebaim, the children of ¹Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, ¹Addon, and Immer: but they ²could not shew their father's house, nor their ³seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore *were* they, as ¹polluted, put from the priesthood.

65 And the ¹Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

Gifts Given for the Work

70 And some of the ¹chief of the fathers gave unto the work. ^aThe ²Tirshatha gave to the ³treasure a thousand ⁴drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the ¹chief of the fathers gave to the ²treasure of the

work ^atwenty thousand ³drams of gold, and two thousand and two hundred ⁴pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand ¹drams of gold, and two thousand ²pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the ¹porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; ^aand when the seventh month came, the children of Israel *were* in their cities.

Ezra Reads the Book of the Law

8 And all ^athe people gathered themselves together as one man into the ¹street that *was* ^bbefore the water gate; and they spake unto Ezra the ^cscribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought ^athe law before the congregation both of men and women, and all that could hear with understanding, ^bupon the first day of the seventh month.

3 And he ^aread therein before the ¹street that *was* before the water gate ²from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a ¹pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hash-

7:71 ^a Ezra 2:69

³ drachmas

⁴ minas

7:72 ¹ drachmas

² minas

7:73 ^a Ezra 3:1

¹ gatekeepers

8:1 ^a Ezra 3:1

^b Neh. 3:26

^c Ezra 7:6

¹ plaza

8:2 ^a [Deut.

31:11, 12]; Neh.

8:9

^b Lev. 23:24;

Num. 29:1-6

8:3 ^a Deut. 31:9-

11; 2 Kin. 23:2

¹ plaza

² Lit. *from the*

light

8:4 ¹ platform

8:5 ^a Judg. 3:20;

¹ Kin. 8:12-14

8:6 ^a Neh. 5:13;

[1 Cor. 14:16]

^b Ps. 28:2; Lam.

3:41; 1 Tim. 2:8

^c Ex. 4:31; 12:27;

2 Chr. 20:18

8:7 ^a Lev. 10:11;

Deut. 33:10;

2 Chr. 17:7;

[Mal. 2:7]

^b Neh. 9:3

8:8 ¹ expounded

the meaning

8:9 ^a Ezra 2:63;

Neh. 7:65, 70;

10:1

^b Lev. 23:24;

Num. 29:1

^c Deut. 16:14;

Ecc. 3:4

¹ Lit. *governor*

8:10 ^a [Deut.

26:11-13]; Esth.

9:19, 22; Rev.

11:10

8:11 ¹ *Be still*

um, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people ^astood up:

6 And Ezra blessed the LORD, the great God. And all the people ^aanswered, Amen, Amen, with ^blifting up their hands: and they ^cbowed their heads, and worshipped the LORD with *their* faces to the ground.

Teachers of the Book of the Law

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, ^acaused the people to understand the law: and the people ^bstood in their place.

8 So they read in the book in the law of God distinctly, and ¹gave the sense, and caused *them* to understand the reading.

9 ^aAnd Nehemiah, which *is* the ¹Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, ^bThis day *is* holy unto the LORD your God; ^cmourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, ^aand send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD *is* your strength.

11 So the Levites stilled all the people, saying, ¹Hold your peace, for the day *is* holy; neither be ye grieved.

8:2. The time was the Feast of Trumpets (Lev. 23:24) and was about September 27, 444 B.C. This was the most sacred of the new moons, and commenced the final month of religious festivals (Lev. 23:23-25; Num. 29:1-6). The concept of **understanding** was important as Proverbs 1:2 indicates (cf. Ex. 12:26, 27; Deut. 4:6; 6:6-9; 31:12, 13). Mindless superstition was the mark of paganism ("They have not known nor understood," Is. 44:18-20), and had been the downfall of apostate Israel (Hos. 4:6: "My people are destroyed for lack of knowledge"). Notice the stress on understanding in verses 2, 3, 7, 8, 12.

8:7, 8. In verse 7 the men gave the sense of the **law (caused the people to understand)** and then in verse 8 translated or **read ... distinctly** from the Hebrew into Aramaic, the only language some of the people may have understood (cf. 13:24; Ezra 4:18). This would be the first mention of what developed as the Targums, or oral paraphrases of the Law, which were later written down. This incident is also the first biblical example of an expository sermon in which the preacher read, interpreted, explained, and applied the Scriptures. The result was a great revival among the people.

12 And all the people went their way to eat, and to drink, and to “send portions, and to make great ¹mirth, because they had ^bunderstood the words that were declared unto them.

The Feast of Tabernacles Observed

13 And on the second day were gathered together the ¹chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in “booths¹ in the feast of the seventh month:

15 And “that they should publish and proclaim in all their cities, and ^bin Jerusalem, saying, Go forth unto the mount, and ^cfetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 So the people went forth, and brought *them*, and made themselves booths, every one upon the “roof of his house, and in their courts, and in the courts of the house of God, and in the street of the ^bwater gate, ^cand in the ¹street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the ^bbooths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very ^agreat gladness.

18 Also ^aday by day, from the first

8:12 ^aNeh. 8:10
^bNeh. 8:7, 8
¹rejoicing
 8:13 ¹heads of the fathers’ houses
 8:14 ^aLev. 23:34, 40, 42; Deut. 16:13
¹Temporary shelters
 8:15 ^aLev. 23:4
^bDeut. 16:16
^cLev. 23:40
 8:16 ^aDeut. 22:8
^bNeh. 12:37
^c2 Kin. 14:13; Neh. 12:39
¹plaza
 8:17 ^a2 Chr. 30:21
¹Temporary shelters
 8:18 ^aDeut. 31:11

^bLev. 23:36
^cNum. 29:35
¹Lit. *an assembly of restraint*
²prescribed manner
 9:1 ^aNeh. 8:2
^bJosh. 7:6;
 1 Sam. 4:12;
 2 Sam. 1:2; Job 2:12
¹dust on their heads
 9:2 ^aEzra 10:11;
 Neh. 13:3, 30
^bNeh. 1:6
¹foreigners
 9:3 ^aNeh. 8:7, 8
 9:4 ¹Lit. *ascend*
 9:5 ^a1 Chr. 29:13
 9:6 ^aDeut. 6:4;
 2 Kin. 19:15, 19;
 [Ps. 86:10]; Is. 37:16, 20
^bGen. 1:1; Ex. 20:11; Rev. 14:7
^c[Deut. 10:14];
 1 Kin. 8:27
^dGen. 2:1
^e[Ps. 36:6]

day unto the last day, he read in the book of the law of God. And they kept the feast ^bseven days; and on the ^ceighth day *was* ¹a solemn assembly, according unto the ²manner.

Praise to God and Confession of Sins

9 Now in the twenty and fourth day of ^athis month the children of Israel were assembled with fasting, and with sackclothes, ^band ¹earth upon them.

2 And “the seed of Israel separated themselves from all ¹strangers, and stood and ^bconfessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and ^aread in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 Then stood up upon the ¹stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be ^athy glorious name, which is exalted above all blessing and praise.

6 “Thou, *even* thou, *art* LORD alone; ^bthou hast made heaven, ^cthe heaven of heavens, with ^dall their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou ^epreservest them

8:13–18. The Feast of Tabernacles (Booths) had thanksgiving as its essential character (cf. Lev. 23:33–43; Deut. 16:13–15). It was known in Solomon’s time (1 Kin. 8:2) and by Hosea in the northern kingdom (Hos. 12:9), and had been observed in the preceding century by Zerubbabel and his company (cf. Ezra 3:4). Yet its detailed provisions were unknown even among the religious leaders. Evidently this was the first time that **all the congregation of them that were come again out of the captivity made booths** and took part (v. 17). The reading of the Law was one of the prescribed features of the Feast of Tabernacles (Deut. 31:9–13).

9:3. **One fourth part of the day** was three daylight hours, when God’s Word was read publicly, following

which the people joined in a great confession of sin led by the Levites (vv. 5–37).

9:5–38. This prayer gives a survey of the history of Israel, with emphasis on certain events in the life of the chosen people. The approach resembles that of Psalms 78, 105, 106, 135, and 136. The composition of this hymn is: (1) the praising of God as Creator (v. 6); (2) the covenant with Abraham (vv. 7, 8); (3) the great and wonderful acts of God in Egypt (vv. 9–11); (4) the care of God in the desert (v. 12); (5) Mount Sinai and the desert wandering (vv. 13–21); (6) the conquering of the Holy Land (vv. 22–25); (7) the unfaithfulness of Israel and God’s patience in the Promised Land (vv. 26–31); (8) the confession of sin (vv. 32–37); and then (9) a commitment to keep God’s laws (v. 38).

all; and the host of heaven worshipeth thee.

7 Thou *art* the LORD the God, who didst choose ^aAbram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of ^bAbraham;

8 And foundest his heart ^afaithful before thee, and madest a ^bcovenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, I say, to his seed, and ^chast performed thy words; for thou *art* righteous:

9 ^aAnd didst see the affliction of our fathers in Egypt, and ^bheardest their cry by the Red sea;

10 And ^ashewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they ^bdealt ¹proudly against them. So didst thou ^cget² thee a name, as *it* is this day.

11 ^aAnd thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, ^bas a stone into the mighty waters.

12 Moreover thou ^aleddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 ^aThou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them ^bright¹ judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy ^aholy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And ^agavest them bread from heaven for their hunger, and ^bbroughtest forth water for them out of the rock for their thirst, and promisedst them that they should ^cgo in to possess the land ¹which thou hadst sworn to give them.

16 ^aBut they and our fathers ¹dealt proudly, and ^bhardened² their necks,

9:7 ^aGen. 11:31

^bGen. 17:5

9:8 ^aGen. 15:6;

22:1-3; [James

2:21-23]

^bGen. 15:18

^cJosh. 23:14

9:9 ^aEx. 2:25; 3:7

^bEx. 14:10

9:10 ^aEx. 7-14

^bEx. 18:11

^cJer. 32:20

¹presumptuously or insolently

²make yourself

9:11 ^aEx.

14:20-28

^bEx. 15:1, 5

9:12 ^aEx. 13:21,

22

9:13 ^aEx.

20:1-18

^b[Rom. 7:12]

¹just ordinances

9:14 ^aGen. 2:3;

Ex. 16:23; 20:8;

23:12

9:15 ^aEx. 16:14-

17; John 6:31

^bEx. 17:6; Num.

20:8; [1 Cor.

10:4]

^cDeut. 1:8

¹Lit. which you have raised up your hand to give

9:16 ^aPs. 106:6

^bDeut. 1:26-33;

31:27; Neh. 9:29

¹acted presumptuously or insolently

²Lit. stiffened their necks, became stubborn

³did not heed

9:17 ^aPs. 78:11,

42-45

^bNum. 14:4;

Acts 7:39

^cJoel 2:13

9:18 ^aEx. 32:4-

8, 31

¹worked

9:19 ^aPs. 106:45

^bEx. 13:20-22;

1 Cor. 10:1

9:20 ^aNum.

11:17

^bEx. 16:14-16

^cEx. 17:6

9:21 ^aDeut. 2:7

^bDeut. 8:4; 29:5

¹did not wear out

9:22 ^aNum.

21:21-35

¹districts

9:23 ^aGen. 15:5;

22:17; Heb.

11:12

9:24 ^aJosh. 1:2-4

^bJosh. 18:1; [Ps.

44:2, 3]

and ³hearkened not to thy commandments,

17 And refused to obey, ^aneither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed ^ba captain to return to their bondage: but thou *art* a God ready to pardon, ^cgracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, ^awhen they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had ¹wrought great provocations;

19 Yet thou in thy ^amanifold mercies forsookest them not in the wilderness: the ^bpillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy ^agood spirit to instruct them, and withheldst not thy ^bmanna from their mouth, and gavest them ^cwater for their thirst.

21 Yea, ^aforty years didst thou sustain them in the wilderness, so that they lacked nothing; their ^bclothes ¹waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into ¹corners: so they possessed the land of ^aSihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 ^aTheir children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So ^athe children went in and possessed the land, and ^bthou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities,

and a ^afat¹ land, and possessed ^bhouses full of all goods, ²wells digged, vineyards, and ³oliveyards, and fruit trees in abundance: so they did eat, and were filled, and ^cbecame fat, and delighted themselves in thy great ^agoodness.

26 Nevertheless they ^awere disobedient, and rebelled against thee, and ^bcast thy law behind their backs, and slew thy ^cprophets which ¹testified against them to turn them to thee, and they wrought great provocations.

27 ^aTherefore thou deliveredst them into the hand of their enemies, who ¹vexed them: and in the time of their trouble, when they cried unto thee, thou ^bheardest *them* from heaven; and according to thy manifold mercies ^cthou gavest them ²saviours, who saved them out of the hand of their enemies.

28 But after they had rest, ^athey did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and ^bmany times didst thou ¹deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they ¹dealt proudly, and ²hearkened not unto thy commandments, but sinned against thy judgments, (^awhich if a man do, he shall live in them;) and ³withdrew the shoulder, and ⁴hardened their neck, and would not hear.

30 Yet many years ¹didst thou forbear them, and ²testifiedst ^aagainst them by thy spirit ^bin thy prophets: yet would they not ³give ear: ^ctherefore gavest thou them into the hand of the people of the lands.

31 Nevertheless ¹for thy great mercies' sake ^athou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the

9:25 ^a Num. 13:27
^b Deut. 6:11; Josh. 24:13
^c [Deut. 32:15]
^d Hos. 3:5
¹ rich
² cisterns
³ olive groves
9:26 ^a Judg. 2:11
^b 1 Kin. 14:9; Ps. 50:17
^c 1 Kin. 18:4; 19:10; Matt. 23:37; Acts 7:52
¹ warned or admonished
9:27 ^a Judg. 2:14; Ps. 106:41
^b Ps. 106:44
^c Judg. 2:18
¹ oppressed
² deliverers
9:28 ^a Judg. 3:12
^b Ps. 106:43
¹ rescued
9:29 ^a Lev. 18:5; Rom. 10:5; [Gal. 3:12]
¹ acted presumptuously
² did not heed
³ turned a stubborn shoulder
⁴ became stubborn, lit. stiffened their necks
9:30 ^a 2 Kin. 17:13–18; 2 Chr. 36:11–20; Jer. 7:25
^b [Acts 7:51]; 1 Pet. 1:11
^c Is. 5:5
¹ you had patience with
² admonished or warned
³ listen
9:31 ^a Jer. 4:27; [Rom. 11:2–5]
¹ in thy great mercy thou
9:32 ^a [Ex. 34:6, 7]
^b 2 Kin. 15:19; 17:3–6; Ezra 4:2, 10
¹ awesome
² hardship or weariness
9:33 ^a Ps. 119:137; [Dan. 9:14]
^b Ps. 106:6; [Dan. 9:5, 6, 8]
¹ faithfully
9:35 ^a Deut. 28:47
¹ rich
9:36 ^a Deut. 28:48; Ezra 9:9
9:37 ^a Deut. 28:33, 51
^b Deut. 28:48
9:38 ^a 2 Kin. 23:3; 2 Chr. 29:10; Ezra 10:3
^b Neh. 10:1
10:1 ^a Neh. 1:1
¹ placed their seal on the document
² Lit. governor
10:2 ^a Neh. 12:1–21

great, the ^amighty, and the ¹terrible God, who keepest covenant and mercy, let not all the ²trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, ^bsince the time of the kings of Assyria unto this day.

33 Howbeit ^athou *art* just in all that is brought upon us; for thou hast done ¹right, but ^bwe have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have ^anot served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and ¹fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, ^awe *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And ^ait yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^bdominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we ^amake a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, ^bseal *unto it*.

Those Who Sealed the Covenant

10 Now those that ¹sealed *were*, ^aNehemiah, the ²Tirshatha, ^athe son of Hachaliah, and Zidkijah,
2 ^aSeraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah:
these *were* the priests.

9 And the Levites: both Jeshua the

10:1–8. Nehemiah the governor and 21 priests are listed first (cf. 12:1–7), the reverse order of 9:38.

son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; ^aParosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek, 25 Rehum, Hashabnah, Maa-seiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

Covenant Conditions

28 ^aAnd the rest of the people, the priests, the Levites, the ¹porters, the singers, the Nethinims, ^band all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They ¹clave to their brethren, their nobles, ^aand entered into a curse, and into an oath, ^bto walk in

10:14 ^aEzra 2:3
10:28 ^aEzra
2:36-43
^bEzra 9:1; Neh.
13:3
¹gatekeepers
10:29 ^aDeut.
29:12; Neh. 5:12;
Ps. 119:106
^b2 Kin. 23:3;
2 Chr. 34:31
¹joined with

²ordinances
10:30 ^aEx.
34:16; Deut. 7:3;
[Ezra 9:12]
¹give as wives
10:31 ^aEx.
20:10; Lev. 23:3;
Deut. 5:12
^bEx. 23:10, 11;
Lev. 25:4; Jer.
34:14
^c[Deut. 15:1, 2];
Neh. 5:12
¹merchandise
²grain
³forego the
produce of the
⁴collection
10:32 ^aEx.
30:11-16; 38:25,
26; 2 Chr. 24:6,
9; Matt. 17:24
10:33 ^aLev. 24:5;
2 Chr. 2:4
^bNum. 28; 29
¹grain or meal
10:34 ^aNeh.
13:31; [Is. 40:16]
^bLev. 6:12
10:35 ^aEx.
23:19; 34:26;
Lev. 19:23;
Num. 18:12;
Deut. 26:1, 2
¹land

God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his ²judgments and his statutes;

30 And that we would not ¹give ^aour daughters unto the people of the land, nor take their daughters for our sons:

31 ^aAnd if the people of the land bring ¹ware or any ²victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would ³leave the ^bseventh year, and the ^cex-action⁴ of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third ^apart of a shekel for the service of the house of our God;

33 For ^athe shewbread, and for the ^bcontinual ¹meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, ^afor the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^bas *it* is written in the law:

35 And ^ato bring the firstfruits of our ¹ground, and the firstfruits of all

10:9-13. As for the Levites, **Jeshua, Binnui, Kadmiel**, and 14 of their brethren are mentioned. Individual Levites signed in the names of their families, for two of these names appear in 7:43. All but four of the Levites are mentioned in 8:7; 9:4, 5; and 12:8.

10:14-27. The **chief of the people**, actually "chiefs," are listed predominantly in terms of the families they represented; in fact the first 21 names (**Parosh to Magpiash**, vv. 14-20a) closely follow the list in Ezra 2:3-30. Some of the remaining 23 names, in verses 20-26, have also appeared as fathers' names, that is, family names, in the list of wall builders in chapter 3.

10:28-39. This section contains the general oath of obedience and fills out the declaration made in 9:38 by the whole company and sealed on their behalf by their leaders. Three points in the oath were stressed: (1) no intermarriage with heathen (cf. Deut. 7:3); (2) no commerce on the Sabbath or other holy days (cf. Amos 8:5); (3) faithful observance of the seventh year, the Year of Jubilee (cf. Ex. 23:10, 11; Deut. 15:1, 2). The

rest of the section deals with the support of the temple. The **third part of a shekel** (v. 32) was a reduction from the requirement of one-half a shekel originally given in Exodus 30:13 (cf. Matt. 17:24). Perhaps the poverty of the people called for a lower tax rate. The **wood offering** (v. 34) was for the continual altar fire (Lev. 6:12; cf. Neh. 13:31). The **tithe of the tithes** (v. 38) was a tenth of the tenths, referred to in Numbers 18:26. It showed that the Levites, as recipients of the tithes of all Israel, had to tithe what they received and pass on this tenth share to the priests. The Levites outnumbered the priests in Moses' day, but now it was not so. Thus the disproportionate number bore heavily on the priests. This system of mutual support soon disintegrated and had to be restored by Nehemiah again in 13:10-14. The phrase **we will not forsake** ["abandon," "forget"] **the house of our God** sums up not only the paragraph but much of the concern of the postexilic prophets, Haggai, Zechariah, and Malachi.

fruit of all trees, year by year, unto the house of the LORD:

36 Also the ^afirstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 ^aAnd *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the ¹chambers of the ²house of our God; and ^bthe tithes of our ³ground unto the Levites, that the same Levites might have the tithes in all the ⁴cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, ^awhen the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the ¹house of our God, to ^bthe ²chambers, into the treasure house.

39 For the children of Israel and the children of Levi ^ashall bring the offering of the ¹corn, of the new wine, and the oil, unto the ²chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the ³porters, ^band the singers: and we will not ^cforsake the ⁴house of our God.

Rulers in Jerusalem

11 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem ^athe holy city, and nine parts *to dwell in other* cities.

2 And the people blessed all the men, that ^awillingly offered themselves to dwell at Jerusalem.

3 ^aNow these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and ^bthe Nethinims, and the ^cchildren of Solomon's servants.

10:36 ^a Ex. 13:2, 12, 13; Lev. 27:26, 27; Num. 18:15, 16

10:37 ^a Lev. 23:17; Num. 15:19; 18:12; Deut. 18:4; 26:2 ^b Lev. 27:30; Num. 18:21; Mal. 3:10 ¹ storerooms ² Temple ³ land ⁴ farming villages

10:38 ^a Num. 18:26 ^b 1 Chr. 9:26; 2 Chr. 31:11 ¹ Temple ² rooms of the storehouse

10:39 ^a Deut. 12:6, 11; 2 Chr. 31:12; Neh. 13:12 ^b Neh. 13:10, 11 ^c [Heb. 10:25]

¹ grain ² storerooms ³ gatekeepers ⁴ Temple

11:1 ^a Neh. 10:18; Matt. 4:5; 5:35; 27:53

11:2 ^a Judg. 5:9; 2 Chr. 17:16

11:3 ^a 1 Chr. 9:2, 3 ^b Ezra 2:43 ^c Ezra 2:55

Rulers of the Tribe of Judah

4 And ^aat Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of ^bPerez;

5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

Rulers of the Tribe of Benjamin

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of ¹Senuah *was* second over the city.

Chief Rulers of the Priests

10 ^aOf the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

11:3-24. This list corresponds well with 1 Chronicles 9:2-17 and probably relates to those already living in Jerusalem, including laymen (vv. 3-9), priests (vv. 10-14), Levites (vv. 15-18), gatekeepers (v. 19), temple servants (v. 21), and certain other individuals (vv.

22-24). The duties of the **porters** (gatekeepers) are explained more fully in 1 Chronicles 9:17-27, where it appears that the security of the temple area was their hereditary charge.

14 And their brethren, ¹mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of *one* ²of the great men.

Chief Rulers of the Levites

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And ^aShabbethai and ^bJoabad, of the chief of the Levites, ¹had the oversight of ^cthe ²outward business of the ³house of God.

17 And Mattaniah the son of ¹Micha, the son of Zabdi, the son of Asaph, was the ²principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in ^athe holy city were two hundred fourscore and four.

19 Moreover the ¹porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

Cities Outside of Jerusalem

20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

21 ^aBut the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the ¹business of the ²house of God.

23 For ^ait was the king's commandment concerning them, that ¹a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshazabeel, of the children of ^aZerah

11:14 ¹mighty warriors
²Heb. *haggadolim*

11:16 ^aEzra 10:15
^bEzra 8:33
^c1 Chr. 26:29

¹had authority over
²outside

³Temple
11:17 ¹Or Michah
²leader who began

11:18 ^aNeh. 11:1
11:19 ¹gatekeepers

11:21 ^a2 Chr. 27:3; Neh. 3:26

11:22 ¹service
²Temple
11:23 ^aEzra 6:8, 9; 7:20

¹a fixed share
11:24 ^aGen. 38:30

the son of Judah, was ^bat ¹the king's hand in all matters concerning the people.

Dwelling Places of the Tribe of Judah

25 And for the villages, with their fields, *some* of the children of Judah dwelt at ^aKirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-pheret,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

Dwelling Places of the Tribe of Benjamin

31 The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Beth-el, and *in* their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, ^athe valley of craftsmen.

36 And of the Levites were divisions *in* Judah, and *in* Benjamin.

Priests Who Returned from Babylon

12 Now these *are* the ^apriests and the Levites that went up with ^bZerubbabel the son of Shealtiel, and Jeshua: ^cSeraiah, Jeremiah, Ezra,

^b1 Chr. 18:17
¹the king's deputy

11:25 ^aJosh. 14:15

11:35 ^a1 Chr. 4:14

12:1 ^aEzra 2:1, 2; 7:7

^bNeh. 7:7; Matt. 1:12, 13

^cNeh. 10:2-8

11:25-36. The resettlement depicted in these verses goes beyond the confines of the new, small province to include places that had belonged to Judah in the old days. The verses list towns in the former territories of Judah (vv. 25-30) and Benjamin (vv. 31-36), where other Jews lived.

12:1-9. These are names of 22 priests and eight

Levites who returned with Zerubbabel. Fifteen of these priests are listed among those who sealed the covenant in Nehemiah's day, so it seems that they sealed the covenant in the name of their families (10:3-9). The priests and Levites who returned with Zerubbabel and Jeshua (Ezra 2:2, 36-40) are listed.

2 Amariah, ¹Malluch, Hattush,
3 ¹Shechaniah, ²Rehum, ³Mere-
moth,

4 Iddo, ¹Ginnetho, ^aAbijah,
5 ¹Miamin, ²Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jedaiah,
7 ¹Sallu, Amok, Hilkiah, Jedaiah.

These *were* the chief of the priests
and of their brethren in the days of
^aJeshua.

*Levites Who Returned from
Babylon*

8 Moreover the Levites: Jeshua,
Binnui, Kadmiel, Sherebiah, Judah,
and Mattaniah, ^awhich¹ was over the
thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their
brethren, *were* over against them in
the watches.

10 And Jeshua begat Joiakim, Joi-
akim also begat Eliashib, and Elia-
shib begat Joiada,

11 And Joiada begat Jonathan,
and Jonathan begat Jaddua.

12 And in the days of Joiakim
were priests, the ^achief¹ of the fa-
thers: of Seraiah, Meraiah; of Jere-
miah, Hananiah;

13 Of Ezra, Meshullam; of Ama-
riah, Jehohanan;

14 Of ¹Melicu, Jonathan; of ²Sheb-
aniah, Joseph;

15 Of ¹Harim, Adna; of ²Meraioth,
Helkai;

16 Of Iddo, Zechariah; of Ginne-
thon, Meshullam;

17 Of Abijah, Zichri; of ¹Minia-
min, of ²Moadiah, Piltai;

12:2 ¹ Melicu,
Neh. 12:14
12:3 ¹ Shebani-
ah, Neh. 12:14
2 Harim, Neh.
12:15
3 Meraioth,
Neh. 12:15
12:4 ^a Luke 1:5
1 Ginnethon,
Neh. 12:16
12:5 ¹ Miamin,
Neh. 12:17
2 Moadiah,
Neh. 12:17
12:7 ^a Ezra 3:2;
Hag. 1:1; Zech.
3:1
1 Sallai, Neh.
12:20
12:8 ^a Neh. 11:17
1 who read the
thanksgiving
psalms
12:12 ^a Neh.
7:70, 71; 8:13;
11:13
1 heads of the
fathers' houses
12:14 ¹ Malluch,
Neh. 12:2
2 Shechaniah,
Neh. 12:3
12:15 ¹ Rehum,
Neh. 12:3
2 Meremoth,
Neh. 12:3
12:17 ¹ Miamin,
Neh. 12:5
2 Maadiah,
Neh. 12:5
12:20 ¹ Sallu,
Neh. 12:7
12:22 ^a 1 Chr.
24:6
1 heads of the
fathers' houses
12:23 ^a 1 Chr.
9:14-22
1 heads of the
fathers' houses
12:24 ^a Neh.
11:17
^b Ezra 3:11
1 Chr. 23-26
1 heads
2 across from
3 group alter-
nating with
group
12:25 ¹ gatekeep-
ers
2 storerooms

18 Of Bilgah, Shammua; of She-
maiah, Jehonathan;

19 And of Joiarib, Mattenai; of Je-
daiah, Uzzi;

20 Of ¹Sallai, Kallai; of Amok,
Eber;

21 Of Hilkiah, Hashabiah; of Je-
daiah, Nethaneel.

22 The Levites in the days of Eli-
ashib, Joiada, and Johanan, and Jad-
dua, *were* ^arecorded ¹chief of the
fathers: also the priests, to the reign
of Darius the Persian.

23 The sons of Levi, the ¹chief of
the fathers, *were* written in the book
of the ^achronicles, even until the
days of Johanan the son of Eliashib.

24 And the ¹chief of the Levites:
Hashabiah, Sherebiah, and Jeshua
the son of Kadmiel, with their breth-
ren ²over against them, to ^apraise
and to give thanks, ^baccording to the
commandment of David the man of
God, ^cward³ over against ward.

25 Mattaniah, and Bakbukiah,
Obadiah, Meshullam, Talmon, Ak-
kub, *were* ¹porters keeping the ward
at the ²thresholds of the gates.

26 These *were* in the days of Joi-
akim the son of Jeshua, the son of
¹Jozadak, and in the days of Nehem-
iah ^athe governor, and of Ezra the
priest, ^bthe scribe.

The Dedication of the Wall

27 And at ^athe dedication of the
wall of Jerusalem they sought the

12:26 ^a Neh. 8:9 ^b Ezra 7:6, 11 ¹ Jehozadak, 1 Chr. 6:14
12:27 ^a Deut. 20:5; Neh. 7:1; Ps. 30:title

12:10-11. This bridges the gap between the first generation after the Exile (v. 1-9) and the contemporaries of Nehemiah. It carries forward the genealogy of 1 Chronicles 6:3-15, which ran from Aaron to the Babylonian exile.

12:12-21. These were sons of priests listed in verses 1-7, who lived in the days of Jeshua's successor, Joiakim. Zechariah was the famous prophet (v. 16; Ezra 5:1).

12:22-26. Eliashib was a contemporary of Nehemiah and the grandson of Jeshua, the high priest in Zerubbabel's day. Johanan was the same as Jonathan of verse 11. According to Josephus, Jaddua was high priest when Alexander the Great invaded Persia (333 B.C.). If so, then the Darius of this verse (v. 22) was Darius III (335-331 B.C.). But more likely there were two high priests with the same name or Nehemiah knew Jaddua as a young man. The Elephantine papyri refer to Johanan as high priest in 408 B.C. Nehemiah may have lived until about 400 B.C. and seen young

Jaddua become high priest sometime between 408 and 400. By this reckoning Jaddua would have been in his nineties by 333 B.C.

12:27-47. This section relates to the dedication of the wall and the organization of temple services. Verse 27 resumes the narration of details from 11:2. Verses 31-37 present the two great companies that Nehemiah gathered at the southwest corner of the city wall (at the valley gate). Ezra led the first company eastward and then northward. The other group proceeded north, then east to the temple area, meeting the first group in the temple courts (v. 40), where they offered sacrifices and praised God (vv. 41-43). The mention of David and Solomon distinguishes the guilds of singers and gatekeepers, founded when Jerusalem became the settled place of worship, from the priests and other Levites who served at the altar (v. 45a). Asaph appears in 1 Chronicles 15, 16, and 25 and in the titles of Psalms 50 and 73-83.

Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, ^bboth with thanksgivings, and with singing, with cymbals, ¹psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the ^avillages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites ^apurified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two ¹great companies of them that gave thanks, *whereof* ^aone went on the right hand upon the wall ^btoward the dung gate:

32 And after them went Hoshaiiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons ^awith trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with ^athe musical ^binstruments of David the man of God, and Ezra the scribe before them.

37 ^aAnd at the fountain gate, which was ¹over against them, they went up by ^bthe stairs of the ^ccity of David, ²at the going up of the wall, above the house of David, even unto ^dthe water gate eastward.

38 ^aAnd the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall,

12:27 ^b1 Chr.

25:6; 2 Chr.

5:13; 7:6

¹ stringed

instruments

12:28 ^a1 Chr.

9:16

12:30 ^aEzra

6:20; Neh.

13:22, 30

12:31 ^aNeh.

12:38

^bNeh. 2:13;

3:13

¹ Lit. large

thanksgiving

choirs

12:35 ^aNum.

10:2, 8

12:36 ^a1 Chr.

23:5

^b2 Chr. 29:26,

27

12:37 ^aNeh.

2:14; 3:15

^bNeh. 3:15

^c2 Sam. 5:7-9

^dNeh. 3:26; 8:1,

3, 16

¹ opposite

² on the stair-

way

12:38 ^aNeh.

12:31

^bNeh. 3:11

^cNeh. 3:8

12:39 ^a2 Kin.

14:13; Neh. 8:16

^bNeh. 3:6

^cNeh. 3:3

^dNeh. 3:1

^eNeh. 3:32

^fJer. 32:2

¹ Or Hammeah,

the tower of the

hundred

12:41 ¹ Miamin,

Neh. 12:5

12:43 ^aEzra 3:13

12:44 ^a2 Chr.

31:11, 12; Neh.

13:5, 12, 13

^bNeh. 10:37-39

¹ rooms of the

storehouse

² portions

specified by

³ Lit. stood

12:45 ^a1 Chr.

25-26

¹ gatekeepers

² watch

12:46 ^a1 Chr.

25:1; 2 Chr.

29:30

¹ heads

12:47 ^aNeh.

11:23

^bNum. 18:21,

24

^cNum. 18:26

¹ for

² set apart

from beyond ^bthe tower of the furnaces even unto ^cthe broad wall;

39 ^aAnd from above the gate of Ephraim, and above ^bthe old gate, and above ^cthe fish gate, ^dand the tower of Hananeel, and the tower of ¹Meah, even unto ^ethe sheep gate: and they stood still in ^fthe prison gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, ¹Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even ^aafar off.

Duties of Temple Servers

44 ^aAnd at that time were some appointed over the ¹chambers for the treasures, for the offerings, for the firstfruits, and for the ^btithes, to gather into them out of the fields of the cities the ²portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that ³waited.

45 And both the singers and the ¹porters kept the ²ward of their God, and the ward of the purification, ^aaccording to the commandment of David, and of Solomon his son.

46 For in the days of David ^aand Asaph of old *there were* ¹chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days ¹of Nehemiah, gave the portions of the singers and the porters, ^aevery day his portion: ^band they ²sanctified *holy things* unto the Levites; ^cand the Levites sanctified *them* unto the children of Aaron.

Separation of People

13 On that day ^athey read in the book of Moses in the audience of the people; and therein was found written, ^bthat the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but ^ahired Balaam against them, that he should curse them: ^bhowbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, ^athat they separated from Israel all the mixed multitude.

Eliashib's Alliance with Tobiah

4 And before this, ^aEliashib the priest, having the oversight of the ¹chamber of the house of our God, ^{was} allied unto ^bTobiah:

5 And he had prepared for him a great ¹chamber, ^awhere aforetime they laid the ²meat offerings, the frankincense, and the vessels, and the tithes of the ³corn, the new wine, and the oil, ^bwhich was commanded ^{to be given} to the Levites, and the singers, and the ⁴porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: ^afor in the two and thirtieth year of Artaxerxes king of Babylon ¹came I unto the king, and after certain days ²obtained I leave of the king:

Nehemiah Cleanses the Chambers

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ^apreparing him a

13:1 ^a[Deut. 31:11, 12]; 2 Kin. 23:2; Neh. 8:3, 8; 9:3; Is. 34:16
^bDeut. 23:3, 4
13:2 ^aNum. 22:5; Josh. 24:9, 10
^bNum. 23:1; 24:10; Deut. 23:5
13:3 ^aNeh. 9:2; 10:28
13:4 ^aNeh. 12:10
^bNeh. 2:10; 4:3; 6:1
¹storerooms
13:5 ^aNeh. 12:44
^bNum. 18:21, 24
¹storerooms
²meal or grain
³grain
⁴gatekeepers
13:6 ^aNeh. 5:14-16
¹returned
²asked
13:7 ^aNeh. 13:1, 5

¹ Temple
13:8 ¹bitterly
13:9 ^a2 Chr. 29:5, 15, 16
¹rooms
²grain or meal
13:10 ^aNeh. 10:37; Mal. 3:8
^bNum. 35:2
13:11 ^aNeh. 13:17, 25
^bNeh. 10:39
13:12 ^aNeh. 10:38; 12:44
¹grain
²storehouses
13:13 ^a2 Chr. 31:12
^b1 Cor. 4:2
¹appointed
²storehouses
³considered
⁴duty
13:14 ^aNeh. 5:19; 13:22, 51
¹services
13:15 ^a[Ex. 20:10]

chamber in the courts of the ¹house of God.

8 And it grieved me ¹sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they ^acleansed the ¹chambers: and thither brought I again the vessels of the house of God, with the ²meat offering and the frankincense.

The Levites' Portion Restored

10 And I perceived that the portions of the Levites had ^anot been given *them*: for the Levites and the singers, that did the work, were fled every one to ^bhis field.

11 Then ^acontended I with the rulers, and said, ^bWhy is the house of God forsaken? And I gathered them together, and set them in their place.

12 ^aThen brought all Judah the tithe of the ¹corn and the new wine and the oil unto the ²treasuries.

13 ^aAnd I ¹made treasurers over the ²treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them ^{was} Hanan the son of Zaccur, the son of Mattaniah: for they were ³counted ^bfaithful, and their ⁴office ^{was} to distribute unto their brethren.

14 ^aRemember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the ¹offices thereof.

Holiness of the Sabbath Day Restored

15 In those days saw I in Judah *some* treading winepresses ^aon the

13:1-3. Verses 1 and 2 faithfully summarize Deuteronomy 23:3-5. Descendants of mixed marriages with these two nations were excluded from the congregation of Israel until the tenth generation. Tobiah was an Ammonite (2:19), and he was already forging strong alliances with prominent Jewish families through marriage (6:18; cf. 13:4-9). The **mixed multitude** (cf. Ex. 12:38) were descendants of mixed marriages. Those from marriages with Egyptians and Edomites were permitted full membership in Israel after the third generation (Deut. 23:7, 8). The group may have included heathen who attached themselves to the Jews by marriage, commerce, or religious observances.

13:4-9. These events probably occurred while Nehemiah had returned to Susa to report to Artaxerxes his success in building the walls. **Tobiah** was

Nehemiah's old enemy and had always had admirers and sworn supporters in the highest circles of Judah (6:17-19). **Eliashib** had turned over a **great chamber** (or room) to Tobiah in the court of the temple. Nehemiah's action was like that of Jesus in John 2:14-17. He threw out Tobiah's belongings and ceremonially cleansed the room.

13:10-14. Nehemiah discovered that, in spite of the oath the people had taken, the Levites (and most likely the priests, too) had not been receiving their tithes and, as a result, had to work in the fields. He immediately **contended** [a strong legal term] **with the rulers** and **set them in their place**. Then he appointed four reliable treasurers over the storehouse (v. 13; cf. Mal. 3:10), which was a large room in the temple.

13:15-22. Another violation of the covenant, seen

sabbath, and bringing in sheaves, and ¹lading asses; as also wine, grapes, and figs, and all *manner* of burdens, ^bwhich they brought into Jerusalem on the sabbath day: and I ²testified *against them* in the day wherein they sold ³victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ¹ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 ^aDid not your fathers thus, and did not our God bring all this ¹evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem ^abegan to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: ^band *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ¹ware ²lodged ³without Jerusalem once or twice.

21 Then I ¹testified against them, and said unto them, Why ²lodge ye ³about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that ^athey should cleanse themselves, and *that* they should come *and* ¹keep the gates, to ²sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

13:15 ^bNeh. 10:31; [Jer. 17:21]

¹ loading donkeys
² warned
³ provisions

13:16 ¹ merchandise

13:18 ^a Ezra 9:13; [Jer. 17:21]

¹ disaster
13:19 ^a Lev. 23:32

^b Jer. 17:21, 22
13:20 ¹ merchandise

² spent the night
³ outside

13:21 ¹ warned
² spend the night

³ Lit. before
13:22 ^a 1 Chr. 15:12; Neh. 12:30

¹ guard
² set apart

13:23 ^a [Ex. 34:16; Deut. 7:3, 4; Ezra 9:2; Neh. 10:30]

^b Neh. 4:7
13:25 ^a Prov. 28:4

^b Ezra 10:5; Neh. 10:29, 30

¹ announced a curse on
² struck

13:26 ^a 1 Kin. 11:1, 2

^b 2 Sam. 12:24, 25

^c 1 Kin. 11:4-8
¹ foreign, pagan

13:27 ^a [Ezra 10:2]; Neh. 13:23

¹ foreign, pagan
13:28 ^a Neh. 12:10, 12

^b Neh. 4:1, 7; 6:1, 2

13:29 ^a Neh. 6:14
^b Mal. 2:4, 11, 12

13:30 ^a Neh. 10:30

^b Neh. 12:1
¹ duties to
² service

13:31 ^a Neh. 10:34

^b Neh. 13:14, 22

Foreign Wives Put Away

23 In those days also saw I Jews *that* ^ahad married wives of ^bAshdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I ^acontended with them, and ¹cursed them, and ²smote certain of them, and plucked off their hair, and made them ^bswear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 ^aDid not Solomon king of Israel sin by these things? yet among many nations was there no king like him, ^bwho was beloved of his God, and God made him king over all Israel: ^cnevertheless even him did ¹outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to ^atransgress against our God in marrying ¹strange wives?

28 And *one* of the sons ^aof Joiada, the son of Eliashib the high priest, was son in law to ^bSanballat the Horonite: therefore I chased him from me.

29 ^aRemember them, O my God, because they have defiled the priesthood, and ^bthe covenant of the priesthood, and of the Levites.

30 ^aThus cleansed I them from all strangers, and ^bappointed the ¹wards of the priests and the Levites, every one in his ²business;

31 And for ^athe wood offering, at times appointed, and for the first-fruits. ^bRemember me, O my God, for good.

in 10:30, 31, was the action of some Jews who were preparing and transporting goods on the Sabbath (v. 15); Phoenician traders also were being allowed to sell on the Sabbath (v. 16).

13:23-28. The sin of mixed marriages had erupted again (Ezra 9:1-4; 10:44), and the children of these

marriages could not speak Hebrew (v. 24: **in the speech of Ashdod**). Even one of the younger sons of **Joiada** married a daughter of **Sanballat**. So Nehemiah **chased him** away because the priestly line was not to be contaminated by intermarriage (Lev. 21:6-8, 14, 15).

The Book of
ESTHER

The Book of Esther is a remarkably different biblical book because (1) neither the word for God nor the name *Yahweh* (LORD) occurs in the Hebrew text; (2) the scene is Shushan (Susa), the winter capital of Persia, not Israel; (3) the book concerns the marriage of its Jewish heroine with a Gentile king; and (4) it solves the problem of an incipient anti-Semitism by a bloody self-defense, which is even repeated on the following day by Esther's request!

Even though the name of God is nowhere mentioned in the book, His sovereignty and providence are evident throughout. Vashti's dismissal, Esther's regal position, Xerxes' indebtedness to Mordecai discovered during a sleepless night, and the miraculous deliverance of the Jews all demonstrate God's control and care for His people (Ps. 121:4). The book also explains the origin of the Feast of Purim (2 Maccabees 15:36) on the thirteenth and fourteenth days of Adar (Feb.–Mar.), when Jews celebrate the deliverance from Haman.

A third theme is evident, that of anti-Semitism. When fully developed, animosity toward Jews results in genocide: the attempt to exterminate a race. This satanic scheme is probably much older than the time of Haman. In Moses' day, Pharaoh attempted to exterminate the Hebrew slaves.

Historical Setting. The events of the book cover a 10-year portion (483–473 B.C.) of the reign of Xerxes I (486–465

B.C.). Ahasuerus is the Hebrew form of his name, equivalent to the Persian *Khshayarsha* and the Greek *Xerxes*. The events occurred between those recorded in the sixth and seventh chapters of Ezra.

Authorship. The book gives no hint of who wrote it, but whoever it was knew the Persian culture well. The account has all the marks of a person who was there because he described the events as an eyewitness. And he was probably a Jew. Esther is another of the relatively rare instances where there is general agreement on the anonymity of the writing.

Many ancient, and even some more recent, commentators, have attributed the book to Mordecai on the basis of 9:20 and perhaps also 9:32. While this is not impossible, the most one could safely infer from these verses would be that Mordecai's writings and royal records were among the unknown author's sources (cf. 10:2).

Some have suggested that Ezra or Nehemiah wrote the account, but no specific evidence supports that view. There is no good linguistic evidence in favor of such a stance, judging from the style or diction of Esther, Ezra, and Nehemiah.

The book as it stands could have been written sometime after 465 B.C. since Esther 1:2 seems to imply that Xerxes' reign is finished. There is no need to suppose that a well-known person was the author.

OUTLINE OF ESTHER

I. The rise of Esther	1:1—2:23	E. Mordecai rewarded	6:1-14
A. The feast of Ahasuerus	1:1-9	F. The banquet of Esther	7:1-6
B. The demotion of Vashti	1:10-22	G. The death of Haman	7:7-10
C. The choice of Esther	2:1-18	III. The rise of Mordecai and deliverance of the Jews	
D. The loyalty of Mordecai	2:19-23	8:1—10:3	
II. The rise and fall of Haman	3:1—7:10	A. The decree of Ahasuerus	8:1-17
A. The plan of Haman	3:1-15	B. The Jews delivered	9:1-19
B. The mourning of the Jews	4:1-17	C. The Feast of Purim	9:20-32
C. The intercession of Esther	5:1-8	D. Mordecai promoted	10:1-3
D. The pride of Haman	5:9-14		

King Ahasuerus's Royal Feast

1 Now it came to pass in the days of ^aAhasuerus,¹ (this is Ahasuerus which reigned,^b from India even unto Ethiopia, ^cover an hundred and seven and twenty provinces:)

2 That in those days, when the king Ahasuerus ^asat on the throne of his kingdom, which *was* in ^bShushan¹ the ²palace,

1:1 ^aEzra 4:6; Dan. 9:1
^bEsth. 8:9
^cDan. 6:1
 1 Generally identified with Xerxes I (485-464 B.C.)
1:2 ^a1 Kin. 1:46
^bNeh. 1:1; Dan. 8:2
 1 Or *Susa*
 2 *citadel*
1:3 ^aGen. 40:20; Esth. 2:18

3 In the third year of his reign, he ^amade a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

1:1. Ahasuerus: In Greek his name is Xerxes; he is the Persian king mentioned in Ezra 4:6 who reigned from 486 to 465 B.C. He attacked the Greeks and was twice humiliated by them (in 480 and 479 B.C. at Salamis and Plataea). The **India** referred to was not peninsular India but the territory corresponding to the province of Punjab in West Pakistan today. **Ethiopia** was the country south of Egypt, now part of the Northern Sudan, not modern Ethiopia. Darius had conquered it early in his reign, before 513 B.C. The reference to **an hundred and seven and twenty provinces** was an attempt to make the domain of the king as impressive as possible, for the primary divisions of the empire were the satrapies, of which there were never more than 31. The word "provinces" refers to the smaller governmental units, such as that of Judah (Neh. 1:3), whereas the fifth satrapy included all of Phoenicia, Palestine, Syria, and Cyprus.

1:2. Shushan or Susa was one of the main capitals of the Persian Empire in this period, the others

being Babylon, Ecbatana (Achmetha, Ezra 6:1, 2), and Persepolis. Daniel was once carried there in a vision (Dan. 8:2), and later Nehemiah served there as Artaxerxes' cupbearer (Neh. 1:1; 2:1).

1:4-12. Herodotus refers to this as a time when Xerxes laid plans for the great invasion of Greece. Along with him were military and civil leaders during the **hundred and fourscore days**, 180 days. At the conclusion, a seven-day drinking feast was held (vv. 5, 7) with the queen, **Vashti**, holding a separate feast for the women guests (v. 9). On the last day of the feast, the drunken king (v. 10) summoned his queen, perhaps to make a lewd display of her before his guests, but she refused to obey (v. 12). The name *Vashti* is puzzling because according to Herodotus, the queen's name was Amestris, daughter of Otanes, who had supported Darius in his bid for the throne in 522 B.C. Possibly, he had other queens, whose names have not come to light, or she had alternative names. Or there may be a linguistic link between the names *Vashti* and *Amestris*.



1:1 Ahasuerus or Xerxes I (ruled 485-465 B.C.) was a king of Persia and the husband of Esther, the Jewess. Ahasuerus succeeded his father, Darius Hystaspis, in 485 B.C. The Book of Esther portrays the king as (1) ruling a vast empire; (2) being very wealthy; (3) being sensual, continually giving feasts; and (4) being cruel and acutely lacking in foresight (vv. 13-22). Ahasuerus banished his queen, Vashti, taking two years to find a replacement. He finally chose Esther, after which the exciting events concerning her, Mordecai (Esther's guardian), and the wicked Haman took place. In 465 B.C. a courtier murdered Ahasuerus; his son, Artaxerxes I, Longimanus, succeeded him. (First Reference, Esth. 1:1; Primary References, the Book of Esther.)



1:2 Shushan (Susa) was the ancient capital of Elam (the southwestern area of modern Iran). The city reached its height of importance as the residence and especially as the winter capital of the kings of Persia. When Cyrus the Great (reigned 550-529 B.C.) established the Persian Empire, he made Shushan its capital. At Shushan, Darius the Great (ruled c. 521-485 B.C.) built his magnificent royal palace, which later figured prominently in the story of Esther. In fact, most of the events recorded in the Book of Esther took place in Shushan (vv. 2-5; 2:3-8; 3:15; 4:8-16; 8:14, 15; 9:6-18). The great prophet Daniel had his vision of the ram and the goat in Shushan (Dan. 8:2), and Nehemiah lived there in exile (Neh. 1:1).

5 And when these days were ¹expired, the king made a feast unto all the people that were present in ²Shushan the ³palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and blue, ¹hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: *the beds were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, ^aaccording to the ¹state of the king.

8 ¹And the drinking *was* according to the law; none did compel: for so the king had ²appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

1:5 ¹completed
 2 Or Susa
 3 citadel
 1:6 ^aEsth. 7:8;
 Ezek. 23:41;
 Amos 2:8; 6:4
 1 Linen curtains
 1:7 ^aEsth. 2:18
 1 generosity
 1:8 ¹In accordance with the law, the drinking was not compulsory
 2 ordered

1:10 ^aEsth. 7:9
 1 eunuchs
 1:11 ¹lovely to behold
 1:12 ¹furiously
 1:13 ^aJer. 10:7;
 Dan. 2:12; Matt. 2:1
^b1 Chr. 12:32
 1:14 ^aEzra 7:14
^b2 Kin. 25:19;
 [Matt. 18:10]
 1 had access to the king

Queen Vashti Refuses the King

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, ^aHarbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ¹chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* ¹fair to look on.

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king ¹very wroth, and his anger burned in him.

Queen Vashti's Punishment

13 Then the king said to the ^awise men, ^bwhich knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the ^aseven princes of Persia and Media, ^bwhich ¹saw the king's face,

1:13. The wise men, which knew the times were a part of a traditional institution; they were consulted by Pharaoh (Gen. 41:8) and were present in the Book

of Daniel (Dan. 2:2). The "times" were strictly propitious occasions for action according to the stars, that is, astrologers.



THE PERSIAN EMPIRE

and which ²sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For *this* ¹deed of the queen shall come abroad unto all women, so that they shall ^adespise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, ¹let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it ²be ^anot altered, That Vashti come no more before king Ahasuerus; and let the king give her royal ³estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire,

1:14 ² ranked highest
1:17 ^a [Eph. 5:33] 1 behaviour
1:19 ^a Esth. 8:8; Dan. 6:8
1 let a royal decree go forth
2 Lit. pass not away
3 position

1:20 ^a [Eph. 5:33; Col. 3:18; 1 Pet. 3:1]
1:22 ^a Esth. 3:12; 8:9
^b [Eph. 5:22-24; 1 Tim. 2:12]
1 speak in the language of his own people
2:1 ^a Esth. 1:19, 20
1 had subsided
2:3 ¹ Or Susa
2 citadel
3 Hegal, Esth. 2:8
4 eunuch
5 custodian
6 beauty preparations

(for it is great,) all the wives shall ^agive to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, "into every province according to the writing thereof, and to every people after their language, that every man should ^bbear rule in his own house, and ¹that *it* should be published according to the language of every people.

A New Queen Is Sought

2 After these things, when the wrath of king Ahasuerus ¹was appeased, he remembered Vashti, and ^awhat she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto ¹Shushan the ²palace, to the house of the women, unto the custody of ³Hege the king's ⁴chamberlain, ⁵keeper of the women; and let their ⁶things for purification be given *them*:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

1:21, 22. Memucan's appeal was to male self-interest. Note the whimsical way laws were made in a land where so much was made of law and judgment (vv. 8, 13, 15, 19). The king dispatched his edict without so much as a further thought. There was something ludicrous about this decree that a husband was to take charge in his own household, for this was the standing rule in an oriental home. The law was not even enforceable. There is an ironic contrast between King Ahasuerus at the beginning of the chapter, when he is the world's greatest monarch, rich and powerful, aloof yet generous, and that same king by the end of the chapter, where he attempts to maintain his dignity despite the defiance of his wife. This lawmaker of the Persians and Medes, whose law could not be altered, was prepared to pass an edict framed in a moment of pique, when he was not even sober. Such is the measure of the king who reigned over the world, and had the future of all in his power.

2:1. After these things ... he remembered Vashti

suggests a lapse of time, and since verse 16 tells us that it was the seventh year of Ahasuerus before Esther went into the king's presence, probably the Greek war intervened before the king gave a thought to Vashti. Esther became queen in December 479 B.C. (v. 16), and more than a year must have elapsed between the decree of verse 3 (cf. v. 12) and her marriage. The king may have first become attracted to Vashti while he was still waging his great campaigns against Greece (481-479 B.C.).

2:2-4. Realizing that the restoration of Vashti would spell doom for them, the princes abandoned the precedent of providing a queen from among their own daughters, and suggested that the king choose a new queen from among the most beautiful virgins in the empire. **Hege the king's chamberlain** was a eunuch in charge of the "house of the women," a most responsible post. The leaders were well aware of the weakness of Xerxes' character (Herodotus, 9.108-113) and took full advantage of it for their own purposes.

5 Now in ¹Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of ^aKish, a Benjamite;

6 ^aWho¹ had been carried away from Jerusalem with the captivity which had been carried away with ²Jecooniah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And ¹he brought up Hadassah, that is, Esther, ^ahis uncle's daughter: for she had neither father nor mother, and the maid was ²fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were ^agathered together unto ¹Shushan the ²palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, ³keeper of the women.

2:5 ^a1 Sam. 9:1
1 Or *Susa*
2:6 ^a2 Kin.
24:14, 15; 2 Chr.
36:10, 20; Jer.
24:1
1 Kish
2 *Jehoiachin*,
2 Kin. 24:6
2:7 ^aEsth. 2:15
1 Mordecai
2 *lovely*
2:8 ^aEsth. 2:3
1 Or *Susa*
2 *citadel*
3 *custodian*

2:9 ^aEsth. 2:3, 12
1 *beauty preparations*
2 Lit. *her portions, her allowance*
3 *choice*
4 *he moved*
2:10 ^aEsth. 2:20
1 *revealed the identity of*

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ^athings¹ for purification, with ²such things as belonged to her, and seven maidens, *which were* ³meet to be given her, out of the king's house: and ⁴he preferred her and her maids unto the best *place* of the house of the women.

10 ^aEsther had not ¹shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Esther Chosen Queen

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh,

2:5–7. **Mordecai** was a name current in Babylon incorporating **Marduk**, the name of the state god of Babylon. The names in his genealogy are well known from the family of King Saul: **Kish** (1 Sam. 9:1; 14:51; 1 Chr. 8:33) and **Shimei** (2 Sam. 16:5). He had royal blood and was a member of God's chosen family who inherited the promises. The phrase **who had been carried away** most likely does not refer to Mordecai, but involves a telescoping of generations (Gen. 46:27; Heb. 7:10). **Jecooniah**, also known as Coniah (Jer. 22:24–30) and as Jehoiachin (2 Kin. 24:6–17), was Judah's king in 597 B.C. and was deported by Nebuchadnezzar to Babylon (2 Kin. 25:27–30).

Hadassah is the Hebrew name of the heroine and means "Myrtle." In prophetic symbolism the myrtle would replace the briars and thorns of the desert, so depicting the Lord's forgiveness and acceptance of His people (Is. 41:19; 55:13; cf. Zech. 1:8). Myrtle branches are still carried in procession at the Feast of Tabernacles, and signify peace and thanksgiving. **Esther** is the Persian word for "Star"; it picks up the sound of the Hebrew, and suggests the star-like flowers of the myrtle.

2:12–14. Each woman prepared herself for **twelve months**, just for one night with the king (v. 12). These verses highlight the inhumanity of polygamy.



2:5 Mordecai is the hero of the Book of Esther. He was a resident of Susa (Shushan), the Persian capital during the reign of Ahasuerus (Xerxes I), the king of Persia (ruled 485–465 B.C.). Mordecai took his orphaned cousin, Hadassah (Esther), into his home as her adoptive father (v. 7). Later, Mordecai uncovered a plot to murder the king and saved his life (vv. 21, 22). This good deed was recorded in the royal chronicles of Persia (v. 23). Mordecai refused to bow to Haman, and as a result, Haman introduced a plan to kill all the Jews in the Persian Empire (3:6). Mordecai then exhorted Queen Esther to approach the king and save her people (3:1–4:17). Haman was hanged on the very gallows that he had prepared for Mordecai (7:10), and Mordecai became second in command, succeeding Haman. (First Reference, Esth. 2:5; Primary References, the Book of Esther.)



2:7 Esther was the Jewish queen of the Persian king, Ahasuerus (Xerxes, ruled 485–465 B.C.). She saved her people, the Jews, from a plot to annihilate them. Esther was a daughter of Abihail (v. 15; 9:29) and a cousin of Mordecai (vv. 7–15). After her mother and father died, Mordecai raised her as his own daughter. Her Jewish name was Hadassah, which means "Myrtle" (v. 7). The story of Esther's rise from an unknown Jewish girl to queen of a mighty empire illustrates how God uses events and people to fulfill His promise to His chosen people. Ahasuerus appointed Esther to replace Queen Vashti (v. 17). Esther exposed Haman's sinister plot to slay all the Jews. As a result, Ahasuerus granted the Jews the right to defend themselves and destroy their enemies. With ironic justice "they hanged Haman on the gallows that he had prepared for Mordecai" (7:10). (First Reference, Esth. 2:7; Primary Reference, the Book of Esther.)

and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

2:12¹ preparations for beautifying
2:14¹ eunuch
² called for her by
2:15^a Esth. 2:7; 9:29
^b Esth. 5:2, 8
¹ requested
² advised
2:16¹ royal palace
2:17^a Esth. 1:11
2:18^a Esth. 1:3
¹ proclaimed a holiday in the
2 Lit. by the hand (generosity)

2:20^a Esth. 2:10; [Prov. 22:6]
¹ revealed the identity of
2:21¹ eunuchs
² Or Bigthana, Esth. 6:2
³ furious
2:22^a Esth. 6:1, 2
2:23^a Esth. 6:1
¹ inquiry
3:1^a Num. 24:7;
1 Sam. 15:8
^b Esth. 5:11
¹ set his rank
3:2^a Esth. 2:19, 21; 5:9
2:15; Ps. 15:4
¹ paid homage to
3:3^a Esth. 3:2

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

Mordecai Saves the King's Life

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Haman's Hatred of Mordecai

3 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they

2:19-23. The second time evidently was another occasion when the king added to his harem, after Esther had been made queen. Mordecai's sitting in the king's gate may indicate that when Esther became queen, she had him appointed a magistrate or judge. He is now in a position to overhear what is being said by palace officials (v. 21) and to have access to the royal courts (v. 22). He is found sitting at the king's gate on a regular basis (2:21; 3:2; 5:9; 13; 6:10, 12). He actually foiled an assassination plot against the king, and the report of this service was duly recorded in the king's diary (6:1, 2). Xerxes later lost his life through just such a plot.

3:1. The reference to the Agagite is reminiscent of the story in 1 Samuel 15 when Saul is reprimanded for sparing King Agag. Later one of his descendants killed Saul (note Ex. 17:8-16; Deut. 25:17-19; 1 Chr. 4:43). Haman was like his predecessors in that they "feared not God" (Deut. 25:18).

3:2. Jews customarily bowed before their kings (2 Sam. 14:4; 18:28; 1 Kin. 1:16). But when Persians bowed before their kings, they paid homage as to a divine being. The Spartans refused to bow before Xerxes for this reason (Herodotus, 7.136). As a faithful Jew Mordecai could not give such honor (Deut. 6:13, 14).

spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's ¹matters would stand: for ²he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai ^abowed not, nor did him reverence, then was Haman ^bfull of wrath.

Haman's Plot to Kill All Jews

6 And he ¹thought scorn to lay hands on Mordecai alone; for they had ²shewed him the people of Mordecai: wherefore Haman ^asought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, ^athey cast Pur, that *is*, the lot, before Haman ¹from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and ^atheir laws *are* ¹diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to ²suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king ^atook ^bhis ¹ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' ^cenemy.

3:4 ¹ words
2 Mordecai
3:5 ^a Esth. 3:2;
5:9
^b Dan. 3:19
3:6 ^a Ps. 83:4;
[Rev. 12:1-17]
¹ *disdained*
² *revealed to him the identity of*
3:7 ^a Esth.
9:24-26
¹ *to determine the day and the month*
3:8 ^a Ezra
4:12-15; Acts
16:20, 21
¹ *different from all other people's*
² *let them remain*
3:10 ^a Gen. 41:42
^b Esth. 8:2, 8
^c Esth. 7:6
¹ *signet ring*

3:12 ^a Esth. 8:9
^b Esth. 1:22
^c 1 Kin. 21:8;
Esth. 8:8-10
¹ *satraps*
² *signet ring*
3:13 ^a 2 Chr.
30:6; Esth.
8:10, 14
^b Esth. 8:12
^c Esth. 8:11; 9:10
¹ *couriers*
² *annihilate*
³ *plunder their possessions*
3:14 ^a Esth.
8:13, 14
¹ *as law*
3:15 ^a Esth. 8:15;
[Prov. 29:2]
¹ *couriers*
² *Or Susa*
³ *citadel*
⁴ *in confusion*
4:1 ^a 2 Sam. 1:11;
Esth. 3:8-10;
Jon. 3:5, 6
^b Josh. 7:6;
Ezek. 27:30
¹ *tore*

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 ^aThen were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's ¹lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province ^baccording to the writing thereof, and *to* every people after their language; ^cin the name of king Ahasuerus was it written, and sealed with the king's ²ring.

13 And the letters were ^asent by ¹posts into all the king's provinces, to destroy, to kill, and to ²cause to perish, all Jews, both young and old, little children and women, ^bin one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and ^cto ³take the spoil of them for a prey.

14 ^aThe copy of the writing ¹for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The ¹posts went out, being hastened by the king's commandment, and the decree was given in ²Shushan the ³palace. And the king and Haman sat down to drink; but ^athe city Shushan was ⁴perplexed.

Mourning Among the Jews

4 When Mordecai perceived all that was done, Mordecai ^arent¹ his clothes, and put on sackcloth ^bwith ashes, and went out into the

3:7. According to many the subject of the origin of the Feast of Purim (lots) is the main theme of the book. Early in April 474 B.C., Haman had the astrologers and magicians cast the lot to determine which day of the year would bring destruction to Israel. Little did he realize that when "the lot is cast into the lap ... the whole disposing thereof is of the LORD" (Prov. 16:33). The lot fell on the **twelfth month** (February-March) which not only gave Haman time to prepare but also, in the overruling providence of God, gave the Jews time to thwart his plan.

3:8-11. Haman is careful to ingratiate himself with the king by appearing to be motivated only by **the king's profit**. In effect he offers the king a bribe (v. 9), which he expected to raise by confiscating the

property of the Jews, **ten thousand talents of silver**, or about 12 million ounces. The king was not even interested enough to inquire who the people were. So he gave Haman his signet **ring**. With this seal of executive power, Haman would be able to send letters in the king's name (v. 12). Later the ring was given to Mordecai (8:2, 8). Possibly to avoid the appearance of greed, Xerxes offered money to Haman. The king's utter indifference to the fate of millions of his subjects has found modern parallels in Hitler, Stalin, and Khrushchev.

3:12-15. The date in verse 12 was memorable to any Jew because it was the day before the slaying of the Passover lamb (Ex. 12:6). Was God able to save His people now as He had done in the past?

midst of the city, and ^ccried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

Esther and Mordecai Confer

4 So Esther's maids and her ¹chamberlains came and told *it* her. Then was the queen ²exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's ¹chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of ^athe sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

4:1 ^c Gen. 27:34
4:4 ¹ *eunuchs*
² *deeply distressed*
4:5 ¹ *eunuchs*
4:7 ^a Esth. 3:9

4:8 ^a Esth. 3:14,
15
¹ *Or Susa*
² *plead*
4:11 ^a Esth.
5:1; 6:4
^b Dan. 2:9
^c Esth. 5:2; 8:4
^d Esth. 2:14
4:14 ¹ *remain*
completely silent

8 Also he gave him ^athe copy of the writing of the decree that was given at ¹Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to ²make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into ^athe inner court, who is not called, ^b*there is* one law of his to put *him* to death, except such ^cto whom the king shall hold out the golden sceptre, that he may live: but I have not been ^dcalled to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

Mordecai's Charge to Esther

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou ¹altogether holdest thy peace at this time, *then* shall

4:1-3. Mordecai **rent his clothes, and put on sackcloth with ashes**. These customs were attested in widely separated Old Testament periods (Gen. 37:34; 2 Sam. 1:11; Is. 3:24; Dan. 9:3) and were practiced by other nations (Is. 15:3; Ezek. 27:30-33) as well as by Israel. The law against wearing sackcloth in the king's gate is not otherwise attested, but it is intrinsically credible (Neh. 2:2).

4:3. **Fasting** was normally by prayers in which Jews would have called upon God for deliverance. Thus, God's intervention results. Even though His name is not mentioned, it is implied.

4:9-14. Access to the king was strictly limited, since

he needed to be protected both from attempts on his life and from vexation with people's problems. Even his wife had no right to approach. That she had not been called for **thirty days** is just one more indication how abnormal life was in the palace at Susa. Mordecai's response put pressure on Esther, for he reminded her that she risked death whether she approached the king or not (v. 13). There are three lines to his argument: (1) Esther herself will not be exempt from destruction under the edict. (2) He reveals his own conviction that God will not permit the extinction of His people: if Esther fails, God will have another way of saving the Jews, since God's purposes are not thwarted by the failure



PROVIDENCE OF GOD

4:14. The word *providence* means "foreseeing" and suggests the idea of providing for the future. In theology the term is used of God's continuous activity whereby He makes all events work out according to His purposes. Thus the Scriptures teach that God rules over the physical universe (Ps. 103:19), animal life (Job 12:10), the nations of the earth (Job 12:23), and the affairs of individual lives (1 Sam. 16:1). **Illustration:** While the Book of Esther never records the name of God, the story is one of the fullest biblical illustrations of God's providence in His use of a young woman to protect His people. **Application:** As we confront situations in life, we should remember these come directly or indirectly from God. We should therefore seek to accomplish His will in every circumstance. (First Reference, Gen. 24:27; Primary Reference, Esth. 4:14; cf. Is. 40:13.)

there ²enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 Then Esther ¹bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in ¹Shushan, and fast ye for me, and neither eat nor drink ^athree days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: ^band if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

The Courage of Esther

5 Now it came to pass ^aon the third day, that Esther put on *her* royal *apparel*, and stood in ^bthe inner court of the king's house, ¹over against the king's house: and the king sat upon his royal throne in the royal house, ¹over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* ^ashe obtained favour in his sight: and ^bthe king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? ^ait shall be even given thee to the half of the kingdom.

4 And Esther answered, *If it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, ¹Cause Haman to make haste, that he may do

4:14 ²relief

4:15 ¹ordered

them to

4:16 ^aEsth. 5:1

^bGen. 43:14

¹Or *Susa*

5:1 ^aEsth. 4:16

^bEsth. 4:11; 6:4

¹across from

5:2 ^a[Prov. 21:1]

^bEsth. 4:11; 8:4

5:3 ^aEsth. 7:2;

Mark 6:23

5:5 ¹Bring *Haman*

quickly

5:6 ^aEsth. 7:2

^bEsth. 9:12

5:8 ^aEsth. 6:14

¹to fulfil

5:9 ^a[Job 20:5;

Luke 6:25]

^bEsth. 3:5

¹trembled

before him

5:10 ^a2 Sam.

13:22

5:11 ^aEsth.

9:7-10

^bEsth. 3:1

as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ^aAnd the king said unto Esther at the banquet of wine, ^bWhat *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and ¹to perform my request, let the king and Haman come to the ^abanquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 Then went Haman forth that day ^ajoyful and with a glad heart: but when Haman saw Mordecai in the king's gate, ^bthat he stood not up, ¹nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman ^arestrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and ^athe multitude of his children, and all *the things* wherein the king had promoted him, and how he had ^badvanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

Haman's Plan for Mordecai

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

of one individual to respond positively to His leading. (3) The outcome of her decision is so far-reaching that, without exaggeration, she is now at the very moment when her life's purpose is at stake (v. 14).

4:15-17. Esther's reply is also a confession of faith as she implies that she accepts the suggestion of Mordecai as her duty, but that she is full of apprehension at the thought of fulfilling it. Her statement **and if I perish, I perish** is not a blind fatalism or a hopeless resignation (cf. Gen. 43:14), but rather a confidence in God's will and wisdom (Job 13:15; Dan. 3:17, 18).

5:4-8. It certainly was providential that Esther did not express her desire to the king at the first banquet, since the events of chapter 6 transpired between the banquets, making it much easier for Esther to expose Haman at the second banquet.

5:9-14. The word **gallows** haunts the book (6:4; 7:9, 10; 8:7; 9:13, 25). The connection between murder and merriment (**then go thou in merrily with the king unto the banquet**) and Haman's pleasure (**and the thing pleased Haman**) is even more sinister than the gallows he had made.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows¹ be made of² fifty cubits high, and to morrow^b speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused^c the gallows to be made.

Mordecai's Deeds Made Known

6 On that night¹ could not the king sleep, and he commanded to bring^a the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of¹ Bigthana and Teresh, two of the king's² chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, ¹There is nothing done for him.

4 And the king said, Who *is* in the court? Now Haman was come into^a the outward court of the king's house, ^bto speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to^a myself?

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal¹ apparel be brought which the king² useth to wear, and^a the horse that the king rideth upon, and the³ crown royal which is set upon⁴ his head:

5:14 ^a Esth. 7:9
^b Esth. 6:4
^c Esth. 7:10
¹ Lit. tree or wood
² About 75 feet
6:1 ^a Esth. 2:23; 10:2
¹ Lit. the king's sleep fled away
6:2 ¹ Bigthan, Esth. 2:21
² eunuchs
6:3 ¹ Nothing has been done
6:4 ^a Esth. 5:1
^b Esth. 5:14
6:6 ^a [Prov. 16:16; 18:12]
6:8 ^a 1 Kin. 1:33
¹ robe
² has worn
³ royal crest
⁴ its

6:9 ^a Gen. 41:43
¹ robe
² parade him
6:10 ¹ leave nothing undone
6:12 ^a 2 Chr. 26:20
^b 2 Sam. 15:30; Jer. 14:3, 4
¹ hastened
6:13 ^a [Gen. 12:3]; Zech. 2:8
6:14 ^a Esth. 5:8
¹ eunuchs
7:2 ^a Esth. 5:6

9 And let this¹ apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and² bring him on horseback through the street of the city, ^aand proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: ¹let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

Haman's Fall Predicted

12 And Mordecai came again to the king's gate. But Haman ^ahasted¹ to his house mourning, ^band having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against^a him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's¹ chamberlains, and hasted to bring Haman unto^a the banquet that Esther had prepared.

Esther's Banquet for the King

7 So the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day^a at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

6:1-3. The book of records of the chronicles was the source from which the king's honors list was drawn, and as a general rule special services were

promptly rewarded. Since Mordecai's good deed in saving the king's life had been overlooked something must be done and done quickly.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are ^asold, I and my people, to be destroyed, to be slain, and to ¹perish. But if we had been sold for ^bbondmen and bondwomen, I ²had held my tongue, although the enemy could ³not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, ¹that durst presume in his heart to do so?

6 And Esther said, The adversary and ^aenemy is this wicked Haman. Then Haman ¹was afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up ¹to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon ^athe bed whereon Esther *was*. Then said the king, Will he ¹force the queen also ²before me in the house? As the word went out of the king's mouth, they ^bcovered Haman's face.

Haman is Hanged

9 And ^aHarbonah, one of the ¹chamberlains, said before the king, Behold also, ^bthe ²gallows fifty cubits high, which Haman had made for Mordecai, who had spoken ^cgood for

7:4 ^aEsth. 3:9; 4:7
^bDeut. 28:68
¹ *be annihilated*
² *would have*
³ *compensate*
 7:5 ¹ *who dares*
to
 7:6 ^aEsth. 3:10
¹ *was terrified*
 7:7 ¹ *pleading*
 7:8 ^aEsth. 1:6
^bJob 9:24
¹ *assault*
² Lit. *with me*
 7:9 ^aEsth. 1:10
^bEsth. 5:14; [Ps. 7:16; Prov. 11:5, 6]
^cEsth. 6:2
¹ *eunuchs*
² Lit. *tree or wood*

7:10 ^a [Ps. 7:16; 94:23; Prov. 11:5, 6]
^b Ps. 37:35, 36; Dan. 6:24
¹ *the king's wrath subsided*
 8:1 ^a Esth. 7:6
^b Esth. 2:7, 15
 8:2 ^a Esth. 3:10
¹ *signet ring*
 8:3 ¹ Lit. *and she wept, and implored him*
² *counteract the evil plot*
³ *scheme*
 8:4 ^a Esth. 4:11; 5:2
 8:5 ^a Esth. 3:13
¹ *revoke*
² *annihilate*
 8:6 ^a Neh. 2:3; Esth. 7:4; 9:1

the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So ^athey ^bhanged Haman on the gallows that he had prepared for Mordecai. Then ¹was the king's wrath pacified.

Esther's Plea for Her People

8 On that day did the king Ahasuerus give the house of Haman the Jews' ^aenemy unto Esther the queen. And Mordecai came before the king; for Esther had told ^bwhat he *was* unto her.

2 And the king took off ^ahis ¹ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, ¹and besought him with tears to ²put away the mischief of Haman the Agagite, and his ³device that he had devised against the Jews.

4 Then ^athe king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to ¹reverse the ^aletters devised by Haman the son of Hammedatha the Agagite, which he wrote to ²destroy the Jews which *are* in all the king's provinces:

6 For how can I endure to see ^athe evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen and to

7:1–4. The **second day** is the second banquet of Esther, and she is asked a second time, **What is thy petition?** (cf. 5:6). She asks to be spared along with her people, **for we are sold, I and my people**. She finally identifies herself with the people of Israel who had been “sold,” referring to the bribe of Haman (3:9; 4:7).

7:8–10. They **covered Haman's face**, as the ancients often did those about to be executed. **Harbonah** was one of the inner circle of seven in 1:10. The irony of verse 10 is spelled out in Psalm 9:16b: “the wicked is snared in the work of his own hands” (Ps. 7:16; 94:23).

8:1, 2. Now that she had revealed her nationality to Xerxes (7:4), Esther was happy to present Mordecai to the king as her guardian and cousin. The word **house** refers to “all that he had” as in Genesis 39:4, thus his total estate. Mordecai was given his **ring** (3:10; 8:8) and was appointed chief minister of the empire (as was Joseph, Gen. 41:42).

8:3–6. In spite of Haman's death and Mordecai's exaltation, the Jews were still doomed to destruction by an irreversible decree.

8:7, 8. Xerxes reminds her of his favor toward her and that he loves her. But he adds that no one, not

Mordecai the Jew, Behold, ^aI have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, ¹as it liketh you, in the king's name, and seal *it* with the king's ²ring: for the writing which is written in the king's name, and sealed with the king's ring, ^amay no man ³reverse.

9 ^aThen were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the ¹lieutenants, and the ²deputies and rulers of the provinces which *are* ^bfrom India unto Ethiopia, an hundred twenty and seven provinces, unto every province ^caccording to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 ^aAnd he wrote in the king Ahasuerus' name, and sealed *it* with the king's ¹ring, and sent letters by ²posts on horseback, *and* riders on ³mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to ^agather themselves together, and to stand for their life, to ^bdestroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and to ¹take the spoil of them for a prey,

12 ^aUpon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

8:7 ^aEsth. 8:1; Prov. 13:22
8:8 ^aEsth. 1:19; Dan. 6:8, 12, 15
¹ as you please
² signet ring
³ revoke
8:9 ^aEsth. 3:12
^b Esth. 1:1
^c Esth. 1:22; 3:12
¹ satraps
² governors
8:10 ^a 1 Kin. 21:8; Esth. 3:12, 13
¹ signet ring
² couriers
³ royal horses bred from swift steeds
8:11 ^a Esth. 9:2
^b Esth. 9:10, 15, 16
¹ plunder their possessions
8:12 ^a Esth. 3:13; 9:1

8:13 ^a Esth. 3:14, 15
8:14 ¹ couriers
² Or Susa
³ citadel
8:15 ^a Esth. 3:15; Prov. 29:2
¹ violet
² Or Susa
8:16 ^a Ps. 97:11; 112:4
8:17 ^a 1 Sam. 25:8; Esth. 9:19
^b Ps. 18:43
^c Gen. 35:5; Ex. 15:16; Deut. 2:25; 11:25; 1 Chr. 14:17; Esth. 9:2
¹ holiday
9:1 ^a Esth. 8:12
^b Esth. 3:13
^c 2 Sam. 22:41
¹ overpowered
9:2 ^a Esth. 8:11; 9:15-18
^b Ps. 71:13, 14

13 ^aThe copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the ¹posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at ²Shushan the ³palace.

Mordecai and the Jews Exalted

15 And Mordecai went out from the presence of the king in royal apparel of ¹blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and ^athe city of ²Shushan rejoiced and was glad.

16 The Jews had ^alight, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast ^aand a ¹good day. And many of the people of the land ^bbecame Jews; for ^cthe fear of the Jews fell upon them.

The Jews Destroy Their Enemies

9 Now ^ain the twelfth month, that *is*, the month Adar, on the thirtieth day of the same, ^bwhen the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews ^ahad ¹rule over them that hated them;)

2 The Jews ^agathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as ^bsought

even the king of Persia himself, had the power to reverse the laws of the Medes and Persians (Dan. 6:12-15). Nevertheless, Mordecai had the full right to issue a counterdecree in the king's name, which would be just as irreversible as the one issued by Haman.

8:9-13. Mordecai's counterdecree was issued in June of 474 B.C., a little over two months after the first decree was issued, allowing more than eight months for the Jews to prepare their defenses (v. 9).

8:14-17. The **posts** were the couriers riding the

mules and camels. **Many of the people of the land became Jews** is the only Old Testament reference to people of other races becoming Jews, though the New Testament bears ample witness to the process in the first century A.D. (Matt. 23:15; Acts 2:10; 6:5; 13:43).

9:1-3. The fateful day was March 7, 473 B.C. **It was turned to the contrary** was an obvious reference to the providence of God, even though the name of God still does not appear!

their hurt: and no man could withstand them; for ^cthe fear of them fell upon all people.

3 And all the rulers of the provinces, and the ¹lieutenants, and the ²deputies, and ³officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai ^awaxed ¹greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did ¹what they would unto those that hated them.

6 And in ^aShushan ¹the ²palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 ^aThe ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; ^bbut on the ¹spoil laid they not their hand.

11 On that day the number of those that were slain in ¹Shushan the palace ²was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in ¹Shushan the ²palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now ^awhat is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in ¹Shushan to do to morrow also ^aaccording unto this day's decree, and let Haman's ten sons ^bbe hanged upon the gallows.

9:2 ^cEsth. 8:17

9:3 ¹satraps
²governors
³those who were doing the king's work

9:4 ^a2 Sam. 3:1; 1 Chr. 11:9; [Prov. 4:18]
¹became increasingly prominent

9:5 ¹what they pleased

9:6 ^aEsth. 1:2; 3:15; 4:16
¹Or Susa
²citadel

9:7 ^aEsth. 5:11; 9:7-10; Job 18:19; 27:13-15; Ps. 21:10

^bEsth. 8:11
¹plunder

9:11 ¹Or Susa
²Lit. came

9:12 ^aEsth. 5:6; 7:2
¹Or Susa
²citadel

9:13 ^aEsth. 8:11; 9:15
^b2 Sam. 21:6, 9
¹Or Susa

¹Or Susa

9:15 ^aEsth. 8:11; 9:2
^bEsth. 9:10
¹Or Susa
²plunder

9:16 ^aEsth. 9:2
^bEsth. 8:11
¹plunder

9:18 ^aEsth. 9:11, 15
¹Or Susa

9:19 ^aDeut. 16:11, 14
^bEsth. 8:16, 17

^cNeh. 8:10, 12; Esth. 9:22

¹presents

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in ¹Shushan ^agathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^bbut on the ²prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces ^agathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, ^bbut they laid not their hands on the ¹prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

The Feast of Purim

18 But the Jews that *were* at ¹Shushan assembled together ^aon the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar ^aa *day of* gladness and feasting, ^band a good day, and of ^csending ¹portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the

9:5-10. Nevertheless, many Persian citizens took full advantage of the first decree to attack their hated Jewish neighbors. The phrase **did what they would** (v. 5) indicates that the Jews were given a free hand without official interference. **But on the spoil laid they not their hand** (v. 10; cf. 3:13; 8:11; 9:15, 16) indicates the purity of their motives, which thus is evident to all.

9:17-19. Jews in the provinces celebrated their

victory on the fourteenth day of Adar, while Jews in Susa waited until the fifteenth (because of the events of v. 15). Eventually Mordecai ordered that both days should be observed annually as the Feast of Purim (vv. 26-28).

9:23-28. These verses contain the third account of the institution of the feast and explain how it got its name, Purim.

month which was turned unto them from sorrow to joy, and from mourning into a ¹good day: that they should make them days of feasting and joy, and of ^asending ²portions one to another, and gifts to the ^bpoor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, ^ahad ¹devised against the Jews to ²destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But ^awhen *Esther* came before the king, he commanded by letters that his wicked ¹device, which he devised against the Jews, should ^breturn upon his own head, and that he and ²his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of ¹Pur. Therefore for all the words of ^athis letter, and of *that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ¹ordained, and took upon them, and upon their seed, and upon all such as ^ajoined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that*

9:22 ^aNeh. 8:10;

Esth. 9:19

^b[Deut. 15:7-

11]; Job 29:16

¹ *holiday*

² *presents*

9:24 ^a Esth. 3:6,

7; 9:26

¹ *plotted*

² *annihilate*

9:25 ^a Esth. 7:4-

10; 8:3; 9:13, 14

^b Esth. 7:10

¹ *plot*

² Haman's

9:26 ^a Esth. 9:20

¹ Lit. *Lot*

9:27 ^a Esth. 8:17;

[Is. 56:3, 6];

Zech. 2:11

¹ *established*

and imposed on

themselves

9:29 ^a Esth. 2:15

^b Esth. 8:10;

9:20, 21

9:30 ^a Esth. 1:1

¹ Mordecai

9:31 ^a Esth.

4:3, 16

10:1 ^a Gen. 10:5;

Ps. 72:10; Is.

11:11; 24:15

10:2 ^a Esth. 8:15;

9:4

^b Esth. 6:1

¹ Lit. *made him*

great

10:3 ^a Gen.

41:40, 43, 44;

2 Chr. 28:7

^b Neh. 2:10; Ps.

122:8, 9

these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, ^athe daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ^bsecond letter of Purim.

30 And ¹he sent the letters unto all the Jews, to ^athe hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of ^athe fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Mordecai's Greatness

10 And the king Ahasuerus laid a tribute upon the land, and upon ^athe isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, ^awhereunto the king ¹advanced him, *are* they not written in the book of the ^bchronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* ^anext unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, ^bseeking the wealth of his people, and speaking peace to all his seed.

10:1-3. Mordecai held the office of first minister no longer than eight years. Secular history records that another man was in that office in 465 B.C.

The Book of
JOB

The name of the book comes from its central character. The English name is derived from the Latin *Iob*, from the Greek *Iōb*, which was the transliteration of the Hebrew *Īyōb*. The meaning of the name is uncertain.

Authorship. The author is uncertain. The name of the author is not indicated in the book. That Job himself could not have written all of it is shown by the inclusion of the record of his death (42:17). Some have suggested that Moses wrote the account. This hypothesis would explain its inclusion in the canon, but it is mere speculation.

Historical Setting. As far as the date is concerned, a distinction must be drawn between the date of the events and the date of composition. Most conservative scholars are agreed that the patriarchal age is indicated as the likeliest setting for the events, because Job, the father, acts as priest for the family, and because there is no mention of the tabernacle, temple, law, or national institutions. On the other hand, such primitive conditions could have easily persisted into later times outside of Israel. Indeed, the homeland of Job is said to be Uz, apparently located near Edom (cf. Lam. 4:21). Also, a foreign locale is indicated in that the book shows a distinct preference for the generic word for God, *Elōhīm*, as opposed to the personal name of God, *Yahweh* (or *Jehovah*). In spite of the uncertainty of the time or place of the events, the theology of the book is clearly pure monotheism.

The date of composition is widely disputed. Suggested dates range from the patriarchal age to the Babylonian ex-

ile. If the events transpired during the patriarchal period, the book probably would have been written shortly afterward in order to preserve the story. On the other hand, there was a notable flowering of wisdom literature during the reign of Solomon, and the Book of Job may well have been part of those achievements, especially if its events may be dated later in a foreign locale. The doubt surrounding the date of the book should not obscure its message, which is certainly applicable to any age.

Interpretation and Purpose. The literary genre of the book has defied classification. It should therefore be regarded as a unique piece of didactic poetry based on historical events. We cannot assume that the author intended the book to be like a reporter's transcript of what was said. Rather, the dramatic and poetic form points to an artistic presentation of what happened in real life. People from the Middle East are much more poetic in language than Westerners. In the poetic form the book's message is most appropriately preserved for perpetuity.

Many suggestions have been made as to the purpose of the book. However, the overriding intention seems to be to demonstrate to man the inadequacy of human reason to account for the suffering of the innocent. There is a mystery of divine freedom which does not contradict God's goodness or sovereignty but remains elusive to man. Therefore, man is resigned to an attitude of trust and dependence on a good God whose workings man cannot fathom.

OUTLINE OF JOB

I. Prologue	1:1—2:13		
A. Job's life described	1:1–5	c. The speech of Bildad	18:1–21
B. Satan's tests permitted	1:6—2:10	d. Job's reply to Bildad	19:1–29
1. First test	1:6–22	e. The speech of Zophar	20:1–29
2. Second test	2:1–10	f. Job's reply to Zophar	21:1–34
C. Job's friends seated	2:11–13	3. Third cycle	22:1—31:40
II. Dialogue	3:1—42:6	a. The speech of Eliphaz	22:1–30
A. Job's lament	3:1–26	b. Job's reply to Eliphaz	23:1—24:25
B. Job's discussion with his friends	4:1—31:40	c. The speech of Bildad	25:1–6
1. First cycle	4:1—14:22	d. Job's reply to Bildad	26:1—31:40
a. The speech of Eliphaz	4:1—5:27	C. Elihu's intervention	32:1—37:24
b. Job's reply to Eliphaz	6:1—7:21	D. God's response	38:1—42:6
c. The speech of Bildad	8:1–22	1. First cycle	38:1—40:5
d. Job's reply to Bildad	9:1—10:22	a. God's questions	38:1—40:2
e. The speech of Zophar	11:1–20	b. Job's reply	40:3–5
f. Job's reply to Zophar	12:1—14:22	2. Second cycle	40:6—42:6
2. Second cycle	15:1—21:34	a. God's questions	40:6—41:34
a. The speech of Eliphaz	15:1–35	b. Job's reply	42:1–6
b. Job's reply to Eliphaz	16:1—17:16	III. Epilogue	42:7–17
		A. Outcome for Job's friends	42:7–9
		B. Outcome for Job	42:10–17

Job's Greatness

1 There was a man ^ain the land of Uz, whose name was ^bJob; and that man was ^cperfect¹ and upright, and one that ^dfeared God, and ^eeschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His ¹substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred ²she asses, and a very great household; so that

1:1 ^a1 Chr. 1:17
^bEzek. 14:14,
20; James 5:11
^cGen. 6:9; 17:1;
[Deut. 18:13]
^d[Prov. 16:6]
¹blameless
²shunned
1:3 ¹possessions
²female
donkeys

³Lit. sons
1:5 ^aGen. 8:20;
[Job 42:8]
¹set them
apart, conse-
crated them

this man was the greatest of all the ³men of the east.

4 And his sons went and feasted *in their houses*, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their feasting* were gone about, that Job sent and ¹sanctified them, and rose up early in the morning, ^aand offered burnt offerings *according to the number of them all*: for Job said, It may be that my sons have sinned,

1:1. The first two chapters are written in prose and serve as a prologue to the poetic saga that follows. Likewise, the epilogue (42:7–17) is also written in prose. The exact location of the **land of Uz** is uncertain, but it is usually associated with Edom (cf. Lam. 4:21). One of Job's friends, Eliphaz, was from Teman, a well-known Edomite city. Four great attributes are ascribed to Job: **perfect and upright, and one that feared God, and eschewed**

[shunned] **evil**. His life could not have been more exemplary.

1:2, 3. Not only was Job's life upright, but he was prosperous. Numerous children, especially sons, and abundant livestock were the status symbols of wealth and greatness in that day.

1:5. Job was a spiritual man as clearly revealed by his sensitivity to sin and its consequent need for sacrifice.



1:1 Job was a real person as Ezekiel 14:14–20 and James 5:11 indicate. He was a native of the land of Uz (vv. 1, 19), which scholars have located either northeast of Palestine near desert land, probably between the city of Damascus and the Euphrates River, or to the southeast in the area of Edom. Job probably lived before or around the time of Abraham (c. 2167–1992 B.C.).

Some have suggested that Job was about 70 years old at the time of the events in Job (cf. 42:16). He was very wealthy (vv. 3, 10); he and his sons were homeowners in a large city of the region (v. 4; 29:7); he was a respected and popular judge and benefactor of his fellow citizens (29:7–25). He was a righteous man in God's eyes (vv. 1, 5, 8; 2:3; Ezek. 14:14–20; James 5:11). The events related in this book were initiated by God (vv. 6–8), for God did not allow Job's trials because of any sin in his life (2:3). Job emerged from the severe testing with a fresh appreciation of God's sovereignty and sufficiency for the believer's life (42:1–6).

and ^bcursed² God in their hearts. Thus did Job ³continually.

Satan's Request

6 Now ^athere was a day when the sons of God came to present themselves before the LORD, and ¹Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ^agoing to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, ¹Hast thou considered my servant Job, that *there is* none like him in the earth, a ²perfect and an upright man, one that feareth God, and ³escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for ¹nought?

10 ^aHast not thou made an ¹hedge about him, and about his house, and about all that he hath on every side? ^bthou hast blessed the work of his hands, and his ²substance is increased in the land.

11 ^aBut ¹put forth thine hand now, and touch all that he hath, and he will ^bcurse² thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy ¹power; only upon ²himself put not forth thine hand. So Satan went forth from the presence of the LORD.

1:5 ^b 1 Kin. 21:10, 13
² Lit. *blessed*, but in an evil sense
³ regularly
 1:6 ^a Job 2:1
¹ The adversary
 1:7 ^a [1 Pet. 5:8]
 1:8 ¹ Lit. *Have you set your heart on*
² *blameless*
³ *shuns*
 1:9 ¹ *nothing*
 1:10 ^a Job 29:2-6; Ps. 34:7; Is. 5:2
^b [Ps. 128:1, 2; Prov. 10:22]
¹ *hedge of protection*
² *possessions*
 1:11 ^a Job 2:5; 19:21
^b Is. 8:21; Mal. 3:13, 14
¹ *stretch*
² Lit. *bless*, but in an evil sense
 1:12 ¹ Lit. *hand*
² *his person*

1:13 ^a [Eccl. 9:12]
 1:15 ¹ *attacked*
 1:16 ¹ *destroyed*
 1:17 ¹ *formed*
² *raided*
 1:18 ^a Job 1:4, 13

Job's Afflictions

13 And there was a day ^awhen his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans ¹fell upon *them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and ¹consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans ¹made out three bands, and ²fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, ^aThy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a

1:6. Sons of God in this passage refers to angelic beings. **Satan** is considered one of them, though fallen from his original sinless state. His name means "Adversary," and in this narrative he lives up to its meaning. The passage shows that Satan has access to God's presence, though this does not seem to be Satan's abode. His final casting-out from heaven is described in Revelation 12:10, where Satan is called "the accuser of our brethren."

1:7. From going to and fro in the earth refers to Satan's activity. Though he does not admit it here, Satan's character clearly shows that his many travels are for evil purposes. In 1 Peter 5:8, **Satan** is described as "your adversary the devil... seeking whom he may devour." The activity of Satan indicates that he has only limited access to God. This account in Job emphasizes that God is sovereign over Satan. It also teaches that Satan is a finite being and therefore not omnipresent. Nor can he touch God's servants without God's permission.

1:8. The initiative in the conversation lies with God, but He may well have simply expressed what was on Satan's mind. God's view of Job is the same as the description given in 1:1.

1:9-11. Satan acknowledges the accuracy of God's evaluation of Job but questions Job's motives. The question of why people serve God is as important as the question of suffering in this story. The **hedge** (v. 10) represents all that God does to protect His children. A godly man is invincible until God is finished with him.

1:12. God permits but does not order Satan to test Job. Satan's power is always exercised under the control of God. He is limited by the unlimited power of God.

1:13-19. The disasters that befell Job were of human agency (**Sabeans** and **Chaldeans**) and of natural sources (**fire** and **wind**), though Satan's power was behind it all. Sabeans were a nomadic bedouin tribe known for their treachery and cruelty. They often plundered other peoples as a means of survival. Chaldeans were also a band of nomadic marauders at this time. They later conquered Babylon. All of these tragic events evidently took place on the same day, and of all the hundreds of Job's servants, only four survived to bear the bad news. Human life was lost in all four disasters.

great wind ¹from the wilderness, and ²smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Job's Worship

20 Then Job arose, ^aand ¹rent his ²mantle, and shaved his head, and ^bfell down upon the ground, and worshipped,

21 And said, ^aNaked came I out of my mother's womb, and naked shall I return thither: the LORD ^bgave, and the LORD hath ^ctaken away; ^dblessed be the name of the LORD.

22 ^aIn all this Job sinned not, nor charged God ¹foolishly.

Satan's Second Affliction of Job

2 Again ^athere was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And ^aSatan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, ^aa ¹perfect and an upright man, one that feareth God, and ²escheweth evil? and still he ^bholdeth fast his integrity, although thou ³movedst me against him, ^cto destroy him without cause.

1:19 ¹ MT from across
 2 struck
 1:20 ^a Gen. 37:29, 34; Josh. 7:6; Ezra 9:3
 b [1 Pet. 5:6]
 1 tore
 2 robe
 1:21 ^a [Ps. 49:17; Eccl. 5:15]; 1 Tim. 6:7
 b Eccl. 5:19; [James 1:17]
 c Gen. 31:16; [1 Sam. 2:6]
 d Eph. 5:20; [1 Thess. 5:18]
 1:22 ^a Job 2:10
 1 accused with wrong
 2:1 ^a Job 1:6-8
 2:2 ^a Job 1:7
 2:3 ^a Job 1:1, 8
 b Job 27:5, 6
 c Job 9:17
 1 blameless
 2 shuns
 3 incited

2:5 ^a Job 1:11
 b Job 19:20
 1 stretch
 2:6 ^a Job 1:12
 2:7 ^a Is. 1:6
 1 struck
 2:8 ^a Job 42:6; Jer. 6:26; Ezek. 27:30; Jon. 3:6; Matt. 11:21
 2:9 ¹ Lit. *bless*, but in an evil sense
 2:10 ^a Job 1:21, 22; [Heb. 12:6; James 5:10, 11]
 b Job 1:22; [James 1:12]
 c Ps. 39:1
 1 accept
 2 accept calamity
 2:11 ^a Gen. 36:11; 1 Chr. 1:36; Job 6:19; Jer. 49:7; Obad. 9
 b Gen. 25:2; 1 Chr. 1:32
 c Job 42:11; Rom. 12:15

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 ^aBut ¹put forth thine hand now, and touch his ^bbone and his flesh, and he will curse thee to thy face.

6 ^aAnd the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and ¹smote Job with sore boils ^afrom the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; ^aand he sat down among the ashes.

The Rebuke of Job's Wife

9 Then said his wife unto him, Dost thou still retain thine integrity? ¹curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? ^ashall we ¹receive good at the hand of God, and shall we not ²receive evil? ^bIn all this did not Job ^csin with his lips.

Job's Three Friends

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ^aTemanite, and Bildad the ^bShuhite, and Zophar the Naamathite: for they had made an appointment together to come ^cto mourn with him and to comfort him.

12 And when they lifted up their

1:20-22. Satan failed. Instead of cursing God, Job worshiped. He had lost two of life's most precious possessions: family and wealth. Yet he remained upright. A third blessing, his health, was left alone.

2:1-8. A second test results in the loss of Job's health. The identification of the disease signified by **sore boils** is not clear, though its description is very vivid. In any case the boils covered his entire body, were visible to others, and were very painful. Job is now so impoverished that he can only scrape himself with a **potsherd** or piece of broken pottery.

2:9, 10. Job's wife suggested that Job do what Satan had predicted: **curse God**. After all she had been through, it is no wonder she was ready to give up all hope. But Job recognized that both **good** and **evil** come from God's hand, though one by His active will and the other by His permissive will. God can permit evil things to happen for good ends (cf. Gen. 50:19, 20). **In all this did not Job sin** is proof enough that Satan was wrong and was sorely defeated. Satan does not appear again in the book.

2:11-13. Some time must have elapsed before the three friends arrived since it would have taken time for them to communicate and then make the trip. **Eliphaz** seems to have been the eldest and most prominent. He was from Teman, a well-known Edomite city where wise men lived (cf. Jer. 49:20; Obad. 8, 9). **Bildad the Shuhite** lived in the same general area inhabited by the descendants of Shuah, one of Abraham's sons by Keturah (Gen. 25:1, 2). **Zophar** also lived nearby in the area of Naamath. Little is known about any of these men. Though these three friends have been considered the most unsympathetic comforters in history, a few compliments may be paid to them: they did come to visit Job, they wept with him, they sat with him in silence for seven days and nights, and they at least told him what they thought to his face and not behind his back. Their extended silence clearly teaches that there are times of grief so great that it is better not to speak than to say the wrong thing, as their subsequent conversation revealed.

eyes afar off, and ¹knew him not, they lifted up their voice, and wept; and ²they rent every one his mantle, and ^asprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground ^aseven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

Job Curses His Birth

3 After this opened Job his mouth, and cursed his day.

2 And Job ¹spake, and said,

3 ^aLet the day perish wherein I was born, and the night *in which* it was said, There is a ¹man child conceived.

4 Let that day be darkness; ¹let not God regard it from above, neither let the light shine upon it.

5 Let darkness and ^athe shadow of death ¹stain it; let a cloud ²dwell upon it; let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not ¹be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ¹solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, ^awho are ready to ¹raise up ²their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see ¹the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 ^aWhy died I not from the womb? *why* did I *not* ¹give up the ghost when I came out of the belly?

12 ^aWhy did the knees ¹prevent me? or why the breasts that I should suck?

2:12 ^aJosh. 7:6; Neh. 9:1; Lam. 2:10; Ezek. 27:30

¹ *did not recognize him*
² *each one tore his robe*

2:13 ^aGen. 50:10; Ezek. 3:15

3:2 ¹ Lit. answered

3:3 ^a Job 10:18, 19; Jer. 20:14–18

¹ *male*
^{3:4} ¹ *may God above not seek it*

3:5 ^a Job 10:21, 22; Jer. 13:16; Amos 5:8

¹ *claim it*
² *settle*

3:6 ¹ *be included in*

3:7 ¹ *barren*

3:8 ^a Jer. 9:17

¹ *arouse*
² Lit. *Leviathan*, a large sea creature of unknown identity

3:9 ¹ Lit. *the eyelids of the dawn*

3:11 ^a Job 10:18, 19

¹ *expire, perish*

3:12 ^a Gen. 30:3

¹ *receive*

3:13 ¹ *would*

3:14 ^a Job 15:28; Is. 58:12

¹ *ruins*

3:16 ^a Ps. 58:8
¹ *why was I not hidden like a stillborn child*

3:17 ^a Job 17:16
¹ Lit. *wearied of strength*

3:18 ^a Job 39:7

3:20 ^a Jer. 20:18

^b 2 Kin. 4:27

3:21 ^a Rev. 9:6

^b Prov. 2:4

¹ Lit. *wait*

3:22 ^a Job 7:15, 16

3:23 ^a Job 19:8; Ps. 88:8; Lam. 3:7

3:24 ¹ Lit. *my bread*

3:25 ^a [Job 9:28; 30:15]

4:2 ¹ *attempts a word*

13 For now ¹should I have lain still and been quiet, I ¹should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which ^abuilt ¹desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or ^aas¹ an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the ¹wearily be at ^arest.

18 *There* the prisoners rest together; ^athey hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

Job Longs for Death

20 ^aWherefore is light given to him that is in misery, and life unto the ^bbitter in soul;

21 Which ^along¹ for death, but it *cometh* not; and dig for it more than ^bfor hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the ^agrave?

23 *Why is light given* to a man whose way is hid, ^aand whom God hath hedged in?

24 For my sighing *cometh* before ¹I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly ^afeared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Eliphaz Questions Job

4 Then Eliphaz the Temanite answered and said,

2 *If* we ¹assay to commune with

3:1. **After this**, that is, after the seven days of silence, Job broke the silence. Whereas the first two chapters were written in prose, everything in 3:3–42:6 is in poetry.

3:8. Instead of cursing God, Job cursed his own birth. **Mourning** is better taken as “Leviathan,” an ancient sea monster who came to symbolize opposition to God’s creative force. **To raise up** Leviathan

would be to bring the world back to a state of chaos (cf. Gen. 1:2) and negate the birth of Job.

4:1. The actual dialogue with his friends begins here and takes up most of the book. It consists of three cycles in which each friend speaks and Job replies, with the exception that in the third cycle Zophar does not speak. **Eliphaz** speaks first because he was probably the eldest and wisest. He was also the most

thee, wilt thou be grieved? but who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou ^ahast strengthened the weak hands.

4 Thy words have ¹upholden him that was falling, and thou ^ahast strengthened the ²feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not *this* ^athy¹ fear, ^bthy confidence, thy hope, and the ²uprightness of thy ways?

7 Remember, I pray thee, ^awho ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, ^athey that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his ¹nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and ^athe teeth of the young lions, are broken.

11 ^aThe old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 ^aIn thoughts from the visions

4:3 ^aIs. 35:3
4:4 ^aIs. 35:3
¹ upheld him who was stumbling
² Lit. bending
4:6 ^a Job 1:1
^b Prov. 3:26
¹ Fear of God
² integrity
4:7 ^a [Job 8:20; 36:6, 7; Ps. 37:25]
4:8 ^a [Job 15:31; 35; Prov. 22:8; Hos. 10:13; Gal. 6:7]
4:9 ¹ anger
4:10 ^a Job 5:15; Ps. 58:6
4:11 ^a Job 29:17; Ps. 34:10
4:13 ^a Job 33:15

4:14 ^a Hab. 3:16
4:16 ¹ its appearance
² a form
4:18 ^a Job 15:15
¹ error
4:20 ^a Ps. 90:5, 6
¹ Lit. broken in pieces
² anyone
5:1 ¹ Lit. holy ones

of the night, when deep sleep falleth on men,

14 Fear came upon me, and ^atrembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern ¹the form thereof: ²an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

God Is Righteous

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he ^aput no trust in his servants; and his angels he charged with ¹folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 ^aThey are ¹destroyed from morning to evening: they perish for ever without ²any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

Righteousness Will Triumph

5 Call now, if there be any that will answer thee; and to which of the ¹saints wilt thou turn?

compassionate of the three. Eliphaz takes the position of a *theologian*, emphasizing the greatness of God and His judgment of sin. Bildad takes the position of a *traditionalist*, emphasizing the principles of justice and the concept of retribution. Zophar takes the position of a *moralist*, emphasizing the principles of wisdom, which he suggests Job has violated. All three of them

take a negative view of Job, assuming that he has done something to bring this trouble on himself.

4:8. **Even as I have seen**, that is, Eliphaz's argument was based on personal experience. **They that plow iniquity ... reap the same**, meaning, you reap what you sow. Therefore, Job must be suffering because of sin.



WHY DO BAD THINGS HAPPEN?

4:2. The entire context of the Book of Job wrestles with the questions of human suffering and divine sovereignty. Why does God allow bad things to happen to good people? In this masterful epic poetry, the author presents several perspectives:

Author:	Suffering is Pernicious
Job:	Suffering is a Puzzle
Job's Friends:	Suffering is Penal
Elihu:	Suffering Purifies
God:	Suffering is Providential

Illustration: Job's life is a picture of encouragement to everyone who has ever suffered—especially those who have been criticized unjustly by others. **Application:** The initial silence of Job's friends reminds us that sometimes it is better to say nothing, rather than say the wrong thing. Only God knows the reason for our suffering, and we must trust Him despite our circumstances (cf. Gen. 1:27).

2 For wrath killeth the foolish man, and envy slayeth the ¹silly one.

3 ^aI have seen the foolish taking root: but suddenly I cursed his ¹habitation.

4 His children are ^afar from safety, and they are crushed in the gate, ^bneither is *there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their ¹substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is ^aborn unto ¹trouble, as the sparks fly upward.

8 ¹I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 ^aWho giveth rain upon the earth, and sendeth waters upon the fields:

11 ^aTo set up on high those that be low; that those which mourn may be exalted to safety.

12 ^aHe ¹disappointeth the devices of the crafty, so that their hands cannot perform *their* ²enterprise.

13 He taketh the ^awise in their own craftiness: and the counsel of the ¹froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But ^ahe saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 ^aSo the poor hath hope, and ¹iniquity stoppeth her mouth.

God Chastens His Children

17 ^aBehold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 ^aFor he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 ^aHe shall deliver thee in six troubles: yea, in seven ^bthere shall no evil touch thee.

5:2 ¹simple
5:3 ^a[Ps. 37:35, 36]; Jer. 12:1-3

¹abode
5:4 ^aPs. 119:155

^bPs. 109:12
5:5 ¹wealth
5:7 ^aJob 14:1

¹distress or toil
5:8 ¹But as for me I would

5:10 ^a [Job 36:27-29; 37:6-11; 38:26]

5:11 ^aPs. 113:7
5:12 ^aNeh. 4:15

¹frustrates
²plans
5:13 ^a [Job 37:24; 1 Cor. 3:19]

¹wily comes quickly on themselves

5:15 ^a Job 4:10, 11; Ps. 35:10

5:16 ^a 1 Sam. 2:8; Ps. 107:41, 42

¹injustice
5:17 ^aPs. 94:12; [Prov. 3:11, 12; Heb. 12:5, 6; Rev. 3:19]

5:18 ^a [Deut. 32:39; 1 Sam. 2:6, 7]; Is. 30:26; Hos. 6:1

5:19 ^aPs. 34:19; 91:3; [1 Cor. 10:13]

^bPs. 91:10; [Prov. 24:16]

5:20 ^aPs. 33:19, 20; 37:19

¹Lit. hand
5:21 ^a Job 5:15; Ps. 31:20

5:22 ^aPs. 91:13; Is. 11:9; 35:9; 65:25; Ezek. 34:25

^bHos. 2:18
5:23 ^aPs. 91:12

¹have a covenant with
5:24 ¹your tent
²find nothing amiss

5:25 ^aPs. 112:2
^bPs. 72:16

¹descendants will be many
5:26 ^a [Prov. 9:11; 10:27]

5:27 ^aPs. 111:2
¹Lit. for yourself

6:2 ¹laid with it in the balances!

6:3 ¹have been rash

6:4 ^a Job 16:13; Ps. 38:2

^bPs. 88:15, 16
^cJob 30:15

6:5 ^a Job 39:5-8
6:6 ¹flavourless

6:7 ¹loathsome food to me

20 ^aIn famine he shall redeem thee from death: and in war from the ¹power of the sword.

21 ^aThou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: ^aneither shalt thou be afraid of the ^bbeasts of the earth.

23 ^aFor thou shalt ¹be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that ¹thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and ²shalt not sin.

God Blesses the Faithful

25 Thou shalt know also that ^athy ¹seed *shall be* great, and thine offspring ^bas the grass of the earth.

26 ^aThou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have ^asearched it, so it *is*; hear it, and know thou *it* ¹for thy good.

Job: Grief Is Unbearable

6 But Job answered and said, **6** 2 Oh that my grief were thoroughly weighed, and my calamity ¹laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words ¹are swallowed up.

4 ^aFor the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: ^bthe terrors of God do set themselves in array ^cagainst me.

5 Doth the ^awild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is ¹unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as ¹my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for!

6:1-13. At first Job does not respond to Eliphaz but only continues his lament. His grief was so great that he could hardly reply.

9 Even that it would please God to destroy me; that he would let loose his hand, and ^acut me off!

10 Then should I yet have comfort; ¹yea, I would harden myself in sorrow: let him not spare; for ^aI have not concealed the words of ^bthe Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and *is* wisdom driven quite from me?

14 ^aTo him that *is* ¹afflicted ²pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 ^aMy brethren have dealt deceitfully as a brook, *and* ^bas the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they ¹wax warm, they ²vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The ¹troops of ^aTema looked, the ²companies of ^bSheba waited for them.

20 They were ^aconfounded¹ because they ²had hoped; they came thither, and were ³ashamed.

21 For now ^aye are no thing; ye see *my* casting down, and ^bare afraid.

22 Did I ¹say, Bring unto me? or, ²Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the ¹mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How ¹forcible are right words! but what doth your arguing ²reprove?

6:9 ^aNum. 11:15; 1 Kin. 19:4; Job 7:16; 9:21; 10:1

6:10 ^aActs 20:20 ^b[Lev. 19:2; Is. 57:15]

¹ *though in anguish I would exult*

6:14 ^a[Prov. 17:17]

¹ *despairing*

² *kindness*

6:15 ^aPs. 38:11 ^bJer. 15:18

6:17 ¹ *become*

² *cease to flow*

6:19 ^aGen. 25:15; Is. 21:14; Jer. 25:23

^b 1 Kin. 10:1; Ps. 72:10; Ezek. 27:22, 23

¹ *caravans*

² *travellers*

6:20 ^aJer. 14:3

¹ *disappointed*

² *were confident*

³ *confused*

6:21 ^aJob 13:4

^bPs. 38:11

6:22 ¹ *ever say*

² *Offer a bribe*

6:23 ¹ *oppressors*

6:25 ¹ *forceful*

² *prove*

6:26 ¹ *intend*

to reprove my words

6:27 ^aPs. 57:6

¹ *undermine*

6:28 ¹ *be pleased to*

² *I will never lie to your face*

6:29 ^aJob 17:10

^bJob 27:5, 6; 34:5

¹ *let there be no injustice*

² *still stands*

6:30 ¹ *injustice*

² *palate*

³ *unsavoury*

7:1 ^a[Job 14:5, 13, 14]; Ps. 39:4

¹ *a time of hard service*

7:2 ¹ *longs for the shade, lit. pants*

² *eagerly looks for his wages*

7:3 ^a[Job 15:31]

¹ *I have been allotted months of futility*

² *nights of misery*

7:4 ^aDeut. 28:67; Job 7:13, 14

7:5 ^aIs. 14:11

¹ *caked*

² *cracked*

³ *breaks out afresh*

7:6 ^aJob 9:25; 16:22; 17:11; Is. 38:12; [James 4:14]

7:7 ^aJob 7:16; Ps. 78:39; 89:47

26 Do ye ¹imagine to reprove words, and the speeches of one that *is* desperate, *which are* as wind?

27 Yea, ye overwhelm the fatherless, and ye ^adig ¹a pit for your friend.

28 Now therefore ¹be content, look upon me; for ²*it is* evident unto you if I lie.

29 ^aReturn, I pray you, ¹let it not be iniquity; yea, return again, my ^bbrightness ²*is* in it.

30 *Is* there ¹iniquity in my tongue? cannot my ²taste discern ³perverse things?

Man's Time on Earth

7 *Is there* not ^aan¹ appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant ¹earnestly desireth the shadow, and as an hireling ²looketh for *the reward* of his work:

3 So ¹am I made to possess ^amonths of vanity, and ²wearisome nights are appointed to me.

4 ^aWhen I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh *is* ^aclothed¹ with worms and clods of dust; my skin *is* ²broken, and ³become loathsome.

6 ^aMy days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that ^amy life *is* wind: mine eye shall no more see good.

8 ^aThe eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, and ¹I *am* not.

9 As the cloud is consumed and vanisheth away: so ^ahe that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, ^aneither shall his place know him any more.

7:8 ^aJob 8:18; 20:9 ¹I will no longer be

7:9 ^a2 Sam. 12:23

7:10 ^aPs. 103:16

6:14. Job does not really answer Eliphaz's contention but simply pleads for **pity** from his friends. He seems to answer the tone of Eliphaz's speech rather than the specific charges.

6:24. **Wherein I have erred** is a call for specific sins to be cited by the friends, perhaps with a note of sarcasm.

7:1. Job now turns to God to continue his lament.

Job's Anguished Spirit

11 Therefore I will ^anot ¹refrain my mouth; I will speak in the anguish of my spirit; I will ^bcomplain in the bitterness of my soul.

12 *Am* I a sea, or a ¹whale, that thou settest a watch over me?

13 ^aWhen I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my ¹life.

16 ^aI loathe *it*; I would not live away: ^blet me alone; for ^cmy days *are* ¹vanity.

17 ^aWhat *is* man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?

18 *And that* thou shouldst ¹visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 ¹I have sinned; what ²shall I do unto thee, ^aO thou ³preserver of men? why ^bhast thou set me as ⁴a mark against thee, so that I am a burden ⁵to myself?

21 *And why* dost thou not pardon my transgression, and take away mine iniquity? for now shall I ¹sleep in the dust; and thou shalt seek me in the morning, but I *shall* ²not *be*.

Bildad: God Is Just

8 Then answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?

3 ^aDoth God ¹pervert judgment? or doth the Almighty pervert justice?

4 If ^athy children have sinned against him, and he have cast them away ¹for their transgression;

7:11 ^aPs. 39:1, 9
^b1 Sam. 1:10
¹restrain
7:12 ¹Lit. *sea monster*
7:13 ^aJob 9:27
7:15 ¹Lit. *bones*
7:16 ^aJob 10:1
^bJob 14:6
^cPs. 62:9
¹a *breath* or *vapour*
7:17 ^aJob 22:2; Ps. 84; 144:3; Heb. 2:6
7:18 ¹seek him or *examine him*
7:20 ^aPs. 36:6
^bPs. 21:12
¹Have I sinned
²have I done
³watcher
⁴your target
⁵LXX to you
7:21 ¹lie down
²no longer
8:3 ^aGen. 18:25; [Deut. 32:4; 2 Chr. 19:7; Job 34:10, 12; 36:23; 37:23]; Rom. 3:5
¹subvert
8:4 ^aJob 1:5, 18, 19
¹Lit. *in the hand of their*
8:5 ^a[Job 5:17-27; 11:13]
¹earnestly
8:6 ¹arise
8:7 ^aJob 42:12
8:8 ^aDeut. 4:32; 32:7; Job 15:18; 20:4
¹consider the things discovered by their fathers
8:9 ^aGen. 47:9; [1 Chr. 29:15]; Job 7:6; [Ps. 39:5; 102:11; 144:4]
8:11 ¹papyrus
²marsh
³reeds
8:12 ^aPs. 129:6
8:13 ^aPs. 9:17
^bJob 11:20; 18:14; 27:8; Ps. 112:10; [Prov. 10:28]
8:14 ¹Lit. *house*
8:15 ^aJob 8:22; 27:18; Ps. 49:11
8:17 ¹rock heap
8:18 ^aJob 7:10
8:19 ^aPs. 113:7
8:20 ^aJob 4:7
¹reject
²blameless
³uphold

5 ^aIf thou wouldst seek unto God ¹betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would ¹awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly ^aincrease.

8 ^aFor enquire, I pray thee, of the former age, and ¹prepare thyself to the search of their fathers:

9 (For ^a*we are but of yesterday*, and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

Forget God and Perish

11 Can the ¹rush grow up without ²mire? can the ³flag grow without water?

12 ^aWhilst *it is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that ^aforget God; and the ^bhypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's ¹web.

15 ^aHe shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the ¹heap, *and* seeth the place of stones.

18 ^aIf he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and ^aout of the earth shall others grow.

20 Behold, ^aGod will not ¹cast away a ²perfect *man*, neither will he ³help the evil doers:

7:12. Job is saying, "Is it so needful to watch me as you would watch a threatening sea monster?"

7:20. I have sinned is better, "If I have sinned."

8:1-4. Bildad wastes no time getting to the heart of his argument: Job is full of hot air (like a strong wind, v. 2). If Job is to be exonerated, then God

would be unjust, and that cannot be (v. 3). Job's children must have sinned to incur divine judgment (v. 4).

8:8. Enquire ... of the former age: Bildad seems to be basing his case on wisdom tradition, unlike Eliphaz who appealed to experience.

21 Till he fill thy mouth with laughing, and thy lips with ¹rejoicing.

22 They that hate thee shall be ^aclothed with shame; and the dwelling place of the wicked ¹shall come to nought.

Job: God's Mighty Power

9 Then Job answered and said, 2 I know *it is* so of a truth: but how ¹should ^aman be ^bjust with God?

3 ¹If he will contend with him, he cannot answer him ²one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened ¹himself against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which ^ashaketh the earth out of her place, and the ^bpillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 ^aWhich alone spreadeth out the heavens, and ¹treadeth upon the ²waves of the sea.

9 ^aWhich maketh ¹Arcturus, Orion, and Pleiades, and the chambers of the south.

10 ^aWhich doeth great things past finding out; yea, and wonders without number.

11 ^aLo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 ^aBehold, he taketh away, who can ¹hinder him? who will say unto him, What doest thou?

Supplication to My Judge

13 *If* God will not withdraw his anger, ^athe ¹proud helpers do ²stoop under him.

14 How much less ¹shall I answer him, *and* choose out my words *to reason* with him?

15 ^aWhom, though I were righteous, *yet* ¹would I not answer, *but* I

8:21 ¹ Lit. *shouts of joy*

8:22 ^a Ps. 35:26; 109:29

¹ *come to nothing*

9:2 ^a [Job 4:17; 15:14–16; Ps. 143:2; Rom. 3:20]

^b [Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38]

¹ *can a man be righteous before God?*

9:3 ¹ *If one wished to argue 2 one time out of*

9:4 ^a Job 36:5

¹ God

9:6 ^a Is. 2:19, 21; Hag. 2:6; Heb. 12:26

^b Job 26:11

9:8 ^a Gen. 1:6; Job 37:18; Ps. 104:2, 3; Is. 40:22

¹ *walks 2 heights*

9:9 ^a Gen. 1:16; Job 38:31; Amos 5:8

¹ Or *The Great Bear*

9:10 ^a Job 5:9

9:11 ^a [Job 23:8, 9; 35:14]

9:12 ^a [Is. 45:9; Dan. 4:35; Rom. 9:20]

¹ *turn him back?*

9:13 ^a Job 26:12

¹ *allies of the proud 2 lie prostrate beneath*

9:14 ¹ *can I*

9:15 ^a Job 10:15; 23:1–7

¹ *could*

9:17 ^a Job 2:3

9:19 ¹ *justice*

9:20 ¹ *Though I were righteous 2 would condemn*

9:21 ¹ *I am blameless 2 I do not know 3 I despise*

9:22 ^a [Eccl. 9:2, 3; Ezek. 21:3

¹ *blameless*

9:23 ¹ *plight*

9:24 ¹ *who else could it be?*

9:25 ^a Job 7:6, 7

¹ *runner*

9:26 ^a Job 39:29; Hab. 1:8

¹ Lit. *ships of reeds*

² *swooping on its prey*

9:27 ^a Job 7:13

¹ *sad face 2 wear a smile*

9:28 ^a Ps. 119:120

^b Ex. 20:7

would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds ^awithout cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 *If I speak* of strength, lo, *he is* strong: and if of ¹judgment, who shall set me a time *to plead?*

20 ¹If I justify myself, mine own mouth ²shall condemn me: *if I say, I am* perfect, it shall also prove me perverse.

21 ¹*Though I were* perfect, *yet* ²would I not know my soul: ³I would despise my life.

22 *This is* one *thing*, therefore I said *it*, ^aHe destroyeth the ¹perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the ¹trial of the innocent.

24 The earth *is* given into the hand of the wicked: he covereth the faces of the judges thereof; if not, ¹where, *and* who *is* he?

25 Now ^amy days are swifter than a ¹post: they flee away, they see no good.

26 They are passed away as the ¹swift ships: ^aas the eagle ²that hasteth to the prey.

27 ^aIf I say, I will forget my complaint, I will leave off my ¹heaviness, and ²comfort *myself*:

28 ^aI am afraid of all my sorrows, I know that thou ^bwilt not hold me innocent.

29 *If* I ¹be wicked, why then labour I in vain?

30 ^aIf I wash myself with snow water, and ¹make my hands never so clean;

31 Yet shalt thou plunge me in the

9:29 ¹ shall be condemned

9:30 ^a [Jer. 2:22] ¹ cleanse my hands with soap

9:3. Job complains that one cannot argue with an infinite God about justice; God could ask a thousand unanswerable questions.

¹ditch, and mine own clothes shall ²abhor me.

God's Superiority

32 For ^ahe is not a man, as I am, that I should answer him, and we should come together in ¹judgment.

33 ^aNeither is there any ¹daysman betwixt us, that might lay his hand upon us both.

34 ^aLet him take his rod away from me, and let not ¹his fear terrify me:

35 Then would I speak, and not fear him; but *it is* not so with me.

Job's Weariness of Life

10 My ^asoul ¹is weary of my life; I will ²leave my complaint upon myself; ^bI will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and ¹shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or ^aseest thou as man seeth?

5 *Are* thy days as the days of ¹man? *are* thy years as ²man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 ^aThine hands have made me and fashioned me together round about; yet thou dost ^bdestroy me.

9 Remember, I beseech thee, ^athat thou hast made me as the clay; and wilt thou bring me into dust again?

10 ^aHast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast ¹fenced me with bones and sinews.

12 Thou hast granted me life and

9:31 ¹ pit
² loathe
9:32 ^a Eccl. 6:10;
[Is. 45:9; Jer. 49:19; Rom. 9:20]

¹ court
9:33 ^a [1 Sam. 2:25]; Job 9:19;
Is. 1:18
¹ mediator

9:34 ^a Job 13:20,
21; Ps. 39:10
¹ Aread of him

10:1 ^a 1 Kin.
19:4; Job 7:16;
Jon. 4:3
^b Job 7:11

¹ loathes
² give free
course to my
complaint

10:3 ¹ look
favourably

10:4 ^a [1 Sam. 16:7; Job 28:24;
34:21]

10:5 ¹ a mortal
man
² the days of a
mighty man

10:8 ^a Job 10:3;
Ps. 119:73
^b [Job 9:22]

10:9 ^a Gen. 2:7;
Job 33:6

10:10 ^a [Ps. 139:14-16]

10:11 ¹ knit me
together

10:12 ¹ care
10:14 ^a Job 7:20;
Ps. 139:1

10:15 ^a Job 10:7;
Is. 3:11

^b [Job 9:12, 15]
^c Ps. 25:18

¹ I cannot
² disgrace

10:16 ^a Is. 38:13;
Lam. 3:10; Hos. 13:7

¹ If my head is
exalted

10:18 ^a Job
3:11-13

10:20 ^a Ps. 39:5
^b Job 7:16, 19

10:21 ^a Ps. 88:12
^b Ps. 23:4

11:2 ¹ Lit. a man
of lips

² vindicated

11:3 ¹ empty talk
² be silent

³ rebuke thee

11:4 ^a Job 6:30

favour, and thy ¹visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then ^athou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, ^awoe unto me; ^band *if* I be righteous, yet ¹will I not lift up my head. *I am* full of ²confusion; therefore ^csee thou mine affliction;

16 ¹For it increaseth. ^aThou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 ^aWherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 ^aAre not my days few? cease *then*, and ^blet me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, ^aeven to the land of darkness ^band the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

Zophar: Let God Speak

11 Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should ¹a man full of talk be ²justified?

3 Should thy ¹lies make men ²hold their peace? and when thou mockest, shall no man ³make thee ashamed?

4 For ^athou hast said, My doctrine *is* pure, and I am clean in thine eyes.

9:33. Daysman is an advocate or impartial judge who could arbitrate the case between himself and God (cf. 1 Tim. 2:5).

10:10, 11. A reference to the development of the embryo from its origin in the womb.

10:16. As a fierce lion: God is compared to a lion who savagely pursues his prey.

10:21. The land of darkness: A reference to death.

11:1-3. Zophar is full of reproof and condemnation. He clearly assumes that Job is guilty, calling him a talker, a liar, and a mocker.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that ^aGod ¹exacteth of thee *less* than thine iniquity *deserveth*.

7 ^aCanst thou ¹by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than ¹hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 ^aIf he ¹cut off, and ²shut up, or gather together, then who can ³hinder him?

11 For ^ahe knoweth ¹vain men: he seeth wickedness also; will he not then consider *it*?

12 For ^avain¹ man would be wise, ²though man be born *like* a wild ass's colt.

Repentance and Forgiveness

13 If thou ^aprepare thine heart, and ^bstretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and ^alet not wickedness dwell in thy ¹tabernacles.

15 ^aFor then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt ^aforget *thy* misery, *and* remember *it* as waters that pass away:

17 And *thine* ¹age ^ashall be ²clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and ^athou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many ¹shall make suit unto thee.

11:6 ^a [Ezra 9:13]
¹ Lit. *forgets some of your iniquity for you*
 11:7 ^a Job 33:12, 13; 36:26; [Eccl. 3:11; Rom. 11:33]

¹ search out the deep things of God?
 11:8 ¹ Heb. *Sheol*
 11:10 ^a Job 9:12; [Rev. 3:7]

¹ passes by
² imprisons
³ restrain
 11:11 ^a [Ps. 10:14]

¹ deceitful
 11:12 ^a [Ps. 39:5]; Rom. 1:22

¹ empty-headed
² when a wild donkey's colt is born a man
 11:13 ^a [1 Sam. 7:3]

^b Ps. 88:9
 11:14 ^a Ps. 101:3
¹ tents
 11:15 ^a Job 22:26; Ps. 119:6; [1 John 3:21]

11:16 ^a Is. 65:16
 11:17 ^a Ps. 37:6; Prov. 4:18; Is. 58:8, 10

¹ life
² brighter
 11:18 ^a Lev. 26:5; 6; Ps. 3:5; Prov. 3:24

11:19 ¹ would court your favour
 11:20 ^a Lev. 26:16; Deut. 28:65; Job 17:5

^b Job 18:14; [Prov. 11:7]
¹ Lit. *the breathing out of life*
 12:3 ^a Job 13:2

¹ Lit. *a heart*
 12:4 ^a Job 21:3
^b Ps. 91:15

¹ by his friends
 12:5 ^a Prov. 14:2
 12:6 ^a [Job 9:24; 21:6-16; Ps. 73:12; Jer. 12:1; Mal. 3:15]

¹ tents
 12:10 ^a [Acts 17:28]
^b Job 27:3; 33:4

¹ life
² Lit. *all flesh of man*
 12:11 ¹ test
² palate
³ food

12:12 ¹ aged
² Long life
 12:13 ^a Job 9:4; 36:5

¹ God
 12:14 ^a Job 11:10; Is. 25:2
¹ imprisons
² no release

20 But ^athe eyes of the wicked shall fail, and they shall not escape, and ^btheir hope *shall be* ¹as the giving up of the ghost.

Job: The Just Man Is Scorned

12 And Job answered and said, **2** No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have ¹understanding as well as you; I *am* not ^ainferior to you: yea, who knoweth not such things as these?

4 ^aI *am as* one mocked ¹of his neighbour, who ^bcalleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 ^aHe that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 ^aThe ¹tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 ^aIn whose hand *is* the ¹soul of every living thing, and the ^bbreath of ²all mankind.

11 Doth not the ear ¹try words? and the ²mouth taste his ³meat?

12 With the ¹ancient *is* wisdom; and in ²length of days understanding.

God's Strength and Wisdom

13 With ¹him *is* ^awisdom and strength, he hath counsel and understanding.

14 Behold, ^ahe breaketh down, and it cannot be built again: he ¹shutteth up a man, and there can be ²no opening.

11:11. **He knoweth vain men:** A sovereign, omniscient God can see Job's sin.

11:13-20. Zophar continues to assume that Job is a sinner but reminds him that God will forgive his sin upon his confession and repentance.

12:2. Job takes the opportunity, now that all three friends have spoken, to give his opinion of their coun-

sel: **no doubt ... wisdom shall die with you.** The statement is dripping with sarcasm, but is an appropriate answer to these three who thought that they had all the answers to his dilemma.

12:7-25. Job believes in God's omnipotence, too, though here he emphasizes its destructive capacity.

15 Behold, he ^awithholdeth the waters, and they dry up: also he ^bsendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away ¹spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their ¹loins with a girdle.

19 He leadeth ¹princes away ²spoiled, and overthroweth the mighty.

20 ^aHe ¹removeth away the speech of the trusty, and taketh away the ²understanding of the aged.

21 ^aHe poureth contempt upon princes, and ¹weakeneth the strength of the mighty.

22 He ^adiscovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 ^aHe ¹increaseth the nations, and destroyeth them: he ²enlargeth the nations, and ³straiteneth them *again*.

24 He taketh away the ¹heart of the chief of the people of the earth, and ^acauseth them to wander in a wilderness *where there is* no way.

25 ^aThey grope in the dark without light, and he maketh them to ^bstagger like *a drunken man*.

Job: Hold Your Peace

13 Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 ^aWhat ye know, *the same* do I know also: I *am* not inferior unto you.

3 ^aSurely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ^aye *are* all physicians of no value.

5 ^aO that ye would altogether ¹hold your peace! and it ²should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

12:15 ^a Deut. 11:17; [1 Kin. 8:35, 36]
^b Gen. 7:11–24
 12:17 ¹ plundered
 12:18 ¹ waist with a belt
 12:19 ¹ Lit. priests, but not in a technical sense
² plundered
 12:20 ^a Job 32:9
¹ deprives the trusted ones of speech
² discernment
 12:21 ^a [Job 34:19]; Ps. 107:40; [Dan. 2:21]
¹ disarms the mighty
 12:22; [1 Cor. 4:5]
 12:23 ^a Is. 9:3; 26:15
¹ makes great
² Lit. spreads out
³ guides
 12:24 ^a Ps. 107:4
¹ understanding
 12:25 ^a Job 5:14; 15:30; 18:18
^b Ps. 107:27
 13:2 ^a Job 12:3
 13:3 ^a Job 23:3; 31:35
 13:4 ^a Job 6:21; [Jer. 23:32]
 13:5 ^a Job 13:13; 21:5; Prov. 17:28
¹ keep silent
² would
 13:7 ^a Job 27:4; 36:4
¹ unrighteously
 13:8 ¹ show partiality for him
 13:9 ¹ Will it be well when he searches
 13:10 ¹ rebuke
 13:11 ¹ Lit. exaltation
 13:12 ¹ platitudes are proverbs of ashes
² defences are defences of
 13:13 ¹ Be silent
 13:14 ^a Job 18:4
 13:15 ^a Ps. 23:4; [Prov. 14:32]
^b Job 27:5
¹ defend my ways
 13:16 ^a Job 8:13
 13:18 ^a [Rom. 8:34]
¹ prepared my case
² vindicated
 13:19 ^a Job 7:21; 10:8; Is. 50:8
¹ contend
² perish
 13:20 ^a Job 9:34
 13:21 ^a Job 9:34; Ps. 39:10

God Will Not Be Mocked

7 ^aWill ye speak ¹wickedly for God? and talk deceitfully for him?

8 Will ye ¹accept his person? will ye contend for God?

9 ¹Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely ¹reprove you, if ye do secretly accept persons.

11 Shall not his ¹excellency make you afraid? and his dread fall upon you?

12 Your ¹remembrances *are* like unto ashes, your ²bodies to bodies of clay.

13 ¹Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore ^ado I take my flesh in my teeth, and put my life in mine hand?

15 ^aThough he slay me, yet will I trust in him: ^bbut I will ¹maintain mine own ways before him.

16 He also *shall be* my salvation: for an ^ahypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ¹ordered *my* cause; I know that I shall be ^ajustified.²

19 ^aWho *is* he *that* will ¹plead with me? for now, if I hold my tongue, I shall ²give up the ghost.

20 ^aOnly do not two *things* unto me: then will I not hide myself from thee.

21 ^aWithdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will ^aanswer: or let me speak, and answer thou me.

Make Me Know My Sin

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

13:22 ^a Job 9:16; 14:15

13:2. I am not inferior unto you shows the deep resentment that Job had toward his friends' unsympathetic diagnosis.

13:15. Though he slay me, yet will I trust in him expresses the unquenchable faith of one who lives by

faith, not by sight. Even when it appears that God Himself has turned against Job, he will still trust in God.

13:28. He, as a rotten thing: He refers to man in general, who is here compared to a rotting garment, an apt illustration of his corruption.

24 “Wherefore hidest thou thy face, and ^bholdest¹ me for thine enemy?”

25 “Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?”

26 For thou writest bitter things against me, and ^amakest me ¹to possess the iniquities of my youth.

27 “Thou puttest my feet also in the stocks, and ¹lookest narrowly unto all my paths; thou ²settest a print upon the ³heels of my feet.

28 And he, as a rotten thing, ¹consumeth, as a garment that is moth eaten.

Job: The Brevity of Man

14 Man *that is* born of a woman *is* of few days, and ^afull of ¹trouble.

2 “He cometh forth like a flower, and ¹is cut down: he fleeth also as a shadow, and continueth not.

3 And dost ^athou open thine eyes upon ¹such an one, and ^bbringest me into judgment with thee?”

4 Who ^acan bring a clean *thing* out of an unclean? not one.

5 “Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 “Turn¹ from him, that he may rest, till he ²shall ³accomplish, ^bas an ⁴hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof ¹wax old in the earth, and the ²stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and ¹wasteth away: yea, man ²giveth up the ghost, and where *is* ^ahe?”

13:24 ^a[Deut. 32:20]; Ps. 13:1
^bLam. 2:5
¹hold me as
13:25 ^aIs. 42:3
13:26 ^aJob 20:11
¹inherit
13:27 ^aJob 33:11
¹watch carefully
²set a limit, lit. inscribe a print
³soles, lit. roots
13:28 ¹decays
14:1 ^aJob 5:7; Eccl. 2:23
¹turmoil
14:2 ^aJob 8:9; Ps. 90:5, 6, 9; 102:11; 103:15; 144:4; Is. 40:6; James 1:10, 11; 1 Pet. 1:24
¹fades away
14:3 ^aPs. 8:4; 144:3
^b[Ps. 143:2]
¹LXX, Vg., Syr. him
14:4 ^a[Job 15:14; 25:4; Ps. 51:2, 5, 10; John 3:6; Rom. 5:12; Eph. 2:3]
14:5 ^aJob 7:1; 21:21; Heb. 9:27
14:6 ^aJob 7:16, 19; Ps. 39:13
^bJob 7:1
¹look away
²Lit. cease
³finishes
⁴hired man
14:8 ¹grows
²stump
14:10 ^aJob 10:21, 22
¹is laid away
²breathes his last
14:11 ¹disappear
14:12 ^aPs. 102:25, 26; [Is. 51:6; 65:17; 66:22]; Acts 3:21; [2 Pet. 3:7, 10, 11; Rev. 20:11; 21:1]
14:13 ¹conceal me
14:14 ^aJob 13:15
¹hard service
14:15 ^aJob 13:22
14:16 ^aJob 10:6, 14; 13:27; 31:4; 34:21; Ps. 56:8; 139:1–3; Prov. 5:21; [Jer. 32:19]
14:17 ^aDeut. 32:32–34
¹Lit. plaster over (cover over)
14:18 ¹falls and crumbles away
14:19 ¹wear away stones

11 As the waters ¹fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: ^atill the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest ¹keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my ¹appointed time ^awill I wait, till my change come.

15 “Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 “For now thou numberest my steps: dost thou not watch over my sin?”

17 “My transgression *is* sealed up in a bag, and thou ¹sewest up mine iniquity.

18 And surely the mountain ¹falling cometh to nought, and the rock is removed out of his place.

19 The waters ¹wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and ^ahe knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Eliphaz: Unprofitable Talk

15 Then answered ^aEliphaz the Temanite, and said,

14:21 ^aEccl. 9:5; Is. 63:16
15:1 ^aJob 4:1

14:1–22. The Book of Job is filled with references to the brevity of man’s life. This is especially true of chapter 14. Man **is of few days** (v. 1), **like a flower** (v. 2), **as a shadow** (v. 2), and so on. His viewpoint is very similar to the Preacher (*Qōheleth*) in Ecclesiastes.

14:13, 14. *Sheōl* is the Old Testament term for the place of the departed dead. Job longs for death as a release from the trials of earth. His question—**If a man**

die, shall he live again?—is answered in 19:25, 26. (See the note on 19:23–27.) There are several questions raised in this book. They all express man’s desire to know who he is, why he was born, and where he is going.

15:1. The second round of discussion becomes more heated. Now that Job has heard and answered all three friends, he is regarded by all three as quite arrogant.

2 Should a wise man ¹utter vain knowledge, and fill ²his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches where-with he can do no good?

4 Yea, thou castest off fear, and restrainest ¹prayer before God.

5 For ¹thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

6 ^aThine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? ^aor wast thou made before the hills?

8 ^aHast thou heard the ¹secret of God? and dost thou ²restrain wisdom to thyself?

9 ^aWhat knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 ^aWith us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God ¹small with thee? is there any ²secret thing with thee?

12 Why doth thine heart carry thee away? and ¹what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 ^aWhat *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 ^aBehold, ¹he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 ^aHow much more abominable and filthy *is* man, ^bwhich drinketh iniquity like water?

17 I will ¹shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told ^afrom their fathers, and have not hid *it*:

15:2 ¹ answer with empty knowledge ² himself

15:4 ¹ meditation or complaint

15:5 ¹ your iniquity teaches your mouth

15:6 ^a Job 9:20; [Luke 19:22]

15:7 ^a Job 38:4, 21; Ps. 90:2; Prov. 8:25

15:8 ^a Job 29:4; Rom. 11:34; [1 Cor. 2:11]

15:9 ^a Job 12:3; 13:2

15:10 ^a Job 8:8-10; 12:12; 32:6, 7

15:11 ¹ too small ² Or gently

spoken word

15:12 ¹ Or why do your eyes flash

15:14 ^a Job 14:4; Prov. 20:9; [Eccl. 7:20; 1 John 1:8, 10]

15:15 ^a Job 4:18; 25:5

1 God

15:16 ^a Job 4:19; Ps. 14:3; 53:3

^b Job 34:7; Prov. 19:28

15:17 ¹ tell

15:18 ^a Job 8:8; 20:4

15:19 ^a Joel 3:17 ¹ land ² alien

15:20 ^a Ps. 90:12 ¹ writhes

15:21 ^a Job 20:21; 1 Thess. 5:3

¹ sound of dreadful or terrifying things

15:22 ^a Job 14:10-12

¹ he watches for

15:23 ^a Ps. 59:15; 109:10

^b Job 18:12

15:24 ¹ overpower ² attack

15:25 ¹ acts defiantly

15:26 ¹ runs stubbornly against him with a thick, strong, embossed shield

15:27 ^a Ps. 17:10; 73:7; 119:70

¹ his waist heavy with fat

15:28 ¹ ruins

19 Unto whom alone the ¹earth was given, and ^ano ²stranger passed among them.

20 The wicked man ¹travailleth with pain all *his* days, ^aand the number of years is hidden to the oppressor.

21 A ¹dreadful sound *is* in his ears: ^ain prosperity the destroyer shall come upon him.

22 He believeth not that he shall ^areturn out of darkness, and ¹he is waited for of the sword.

23 He ^awandereth abroad for bread, *saying*, Where *is it*? he knoweth ^bthat the day of darkness is ready at his hand.

Trouble and Anguish

24 Trouble and anguish shall make him afraid; they shall ¹prevail against him, as a king ready to the ²battle.

25 For he stretcheth out his hand against God, and ¹strengtheneth himself against the Almighty.

26 He ¹runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 ^aBecause he covereth his face with his fatness, and maketh ¹collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become ¹heaps.

29 He shall not be rich, neither shall his ¹substance ^acontinue, neither shall ²he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and ^aby the breath of his mouth shall he go away.

31 Let not him that is deceived ^atrust in ¹vanity: for vanity shall be his ²recompence.

15:29 ^a Job 20:28; 27:16, 17 ¹ wealth ² his possessions overspread the earth

15:30 ^a Job 4:9

15:31 ^a Job 35:13; Is. 59:4 ¹ futile things ² reward

15:2. Eliphaz begins his second speech with a question. There are over three hundred questions in the Book of Job (more than in any other book in the Bible). They express the viewpoint of wisdom and the search for understanding. Their constant use in this book clearly reflects its Near Eastern origin.

15:4. **Thou castest off fear**, that is, the fear of God. Eliphaz makes a serious accusation, that Job is actu-

ally undermining devotion to God by others.

15:5. Eliphaz now accuses Job of **iniquity** and being **crafty**, deceitful, whereas in his first speech he seemed to assume Job's sincerity.

15:17-35. Eliphaz again appeals to his personal experience for authority: **that which I have seen**. He then surveys the judgments that fall on the wicked, thus implying that Job is to be numbered among them.

32 It shall be accomplished ^abefore his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* ¹desolate, and fire shall consume the ²tabernacles of bribery.

35 ^aThey conceive ¹mischief, and bring forth ²vanity, and their ³belly prepareth deceit.

Job: Asswage My Grief

16 Then Job answered and said, **2** I have heard many such things: ^amiserable¹ comforters *are* ye all.

3 Shall ¹vain words have an end? or what ²emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and ^ashake mine head at you.

5 *But* I would strengthen you with my mouth, and the ¹moving of my lips should ²asswage *your grief*.

6 Though I speak, my grief is not ¹asswaged: and *though* I ²forbear, what ³am I eased?

7 But now he hath made me ^awearry: thou ^bhast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a ^awitness *against me*: and my leanness rising up in me beareth witness to my face.

9 ^aHe tearth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; ^bmine ¹enemy sharpeneth his eyes upon me.

10 ¹They have ^agaped upon me with their mouth; they ^bhave smitten me upon the cheek reproachfully; they have gathered themselves together against me.

15:32 ^a Job 22:16; Ps. 55:23; Eccl. 7:17
15:34 ¹ barren
² tents

15:35 ^a Ps. 7:14; Is. 59:4; [Hos. 10:13]

¹ trouble
² futility
³ womb

16:2 ^a Job 13:4; 21:34
¹ troublesome

16:3 ¹ empty words, lit. words of wind
² provokes

16:4 ^a Ps. 22:7; 109:25; Lam. 2:15; Zeph. 2:15; Matt. 27:39

16:5 ¹ comfort from
² relieve

16:6 ¹ relieved
² remain silent
³ ease do I get

16:7 ^a Job 7:3
^b Job 16:20; 19:13-15

16:8 ^a Job 10:17
16:9 ^a Job 10:16, 17; 19:11; Hos. 6:1

^b Job 13:24; 33:10
¹ adversary sharpens his gaze on

16:10 ^a Ps. 22:13; 35:21
^b Is. 50:6; Lam. 3:30; Mic. 5:1;

Matt. 26:67; Mark 14:65; Luke 22:63; Acts 23:2

1 Men

16:11 ^a Job 1:15, 17
16:12 ^a Job 9:17
^b Job 7:20; Lam. 3:12

¹ shattered me
² target
16:13 ¹ surround
² pierces my heart, lit. splits my kidneys
³ pity

16:14 ¹ wound
² MT warrior
16:15 ^a Job 30:19; Ps. 7:5

¹ laid my head
16:16 ¹ flushed from
16:17 ¹ Although no violence is in

16:18 ^a Job 27:9; [Ps. 66:18]
¹ burial place
16:19 ^a Gen. 31:50; Rom. 1:9; Phil. 1:8; 1 Thess. 2:5

11 God ^ahath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath ¹broken me ^aasunder: he hath also taken *me* by my neck, and shaken me to pieces, and ^bset me up for his ²mark.

13 His archers ¹compass me round about, he ²cleaveth my reins asunder, and doth not ³spare; he poureth out my gall upon the ground.

14 He breaketh me with ¹breach upon breach, he runneth upon me like a ²giant.

My Witness in Heaven

15 I have sewed sackcloth upon my skin, and ^adefiled¹ my horn in the dust.

16 My face is ¹foul with weeping, and on my eyelids *is* the shadow of death;

17 ¹Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and ^alet my cry have no ¹place.

19 Also now, behold, ^amy witness *is* in heaven, and my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

21 ^aO that one might plead for a man with God, as a man *pleadeth* for his ¹neighbour!

22 When a few years are ¹come, then I shall ^ago the way *whence* I shall not return.

Job: Where Is My Hope?

17 My ¹breath is corrupt, my days are ²extinct, ^athe graves are ready for me.

2 *Are there* not mockers with me? and doth not mine eye ¹continue in their ^aprovocation?

16:21 ^a Job 31:35; Eccl. 6:10; [Is. 45:9; Rom. 9:20] ¹ friend

16:22 ^a Job 10:21; Eccl. 12:5 ¹ finished

17:1 ^a Ps. 88:3, 4 ¹ spirit is broken ² extinguished
17:2 ^a 1 Sam. 1:6; Job 12:4; 17:6; 30:1, 9; 34:7 ¹ dwell, lit. lodge

16:2. The discussion degenerates into a series of insults and name-calling. Job protests his innocence, but begins to lose hope in his desperate situation.

16:15. Unaware of God's sovereignty and of Satan's devices against him, Job begins to assume that God is against him for an unexplainable reason. **Sackcloth** is a sign of mourning. The **horn** he had laid **in the dust** is a sign of strength.

16:19. My witness is in heaven implies an advance in Job's faith over 9:33, where he pleaded for an impartial arbiter. He seems certain here that there is a heavenly witness who will testify on his behalf.

17:1. The graves are ready indicates that Job believed death was near.

3 Lay down now, put me in a ¹surety with thee; who *is* he *that* ^awill ²strike hands with me?

4 For thou hast hid their heart from ^aunderstanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall ^afail.

6 He hath made me also ^aa byword of the people; and ¹aforetime I was as a tabret.

7 ^aMine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his ^away, and he that hath ^bclean hands shall be stronger and stronger.

10 But as for you all, ^ado ¹ye return, and come now: for I cannot find *one wise man* among you.

11 ^aMy days are past, my purposes are broken off, *even* the ¹thoughts of my heart.

12 They change the night into day: ¹the light *is* short because of darkness.

13 ¹If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my ^ahope? as for my hope, who shall see it?

16 They shall go down ^ato the bars of ¹the pit, when *our* ^brest together *is* in the dust.

Bildad: We Will Speak

18 Then answered ^aBildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? ¹mark, and afterwards we will speak.

3 Wherefore are we counted ^aas

17:3 ^aProv. 6:1; 17:18; 22:26

¹pledge

²shake

17:4 ^aJob 12:20;

32:9

17:5 ^aJob 11:20

17:6 ^aJob 30:9

¹I have become

one in whose

face they spit

17:7 ^aPs. 6:7;

31:9

17:9 ^aProv. 4:18

^bPs. 24:4

17:10 ^aJob 6:29

¹please, come

back again

17:11 ^aJob 7:6

¹desires

17:12 ¹the light

is near in the

face of darkness

17:13 ¹If I wait

for the grave as

17:15 ^aJob 7:6;

13:15; 14:19;

19:10

17:16 ^aJon. 2:6

^bJob 3:17-19;

21:33

¹Heb. Sheol

18:1 ^aJob 8:1

18:2 ¹gain under-

standing

18:3 ^aPs. 73:22

¹regarded as

stupid

18:4 ^aJob 13:14

¹Lit. his soul

18:5 ^aJob 21:17;

Prov. 13:9;

20:20; 24:20

18:6 ^aJob 21:17;

Ps. 18:28

¹tent

²lamp

³beside him

18:7 ^aJob 5:12,

13; 15:6

¹shortened

18:8 ^aJob 22:10;

Ps. 9:15; 35:8; Is.

24:17, 18

18:9 ^aJob 5:5

¹net

²a snare

18:10 ¹A noose

is hidden for

him

18:11 ^aJob

20:25; Jer. 6:25

18:12 ^aJob 15:23

18:13 ¹patches

of

²limbs or parts

18:14 ^aJob 11:20

¹He shall be

rooted from the

security of his

tent

²they parade

him before

18:15 ¹They

²who are none

of his

18:16 ^aJob 29:19

beasts, *and* ¹reputed vile in your sight?

4 ^aHe teareth ¹himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, ^athe light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his ¹tabernacle, ^aand his ²candle shall be put out ³with him.

7 The steps of his strength shall be ¹straitened, and ^ahis own counsel shall cast him down.

8 For ^ahe is cast into a net by his own feet, and he walketh upon a snare.

9 The ¹gin shall take *him* by the heel, *and* ^athe ²robber shall prevail against him.

10 ¹The snare *is* laid for him in the ground, and a trap for him in the way.

11 ^aTerrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and ^adestruction *shall be* ready at his side.

13 It shall devour ¹the strength of his skin: *even* the firstborn of death shall devour his ²strength.

14 ^aHis ¹confidence shall be rooted out of his tabernacle, and ²it shall bring him to the king of terrors.

15 ¹It shall dwell in his tabernacle, ²because *it is* none of his: brimstone shall be scattered upon his habitation.

16 ^aHis roots shall be dried up beneath, and above shall his branch be cut off.

17 ^aHis ¹remembrance shall perish from the earth, and he shall have no name ²in the street.

18:17 ^aJob 24:20; [Ps. 34:16]; Prov. 10:7 ¹The memory of him ²among the renown or distinguished, lit. before the outside

18:1. Bildad argues that the law of retribution applies to all men, believing that Job's suffering is the result of personal sin. Thus, Bildad becomes frustrated with Job's self-defense. He believes that only the wicked suffer. He implies, therefore, that all suffering is judgmental, assuming that Job is suffer-

ing because he is being judged for his sin.

18:3. Are we counted as beasts? Bildad is saying, "You've insulted our intelligence!"

18:5-21. A blistering speech on the woes of the wicked.

18:9. The gin is a trap.

18 ¹He shall be driven from light into darkness, and chased out of the world.

19 ¹“He shall neither have son nor ¹nephew among his people, nor any remaining in his dwellings.

20 ¹They that come after *him* shall be astonished ²at his day, as ²they that went before ³were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that ⁴knoweth not God.

Job: You Vex My Soul

19 Then Job answered and said, **2** How long will ye ¹vex my soul, and break me in pieces with words?

3 These ten times have ye ¹reproached me: ye are not ashamed that ye ²make yourselves strange to me.

4 And be it indeed that I have erred, mine error remaineth with myself.

5 If indeed ye will ⁴magnify yourselves against me, and plead against me my ¹reproach:

6 Know now that ⁴God hath ¹overthrown me, and hath ²compassed me with his net.

7 Behold, I cry out ¹of wrong, but I am not heard: I cry aloud, but *there* is no ²judgment.

8 ⁴He hath ¹fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 ⁴He hath stripped me of my glory, and taken the crown *from* my head.

10 He ¹hath destroyed me on every side, and I am gone: and mine ⁴hope hath he ²removed like a tree.

11 He hath also kindled his wrath

18:18 ¹Or *They drive him*
18:19 *a* Job 27:14, 15; Is. 14:22

¹ *posterity*
18:20 *a* Ps. 37:13; Jer. 50:27; Obad. 12

¹ *Those in the west shall*
² *those in the east*

³ *Lit. were seized with horror*
18:21 *a* Jer. 9:3; 1 Thess. 4:5

19:2 ¹ *torment*
19:3 ¹ *shamed* or *disgraced*
² *deal harshly with me*

19:5 *a* Ps. 35:26; 38:16; 55:12, 13
¹ *humiliation*
19:6 *a* Job 16:11
¹ *wronged*
² *surrounded*

19:7 ¹ *concerning violence*
² *justice*

19:8 *a* Job 3:23; Ps. 88:8; Lam. 3:7, 9
¹ *walled off my way*

19:9 *a* Job 12:17, 19; Ps. 89:44
19:10 *a* Job 17:14, 16

¹ *breaks me down on*
² *uprooted*

19:11 *a* Job 13:24; 33:10

19:12 ¹ *tent*

19:13 *a* Job 16:20; Ps. 31:11; 38:11; 69:8; 88:8, 18

¹ *removed my brothers*
² *completely*

19:14 ¹ *close*

19:17 ¹ *repulsive*

19:18 *a* 2 Kin. 2:23; Job 17:6

19:19 *a* Ps. 38:11; 55:12, 13

¹ *close*
19:20 *a* Job 16:8; 33:21; Ps. 102:5;

Lam. 4:8

¹ *clings*

19:22 *a* Job 13:24, 25; 16:11;

19:6; Ps. 69:26

against me, and ⁴he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my ¹tabernacle.

13 ⁴He hath ¹put my brethren far from me, and mine acquaintance are ²verily estranged from me.

14 My kinsfolk have failed, and my ¹familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is ¹strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, ⁴young children despised me; I arose, and they spake against me.

19 ⁴All my ¹inward friends abhorred me: and they whom I loved are turned against me.

20 ⁴My bone ¹cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

My Redeemer Liveth

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye ⁴persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

19:1. This chapter contains the highlight of the discussion cycles, since in it Job expresses the deepest faith possible for a believer in his day from the midst of the deepest despair.

19:3. Ten times is an expression for “often” (cf. Gen. 31:7).

19:23–27. God has humiliated Job (vv. 8–12), his friends and relatives have abandoned him (vv. 13–20), and he has been reduced to pleading for pity (vv. 21, 22). But from the depths of degradation he expresses the confidence that if his case could only be recorded for posterity, future generations would judge him favorably (vv. 23, 24). Furthermore, he knows con-

fidently that he has a **Redeemer** (v. 25, Heb. *gō'ēl*), One who will champion his cause and vindicate him. The Redeemer is more than an arbiter (9:33) or a witness (16:19) but a Kinsman-Redeemer who will avenge him. Clearly, Job viewed God Himself as the Redeemer, and the Hebrew word is in fact used often of God (Ps. 19:14; Is. 41:14, etc.). **In my flesh** (v. 26) speaks of a resurrected body. Though it may also be translated “apart from my flesh,” as a spirit being, the emphasis of the original means “from the standpoint of my flesh,” in my resurrected body. Here then is clear evidence of the Old Testament belief in the resurrection of the human body.

25 For I know *that* my ¹redeemer liveth, and *that* he shall stand ²at the latter *day* upon the earth:

26 And *though* after my skin worms destroy this *body*, yet ^ain my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; ¹*though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

Zophar: The Wicked Will Perish

20 Then answered ^aZophar the Naamathite, and said,

2 Therefore do my ¹thoughts cause me to answer, ²and for *this* I make haste.

3 I have heard the ¹check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of ^aold, since man was placed upon earth,

5 ^aThat the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a ^bmoment?

6 ^aThough his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he shall perish for ever like his own ¹dung: they which have seen him shall say, Where *is* he?

8 He shall fly away ^aas a dream, and shall not be found: yea, he ^bshall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see* him no more; neither shall his place any more behold him.

10 His children shall seek ¹to please the poor, and his hands shall restore their goods.

11 His bones are full ¹of ^athe sin of his youth, ^bwhich shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

19:25 ¹Lit. *kinsman*
²at last
19:26 ^a[Ps. 17:15]; Matt. 5:8; 1 Cor. 13:12; [1 John 3:2]

19:27 ¹*how my heart yearns*

20:1 ^aJob 11:1
20:2 ¹*anxious thoughts*
²*because of the turmoil within me*

20:3 ¹*reproof of my insulting correction*

20:4 ^aJob 8:8; 15:10

20:5 ^aPs. 37:35, 36

^b[Job 8:13; 13:16; 15:34; 27:8]

20:6 ^aIs. 14:13, 14

20:7 ¹*refuse*

20:8 ^aPs. 73:20; 90:5

^bJob 18:18;

27:21-23

20:10 ¹*the favour of*

20:11 ^aJob 13:26

^bJob 21:26

¹*youthful vigour*

20:13 ¹Lit. *in his palate*

20:14 ¹*food in his stomach*

²*turns sour*

³*becomes cobra venom*

20:16 ¹*cobras*

20:17 ^aPs. 36:8;

Jer. 17:8

¹*streams*

²*rivers flowing with honey and cream*

20:18 ¹*from the proceeds of his business, he will have no enjoyment*

20:19 ¹*seized*

20:20 ^aEcl. 5:13-15

¹Lit. *know*

²*in his heart*

³*anything which*

20:21 ¹*food*

²*his prosperity will not endure*

20:22 ¹*his self-sufficiency*

²*distress*

³Or *wretched or sufferer*

20:24 ^aIs. 24:18;

Amos 5:19

¹*bronze*

20:25 ^aJob 16:13

^bJob 18:11, 14

¹Gallbladder

20:26 ^aPs. 21:9

¹*Total*

²*reserved for his treasures*

³*an unfanned fire*

⁴*tent*

13 *Though* he spare it, and forsake it not; but keep it still ¹within his mouth:

14 *Yet* his ¹meat in his bowels ²is turned, *it* ³is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of ¹asps: the viper's tongue shall slay him.

17 He shall not see ^athe ¹rivers, the ²floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: ¹according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently ¹taken away an house which he builded not;

20 ^aSurely he shall not ¹feel quietness ²in his belly, he shall not save ³of that which he desired.

21 There shall none of his ¹meat be left; therefore ²shall no man look for his goods.

22 In ¹the fulness of his sufficiency he shall be in ²straits: every hand of the ³wicked shall come upon him.

The Fury of God's Wrath

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 ^aHe shall flee from the iron weapon, *and* the bow of ¹steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, ^athe glittering sword cometh out of his ¹gall: ^bterrors *are* upon him.

26 ¹All darkness *shall be* ²hid in his secret places: ^aa ³fire not blown shall consume him; it shall go ill with him that is left in his ⁴tabernacle.

20:1-29. Zophar's second speech focuses on two key ideas: the prosperity of the wicked is short, and his doom is sure.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his ^awrath.

29 ^aThis is the portion of a wicked man from God, and the heritage appointed unto him by God.

Job: Why Do the Wicked Prevail?

21 But Job answered and said, **2** Hear diligently my speech, and let this be your ¹consolations.

3 ¹Suffer me that I may speak; and after that I have spoken, ^amock on.

4 As for me, *is* my complaint to man? and *if it were so*, why should not my spirit be ¹troubled?

5 ¹Mark me, and be astonished, ^aand lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 ^aWherefore do the wicked live, become old, yea, are mighty in power?

8 Their ¹seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, ^aneither *is* the rod of ¹God upon them.

10 Their bull ¹gendereth, and faileth not; their cow calveth, ²and ^acasteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They ¹take the timbrel and harp, and rejoice at the sound of the ²organ.

13 They ^aspend their days in wealth, and ¹in a moment go down to the ²grave.

14 ^aTherefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 ^aWhat is the Almighty, that we

20:28 ^a Job 20:15; 21:30
20:29 ^a Job 27:13; 31:2, 3
21:2 ¹ comfort
21:3 ^a Job 16:10
¹ Bear with me
21:4 ¹ impatient
21:5 ^a Judg. 18:19; Job 13:5; 29:9; 40:4
¹ Look at me
21:7 ^a Job 12:6; Ps. 17:10, 14; 73:3, 12; [Jer. 12:1]; Hab. 1:13, 16
21:8 ¹ descendants are
21:9 ^a Ps. 73:5
¹ God's chastisement
21:10 ^a Ex. 23:26
¹ breeds
² without miscarriage
21:12 ¹ sing to the tambourine
² flute
21:13 ^a Job 21:23; 36:11
¹ Without lingering illness
² Heb. *Sheol*
21:14 ^a Job 22:17
21:15 ^a Ex. 5:2; Job 22:17; 34:9

^b Job 35:3; Mal. 3:14

21:16 ^a Job 22:18; Ps. 1:1; Prov. 1:10
¹ their prosperity
21:17 ^a [Job 31:2, 3; Luke 12:46]
¹ lamp
21:18 ^a Ps. 1:4; 35:5; Is. 17:13; Hos. 13:3
¹ Lit. *steals away*
21:19 ^a [Ex. 20:5]; Jer. 31:29; Ezek. 18:2
¹ stores up a man's iniquity
21:20 ^a Ps. 75:8; Is. 51:17; Jer. 25:15; Rev. 14:10; 19:15
21:21 ¹ does he care about his household
21:22 ^a Job 35:11; 36:22; [Is. 40:13; 45:9; Rom. 11:34; 1 Cor. 2:16]
21:23 ¹ secure
21:24 ¹ LXX, Vg. *bowels*; Syr. *sides*
² the marrow of his bones is moist
21:26 ^a Job 3:13; 20:11; Eccl. 9:2
21:27 ¹ schemes
21:28 ¹ MT *where is the tent, the dwelling places*

should serve him? and ^bwhat profit should we have, if we pray unto him?

16 Lo, ¹their good *is* not in their hand: ^athe counsel of the wicked is far from me.

17 How oft is the ¹candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* ^adistributeth sorrows in his anger.

18 ^aThey are as stubble before the wind, and as chaff that the storm ¹carrieth away.

19 God ¹layeth up his iniquity ^afor his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and ^ahe shall drink of the wrath of the Almighty.

21 For what ¹pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

God Is Judge

22 ^aShall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and ¹quiet.

24 His ¹breasts are full of milk, and ²his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall ^alie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the ¹devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and ¹where *are* the dwelling places of the wicked?

29 Have ye not asked them that ¹go by the way? and do ye not know their ²tokens,

30 ^aThat the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

21:29 ¹ travel the road ² signs
21:30 ^a Job 20:29; [Prov. 16:4; 2 Pet. 2:9]

21:1-34. Job strikes at the heart of his friends' assumption that the wicked are judged and the righteous are blessed. Job claims that this simply is not true, if one looks at life objectively: the wicked's chil-

dren are established (v. 8), his house is safe (v. 9), his cattle reproduce (v. 10), and so on. He even receives an honorable burial (vv. 32, 33)!

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and ¹shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and ^aevery man shall ¹draw after him, as *there are* innumerable before him.

34 How then comfort ye me ¹in vain, seeing in your answers there remaineth ²falsehood?

Job Accused of Wickedness

22 Then ^aEliphaz the Temanite answered and said,

2 ^aCan a man be profitable unto God, ¹as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways ¹perfect?

4 Will he reprove thee ¹for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities ¹infinite?

6 For thou hast ^ataken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou ^ahast withholden bread from the hungry.

8 But *as for* the ¹mighty man, he ²had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the ¹arms of the fatherless have been ²broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of ^awaters cover thee.

12 *Is* not God in the height of heaven? and behold the ¹height of the stars, how high they are!

13 And thou sayest, ^aHow ¹doth God know? can he judge through the ²dark cloud?

21:32 ¹ *a vigil shall be kept over*

21:33 ^a Heb. 9:27 ¹ *follow*

21:34 ¹ *with empty words*
² *faithlessness*

22:1 ^a Job 4:1; 15:1; 42:9

22:2 ^a Job 35:7; [Ps. 16:2; Luke 17:10]

¹ *though*

22:3 ¹ *blameless*

22:4 ¹ *because of your fear of him*

22:5 ¹ *without end*

22:6 ^a [Ex. 22:26, 27]; Deut. 24:6, 10, 17; Job 24:3, 9; Ezek. 18:16

22:7 ^a Deut.

15:7; Job 31:17; Is. 58:7; Ezek.

18:7; Matt. 25:42

22:8 ¹ *Lit. man of arm*

² *possessed the land*

22:9 ¹ *strength*

² *crushed*

22:11 ^a Job

38:34; Ps. 69:1, 2; 124:5; Lam.

3:54

22:12 ¹ *highest stars*

22:13 ^a Ps. 73:11

¹ *What*

² *thick darkness*

22:14 ^a Ps.

139:11, 12

22:15 ¹ *Will you keep to the*

22:16 ^a Job

14:19; 15:32; Ps.

90:5; Is. 28:2;

Matt. 7:26, 27

¹ *washed away*

22:17 ^a Job

21:14, 15

¹ *to them?*; LXX,

Syr. *to us?*

22:19 ^a Ps. 52:6;

58:10; 107:42

22:20 ¹ *MT*

adversary is

22:21 ^a [Ps.

34:10]; Is. 27:5

¹ *God*

22:22 ^a Job 6:10;

23:12; Prov. 2:6

^b [Ps. 119:11]

¹ *instruction*

22:23 ¹ *tents*

22:24 ^a 2 Chr.

1:15

¹ *in the dust*

22:25 ¹ *MT gold*

22:26 ^a Job

27:10; Ps. 37:4;

Is. 58:14

22:27 ^a Job

11:13; 33:26; [Is.

58:9-11]

22:29 ^a Job 5:11;

[Matt. 23:12;

James 4:6; 1 Pet.

5:5]

¹ *exaltation*

14 ^aThick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 ¹Hast thou marked the old way which wicked men have trodden?

16 Which ^awere cut down out of time, whose foundation was ¹overflowed with a flood:

17 ^aWhich said unto God, Depart from us: and what can the Almighty do ¹for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 ^aThe righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our ¹substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with ¹him, and ^abe at peace: thereby good shall come unto thee.

22 Receive, I pray thee, ¹the ^alaw from his mouth, and ^blay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy ¹tabernacles.

24 Then shalt thou ^alay up gold ¹as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ¹defence, and thou shalt have plenty of silver.

Delight in the Almighty

26 For then shalt thou have thy ^adelight in the Almighty, and shalt lift up thy face unto God.

27 ^aThou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* ¹lifting up; and ^ahe shall save the humble person.

22:1-30. In his final speech Eliphaz blasts Job with his most vicious attack. Beginning with the assumption that wickedness brings only God's judgment (vv. 1-5), Eliphaz compiles a catalog of sins of which

Job must be guilty (vv. 6-20). Finally, in a beautiful passage on the forgiveness of God, he appeals to Job to repent (vv. 21-30), though he directs it toward the wrong person.

30 He shall deliver ¹the island of the innocent: and it is delivered by the pureness of thine hands.

Job: Argue My Cause

23 Then Job answered and said, **2** Even to day is my ^acomplaint bitter: my stroke is heavier than my groaning.

3 "Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 "Will he ¹plead against me with *his* great power? No; but he would ²put *strength* in me.

7 There the ¹righteous might dispute with him; so should I be delivered for ever from my judge.

8 "Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, ¹but I cannot behold *him*: he ²hideth himself on the right hand, ³that I cannot see *him*:

10 But ^ahe knoweth the way that I take: *when* ^bhe hath tried me, I shall come forth as gold.

11 "My foot hath ¹held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the ^acommandment of his lips; ^bI ¹have esteemed the words of his mouth more than my ²necessary *food*.

13 But he is ¹in one *mind*, and who can ²turn him? and *what* ^ahis soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* ^aappointed for me: and many such *things* are with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

22:30 ¹one who is not innocent
23:2 ^aJob 7:11
23:3 ^aJob 13:3, 18; 16:21; 31:35
23:6 ^aIs. 57:16
¹contend
²take note of me

23:7 ¹upright could reason
23:8 ^aJob 9:11; 35:14

23:9 ¹I cannot
²turns to the right

³I cannot
23:10 ^a[Ps. 1:6; 139:1-3]
^b[Ps. 17:3; 66:10; James 1:12]

23:11 ^aJob 31:7; Ps. 17:5
¹held fast to
23:12 ^aJob 6:10; 22:22

^bPs. 44:18
¹treasured
²appointed portion
23:13 ^a[Ps. 115:3]

¹unique
²make him change
23:14 ^a[1 Thess. 3:2-4]

23:16 ^aPs. 22:14
¹weak

23:17 ^aJob 10:18, 19
¹from the presence of
²hidden deep darkness

24:1 ^a[Acts 1:7]
^b[Is. 2:12]; Jer. 46:10; [Obad. 15]; Zeph. 1:7

24:2 ^a[Deut. 19:14; 27:17]; Prov. 22:28; 23:10; Hos. 5:10

24:3 ^a[Deut. 24:6, 10, 12, 17]; Job 22:6, 9
¹donkey

24:4 ^aJob 29:16; Prov. 28:28
¹push
²road
³land

24:5 ¹donkeys
24:6 ¹gather their fodder
²glean in the vineyard

24:7 ^aEx. 22:26, 27; [Deut. 24:12, 13]; Job 22:6; [James 2:15, 16]
¹spend the night naked, without

24:8 ^aLam. 4:5
¹huddle around

24:10 ^aJob 31:19
24:12 ¹does not charge them with wrong

16 For God ^amaketh my heart ¹soft, and the Almighty troubleth me:

17 Because I was not ^acut off ¹before the darkness, *neither* hath he ²covered the darkness from my face.

Job: Sins of the Wicked

24 Why, seeing ^atimes are not hidden from the Almighty, do they that know him not see his ^bdays?

2 *Some* remove the ^alandmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ¹ass of the fatherless, they ^atake the widow's ox for a pledge.

4 They ¹turn the needy out of the ²way: the ^apoor of the ³earth hide themselves together.

5 Behold, *as* wild ¹asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for their children.

6 They ¹reap *every one* his corn in the field: and they ²gather the vintage of the wicked.

7 They ^acause ¹the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and ^aembrace ¹the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without ^aclothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God ¹layeth not folly *to them*.

Men of Darkness

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

23:10. I shall come forth as gold: His friends maintained that Job was full of dross, but Job is confident that no dross, or sin, would be revealed in the fires of refinement.

24:1. This verse is obscure but seems to be a plea

for the Almighty to set times of judgment. Those who know God do not see such days. The entire chapter is spent listing various crimes and criminals, the implication being that they carry on their wicked activity with no divine intervention.

14 ^aThe murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 ^aThe eye also of the adulterer waiteth for the twilight, ^bsaying, No eye shall see me: and ¹disguiseth *his* face.

16 In the dark they ¹dig through houses, *which* they had marked for themselves in the daytime: ^athey know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* ¹know *them*, *they are in* the terrors of the shadow of death.

18 ¹He *is* swift as the waters; their portion is cursed in the earth: ²he beholdeth not the way of the vineyards.

19 Drought and heat ¹consume the snow waters: *so doth* the ²grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; ^ahe shall be no more remembered; and wickedness shall be broken as a tree.

21 He ¹evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 ¹He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 ¹Though it be given him *to be* in safety, whereon he resteth; yet ^ahis ²eyes *are* upon their ways.

24 They are exalted for a little while, ¹but are gone and brought low; they are ²taken out of the way as all *other*, and cut off as the ³tops of the ears of corn.

25 And if *it be* not *so* now, who will ¹make me a liar, and make my speech ²nothing worth?

Bildad: God Is Holy

25 Then answered ^aBildad the Shuhite, and said,

2 Dominion and fear *are* with

24:14 ^aPs. 10:8

24:15 ^aProv.

7:7-10

^bPs. 10:11

¹Lit. *puts a*

covering on his

face

24:16 ^a[John

3:20]

¹ *break into*

24:17 ¹ *recogn-*

izes

24:18 ¹ *They are*

swift on the face

of the waters

² *no one turns*

into the way

24:19 ¹ *Lit. seize*

² *Heb. Sheol*

24:20 ^aJob 18:17;

Ps. 34:16; Prov.

10:7

24:21 ¹ *preys*

upon

24:22 ¹ *God*

24:23 ^aPs. 11:4;

[Prov. 15:3]

¹ *He gives them*

security, and

they rely on it

² *God's*

24:24 ¹ *then*

² *Lit. gathered*

up

³ *heads of grain*

24:25 ¹ *prove*

² *worth nothing*

25:1 ^aJob 8:1;

18:1

25:3 ^aJames 1:17

¹ *Can his armies*

be counted?

25:4 ^aJob 4:17;

15:14; Ps. 130:3;

143:2

^b[Job 14:4]

¹ *righteous*

before

25:5 ^aJob 15:15

25:6 ^aPs. 22:6

¹ *a maggot*

26:3 ¹ *sound*

advice

26:5 ¹ *tremble*

26:6 ^a[Ps. 139:8];

Prov. 15:11;

[Heb. 4:13]

¹ *Heb. Sheol*

26:7 ^aJob 9:8; Ps.

24:2; 104:2

26:8 ^aJob 37:11;

Prov. 30:4

¹ *does not burst*

26:9 ¹ *covers*

26:10 ^a[Job 38:1-

11]; Ps. 33:7;

104:9; Prov. 8:29;

Jer. 5:22

¹ *drawn on*

the face of the

waters

² *a circular*

boundary;

horizon

26:11 ¹ *amazed*

26:12 ^aEx. 14:21;

Job 9:13; Is.

51:15; [Jer. 31:35]

¹ *stirs up*

him, he maketh peace in his high places.

3 ¹Is there any number of his armies? and upon whom doth not ^ahis light arise?

4 ^aHow then can man be ¹justified with God? or how can he be ^bclean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his ^asight.

6 How much less man, *that is* ^aa ¹worm? and the son of man, *which is* a worm?

Job: God Is Great

26 But Job answered and said, ²How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the ¹thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* ¹are formed from under the waters, and the inhabitants thereof.

6 ^aHell ¹is naked before him, and destruction hath no covering.

7 ^aHe stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 ^aHe bindeth up the waters in his thick clouds; and the cloud ¹is not rent under them.

9 He ¹holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 ^aHe hath ¹compassed the waters ²with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are ¹astonished at his reproof.

12 ^aHe ¹divideth the sea with his

24:25. Who will make me a liar? Who can disprove what I am saying?

25:1-6. Bildad's short reply may indicate that the arguments of Job's friends have been exhausted. The essence of Bildad's speech is this: Since the mighty **moon** and **stars** (v. 5) are not pure in God's sight, how much less can Job, a **worm** like all men (v. 6), hope to escape unscathed. While this is true, Job never

claimed that he was without sin; he claimed only that his current suffering was not incurred because of sin.

26:2-4. In six sarcastic questions (the first four may be taken alternatively as exclamations) Job tells Bildad that God would be in a great deal of trouble if Bildad had not been there to help God! Then Job outdoes Bildad in describing the majesty, power, and greatness of God.

power, and by his understanding he² smiteth through³ the proud.

13 ^aBy his spirit he hath¹ garnished the heavens; his hand hath formed^b the² crooked serpent.

14 Lo, these *are*¹ parts of his ways: but how little a² portion is heard of him? but the thunder of his power who can understand?

Job: Integrity and Righteousness

27 Moreover Job continued his¹ parable, and said,

2 As God liveth, *who* hath taken away my¹ judgment; and the Almighty, *who* hath² vexed my soul;

3 ¹All the while my breath *is* in me, and the² spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 ¹God forbid that I should² justify you: till I die ^aI will not³ remove mine integrity from me.

6 My righteousness I ^ahold fast, and will not let it go: ^bmy heart shall not¹ reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 ^aFor what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 ^aWill God hear his cry when trouble cometh upon him?

10 ^aWill he delight himself in the Almighty? will he always call upon God?

11 I will teach you ¹by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then ¹are ye thus altogether vain?

Heritage of Oppressors

13 ^aThis *is* the portion of a wicked man with God, and the heritage of

26:12 ²breaks up
³Or the storm,
 Heb. *rahah*
 26:13 ^a[Job 9:8];
 Ps. 33:6
^bIs. 27:1
¹adorned
²fleeing
 26:14 ¹mere
 edges
²whisper
 27:1 ¹discourse
 27:2 ^aJob 34:5
¹justice
²Lit. *made my
 soul bitter*
 27:3 ¹As long as
²breath of
 27:5 ^aJob 2:9;
 13:15
¹Far be it from
 me
²say you are
 right
³put away
 27:6 ^aJob 2:3;
 33:9
^bActs 24:16
¹reprove
 27:8 ^aMatt.
 16:26; Luke
 12:20
 27:9 ^aJob 35:12,
 13; Ps. 18:41;
 Prov. 1:28; 28:9;
 [Is. 1:15]; Jer.
 14:12; Ezek.
 8:18; [Mic.
 3:4; John 9:31;
 James 4:3]
 27:10 ^aJob
 22:26, 27; [Ps.
 37:4; Is. 58:14]
 27:11 ¹about
 27:12 ¹do
 you behave
 with complete
 nonsense
 27:13 ^aJob 20:29
 27:14 ^aDeut.
 28:41; Esth.
 9:10; Hos. 9:13
 27:15 ^aPs. 78:64
¹survive him
²their
 27:17 ^aProv.
 28:8; [Ecc. 2:26]
 27:18 ^aIs. 1:8;
 Lam. 2:6
¹Temporary
 shelter
²watchman
 27:19 ^aJob 7:8,
 21; 20:7
 27:20 ^aJob 18:11
¹overtake him
 like a flood
 27:21 ¹is gone
 27:22 ^aJer.
 13:14; Ezek.
 5:11; 24:14
¹Lit. *it will hurl
 against him*
²desperately
 flees from its
 power

oppressors, *which* they shall receive of the Almighty.

14 ^aIf his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that ¹remain of him shall be buried in death: and ^ahis² widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but ^athe just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and ^aas a ¹booth *that* the² keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* ^anot.

20 ^aTerrors¹ take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he ¹departeth: and as a storm hurleth him out of his place.

22 For ¹God shall cast upon him, and not ^aspare: he ²would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

The Search for Wisdom

28 Surely there is ¹a vein for the silver, and a place for gold *where* they² fine *it*.

2 Iron is taken out of the¹ earth, and² brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out ¹all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the

28:1 ¹a mine ²refine

28:2 ¹Lit. *dust* ²copper is smelted from ore

28:3 ¹every recess

27:1. Job may have paused here for Zophar to speak. Since the latter declined, Job continued with two replies, apparently directed against all three friends. Both verse 1 and 29:1 begin: **Moreover Job continued his parable** (better, "discourse").

27:6. In spite of the loss of family, wealth, and health and the accusations of his friends, Job maintained his integrity to the end.

27:7–23. There is a severe interpretive problem in the chapter: Job seems to agree now with his friends

that the wicked are punished and that they are not permitted to prosper as he had earlier alleged. The answer to this seeming contradiction lies in the fact that much of what the friends have said is true, and Job is agreeing with them; however, he does not contradict his earlier statements that they have been arbitrary and unjust in their application of their tenets.

28:1–28. This chapter is one of the most beautiful poems on wisdom found in the Scriptures. After describing how laboriously man works to extract the

inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and ¹under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath ¹dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The ¹lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ¹rock; he overturneth the mountains ²by the roots.

10 He cutteth out ¹rivers among the rocks; and his eye seeth every precious thing.

11 He ¹bindeth the floods from overflowing; and *the thing that is hid* bringeth he forth to light.

The Price of Wisdom

12 ^aBut where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the ^aprice¹ thereof; neither is it found in the land of the living.

14 ^aThe ¹depth saith, *It is* not in me: and the sea saith, *It is* not with me.

15 It ^acannot be gotten for ¹gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The ^agold and the crystal cannot equal it: and the exchange of it *shall not be for* ¹jewels of fine gold.

18 No mention shall be made of ¹coral, or of ²pearls: for the price of wisdom *is* above ^arubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure ^agold.

20 ^aWhence then cometh wisdom? and where *is* the place of understanding?

28:5 ¹underneath

28:6 ¹gold dust

28:8 ¹the proud or great lions,

lit. sons of pride

28:9 ¹flint

²At the base

28:10 ¹channels through

28:11 ¹dams up

28:12 ^aEccl. 7:24

28:13 ^aProv. 3:15

¹valve

28:14 ^aJob 28:22

¹deep

28:15 ^aProv. 3:13-15; 8:10, 11, 19

¹Or pure gold

28:17 ^aProv. 8:10; 16:16

¹vessels

28:18 ^aProv. 3:15; 8:11

¹Heb. ramoth

²quartz or crystal

28:19 ^aProv. 8:19

28:20 ^aJob 28:12; [Ps. 111:10; Prov. 1:7; 9:10]

28:21 ¹concealed

²heaven

28:22 ^aJob 28:14

¹Heb. Abaddon

²report of it

28:24 ^a[Ps. 11:4; 33:13, 14; 66:7; Prov. 15:3]

28:25 ^aPs. 135:7

28:26 ^aJob 37:3; 38:25

¹set a limit

²thunderbolt

28:27 ¹Wisdom

28:28 ^a[Deut. 4:6; Ps. 111:10; Prov. 1:7; 9:10; Eccl. 12:13]

29:1 ¹discourse

29:2 ^aJob 1:1-5

^bJob 1:10

¹watched over

29:3 ^aJob 18:6

¹lamp

29:4 ^aJob 15:8; [Ps. 25:14; Prov. 3:32]

¹intimate counsel

²tent

29:6 ^aGen. 49:11; Deut. 32:14; Job 20:17

^bDeut. 32:13; Ps. 81:16

¹My steps were bathed

²MT wrath; ancient vss. and a few Heb. mss. cream, Job 20:17

29:7 ¹took my seat in the plaza

21 Seeing it is hid from the eyes of all living, and ¹kept close from the fowls of ²the air.

22 ^aDestruction¹ and death say, We have heard the ²fame thereof with our ears.

The Source of Wisdom

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ^aseeth under the whole heaven;

25 ^aTo make the weight for the winds; and he weigheth the waters by measure.

26 When he ^amade¹ a decree for the rain, and a way for the lightning of the ²thunder:

27 Then did he see ¹it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, ^athe fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

Job's Former Blessings

29 Moreover Job continued his ¹parable, and said,

2 Oh that I were as *in* months ^apast, as *in* the days *when* God ^bpreferred¹ me;

3 ^aWhen his ¹candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when ^athe ¹secret of God *was* upon my ²tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 ¹When ^aI washed my steps with ²butter, and ^bthe rock poured me out rivers of oil;

Job's Former Greatness

7 When I went out to the gate through the city, *when* I ¹prepared my seat in the street!

8 The young men saw me, and hid

ores and precious metals from the earth (vv. 1-11), Job raises the ultimate question of the sufferer: **where shall wisdom be found?** (v. 12). It cannot be purchased with earthly wealth (vv. 13-19), but is

conveyed only through the controlling factor of **the fear of the LORD** (v. 28). This concept of the fear of the Lord unites all the wisdom books (cf. Prov. 1:7; Eccl. 12:13).

themselves: and the aged arose, and stood up.

9 The princes refrained talking, and ^alaid *their* hand on their mouth.

10 The ¹nobles held their peace, and their ^atongue ²cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave ¹witness to me:

Job's Former Service

12 Because ^aI delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 ^aI put on righteousness, and it clothed me: my ¹judgment *was* as a robe and a diadem.

15 I was ^aeyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and ^athe ¹cause *which* I knew not I ²searched out.

17 And I brake ^athe ¹jaws of the wicked, and plucked the ²spoil out of his teeth.

18 Then I said, ^aI shall die in my nest, and I shall multiply *my* days as the sand.

19 ^aMy root *was* spread out ^bby the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my ^abow was renewed in my hand.

Job's Former Status

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for ^athe ¹latter rain.

29:9 ^a Job 21:5
29:10 ^a Ps. 137:6
¹ voice of the nobles *was* hushed
² stuck
29:11 ¹ approval of
29:12 ^a Job 31:16-23; [Ps. 72:12; Prov. 21:13; 24:11]
29:14 ^a Deut. 24:13; Job 27:5, 6; Ps. 132:9; [Is. 59:17; 61:10; Eph. 6:14]
¹ justice *was* as a robe and a turban
29:15 ^a Num. 10:31
29:16 ^a Prov. 29:7
¹ case
² investigated
29:17 ^a Ps. 58:6; Prov. 30:14
¹ fangs
² prey or victim
29:18 ^a Ps. 30:6
29:19 ^a Job 18:16
^b Ps. 1:3; [Jer. 17:7, 8]
29:20 ^a Gen. 49:24; Ps. 18:34
29:23 ^a [Zech. 10:1]
¹ spring

30:1 ¹ Lit. of fewer days
30:2 ¹ vigour has perished
30:3 ¹ gaunt
30:4 ¹ A plant of the salty marshes
² food
30:5 ¹ shouted at
30:6 ¹ clefts
² wadis
³ Lit. holes
30:8 ¹ Lit. sons
² vile men
³ scourged from
30:9 ^a Job 17:6; Ps. 69:12; Lam. 3:14, 63
30:10 ^a Num. 12:14; Deut. 25:9; Job 17:6; Is. 50:6; Matt. 26:67; 27:30
¹ do not hesitate
30:11 ^a Job 12:18
¹ his bowstring
² cast off
³ restraint
30:12 ^a Job 19:12
¹ rabble

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

An Object of Contempt

30 But now *they that are* ¹younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom ¹old age was perished?

3 For want and famine *they were* ¹solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up ¹mallows by the bushes, and juniper roots *for* their ²meat.

5 They were driven forth from among *men*, (they ¹cried after them *as after* a thief;)

6 To dwell in the ¹cliffs of the ²valleys, *in* ³caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* ¹children of fools, yea, ²children of base men: they were ³viler than the earth.

9 ^aAnd now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and ¹spare not ^ato spit in my face.

11 Because he ^ahath loosed my ¹cord, and afflicted me, they have also ²let loose the bridle before me.

12 Upon *my* right *hand* rise the ¹youth; they push away my feet, and ^athey raise up against me the ways of their destruction.

29:1-25. Job's memory is stirred as he recalls his glorious past. He lived under the protection of God: **God preserved me** (v. 2). His family was blessed: **my children were about me** (v. 5). He was materially blessed: **the rock poured me out rivers of oil**, a hyperbole for excessive prosperity (v. 6). He had the respect of his community: **the aged arose, and stood up** (v. 8). He assumed that he would live a long and prosperous life: **I shall multiply my days as the sand**

(v. 18). Finally, in summary, he lived **as a king** (v. 25).

30:1. **But now** introduces the contrast of his present suffering with the glory just described in chapter 29. Now he is insulted and ridiculed by the same derelicts he earlier helped: **They abhor me** (v. 10). He suffers internally, both physically and psychologically: **the days of affliction have taken hold** (v. 16). God Himself has persecuted him: **He hath cast me into the mire** (v. 19).

13 They ¹mar my path, they ²set forward my calamity, they have no helper.

14 They came *upon me* as ¹a wide breaking in *of waters*: ²in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my ¹soul as the wind: and my ²welfare passeth away as a cloud.

16 ^aAnd now my soul is ^bpoured out ¹upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my ¹sinews take no rest.

18 By the great force *of my disease* is my garment ¹changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

Job's Cry to God

20 I ^acry unto thee, and thou dost not ¹hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou ^aopposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and ¹dissolvest my substance.

23 For I know *that* thou wilt bring me *to death*, and *to the house* ^aappointed for all living.

24 Howbeit he will not stretch out *his hand* ¹to the grave, though they cry in his destruction.

25 ^aDid not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 ^aWhen I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 ¹My bowels boiled, and rested not: the days of affliction ²prevented me.

30:13 ¹break up

²promote

30:14 ¹broad

breakers

²under the

ruinous storm

30:15 ¹honour

²prosperity

30:16 ^aPs. 42:4

^bPs. 22:14; Is.

53:12

¹because of my

plight

30:17 ¹gnawing

pains

30:18 ¹disfig-

ured

30:20 ^aJob 19:7

¹Lit. answer

30:21 ^aJob 10:3;

16:9, 14; 19:6, 22

30:22 ¹spoil my

success

30:23 ^a[Heb.

9:27]

30:24 ¹against a

heap of ruins

30:25 ^aPs. 35:13,

14; Rom. 12:15

30:26 ^aJob 3:25,

26; Jer. 8:15

30:27 ¹My heart

is in turmoil

²confront

30:28 ^aJob

30:31; Ps. 38:6;

42:9; 43:2

30:29 ^aPs. 44:19;

102:6; Mic. 1:8

¹jackals

²Or ostriches

30:30 ^aPs.

119:83; Lam.

4:8; 5:10

^bPs. 102:3

¹grows black

²fever

30:31 ¹flute

31:1 ^a[Matt.

5:28]

¹look intently

or gaze

²virgin or

young woman

31:2 ^aJob 20:29

31:3 ¹disaster

31:4 ^a[2 Chr.

16:9; Job 24:23;

28:24; 34:21;

36:7; [Prov. 5:21;

15:3; Jer. 32:19]

31:5 ¹falsehood

31:6 ^aJob 23:10;

27:5, 6

¹Let him weigh

me in

31:7 ^aNum.

15:39; [Ecl.

11:9; Ezek. 6:9;

[Matt. 5:29]

¹any spot

adheres to

31:8 ^aLev. 26:16;

Deut. 28:30, 38;

Job 20:18; Mic.

6:15

¹harvest

²uprooted

31:9 ¹enticed

28 ^aI went mourning without the sun: I stood up, *and* I cried in the congregation.

29 ^aI am a brother to ¹dragons, and a companion to ²owls.

30 ^aMy skin ¹is black upon me, and ^bmy bones are burned with ²heat.

31 My harp also is *turned* to mourning, and my ¹organ into the voice of them that weep.

Job's Integrity

31 I made a covenant with mine eyes; why then should I ¹think upon a ^amaid?²

2 For what ^aportion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is not destruction* to the wicked? and a ¹strange *punishment* to the workers of iniquity?

4 ^aDoth not he see my ways, and count all my steps?

5 If I have walked with ¹vanity, or if my foot hath hastened to deceit;

6 ¹Let me be weighed in an even balance, that God may know mine ^aintegrity.

7 If my step hath turned out of the way, and ^amine heart walked after mine eyes, and if ¹any blot hath cleaved to mine hands;

8 *Then* ^alet me sow, and let another eat; yea, let my ¹offspring be ²rooted out.

9 If mine heart have been ¹deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto ^aanother, and let others bow down upon her.

11 For this *is* an heinous crime; yea, ^ait is an iniquity *to be punished* by the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

31:10 ^aDeut. 28:30; 2 Sam. 12:11; Jer. 8:10

31:11 ^aGen. 38:24; [Lev. 20:10; Deut. 22:22]; Job 31:28

31:1–40. In Job's final speech he delivers what might be called an oath of innocence. He claims moral purity (v. 1), honesty (v. 5), fidelity to his wife (vv. 9, 10), fair treatment of his servants (vv. 13–15), help given to the poor and fatherless (vv. 16–23), rejection of materialism (vv. 24, 25), rejection of idol-

atrous worship of the heavenly bodies (vv. 26–28), kind dealing with enemies (vv. 29–32), and confession of sins (vv. 33, 34). Finally, he appeals to God to be the judge: if what he has claimed for himself is not true, let God pronounce the consequences (vv. 35–40).

13 If I did ^adespise the cause of my manservant or of my maidservant, when they ¹contended with me;

14 What then shall I do when ^aGod riseth up? and when he ¹visiteth, what shall I answer him?

15 ^aDid not he that made me in the womb make him? and did not one fashion us in the womb?

Social Concerns

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to ^afail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided ¹her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his ¹loins have not ^ablessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand ^aagainst the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the ¹bone.

23 For ^adestruction *from* God was a terror to me, and by reason of his ¹highness I could not endure.

24 ^aIf I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 ^aIf I rejoiced because my wealth was great, and because mine hand had gotten much;

26 ^aIf I beheld the ¹sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

31:13 ^a [Deut. 24:14, 15]

¹ *complained against*

31:14 ^a [Ps. 44:21]

¹ *punishes*

31:15 ^a Job 34:19; Prov. 14:31; 22:2; [Mal. 2:10]

31:16 ^a Job 29:12

31:18 ¹ The widow, Job 31:16

31:20 ^a [Deut. 24:13]

¹ *heart*

31:21 ^a Job 22:9

31:22 ¹ *socket or elbow*

31:23 ^a Is. 13:6

¹ *magnificence*

31:24 ^a [Matt. 6:19, 20; Mark 10:23–25]

31:25 ^a Job 1:3, 10; Ps. 62:10

31:26 ^a [Deut. 4:19; 17:3]; Ezek. 8:16

¹ *Lit. light*

31:29 ^a [Prov. 17:5; 24:17]; Obad. 12

31:30 ^a [Matt. 5:44]

¹ *allowed*

² *asking a curse on*

³ *life*

31:31 ¹ *who can find one that has not been satisfied with his meat*

31:32 ^a Gen. 19:2, 3

31:33 ^a Gen. 3:10; [Prov. 28:13]

¹ *Or as men do*

31:34 ^a Ex. 23:2

31:35 ^a Job 19:7; 30:20, 24, 28

^b Job 13:22, 24; 33:10

¹ *Here is my mark*

² *prosecutor*

31:38 ¹ *Lit. weep*

31:39 ^a Job 24:6, 10–12; [James 5:4]

^b 1 Kin. 21:19

¹ *Lit. its strength*

31:40 ^a Gen. 3:18

¹ *weeds*

32:1 ^a Job 6:29; 31:6; 33:9

32:2 ^a Gen. 22:21

^b Job 27:5, 6

29 ^aIf I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 ^aNeither have I ¹suffered my mouth to sin by ²wishing a curse to his ³soul.

31 If the men of my tabernacle said not, ¹Oh that we had of his flesh! we cannot be satisfied.

32 ^aThe stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions ^aas ¹Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great ^amultitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 ^aOh that one would hear me! ¹behold, my desire *is, that* the Almighty would answer me, and ^b*that* mine ²adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof ¹complain;

39 If ^aI have eaten ¹the fruits thereof without money, or ^bhave caused the owners thereof to lose their life:

40 Let ^athistles grow instead of wheat, and ¹cockle instead of barley. The words of Job are ended.

Elihu's Wrath

32 So these three men ceased to answer Job, because he was ^arighteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the ^aBuzite, of the kindred of Ram: against Job was his wrath kindled, because he ^bjustified himself rather than God.

32:1. Elihu was probably one of a number of on-lookers who witnessed the debate between Job and his friends. In the six chapters devoted to his speeches, the emphasis seems to be fourfold: supreme reverence for God, grave sensitivity to sin, recognition of the instructive power of suffering under God's hand,

and awareness of the danger of spiritual pride. In this introductory chapter Elihu lives up to the caricature of the "angry young man": the word "wrath" occurs four times in verses 2–5. He explains that he has kept silent because of his youth, but now feels compelled to speak.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited ¹till Job had spoken, because they were ²elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* “young, and ye *are* very old; wherefore I was afraid, and ¹durst not shew you mine opinion.

7 I said, ¹Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and “the ¹inspiration of the Almighty giveth them understanding.

9 “Great¹ men are not *always* wise: neither do the aged ²understand judgment.

10 Therefore I said, Harken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your ¹reasons, whilst ye ²searched out what to say.

12 Yea, I ¹attended unto you, and, behold, *there was* none of you that convinced Job, or that answered his words:

13 “Lest ye should say, We have found out wisdom: God ¹thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: ¹they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, I will answer also my part, I also will shew mine opinion.

18 For I am full of ¹matter, the spirit within me constraineth me.

19 Behold, my ¹belly is as wine

32:4 ¹ MT to speak to Job
² older

32:6 ^a Lev. 19:32
¹ dared

32:7 ¹ Age

32:8 ^a 1 Kin.

3:12; 4:29; [Job

35:11; 38:36;

Prov. 2:6; Eccl.

2:26; Dan. 1:17;

2:21; Matt.

11:25; James

1:5]

¹ breath

32:9 ^a [1 Cor.

1:26]

¹ Or Men of

many years

² always under-

stand

32:11 ¹ reason-

ings

² pondered

32:12 ¹ paid

close attention

to

32:13 ^a [Jer. 9:23;

1 Cor. 1:29]

¹ will vanquish

him

32:15 ¹ words

escape them

32:18 ¹ words

32:19 ¹ bosom

² opening

³ wineskins

32:20 ¹ be

relieved

32:21 ¹ show

partiality to

anyone

32:22 ^a Job 27:8

33:3 ¹ purely

33:4 ^a [Gen. 2:7];

Job 32:8

33:6 ^a Job 4:19

¹ Lit. as your

mouth before

God

33:7 ^a Job 9:34

¹ fear of me

33:8 ¹ Lit. in my

ears

33:9 ^a Job 10:7

33:10 ^a Job

13:24; 16:9

33:11 ^a Job

13:27; 19:8

¹ watches

33:12 ¹ right

33:13 ^a Job 40:2;

[Is. 45:9]

¹ complain

which hath no ²vent; it is ready to burst like new ³bottles.

20 I will speak, that I may ¹be refreshed: I will open my lips and answer.

21 Let me not, I pray you, ¹accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me ^aaway.

Elihu's Challenge to Job

33 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge ¹clearly.

4 “The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy* words in order before me, stand up.

6 “Behold, I *am* ¹according to thy wish in God's stead: I also am formed out of the clay.

7 “Behold, ¹my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken ¹in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 “I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, “he counteth me for his enemy,

11 “He putteth my feet in the stocks, he ¹marketh all my paths.

God's Greatness

12 Behold, *in* this thou art not ¹just: I will answer thee, that God is greater than man.

13 Why dost thou “strive¹ against him? for he giveth not account of any of his matters.

33:1–33. Elihu charges that Job has had a complaining attitude toward his suffering and a hostile attitude toward God. God does not have to answer to man (v. 13), but He does reveal Himself through

dreams and visions (vv. 15, 16), pain and suffering (vv. 19–22), and angelic beings (v. 23). When a man responds favorably to his suffering, God restores him (vv. 25–28).

14 ^aFor God speaketh once, yea twice, *yet man* perceiveth it not.

15 ^aIn a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 ^aThen he openeth the ears of men, and sealeth their instruction,

17 That he may ¹withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from ¹perishing by the sword.

19 ¹He is chastened also with pain upon his ^abed, and the multitude of his bones with strong *pain*:

20 ^aSo that his life abhorreth ^bbread, and his soul ¹dainty meat.

21 His flesh is ¹consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the ¹grave, and his life to the destroyers.

23 If there be a messenger with him, ¹an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ¹a ransom.

25 His flesh shall be ¹fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be ¹favourable unto him: and he shall see his face with joy: for he will ²render unto man his righteousness.

27 ¹He looketh upon men, and *if any* ^asay, I have sinned, and perverted *that which was* right, and it ^bprofited me not;

28 He will ^adeliver¹ his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God ¹oftentimes with man,

30 ^aTo bring back his soul from

33:14 ^a Job 33:29;

40:5; Ps. 62:11

33:15 ^a [Num.

12:6]

33:16 ^a [Job

36:10, 15]

33:17 ¹ *turn man*

from his deed

33:18 ¹ Lit.

passing

33:19 ^a Job 30:17

¹ Man

33:20 ^a Ps.

107:18

^b Job 3:24; 6:7

¹ *succulent or*

desirable food

33:21 ¹ *wastes*

away from sight

33:22 ¹ Lit. *pit*

33:23 ¹ *a me-*

diator

33:24 ¹ *an*

atonement

33:25 ¹ *young as*

33:26 ¹ *delight*

in him

² *restore*

33:27 ^a [2 Sam.

12:13; Prov.

28:13; Luke

15:21; 1 John

1:9]

^b [Rom. 6:21]

¹ *He shall look*

upon men, and

say

33:28 ^a Is. 38:17

¹ *Kt. redeem my*

soul

33:29 ¹ Lit. *twice*

or three times

with man

33:30 ^a Ps. 56:13

33:33 ^a Ps. 34:11

¹ *keep silent*

34:3 ^a Job 6:30;

12:11

¹ *tests*

² *palate tastes*

food

34:4 ¹ *justice*

34:5 ^a Job 13:18;

33:9

^b Job 27:2

¹ *my justice*

34:6 ^a Job 6:4;

9:17

¹ *concerning*

² Lit. *arrow*

34:7 ^a Job 15:16

¹ *derision*

34:9 ^a Mal. 3:14

34:10 ^a [Gen.

18:25; Deut.

32:4; 2 Chr.

19:7; Job 8:3;

36:23; Ps. 92:15;

Rom. 9:14

¹ Lit. *O men of*

heart

34:11 ^a Job 34:25;

Ps. 62:12; [Prov.

24:12; Jer. 32:19];

Ezek. 33:20;

[Matt. 16:27];

Rom. 2:6; [2 Cor.

5:10; Rev. 22:12]

¹ *repay him*

34:12 ^a Job 8:3

34:13 ¹ *appoint-*

ed him over

the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, ^ahearken unto me: ¹hold thy peace, and I shall teach thee wisdom.

Let Us Choose Judgment

34 Furthermore Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 ^aFor the ear ¹trieth words, as the ²mouth tasteth meat.

4 Let us choose to us ¹judgment: let us know among ourselves what *is* good.

5 For Job hath said, ^aI am righteous: and ^bGod hath taken away ¹my judgment.

6 ^aShould I lie ¹against my right? my ²wound *is* incurable without transgression.

7 What man *is* like Job, ^a*who* drinketh up ¹scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For ^ahe hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye ¹men of understanding: ^afar be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 ^aFor the work of a man shall he ¹render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty ^apervert judgment.

13 Who hath given him a charge over the earth? or who hath ¹disposed the whole world?

34:1—35:16. In these chapters Elihu answers two arguments crucial to Job's position. First, against Job's charge that God has wrongly afflicted an innocent man, Elihu answers that God's absolute sovereignty (34:13–15) and omniscience (34:21–28) ensure His justice. Second, against Job's position that

righteousness does not garner divine favor, Elihu answers that neither sin nor righteousness cause any change in God (35:5–7). Further, Job has denied the teaching value of suffering (35:11), and has failed to have his prayers answered because they are vain (35:13).

14 If he set his heart upon man, if he ^agather unto himself his spirit and his breath;

15 ^aAll flesh shall perish together, and man shall turn again unto dust.

The Ways of Man

16 If now *thou* hast understanding, hear this: hearken to the voice of my words.

17 ^aShall even he that hateth ¹right govern? and wilt thou ^bcondemn him that is most just?

18 ^aIs it fit to say to a king, *Thou art* ¹wicked? and to princes, *Ye are* ²ungodly?

19 ¹How much less to him that ^aaccepteth not the persons of princes, nor regardeth the rich more than the poor? for ^bthey all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled ^aat midnight, and pass away: and the mighty shall be taken away without hand.

21 ^aFor his eyes *are* upon the ways of man, and he seeth all his goings.

22 ^aThere is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he ¹will not lay upon man more *than right*; that he should ²enter into judgment with God.

24 ^aHe shall break in pieces mighty men ¹without number, and set others in their ²stead.

25 Therefore he knoweth their works, and he ¹overturneth *them* in the night, so that they are ²destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they ^aturned back from him, and ^bwould not consider any of his ways:

28 So that they ^acause the cry of the poor to come unto him, and he ^bheareth the cry of the afflicted.

I Have Borne Chastisement

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man ¹only:

34:14 ^aJob 12:10; Ps. 104:29; [Ecl. 12:7]

34:15 ^a[Gen. 3:19]; Job 10:9; [Ecl. 12:7]

34:17 ^a2 Sam. 23:3; Job 34:30

^bJob 40:8

¹justice rule

34:18 ^aEx. 22:28

¹worthless

²wicked

34:19 ^a[Deut. 10:17; Acts 10:34; Rom. 2:11, 12]

^bJob 31:15

¹Yet he is not

partial to

princes

34:20 ^aEx. 12:29; Job 34:25; 36:20

34:21 ^a[2 Chr. 16:9]; Job 31:4; Ps. 34:15; [Prov. 5:21; 15:3; Jer. 16:17; 32:19]

34:22 ^a[Ps. 139:11, 12; Amos 9:2, 3]

34:23 ¹need not

further consider

a man

²go before God

in judgment

34:24 ^aJob 12:19; [Dan. 2:21]

¹without

inquiry

²place

34:25 ¹over-

thrown

²crushed

34:27 ^a1 Sam. 15:11

^bPs. 28:5; Is. 5:12

34:28 ^aJob 35:9; James 5:4

^b[Ex. 22:23]; Job 22:27

34:29 ¹alone

34:31 ¹For has

anyone said to

God

34:33 ¹terms

34:34 ¹Lit. of

heart

34:35 ^aJob 35:16; 38:2

34:36 ¹utmost

²Like those of

34:37 ^aJob 7:11; 10:1

¹boasts himself

35:3 ^aJob 21:15; 34:9

¹more than if I

had sinned

35:4 ^aJob 34:8

35:5 ^aGen. 15:5; [Job 22:12; Ps. 8:3]

35:6 ^aJob 7:20; [Prov. 8:36; Jer. 7:19]

¹do you accomplish

35:7 ^aJob 22:2; Ps. 16:2; Prov. 9:12; [Luke 17:10]; Rom. 11:35

35:9 ^aJob 34:28

¹they cry out

30 That the hypocrite reign not, lest the people be ensnared.

31 ¹Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 *Should it be* according to thy ¹mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men ¹of understanding tell me, and let a wise man hearken unto me.

35 ^aJob hath spoken without knowledge, and his words *were* without wisdom.

36 My desire is *that* Job may be tried unto the ¹end because of *his* answers ²for wicked men.

37 For he addeth ^arebellion unto his sin, he ¹clappeth *his hands* among us, and multiplieth his words against God.

God's Righteousness

35 Elihu spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness is more than God's?

3 For ^athou saidst, What advantage will it be unto thee? *and*, What profit shall I have, ¹if I be cleansed from my sin?

4 I will answer thee, and ^athy companions with thee.

5 ^aLook unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what ¹doest thou ^aagainst him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 ^aIf thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.

9 ^aBy reason of the multitude of oppressions ¹they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, ^aWhere is God my maker, ^bwho giveth songs in the night;

11 Who ^ateacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 ^aThere they cry, but none giveth answer, because of the pride of evil men.

Judgment Before God

13 ^aSurely God will not ¹hear vanity, neither will the Almighty regard it.

14 ^aAlthough thou sayest thou ¹shalt not see him, yet ²judgment is before him; therefore ^btrust³ thou in him.

15 But now, because ¹it is not so, he hath ^avisited in his anger; yet he knoweth *it* not in great extremity:

16 ^aTherefore doth Job open his mouth in vain; he multiplieth words without knowledge.

God's Strength and Wisdom

36 Elihu also proceeded, and said,

2 ¹Suffer me a little, and I will shew thee that ²I have yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall not be* false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not *any*: ^ahe is mighty in strength and wisdom.

6 He preserveth not the life of the wicked: but giveth ¹right to the ^apoor.

7 ^aHe withdraweth not his eyes from the righteous: but ^bwith kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And ^aif they be bound in ¹fetters, and ²be holden in cords of affliction;

9 Then he ¹sheweth them their work, and their transgressions that they have ²exceeded.

10 ^aHe openeth also their ear to

35:10 ^a Is. 51:13
^b Job 8:21;
Ps. 42:8; 77:6;
149:5; Acts
16:25

35:11 ^a Job
36:22; Ps. 94:12;
[Is. 48:17]; Jer.
32:33; [1 Cor.
2:13]

35:12 ^a Prov.
1:28

35:13 ^a Job 27:9;
[Prov. 15:29; Is.
1:15]; Jer. 11:11;
[Mic. 3:4]

¹ listen to an
empty cry

35:14 ^a Job 9:11
^b [Ps. 37:5, 6]

¹ do not
² justice

³ you must
wait for

35:15 ^a Ps. 89:32
¹ he has not
punished in
his anger, nor
taken much
notice of folly

35:16 ^a Job
34:35; 38:2

36:2 ¹ Bear with
me

² there are yet
words to speak

36:5 ^a Job 12:13,
16; 37:23; [Ps.
99:2-5]

36:6 ^a Job 5:15
¹ justice to the
oppressed

36:7 ^a [Ps. 33:18;
34:15]

^b Job 5:11; Ps.
113:8

36:8 ^a Ps. 107:10
¹ chains

² are held in
cords

36:9 ¹ Lit.
declares to

² acted defiantly

36:10 ^a Job
33:16; 36:15

36:11 ^a Job
21:13; [Is. 1:19,
20]

36:12 ^a Job 4:21
¹ MT as one
without knowl-
edge

36:13 ^a [Rom.
2:5]

¹ store up

36:14 ^a Ps. 55:23
¹ perverted,
lit. holy ones,

those practising
sodomy and
prostitution in
religious rituals

36:15 ¹ by

36:16 ^a Ps. 18:19;
31:8; 118:5

^b Ps. 23:5

^c Ps. 36:8

¹ dire distress

² restriction

³ richness

36:17 ^a Job 22:5,
10, 11

¹ are filled with
the judgment
due

discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall ^aspend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die ¹without ^aknowledge.

13 But the hypocrites in heart ^aheap¹ up wrath: they cry not when he bindeth them.

14 ^aThey die in youth, and their life is among the ¹unclean.

15 He delivereth the poor in his affliction, and openeth their ears ¹in oppression.

16 Even so would he have removed thee out of ¹the strait ^ainto a broad place, where *there is* no ²straitness; and ^bthat which should be set on thy table *should be* full of ^cfatness.³

17 But thou ¹hast fulfilled the judgment of the ^awicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, beware lest he take thee away with his stroke: then ^aa great ransom cannot deliver thee.

19 ^aWill he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, ^aregard¹ not iniquity: for ^bthis hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 ^aWho hath ¹enjoined him his way? or who can say, Thou hast ²wrought ^biniquity?

24 Remember that thou ^amagnify his work, which men ¹behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God is great, and we

36:18 ^a Ps. 49:7

36:19 ^a [Prov. 11:4]

36:21 ^a Job 36:10; [Ps. 31:6; 66:18] ^b Job 36:8, 15; [Heb.

11:25] ¹ do not turn to

36:23 ^a Job 34:13; [Is. 40:13, 14] ^b [Deut. 32:4]; Job 8:3

¹ assigned him ² done wrong

36:24 ^a [Ps. 92:5; Rev. 15:3] ¹ have sung about

36:1-25. Elihu continues by expounding the grace of God to men: He opposes wicked men (vv. 5, 6); exalts righteous men (v. 7); tries to bring sinners to

repentance (vv. 8-12), and delivers those who suffer unjustly (v. 15). Before such a God, Job must repent of his sins and praise the omnipotent God (vv. 17-25).

^aknow *him* not, ^bneither can the number of his years be searched out.

27 For he ^amaketh¹ small the drops of water: ²they pour down rain according to the vapour thereof:

28 ^aWhich the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the ¹noise of his tabernacle?

30 Behold, he ^aspreadeth his light upon it, and covereth the bottom of the sea.

31 For ^aby them judgeth he the people; he ^bgiveth meat in abundance.

32 ^aWith¹ clouds he covereth the light; and commandeth it ²*not to shine by the cloud* that cometh betwixt.

33 ^aThe¹ noise thereof sheweth concerning it, the cattle also concerning ²the vapour.

God's Wondrous Works

37 At this also my heart trembleth, and ¹is moved out of his place.

2 Hear attentively the ¹noise of his voice, and the ²sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his ¹lightning unto the ends of the earth.

4 After it ^aa voice roareth: he thundereth with ¹the voice of his excellency; and he will not ²stay them when his voice is heard.

5 God thundereth marvellously with his voice; ^agreat things doeth he, which we cannot comprehend.

6 For ^ahe saith to the snow, Be thou *on* the earth; likewise to the ¹small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; ^athat ^ball men may know his work.

8 Then the beasts ^ago into dens, and remain in their places.

9 Out of the ¹south cometh the

36:26 ^aJob 11:7-9; 37:23; [1 Cor. 13:12]

^bJob 10:5; [Ps. 90:2; 102:24, 27]; Heb. 1:12

36:27 ^aJob 5:10; 37:6, 11; 38:28; Ps. 147:8

¹Lit. *draws up the drops of water*

²they distil as rain from mist

36:28 ^a[Prov. 3:20]

36:29 ¹thunder from his canopy

36:30 ^aJob 37:3

36:31 ^a[Acts 14:17]

^bGen. 9:3; Ps. 104:14, 15

36:32 ^aPs. 147:8

¹He covers his hands with lightning

²to strike the mark

36:33 ^a1 Kin. 18:41; Job 37:2

¹His thunder the rising storm

37:1 ¹leaps from

37:2 ¹thunder rumbling that comes

37:3 ¹light

37:4 ^aPs. 29:3

¹his majestic voice

²restrain

37:5 ^aJob 5:9; 9:10; 36:26; Rev. 15:3

37:6 ^aPs. 147:16, 17

¹Lit. *shower of rain*

37:7 ^aPs. 109:27

^bPs. 19:3, 4

37:8 ^aJob 38:40; Ps. 104:21, 22

37:9 ¹chamber of the south

²scattering winds of the north

37:10 ^aJob 38:29, 30; Ps. 147:17, 18

¹ice

²frozen

37:11 ¹with moisture he loads

37:12 ^aJob 36:32; Ps. 148:8

¹guidance

²whole earth

37:13 ^aEx. 9:18, 23; 1 Sam. 12:18, 19

^bJob 38:26, 27

^c1 Kin. 18:41-46

¹Lit. *a rod*

37:14 ^aPs. 111:2

37:15 ¹Lit. placed them

whirlwind: and cold out of the ²north.

10 ^aBy the breath of God ¹frost is given: and the breadth of the waters is ²straitened.

11 Also ¹by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his ¹counsels: that they may ^ado whatsoever he commandeth them upon the face of the ²world in the earth.

13 ^aHe causeth it to come, whether for ¹correction, or ^bfor his land, or ^cfor mercy.

14 Hearken unto this, O Job: stand still, and ^aconsider the wondrous works of God.

15 Dost thou know when God ¹disposed them, and caused the light of his cloud to shine?

16 ^aDost thou know the balancings of the clouds, the wondrous works of ^bhim which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him ^aspread out the ^bsky, *which is strong, and as a molten looking glass*?

19 Teach us what we shall say unto him; *for* we cannot ¹order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* ¹see not the bright light which *is* in the ²clouds: ³but the wind passeth, and cleanseth them.

22 ¹Fair weather cometh out of the north: with God *is* ²terrible majesty.

37:16 ^aJob 36:29 ^bJob 36:4

37:18 ^aGen. 1:6; [Is. 44:24] ^bJob 9:8; Ps. 104:2; [Is. 45:12; Jer. 10:12; Zech. 12:1] ¹cast metal mirror

37:19 ¹prepare anything because of

37:21 ¹cannot look at ²skies ³when the wind has passed and cleared them

37:22 ¹In golden splendour he comes ²awesome

36:26—37:24. In a beautiful passage on the power and greatness of God, Elihu lists the marvels of nature as tokens of God's might: raindrops (36:27, 28), thunderstorms (36:29—37:5), snow (37:6—9), ice (37:10), and clouds (37:11—13). In light of these examples of

God's greatness, Job is admonished to listen (v. 14). Man is too limited in knowledge (vv. 15—20) to speak to, approach, or understand such a God (vv. 21—23). Therefore, man must fear God.

23 *Touching* the Almighty, ^awe cannot find him out: ^b*he is excellent in power, and in judgment, and in* ¹plenty of justice: he will not ²afflict.

24 Men do therefore ^afear him: he respecteth not any *that are* ^bwise of heart.

God Speaks to Job

38 Then the LORD answered Job ^aout of the whirlwind, and said,

2 ^aWho is this that darkeneth counsel by ^bwords without knowledge?

3 ^aGird¹ up now thy loins like a man; for I will ²demand of thee, and answer thou me.

God Created the Earth

4 ^aWhere wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath ¹laid the measures thereof, if thou knowest? or who hath stretched the ²line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all ^athe sons of God shouted for joy?

8 ^aOr *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And ^abrake¹ up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves ^abe¹ stayed?

12 Hast thou ^acommanded the morning since thy days; *and* caused the ¹dayspring to know his place;

13 That it might take hold of the

37:23 ^a[Job 11:7; 8; Rom. 11:33; 34; 1 Tim. 6:16] ^b[Job 9:4; 36:5] ¹ *abundant justice*

² *oppress*
37:24 ^a[Matt. 10:28]

^b [Job 5:13; Matt. 11:25]; 1 Cor. 1:26

38:1 ^a Ex. 19:16; Job 40:6

38:2 ^a Job 34:35; 42:3

^b 1 Tim. 1:7

38:3 ^a Job 40:7

¹ Prepare yourself

² *question thee*

38:4 ^a Job 15:7; Ps. 104:5

38:5 ¹ *determined its measurements*

² *measuring line*

38:7 ^a Job 1:6

38:8 ^a Gen. 1:9; Ps. 33:7; 104:9; Prov. 8:29; [Jer. 5:22]

38:10 ^a Job 26:10

¹ *I fixed my limit for it*

38:11 ^a [Ps. 89:9; 93:4]

¹ *must stop*

38:12 ^a [Ps. 74:16; 148:5]

¹ *dawn*

38:13 ^a Job 34:25; Ps. 104:35

38:14 ¹ *takes on form like clay under a seal*

² *stand out*

38:15 ^a Job 18:5; [Prov. 13:9]

^b [Num. 15:30]; Ps. 10:15; 37:17

¹ *withheld*

² *uplifted*
38:16 ^a [Ps. 77:19]; Prov. 8:24

38:17 ^a Ps. 9:13

¹ *revealed*

38:20 ¹ *its territory*

38:22 ^a Ps. 135:7

¹ *treasury*

38:23 ^a Ex. 9:18; Josh. 10:11; Is. 30:30; Ezek. 13:11, 13; Rev. 16:21

38:24 ¹ Lit. *divided, possibly meaning diffused or diffracted*

² *or the east wind scattered*

ends of the earth, that ^athe wicked might be shaken out of it?

14 It ^ais turned as clay to the seal; and they ²stand as a garment.

15 And from the wicked their ^alight is ¹withholden, and ^bthe ²high arm shall be broken.

16 Hast thou ^aentered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have ^athe gates of death been ¹opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldst take it to the ¹bound thereof, and that thou shouldst know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into ^athe ¹treasures of the snow? or hast thou seen the treasures of the hail,

23 ^aWhich I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light ¹parted, ²*which* scattereth the east wind upon the earth?

25 Who ^ahath divided a watercourse for the overflowing of waters, or a way for the ¹lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, *wherein there is* no man;

27 ^aTo satisfy the desolate and

38:25 ^a Job 28:26 ¹ *thunderbolt*

38:27 ^a Ps. 104:13, 14; 107:35

38:1—40:2. Job had called on many occasions for God to appear. Finally, He does appear in a whirlwind, but not with the answers Job desired. Rather, God comes with questions. There are a total of 39 questions in chapter 38, which easily ranks it as the chapter with the most questions in all the Bible. When added to the 20 questions in 39:1—40:2, the total comes to 59 questions that God asked Job in the first cycle of interrogation. The second cycle (40:6—41:34) contains another 24 questions. The significant thing

about these questions is that Job cannot answer a single one! God was driving home the point that Job must let God be God, the sovereign and omnipotent Creator who answers to no one.

38:4—38. The questions cover a wide range of the marvels of God's creation, with the emphasis placed on the inanimate world: earth (vv. 4–7), sea (vv. 8–11), the dawn (**dayspring**) (vv. 12–15), unseen wonders (vv. 16–21), weather phenomena (vv. 22–30), and heavenly bodies (vv. 31–38).

waste *ground*; and to cause the bud of the tender herb to spring forth?

28 ^aHath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the ^ahoary frost of heaven, who ¹hath gendered it?

30 The waters ¹are hid as *with* a stone, and the ²face of the deep is ^afrozen.³

31 Canst thou bind the ¹sweet influences of ^aPleiades,² or loose the ³bands of Orion?

32 Canst thou bring forth ¹Maz-zaroth in his season? or canst thou guide ²Arcturus with his sons?

33 Knowest thou ^athe ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36 ^aWho hath put wisdom in the ¹inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can ¹stay the bottles of heaven,

38 When the dust ¹groweth into hardness, and the clods ²cleave fast together?

39 ^aWilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they ¹couch in *their* dens, *and* ²abide in the covert to lie in wait?

41 ^aWho provideth for the raven his food? when his young ones cry unto God, they wander for lack of ¹meat.

God Created Life

39 Knowest thou the time when the wild ^agoats¹ of the rock bring forth? or canst thou mark when ^bthe ²hinds do calve?

2 Canst thou number the months

38:28 ^aJob 36:27, 28; [Ps. 147:8; Jer. 14:22]

38:29 ^a[Job 37:10]; Ps. 147:16, 17

¹ gives it birth

38:30 ^a[Job 37:10]

¹ harden like

stone

² surface

³ Lit. imprisoned

38:31 ^aJob 9:9;

Amos 5:8

¹ cluster of

² Or *The Seven Stars*

³ belt

38:32 ¹ Lit. Constellations

² Or *The Great Bear*

38:33 ^a[Ps. 148:6]; Jer. 31:35, 36

38:36 ^a[Job 9:4; 32:8; Ps. 51:6; Eccl. 2:26; James 1:5]

¹ mind

38:37 ¹ pour out

38:38 ¹ hardens into clumps

² cling

38:39 ^aPs. 104:21

38:40 ¹ crouch

² lurk in their lairs

38:41 ^aPs. 147:9;

[Matt. 6:26; Luke 12:24]

¹ food

39:1 ^aDeut. 14:5; 1 Sam. 24:2; Ps. 104:18

^b Ps. 29:9

¹ mountain goats bear young

² deer

39:3 ¹ offspring, lit. pangs

39:4 ¹ healthy

² grow strong

³ grain

39:5 ¹ onager, a species of wild donkey

39:6 ^aJob 24:5; Jer. 2:24; Hos. 8:9

¹ Lit. salt

39:7 ¹ tumult

² heeds

³ shouts

39:8 ^aGen. 1:29

39:9 ^aNum. 23:22; Deut. 33:17; Ps. 22:21; 29:6; 92:10; Is. 34:7

¹ wild ox

² manger

39:10 ¹ wild ox

² ropes

39:12 ¹ grain

² threshingfloor

that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their ¹sorrows.

4 Their young ones are ¹in good liking, they ²grow up with ³corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the ¹wild ass?

6 ^aWhose house I have made the wilderness, and the ¹barren land his dwellings.

7 He scorneth the ¹multitude of the city, neither ²regardeth he the ³crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after ^aevery green thing.

9 Will the ^aunicorn¹ be willing to serve thee, or abide by thy ²crib?

10 Canst thou bind the ¹unicorn with ²his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy ¹seed, and gather *it into* thy ²barn?

13 ¹*Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may ¹break them.

16 She ¹is ^ahardened against her young ones, as though *they were* not hers: her labour is in vain without ²fear;

17 Because God hath deprived her of wisdom, neither hath he ^aimparted to her understanding.

18 What time she lifteth up

39:13 ¹ The wings of the ostrich wave proudly, but are her wings and pinions like the kindly stork's?

39:15 ¹ Lit. trample

39:16 ^aLam. 4:3 ¹ treats her young harshly ² concern

39:17 ^aJob 35:11

38:39—39:30. The next series of questions emphasizes the marvels of the animal world: the lion (38:39, 40), the raven (38:41—39:4), the wild donkey (39:5–8), the unicorn, or better, the wild ox (39:9–12),

the peacock (the stork), and the ostrich (39:13–18), the horse (39:19–25), the hawk (39:26), and the eagle (39:27–30).

herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with ¹thunder?

20 Canst thou make him ¹afraid as a ²grasshopper? the ³glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: ^ahe ¹goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the ¹shield.

24 He ¹swalloweth the ground with fierceness and rage: neither ²believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the ^aeagle mount up at thy command, and ^bmake her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she ¹seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and ^awhere the slain *are*, there *is* she.

Job's Submission to God

40 Moreover the LORD ^aanswered Job, and said,

2 Shall he that ^acontendeth with the Almighty instruct *him*? he that ^breproveth¹ God, let him answer it.

3 Then Job answered the LORD, and said,

4 ^aBehold, I am vile; what shall I

39:19 ¹ *a mane*
39:20 ¹ *spring in fear*
² *locust*
³ *majesty of his snorting is terrifying*
39:21 ^a Jer. 8:6
¹ *gallops into the clash of arms*
39:23 ¹ *javelin*
39:24 ¹ *devours the distance*
² *does he stand firm because the trumpet has sounded*
39:27 ^a Prov. 30:18, 19
^b Jer. 49:16; Obad. 4
39:29 ¹ *spies out*
39:30 ^a Matt. 24:28; Luke 17:37
40:1 ^a Job 38:1
40:2 ^a Job 9:3; 10:2; 33:13
^b Job 13:3; 23:4
¹ *rebukes*
40:4 ^a Ezra 9:6; Job 42:6

^b Job 29:9; Ps. 39:9
40:6 ^a Job 38:1
40:7 ^a Job 38:3
^b Job 42:4
¹ *Prepare yourself*
40:8 ^a Job 16:11; 19:6; [Ps. 51:4; Rom. 3:4]
¹ *nullify*
40:9 ^a Job 37:4; [Ps. 29:3, 4]
40:10 ^a Ps. 93:1; 104:1
¹ *Adorn*
40:11 ¹ *humble*
40:12 ^a 1 Sam. 2:7; [Is. 2:12; 13:11]; Dan. 4:37
40:15 ¹ *A large animal, exact identity unknown*
40:16 ¹ *stomach muscles*
40:17 ¹ *thighs*
² *tightly knit*
40:18 ¹ *bronze*
40:19 ^a Job 26:14
40:20 ^a Ps. 104:14

answer thee? ^bI will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

The Arm of God

6 ^aThen answered the LORD out of the whirlwind, and said,

7 ^aGird¹ up thy loins now like a man: ^bI will demand of thee, and declare thou unto me.

8 ^aWilt thou also ¹disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with ^aa voice like him?

10 ^aDeck¹ thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and ¹abase him.

12 Look on every one *that is* ^aproud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now ¹behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in ¹the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his ¹stones are ²wrapped together.

18 His bones *are as* strong pieces of ¹brass; his bones *are* like bars of iron.

19 He *is* the chief of the ^aways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains ^abring

40:3-5. Job's reply is one of humble submission in the face of an omnipotent and omniscient God: **Behold, I am vile** (v. 4).

40:6-14. God's second series of questions begins with an affirmation of His administration of the moral order. Job had questioned God's justice in order to protect his own innocence: **Wilt thou condemn me, that thou mayest be righteous?** (v. 8). God says in essence: "If you are as powerful as I [v. 9], then you

bring judgment on the proud [v. 11]; then I will admit your power" (v. 14).

40:15-41:34. The rest of the speech is taken up with a description of **behemoth** (40:15-24) and **leviathan** (41:1-34). These are certainly literal, not mythical, creatures since they are observable and because the rest of the Lord's questions deal with real animals. There have been numerous suggestions as to the identity of these creatures, with the

him forth food, where all the beasts of the field play.

21 He lieth under the ¹shady trees, in the covert of the reed, and ²fens.

22 The ¹shady trees cover him with their shadow; the willows of the brook ²compass him about.

23 Behold, ¹he drinketh up a river, and hasteth not: ²he trusteth that he can draw up Jordan into his mouth.

24 ¹He taketh it with his eyes: *his* nose pierceth through snares.

The Leviathan's Power

41 Canst thou draw out ^aleviathan¹ with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou ^aput an ¹hook into his nose? or bore his jaw through with a ²thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions ¹make a banquet of him? shall they ²part him among the merchants?

7 Canst thou fill his skin with ¹barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of ¹him is in vain: shall not *one* be cast down even at the sight of him?

God's Superiority

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 ^aWho hath ¹prevented me, that I should repay *him*? ^b*whatsoever* is under the whole heaven is mine.

12 I will not ¹conceal his ²parts,

40:21 ¹lotus

²marsh

40:22 ¹lotus

²surround

40:23 ¹The river

may rage yet he

is not disturbed

²he is confident

though Jordan

gush into his

mouth.

40:24 ¹Though

he takes it in

his eyes, or one

pierces his nose

with a snare.

41:1 ^aPs. 74:14;

104:26; Is. 27:1

¹A large sea

creature,

exact identity

unknown

41:2 ^a2 Kin.

19:28; Is. 37:29

¹reed

²hook

41:6 ¹bargain

over him

²divide

41:7 ¹harpoons

41:9 ¹overcom-

ing him is futile

41:11 ^a[Rom.

11:35]

^bEx. 19:5;

[Deut. 10:14;

Job 9:5-10;

26:6-14]; Ps.

24:1; 50:12;

1 Cor. 10:26, 28

¹preceded

41:12 ¹Lit.

keep silent

concerning

²limbs

³graceful

proportions

41:13 ¹remove

his outer coat

41:15 ¹Lit.

shields

41:17 ¹sepa-

rated

41:20 ¹boiling

²burning

rushes

41:22 ¹despair

dances before

him

41:23 ¹folds

41:24 ¹lower

41:25 ¹are be-

side themselves

41:26 ¹reaches

him cannot

avail

²Or javelin

41:29 ¹straw

41:30 ¹His

undersides

are sharp like

pothersds

nor his power, nor his ³comely proportion.

13 Who can ¹discover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ¹scales *are* his pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be ¹sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, *as out of* a ¹seething pot or ²caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and ¹sorrow is turned into joy before him.

23 The ¹flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the ¹nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they ¹purify themselves.

26 The sword of him that ¹layeth at him cannot hold: the spear, the dart, nor the ²habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as ¹stubble: he laugheth at the shaking of a spear.

30 ¹Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

most likely being the hippopotamus and crocodile, respectively. The descriptions of both are filled with hyperbole: **he drinketh up a river** (40:23); **a flame goeth out of his mouth** (41:21) (cf. the earlier hyperbolic description of the horse in 39:19-25). The point of referring to these animals is this: if Job

cannot master just two marvels of physical strength within God's creation, how can he expect to stand as a combatant before their powerful Creator? God has proven that He is wise, just, and powerful; Job must rest humbly and trustfully in a God who knows more than he.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep ¹to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he is a king over all the children of pride.

Job's Repentance

42 Then Job answered the LORD, and said,

2 I know that thou ^acanst do every *thing*, and *that* ¹no thought can be withholden from thee.

3 ^aWho is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^bthings too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: "I will ¹demand of thee, and declare thou unto me.

5 I have ^aheard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I ^aabhor¹ myself, and repent in dust and ashes.

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now ^aseven bullocks and seven rams, and ^bgo to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall ^cpray for you: for ¹him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

41:32 ¹ had white hair
42:2 ^a Gen. 18:14; [Matt. 19:26; Mark 10:27; 14:36; Luke 18:27]

¹ no purpose of yours can be withheld

42:3 ^a Job 38:2; ^b Ps. 40:5; 131:1; 139:6

42:4 ^a Job 38:3; 40:7

¹ question thee
42:5 ^a Job 26:14; [Rom. 10:17]

42:6 ^a Ezra 9:6; Job 40:4

¹ despise
42:8 ^a Num. 23:1

^b [Matt. 5:24]

^c Gen. 20:17; [James 5:15, 16; 1 John 5:16]

¹ Lit. his face

42:9 ¹ Lit. lifted up the face of Job

42:10 ^a Deut. 30:3; Ps. 14:7; 85:1-3; 126:1

^b Is. 40:2

¹ restored
² losses

42:11 ^a Job 19:13

¹ adversity
² silver

42:12 ^a Job 1:10; 8:7; James 5:11

^b Job 1:3

¹ female donkeys

42:13 ^a Job 1:2

42:14 ¹ Heb. Jemimah, lit. Handsome as the Day

² Cassia, a fragrance

³ Lit. The Horn of Colour

42:16 ^a Job 5:26; Prov. 3:16

42:17 ^a Gen. 15:15; 25:8; Job 5:26

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also ¹accepted Job.

10 ^aAnd the LORD ¹turned the ²captivity of Job, when he prayed for his friends: also the LORD gave Job ^btwice as much as he had before.

11 Then came there unto him ^aall his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the ¹evil that the LORD had brought upon him: every man also gave him a piece of ²money, and every one an earring of gold.

Job's Faithfulness Rewarded

12 So the LORD blessed ^athe latter end of Job more than his beginning: for he had ^bfourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand ¹she asses.

13 ^aHe had also seven sons and three daughters.

14 And he called the name of the first, ¹Jemima; and the name of the second, ²Kezia; and the name of the third, ³Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

The Death of Job

16 After this ^alived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being old and* ^afull of days.

42:1-6. The point of all of God's questions was not lost on Job: he has a new awareness of the wisdom of God's hidden plans, a new sense of the limits of his own wisdom, and a new sensitivity to his own sin. He admits that his has been a limited perspective, and he totally submits to God's will and authority.

42:7-9. Job's friends are rebuked for their errors, with Eliphaz being singled out as the leader of the three. The Lord refers to Job as **my servant** four times to show His approval.

42:10-17. Turned the captivity is a figure meaning

"released." In other words, God brought an end to Job's suffering and set him free to enjoy life again. God's restoration of Job is immediate and bountiful: he is given friends (v. 11), material prosperity (v. 12), family (vv. 13-15), and long life (vv. 16, 17). The point to be garnered from the book is not that God intends to deal with every servant as abundantly as He did with Job; rather, that God holds sovereign and loving sway over every human life. Therefore, He can be trusted implicitly in all things (cf. Rom. 8:28; 1 Thess. 5:18).

The Book of
PSALMS

Title. The English title comes from the Septuagint, which entitled the book *Psalmoi*, meaning “Sacred Songs Sung to Musical Accompaniment.” The Hebrew title for the book is *tehilim*, “praises.” If one word could be chosen to describe the book, certainly “praises” would qualify, for there is no psalm that does not contain an element of praise.

Authorship. The superscriptions (part of the Hebrew text before the first verse in English) name six authors.

Moses	Psalm 90
David	73 psalms
Asaph	Psalms 50, 73—83
Solomon	Psalms 72, 127
Heman	Psalm 88
Ethan	Psalm 89

In addition to these authors 12 psalms are assigned to “The Sons of Korah,” though they were most likely performers rather than authors. (See the superscription in Ps. 88.) Sixty-one psalms are anonymous.

Date. In such a collection of hymns, a widely divergent range of dates is inevitable: from the oldest, the Psalm of Moses (ch. 90), to a number of postexilic psalms, or a period of about one thousand years (1400–400 B.C.).

Classification of the Psalms. There have been numerous attempts to classify the psalms. Though each psalm is an individual poem with its own theme, there are enough noticeable shared forms and ideas to warrant categorization. The following classification is based partly on form and partly on content:

(1) *Lament Psalms* contain a plea for deliverance or defense and are ad-

dressed directly to God. They may be individual (chs. 5—7, 13, 17, 22, 25, 26, 28, 31, 35, 36, 38, 39, 42, 43, 51, 54—57, 59, 61, 63, 64, 69—71, 86, 88, 102, 109, 120, 130, 140—143) or national (chs. 12, 44, 58, 60, 74, 77, 79, 80, 82, 83, 85, 90, 94, 106, 108, 123, 126, 137).

(2) *Psalms of Confidence* include a lament, but the ideas of security, peace, joy, and confidence predominate. They may be individual (chs. 3, 4, 11, 16, 23, 27, 62, 121, 131) or national (chs. 115, 125, 129).

(3) *Psalms of Thanksgiving* express public thanksgiving for what God has done or in anticipation of what He will do. They may be individual (chs. 9, 10, 30, 32, 34, 40, 41, 92, 107, 116, 138) or national (chs. 65—68, 118, 124).

(4) *Psalms of Praise* are constructed around three key elements: a call to praise or introduction, a cause for praise (usually for God’s attributes or deeds), and a conclusion (chs. 8, 19, 29, 33, 100, 103, 104, 111, 113, 114, 117, 135, 136, 145—150).

(5) *Enthronement Psalms of the Divine Kingdom* contain the expression “the LORD reigns” (or, in the case of Psalm 98, “the LORD, the King”) and speak of the rule of God over all the earth. They are prophetic of Christ’s kingly rule (chs. 47, 93, 96—99).

(6) *Songs of Zion* extol Zion, or Jerusalem, for its exalted role as the abode of God’s glory and as the religious and political capital of the nation (chs. 15, 24, 46, 48, 50, 76, 81, 84, 87, 95, 122, 134). The Pilgrim Psalms (see p. 829) are sometimes included here, but they do not really constitute a distinct literary type.

(7) *Royal Psalms* concern the reign of the king, either historical or messianic, or both (chs. 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144).

(8) *Wisdom Psalms* emphasize the traditional teaching of the wise men of Israel: meditation on the law, the way of the righteous versus the way of the wicked, and the necessity of practical righteousness (chs. 1, 14, 37, 49, 52, 53, 73, 75, 91, 112, 119, 127, 128, 133, 139).

(9) *Historical Psalms* trace the history of God's saving activity on behalf of Israel (chs. 78, 105).

Other categories, identified strictly for content, overlap with the above. These include the following:

(1) *Messianic Psalms* are prophetic in some way of the Messiah. They include psalms in which the righteous man's character is a type of Christ (34:20; 69:4, 9), the righteous man's experience foreshadows Christ's experience (ch. 22), the existing king's ideals and calling will be fulfilled in Christ, the ultimate King (chs. 2, 45, 72), Christ's work is prophesied with no contemporary reference (only ch. 110), or the enthronement of Christ as universal King over the earth is predicted (chs. 47, 93, 96—99).

(2) *Imprecatory Psalms* contain an imprecation or prayer for retributive justice to fall on one's enemy (chs. 35, 55, 58, 59, 69, 83, 109, 137, 140). These may be justified by remembering that the Israelites were building a political kingdom and, as long as evil men triumphed over them, God's rule was thwarted. The psalmists were concerned primarily with the glory of God, and at the very least, they did put the matter into God's hands for His just dealing. These prayers are actually in the same spirit as the petition "Thy kingdom come" (Matt. 6:10) because

the coming of God's kingdom includes the destruction of the wicked. See the note on Psalm 109.

(3) *Psalms of Ascents* or *Pilgrim Psalms* (chs. 120—134) were sung by pilgrims journeying up to Jerusalem for the three annual feasts of Passover, Pentecost, and Tabernacles.

(4) *Acrostic Psalms* are those in which each verse begins with a consecutive letter of the Hebrew alphabet (chs. 9, 10, 25, 34, 37, 111, 112, 119, 145). Psalm 119 is in a class by itself with eight verses for each letter of the alphabet.

Superscriptions in the Psalms. The identification of many of the technical words in the superscriptions is dubious. The headings include names for types of psalms ("a psalm"), musical terms ("to the chief musician"), melody indicators ("upon *Shoshannim*," ch. 45), and liturgical indicators ("for the sabbath day," ch. 92). Fourteen psalms contain historical superscriptions that give some brief mention of the occasion on which the psalm was written (chs. 3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142).

Purpose of the Psalms. The purpose of the psalms was well expressed by David when he instituted hymns in Israel. He appointed the Levites "to record [better: make petition] and to thank and praise the LORD God of Israel" (1 Chr. 16:4). The Book of Psalms is a record of petitions (or laments), thanksgiving, and praise to God by His people. As such it has brought comfort, encouragement, and blessing to God's people throughout the ages. Every human emotion is covered in these hymns of aspiration to God.

Structure. The Book of Psalms is arranged in five books:

OUTLINE OF PSALMS

Book I	Psalms 1—41
Book II	Psalms 42—72
Book III	Psalms 73—89
Book IV	Psalms 90—106
Book V	Psalms 107—150

Each of the first four books concludes with a doxology, while Psalm 150 serves in its entirety as both a doxology for the fifth book and an appropriate conclusion to the entire Psalter. The fivefold arrangement has long been recognized, but no explanation for its origin has proved satisfactory. The most common is the early Jewish tradition that judged the five books to be an imitation of the five books of Moses. No one to date, however, has satisfactorily enumerated undisputed likenesses between the two sets of books, although some parallels have been found.

BOOK ONE: PSALMS 1–41

- | | |
|---|---|
| 1. Two Ways of Life Contrasted | 22. A Psalm of the Cross |
| 2. Coronation of the Lord's Anointed | 23. A Psalm of the Divine Shepherd |
| 3. Victory in the Face of Defeat | 24. A Psalm of the King of Glory |
| 4. Evening Prayer for Deliverance | 25. An Acrostic Prayer for Instruction |
| 5. Morning Prayer for Deliverance | 26. "Examine Me, O Lord, and Prove Me" |
| 6. Prayer for God's Mercy | 27. Trust in the Lord and Be Not Afraid |
| 7. Wickedness Justly Rewarded | 28. Rejoice Because of Answered Prayer |
| 8. God's Glory and Man's Dominion | 29. The Powerful Voice of God |
| 9. Praise for Victory over Enemies | 30. A Psalm of Dedication |
| 10. Petition for God's Judgment | 31. "Be of Good Courage" |
| 11. God Tests the Children of Men | 32. The Blessedness of Forgiveness |
| 12. The Pure Words of the Lord | 33. Praise to the Lord for Who He Is and What He Does |
| 13. The Prayer for God's Answer—Now | 34. Instruction of the Redeemed |
| 14. The Characteristics of the Godless | 35. A Petition for God's Intervention |
| 15. The Characteristics of the Godly | 36. The Excellent Loving-kindness of God |
| 16. Eternal Life for One Who Trusts | 37. "Rest in the Lord" |
| 17. "Hide Me Under the Shadow of Thy Wings" | 38. The Petition of a Sick Man |
| 18. Thanksgiving for Deliverance by God | 39. Hope for the Helpless |
| 19. The Works and Words of God | 40. Delight to Do God's Will |
| 20. Deliver the King | 41. Comfort for the Forsaken |
| 21. Triumph of the King | |

BOOK TWO: PSALMS 42–72

- | | |
|--|--|
| 42. Longing for God | 54. The Lord Is Our Helper |
| 43. "Hope in God" | 55. "Cast Thy Burden upon the Lord" |
| 44. A Nation in Distress | 56. "God Is for Me" |
| 45. A Psalm for the King's Wedding | 57. Prayers in the Midst of Perils |
| 46. "God Is Our Refuge and Strength" | 58. Wicked Judges Will Be Judged |
| 47. God Is King of the Earth | 59. A Prayer for Deliverance |
| 48. The Praise of Mount Zion | 60. A Prayer for Deliverance of the Nation |
| 49. Riches Cannot Redeem | 61. A Prayer When Overwhelmed |
| 50. The Lord Shall Judge All People | 62. Wait upon God |
| 51. Confession and Forgiveness of Sin | 63. Thirst for God |
| 52. The Lord Shall Judge the Deceitful | 64. A Prayer for God's Protection |
| 53. A Portrait of the Godless | 65. God's Provision Through Nature |

- 66. Remember What God Has Done
- 67. God Shall Govern the Earth
- 68. Israel's Triumphant God
- 69. A Petition in Time of Distress

- 70. A Prayer for Speedy Deliverance
- 71. A Prayer for the Aged
- 72. The Reign of the Messiah

BOOK THREE: PSALMS 73-89

- 73. The Perspective of Eternity
- 74. Prayer for God's Remembrance
- 75. "God Is the Judge"
- 76. The Glorious Might of God
- 77. When Overwhelmed, Remember God's Greatness
- 78. God's Goodness to Israel in Spite of Unbelief
- 79. Avenge the Defilement of Jerusalem
- 80. Prayer for Restoration

- 81. God's Plea for Israel's Obedience
- 82. The Rebuke of Israel's Unjust Judges
- 83. A Plea for God to Destroy Israel's Enemies
- 84. The Joy of Dwelling with God
- 85. A Prayer for Revival
- 86. "Teach Me Thy Way, O Lord"
- 87. Glorious Zion, City of God
- 88. Crying from Deepest Affliction
- 89. Claiming God's Promises to David

BOOK FOUR: PSALMS 90-106

- 90. "Teach Us to Number Our Days"
- 91. Abiding in "the Shadow of the Almighty"
- 92. It Is Good to Praise the Lord
- 93. The Majesty of God
- 94. Vengeance Belongs Only to God
- 95. "Harden Not Your Heart"
- 96. A Call to Praise God the King
- 97. Rejoice! The Lord Reigns!

- 98. Sing a New Song to the Lord
- 99. "Exalt Ye the Lord Our God"
- 100. A Call to Service and Praise
- 101. Commitments of a Holy Life
- 102. The Prayer of an Overwhelmed Saint
- 103. Bless the Lord, All You People!
- 104. A Psalm Rehearsing Creation
- 105. Remember, God Keeps His Promises
- 106. "We Have Sinned"

BOOK FIVE: PSALMS 107-150

- 107. God's Wonderful Works
- 108. "Through God We Shall Do Valiantly"
- 109. A Plea for the Punishment of the Wicked
- 110. The Coming of the Priest-King-Judge
- 111. Praise for God's Tender Care
- 112. The Blessings of Those Who Fear God
- 113. The Condescending Grace of God
- 114. A Psalm of the Exodus
- 115. Confidence in God, Not Idols
- 116. Thanksgiving for Deliverance
- 117. The Praise of All Nations
- 118. A Liturgy of Thanksgiving
- 119. An Acrostic in Praise of the Scriptures
- 120. A Cry in Distress
- 121. God's Keeping Power
- 122. "Pray for the Peace of Jerusalem"
- 123. Plea for the Mercy of God
- 124. God Is on Our Side
- 125. A Hymn of Security
- 126. "Sow in Tears ... Reap in Joy"
- 127. Children Are God's Heritage
- 128. Blessing on the House of the God-fearing

- 129. Plea of the Persecuted
- 130. "My Soul Waiteth for the Lord"
- 131. A Psalm of Humility
- 132. Trust in the God of David
- 133. The Preciousness of Unity
- 134. Bless the Lord, All You Servants
- 135. Praising the Greatness of God
- 136. God's Mercy Endures Forever
- 137. Tears in Exile
- 138. Praising the Ways of the Lord
- 139. Living with God
- 140. Preserve Me from Violence
- 141. Deliverance from Temptation
- 142. "Thou Art My Refuge"
- 143. "Teach Me to Do Thy Will"
- 144. "Happy Is That People Whose God Is the Lord"
- 145. A Song of Praise
- 146. "Put Not Your Trust in Princes"
- 147. Praising the God of Provision and Protection
- 148. All Creation Praises the Lord
- 149. A Psalm of the Kingdom
- 150. "Praise Ye the Lord"

BOOK I: Psalms 1—41

PSALM 1

Blessings on the Godly

BLESSED ^ais the man that walketh not in the counsel of the ¹ungodly, nor standeth in the way of sinners, ^bnor sitteth in the seat of the scornful.

2 But ^ahis delight *is* in the law of the LORD; ^band in his law doth he ¹meditate day and night.

3 And he shall be like a tree ^a“planted by the ¹rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall ^bprosper.

4 The ungodly *are* not so: but *are* ^a“like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For ^a“the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM 2

God's Son Shall Reign

WHY ^ado the ¹heathen ²rage, and the people ³imagine a ⁴vain thing?

2 The kings of the earth set them-

1:1 ^aProv. 4:14
^bPs. 26:4, 5; Jer. 15:17
¹wicked

1:2 ^aPs. 119:14, 16, 35
^b[Josh. 1:8]
¹ponder by talking to oneself

1:3 ^a[Ps. 92:12-14]; Jer. 17:8; Ezek. 19:10
^bGen. 39:2, 3, 23; Ps. 128:2
¹channels

1:4 ^aJob 21:18; Ps. 35:5; Is. 17:13

1:6 ^aPs. 37:18; [Nah. 1:7; John 10:14; 2 Tim. 2:19]

2:1 ^aActs 4:25, 26
¹Gentiles
²through tumultuously or restlessly
³plot, lit. meditate
⁴empty or worthless

2:2 ^a[Matt. 12:14; 26:3, 4, 59-66; 27:1, 2; Mark 3:6; 11:18]
^b[John 1:41]
¹Messiah, Christ

2:3 ^aLuke 19:14

2:4 ^aPs. 37:13

2:5 ¹distress
²deep
2:6 ¹Lit. installed
²Lit. upon Zion, the hill of my holiness

selves, and the ^arulers take counsel together, against the LORD, and against his ^banointed,¹ *saying*,

3 ^a“Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens ^a“shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and ¹vex them in his ²sore displeasure.

6 Yet have I ¹set my king ²upon my holy hill of Zion.

7 I will declare the ¹decree: the LORD hath said unto me, ^a“Thou *art* my Son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the ¹heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 ^a“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

2:7 ^aMatt. 3:17; Mark 1:1, 11; Luke 3:22; John 1:18; Acts 13:33; [Heb. 1:5; 5:5] ¹Or decree of the LORD: he said to me

2:8 ¹nations or Gentiles

2:9 ^aPs. 89:23; 110:5, 6; [Rev. 2:26, 27; 12:5; 19:15]

Psalm 1. The key word in the psalm is the word **bles**sed. It serves here as a pronouncement upon a man—but a certain kind of man. In essence, the psalm is teaching that the blessed or happy man is the righteous man. The happy man avoids evil influences, deeds, and attitudes (v. 1); he delights in God’s Word (v. 2); therefore, God causes him to prosper (v. 3). On the other hand, the **ungodly** is worth no more than **chaff** (v. 4), and his destiny is judgment (v. 5). Finally, the evaluation by the Lord Himself is described (v. 6). There is an ellipsis which is understood with both clauses in verse 6: **For the LORD knoweth the way of the righteous** [and it will be blessed], **but** [He also knows] **the way of the ungodly** [and it] **shall perish**. The psalm forms an appropriate introduction to

the Psalter since it sets before the readers the three characters who will figure mostly in the psalms: the righteous, the ungodly, and God.

Psalm 2. Psalm 2 is attributed to David in Acts 4:25 and is called the second psalm in Acts 13:33. The introductory rhetorical question, **Why do the heathen rage?** (v. 1), is shown in the following verses to be a question of incredulity: Why do the nations attack God’s anointed king when their attack is doomed to failure? Historically, **his anointed** (v. 2) referred to David or to any of his descendants who were experiencing opposition (cf. 1 Sam. 24:6); prophetically, it refers to the Messiah who, as Son of David, also experienced opposition (Acts 4:25-27). The fact that God **shall laugh** (v. 4) at the world’s opposition to the Anointed

**ETERNAL GENERATION**

2:7. When was Jesus “begotten”? Answering this question involves understanding the meaning here of the word *day*. As God lives beyond time, He cannot be limited to a 24-hour period. This word means an eternal day. Jesus did not become the Son of God at a point in time; rather He

has eternally been in the process of being generated as the Son in God’s eternal day. There has never been a time when Christ was not the Son of God. **Illustration:** On several occasions during His ministry on earth, the sonship of Christ was particularly emphasized—in the Incarnation (Luke 1:35), in the Baptism (Matt. 3:17), and in the Resurrection (Rom. 1:4). These events did not make Christ the Son of God, but only proved that He already was. **Application:** As the Christian thinks of the present ministry of Christ, he recognizes this also as an opportunity to appreciate Christ’s unique relationship with the Father (Heb. 1:1-4). (First Reference, Ps. 2:7; Primary Reference, Ps. 2:7; cf. John 1:51.)

12 ¹Kiss the Son, lest he be angry, and ye perish *from* the way, when ^ahis wrath is kindled but a little. ^bBlessed *are* all they that put their trust in him.

PSALM 3

The Lord Protects His People

A Psalm of David, ^awhen he fled from Absalom his son.

LORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* ^aa shield ¹for me; my glory, and ^bthe ²lifter up of mine head.

4 I cried unto the LORD with my voice, and ^ahe heard me out of his ^bholy ¹hill. Selah.

5 ^aI laid me down and slept; I awaked; for the LORD sustained me.

6 ^aI will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: ^afor thou hast ¹smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 ^aSalvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

PSALM 4

Safety in the Lord

To the ¹chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast ¹enlarged me *when I was* in distress;

2:12 ^a[Rev. 6:16, 17]
^b[Ps. 5:11; 34:22]
¹An act of homage and submission
3:1 ^a2 Sam. 15:13-17
3:3 ^aPs. 5:12; 28:7
^bPs. 9:13; 27:6
¹around
²one who lifts up
3:4 ^aPs. 4:3; 34:4
^bPs. 2:6; 15:1; 43:3
¹mountain
3:5 ^aLev. 26:6; Ps. 4:8; Prov. 3:24
3:6 ^aPs. 23:4; 27:3
3:7 ^aJob 16:10
¹struck
3:8 ^aPs. 28:8; 35:3; [Is. 43:11]
4:1 ^a1 *choir director*
4:1 ¹relieved

²be gracious to me

4:2 ¹worthlessness

²falsehood

4:3 ^a[2 Tim. 2:19]

4:4 ^a[Ps. 119:11;

Eph. 4:26]

^bPs. 77:6

¹Lit. Tremble or

Be agitated

4:5 ^aDeut. 33:19;

Ps. 51:19

^bPs. 37:3, 5;

62:8

4:6 ^aNum. 6:26;

Ps. 80:3, 7, 19

4:7 ^aPs. 97:11,

12; Is. 9:3; Acts

14:17

¹grain

4:8 ^aJob 11:19;

Ps. 3:5

^b[Lev. 25:18];

Deut. 12:10

5:1 ^aPs. 4:1

¹Lit. groaning

5:3 ^aPs. 55:17;

88:13

²have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long will ye love* ¹vanity, and seek after ²leasing? Selah.

3 But know that ^athe LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 ^aStand ¹in awe, and sin not: ^bcommune with your own heart upon your bed, and be still. Selah.

5 Offer ^athe sacrifices of righteousness, and ^bput your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? ^aLORD, lift thou up the light of thy countenance upon us.

7 Thou hast put ^agladness in my heart, more than in the time *that* their ¹corn and their wine increased.

8 ^aI will both lay me down in peace, and sleep: ^bfor thou, LORD, only makest me dwell in safety.

PSALM 5

God Abhors Wickedness

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ^aear to my words, O LORD, consider my ¹meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; ^ain the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath

One presages their calamity because the Lord has installed His **King upon ... Zion** (v. 6) and adopted Him as His **Son**; therefore, the nations may be taken as an **inheritance** at the Son's request (v. 8). Every Davidic ruler was an adopted son (2 Sam. 7:14), but the real significance of the promise is fulfilled only in Christ, the eternal Son of God (Acts 13:33; Heb. 1:5; 5:5). The wise alternative is to submit to this Son (vv. 10-12).

Psalm 3. The historical background to the psalm is described in 2 Samuel 15-17. Though David petitioned in verse 7, **Arise, O LORD; save me**, it is clear from 2 Samuel 15:32-37 that David shrewdly sent his friend Hushai back to Jerusalem to deceive Absalom. David used means but trusted only in God.

Psalm 4. Verse 8 indicates that this psalm is an

evening prayer. It may well have been offered on the same occasion as described in the superscription of Psalm 3. **Have mercy upon me** (v. 1) is a cry that David and others echo throughout the Psalter: the pious always petition for God's benevolent attributes to be demonstrated.

Psalm 5. In contrast to Psalm 4, Psalm 5 is a morning psalm (v. 3). The titles **my King** and **my God** (v. 2) are rich with meaning; David, though a king himself, is subject to another; and the Creator-God who made him is his personal God. The rest of the psalm describes the divergent dispositions of God toward the righteous and toward the wicked. The vivid description of David's wicked enemies (vv. 9, 10) is worthy of Paul's application of it to all lost men (Rom. 3:13).

pleasure in wickedness: neither shall evil ¹dwell with thee.

5 The ^afoolish¹ shall not ^bstand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak ¹leasing: the LORD will abhor the ^abloody² and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward ¹thy holy temple.

8 ^aLead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

9 For *there is* no ¹faithfulness in their mouth; their inward part *is* ²very wickedness; ^atheir throat *is* ³an open sepulchre; they flatter with their tongue.

10 ¹Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because ¹thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou ¹compass him as *with* a shield.

PSALM 6

A Plea for Mercy

To the chief Musician on Neginoth ^aupon ¹Sheminith, A Psalm of David.

O LORD, ^arebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, ^aheal me; for my bones are ¹vexed.

3 My soul is also ¹sore ^avexed: but thou, O LORD, how long?

5:4 ¹Lit. *sojourn*

5:5 ^a[Hab. 1:13]

^bPs. 1:5

¹boastful

5:6 ^aPs. 55:23

¹falsehood

²bloodthirsty

5:7 ¹Lit. *the temple of thy holiness*

5:8 ^aPs. 25:4, 5;

27:11; 31:3

5:9 ^aRom. 3:13

¹uprightness

²destruction

³an open tomb

5:10 ¹Pronounce them guilty

5:11 ¹thou protecteth, lit. thou covereth

5:12 ¹surround

6:1 ^aPs. 38:1;

118:18; [Jer. 10:24]

6:2 ^aPs. 41:4;

147:3; [Hos. 6:1]

¹troubled

6:3 ^aPs. 88:3;

John 12:27

¹greatly troubled

²bled

6:4 ¹loving-kindnesses

6:5 ^aPs. 30:9;

88:10-12;

115:17; [Eccl. 9:10]; Is. 38:18

6:6 ¹Or every night

²drench

6:7 ^aJob 17:7;

Ps. 31:9

¹has wasted away

²grows

6:8 ^a[Matt. 25:41]

^bPs. 3:4; 28:6

6:10 ¹greatly troubled

7:1 ^aHab. 3:1

^b2 Sam. 16

¹Meditation or Song

7:1 ^aPs. 31:15

7:2 ^aPs. 57:4; Is. 38:13

^bPs. 50:22

¹tearing me

7:3 ^a2 Sam. 16:7

^b1 Sam. 24:11

7:4 ^a1 Sam. 24:7;

26:9

4 Return, O LORD, deliver my soul: oh save me for thy ¹mercies' sake.

5 ^aFor in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; ¹all the night make I my bed to swim; I ²water my couch with my tears.

7 ^aMine eye ¹is consumed because of grief; it ²waxeth old because of all mine enemies.

8 ^aDepart from me, all ye workers of iniquity; for the LORD hath ^bheard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and ¹sore vexed: let them return *and* be ashamed suddenly.

PSALM 7

A Plea for Protection from Enemies

^aShiggaion¹ of David, which he sang unto the LORD, ^bconcerning the words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: ^asave me from all them that persecute me, and deliver me:

2 ^aLest he tear my soul like a lion, ^brending¹ it in pieces, while *there is* none to deliver.

3 O LORD my God, ^aif I have done this; if there be ^biniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, ^aI have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

Psalm 6. Rebuke me not in thine anger (v. 1) indicates that David is conscious of deserving rebuke. However, he prays, as always, **Have mercy upon me, O LORD** (v. 2). The miseries of the depressed are both physical and psychological, and often the description of the two conditions is interwoven (vv. 2, 3). **In the grave who shall give thee thanks?** (v. 5) does not express doubt of the reality of the afterlife; rather, it serves to remind the Lord

that David's continued praise and witness depend on his preservation.

Psalm 7. The superscription indicates that the psalm was written while David was being ruthlessly assailed by **Cush the Benjamite**, who was evidently one of Saul's radical kinsmen. David is confident in both his own innocence (vv. 3-5) and the certainty of divine retribution on the much-deserving Cush (vv. 6-17).

6 Arise, O LORD, in thine anger, ^alift up thyself because of the rage of mine enemies: and ^bawake for me to the judgment *that* thou hast commanded.

7 So shall the congregation of the people ¹compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: ^ajudge me, O LORD, ^baccording to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: ^afor the righteous God ¹trieth the hearts and ²reins.

10 My defence *is* of God, which saveth the ^aupright in heart.

11 ¹God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will ^awhet¹ his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ¹ordaineth his arrows ²against the persecutors.

14 ^aBehold, he travaileth with iniquity, and hath conceived ¹mischiefs, and brought forth falsehood.

15 He ¹made a pit, and ²digged it, ^aand is fallen into the ditch *which* he made.

16 ^aHis ¹mischiefs shall return upon his own head, and his violent dealing shall come down upon ²his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

7:6 ^aPs. 94:2

^bPs. 35:23;

44:23

7:7 ¹surround

7:8 ^aPs. 26:1;

35:24; 43:1

^bPs. 18:20;

35:24

7:9 ^a[1 Sam.

16:7]

¹tests

²inner man

or minds, lit.

kidneys

7:10 ^aPs. 97:10,

11; 125:4

7:11 ¹God is a

just judge

7:12 ^aDeut.

32:41

¹sharpen

7:13 ¹makes

²into fiery

shafts

7:14 ^aJob 15:35;

Is. 59:4; [James

1:15]

¹trouble

7:15 ^a[Job 4:8];

Ps. 57:6

¹Lit. *has dug*

²*dug it out*

7:16 ^aEsth. 9:25;

Ps. 140:9

¹trouble

²The crown of

his own head

8: ^atitle ¹on the

instrument of

Gath

8:1 ^aPs. 148:13

^bPs. 113:4

8:2 ^aMatt. 21:16;

[1 Cor. 1:27]

^bPs. 44:16

¹infants

²established

³silence

8:3 ^aPs. 111:2

8:4 ^aJob 7:17;

18; [Heb. 2:6-8]

^b[Job 10:12]

¹pay attention

to or care for

8:6 ^a[Gen. 1:26,

28]

^b[1 Cor. 15:27;

Eph. 1:22; Heb.

2:8]

8:9 ^aPs. 8:1

9: ^atitle ¹The tune

of "Death of the

Son"

9:1 ¹tell of

PSALM 8

God's Excellent Name

To the chief Musician ¹upon Gittith,
A Psalm of David.

O LORD our Lord, how ^aexcellent *is* thy name in all the earth! who ^bhast set thy glory above the heavens.

2 ^aOut of the mouth of babes and ¹sucklings hast thou ²ordained strength because of thine enemies, that thou mightest ³still ^bthe enemy and the avenger.

3 When I ^aconsider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 ^aWhat is man, that thou art mindful of him? and the son of man, that thou ^bvisitest¹ him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 ^aThou madest him to have dominion over the works of thy hands; ^bthou hast put all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 ^aO LORD our Lord, how excellent *is* thy name in all the earth!

PSALM 9

Praise for God's Judgment

To the chief Musician, upon
¹Muthlabben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will ¹shew forth all thy marvellous works.

Psalm 8. Though the bulk of the psalm describes man and his dominion over the universe, the first and last verses make clear to the reader that the psalm was written primarily to exalt the Creator. **A little lower than the angels** (v. 5) is literally "a little lower than God" (Heb. *Elōhīm*, the normal generic word for God). The Septuagint translated the word as "angels," however, and this translation is quoted in Hebrews 2:6-8. The word may be taken in a loose sense, "divine beings," in which case it could refer to both God and the angels. Three interpretations of man's position are described in verses 5-8: (1) It refers only to man's original condition (Gen. 1:26-28). (2) It refers to man's present, actual position, though ruined somewhat by

the Fall. (3) It points to man redeemed and restored in the future to his exalted position. The second view is preferred since the psalmist seems to be observing life as it is in the present: **When I consider** (v. 3).

Psalm 9. Psalms 9 and 10, taken together, form the first of the acrostic psalms, though the 38 verses are a very irregular representation of the Hebrew alphabet of 22 letters. **Marvellous** (v. 1) is an adjective used in the Old Testament to describe the supernatural. David thus looks on God's deliverance and praises Him for it (vv. 1-10). After inviting the believing community to join in his praise (vv. 11-18), David prays for God's ethical rule to be established over wicked men (vv. 19, 20).

2 I will be glad and ^arejoice in thee: I will sing praise to thy name, O ^bthou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; ¹thou satest in the throne judging ²right.

5 Thou hast rebuked the ¹heathen, thou hast destroyed the wicked, thou hast ^aput² out their name for ever and ever.

6 O thou enemy, destructions are ¹come to a perpetual end: and thou hast destroyed cities; their memorial is ^aperished with them.

7 ^aBut the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And ^ahe shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a ^arefuge¹ for the oppressed, a refuge in times of trouble.

10 And they that ^aknow thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: ^adeclare among the people his ¹doings.

12 ^aWhen he ¹maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ²humble.

Rejoice in God's Salvation

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of ¹the daughter of Zion: I will ^arejoice in thy salvation.

15 ^aThe ¹heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot ²taken.

9:2 ^aPs. 5:11;

10:4:34;
^b[Ps. 83:18;
92:1]

9:4 ¹you sat
²in righteousness

9:5 ^aProv. 10:7
¹Gentiles or
nations

²blotted
9:6 ^a[Ps. 34:16]

¹finished
forever

9:7 ^aPs. 102:12,
26; Heb. 1:11

9:8 ^a[Ps. 96:13;
98:9; Acts 17:31]

9:9 ^aPs. 32:7;
46:1; 91:2

¹stronghold, lit.
secure height

9:10 ^aPs. 91:14

9:11 ^aPs. 66:16;
107:22

¹deeds
9:12 ^a[Gen. 9:5;
Ps. 72:14]

¹avenges blood
²afflicted

9:14 ^aPs. 13:5;
20:5; 35:9

¹Jerusalem
9:15 ^aPs. 7:15,
16

¹nations or
Gentiles

²caught
9:16 ^aEx. 7:5
^bPs. 92:3

¹Meditation or
Song

9:17 ^aJob 8:13;
Ps. 50:22

¹Gentiles
9:18 ^aPs. 9:12;
12:5

^b[Ps. 62:5;
71:5]; Prov.
23:18

9:19 ¹nations or
Gentiles

10:2 ^aPs. 7:16;
9:16

¹Lit. hotly
pursues

²plots
³devised

10:3 ^aPs. 49:6;
94:3, 4

^bProv. 28:4
¹greedy

²and renounces
the LORD

10:4 ^aPs. 14:1;
36:1

¹Or All his
thoughts are,
There is no God

10:5 ¹prosperous,
lit. strong

²blasts or
sneers at

10:6 ^aPs. 49:11;
[Eccl. 8:11]

^bRev. 18:7
¹trouble

10:7 ^a[Rom.
3:14]

^bPs. 55:10, 11
¹oppression

²trouble
³iniquity

10:8 ¹secretly

16 The LORD is ^aknown *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. ^bHiggaion. ¹Selah.

17 The wicked shall be turned into hell, *and* all the ¹nations ^athat forget God.

18 ^aFor the needy shall not always be forgotten: ^bthe expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the ¹heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

PSALM 10

Oppression of the Poor

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 The wicked in *his* pride ¹doth persecute the poor: ^alet them be taken in the ²devices that they have ³imagined.

3 For the wicked ^aboasteth of his heart's desire, and ^bblesseth the ¹covetous, ²whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: ¹God is not in all his ^athoughts.

5 His ways are always ¹grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he ²puffeth at them.

6 ^aHe hath said in his heart, I shall not be moved: for ^b*I shall never be* in ¹adversity.

7 ^aHis mouth is full of cursing and ^bdeceit and ¹fraud: under his tongue is ²mischief and ³vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are ¹privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch

Psalm 10. In contrast to the prayer at the end of the preceding psalm, David now points to the present condition in the world, where God seems to have permitted the wicked to triumph over the righteous

(vv. 1–11). He then appeals to the Lord to act, to set the matter right, confident that the King of the world will do so (vv. 12–18).

the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* ¹humbleth himself, that the poor may fall by his ²strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

A Plea for Punishment of the Wicked

12 Arise, O LORD; O God, ^alift up thine hand: forget not the ^bhumble.

13 Wherefore doth the wicked ¹contemn God? he hath said in his heart, Thou wilt not require ²*it*.

14 Thou hast ^aseen *it*; for thou beholdest ¹mischief and ²spite, to ³require *it* with thy hand: the poor ^bcommitteth ⁴himself unto thee; ^cthou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 ^aThe LORD *is* King for ever and ever: the ¹heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To ¹judge the fatherless and the oppressed, that the man of the earth may no more ²oppress.

PSALM 11

The Lord Loves Righteousness

To the chief Musician,
A Psalm of David.

IN ^athe LORD put I my trust: how I saye to my soul, Flee *as* a bird to your mountain?

2 For, lo, ^athe wicked bend *their* bow, they make ready their arrow upon the string, that they may ¹privily shoot at the upright in heart.

3 ^aIf the foundations be destroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's ^athrone *is* in heaven: ^bhis

10:10 ¹bows

down

²Or strength

10:12 ^aPs. 17:7;

94:2; Mic. 5:9

^bPs. 9:12

10:13 ¹renounce

²An account

10:14 ^a[Ps. 11:4]

^b[2 Tim. 1:12]

^cPs. 68:5; Hos.

14:3

¹trouble

²grief

³repay

⁴Entrusts, lit.

leaves

10:16 ^aPs. 29:10

¹nations or

Gentiles

10:18 ¹vindicate

²terrify

11:1 ^aPs. 56:11

11:2 ^aPs. 64:3, 4

¹secretly, lit. in

darkness

11:3 ^aPs. 82:5;

87:1; 119:152

11:4 ^aPs. 2:4; [Is.

66:1]; Matt. 5:34;

23:22; [Acts

7:49]; Rev. 4:2

^b[Ps. 33:18;

34:15, 16]

1 test

11:5 ^aGen. 22:1;

[James 1:12]

¹tests

11:6 ^a1 Sam. 1:4;

Ps. 75:8; Ezek.

38:22

¹burning coals

²a burning

wind

³Their portion

to partake of

11:7 ^aPs. 33:5;

45:7

¹Or the upright

beholds his

countenance

12:title ^aPs.

6:title

¹the eight-

stringed harp

12:1 ^a[Is. 57:1];

Mic. 7:2

¹Save

²disappear

12:2 ^aPs. 10:7;

41:6

¹idly or falsely

²With an

inconsistent

mind

12:3 ¹destroy

²great

12:5 ¹the safety

for which he

years

12:6 ^a2 Sam.

22:31; Ps. 18:30;

119:140; Prov.

30:5

13:title ¹choir

director

13:1 ^aJob 13:24;

Ps. 89:46

eyes behold, his eyelids ¹try, the children of men.

5 The LORD ^atrieth ¹the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain ¹snares, fire and brimstone, and ²an horrible tempest: ^a*this shall be* ³the portion of their cup.

7 For the righteous LORD ^aloveth righteousness; ¹his countenance doth behold the upright.

PSALM 12

God Shall Preserve the Godly

To the chief Musician ^aupon
¹Sheminith, A Psalm of David.

HELP, ¹LORD; for the godly man ^aceaseth; for the faithful ²fail from among the children of men.

2 ^aThey speak ¹vanity every one with his neighbour: *with* flattering lips *and* ²with a double heart do they speak.

3 The LORD shall ¹cut off all flattering lips, *and* the tongue that speaketh ²proud things:

4 Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in ¹safety *from him that* puffeth at him.

6 The words of the LORD *are* ^apure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

PSALM 13

A Prayer for God's Grace

To the ¹chief Musician, A Psalm of
David.

HOW long wilt thou forget me, O LORD? for ever? ^ahow long wilt thou hide thy face from me?

Psalm 11. A vision of the Lord on His throne (v. 4) is all the righteous need for security in the face of the threat of the wicked (v. 2).

Psalm 12. The oppression of the righteous by the

wicked is especially felt in the realm of vain and proud speech (vv. 2-5), but the righteous find comfort in the pure and valued Word of God (v. 6).

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: ^alighten¹ mine eyes, ^blest I sleep the *sleep of death*;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy ¹mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM 14

Man Is Corrupt

To the chief Musician,
A Psalm of David.

THE ^afool hath said in his heart, *There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*

2 ^aThe LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.*

3 ^aThey are all gone aside, they are *all* together become ¹filthy: *there is none that doeth good, no, not one.*

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and ^acall not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

13:3 ^a 1 Sam. 14:29; Ezra 9:8; Job 33:30; Ps. 18:28

^b Jer. 51:39

¹ enlighten

13:5 ¹ loving-kindness

14:1 ^a Ps. 10:4;

53:1

14:2 ^a Ps. 33:13,

14; 102:19; Rom. 3:11

14:3 ^a Rom. 3:12

¹ corrupt

14:4 ^a Ps. 79:6;

Is. 64:7; Jer. 10:25; Amos 8:4;

Mic. 3:3

14:6 ^a Ps. 9:9;

40:17; 46:1;

142:5

14:7 ^a Ps. 53:6;

[Rom. 11:25–27]

^b Deut. 30:3;

Job 42:10

¹ Lit. *Who will give out of Zion the salvation of Israel?*

² Or *his captive people*

15:1 ^a Ps. 24:3–5

¹ sojourn

15:2 ^a Zech. 8:16; [Eph. 4:25]

15:3 ^a [Lev. 19:16–18]

^b Ex. 23:1

¹ receives

15:4 ^a Esth. 3:2

^b Lev. 5:4

¹ despised

15:5 ^a 2 Pet. 1:10

16:1 ^a Ps. 56–60

¹ Contemplation

16:1 ¹ Watch over

16:2 ^a Job 35:7

¹ is nothing apart from thee

6 Ye have shamed the counsel of the poor, because the LORD *is* his ^arefuge.

7 ^aOh¹ that the salvation of Israel *were* come out of Zion! ^bwhen the LORD bringeth back ²the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM 15

Abiding in God's Tabernacle

A Psalm of David.

LORD, ^awho shall ¹abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the ^atruth in his heart.

3 *He that* ^abackbiteth not with his tongue, nor doeth evil to his neighbour, ^bnor ¹taketh up a reproach against his neighbour.

4 ^aIn whose eyes a vile person is ¹contemned; but he honoureth them that fear the LORD. *He that* ^bsweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* ^ashall never be moved.

PSALM 16

God Preserves His People

^aMichtam¹ of David.

PRESERVE¹ me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: ^amy goodness ¹extendeth not to thee;

Psalms 13. The distance between four occurrences of **How long**, punctuated with question marks (vv. 1, 2), and the confident and joyful song at the end (v. 6) is covered only with prayer (vv. 3, 4) and trust (v. 5).

Psalms 14. This psalm could be dedicated to the atheist. With the denial of God's existence often comes the moral decay described in verses 1–6 and which was used by Paul to prove the universal depravity of the human race (Rom. 3:10–12). While the **fool** may deny that God is, the righteous finds in Him the object of hopeful prayer for deliverance (v. 7).

Psalms 15. This psalm raises the question of qualifications for service in the tabernacle (v. 1), then answers that question by describing the man who has personal purity (vv. 2, 3a) and interpersonal integrity (vv. 3b–5).

Psalms 16. The attitude of the righteous man is de-

scribed in life (vv. 1–8) and death (vv. 9–11). In life, his attitude is one of trust (v. 1), gratefulness for God's goodness (v. 2), delight in God's people (v. 3), separation from idolatrous worship (v. 4; cf. Ex. 23:13; Deut. 12:3), satisfaction in God's gracious provisions (vv. 5, 6), praise for the Lord's counsel (v. 7), and steadfastness in spiritual devotion (v. 8). In facing death, the righteous man rejoices and is hopeful (v. 9). He is confident that God will preserve him from the decay of death and that death will not result in his corruption (v. 10). Rather, he will travel down **the path of life**, that is, the path leading to life, which will terminate in God's joyful presence (v. 11). David's confidence in his ultimate destiny is valid for him (and for all believers) only because Christ has traveled down that path and paved the way for all who believe in Him (Acts 2:25–28).

3 *But to the saints that are in the earth,*¹ and *to the excellent, in*^a whom is all my delight.

4 Their sorrows shall be multiplied *that hasten after another god:* their drink offerings of^a blood will I not offer,^b nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance and of my cup: thou¹ maintainest my lot.

6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly¹ heritage.

7 I will bless the LORD, who hath given me counsel: my¹ reins also instruct me in the night seasons.

8 ^aI have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall¹ rest in hope.

10 ^aFor thou wilt not leave my soul in¹ hell; neither wilt thou² suffer thine Holy One to see corruption.

11 Thou wilt shew me the ^apath of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

PSALM 17

A Plea for God's Protection

A Prayer of David.

HEAR¹ the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of² feigned lips.

2 Let my¹ sentence come forth from thy presence; let thine eyes behold the things that are² equal.

3 Thou hast¹ proved mine heart; thou hast² visited *me* in the night; ^athou hast³ tried me, *and* shalt find⁴ nothing; I am purposed *that* my mouth shall not^b transgress.

16:3 ^aPs. 119:63

¹ *they are the excellent*

16:4 ^aPs. 106:37,

38

^b[Ex. 23:13];

Josh. 23:7

16:5 ¹ Lit.

uphold

16:6 ¹ *inheritance*

16:7 ¹ *heart, lit.*

kidneys

16:8 ^a[Acts

2:25-28]

16:9 ¹ *Or dwell*

securely

16:10 ^aPs. 49:15;

86:13; Acts 2:31,

32; Heb. 13:20

¹ *Or Sheol, the*

abode of the

dead

² *allow*

16:11 ^aPs.

139:24; [Matt.

7:14]

17:1 ¹ *a just*

cause

² *deceitful*

17:2 ¹ *vindication*

tion

² *upright*

17:3 ^aJob 23:10;

Ps. 66:10; Zech.

13:9; [1 Pet. 1:7]

^bPs. 39:1

¹ *tested*

² *sought me*

out

³ *tested*

⁴ Nothing evil

17:5 ^aJob 23:11;

Ps. 44:18;

119:133

¹ *Uphold my*

steps

17:6 ^aPs. 86:7;

116:2

17:7 ¹ *delivers*

17:8 ¹ *pupil*

17:9 ¹ *surround*

me

17:10 ^aEzek.

16:49

^b[1 Sam. 2:3]

¹ *have closed up*

their fat hearts

17:11 ¹ *sur-*

rounded

² *crouching*

down

17:12 ¹ *eager*

to tear

17:13 ¹ *confront*

² *with thy sword*

17:14 ¹ *with thy*

hand

² *hidden*

³ *satisfied with*

17:15 ^a[1 John

3:2]

^bPs. 4:6, 7;

16:11

^c[Is. 26:19]

4 Concerning the works of men, by the word of thy lips I have kept *me* from the paths of the destroyer.

5 ^aHold¹ up my goings in thy paths, *that* my footsteps slip not.

6 ^aI have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Shew thy marvellous loving-kindness, O thou that¹ savest by thy right hand them which put their trust *in thee* from those that rise up *against them*.

8 Keep me as the¹ apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who*¹ compass me about.

10 They¹ are inclosed in their own ^afat: with their mouth they^b speak proudly.

11 They have now¹ compassed us in our steps: they have set their eyes² bowing down to the earth;

12 Like as a lion *that is*¹ greedy of his prey, and as it were a young lion lurking in secret places.

Cast Down the Wicked

13 Arise, O LORD, ¹disappoint him, cast him down: deliver my soul from the wicked, ²*which is* thy sword:

14 From men¹ *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy² hid *treasure*: they are³ full of children, and leave the rest of their *substance* to their babes.

15 As for me, ^aI will behold thy face in righteousness: ^bI shall be satisfied, when I^c awake, with thy likeness.

Psalm 17. This psalm is one of three that bear the title **A prayer of David** (also 86 and 142). It is a most appropriate heading since the psalm is rich with words for petition: **hear, attend unto, give ear,** and so on. After an initial cry to God (vv. 1, 2), David defends his character and motives (vv. 3-5). On this basis he is able to offer his petition, which includes both a beautiful prayer for divine protection (v. 8) and a repulsive description of his would-be cap-

tors (vv. 9-12). The request, **Keep me as the apple of the eye** (v. 8), is a petition that God protect David just as a man protects the pupil of his eye, the most sensitive part of the most sensitive member of the body. Finally, David asks that his deliverance might be granted: it will involve the destruction of his enemies (vv. 13, 14) but will result in David's unhindered devotion (v. 15).

PSALM 18

A Call for God's Deliverance

To the chief Musician,
A Psalm of David, ^athe servant of the LORD, who spake unto the LORD the words of ^bthis song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I ^aWILL love thee, O LORD, my strength.

2 The LORD ^ais my rock, and my fortress, and my deliverer; my God, ¹my strength, ^ain whom I will trust; my ²buckler, and the ³horn of my salvation, *and* my ⁴high tower.

3 I will call upon the LORD, ^awho *is worthy* to be praised: so shall I be saved from mine enemies.

4 The ¹sorrows of death ²compassed me, and the floods of ³ungodly men made me afraid.

5 The ¹sorrows of hell compassed me about: the snares of death ²prevented me.

God's Answer

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice ¹out of his temple, and my cry came before him, *even* into his ears.

7 ^aThen the earth shook and trembled; the foundations also of the hills ¹moved and were shaken, because he was ²wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 ^aHe bowed the heavens also, and came down: and darkness *was* under his feet.

10 ^aAnd he rode upon a cherub, and did fly: yea, ^bhe did fly upon the wings of the wind.

18: ^atitle a Ps. 36; title ^b2 Sam. 22
18:1 ^a Ps. 144:1
18:2 ^a Heb. 2:13
¹ Lit. *my rock*
² *shield*
³ *Strength*
⁴ *stronghold*
18:3 ^a Ps. 76:4; Rev. 5:12
18:4 ^a Ps. 116:3
¹ *pangs*
² *encompass*
³ *ungodliness*, lit. *Belial*
18:5 ¹ Lit. *cords of Sheol*
² *confronted*
18:6 ¹ *from*
18:7 ^a Acts 4:31
¹ *quaked*
² *angry*
18:9 ^a Ps. 144:5
18:10 ^a Ps. 80:1; 99:1
^b [Ps. 104:3]

18:11 ^a Ps. 97:2
18:12 ^a Ps. 97:3; 140:10; Hab. 3:11
18:13 ^a [Ps. 29:3-9; 104:7]
¹ *Most High*
18:14 ^a Josh. 10:10; Ps. 144:6; Is. 30:30; Hab. 3:11
¹ *vanquished*
18:15 ¹ *uncovered*
18:16 ^a Ps. 144:7
18:18 ¹ *confronted*
² *support*
18:19 ^a Ps. 4:1; 31:8; 118:5
¹ *a broad*
18:20 ^a 1 Sam. 24:19; [Job 33:26]; Ps. 7:8
18:23 ¹ *with*

11 He made darkness his secret place; ^ahis pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 ^aAt the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the ¹Highest gave ^ahis voice; hail *stones* and coals of fire.

14 ^aYea, he sent out his arrows, and scattered them; and he shot out lightnings, and ¹discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were ¹discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 ^aHe sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They ¹prevented me in the day of my calamity: but the LORD was my ²stay.

19 ^aHe brought me forth also into ¹a large place; he delivered me, because he delighted in me.

God's Reward

20 ^aThe LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright ¹before him, and I kept myself from mine iniquity.

Psalm 18. This psalm is a royal song of thanksgiving that rehearses God's deliverance of David from all his enemies. It appears to be a popular version of the song in 2 Samuel 22. The title **servant of the LORD** places David in an elite company, namely, that of Moses, Joshua, and the Messiah, who also bear the title. The psalm includes a declaration of David's love and trust in the Lord (vv. 1-3), a narrative of his deliverance by the Lord (vv. 4-19), an explanation of the cause for David's deliverance (vv. 20-24), an exposition of the display of God's attributes to those who trust

in Him (vv. 25-30), a further description of David's victory (vv. 31-45), and a concluding word of thanks for God's deliverance (vv. 46-50). The description of the Lord's intervention given in verses 7-19 is called a theophany, one of many in the Old Testament, in which God visibly manifests Himself. The theophany characteristically has two parts: the Lord leaves His residence and nature reacts. It is thus a highly poetic and vivid way of describing the fact that the God of Israel intervened in history on David's behalf. The entire psalm is a celebration of that fact.

24 ^aTherefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 ^aWith the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and ^awith the ¹froward thou wilt shew thyself ²froward.

27 For thou wilt save the afflicted people; but wilt bring down ^ahigh ¹looks.

28 ^aFor thou wilt light my ¹candle: the LORD my God will enlighten my darkness.

29 For by thee I ¹have run through a troop; and by my God ²have I leaped over a wall.

God's Way Is Perfect

30 *As for* God, ^ahis way is perfect: ^bthe word of the LORD is ¹tried: he is a ²buckler ^cto all those that trust in him.

31 ^aFor who is God ¹save the LORD? or who is a rock save our God?

32 *It is* God that ^agirdeth me with strength, and maketh my way perfect.

33 ^aHe maketh my feet ¹like hinds' feet, and ^bsetteth me upon my high places.

34 ^aHe teacheth my hands to war, so that a ¹bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath ¹holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my ¹steps under me, ^athat my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were ¹consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast ¹subdued under me those that rose up against me.

18:24 ^a 1 Sam. 26:23; Ps. 18:20
18:25 ^a 1 Kin. 8:32; Ps. 62:12; Matt. 5:7

18:26 ^a [Lev. 26:23-28]; Prov. 3:34

¹ *devious*

² *shrewd*

18:27 ^a [Ps. 101:5]; Prov. 6:17

¹ *haughty*

18:28 ^a 1 Kin. 15:4; Job 18:6; [Ps. 119:105]

¹ *lamp*

18:29 ¹ Or *can run against*

² Or *can leap*

18:30 ^a [Deut. 32:4]; Rev. 15:3

^b Ps. 12:6; 119:140; [Prov. 30:5]

^c [Ps. 17:7]

¹ *proven*

² *shield*

18:31 ^a [Deut. 32:31, 39; 1 Sam. 2:2; Ps. 86:8-10; Is. 45:5]

¹ *except*

18:32 ^a [Ps. 91:2]

18:33 ^a 2 Sam. 2:18; Hab. 3:19

^b Deut. 32:13; 33:29

¹ *like the feet of deer*

18:34 ^a Ps. 144:1

¹ *bow of bronze can be bent*

18:35 ¹ held

18:36 ^a Ps. 66:9; Prov. 4:12

¹ *path*

18:37 ¹ destroyed

18:39 ¹ Lit. caused to bow

18:41 ^a Job 27:9; Prov. 1:28; Is. 1:15; Ezek. 8:18; Zech. 7:13

18:42 ^a Zech. 10:5

¹ *as fine as*

18:43 ^a 2 Sam. 8; Ps. 89:27

^b Is. 52:15

¹ *nations or Gentiles*

18:44 ¹ *foreigners*

² *feign submission*

18:45 ^a Mic. 7:17

¹ *foreigners*

² *hideouts*

18:47 ^a Ps. 47:3

18:48 ^a Ps. 27:6; 59:1

18:49 ^a 2 Sam. 22:50; Rom. 15:9

¹ *Gentiles or nations*

18:50 ^a 2 Sam. 7:12; Ps. 21:1; 144:10

¹ *descendants*

19:1 ^a Is. 40:22; [Rom. 1:19, 20]

^b Gen. 1:6, 7

¹ *expanse of heaven*

² *the work of his hands*

19:2 ¹ reveals

The Destruction of Enemies

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them*: ^a*even* unto the LORD, but he answered them not.

42 Then did I beat them ¹small as the dust before the wind: I did ^acast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and ^athou hast made me the head of the ¹heathen: ^ba people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the ¹strangers shall ²submit themselves unto me.

45 ^aThe ¹strangers shall fade away, and be afraid out of their ²close places.

God's Deliverance

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, ^aand subdueth the people under me.

48 He delivereth me from mine enemies: yea, ^athou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 ^aTherefore will I give thanks unto thee, O LORD, among the ¹heathen, and sing praises unto thy name.

50 ^aGreat deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his ¹seed for evermore.

PSALM 19

The Heavens Declare God's Glory

To the chief Musician,
A Psalm of David.

THE ^aheavens declare the glory of God; and the ^bfirmament ¹sheweth ²his handywork.

2 Day unto day uttereth speech, and night unto night ¹sheweth knowledge.

3 *There is* no speech nor language, *where* their voice is not heard.

4 ^aTheir ¹line is gone out through all the earth, and their words to the end of the world. In them hath he set a ²tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, ^aand rejoiceth as a strong man to run a race.

6 His ¹going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

God's Law Is Perfect

7 ^aThe law of the LORD *is* perfect, ¹converting the soul: the testimony of the LORD *is* sure, making ^bwise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are* they than ^agold, yea, than much fine gold: sweeter also than honey and ¹the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? ^acleanse thou me from secret faults.

13 Keep back thy servant also from ^apresumptuous sins; let them not have ^bdominion over me: then shall I be upright, and I shall be innocent from ¹the great transgression.

14 ^aLet the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, ¹my strength, and my ^bredeemer.

19:4 ^a Rom.

10:18

¹ measuring

line

² tent

19:5 ^a Eccl. 1:5

19:6 ¹ rising

19:7 ^a Ps. 111:7;

[Rom. 7:12]

^b Ps. 119:130

¹ restoring

19:10 ^a Ps.

119:72, 127;

Prov. 8:10,

11, 19

¹ Lit. *the*

drippings of the

honeycomb

19:12 ^a [Ps.

51:1, 2]

19:13 ^a Num.

15:30

^b Ps. 119:133;

[Rom. 6:12-14]

¹ much or great

19:14 ^a Ps. 51:15

^b Ps. 31:5; Is.

47:4

¹ Lit. *my rock*

20:1 ¹ *May the*

LORD answer

thee

² Lit. *set thee on*

high

20:4 ^a Ps. 21:2

¹ heart's desire

² purpose

20:6 ¹ *Messiah,*

commissioned

one

² *answer*

20:7 ^a Deut.

20:1; Ps. 33:16,

17; Prov. 21:31;

Is. 31:1

21:2 ^a 2 Sam.

7:26-29

¹ *withheld*

21:3 ¹ *thee*

meeteth

PSALM 20

A Plea for God's Help

To the chief Musician,
A Psalm of David.

THE¹ LORD hear thee in the day of trouble; the name of the God of Jacob ²defend thee;

2 Send thee help from the sanctuary, and strengthen thee out of Zion;

3 Remember all thy offerings, and accept thy burnt sacrifice; Selah.

4 Grant thee according to thine ¹own heart, and ^afulfil all thy ²counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his ¹anointed; he will ²hear him from his holy heaven with the saving strength of his right hand.

7 Some *trust* in chariots, and some in ^ahorses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM 21

Rejoicing in God's Strength

To the chief Musician,
A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not ¹withholden the ^arequest of his lips. Selah.

3 For ¹thou preventest him with the blessings of goodness: thou

Psalm 19. The psalm naturally falls into three parts: God's revelation in creation (vv. 1-6), God's revelation in the law (vv. 7-11), and the response of the man of faith (vv. 12-14). The point of the first six verses is that the heavenly bodies are objective proof that a powerful, creative God exists. The heavens are God's preachers in the sky who proclaim 24 hours a day the truth that God exists (vv. 1, 2); furthermore, they speak a universal language (vv. 3, 4). On the other hand, God's special revelation is His law. It is described by five synonyms: **law**, **testimony**, **statutes**, **commandment**, and **judgments** (vv. 7-9). His law is precious

and desirable (v. 10). The man of faith can respond only with a prayer that he be kept from both hidden sins (v. 12) and willful sins (v. 13); that what he says may be acceptable to the Lord; and that even what he thinks may be pleasing to God (v. 14).

Psalm 20. Psalms 20 and 21 go together: the first is a psalm of intercession by the people on behalf of the king before battle; the second is a psalm of thanksgiving for the victory achieved. In Psalm 20 there is first a petition for the king (vv. 1-5), then the divine assurance that victory is certain (vv. 6-8); finally, the psalm closes with a prayer (v. 9).

settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: "thou hast made him ¹exceeding glad with thy ²coun-tenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be ¹moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their ¹fruit shalt thou destroy from the earth, and their ²seed from among the children of men.

11 For they intended evil against thee: they ¹imagined a mischievous device, *which* they are not able to *perform*.

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

PSALM 22

A Plea for God's Presence

To the chief Musician upon ¹Aijeleth Shahar, A Psalm of David.

M^Y "God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my ¹roaring?

2 O my God, I cry in the daytime,

21:4 ^a Ps. 61:5, 6; 133:3

21:6 ^a Ps. 16:11; 45:7
¹ Lit. *joyful with gladness*

² *presence*

21:7 ¹ *shaken*

21:10 ¹ *offspring*
² *descendants*

21:11 ^a Ps. 2:1-4
¹ *devised a plot*

22: **title** ¹ *the deer of the morning*

22:1 ^a [Matt. 27:46; Mark 15:34]

¹ *groaning*

22:3 ^a Deut. 10:21; Ps. 148:14

22:5 ^a Is. 49:23
¹ *ashamed*

22:6 ^a Job 25:6; Is. 41:14

^b Ps. 109:25; [Is. 53:3]; Matt. 27:39-44

22:7 ^a Matt. 27:39; Mark 15:29

¹ Show contempt with their mouth

22:8 ^a Matt. 27:43; Luke 23:35

^b Ps. 91:14

¹ Lit. *He rolled himself on the LORD*

² Lit. *let him rescue him*

22:9 ^a [Ps. 71:5, 6]

¹ *caused me to trust*

22:10 ^a [Is. 46:3; 49:1]; Luke 1:35

22:12 ^a [Ps. 22:21; 68:30]

^b Deut. 32:14
¹ *surrounded me*

22:13 ^a Job 16:10; Ps. 35:21; Lam. 2:16; 3:46

¹ Lit. *opened their mouths at me*

² *raging or tearing*

22:14 ^a Ps. 31:10; Dan. 5:6

¹ *within me*

22:15 ^a Prov. 17:22

^b John 19:28

¹ *clings*

22:16 ^a Is. 53:7; Matt. 27:35; John 20:25

¹ *surrounded*

22:17 ^a Luke 23:27, 35

¹ *can count*

but thou hearest not; and in the night season, and am not silent.

3 But thou *art* holy, *O thou* that inhabitest the ^apraises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: ^athey trusted in thee, and were not ¹confounded.

6 But I *am* ^aa worm, and no man; ^ba reproach of men, and despised of the people.

7 "All they that see me laugh me to scorn: they ¹shoot out the lip, they shake the head, *saying*,

8 "He¹ trusted on the LORD ²*that* he would deliver him: ^blet him deliver him, seeing he delighted in him.

9 "But thou *art* he that took me out of the womb: thou ¹didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: ^athou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* none to help.

12 "Many bulls have ¹compassed me: strong *bulls* of ^bBashan have ²beset me round.

13 "They ¹gaped upon me *with* their mouths, *as a* ²ravening and a roaring lion.

14 I am poured out like water, ^aand all my bones are out of joint: my heart is like wax; it is melted ¹in the midst of my bowels.

15 "My strength is dried up like a potsherd; and ^bmy tongue ¹cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have ¹compassed me: the assembly of the wicked have inclosed me: ^athey pierced my hands and my feet.

17 I ¹may tell all my bones: ^athey look *and* stare upon me.

Psalm 21. The connection with the preceding psalm is apparent by comparing verse 2 with 20:4. The psalm contains thanksgiving for the Lord's deliverance (vv. 1-7), assurance of the king's future victories by his subjects (vv. 8-12), and a final prayer (v. 13).

Psalm 22. A Christian cannot read this psalm without reflecting on the use of the first verse by Christ on the Cross (Matt. 27:46; Mark 15:34). In addition to this verse, verse 18 is quoted in the New Testament (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24) as well as

verse 22 (Heb. 2:12). In addition, many of the details of this psalm are reflected in Christ's cross experience (cf. v. 7 with Matt. 27:39; v. 8 with Matt. 27:43; v. 15 with John 19:28). His cry to God, the condemnation of the crowd, His thirst, His crucifixion, and even the gambling for His robe, are all clearly predicted. David's own experience gives way to a prophetic glimpse of his descendant Jesus Christ. The psalm naturally falls into two parts. David first describes the awful predicament in which he finds himself (vv. 1-21): he

18 ^aThey ¹part my garments among them, and cast lots ²upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; ^amy ¹darling from the power of the dog.

21 ^aSave me from the lion's mouth: ^bfor ¹thou hast heard me from the horns of the unicorns.

Praise and Worship the Lord

22 ^aI will declare thy name unto ^bmy brethren: in the midst of the congregation will I praise thee.

23 ^aYe that fear the LORD, praise him; all ye the ¹seed of Jacob, glorify him; and ²fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but ^awhen he cried unto him, he heard.

25 ^aMy praise *shall be* of thee in the great congregation: ^bI will pay my vows before them that fear him.

26 The ¹meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the ¹nations shall worship before thee.

28 ^aFor the kingdom *is* the LORD's: and he *is* the ¹governor among the nations.

29 ^aAll *they that* ¹be fat upon earth shall eat and worship: ^ball they that go down to ²the dust shall bow before him: and none can ³keep alive his own soul.

22:18 ^a Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24

¹ *divide*

² *for my clothing*

22:20 ^a Ps. 35:17

¹ *precious life*

22:21 ^a 2 Tim. 4:17

^b Is. 34:7

¹ *and from the horns of the wild oxen! You have answered me.*

22:22 ^a Matt. 4:23; Mark 1:21, 39; Heb. 2:12

^b [Rom. 8:29]

22:23 ^a Ps. 135:19, 20

¹ *descendants*

² Hold him in awesome reverence

22:24 ^a Ps. 31:22; Heb. 5:7

22:25 ^a Ps. 35:18; 40:9, 10

^b Ps. 61:8; Eccl. 5:4

22:26 ¹ *poor or afflicted*

22:27 ¹ *gentiles*

22:28 ^a [Ps. 47:7]; Obad. 21; [Zech. 14:9]; Matt. 6:13

¹ *rules over the nations*

22:29 ^a Ps. 17:10; 45:12; Hab. 1:16

^b Ps. 28:1; [Is. 26:19]

¹ *prosper*

² *Death*

³ *keep himself alive*

22:30 ¹ *posterity*

² *recounted of the Lord to the next generation*

23:1 ^a Ps. 78:52; 80:1; [Is. 40:11]; Ezek. 34:11, 12; [John 10:11]; 1 Pet. 2:25; Rev. 7:16, 17]

^b [Ps. 34:9, 10; Phil. 4:19]

¹ *lack*

23:2 ^a Ps. 65:11-13; Ezek. 34:14

^b [Rev. 7:17]

¹ *Lit. pastures of tender green grass*

² *Lit. waters of rest*

30 A ¹seed shall serve him; it shall be ²accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

PSALM 23

The Lord Is My Shepherd

A Psalm of David.

THE LORD *is* ^amy shepherd; ^bI shall not ¹want.

2 ^aHe maketh me to lie down in ¹green pastures: ^bhe leadeth me beside the ²still waters.

3 He restoreth my soul: ^ahe leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of ^athe shadow of death, ^bI will fear no evil: ^cfor thou *art* with me; thy rod and thy staff they comfort me.

5 Thou ^apreparest a table before me in the presence of mine enemies: thou ^banointest my head with oil; my cup runneth over.

6 Surely goodness and ¹mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 24

A Pure Heart

A Psalm of David.

THE ^aearth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein.

23:3 ^a Ps. 5:8; 31:3; Prov. 8:20

23:4 ^a Job 3:5; 10:21, 22; 24:17; Ps. 44:19 ^b [Ps. 3:6; 27:1]

^c Ps. 16:8; [Is. 43:2]

23:5 ^a Ps. 104:15 ^b Ps. 92:10; Luke 7:46

23:6 ^a *lovingkindness*

24:1 ^a 1 Cor. 10:26, 28

feels forsaken by God in the midst of his enemies, who are compared to ravenous beasts. The details here transcend David's own experience and point clearly to Calvary: mocking, ridicule, pain, opposition—and all done to an innocent man. The second part of the psalm consists of praise to God for His faithfulness (v. 22–31) by both the worshiping community (vv. 22–26) and the world as a whole (vv. 27–31).

Psalms 23. The psalm has been a favorite of God's people through the ages and with due reason: it expresses as simply and clearly as any the role of God as our protector and provider in life. The charm of the psalm rests on two figures of speech: the Lord is compared to a shepherd and the believer to His sheep

(vv. 1–4); then the Lord is likened to a host with the believer as the guest (vv. 5, 6). The image of the Lord as shepherd is a frequent one in both the Old Testament (Is. 40:11; Jer. 31:10) and the New (John 10:11–16; Heb. 13:20). (See the note on Jer. 23:3.) Believers are never pictured in Scripture as mighty lions, independent and self-sufficient; rather, they are sheep who are dependent on their Shepherd for His provision and protection. The believer is more than a dependent sheep, however; he is also like an honored guest, since the Lord prepares a table for him (v. 5). Connected with this honored position is abundant provision, vindication before one's enemies, and eternal celebration of God's goodness.

2 For he hath ^afounded it upon the seas, and established it upon the ¹floods.

3 ^aWho shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath ^aclean hands, and ^ba pure heart; who hath not lifted up his soul ¹unto vanity, nor ^csworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that ^aseek him, that seek thy face, O Jacob. Selah.

The King of Glory

7 ^aLift up your heads, O ye gates; and be ye lift up, ye everlasting doors; ^band the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in ^abattle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM 25

Trust in the Lord

A Psalm of David.

UNTO ^athee, O LORD, do I lift up my soul.

2 O my God, I ^atrust in thee: let me not be ashamed, ^blet not mine enemies triumph over me.

3 Yea, let none that ¹wait on thee be ashamed: let them be ashamed which ²transgress without cause.

4 ^aShew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, ^athy tender

24:2 ^a Ps. 89:11

¹ Lit. *rivers*

24:3 ^a Ps. 15:1-5

24:4 ^a [Job 17:9];

Ps. 26:6

^b Ps. 51:10; 73:1;

[Matt. 5:8]

^c Ps. 15:4

¹ to an *idol*

24:6 ^a Ps. 27:4, 8

24:7 ^a Ps. 118:20;

Is. 26:2

^b Ps. 29:2, 9;

97:6; Hag. 2:7;

Acts 7:2; [1 Cor.

2:8]

24:8 ^a Rev.

19:13-16

25:1 ^a Ps. 86:4;

143:8

25:2 ^a Ps. 34:8

^b Ps. 13:4; 41:11

25:3 ¹ Wait in

faith on

² *deal treacherously*

25:4 ^a Ex. 33:13;

Ps. 58; 27:11;

86:11; 119:27;

143:8

25:6 ^a Ps. 103:17;

106:1

25:7 ^a Job 13:26;

[Jer. 3:25]

^b Ps. 51:1

25:9 ¹ *humble*

² *justice*

25:11 ^a Ps. 31:3;

79:9; 109:21;

143:11

25:12 ^a [Ps. 25:8;

37:23]

25:13 ^a [Prov.

19:23]

^b Ps. 37:11;

69:36; Matt. 5:5

¹ Lit. *in goodness*

² *his descendants*

25:14 ^a [Prov.

3:32; John 7:17]

¹ Lit. *cause*

them to know

25:15 ^a [Ps.

123:2; 141:8]

¹ Lit. *bring out*

25:16 ^a Ps. 69:16

¹ *lonely*

25:18 ^a 2 Sam.

16:12; Ps. 31:7

25:19 ¹ *violent*

25:21 ¹ Wait in

faith on

25:22 ^a [Ps.

130:8]

mercies and thy lovingkindnesses; for they *have been* ever of old.

7 Remember not ^athe sins of my youth, nor my transgressions: ^baccording to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The ¹meeek will he guide in ²judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 ^aFor thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? ^ahim shall he teach in the way *that* he shall choose.

13 ^aHis soul shall dwell ¹at ease; and ^bhis² seed shall inherit the earth.

The Fear of the Lord

14 ^aThe secret of the LORD *is* with them that fear him; and he will ¹shew them his covenant.

15 ^aMine eyes *are* ever toward the LORD; for he shall ¹pluck my feet out of the net.

16 ^aTurn thee unto me, and have mercy upon me; for I *am* ¹desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 ^aLook upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with ¹cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I ¹wait on thee.

22 ^aRedeem Israel, O God, out of all his troubles.

Psalm 24. This psalm may have been written on the occasion of David's retrieval of the ark and its placement at Jerusalem (2 Sam. 6). The psalm is clearly divided into two parts: a processional song emphasizing God's sovereignty and man's need for righteousness before God (vv. 1-6), and an antiph-

onal song stressing the glory of the Lord (vv. 7-10).

Psalm 25. The second of the acrostic psalms, Psalm 25, emphasizes David's need for deliverance from his enemies (vv. 1-3, 16-22) and for forgiveness from his gracious God (vv. 4-15).

PSALM 26

*Examine and Prove Me**A Psalm of David.*

JUDGE¹ *a*me, O LORD; for I have ^bwalked in mine integrity: *a*I have trusted also in the LORD; *therefore* I shall not ²slide.

2 *a*Examine me, O LORD, and ¹prove me; ²try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and *a*I have walked in thy truth.

4 I have not *a*sat with ¹vain persons, neither will I go in with ²dissemblers.

5 I have *a*hated the congregation of evildoers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I ¹compass thine altar, O LORD:

7 That I may ¹publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, *a*I have loved the habitation of thy house, and the place where thine ¹honour dwelleth.

9 *a*Gather¹ not my soul with sinners, nor my life with ²bloody men:

10 In whose hands *is* ¹mischief, and their right hand is full of *a*bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 *a*My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM 27

*My Heart Shall Not Fear**A Psalm of David.*

THE LORD *is* my *a*light and my salvation; whom shall I fear? the *b*LORD *is* the strength of my life; of whom shall I be afraid?

26:1 *a* Ps. 7:8
b 2 Kin. 20:3;
 [Prov. 20:7]
c [Ps. 13:5; 28:7]
¹ Vindicate
² slip
 26:2 *a* Ps. 17:3;
 139:23
¹ try
² test my mind
 26:3 *a* 2 Kin.
 20:3; Ps. 86:11
 26:4 *a* Ps. 1:1; Jer.
 15:17
¹ idolatrous
² hypocrites
 26:5 *a* Ps. 31:6;
 139:21
 26:6 ¹ go about
 26:7 ¹ proclaim
 26:8 *a* Ps. 27:4;
 84:1-4, 10
¹ glory
 26:9 *a* Ps. 28:3
¹ Do not take
 away
² bloodthirsty
 26:10 *a* 1 Sam.
 8:3
¹ a sinister
 scheme
 26:12 *a* Ps. 40:2
 27:1 *a* Ps. 18:28;
 84:11; [Is. 60:19,
 20; Mic. 7:8]
^b Ex. 15:2; Ps.
 62:7; 118:14; Is.
 12:2; 33:2

27:2 *a* Ps. 14:4
¹ devour
 27:3 *a* Ps. 3:6
 27:4 *a* Ps. 26:8;
 65:4
^b Luke 2:37
¹ delightfulness
 27:5 *a* Ps. 31:20;
 91:1
^b Ps. 40:2
 27:6 *a* Ps. 3:3
¹ lifted up in
 honour
 27:8 ¹ Or My
 heart said, Let
 my face seek
 your face
 27:9 *a* Ps. 69:17;
 143:7
¹ turn
 27:10 *a* Is. 49:15
¹ take care
 of me
 27:11 *a* Ps. 25:4;
 86:11; 119:33
¹ smooth
 27:12 *a* Deut.
 19:18; Ps. 35:11;
 Matt. 26:60;
 Mark 14:56;
 John 19:33
¹ violence

2 When the wicked, *even* mine enemies and my foes, came upon me to *a*eat¹ up my flesh, they stumbled and fell.

3 *a*Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.

4 *a*One *thing* have I desired of the LORD, that will I seek after; that I may ^bdwell in the house of the LORD all the days of my life, to behold the ¹beauty of the LORD, and to enquire in his temple.

5 For *a*in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall ^bset me up upon a rock.

6 And now shall *a*mine head be ¹lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 ¹When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 *a*Hide not thy face *far* from me; ¹put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 *a*When my father and my mother forsake me, then the LORD will ¹take me up.

Teach Me Thy Way

11 *a*Teach me thy way, O LORD, and lead me in a ¹plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for *a*false witnesses are risen up against me, and such as breathe out ¹cruelty.

Psalm 26. From the statements of the psalm itself we may easily deduce that David was being falsely accused. In light of this fact, his protestations of innocence are not pride, but the just complaint of a man of God (vv. 2-8). In addition to his self-defense, he petitions God for deliverance (vv. 1, 9-12a) and promises a public acknowledgment when it is accomplished (v. 12b).

Psalm 27. This psalm is structured so that the

psalmist's expressions of confident trust include his prayer for deliverance. David first expresses his complete confidence and trust in his God (vv. 1-6). On this basis he then feels free to present his petition for deliverance from his enemies (vv. 7-12). Finally, he returns full-circle to the trust previously stated as the only proper attitude of one who must now wait for God to act (vv. 13, 14).

13 *I had fainted*, unless I had believed to see the goodness of the LORD ^ain the land of the living.

14 ^aWait¹ on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM 28

A Plea for Deliverance

A Psalm of David.

UNTO thee will I cry, O LORD my rock; ^abe not silent to me: ^blest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, ^awhen I lift up my hands ^btoward thy holy ¹oracle.

3 ¹Draw me not away with the wicked, and with the workers of iniquity, ^awhich speak peace to their neighbours, but ²mischievousness is in their hearts.

4 ^aGive them according to their deeds, and according to the wickedness of their endeavours: give them ¹after the work of their hands; render to them ²their desert.

5 Because ^athey regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* ^amy strength and my shield; my heart ^btrusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* their strength, and he *is* the ^asaving strength of his ¹anointed.

9 Save thy people, and bless ^athine inheritance: ¹feed them also, ^band lift them up for ever.

27:13 ^a Job 28:13; Ps. 52:5; 116:9; 142:5; Is. 38:11; Jer. 11:19; Ezek. 26:20

27:14 ^a Ps. 25:3; 37:34; 40:1; 62:5; 130:5; Prov. 20:22; Is. 25:9; [Hab. 2:3]

¹ Wait in faith
28:1 ^a Ps. 35:22; 39:12; 83:1
^b Ps. 88:4; 143:7; Prov. 1:12

28:2 ^a Ps. 5:7

^b Ps. 138:2

¹ sanctuary

28:3 ^a Ps. 12:2;

55:21; 62:4;

Jer. 9:8

¹ Drag

² evil

28:4 [Ps.

62:12]; 2 Tim.

4:14; [Rev. 18:6;

22:12]

¹ according to

² what they

deserve

28:5 ^a Is. 5:12

28:7 ^a Ps. 18:2;

59:17

^b Ps. 13:5; 112:7

28:8 ^a Ps. 20:6

¹ Messiah,

commissioned

one

28:9 ^a [Deut.

9:29; 32:9; 1 Kin.

8:51; Ps. 33:12];

106:40

^b Deut. 1:31; Is.

63:9

¹ shepherd

29:1 ^a 1 Chr.

16:28, 29

29:2 ^a 2 Chr.

20:21; Ps. 110:3

¹ Ascribe

² Lit. of his

name

³ majesty

29:3 ^a [Job 37:4,

5]; Ps. 18:13;

Acts 7:2

29:5 ^a Judg. 9:15;

1 Kin. 5:6; Ps.

104:16; Is. 2:13;

14:8

¹ splinters

29:6 ^a Ps. 114:4

^b Deut. 3:9

¹ wild ox

29:7 ¹ stirs or

divides, lit. *hews*

out

29:8 ^a Num.

13:26

29:9 ^a Job 39:1

¹ makes the deer

give birth

² strips the

forests bare

PSALM 29

The Voice of the Lord

A Psalm of David.

GIVE ^aunto the LORD, O ye mighty, ^agive unto the LORD glory and strength.

2 ¹Give unto the LORD the glory ²due unto his name; worship the LORD in ^athe ³beauty of holiness.

3 The voice of the LORD *is* upon the waters: ^athe God of glory thundereth: the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.

5 The voice of the LORD ¹breaketh ^athe cedars; yea, the LORD ¹breaketh the cedars of Lebanon.

6 ^aHe maketh them also to skip like a calf; Lebanon and ^bSirion like a young ¹unicorn.

7 The voice of the LORD ¹divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of ^aKadesh.

9 The voice of the LORD ¹maketh the ^ahinds to calve, and ²discovereth the forests: and in his temple doth every one speak of *his* glory.

10 The ^aLORD ¹sitteth upon the flood; yea, ^bthe LORD sitteth King for ever.

11 ^aThe LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM 30

Praise for God's Holiness

A Psalm and Song ^aat the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast ^alifted me up, and hast not made my foes to ^brejoice over me.

29:10 ^a Gen. 6:17; Job 38:8, 25 ^b Ps. 10:16 ¹ sat-en-

throned at

29:11 ^a Ps. 28:8; 68:35; [Is. 40:29]

30: title ^a Deut. 20:5

30:1 ^a Ps. 28:9 ^b Ps. 25:2

Psalm 28. This psalm is another prayer by David for deliverance, one of many which he prayed when pursued by one enemy or another. It contains a petition both for deliverance (vv. 1–3) and for divine retribution (vv. 4, 5), before suddenly shifting to an unshakable tone of thanksgiving for the anticipated answer (vv. 6–9).

Psalm 29. A thunderstorm is viewed in this psalm, not as a phenomenon of impersonal nature, but as an

act of divine intervention. David opens the psalm by a call for praise to the Lord (vv. 1, 2). He next describes the Lord's power in a storm: first over the sea (vv. 3, 4), then over Lebanon (vv. 5, 6), and finally over the wilderness (vv. 7–9). The concluding verses of the psalm appropriately express the application of God's power to His people (vv. 10, 11).

Psalm 30. The words *house of David* in the superscription are intended to record the occasion

2 O LORD my God, I cried unto thee, and thou hast ^ahealed me.

3 O LORD, ^athou hast brought up my soul from the ¹grave: thou hast kept me alive, that I should not go down to the ²pit.

4 ^aSing unto the LORD, O ye saints of his, and give thanks at the remembrance of his ¹holiness.

5 For ^ahis anger *endureth* but a moment; ^bin his favour *is* life: weeping may endure for a night, but ¹joy cometh in the morning.

6 And in my prosperity I said, I shall never ¹be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: ^athou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is* there in my blood, when I go down to the ¹pit? ^aShall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 ^aThou hast turned for me my mourning into dancing: thou hast put off my ¹sackcloth, and girded me with gladness;

12 To the end that ¹my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM 31

My Rock and My Fortress

To the chief Musician,
A Psalm of David.

IN ^athee, O LORD, do ¹I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 ^aBow down thine ear to me; deliver me speedily: be thou my ¹strong

30:2 ^aPs. 6:2; 103:3; [Is. 53:5]

30:3 ^aPs. 86:13

¹ Or *Sheol*, the place of the dead

² *grave*

30:4 ^aPs. 97:12

¹ Or *his holy name*

30:5 ^aPs. 103:9; Is. 26:20; 54:7, 8

^bPs. 63:3

¹ *a shout of joy*

30:6 ¹ *be shaken*

30:7 ^a [Deut. 31:17; Ps. 104:29; 143:7]

30:9 ^a [Ps. 6:5]

¹ *grave*

30:11 ^a Eccl. 3:4; Is. 61:3; Jer. 31:4

¹ The sackcloth of my mourning

30:12 ¹ *my soul*

31:1 ^aPs. 22:5

¹ *I took refuge*

31:2 ^aPs. 17:6; 71:2; 86:1; 102:2

¹ *rock of refuge*

² Lit. *fortresses*

31:3 ^a [Ps. 18:2]

^bPs. 23:3; 25:11

31:4 ¹ *secretly*

31:5 ^a Luke 23:46

^b [Deut. 32:4; Ps. 71:22]

31:6 ^a Jon. 2:8

¹ *vain idols*

31:7 ^a [John 10:27]

¹ *troubles*

31:8 ^a [Deut. 32:30]; Ps. 37:33

^b [Ps. 4:1; 18:19]

¹ *given me over*

² *wide place*

31:9 ^aPs. 6:7

¹ *wastes away*

² *body*

31:10 ¹ *waste away*

31:11 ^a [Is. 53:4]

^b Job 19:13; Ps. 38:11; 88:8, 18

^cPs. 64:8

¹ *a despised thing*

² *outside*

31:12 ^aPs. 88:4, 5

¹ Lit. *perishing*

31:13 ^aPs. 50:20; Jer. 20:10

^b Lam. 2:22

^cPs. 62:4; Matt. 27:1

¹ *schemed*

rock, for an house of ²defence to save me.

3 ^aFor thou *art* my rock and my fortress; therefore ^bfor thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid ¹privily for me: for thou *art* my strength.

5 ^aInto thine hand I commit my spirit: thou hast redeemed me, O LORD God of ^btruth.

6 I have hated them ^athat regard ¹lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast ^aknown my soul in ¹adversities;

8 And hast not ^ashut ¹me up into the hand of the enemy: ^bthou hast set my feet in a ²large room.

9 Have mercy upon me, O LORD, for I am in trouble: ^amine eye is ¹consumed with grief, *yea*, my soul and my ²belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones ¹are consumed.

11 ^aI was ¹a reproach among all mine enemies, but ^bespecially among my neighbours, and a fear to mine acquaintance: ^cthey that did see me ²without fled from me.

12 ^aI am forgotten as a ¹dead man out of mind: I am like a broken vessel.

13 ^aFor I have heard the slander of many: ^bfear *was* on every side: while they ^ctook counsel together against me, they ¹devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

of the psalm's writing, but may point to either the dedication of David's palace (2 Sam. 5:11) or the dedication of the threshing floor of Araunah (or Ornan), the site of the future temple (2 Sam. 24:18–25; 1 Chr. 21:18–30). In later Judaism the psalm was used in the celebration of Hanukkah and at the presentation of firstfruits. The main idea of the psalm, in any case, is clearly expressed: **Thou hast turned for me my mourning into dancing** (v. 11). The joy and thanks voiced in the final two verses, however, are only the aftermath of David's thanks (vv. 1–5) for the Lord's

chastening hand on a boastful servant (vv. 6–10).

Psalm 31. This psalm is uniquely composed of two rounds of lament (vv. 1–6, 9–18) and praise (vv. 7, 8, 19–24). The description of David's plight is so vivid (see especially vv. 9–13), that more than one biblical character relied in subsequent times on its history of stress resolved. Jonah's prayer echoes verse 6 (Jon. 2:8); Jeremiah frequently borrowed the phrase found in verse 13, **fear was on every side** (Jer. 6:25; 20:10; 46:5; 49:29); and Jesus drew on the language of verse 5 for His final words on the Cross (Luke 23:46).

15 My times *are* in thy ^ahand: deliver me from the hand of mine enemies, and from them that persecute me.

16 ^aMake thy face to shine upon thy servant: save me for thy mercies' sake.

17 ^aLet me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* ^blet them be silent in the ¹grave.

18 ^aLet the lying lips be put to silence; which ^bspeak ¹grievous things proudly and contemptuously against the righteous.

God's Goodness

19 ^aOh how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 ^aThou shalt hide them in ¹the secret of thy presence from the ²pride of man: ^bthou shalt keep them secretly in a ³pavilion from the strife of tongues.

21 Blessed *be* the LORD: for ^ahe hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and ¹plentifully rewardeth the proud doer.

24 ^aBe of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM 32

Confession and Forgiveness

A Psalm of David, ¹Maschil.

BLESSED *is he whose* ^atransgression is forgiven, *whose sin is covered.*

2 Blessed *is* the man unto whom

31:15 ^a[Job 14:5; 24:1]

31:16 ^aPs. 4:6; 80:3

31:17 ^aPs.

25:2, 20

^b[1 Sam. 2:9];

Ps. 94:17;

115:17

¹ Or *Sheol*

31:18 ^aPs. 109:2;

^b[1 Sam. 2:3];

Ps. 94:4; [Jude

15]

¹ *insolent*

31:19 ^aPs. 145:7;

[Rom. 2:4;

11:22]

31:20 ^a[Ps. 27:5;

32:7]

^b Job 5:21

¹ *the secret*

place

² *plots*

³ *shelter*

31:21 ^a[Ps. 17:7]

31:23 ¹ *fully*

repays

31:24 ^a[Ps.

27:14]

32: *title* ¹ *Con-*

templation

32:1 ^a[Ps. 85:2;

103:3]; Rom.

4:7, 8

32:2 ^a [2 Cor.

5:19]

^b John 1:47

¹ *does not*

charge his

account with

² *deceit*

32:3 ¹ *grew*

² *groaning*

32:4 ^a 1 Sam. 5:6;

Ps. 38:2; 39:10

¹ *my vitality*

32:5 ^a 2 Sam.

12:13; Ps. 38:18;

[Prov. 28:13;

1 John 1:9]

32:6 ^a [1 Tim.

1:16]

^b Ps. 69:13; Is.

55:6

32:7 ^a Ps. 9:9

^b Ex. 15:1; Judg.

5:1; [Ps. 40:3]

¹ *surround*

32:9 ^a Prov. 26:3

32:10 ^a Ps. 16:4;

[Prov. 13:21;

Rom. 2:9]

^b [Ps. 5:11, 12];

Prov. 16:20

¹ *surround*

32:11 ^a Ps. 64:10;

68:3; 97:12

33:1 ^a Ps. 32:11;

97:12; Phil.

3:1; 4:4

¹ *beautiful*

the LORD ^aimputeth¹ not iniquity, and ^bin whose spirit *there is no* ²guile.

3 When I kept silence, my bones ¹waxed old through my ²roaring all the day long.

4 For day and night thy ^ahand was heavy upon me: ¹my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. ^aI said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 ^aFor this shall every one that is godly ^bpray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 ^aThou *art* my hiding place; thou shalt preserve me from trouble; thou shalt ¹compass me about with ^bsongs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the ^ahorse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 ^aMany sorrows *shall be* to the wicked: but ^bhe that trusteth in the LORD, mercy shall ¹compass him about.

11 ^aBe glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM 33

Praise for God's Goodness

REJOICE ^ain the LORD, O ye righteous: *for* praise is ¹comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

Psalm 32. The psalm describes the blessedness of forgiveness as no other does. This is the theme of especially the first five verses, which include the happiness of the forgiven man (vv. 1, 2), the physical and psychological effects of unconfessed sin (vv. 3, 4), and the simple remedy of confession to obtain God's

forgiveness (v. 5). On this basis David can experience prayer (vv. 6, 7), divine instruction (vv. 8, 9), and personal witness (vv. 10, 11).

Psalm 33. The outline of this hymn of praise is unmistakable: the call to praise (vv. 1-3), the cause for praise (vv. 4-19), and the conclusion (vv. 20-22). The

3 Sing unto him a new song; play skilfully with a ¹loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and ¹judgment: the earth is full of the ²goodness of the LORD.

God's Power

6 ^aBy the word of the LORD were the heavens made; and all the ^bhost of them ^cby the breath of his mouth.

7 ^aHe gathereth the waters of the sea together as an heap: he layeth up the ¹depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For ^ahe spake, and it was done; he commanded, and it stood fast.

10 ^aThe LORD bringeth the counsel of the ¹heathen to nought: he maketh the ²devices of the people of none effect.

11 ^aThe counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

God's Chosen People

12 Blessed is the nation whose God is the LORD; and the people whom he hath ^achosen for his own inheritance.

13 ^aThe LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts ¹alike; ^ahe ²considereth all their works.

16 ^aThere is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 ^aAn horse is a ¹vain thing for safety: neither shall he deliver any by his great strength.

18 ^aBehold, the eye of the LORD is

33:3 ¹ shout of joy
 33:5 ¹ justice
 ² loving-kindness
 33:6 ^a Gen. 1:6, 7; Ps. 148:5; [Heb. 11:3; 2 Pet. 3:5]
 ^b Gen. 2:1
 ^c [Job 26:13]
 33:7 ^a Gen. 1:9; Job 26:10; 38:8
 ¹ deep
 33:9 ^a Gen. 1:3; Ps. 148:5
 33:10 ^a [Ps. 2:1-3]; Is. 8:10; 19:3
 ¹ nations or Gentiles
 ² plans
 33:11 ^a [Job 23:13; Prov. 19:21]
 33:12 ^a [Ex. 19:5; Deut. 7:6]; Ps. 28:9
 33:13 ^a Job 28:24; [Ps. 14:2]
 33:15 ^a [2 Chr. 16:9]; Job 34:21; [Jer. 32:19]
 ¹ individually
 ² understands
 33:16 ^a Ps. 44:6; 60:11; [Jer. 9:23, 24]
 33:17 ^a [Ps. 20:7; 147:10; Prov. 21:31]
 ¹ false hope
 33:18 ^a [Job 36:7; Ps. 32:8; 34:15; 1 Pet. 3:12]
 33:19 ^a Job 5:20; Ps. 37:19
 34:1 ^a [Eph. 5:20; 1 Thess. 5:18]
 34:4 ^a [2 Chr. 15:2; Ps. 9:10; Matt. 7:7; Luke 11:9]
 34:5 ¹ radiant
 34:7 ^a [Ps. 91:11]; Dan. 6:22
 ^b 2 Kin. 6:17
 34:8 ^a Ps. 119:103; [Heb. 6:5]; 1 Pet. 2:3
 ^b Ps. 2:12
 34:9 ¹ lack

upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and ^ato keep them alive in famine.

Trust in His Holy Name

20 Our soul waiteth for the LORD: he is our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM 34

Praise to the Lord

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL ^abless the LORD at all times: his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ^asought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were ¹lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.

7 ^aThe angel of the LORD ^bencampeth round about them that fear him, and delivereth them.

8 O ^ataste and see that the LORD is good: ^bblessed is the man that trusteth in him.

Fear the Lord

9 O fear the LORD, ye his saints: for there is no ¹want to them that fear him.

call is directed toward the righteous, for whom praise to God is fitting. The cause for praise is twofold: the Lord is dependable in both word (vv. 4-9) and work (vv. 10-12), and the Lord is just and loyal in dealing with His children (vv. 13-19). The conclusion is an expression of the joyful hope of the godly in the Lord.

Psalm 34. The historical background of this across-

tic psalm is related in 1 Samuel 21:10-15. It bears all the marks of the testimony of one who narrowly escaped death, just as the passage in Samuel describes. As such, it contains the praise and testimony of the one who was redeemed (vv. 1-10) and the seasoned instruction that can stem from such deliverance (vv. 11-22).

10 The young lions do lack, and suffer hunger: ^abut they that seek the LORD shall not ¹want any good *thing*.

11 Come, ye children, hearken unto me: ^aI will teach you the fear of the LORD.

12 ^aWhat man *is he that* desireth life, and loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking ^aguile.¹

14 ^aDepart from evil, and do good; ^bseek peace, and pursue it.

15 ^aThe eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 ^aThe face of the LORD *is* against them that do evil, ^bto ¹cut off the remembrance of them from the earth.

Cries of the Righteous Heard

17 *The righteous* cry, and ^athe LORD heareth, and delivereth them out of all their troubles.

18 ^aThe LORD *is* nigh ^bunto them that are of a broken heart; and saveth such as be ¹of a contrite spirit.

19 ^aMany *are* the afflictions of the righteous; ^bbut the LORD delivereth him out of them all.

20 He keepeth all his bones: ^anot one of them is broken.

21 ^aEvil shall slay the wicked: and they that hate the righteous shall be ¹desolate.

22 The LORD ^aredeemeth the soul of his servants: and none of them that trust in him shall be ¹desolate.

PSALM 35

A Prayer for Safety

A Psalm of David.

PLEAD *my cause*, O LORD, with them that ¹strive with me: fight against them that fight against me.

2 Take hold of shield and ¹buckler, and stand up for mine help.

3 Draw out also the spear, and ¹stop *the way* against them that persecute me: say unto my soul, *I am thy salvation*.

34:10 ^a[Ps.

84:11]

¹lack

34:11 ^aPs. 32:8

34:12 ^a[1 Pet.

3:10-12]

34:13 ^a[Eph.

4:25]

¹deceit

34:14 ^aPs. 37:27;

Is. 1:16, 17

^b[Rom. 14:19;

Heb. 12:14]

34:15 ^aJob 36:7;

[Ps. 33:18]

34:16 ^aLev.

17:10; Jer. 44:11;

Amos 9:4

^bJob 18:17;

Ps. 9:6; 109:15;

[Prov. 10:7]

¹destroy

34:17 ^aPs. 34:6;

145:19

34:18 ^a[Ps.

145:18]

^bPs. 51:17; [Is.

57:15]

¹crushed in

spirit

34:19 ^aProv.

24:16

^bPs. 34:4, 6, 17

34:20 ^aJohn

19:33, 36

34:21 ^aPs. 94:23;

140:11; Prov.

24:16

¹condemned or

held guilty

34:22 ^a1 Kin.

1:29

¹condemned

35:1 ¹Contend

35:2 ¹A small

shield

35:3 ¹stop those

who pursue

35:4 ^aPs. 40:14,

15; 70:2, 3

^bPs. 129:5

¹brought to

dishonour and

2 life

3 plot

35:5 ^aJob 21:18;

Ps. 83:13; Is.

29:5

35:6 ^aPs. 73:18;

Jer. 23:12

¹pursue

35:7 ^aPs. 9:15

¹life

35:8 ^a[Ps.

55:23]; Is. 47:11;

[1 Thess. 5:3]

¹unexpectedly

35:10 ^aPs. 51:8

^b[Ex. 15:11];

Ps. 71:19; 86:8;

[Mic. 7:18]

¹plunders

35:11 ¹Fierce

²ask me things

35:12 ^aPs. 38:20;

109:5; Jer. 18:20;

John 10:32

¹sorrow

4 ^aLet them be ¹confounded and put to shame that seek after my ²soul: let them be ^bturned back and brought to confusion that ³devise my hurt.

5 ^aLet them be as chaff before the wind: and let the angel of the LORD chase *them*.

6 Let their way be ^adark and slippery: and let the angel of the LORD ¹persecute them.

7 For without cause have they ^ahid for me their net *in* a pit, *which* without cause they have digged for my ¹soul.

8 Let ^adestruction come upon him ¹at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

Rejoicing in God's Salvation

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 ^aAll my bones shall say, LORD, ^bwho *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that ¹spoileth him?

11 ¹False witnesses did rise up; they ²laid to my charge *things* that I knew not.

12 ^aThey rewarded me evil for good *to the* ¹spoiling of my soul.

13 But as for me, ^awhen they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own ¹bosom.

14 I behaved myself as though *he had been* my friend *or* brother: I bowed down ¹heavily, as one that mourneth *for his* mother.

15 But in mine ¹adversity they rejoiced, and gathered themselves together: *yea*, the ²abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

35:13 ^aJob 30:25 ¹heart

35:14 ¹in mourning

35:15 ¹Lit. limping or stumbling ²attackers

Psalm 35. This cry of distress is the petition of a man falsely accused. It may well date from the time when David was being pursued by Saul. The psalm naturally divides itself into three parts, each ending with a note of hope: petition for deliverance (vv. 1-10),

expression of lament (vv. 11-18), and renewed petition (vv. 19-28). David's motives are not for revenge; he had opportunities to kill Saul but did not. Rather, it is a plea for God's righteous judgment. The motive is that David might once again thank God freely (vv. 18, 28).

16 With ¹hypocritical mockers in feasts, they gnashed upon me with their teeth.

Rescue My Soul

17 Lord, how long wilt thou ^alook on? rescue my soul from their destructions, ¹my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among ¹much people.

19 ^aLet not them that are ¹mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

Judge Me with Righteousness

22 *This* thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

23 Stir up thyself, and awake to my ¹judgment, *even* unto my cause, my God and my Lord.

24 ¹Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to ¹confusion together that rejoice at mine hurt: let them be ^aclothed with shame and dishonour that magnify *themselves* against me.

27 ^aLet them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

35:16 ¹ungodly
35:17 ^aPs. 13:1; [Hab. 1:13]
¹my precious life
35:18 ¹a mighty
35:19 ^aPs. 69:4; 109:3; Lam. 3:52; [John 15:25]
¹wrongfully mine enemies
35:23 ¹vindication
35:24 ¹Vindicate
35:26 ^aPs. 109:29
¹mutual confusion
35:27 ^aRom. 12:15

36:1 ^aRom. 3:18
¹An oracle within my heart of the transgression of the wicked
36:2 ¹when 2 and when he hates
36:3 ^aPs. 94:8; Jer. 4:22
¹wickedness 2 ceased being wise
36:4 ^aProv. 4:16; [Mic. 2:1]
^bIs. 65:2
^c[Ps. 52:3; Rom. 12:9]
¹plots wickedness 2 despises
36:5 ¹loving-kindness
36:6 ^aJob 11:8; Ps. 77:19; [Rom. 11:33]
¹Lit. mountains of God 2 ocean
36:7 ^aRuth 2:12; Ps. 17:8; 57:1; 91:4
¹precious
36:8 ^aPs. 63:5; 65:4; Is. 25:6; Jer. 31:12-14
^bPs. 46:4; Rev. 22:1
¹fulness
36:9 ^a[Jer. 2:13; John 4:10, 14]
^b[1 Pet. 2:9]
36:11 ¹drive me away
37:1 ^aPs. 73:3; [Prov. 23:17; 24:19]

PSALM 36

The Transgression of the Wicked

To the chief Musician, A Psalm of David, the servant of the LORD.

THE ¹transgression of the wicked *is* saith within my heart, *that* ^athere is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, ¹until his iniquity be found ²to be hateful.

3 The words of his mouth *are* ¹iniquity and deceit: ^ahe hath ²left off to be wise, *and* to do good.

4 ^aHe ¹deviseth mischief upon his bed; he setteth himself ^bin a way *that* is not good; he ²abhorreth not ^cevil.

God's Mercy and Lovingkindness

5 Thy ¹mercy, O LORD, *is* in the heavens; *and* thy faithfulness reacheth unto the clouds.

6 Thy righteousness *is* like the ¹great mountains; ^athy judgments *are* a great ²deep: O LORD, thou preservest man and beast.

7 How ¹excellent *is* thy lovingkindness, O God! therefore the children of men ^aput their trust under the shadow of thy wings.

8 ^aThey shall be abundantly satisfied with the ¹fatness of thy house; and thou shalt make them drink of ^bthe river of thy pleasures.

9 ^aFor with thee *is* the fountain of life: ^bin thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked ¹remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM 37

Trust in the Lord

A Psalm of David.

FRET ^anot thyself because of evil-doers, neither be thou envious against the workers of iniquity.

Psalm 36. The theme of this psalm is certainly the loving-kindness of God (vv. 5, 7, 10). David first describes the rebellious sinner (vv. 1-4), then the blessedness of the righteous man (vv. 5-9), and concludes

with a prayer that the righteous man may be protected from the wicked (vv. 10-12).

Psalm 37. The psalm is written in the form of an acrostic, although our numbering is out of step with

2 For they shall soon be cut down ^alike the grass, and wither as the green herb.

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and ¹verily thou shalt be fed.

4 ^aDelight thyself also in the LORD; and he shall give thee the desires of thine ^bheart.

5 ^aCommit¹ thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 ^aAnd he shall bring forth thy righteousness as the light, and thy ¹judgment as the noonday.

7 Rest in the LORD, ^aand wait patiently for him: fret not thyself because of him who ^bprospereth in his way, because of the man who bringeth wicked ¹devices to pass.

8 ^aCease from anger, and forsake wrath: ^bfret not thyself ¹in any wise to do evil.

The Fate of the Wicked

9 For evildoers shall be ¹cut off: but those that wait upon the LORD, they shall ^ainherit the earth.

10 For ^ayet a little while, and the wicked *shall not be*: yea, ^bthou shalt diligently ¹consider his place, and it *shall not be*.

11 ^aBut the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, ^aand gnasheth upon him with his teeth.

13 ^aThe LORD shall laugh at him: for he seeth that ^bhis day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright ¹conversation.

37:2 ^a Job 14:2; Ps. 90:5, 6; 92:7; James 1:11
37:3 ¹ feed on his faithfulness
37:4 ^a Job 22:26; Ps. 94:19; Is. 58:14
^b Ps. 21:2; 145:19; [Matt. 7:7, 8]
37:5 ^a [Ps. 55:22; Prov. 16:3; 1 Pet. 5:7]
¹ Lit. Roll off onto
37:6 ^a Job 11:17; [Is. 58:8, 10]
¹ justice
37:7 ^a Ps. 40:1; 62:5; [Lam. 3:26]
^b [Ps. 73:3–12]
¹ schemes
37:8 ^a [Eph. 4:26]
^b Ps. 73:3
¹ it only causes harm
37:9 ^a Ps. 25:13; Prov. 2:21; [Is. 57:13; 60:21; Matt. 5:5]
¹ destroyed
37:10 ^a [Heb. 10:36]
^b Job 7:10; Ps. 37:35, 36
¹ look diligently for
37:11 ^a [Matt. 5:5]
37:12 ^a Ps. 35:16
37:13 ^a Ps. 2:4; 59:8
^b 1 Sam. 26:10; Job 18:20
37:14 ¹ conduct
37:16 ^a Prov. 15:16; 16:8; [1 Tim. 6:6]
37:20 ¹ splendour of the meadows
² vanish
37:21 ^a Ps. 112:5, 9
¹ does not repay
37:22 ^a [Prov. 3:33]
¹ land
² destroyed
37:23 ^a [1 Sam. 2:9]; Ps. 40:2; 66:9; 119:5
¹ established
37:24 ^a Prov. 24:16
37:25 ¹ descendants
37:26 ^a [Deut. 15:8]; Ps. 37:21
¹ Lit. merciful all the day
37:28 ¹ justice

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 ^aA little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as the ¹fat of lambs: they shall ²consume; into smoke shall they consume away.

21 The wicked borroweth, and ¹payeth not again: but ^athe righteous sheweth mercy, and giveth.

22 ^aFor *such as be* blessed of him shall inherit the ¹earth; and *they that be* cursed of him shall be ²cut off.

God Delights in a Good Man

23 ^aThe steps of a *good* man are ¹ordered by the LORD: and he delighteth in his way.

24 ^aThough he fall, he shall not be utterly cast down: for the LORD upholdeth *him* with his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his ¹seed begging bread.

26 ^a*He is* ¹ever merciful, and lendeth; and his ²seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth ¹judgment, and forsaketh not his saints;

the Hebrew. There is no logical outline to the psalm, so it is best studied according to its topics. The major point of the psalm seems to be that the wicked's prosperity is short-lived. Though David was troubled by the prosperity of the unrighteous, he knew by faith that their undeserved bounty would be cut off. His underlying belief is that God will intervene in His time. Then the present, temporary reversal of fortunes will be set right and the righteous "shall inherit the earth" (vv. 9, 11, 22, 29, 34). The mention of inheriting the earth would be encouraging and uplifting to the pious Israelite since all of God's blessing was connected with the Promised Land. In contrast to this blessed

destiny the wicked "shall be cut off," an expression used often in the Old Testament of a violent death. The psalm also contains a simple formula for achieving peace of mind in the face of the wicked's prosperity: **fret not ... neither be thou envious** (v. 1), **trust ... do good** (v. 3), **delight thyself also in the LORD** (v. 4), **commit thy way ... trust** (v. 5), **rest ... wait patiently ... fret not** (v. 7), **cease from anger ... forsake wrath ... fret not** (v. 8). All of these exhortations urge the believer to confidently trust the Lord with all of life's problems. The psalm concludes appropriately with an undying affirmation of faith and trust in the unchanging character of God.

they are preserved for ever: but the seed of the wicked shall be cut off.

29 ^aThe righteous shall inherit the land, and dwell therein for ever.

30 ^aThe mouth of the righteous speaketh wisdom, and his tongue talketh of ¹judgment.

31 The law of his God *is* in his heart; none of his steps shall ¹slide.

32 The wicked ^awatcheth the righteous, and seeketh to slay him.

33 The LORD ^awill not leave him in his hand, nor condemn him when he is judged.

Wait on the Lord

34 ^aWait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like a ¹green bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the ¹perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 ^aBut the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength ^ain the time of trouble.

40 And ^athe LORD shall help them, and deliver them: he shall deliver

37:29 ^aPs. 37:9; Prov. 2:21
 37:30 ^a[Matt. 12:35]
¹justice
 37:31 ¹slip
 37:32 ^aPs. 10:8; 17:11
 37:33 ^aPs. 31:8; [2 Pet. 2:9]
 37:34 ^aPs. 27:14; 37:9
 37:35 ¹native green tree
 37:37 ¹blameless
 37:38 ^a[Ps. 1:4-6; 37:20, 28]
 37:39 ^aPs. 9:9; 37:19
 37:40 ^aPs. 22:4; Is. 31:5; Dan. 3:17; 6:23

^b1 Chr. 5:20; Ps. 34:22
 38: ^aPs. 70:title
 38:1 ^aPs. 6:1
 38:2 ¹ Pierce me deeply
²down
 38:3 ¹health, lit. peace
 38:5 ¹are foul and festering
 38:6 ¹Lit. bent down
 38:7 ¹inflammation
 38:8 ¹severely
²groaned
³furmoil
 38:9 ¹sighing
 38:11 ¹loved ones

them from the wicked, and save them, ^bbecause they trust in him.

PSALM 38

Sins Are a Heavy Burden

A Psalm of David, ^ato bring to remembrance.

O LORD, ^arebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows ¹stick fast in me, and thy hand presseth me ²sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* ¹rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ¹stink *and* are corrupt because of my foolishness.

6 I am ¹troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with ^{1a} loathsome *disease*: and *there is* no soundness in my flesh.

8 I am feeble and ¹sore broken: I have ²roared by reason of the ³disquietness of my heart.

9 Lord, all my desire *is* before thee; and my ¹groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My ¹lovers and my friends

Psalm 38. Some debate as to whether the details of verses 1-8 should be taken literally, and thus as a reference to a physical illness, or figuratively, making them a vivid picture of psychological and moral distress. The detail and length of the description, as well as his personal nature seem to point to some serious

disease from which David is suffering as he writes. In addition to the physical malady, David has been deserted by his friends and threatened by his foes (vv. 12, 13). His only hope is to trust in the Lord (vv. 14-16), to whom he presents his lament (vv. 17-20) and his petition (vv. 21, 22).



LAW OF GOD

37:31. The law of God is the extension of God's nature and expression of God's will in His creation. God's law is expressed in different forms, relating to different areas of His creation. The physical law of God includes the laws of nature which govern the continuous physical existence of this world (Gen. 8:22; Col. 1:17). The moral law, also called "the perfect law of liberty" (James 1:25), governs the immaterial issues of life (2 Tim. 3:17). The social law of God affects interpersonal relationships and can be summarized by "the royal law" (James 2:8). The spiritual law deals with a man's relationship with God. It is summarized in "the first and great commandment" (Matt. 22:37, 38). **Illustration:** The purpose of the law is to reveal the sovereignty of God (Ex. 20:2), to place a restraint on the sinner (68:7, 8), to show the greatness and reality of sin (Rom. 3:19, 20), and to lead the sinner to Christ (Gal. 3:24). The purpose of the law did not change with the gospel. When the Judaizers in Galatia sought to teach their erroneous view of the law, they failed to realize that the law has never been able to save anyone. **Application:** As Christians, we should be concerned to live decently and orderly. (First Reference, Gen. 2:17; Primary Reference, Rom. 7:7-14; cf. Ex. 3:13.)

^astand aloof from ²my sore; and my ³kinsmen stand afar off.

12 They also that seek after my life lay snares *for me*: and they that seek my hurt ¹speak mischievous things, and ²imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no ¹reproofs.

A Repentant Heart

15 For ¹in thee, O LORD, ^ado I hope: thou wilt ²hear, O Lord my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 ^aFor I am ready ¹to halt, and my sorrow *is* continually before me.

18 For I will ^adeclare mine iniquity; I will ¹be ^bsorry for my sin.

19 But mine enemies *are* ¹lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also ^athat render evil for good *are* mine adversaries; because I follow *the thing that* good *is*.

21 Forsake me not, O LORD: O my God, ^abe not far from me.

22 Make haste to help me, O Lord my salvation.

PSALM 39

Control of the Tongue

To the chief Musician, *even* to Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my ^atongue: I will ¹keep my mouth with a bridle, while the wicked *is* before me.

2 ^aI was ¹dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.

38:11 ^aPs. 31:11; 88:18
 2 *my plague*
 3 *neighbours*
 38:12 ¹speak of destruction,
 2 *plan deception*
 38:14 ¹responses
 38:15 ^a[Ps. 39:7]
 1 *I wait for thee,*
 O LORD
 2 *answer*
 38:17 ^aPs. 51:3
 1 *to fall*
 38:18 ^aPs. 32:5
 b [2 Cor. 7:9, 10]
 1 *be in anguish over*
 38:19 ¹vigorous
 38:20 ^aPs. 35:12
 38:21 ^aPs. 22:19; 35:22
 39:1 ^aJob 2:10; Ps. 34:13; [James 3:5–12]
 1 *restrain*
 39:2 ^aPs. 38:13
 1 *mute*

39:3 ¹meditating
 39:4 ^aPs. 90:12; 119:84
 39:5 ^aPs. 62:9; [Ecd. 6:12]
 1 *vapour*
 39:6 ¹as a shadow
 2 *make an uproar for nothing*
 39:7 ^aPs. 38:15
 39:8 ^aPs. 44:13; 79:4; 119:22
 39:9 ^aPs. 39:2
 b 2 Sam. 16:10; Job 2:10
 1 *mute*
 39:10 ^aJob 9:34; 13:21
 1 *plague*
 39:11 ^aJob 13:28; [Ps. 90:7]; Is. 50:9
 1 *melt away*
 2 *vapour*
 39:12 ^aGen. 47:9; Lev. 25:23; 1 Chr. 29:15; Ps. 119:19; Heb. 11:13; 1 Pet. 2:11
 39:13 ^aJob 7:19; 10:20, 21; 14:6; Ps. 102:24
 b [Job 14:10]
 1 *Remove your gaze from me*
 40:1 ^aPs. 25:5; 27:14; 37:7

3 My heart was hot within me, while I was ¹musing the fire burned: *then* spake I with my tongue,

4 LORD, ^amake me to know mine end, and the measure of my days, what it *is*; *that* I may know how frail *I am*.

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether ^avanity.¹ Selah.

6 Surely every man walketh ¹in a vain shew: surely they ²are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

Deliver Me from My Transgressions

7 And now, Lord, what wait I for? my ^ahope *is* in thee.

8 Deliver me from all my transgressions: make me not ^athe reproach of the foolish.

9 ^aI was ¹dumb, I opened not my mouth; because ^bthou didst *it*.

10 ^aRemove thy ¹stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty ^ato ¹consume away like a moth: surely every man *is* ²vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for *I am* a stranger with thee, *and* a sojourner, ^aas all my fathers *were*.

13 ^aO¹ spare me, that I may recover strength, before I go hence, and ^bbe no more.

PSALM 40

Praise for God's Deliverance

To the chief Musician, A Psalm of David.

I ^aWAITED patiently for the LORD; and he inclined unto me, and heard my cry.

Psalm 39. Jeduthun (superscription) was probably Ethan, the well-known director of the temple choir (see the note on 1 Chr. 6:31–48). The psalm is composed of three key parts. First, the psalmist suppresses his complaint to God until he can contain it no longer (vv. 1–3). Second, when he can contain

himself no more, he utters his cry of distress, centering in the innate frailty of man which he feels at present so acutely (vv. 4–11). Finally, he presents his petition to God, who will certainly regard his tears and spare him (vv. 12, 13).

2 He brought me up also out of an horrible pit, out of ^athe miry clay, and ^bset my feet upon a rock, *and* established my ¹goings.

3 ^aAnd he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 ^aBlessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 ^aMany, O LORD my God, *are* thy wonderful works *which* thou hast done, ^band thy thoughts *which are* to us-ward: they cannot be ¹reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 ^aSacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

God's Law in My Heart

7 Then said I, Lo, I come: in the ¹volume of the book *it is* written of me,

8 ^aI delight to do thy will, O my God: yea, thy law *is* ^bwithin my heart.

9 ^aI have ¹preached righteousness in the great congregation: lo, ^bI have not ²refrained my lips, O LORD, thou knowest.

10 ^aI have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: ^alet thy

40:2 ^aPs. 69:2,

14; Jer. 38:6

^bPs. 27:5

¹steps

40:3 ^aPs. 32:7;

33:3

40:4 ^aPs. 34:8;

84:12

40:5 ^aJob 9:10

^bPs. 139:17; [Is.

55:8]

¹recounted

40:6 ^a[1 Sam.

15:22]; Ps.

51:16; Is. 1:11;

[Jer. 6:20; 7:22;

23]; Amos 5:22;

[Mic. 6:6-8;

Heb. 10:5-9]

40:7 ¹scroll

40:8 ^a[Matt.

26:39; John 4:34;

6:38]; Heb. 10:7

^b[Ps. 37:31; Jer.

31:33; 2 Cor.

3:3]

40:9 ^aPs. 22:22,

25

^bPs. 119:13

¹proclaimed

the good news

of righteousness

²restrained

40:10 ^aActs

20:20, 27

40:11 ^aPs. 61:7;

Prov. 20:28

40:12 ^aPs. 38:4;

65:3

¹surrounded

²overtaken me

40:13 ^aPs. 70:1

40:14 ^aPs. 35:4,

26; 70:2; 71:13

¹mutually

confounded

²life

³he disgraced

40:15 ^aPs. 73:19

¹appalled

because of their

shame

40:16 ^aPs. 70:4

^bPs. 35:27

40:17 ^aPs. 70:5;

86:1; 109:22

^bPs. 40:5; 1 Pet.

5:7

¹do not delay

41:1 ¹helpless or

powerless

41:2 ^aPs. 27:12

lovingkindness and thy truth continually preserve me.

12 For innumerable evils have ¹compassed me about: ^amine iniquities have ²taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13 ^aBe pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 ^aLet them be ashamed and ¹confounded together that seek after my ²soul to destroy it; let them be driven backward and ³put to shame that wish me evil.

15 Let them be ^adesolate¹ for a reward of their shame that say unto me, Aha, aha.

16 ^aLet all those that seek thee rejoice and be glad in thee: let such as love thy salvation ^bsay continually, The LORD be magnified.

17 ^aBut I *am* poor and needy; ^byet the Lord thinketh upon me: thou *art* my help and my deliverer; ¹make no tarrying, O my God.

PSALM 41

Blessings on Those Caring for the Poor

To the chief Musician,
A Psalm of David.

BLESSED *is* he that considereth the ¹poor: the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: ^aand thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him

Psalm 40. The poles of thanksgiving and lament are so distinct in this psalm that some divide it into two separate psalms. This is not necessary, since the man of God can present his lament and petition to God, while at the same time offering his thanksgiving. The thanksgiving is offered in verses 1-8. The psalmist so fully expresses his commitment to the Lord that the words become prophetic of the same commitment of the Messiah (Heb. 10:5-10). This private commitment of the psalmist was also revealed publicly (vv. 9, 10). This idea of innocence leads naturally into the lament and petition section of the psalm (vv. 11-17). His petition is a plea for deliverance from his enemies, but it is wider than that. He is concerned about the triumph of all righteous people (v. 16).

Psalm 41. At the heart of this psalm is the sad

reality of being forsaken by one's friend (v. 9). The experience of David could have occurred on several occasions, though the desertion of Ahithophel to Absalom's side comes to mind immediately (2 Sam. 15:12, 31). In any case, this experience became prophetic of the experience of another, the Lord Jesus, who was Himself forsaken by a close associate (John 13:18). The three key sections of the psalm naturally relate well to the believer who has been deceived by a friend: the principle that the Lord delivers the needy (vv. 1-3), a statement of David's own hurtful experience (vv. 4-9), and an expression of his certain confidence in God's vindication of him (vv. 10-12). The final verse of the psalm is the characteristic doxology that ends each of the five books of the Psalms.

upon ¹the bed of languishing: thou wilt ²make all his bed in his sickness.

Enemies Speak Evil of Me

4 I said, LORD, be merciful unto me: ^aheal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh ¹vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they ¹devise my hurt.

8 ¹An evil disease, *say they*, ²cleaveth fast unto him: and *now* that he ³lieth he shall rise up no more.

9 ^aYea, mine own familiar friend, in whom I trusted, ^bwhich did eat of my bread, hath ¹lifted up *his* heel against me.

Be Merciful and Raise Me Up

10 But thou, O LORD, be merciful unto me, and raise me up, that I may ¹requite them.

11 By this I know that thou ¹favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and ^asettest me before thy face for ever.

13 ^aBlessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

BOOK II: Psalms 42—72

PSALM 42

My Soul Thirsts for the Lord

To the chief Musician, ¹Maschil, for the sons of Korah.

AS the ¹hart panteth after the water brooks, so panteth my soul after thee, O God.

2 ^aMy soul thirsteth for God, for the ^bliving God: when shall I come and appear before God?

41:3 ¹his bed of illness

²restore him in his sickness

41:4 ^aPs. 6:2;

103:3; 147:3

41:6 ¹empty words

41:7 ¹plot

41:8 ¹Lit. A thing

of Bellial

²clings

³lies down

41:9 ^a2 Sam. 15:12;

Job 19:13, 19

^bPs. 55:12–14,

20; Jer. 20:10;

Obad. 7; [Mic.

7:5]; Matt.

26:14–16, 21–25,

47–50; John

13:18, 21–30;

Acts 1:16, 17

¹Acted as a traitor

against me

41:10 ¹repay

41:11 ¹are well

pleased with me

41:12 ^a[Job 36:7;

Ps. 21:6; 34:15]

41:13 ^aPs.

72:18, 19; 89:52;

106:48; 150:6

42: ¹Contemplation of

42:1 ¹deer longs

for

42:2 ^aPs. 63:1;

84:2; 143:6; [Jer.

10:10]

^bRom. 9:26;

1 Thess. 1:9

42:3 ^aPs. 80:5;

102:9

^bPs. 79:10;

115:2; Joel 2:17;

Mic. 7:10

¹food

42:4 ^a1 Sam.

1:15; Job 30:16

^bPs. 55:14;

122:1; Is. 30:29

¹a pilgrim feast

42:5 ^aPs. 42:11;

43:5

^bPs. 71:14; Lam.

3:24

¹Lit. bowed down

²presence

42:6 ¹Or Mount

42:7 ^aPs. 69:1, 2;

88:7; Jon. 2:3

¹waterfalls

42:8 ^aDeut. 28:8

^bJob 35:10; Ps.

149:5

42:9 ^aPs. 38:6

42:10 ^aPs. 42:3;

Joel 2:17; Mic.

7:10

¹Lit. the shattering of

²revile

³all day long

42:11 ^aPs. 43:5

¹help, lit.

salvation

43:1 ^a[Ps. 26:1;

35:24]

^b1 Sam. 24:15;

Ps. 35:1

¹Vindicate

3 ^aMy tears have been my ¹meat day and night, while they continually say unto me, ^bWhere is thy God?

4 When I remember these *things*, ^aI pour out my soul in me: for I had gone with the multitude, ^bI went with them to the house of God, with the voice of joy and praise, with a multitude that kept ¹holyday.

5 ^aWhy art thou ¹cast down, O my soul? and *why* art thou disquieted in me? ^bhope thou in God: for I shall yet praise him *for* the help of his ²countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from ¹the hill Mizar.

7 Deep calleth unto deep at the noise of thy ¹waterspouts: ^aall thy waves and thy billows are gone over me.

8 *Yet* the LORD will ^acommand his lovingkindness in the daytime, and ^bin the night his song *shall be* with me, and my prayer unto the God of my life.

Hope in the Lord

9 I will say unto God my rock, ^aWhy hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with ¹a sword in my bones, mine enemies ²reproach me; ^awhile they say ³daily unto me, Where is thy God?

11 ^aWhy art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the ¹health of my countenance, and my God.

PSALM 43

Deliverance from the Unjust Man

JUDGE ¹me, O God, and ^bplead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

Psalm 42, 43. These two psalms should probably be taken as one for several reasons: 42:5, 11, and 43:5 provide a threefold refrain for the poem; the theme is the same; 43 is the only psalm in the second book that lacks a superscription; and the two psalms are in fact joined together in some Hebrew manuscripts. Using the refrain **Hope thou in God** as a marker, the poem

yields three stanzas. First, the psalmist expresses his deep longing for God (42:1–5); second, his sad lament and dejection before God (42:6–11); finally, his sure confidence in God (43:1–5). The three stanzas reveal the changing moods of the psalmist: from longing and regret to perplexity, then to trust and assurance. If only every downcast soul could end up in that third stanza!

2 For thou *art* the God of my strength: why dost thou cast me off? *“*why go I mourning because of the oppression of the enemy?

3 *“*O send out thy light and thy truth: let them lead me; let them bring me unto ^bthy holy hill, and to thy ¹tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 *“*Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* ¹the health of my countenance, and my God.

PSALM 44

Remember the Past

To the chief Musician for the sons of Korah, *“*Maschil.¹

WE have heard with our ears, O God, *“*our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* *“*thou didst drive out the ¹heathen with thy hand, and plant-*edst* them; *how* thou didst afflict the people, and cast them out.

3 For *“*they got not the land in possession by their own sword, nei-*ther* did their own arm save them: but thy right hand, and thine arm, and the light of thy ¹countenance, ^bbecause thou hadst a favour unto them.

4 *“*Thou art my King, O God: com-*mand* deliverances for Jacob.

5 Through thee *“*will we push down our enemies: through thy name will we ¹tread them under that rise up against us.

6 For *“*I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our

43:2 ^aPs. 42:9
 43:3 ^a[Ps. 40:11]
^bPs. 3:4
¹ tents
 43:5 ^aPs. 42:5, 11
¹ help, lit. salvation
 44:1 ^aPs. 42: title
¹ Contemplation
 44:1 ^a[Ex. 12:26; 27; Deut. 6:20]; Judg. 6:13; Ps. 78:3
 44:2 ^aEx. 15:17; 2 Sam. 7:10; Jer. 24:6; Amos 9:15
¹ Gentiles or nations
 44:3 ^a[Deut. 8:17, 18]; Josh. 24:12
^b[Deut. 4:37; 7:7, 8]
¹ presence
 44:4 ^a[Ps. 74:12]
 44:5 ^aDeut. 33:17; [Dan. 8:4]
¹ trample
 44:6 ^a[1 Sam. 17:47]; Ps. 33:16; [Hos. 1:7]
 44:8 ^aPs. 34:2; [Jer. 9:24]
 44:9 ^aPs. 60:1
 44:10 ^aLev. 26:17; Josh. 7:8, 12; Ps. 89:43
¹ have taken plunder
 44:11 ^aPs. 44:22; Rom. 8:36
^bLev. 26:33; Deut. 4:27; 28:64; Ps. 106:27; Ezek. 20:23
¹ given us up
² food
 44:12 ^aIs. 52:3, 4; Jer. 15:13
¹ are not enriched
 44:13 ^aDeut. 28:37; Ps. 79:4; 80:6
 44:14 ^aJer. 24:9
^bJob 16:4
 44:15 ¹ dishonour
 44:16 ^aPs. 8:2
¹ reviles
 44:17 ^aDan. 9:13
 44:18 ^aJob 23:11
¹ departed
 44:19 ^aIs. 34:13
^b[Ps. 23:4]
¹ jackals
 44:20 ^a[Deut. 6:14]
¹ worshipped
² foreign
 44:21 ^aJob 31:14; [Ps. 139:1, 2; Jer. 17:10]

enemies, and hast put them to shame that hated us.

8 *“*In God we boast all the day long, and praise thy name for ever. Selah.

Cast Off by God

9 But *“*thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to *“*turn back from the enemy: and they which hate us ¹spoil for themselves.

11 *“*Thou hast ¹given us like sheep *appointed* for ²meat; and hast ^bscattered us among the heathen.

12 *“*Thou sellest thy people for nought, and ¹dost not increase *thy wealth* by their price.

13 *“*Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 *“*Thou makest us a byword among the heathen, ^ba shaking of the head among the people.

Search Our Hearts

15 My ¹confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and ¹blasphemeth; ^aby reason of the enemy and avenger.

17 *“*All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, *“*neither have our steps ¹declined from thy way;

19 Though thou hast sore broken us in ^athe place of ¹dragons, and covered us ^bwith the shadow of death.

20 If we have forgotten the name of our God, or *“*stretched¹ out our hands to a ²strange god;

21 *“*Shall not God search this out?

Psalm 44. A psalm of national lament, this psalm expresses the sorrows of a godly people who are undergoing suffering. It is naturally divided into four parts. First, God’s care for Israel in the past is described (vv. 1–8). The acquisition of the land of Canaan is especially emphasized because God’s mighty acts on behalf of His people were never more evident than at that time. Second, their present condition contrasts gravely with their glorious past (vv. 9–16).

It appears that God has cast them away and repudiated them, leaving them humiliated in the face of the enemy. Third, they sense no just deserts for the current defeats (vv. 17–22). Why God has apparently forsaken them is a mystery to them. Finally, they offer their earnest petition that God would intervene (vv. 23–26). Their interest is more than in saving their own skins; they plead that God would do it for the sake of His mercy.

for he knoweth the secrets of the heart.

22 ^aYea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Redeem Us

23 ^aAwake, why sleepest thou, O Lord? arise, cast us not off for ever.

24 ^aWherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For ^aour soul is bowed down to the dust: our belly cleaveth unto the ¹earth.

26 Arise for our help, and redeem us for thy mercies' sake.

PSALM 45

The Eternal Kingdom

To the chief Musician ^aupon¹ Shoshannim, for the sons of Korah, ²Maschil, A Song of loves.

MY heart is ¹inditing a good matter: I speak of ²the things which I have made touching the king: my tongue *is* the pen of a ³ready writer.

2 Thou art fairer than the children of men: ^agrace is poured into thy lips: therefore God hath blessed thee for ever.

3 ¹Gird thy ^asword upon *thy* thigh, ^bO most mighty, with thy ^cglory and thy majesty.

4 ^aAnd in thy majesty ride prosperously because of truth and ¹meekness *and* righteousness; and thy right hand shall teach thee ²terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 ^aThy throne, O God, *is* for ever and ever: the ^bsceptre of thy kingdom *is* a ¹right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath ^aanointed thee with

44:22 ^aRom. 8:36
44:23 ^aPs. 7:6
44:24 ^aJob 13:24
44:25 ^aPs. 119:25
1 *ground*
45:1 ^aPs. 69: title
1 *Set to "The Lilies," of*
2 *Contemplation*
45:1 ¹ *overflowing with a*
2 *my works to the king:*
3 *skilful*
45:2 ^aLuke 4:22
45:3 ^a[Is. 49:2; Heb. 4:12]; Rev. 1:16
^b[Is. 9:6]
^cJude 25
1 *Belt on*
45:4 ^aRev. 6:2
1 *humility*
2 *awesome*
45:6 ^a[Ps. 93:2]; Heb. 1:8, 9
^b[Num. 24:17]
1 *scepter of righteousness*
45:7 ^aPs. 2:2

^bPs. 21:6; Heb. 1:8, 9
1 *companions*
45:8 ^aSong 1:12, 13
45:9 ^aSong 6:8
^b1 Kin. 2:19
45:10 ^aDeut. 21:13; Ruth 1:16, 17
45:11 ^aPs. 95:6; [Is. 54:5]
45:12 ^aIs. 49:23
1 *seek*
45:13 ¹ *woven with gold*
45:14 ^aSong 1:4
1 *robes of many colours*
45:16 ^a[1 Pet. 2:9; Rev. 1:6; 20:6]
45:17 ^aMal. 1:11
46:1 ^a1 Chr. 15:20
1 *of*
46:1 ^aPs. 62:7, 8
^b[Deut. 4:7; Ps. 145:18]
1 *an abundantly available help*

the oil of ^bgladness above thy ¹fellows.

8 All thy garments ^asmell of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

Worship the Glorious King

9 ^aKings' daughters *were* among thy honourable women: ^bupon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; ^aforget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: ^afor he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* ^athe rich among the people shall ¹intreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* ¹of wrought gold.

14 ^aShe shall be brought unto the king in ¹raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, ^awhom thou mayest make princes in all the earth.

17 ^aI will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM 46

Our Refuge and Strength

To the chief Musician ^ffor the sons of Korah, A Song ^aupon Alamoth.

GOD *is* our ^arefuge and strength, ^b^a ¹very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and

Psalm 45. This royal psalm was written on the occasion of a royal wedding, though the identity of the king is not known. A **Song of loves** in the superscription could also be translated "A Wedding Song." The psalm contains an introduction in which the author expresses his desire to write a fitting poem (v. 1); a song addressed to the king, especially emphasizing

his royal majesty (vv. 2–9); a song addressed to the bride, exhorting her to become the king's wife (vv. 10–15); and a conclusion expressing the wish that the king be blessed with a permanent dynasty (vv. 16, 17).

Psalm 46. This psalm expresses thanks for the deliverance of Jerusalem, **the city of God** (v. 4). It contains three key ideas. First, God is a place of security

though the mountains be carried into ¹the midst of the sea;

3 ^aThough the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a ^ariver, the streams whereof shall make glad the ^bcity of God, the holy place of the ¹tabernacles of the most High.

5 God is ^ain the midst of her; she shall not be ¹moved: God shall help her, ²and that right early.

6 ^aThe heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The ^aLORD of hosts is with us; the God of Jacob is our refuge. Selah.

The Works of the Lord

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 ^aHe maketh wars to cease unto the end of the earth; ^bhe breaketh the bow, and cutteth the spear in sunder; ^che burneth the chariot in the fire.

10 Be still, and know that I am God: ^aI will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM 47

Exalt the Lord Most High

To the chief Musician, A Psalm ¹for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high is ¹terrible; he is a great ^aKing over all the earth.

46:2 ¹ Lit. the heart of
46:3 ^a Ps. 93:3, 4
46:4 ^a [Ezek. 47:1-12]
^b Ps. 48:1, 8; Is. 60:14
¹ dwelling places
46:5 ^a [Deut. 23:14; Is. 12:6]; Ezek. 43:7; Hos. 11:9; [Joel 2:27; Zeph. 3:15; Zech. 2:5, 10, 11; 8:3]
¹ shaken
² at the break of dawn
46:6 ^a Ps. 2:1, 2
46:7 ^a Num. 14:9; 2 Chr. 13:12
46:9 ^a Is. 2:4
^b Ps. 76:3
^c Ezek. 39:9
46:10 ^a [Is. 2:11, 17]
47:1 ^a title
47:2 ^a Deut. 7:21; Neh. 1:5; Ps. 76:12
¹ awesome
47:3 ^a Ps. 18:47
47:4 ^a [1 Pet. 1:4]
47:5 ^a Ps. 68:24, 25
¹ ascended
47:7 ^a Zech. 14:9
^b 1 Cor. 14:15
47:8 ^a 1 Chr. 16:31
^b Ps. 97:2
^c Ps. 48:1
¹ nations or Gentiles
47:9 ^a [Rom. 4:11, 12]
^b [Ps. 89:18]
48:1 ^a Ps. 46:4; 87:3; Matt. 5:35
48:2 ^a Ps. 50:2
¹ in elevation or height
48:4 ^a 2 Sam. 10:6, 14
48:6 ^a Ex. 15:15
¹ childbirth

3 ^aHe shall subdue the people under us, and the nations under our feet.

4 He shall choose our ^ainheritance for us, the excellency of Jacob whom he loved. Selah.

5 ^aGod is ¹gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 ^aFor God is the King of all the earth: ^bsing ye praises with understanding.

8 ^aGod reigneth over the ¹heathen: God ^bsitteth upon the throne of his ^choliness.

9 The princes of the people are gathered together, ^aeven the people of the God of Abraham: ^bfor the shields of the earth belong unto God: he is greatly exalted.

PSALM 48

Greatness of the Lord

A Song and Psalm ¹for the sons of Korah.

GREAT is the LORD, and greatly to be praised in the ^acity of our God, in the mountain of his holiness.

2 ^aBeautiful ¹for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, ^athe kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hastened away.

6 Fear ^atook hold upon them there, and pain, as of a woman in ¹travail.

when all else is insecure (vv. 1-3). Second, God protects His city, giving its people assurance and comfort (vv. 4-7). Third, all men are called upon to consider God's works and submit to His authority (vv. 8-11). The unshakable confidence with which the psalm leaves the believer prompted Martin Luther to pen one of the great hymns of all time, "A Mighty Fortress Is Our God."

Psalm 47. One of the six psalms of the divine kingdom, the psalm celebrates the Lord's kingship over all the earth (v. 9). It begins with a universal call to praise Israel's God (v. 1). This is reinforced with reasons: He is an awe-inspiring God (v. 2), He redeemed

Israel and settled them in their land (vv. 3, 4), and He presently is ruling in Israel. A second call renews the need for praise (v. 6). It is likewise reinforced with a reason: the revelation that His kingship is destined to be universal (vv. 7-9). These last verses speak prophetically of the time when the Lord Jesus will reign on the earth.

Psalm 48. A good example of the Songs of Zion, the psalm describes the glory of the city of Jerusalem which has been delivered by God from her enemies. The city of God is praised (vv. 1-3), and her attackers are defeated (v. 4-8). Therefore, her people praise the Lord for His lovingkindness (vv. 9-14).

7 Thou breakest the ^aships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will ^aestablish it for ever. Selah.

The Lovingkindness of the Lord

9 We have thought of ^athy lovingkindness, O God, in the midst of thy temple.

10 According to ^athy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: ¹tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may ^atell *it* to the generation following.

14 For this God *is* our God for ever and ever: ^ahe will be our guide *even* unto death.

PSALM 49

Trust Not in Riches

To the chief Musician,

A Psalm ¹for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a ¹parable: I will open my ²dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall ¹compass me about?

6 They that ^atrust in their wealth, and boast themselves in the multitude of their riches;

48:7 ^a 1 Kin. 10:22; Ezek. 27:25
48:8 ^a [Ps. 87:5; Is. 2:2]; Mic. 4:1
48:9 ^a Ps. 26:3
48:10 ^a [Deut. 28:58]; Josh. 7:9; Mal. 1:11
48:12 ¹ count
48:13 ^a [Ps. 78:5-7]
48:14 ^a Is. 58:11
49:1 ¹ of
49:4 ¹ proverb
2 riddle
49:5 ¹ surround
49:6 ^a Job 31:24; Ps. 52:7; [Prov. 11:28; Mark 10:24]

49:7 ^a Job 36:18, 19
49:8 ^a [Matt. 16:26]
1 costly
49:9 ^a Ps. 89:48
1 the pit
49:10 ¹ senseless
49:11 ^a Gen. 4:17; Deut. 3:14
49:12 ¹ does not endure
49:13 ^a [Luke 12:20]
1 the way of those who are foolish
2 and of their
49:14 ^a Ps. 47:3; [Dan. 7:18; 1 Cor. 6:2; Rev. 2:26]
^b Job 4:21
1 be consumed
2 Or Sheol
49:15 ^a [Hos. 13:4; Mark 16:6, 7; Acts 2:31, 32
^b Ps. 73:24
1 Or Sheol
49:18 ^a Deut. 29:19; Luke 12:19
1 himself
49:19 ^a Job 33:30
1 The light of life
49:20 ^a Eccl. 3:19

7 None *of them* can by any means redeem his brother, nor ^agive to God a ransom for him:

8 (For ^athe redemption of their soul *is* ¹precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* ^anot see ¹corruption.

10 For he seeth *that* wise men die, likewise the fool and the ¹brutish person perish, and leave their wealth to others.

11 Their inward thought *is, that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they ^acall *their* lands after their own names.

God Will Redeem

12 Nevertheless man *being* in honour ¹abideth not: he is like the beasts ¹that perish.

13 This ¹their way *is* their ^afolly: ²yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and ^athe upright shall have dominion over them in the morning; ^band their beauty shall ¹consume in the ²grave from their dwelling.

15 But God ^awill redeem my soul from the power of ¹the grave: for he shall ^breceive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived ^ahe blessed ¹his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see ^alight. ¹

20 Man *that is* in honour, and understandeth not, ^ais like the beasts *that* perish.

Psalm 49. This psalm reads almost like a passage from the Book of Proverbs, with its bold contrast between the destinies of wicked and righteous. It addresses an age-old question: the prosperity of the wicked. The psalmist lived in a day when many evil men were boasting of their wealth (vv. 5, 6). The psalm was therefore written to enable God's people to rise above the ungodly drive for riches. There is first an invitation to listen (vv. 1-4): the poet calls on all

men because the psalm has a universal application. Second, he demonstrates how woefully inadequate riches are (vv. 5-12): on the day of one's death they cannot redeem (vv. 6, 7). Finally, the divergent destinies of the wicked and the righteous are vividly stated (vv. 13-20): the wicked man has no hope beyond this life (v. 14), but the righteous man will be resurrected to eternal life (v. 15).

PSALM 50

God Will Judge

A Psalm of Asaph.

THE ^amighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, ^aGod hath shined.

3 Our God shall come, and shall not keep silence: ^aa fire shall devour before him, and it shall be very tempestuous round about him.

4 ^aHe shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather ^amy saints together unto me; ^bthose that have ¹made a covenant with me by sacrifice.

6 And the ^aheavens shall declare his righteousness: for ^bGod *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: ^aI *am* God, *even* thy God.

God Does Not Need Sacrifices

8 ^aI will not ¹reprove thee ^bfor thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 ^aI will take no ¹bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the ¹fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: ^afor the world *is* mine, and the fulness thereof.

13 ^aWill I eat the flesh of bulls, or drink the blood of goats?

God Requires a Thankful Heart

14 ^aOffer unto God thanksgiving; and ^bpay thy vows unto the most High:

50:1 ^aIs. 9:6
50:2 ^aDeut. 33:2; Ps. 80:1
50:3 ^aLev. 10:2; Num. 16:35; [Ps. 97:3]
50:4 ^aDeut. 4:26; 31:28; 32:1; Is. 1:2
50:5 ^aDeut. 33:3
^bEx. 24:7
¹Lit. *cut a covenant*
50:6 ^a[Ps. 97:6]
^bPs. 75:7
50:7 ^aEx. 20:2
50:8 ^aJer. 7:22
^bIs. 1:11; [Hos. 6:6]
¹*rebuke*
50:9 ^aPs. 69:31
¹*bull*
50:11 ¹*birds*
50:12 ^aEx. 19:5; [Deut. 10:14; Job 41:11]; 1 Cor. 10:26
50:13 ^a[Ps. 51:15-17]
50:14 ^aHos. 14:2; Heb. 13:15
^bNum. 30:2; Deut. 23:21

50:15 ^aJob 22:27; [Zech. 13:9]
50:17 ^aNeh. 9:26; Rom. 2:21
50:18 ^a[Rom. 1:32]
^b1 Tim. 5:22
50:19 ^aPs. 52:2
50:21 ^a[Rom. 2:4]
^b[Ps. 90:8]
¹*rebuke*
50:22 ^a[Job 8:13]
50:23 ^aGal. 6:16
¹*conduct*
51:title ^a2 Sam. 12:1
51:1 ^a[Is. 43:25; 44:22; Acts 3:19; Col. 2:14]
51:2 ^aJer. 33:8; Ezek. 36:33; [Heb. 9:14; 1 John 1:7, 9]

15 And ^acall upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

God Sees and Punishes Wicked Acts

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

17 ^aSeeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou ^aconsentedst with him, and hast been ^bpartaker with adulterers.

19 Thou givest thy mouth to evil, and ^athy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; ^athou thoughtest that I was altogether *such an one* as thyself: *but* I will ¹reprove thee, and ^bset *them* in order before thine eyes.

22 Now consider this, ye that ^aforget God, lest I tear *you* in pieces, and *there be* none to deliver.

The Salvation of God

23 Whoso offereth praise glorifieth me: and ^ato him that ordereth *his* ¹conversation *aright* will I shew the salvation of God.

PSALM 51

A Plea for Forgiveness

To the chief Musician,
A Psalm of David, ^awhen Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies ^ablot out my transgressions.

2 ^aWash me thoroughly from mine iniquity, and cleanse me from my sin.

Psalm 50. The psalm is a warning to the pilgrim of Zion to avoid hypocrisy and formalism before God. The setting of the psalm is comparable to a courtroom: God, the Judge, appears in a theophany (vv. 1-3) and calls for a hearing (vv. 4-6), the heavens and earth being called as witnesses. The accusations are twofold: God's people must realize that true worship does not consist of mere sacrifice, but of sacrifice of-

fered with thanksgiving and faithfulness (vv. 7-15). Second, the wicked are denounced for not keeping God's law, though they pretend that they do (cf. Matt. 7:21-23 for a similar denunciation). In reality, they are those who **forget God** (v. 22) and face certain destruction unless they repent.

Psalm 51. From the superscription we learn that this psalm was written sometime after David's sin with

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 ^aAgainst thee, thee only, have I sinned, and done *this* evil ^bin thy sight: ^cthat thou mightest ¹be justified when thou speakest, *and* be ²clear when thou judgest.

5 ^aBehold, I was ¹shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

A Plea for Cleansing

7 ^aPurge me with hyssop, and I shall be clean: wash me, and I shall be ^bwhiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken ^amay rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 ^aCreate in me a clean heart, O God; and renew a ¹right spirit within me.

11 Cast me not away from thy presence; and take not thy ^aholy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* ^afree¹ spirit.

Praise for Forgiveness

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

51:4 ^a 2 Sam.

12:13

^b [Luke 5:21]

^c Rom. 3:4

¹ *be found just*

² *blameless*

51:5 ^a [Job 14:4;

Ps. 58:3; John

3:6; Rom. 5:12]

¹ *brought forth*

51:7 ^a Ex. 12:22;

Lev. 14:4; Num.

19:18; Heb. 9:19

^b [Is. 1:18]

51:8 ^a [Matt. 5:4]

^b [Ezek.

18:31; Eph.

2:10]

¹ *steadfast*

51:11 ^a [Luke

11:13]

51:12 ^a [2 Cor.

3:17]

¹ *generous*

51:16 ^a [1 Sam.

15:22]; Ps. 50:8-

14; [Mic. 6:6-8]

51:17 ^a Ps. 34:18;

[Is. 57:15]; 66:2

51:19 ^a Ps. 4:5

52:title ^a 1 Sam.

22:9

^b Ezek. 22:9

¹ *Contempla-*

tion

52:1 ¹ *in evil*

² *loving-*

kindness

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

A Broken and Contrite Heart

16 For ^athou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17 ^aThe sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

A Plea for Blessings on Zion

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with ^athe sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bulls upon thine altar.

PSALM 52

Evildoers Will Be Destroyed

To the chief Musician, ¹Maschil, *A Psalm* of David, ^awhen Doeg the Edomite came and ^btold Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself ¹in mischief, O mighty man? the ²goodness of God *endureth* continually.

Bathsheba (2 Sam. 11:3, 4). The psalm gives expression to why David was “a man after God’s own heart”: he was not perfect, but he had a sensitivity to sin that few know about. Notice especially the use of the first person singular: **mine iniquity, my sin** (v. 2), **my transgressions** (v. 3), and so on. The first two verses are an introductory petition, rich with meaning in the use of four figures for forgiveness. After confessing his guilt (vv. 3–6), David prays for inner renewal (vv. 7–12) and promises thanksgiving and ministry (vv.

13–17). This passage clearly teaches that those who have failed God may be restored to the service of God. The prayer **take not thy Holy Spirit from me** (v. 11) need never be offered by a New Testament saint, since the Holy Spirit indwells every Christian permanently (1 Cor. 6:19). David’s cry here may reflect only the fear, not the reality, of losing the Spirit, and being rejected by God. Thus, he asks God to restore the *joy* of his salvation, not salvation itself.



SIN NATURE

51:5. When the word *sin* appears in the singular, it usually denotes the sin nature of humanity. This sin nature, which everyone possesses, influences us to sin and is the source of lust. It negatively affects people’s minds (Rom. 1:28). **Illustration:** The sin nature is partially responsible for blinding people’s thoughts and understanding, so that they cannot perceive spiritual things (1 Cor. 2:14). Although our sin nature continues to operate within us, it was judged when Christ died (Rom. 6:6, 7). **Application:** Until Christ returns, we must live in the strength of the new man, to overcome the sinful desires arising from the sin nature. We cannot eradicate our sin nature, but we can allow the Holy Spirit to control us so that we do not give in to temptation. (First Reference, Gen. 6:5; Primary Reference, Rom. 3; cf. Rom. 5:12.)

2 The tongue ¹deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this* is the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his ¹wickedness.

The Faithful Will Be Rewarded

8 But I *am* ^alike a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it*: and I will wait on thy name; for *it is* good before thy saints.

PSALM 53

The Ungodly Man's Fear of the Lord

To the chief Musician upon Mahalath, ¹Maschil, A *Psalm* of David.

THE ^afool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity: ^b*there is none that doeth good.*

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did ^aseek God.

3 Every one of them ¹is gone back:

52:2 ¹plans destruction
52:7 ¹destruction
52:8 ^aJer. 11:16
53:title ¹Contemplation
53:1 ^aPs. 10:4
^bRom. 3:10-12
53:2 ^a[2 Chr. 15:2]
53:3 ¹turned aside

²corrupt
53:4 ^aJer. 4:22
53:5 ^aLev. 26:17, 36; Prov. 28:1
53:6 ^aPs. 14:7
¹his captive people
54:title ^a1 Sam. 23:19
¹With stringed instruments
²Contemplation
54:3 ¹life
54:4 ¹sustain
54:5 ¹destroy them
²Or faithfulness
54:7 ^aPs. 59:10

they are altogether become ²filthy; *there is none that doeth good, no, not one.*

4 Have the workers of iniquity ^ano knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 ^aThere were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 ^aOh that the salvation of Israel *were come* out of Zion! When God bringeth back ¹the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM 54

The Lord's Deliverance

To the chief Musician, ¹on Neginoth, ²Maschil, A *Psalm* of David, ^awhen the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my ¹soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that ¹uphold my soul.

5 He shall reward evil unto mine enemies: ¹cut them off in thy ²truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; *for it is good.*

7 For he hath delivered me out of all trouble: ^aand mine eye hath seen *his desire* upon mine enemies.

Psalm 52. The superscription reveals that this psalm is one of the eight written when David was fleeing from Saul. Specifically, it refers to the occasion when Doeg had accused Ahimelech the priest because the latter had assisted David at Nob (1 Sam. 21:1-9; 22:9-23). The description of Doeg is one of the most contemptuous in Scripture (vv. 1-4). Because of his betrayal, Doeg will be destroyed (v. 5), the righteous will learn from it (vv. 6, 7), and David, a righteous man, will continue to flourish (vv. 8, 9).

Psalm 53. This psalm is a copy of Psalm 14, slightly revised. Two major differences are apparent: this

psalm substitutes the generic word for God, *Elōhīm*, for the personal name of God used in Psalm 14, *Yahweh*. This was done evidently to give the psalm a wider appeal. Second, verse 5 has been rewritten and has become an encouraging affirmation of God's protection.

Psalm 54. The superscription indicates that the psalm records David's reaction to the Ziphites' betrayal of him to Saul. The historical situation is described in 1 Samuel 23. Consequently, David prays for deliverance from his oppressors (vv. 1-3), expresses his confidence in being heard (vv. 4, 5), and promises his thanksgiving upon deliverance.

PSALM 55

The Plea of the Fearful

To the chief Musician ¹on Neginoth,
²Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I ^amourn¹ in my complaint, and ²make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: ^afor they ¹cast iniquity upon me, and in wrath they hate me.

4 ^aMy heart is ¹sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! ^afor then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

A Plea for Revenge

9 Destroy, O Lord, and divide their ¹tongues: for I have seen ^aviolence and strife in the city.

10 Day and night they go about it upon the walls thereof: ^amischiefs¹ also and sorrow are in the midst of it.

11 ¹Wickedness is in the midst thereof: ^adeceit and guile depart not from her streets.

Betrayed by a Friend

12 ^aFor it was not an enemy that reproached me; then I could ¹have borne it: neither was it he that hated me that did ^bmagnify himself against me; then I would have hid myself from him:

13 But it was thou, a man mine equal, ^amy ¹guide, and mine acquaintance.

14 We took sweet counsel to-

55:1 ¹With stringed instruments
²Contemplation
55:2 ^aIs. 38:14; 59:11; Ezek. 7:16
¹wander
²moan noisily
55:3 ^a2 Sam. 16:7, 8
¹bring down trouble
55:4 ^aPs. 116:3
¹severely
55:9 ^aJer. 6:7
¹speech, counsel
55:10 ^aPs. 10:7
¹iniquity and trouble
55:11 ^aPs. 10:7
¹Destruction
55:12 ^aPs. 41:9
^bPs. 35:26; 38:16
¹bear it:
55:13 ^a2 Sam. 15:12
¹companion

55:14 ^aPs. 42:4
¹the throng
55:15 ^aNum. 16:30, 33
¹Or alive
²Or Sheol
55:17 ^aDan. 6:10; Luke 18:1; Acts 3:1; 10:3, 30
55:18 ^a2 Chr. 32:7, 8
¹against
55:19 ^a[Deut. 33:27]
¹do not change
55:20 ^aActs 12:1
^bPs. 7:4
¹treaty
55:21 ^aPs. 28:3; 57:4; [Prov. 5:3, 4; 12:18]
55:22 ^a[Ps. 37:5; Matt. 6:25-34; Luke 12:22-31; 1 Pet. 5:7]
^bPs. 37:24
¹permit
²shaken
55:23 ^aPs. 5:6
^bProv. 10:27
¹bloodthirsty
56:1 ^a1 Sam. 21:11
¹Set to "The Silent Dove in Distant Lands"
²Contemplation of David
56:1 ^aPs. 57:1
56:2 ^aPs. 57:3
¹hound me

gether, and ^awalked unto the house of God in ¹company.

15 Let death seize upon them, and let them ^ago down ¹quick into ²hell: for wickedness is in their dwellings, and among them.

Trust in the Lord

16 As for me, I will call upon God; and the LORD shall save me.

17 ^aEvening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for ^athere were many ¹with me.

19 God shall hear, and afflict them, ^aeven he that abideth of old. Selah. Because they ¹have no changes, therefore they fear not God.

20 He hath ^aput forth his hands against such as ^bbe at peace with him: he hath broken his ¹covenant.

21 ^aThe words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 ^aCast thy burden upon the LORD, and ^bhe shall sustain thee: he shall never ¹suffer the righteous to be ²moved.

23 But thou, O God, shalt bring them down into the pit of destruction: ^abloody¹ and deceitful men ^bshall not live out half their days; but I will trust in thee.

PSALM 56

Times of Distress

To the chief Musician ¹upon Jonath-elem-rechokim, ²Michtam of David, when the ^aPhilistines took him in Gath.

BE ^amerciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily ^aswallow¹ me up: for they be many that fight against me, O thou most High.

Psalm 55. The psalm is a prayer by one who is being unjustly harassed and who has been betrayed by a friend. The surging emotions that these situations occasion are seen in the alternating pictures of faithless men and expressions of trust in a faithful God. Thus, it contains a prayer of petition (vv. 1, 2, 23), a lament

over the man's present woeful state (vv. 3-15, 18b-21), and an expression of trust in God (vv. 16-18a, 22).

Psalm 56. The superscription relates the psalm to David's first stay in Gath under Achish (1 Sam. 21:10-15). The refrain of verses 4, 10, and 11 mark off two sections in the psalm. First, David contrasts his

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; ^aI will not fear what flesh can do unto me.

5 ¹Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they ¹wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou ¹tellest my wanderings: put thou my tears into thy bottle: *are they not in thy book?*

Assurance of God's Protection

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for ^aGod *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* ¹upon me, O God: I will render praises unto thee.

13 ^aFor thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may walk before God in the ^blight of the living?

PSALM 57

A Plea for Mercy

To the chief Musician, ¹Altaschith, ²Michtam of David, ^awhen he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: ^ayea, in the shadow of thy wings will I make my refuge, ^buntil *these* calamities be ¹overpast.

2 I will cry unto God most high;

56:4 ^aPs. 118:6; Is. 31:3; [Heb. 13:6]

56:5 ¹All day they twist

56:6 ¹lie in wait for my life

56:8 ^a[Mal. 3:16]

¹count or take account

56:9 ^a[Ps. 118:6; Rom. 8:31]

56:12 ¹are binding upon

56:13 ^aPs.

116:8, 9

^bJob 33:30

57:title ^a1 Sam.

22:1

¹Set to "Do Not Destroy"

²Contemplation

57:1 ^aRuth 2:12;

Ps. 17:8; 63:7

^bIs. 26:20

¹passed by

unto God ^athat performeth *all things* for me.

3 ^aHe shall send from heaven, and save me *from* the reproach of him that ¹would swallow me up. Selah. God ^bshall send forth his mercy and his truth.

4 My soul *is* among lions: *and I lie even among* them that are set on fire, *even* the sons of men, ^awhose teeth *are* spears and arrows, and their tongue a sharp sword.

5 ^aBe thou exalted, O God, above the heavens; *let thy glory be* above all the earth.

6 ^aThey have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

Praise for God's Mercy

7 ^aMy heart is ¹fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, ^amy glory; awake, ¹psaltery and harp: I *myself* will ²awake early.

9 ^aI will praise thee, O Lord, among the people: I will sing unto thee among the ¹nations.

10 ^aFor thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 ^aBe thou exalted, O God, above the heavens: *let thy glory be* above all the earth.

PSALM 58

Unjust Judges

To the chief Musician, ¹Altaschith, ²Michtam of David.

DO ye indeed speak righteousness, ¹O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

threatening enemies with his faithful God (vv. 1–4). Second, he expresses the truth that he is watched from two directions: on the one side by his enemies; on the other by God, his Protector (vv. 5–11). The refrain of verse 4 is now strengthened and expanded into two verses (vv. 10, 11). The two final verses serve as a conclusion that assumes his upcoming deliverance as a present reality.

Psalm 57. The superscription provides a helpful backdrop for the psalm, which was composed after David escaped from Gath. (See Ps. 56 and 1 Sam. 22:1.) The refrain of verses 5 and 11 marks the psalm into two distinct sections: his petition and lament (vv. 1–5), and his trust and thanksgiving (vv. 6–11).

Psalm 58. The psalm may best be described as a prayer against unjust judges. **O congregation** in verse

3 ^aThe wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 ^aTheir poison *is* like the poison of a serpent: *they are* like the deaf ¹adder *that* stoppeth her ear;

5 Which will not ^ahearken to the voice of charmers, charming ¹never so wisely.

God's Punishment

6 ^aBreak ¹their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 ^aLet them ¹melt away as waters *which* run continually: *when* he bendeth *his bow* to shoot his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: ^alike the ¹untimely birth of a woman, *that* they may not see the sun.

9 Before your ^apots can feel the ¹thorns, he shall take them away ^bas with a whirlwind, ²both living, and in *his* wrath.

Rejoicing of Righteous

10 The righteous shall rejoice when he seeth the ^avengeance: ^bhe shall wash his feet in the blood of the wicked.

11 ^aSo that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that ^bjudgeth in the earth.

PSALM 59

A Plea for Deliverance from Enemies

To the chief Musician, ¹Altaschith, ²Michtam of David; ^awhen Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: ¹defend me from them that rise up against me.

2 Deliver me from the workers of

58:3 ^a [Ps. 53:3; Is. 48:8]
58:4 ^a Eccl. 10:11
¹ cobra

58:5 ^a Jer. 8:17
¹ ever so skillfully
58:6 ^a Job 4:10
¹ Break away

58:7 ^a Josh. 2:11; 7:5; Ps. 112:10; Is. 13:7; Ezek. 21:7
¹ flow

58:8 ^a Job 3:16
¹ stillborn child of
58:9 ^a Ps. 118:12; Eccl. 7:6
¹ Job 27:21; Prov. 10:25
¹ burning thorns

² as in his living and burning wrath
58:10 ^a [Deut. 32:43]; Jer. 11:20
^b Ps. 68:23

58:11 ^a Ps. 92:15; Prov. 11:18; [2 Cor. 5:10]
^b Ps. 50:6; 75:7

59:title ^a 1 Sam. 19:11
¹ Set to "Do Not Destroy"
² Contemplation

59:1 ¹ Lit. set me on high

59:2 ¹ blood-thirsty
59:3 ^a Ps. 56:6
¹ life

59:4 ^a Ps. 35:23
¹ apart from any fault of mine
59:5 ¹ punish ² nations or Gentiles

59:6 ^a Ps. 59:14
¹ growl
59:7 ^a Ps. 57:4; Prov. 12:18
^b Job 22:13; Ps. 10:11

59:8 ^a Prov. 1:26
¹ nations or Gentiles
59:9 ^a [Ps. 62:2]

¹ Lit. stronghold
59:10 ^a Ps. 21:3
^b Ps. 54:7
¹ meet

59:12 ^a Prov. 12:13
59:13 ^a Ps. 104:35
^b Ps. 83:18

59:14 ^a Ps. 59:6

iniquity, and save me from ¹bloody men.

3 For, lo, they lie in wait for my ¹soul: ^athe mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves ¹without *my* fault: ^aawake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to ¹visit all the ²heathen: be not merciful to any wicked transgressors. Selah.

6 ^aThey return at evening: they ¹make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ^aswords *are* in their lips: for ^bwho, *say they*, doth hear?

God's Defence of the Righteous

8 But ^athou, O LORD, shalt laugh at them; thou shalt have all the ¹heathen in derision.

9 ^aBecause of his strength will I wait upon thee: ^afor God *is* my ¹defence.

10 The God of my mercy shall ^aprevent ¹me: God shall let ^bme see *my* desire upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 ^aFor the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 ^aConsume *them* in wrath, consume *them*, that they *may* not be: and ^blet them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And ^aat evening let them return; *and* let them make a noise like a dog, and go round about the city.

1 is literally "O gods," though the word is best taken here to refer, not to gods, but to rulers who represent God. God and civil leaders are sometimes closely linked together (Ex. 22:28; Deut. 19:17, 18). The indictment against these unjust judges is contained in verses 1-5; the petition of David in verses 6-9 includes a mighty imprecation; and the conclusion emphasizes the effect of God's vindication on the righteous in verses 10 and 11.

Psalm 59. The content of the psalm reinforces the occasion cited in the superscription. Though David was Saul's son-in-law, Saul sent men to kill him (1 Sam. 19:1-17). The psalm is David's prayer while so threatened by his enemies. It contains three key elements that are intertwined: petition (vv. 1-3, 4b, 5, 11-13), lament (vv. 3, 4a, 6, 7), and expression of trust in God's answer (vv. 8-10, 14-17).

15 Let them ^awander up and down for ¹meat, and ²grudge if they be not satisfied.

Praise for God's Defence

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, ^aO my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

PSALM 60

A Plea for God's Presence

To the chief Musician ^aupon¹ Shushan-eduth, ²Michtam of David, to teach; ^bwhen he strove with ³Aram-naharaim and with ⁴Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, ^athou hast cast us off, thou hast ¹scattered us, thou hast been displeased; O ²turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: ^aheal the breaches thereof; for it shaketh.

3 ^aThou hast shewed thy people hard things: ^bthou hast made us to drink the wine of ¹astonishment.

4 ^aThou hast given a banner to them that ¹fear thee, that it may be displayed because of the truth. Selah.

5 ^aThat thy beloved may be delivered; save *with* thy right hand, and hear me.

Victory with God's Help

6 God hath ^aspoken in his holiness; I will rejoice, I will ^bdivide ^cShechem, and ¹mete out ^dthe valley of Succoth.

7 Gilead *is* mine, and Manasseh

59:15 ^a Job 15:23

¹ food

² howl

60:17 ^a Ps. 18:1

60:1 ^a Ps. 80

^b 2 Sam. 8:3, 13;

1 Chr. 18:3

¹ Set to "Lily of the Testimony"

² Contemplation

³ Mesopotamia

⁴ Syria of Zobah

60:1 ^a Ps. 44:9

¹ broken

² restore us

again

60:2 ^a [2 Chr.

7:14]; Is. 30:26

60:3 ^a Ps. 71:20

^b Is. 51:17, 22;

Jer. 25:15

¹ staggering

60:4 ^a Ps. 20:5;

Is. 5:26; 11:12;

13:2

¹ Have a

reverential awe

for thee

60:5 ^a Ps.

108:6-13

60:6 ^a Ps. 89:35

^b Josh. 1:6

^c Gen. 12:6

^d Josh. 13:27

¹ measure out

60:7 ^a Deut.

33:17

^b [Gen. 49:10]

¹ helmet

60:8 ^a 2 Sam. 8:2

^b 2 Sam. 8:14;

Ps. 108:9

^c 2 Sam. 8:1

60:10 ^a Ps.

108:11

^b Josh. 7:12

60:11 ^a Ps. 118:8;

146:3

60:12 ^a Num.

24:18

61:1 ^a ¹ *a*

stringed instru-

ment

61:3 ^a Prov.

18:10

61:4 ^a Ps. 91:4

¹ tent

² shelter

61:7 ^a Ps. 40:11

¹ Lit. *guard* or

keep

is mine; ^aEphraim also *is* the ¹strength of mine head; ^bJudah *is* my lawgiver;

8 ^aMoab *is* my washpot; ^bover Edom will I cast out my shoe: ^cPhilistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, ^awhich hadst cast us off? and *thou*, O God, ^awhich didst ^bnot go out with our armies?

11 Give us help from trouble: ^afor vain *is* the help of man.

12 Through God ^awe shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM 61

The Higher Rock

To the chief Musician upon ¹Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that is* higher than I.

3 For thou hast been a shelter for me, *and* ^aa strong tower from the enemy.

4 I will abide in thy ¹tabernacle for ever: ^aI will trust in the ²covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

7 He shall abide before God for ever: O prepare mercy ^aand truth, *which* may ¹preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psalm 60. The superscription of this psalm is lengthy (only Psalm 18 has a longer one), and contains a list of three of David's enemies: **Aram-naharaim**, or Mesopotamia, **Aram-zobah**, or central Syria, and **Edom**. After piecing 2 Samuel 8:3-6 and other passages together with this superscription, we may conclude that, while David was waging war against the Arameans in the north, the Edomites (and Moabites) invaded from the south, forcing David to dispatch Joab to deal with the latter force. This turn

of events constituted an unexpected military reversal which the psalm laments. It thus contains the lament (vv. 1-5), an expression of the certainty of being heard (vv. 6-8), and a final petition (vv. 9-12).

Psalm 61. This psalm would have fit many occasions in David's life when he was distraught from fighting his numerous enemies. He offers his petition (vv. 1, 2), expresses his trust (vv. 3-5), prays for prolongation of his kingship (vv. 6, 7), and offers a vow of thanksgiving to be delivered when God answers (v. 8).

PSALM 62

My Rock and My Salvation

To the chief Musician,
to ^aJeduthun, A Psalm of David.

TRULY ^amy soul ¹waiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my ¹defence; I shall not be greatly ^amoved.²

3 How long will ye ¹imagine mischief against a man? ye shall be slain all of you: ^aas a ²bowing wall *shall ye be, and as a tottering fence.*

4 They only consult to cast *him* down from his ¹excellency: they ^adelight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, ¹wait thou only upon God; for my ²expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be ¹moved.

7 ^aIn God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

Trust in the Lord

8 Trust in him at all times; ye people, ^apour out your heart before him: God *is* a refuge for us. Selah.

9 ^aSurely men of low degree *are* ¹vanity, *and* men of high degree *are* a lie: to be ²laid in the balance, they *are* altogether *lighter* than vanity.

10 Trust not in oppression, and ¹become not vain in robbery: ^aif riches increase, set not your heart upon them.

11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for ^athou ¹renderest to every man according to his work.

62: **title** ^a1 Chr.

25:1

62: **1** ^aPs. 33:20

¹ *waits silently*

62: **2** ^aPs. 55:22

¹ *strong tower*

² *shaken*

62: **3** ^aIs. 30:13

¹ *attack a man*

² *leaning*

62: **4** ^aPs. 28:3

¹ *high position*

62: **5** ¹ *wait*

² *silently*

² *hope*

62: **6** ¹ *shaken*

62: **7** ^a [Jer. 3:23]

62: **8** ^a 1 Sam.

1:15; Ps. 42:4;

Lam. 2:19

62: **9** ^a Job 7:16;

Ps. 39:5; Is.

40:17

¹ *a vapour*

² *weighed*

62: **10** ^a Job

31:25; [Mark

10:24; Luke

12:15; 1 Tim.

6:10]

¹ *do not vainly*

² *hope in*

62: **12** ^a [Matt.

16:27]; Rom.

2:6; 1 Cor. 3:8

¹ *rewardeth*

63: **title** ^a 1 Sam.

22:5

63: **1** ^a Ps. 42:2;

[Matt. 5:6]

63: **2** ^a Ps. 27:4

¹ *so I have*

looked for thee

63: **3** ^a Ps. 138:2

63: **4** ^a Ps. 28:2;

143:6

63: **5** ¹ The best,

lit. *fat*

² Abundance

63: **6** ^a Ps. 42:8

63: **8** ¹ *close*

behind thee

63: **10** ¹ Lit. *They*

shall pour him

out by the hand

of the sword

² *A prey*

³ *jackals*

63: **11** ^a Deut.

6:13; [Is. 45:23;

65:16]

64: **1** ¹ *medi-*

tation or

complaint

PSALM 63

A Thirsting Soul

A Psalm of David, ^awhen he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: ^amy soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see ^athy power and thy glory, ¹so *as* I have seen thee in the sanctuary.

3 ^aBecause thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will ^alift up my hands in thy name.

Praise and Meditation

5 My soul shall be satisfied *as with* ¹marrow and ²fatness; and my mouth shall praise *thee* with joyful lips:

6 When ^aI remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth ¹hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 ¹They shall fall by the sword: they shall be ²a portion for ³foxes.

11 But the king shall rejoice in God; ^aevery one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64

A Plea for God's Protection

To the chief Musician,
A Psalm of David.

HEAR my voice, O God, in my ¹prayer: preserve my life from fear of the enemy.

Psalm 62. Thoughts of confidence and trust predominate in this psalm, making it a “psalm of confidence.” The expressions of trust found in verses 1, 2, and 5–7 are rich with figures that picture the absolute stability of being found in God. At least five nouns describe God’s protection: **rock, salvation, defense** (v. 2), **glory, and refuge** (v. 7). The lament (vv. 3, 4) again concerns his enemies. However, from his confident position he is able to exhort others to trust in the Lord (vv. 8–12).

Psalm 63. The location of the writing of the psalm is described generally as **in the wilderness of Judah**. Unlike many of the psalms written in these dire situations, however, this psalm is overflowing with thanksgiving rather than lament and petition. David declares his longing for spiritual renewal (vv. 1, 2), he expresses his thankful mood (vv. 3–6), he gives voice to his trust in God (vv. 7, 8), and he announces his hope for the future (vv. 9–11). Enemies are mentioned only in passing (vv. 9, 10).

2 Hide me from the secret counsel of the wicked; from the ¹insurrection of the workers of iniquity:

3 Who ¹whet their tongue like a sword, ^aand bend their bows to shoot their arrows, *even* bitter words:

4 That they may shoot in secret at the ¹perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they ¹commune of laying snares ²privily; ^athey say, Who shall see them?

6 They ¹search out iniquities; they ²accomplish a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.

God Will Intercede

7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

8 So they shall ¹make their own tongue to fall upon themselves: ^aall that see them shall flee away.

9 And all men shall fear, and shall ^adeclare the work of God; for they shall wisely consider of his doing.

10 ^aThe righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65

Praise to the Lord

To the chief Musician, A Psalm *and* Song of David.

PRAISE waiteth for thee, O God, in Sion: and unto thee shall the ¹vow be performed.

2 O thou that hearest prayer, ^aunto thee shall all flesh come.

3 Iniquities prevail against me: *as* for our transgressions, thou shalt ^apurge¹ them away.

4 ^aBlessed *is the man whom* thou ^bchoosest, and causest to approach *unto thee, that* he may dwell in thy courts: ^cwe shall be satisfied with the

64:2 ¹ *tumult*
64:3 ^a Ps. 58:7
¹ *sharpen*
64:4 ¹ *blameless*
64:5 ^a Ps. 10:11;
59:7
¹ *talk*
² *secretly*
64:6 ¹ *devise*
² *have perfected*
a shrewd
scheme
64:8 ^a Ps. 31:11
¹ *stumble over*
their own
tongue
64:9 ^a Jer. 50:28;
51:10
64:10 ^a Job
22:19; Ps. 32:11
65:1 ¹ A promised
deed
65:2 ^a [Is. 66:23]
65:3 ^a Ps. 51:2;
79:9; Is. 6:7;
[Heb. 9:14;
1 John 1:7, 9]
¹ *provide atone-*
ment
65:4 ^a Ps. 33:12
^b Ps. 4:3
^c Ps. 36:8

65:5 ¹ *awesome*
65:6 ^a Ps. 93:1
¹ *established*
65:7 ^a Matt. 8:26
^b Is. 17:12, 13
65:8 ¹ *signs*
² *shout for joy*
65:9 ^a [Deut.
11:12]; Jer. 5:24
^b Ps. 46:4;
104:13; 147:8
¹ *give attention*
to
² *grain*
65:10 ¹ *growth*
65:11 ¹ *abun-*
dance
65:13 ^a Is. 44:23;
55:12
¹ *grain*
66:1 ^a Ps. 100:1
¹ *shout*
² *the earth*

goodness of thy house, *even* of thy holy temple.

5 By ¹terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

God's Majesty and Power

6 Which by his strength ¹setteth fast the mountains; ^a*being* girded with power:

7 ^aWhich stilleth the noise of the seas, the noise of their waves, ^band the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy ¹tokens: thou makest the outgoings of the morning and evening to ²rejoice.

9 Thou ¹visitest the earth, and ^awaterest it: thou greatly enrichest it ^bwith the river of God, *which* is full of water: thou preparest them ²corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the ¹springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop ¹fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.

13 The pastures are clothed with flocks; ^athe valleys also are covered over with ¹corn; they shout for joy, they also sing.

PSALM 66

Make a Joyful Noise

To the chief Musician, A Song *or* Psalm.

MAKE ^aa joyful ¹noise unto God, ^ball ²ye lands:

2 Sing forth the honour of his name: make his praise glorious.

Psalm 64. The psalm is a prayer that the vicious plots of wicked men against the righteous might fail. The psalm may be divided into two parts: a petition against the devices of the wicked (vv. 1–6) and an expression of the certainty of divine retribution (vv. 7–10).

Psalm 65. The psalm has a simple purpose: to express thanksgiving for rain and harvest, an appropriate subject in an agrarian economy. It is addressed to

God in its entirety and presents Him as the God who forgives (vv. 1–4), the God who intervenes in history (vv. 5–8), and the God who provides (vv. 9–13).

Psalm 66. Though a psalm of national thanksgiving for some occasion of great deliverance, it also contains the king's personal note of thanksgiving at the end (vv. 13–20), after the communal expression of thanksgiving (vv. 1–12).

3 Say unto God, How ^aterrible¹ *art thou in thy works!* ^bthrough the greatness of thy power shall thine enemies submit themselves unto thee.

4 ^aAll the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: *he is* ¹terrible *in his* doing toward the children of men.

6 ^aHe turned the sea into dry *land*: ^bthey went through the ¹flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul ¹in life, and suffereth not our feet to ²be moved.

10 For ^athou, O God, hast ¹proved us: ^bthou hast ²tried us, as silver is tried.

11 ^aThou broughtest us into the net; thou laidst affliction upon our loins.

12 ^aThou hast caused men to ride over our heads; ^bwe went through fire and through water: but thou broughtest us out into ¹a wealthy *place*.

Worship the Lord

13 ^aI will go into thy house with burnt offerings: ^bI will pay thee my ¹vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear

66:3 ^aPs. 65:5

^bPs. 18:44

¹ *awesome*

66:4 ^aPs. 117:1;

Zech. 14:16

66:5 ¹ *awesome*

66:6 ^aEx. 14:21

^bJosh. 3:14-16

¹ *river*

66:9 ¹ *among the*

living

² *slip*

66:10 ^aJob

23:10; Ps. 17:3

^b[Is. 48:10;

Zech. 13:9; Mal.

3:3; 1 Pet. 1:7]

¹ *tested*

² *refined us*

66:11 ^aLam.

1:13; Ezek.

12:13

66:12 ^aIs. 51:23

^bIs. 43:2

¹ *an abundant*

66:13 ^aPs. 100:4;

116:14, 17-19

^b[Ecc. 5:4]

¹ Promised

deeds

66:17 ¹ *praised*

66:18 ^aJob 27:9;

[Prov. 15:29;

28:9]; Is. 1:15;

[John 9:31;

James 4:3]

66:19 ^aPs.

116:1, 2

67: ¹ *title* ¹ *on*

stringed instru-

ments

67:1 ^aNum. 6:25

67:2 ^aActs 18:25

^bIs. 52:10; Titus

2:11

¹ *salvation*

among

67:4 ^a[Ps. 96:10,

13; 98:9]

67:6 ^aLev. 26:4;

Ps. 85:12; [Ezek.

34:27]; Zech.

8:12

¹ *give her*

produce

68:1 ^aNum.

10:35

68:2 ^a[Is. 9:18];

Hos. 13:3

^bPs. 97:5; Mic.

1:4

God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was ¹extolled with my tongue.

18 ^aIf I regard iniquity in my heart, the Lord will not hear *me*:

19 *But* verily God ^ahath heard *me*; he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM 67

All People Shall Praise the Lord

To the chief Musician, ¹on Neginoth, A Psalm or Song.

GOD be merciful unto us, and bless us; *and* ^acause his face to shine upon us; Selah.

2 That ^athy way may be known upon earth, ^bthy ¹saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for ^athou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 ^aThen shall the earth ¹yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

PSALM 68

The Triumphant God

To the chief Musician, A Psalm or Song of David.

LET ^aGod arise, let his enemies be scattered: let them also that hate him flee before him.

2 ^aAs smoke is driven away, *so* drive *them* away: ^bas wax melteth

Psalm 67. This national psalm of thanksgiving expresses the gratefulness of the people to God and their confidence in His continued blessings. It begins with a blessing by the priest (v. 1), a reflection of the Aaronic benediction in Numbers 6:24-26. Then there is a call to all peoples to praise God (vv. 2-5). Finally, there is an expression of trust in God's continued blessings (vv. 6, 7). The point of the psalm seems to be that

God's blessing on Israel is only a harbinger of divine blessings for the entire world. This universal outlook is revealed not only by the explicit statement of the final verse, but by the exclusive preference of the general word for God, *Elohim*, to the complete exclusion of the personal name of Israel's God, *Yahweh*.

Psalm 68. Though no superscription is found in this psalm, most interpreters agree that it was written

before the fire, so let the wicked perish at the presence of God.

3 But ^alet the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: ^aextol¹ him that rideth upon the ²heavens ^bby his name ³JAH, and rejoice before him.

5 ^aA father of the fatherless, and a ¹judge of the widows, *is* God in his holy habitation.

6 ^aGod setteth the ¹solitary in families: ^bhe bringeth out those which are bound with ²chains: but ^cthe rebellious dwell in a dry *land*.

7 O God, ^awhen thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also ¹dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 ^aThou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: ^athou, O God, hast prepared of thy goodness for the poor.

God's Power in Battle

11 The Lord gave the word: great *was* the ¹company of those that ²published *it*.

12 ^aKings of armies ¹did flee apace: and she that ²tarried at home divided the ³spoil.

68:3 ^aPs. 32:11

68:4 ^aDeut.

33:26

^b[Ex. 6:3]

¹praise

²MT *deserts*;

Tg. *heavens*

³Lit. *LORD*, a

shortened Heb.

form

68:5 ^a[Ps. 10:14,

18; 146:9]

¹defender

68:6 ^aPs.

107:4-7

^bActs 12:6

^cPs. 107:34

¹lonely

²prosperity

68:7 ^aEx. 13:21;

[Hab. 3:13]

68:8 ¹dropped

rain

68:9 ^aLev. 26:4;

Deut. 11:11;

Job 5:10; Ezek.

34:26

68:10 ^aDeut.

26:5; Ps. 74:19

68:11 ¹host

²proclaimed

68:12 ^aNum.

31:8; Josh.

10:16; Judg. 5:19

¹Lit. *flee, they*

flee

²remained

³plunder

68:13 ^aPs. 81:6

^bPs. 105:37

¹sheepfolds or

saddlebags

68:14 ^aJosh.

10:10

¹Or *Zalmon*

68:15 ¹mountain

²a mountain

of peaks is the

mountain

68:16 ^a[Deut.

12:5]; 1 Kin. 9:3

¹Lit. *stare ye*

with envy

²mountain of

many peaks

³mountain

68:17 ^aDeut.

33:2; Dan. 7:10

¹thousands

13 ^aThough ye have lien among the ¹pots, ^byet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 ^aWhen the Almighty scattered kings in it, it was *white* as snow in ¹Salmon.

15 The ¹hill of God *is as* the ¹hill of Bashan; ²an high hill *as* the hill of Bashan.

16 Why ¹leap ye, ye ²high hills? ^athis is the ³hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 ^aThe chariots of God *are* twenty thousand, *even* thousands of ¹angels: the Lord *is* among them, *as* in Sinai, in the holy *place*.

18 ^aThou hast ascended on high, ^bthou hast led captivity captive: ^cthou hast received gifts ¹for men; yea, ^dfor the rebellious also, ^ethat the LORD God might dwell *among them*.

God of Salvation

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 *He that* is our God is the God of salvation; and ^aunto God the Lord *belong* the ¹issues from death.

21 But ^aGod shall wound the head of his enemies, ^band the hairy scalp of such an one as goeth on still in his trespasses.

68:18 ^aMark 16:19; Acts 1:9; Eph. 4:8; Phil. 2:9; Col. 3:1; Heb. 1:3 ^bJudg. 5:12 ^cActs 2:4, 33; 10:44-46; [1 Cor. 12:4-11; Eph. 4:7-12] ^d[1 Tim. 1:13] ^ePs. 78:60

¹among

68:20 ^a[Deut. 32:39] ¹escapes

68:21 ^aHab. 3:13 ^bPs. 55:23

when the ark of the Lord was transferred from the house of Obed-edom to the new location on Zion's mountain (2 Sam. 6:2-18). Certainly it describes the procession attached to that significant event, but it is more than a historical narrative. It is rich with theology since, at that time, God's person and His place for Israel in the world seem to have been understood in a much deeper way. The procession is first introduced (vv. 1-3). Because the ark represented the presence of God with His people, its movement to a new location is a reflection of God's continual blessing on His people and conquest of her foes. Next is a call to praise the Lord for His majesty and His care for the needy (vv. 4-6). The present event of relocating the ark is now put into perspective within the history of the Lord's works (vv. 7-23). Specifically, it is, in a sense, a reliving of the Exodus (vv. 7-10) and of the conquest of Canaan (vv. 11-14). The Lord has clearly elected Zion as His abode from which He protects His people (vv. 15-23).

David next describes the procession itself (vv. 24-27) with its **singers** and **players** (v. 25) and the various tribes (v. 27). Finally, the psalm concludes with two hymns (vv. 28-35): a hymn of Israel expressing her prayer for continued deliverance (vv. 28-31), and a universalistic hymn that speaks of the Lord's rule over all the earth (vv. 32-35). The theological significance of this majestic hymn is twofold. First, it reiterates in a beautiful way the Lord's election of Israel as a basis from which His rule and blessing flow to the earth. Second, it reveals a growing understanding of the person of the God of Israel. A study of the names of God alone in the psalm establishes this second point: **God** (v. 1), **his name JAH** (v. 4), **the Almighty** (v. 14), **the LORD** (v. 16), **the LORD God** (v. 18), **the Lord** (v. 19, a different Hebrew word from the one in v. 16), and **God the Lord** (v. 20). The action of God in deliverance (v. 18) is interpreted messianically by Paul and applied to the ascension of our Lord (Eph. 4:8).

22 The Lord said, I will bring ^aagain from Bashan, I will bring *my people* again ^bfrom the depths of the sea:

23 ^aThat thy foot may ¹be dipped in the blood of *thine* enemies, ^band the tongue of thy dogs ²in the same.

24 They have seen thy ¹goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 ^aThe singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, from ^athe fountain of Israel.

27 ¹There *is* ^alittle Benjamin *with* their ruler, the princes of Judah *and* their ²council, the princes of Zebulun, *and* the princes of Naphtali.

God's Gift of Strength

28 Thy God hath ^acommanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem ^ashall kings bring presents unto thee.

30 Rebuke the ¹company of spearmen, ^athe ²multitude of the bulls, with the calves of the people, *till every one* ^bsubmit himself with pieces of silver: scatter thou the people *that* delight in war.

31 ^aPrinces shall come out of Egypt; ^bEthiopia shall ¹soon ^cstretch out her hands unto God.

All Kingdoms Praise the Lord

32 Sing unto God, ye ^akingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him ^athat rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a ^bmighty voice.

34 ^aAscribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

68:22 ^aNum. 21:33; Deut. 30:1-9; Amos 9:1-3

^bEx. 14:22
68:23 ^aPs. 58:10
^b1 Kin. 21:19; Jer. 15:3

¹ crush them in blood

² may have their portion

68:24 ¹ procession

68:25 ^a1 Chr. 13:8

68:26 ^aDeut. 33:28; Ps. 48:1

68:27 ^aJudg. 5:14; 1 Sam. 9:21

¹ Little Benjamin, their leader, is there

² company or throng

68:28 ^aPs. 42:8; Is. 26:12

68:29 ^a1 Kin. 10:10, 25; 2 Chr. 32:23; Ps. 45:12; 72:10; Is. 18:7

68:30 ^aPs. 22:12
^b2 Sam. 8:2

¹ Lit. beasts of the reeds

² herd

68:31 ^aIs. 19:19-23

^bIs. 45:14; Zeph. 3:10

^cPs. 44:20

¹ quickly

68:32 ^a[Ps. 67:3, 4]

68:33 ^aDeut. 33:26; Ps. 18:10

^bPs. 46:6; Is. 30:30

68:34 ^aPs. 29:1

68:35 ^aPs. 76:12
¹ awesome

69:title ¹ Set to "The Lilies"

69:1 ^a Job 22:11; Jon. 2:5

¹ Neck

69:2 ^aPs. 40:2

69:3 ^aPs. 6:6

^bDeut. 28:32; Ps. 119:82, 123;

Is. 38:14

69:4 ^aPs. 35:19; John 15:25

¹ did not steal

69:6 ¹ Wait in faith for

² because of me

³ disgraced

69:8 ^a Is. 53:3; Mark 3:21; Luke 8:19; John 7:3-5

69:9 ^a John 2:17
^b Rom. 15:3

¹ for

69:10 ¹ became

69:11 ¹ A symbol of sorrow

² byword

35 O God, ^athou art ¹terrible out of thy holy places: the God of Israel is he that giveth strength and power unto *his* people. Blessed *be* God.

PSALM 69

A Cry for Help

To the chief Musician ¹upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for ^athe waters are come in unto *my* ¹soul.

2 ^aI sink in deep mire, where *there* is no standing; I am come into deep waters, where the floods overflow me.

3 ^aI am weary of my crying: my throat is dried: ^bmine eyes fail while I wait for my God.

4 They that ^ahate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I ¹took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that ¹wait on thee, O Lord God of hosts, be ashamed ²for my sake: let not those that seek thee be ³confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 ^aI am become a stranger unto my brethren, and an alien unto my mother's children.

9 ^aFor the zeal ¹of thine house hath eaten me up; ^band the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that ¹was to my reproach.

11 I made ¹sackcloth also my garment; and I became a ²proverb to them.

Psalm 69. This psalm gives extensive expression to one of the major themes of the psalms: undeserved suffering. In this case, the suffering has come largely from the psalmist's steadfastness in his commitment to the Lord. Because of this popular and needed motif, the psalm became a favorite of the New Testament writers who quote it frequently: verse 4 (John 15:25),

verse 9 (John 2:17, Rom. 15:3), verses 22 and 23 (Rom. 11:9, 10), verse 25 (Acts 1:20). The content of the psalm itself may best be viewed topically. It contains David's lament (vv. 1-4, 10-12, 19-21), his protestation of innocence (vv. 5-9), his petition (vv. 13-18, 22-29), and his vow of thanksgiving to be offered upon deliverance (vv. 30-36).

12 They that ¹sit in the gate speak against me; and I *was* the song of the ^adrunkards.

Draw Nigh and Redeem My Soul

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me ¹speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known ^amy reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of ¹heaviness: and ^aI looked *for some* to take pity, but *there was* none; and for ^bcomforters, but I found none.

21 They gave me also gall for my ¹meat; ^aand in my thirst they gave me vinegar to drink.

The Fate of Enemies

22 ^aLet their table become a snare before them: and *that which should have been for their* ¹welfare, *let it become* a trap.

23 ^aLet their eyes be darkened, that they see not; and make their loins continually to shake.

24 ^aPour out thine indignation upon them, and let thy wrathful anger take hold of them.

69:12 ^a Job 30:9
¹ Sit as judges
69:17 ¹ quickly
69:19 ^a Ps. 22:6, 7; Heb. 12:2
69:20 ^a Is. 63:5
^b Job 16:2
¹ Lit. sickness
69:21 ^a Matt. 27:34, 48; Mark 15:23, 36; Luke 23:36; John 19:28-30
¹ food
69:22 ^a Rom. 11:9, 10
¹ well-being
69:23 ^a Is. 6:9, 10
69:24 ^a [Jer. 10:25; 1 Thess. 2:16]

69:25 ^a Matt. 23:38; Luke 13:35; Acts 1:20
69:26 ^a [Is. 53:4; 1 Pet. 2:24]
¹ struck
69:27 ^a Neh. 4:5; [Rom. 1:28]
^b [Is. 26:10]
69:28 ^a [Ex. 32:32]; Phil. 4:3; [Rev. 3:5; 13:8]
^b Ezek. 13:9; Luke 10:20; Heb. 12:23
69:30 ^a [Ps. 28:7]
69:31 ^a Ps. 50:13, 14, 23; 51:16
69:32 ^a Ps. 34:2
^b Ps. 22:26
69:33 ^a [Ps. 68:6]; Eph. 3:1
69:34 ^a Ps. 96:11; Is. 44:23; 49:13
^b Is. 55:12
69:35 ^a Ps. 51:18; Is. 44:26
69:36 ^a Ps. 102:28
¹ descendants
70:title ^a Ps. 38:title
70:1 ^a Ps. 40:13-17
70:2 ^a Ps. 35:4, 26
¹ disgraced
² life

25 ^aLet their habitation be desolate; *and* let none dwell in their tents.

26 For they persecute ^ahim whom thou hast ¹smitten; and they talk to the grief of those whom thou hast wounded.

27 ^aAdd iniquity unto their iniquity: ^band let them not come into thy righteousness.

28 Let them ^abe blotted out of the book of the living, ^band not be written with the righteous.

Thanksgiving and Praise

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 ^aI will praise the name of God with a song, and will magnify him with thanksgiving.

31 ^aThis also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 ^aThe humble shall see *this, and* be glad: and ^byour heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not ^ahis prisoners.

34 ^aLet the heaven and earth praise him, the seas, ^band every thing that moveth therein.

35 ^aFor God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 ^aThe ¹seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM 70

Let God Be Magnified

To the chief Musician, A Psalm of David, ^ato bring to remembrance.

MAKE haste, ^aO God, to deliver me; make haste to help me, O LORD.

2 ^aLet them be ¹ashamed and confounded that seek after my ²soul: let them be turned backward, and

Psalm 70. This psalm has apparently been detached from the end of Psalm 40 where it appears as verses 13-17. Perhaps the motive behind this was for separate use in the temple worship, just as one might take part of a hymn today and use it as a chorus.

There is a tremendous note of urgency in the psalm, with a total of 10 petitions in five verses. David asks simply for deliverance for himself and retribution for his enemies.

put to confusion, that desire my hurt.

3 ^aLet them be turned back for a reward of their shame that say, ¹Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 ^aBut I *am* poor and needy: ^bmake haste unto me, O God: thou *art* my help and my deliverer; O LORD, ¹make no tarrying.

PSALM 71

A Rock and a Fortress

IN ^athee, O LORD, do I put my trust: let me never be put to ¹confusion.

2 ^aDeliver me in thy righteousness, and cause me to escape: ^bincline thine ear unto me, and save me.

3 ^aBe thou ¹my strong habitation, whereunto I may continually resort: thou hast given ^bcommandment to save me; for thou *art* my rock and my fortress.

4 ^aDeliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* ^amy hope, O Lord GOD: *thou art* my trust from my youth.

6 ^aBy thee have I been ¹holden up from the womb: thou art he that took me out of my mother's ²bowels: my praise *shall be* continually of thee.

7 ^aI am as a wonder unto many; but thou *art* my strong refuge.

8 Let ^amy mouth be filled *with* thy praise *and with* thy ¹honour all the day.

God's Presence

When Strength Fails

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

70:3 ^aPs. 40:15
¹An expression of scorn
 70:5 ^aPs. 72:12, 13
^bPs. 141:1
¹do not delay
 71:1 ^aPs. 25:2, 3
¹shame
 71:2 ^aPs. 31:1
^bPs. 17:6
 71:3 ^aPs. 31:2, 3
^bPs. 44:4
¹Lit. a rock of
 71:4 ^aPs. 140:1, 3
 71:5 ^aJer. 14:8; 17:7, 13, 17; 50:7
 71:6 ^aPs. 22:9, 10; Is. 46:3
¹upheld from birth
²womb
 71:7 ^aIs. 8:18; Zech. 3:8; 1 Cor. 4:9
 71:8 ^aPs. 35:28
¹glory

71:10 ^a2 Sam. 17:1
¹Lit. watch for my life
 71:11 ¹pursue
 71:12 ^aPs. 35:22
^bPs. 70:1
 71:13 ¹ashamed
 71:15 ¹proclaim
²limits
 71:17 ^aDeut. 4:5; 6:7
 71:18 ^a[Is. 46:4]
¹declared
 71:19 ^aDeut. 3:24; Ps. 57:10
^bPs. 35:10
¹Lit. to the height of heaven
 71:20 ^aPs. 60:3
^bHos. 6:1, 2
¹severe
²revive
 71:22 ^aPs. 92:1-3
¹lute or lyre
²faithfulness

10 For mine enemies speak against me; and they that ¹lay wait for my soul ^atake counsel together,

11 Saying, God hath forsaken him: ¹persecute and take him; for *there is none* to deliver *him*.

12 ^aO God, be not far from me: O my God, ^bmake haste for my help.

13 Let them be ¹confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall ¹shew forth thy righteousness *and* thy salvation all the day; for I know not the ²numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my ^ayouth: and hitherto have I declared thy wondrous works.

18 Now also ^awhen I am old and greyheaded, O God, forsake me not; until I have ¹shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

God's Righteousness

19 ^aThy righteousness also, O God, *is* ¹very high, who hast done great things: ^bO God, who *is* like unto thee!

20 ^a*Thou*, which hast shewed me great and ¹sore troubles, ^bshalt ²quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee ^awith the ¹psaltery, *even* thy ²truth, O my God:

Psalm 71. This psalm is clearly the prayer of an elderly man threatened by his enemies (vv. 9, 18). Before expressing his petition proper, the psalmist first states a brief introduction to his petition (vv. 1-4). He reinforces these words with a marvelous statement of his lifelong trust in the Lord (vv. 5-8). This section is rich with expression of trust and communion with God: **thou art my hope** (v. 5), **thou art my trust** (v. 5), **thou art he** (v. 6), **thou art my strong refuge** (v. 7),

thy praise and ... thy honour (v. 8). The impression is left that the psalmist is a mature man of faith who reacts to his troubles with implicit trust in God. His actual petition and lament are now given (vv. 9-13). It is a prayer for help for himself and judgment for his enemies. Further, he expresses his confidence in being answered (vv. 14-21), and his consequent praise (vv. 22-24).

unto thee will I sing with the harp, O thou ^bHoly One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and ^amy soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM 72

The Righteous King

A Psalm ^afor¹ Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 ^aHe shall judge thy people with righteousness, and thy poor with ¹judgment.

3 ^aThe mountains shall bring peace to the people, and the little hills, by righteousness.

4 ^aHe shall ¹judge the poor of the people, he shall save the children of the needy, and shall ²break in pieces the oppressor.

5 They shall fear thee ^aas long as the sun and moon endure, throughout all generations.

6 ^aHe shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; ^aand abundance of peace ¹so long as the moon endureth.

8 ^aHe shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 ^aThey that dwell in the wilderness shall bow before him; ^band his enemies shall lick the dust.

10 ^aThe kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 ^aYea, all kings shall fall down before him: all nations shall serve him.

71:22 ^b 2 Kin. 19:22; Is. 1:4
71:23 ^a Ps. 103:4
72:title ^a Ps. 127:title

¹ of
72:2 ^a [Is. 9:7; 11:2-5; 32:1]
¹ justice
72:3 ^a Ps. 85:10
72:4 ^a Is. 11:4
¹ bring justice to
² crush
72:5 ^a Ps. 72:7, 17; 89:36
72:6 ^a Deut. 32:2; 2 Sam. 23:4; Hos. 6:3
72:7 ^a Is. 2:4
¹ Lit. *until the moon is no more*

72:8 ^a Ex. 23:31; [Is. 9:6; Zech. 9:10]
72:9 ^a Ps. 74:14; Is. 23:13
^b Is. 49:23; Mic. 7:17
72:10 ^a 1 Kin. 10:2; 2 Chr. 9:21
72:11 ^a Is. 49:23

72:12 ^a Job 29:12
72:14 ^a 1 Sam. 26:21; [Ps. 116:15]
¹ life
² oppression

72:15 ^a Is. 60:6
72:16 ^a 1 Kin. 4:20
¹ an abundance of grain

72:17 ^a [Ps. 89:36]
^b [Gen. 12:3]
^c Luke 1:48
72:18 ^a 1 Chr. 29:10
^b Ex. 15:11; Job 5:9
72:19 ^a [Neh. 9:5]
^b Num. 14:21; Hab. 2:14
73:title ^a Ps. 50:title
73:1 ¹ pure
73:2 ^a Job 12:5
¹ feet had almost stumbled
73:3 ^a Ps. 37:1, 7; [Prov. 23:17]
¹ boastful

12 For he ^ashall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their ¹soul from ²deceit and violence: and ^aprecious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of ^aSheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be ¹an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: ^aand *they* of the city shall flourish like grass of the earth.

The Everlasting Kingdom

17 ^aHis name shall endure for ever: his name shall be continued as long as the sun: and ^bmen shall be blessed in him: ^call nations shall call him blessed.

18 ^aBlessed *be* the LORD God, the God of Israel, ^bwho only doeth wondrous things.

19 And ^ablessed *be* his glorious name for ever: ^band let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

BOOK III: Psalms 73—89

PSALM 73

Prosperity of the Wicked

A Psalm of ^aAsaph.

TRULY God *is* good to Israel, *even* to such as are of a ¹clean heart.

2 But as for me, my ¹feet were almost gone; my steps had well nigh ^aslipped.

3 ^aFor I was envious at the ¹foolish,

Psalm 72. This psalm is the first of only two authored by Solomon. (See also ch. 127.) It is a royal psalm that constitutes a prayer for the new king. The psalm contains a very idealistic tone that could never be realized in a sinful human being. Its aspirations become messianic in nature and point to Christ who alone can fulfill this ideal kingship. The petitions of

the psalm may be summarized as follows: a petition for the king to bring justice (vv. 1-4), to bring about prosperity and peace (vv. 5-7), to increase his own dominion (vv. 8-11), to help the poor and needy (vv. 12-14), and to bring about, in general, a golden age (vv. 15-17). The psalm then closes the second book of the Psalter with the characteristic doxology (vv. 18-20).

when I saw the prosperity of the wicked.

4 For *there are* no ¹bands in their death: but their strength is firm.

5 *They are* not in trouble as *other* men; neither are they plagued like *other* men.

6 Therefore pride ¹compasseth them about as a chain; violence covereth them *as* a garment.

7 *Their eyes* ¹stand out with fatness: they have more than heart could wish.

8 *They* ¹are corrupt, and speak wickedly *concerning* oppression: they ^bspeak ²loftily.

9 They set their mouth *against* the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: *and* waters of a full *cup* are ¹wrung out to them.

11 And they say, *How* doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who ¹prosper in the world; they increase *in* riches.

Chastening of the Righteous

13 Verily I have ¹cleansed my heart *in* ^avain, and washed my hands in innocence.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I ¹should offend *against* the generation of thy children.

16 When I thought to ¹know this, *it was* too ²painful for me;

17 Until I went into the sanctuary of God; *then* understood I their ^aend.

73:3 ^b Job 21:5-16; Jer. 12:1

73:4 ¹ pangs or pain

73:5 ^a Job 21:9

73:6 ^a Ps. 109:18

¹ serves as a necklace

73:7 ^a Job 15:27;

Jer. 5:28

¹ bulge with abundance

73:8 ^a Ps. 53:1

^b 2 Pet. 2:18;

Jude 16

¹ scoff

² Proudly

73:9 ^a Rev. 13:6

73:10 ^a [Ps. 75:8]

¹ drained by them

73:11 ^a Job 22:13

73:12 ¹ are

always at ease

73:13 ^a Job

21:15; 35:3; Mal.

3:14

¹ kept my heart pure in vain

73:15 ¹ would

have been untrue to the

73:16 ¹ understand

² troublesome

in my eyes

73:17 ^a [Ps.

37:38; 55:23]

73:18 ^a Ps. 35:6

73:21 ¹ pierced

in my mind

73:22 ^a Ps. 92:6

73:23 ¹ held

73:24 ^a Ps. 32:8;

48:14; Is. 58:11

73:25 ^a [Phil.

3:8]

73:26 ^a Ps. 84:2

^b Ps. 16:5

¹ Lit. rock

73:27 ^a [Ps.

119:155]

¹ Who are unfaithful to thee

73:28 ^a [Heb.

10:22; James

4:8]

^b Ps. 116:10;

2 Cor. 4:13

74: ¹ title ¹ Contemplation

God's View of Wickedness

18 Surely *thou* didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was ¹pricked in my reins.

22 *So* foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee: thou hast ¹holden *me* by my right hand.

24 *Thou* shalt guide me with thy counsel, and afterward receive me to glory.

25 *Whom* have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 *My* flesh and my heart faileth: *but* God is the ¹strength of my heart, and my ^bportion for ever.

27 For, lo, *they* that are far from thee shall perish: thou hast destroyed all them ¹that go a whoring from thee.

28 But *it is* good for me to ^adraw near to God: I have put my trust in the Lord God, that I may ^bdeclare all thy works.

PSALM 74

Remember Your Chosen People

¹Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

Psalm 73. This psalm is another dealing with the problem of the prosperity of the wicked. Unlike Psalm 37, however, it does not emphasize the brevity of that prosperity. The author observes that sometimes the bounty achieved by the wicked does in fact last throughout life (v. 4). He emphasizes every believer's need to test his own personal relationship with God. That alone provides the ultimate satisfaction available to the believer who witnesses the affluence of the wicked. The psalm contains two key parts: first, the psalmist describes the problem of the wicked's prosperity (vv. 1-16). Not only is it an objective fact (vv. 4-12), but it almost caused him to stumble spiritually and lose his faith (vv. 1-3, 13-16). The second part of the psalm is prompted by the content of verse

17. Not until the psalmist entered God's sanctuary and received a divine perspective on the wicked's prosperity did he find his answer to the problem (vv. 17-28). He saw the destiny of the wicked (vv. 17-20); therefore, he repented of his foolishness (vv. 21, 22) and found his happiness solely in a warm and growing relationship with God (vv. 23-28). The point of the psalm is driven home even more dramatically when remembering that Asaph, the author, was a spiritual man who grew up with deeply religious training (1 Chr. 15:16-19; 16:4-7; 2 Chr. 5:12; 29:30).

Psalm 74. Though the psalm contains no historical superscription, the content reveals that it was written when an enemy had invaded the temple (v. 3) and burned it (v. 7). The occasion certainly seems to be the

2 Remember thy congregation, *which* thou hast purchased of old; ¹the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

Defilement of the Temple

4 ^aThine enemies roar in the midst of thy ¹congregations; ^bthey set up their ²ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have ¹cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 ^aThey said in their hearts, Let us ¹destroy them together: they have burned up all the ²synagogues of God in the land.

9 We see not our signs: *“there is no more any prophet: neither is there among us any that knoweth how long.*

10 O God, how long shall the adversary ¹reproach? shall the enemy blaspheme thy name for ever?

11 ^aWhy withdrawest thou thy hand, even thy right hand? ¹pluck it out of thy bosom.

The King of Old

12 For ^aGod *is* my King of old, working salvation in the midst of the earth.

13 ^aThou didst divide the sea by thy strength: thou brakest the heads of the ¹dragons in the waters.

14 Thou brakest the heads of ¹leviathan in pieces, *and gavest him to be* ²meat to the people inhabiting the wilderness.

74:2 ¹ the tribe

74:4 ^a Lam. 2:7

^b Num. 2:2

¹ meeting places

² banners

74:7 ¹ burned,

lit. set on fire

74:8 ^a Ps. 83:4

¹ oppress them

together

² meeting places

74:9 ^a 1 Sam. 3:1;

Lam. 2:9; Ezek.

7:26; Amos 8:11

¹ no longer any

74:10 ¹ revile

74:11 ^a Lam. 2:3

¹ Take it out of

thy bosom and

destroy them.

74:12 ^a Ps. 44:4

74:13 ^a Ex. 14:21

¹ sea monsters

or serpents

74:14 ¹ A large

sea creature

of unknown

identity

² food

74:15 ^a Ex. 17:5;

6; Num. 20:11;

Ps. 105:41; Is.

48:21

^b Ex. 14:21, 22;

Josh. 2:10; 3:13

¹ break open

74:16 ^a Job 38:12

^b Gen. 1:14–18

74:17 ^a Deut.

32:8; Acts 17:26

^b Gen. 8:22

74:19 ¹ life

² wild beasts

74:20 ^a Gen.

17:7, 8; Lev.

26:44, 45

¹ hiding places

² homes

³ violence

74:22 ¹ reviles or

taunts

75: ^a Ps.

57: title

¹ Set to “Do Not

Destroy”

75:2 ¹ choose the

appointed or

proper time

75:3 ¹ firmly

set up

75:4 ^a [1 Sam.

2:3]; Ps. 94:4

¹ boastful

² boastfully

³ Raise the

head proudly

like a horned

animal

15 ^aThou didst ¹cleave the fountain and the flood: ^bthou driedst up mighty rivers.

16 The day *is* thine, the night also *is* ^athine: ^bthou hast prepared the light and the sun.

17 Thou hast ^aset all the borders of the earth: ^bthou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the ¹soul of thy turtledove unto the ²multitude *of the wicked*: forget not the congregation of thy poor for ever.

20 ^aHave respect unto the covenant: for ¹the dark places of the earth are full of the ²habitations of ³cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man ¹reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

PSALM 75

The Righteous Judge

To the chief Musician, ^aAltaschith, ¹
A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall ¹choose the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I ¹bear up the pillars of it. Selah.

4 I said unto the ¹fools, Deal not ²foolishly: and to the wicked, ^aLift³ not up the horn:

destruction of Jerusalem by Nebuchadnezzar and the beginning of the Babylonian exile. The speaker in the psalm is the nation itself, making it a national lament psalm. There are two distinct parts to the psalm: first, the lament of the present destruction is stated (vv. 1–11); then, introduced by the word **For** (v. 12), the hope of the psalmist is voiced (vv. 12–23). His confidence is based on the Lord's past interventions (vv.

12–17) and issues in the psalmist's current petition (vv. 18–23).

Psalm 75. The message of the psalm is summarized in verse 7: **God is the judge.** Consequently the psalm may be outlined as follows: thanksgiving for God's presence and work (v. 1), promise of God's judgment (vv. 2–5), explanation of God's judgment (vv. 6–8), and confidence in God's judgment (vv. 9, 10).

5 Lift not up your horn on high: speak *not* ¹with a stiff neck.

6 For ¹promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But ^aGod is the judge: ^bhe putteth down one, and ¹setteth up another.

8 For ^ain the hand of the LORD there is a cup, and the wine is red; it is ¹full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall ²wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 ^aAll the ¹horns of the wicked also will I ²cut off; but ^bthe horns of the righteous shall be ^cexalted.

PSALM 76

The Glorious God

To the chief Musician ¹on Neginoth, A Psalm or Song of Asaph.

IN ^aJudah is God known: his name is great in Israel.

2 In ¹Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious and excellent ^athan the mountains of prey.

5 ^aThe stouthearted are ¹spoiled, ^bthey have ²slept their sleep: and none of the men of might have ³found their hands.

6 ^aAt thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and ^awho may stand in thy sight when once thou art angry?

75:5 ¹In insolent pride

75:6 ¹exaltation

75:7 ^aPs. 50:6

^b1 Sam. 2:7; Ps. 147:6; Dan. 2:21

¹exalts

75:8 ^aJob 21:20; Ps. 60:3; Jer. 25:15; Rev. 14:10; 16:19

¹fully mixed

²drain it

75:10 ^aPs. 101:8; Jer. 48:25

^bPs. 89:17; 148:14

^c1 Sam. 2:1

¹Strength

²destroy

76:title ¹on stringed instruments

76:1 ^aPs. 48:1, 3

76:2 ¹Jerusalem

76:4 ^aEzek. 38:12

76:5 ^aIs. 10:12; 46:12

^bPs. 13:3

¹plundered

²sunk into their sleep

³found the use of their hands

76:6 ^aEx. 15:1-21; Ezek. 39:20; Nah. 2:13; Zech. 12:4

76:7 ^a[Ezra 9:15; Nah. 1:6; Mal. 3:2; Rev. 6:17]

76:8 ^aEx. 19:9; ^b1 Chr. 16:30; 2 Chr. 20:29

76:9 ^a[Ps. 97-9]

76:10 ^aEx. 9:16; Rom. 9:17

76:11 ^a[Eccl. 5:4-6]

^b2 Chr. 32:22, 23

76:12 ^aPs. 68:35

¹awesome

77:title ^aPs. 39:title

77:2 ¹my hand was stretched out in the night

77:4 ¹hold my eyelids open

77:6 ¹pondered diligently

77:8 ^a[2 Pet. 2:8, 9]

¹ceased completely

²Lit. unto generation and generation

8 ^aThou didst cause judgment to be heard from heaven; ^bthe earth feared, and was still,

9 When God ^aarose to judgment, to save all the meek of the earth. Selah.

10 ^aSurely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 ^aVow, and pay unto the LORD your God: ^blet all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: ^ahe is ¹terrible to the kings of the earth.

PSALM 77

Recalling the Wonders of God

To the chief Musician, ^ato Jeduthun, A Psalm of Asaph.

ICRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: ¹my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou ¹holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit ¹made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy ¹clean gone for ever? doth *his* ^apromise fail ²for evermore?

Psalm 76. Verses 3-9 indicate that the psalm was written on the occasion of a miraculous deliverance of Jerusalem (called **Salem** in v. 2), perhaps from Sennacherib (2 Kin. 19:32-35). In any case, the psalm contains a narrative of the deliverance (vv. 1-9) and a call to all peoples to submit to the Lord's sovereignty (vv. 10-12).

Psalm 77. The psalm is the voice of an individual, but since he speaks on behalf of the nation, the psalm may best be called a national lament psalm. The six rhetorical questions of verses 7-9 reveal that the psalm was written at a time when God had ap-

parently withheld His compassion from His people, though no specific details are given. In any case, the remedy for the situation is the same for both nation and individual: remembrance of God's mighty deeds in the past. Therefore, after expressing his lament (vv. 1-9), the psalmist recalls that human opposition could not withstand God's mighty deliverance at the time of the Exodus (vv. 10-15); neither could natural powers stay His hand when He decided to act (vv. 16-20). The latter verses are a poetic description of the reaction of nature when the Israelites crossed the Red Sea.

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my ¹infirmity: *but I will remember* the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

God's Greatness and Goodness

13 Thy way, O God, is in ¹the *“sanctuary: who is so great a God as our God?”*

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were *“afraid:* the depths also ¹were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the ¹heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou ledest thy people like a flock by the hand of Moses and Aaron.

PSALM 78

Teach Children God's Laws

^aMaschil¹ of Asaph.

GIVE¹ ear, O my people, *to my law:* incline your ears to the words of my mouth.

2 I will open my mouth in a ^aparable: I will ¹utter dark sayings of old:

77:10 ¹anguish
77:13 ^aPs. 73:17
¹Or holiness
77:16 ^aEx. 14:21; Hab. 3:8, 10
¹trembled
77:18 ¹whirlwind
78:title ^aPs. 74:title
¹Contemplation
78:1 ¹Listen
78:2 ^aMatt. 13:34, 35
¹speak obscure sayings or riddles

78:4 ^aEx. 12:26, 27; Deut. 4:9; 6:7; Job 15:18; Is. 38:19; Joel 1:3
^bEx. 13:8, 14
78:5 ^aPs. 147:19
^bDeut. 4:9; 11:19
78:6 ^aPs. 102:18
78:8 ^a2 Kin. 17:14; 2 Chr. 30:7; Ezek. 20:18
^bEx. 32:9; Deut. 9:7, 24; 31:27; Judg. 2:19; Is. 30:9
^cJob 11:13; Ps. 78:37
¹Lit. *did not prepare its heart*
78:9 ¹Lit. *bow shooters*
78:10 ^a2 Kin. 17:15
78:11 ^aPs. 106:13
78:12 ^aEx. 7–12
^bNum. 13:22; Is. 19:11; 30:4; Ezek. 30:14
78:13 ^aEx. 14:21
^bEx. 15:8
78:14 ^aEx. 13:21
78:15 ^aEx. 17:6; Num. 20:11; Is. 48:21; [1 Cor. 10:4]
¹split

3 Which we have heard and known, and our fathers have told us.

4 *“We will not hide them from their children, ^bshewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.*

5 For *“he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that ^bthey should make them known to their children:*

6 *“That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:*

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And *“might not be as their fathers, ^ba stubborn and rebellious generation; a generation ^cthat ¹set not their heart aright, and whose spirit was not stedfast with God.*

God's Great and Marvellous Works

9 The children of Ephraim, *being* armed, and ¹carrying bows, turned back in the day of battle.

10 *“They kept not the covenant of God, and refused to walk in his law;*

11 And *“forgot his works, and his wonders that he had shewed them.*

12 *“Marvellous things did he in the sight of their fathers, in the land of Egypt, ^bin the field of Zoan.*

13 *“He divided the sea, and caused them to pass through; and ^bhe made the waters to stand as an heap.*

14 *“In the daytime also he led them with a cloud, and all the night with a light of fire.*

15 *“He ¹clave the rocks in the wilderness, and gave them drink as out of the great depths.*

Psalm 78. One of two historical psalms (see also 105), this psalm traces the history of God's mighty acts on behalf of Israel. The psalm begins with a call to learn from the nation's mistakes in the past (vv. 1–11). Verse 7 especially expresses the main point of the psalm: **That they might set their hope in God, and not forget the works of God.** Besides a general appeal, the psalmist cites the example of Ephraim (vv. 9–11), the most important tribe from the time of Joshua to the accession of Saul (cf. Judg. 3:27; 7:24;

8:1, 2; 10:9). Ephraim had failed in the day of battle, not because of a lack of weapons, but because of their forgetfulness of God's law and works. The specific occasion is not given. The next 57 verses contain three cycles of God's wonders and the people's unbelief. The Lord wrought miracles at the time of the Exodus (vv. 12–16), but the people refused to believe in His sufficiency in the desert (vv. 17–22); the Lord provided miraculously for them in the desert (vv. 23–31), but they still languished in unbelief (vv. 32–42); the

16 He brought ^astreams also out of the rock, and caused waters to run down like rivers.

Ingratitude for Provisions

17 And they sinned yet more against him ¹by ^aprovoking the most High in the wilderness.

18 And ^athey ¹tempted God in their heart by asking ²meat for their lust.

19 ^aYea, they spake against God; they said, Can God ¹furnish a table in the wilderness?

20 ^aBehold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and ^awas ¹wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they ^abelieved not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, ^aand opened the doors of heaven,

24 ^aAnd had rained down manna upon them to eat, and had given them of the ¹corn of ^bheaven.

25 Man did eat angels' food: he sent them ¹meat to the full.

26 ^aHe caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their ¹habitations.

29 ^aSo they did eat, and were well filled: for he gave them their own desire;

30 They were not ¹estranged from their ²lust. But ^awhile their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the ¹fattest of them,

78:16 ^aNum.

20:8, 10, 11

78:17 ^aDeut.

9:22; Is. 63:10;

Heb. 3:16

¹ by rebelling

against

78:18 ^aEx. 16:2

¹ tested

² for food ac-

ording to their

desires

78:19 ^aEx. 16:3;

Num. 11:4; 20:3;

21:5

¹ prepare

78:20 ^aNum.

20:11

78:21 ^aNum.

11:1

¹ furious

78:22 ^aDeut.

1:32; 9:23; [Heb.

3:18]

78:23 ^aGen.

7:11; [Mal. 3:10]

78:24 ^aEx. 16:4

^b John 6:31

¹ bread, lit.

grain

78:25 ¹ food to

satiation

78:26 ^aNum.

11:31

78:28 ¹ dwellings

78:29 ^aNum.

11:19, 20

78:30 ^aNum.

11:33

¹ deprived

² craving

78:31 ¹ stoutest

² choice

78:32 ^aNum.

14:16, 17

^b Num. 14:11;

Ps. 78:11, 22

78:33 ^aNum.

14:29, 35

¹ futilely

² sudden terror

78:34 ^aNum.

21:7; [Hos. 5:15]

¹ sought dili-

gently

78:35 ^a[Deut.

32:4, 15]

^b [Ex. 15:13];

Deut. 7:8; Is.

41:14; 44:6; 63:9

78:36 ^aEx. 24:7,

8; Ezek. 33:31

78:37 ¹ steadfast

² faithful

78:38 ^a[Num.

14:18–20]

^b Ex. 34:6

^c [Is. 48:9]

^d 1 Kin. 21:29

78:39 ^aJob 10:9;

Ps. 103:14–16

^b John 3:6

^c [Job 7:7, 16;

James 4:14]

78:40 ^aPs. 95:8–

10; [Eph. 4:30];

Heb. 3:16

¹ rebel against

78:41 ^aNum.

14:22; Deut.

6:16

and smote down the ²chosen *men* of Israel.

A Plea for God's Mercy

32 For all this ^athey sinned still, and ^bbelieved not for his wondrous works.

33 ^aTherefore their days did he consume in ¹vanity, and their years in ²trouble.

34 ^aWhen he slew them, then they sought him: and they returned and ¹enquired early after God.

35 And they remembered that ^aGod *was* their rock, and the high God ^btheir redeemer.

36 Nevertheless they did ^aflatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not ¹right with him, neither were they ²stedfast in his covenant.

The Compassionate God

38 ^aBut he, *being* full of ^bcompassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time ^cturned he his anger away, and ^ddid not stir up all his wrath.

39 For ^ahe remembered ^bthat they *were* but flesh; ^ca wind that passeth away, and cometh not again.

40 How oft did they ^aprovoke¹ him in the wilderness, *and* grieve him in the desert!

41 Yea, ^athey turned back and tempted God, and limited the Holy One of Israel.

God's Miraculous Deliverance

42 They remembered not ¹his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 ^aAnd had turned their rivers into blood; and their ¹floods, that they could not drink.

45 ^aHe sent divers sorts of flies

78:42 ¹ His delivering power

78:44 ^a Ex. 7:20 ¹ streams

78:45 ^a Ex. 8:24

Lord destroyed their enemies and brought them into Canaan (vv. 43–55), but they still turned against Him (vv. 56–58). Because of these repeated acts of unbelief and faithlessness, God punished His people (vv. 59–64). Finally, He rejected the house of Saul and

instituted a man of His own choosing, David, of the line of Judah (vv. 65–72). The moral of the psalm for Israel and for believers today is simple: forgetfulness of God's deeds and law is disobedience and leads only to defeat.

among them, which devoured them; and ^bfrogs, which destroyed them.

46 He gave also their ¹increase unto the caterpillar, and their labour unto the ^alocust.

47 ^aHe destroyed their vines with hail, and their sycamore trees with frost.

48 He gave up their ^acattle also to the hail, and their flocks to ¹hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 He ¹made a way to his anger; he spared not their soul from death, but gave their ²life over to the ³pestilence;

51 And smote all the ^afirstborn in Egypt; ¹the chief of *their* strength in the tabernacles of Ham:

52 But ^amade his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he ^aled them on safely, so that they feared not: but the sea ^boverwhelmed their enemies.

54 And he brought them to the border of his ^asanctuary, *even to this mountain*, ^bwhich his right hand had purchased.

55 ^aHe cast out the heathen also before them, and ^bdivided them an inheritance by ¹line, and made the tribes of Israel to dwell in their tents.

56 ^aYet they tempted and provoked the most high God, and kept not his testimonies:

57 But ^aturned back, and dealt unfaithfully like their fathers: they were turned aside ^blike a deceitful bow.

58 ^aFor they provoked him to anger with their ^bhigh places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was ¹wroth, and greatly abhorred Israel:

78:45 ^bEx. 8:6
 78:46 ^aEx. 10:14
¹ *crops*
 78:47 ^aEx. 9:23-25
 78:48 ^aEx. 9:19
¹ *fiery bolts of lightning*
 78:50 ¹ *levelled a path for*
² *Or beasts*
³ *plague*
 78:51 ^aEx. 12:29, 30
¹ *the first of*
 78:52 ^aPs. 77:20
 78:53 ^aEx. 14:19, 20
^bEx. 14:27, 28
 78:54 ^aEx. 15:17
^bPs. 44:3
 78:55 ^aJosh. 11:16-23; Ps. 44:2
^bJosh. 13:7; 19:51; 23:4
¹ *Surveyed measurement, lit. measuring cord*
 78:56 ^aJudg. 2:11-13
 78:57 ^aEzek. 20:27, 28
^bHos. 7:16
 78:58 ^aDeut. 32:16, 21; Judg. 2:12; 1 Kin. 14:9; Is. 65:3
^bDeut. 12:2
 78:59 ¹ *furious*
 78:60 ^a1 Sam. 4:11; Jer. 7:12-14; 26:6-9
 78:61 ^aJudg. 18:30
 78:62 ^aJudg. 20:21; 1 Sam. 4:10
¹ *furious*
 78:63 ^aJer. 7:34; 16:9; 25:10
 78:64 ^a1 Sam. 4:17; 22:18
^bJob 27:15; Ezek. 24:23
 78:65 ^aIs. 42:13
 78:66 ^a1 Sam. 5:6
 78:68 ^a[Ps. 87:2]
 78:69 ^a1 Kin. 6:1-38
 78:70 ^a1 Sam. 16:11, 12; 2 Sam. 7:8
 78:71 ^a2 Sam. 7:8; [Is. 40:11]
^b2 Sam. 5:2; 1 Chr. 11:2
 78:72 ^a1 Kin. 9:4
 79:1 ^aPs. 74:2
^b2 Kin. 25:9, 10; 2 Chr. 36:17-19; Jer. 26:18; 52:12-14; Mic. 3:12
¹ *nations or Gentiles*
² *in ruins*

60 ^aSo that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 ^aAnd delivered his strength into captivity, and his glory into the enemy's hand.

62 ^aHe gave his people over also unto the sword; and was ¹wroth with his inheritance.

63 The fire consumed their young men; and ^atheir maidens were not given to marriage.

64 ^aTheir priests fell by the sword; and ^btheir widows made no lamentation.

God Remembers His People

65 Then the Lord awaked as one out of sleep, *and* ^alike a mighty man that shouteth by reason of wine.

66 And ^ahe smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion ^awhich he loved.

69 And he built his ^asanctuary like high *palaces*, like the earth which he hath established for ever.

70 ^aHe chose David also his servant, and took him from the sheep-folds:

71 From following ^athe ewes great with young he brought him ^bto feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the ^aintegrity of his heart; and guided them by the skilfulness of his hands.

PSALM 79

God's Sanctuary Defiled

A Psalm of Asaph.

O GOD, the ¹heathen are come into ^athine inheritance; thy holy temple have they defiled; ^athey have laid Jerusalem ²on heaps.

Psalm 79. A companion poem to Psalm 74, this psalm laments the destruction of Jerusalem at the time of the Babylonian captivity. The psalm has two distinct parts: expression of the lament to God (vv. 1-5) and petition to God for deliverance of His people and retribution on their enemies (vv. 6-13). Three motives for

God to act are cited: the misery God's people are experiencing (vv. 1-4), the **tender mercies** of God Himself (v. 8), and the humiliation brought to His name (v. 10). Unlike Psalm 137, which seems to have been written during the Captivity, this psalm was apparently written by eyewitnesses of the desolation of Jerusalem.

PSALM 80

Come and Save Us

To the chief Musician ^aupon¹
Shoshannim—²Eduth,
A Psalm of Asaph.

GIVE ear, O Shepherd of Israel,
^athou that ledest Joseph ^blike a
flock; thou that dwellest *between* the
cherubims, ^cshine forth.

2 Before ^aEphraim and Benjamin
and Manasseh stir up thy strength,
and come *and* save us.

3 ^aTurn¹ us again, O God, ^band
cause thy face to shine; and we shall
be saved.

4 O LORD God of hosts, ^ahow long
wilt thou be angry against the prayer
of thy people?

5 ^aThou feedest them with the
bread of tears; and givest them tears
to drink in great measure.

6 Thou makest us a strife unto our
neighbours: and our enemies laugh
among themselves.

7 ¹Turn us again, O God of hosts,
and cause thy face to shine; and we
shall be saved.

8 Thou hast brought ^aa vine out of
Egypt: ^bthou hast cast out the ¹hea-
then, and planted it.

9 Thou preparedst *room* before it,
and didst cause it to take deep root,
and it filled the land.

10 The hills were covered with the
shadow of it, and the ^aboughs
thereof *were like* ¹the goodly cedars.

11 She sent out her boughs unto
¹the sea, and her branches unto ²the
river.

The Ravaged Vine

12 Why hast thou *then* ^abroken
down her ¹hedges, so that all they

80:10 ^aLev. 23:40 ¹Lit. cedars of God
80:11 ¹The Mediterranean ²The Euphrates
80:12 ^aIs. 5:5; Nah. 2:2 ¹walls or fences

79:2 ^aDeut.
28:26; Jer. 7:33;
19:7; 34:20
¹food

79:4 ^aPs. 44:13;
[Dan. 9:16]

79:5 ^aPs. 74:1, 9
^b[Zeph. 3:8]

79:6 ^aJer. 10:25;
[Zeph. 3:8]

^bIs. 45:4, 5;
1 Thess. 4:5;
[2 Thess. 1:8]

^cPs. 53:4
¹nations or
Gentiles

79:8 ^aIs. 64:9
¹Or the iniquities
of them that
were before us

²meet
79:9 ^aJer. 14:7,
21

¹provide atone-
ment for

79:10 ^aPs. 42:10
¹nations or
Gentiles

²avenging
79:11 ^aPs.
102:20

¹groaning
²Lit. thy arm

79:12 ^aGen.
4:15; Lev. 26:21;
Prov. 6:31; Is.
30:26

^bPs. 74:10,
18, 22
¹return

79:13 ^aPs. 74:1;
95:7
^bIs. 43:21

80: ^aPs.
45: ¹title
¹Set to "The
Lilies"

²a testimony of
Asaph, a Psalm

80:1 ^a[Ex. 25:20-
22]; 1 Sam. 4:4;
2 Sam. 6:2

^bPs. 77:20
^cDeut. 33:2

80:2 ^aPs. 78:9,
67

80:3 ^aLam. 5:21
^bNum. 6:25;
Ps. 4:6

¹Restore us
80:4 ^aPs. 79:5

80:5 ^aPs. 42:3;
Is. 30:20

80:7 ¹Restore us
80:8 ^a[Is. 5:1, 7];
Jer. 2:21; Ezek.
15:6; 17:6; 19:10

^bPs. 44:2; Acts
7:45
¹nations or
Gentiles

2 ^aThe dead bodies of thy servants
have they given *to be* ¹meat unto the
fowls of the heaven, the flesh of thy
saints unto the beasts of the earth.

3 Their blood have they shed like
water round about Jerusalem; and
there was none to bury them.

4 We are become a reproach to
our ^aneighbours, a scorn and derision
to them that are round about
us.

5 ^aHow long, LORD? wilt thou be
angry for ever? shall thy ^bjealousy
burn like fire?

6 ^aPour out thy wrath upon the
¹heathen that have ^bnot known thee,
and upon the kingdoms that have
^cnot called upon thy name.

7 For they have devoured Jacob,
and laid waste his dwelling place.

8 ^aO remember not against us
¹former iniquities: let thy tender
mercies speedily ²prevent us: for we
are brought very low.

9 Help us, O God of our salvation,
for the glory of thy name: and deliver
us, and ¹purge away our sins, ^afor thy
name's sake.

10 ^aWherefore should the ¹hea-
then say, Where *is* their God? let him
be known among the heathen in our
sight *by* the ²revenging of the blood
of thy servants *which is* shed.

11 Let ^athe ¹sighing of the pris-
oner come before thee; according to
the greatness of ²thy power preserve
thou those that are appointed to die;

12 And ¹render unto our neigh-
bours ^asevenfold into their bosom
^btheir reproach, wherewith they
have reproached thee, O Lord.

13 So ^awe thy people and sheep
of thy pasture will give thee thanks
for ever: ^bwe will shew forth thy
praise to all generations.

Psalm 80. This psalm is concerned in its entirety with Israel, the northern kingdom. It seems to refer to the fall of Samaria, the capital, in 722 B.C. and constitutes a prayer that the Lord would restore His people. The mention of **Joseph** (v. 1), **Ephraim**, and **Manasseh** (v. 2) makes it clear that Israel is in view rather than Judah. **Benjamin** however is also mentioned (v. 2) because this tribe was often linked with the 10 northern tribes. At other times, nevertheless, it is associated with Judah in the south. The psalm is in essence a prayer for a fallen kingdom to be restored. This fact is revealed by both the opening (vv. 1-3) and

closing (v. 19) petitions and by two rounds of lament (vv. 4-6, 12, 13), petition (vv. 7, 14-17), and motivation (vv. 8-11, 18). The motivations cited for God's intervention are instructive: because He has acted on their behalf in the past (vv. 8-11) and because they promise loyalty for the future (v. 18). The change in the divine name reveals an increasing urgency on the psalmist's part for God's intervention: **O God** (v. 3), **O God of hosts** (v. 7), **O LORD God of hosts** (v. 19). The word *hosts* is a military term meaning "armies" and refers to God's sovereignty over all powers, earthly and heavenly.

which pass by the way do pluck²her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: ^alook down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong ^afor thyself.

16 *It is* burned with fire, *it is* cut down: ^athey perish at the rebuke of thy ¹countenance.

17 ^aLet thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: ¹quicken us, and we will call upon thy name.

19 ¹Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM 81

Sing to the Lord

To the chief Musician ^aupon¹
Gittith, *A Psalm* of Asaph.

SING aloud unto God our strength: make a joyful ¹noise unto the God of Jacob.

2 ¹Take a psalm, and ²bring hither the timbrel, the pleasant harp with the ³psaltery.

3 Blow up the trumpet ¹in the new moon, in the time appointed, on our solemn feast day.

4 For ^athis *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for*

80:12 ²her fruit

80:14 ^aIs. 63:15

80:15 ^a[Is. 49:5]

80:16 ^a[Ps.

39:11]

¹presence

80:17 ^aPs. 89:21

80:18 ¹revive

80:19 ¹Restore

81:title ^aPs.

8:title

¹On an instrument of Gath

81:1 ¹shout

81:2 ¹Raise a

song

²strike

³lute or lyre

81:3 ¹at the time

of the new moon

81:4 ^aLev. 23:24;

Num. 10:10

81:5 ^aDeut.

28:49; Ps. 114:1;

Jer. 5:15

81:6 ¹baskets

81:7 ^aEx. 2:23;

14:10; Ps. 50:15

^bEx. 19:19;

20:18

^cEx. 17:6, 7;

Num. 20:13

¹Lit. *Strife* or

Contention

81:8 ^a[Ps. 50:7]

¹admonish

²listen

81:9 ^a[Ex. 20:3;

Deut. 5:7;

32:12]; Ps. 44:20;

[Is. 43:12]

¹foreign

81:10 ^aEx. 20:2;

Deut. 5:6

^bPs. 103:5

81:11 ^aEx. 32:1;

Deut. 32:15

¹heed

²would have

81:12 ^a[Job 8:4;

Acts 7:42; Rom.

1:24, 26]

¹stubbornness

81:13 ^a[Deut.

5:29; Is. 48:18]

81:15 ^aRom.

1:30

¹would pretend

submission to

him

²fate would

81:16 ^aDeut.

32:14

^bJob 29:6

a testimony, when he went out through the land of Egypt: ^awhere I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the ¹pots.

7 ^aThou calledst in trouble, and I delivered thee; ^bI answered thee in the secret place of thunder: I ^cproved thee at the waters of ¹Meribah. Selah.

Hearken to the Lord

8 ^aHear, O my people, and I will ¹testify unto thee: O Israel, if thou wilt ²hearken unto me;

9 There shall no ^astrange¹ god be in thee; neither shalt thou worship any strange god.

10 ^aI *am* the LORD thy God, which brought thee out of the land of Egypt: ^bopen thy mouth wide, and I will fill it.

11 But my people would not ¹hearken to my voice; and Israel ²would ^anone of me.

12 ^aSo I gave them up unto their own hearts' ¹lust: *and* they walked in their own counsels.

13 ^aOh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 ^aThe haters of the LORD ¹should have submitted themselves unto him: but their ²time should have endured for ever.

16 He should ^ahave fed them also with the finest of the wheat: and with honey ^bout of the rock should I have satisfied thee.

Psalm 81. The background of the psalm appears to be the Feast of Tabernacles (Lev. 23:34–44) which reminded the people of God's law and also constituted the feast of ingathering (Ex. 23:16). The psalm is composed of three distinct parts. First, a hymn (vv. 1–5a) calls the people to praise God and reminds them of the ordination of the Feast of Tabernacles and its relationship to the Exodus (vv. 3–5). Next, an abrupt change in verse 5b seems to introduce a prophetic oracle into the psalm. A prophet may well have come forward at this point in the ceremony and delivered the oracle contained in verses 6–16. It recalls the miraculous deliverance at the Exodus (vv. 6–12) and applies its significance to the present: trust the

Lord and see His deliverance (vv. 13–16). The verbs of this latter section should be retranslated to reflect a wish for the future, not for the past: "Oh that my people would hearken unto me," and so on.

Psalm 82. Like Psalm 58, this psalm is concerned with the problem of unjust judges. The content of the psalm may be analyzed as follows: God Himself arrives for the hearing (v. 1), the accusations are delivered (vv. 2–5), God sets forth His verdict (vv. 6, 7), and the psalmist presents a petition for God's judgment over the entire earth (v. 8). Judges are called *elōhim*, "gods," in verse 6 because of their responsibility to represent God (cf. John 10:34 where Jesus quotes this verse to support His deity).

PSALM 82

Unjust Judges

A Psalm of Asaph.

GOD ^astandeth¹ in the congregation of the ²mighty; he judgeth among ^bthe ³gods.

2 How long will ye judge unjustly, and ^aaccept¹ the persons of the wicked? Selah.

3 ¹Defend the poor and fatherless: do justice to the afflicted and ^aneedy.

4 Deliver the poor and needy: ¹rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the ^afoundations of the earth are ¹out of course.

6 I have said, ^aYe are ¹gods; and all of you are children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: ^afor thou shalt inherit all nations.

PSALM 83

Israel's Name Forgotten

A Song or Psalm of Asaph.

KEEP ^anot thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, ^athine enemies make a ¹tumult: and they that hate thee have ²lifted up the head.

3 They have taken crafty counsel against thy people, and consulted ^aagainst thy ¹hidden ones.

4 They have said, Come, and ^alet us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one ¹consent: they are confederate against thee:

6 ^aThe ¹tabernacles of Edom, and

82:1 ^a [2 Chr. 19:6; Eccl. 5:8]
^b Ps. 82:6
¹ takes his stand
2 Heb. *El*, lit.
God

³ mighty ones or judges, Heb. *Elohim*, lit. *God*
82:2 ^a [Deut. 1:17]; Prov. 18:5
¹ show partiality to

82:3 ^a [Deut. 24:17; Is. 11:4; Jer. 22:16]

¹ Vindicate

82:4 ¹ free

82:5 ^a Ps. 11:3

¹ unstable

82:6 ^a John 10:34

¹ mighty ones or judges, Heb. *Elohim*, lit. *God*

82:8 ^a Ps. 2:8; [Rev. 11:15]

83:1 ^a Ps. 28:1

83:2 ^a Ps. 81:15; Is. 17:12; Acts 4:25

¹ uproar

2 Exalted themselves

83:3 ^a [Ps. 27:5]

¹ sheltered ones

83:4 ^a Esth. 3:6, 9; Jer. 11:19; 31:36

83:5 ¹ Lit. *heart*

83:6 ^a 2 Chr. 20:1, 10, 11

¹ tents

² Hagrites

83:9 ^a Num. 31:7; Judg. 7:22

83:10 ^a Zeph. 5:20, 21

1:17

¹ refuse on

83:11 ^a Judg. 7:25

^b Judg. 8:12–21

83:12 ¹ pastures

83:13 ^a Is. 17:13

^b Job 21:18; Ps. 35:5; Is. 40:24; Jer. 13:24

¹ the whirling dust

83:14 ^a Ex. 19:18; Deut. 32:22

83:15 ¹ pursue

83:17 ¹ ashamed and dismayed

83:18 ^a Ps. 59:13

^b Ex. 6:3

^c [Ps. 92:8]

¹ Lit. *LORD*

84: title ^a Ps. 8: title

¹ On an instrument of Gath

² of

the Ishmaelites; of Moab, and the ²Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as unto the ^aMidianites; as to ^bSisera, as to Jabin, at the brook of Kison:

10 Which perished at En-dor: ^athey became as ¹dung for the earth.

11 Make their nobles like Oreb, and like ^aZeeb; yea, all their princes as ^bZebah, and as Zalmunna:

12 Who said, Let us take to ourselves the ¹houses of God in possession.

13 ^aO my God, make them like ¹a wheel; ^bas the stubble before the wind.

14 As the fire burneth a wood, and as the flame ^asetteth the mountains on fire;

15 So ¹persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be ¹confounded and troubled for ever; yea, let them be put to shame, and perish:

18 ^aThat men may know that thou, whose ^bname alone is ¹JEHOVAH, art ^cthe most high over all the earth.

PSALM 84

*Rejoicing in God's Tabernacle*To the chief Musician ^aupon¹ Gittith, A Psalm for the ²sons of Korah.

HOW ^aamiable¹ are thy tabernacles, O LORD of hosts!

84:1 ^a Ps. 27:4; 46:4, 5 ¹ lovely are thy dwellings

Psalms 83. The ominous background of this psalm of national lament lies in the threatening confederacy of almost all of Israel's hostile neighbors (vv. 5–8). Nowhere in the Old Testament is there such an assortment of enemies arrayed against the nation, with the possible exception of a similar group that opposed Jehoshaphat (2 Chr. 20:1–12). In answer to this situation the psalmist offers an initial petition (v. 1), expresses his lament (vv. 2–8), and then renews his petition for the Lord's intervention (vv. 9–18), citing both His deliverance in the past (vv. 9–11) and His

reputation at stake in the present crisis (vv. 16–18).

Psalms 84. Clearly a Song of Zion, this psalm expresses the rejoicing of a pilgrim who has made his way to the temple in Jerusalem. The psalm contains three key notes: the blessedness of those who dwell at the temple (vv. 1–4), the blessedness of those who come to the temple (vv. 5–7), and the blessedness of all who trust in the Lord (vv. 8–12). **Baca** (v. 6) appears to refer to a shrub that grows in arid places and thus points to the hardships endured by the pilgrim on his way to the Holy City.

2 ^aMy soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy ^ahouse: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways of *them*.

6 *Who* passing through the valley ^aof ¹Baca make it a ²well; the rain also ³filleth the pools.

7 They go ^afrom strength to strength, *every one of them* ¹in Zion ²appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, ^aO God our shield, and look upon the face of thine ¹anointed.

10 For a day in thy courts *is* better than a thousand. I had rather ¹be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* ^aa sun and ^bshield: the LORD will give grace and glory: ^cno good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, ^ablessed *is* the man that trusteth in thee.

PSALM 85

God's Past Mercies

To the chief Musician, A Psalm ^afor¹ the sons of Korah.

LORD, thou hast ¹been favourable unto thy land: thou hast ^abrought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

84:2 ^aPs. 42:1, 2

84:4 ^a [Ps. 65:4]

84:6 ^a 2 Sam.

5:22-25

¹ Lit. *Weeping*

² *spring*

³ Or *covers it*

with blessings

84:7 ^a Prov. 4:18;

Is. 40:31; John

1:16; 2 Cor. 3:18

^b Ex. 34:23;

Deut. 16:16

¹ *appears before*

God in Zion

84:9 ^a Gen. 15:1

¹ *Messiah*,

commissioned

one

84:10 ¹ *Lit. stand*

at the threshold

in

84:11 ^a Is. 60:19,

20; Mal. 4:2;

Rev. 21:23

^b Gen. 15:1

^c Ps. 34:9, 10

84:12 ^a [Ps. 2:12;

40:4]

85: *title* ^a Ps.

42: *title*

¹ *of*

85:1 ^a Ezra

1:11-2:1; Ps.

14:7; Jer. 30:18;

31:23; Ezek.

39:25; Hos. 6:11;

Joel 3:1

¹ *shown favour*

85:4 ^a Ps. 80:3, 7

¹ *Restore*

85:5 ^a Ps. 79:5

¹ *prolong*

85:6 ^a Hab. 3:2

85:8 ¹ *foolishness*

85:9 ^a Is. 46:13

^b Hag. 2:7;

Zech. 2:5; [John

1:14]

85:10 ^a Ps. 72:3;

[Is. 32:17; Luke

2:14

85:12 ^a [Ps.

84:11; James

1:17]

85:13 ¹ *make his*

footsteps into

a way

86:2 ¹ *life*

86:3 ¹ *all day*

long

86:4 ^a Ps. 25:1;

143:8

¹ *Make glad*

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 ^aTurn¹ us, O God of our salvation, and cause thine anger toward us to cease.

5 ^aWilt thou be angry with us for ever? wilt thou ¹draw out thine anger to all generations?

6 Wilt thou not ^arevive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to ¹folly.

9 Surely ^ahis salvation *is* nigh them that fear him; ^bthat glory may dwell in our land.

10 Mercy and truth are met together; ^arighteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 ^aYea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall ¹set *us* in the way of his steps.

PSALM 86

God's Readiness to Forgive

A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my ¹soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee ¹daily.

4 ¹Rejoice the soul of thy servant: ^afor unto thee, O Lord, do I lift up my soul.

Psalm 85. From the petition of verses 4-7 we learn that the occasion of this psalm was a time of national humiliation. Details are lacking but the people ask for God's anger to cease, for national revival, and for a new display of His mercy. This petition is preceded by a remembrance of the Lord's past favors (vv. 1-3) and succeeded by a statement of the psalmist's certainty of impending deliverance (vv. 8-13).

Psalm 86. This is one of the five psalms called prayers (see also chs. 17, 90, 102, 142). The spontaneous nature does not lend itself to a logical structure. The psalm actually constitutes a mosaic arrangement of quotations and allusions to other psalms (especially chs. 25-28; 54-57) and other books (Exodus, Deuteronomy, Isaiah, and Jeremiah). There is a brief reference to David's enemies (v. 14), but no specific historical

5 For “thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 “Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

10 For thou *art* great, and “doest wondrous things: *b*thou *art* God alone.

A God of Mercy

11 “Teach me thy way, O LORD; I will walk in thy truth: ¹unite my heart to ²fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the ¹lowest ²hell.

14 O God, the proud are risen against me, and ¹the assemblies of violent *men* have sought after my soul; and have not set thee before them.

15 But “thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

86:5 *a* Ps. 130:7; 145:9; [Joel 2:13]
86:8 *a* [Ex. 15:11]; 2 Sam. 7:22; 1 Kin. 8:23; Ps. 89:6; Jer. 10:6
86:10 *a* [Ex. 15:11]
b Deut. 6:4; Is. 37:16; Mark 12:29; 1 Cor. 8:4
86:11 *a* Ps. 27:11; 143:8
¹ Give me singleness of heart
² Have reverential awe for
86:13 ¹ *depths of 2 Or Sheol*
86:14 ¹ *mobs*
86:15 *a* Ex. 34:6; [Ps. 86:5]

86:17 ¹ *a sign*
87:1 *title 1 of*
87:2 *a* Ps. 78:67, 68
87:3 *a* Is. 60:1
87:4 ¹ Egypt
87:6 *a* Is. 4:3
¹ registers
87:7 ¹ *Both the singers and the players*
88:1 *title a 1 Kin. 4:31; 1 Chr. 2:6 1 of*
² Set to
³ *Contemplation*
88:1 *a* Ps. 27:9; [Luke 18:7]
¹ cried out
88:2 ¹ Listen to

17 Shew me ¹a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM 87

Glorious Zion

A Psalm or Song ¹for the sons of Korah.

HIS foundation is in the holy mountains.

2 “The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 “Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of ¹Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he “writeth¹ up the people, *that* this *man* was born there. Selah.

7 ¹As well the singers as the players on instruments *shall be there*: all my springs *are* in thee.

PSALM 88

A Trouble-Filled Soul

A Song or Psalm ¹for the sons of Korah, to the chief Musician ²upon Mahalath Leannoth, ³Maschil of “Heman the Ezrahite.

O LORD “God of my salvation, I have ¹cried day *and* night before thee:

2 Let my prayer come before thee: ¹incline thine ear unto my cry;

3 For my soul is full of troubles:

situation is suggested. As a prayer, the psalm partakes of all the elements normally associated with prayer: petition (vv. 1–7, 11, 14–17), adoration (vv. 8–10), and thanksgiving (vv. 12, 13). In addition, the petitions are often backed up with motivations that encourage God to intervene. These range from the psalmist’s innocence (v. 2) to God’s gracious attributes (v. 15).

Psalm 87. This Song of Zion speaks prophetically of the time when Zion really will be the center of the universal kingdom of the Messiah. Zion is God’s elect city (vv. 1–3), a place where even the Gentiles are gathered (vv. 4–6), and the source of new life in God’s kingdom (v. 7).

Psalm 88. Certainly the gloomiest psalm in the entire collection, this psalm fails of the slightest ray of hope. Perhaps the author had experienced a tragedy like that of Job for which he had no explanation. In any case, the lack of hope is not because the psalmist has not prayed; rather, he has prayed earnestly and reminds the Lord that he has done so (vv. 1, 2, 9, 13). The elements of the psalm consist of petition (vv. 1, 2), lament (vv. 3–9, 15–18), and a motivation for God to act (vv. 10–14). In this last section eight rhetorical questions are addressed to God to reinforce the fact that the psalmist can only praise Him and be faithful to Him in this life. His death will serve no purpose.

and my life ^adraweth ¹nigh unto the ²grave.

4 I am counted with them that ^ago¹ down into the pit: ^bI am as a man *that hath* no strength:

5 ¹Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth ¹hard upon me, and thou hast afflicted *me* with all ^athy waves. Selah.

8 ^aThou hast ¹put away mine acquaintance far from me; thou hast made me an abomination unto them: ^b*I am* shut up, and I cannot come forth.

9 Mine eye ¹mourneth by reason of affliction: ^aLORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou ¹shew wonders to the dead? shall the ²dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

God's Hidden Face

13 But unto thee have I cried, O LORD; and in the morning shall my prayer ¹prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 *I am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am ¹distracted.

16 Thy fierce wrath goeth over me; thy terrors have ¹cut me off.

17 They came round about me ¹daily like water; they ²compassed me about together.

88:3 ^aPs. 107:18

¹ near

² Or Sheol

88:4 ^a [Ps. 28:1]

^b Ps. 31:12

¹ Are dying

88:5 ¹ Adrift

88:7 ^a Ps. 42:7

¹ heavy

88:8 ^a Job 19:13,

19; Ps. 31:11;

142:4

^b Lam. 3:7

¹ taken away

my friends

88:9 ^a Ps. 86:3

¹ wastes away

88:10 ¹ work

wonders for

² Spirits of the

dead

88:13 ¹ come

before

88:15 ¹ dis-

traught

88:16 ¹ destroyed

me

88:17 ¹ all day

long

² engulfed *me*

altogether

88:18 ^a Job

19:13; Ps. 31:11;

38:11

¹ Loved one

89:title ^a 1 Kin.

4:31

¹ Contempla-

tion

89:2 ^a [Ps.

119:89, 90]

¹ Lovingkind-

ness

89:3 ^a 1 Kin. 8:16

^b 2 Sam. 7:11;

1 Chr. 17:10-12

89:4 ^a [2 Sam.

7:13; Is. 9:7;

Luke 1:33]

89:5 ^a [Ps. 19:1]

89:6 ^a Ps. 86:3;

113:5

89:7 ^a Ps. 76:7,

11

¹ held

89:9 ^a Ps. 65:7;

93:3, 4; 107:29

89:10 ^a Ex.

14:26-28; Ps.

87:4; Is. 30:7;

51:9

¹ Egypt

89:11 ^a [Gen.

1:1; 1 Chr. 29:11]

18 ^aLover¹ and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM 89

Mercies of the Lord

¹Maschil of ^aEthan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, ¹Mercy shall be built up for ever: ^athy faithfulness shalt thou establish in the very heavens.

3 ^aI have made a covenant with my chosen, I have ^bsworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne ^ato all generations. Selah.

God's Greatness and Power

5 And ^athe heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 ^aFor who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 ^aGod is greatly to be feared in the assembly of the saints, and to be ¹had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 ^aThou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 ^aThou hast broken ¹Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 ^aThe heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

Psalm 89. Like Psalm 73, which opens the third book of the psalms, this psalm also struggles with a universal problem among believers. Whereas Psalm 73 dealt with the prosperity of the wicked, Psalm 89 wrestles with the faithfulness of God to His promises. In particular, the promise in view is that of the Davidic covenant (2 Sam. 7:12-16), which the psalm mentions early (vv. 3, 4), but later alleges that the

Lord seems to have forgotten (v. 39). There are three distinct sections to the psalm: a review of God's past blessing and promise (vv. 1-38), the lament of the present situation when God seems to have forsaken His Word (vv. 39-47), and a petition that God would once again remember His covenant (vv. 48-51). The third book of the psalms closes appropriately with a doxology (v. 52).

12 The north and the south thou hast created them: ^aTabor and ^bHermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

14 ¹Justice and judgment *are* the ²habitation of thy throne: ³mercy and truth shall go before thy face.

15 Blessed *is* the people that know the ^ajoyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour ¹our horn shall be ^aexalted.

18 For ¹the LORD *is* our defence; and the Holy One of Israel *is* our king.

God Exalts His Chosen One

19 Then thou spakest in vision to thy ¹holy one, and saidst, I have ²laid help upon *one that is* mighty; I have exalted *one* ^achosen out of the people.

20 ^aI have found David my servant; with my holy oil have I anointed him:

21 ^aWith whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not ¹exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my ¹mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will ^aset his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* ^amy father, my God, and ^bthe rock of my salvation.

God's Covenant Stands Fast

27 Also I will make him ^amy first-born, ^bhigher than the kings of the earth.

28 ^aMy mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make to

89:12 ^aJosh. 19:22; Judg. 4:6; Jer. 46:18;
^bDeut. 3:8; Josh. 11:17; 12:1; Song 4:8
 89:14 ¹Righteousness and justice
²foundation
³lovingkindness
 89:15 ^aLev. 23:24; Num. 10:10; Ps. 98:6
 89:17 ^aPs. 75:10; 92:10; 132:17
¹Our strength
 89:18 ¹Or our shield belongs to the Lord
 89:19 ^a1 Kin. 11:34
¹MT, LXX, Vg. *holy ones*; many Heb. mss. *holy one*
²given help to
 89:20 ^a1 Sam. 13:14; 16:1-12; Acts 13:22
 89:21 ^aPs. 80:17
 89:22 ¹outwit or deceive
 89:24 ¹lovingkindness
 89:25 ^aPs. 72:8
 89:26 ^a2 Sam. 7:14; [1 Chr. 22:10]; Jer. 3:19
^b2 Sam. 22:47
 89:27 ^aEx. 4:22; Ps. 2:7; Jer. 31:9; [Col. 1:15, 18] ^bNum. 24:7; [Ps. 72:11]; Rev. 19:16
 89:28 ^aIs. 55:3
 89:29 ^a[1 Kin. 2:4; Is. 9:7]; Jer. 33:17
^bDeut. 11:21
 89:30 ^a[2 Sam. 7:14]
^bPs. 119:53
 89:31 ¹profane
²obey
 89:32 ¹attend to
 89:33 ^a2 Sam. 7:14, 15
¹Lit. *break off*
²to be false
 89:34 ^a[Num. 23:19]; Jer. 33:20-22
¹change the word
 89:35 ^a[1 Sam. 15:29]; Amos 4:2; [Titus 1:2]
 89:36 ^a[Luke 1:33]
^bPs. 72:17
 89:37 ¹the sky
 89:38 ^a[1 Chr. 28:9]
^bDeut. 32:19
¹rejected
²furious
³Messiah, commissioned one
 89:39 ^aPs. 74:7; Lam. 5:16
¹renounced
²defiled
 89:40 ¹fortresses
 89:41 ^aPs. 80:12
¹plunder

endure for ever, ^aand his throne ^bas the days of heaven.

30 ^aIf his children ^bforsake my law, and walk not in my judgments;

31 If they ¹break my statutes, and ²keep not my commandments;

32 Then will I ¹visit their transgression with the rod, and their iniquity with stripes.

33 ^aNevertheless my lovingkindness will I not ¹utterly take from him, nor suffer my faithfulness ²to fail.

34 My covenant will I not break, nor ^aalter¹ the thing that is gone out of my lips.

35 Once have I sworn ^aby my holiness that I will not lie unto David.

36 ^aHis seed shall endure for ever, and his throne ^bas the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in ¹heaven. Selah.

38 But thou hast ^acast off and ^babhorred,¹ thou hast been ²wroth with thine ³anointed.

39 Thou hast ¹made void the covenant of thy servant: ^athou hast ²profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his ¹strong holds to ruin.

41 All that pass by the way ^aspoil¹ him: he is a reproach to his neighbours.

42 Thou ¹hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not ¹made him to stand in the battle.

44 Thou hast made his ¹glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

Plea for Fulfillment of God's Promise

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

89:42 ¹hast exalted
 89:43 ¹sustained him
 89:44 ¹splendour or brightness

47 Remember how short my time ^ais: ¹wherefore hast thou made all men in ^bvain?

48 What man *is he that* liveth, and shall not ¹see ^adeath? shall he deliver his soul from the ²hand of ³the grave? Selah.

49 Lord, where *are* thy former lovingkindnesses, *which* thou ^aswarest unto David ^bin thy truth?

50 Remember, Lord, the reproach of thy servants; ^ahow I do bear in my bosom *the reproach* of all the mighty people;

51 ^aWherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine ¹anointed.

52 ^aBlessed *be* the LORD for evermore. Amen, and Amen.

BOOK IV: Psalms 90—106

PSALM 90

The Eternal God

A Prayer ^aof Moses the man of God.

LORD, ^athou hast been our ¹dwell-
ing place in all generations.

2 ^aBefore the mountains were brought forth, or ever thou ¹hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, ^aReturn, ye children of men.

The Timeless God

4 ^aFor a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; ^athey are *as* a sleep: in the morning ^bthey *are* like grass *which* groweth up.

Psalm 90. This psalm is the only one written by Moses and thus the oldest in the Psalter. From verses 7–12 we may judge that it was written at the end of the 38 years of wandering in the wilderness. It is a prayer for the new generation of Israelites who will enter the Promised Land. There are four parts to its message. First, Moses describes the eternity of God (vv. 1, 2). Then, in contrast, he explores the brevity of man before God (vv. 3–6). Four key comparisons are used: (1) A thousand years are like one day to God. (2) A thousand years are like a watch in the night (three hours). The implication of these comparisons is simple: if a thousand years

89:47 ^aPs. 90:9

^bPs. 62:9
¹for what
futility hast
thou made all
men?

89:48 ^a[Eccl.
3:19]

¹experience
death

²power of
³Or Sheol

89:49 ^a[2 Sam.
7:15]; Jer. 30:9;
Ezek. 34:23

^bPs. 54:5

89:50 ^aPs.

69:9, 19
89:51 ^aPs. 74:10,
18, 22

¹Messiah,
commissioned
one

89:52 ^aPs. 41:13

90:1 ^aDeut.

33:1

90:1 ^a[Deut.

33:27; Ezek.

11:16]

¹LXX, [Tg.], Vg.

¹refuge

90:2 ^aProv. 15:7;

[Prov. 8:25, 26]

¹Lit. gave

birth to

90:3 ^aGen. 3:19;

Job 34:14, 15

90:4 ^a2 Pet. 3:8

90:5 ^aPs. 73:20

^bIs. 40:6

90:7 ¹Lit.

terrified

90:8 ^aPs. 50:21;

[Jer. 16:17]

^bPs. 19:12;

[Eccl. 12:14]

90:9 ¹sigh.

90:10 ¹lives *are*

seventy years

²boast only

labour

90:12 ^aDeut.

32:29; Ps. 39:4

¹gain a heart of

wisdom

90:13 ^aEx.

32:12; Deut.

32:36

¹have compas-

sion on

90:14 ^aPs. 85:6

90:16 ^a[Deut.

32:4]; Hab. 3:2

90:17 ^aPs. 27:4

^bIs. 26:12

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we ¹troubled.

8 ^aThou hast set our iniquities before thee, our ^bsecret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our days as a ¹tale *that is told*.

10 The days of our ¹years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their ²strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 ^aSo teach *us* to number our days, that we may ¹apply *our* hearts unto wisdom.

A Plea for Mercy

13 Return, O LORD, how long? and ¹let it ^arepent thee concerning thy servants.

14 O satisfy us early with thy mercy; ^athat we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let ^athy work appear unto thy servants, and thy glory unto their children.

17 ^aAnd let the beauty of the LORD our God be upon us: and ^bestablish thou the work of our hands upon us; yea, the work of our hands establish thou it.

to God are like a day or a nightwatch, man's life is like a vapor. (3) Your life is like a particle swept away by a flood. (4) Your life is like a blade of grass that sprouts, fades, withers, and dies in a day. Moses was most qualified to speak of death, since he witnessed an entire generation perish in the wilderness. The third part of the psalm may be described as the condemnation of man (vv. 7–10). Moses speaks here of the wilderness experience. Finally, he concludes with a petition (vv. 11–17) in which he asks the Lord that the Israelites might be given God's work to do one more time, that is, the work of taking the Promised Land.

PSALM 91

The Secret Place of the Most High

HE ^athat dwelleth in the secret place of the most High shall abide ^bunder the shadow of the Almighty.

2 ^aI will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.*

3 Surely ^ahe shall deliver thee from the snare of the ¹fowler, *and* from the ²noisome pestilence.

4 ^aHe shall cover thee with his feathers, and under his wings shalt thou ¹trust: his truth *shall be thy shield and* ²buckler.

5 ^aThou shalt not be afraid ¹for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* ¹wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only ^awith thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* ^amy refuge, *even* the most High, ^bthy ¹habitation;

10 ^aThere shall no evil befall thee, neither shall any plague come nigh thy dwelling.

The Charge of God's Angels

11 ^aFor he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall ¹bear thee up in *their* hands, ^alest thou ²dash thy foot against a stone.

13 Thou shalt tread upon the lion and ¹adder: the young lion and the ²dragon shalt thou trample under feet.

91:1 ^a Ps. 27:5; 31:20; 32:7
^b Ps. 17:8; Is. 25:4; 32:2
 91:2 ^a Ps. 142:5
 91:3 ^a Ps. 124:7; Prov. 6:5
¹ Trapper of birds
² *perilous or deadly*
 91:4 ^a Ps. 17:8
¹ *take refuge*
² A small shield
 91:5 ^a [Job 5:19; Ps. 112:7; Is. 43:2]
¹ *of*
 91:6 ¹ *lays waste*
 91:8 ^a Ps. 37:34; Mal. 1:5
 91:9 ^a Ps. 91:2
^b Ps. 90:1
¹ *dwelling place*
 91:10 ^a [Prov. 12:21]
 91:11 ^a Ps. 34:7; Matt. 4:6; Luke 4:10; [Heb. 1:14]
 91:12 ^a Matt. 4:6; Luke 4:11
¹ *lift*
² *strike*
 91:13 ¹ *cobra*
² *serpent*

91:14 ^a [Ps. 9:10]
 91:15 ^a Job 12:4; Ps. 50:15
^b Is. 43:2
 91:16 ¹ Lit. *length of days*
 92:1 ^a Ps. 147:1
 92:2 ^a Ps. 89:1
¹ *declare*
 92:3 ^a 1 Chr. 23:5
¹ *lute or lyre*
² *harmonious or melodic*
 92:5 ^a Ps. 40:5; [Rev. 15:3]
^b Ps. 139:17, 18; [Is. 28:29; Rom. 11:33, 34]
 92:6 ^a Ps. 73:22
¹ *senseless*
 92:7 ^a Job 12:6; Ps. 37:1, 2; [Jer. 12:1, 2; [Mal. 3:15]
¹ *spring up or sprout*
 92:8 ^a [Ps. 83:18]
 92:9 ^a Ps. 68:1
 92:10 ^a Ps. 89:17
^b Ps. 23:5
¹ *My strength*
² *wild ox*

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath ^aknown my name.

15 He shall ^acall upon me, and I will answer him: *I will be* ^bwith him in trouble; I will deliver him, and honour him.

16 With ¹long life will I satisfy him, and shew him my salvation.

PSALM 92

Give Thanks to the Lord

A Psalm or Song for the sabbath day.

IT is ^aa good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To ^ashew¹ forth thy loving-kindness in the morning, and thy faithfulness every night,

3 ^aUpon an instrument of ten strings, and upon the ¹psaltery; upon the harp with a ²solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 ^aO LORD, how great are thy works! *and* ^bthy thoughts are very deep.

6 ^aA ¹brutish man knoweth not; neither doth a fool understand this.

7 When ^athe wicked ¹spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 ^aBut thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall ^abe scattered.

10 But ^amy¹ horn shalt thou exalt like *the horn of an* ²unicorn: I shall be ^banointed with fresh oil.

Psalm 91. The key word to describe this psalm is *security*. There are two distinct voices in the psalm, and each speaks to the trusting believer in the Lord. The first voice assures the faithful of God's protection (vv. 1-13). The second voice is that of the Lord Himself who likewise pledges His watchcare (vv. 14-16). An important caution is necessary here. The great promises of verses 3-13 should not be taken in an absolute sense. One may not be presumptuous in applying them—Satan has already suggested that (Matt. 4:6, 7). Rather, the believer must recall that deliverance still

has to be the will of God and that even if harm should come, he can still be secure (cf. Luke 21:16 with 21:18 and Rom. 8:28 with 8:35).

Psalm 92. This is one of the few psalms with a liturgical superscription. Its specific connection with the Sabbath day is not explained, but it probably lies in its picture of the wicked vanquished (vv. 4-9) and the righteous exalted (vv. 10-15), a harbinger of an eternal Sabbath rest (Heb. 4:9-11). The introduction is a call to praise the Lord, both morning and evening (vv. 1-3).

11 ^aMine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

The Righteous Shall Flourish

12 ^aThe righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be ¹fat and ²flourishing;

15 To shew that the LORD *is* upright: ^a*he is* my rock, and ^b*there is* no unrighteousness in him.

PSALM 93

The Majesty of the Lord

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, ^b*wherewith* he hath girded himself: the world also is stablished, that it cannot be ¹moved.

2 ^aThy throne *is* established of old: thou *art* from everlasting.

3 The floods have ¹lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 ^aThe LORD on high *is* mightier than the noise of many waters, *yea,* *than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness ¹becometh thine house, O LORD, for ever.

PSALM 94

Vengeance Belongs to the Lord

OLORD God, ^ato whom vengeance belongeth; O God, to whom vengeance belongeth, ¹shew thyself.

92:11 ^aPs. 54:7
92:12 ^aNum. 24:6; Ps. 52:8; Jer. 17:8; Hos. 14:5, 6
92:14 ¹plump
²green
92:15 ^a[Deut. 32:4]
^b[Rom. 9:14]
93:1 ^aPs. 96:10
^bPs. 65:6
¹shaken
93:2 ^aPs. 45:6; [Lam. 5:19]
93:3 ¹raised up
93:4 ^aPs. 65:7
93:5 ¹adorns
94:1 ^aDeut. 32:35; [Is. 35:4; Nah. 1:2; Rom. 12:19]
¹shine forth

94:2 ^a[Gen. 18:25]
¹Rise up
²repay with punishment
94:3 ^a[Job 20:5]
94:4 ^aPs. 31:18; Jude 15
¹insolent
94:7 ^aJob 22:13; Ps. 10:11
¹pay attention to
94:8 ¹senseless
94:9 ^a[Ex. 4:11; Prov. 20:12]
94:10 ¹instructs or disciplines
²nations or Gentiles
94:11 ^aJob 3:20
¹ futile
94:12 ^a[Deut. 8:5; Job 5:17; Ps. 119:71; Prov. 3:11, 12; Heb. 12:5, 6]
¹instructeth
94:13 ¹relief
94:14 ¹abandon

2 ¹Lift up thyself, thou ^ajudge of the earth: ²render a reward to the proud.

3 LORD, ^ahow long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they ^autter *and* speak ¹hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 ^aYet they say, The LORD shall not see, neither shall the God of Jacob ¹regard it.

8 Understand, ye ¹brutish among the people: and ye fools, when will ye be wise?

9 ^aHe that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that ¹chastiseth the ²heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 The LORD ^aknoweth the thoughts of man, that they *are* ¹vanity.

12 Blessed *is* the man whom thou ^achastenest, ¹O LORD, and teachest him out of thy law;

13 That thou mayest give him ¹rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not ¹cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

Psalm 93. This second psalm of the divine kingdom (cf. 47; 96-99) speaks prophetically of the time when the Lord will rule on the earth in the person of the Messiah. The Lord's kingship is described (vv. 1, 2), revealed in nature (vv. 3, 4) and present in His house, the temple (v. 5).

Psalm 94. This psalm is a prayer for God's judgment to fall. It is in the spirit of the petition, "Thy

kingdom come," a cry that God's righteous rule be established over all men, especially the wicked. The introduction (vv. 1, 2) briefly sets forth the psalmist's desire; the lament (vv. 3-7) describes how the wicked are acting; the appeal (vv. 8-11) is offered directly to the wicked for their self-correction; and, finally, the confidence section (vv. 12-23) expresses the psalmist's trust and certainty that the Lord will in fact judge.



TELEOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD

94:9. The existence of God is proven by the order and useful arrangement in the universe. The orderly world in which we live clearly demonstrates that a great mind was behind its arrangement. The Scriptures identify God as that great intelligence. (First Reference, Gen. 1:1; Primary Reference, Ps. 94:9; cf. Heb. 3:4.)

God's Help and Mercy

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul ¹had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my ¹thoughts within me thy comforts delight my soul.

20 Shall ^athe throne of iniquity have fellowship with thee, which ¹frameth mischief by a law?

21 They gather themselves together against the ¹soul of the righteous, and condemn the ^ainnocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall ¹cut them off.

PSALM 95

Sing Praises to the Lord

O COME, let us sing unto the LORD: let us ¹make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and ¹make a joyful noise unto him with ^apsalms.²

3 For ^athe LORD *is* a great God, and a great King above all gods.

4 ¹In his hand *are* the deep places of the earth: ²the strength of the hills *is* his also.

5 ^aThe sea *is* his, and he made it: and his hands formed the dry *land*.

6 O come, let us worship and bow down: let ^aus kneel before the LORD our maker.

94:17 ¹would soon have
94:19 ¹anxious thoughts
94:20 ^aAmos 6:3
¹devises
94:21 ^a[Ex. 23:7]; Ps. 106:38; [Prov. 17:15]; Matt. 27:4
94:23 ¹destroy them
95:1 ¹shout joyfully
95:2 ^aÉph. 5:19; James 5:13
94:23 ¹shout joyfully
²songs
95:3 ^a[Ps. 96:4; 1 Cor. 8:5, 6]
95:4 ¹In his possession
²the heights
95:5 ^aGen. 1:9, 10; Jon. 1:9
95:6 ^a2 Chr. 6:13; Dan. 6:10; [Phil. 2:10]

95:7 ^aPs. 79:13
^bHeb. 3:7-11, 15; 4:7
¹Under his care
95:8 ^aEx. 17:2-7; Num. 20:13
¹rebellion, Heb. Meribah
²trial or testing, Heb. Massah
95:9 ^aPs. 78:18; [1 Cor. 10:9]
^bNum. 14:22
¹tried
95:10 ^aActs 7:36; 13:18; Heb. 3:10, 17
¹I was disgusted with
²Lit. go astray
95:11 ^aNum. 14:23, 28-30; Deut. 1:35; Heb. 4:3, 5
96:1 ^a1 Chr. 16:23-33
96:2 ¹proclaim the good news of his salvation
96:3 ¹nations or Gentiles
96:4 ^aPs. 145:3
^bPs. 18:3
^cPs. 95:3
96:5 ^a1 Chr. 16:26; [Jer. 10:11]
^bPs. 115:15; Is. 42:5
96:6 ^aPs. 29:2
96:7 ^a1 Chr. 16:28, 29; Ps. 29:1, 2
¹Ascribe

7 For he *is* our God; and ^awe *are* the people of his pasture, and the sheep ¹of his hand. ^bTo day if ye will hear his voice,

Harden Not Your Heart

8 Harden not your heart, as in the ¹provocation, and ^aas in the day of ²temptation in the wilderness:

9 When ^ayour fathers ¹tempted me, proved me, and ^bsaw my work.

10 ^aForty years long ¹was I grieved with *this* generation, and said, It *is* a people that ²do err in their heart, and they have not known my ways:

11 Unto whom ^aI swear in my wrath that they should not enter into my rest.

PSALM 96

The Greatness of the Lord

O ^aSING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; ¹shew forth his salvation from day to day.

3 Declare his glory among the ¹heathen, his wonders among all people.

4 For ^athe LORD *is* great, and ^bgreatly to be praised: ^che *is* to be feared above all gods.

5 For ^aall the gods of the nations *are* idols: ^bbut the LORD made the heavens.

6 Honour and majesty *are* before him: strength and ^abeauty *are* in his sanctuary.

Give Glory to the Lord

7 ^aGive¹ unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

Psalms 95. The change of voice in verse 7 may well indicate that this psalm was sung antiphonally. First, the people offer a hymn that serves as a call to worship and prayer (vv. 1-7a); then the priest or prophet answers with a warning that the worshipers must not fall prey to hardness of heart as did their ancestors (vv. 7b-11). This ever-present tendency to harden one's heart is likewise applicable to God's revelation in Christ, as the author of Hebrews observed (Heb. 3:7-11).

Psalms 96. Psalms 96-99 are linked together with the expression **the LORD reigneth**, except for Psalm

98 which has "the LORD, the King" (v. 6). As such, they conclude the body of the divine kingdom psalms (see also 47, 93) which speak of Messiah's reign over all the earth. The use of a similar expression, "Thy God reigneth," in Isaiah 52:7 shows that the time of fulfillment for this prophecy is when Isaiah's "Servant of the Lord" is exalted. This can take place only during the reign of Christ on the earth. This particular psalm, apart from the description of the King in verses 4-6, is composed of three calls: two calls for universal submission to the Lord's kingship (vv. 1-3, 7-10) and one call to creation to praise the Lord (vv. 11-13).

8 ¹Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD ^ain the beauty of holiness: ¹fear before him, all the earth.

10 Say among the ¹heathen *that* ^athe LORD reigneth: the world also ²shall be established that it shall not be ³moved: ^bhe shall judge the people righteously.

11 ^aLet the heavens rejoice, and let the earth be glad; ^blet the sea roar, and the ¹fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: ^ahe shall judge the world with righteousness, and the people with his truth.

PSALM 97

The Righteous Reign of the Lord

THE LORD ^areigneth; let the earth rejoice; let the multitude of ¹isles be glad *thereof*.

2 ^aClouds and darkness *are* round about him: ^brighteousness and judgment *are* the ¹habitation of his throne.

3 ^aA fire goeth before him, and burneth up his enemies round about.

4 ^aHis lightnings enlightened the world: the earth saw, and trembled.

5 ^aThe ¹hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

6 ^aThe heavens declare his righteousness, and all the people see his glory.

7 ^aConfounded¹ be all they that serve graven images, that boast themselves of idols: ^bworship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* ^ahigh above all the earth: ^bthou art exalted far above all gods.

96:8 ¹Ascribe

96:9 ^a1 Chr.

16:29; 2 Chr.

20:21; Ps. 29:2

¹ tremble

96:10 ^aPs. 93:1;

97:1; [Rev.

11:15; 19:6]

^bPs. 67:4

¹ nations or

Gentiles

² is firmly

established

³ shaken

96:11 ^aPs. 69:34;

Is. 49:13

^bPs. 98:7

¹ all that is in it

96:13 ^a[Rev.

19:11]

97:1 ^a[Ps. 96:10]

¹ Or coastlands

97:2 ^aEx. 19:9;

Deut. 4:11;

1 Kin. 8:12; Ps.

18:11

^b[Ps. 89:14]

¹ foundation

97:3 ^aPs. 18:8;

Dan. 7:10; Hab.

3:5

97:4 ^aEx. 19:18

97:5 ^aPs. 46:6;

Amos 9:5; Mic.

1:4; Nah. 1:5

¹ mountains

97:6 ^aPs. 19:1

97:7 ^a[Ex. 20:4]

^b[Heb. 1:6]

¹ Let all be put

to shame who

97:9 ^aPs. 83:18

^bEx. 18:11; Ps.

95:3; 96:4

97:10 ^a[Ps.

34:14; Prov.

8:13; Amos 5:15;

Rom. 12:9]

^bPs. 31:23;

145:20; Prov. 2:8

^cPs. 37:40; Jer.

15:21; Dan.

3:28

97:11 ^aJob

22:28; Ps. 112:4;

Prov. 4:18

97:12 ^aPs. 33:1

^bPs. 30:4

¹ Or for the

memory

² Or his holy

name

98:1 ^aPs. 33:3;

Is. 42:10

^bEx. 15:11; Ps.

77:14

98:2 ^aIs. 52:10;

[Luke 1:77; 2:30,

31]

^bIs. 62:2; Rom.

3:25

¹ revealed

² nations or

Gentiles

98:3 ^a[Is. 49:6];

Luke 3:6; [Acts

13:47; 28:28]

¹ lovingkind-

ness

² faithfulness

Hate Evil

10 Ye that love the LORD, ^ahate evil: ^bhe preserveth the souls of his saints; ^che delivereth them out of the hand of the wicked.

11 ^aLight is sown for the righteous, and gladness for the upright in heart.

12 ^aRejoice in the LORD, ye righteous; ^band give thanks ¹at the remembrance of ²his holiness.

PSALM 98

Make a Joyful Noise

A Psalm.

O ^aSING unto the LORD a new song; for he hath ^bdone marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 ^aThe LORD hath made known his salvation: ^bhis righteousness hath he ¹openly shewed in the sight of the ²heathen.

3 He hath remembered his ¹mercy and his ²truth toward the house of Israel: ^aall the ends of the earth have seen the salvation of our God.

4 ¹Make a joyful noise unto the LORD, all the earth: ²make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the ¹voice of a psalm.

6 With trumpets and sound of cornet ¹make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the ¹floods clap *their* hands: let the hills be joyful together

9 Before the LORD; ^afor he cometh to judge the earth: with righteousness shall he judge the world, and the people ¹with equity.

98:4 ¹ Shout joyfully ² break forth in song

98:5 ¹ sound of a song

98:6 ¹ shout joyfully

98:8 ¹ rivers

98:9 ^a [Ps. 96:10, 13] ¹ in uprightness

Psalm 97. This enthronement psalm reveals the Lord's kingship (vv. 1–6) and enunciates its effect on both the wicked (v. 7) and righteous (vv. 8–12).

Psalm 98. The coming reign of the Lord on the

earth is here celebrated as an event of great joy. Therefore, three groups are called upon to rejoice: God's people (vv. 1–3), the whole earth (vv. 4–6), and all of nature (vv. 7–9).

PSALM 99

The Holiness of God

THE LORD reigneth; let the people tremble: ^ahe sitteth *between* the cherubims; let the earth ¹be moved.

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great and ¹terrible name; *for* ²it *is* holy.

4 The king's strength also loveth judgment; thou dost establish ¹equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that ^acall upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ¹ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance ¹of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM 100

Serve with Gladness

^aA Psalm of ¹praise.

MAKE ¹a joyful noise unto the LORD, ²all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God:

99:1 ^a Ex. 25:22; 1 Sam. 4:4; Ps. 80:1
¹ *be shaken*
 99:3 ¹ *awesome*
² *he*
 99:4 ¹ *uprightness*
 99:6 ^a 1 Sam. 7:9; 12:18
 99:7 ¹ *statute*
 99:8 ¹ *on their evil deeds*
 100: ^a title
¹ *thanksgiving*
 100:1 ^a Ps. 95:1
¹ *Shout joyfully*
² *Lit. all the earth*

100:3 ^a Job 10:3, 8; Ps. 119:73; 139:13, 14; [Eph. 2:10]
^b Ps. 95:7; [Is. 40:11]; Ezek. 34:30, 31
¹ Some mss. *and his we are*
 100:4 ^a Ps. 66:13; 116:17-19
 100:5 ^a Ps. 136:1
 101:1 ¹ *loving-kindness*
² *justice*
³ *sing praises*
 101:2 ^a 1 Kin. 11:4
¹ *blameless*
 101:3 ^a Ps. 97:10
^b Josh. 23:6
¹ *worthless*, Heb. *Belial*
² *cling*
 101:4 ^a [Ps. 119:115]
¹ *perverse*
² *wickedness*
 101:5 ^a Prov. 6:17
¹ *secretly*
² *destroy*
³ *endure*
 101:6 ¹ *blameless*
 101:7 ¹ *continue*, lit. *be established*
 101:8 ^a [Ps. 75:10]; Jer. 21:12
^b Ps. 48:2, 8
¹ *Lit. workers of iniquity*

^a*it is he that* hath made us, ¹and not we ourselves; ^b*we are* his people, and the sheep of his pasture.

4 ^aEnter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; ^ahis mercy *is* everlasting; and his truth *endureth* to all generations.

PSALM 101

Walk with a Perfect Heart

A Psalm of David.

I WILL sing of ¹mercy and ²judgment: unto thee, O LORD, will I ³sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will ^awalk within my house with a ¹perfect heart.

3 I will set no ¹wicked thing before mine eyes: ^aI hate the work of them ^bthat turn aside; *it* shall not ²cleave to me.

4 A ¹froward heart shall depart from me: I will not ^aknow a ²wicked *person*.

5 Whoso ¹privily slandereth his neighbour, him will I ²cut off: ^ahim that hath an high look and a proud heart will not I ³suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a ¹perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not ¹tarry in my sight.

8 I will ^aearly destroy all the wicked of the land; that I may cut off all ¹wicked doers ^bfrom the city of the LORD.

Psalm 99. The final psalm of the divine kingdom is composed of three stanzas, each followed by a call to worship (vv. 3, 5, 9). The first stanza describes the King's greatness (vv. 1, 2); the second, His justice (v. 4); and the third, His forgiveness (vv. 6-8).

Psalm 100. The word *praise* in the superscription is actually the word *thanksgiving* or, more specifically, *thank-offering*. It was one psalm that accompanied a "thank-offering" (Lev. 7:12) that one presented when God had especially answered a prayer or given a great deliverance. The psalm contains a command to serve (vv. 1-3) and a command to praise (vv. 4, 5). Each section is in turn divided into three calls and three causes. There are three calls to serve, **make a joyful noise** (v.

1), **serve the LORD** (v. 2), and **come before** (v. 2); and three causes for serving, **the LORD is God, he hath made us, we are his people** (v. 3). Likewise, there are three calls to praise, **enter his gates, be thankful, bless his name** (v. 4), followed by three causes for praise, **the LORD is good, his mercy is everlasting, his truth endureth** (v. 5).

Psalm 101. This psalm describes the perfect king. It expresses David's own aims but, at the same time, is a picture of Christ, his descendant, who will in fact fulfill this ideal picture. The ideal king sings to the Lord (v. 1), keeps his personal life pure (vv. 2-4), and administers social justice (vv. 5-8).

Psalm 102. Though the author of this psalm is

PSALM 102

The Lonely Soul

A Prayer of the afflicted, ^awhen he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 ^aHide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are ^aconsumed¹ like smoke, and my bones are burned as an hearth.

4 My heart is ¹smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones ¹cleave to my ²skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; *and* they that ¹are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast ¹lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and I am withered like grass.

Mercy on Zion

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

102:1 title ^aPs.

61:2

102:2 ^aPs. 27:9; 69:17

102:3 ^aJames 4:14

¹Lit. *finished in*

102:4 ¹stricken

102:5 ¹cling

²flesh

102:8 ¹deride

me

102:10 ¹exalted

102:15 ^a1 Kin.

8:43

¹nations or Gentiles

102:16 ^a[Is.

60:1, 2]

102:17 ^aNeh.

1:6; Ps. 22:24

102:18 ^aDeut.

31:19; [Rom.

15:4; 1 Cor.

10:11]

^bPs. 22:31

102:19 ^aDeut.

26:15; Ps. 14:2

102:20 ^aPs.

79:11

102:21 ^aPs.

22:22

102:22 ^a[Is.

2:2, 3; 49:22,

23; 60:3]; Zech.

8:20-23

102:23 ^aJob

21:21

102:24 ^a[Ps.

39:13]; Is. 38:10

^bJob 36:26; [Ps.

90:2]; Hab. 1:12

102:25 ^a[Gen.

1:1; Neh. 9:6;

Heb. 1:10-12]

102:26 ^aIs.

34:4; 51:6; Matt.

24:35; [2 Pet.

3:7, 10-12]; Rev.

20:11

¹continue

²grow

³cloak

102:27 ^a[Is.

41:4; 43:10; Mal.

3:6; Heb. 13:8];

James 1:17

102:28 ^aPs.

69:36

¹descendants

15 So the ¹heathen shall ^afear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, ^ahe shall appear in his glory.

17 ^aHe will regard the prayer of the destitute, and not despise their prayer.

The Caring Lord

18 This shall be ^awritten for the generation to come: and ^bthe people which shall be created shall praise the LORD.

19 For he hath ^alooked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 ^aTo hear the groaning of the prisoner; to loose those that are appointed to death;

21 To ^adeclare the name of the LORD in Zion, and his praise in Jerusalem;

22 ^aWhen the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he ^ashortened my days.

24 ^aI said, O my God, take me not away in the midst of my days: ^bthy years *are* throughout all generations.

God's Years Have No End

25 ^aOf old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 ^aThey shall perish, but thou shalt ¹endure: yea, all of them shall ²wax old like a garment; as a ³vesture shalt thou change them, and they shall be changed:

27 But ^athou *art* the same, and thy years shall have no end.

28 ^aThe children of thy servants shall continue, and their ¹seed shall be established before thee.

anonymous, he speaks for the afflicted of all ages who must rely totally on God for relief. The answer to the psalmist's grief is not, in this case, direct divine intervention to alter his situation; rather, the psalmist's own reflection on the unchanging nature of God in His dealings with men soothes his troubled mind. After his introductory petition (vv. 1, 2), the psalmist voices his lament (vv. 3-11). His relief comes when he begins verse 12 dramatically with the words **but**

thou, O LORD, then expounds on the immutability and compassion of the Lord (vv. 12-22). Finally, the remaining section heightens the contrast between frail man and unchanging God by bringing both themes together (vv. 23-28). These statements about God's unchanging nature can just as easily be applied to the Lord Jesus Christ, the believer's refuge today, as the author of the Book of Hebrews applies them (Heb. 1:10-12).

PSALM 103

*Bless the Lord's Holy Character**A Psalm of David.*

BLESS ^athe LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 ^aWho forgiveth all thine iniquities; who ^bhealeth all thy diseases;

4 Who redeemeth thy life from destruction; ^awho crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good *things*; so *that* ^athy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 ^aHe made known his ways unto Moses, his acts unto the children of Israel.

8 ^aThe LORD is merciful and gracious, slow to anger, and ¹plenteous in ²mercy.

9 ^aHe will not always ¹chide: neither will he keep *his anger* for ever.

10 ^aHe hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his ¹mercy toward them that fear him.

12 As far as the east is from the west, so far hath he ^aremoved our transgressions from us.

13 ^aLike as a father pitieth *his children*, so the LORD pitieth them that fear him.

14 For he ¹knoweth our frame; he remembereth that *we are dust*.

103:1 ^aPs. 104:1, 35

103:3 ^aPs. 130:8; Is. 33:24
^b[Ex. 15:26]; Ps. 147:3; [Is. 53:5]; Jer. 17:14

103:4 ^a[Ps. 5:12]
103:5 ^a[Is. 40:31]

103:7 ^aEx. 33:12–17; Ps. 147:19

103:8 ^a[Ex. 34:6; 7; Num. 14:18]; Deut. 5:10; Neh. 9:17; Ps. 86:15; Jer. 32:18; Jon. 4:2; James 5:11

¹ *abounding*
² *lovingkindness*

103:9 ^a[Ps. 30:5; Is. 57:16]; Jer. 3:5; [Mic. 7:18]
¹ *strive*

103:10 ^a[Ezra 9:13; Lam. 3:22]

103:11 ¹ *lovingkindness*
103:12 ^a[2 Sam. 12:13; Is. 38:17; 43:25; Zech. 3:9; Heb. 9:26]

103:13 ^aMal. 3:17

103:14 ¹ Understands our constitution

103:15 ^aIs. 40:6–8; James 1:10, 11; 1 Pet. 1:24

103:16 ^a[Is. 40:7]

^b Job 7:10
¹ Lit. *it is not 2 not remember it*

103:17 ¹ *lovingkindness*

103:18 ^a[Deut. 7:9]; Ps. 25:10

103:19 ^a[Ps. 47:2; Dan. 4:17, 25]

103:20 ^aPs. 148:2

^b [Matt. 6:10]

103:21 ^a[Heb. 1:14]
¹ *servants*

104:1 ^aPs. 103:1

104:3 ^a[Amos 9:6]
¹ *upper chambers*

15 *As for man, ^ahis days are as grass: as a flower of the field, so he flourisheth.*

16 ^aFor the wind passeth over it, and ¹it is gone; and ^bthe place thereof shall ²know it no more.

17 But the ¹mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 ^aTo such as keep his covenant, and to those that remember his commandments to do them.

Bless the Lord

19 The LORD hath prepared his throne in the heavens; and ^ahis kingdom ruleth over all.

20 ^aBless the LORD, ye his angels, that excel in strength, that ^bdo his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ^aye ¹ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM 104

God's Marvellous Creation

BLESS ^athe LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest *thyself* with light as *with a garment*: who stretchest out the heavens like a curtain:

3 ^aWho layeth the beams of his ¹chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Psalm 103. This hymn is one of the greatest praise psalms in the entire collection. The first section (vv. 1–5) finds the psalmist expressing his intention to praise God for all **his benefits** (v. 2). Then with five verbs he enumerates specifically these benefits: **who forgiveth ... who healeth** (v. 3), **who redeemeth ... who crowneth** (v. 4), **who satisfieth** (v. 5). All of these actions speak of spiritual blessings, though physical benefits may be included. The next section (vv. 6–19), which speaks of God's character, contains a veritable catalog of the benevolent attributes of God: **merciful, gracious, slow to anger, plenteous in mercy** (v. 8). These are amply illustrated in an attempt to convey their vastness: the greatness of His mercy (**as the heaven is high**, v. 11), the greatness of His remov-

al of our sins (**as far as the east is from the west**, v. 12), and the greatness of His compassion (**as a father pitieth his children**, v. 13). Finally, in the conclusion the psalmist returns to the call that he gave himself at the outset, but this time he widens it to include all created beings and works (vv. 20–22).

Psalm 104. A truly joyful hymn of praise to the Creator, this hymn (along with Job 38 and 39 and Psalms 8 and 29) forms a divine poetic commentary on the Creation. The introduction to the psalm is a brief call to praise (v. 1a). The body of the psalm (vv. 1b–30) expounds on the majesty of God's creative work as few psalms do: He is infinite (vv. 1b–4); He created and established the earth's land and seas (vv. 5–9); He cares for the animal kingdom by giving food and

4 Who maketh his angels spirits; his ¹ministers a flaming fire:

5 ¹Who laid the foundations of the earth, *that* it should not ²be removed for ever.

6 Thou ^acoveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 ¹They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast ^aset a ¹bound that they may not pass over; ^bthat they turn not again to cover the earth.

10 He sendeth the springs into the valleys, *which* run among the hills.

11 They give drink to every beast of the field: the wild ¹asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

13 ^aHe watereth the hills from his ¹chambers: the earth is satisfied with ^bthe fruit of thy works.

14 ^aHe causeth the grass to grow for the cattle, and ¹herb for the service of man: that he may bring forth ^bfood out of the earth;

15 And ^awine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full of *sap*; the cedars of Lebanon, *which* he hath planted;

17 Where the birds make their nests: *as* for the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the ¹rocks for the ^aconies.²

19 ^aHe appointed the moon for seasons: the ^bsun knoweth his going down.

20 ^aThou makest darkness, and it

104:4 ¹servants

104:5 ¹Lit. *He has founded the earth upon her bases*

²shake

104:6 ^aGen. 1:6

104:8 ¹The

mountains rise

up; the valleys

sink down

104:9 ^aJob

26:10; Ps. 33:7;

[Jer. 5:22]

^bGen. 9:11-15

¹boundary

104:11 ¹donkeys

104:13 ^aPs.

147:8

^bJer. 10:13

¹upper chambers

104:14 ^aGen.

1:29

^bJob 28:5

¹vegetation

104:15 ^aJudg.

9:13; Ps. 23:5;

Prov. 31:6; Eccl.

10:19

104:18 ^aLev.

11:5

¹cliffs

²rock badgers

104:19 ^aGen.

1:14

^bJob 38:12; Ps.

19:6

104:20 ^a[Ps.

74:16; Is. 45:7]

104:21 ^aJob

38:39

104:23 ^aGen.

3:19

104:24 ^aPs. 40:5;

Prov. 3:19; [Jer.

10:12]; 51:15

^bPs. 65:9

¹possessions

104:25 ¹teeming

things

²living crea-

tures

104:26 ^aJob

41:1; Is. 27:1

¹A large sea

creature of

unknown

identity

²Lit. *formed*

104:27 ^aJob

36:31; Ps. 136:25

104:28 ¹What

104:29 ^aJob

34:15; [Eccl.

12:7]

104:30 ^aIs. 32:15

104:31 ^aGen.

1:31; Prov. 8:31

104:32 ^aHab.

3:10

^bEx. 19:18; Ps.

144:5

104:33 ^aPs. 63:4

104:34 ^aPs.

19:14

104:35 ^aPs.

37:38

¹Heb. *Halle-*

lujah

is night: wherein all the beasts of the forest do creep *forth*.

21 ^aThe young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto ^ahis work and to his labour until the evening.

24 ^aO LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy ^briches.¹

25 *So is* this great and wide sea, wherein *are* ¹things creeping innumerable, both small and great ²beasts.

26 There go the ships: *there is* that ^aleviathan,¹ *whom* thou hast ²made to play therein.

27 ^aThese wait all upon thee; that thou mayest give *them* their meat in due season.

28 ¹*That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: ^athou takest away their breath, they die, and return to their dust.

30 ^aThou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

God's Glory Endures Forever

31 The glory of the LORD shall endure for ever: the LORD ^ashall rejoice in his works.

32 He looketh on the earth, and it ^atrembleth: ^bhe toucheth the hills, and they smoke.

33 ^aI will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My ^ameditation of him shall be sweet: I will be glad in the LORD.

35 Let ^athe sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. ¹Praise ye the LORD.

drink (vv. 10-18); He established the heavenly bodies as regulatory agents (vv. 19-23); He created the sea and all its contents (vv. 24-26); and all living creatures are completely dependent on Him (vv. 27-30). The

conclusion (vv. 31-35) summarizes the message of the psalm and calls upon all men to praise the Lord of creation, an act of devotion the psalmist had already demanded of himself (vv. 1, 35).

PSALM 105

God's Wondrous Works

O ^aGIVE thanks unto the LORD; call upon his name: ^bmake known his deeds among the people.

2 Sing unto him, sing psalms unto him: ^atalk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: ^aseek his face evermore.

5 ^aRemember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: ^ahis judgments *are* in all the earth.

God's Covenant

8 He hath ^aremembered his covenant for ever, the word *which* he commanded to a thousand generations.

9 ^aWhich *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel for an everlasting covenant:

11 Saying, ^aUnto thee will I give the land of Canaan, ¹the lot of your inheritance:

12 ^aWhen they were *but* a few men in number; yea, very few, ^band strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 ^aHe ¹suffered no man to do them wrong: yea, ^bhe ²reproved kings for their sakes;

15 *Saying*, Touch not mine ¹anointed, and do my prophets no harm.

16 Moreover ^ahe called for a famine upon the land: he ¹brake the whole ^bstaff² of bread.

Joseph Was Used to Save Israel

17 ^aHe sent a man before them, *even* Joseph, *who* ^bwas sold ¹for a servant:

105:1 ^a 1 Chr. 16:8–22, 34; Ps. 106:1; Is. 12:4
^b Ps. 145:12

105:2 ^a Ps. 119:27

105:4 ^a Ps. 27:8

105:5 ^a Ps. 77:11

105:7 ^a [Is. 26:9]

105:8 ^a Luke 1:72

105:9 ^a Gen. 17:2; Luke 1:73;

[Gal. 3:17]; Heb. 6:17

105:11 ^a Gen. 13:15; 15:18

¹ the allotment

105:12 ^a Gen. 34:30; [Deut. 7:7]

^b Gen. 23:4;

Heb. 11:9

105:14 ^a Gen. 35:5

^b Gen. 12:17

¹ permitted

² rebuked

105:15 ^a anointed ones

105:16 ^a Gen. 41:54

^b Lev. 26:26; Is. 3:1; Ezek. 4:16

¹ destroyed

² provision

105:17 ^a [Gen. 45:5]

^b Gen. 37:28, 36;

Acts 7:9

¹ as a slave

105:18 ^a Gen. 40:15

¹ Lit. his soul

came into iron

105:19 ^a Gen. 39:11–21; 41:25, 42, 43

¹ came to pass

² tested

105:20 ^a Gen. 41:14

105:21 ^a Gen. 41:40–44

¹ possessions

105:22 ¹ Bind as prisoners

² elders

105:23 ^a Gen. 46:6; Acts 7:15

^b Ps. 78:51

105:24 ^a Ex. 1:7, 9

105:25 ^a Ex. 1:8–10; 4:21

¹ craftily

105:26 ^a Ex. 3:10; 4:12–15

105:27 ^a Ex. 7–12; Ps. 78:43

¹ performed his signs

105:29 ^a Ex. 7:20, 21; Ps. 78:44

105:30 ^a Ex. 8:6

105:31 ^a Ex. 8:16, 17

¹ territory

105:32 ^a Ex. 9:23–25

105:33 ^a Ps. 78:47

¹ struck

² splintered

³ territory

105:34 ^a Ex. 10:4

¹ young locusts

105:35 ¹ vegetation

105:36 ^a Ex. 12:29; 13:15; Ps. 135:8; 136:10

^b Gen. 49:3

¹ struck down

² Lit. firstfruits

18 ^aWhose feet they hurt with fetters: ¹he was laid in iron:

19 Until the time that his word ¹came: ^athe word of the LORD ²tried him.

20 ^aThe king sent and loosed him; *even* the ruler of the people, and let him go free.

21 ^aHe made him lord of his house, and ruler of all his ¹substance:

22 To ¹bind his princes at his pleasure; and teach his ²senators wisdom.

23 ^aIsrael also came into Egypt; and Jacob sojourned ^bin the land of Ham.

24 And ^ahe increased his people greatly; and made them stronger than their enemies.

25 ^aHe turned their heart to hate his people, to deal ¹subtily with his servants.

Moses Was Used to Free Israel

26 ^aHe sent Moses his servant; *and* Aaron whom he had chosen.

27 They ^ashewed¹ his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 ^aHe turned their waters into blood, and slew their fish.

30 ^aTheir land brought forth frogs in abundance, in the chambers of their kings.

31 ^aHe spake, and there came divers sorts of flies, *and* lice in all their ¹coasts.

32 ^aHe gave them hail for rain, *and* flaming fire in their land.

33 ^aHe ¹smote their vines also and their fig trees; and ²brake the trees of their ³coasts.

34 ^aHe spake, and the locusts came, and ¹caterpillars, and that without number,

35 And did eat up all the ¹herbs in their land, and devoured the fruit of their ground.

36 ^aHe ¹smote also all the first-born in their land, ^bthe ²chief of all their strength.

37 ^aHe brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 ^aEgypt was glad when they departed: for the fear of them fell upon them.

39 ^aHe spread a cloud for a covering; and fire to give light in the night.

40 ^aThe *people* asked, and he brought quails, and ^bsatisfied them with the bread of heaven.

41 ^aHe opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

God's Faithfulness to Israel

42 For he remembered ^ahis holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with ¹gladness:

44 ^aAnd gave them the lands of the ¹heathen: and they inherited the labour of the people;

45 ^aThat they might observe his statutes, and keep his laws. ¹Praise ye the LORD.

PSALM 106

God's Mercy Endures Forever

PRAISE¹ ye the LORD. ^aO give thanks unto the LORD; for *he is* good: for his mercy *endureth* forever.

2 Who can ¹utter the mighty acts

105:37 ^a Ex. 12:35, 36
105:38 ^a Ex. 12:33
105:39 ^a Ex. 13:21; Neh. 9:12; Ps. 78:14; Is. 4:5
105:40 ^a Ex. 16:12
^b Ps. 78:24
105:41 ^a Ex. 17:6; Num. 20:11; Ps. 78:15; 114:8; Is. 48:21; [1 Cor. 10:4]
105:42 ^a Gen. 15:13, 14; Ps. 105:8
105:43 ¹ *a joyful shout*
105:44 ^a Josh. 11:16-23; 13:7; Ps. 78:55
¹ *Gentiles or nations*
105:45 ^a [Deut. 4:1, 40]
¹ Heb. *Hallelujah*
106:1 ^a 1 Chr. 16:34, 41
¹ Heb. *Hallelujah*
106:2 ¹ *express*

106:3 ^a Ps. 15:2
^b [Gal. 6:9]
¹ *justice*
106:4 ^a Ps. 119:132
106:5 ¹ The people of thy inheritance
106:6 ^a 1 Kin. 8:47; [Ezra 9:7; Neh. 1:7; Jer. 3:25; Dan. 9:5]
106:7 ^a Ex. 14:11, 12
¹ *lovingkindnesses*
106:8 ^a Ex. 9:16
106:9 ^a Ex. 14:21; Ps. 18:15; Is. 51:10; Nah. 1:4
^b Is. 63:11-13

of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep ¹judgment, and he that ^adoeth righteousness at ^ball times.

4 ^aRemember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with ¹thine inheritance.

6 ^aWe have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy ¹mercies; ^abut provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them for his name's sake, ^athat he might make his mighty power to be known.

9 ^aHe rebuked the Red sea also, and it was dried up: so ^bhe led them through the depths, as through the wilderness.

10 And he ^asaved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 ^aAnd the waters covered their enemies: there was not one of them left.

106:10 ^a Ex. 14:30

106:11 ^a Ex. 14:27, 28; 15:5

Psalm 105. One of two historical psalms (see ch. 78), this psalm traces the history of Israel for its didactic value in the psalmist's own day. It could also be classified as a hymn of praise since it includes the characteristic threefold content: a call to praise (vv. 1-6), a cause for praise (vv. 7-41), and a conclusion (vv. 42-45). The call to praise is unmistakable with its 11 imperatives directed toward God's people: **give thanks, call upon, make known, sing, talk**, and so on. The cause for praise constitutes a brief historical survey of what the Lord did for Israel in the past: He made an unconditional covenant with Abraham and reaffirmed it to Isaac and Jacob (vv. 7-11). He protected Joseph and used him to sustain His people (vv. 12-22). He delivered His people from Egypt (vv. 23-38). He provided for them in the wilderness (vv. 39-41). In light of such a faithful, promise-keeping God, the psalmist concludes with a summary of God's blessings (the Abrahamic covenant, the Exodus, and the Conquest) and an appropriate call to praise (vv. 42-45).

Psalm 106. This psalm is one of national lament, though it might also be classified as a historical psalm (cf. chs. 78, 105). Like Psalm 105 it traces the history of Israel, but for a different purpose. In the former psalm

the emphasis was on God's grace and faithfulness; in this psalm it is on the people's faithlessness and the Lord's justice. Verse 47 has been interpreted to imply that the setting of the psalm was the Babylonian captivity. This is not necessarily true, however, because the reference is quite general, and there were many periods when the Israelites were oppressed by the heathen. The psalm may be divided into three key sections. First, there is a call to praise (vv. 1-5). Second, a confession of Israel's past sins (vv. 6-46) takes up the bulk of the psalm. In this part, after an introductory identification of present-day sins with the past (v. 6), the psalmist traces a history of rebellion and unbelief on the part of God's people. These occasions of disbelief included the Exodus (vv. 7-12), the wanderings in the wilderness (vv. 13-23), the events at Kadesh-barnea (vv. 24-27, cf. Num. 13:32; 14:41), the encampment at Shittim (vv. 28-31), and occurrences within the Promised Land itself (vv. 32-46). Finally, the psalmist concludes with a twofold petition, **save us ... gather us**, with a twofold purpose, **to give thanks ... and to triumph** (v. 47). This last psalm in the fourth book of the Psalms ends with the now familiar doxology (v. 48).

12 ^aThen believed they his words; they sang his praise.

Israel Sinned Repeatedly

13 ^aThey¹ soon forgot his works; they waited not for his counsel:

14 ^aBut lusted exceedingly in the wilderness, and tempted God in the desert.

15 ^aAnd he gave them their request; but ^bsent leanness into their soul.

16 ^aThey envied Moses also in the camp, and Aaron the saint of the LORD.

17 ^aThe earth opened and swallowed up Dathan and covered the ¹company of Abiram.

18 ^aAnd a fire was kindled in their company; the flame burned up the wicked.

19 ^aThey made a calf in Horeb, and worshipped the ¹molten image.

20 Thus ^athey changed their glory into the ¹similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt;

22 Mondrous works in the land of Ham, and ¹terrible things by the Red sea.

23 ^aTherefore he said that he would destroy them, had not Moses his chosen ^bstood before him in the breach, to turn away his wrath, lest he should destroy *them*.

Israel Refused to Enter the Land

24 Yea, they despised ^athe pleasant land, they ^bbelieved not his word:

25 ^aBut murmured in their tents, and hearkened not unto the voice of the LORD.

26 ^aTherefore he ¹lifted up his hand against them, ^bto ²overthrow them in the wilderness:

27 ^aTo ¹overthrow their seed also among the nations, and to scatter them in the lands.

Israel Worshipped Idols

28 ^aThey joined themselves also unto Baal-peor, and ate the sacrifices ¹of the dead.

106:12 ^a Ex. 15:1-21
 106:13 ^a Ex. 15:24; 16:2; 17:2
¹ Lit. *They hurried, they forgot*
 106:14 ^a Num. 11:4; 1 Cor. 10:6
 106:15 ^a Num. 11:31
^b Is. 10:16
 106:16 ^a Num. 16:1-3
 106:17 ^a Num. 16:31, 32; Deut. 11:6
¹ *faction*
 106:18 ^a Num. 16:35, 46
 106:19 ^a Ex. 32:1-4; Deut. 9:8; Acts 7:41
¹ *moulded*
 106:20 ^a Jer. 2:11; Rom. 1:23
¹ *image*
 106:22 ¹ *awesome*
 106:23 ^a Ex. 32:10; Deut. 9:19
^b Ezek. 22:30
 106:24 ^a Deut. 8:7; Jer. 3:19; Ezek. 20:6
^b Deut. 1:32; 9:23; 1Heb. 3:18, 19
 106:25 ^a Num. 14:2, 27; Deut. 1:27
 106:26 ^a Ezek. 20:15, 16; [Heb. 3:11, 18]
^b Num. 14:28-30
¹ Took an oath
² *make them fall*
 106:27 ^a Lev. 26:33; Ezek. 20:23
¹ *make their descendants fall also*
 106:28 ^a Num. 25:3; Deut. 4:3; Hos. 9:10
¹ *offered to the dead*
 106:29 ¹ *deeds*
 106:30 ^a Num. 25:7, 8
¹ *intervened*
² *stopped*
 106:31 ^a Gen. 15:6; Num. 25:11-13
 106:32 ^a Num. 20:3-13; Ps. 81:7
^b Deut. 1:37; 3:26
¹ *on account of them*
 106:33 ^a Num. 20:3, 10
¹ *rashly*
 106:34 ^a Judg. 1:21
^b [Deut. 7:2, 16]; Judg. 2:2
 106:35 ^a Judg. 3:5, 6
¹ *Gentiles*
 106:36 ^a Judg. 2:12
^b Deut. 7:16

29 Thus they provoked *him* to anger with their ¹inventions: and the plague brake in upon them.

30 ^aThen stood up Phinehas, and ¹executed judgment: and *so* the plague was ²stayed.

31 And that was counted unto him ^afor righteousness unto all generations for evermore.

32 ^aThey angered *him* also at the waters of strife, ^bso that it went ill with Moses ¹for their sakes:

33 ^aBecause they provoked his spirit, so that he spake ¹unadvisedly with his lips.

34 ^aThey did not destroy the nations, ^bconcerning whom the LORD commanded them:

35 ^aBut were mingled among the ¹heathen, and learned their works.

36 And ^athey served their idols: ^bwhich were a snare unto them.

37 Yea, ^athey sacrificed their sons and their daughters unto ^bdevils,¹

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and ^athe land was polluted with blood.

39 Thus were they ^adefiled¹ with their own works, and ^bwent² a whoring³ with their own inventions.

God's Wrath and Mercy

40 Therefore ^awas the wrath of the LORD kindled against his people, inasmuch that he abhorred ^bhis own inheritance.

41 And ^ahe gave them into the hand of the ¹heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 ^aMany times did he deliver them; but they ¹provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded

106:37 ^a [Deut. 12:31; 32:17, 18]; 2 Kin. 16:3; 17:17; Ezek. 16:20, 21; [1 Cor. 10:20] ^b [Lev. 17:7] ¹ *demons*
 106:38 ^a [Num. 35:33; Is. 24:5; Jer. 3:1, 2]
 106:39 ^a [Lev. 18:24]; Ezek. 20:18 ^b [Lev. 17:7; Num. 15:39]; Judg. 2:17; Hos. 4:12 ¹ *unclean by* ² *played the harlot*, were unfaithful ³ *by their own deeds*
 106:40 ^a Judg. 2:14; Ps. 78:59 ^b [Deut. 9:29; 32:9]
 106:41 ^a Judg. 2:14; [Neh. 9:27] ¹ *Gentiles or nations*
 106:43 ^a Judg. 2:16; [Neh. 9:27] ¹ *rebelled against him*

their affliction, when ^ahe heard their cry:

45 ^aAnd he remembered for them his covenant, and ^brepented¹ ^caccording to the multitude of his ²mercies.

46 ^aHe made them also to be pitied of all those that carried them captives.

47 ^aSave us, O LORD our God, and gather us from among the ¹heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 ^aBlessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. ¹Praise ye the LORD.

BOOK V: Psalms 107—150

PSALM 107

God's Redemptive Power

O ^aGIVE thanks unto the LORD, for *he is good*: for his ¹mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And ^agathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in ^athe wilderness in a ¹solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 ^aThen they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the ^aright way, that they might go to a city of habitation.

8 ^aOh that *men* would praise the

106:44 ^aJudg.

3:9; 6:7; 10:10

106:45 ^a[Lev.

26:41, 42]

^bJudg. 2:18

^cPs. 69:16

¹relented

²lovingkind-

nesses

106:46 ^a1 Kin.

8:50; [2 Chr.

30:9]; Ezra 9:9;

Neh. 1:11; Jer.

42:12

106:47 ^a1 Chr.

16:35, 36

¹Gentiles or

nations

106:48 ^aPs.

41:13

¹Heb. Halle-

lujah

107:1 ^a1 Chr.

16:34; Ps. 106:1;

Jer. 33:11

¹lovingkind-

ness

107:3 ^aIs. 43:5,

6; Jer. 29:14;

31:8-10; [Ezek.

39:27, 28]

107:4 ^aNum.

14:33; 32:13;

[Deut. 2:7;

32:10]; Josh. 5:6;

14:10

¹desolate

107:6 ^aPs. 50:15;

[Hos. 5:15]

107:7 ^aEzra

8:21; Ps. 5:8; Jer.

31:9

107:8 ^aPs.

107:15, 21

¹lovingkind-

ness

107:9 ^a[Ps.

34:10; Luke

1:53]

107:10 ^a[Is.

42:7; Mic. 7:8;

Luke 1:79]

^bJob 36:8

¹prisoners

107:11 ^aLam.

3:42

^b[Ps. 73:24]

¹despised

107:12 ^aPs.

22:11

107:14 ^aPs. 68:6

¹broke their

chains in pieces

107:15 ¹loving-

kindness

107:16 ^aIs.

45:1, 2

¹bronze

LORD *for* his ¹goodness, and *for* his wonderful works to the children of men!

9 For ^ahe satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as ^asit in darkness and in the shadow of death, *being* ^bbound¹ in affliction and iron;

11 Because they ^arebelled against the words of God, and ¹contemned ^bthe counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* ^anone to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 ^aHe brought them out of darkness and the shadow of death, and ¹brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his ¹goodness, and *for* his wonderful works to the children of men!

16 For he hath ^abroken the gates of ¹brass, and cut the bars of iron in sunder.

Deliverance from Transgressions

17 Fools ^abecause of their transgression, and because of their iniquities, are afflicted.

18 ^aTheir soul abhorreth all manner of meat; and they ^bdraw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 ^aHe sent his word, and ^bhealed them, and ^cdelivered *them* from their destructions.

107:17 ^a[Is. 65:6, 7; Jer. 30:14, 15]; Lam. 3:39; Ezek. 24:23

107:18 ^aJob 33:20 ^bJob 33:22

107:20 ^aMatt. 8:8 ^b2 Kin. 20:5; Ps. 30:2 ^cJob 33:28, 30

Psalm 107. Verses 2 and 3 need not be taken as a reference to the Babylonian exile. They most likely refer to the fact that God's people are viewed as collected from all worldly powers into their present position as His chosen people. The fact that all four directions are mentioned supports this idea, since Babylon itself lay to the east. After an initial call to praise (vv. 1-3), the psalmist lists the various types of distresses from which the Lord rescues His people (vv. 4-32). These include: redemption from wandering (vv. 4-9), from prisons (vv. 10-16), from deathly psychological misery (vv. 17-22), and from stormy seas (vv. 23-32). This survey is punctuated with a refrain intended to epitomize the reaction these acts of redemption should elicit:

Oh that men would praise the LORD (vv. 8, 15, 21, 31). The next section constitutes a miniature survey of Israel's history, though the allusions are admittedly quite vague (vv. 33-41): the desolation of Egypt and the Red Sea (vv. 33, 34), the miraculous provision during the wilderness experience (v. 35), the conquest of Canaan (vv. 36-38), and the vicissitudes of life in the Promised Land (vv. 39-41). The purpose of this section is to drive home the truth that God is faithful and gracious to His people. Finally, the conclusion of the psalm (vv. 42, 43) applies the moral of the story to its readers: a knowledge of God's steadfastness and love will cause rejoicing among the righteous, silence among the wicked, and meditation among the wise.

21 Oh that *men* would ¹praise the LORD for his ²goodness, and for his wonderful works to the children of men!

22 And ^alet them sacrifice the sacrifices of thanksgiving, and ^bdeclare his works with ¹rejoicing.

Deliverance from Storms

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and ^araiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: ^atheir soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and ¹are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 ^aHe maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 ^aOh that *men* would ¹praise the LORD for his ²goodness, and for his wonderful works to the children of men!

32 Let them exalt him also ^ain the congregation of the people, and praise him in the assembly of the elders.

God's Power Over Nature

33 He ^aturneth rivers into a wilderness, and the watersprings into dry ground;

34 A ^afruitful land into ¹barrenness, for the wickedness of them that dwell therein.

35 ^aHe turneth the wilderness into ¹a standing water, and dry ground into watersprings.

107:21 ¹give thanks

²lovingkindness

107:22 ^a Lev. 7:12; Ps. 50:14; Heb. 13:15

^b Ps. 9:11

¹ joyful singing

107:25 ^a Jon. 1:4

107:26 ^a Ps. 22:14

107:27 ¹ Lit. all their wisdom is swallowed up

107:29 ^a Ps. 89:9;

Matt. 8:26; Luke 8:24

107:31 ^a Ps. 107:8, 15, 21

¹ give thanks to

² lovingkindness

107:32 ^a Ps. 22:22, 25

107:33 ^a 1 Kin. 17:1, 7; Is. 50:2

107:34 ^a Gen. 13:10; Deut. 29:23

¹ Lit. a salty waste

107:35 ^a Ps. 114:8; [Is. 41:17, 18]

¹ pools of water

107:38 ^a Gen. 12:2; 17:16, 20

^b Ex. 1:7; [Deut. 7:14]

107:39 ^a 2 Kin. 10:32

¹ diminished

107:40 ^a Job 12:21, 24

¹ Or void place

107:41 ^a 1 Sam. 2:8; [Ps. 113:7, 8]

^b Ps. 78:52

¹ far from

107:42 ^a Job 5:15, 16

^b Job 5:16; Ps. 63:11; [Rom. 3:19]

107:43 ^a Ps. 64:9; Jer. 9:12; [Hos. 14:9]

108:1 ^a Ps. 57:7-11

¹ steadfast

108:2 ^a Ps. 57:8-11

¹ lute or lyre

² awaken the dawn

108:4 ¹ loving-kindness

² skies

108:5 ^a Ps. 57:5, 11

108:6 ^a Ps. 60:5-12

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 ^aHe blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to ^bdecrease.

Deliverance Comes from the Lord

39 Again, they are ^aminished¹ and brought low through oppression, affliction, and sorrow.

40 ^aHe poureth contempt upon princes, and causeth them to wander in the ¹wilderness, where there is no way.

41 ^aYet setteth he the poor on high ¹from affliction, and ^bmaketh *him* families like a flock.

42 ^aThe righteous shall see *it*, and rejoice: and all ^biniquity shall stop her mouth.

43 ^aWhoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

PSALM 108

Praise the Exalted God

A Song or Psalm of David.

O ^aGOD, my heart is ¹fixed; I will sing and give praise, even with my glory.

2 ^aAwake, ¹psaltery and harp: I *myself* will ²awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy ¹mercy *is* great above the ²heavens: and thy truth *reacheth* unto the clouds.

5 ^aBe thou exalted, O God, above the heavens: and thy glory above all the earth;

6 ^aThat thy beloved may be delivered: save *with* thy right hand, and answer me.

Psalm 108. This psalm is composed of fragments from two other psalms. The first section, verses 1-5, is taken from 57:7-11; the second section, verses 6-13, is taken from 60:5-12, with little change in the wording of either fragment. Though taken from psalms of in-

dividual lament (ch. 57) and national lament (ch. 60), the present psalm is composed of the most positive sections of confidence in both. The resulting work is a psalm of victory that only briefly alludes to the nation's lament, namely, their ever-present enemies (vv. 12, 13).

Victory Over Enemies

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and ¹mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the ¹strength of mine head; ^aJudah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 “Who will bring me into the strong city? who will lead me into Edom?”

11 *Wilt not thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 “Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM 109**A Slandering Tongue**

To the chief Musician,
A Psalm of David.

HOLD “not thy peace, O God of my praise;

2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a ^alying tongue.

3 They ¹compassed me about also with words of hatred; and fought against me “without a cause.

4 ¹For my love they are my adversaries: but I *give myself unto* prayer.

5 And “they have rewarded me evil for good, and hatred for my love.

Punish the Wicked

6 Set thou a wicked man over him: and let ^aSatan¹ stand at his right hand.

108:7 ¹measure

108:8 ^a[Gen.

49:10]

¹helmet

108:10 ^aPs. 60:9

108:13 ^aPs.

60:12

109:1 ^aPs. 83:1

109:2 ^aPs. 27:12

109:3 ^aPs. 35:7;

69:4; John 15:25

¹surrounded

me

109:4 ¹In return

for

109:5 ^aPs. 35:7,

12; 38:20; Prov.

17:13

109:6 ^aZech. 3:1

¹an accuser,

Heb. *Satan*

7 When he shall be judged, let him ¹be condemned: and “let his prayer become sin.

8 Let his days be ^afew; *and* ^blet another take his office.

9 “Let his children be fatherless, and his wife a widow.

10 Let his children ¹be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 “Let the ¹extortioner catch all that he hath; and let the strangers ²spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 “Let his ¹posterity be cut off; *and* in the generation following let their ^bname be blotted out.

14 “Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother ^bbe blotted out.

15 Let them be before the LORD continually, that he may ^acut¹ off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the ^abroken in heart.

17 “As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it ^acome into his ¹bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a ¹girdle wherewith he is girded continually.

20 *Let this be* the reward of mine ¹adversaries from the LORD, and of them that speak evil against my ²soul.

Psalm 109. This psalm constitutes the most vivid example of imprecatory prayer found in all the Psalter. Such petitions for retributive justice have posed a theological problem: How can a man who claims to trust in the Lord (vv. 21–31) pray such curses on his enemies as those found in verses 6–20? Several answers may be offered for this problem. First, there is a legitimate righteous indignation against sin. God Himself possesses this attribute and Jesus indirectly commanded it when He instructed the disciples to pray, “Thy kingdom come.” The coming of God’s kingdom includes the destruction of the wicked. Sec-

ond, the curses used here are actually a prayer that places the matter into the hands of a just and holy God. Third, Peter quotes both Psalm 69 and Psalm 109 in Acts 1:20 and attributes both references to the Holy Spirit. Fourth, the psalmist is so identified with God that he has the mind of God: the psalmist’s enemies are likewise at enmity with God. The content of the psalm may be analyzed as follows: the psalmist’s lament and declaration of innocence (vv. 1–5), the catalog of curses that he prays will fall on his enemies (vv. 6–20), and his plea that God will give mercy and protection (vv. 21–31).

Save Me According to Thy Mercy

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy ¹mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone ^alike the shadow when it ¹declineth: I am ²tossed up and down as the locust.

24 My ^aknees are weak through fasting; and my flesh faileth of fatness.

25 I became also ^aa reproach unto them: *when they looked upon me* ^bthey shook their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 ^aThat they may know that this is thy hand; *that thou, LORD, hast done it.*

28 ^aLet them curse, but bless thou: when they arise, let them be ashamed; but let ^bthy servant rejoice.

29 ^aLet mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, ^aI will praise him among the multitude.

31 For ^ahe shall stand at the right hand of the poor, to save *him* from those ¹that condemn his soul.

PSALM 110**The Lord's Ruling Power**

A Psalm of David.

THE ^aLORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy ^bfootstool.

109:21 ¹ loving-kindness

109:23 ^a Ps. 102:11

¹ lengthens
² shaken off like

109:24 ^a Heb. 12:12

109:25 ^a Ps. 22:7; Jer. 18:16; Lam. 2:15

^b Matt. 27:39; Mark 15:29

109:27 ^a Job 37:7

109:28 ^a 2 Sam. 6:11, 12

^b Is. 65:14

109:29 ^a Job 8:22; Ps. 35:26

109:30 ^a Ps. 35:18; 111:1

109:31 ^a [Ps. 16:8]

¹ Lit. *judging his soul*

110:1 ^a Matt. 22:44; Mark 12:36; 16:19; Luke 20:42, 43; Acts 2:34, 35; Col. 3:1; Heb. 1:13

^b [1 Cor. 15:25; Eph. 1:22]

110:2 ^a [Rom. 11:26, 27]

^b [Ps. 2:9; Dan. 7:13, 14]

110:3 ^a Judg. 5:2; Neh. 11:2

^b 1 Chr. 16:29; Ps. 96:9

¹ volunteers

110:4 ^a [Num. 23:19]

^b [Zech. 6:13]

^c [Heb. 5:6, 10; 6:20]

¹ relent

² according to

110:5 ^a [Ps. 16:8]

^b Ps. 2:5, 12; [Rom. 2:5; Rev. 6:17]

¹ Lit. *break kings in pieces*

110:6 ^a Ps. 68:21

¹ nations or Gentiles

² Lit. *break in pieces the leaders*

110:7 ^a [Is. 53:12]

2 The LORD shall send the rod of thy strength ^aout of Zion: ^brule thou in the midst of thine enemies.

3 ^aThy people *shall be* ¹willing in the day of thy power, ^bin the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and ^awill not ¹repent, Thou *art* ^aa ^bpriest for ever ²after the order of ^cMelchizedek.

5 The Lord ^aat thy right hand shall ¹strike through kings ^bin the day of his wrath.

6 He shall judge among the ¹heathen, he shall fill *the places* with the dead bodies; ^ahe shall ²wound the heads over many countries.

7 He shall drink of the brook in the way: ^atherefore shall he lift up the head.

PSALM 111**The Greatness of God's Works**

PRAISE ¹ye the LORD. ^aI will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 ^aThe works of the LORD *are* great, ^bsought ¹out of all them that have pleasure therein.

3 His work *is* ^ahonourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful

111:1 ^a Ps. 35:18 ¹ Heb. *Hallelujah*

111:2 ^a Ps. 92:5 ^b Ps. 143:5 ¹ studied by

111:3 ^a Ps. 145:4, 5

Psalm 110. This royal psalm is also messianic. It is the only messianic psalm with no contemporary reference to David or another. Though assailed by critics, its Davidic authorship, divine inspiration, and messianic interpretation are all assumed by Jesus and the New Testament writers. It ranks as the Psalm most quoted in the New Testament (Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; Heb. 1:13; 5:6; 7:17, 21) with many additional allusions. The content of the psalm may be analyzed under three headings: Sovereign King (vv. 1-3), Eternal Priest (v. 4), and Victorious Warrior (vv. 5-7). The initial double reference to the Lord created interpretive problems in Jesus' day (see Matt. 22:41-45), but only for those who refused to accept His deity. The answer is simple: the first word **LORD** is in capital letters, indicating that it is a reference to *Yahweh*, the personal name of God; the second word **Lord** contains only a capital "L," indicating that it is the Hebrew word *Adonai*, meaning "Master"; the word

"my" refers of course to David himself. Though the Messiah is David's son (2 Sam. 7:14-16), He is also David's *Adonai*; therefore, Messiah must be divine as well. The implication of the first three verses is striking: God and Messiah rule the earth as partners. Verse 4 establishes the priesthood of the Messiah, though not until Hebrews 5 and 7 is this office explained. Not only is the Messiah a unique King-Priest, He is also a warrior (vv. 5-7) who will execute judgment and thus **lift up the head** (v. 7) in conquest.

Psalm 111. An acrostic psalm, this poem uses two clauses for each verse, except for the last verse which has three, for a total of 22 clauses, each beginning with a consecutive letter of the Hebrew alphabet (with its 22 letters). Though such acrostic poems are rarely subject to logical outlining, this one is a psalm of praise and contains the characteristic call to praise (v. 1), cause for praise (vv. 2-9), and a concluding exhortation to praise (v. 10).

works to be remembered: *“the LORD is gracious and full of compassion.*

5 He hath given ¹meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the ¹heritage of the heathen.

Verity and Judgment

7 The works of his hands *are* ^averity¹ and judgment; all his commandments *are* sure.

8 *“They stand fast for ever and ever, and are^b done in truth and uprightness.*

9 *“He sent redemption unto his people: he hath commanded his covenant for ever: ^bholy and reverend is his name.*

10 *“The¹ fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*

PSALM 112

The Man Who Feared God

PRAISE¹ ye the LORD. Blessed is the man *that* feareth the LORD, *that* ^adelighteth greatly in his commandments.

2 *“His seed shall be mighty upon earth: the generation of the upright shall be blessed.*

3 *“Wealth and riches shall be in his house: and his righteousness¹ endureth for ever.*

4 *“Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.*

5 *“A good man ¹sheweth favour, and lendeth: he will guide his affairs ^bwith ²discretion.*

6 Surely he shall not be ¹moved

111:4 ^a[Ps. 86:5]

111:5 ¹food, lit.

prey

111:6 ¹inheritance of the nations

111:7 ^a[Rev. 15:3]

15:3]

¹truth

111:8 ^aIs. 40:8;

Matt. 5:18

^b[Rev. 15:3]

111:9 ^aLuke 1:68

^bLuke 1:49

111:10 ^aJob

28:28; [Prov.

1:7; 9:10]; Eccl.

12:13

¹An awe-filled

reverence toward the Lord

112:1 ^aPs. 128:1

¹Heb. *Hallelujah*

112:2 ^a[Ps.

102:28]

112:3 ^aProv.

3:16; 8:18; [Matt.

6:33]

¹stands

112:4 ^aJob 11:17;

Ps. 97:11

112:5 ^aPs. 37:26;

[Luke 6:35]

^b[Eph. 5:15;

Col. 4:5]

¹is gracious

²Lit. *justice*

112:6 ¹shaken

^aProv. 10:7

112:7 ^a[Prov.

1:33]

¹steadfast

112:8 ^aHeb. 13:9

^b[Ps. 27:1;

56:11]; Prov.

1:33; 3:24; [Is.

12:2]

^cPs. 59:10

112:9 ¹distributed

abroad

²Strength

113:1 ^aPs. 135:1

¹Heb. *Hallelujah*

113:2 ^a[Dan.

2:20]

113:3 ^aIs. 59:19;

Mal. 1:11

113:4 ^aPs. 97:9;

99:2

^b[Ps. 8:1]

113:5 ^aPs. 89:6;

[Is. 57:15]

113:6 ^a[Ps. 11:4;

Is. 57:15]

113:7 ^a1 Sam.

2:8; Ps. 107:41

^bPs. 72:12

¹the ash heap

113:8 ^a[Job 36:7]

113:9 ^a1 Sam.

2:5; Is. 54:1

¹causes

²childless

³dwelt in a home

for ever: *“the righteous shall be in everlasting remembrance.*

7 *“He shall not be afraid of evil tidings: his heart is ¹fixed, trusting in the LORD.*

8 His ^aheart *is* established, ^bhe shall not be afraid, until he ^csee *his desire* upon his enemies.

9 He hath ¹dispersed, he hath given to the poor; his righteousness endureth for ever; his ²horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM 113

The High and Glorious Lord

PRAISE¹ ye the LORD. *“Praise, O ye servants of the LORD, praise the name of the LORD.*

2 *“Blessed be the name of the LORD from this time forth and for evermore.*

3 *“From the rising of the sun unto the going down of the same the LORD’s name is to be praised.*

4 The LORD *is* ^ahigh above all nations, *and^b his glory above the heavens.*

5 *“Who is like unto the LORD our God, who dwelleth on high,*

6 *“Who humbleth himself to behold the things that are in heaven, and in the earth!*

7 *“He raiseth up the poor out of the dust, and lifteth the ^bneedy out of ¹the dunghill;*

8 That he may ^aset *him* with princes, *even* with the princes of his people.

9 *“He ¹maketh the ²barren woman to ³keep house, and to be a joyful mother of children. Praise ye the LORD.*

Psalm 112. This psalm is another acrostic and is written in the same 10-verse format as the preceding one. The contrast between the righteous man and the wicked man marks this poem out as a wisdom psalm. Almost all of the psalm, however, is taken up with the good fortunes of the righteous man (vv. 1–9), with only one verse dedicated to the observation of the wicked’s destruction (v. 10).

Psalm 113. Psalms 113–118 have been traditionally linked in Jewish worship with the great feasts of

Passover and Tabernacles. At Passover, for example, Psalms 113 and 114 are sung before the meal and 115–118 after it. How far back these traditions go is unknown, but the connection of such hymns with the Passover is mentioned in the New Testament (Matt. 26:30; Mark 14:26). The content of Psalm 113 is simple. There is a call to praise the Lord (vv. 1–3) because He is great (vv. 4–6) and because He cares for the poor and needy (vv. 7–9).

Psalm 114. A highly poetic description of the Ex-

PSALM 114

Tremble at the Presence of the Lord

WHEN ^aIsrael went out of Egypt, the house of Jacob ^bfrom a people ¹of strange language;

2 ^aJudah was his sanctuary, *and* Israel his dominion.

3 ^aThe sea saw *it*, and fled: ^bJordan ¹was driven back.

4 ^aThe mountains skipped like rams, *and* the little hills like lambs.

5 ^aWhat *ailed* thee, O thou sea, that thou ¹fleddest? thou Jordan, that thou ²wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 ^aWhich turned the rock *into* a ¹standing water, the flint into a fountain of waters.

PSALM 115

Glory to God's Name

NOT ^aunto us, O LORD, not unto us, but unto thy name give glory, for thy ¹mercy, *and* for thy truth's sake.

2 Wherefore should the ¹heathen say, *Where is now their God?*

3 ^aBut our God *is* in the heavens: he hath done whatsoever he hath pleased.

Idols of Silver and Gold

4 ^aTheir idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

114:1 ^a Ex.

12:51; 13:3

^b Ps. 81:5¹ *having a**foreign*114:2 ^a Ex. 6:7;

19:6; 25:8; 29:45;

46; Deut. 27:9

114:3 ^a Ex.

14:21; Ps. 77:16

^b Josh. 3:13-16¹ *turned back*114:4 ^a Ex.

19:18; Judg. 5:5;

Ps. 29:6; Hab.

3:6

114:5 ^a Hab. 3:8¹ *fled*² *turned back*114:8 ^a Ex. 17:6;

Num. 20:11; Ps.

107:35

¹ *pool of*115:1 ^a [Is.

48:11]; Ezek.

36:32

¹ *lovingkind-**ness*115:2 ^a Ps.

42:3, 10

¹ *Gentiles or**nations*115:3 ^a [1 Chr.

16:26]

115:4 ^a Deut.

4:28; 2 Kin.

19:18; Is. 37:19;

44:10, 20; Jer.

10:3

115:8 ^a Ps.

135:18; Is.

44:9-11

115:9 ^a Ps.

118:2, 3

^b Ps. 33:20115:12 ¹ *hath**remembered us*115:13 ^a Ps.

128:1, 4

115:14 ¹ *give you**increase*115:15 ^a [Gen.

14:19]

^b Gen. 1:1; Acts

14:15; Rev. 14:7

115:17 ^a Ps. 6:5;

88:10-12; [Is.

38:18]

¹ The place of

the dead

115:18 ^a Ps.

113:2; Dan. 2:20

116:1 ^a Ps. 18:1116:2 ¹ *hath**listened to me*116:3 ^a Ps.

18:4-6

¹ *surrounded*² *distress*³ Or *Sheol*⁴ *laid hold*, lit.*found me*

8 ^aThey that make them are like unto them; *so is* every one that trusteth in them.

Trust in the Lord

9 ^aO Israel, trust thou in the LORD: ^bhe *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD ¹hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 ^aHe will bless them that fear the LORD, *both* small and great.

14 The LORD shall ¹increase you more and more, you and your children.

15 Ye *are* ^ablessed of the LORD ^bwhich made heaven and earth.

The Heavens Are the Lord's

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 ^aThe dead praise not the LORD, neither any that go down into ¹silence.

18 ^aBut we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116

Beseech the Lord

I ^aLOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he ¹hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 ^aThe sorrows of death ¹compassed me, and the ²pains of ³hell ⁴gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of

odus, this psalm emphasizes both God's power displayed (vv. 3-6) and His provisions supplied (v. 8). The God of Israel's deliverance (vv. 1, 2) is still their God (v. 7), the implication being that He can still unfurl His power. The world must therefore take notice.

Psalm 115. The note of confidence is so strong in this psalm that it should be classified as a psalm of national confidence. The message of the psalm could

be aptly summarized in three ideas: honor the Lord, because, in contrast to idols, He alone is God (vv. 1-8); trust the Lord, because He will help you (vv. 9-11); praise the Lord, because He is worthy (vv. 12-18).

Psalm 116. This psalm is one of the most personal of all the thanksgiving psalms (note the many occurrences of the personal pronoun "I"). The psalm is composed of three distinct parts: first, a declaration of

the LORD; O LORD, I beseech thee, deliver my soul.

A Gracious Lord

5 ^aGracious is the LORD, and ^brighteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he ¹helped me.

7 Return unto thy ^arest, O my soul; for ^bthe LORD hath dealt bountifully with thee.

8 ^aFor thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD ^ain the land of the living.

10 ^aI believed, therefore have I spoken: I was greatly afflicted:

11 ^aI said in my haste, ^bAll men are liars.

Call on the Name of the Lord

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 ^aI will pay my vows unto the LORD now in the presence of all his people.

15 ^aPrecious in the sight of the LORD is the death of his saints.

16 O LORD, truly ^aI am thy servant; I am thy servant, and ^bthe son

116:5 ^a[Ps. 103:8]
^b[Ezra 9:15]; Neh. 9:8; [Ps. 119:137; 145:17; Jer. 12:1; Dan. 9:14]
116:6 ¹Lit. *saved*
116:7 ^a[Jer. 6:16; Matt. 11:29]
^bPs. 13:6
116:8 ^aPs. 56:13
116:9 ^aPs. 27:13
116:10 ^a2 Cor. 4:13

116:11 ^aPs. 31:22
^bRom. 3:4
116:14 ^aPs. 116:18
116:15 ^aPs. 72:14; [Rev. 14:13]
116:16 ^aPs. 119:125; 143:12
^bPs. 86:16

¹ *maidservant*
116:17 ^aLev. 7:12; Ps. 50:14; 107:22

116:19 ^aPs. 96:8
¹ Heb. *Hallelujah*
117:1 ^aRom. 15:11

¹ *Gentiles*
² *glorify*
117:2 ^a[Ps. 100:5]
¹ *lovingkindness*

118:1 ^a1 Chr. 16:8, 34; Jer. 33:11
^b2 Chr. 5:13; 7:3; Ezra 3:11; [Ps. 136:1-26]
¹ *lovingkindness*

118:2 ^a[Ps. 115:9]
118:4 ¹ *lovingkindness*

of thine ¹handmaid: thou hast loosed my bonds.

The Sacrifice of Thanksgiving

17 I will offer to thee ^athe sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the ^acourts of the LORD's house, in the midst of thee, O Jerusalem. ¹Praise ye the LORD.

PSALM 117

God's Mercy and Truth

O ^aPRAISE the LORD, all ye ¹nations; ²praise him, all ye people.

2 For his ¹merciful kindness is great toward us: and ^athe truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM 118

God's Mercy

O ^aGIVE thanks unto the LORD; for *he* is good: ^bbecause his ¹mercy *endureth* for ever.

2 ^aLet Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his ¹mercy *endureth* for ever.

praise (vv. 1, 2); next, the psalmist recalls his troubles and how the Lord delivered him from them (vv. 3–11); finally, he concludes with a description of what he will offer in thanksgiving for what the Lord has done (vv. 12–19). Note that his thanksgiving will be given publicly, as the law required.

Psalm 117. Well known as the shortest chapter in the Bible, this little psalm contains a great message. Though some have denied it an independent existence, attaching it to Psalm 116, Psalm 117 has all three elements of the hymn of praise: a call to praise (v. 1), a cause for praise (v. 2a, b), and a conclusion, which, in this case, is a simple **praise ye the LORD** (v. 2c). The fact that the **nations** and **people** (lit., “peoples”) are addressed in verse 1 makes this psalm the only one in the Psalter addressed in its entirety to the Gentile world. Its evangelistic mood was still baffling to some of Paul’s readers. This is one of four passages that Paul quotes from the Old Testament, in Romans 15, to prove that God is interested in saving Gentiles.

Psalm 118. This psalm was a particular favorite of Martin Luther. A national psalm of thanksgiving, it apparently accompanied a procession into the temple, probably that of a thanksgiving offering. The changes of person in the psalm indicate that it may have

been recited antiphonally, though the following explanation is admittedly conjectural. First, there is an exchange before the door of the temple (vv. 1–20). The first four verses are a sort of invocation, probably delivered by a priest. Next, in verses 5–18 the king leads the people in worship with himself as the speaker, though interrupted at times by antiphonal refrains offered by the people (vv. 8, 9, 10–12). In verse 19 the king turns to the doorkeeper and asks for entrance. The doorkeeper responds with a description of those who may enter (v. 20, retranslating as a statement: “This is the gate of the LORD”). The remainder of the psalm takes place within the temple (vv. 21–29). Again there are apparently three speakers. First, the king declares that God has saved him (v. 21). The people respond in a joyful manner to this affirmation (vv. 22–24). The employment of the stone imagery to represent the Davidic king is echoed messianically throughout the New Testament (Matt. 21:42; Mark 12:10, 11; Luke 20:17; Acts 4:11; 1 Pet. 2:7). Next, the priests deliver a petition and a blessing (vv. 25, 26). The final three verses portray the presentation of the actual sacrifice: the priests command it (v. 27), the king responds with praise (v. 28), and the people seal the ceremony with the same liturgical formula with which it began (v. 29).

The Lord Is on My Side

5 ^aI called upon the LORD in distress: the LORD answered me, *and* ^bset me in a ¹large place.

6 ^aThe LORD is on my side; I will not fear: what can man do unto me?

7 ^aThe LORD taketh my part with them that help me: therefore shall ^bI see *my desire* upon them that hate me.

8 ^a*It* ¹is better to trust in the LORD than to put confidence in man.

9 ^a*It* ¹is better to trust in the LORD than to put confidence in princes.

10 All nations ¹compassed me about: but in the name of the LORD will I destroy them.

11 They ^acompassed ¹me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They ¹compassed me about ^alike bees; they are quenched ^bas the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast ¹thrust sore at me that I might fall: but the LORD helped me.

14 ^aThe LORD *is* my strength and song, and is become my salvation.

The Voice of Rejoicing and Salvation

15 The voice of rejoicing and salvation *is* in the ¹tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 ^aThe right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 ^aI shall not die, but live, and ^bdeclare the works of the LORD.

18 The LORD hath ^achastened ¹me sore: but he hath not given me over unto death.

118:5 ^aPs. 120:1
 b Ps. 18:19
 1 *broad*
 118:6 ^aPs. 27:1;
 56:9; [Rom. 8:31;
 Heb. 13:6]
 118:7 ^aPs. 54:4
 b Ps. 59:10
 118:8 ^a2 Chr.
 32:7, 8; Ps. 40:4;
 Is. 31:1, 3; 57:13;
 Jer. 17:5
 1 The middle
 verse of the
 Bible
 118:9 ^aPs. 146:3
 118:10 ¹*sur-*
rounded
 118:11 ^aPs. 88:17
 1 *surrounded*
 118:12 ^aDeut.
 1:44
 b Eccl. 7:6; Nah.
 1:10
 1 *surrounded*
 118:13 ¹*pushed*
at me violently
 118:14 ^aEx. 15:2;
 Is. 12:2
 118:15 ¹*tents*
 118:16 ^aEx. 15:6
 118:17 ^a[Ps. 6:5];
 Hab. 1:12
 b Ps. 73:28
 118:18 ^aPs.
 73:14; Jer. 31:18;
 [1 Cor. 11:32];
 2 Cor. 6:9
 1 *disciplined me*
severely
 118:19 ^aIs. 26:2
 118:20 ^aPs. 24:7
 b Is. 35:8; [Rev.
 21:27; 22:14, 15]
 118:21 ^aPs. 116:1
 1 *Lit. answered*
 118:22 ^aMatt.
 21:42; Mark
 12:10, 11; Luke
 20:17; Acts 4:11;
 [Eph. 2:20; 1 Pet.
 2:7, 8]
 1 *rejected*
 2 *chief corner*
stone
 118:23 ¹*Lit. from*
the LORD
 118:26 ^aMatt.
 21:9; 23:39; Mark
 11:9; Luke 13:35;
 19:36
 118:27 ^aEsth.
 8:16; [1 Pet. 2:9]
 1 *and he hath*
given us light
 118:28 ^aEx. 15:2;
 Is. 25:1
 119:1 ^aPs. 128:1;
 [Ezek. 11:20;
 18:17]; Mic. 4:2
 1 *blameless*
 119:2 ^aDeut.
 6:5; 10:12; 11:13;
 13:3

Praise the Lord

19 ^aOpen to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 ^aThis gate of the LORD, ^binto which the righteous shall enter.

21 I will praise thee: for thou hast ^aheard ¹me, and art become my salvation.

22 ^aThe stone *which* the builders ¹refused is become the ²head *stone* of the corner.

23 This is ¹the LORD's doing; *it is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 ^aBlessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, ¹which hath shewed us ^alight: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: ^a*thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM 119

Abide in God's Word

⌘ ALEPH

BLESSED *are* the ¹undefiled in the way, ^awho walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the ^awhole heart.

Psalm 119. Well known as the longest chapter in the Bible, this psalm is one of the acrostics. However, unlike the other acrostics, which contain only one verse for each of the 22 Hebrew letters, Psalm 119 includes eight verses for each letter, making a total of 176 verses! Thus there are 22 stanzas, each containing eight verses beginning with the same Hebrew letter. As with most acrostics, there is no logical outline or flow of thought discernible, either within a stanza or from one stanza to another. The best way to study this type of psalm is by topics. There can hardly be any question as to the major topic of Psalm 119,

however, since the Word of God is mentioned in all but three verses (vv. 84, 121, 122)! The multifaceted character of God's Word is revealed by at least eight key synonyms for it in the psalm. (1) **Law** (*tōrah*) is the most frequent of the words. It comes from a verb meaning "to teach," and thus came to be applied to a wide range of revelation, from an individual directive to the entire Pentateuch. It emphasizes that God has taught us in His Word what He requires of us. (2) **Testimonies** (*edōt*) emphasizes the content of the Word as that which God has testified of Himself and His will. (3) **Precepts** (*piqūdim*) refers to instructions from

3 ^aThey also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 ^aThen shall I not be ashamed, when I ¹have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

⌋ BETH

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ^asought thee: O let me not wander from thy commandments.

11 ^aThy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I ^adeclared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and ¹have respect unto thy ways.

119:3 ^a[1 John 3:9; 5:18]
 119:6 ^aJob 22:26
¹look into
 119:10 ^a2 Chr. 15:15
 119:11 ^aPs. 37:31; Luke 2:19
 119:13 ^aPs. 34:11
 119:15 ¹contem-plate

16 I will ^adelight myself in thy statutes: I will not forget thy word.

⌋ GIMEL

17 ^aDeal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 ^aI *am* a stranger in the earth: hide not thy commandments from me.

20 ^aMy soul ¹breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which ¹do err from thy commandments.

22 ^aRemove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* my counsellors.

⌋ DALETH

25 ^aMy soul ¹cleaveth unto the dust: ^bquicken² thou me according to thy word.

26 I have declared my ways, and

119:16 ^aPs. 1:2
 119:17 ^aPs. 116:7
 119:19 ^aGen. 47:9; Lev. 25:23; 1 Chr. 29:15; Ps. 39:12; Heb. 11:13
 119:20 ^aPs. 42:1, 2; 63:1; 84:2
¹is crushed with
 119:21 ¹stray
 119:22 ^aPs. 39:8
 119:25 ^aPs. 44:25
^bPs. 143:11
¹clings to
²revive

a superior regarding the duties of those under him, in this case, from God to man. (4) **Statutes** (*huqim*) is related to a verb meaning “to engrave” and thus implies permanent and unchangeable regulations. (5) **Commandments** (*mitsvot*) is a word assuming the authority of the commander and the inherent necessity of obeying the content of the charge. (6) **Judgments** (*mispatim*) or ordinances refers to decisions God has made as a judge in order to make earthly behavior conform to His heavenly standard. (7) **Word** (*dabar*) is an all-embracing term for God’s revelation in any form. (8) **Word** (*imra*) might also be translated “promise,” though the translation does not distinguish it from the preceding term to whose meaning it relates closely. It comes from the verb “to say” and assumes that the content of revelation is from the mouth of

God. Other terms that seem to speak of God’s Word include **ways** (vv. 3, 37), **name** (v. 55), and **faithfulness** (v. 90). With these key words to express the substance of God’s revelation, the psalmist explores the entire gamut of human response to the Word of God: praise and thanksgiving for it, petitions that it may be kept, petitions that the psalmist may experience its comfort or conviction, confidence that its promises will be fulfilled, prayer for the ability to understand it, petitions that those who disregard it (the wicked) may be judged, and so on. Because of this exaltation of the Word of God, this psalmist has sometimes been accused of worshiping the Word itself. However, his adoration of the Word always leads to its Author who inspired it. All believers should be accused of this kind of love for the Bible!



ILLUMINATION

119:18. Illumination is the ministry of the Holy Spirit by which He causes Christians to understand the truths of God revealed in Scripture. The word *conviction*, meaning “cause to see,” is primarily used of the Spirit’s work in revealing sin in the unsaved (John 16:8). The word *understanding* is used of the Spirit’s work in revealing other truth in Scripture. **Illustration:** The psalmist recognized the need for supernatural aid in understanding the Scriptures and prayed that his eyes would be opened (v. 18). This would also be a good prayer for Christians today as they approach the Scriptures. **Application:** Since the Bible was written by holy men of God, inspired by the Holy Spirit, it should also be read by holy men and women of God illumined by the Holy Spirit. (First Reference, Ps. 119:18; Primary Reference, Ps. 119:18; cf. Deut. 29:29.)

thou ¹heardest me: ^ateach me thy statutes.

27 Make me to understand the way of thy precepts: so ^ashall I ¹talk of thy wondrous works.

28 ^aMy soul ¹melteth for ²heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I ¹have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt ^aenlarge my heart.

▮ HE

33 ^aTeach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 ^aGive me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 ¹Incline my heart unto thy testimonies, and not to ^acovetousness.

37 ^aTurn away mine eyes from ^bbeholding¹ vanity; *and* ²quicken thou me in thy way.

38 ^aStablish¹ thy word unto thy servant, who *is devoted* to ²thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: ¹quicken me in thy righteousness.

▮ VAU

41 Let thy ¹mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I have ¹wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk ¹at ^aliberty: for I seek thy precepts.

119:26 ^aPs. 25:4; 27:11; 86:11
¹Lit. *answered*

119:27 ^aPs. 145:5, 6
¹meditate on

119:28 ^aPs. 107:26
¹weeps
²grief

119:31 ¹cling to

119:32 ^a1 Kin. 4:29; Is. 60:5; 2 Cor. 6:11, 13

119:33 ^a[Matt. 10:22; Rev. 2:26]

119:34 ^a[Prov. 2:6; James 1:5]

119:36 ^aEzek. 33:31; [Mark 7:20-23]; Luke 12:15; [Heb. 13:5]

¹Cause me to long for

119:37 ^aIs. 33:15
^bProv. 23:5
¹looking at
worthless things

²revive

119:38 ^a2 Sam. 7:25
¹Establish
²fearing thee

119:40 ¹revive

119:41 ¹loving-kindnesses

119:42 ¹an answer for him

119:45 ^aProv. 4:12
¹Lit. *in a wide place*

119:46 ^aPs. 138:1; Matt. 10:16; Acts 26

119:50 ^aJob 6:10; [Rom. 15:4]

¹given me life

119:51 ¹turned aside

119:53 ^aEx. 32:19; Ezra 9:3; Neh. 13:25

¹Indignation

119:55 ^aPs. 63:6

119:57 ^aNum. 18:20; Ps. 16:5; Jer. 10:16; Lam. 3:24

119:59 ^aMark 14:72; Luke 15:17

119:61 ¹cords
²bound

119:62 ^aActs 16:25

119:64 ^aPs. 33:5
¹lovingkindness

46 ^aI will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

▮ ZAIN

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my ^acomfort in my affliction: for thy word hath ¹quickenened me.

51 The proud have had me greatly in derision: *yet* have I not ¹declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 ^aHorror¹ hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 ^aI have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

▮ CHETH

57 ^a*Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I ^athought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The ¹bands of the wicked have ²robbed me: *but* I have not forgotten thy law.

62 ^aAt midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 ^aThe earth, O LORD, is full of thy ¹mercy: teach me thy statutes.

TETH

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and *“knowledge*: for I have believed thy commandments.

67 Before I was *“afflicted* I went astray: but now have I kept thy word.

68 Thou *art “good*, and doest good; teach me thy statutes.

69 The proud have *“forged¹ a lie* against me: *but* I will keep thy precepts with *my* whole heart.

70 *“Their heart is ¹as fat as grease; but I* delight in thy law.

71 *It is good* for me that I have been afflicted; that I might learn thy statutes.

72 *“The law of thy mouth is better* unto me than thousands of gold and silver.

JOD

73 *“Thy hands have made me and fashioned me*: give me understanding, that I may learn thy commandments.

74 *“They that fear thee will be glad* when they see me; because I have hoped in thy word.

75 I know, O LORD, *“that thy judgments are ¹right*, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is my* delight.

78 Let the proud *“be ashamed*; for they ¹dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be ¹sound in thy statutes; that I be not ashamed.

CAPH

81 *“My soul fainteth for thy salvation: but I hope* in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

119:66 *a* Phil. 1:9

119:67 *a* Prov. 3:11; Jer. 31:18, 19; [Heb. 12:5-11]

119:68 *a* Ps. 106:1; 107:1; [Matt. 19:17]

119:69 *a* Job 13:4; Ps. 109:2

¹ Lit. *smeared me with a lie*

119:70 *a* Deut. 32:15; Job 15:27; Ps. 17:10; Is. 6:10; Jer. 5:28; Acts 28:27

¹ Insensible

119:72 *a* Ps. 8:10, 11, 19

119:73 *a* Job 10:8; 31:15; [Ps. 139:15, 16]

119:74 *a* Ps. 34:2

119:75 *a* [Heb. 12:10]

¹ Lit. *righteous*

119:78 *a* Ps. 25:3

¹ *treated me wrongly with falsehood*

119:80 ¹ *blameless*

119:81 *a* Ps. 73:26; 84:2

119:83 *a* Job 30:30

¹ *wineskin*

119:84 *a* Ps. 39:4

^b Rev. 6:10

119:85 *a* Ps. 35:7; Prov. 16:27; Jer. 18:22

¹ *dug pits*, laid traps

² *according to*

119:86 *a* Ps. 35:19

119:87 ¹ *made an end of me*

119:88 ¹ *Revive me according to*

119:89 *a* Ps. 89:2; Is. 40:8; Matt. 24:35; [1 Pet. 1:25]

¹ Lit. *stands firm*

119:90 ¹ Lit. *stands*

119:91 *a* Jer. 33:25

119:93 ¹ *given me life*

119:95 ¹ *give attention to*

119:96 *a* Matt. 5:18

119:97 *a* Ps. 1:2

119:98 *a* Deut. 4:6

119:99 *a* [2 Tim. 3:15]

119:100 *a* [Job 32:7-9]

¹ *aged*

83 For *“I am become like a ¹bottle* in the smoke; *yet* do I not forget thy statutes.

84 *“How many are the days of thy servant? ^bwhen wilt thou execute judgment on them that persecute me?*

85 *“The proud have ¹digged pits* for me, which *are* not ²after thy law.

86 All thy commandments *are faithful*: they persecute me *“wrongfully*; help thou me.

87 They had almost ¹consumed me upon earth; but I forsook not thy precepts.

88 ¹Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED

89 *“For ever, O LORD, thy word ¹is settled* in heaven.

90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it ¹abideth.

91 They continue this day according to *“thine ordinances*: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast ¹quickened me.

94 *I am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will ¹consider thy testimonies.

96 *“I have seen an end of all perfection: but thy commandment is exceeding broad.*

MEM

97 O how love I thy law! *“it is my meditation* all the day.

98 Thou through thy commandments hast made me *“wiser* than mine enemies: for they *are* ever with me.

99 I have more understanding than all my teachers: *“for thy testimonies are my meditation.*

100 *“I understand* more than the ¹ancients, because I keep thy precepts.

101 I have ¹refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 ^aHow sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

‡ NUN

105 ^aThy word *is* a lamp unto my feet, and a light unto my path.

106 ^aI have sworn, and I will ¹perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: ¹quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, ^athe freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 ^aMy ¹soul *is* continually ²in my hand: yet do I not forget thy law.

110 ^aThe wicked have laid a snare for me: yet I ¹erred not from thy precepts.

111 ^aThy testimonies have I taken as ¹an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, *even unto* the end.

‡ SAMECH

113 I hate ¹vain thoughts: but thy law do I love.

114 ^aThou *art* my hiding place and my shield: I hope in thy word.

115 ^aDepart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not ^abe ashamed of my hope.

117 ¹Hold thou me up, and I shall be safe: and I will ²have respect unto thy statutes continually.

118 Thou hast ¹trodden down all them that ²err from thy statutes: for their deceit *is* falsehood.

119 Thou ¹puttest away all the wicked of the earth ^alike ²dross: therefore I love thy testimonies.

119:101

¹restrained
119:103 ^aPs.
19:10; Prov. 8:11
119:105 ^aProv.
6:23

119:106 ^aNeh.
10:29

¹confirm

119:107 ¹revive

119:108 ^aHos.
14:2; Heb. 13:15

119:109 ^aJudg.
12:3; Job 13:14

¹life

²In danger

119:110 ^aPs.
140:5

¹strayed

119:111 ^aDeut.
33:4

¹an inheritance

119:113 ¹the

double-minded

119:114 ^aPs.
32:7

119:115 ^aPs. 6:8;

Matt. 7:23

119:116 ^aPs.
25:2; [Rom. 5:5;

9:33; 10:11; Phil.
1:20]

119:117 ¹Up-

hold me

²observe thy

statutes

119:118 ¹rejected

²stray

119:119 ^aIs.
1:22, 25; Ezek.
22:18, 19

¹destroy, lit.

cause to cease

²slag or refuse

119:120 ^aJob
4:14; Hab. 3:16

119:122 ^aJob
17:3; Heb. 7:22

¹security

119:123 ¹from

seeking for

²thy righteous

word

119:124 ¹loving-

kindness

119:125 ^aPs.
116:16

119:126 ¹regard-

ed thy law as

void

119:127 ^aPs.
19:10

119:130 ^aProv.
6:23

^b[Ps. 19:7];

Prov. 1:4

119:131 ^aPs. 42:1

119:132 ^aPs.
106:4

^bPs. 51:1;

[2 Thess. 1:6]

¹thy custom *is*

toward those

119:133 ^aPs. 17:5

^b[Ps. 19:13;

Rom. 6:12]

¹Direct

119:134 ^aLuke
1:74

¹Redeem

119:135 ^aNum.
6:25; Ps. 4:6

119:136 ^aJer. 9:1,

18; 14:17; Lam.
3:48; Ezek. 9:4

¹Men

119:137 ^aEzra
9:15; Neh. 9:33;

Jer. 12:1; Lam.
1:18; Dan.
9:7, 14

120 ^aMy flesh trembleth for fear of thee; and I am afraid of thy judgments.

‡ AIN

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be ^asurety¹ for thy servant for good: let not the proud oppress me.

123 Mine eyes fail ¹for thy salvation, and for ²the word of thy righteousness.

124 Deal with thy servant according unto thy ¹mercy, and teach me thy statutes.

125 ^aI *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have ¹made void thy law.

127 ^aTherefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

‡ PE

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; ^ait giveth understanding unto the ^bsimple.

131 I opened my mouth, and ^apanted: for I longed for thy commandments.

132 ^aLook thou upon me, and be merciful unto me, ^bas ¹thou usest to do unto those that love thy name.

133 ^aOrder¹ my steps in thy word: and ^blet not any iniquity have dominion over me.

134 ^aDeliver¹ me from the oppression of man: so will I keep thy precepts.

135 ^aMake thy face to shine upon thy servant; and teach me thy statutes.

136 ^aRivers of waters run down mine eyes, because ¹they keep not thy law.

‡ TZADDI

137 ^aRighteous *art* thou, O LORD, and upright *are* thy judgments.

138 ^aThy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 ^aMy zeal hath ¹consumed me, because mine enemies have forgotten thy words.

140 ^aThy word *is* very ¹pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* ^athe truth.

143 Trouble and anguish have ¹taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

פ KOPH

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 ^aI ¹prevented the dawning of the morning, and ²cried: I hoped in thy word.

148 ^aMine eyes ¹prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, ¹quicken me according to thy ²judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* ^anear, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them ^afor ever.

ר RESH

153 ^aConsider mine affliction, and deliver me: for I do not forget thy law.

154 ^aPlead my cause, and deliver me: ¹quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 Great *are* thy tender mercies,

119:138 ^a [Ps.

19:7-9]

119:139 ^a Ps.

69:9; John 2:17

¹ put an end to

119:140 ^a Ps.

12:6

¹ Lit. refined or

tried

119:142 ^a [Ps.

19:9; John

17:17]

119:143 ¹ Lit.

found

119:147 ^a Ps. 5:3

¹ rose before

² cried for help

119:148 ^a Ps.

63:1, 6

¹ are awake

through

119:149 ¹ revive

² justice

119:151 ^a [Ps.

145:18]; Is. 50:8

119:152 ^a Luke

21:33

119:153 ^a Lam.

5:1

119:154 ^a 1 Sam.

24:15; Mic. 7:9

¹ revive

119:157 ^a Ps.

44:18

¹ turn away

119:158 ^a Ezek.

9:4

¹ am disgusted

119:159 ¹ revive

119:160 ¹ in its

entirety

119:161 ^a 1 Sam.

24:11; 26:18

119:162

¹ treasure

119:165 ^a Prov.

3:2; [Is. 26:3;

32:17]

¹ causes them to

stumble

119:166 ^a Gen.

49:18

119:168 ^a Job

24:23; Prov. 5:21

119:169 ^a Ps.

119:27, 144

119:170 ¹ Prayer

of supplication

119:171 ^a Ps.

119:7

119:173 ^a Josh.

24:22; Luke

10:42

119:174 ^a Ps.

119:166

^b Ps. 119:16, 24

O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not ^adecline ¹from thy testimonies.

158 I beheld the transgressors, and ¹was ^agrieved; because they kept not thy word.

159 Consider how I love thy precepts: ¹quicken me, O LORD, according to thy lovingkindness.

160 Thy word *is* true ¹from the beginning: and every one of thy righteous judgments *endureth* for ever.

ש SCHIN

161 ^aPrinces have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great ¹spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 ^aGreat peace have they which love thy law: and nothing ¹shall offend them.

166 ^aLORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: ^afor all my ways *are* before thee.

ת TAU

169 Let my cry come near before thee, O LORD: ^agive me understanding according to thy word.

170 Let my ¹supplication come before thee: deliver me according to thy word.

171 ^aMy lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for ^aI have chosen thy precepts.

174 ^aI have longed for thy salvation, O LORD; and ^bthy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

PSALM 120

Deliverance from Lying Lips

A Song of degrees.

IN "my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, ¹thou false tongue?

4 Sharp arrows of the ¹mighty, with coals of ²juniper.

5 Woe is me, that I sojourn in "Me-sech, ^bthat I dwell in the tents of Kedar!

6 My soul hath ¹long dwelt with him that hateth peace.

7 I *am* for peace: but when I speak, they *are* for war.

PSALM 121

God Neither Slumbers Nor Sleeps

A Song of degrees.

I"WILL lift up mine eyes unto the ¹hills, from whence cometh my help.

2 "My help *cometh* from the LORD, which made heaven and earth.

3 "He will not suffer thy foot to ¹be moved: ^bhe that keepeth thee will not slumber.

119:176 ^a[Is. 53:6; Jer. 50:6; Matt. 18:12; Luke 15:4; 1 Pet. 2:25]

120:1 ^aJon. 2:2

120:3 ¹deceitful

120:4 ¹warrior

²the broom tree

120:5 ^aGen.

10:2; 1 Chr. 1:5;

Ezek. 27:13;

38:2, 3; 39:1

^bGen. 25:13;

Is. 21:16; 60:7;

Jer. 2:10; 49:28;

Ezek. 27:21

120:6 ¹dwelt too

long

121:1 ^a[Jer. 3:23]

¹mountains

121:2 ^a[Ps.

124:8]

121:3 ^a1 Sam.

2:9; Prov. 3:23,

26

^b[Ps. 127:1;

Prov. 24:12]; Is.

27:3

¹slip

121:5 ^aIs. 25:4

^bPs. 16:8

¹protector

121:6 ^aPs. 91:5;

Is. 49:10; Jon.

4:8; Rev. 7:16

121:7 ^aPs. 41:2

¹Lit. keep

121:8 ^aDeut.

28:6; [Prov. 2:8;

3:6]

¹Lit. keep

122:1 ^a[Is. 2:3;

Mic. 4:2]; Zech.

8:21

122:3 ^a2 Sam.

5:9

122:4 ^aEx.

23:17; Deut.

16:16

^bEx. 16:34

¹Or as a testi-

mony to

122:5 ^aDeut.

17:8; 2 Chr. 19:8

122:6 ^aPs. 51:18

122:9 ^aNeh.

2:10; Esth. 10:3

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy ¹keeper: the LORD *is* "thy shade ^bupon thy right hand.

6 "The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall ¹preserve thee from all evil: he shall "preserve thy soul.

8 The LORD shall "preserve¹ thy going out and thy coming in from this time forth, and even for evermore.

PSALM 122

Joy in the House of the Lord

A Song of degrees of David.

I WAS glad when they said unto me, "Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is "compact together:

4 "Whither the tribes go up, the tribes of the LORD, ¹unto ^bthe testimony of Israel, to give thanks unto the name of the LORD.

5 "For there are set thrones of judgment, the thrones of the house of David.

6 "Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will "seek thy good.

Psalms 120. This psalm is the first of 15 that are called in the superscription **A song of degrees** (better: "A Song of Ascents"). Four suggestions have been made as to the meaning and application of the word *ascents*. (1) It refers to ascending from Babylon to Jerusalem after the Captivity (cf. Ezra 7:9 for such usage). (2) It refers to 15 steps of the temple on which worshipers sang these hymns. (3) It is a literary reference, that is, these psalms are written in well-denoted ascending moods or thoughts. (4) It refers to the thrice-yearly trip that every male made to Jerusalem for the three great annual feasts of Passover, Pentecost, and Tabernacles (Deut. 16:16). In this last view the "ascending" is a physical ascension to Jerusalem. This view has the most to commend it, and thus these psalms have become known as the "Pilgrim Psalms," sung by pilgrims on their way to Jerusalem. Psalm 120 itself is a prayer of a man living in spiritual exile (v. 5).

He is a man of peace in a warring community. The psalm includes the prayer of the psalmist (vv. 1, 2), the punishment of the liar who has spoken falsehood (vv. 3, 4), and the predicament of the psalmist (vv. 5-7).

Psalms 121. This psalm fits well against the backdrop of a pilgrimage for it is concerned with the uncertainties one faces on such a journey. It moves naturally from the need for help (vv. 1, 2) to the promise of God's protection (vv. 3-8). Verse 1b should probably be retranslated as a question, which is quite permissible. The psalmist is not looking at the hills as a source of help but as a source of threat or harm. Then he raises the question: **From whence cometh my help?** Verse 2 is his immediate answer.

Psalms 122. The end of a pilgrimage to Jerusalem was probably the occasion of this psalm. It contains a recollection of the pilgrimage (vv. 1, 2), praise for Jerusalem (vv. 3-5), and a prayer for Jerusalem (vv. 6-9).

PSALM 123

Wait on the Lord

A Song of degrees.

UNTO thee ^alift I up mine eyes,
O thou ^bthat dwellest in the
heavens.

2 Behold, as the eyes of servants
look unto the hand of their masters,
and as the eyes of a ¹maiden unto
the hand of her mistress; ^aso our
eyes ²*wait* upon the LORD our God,
until that he have mercy upon us.

3 Have mercy upon us, O LORD,
have mercy upon us: for we are ex-
ceedingly filled with contempt.

4 Our soul is exceedingly filled
with the scorning of those that are
at ease, *and* with the contempt of the
proud.

PSALM 124

Help Comes from the Lord

A Song of degrees of David.

IF *it had not been* the LORD who
was on our ^aside, ^bnow may Israel
say;

2 *If it had not been* the LORD who
was on our side, when men rose up
against us:

3 Then they had ^aswallowed us up
¹quick, when their wrath was kind-
led against us:

4 Then the waters ¹had over-
whelmed us, the stream had ²gone
over our soul:

5 Then the proud waters ¹had
gone over our soul.

6 Blessed *be* the LORD, who hath
not given us *as* a prey to their teeth.

7 ^aOur soul is escaped ^bas a bird
out of the snare of the ¹fowlers: the
snare is broken, and we are escaped.

8 ^aOur help *is* in the name of the
LORD, ^bwho made heaven and earth.

123:1 ^aPs. 121:1;
141:8
^bPs. 2:4; 11:4;
115:3

123:2 ^aPs. 25:15
¹maid
²Look

124:1 ^aPs. 118:6;
[Rom. 8:31]

^bPs. 129:1

124:3 ^aNum.
16:30; Ps. 56:1,
2; 57:3; Prov.

1:12

¹alive

124:4 ¹would

have

²swept over

124:5 ¹would

have swept over

124:7 ^aPs. 91:3

^bProv. 6:5; Hos.

9:8

¹Trapper of

birds

124:8 ^a[Ps.

121:2]

^bGen. 1:1; Ps.

134:3

125:1 ¹moved

125:2 ¹surround

125:3 ^aProv.

22:8; Is. 14:5

¹sceptre of

wickedness

²land allotted

to

³reach

125:5 ^aProv.

2:15; Is. 59:8

^bPs. 128:6; [Gal.

6:16]

126:1 ^aPs. 85:1;

Jer. 29:14; Hos.

6:11; Joel 3:1

^bActs 12:9

¹Brought back

those of the

captivity

126:2 ^aJob 8:21

¹nations or

Gentiles

126:4 ¹Bring

back our

captives

126:5 ^aIs. 35:10;

51:11; 61:7; Jer.

31:9; [Gal. 6:9]

126:6 ^aIs. 61:3

¹to and fro

²Lit. a bag of

seed for sowing

³shouts of joy

PSALM 125

Safety in the Lord

A Song of degrees.

THEY that trust in the LORD *shall*
be as mount Zion, *which* cannot
be ¹removed, *but* abideth for ever.

2 As the mountains ¹are round
about Jerusalem, so the LORD is
round about his people from hence-
forth even for ever.

3 For ^athe ¹rod of the wicked shall
not rest upon the ²lot of the righ-
teous; lest the righteous ³put forth
their hands unto iniquity.

4 Do good, O LORD, unto *those*
that be good, and to *them that are*
upright in their hearts.

5 As for such as turn aside unto
their ^acrooked ways, the LORD shall
lead them forth with the workers of
iniquity: *but* ^bpeace *shall be* upon
Israel.

PSALM 126

Sow Tears and Reap Joy

A Song of degrees.

WHEN ^athe LORD ¹turned again
the captivity of Zion, ^bwe were
like them that dream.

2 Then ^awas our mouth filled with
laughter, and our tongue with sing-
ing: then said they among the ¹hea-
then, The LORD hath done great
things for them.

3 The LORD hath done great
things for us; *whereof* we are glad.

4 ¹Turn again our captivity, O
LORD, as the streams in the south.

5 ^aThey that sow in tears shall
reap in joy.

6 He that goeth ¹forth and weepeth,
bearing ²precious seed, shall doubt-
less come again with ^arejoicing,³
bringing his sheaves *with him*.

Psalm 123. This psalm expresses first the trusting attitude of the psalmist (vv. 1, 2), then his petition offered from a distressing situation (vv. 3, 4).

Psalm 124. This psalm reflects on deliverance from danger. From a realization of the Lord's help (vv. 1-5), the psalmist moves to the appropriate response to the Lord's help (vv. 6-8).

Psalm 125. Security in the Lord is the keynote of this psalm, an appropriate theme for pilgrims. It includes a description of security (vv. 1-3), a prayer for prosperity (v. 4), and a warning of judgment (v. 5).

Psalm 126. At first glance the setting of this psalm

appears to be the return from the Babylonian exile. However, the description is so general that it could refer to any number of events recorded in the historical books in which Israel was under pressure from foreign powers. In fact, two captivities seem to be in view in this psalm: one that was ended by God's intervention (vv. 1-3), and the present one, the subject of the psalmist's petition (v. 4). The psalm may be thus outlined: praise for a past restoration (vv. 1-3), petition for restoration at the present (v. 4), and confidence in restoration in the future (vv. 5, 6).

PSALM 127

Labouring in Vain

A Song of degrees ¹for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except ^athe LORD ¹keep the city, the watchman ²waketh *but* in vain.

² *It is vain* for you to rise up early, to sit up late, to ^aeat the bread of sorrows: *for* so he giveth his beloved sleep.

³ Lo, ^achildren *are* an heritage of the LORD: *and* ^bthe fruit of the womb *is his* ^creward.

⁴ As arrows *are* in the hand of a ¹mighty man; so *are* children of the youth.

⁵ ^aHappy *is* the man that hath his quiver full of them: ^bthey shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM 128

Fear the Lord

A Song of degrees.

BLESSED ^a*is* every one that feareth the LORD; that walketh in his ways.

² ^aFor thou shalt eat the ¹labour of thine hands: happy *shalt* thou *be*, and *it shall be* ^bwell with thee.

³ Thy wife *shall be* ^aas a fruitful vine ^bby the sides of thine house: thy ^bchildren ^clike olive plants round about thy table.

⁴ Behold, that thus shall the man be blessed that feareth the LORD.

⁵ ^aThe LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

127: *title* ¹ of

127: ¹ a [Ps.

121:3-5]

¹ guards
² stays awake
in vain

127: ² a [Gen.

3:17, 19]

127: ³ a [Gen.

33:5; Josh. 24:3,

4; Ps. 113:9]

^b Deut. 7:13;

28:4; Is. 13:18

^c [Ps. 113:9]

127: ⁴ ¹ warrior

127: ⁵ a Ps.

128:2, 3

^b Job 5:4; Prov.

27:11

128: ¹ a Ps. 119:1

128: ² a Is. 3:10

^b Deut. 4:40

¹ Fruit of the

labour

128: ³ a Ezek.

19:10

^b Ps. 127:3-5

^c Ps. 52:8;

144:12

¹ in the heart of

128: ⁵ a Ps. 134:3

128: ⁶ a Gen.

48:11; 50:23;

Job 42:16; Ps.

103:17; [Prov.

17:6]

^b Ps. 125:5

129: ¹ a [Jer. 1:19;

15:20]; Matt.

16:18; 2 Cor.

4:8, 9

^b Ezek. 23:3;

Hos. 2:15

^c Ps. 124:1

¹ persecuted

129: ⁴ ¹ cut in

pieces

129: ⁵ ¹ put to

shame

129: ⁶ a Ps. 37:2

129: ⁷ ¹ reaper

² armsful

129: ⁸ a Ruth 2:4

130: ¹ a Lam.

3:55

130: ³ a [Ps.

143:2]

^b [Nah. 1:6; Mal.

3:2]; Rev. 6:17

¹ take note of

130: ⁴ a [Ex. 34:7;

Neh. 9:17; Ps.

86:5; Is. 55:7;

Dan. 9:9]

^b [1 Kin. 8:39;

40; Jer. 33:8, 9]

¹ Reverenced

with awe

⁶ Yea, thou shalt ^asee thy children's children, *and* ^bpeace upon Israel.

PSALM 129

God's Righteous Power

A Song of degrees.

MANY a time have they ^aafflicted ¹me from ^bmy youth, ^cmay Israel now say:

² Many a time have they afflicted me from my youth: yet they have not prevailed against me.

³ The plowers plowed upon my back: they made long their furrows.

⁴ The LORD *is* righteous: he hath ¹cut asunder the cords of the wicked.

⁵ Let them all be ¹confounded and turned back that hate Zion.

⁶ Let them be as ^athe grass *upon* the housetops, which withereth afore it groweth up:

⁷ Wherewith the ¹mower filleth not his hand; nor he that bindeth sheaves his ²bosom.

⁸ Neither do they which go by say, ^aThe blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM 130

Hoping and Waiting for the Lord

A Song of degrees.

OUT ^aof the depths have I cried unto thee, O LORD.

² Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

³ ^aIf thou, LORD, shouldst ¹mark iniquities, O Lord, who shall ^bstand?

⁴ But *there is* ^aforgiveness with thee, that ^bthou mayest be ¹feared.

Psalm 127. The principle of this psalm is that all human efforts are in vain unless they have God's blessing. This principle is applied to four areas: building a house (v. 1a), guarding a city (v. 1b), working long hours (v. 2), and having children (vv. 3-5). It is possible to accomplish all of these things without God's blessing, but it is not possible to accomplish them purposefully and with eternal value without God's blessing. The psalm includes, incidentally, two practical reasons for having children: they bring you joy and they protect you (v. 5).

Psalm 128. The message of this psalm is that one is never truly happy until he is truly holy. It begins with a pronouncement of blessing (or happiness) on a certain kind of man—a man who fears the Lord

(vv. 1-4). It concludes with a prayer for blessing (vv. 5, 6).

Psalm 129. This psalm grows out of a situation of conflict. The psalmist looks back at the record of the past: though he was afflicted, God delivered him (vv. 1-4). Then he sets forth a prayer for the future: let God confound the enemies and bless His people (vv. 5-8).

Psalm 130. The first four words of this psalm would form an appropriate title: **Out of the depths**, and that is the title by which it is known in Latin (*De Profundis*). This is the initial position of the psalmist as he offers his petition to the Lord for deliverance (vv. 1-4). He then quickly moves to an expression of expectation (vv. 5, 6) and ends with an outward focus consisting of exhortation to others to hope in the Lord (vv. 7, 8).

5 ^aI wait for the LORD, my soul doth wait, and ^bin his word do I hope.

6 ^aMy soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than they that watch for the morning.*

7 ^aLet Israel hope in the LORD: for ^bwith the LORD *there is* ¹mercy, and with him *is* ²plenteous redemption.

8 And ^ahe shall redeem Israel from all his iniquities.

PSALM 131

A Humble Heart

A Song of degrees of David.

LORD, my heart is not ¹haughty, nor mine eyes ²lofty: ^aneither do I ³exercise myself in great matters, or in things too ⁴high for me.

2 Surely I have ¹behaved and quieted myself, ^aas a child that is weaned of his mother: my soul *is* even as a weaned child.

3 ^aLet Israel hope in the LORD from henceforth and for ever.

PSALM 132

A Habitation for the Lord

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, ^aand vowed unto ^bthe mighty God of Jacob;

3 Surely I will not come into the ¹tabernacle of my house, nor go up into my bed;

4 I will ^anot give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I ^afind out a place for the LORD, an ¹habitation for the mighty God of Jacob.

6 Lo, we heard of it ^aat Ephratah: ^bwe found it ^cin the fields of ¹the wood.

130:5 ^a[Ps. 27:14]

^bPs. 119:81

130:6 ^aPs. 119:147

130:7 ^aPs. 131:3

^b[Ps. 86:5, 15;

Is. 55:7]

¹ *lovingkindness*

² *abundant*

130:8 ^a[Ps. 103:3, 4]; Luke 1:68; Titus 2:14

131:1 ^a[Jer. 45:5;

[Rom. 12:16]

¹ Proud

² Conceited

³ *concern*

⁴ *difficult or profound*

131:2 ^a[Matt. 18:3; 1 Cor. 14:20]

¹ *calmed*

131:3 ^a[Ps. 130:7]

132:2 ^aPs. 65:1

^bGen. 49:24; Is. 49:26; 60:16

132:3 ¹ *chamber*

132:4 ^aProv. 6:4

132:5 ^a1 Kin. 8:17; 1 Chr. 22:7;

Ps. 26:8; Acts 7:46

¹ *dwelling place*

132:6 ^a1 Sam. 17:12

^b1 Sam. 7:1

^c1 Chr. 13:5

¹ *Or Jaar*

132:7 ^aPs. 5:7; 99:5

¹ *dwelling places*

132:8 ^aNum. 10:35

^bPs. 78:61

132:9 ^aJob 29:14

132:10 ¹ *Messiah*, commissioned one

132:11 ^a[Ps. 89:3, 4, 33; 110:4]

^b2 Sam. 7:12;

[1 Kin. 8:25;

2 Chr. 6:16;

Luke 1:69; Acts 2:30]

¹ *the offspring*

132:13 ^a[Ps. 48:1, 2]

¹ *dwelling place*

132:14 ^aPs. 68:16; Matt. 23:21

¹ *resting place*

132:15 ^aPs. 147:14

¹ *supply of food*

132:16 ^a2 Chr. 6:41; Ps. 132:9;

149:4

^b1 Sam. 4:5;

Hos. 11:12

7 We will go into his ¹tabernacles: ^awe will worship at his footstool.

8 ^aArise, O LORD, into thy rest; thou, and ^bthe ark of thy strength.

9 Let thy priests ^abe clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine ¹anointed.

11 ^aThe LORD hath sworn *in* truth unto David; he will not turn from it; ^bOf ¹the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 ^aFor the LORD hath chosen Zion; he hath desired *it* for his ¹habitation.

14 ^aThis *is* my ¹rest for ever: here will I dwell; for I have desired it.

15 ^aI will abundantly bless her ¹provision: I will satisfy her poor with bread.

16 ^aI will also clothe her priests with salvation: ^band her saints shall shout aloud for joy.

17 ^aThere will I make the ¹horn of David to ²bud: ^bI have ³ordained a lamp for mine anointed.

18 His enemies will I ^aclothe with shame: but upon himself shall his crown flourish.

PSALM 133

Dwell Together in Unity

A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for ^abrethren to dwell together in unity!

132:17 ^aEzek. 29:21; Luke 1:69 ^b1 Kin. 11:36; 15:4;

2 Kin. 8:19; 2 Chr. 21:7; Ps. 18:28 ¹ Government

² *grow* ³ *prepared*

132:18 ^aJob 8:22; Ps. 35:26

133:1 ^aGen. 13:8; Heb. 13:1

Psalm 131. An intensely personal song of humility, this psalm contains David's declaration of humility (v. 1), declaration of trust (v. 2), and call for hope (v. 3).

Psalm 132. The author of this psalm realized that belief in God's promises forms the basis for the saint's prayer. Because he believes in those promises, he prays for the current Davidic king. The psalm may be outlined as follows: a petition to remember David's oath (vv. 1-5), a reference to David's trouble in

bringing the ark to Jerusalem; a resolution to worship at the tabernacle (vv. 6, 7), including the recollection of its retrieval; a petition for the ark and present king (vv. 8-10); and a reiteration of the Davidic covenant (vv. 11-18).

Psalm 133. This psalm is all about the preciousness of family unity. Its blessedness is exclaimed (v. 1) and explained (vv. 2, 3). It sanctifies (v. 2) and solidifies (v. 3).

2 *It is like the precious* ¹ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the ²skirts of his garments;

3 As the dew of ^aHermon, *and as the dew* that descended upon the mountains of Zion: for ^bthere the LORD commanded the blessing, *even* life for evermore.

PSALM 134

Bless the Lord

A Song of degrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

2 ^aLift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM 135

Praise the Lord

PRAISE ye the LORD. Praise ye the name of the LORD; ^apraise *him*, O ye servants of the LORD.

2 ^aYe that stand in the house of the LORD, in ^bthe courts of the house of our God,

3 Praise the LORD; for ^athe LORD *is* good: sing praises unto his name; ^bfor *it is* pleasant.

4 For ^athe LORD hath chosen Jacob unto himself, *and* Israel for his ¹peculiar treasure.

5 For I know that ^athe LORD *is* great, and *that* our Lord *is* above all gods.

6 ^aWhatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 ^aHe causeth the ¹vapours to ascend from the ends of the earth; ^bhe maketh lightnings for the rain; he bringeth the wind out of his ^ctreasuries.

8 ^aWho ¹smote the firstborn of Egypt, both of man and beast.

133:2 ¹oil
2 *edge*
133:3 ^aDeut. 4:48
^bLev. 25:21; Deut. 28:8; Ps. 42:8
134:2 ^a[1 Tim. 2:8]
135:1 ^aPs. 113:1
135:2 ^aLuke 2:37
^bPs. 116:19
135:3 ^a[Ps. 119:68]
^bPs. 147:1
135:4 ^a[Ex. 19:5]; Mal. 3:17; [Titus 2:14; 1 Pet. 2:9]
¹ *special*
135:5 ^aPs. 95:3; 97:9
135:6 ^aPs. 115:3
135:7 ^aJer. 10:13
^bJob 28:25, 26; 38:24–28
^cJer. 51:16
¹ Water vapour
135:8 ^aEx. 12:12; Ps. 78:51
¹ Lit. *struck down*

135:9 ^aEx. 7:10; Deut. 6:22; Ps. 78:43
^bPs. 136:15
¹ *signs*
135:10 ^aNum. 21:24; Ps. 136:17
¹ *defeated*, lit. *struck*
135:11 ^aJosh. 12:7–24
135:12 ^aPs. 78:55; 136:21, 22
¹ *inheritance*
135:13 ^a[Ex. 3:15; Ps. 102:12]
135:14 ^aDeut. 32:36
¹ *have compassion on his servants*
135:15 ^a[Ps. 115:4–8]
135:19 ^a[Ps. 115:9]
135:21 ^aPs. 134:3
136:1 ^aPs. 106:1
^b1 Chr. 16:34; Jer. 33:11
¹ *lovingkindness*
136:2 ^a[Deut. 10:17]

9 ^aWho sent ¹tokens and wonders into the midst of thee, O Egypt, ^bupon Pharaoh, and upon all his servants.

10 ^aWho ¹smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and ^aall the kingdoms of Canaan:

12 ^aAnd gave their land for an ¹heritage, an heritage unto Israel his people.

The Lord's Name Endures Forever

13 ^aThy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 ^aFor the LORD will judge his people, and he will ¹repent himself concerning his servants.

15 ^aThe idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 ^aBless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD ^aout of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM 136

Give Thanks for All God's Mercies

O ^aGIVE thanks unto the LORD; for *he is* good: ^bfor his ¹mercy *endureth* for ever.

2 O give thanks unto ^athe God of gods: for his mercy *endureth* for ever.

Psalm 134. Though the first song of degrees found the psalmist in the dire straits of alien territory, this last one finds God's servants serving Him day and night in His house. The psalm is apparently antiphonal: the people call on the priests to bless the Lord (vv. 1, 2); the priests respond by pronouncing a blessing on the people (v. 3).

Psalm 135. A classic example of the hymn of praise,

this psalm contains the three key elements: a call to praise (vv. 1–3), a cause for praise (vv. 4–18), and a conclusion (vv. 19–21). The reasons cited in the cause for praise are instructive in the elements of Israel's theology: because the Lord of Israel is the only true God (vv. 5–7), because He is the Savior of Israel (vv. 8–14), and because He is greater than worthless idols (vv. 15–18).

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him ^awho alone doeth great wonders: for his mercy *endureth* for ever.

5 ^aTo him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 ^aTo him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 ^aTo him that made great lights: for his mercy *endureth* for ever:

8 ^aThe sun to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 ^aTo him that ¹smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 ^aAnd brought out Israel from among them: for his mercy *endureth* for ever:

12 ^aWith a strong hand, and with ¹a stretched out arm: for his mercy *endureth* for ever.

13 ^aTo him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 ^aBut overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 ^aTo him which led his people through the wilderness: for his mercy *endureth* for ever.

17 ^aTo him which ¹smote great kings: for his mercy *endureth* for ever:

18 ^aAnd slew famous kings: for his mercy *endureth* for ever:

136:4 ^a Deut. 6:22; Job 9:10; Ps. 72:18
 136:5 ^a Gen. 1:1, 6-8; Prov. 3:19; Jer. 51:15
 136:6 ^a Gen. 1:9; Ps. 24:2; [Is. 42:5]; Jer. 10:12
 136:7 ^a Gen. 1:14-18
 136:8 ^a Gen. 1:16
 136:10 ^a Ex. 12:29; Ps. 135:8
¹ struck
 136:11 ^a Ex. 12:51; 13:3, 16
 136:12 ^a Ex. 6:6; Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 2 Kin. 17:36; 2 Chr. 6:32; Jer. 32:17
¹ an out-stretched arm, mighty power
 136:13 ^a Ex. 14:21
 136:15 ^a Ex. 14:27
 136:16 ^a Ex. 13:18; 15:22; Deut. 8:15
 136:17 ^a Ps. 135:10-12
¹ struck down
 136:18 ^a Deut. 29:7
 136:19 ^a Num. 21:21
 136:20 ^a Num. 21:33
 136:21 ^a Josh. 12:1
¹ inheritance
 136:23 ^a Gen. 8:1; Deut. 32:36; Ps. 113:7
¹ lowly state
 136:24 ^a Ps. 44:7
¹ rescued
 136:25 ^a Ps. 104:27; 145:15
 137:3 ^a Ps. 79:1
¹ demanded
² plundered
 137:4 ¹ foreign
 137:5 ¹ Skill
 137:6 ^a Job 29:10; Ps. 22:15; Ezek. 3:26
¹ cling
 137:7 ^a Jer. 49:7-22; Lam. 4:21; Ezek. 25:12-14; 35:2; Amos 1:11; Obad. 10-14
¹ Lit. Make it bare

19 ^aSihon king of the Amorites: for his mercy *endureth* for ever:

20 ^aAnd Og the king of Bashan: for his mercy *endureth* for ever:

21 ^aAnd gave their land for an ¹heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who ^aremembered us in our ¹low estate: for his mercy *endureth* for ever:

24 And hath ^aredeemed¹ us from our enemies: for his mercy *endureth* for ever.

25 ^aWho giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM 137

The Songs of Zion

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive ¹required of us a song; and they that ^awasted² us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a ¹strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her* ¹cunning.

6 If I do not remember thee, let my ^atongue ¹cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, ^athe children of Edom in the day of Jerusalem; who said, ¹Rase *it*, rase *it*, *even* to the foundation thereof.

Psalm 136. This psalm is a hymn of praise like the preceding: a call to praise (vv. 1-3), a cause for praise (vv. 4-25), and a conclusion (v. 26). However, this psalm is absolutely unique because its refrain is repeated at the end of each verse: **for his mercy endureth for ever.** The psalm was no doubt sung antiphonally with the people responding with the refrain. The word *mercy* is important in the Psalter. It refers to God's loyal love for His people: He is in covenant with them, and He loves to be loyal to that covenant.

Psalm 137. Containing one of the more graphic im-

precatory prayers, this psalm was written during the Babylonian captivity, or perhaps shortly afterward. It contains a cry in captivity (vv. 1-4), a vow of remembrance (vv. 5, 6), and a prayer for judgment (vv. 7-9). (On the subject of imprecations, see the note on Ps. 109.) The vividness of the final verse is justified if one remembers a simple fact: baby Babylonians grow up to be big Babylonians. The hope that their babies will die is the prayer that no new Babylonian generation will arise seeking worldwide dominion through cruel oppression.

8 O daughter of Babylon, ^awho art to be destroyed; happy *shall he be*, ^bthat rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and ^adasheth thy little ones against the stones.

PSALM 138

God's Lovingkindness

A Psalm of David.

I WILL praise thee with my whole heart: ^abefore the gods will I sing praise unto thee.

2 ^aI will worship ^btoward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast ^cmagnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* ¹strengthenedst me *with* strength in my soul.

4 ^aAll the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing ¹in the ways of the LORD: for great is the glory of the LORD.

6 ^aThough the LORD *be* high, yet ^bhath ¹he respect unto the lowly: but the proud he knoweth afar off.

7 ^aThough I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 ^aThe LORD will ¹perfect *that which* concerneth me: thy mercy, O

137:8 ^aIs. 13:1-6; 47:1
^bJer. 50:15; Rev. 18:6

137:9 ^a2 Kin. 8:12; Is. 13:16; Hos. 13:16; Nah. 3:10

138:1 ^aPs. 119:46

138:2 ^aPs. 28:2

^b1 Kin. 8:29

^cIs. 42:21

138:3 ¹*made me bold*

138:4 ^aPs. 102:15

138:5 ¹*of*

138:6 ^a[Ps. 113:4-7]

^bProv. 3:34; [Is. 57:15]; Luke 1:48; [James 4:6; 1 Pet. 5:5]

¹*regards*

138:7 ^a[Ps. 23:3, 4]

138:8 ^aPs. 57:2; [Phil. 1:6]

¹*complete*

^bJob 10:3, 8

139:1 ^aPs. 17:3; Jer. 12:3

139:2 ^a2 Kin. 19:27

^bIs. 66:18; Matt. 9:4

139:3 ^aJob 14:16; 31:4

¹*comprehendeth, lit. winnow*

139:4 ^a[Heb. 4:13]

139:5 ¹*enclosed or hedged*

139:6 ^a[Job 42:3; Ps. 40:5]

139:7 ^a[Jer. 23:24; Amos 9:2-4]

¹*can*

139:8 ^a[Amos 9:2-4]

^b[Job 26:6; Prov. 15:11]

¹*Or Sheol*

139:11 ¹MT *fall on me*

LORD, *endureth* for ever: ^bforsake not the works of thine own hands.

PSALM 139

Praise to the All-Knowing God

To the chief Musician,

A Psalm of David.

O LORD, ^athou hast searched me, and known *me*.

2 ^aThou knowest my downsitting and mine uprising, thou ^bunderstandest my thought afar off.

3 ^aThou ¹compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, ^athou knowest it altogether.

5 Thou hast ¹beset me behind and before, and laid thine hand upon me.

6 ^a*Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 ^aWhither ¹shall I go from thy spirit? or whither ¹shall I flee from thy presence?

8 ^aIf I ascend up into heaven, thou *art* there: ^bif I make my bed in ¹hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall ¹cover me; even the night shall be light about me.

Psalm 138. This psalm of thanksgiving begins with individual praise (vv. 1-3), but looks forward to universal praise (vv. 4-6). The praise offered to God does not change the contemporary troubles, but the psalmist does expect deliverance from them (vv. 7, 8).

Psalm 139. Certainly one of the grandest psalms in all of the Psalter, it is also one of the richest theologically. It combines an exposition of the greatness

of God's character with the reality of human experience. From verses 19-22 we find that David wrote the psalm during a time of opposition. It therefore contains truths that were meaningful to him during these troublesome times. They may be summarized under four key thoughts as David addresses the Lord: You know me (vv. 1-6), You are with me (vv. 7-12), You created me (vv. 13-18), and Your cause is my cause (vv. 19-24).



COMPARATIVE ATTRIBUTES OF GOD

Psalm 139. The comparative attributes of God contrast human abilities with the divine nature. Everyone has some knowledge, but only God has all knowledge (omniscience). Everyone has presence, but only God has presence at all times everywhere (omnipresence). Every person has some degree of power, but only God has unlimited power (omnipotence). **Illustration:** Psalm 139 lays a foundation for understanding the comparative attributes. The omniscience of God is seen in verses 1-6. The omnipresence of God is seen in verses 7-11. The omnipotence of God is seen in verses 12-16. **Application:** A Christian's response to the comparative attributes of God should be to surrender to His leadership because He is wise, he is able to protect us, and He knows the true way to life with Himself. (First Reference, Gen. 3:8; Primary Reference, Ps. 139:1; cf. Eph. 1:8.)

12 Yea, ^athe darkness ¹hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

13 For thou hast ¹possessed my reins: thou hast ²covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth ¹right well.

15 ^aMy ¹substance was not hid from thee, when I was made in secret, and ²curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being ¹unperfect; and in thy book all my members were written, ²which in continuance were fashioned, when as yet there was none of them.

17 ^aHow precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt ^aslay the wicked, O God: ^bdepart from me therefore, ye ¹bloody men.

20 For they ^aspeak against thee wickedly, and thine enemies take thy name in vain.

21 ^aDo not I hate them, O LORD, that hate thee? and ¹am not I grieved with those that rise up against thee?

22 I hate them with ¹perfect hatred: I count them mine enemies.

23 ^aSearch me, O God, and know my heart: try me, and know my ¹thoughts:

24 And see if there be any wicked way in me, and ^alead me in the way everlasting.

PSALM 140

God's Preserving Power

To the chief Musician,
A Psalm of David.

DELIVER me, O LORD, from the devil man: preserve me from the violent man;

139:12 ^aJob 26:6; 34:22; [Dan. 2:22; Heb. 4:13]

¹ Lit. is not dark to thee

139:13 ¹formed my inward parts

² weaved

139:14 ¹very well

139:15 ^aJob 10:8, 9; Eccl. 11:5

¹ frame, lit. bones

² skilfully

139:16 ¹unformed

² the days fashioned for me

139:17 ^a[Ps. 40:5; Rom. 11:33]

139:19 ^a[Is. 11:4]

^b Ps. 119:115

¹ bloodthirsty

139:20 ^aJude 15

139:21 ^a2 Chr. 19:2

¹ do I not loathe those

139:22 ¹complete

139:23 ^aJob 31:6; Ps. 26:2

¹ anxious thoughts

139:24 ^aPs. 5:8; 143:10

140:2 ^aPs. 56:6

¹ plan evil things

140:3 ^aPs. 58:4; Rom. 3:13; James 3:8

¹ asps

140:4 ^aPs. 71:4

¹ make my steps stumble

140:5 ^aPs. 35:7; Jer. 18:22

¹ hidden a trap

² snares or traps

140:7 ¹provided a shelter for

140:8 ^aDeut. 32:27

¹ scheme

² be exalted

140:9 ¹surround

² evil

140:10 ^aPs. 11:6

140:11 ¹a slanderer

² Or let evil hunt

140:12 ^a1 Kin. 8:45; Ps. 9:4

¹ justice for

141:2 ^a[Ex. 30:8]; Luke 1:10;

[Rev. 5:8; 8:3, 4]

^bPs. 134:2;

[1 Tim. 2:8]

2 Which ¹imagine mischiefs in their heart; ^acontinually are they gathered together for war.

3 They have sharpened their tongues like a serpent; ^aadders' ¹poison is under their lips. Selah.

4 ^aKeep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to ¹overthrow my goings.

5 The proud have ¹hid a ^asnare for me, and cords; they have spread a net by the wayside; they have set ²gins for me. Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast ¹covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked ¹device; ^alest they ²exalt themselves. Selah.

9 As for the head of those that ¹compass me about, let the ²mischief of their own lips cover them.

10 ^aLet burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not ¹an evil speaker be established in the earth: ²evil shall hunt the violent man to overthrow him.

12 I know that the LORD will ^amaintain the cause of the afflicted, and ¹the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM 141

Keep My Heart from Evil

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee ^aas incense; and ^bthe lifting up

Psalm 140. Psalms 140–143 may be linked together since they all portray, though in different ways, the godly response to trials. All four are prayers, and all four are written by David, though only Psalm 142 contains a historical notice in the superscription. The situ-

ation underlying Psalm 140 itself is clear from the first verse: David is being threatened by his enemies. They are quite adequately described in his lament (vv. 1–5), but David turns to God with his petition against them (vv. 6–11), confident that he will be heard (vv. 12, 13).

of my hands as ^cthe evening sacrifice.

3 Set a ¹watch, O LORD, before my ^amouth; ²keep the door of my lips.

4 ¹Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: ^aand let me not eat of their ²dainties.

5 ^aLet the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, ¹which shall not break my head: for yet my prayer also *shall be* ²in their calamities.

6 When their judges are overthrown ¹in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one ¹cutteth and cleaveth *wood* upon the earth.

8 But ^amine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from ^athe snares *which* they have laid for me, and the ¹gins of the workers of iniquity.

10 ^aLet the wicked fall into their own nets, ¹whilst that I withal escape.

PSALM 142

Refuge in the Lord

^aMaschil¹ of David; A Prayer ^bwhen he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I ¹shewed before him my trouble.

3 When my spirit ¹was ^aoverwhelmed within me, then thou knewest my path. In the way wherein I walked have they ²privily ^blaid a snare for me.

141:2 ^cEx. 29:39, 41; 1 Kin. 18:29, 36; Dan. 9:21
141:3 ^a[Prov. 13:3; 21:23]

¹guard
²keep watch over the door
141:4 ^aProv. 23:6

¹Let not my heart incline
²delicacies
141:5 ^a[Prov. 9:8; Eccl. 7:5; Gal. 6:1]

¹let not my head refuse it
²against their wicked deeds

141:6 ^bby the sides of the cliff
141:7 ¹plows and breaks up the earth

141:8 ^a2 Chr. 20:12; Ps. 25:15
141:9 ^aPs.

119:110
¹traps

141:10 ^aPs. 35:8
¹while I escape safely

142:1 ^aPs.

32:title
^b1 Sam. 22:1; Ps. 57:title
¹Contemplation

142:2 ¹declared

142:3 ^aPs. 77:3
^bPs. 141:9

¹Lit. *fainted*
²secretly

142:4 ¹Look on the right hand, and see

²acknowledge

142:6 ¹Give heed

142:7 ^aPs. 34:1, 2

¹surround

143:2 ^a[Ex. 34:7; Job 4:17; 9:2; 25:4; Ps. 130:3; Eccl. 7:20; [Rom. 3:20-23; Gal. 2:16]

¹righteous

143:3 ¹crushed

²dark places

143:4 ^aPs. 77:3

143:5 ^aPs. 77:5, 10, 11

¹ponder

143:6 ^aPs. 63:1

143:7 ^aPs. 28:1
¹Answer
²become

4 ¹I looked on *my* right hand, and beheld, but *there* was no man that would ²know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 ¹Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may ^apraise thy name: the righteous shall ¹compass me about; for thou shalt deal bountifully with me.

PSALM 143

A Prayer for Guidance and Deliverance

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: ^afor in thy sight shall no man living be ¹justified.

3 For the enemy hath persecuted my soul; he hath ¹smitten my life down to the ground; he hath made me to dwell in ²darkness, as those that have been long dead.

4 ^aTherefore is my spirit overwhelmed within me; my heart within me is desolate.

5 ^aI remember the days of old; I meditate on all thy works; I ¹muse on the work of thy hands.

6 I stretch forth my hands unto thee: ^amy soul *thirsteth* after thee, as a thirsty land. Selah.

7 ¹Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, ^alest I ²be like unto them that go down into the pit.

Psalm 141. The occasion of this psalm may be stated generally as one of sore temptation, both internal (vv. 3, 4) and external (vv. 9, 10). The fact that almost every verse contains the vocabulary of petition adds to the urgency of David's request. Thus he prays for God's attention (vv. 1, 2), for restraint (vv. 3-7), and for refuge (vv. 8-10).

Psalm 142. As the superscription indicates, David's distress this time is the dogged pursuit by his enemies. **When he was in the cave** could refer to the cave of Adullam (1 Sam. 22:1, 2) or En-gedi (1 Sam. 24:1-7).

After presenting his lament (vv. 1-4), David lifts up his petition (vv. 5, 6) and promises his thanksgiving when God answers (v. 7).

Psalm 143. Again David is beset by enemies, and again he knows to whom he must turn. After addressing the Lord (vv. 1, 2), he pours out his lament (vv. 3-6), recalls God's help in former distresses (v. 5), and offers his petition to the only One who can correct the matter (vv. 6-12). The pressing nature of his request is revealed clearly in the 11 entreaties directed to God in the final six verses.

8 Cause me to hear thy loving-kindness ^ain the morning; for in thee do I trust: ^bcause me to know the way wherein I should walk; for I ^clift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: ¹I flee unto thee to hide me.

10 ^aTeach me to do thy will; for thou *art* my God: ^bthy spirit *is* good; lead me into ^cthe land of uprightness.

11 ^aQuicken ¹me, O LORD, for thy name's sake; for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy ^acut ¹off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

PSALM 144

A Mighty Fortress

A Psalm of David.

BLESSED *be* the LORD my ¹strength, ^awhich teacheth my hands to war, *and* my fingers to ²fight:

2 My ¹goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I ¹trust; who subdueth my people under me.

3 ^aLORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou ¹makest account of him!

4 ^aMan is like ¹to vanity: ^bhis days *are* as a shadow that passeth away.

5 ^aBow thy heavens, O LORD, and come down: ^btouch the mountains, and they shall smoke.

6 ^aCast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

143:8 ^aPs. 46:5

^bPs. 5:8

^cPs. 25:1

143:9 ¹MT *Unto thee I take cover.*

143:10 ^aPs.

25:4, 5

^bNeh. 9:20

^cIs. 26:10

143:11 ^aPs.

119:25

¹Revive

143:12 ^aPs. 54:5

¹put an end to

144:1 ^a2 Sam.

22:35; Ps. 18:34

¹Lit. rock

²battle

144:2 ¹loving-

kindness

²take refuge

144:3 ^aJob 7:17;

Ps. 8:4; Heb. 2:6

¹think

144:4 ^aPs. 39:11

¹Job 8:9; 14:2;

Ps. 102:11

¹a breath

144:5 ^aPs. 18:9;

Is. 64:1

^bPs. 104:32

144:6 ^aPs. 18:13,

14

144:7 ¹Stretch

out

²rescue

³foreigners

144:8 ^aPs. 12:2

¹empty words

144:9 ^aPs. 33:2,

3; 40:3

¹harp

144:10 ^aPs.

18:50

¹deliverance to

his kings

²deadly

144:11 ¹Rescue

²foreigners

³empty words

144:12 ^aPs.

128:3

¹pillars, sculptured

in palace

style

144:13 ¹barns

²produce

³fields

144:14 ¹well

laden

²no breach

³outcry

144:15 ^aDeut.

33:29; [Ps. 33:12;

Jer. 17:7]

¹state

^atitle Ps.

100:title

145:1 ¹praise

7 ¹Send thine hand from above; ²rid me, and deliver me out of great waters, from the hand of ³strange children;

8 Whose mouth ^aspeaketh ¹vanity, and their right hand *is* a right hand of falsehood.

9 I will ^asing a new song unto thee, O God: upon a ¹psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 ^aIt is *he* that giveth ¹salvation unto kings: who delivereth David his servant from the ²hurtful sword.

11 ¹Rid me, and deliver me from the hand of ²strange children, whose mouth speaketh ³vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* ^aas plants grown up in their youth; *that* our daughters *may be* as corner ¹stones, polished *after* the similitude of a palace:

13 *That* our ¹garners *may be* full, affording all manner of ²store: *that* our sheep may bring forth thousands and ten thousands in our ³streets:

14 *That* our oxen *may be* ¹strong to labour; *that there be* ²no breaking in, nor going out; *that there be* ³no complaining in our streets.

15 ^aHappy *is that* people, that is in such a ¹case: *yea, happy is that* people, whose God *is* the LORD.

PSALM 145

God's Unsearchable Greatness

David's ^aPsalm of praise.

I WILL ¹extol thee, my God, O king; and I will bless thy name for ever and ever.

Psalm 144. This royal psalm appears to be a compilation from other psalms (8, 18, 33, 102—104, but mainly 18). This is not unusual, since a portion from one psalm may be readily excised and adapted for a different usage. In general, the psalm may be described as the prayer of a king for victory and blessing. The call to God (vv. 1–4) expresses both David's trust (vv. 1, 2) and his human weakness (vv. 3, 4). Having placed himself in a position of dependency, he is then prepared to offer his petition for divine retaliation against his enemies (vv. 5–8), his own promise of thanksgiving (v. 9), his petition for victory (vv. 10, 11), and his petition for the blessing of the people (vv. 12–15).

Psalm 145. This psalm is known for several distinguishing marks: it is the last acrostic psalm, the last

Davidic psalm, the only psalm to be called a praise psalm in the superscription, and the first of the six great praise psalms that conclude the collection. While there is no logical flow of argument running from one psalm to another throughout the Psalter, all are agreed that Psalm 1 forms a fitting introduction and that these last six psalms constitute the most appropriate conclusion to the Psalter. After the characteristic call to praise (vv. 1, 2), David offers four key reasons to praise the Lord in the section called the cause for praise (vv. 3–20): the Lord is great (v. 3), He is gracious and merciful (vv. 8, 9), He sustains all who fall (v. 14), and He is righteous in His ways and kind in His deeds (v. 17). The conclusion is a renewal of the call to praise (v. 21).

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 ^aGreat is the LORD, and greatly to be praised; and ^bhis greatness is ¹unsearchable.

4 ^aOne generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will ¹speak of the glorious ²honour of thy majesty, and of thy wondrous works.

6 And *men* shall speak of the might of thy ¹terrible acts: and I will declare thy greatness.

7 They shall ¹abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 ^aThe LORD is gracious, and full of compassion; slow to anger, and of great mercy.

9 ^aThe LORD is good to all: and his tender mercies are over all his works.

10 ^aAll thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 ^aThy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The LORD upholdeth all that fall, and ^araiseth up all *those that be bowed down*.

15 ^aThe eyes of all ¹wait upon thee; and ^bthou givest them their ²meat in due season.

16 Thou openest thine hand, ^aand satisfiest the desire of every living thing.

17 The LORD is righteous in all his ways, and ¹holy in all his works.

18 ^aThe LORD is nigh unto all them that call upon him, to all that call upon him ^bin truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

145:3 ^a[Ps. 147:5]
 b Job 5:9; 9:10;
 11:7; Is. 40:28;
 [Rom. 11:33]
¹Beyond our understanding
 145:4 ^aIs. 38:19
 145:5 ¹meditate
 2 splendour
 145:6 ¹awesome
 145:7 ¹eagerly
 utter; lit. bubble forth
 145:8 ^a[Ex. 34:6;
 7; Num. 14:18];
 Ps. 86:5, 15
 145:9 ^a[Ps.
 100:5]; Jer. 33:11;
 Nah. 1:7; [Matt.
 19:17; Mark
 10:18]
 145:10 ^aPs. 19:1
 145:13 ^aDan.
 2:44; 4:3; [1 Tim.
 1:17; 2 Pet. 1:11]
 145:14 ^aPs. 146:8
 145:15 ^aPs.
 104:27
 b Ps. 136:25
¹look expectant-ly to you
²food
 145:16 ^aPs.
 104:21, 28
 145:17 ¹gracious
 145:18 ^a[Deut.
 4:7]
 b [John 4:24]
 145:20 ^a[Ps.
 31:23]
 146:1 ^aPs. 103:1
 1 Heb. Halle-
 lujah
 146:2 ^aPs. 104:33
 146:3 ^a[Is. 2:22]
¹a son of man, a
 human being
 2 salvation
 146:4 ^a[Eccl.
 12:7]
 b [Ps. 33:10;
 1 Cor. 2:6]
¹spirit departs
 146:5 ^aJer. 17:7
 146:6 ^aGen. 1:1;
 Ex. 20:11; Acts
 4:24; Rev. 14:7
 146:7 ^aPs. 103:6
 b Ps. 107:9
 c Ps. 107:10; Is.
 61:1
¹justice
²gives freedom to
 146:8 ^aMatt.
 9:30; [John 9:7,
 32, 33]
 b Luke 13:13
 146:9 ^aDeut.
 10:18; Ps. 68:5
 b Ps. 147:6
¹watches over
 2 lit. makes
 crooked
 146:10 ^aEx.
 15:18; Ps. 10:16;
 [Rev. 11:15]
 147:1 ^aPs. 92:1
 b Ps. 135:3
 c Ps. 33:1
 1 Heb. Hallelujah
 2 beautiful

20 ^aThe LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM 146

Trust in the Lord

PRAISE¹ ye the LORD. ^aPraise the LORD, O my soul.

2 ^aWhile I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 ^aPut not your trust in princes, nor in ¹the son of man, in whom there is no ²help.

4 ^aHis ¹breath goeth forth, he returneth to his earth; in that very day ^bhis thoughts perish.

5 ^aHappy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

6 ^aWhich made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 ^aWhich executeth ¹judgment for the oppressed: ^bwhich giveth food to the hungry. ^cThe LORD ²looseth the prisoners:

8 ^aThe LORD openeth the eyes of the blind: ^bthe LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 ^aThe LORD ¹preserveth the strangers; he relieveth the fatherless and widow: ^bbut the way of the wicked he ²turneth upside down.

10 ^aThe LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM 147

Sing Praise to the Lord

PRAISE¹ ye the LORD: for ^ait is good to sing praises unto our God; ^bfor it is pleasant; and ^cpraise is ²comely.

Psalm 146. The last five psalms stand out quite conspicuously in the Psalter. Each begins and ends with **Praise ye the LORD** (Heb. *Hallelujah*), none contains petition or lament, none contains historical allusion to any large extent, and each strikes a distinct note of praise not found in the others. That note in Psalm 146 is a personal one. It is the only one

of the five containing the personal pronoun *I* (v. 2). Thus, the call to praise (vv. 1, 2) is addressed by the psalmist to himself. Though in the body of the psalm (vv. 3–9) he exhorts other pious Israelites to trust in the Lord's providential care, in the conclusion (v. 10) he envisions an even wider audience.

2 The LORD doth ^abuild up Jerusalem: ^bhe gathereth together the outcasts of Israel.

3 ^aHe healeth the broken in heart, and bindeth up their ¹wounds.

4 ^aHe ¹telleth the number of the stars; he calleth them all by *their* names.

5 ^aGreat is our Lord, and of ^bgreat power: ^chis understanding is ¹infinite.

6 ^aThe LORD lifteth up the ¹meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 ^aWho covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 ^aHe giveth to the beast his food, and ^bto the young ravens which cry.

10 ^aHe delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his ¹mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 ^aHe maketh peace in thy borders, and ^bfilleth thee with the ¹finest of the wheat.

15 ^aHe sendeth forth his commandment upon earth: his word runneth very swiftly.

16 ^aHe giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice ¹like morsels: who can stand before his cold?

18 ^aHe sendeth out his word, and

147:2 ^aPs.

102:16
^bDeut. 30:3;
Is. 11:12; 56:8;
Ezek. 39:28

147:3 ^a[Ps. 51:17]; Is. 61:1;
Luke 4:18

¹Lit. *sorrows*
147:4 ^aIs. 40:26

¹*counts*
147:5 ^aPs. 48:1

^bNah. 1:3
^cIs. 40:28

¹Lit. *innumerable*
147:6 ^aPs.

146:8, 9
¹*humble*
147:8 ^aJob

38:26; Ps. 104:13
147:9 ^aJob 38:41

^b[Matt. 6:26]
147:10 ^aPs.

33:16, 17
147:11 ¹*loving-kindness*

147:14 ^aIs.

54:13; 60:17, 18
^bPs. 132:15

¹Lit. *fat*
147:15 ^a[Ps.

107:20]
147:16 ^aJob 37:6

147:17 ¹*as fragments of food*
147:18 ^aJob

37:10

147:19 ^aDeut. 33:4; Ps. 103:7
^bMal. 4:4

147:20 ^aDeut. 4:32-34; [Rom. 3:1, 2]

¹Heb. *Hallelujah*

148:1 ¹Heb. *Hallelujah*

148:4 ^aDeut. 10:14; 1 Kin. 8:27; [Neh. 9:6]

^bGen. 1:7
148:5 ^aGen.

1:1, 6
148:6 ^aPs. 89:37;

[Jer. 31:35, 36; 33:20, 25]

¹*established*
148:7 ^aIs. 43:20

¹*sea creatures*
148:9 ^aIs. 44:23;

49:13
148:13 ^aPs. 8:1

¹*exalted*

melteth them: he causeth his wind to blow, *and* the waters flow.

19 ^aHe sheweth his word unto Jacob, ^bhis statutes and his judgments unto Israel.

20 ^aHe hath not dealt so with any nation: and *as for his* judgments, they have not known them. ¹Praise ye the LORD.

PSALM 148

Praise from the Heavens

PRAISE¹ ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ^aye heavens of heavens, and ^bye waters that *be* above the heavens.

5 Let them praise the name of the LORD: for ^ahe commanded, and they were created.

6 ^aHe hath also ¹stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ^aye ¹dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 ^aMountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his ^aname alone is ¹excellent; his glory is above the earth and heaven.

Psalm 147. If the previous psalm is individualistic, this psalm forms an appropriate contrast with its emphasis on communal praise. The three sections of the psalm are clearly discernible since each is initiated with a call to praise (vv. 1, 7, 12) and then followed by a cause for praise: (1) because the Lord delivers the oppressed (vv. 2-6); (2) because the Lord provides for the faithful (vv. 8-11); and (3) because the Lord especially protects Israel (vv. 13-20).

Psalm 148. Since nothing in heaven above or on

earth below is left out in this praise psalm, it may appropriately be designated as the psalm of universal praise. Its structure is quite distinct: there are two calls to praise, each ending with a cause for praise. The psalmist first calls on the heavenly beings and the heavenly bodies to praise the Lord (vv. 1-4) because of His creative power (vv. 5, 6). Then the psalmist issues a second call to praise addressed to the earthly beings and earthly substances (vv. 7-12) because of the glory of the Lord and of His people (vv. 13, 14).

14 He also ^aexalteth the ¹horn of his people, the praise of ^ball his saints; *even* of the children of Israel, ^ca people near unto him. ²Praise ye the LORD.

PSALM 149

Rejoice in the King

PRAISE¹ ye the LORD. ^aSing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in ¹him that made him: let the children of Zion be joyful in their ^aKing.

3 ^aLet them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For ^athe LORD taketh pleasure in his people: ^bhe will beautify the ¹meek with salvation.

5 Let the saints be joyful in glory: let them ^asing aloud upon their beds.

6 *Let* the high praises of God *be* in their mouth, and ^aa twoedged sword in their hand;

7 To execute vengeance upon the

148:14 ^a1 Sam. 2:1; Ps. 75:10
^bPs. 149:9
^cLev. 10:3; Eph. 2:17

¹Strength or dominion

²Heb. *Hallelujah*

149:1 ^aPs. 33:3

¹Heb. *Hallelujah*

149:2 ^aJudg. 8:23; Zech. 9:9; Matt. 21:5

¹their maker

149:3 ^aEx. 15:20; Ps. 81:2

149:4 ^aPs. 35:27

^bPs. 132:16; Is. 61:3

¹humble

149:5 ^aJob 35:10

149:6 ^aHeb. 4:12; Rev. 1:16

149:7 ¹nations or Gentiles

149:9 ^aDeut. 7:1, 2; Ezek. 28:26

^bPs. 148:14; 1 Cor. 6:2

¹Heb. *Hallelujah*

150:1 ^aPs. 145:5, 6

¹Heb. *Hallelujah*

²his mighty firmament or expanse

150:2 ^aDeut. 3:24

150:3 ¹cornet

²lute or lyre

150:6 ¹Heb. *Hallelujah*

¹heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 ^aTo execute upon them the judgment written: ^bthis honour have all his saints. ¹Praise ye the LORD.

PSALM 150

Praise God's Mighty Acts

PRAISE¹ ^aye the LORD. Praise God in his sanctuary: praise him in ²the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent ^agreatness.

3 Praise him with the sound of the ¹trumpet: praise him with the ²psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. ¹Praise ye the LORD.

Psalm 149. The unique aspect of praise highlighted in this psalm is that praise is related to the kingdom of the Lord. Though the psalm begins with the normal call to praise (vv. 1–3), the cause for praise (vv. 4–9) is quite unexpected: it is because the Lord intends to establish His kingdom on the earth. This kingdom involves both the glorification of the righteous (vv. 4–6) and the judgment of the wicked (vv. 7–9). This aspect of judgment is apparently to be carried out by the righteous (vv. 6–9). This passage should be taken in a prophetic sense to refer to the time when God will in fact establish His kingdom on the earth with His glorified saints right behind Him (Rev. 19:11–21). Even in this age of grace, believers are instructed to pray “Thy kingdom come” (Matt. 6:10), a petition that includes not only the glorification of the righteous but the destruction of the wicked.

Psalm 150. The first psalm contains only six verses and speaks of the man who is blessed. The last psalm

also contains six verses but speaks of the God who is praised. No more fitting conclusion to the book could have been written. While the other four books of the Psalms end with a brief verse or two of doxology, Psalm 150 in its entirety forms the doxology to consummate the fifth book. As the final song of praise, it appropriately answers four key questions about praise. (1) Where should God be praised? Everywhere, from His sanctuary on earth to His heavenly creation (v. 1). (2) Why should God be praised? For His powerful deeds on behalf of men and for His inherent greatness (v. 2). (3) How should God be praised? With every suitable instrument man can offer with his God-given creativity and artistry (vv. 3–5). (4) Who should praise God? Everything that breathes (v. 6). Though every verse of the psalm is cast in the form of a call to praise, the hymn is certainly prophetic of a day when every creature will in fact bow in praise to the Almighty God (Phil. 2:11; Rev. 5:8–14).

The Book of
PROVERBS

Title. The book provides its own title from 1:1, though the Hebrew word (*mashal*) translated “proverb” has a much broader meaning than our English word. See the note on 1:1.

Authorship. Though Solomon’s name is traditionally attached to the entire book, it is clear from 22:17; 24:23; 30:1; and 31:1 that unidentified wise men, as well as two who are identified (Agur and Lemuel), also shared in the composition of the book. There are three Solomonic collections in the book (1:1; 10:1; 25:1). Since Solomon authored most of the book, the attachment of his name to it is warranted.

Date. Because most of the book was authored by Solomon, its contents should be dated in the middle of the tenth century B.C. On the other hand, the book’s final form could not have existed earlier than the time of Hezekiah (c. 700 B.C.) since Solomon’s proverbs were still being collected at that time (25:1).

Interpretation and Purpose. The purpose of the book is clearly to show the reader how to live life wisely or skillfully. As a matter of fact, the entire structure of the book is arranged to carry out this purpose. In the Introduction (1:1–7) the title, purpose, and motto of the book are clearly spelled out. Beginning in 1:8 there are 10 consecutive exhortations or homilies, each beginning with the words “my son.” In this series of exhortations the father sets before the son what might well be called “the theology of the two ways”: the way of wisdom and the way of fol-

ly. These passages do not contain individual proverbs, but consist of brief, logically argued treatises that serve to whet the son’s appetite to apply the actual proverbs, which begin at 10:1. The juxtaposition of such discourses in the same book with the two-line saying is common in the ancient Near Eastern wisdom literature. In 10:1–22:16 there are 375 proverbs of Solomon, each of which represents in some way the choice to be made between wisdom and folly. The remaining 284 verses are divided among several authors, but they likewise carry on the same theme.

There is an ordered flow of thought in the first nine chapters of the book, but this is not true beginning at 10:1. The best way to study the latter section is by topics. A simple perusal of the subjects covered leaves the distinct impression that wisdom is prerequisite to skillful dealing in every area of life. Indeed this is the very aim of the authors! These topics include: the family, death, life, discretion, eating, enemies, the fear of the Lord, the fool, friendship, God, the heart (or mind), the home, the king, knowledge, labor, law, lazy people, love, neighbors, peace, poverty, prayer, pride, riches, righteousness, sex, shame, sin, sleep, soul, spirit, the tongue, trust, the wicked, wine, wisdom, women, and words. If one inculcates into his life the moral discipline commanded in chapters 1–9 and masters the practical application of wisdom expressed in chapters 10–31, he will truly have an abundant and successful life.

OUTLINE OF PROVERBS

I. Introduction	1:1–7	H. Pledges, laziness, and wickedness	6:1–19
A. Title	1:1	I. The ruin of adultery	6:20–35
B. Purpose	1:2–6	J. Call of two women:	
C. Motto	1:7	the harlot and wisdom	7:1–8:36
II. A father's words of wisdom	1:8–9:18	K. Epilogue: wisdom versus folly	9:1–18
A. The sinners' enticement versus wisdom's plea	1:8–33	III. The proverbs of Solomon	10:1–22:16
B. Conditions and benefits of wisdom	2:1–22	IV. Words of wise men	22:17–24:34
C. Right relationships with God, man, and wisdom	3:1–35	A. Part one	22:17–24:22
D. Wisdom as the principal thing	4:1–9	B. Part two	24:23–34
E. The wicked path and the just path	4:10–19	V. Additional proverbs of Solomon (Hezekiah's collection)	25:1–29:27
F. Complete spiritual health	4:20–27	VI. The words of Agur	30:1–33
G. Avoidance of adultery	5:1–23	VII. The words of Lemuel	31:1–9
		VIII. The perfect wife from A to Z	31:10–31

A Wise Man Will Hear

1 The “proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to ¹perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give ¹subtilty to the “simple, to the young man knowledge and discretion.

5 “A wise *man* will hear, and will increase learning; and a man of

1:1 ^a 1 Kin. 4:32; Prov. 10:1; 25:1; Eccl. 12:9
1:2 ¹ *understand or discern*
1:4 ^a Prov. 9:4
¹ *prudence*
1:5 ^a Prov. 9:9

¹ *acquire*
1:6 ^a Num. 12:8; Ps. 78:2; Dan. 8:23
¹ *an enigma*
² *riddles*
1:7 ^a Job 28:28; Ps. 111:10; Prov. 9:10; 15:33; [Eccl. 12:13]
¹ *reverential awe*
² *Principal beginning*
1:8 ^a Prov. 4:1

understanding shall ¹attain unto wise counsels:

6 To understand a proverb, and ¹the interpretation; the words of the wise, and their “dark ²sayings.

The Beginning of Knowledge

7 “The ¹fear of the LORD is the ²beginning of knowledge: *but* fools despise wisdom and instruction.

8 “My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament

1:1. The basic meaning of the Hebrew word for *proverb* is “comparison,” but it came to stand for a wide range of wise pronouncements including the byword (Jer. 24:9), lament (Mic. 2:4), and thought-provoking saying (Ezek. 12:22; 18:2). In the Book of Proverbs the word is used to refer to an aphorism, or concise statement of a principle (10:1ff.), or to a discourse (1:8–9:18).

1:2. **Wisdom** is the key word of the book and basically means “skill in living.” It is used in the Old Testament to refer to a physical skill such as tailoring (Ex. 28:3), metalwork and woodwork (Ex. 31:3–6), spinning (Ex. 35:26), engraving and designing (Ex. 35:35), and warfare (Is. 10:13). Used metaphorically, as in Proverbs, it refers to the skill to live life successfully. **Instruction** refers to moral discipline of one’s life, not to classroom instruction. **Understanding** means the capability to distinguish between true and false, good and bad, what matters most and what does not matter at all.

1:3. **Wisdom**, a different Hebrew word from that used in verse 2, means “wise behavior,” “wise dealing,” “good sense.” **Justice** is the same word as righteousness and refers to conformity to God’s law. **Judgment** is a legal term used of a judge’s verdict and refers to right behavior. **Equity** is fairness in one’s dealings with others.

1:4. **The simple** are naive young people open to any influence, among the chief addressees in the book. **Knowledge** means the apprehension of reality, including an experiential knowledge of God. **Discretion** refers to the power of formulating and carrying out the right measures.

1:5. **The wise** as well as the untaught can learn from this book.

1:6. **Dark sayings** is the term for “riddles,” or those thought-provoking sayings of the wise.

1:7. **The fear of the LORD** means submission to the Lord and His revelation. When one is afraid of something, he either runs from it or submits to it. The latter idea is in view here. It is a healthy fear, like the fear of electricity or the fear of one’s parents, which causes one to act in an appropriate manner. **The beginning** does not mean that “the fear of the LORD” is left behind in the course of acquiring wisdom, but that it is the controlling principle of wisdom.

1:8. **My son** begins the first of 10 similar discourses in which the father appeals to the son to listen to his counsel and choose wisdom over folly. The mention of the **mother** shows that the original setting of the book was the home, not the court or school.

of ^agrace unto thy head, and chains about thy neck.

Walk Not in the Way of Sinners

10 My son, if sinners entice thee, ^aconsent thou not.

11 If they say, Come with us, let us ^alay wait ¹for blood, let us lurk ²privily for the innocent without cause:

12 Let us swallow them up alive as ¹the grave; and whole, ^aas those that go down into the pit:

13 We shall find all precious ¹substance, we shall fill our houses with ²spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, ^awalk not thou in the way with them; ^brefrain ¹thy foot from their path:

16 ^aFor their feet run to evil, and make haste to shed blood.

17 Surely in ¹vain the net is spread in the sight of any ²bird.

18 And they lay wait for their *own* blood; they lurk ¹privily for their *own* lives.

19 ^aSo *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

Wisdom Cries in the Streets

20 ^aWisdom ¹crieth without; she ²uttereth her voice in the ³streets:

21 She crieth in the chief ¹place of concourse, in the openings of the gates; in the city she uttereth her words, *saying*,

22 How long, ye ¹simple ones, will ye love ²simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, ^aI will pour out my spirit unto you, I will make known my words unto you.

1:9 ^aProv. 3:22
 1:10 ^aGen. 39:7-10; Deut. 13:8; Ps. 50:18; [Eph. 5:11]
 1:11 ^aProv. 12:6; Jer. 5:26
 1 To shed blood
 2 *secretly*
 1:12 ^aPs. 28:1
 1 Heb. *Sheol*
 1:13 ¹Lit. *wealth*
 2 *plunder*
 1:15 ^aPs. 1:1; Prov. 4:14
 6 Ps. 119:101
 1 *keep*
 1:16 ^aProv. 6:17, 18; [Is. 59:7]; Rom. 3:15
 1:17 ¹*futility*
 2 Lit. *lord of the wing*
 1:18 ¹*secretly*
 1:19 ^aProv. 15:27; [1 Tim. 6:10]
 1:20 ^aProv. 8:1; 9:3; [John 7:37]
 1 *calls aloud in the street*
 2 *raises*
 3 *plazas*
 1:21 ¹Lit. *con-courses*
 1:22 ¹*naive*
 2 *naivete*
 1:23 ^aIs. 32:15; Joel 2:28; [John 7:39]
 1:24 ^aIs. 65:12; 66:4; Jer. 7:13; Zech. 7:11
 1:25 ^aPs. 107:11; Luke 7:30
 1 *disdained*
 2 *would have*
 1:26 ^aPs. 2:4
 1 *terror*
 1:27 ^a[Prov. 10:24, 25]
 1 *terror*
 2 *a storm*
 1:28 ^a1 Sam. 8:18; Job 27:9; 35:12; Ps. 18:41; Is. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13; [James 4:3]
 1 *diligently*
 1:29 ^aJob 21:14; Prov. 1:22
^bPs. 119:173
 1:30 ^aPs. 81:11; Prov. 1:25
 1 *would have*
 1:31 ^aJob 4:8; Prov. 5:22, 23; 22:8; Is. 3:11; Jer. 6:19

24 ^aBecause I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye ^ahave ¹set at nought all my counsel, and ²would none of my reproof:

26 ^aI also will laugh at your calamity; I will mock when your ¹fear cometh;

27 When ^ayour ¹fear cometh as ²desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 ^aThen shall they call upon me, but I will not answer; they shall seek me ¹early, but they shall not find me:

29 For that they ^ahated knowledge, and did not ^bchoose the fear of the LORD:

30 ^aThey ¹would none of my counsel: they despised all my reproof.

31 Therefore ^ashall they eat of the fruit of their own way, and be filled with their own devices.

32 For ¹the turning away of the simple shall slay them, and the ²prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell ^asafely, and ^bshall be ¹quiet from fear of evil.

The Lord Gives Wisdom

2 My son, if thou wilt receive my words, and ^ahide ¹my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after ¹knowledge, *and* liftest up thy voice for understanding;

1:32 ¹*the waywardness* 2 *complacency*
 1:33 ^aProv. 3:24-26 ^bPs. 112:7 ¹*secure or at ease*
 2:1 ^a[Prov. 4:21] ¹*treasure*
 2:3 ¹*discernment*

1:9. Chains about thy neck, that is, an adornment or thing of beauty in one's life.

1:10. Occasionally the expression **my son** occurs within a discourse. The wise son rejects the invitation of criminals who promise wealth without work (v. 13). The verse stresses the individual's responsibility to avoid the tempter's snare (cf. James 1:14, 15).

1:20-33. Wisdom is personified here as a prophetess calling in public places to everyone to come to her and learn. Three groups are especially singled out in the appeal: the **simple ones**, or untaught; the

scorners, or scoffers; and the **fools**, or morally dull (v. 22). The consequences of rejecting wisdom are immense (vv. 26-28).

2:1-22. The conditions for obtaining wisdom are given first: one must earnestly seek it, as a prospector would search for gold (vv. 1-4). It is not an undirected search, however, since the parent's instruction is the basis. The consequences of obtaining wisdom are then listed (vv. 5-22): knowledge of God (vv. 5-8) and right conduct (vv. 9-22).

4 ^aIf thou seekest her as silver, and searchest for her as *for* hid treasures;

5 ^aThen shalt thou understand the ¹fear of the LORD, and find the knowledge of God.

6 ^aFor the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He ¹layeth up sound wisdom for the righteous: ^a*he is a* ²buckler to them that walk uprightly.

8 He ¹keepeth the paths of judgment, and ^apreserveth the way of his saints.

9 Then shalt thou understand righteousness, and ¹judgment, and equity; *yea*, every good path.

Preserved by Discretion

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, ^aunderstanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh ¹froward things;

13 Who leave the paths of uprightness, to ^awalk in the ways of darkness;

14 ^aWho rejoice to do evil, and delight in the ¹frowardness of the wicked;

15 ^aWhose ways *are* crooked, and they ¹froward in their paths:

16 To deliver thee from ^athe ¹strange woman, ^b*even* from the ²stranger *which* flattereth with her words;

17 Which forsaketh the ¹guide of her youth, and forgetteth the covenant of her God.

18 For ^aher house ¹inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither ¹take they hold of the paths of life.

2:4 ^a [Prov. 3:14]

2:5 ^a [James

1:5, 6]

¹ *reverential awe*

2:6 ^a 1 Kin. 3:9,

12; [Job 32:8;

James 1:5]

2:7 ^a [Ps. 84:11];

Prov. 30:5

¹ *stores up*

² *shield*

2:8 ^a [1 Sam.

2:9]; Ps. 66:9

¹ *guards the*

paths of justice

2:9 ¹ *justice*

2:11 ^a Prov. 4:6;

6:22

2:12 ¹ *perverse*

2:13 ^a Ps. 82:5;

Prov. 4:19; [John

3:19, 20]

2:14 ^a Prov.

10:23; Jer. 11:15;

[Rom. 1:32]

¹ *perversity*

2:15 ^a Ps. 125:5;

[Prov. 21:8]

¹ *devious*

2:16 ^a Prov. 5:20;

6:24; 7:5

^b Prov. 5:3

¹ *immoral*

² *seductress*

2:17 ¹ *compan-*

ion

2:18 ^a Prov. 7:27

¹ *sinks down*

2:19 ¹ *do they*

regain

2:20 ¹ *goodness*

² *righteousness*

2:21 ^a Ps. 37:3

¹ *blameless*

2:22 ¹ *destroyed*

land

3:1 ^a Deut. 8:1

3:2 ^a Ps. 119:165;

Prov. 4:10

3:3 ^a Ex. 13:9;

Deut. 6:8; Prov.

6:21

^b Prov. 7:3; Jer.

17:1; [2 Cor. 3:3]

¹ *lovingkind-*

ness

3:4 ^a 1 Sam. 2:26;

Luke 2:52; Rom.

14:18

¹ *high esteem*

3:5 ^a [Ps. 37:3, 5];

Prov. 22:19

^b Prov. 23:4;

[Jer. 9:23, 24]

3:6 ^a [1 Chr.

28:9]; Prov. 16:3;

[Phil. 4:6; James

1:5]

¹ Or *make*

smooth or

straight

3:7 ^a Rom. 12:16

3:8 ^a Job 21:24

¹ Body

² *strength*, lit.

refreshment

20 That thou mayest walk in the way of ¹good *men*, and keep the paths of ²the righteous.

21 For the upright shall dwell in the ^aland, and the ¹perfect shall remain in it.

22 But the wicked shall be ¹cut off from the ²earth, and the transgressors shall be rooted out of it.

Keep the Commandments

3 My son, forget not my law; ^abut let thine heart keep my commandments:

2 For length of days, and long life, and ^apeace, shall they add to thee.

3 Let not ¹mercy and truth forsake thee: ^abind them about thy neck; ^bwrite them upon the table of thine heart:

4 ^aSo shalt thou find favour and ¹good understanding in the sight of God and man.

5 ^aTrust in the LORD with all thine heart; ^band lean not unto thine own understanding.

6 ^aIn all thy ways acknowledge him, and he shall ¹direct thy paths.

7 Be not wise in thine own ^aeyes: fear the LORD, and depart from evil.

8 It shall be health to thy ¹navel, and ^amarrow² to thy bones.

9 ^aHonour the LORD with thy ¹substance, and with the firstfruits of all thine increase:

10 ^aSo shall thy barns be filled with plenty, and thy ¹presses shall burst out with new wine.

11 ^aMy son, despise not the chastening of the LORD; neither ¹be weary of his correction:

12 For whom the LORD loveth he correcteth; ^aeven as a father the son *in whom* he delighteth.

3:9 ^a Ex. 22:29; Deut. 26:2; [Mal. 3:10] ¹ *possessions*

3:10 ^a Deut. 28:8 ¹ *vats*

3:11 ^a Job 5:17; Ps. 94:12; Heb. 12:5, 6; Rev. 3:19 ¹ *detest*

3:12 ^a Deut. 8:5; Prov. 13:24

2:16-19. This is the first of five passages in chapters 1-9 in which the son is warned to avoid sexual sin (cf. 5:1-23; 6:23-35; 7:4-27; 9:13-18). **The strange woman** means a foreigner, because most often the harlot was an alien.

3:1-12. This passage may be divided into six sections, each containing a command and a reason to obey that command.

3:3. **About thy neck:** The teachings should be made as much a part of one's adornment as a neck-

lace. **The table of thine heart,** that is, the mind.

3:5, 6. Three commands are given: **trust,** meaning "rely on, depend on"; **lean not,** meaning do not depend on your own native instincts; and **acknowledge him,** meaning have fellowship and intimacy with God in all of life. The result of such devotion is that God will make the paths straight before you.

3:11, 12. God's correction shows His love (cf. Heb. 12:5, 6).

Wisdom Is Precious

13 *Happy is the man that findeth wisdom, and the man that getteth understanding.*

14 *For the¹merchandise of it is better than the²merchandise of silver, and the gain thereof than fine gold.*

15 *She is more precious than rubies: and ^aall the things thou canst desire are not to be compared unto her.*

16 *Length of days is in her right hand; and in her left hand riches and honour.*

17 *Her ways are ways of pleasantness, and all her paths are peace.*

18 *She is^a a tree of life to them that lay hold upon her: and happy is every one that¹ retaineth her.*

19 *The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.*

20 *By his knowledge the¹ depths are^a broken up, and the clouds drop down the dew.*

21 *My son, let not them depart from thine eyes: keep sound wisdom and discretion:*

22 *So shall they be life unto thy soul, and¹ grace to thy neck.*

23 *Then shalt thou walk in thy way safely, and thy foot shall not stumble.*

24 *When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.*

25 *Be not afraid of sudden¹ fear, neither of the² desolation of the wicked, when it cometh.*

26 *For the LORD shall be thy confidence, and shall keep thy foot from being¹ taken.*

27 *Withhold not good from¹ them to whom it is due, when it is in the power of thine hand to do it.*

28 *Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.*

29 *Devise not evil against thy*

3:13 ^a Prov. 8:32, 34, 35

3:14 ^a Job 28:13

¹ Lit. gain

² profit

3:15 ^a Matt. 13:44

3:16 ^a Prov. 8:18;

[1 Tim. 4:8]

3:17 ^a [Matt. 11:29]

3:18 ^a Gen. 2:9;

Prov. 11:30;

13:12; 15:4;

Rev. 2:7

¹ holds her fast

3:19 ^a Ps. 104:24;

Prov. 8:27

3:20 ^a Gen. 7:11

¹ deeps

3:22 ¹ favour

3:23 ^a [Ps. 37:24;

91:11, 12]; Prov. 10:9

3:25 ^a Ps. 91:5;

1 Pet. 3:14

¹ terror

² trouble from

3:26 ¹ caught

3:27 ^a Rom. 13:7;

[Gal. 6:10]

¹ Lit. its owners

3:28 ^a Lev. 19:13;

Deut. 24:15

3:29 ¹ in safety

with

3:30 ^a Prov. 26:17; [Rom. 12:18]

3:31 ^a Ps. 37:1;

Prov. 24:1

3:32 ^a Ps. 25:14

¹ perverse

person

² secret council

3:33 ^a Lev. 26:14,

16; Deut. 11:28;

Zech. 5:3, 4;

Mal. 2:2

^b Job 8:6; Ps. 1:3

¹ dwelling

3:34 ^a James 4:6;

1 Pet. 5:5

¹ humble

3:35 ¹ the legacy

4:1 ^a Ps. 34:11;

Prov. 1:8

4:3 ^a 1 Chr. 29:1;

4:4 ^a 1 Chr. 28:9;

Eph. 6:4

^b Prov. 7:2

4:5 ^a Prov. 2:2, 3

¹ turn away

4:6 ^a 2 Thess. 2:10

4:7 ^a Prov. 3:13,

14; Matt. 13:44

4:8 ^a 1 Sam. 2:30

4:9 ^a Prov. 3:22

¹ place on

neighbour, seeing he dwelleth¹ securely by thee.

30 *Strive not with a man without cause, if he have done thee no harm.*

31 *Envy thou not the oppressor, and choose none of his ways.*

32 *For the¹ froward is abomination to the LORD: ^abut his² secret is with the righteous.*

33 *The curse of the LORD is in the house of the wicked: but ^bhe blessing the¹ habitation of the just.*

34 *Surely he scorneth the scorners: but he giveth grace unto the¹ lowly.*

35 *The wise shall inherit glory: but shame shall be¹ the promotion of fools.*

The Instruction of a Father

4 *Hear, ^aye children, the instruction of a father, and attend to know understanding.*

2 *For I give you good doctrine, forsake ye not my law.*

3 *For I was my father's son, ^atender and only beloved in the sight of my mother.*

4 *He taught me also, and said unto me, Let thine heart retain my words: ^bkeep my commandments, and live.*

Get Understanding

5 *Get wisdom, get understanding: forget it not; neither¹ decline from the words of my mouth.*

6 *Forsake her not, and she shall preserve thee: ^alove her, and she shall keep thee.*

7 *Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.*

8 *Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.*

9 *She shall¹ give to thine head ^aan ornament of grace: a crown of glory shall she deliver to thee.*

10 *Hear, O my son, and receive*

3:19, 20. Wisdom is so important that God Himself used it in creating the world.

3:27-35. The needy neighbor is to be helped (vv. 27, 28); the innocent neighbor is to be respected and left alone (vv. 29, 30); and the wicked neighbor is not to be envied (vv. 31-35).

4:3, 4. Three generations are linked together in the transmission of wisdom. Note that it is transmitted by personal influence, especially in the home.

4:10-19. Here is a good summary of the theology of the entire book: two paths to choose from (cf. v. 16 with Matt. 7:13, 14).

my sayings; ^aand the years of thy life shall be many.

11 I have ^ataught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, ^athy steps shall not be ¹straitened; ^band when thou runnest, thou shalt not stumble.

13 Take ¹fast hold of instruction; let *her* not go: keep her; for she is thy life.

14 ^aEnter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, ¹pass not by it, turn from it, and pass away.

16 ^aFor they sleep not, ¹except they have done ²mischief; and ³their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 ^aBut the path of the just ^bis as the ¹shining light, that shineth ²more and more unto the perfect day.

19 ^aThe way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it *are* the issues of ^alife.

4:10 ^a Prov. 3:2

4:11 ^a 1 Sam.

12:23

4:12 ^a Job 18:7;

Ps. 18:36

^b [Ps. 91:11];

Prov. 3:23

¹ hindered

4:13 ¹ firm

4:14 ^a Ps. 1:1;

Prov. 1:15

4:15 ¹ do not

travel on it

4:16 ^a Ps. 36:4;

Mic. 2:1

¹ unless

² evil

³ Lit. *their sleep*

is robbed

4:18 ^a Is. 26:7;

Matt. 5:14, 45;

Phil. 2:15

^b 2 Sam. 23:4

¹ Lit. *bright*

light

² ever brighter

4:19 ^a 1 Sam.

2:9; [Job 18:5,

6]; Prov. 2:13;

[Is. 59:9, 10; Jer.

23:12]; John

12:35

4:23 ^a [Matt.

12:34; 15:18, 19;

Mark 7:21; Luke

6:45]

4:24 ¹ deceitful

4:26 ^a Prov. 5:21;

Heb. 12:13

5:1 ¹ pay attention to

² incline

5:2 ^a Mal. 2:7

¹ preserve

5:3 ^a Prov. 2:16

^b Ps. 55:21

¹ an immoral

² drip honey

5:4 ¹ in the end

she is bitter

5:5 ^a Prov. 7:27

¹ Heb. *Sheol*

5:6 ¹ her life

² unstable

5:9 ¹ vigour

² cruel one

5:10 ¹ aliens

² Lit. *strength*

³ foreigner

24 Put away from thee a ¹froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy ^afeet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

The Lips of a Strange Woman

5 My son, ¹attend unto my wisdom, and ²bow thine ear to my understanding:

2 That thou mayest ¹regard discretion, and *that* thy lips ^amay keep knowledge.

3 ^aFor the lips of ¹a strange woman ²drop as an honeycomb, and her mouth is ^bsmoother than oil:

4 But ¹her end is bitter as wormwood, sharp as a twoedged sword.

5 Her feet go down to death; ^aher steps take hold on ¹hell.

6 Lest thou shouldst ponder the path of ¹life, her ways are ²moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine ¹honour unto others, and thy years unto the ²cruel:

10 Lest ¹strangers be filled with thy ²wealth; and thy labours *be* in the house of a ³stranger;

11 And thou mourn at the last,

4:22. **Life** in Proverbs often means “full life, abundant life,” and the absence of such life is frequently called “death.”

4:23. **Heart** could often be translated “mind” in the book. Since the Hebrews had no separate word for “mind,” the word “heart” often served to represent

the seat of the intellect. The key to the whole man is his mind. Whatever captures the mind captures the man.

5:1–6. The son must incorporate the values of the father into his life before the temptation described actually occurs. Moral stability prior to the temptation is the prerequisite for successful resistance.



HEART

4:23. The Old Testament word *heart* often refers to the physical organ of the circulatory system. Both Testaments also see the heart figuratively as the center of the personality or spiritual life. The heart is the seat of intellect, emotions, will, and moral consciousness. It is the personality which has that extraordinary ability to perceive itself. The heart is presented as the seat of conscious life and the fountainhead of life. **Illustration:** Jesus taught that sin came out of the heart of people, thus defiling them (Mark 7:21–23). Yet after conversion, one of the characteristics of Christians is that they have the law of God written in their hearts (Heb. 8:8–12). **Application:** Christians should love the Lord with all their hearts (Matt. 22:37). (First Reference, Gen. 6:5; Primary Reference, Prov. 4:23; cf. Rom. 2:15.)

when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was ¹almost in all evil in the midst of the congregation and assembly.

Drink from Your Own Well

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 ¹Let thy fountains be dispersed abroad, *and* ²rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with ^athe wife of thy youth.

19 ^aLet her be as the loving ¹hind and ²pleasant roe; let her breasts satisfy thee at all times; and be thou ³ravished always with her love.

20 And why wilt thou, my son, be ¹ravished with ^aa ²strange woman, and embrace the bosom of a ³stranger?

21 ^aFor the ways of man *are* before the eyes of the LORD, and he ¹pondereth all his goings.

22 ^aHis own iniquities shall ¹take the wicked himself, and he shall be ²holden with the cords of his sins.

23 ^aHe shall die ¹without instruc-

5:14 ¹ on the verge of total ruin

5:16 ¹ Should ² channels

5:18 ^a Deut. 24:5; Eccl. 9:9; Mal. 2:14

5:19 ^a Song 2:9 ¹ deer

2 graceful doe ³ enraptured, lit. be intoxicated

5:20 ^a Prov. 2:16 ¹ enraptured

2 an immoral ³ seductress, lit. foreigner

5:21 ^a 2 Chr. 16:9; Job 31:4; 34:21; Prov. 15:3; Jer. 16:17; 32:19; Hos. 7:2;

Heb. 4:13 ¹ observes

5:22 ^a Num. 32:23; Ps. 9:5; Prov. 1:31; Is. 3:11

¹ entrap ² caught

5:23 ^a Job 4:21 ¹ for lack of

6:1 ^a Prov. 11:15 ¹ a guaranty or collateral

2 Lit. struck hands in pledge for

6:3 ¹ plead with

6:4 ^a Ps. 132:4

6:5 ¹ gazelle ² One who catches birds in a trap or snare

6:6 ^a Job 12:7

6:7 ¹ Lit. leader

6:8 ¹ Lit. grain or bread

6:9 ^a Prov. 24:33, 34

¹ Lit. lie down

6:11 ^a Prov. 10:4 ¹ a prowler

2 need

6:12 ¹ worthless man, lit. man of Belial

2 perverse

tion; and in the greatness of his folly he shall go astray.

Surety for a Friend

6 My son, ^aif thou be ¹surety for thy friend, *if* thou hast ²stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and ¹make sure thy friend.

4 ^aGive not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a ¹roe from the hand of *the hunter*, and as a bird from the hand of the ²fowler.

Consider the Ways of the Ant

6 ^aGo to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no ¹guide, overseer, or ruler,

8 Provideth her ¹meat in the summer, *and* gathereth her food in the harvest.

9 ^aHow long wilt thou ¹sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 ^aSo shall thy poverty come as ¹one that travelleth, and thy ²want as an armed man.

The Wicked Devise Mischief

12 A ¹naughty person, a wicked man, walketh with a ²froward mouth.

5:9-14. The price of unchastity is immense: the loss of wealth (v. 10); the loss of health, a possible reference to venereal disease (v. 11); and self-regret (vv. 12-14). God tells the believer ahead of time what he will say if he gets involved in this sin.

5:15-18. The divine answer to sexual desire is fidelity within the marital bond. Sexual virility is here described as **running waters** that must be preserved for legitimate relationships.

5:19. **Ravished** means "intoxicated, exhilarated." This verse shows that the sexual relationship in marriage exists for pleasure as well as procreation.

5:21-23. Another reason for rejecting sexual temptation is that the Lord sees all and will punish the wrongdoer. **He shall die** does not necessarily mean a physical death, but it refers to an absence of life. The adulterer will miss out on the full and joyous life that God intended.

6:1-5. **Surety for thy friend** means to put up se-

curity for someone else's loan. This is a foolish act that can be remedied only by immediately pleading release by the friend (v. 3).

6:6-11. The **sluggard** is the habitually lazy person. He is admonished to learn two important lessons from the **ant**: (1) the ant has **no guide, overseer, or ruler** (v. 7), meaning that the ant does not have to have a taskmaster standing over it to make it work; it is a self-starter. (2) The ant is wise enough to prepare for predictable circumstances (v. 8). Two questions about sleep are posed to the sluggard (v. 9). His answer is given in verse 10: "Just a little bit more sleep!" The result of such laziness is dire poverty, which will come as suddenly and decisively as a robber (v. 11).

6:12-15. The wicked person **winketh with his eyes**, and so on. It must be understood that the evil man is winking, shuffling his feet, and pointing with his fingers for evil purposes. **Frowardness** refers to moral perversity (v. 14).

13 ^aHe winketh with his eyes, he ¹speaketh with his feet, he ²teacheth with his fingers;

14 ¹Frowardness *is* in his heart, ^ahe deviseth ²mischief continually; ^bhe soweth discord.

15 Therefore shall his calamity come ^asuddenly; suddenly shall he ^bbe broken ^cwithout remedy.

Seven Abominations the Lord Hates

16 These six *things* doth the LORD hate: yea, seven *are* an abomination unto ¹him:

17 ^aA ¹proud look, ^ba lying tongue, and ^chands that shed innocent blood,

18 ^aAn heart that ¹deviseth wicked imaginations, ^bfeet that be swift in running to ²mischief,

19 ^aA false witness *that* speaketh lies, and he that ^bsoweth discord among brethren.

Keep the Father's Commandment

20 ^aMy son, keep thy father's commandment, and forsake not the law of thy mother:

21 ^aBind them continually upon thine heart, *and* tie them about thy neck.

22 ^aWhen thou goest, it shall lead thee; when thou sleepest, ^bit shall keep thee; and *when* thou awakest, it shall talk with thee.

23 ^aFor the commandment *is* a lamp; and the law *is* light; and re-proofs of instruction *are* the way of life:

24 ^aTo keep thee from the evil woman, from the flattery of the tongue of a ¹strange woman.

25 ^aLust not after her beauty in thine heart; neither let her ¹take thee with her eyelids.

6:13 ^a Job 15:12; Ps. 35:19; Prov. 10:10
¹ signals with or shuffles
² points

6:14 ^a Prov. 3:29; Mic. 2:1
^b Prov. 6:19
¹ Perversity
² evil

6:15 ^a Prov. 24:22; Is. 30:13; 1 Thess. 5:3
^b Jer. 19:11
^c 2 Chr. 36:16

6:16 ¹ Lit. his soul

6:17 ^a Ps. 101:5; Prov. 21:4
^b Ps. 120:2; Prov. 12:22
^c Deut. 19:10; Prov. 28:17; Is. 1:15
¹ Lit. Haughty eyes

6:18 ^a Gen. 6:5; Ps. 36:4; Prov. 24:2; Jer. 18:18; Mark 14:1, 43-46
^b 2 Kin. 5:20-27; Is. 59:7; Rom. 3:15
¹ devises wicked plans
² evil

6:19 ^a Ps. 27:12; Prov. 19:5, 9; Matt. 26:59-66
^b Prov. 6:14; 1 Cor. 1:11-13; [Jude 3, 4, 16-19]

6:20 ^a Eph. 6:1
6:21 ^a Prov. 3:3

6:22 ^a [Prov. 3:23]
^b Prov. 2:11

6:23 ^a Prov. 19:8; 2 Pet. 1:19

6:24 ^a Prov. 2:16
¹ seductress

6:25 ^a Matt. 5:28
¹ allure

6:26 ^a Prov. 29:3
^b Gen. 39:14
^c Ezek. 13:18
¹ harlot

² reduced to a crust of bread
³ Another man's wife, lit. a man's wife

⁴ prey upon his precious life

6:30 ¹ starving

6:31 ^a Ex. 22:1-4
6:32 ^a Prov. 7:7

26 For ^aby means of a ¹whorish woman *a man is* ²brought to a piece of bread: ^band the ³adulteress will ^chunt⁴ for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is ¹hungry;

31 But *if* he be found, ^ahe shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman ^alacketh understanding; he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For ^ajealousy *is* ¹the rage of a man: therefore he will not spare in the day of vengeance.

35 He will ¹not regard any ransom; neither will he ²rest content, though thou givest many gifts.

Keep My Commandments and Live

7 My son, keep my words, and ^alay¹ up my commandments with thee.

2 ^aKeep my commandments, and live; ^band my law as the apple of thine eye.

3 ^aBind them upon thy fingers, write them upon the table of thine heart.

6:34 ^a Prov. 27:4; Song 8:6 ¹ a husband's fury

6:35 ¹ accept no recompense ² be appeased

7:1 ^a Prov. 2:1 ¹ treasure

7:2 ^a Lev. 18:5; Prov. 4:4; [Is. 55:3] ^b Deut. 32:10; Ps. 17:8;

Zech. 2:8

7:3 ^a Deut. 6:8; Prov. 6:21

6:16-19. The seven things the Lord hates are listed, the first five being described poetically under parts of the body associated with a particular sin: (1) **a proud look**, (lit., "proud eyes"); (2) **an lying tongue**; (3) **hands that shed innocent blood**; (4) **an heart that deviseth wicked imaginations**; (5) **feet that be swift in running to mischief**; (6) **a false witness**; and (7) **he that soweth discord among brethren**. It is clear from the last two items in the list that God is describing people whom He hates. The word **hate** should not be taken in an absolute sense, however, because it means "to reject from one's fellowship." These are the kinds of people whom God rejects.

6:20-35. A third warning against adultery.

6:21. **Thine heart**, better, "mind." The first thing to protect against the adulteress is not the body, but the mind.

6:27-35. Two comparisons are used to demonstrate the folly of adultery: (1) Just as fire burns clothing and coals burn feet, so adultery inevitably brings punishment; and (2) the punishment for adultery is unending in a sense. A thief may satisfy his victim with an appropriate payment, but an offended husband cannot be bought off (v. 35).

7:1-27. A fourth warning against immorality consumes the entire chapter. The victim in this case is

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 ^aThat they may keep thee from the ¹strange woman, from the ²stranger *which* flattereth with her words.

The Ways of the Harlot

6 For at the window of my house I looked through my ¹casement,

7 And beheld among the simple ones, I discerned among ¹the youths, a young man ^avoid² of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 ^aIn the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and ¹subtil of heart.

11 ^a(She *is* loud and ¹stubborn; ^bher feet abide not in her house:

12 Now *is* she without, now in the streets, and ¹lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* with ¹an impudent face said unto him,

14 *I have* peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with ¹carved works, with ^afine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us ¹solace ourselves with loves.

7:4 ¹near kin
a Prov. 2:16;
5:3
1 immoral
2 seductress
7:6 ¹lattice
7:7 a [Prov. 6:32;
9:4, 16]
1 Lit. the sons
2 devoid
7:9 a Job 24:15
7:10 ¹crafty
7:11 a Prov. 9:13;
1 Tim. 5:13
b Titus 2:5
1 rebellious
7:12 ¹lurking
7:13 ¹a defiant
or shameless
7:16 a Is. 19:9;
Ezek. 27:7
1 coloured
coverings of
Egyptian linen
7:18 ¹delight

7:19 ¹my husband
7:20 ¹at the new
or full moon
7:21 a Prov. 5:3
b Ps. 12:2
1 By her enticing
speech
2 seduced
7:22 ¹immediately
2 LXX, Tg., Syr.
as a dog to
bonds; Vg. as
a lamb . . . to
chains
7:23 a Eccl. 9:12
1 arrow
2 Would take
7:25 ¹turn aside
7:26 a Neh. 13:26
7:27 a Prov. 2:18;
5:5; 9:18; [1 Cor.
6:9, 10; Rev.
22:15]
1 Or Sheol
8:1 a Prov. 1:20,
21; 9:3; [1 Cor.
1:24]
1 cry out
8:2 ¹takes her
stand on
2 high hills, lit.
heights
3 beside the
way, where the
paths meet
8:3 ¹cries out
2 entrance of
8:5 ¹prudence
8:6 a Prov. 22:20

19 For ¹the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home ¹at the day appointed.

21 ¹With ^aher much fair speech she caused him to yield, ^bwith the flattering of her lips she ²forced him.

22 He goeth after her ¹straightway, as an ox goeth to the slaughter, or ²as a fool to the correction of the ³stocks;

23 Till a ¹dart strike through his liver; ^aas a bird hasteth to the snare, and knoweth not that it ²is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart ¹decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, ^amany strong men have been slain by her.

27 ^aHer house *is* the way to ¹hell, going down to the chambers of death.

Wisdom Is Better Than Rubies

8 Doth not ^awisdom ¹cry? and understanding put forth her voice?

2 She ¹standeth in the top of ²high places, ³by the way in the places of the paths.

3 She ¹crieth at the gates, at the entry of the city, at the ²coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand ¹wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of ^aexcellent things; and the opening of my lips *shall* be right things.

a young man (v. 7) who is naive and untaught in moral discipline. He is at the wrong place at the wrong time (vv. 8, 9). The description of the harlot is vivid: she has the attire of an harlot (v. 10) which gives her intentions away; her character is loud and stubborn (v. 11); and her movements are all about town (v. 12). She uses shock treatment (v. 13); tells him that the time is ideal, a religious holiday (v. 14); and the place is ideal, a luxurious bedroom (vv. 16, 17). Finally, the goodman (husband) is not at home (v. 19) so there is nothing to fear. The one who so yields is as an ox goeth to the slaughter (v. 22). Since the father realizes that his sons could yield to the same temptation, he admonishes them to protect their heart, or mind (v.

25), before the time of temptation occurs. The destiny of those who commit such a sin is death (v. 27), or else a missing out on the real joy of married love. The real intimacy and pleasure that God intended in the marital act is forfeited in the adulterous relationship.

8:1-36. In contrast to the evil woman of chapter 7, another "woman" is presented: Wisdom personified again as a prophetess whose call the son should heed. After calling to all classes of men to come and be wise (vv. 4, 5), Wisdom praises in the first person her own moral excellence (vv. 6-9) and value (vv. 10-21). Furthermore, the Lord Himself did not begin to create the universe apart from wisdom (vv. 22-31). The climax of the passage is found in verses 32-36: **whoso findeth**

7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing ¹froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 ^aFor wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

Wisdom Dwells with Prudence

12 I wisdom dwell with prudence, and find out knowledge ¹of witty inventions.

13 ^aThe fear of the LORD *is* to hate evil: ^bpride, and arrogancy, and the evil way, and ^cthe ¹froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; ^aI have strength.

15 ^aBy me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of ¹the earth.

17 ^aI love them that love me; and ^bthose that seek me ¹early shall find me.

18 ^aRiches and honour *are* with me; *yea*, ¹durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I ¹lead in the way of righteousness, in the midst of the paths of ²judgment:

21 That I may cause those that love me to inherit ¹substance; and I will fill their treasures.

22 ^aThe LORD possessed me in

8:8 ¹crooked

8:11 ^a Job 28:15; Ps. 19:10; 119:127; Prov. 3:14, 15; 4:5, 7; 16:16

8:12 ¹ and discretion

8:13 ^a Prov. 3:7; 16:6

^b 1 Sam. 2:3; [Prov. 16:17, 18; Is. 13:11]

^c Prov. 4:24

¹ perverse

8:14 ^a Eccl. 7:19; 9:16

8:15 ^a 2 Chr. 1:10; Prov. 29:4; Dan. 2:21; [Matt. 28:18]; Rom. 13:1

8:16 ¹ MT, Tg., Vg., Syr. *righteousness*; LXX, Bg., many mss. *earth*

8:17 ^a 1 Sam. 2:30; [Ps. 91:14]; Prov. 4:6; [John 14:21]

^b Prov. 2:4, 5;

John 7:37;

James 1:5

¹ diligently

8:18 ^a Prov. 3:16; [Matt. 6:33]

¹ enduring

8:20 ¹ walk

² justice

8:21 ¹ wealth

8:22 ^a Job 28:26–28; Ps. 104:24; Prov. 3:19; [John 1:1]

8:23 ^a [Ps. 2:6]

8:25 ^a Job 15:7, 8

8:26 ¹ outer

places

² Lit. *beginning of the dust*

8:27 ¹ drew a

circle

² deep

8:29 ^a Gen. 1:9, 10; Job 38:8–11; Ps. 33:7; 104:9; Jer. 5:22

^b Job 28:4, 6; Ps. 104:5

¹ its limit

² transgress

8:30 ^a [John 1:1–3, 18]

^b [Matt. 3:17]

¹ MT *a master craftsman*; a Jewish trad. *one brought up*

8:31 ^a Ps. 16:3;

John 13:1

8:32 ^a Ps. 119:1,

2; 128:1; Prov. 29:18; Luke 11:28

the beginning of his way, before his works of old.

23 ^aI was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 ^aBefore the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the ¹fields, nor the ²highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he ¹set a compass upon the face of the ²depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 ^aWhen he gave to the sea ¹his decree, that the waters should not ²pass his commandment: when ^bhe appointed the foundations of the earth:

30 ^aThen I was by him, *as* ¹one brought up *with him*: ^band I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and ^amy delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for ^ablessed *are they that* keep my ways.

33 Hear instruction, and be wise, and ¹refuse it not.

34 ^aBlessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall ^aobtain favour of the LORD.

8:33 ¹ do not disdain it

8:34 ^a Prov. 3:13, 18

8:35 ^a Prov. 3:4; 12:2; [John 17:3]

me findeth life (v. 35). Only he who is wise is truly and fully alive.

Although some have associated verses 22–31 with the creative work of the preincarnate Christ (cf. John 1:1–3; Col. 1:15–17) who is revealed as the Wisdom of God (1 Cor. 1:24; Col. 2:3), the major emphasis of the context is on God's own use of wisdom in creating the universe. Those who would urge a reference to Christ here sometimes go on to point out that the Hebrew word translated "possessed" (v. 22) is rendered "cre-

ated" in the Greek translation of the Old Testament, thus inferring that Christ is less than fully eternal God. However, although the Hebrew word (*qanah*) can at times be pressed to bear such a meaning (e.g., Ps. 139:13), it basically means "acquire," or "possess" (that which has been acquired). The translation "possess" is clearly the meaning elsewhere in Proverbs and best fits the context here. Thus, the point is that in setting out to create the universe, God utilized wisdom as a basic principle of procedure.

36 But he that sinneth against me
 “wrongeth his own soul: all they that
 hate me love death.

Wisdom’s Banquet

9 Wisdom hath “buildec her
 house, she hath hewn out her
 seven pillars:

2 “She hath ¹killed her beasts; ^bshe
 hath ²mingled her wine; she hath
 also ³furnished her table.

3 She hath sent forth her maid-
 ens: she ¹crieth upon the highest
 places of the city,

4 “Whoso is simple, let him turn
 in hither: *as for* him that ¹wanteth
 understanding, she saith to him,

5 “Come, eat of my bread, and
 drink of the wine *which* I have ¹ming-
 led.

6 Forsake ¹the foolish, and live;
 and go in the way of understanding.

The Beginning of Wisdom

7 He that reproveth a ¹scorner
 getteth to himself shame: and he
 that rebuketh a wicked *man* ²getteth
 himself a blot.

8 “Reprove not a ¹scorner, lest he
 hate thee: ^brebuke a wise man, and
 he will love thee.

9 Give *instruction* to a wise *man*,
 and he will be yet wiser: teach a just
man, ^aand he will increase in learn-
 ing.

10 “The fear of the LORD is the be-

8:36 ^a Prov. 20:2
 9:1 ^a [Matt.
 16:18; 1 Cor. 3:9,
 10; Eph. 2:20-
 22; 1 Pet. 2:5]
 9:2 ^a Matt. 22:4
^b Prov. 23:30
¹ slaughtered
² mixed
³ Lit. set her
 table in order
 9:3 ¹ cries out
 9:4 ^a Ps. 19:7
¹ licks
 9:5 ^a Song 5:1;
 Is. 55:1; [John
 6:27]
¹ mixed
 9:6 ¹ foolishness
 9:7 ¹ scoffer
² only harms
 himself
 9:8 ^a Prov. 15:12;
 Matt. 7:6
^b Ps. 141:5;
 Prov. 10:8
¹ scoffer
 9:9 ^a [Matt.
 13:12]
 9:10 ^a Job 28:28;
 Ps. 111:10; Prov.
 1:7

¹ Holy One
 9:11 ^a Prov.
 3:2, 16
¹ years of life
 will be added
 to you
 9:12 ^a Job 35:6,
 7; Prov. 16:26
 9:13 ^a Prov. 7:11
¹ boisterous
 9:14 ^a Prov. 9:3
 9:15 ¹ to those
 who pass by
 9:16 ^a Prov. 7:7, 8
¹ naive
 9:17 ^a Prov.
 20:17
 9:18 ^a Prov. 2:18;
 7:27
¹ Heb. Sheol

ginning of wisdom: and the knowl-
 edge of the ¹holy is understanding.

11 “For by me thy days shall be
 multiplied, and the ¹years of thy life
 shall be increased.

12 “If thou be wise, thou shalt be
 wise for thyself: but *if* thou scornest,
 thou alone shalt bear it.

13 “A foolish woman is ¹clamorous:
she is simple, and knoweth nothing.

14 For she sitteth at the door of
 her house, on a seat ^ain the high
 places of the city,

15 To call ¹passengers who go
 right on their ways:

16 “Whoso is ¹simple, let him turn
 in hither: and *as for* him that wanteth
 understanding, she saith to him,

17 “Stolen waters are sweet, and
 bread *eaten* in secret is pleasant.

18 But he knoweth not that “the
 dead *are* there; *and that* her guests
are in the depths of ¹hell.

A Wise Son Gathers in Summer

10 The proverbs of ^aSolomon. ^bA
 wise son maketh a glad fa-
 ther: but a foolish son is the ¹heavi-
 ness of his mother.

2 “Treasures of wickedness profit
 nothing; ^bbut righteousness deliv-
 ereth from death.

10:1 ^a Prov. 1:1; 25:1 ^b Prov. 15:20; 17:21, 25; 19:13; 29:3,
 15 ¹ grief
 10:2 ^a Ps. 49:7; Prov. 11:4; 21:6; Ezek. 7:19; [Luke 12:19,
 20] ^b Dan. 4:27

9:1–18. Chapter 9 serves as an epilogue to the 10 exhortations of the first eight chapters. One last time the father sets before the son the ultimate choice the son must make between wisdom and folly. Wisdom invites the son to her feast (vv. 1–6), but Folly, pictured as the foolish, adulterous woman, likewise invites the listener to her feast (vv. 13–18). The latter passage is the fifth and final warning against sexual immorality. The response to these two invitations can be that of the scoffer or mocker (vv. 7, 8) or that of the wise man (vv. 9–11). To listen to Wisdom is to live (v. 6), or gain abundant life; to listen to Folly is to die (v. 18), or tragically miss out on what life is all about. The father has properly taught the

son. It is now the son’s decision as to whom to follow. One way leads to life; the other, to death.
 10:1. The second Solomonic collection begins here and goes through 22:16. It consists of 375 individual proverbs, each of which expresses a complete idea. This is one of the few places in Scripture where context is little or no help. Each proverb represents in a practical way the choice one must make between the way of Wisdom and the way of Folly. Since these proverbs are unconnected, the best way to study them is by topics (see Introduction).
 10:2. A stark contrast in the profits of wickedness and the profits of righteousness: nothing versus life.



WISDOM OF GOD

9:1. The “wisdom of God” is used in three senses in the Scriptures. First, it refers to the higher perspective by which God understands things that man is incapable of understanding (1 Cor. 1:25). Second, it can refer to the understanding which a Christian should have in life (4:7). Also, wisdom is seen as a type of Christ, who is our wisdom (1 Cor. 1:30). **Illustration:** When David said Abner died as a fool (2 Sam. 3:33), he meant that Abner died because he followed his own intuition, rather than the wisdom of God, which would have saved him. He was killed as he turned aside in the gate of Hebron. Had he entered the city of refuge, as God had instructed, Joab would have been unable to kill him. **Application:** A wise Christian will obey the wisdom of God. (First Reference, Gen. 2:16, 17; Prima-ry Reference, Prov. 9:1; cf. John 3:16.)

3 ^aThe LORD will not suffer the soul of the righteous to famish: but he casteth away the ¹substance of the wicked.

4 ^aHe becometh poor that dealth with a ¹slack hand: but ^bthe hand of the diligent maketh rich.

5 He that gathereth in ^asummer is a wise son: but he that sleepeth in harvest is ^ba son that causeth shame.

6 Blessings are upon the head of the ¹just: but violence covereth the mouth of the wicked.

7 ^aThe memory of the ¹just is blessed: but the name of the wicked shall rot.

A Prating Fool Shall Fall

8 The wise in heart will receive commandments: ^abut a ¹prating fool shall ²fall.

9 ^aHe that walketh uprightly walketh ¹surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth ¹sorrow: but a ²prating fool shall fall.

11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but ^alove covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but ^aa rod is for the back of him that is ¹void of understanding.

14 Wise men lay up knowledge: but ^athe mouth of the foolish is near destruction.

15 The ^arich man's wealth is his strong city: the destruction of the poor is their poverty.

16 The labour of the righteous ¹tendeth to ^alife: the ²fruit of the wicked to sin.

17 He is in the way of life that keepeth instruction: but he that refuseth reproof ¹erreth.

18 He that ^ahideth hatred with lying lips, and ^bhe that uttereth a slander, is a fool.

10:3 ^a Ps. 34:9, 10; 37:25; Prov. 28:25; [Matt. 6:33]
¹ desire
 10:4 ^a Prov. 19:15
^b Prov. 12:24; 13:4; 21:5
¹ negligent
 10:5 ^a Prov. 6:8
^b Prov. 19:26
 10:6 ¹ righteous
 10:7 ^a Ps. 112:6; Ecc. 8:10
¹ righteous
 10:8 ^a Prov. 10:10
¹ babbling
 fool, lit. foolish of lips
² be ruined, lit. be thrust down
 10:9 ^a [Ps. 23:4; Prov. 3:23; 28:18; Is. 33:15, 16]
¹ securely
 10:10 ¹ trouble
² babbling
 10:12 ^a Prov. 17:9; [1 Cor. 13:4-7; James 5:20]; 1 Pet. 4:8
 10:13 ^a Prov. 26:3
¹ devout
 10:14 ^a Prov. 18:7
 10:15 ^a Job 31:24; Ps. 52:7; Prov. 18:11; [1 Tim. 6:17]
 10:16 ^a Prov. 6:23
¹ leads
² wages
 10:17 ¹ goes astray
 10:18 ^a Prov. 26:24
^b Ps. 15:3; 101:5
 10:19 ^a Job 11:2; [Prov. 18:21]; Ecc. 5:3
^b Prov. 17:27; [James 1:19; 3:2]
¹ restrains
 10:21 ¹ lack
² Lit. heart
 10:22 ^a Gen. 24:35; 26:12; Deut. 8:18; Ps. 37:22; Prov. 8:21
 10:23 ^a Prov. 2:14; 15:21
¹ evil
 10:24 ^a Job 15:21; Prov. 1:27; Is. 66:4
^b Ps. 145:19; Prov. 15:8; Matt. 5:6; [1 John 5:14, 15]
 10:25 ^a Ps. 37:9, 10
^b Ps. 15:5; Prov. 12:3; Matt. 7:24, 25
 10:27 ^a Prov. 9:11
^b Job 15:32
 10:28 ^a Job 8:13
 10:29 ^a Ps. 1:6

19 ^aIn the multitude of words there wanteth not sin: but ^bhe that ¹refraineth his lips is wise.

The Tongue of the Just

20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

21 The lips of the righteous feed many: but fools die for ¹want of ²wisdom.

22 ^aThe blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

Fear of the Lord Prolongs Days

23 ^aIt is as sport to a fool to do ¹mischievous: but a man of understanding hath wisdom.

24 ^aThe fear of the wicked, it shall come upon him: but ^bthe desire of the righteous shall be granted.

25 As the whirlwind passeth, ^aso is the wicked no more: but ^bthe righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 ^aThe fear of the LORD prolongeth days: but ^bthe years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness: but the ^aexpectation of the wicked shall perish.

29 The way of the LORD is strength to the upright: but ^adestruction shall be to the workers of iniquity.

30 ^aThe righteous shall never be removed: but the wicked shall not inhabit the ¹earth.

31 ^aThe mouth of the just bringeth forth wisdom: but the ¹froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh ¹frowardness.

10:30 ^a Ps. 37:22; Prov. 2:21 ¹ land
 10:31 ^a Ps. 37:30; Prov. 10:13 ¹ perverse
 10:32 ¹ perversity

10:11. One of the favorite topics of Proverbs is the tongue. Life-giving words come from a righteous heart and violent words come from a wicked heart.

10:26. A sluggard is as irritating as vinegar to the teeth and smoke to the eyes.

A False Balance and a Just Weight

11 A ^afalse¹ balance is abomination to the LORD: but ²a just weight is his delight.

2 When pride cometh, then cometh ^ashame: but with the ¹lowly is wisdom.

3 The integrity of the upright shall guide ^athem: but the ¹perverseness of ²transgressors shall destroy them.

4 Riches profit not in the day of wrath: but ^brighteousness delivereth from death.

5 The righteousness of the ¹perfect shall ²direct his way: but the wicked shall fall by his own ^awickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* ¹naughtiness.

7 When a wicked man dieth, *his* expectation shall ^aperish: and the hope of unjust *men* perisheth.

8 ^aThe righteous is delivered out of trouble, and the ¹wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the ¹just be delivered.

Rejoicing with the Righteous

10 ^aWhen it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is ^aexalted: but it is overthrown by the mouth of the wicked.

12 He ¹that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 ^aA talebearer revealeth secrets: but he that is of a faithful spirit ^bconcealeth the matter.

14 ^aWhere no counsel is, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is ^asurety¹ for a stranger

11:1 ^a Lev. 19:35, 36; Deut. 25:13-16; Prov. 20:10, 23; Mic. 6:11
¹ *deceptive balance*
² Lit. *a perfect stone*

11:2 ^a Prov. 16:18; 18:12; 29:23
¹ *humble*

11:3 ^a Prov. 13:6
¹ *deceit*
² *unfaithful*

11:4 ^a Prov. 10:2; Ezek. 7:19; Zeph. 1:18
^b Gen. 7:1

11:5 ^a Prov. 5:22
¹ *blameless*
² Lit. *make his way smooth or straight*

11:6 ¹ *lust*
11:7 ^a Prov. 10:28

11:8 ^a Prov. 21:18
¹ *it comes to the wicked instead*

11:9 ¹ *righteous*

11:10 ^a Prov. 28:12
11:11 ^a Prov. 14:34

11:12 ¹ *who lacks wisdom*
11:13 ^a Lev. 19:16; Prov. 20:19; 1 Tim. 5:13

^b Prov. 19:11
11:14 ^a 1 Kin. 12:1

11:15 ^a Prov. 6:1, 2
¹ *a guaranty*

² *suffer*
³ *those pledging guaranty, lit. those who strike hands*

⁴ *secure*

11:16 ¹ *but ruthless men*

11:17 ^a [Matt. 5:7; 25:34-36]

11:18 ^a Hos. 10:12; [Gal. 3:8, 9]; James 3:18
11:19 ^a Prov. 10:16; 12:28;
^b Prov. 21:16; [Rom. 6:23; James 1:15]

¹ *leads*
11:20 ¹ *a perverse*

11:21 ^a Prov. 16:5
^b Ps. 112:2; Prov. 14:26

¹ *they join forces*
² *posterity*
11:22 ¹ *ring*
² *beautiful*

³ Lit. *who lacks taste*

shall ²smart *for it*: and he that hateth ³suretiship is ⁴sure.

16 A gracious woman retaineth honour: ¹and strong *men* retain riches.

17 ^aThe merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but ^ato him that soweth righteousness *shall be* a sure reward.

19 As righteousness ¹tendeth to ^alife: so he that pursueth evil *pursueth it* to his own ^bdeath.

20 They that are of ¹a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight.

21 ^aThough ¹hand join in hand, the wicked shall not be unpunished: but ^bthe ²seed of the righteous shall be delivered.

22 As a ¹jewel of gold in a swine's snout, *so is* a ²fair woman ³which is without discretion.

23 The desire of the righteous is only good: *but* the expectation of the wicked ^ais wrath.

24 There is that ^ascattereth, and yet increaseth; and *there is* that withholdeth more than is ¹meet, but *it* ²tendeth to poverty.

25 ^aThe ¹liberal soul shall be made ²fat: ^band he that watereth shall be watered also himself.

26 ^aHe that withholdeth corn, the people shall curse him: but ^bblessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good ¹procureth favour: but ^ahe that seeketh ²mischief, it shall come unto him.

28 ^aHe that trusteth in his riches shall fall: but ^bthe righteous shall flourish ¹as a branch.

11:23 ^a Prov. 10:28; Rom. 2:8, 9
11:24 ^a Ps. 112:9; Prov. 13:7; 19:17 ¹ *right* ² *leads*
11:25 ^a Prov. 3:9, 10; [2 Cor. 9:6, 7] ^b [Matt. 5:7]
¹ *generous* ² *rich*
11:26 ^a Amos 8:5, 6 ^b Job 29:13
11:27 ^a Esth. 7:10; Ps. 7:15, 16; 57:6 ¹ Lit. *seeks* ² *trouble*
11:28 ^a Job 31:24 ^b Ps. 1:3; Jer. 17:8 ¹ *like foliage*

11:1. A false balance refers to dishonest measures, for example, selling grain at less weight than the seller states.

11:14. The wise man gets advice from many people of good judgment before making a decision.

11:22. Discretion is more important than outward beauty.

11:24. Scattereth means to be generous in your giving. It can lead to prosperity, but miserliness can lead to poverty.

11:25. Made fat means "prosperous."

29 He that troubleth his own house ^ashall inherit the wind: and the fool *shall be* ^bservant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and ^ahe that ¹winneth souls *is* wise.

31 ^aBehold, the righteous shall be ¹recompensed in the earth: much more the wicked and the sinner.

A Good Man Obtains God's Favour

12 Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* ¹brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked ¹devices will he condemn.

3 A man shall not be ¹established by wickedness: but the ^aroot of the righteous shall not be moved.

A Virtuous Woman

4 ^a¹ virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* ^bas rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 ^aThe words of the wicked *are* to lie in wait for blood: ^bbut the mouth of the upright shall deliver them.

7 ^aThe wicked are overthrown, and *are* ¹not: but the house of the righteous shall stand.

8 A man shall be ¹commended according to his wisdom: ^abut he that is of a perverse heart shall be despised.

9 ^a*He that is* ¹despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 ^aA righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

11 ^aHe that ¹tilleth his land shall be satisfied with ^bbread: but he that followeth ²vain persons ^c*is* ³void of ⁴understanding.

11:29 ^a Eccl. 5:16

^b Prov. 14:19

11:30 ^a Prov.

14:25; [Dan.

12:3; 1 Cor.

9:19–22; James

5:20]

¹ Lit. *takes*

11:31 ^a Jer. 25:29

¹ rewarded

12:1 ¹ stupid

12:2 ¹ intentions

12:3 ^a [Prov.

10:25]

¹ made secure

12:4 ^a Prov.

31:23; 1 Cor.

11:7

^b Prov. 14:30;

Hab. 3:16

¹ An excellent

wife, lit. A wom-

an of valour

12:6 ^a Prov.

1:11, 18

^b Prov. 14:3

12:7 ^a Ps. 37:35–

37; Prov. 11:21;

Matt. 7:24–27

¹ no more

12:8 ^a 1 Sam.

25:17; Prov. 18:3

¹ praised

12:9 ^a Prov. 13:7

¹ lightly

esteemed

12:10 ^a Deut.

25:4

12:11 ^a Gen.

3:19

^b Prov. 28:19

^c Prov. 6:32

¹ works or

cultivates

² worthless

things

³ devoid

⁴ Lit. *heart*

12:12 ¹ covet the

catch

12:13 ^a Prov.

18:7

^b [2 Pet. 2:9]

¹ ensnared

12:14 ^a Prov.

13:2; 15:23;

18:20

^b Job 34:11;

Prov. 1:31;

24:12; [Is. 3:10,

11]; Hos. 4:9

12:15 ^a Prov. 3:7;

Luke 18:11

12:16 ^a Prov.

11:13; 29:11

¹ known at once

12:17 ^a Prov.

14:5

¹ declares

12:18 ^a Ps. 57:4;

Prov. 4:22; 15:4

¹ one who

² Promotes

12:19 ^a [Ps. 52:4,

5]; Prov. 19:9

¹ truthful lip

12:20 ¹ devise

A Lying Tongue

12 The wicked ¹desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 ^aThe wicked *is* ¹snared by the transgression of *his* lips: ^bbut the just shall come out of trouble.

14 ^aA man shall be satisfied with good by the fruit of *his* mouth: ^band the recompence of a man's hands shall be rendered unto him.

15 ^aThe way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 ^aA fool's wrath *is* ¹presently known: but a prudent *man* covereth shame.

17 ^a*He that* speaketh truth ¹sheweth forth righteousness: but a false witness deceit.

18 ^aThere *is* ¹that speaketh like the piercings of a sword: but the tongue of the wise ²*is* health.

19 The ¹lip of truth shall be established for ever: ^abut a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that ¹imagine evil: but to the counsellors of peace *is* joy.

21 There shall no ^aevil¹ happen to the ²just: but the wicked shall be filled with ³mischief.

22 ^aLying lips *are* abomination to the LORD: but they that deal ¹truly *are* his delight.

23 ^aA prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 ^aThe hand of the diligent ¹shall bear rule: but the ²slothful shall be ³under tribute.

25 ^aHeaviness¹ in the heart of man ²maketh it stoop: but ^ba good word maketh it glad.

12:21 ^a Ps. 91:10; Prov. 1:33; 1 Pet. 3:13 ¹ grave trouble

² righteous ³ trouble

12:22 ^a Prov. 6:17; 11:20; Rev. 22:15 ¹ truthfully

12:23 ^a Prov. 13:16

12:24 ^a Prov. 10:4 ¹ shall rule ² lazy ³ put to forced

labour

12:25 ^a Prov. 15:13 ^b Is. 50:4 ¹ Anxiety ² causes

depression

12:4. A virtuous woman (cf. 31:10–31) elevates her husband, but the shameful wife brings ruin to him.

12:10. A righteous man is kind to animals, but the wicked is cruel.

12:11. Hard work brings the reward of plenty to eat.

12:18. Words have the power to penetrate where no sword can touch, for good or for evil. A wise man uses his tongue for constructive purposes.

12:25. A good word is a kind word that cheers the heart.

26 The righteous ¹is more excellent than his neighbour: ²but the way of the wicked ³seduceth them.

27 The slothful *man* roasteth not that which he took in hunting; but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

The Righteous Man Hates Lying

13 A wise son heareth his father's instruction: ^abut a ¹scorner ²heareth not rebuke.

2 ^aA man shall eat good by the fruit of his mouth: but the soul of the ¹transgressors shall ²eat violence.

3 ^aHe that ¹keepeth his mouth ²keepeth his life: but he that openeth wide his lips shall have destruction.

4 ^aThe soul of the ¹sluggard desireth, and hath nothing; but the soul of the diligent shall be made ²fat.

5 A righteous *man* hateth lying; but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth him ¹that is upright in the way: but wickedness overthroweth the sinner.

7 ^aThere is ¹that maketh himself rich, yet hath nothing; there is ¹that maketh himself poor, yet hath great riches.

Contention Comes from Pride

8 The ransom of a man's life are his riches; but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: ^abut the lamp of the wicked shall be put out.

10 ¹Only by pride cometh ^acontention: but with the well advised is wisdom.

11 ^aWealth gotten by ¹vanity shall be diminished: but he that gathereth by labour shall increase.

12:26 ¹ should choose his friends carefully ² for ³ leads them astray

13:1 ^a Is. 28:14, 15 ¹ scoffer ² does not listen or heed

13:2 ^a Prov. 12:14 ¹ Lit. unfaithful ² feed on

13:3 ^a Ps. 39:1; Prov. 21:23; [James 3:2] ¹ guards ² preserves

13:4 ^a Prov. 10:4 ¹ lazy ² rich

13:6 ^a Prov. 11:3, 5, 6 ¹ whose way is blameless

13:7 ^a Prov. 11:24; 12:9; Luke 12:20, 21 ¹ one who

13:9 ^a Job 18:5, 6; 21:17; Prov. 24:20

13:10 ^a Prov. 10:12 ¹ By pride comes nothing but contention

13:11 ^a Prov. 10:2; 20:21 ¹ dishonesty

13:12 ^a Prov. 13:19

13:13 ^a Num. 15:31; 2 Chr. 36:16; Is. 5:24

13:14 ^a Prov. 6:22; 10:11; 14:27 ^b 2 Sam. 22:6 ¹ turn one away from

13:15 ^a Ps. 111:10; Prov. 3:4 ¹ gains ² Lit. unfaithful

13:16 ^a Prov. 12:23 ¹ acts

13:17 ^a Prov. 25:13 ¹ trouble ² Brings

13:18 ^a Prov. 15:5, 31, 32 ¹ disdains, lit. ignores

13:21 ^a Is. 32:10; 47:11

13:22 ^a Job 27:16, 17; Prov. 28:8; [Eccl. 2:26] ¹ stored up

12 Hope deferred maketh the heart sick; but ^awhen the desire cometh, it is a tree of life.

A Fountain of Life

13 Whoso ^adespiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.

14 ^aThe law of the wise is a fountain of life, to ¹depart from ^bthe snares of death.

15 Good understanding ¹giveth ^afavour; but the way of ²transgressors is hard.

16 ^aEvery prudent *man* ¹dealeth with knowledge; but a fool layeth open his folly.

17 A wicked messenger falleth into ¹mischief; but ^aa faithful ambassador ²is health.

18 Poverty and shame shall be to him that ¹refuseth instruction; but ^ahe that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

21 ^aEvil pursueth sinners; but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and ^athe wealth of the sinner is ¹laid up for the just.

23 ^aMuch food is in the ¹tillage of the poor; but there is ²that is destroyed for want of ³judgment.

24 ^aHe that spareth his rod hateth his son: but he that loveth him chasteneth him ¹betimes.

25 ^aThe righteous eateth to the

13:23 ^a Prov. 12:11 ¹ Lit. fallow or untilled ground

² Lit. what is swept away ³ justice

13:24 ^a Prov. 19:18 ¹ promptly

13:25 ^a Ps. 34:10; Prov. 10:3

13:3. The reward of cautious speech is fuller life and the avoidance of unnecessary trouble.

13:12. Hope deferred depresses, but its fulfillment revitalizes.

13:20. Wisdom, as well as folly, can be transferred by association.

13:24. Love and discipline go together. The rod does not necessarily mean a spanking but simply whatever physical discipline is reasonable for the of-

fense. The rod refers to a branch or switch. It is a small object that stings, but does not inflict serious bodily harm. The use of the rod for spanking is clearly taught in Scripture in preference to spanking with one's hand (cf. 10:13; 22:15; 23:14, 15; 29:15). Hateth is used comparatively. The parent who does not discipline does not really love his child properly. While the popular adage: "Spare the rod, spoil the child" is not a direct biblical quotation, it certainly expresses a biblical idea.

satisfying of his soul: but the belly of the wicked shall want.

The Wise and the Foolish

14 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: ^abut *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: ^abut the lips of the wise shall preserve them.

4 Where no oxen *are*, the ¹crib *is* clean: but much increase *is* by the strength of the ox.

The Faithful and False Witness

5 A ^afaithful witness will not lie: but a false witness will utter ^blies.

6 A ¹scorner seeketh wisdom, and *findeth it* not: but ^aknowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of ^aknowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 ^aFools ¹make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterness; and a stranger doth not ¹intermeddle with his joy.

The House of the Wicked

11 ^aThe house of the wicked shall be overthrown: but the ¹tabernacle of the upright shall flourish.

12 ^aThere is a way which seemeth right unto a man, but ^bthe end thereof *are* the ways of ^cdeath.

13 Even in laughter the heart is sorrowful; and ^athe end of that mirth *is* heaviness.

14 The backslider in heart shall be ^afilled with his own ways: and a good man *shall be satisfied* ¹from ^bhimself.

Fear of the Wise Man

15 The ¹simple believeth every word: but the prudent *man* ²looketh well to his going.

14:1 ¹ulls
14:2 ^a [Rom. 2:4]
14:3 ^a Prov. 12:6
14:4 ¹ feed
trough
14:5 ^a Rev. 1:5;
 3:14
^b Ex. 23:1; Deut.
 19:16; Prov.
 6:19; 12:17
14:6 ^a Prov. 8:9;
 17:24
¹ scoffer
14:7 ^a Prov. 23:9
14:9 ^a Prov.
 10:23
¹ mock at guilt
14:10 ¹ share
14:11 ^a Job 8:15
¹ tent
14:12 ^a Prov.
 16:25
^b Rom. 6:21
^c Prov. 12:15
14:13 ^a Prov. 5:4;
 Eccl. 2:1, 2
¹ grief
14:14 ^a Prov.
 1:31; 12:15
^b Prov. 13:2;
 18:20
¹ Lit. from
 above himself
14:15 ¹ naive
² considers
 carefully
14:16 ^a Job
 28:28; Ps. 34:14;
 Prov. 22:3
¹ self-confident
14:17 ¹ quick-
 tempered
² intentions
14:20 ^a Prov.
 19:7
^b Prov. 19:4
¹ by
² Lit. the lovers
 of the rich are
 many
14:21 ^a Ps. 112:9;
 [Prov. 19:17]
14:22 ¹ go astray
14:23 ¹ idle
 chatter
² poverty
14:25 ^a [Ezek.
 3:18–21]
¹ saves lives
14:27 ^a Prov.
 13:14
¹ to turn one
 away from
14:28 ¹ lack
14:29 ^a Prov.
 16:32; 19:11;
 Eccl. 7:9; James
 1:19
¹ impulsive, lit.
 short of spirit
14:30 ^a Ps.
 112:10
^b Prov. 12:4;
 Hab. 3:16
14:31 ^a Prov.
 17:5; Matt.
 25:40; 1 John
 3:17
^b [Job 31:15;
 Prov. 22:2]
¹ Lit. needy

16 ^aA wise *man* feareth, and departeth from evil: but the fool rageth, and is ¹confident.

17 *He that is* ¹soon angry dealeth foolishly: and a man of wicked ²devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

There Is Profit in Labour

20 ^aThe poor is hated even ¹of his own neighbour: but ²the rich *hath* many ^bfriends.

21 He that despiseth his neighbour sinneth: ^abut he that hath mercy on the poor, happy *is* he.

22 Do they not ¹err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but ¹the talk of the lips *tendeth* only to ²penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 A true witness ¹delivereth ^asouls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 ^aThe fear of the LORD *is* a fountain of life, ¹to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the ¹want of people *is* the destruction of the prince.

29 ^a*He that is* slow to wrath *is* of great understanding: but *he that is* ¹hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but ^aenvy ^bthe rottenness of the bones.

31 ^aHe that oppresseth the poor reproacheth ^bhis Maker: but he that honoureth him hath mercy on the ¹poor.

14:12. The way which seemeth right may not be the best or righteous way.

14:20, 21. Social standing is improved with riches,

but the good neighbor will have concern for all, regardless of their status.

32 The wicked is driven away in his wickedness: but ^athe righteous hath ¹hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but ^athat which is in the midst of fools is made known.

34 Righteousness exalteth a ^anation: but sin is a ¹reproach to any people.

35 ^aThe king's favour is toward a wise servant: but his wrath is ^against him that causeth shame.

The Eyes of the Lord

15 ^A soft answer turneth away wrath: but ^bgrievous¹ words stir up anger.

2 The tongue of the wise useth knowledge aright: ^abut the mouth of fools poureth out foolishness.

3 ^aThe eyes of the LORD are in every place, beholding the evil and the good.

4 A ¹wholesome tongue is a tree of life: but perverseness therein ²is a breach in the spirit.

5 ^aA fool despiseth his father's instruction: ^bbut he that ¹regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

The Lips of the Wise

7 The lips of the wise ¹disperse knowledge: but the heart of the foolish ^{doeth} not so.

8 ^aThe sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the LORD: but he loveth him that ^afolloweth after righteousness.

A Merry Heart

10 ¹Correction is ^agrievous unto him that forsaketh the way: ^{and} ^bhe that hateth reproof shall die.

11 ^aHell¹ and ²destruction are be-

14:32 ^a Gen. 49:18; Job 13:15; [Ps. 16:11; 73:24]; 2 Cor. 1:9; 5:8; [2 Tim. 4:18]

¹ *refuge*

14:33 ^a Prov. 12:16

14:34 ^a Prov. 11:11

¹ *shame or disgrace*

14:35 ^a Matt. 24:45-47

15:1 ^a Prov. 25:15

¹ *Sam. 25:10*

¹ *harsh*

15:2 ^a Prov. 12:23

15:3 ^a 2 Chr. 16:9; Job 34:21; Prov. 5:21; Jer. 16:17; 32:19; Zech. 4:10; Heb. 4:13

15:4 ¹ *Lit. healing*

² *breaks the spirit*

15:5 ^a Prov. 10:1

^b Prov. 13:18

¹ *Lit. keeps*

15:7 ¹ *spread*

15:8 ^a Prov. 21:27; Eccl. 5:1; Is. 1:11; Jer. 6:20; Mic. 6:7

15:9 ^a Prov. 21:21

15:10 ^a 1 Kin. 22:8

^b Prov. 5:12

¹ *Harsh correction is for him*

15:11 ^a Job 26:6; Ps. 139:8

¹ *Or Sheol*

² *Heb. Abaddon*

^b 1 Sam. 16:7; 2 Chr. 6:30; Ps. 44:21; Acts 1:24

15:12 ^a Prov. 13:1; Amos 5:10; 2 Tim. 4:3

¹ *scoffer*

15:13 ^a Prov. 12:25

^b Prov. 17:22

¹ *face*

15:15 ^a Prov. 17:22

15:16 ^a Ps. 37:16; Prov. 16:8; Eccl. 4:6; 1 Tim. 6:6

15:17 ^a Prov. 17:1

¹ *vegetables*

² *fatted calf*

15:18 ^a Prov. 26:21

¹ *contention*

15:19 ^a Prov. 22:5

¹ *lazy*

² *a highway*

15:20 ^a Prov. 10:1

fore the LORD: how much more then ^bthe hearts of the children of men?

12 ^aA ¹scorner loveth not one that reproveth him: neither will he go unto the wise.

13 ^aA merry heart maketh a cheerful ¹countenance: but ^bby sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: ^abut he that is of a merry heart hath a continual feast.

16 ^aBetter is little with the fear of the LORD than great treasure and trouble therewith.

17 ^aBetter is a dinner of ¹herbs where love is, than a ²stalled ox and hatred therewith.

Be Slow to Anger

18 ^aA wrathful man stirreth up strife: ^{but} ^{he} that is slow to anger appeaseth ¹strife.

19 ^aThe way of the ¹slothful man is as an hedge of thorns: but the way of the righteous is ²made plain.

20 ^aA wise son maketh a glad father: but a foolish man despiseth his mother.

21 ^aFolly is joy to ^{him} that is destitute of ¹wisdom: ^bbut a man of understanding walketh uprightly.

22 ^aWithout counsel ¹purposes are disappointed: but in the multitude of counsellors they are established.

A Word Spoken in Due Season

23 A man hath joy by the answer of his mouth: and ^aa word spoken ¹in due season, how good is it!

24 ^aThe way of life ¹is above to the wise, that he may ^bdepart from ²hell beneath.

15:21 ^a Prov. 10:23 ^b Eph. 5:15 ¹ *discernment, lit. heart*

15:22 ^a Prov. 11:14 ¹ *plans go awry*

15:23 ^a Prov. 25:11; Is. 50:4 ¹ *Lit. in its time*

15:24 ^a Phil. 3:20; [Col. 3:1, 2] ^b Prov. 14:16 ¹ *leads upward*

² *Or Sheol*

14:34. National righteousness and national sin have opposite effects: exaltation versus reproach.

15:1. Anger is removed by a gentle response, but a heated response fuels the flame.

15:8. The best that the wicked can offer God religiously is completely rejected.

15:16. Spiritual riches are better than material riches.

15:19. The lazy man multiplies his own obstacles in life, but the righteous man moves freely down life's road.

25 ^aThe LORD will destroy the house of the proud: but ^bhe will establish the ¹border of the widow.

26 ^aThe thoughts of the wicked are an abomination to the LORD: ^bbut *the words* of the pure are pleasant words.

27 ^aHe that is greedy of gain troubleth his own house; but he that hateth ¹gifts shall live.

The Prayer of the Righteous

28 The heart of the righteous ^astudieth¹ to answer: but the mouth of the wicked poureth out evil things.

29 ^aThe LORD is far from the wicked: but ^bhe heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones ¹fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that ¹refuseth instruction despiseth his own soul: but he that ²heareth reproof getteth understanding.

33 ^aThe fear of the LORD is the instruction of wisdom; and ^bbefore honour is humility.

The Lord Weighs the Spirits

16 The ^apreparations¹ of the heart ²in man, ^band the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own ^aeyes; but the LORD weigheth the spirits.

3 ^aCommit¹ thy works unto the LORD, and thy thoughts shall be established.

4 The ^aLORD hath made all *things* for himself: ^byea, even the wicked for the day of ¹evil.

5 ^aEvery one *that is* proud in heart is an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.

6 ^aBy mercy and truth ¹iniquity is purged: and ^bby the fear of the LORD *men* depart from evil.

15:25 ^aProv. 12:7; Is. 2:11
^bPs. 68:5, 6
¹ boundary
 15:26 ^aProv. 6:16, 18
^bPs. 37:30
 15:27 ^aIs. 5:8; [Jer. 17:11]
¹ bribes
 15:28 ^a 1 Pet. 3:15
¹ studies how to
 15:29 ^a Ps. 10:1; 34:16
^b Ps. 145:18; [James 5:16]
 15:30 ¹ healthy
 15:32 ¹ disdains or ignores
² heeds
 15:33 ^a Prov. 1:7
^b Prov. 18:12
 16:1 ^a Jer. 10:23
^b Matt. 10:19
¹ plans
² belong to man
 16:2 ^a Prov. 21:2
 16:3 ^a Ps. 37:5; Prov. 3:6; [1 Pet. 5:7]
¹ Lit. Roll on the Lord thy works
 16:4 ^a Is. 43:7; Rom. 11:36
^b Job 21:30; [Rom. 9:22]
¹ doom
 16:5 ^a Prov. 6:17; 8:13
 16:6 ^a Dan. 4:27; Luke 11:41
^b Prov. 8:13; 14:16
¹ atonement is provided for iniquity
 16:8 ^a Ps. 37:16; Prov. 15:16
¹ justice
 16:9 ^a Prov. 19:21
^b Ps. 37:23; Prov. 20:24; Jer. 10:23
¹ plans
 16:10 ¹ Lit. divination
² must not transgress
 16:11 ^a Lev. 19:36
¹ concern
 16:12 ^a Prov. 25:5
 16:13 ^a Prov. 14:35
 16:14 ^a Prov. 25:15
¹ appease
 16:15 ^a Zech. 10:1
 16:16 ^a Prov. 8:10, 11, 19
 16:18 ¹ stumbling
 16:19 ¹ plunder
 16:20 ^a Ps. 34:8; Jer. 17:7
¹ wisely heeds the word

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 ^aBetter is a little with righteousness than great revenues without ¹right.

9 ^aA man's heart ¹deviseth his way: ^bbut the LORD directeth his steps.

10 A ¹divine sentence is in the lips of the king: his mouth ²transgresseth not in judgment.

11 ^aA just weight and balance are the LORD's: all the weights of the bag are his ¹work.

12 It is an abomination to kings to commit wickedness: for ^athe throne is established by righteousness.

13 ^aRighteous lips are the delight of kings; and they love him that speaketh right.

14 The wrath of a king is as messengers of death: but a wise man will ^apacify¹ it.

15 In the light of the king's countenance is life; and his favour is as a ^acloud of the latter rain.

Pride Goes Before Destruction

16 ^aHow much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

18 Pride goeth before destruction, and an haughty spirit before ¹a fall.

19 Better it is to be of an humble spirit with the lowly, than to divide the ¹spoil with the proud.

20 He that ¹handleth a matter wisely shall find good: and whoso ^atrusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

23 The heart of the wise teacheth

15:28. The righteous studieth to answer or thinks before he speaks, but the wicked blurts out whatever is on his mind.

15:29. Whose prayer does God really hear?—that of the righteous.

16:1. The Lord is sovereign, even over a man's thoughts and words.

16:2. The Lord is the great discerner of motives.

16:9. The Lord is sovereign over man's scheming and planning.

his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of ^adeath.

26 He that laboureth laboureth for himself; for ¹his mouth craveth it of ^ahim.

27 ¹An ungodly man diggeth up evil; and in his lips *there is* as a burning ^afire.

28 A ¹froward man soweth strife; and ^aa whisperer separateth ²chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ¹shutteth his eyes to devise ²froward things: ³moving his lips he bringeth evil to pass.

A Crown of Glory

31 ^aThe ¹hoary head *is* a crown of glory, *if it* be found in the way of righteousness.

32 ^aHe *that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole ¹disposing thereof *is* of the LORD.

The Crown of Old Men

17 Better *is* ^aa dry morsel, and quietness therewith, than an house full of ¹sacrifices *with* strife.

2 A wise servant shall have rule over ^aa son that causeth shame, and shall have part of the inheritance among the brethren.

3 The ¹fining pot *is* for silver, and the furnace for gold: ^abut the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a ¹naughty tongue.

5 ^aWhoso mocketh the poor

16:25 ^a Prov. 14:12
 16:26 ^a [Eccl. 6:7; John 6:35] ¹ his hungry mouth drives him on
 16:27 ^a [James 3:6] ¹ Lit. A man of Belial
 16:28 ^a Prov. 17:9
¹ perverse
² the best of friends
 16:30 ¹ winks
² perverse
³ pursuing, lit. compressing
 16:31 ^a Prov. 20:29
¹ silvery
 16:32 ^a Prov. 14:29; 19:11
 16:33 ¹ decision
 17:1 ^a Prov. 15:17
¹ Or sacrificial meals or feasting
 17:2 ^a Prov. 10:5
 17:3 ^a 1 Chr. 29:17; Ps. 26:2; Prov. 15:11; Jer. 17:10; [Mal. 3:3] ¹ refining
 17:4 ¹ Lit. destructive
 17:5 ^a Prov. 14:31

^b Job 31:29; Prov. 24:17; Obad. 12; 1 Cor. 13:6
 17:6 ^a [Ps. 127:3; 128:3]
 17:8 ¹ he
 17:9 ^a [Prov. 10:12; 1 Cor. 13:5-7; James 5:20]
^b Prov. 16:28
¹ The best of
 17:10 ^a Prov. 10:17; [Mic. 7:9] ¹ is more effective to
² blows
 17:12 ^a 2 Sam. 17:8; Hos. 13:8
¹ Let a man meet a bear robbed of her cubs
 17:13 ^a Ps. 109:4; 5; Jer. 18:20; Rom. 12:17; 1 Thess. 5:15; [1 Pet. 3:9]
 17:14 ^a [Prov. 20:3; 1 Thess. 4:11] ¹ like releasing water
² stop contention before a quarrel starts
 17:15 ^a Ex. 23:7; Prov. 24:24; Is. 5:23

reproacheth his Maker: *and* ^bhe that is glad at calamities shall not be unpunished.

6 ^aChildren's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it: whithersoever ¹it turneth, ¹it prospereth.

9 ^aHe that covereth a transgression seeketh love; but ^bhe that repeateth a matter separateth ¹very friends.

10 A ^areproof ¹entereth more into a wise man than an hundred ²stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 ¹Let ^aa bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso ^arewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is* ¹as when one letteth out water: therefore ^aleave² off contention, before it be meddled with.

15 ^aHe that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart ¹to it?

A Friend Loves at All Times

17 ^aA friend loveth at all times, and a brother is born for adversity.

18 ^aA man ¹void of ²understanding ³strieth hands, *and* becometh ⁴surety in the presence of his friend.

19 He loveth transgression that

17:16 ¹ For it
 17:17 ^a Ruth 1:16; Prov. 18:24
 17:18 ^a Prov. 6:1 ¹ devoid ² Lit. heart ³ Shakes hands in pledge ⁴ a guaranty for his friend

16:28. Gossip destroys friendships.
 16:31. The hoary head or white head of old age is only a crown if it is accompanied by righteousness.
 16:33. What people call chance is under the Lord's sovereignty.
 17:6. Different generations within the family are a crown to each other.
 17:17. A true friend has unquenchable love that is not diminished by adversity.

loveth strife: *and* ^ahe that exalteth his gate seeketh destruction.

20 He that hath a ¹froward heart findeth no good: and he that hath ^aa perverse tongue falleth into ²mischief.

21 He that begetteth a ¹fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A ^amerry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a ¹gift out of the bosom to pervert the ways of judgment.

The Eyes of a Fool

24 ^aWisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 A ^afoolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the ¹just *is* not good, *nor* to strike princes ²for equity.

27 ^aHe that hath knowledge sparreth his words: *and* a man of understanding *is* of an ¹excellent spirit.

28 ^aEven a fool, when he ¹holdeth his peace, *is* counted wise: *and* he that shutteth his lips *is* ^{esteemed} a man of understanding.

The Wellspring of Wisdom

18 Through¹ desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may ¹discover ^aitself.

3 When the wicked cometh, *then* cometh also contempt, and ¹with ignominy reproach.

4 ^aThe words of a man's mouth *are* as deep waters, ^b*and* the wellspring of wisdom *as* a flowing brook.

5 *It is* not good ¹to accept the person of the wicked, to overthrow the righteous in ^ajudgment.

17:19 ^aProv. 16:18

17:20 ^aJames 3:8

¹ *deceitful or crooked*

² *evil*

17:21 ¹ *scoffer*

17:22 ^aProv. 12:25; 15:13, 15

17:23 ¹ *bribe*

17:24 ^aEccl. 2:14

17:25 ^aProv. 10:1; 15:20; 19:13

17:26 ¹ *righteous*

² *for their uprightness*

17:27 ^aProv. 10:19; James 1:19

¹ *calm*

17:28 ^aJob 13:5

¹ *keeps silent, is considered wise*

18:1 ¹ *A man who isolates himself seeks his own desire; he rages against all wise judgment.*

18:2 ^aEccl. 10:3

¹ *express itself*

18:3 ¹ *with dishonour reproach*

18:4 ^aProv. 10:11

^b [James 3:17]

18:5 ^a Lev. 19:15; Deut. 1:17; 16:19; Ps. 82:2; Prov. 17:15

¹ *to show partiality to*

18:6 ¹ *blows*

18:7 ^a Ps. 64:8; 140:9; Prov. 10:14

^b Eccl. 10:12

18:8 ^a Prov. 12:18

¹ *gossip or slanderer*

² *tasty morsels, Jewish trad.*

wounds

³ Lit. *chambers of the belly*

18:9 ¹ *destroyer*

18:10 ^a 2 Sam. 22:2, 3, 33; Ps. 18:2; 61:3; 91:2; 144:2

¹ Lit. *set on high*

18:11 ¹ *esteem*

18:12 ^a Prov. 15:33; 16:18

18:14 ¹ *sustain him in sickness*

² *broken*

18:16 ^a Gen. 32:20, 21; 1 Sam. 25:27; Prov. 17:8; 21:14

18:17 ¹ *first to plead*

² *examines*

18:18 ^a [Prov. 16:33]

¹ *Casting lots*

² *keeps apart*

A Fool's Mouth

6 A fool's lips enter into contention, and his mouth calleth for ¹strokes.

7 ^aA fool's mouth *is* his destruction, and his lips *are* the snare of his ^bsoul.

8 ^aThe words of a ¹talebearer *are* as ²wounds, and they go down into the ³innermost parts of the belly.

9 He also that is slothful in his work *is* brother to him that *is* a great ¹waster.

10 The name of the LORD *is* a strong ^atower: the righteous runneth into it, and *is* ¹safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own ¹conceit.

12 ^aBefore destruction the heart of man *is* haughty, and before honour *is* humility.

13 He that answereth a matter before he heareth *it*, *it is* folly and shame unto him.

14 The spirit of a man will ¹sustain his infirmity; but a ²wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

The Power of the Tongue

16 ^aA man's gift maketh room for him, and bringeth him before great men.

17 *He that is* ¹first in his own cause *seemeth* just; but his neighbour cometh and ²searcheth him.

18 ¹The ^alot causeth contentions to cease, and ²parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 ^aA man's belly shall be satisfied with the fruit of his mouth; *and* with the ¹increase of his lips shall he be filled.

18:20 ^a Prov. 12:14; 14:14 ¹ *produce*

17:22. A cheerful mind is revitalizing to the entire person.

18:8. A **talebearer** is a gossip, and his words bring internal wounds.

18:10. The righteous find protection in the Lord.

18:19. Reconciliation with an offended brother is difficult. Barriers between friends can arise easily but are destroyed with difficulty.

21 ^aDeath and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

A Good Wife

22 ^aWhoso findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth ^aroughly.

24 A man *that hath* friends ¹must shew himself friendly: ^aand there is a friend *that* sticketh closer than a brother.

Walk in Integrity

19 Better ^ais the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man ¹perverteth his way: and his heart fretteth against the LORD.

4 ^aWealth maketh many friends; but the poor is separated from his ¹neighbour.

5 A ^afalse witness shall not be unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 ^aAll the brethren of the poor do hate him: how much more do his friends go ^bfar from him? he pursueth *them with* words, *yet* ¹they *are* wanting *to him*.

8 He that getteth ¹wisdom loveth his own soul: he that keepeth understanding ^ashall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 ¹Delight is not ²seemly for a fool; much less ^afor a servant to have rule over princes.

18:21 ^aProv. 12:13; 13:3; Matt. 12:37
 18:22 ^aGen. 2:18; [Prov. 12:4; 19:14]
 18:23 ^aJames 2:3, 6
 18:24 ^aProv. 17:17; [John 15:14, 15]
 1 Or *may come to ruin: but*
 19:1 ^aProv. 28:6
 19:3 ¹twists
 19:4 ^aProv. 14:20
 1 friend
 19:5 ^aEx. 23:1; Deut. 19:16–19; Prov. 6:19; 21:28
 19:7 ^aProv. 14:20
 b Ps. 38:11
 1 they abandon him, lit. they are not
 19:8 ^aProv. 16:20
 1 Lit. heart
 19:10 ^aProv. 30:21, 22
 1 Luxury
 2 fitting
 19:11 ^aJames 1:19
 b Prov. 16:32; [Matt. 5:44]; Eph. 4:32; Col. 3:13
 1 makes him slow to anger
 2 overlook
 19:12 ^aProv. 16:14
 b Gen. 27:28; Deut. 33:28; Ps. 133:3; Hos. 14:5; Mic. 5:7
 19:13 ^aProv. 10:1
 b Prov. 21:9, 19
 1 ruin
 2 An unending irritation
 19:14 ^a2 Cor. 12:14
 b Prov. 18:22
 1 from
 19:15 ^aProv. 6:9
 b Prov. 10:4
 1 Laziness
 19:16 ^aProv. 13:13; 16:17; Luke 10:28; 11:28
 1 is careless of
 19:17 ^aDeut. 15:7, 8; Job 23:12, 13; Prov. 28:27; Eccl. 11:1; Matt. 10:42; 25:40; [2 Cor. 9:6–8]; Heb. 6:10

11 ^aThe discretion of a man ¹deferreth his anger; ^band *it is* his glory to ²pass over a transgression.

12 ^aThe king's wrath *is* as the roaring of a lion; but his favour *is* ^bas dew upon the grass.

13 ^aA foolish son *is* the ¹calamity of his father: ^band the contentions of a wife *are* a ²continual dropping.

14 ^aHouse and riches *are* the inheritance ¹of fathers: and ^ba prudent wife *is* from the LORD.

15 ^aSlowness ¹casteth into a deep sleep; and an idle soul shall ^bsuffer hunger.

16 ^aHe that keepeth the commandment keepeth his own soul; *but* he that ¹despiseth his ways shall die.

17 ^aHe that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

18 ^aChasten thy son while there is hope, and ¹let not thy soul spare ²for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

The Counsel of the Lord

20 Hear counsel, and receive instruction, that thou mayest be wise ^ain thy latter ¹end.

21 *There are* many ¹devices in a man's heart; ^anevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 ^aThe fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

19:18 ^aProv. 13:24 ¹do not set your heart ²Lit. to put him to death (on his destruction); Jewish trad. on his crying
 19:20 ^aPs. 37:37 ¹days
 19:21 ^aPs. 33:10, 11; Prov. 16:9; Is. 46:10; Heb. 6:17
 1 plans
 19:23 ^aProv. 14:27; [1 Tim. 4:8]

18:24. A man that hath friends must show himself friendly may also be translated, "A man of many friends comes to ruin." In other words, a man must not spread himself too thin among many superficial relationships. Far better is it to have genuine friends who become like family and love at all times (17:17).

19:10. Two unfitting situations: a fool in luxury and a slave in power.
 19:13. The foolish son or the contentious wife ruins a man's life and home.
 19:14. Riches may be passed on by inheritance, but only the Lord gives a wise and prudent wife (cf. 8:12; 18:22; 31:30).

24 ^aA ¹slothful *man* hideth his hand in *his* ²bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple ^awill beware: and ^breprove one that hath understanding, *and* he will understand knowledge.

26 He that ¹wasteth *his* father, *and* chaseth away *his* mother, *is* ^aa son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction ¹that causeth to err from the words of knowledge.

28 ¹An ungodly witness scorneth ²judgment: and ^athe mouth of the wicked ³devoureth iniquity.

29 Judgments are prepared for ¹scorners, ^aand ²stripes for the back of fools.

The Mockery of Wine

20 Wine ^ais a mocker, ¹strong drink *is* ²raging: and whosoever is deceived thereby is not wise.

2 The ¹fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own ²soul.

3 ^aIt *is* ¹an honour for a man to cease from strife: but every fool ²will be meddling.

4 ^aThe sluggard will not plow ¹by reason of the cold; ^btherefore shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is* like deep water; but a man of understanding will draw it out.

The Just Man

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 ^aThe just *man* walketh in his integrity: ^bhis children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 ^aWho can say, I have made my heart clean, I am pure from my sin?

19:24 ^aProv. 15:19
¹ lazy
² MT bowl; LXX, Syr. bosom; Vg., Tg. armpit
 19:25 ^aDeut. 13:11
^b Prov. 9:8
 19:26 ^aProv. 17:2
¹ assaults or mistreats
 19:27 ¹ and you will go astray from
 19:28 ^a Job 15:16
¹ Heb. Belial, a disreputable
² justice
³ swallows
 19:29 ^aProv. 26:3
¹ scoffers
² beatings
 20:1 ^a Gen. 9:21; Prov. 23:29-35; Is. 28:7; Hos. 4:11
¹ intoxicating drink
² arouses
 brawling
 20:2 ¹ Lit. wrath or terror, produced by the king's wrath
² life
 20:3 ^aProv. 17:14
¹ honourable
² can start a quarrel
 20:4 ^aProv. 10:4
^b Prov. 19:15
¹ because of winter
 20:7 ^a 2 Cor. 1:12
^b Ps. 37:26
 20:9 ^a [1 Kin. 8:46; 2 Chr. 6:36]; Job 9:30, 31; 14:4; [Ps. 51:5; Eccl. 7:20; Rom. 3:9; 1 John 1:8]
 20:10 ^a Deut. 25:13
¹ Differing weights, lit. A stone and a stone
 20:11 ^a Matt. 7:16
 20:12 ^a Ex. 4:11; Ps. 94:9
 20:13 ^a Rom. 12:11
 20:14 ¹ It is good for nothing, lit. Evil, evil
 20:15 ^a [Job 28:12-19; Prov. 3:13-15]

10 ^aDivers¹ weights, *and* divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is ^aknown by his doings, whether his work *be* pure, and whether *it be* right.

12 ^aThe hearing ear, and the seeing eye, the LORD hath made even both of them.

13 ^aLove not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 ¹It is naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but ^athe lips of knowledge *are* a precious jewel.

16 ^aTake his garment that is ¹surety for a stranger: and ²take a pledge of him for a ³strange woman.

17 ^aBread ¹of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 ^aEvery purpose is established by counsel: ^band with good advice make war.

19 ^aHe that goeth about *as* a tale-bearer revealeth secrets: therefore ¹meddle not with him ^bthat flattereth with his lips.

20 ^aWhoso curseth his father or his mother, ^bhis lamp shall be put out in ¹obscure darkness.

21 ^aAn inheritance *may be* gotten hastily at the beginning; ^bbut the end thereof shall not be blessed.

22 ^aSay not thou, I will ¹recompense evil; *but* ^bwait on the LORD, and he shall save thee.

20:16 ^aProv. 22:26 ¹ guaranty ² hold it as a ³ seductress
 20:17 ^a Prov. 9:17 ¹ gained by
 20:18 ^a Prov. 24:6 ^b Luke 14:31
 20:19 ^a Prov. 11:13 ^b Rom. 16:18 ¹ associate not with
 20:20 ^a Ex. 21:17; Lev. 20:9; Prov. 30:11; Matt. 15:4 ^b Job 18:5, 6; Prov. 24:20 ¹ deep
 20:21 ^a Prov. 28:20 ^b Hab. 2:6
 20:22 ^a [Deut. 32:35]; Prov. 17:13; 24:29; [Rom. 12:17-19]; 1 Thess. 5:15; [1 Pet. 3:9] ^b 2 Sam. 16:12 ¹ repay

19:24. The slothful man is so lazy that even eating is too much work for him!

19:25. The simple learn from corporal punishment, but the wise man learns from careful instruction.

20:1. Wine is personified as a mocker because it deceives those who partake of it. It is contrary to wise living.

20:4. The sluggard is too lazy to plow in the cool of the morning; therefore, he begs futilely at the time of harvest.

20:10. Divers weights are deceptive weights used to cheat customers.

23 ¹Divers weights *are* an abomination unto the LORD; and ²a false balance *is* not good.

24 Man's ¹goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man ¹who devoureth *that which is* ²holy, and after vows to ³make enquiry.

26 ^aA wise king ¹scattereth the wicked, and bringeth the ²wheel over them.

27 ^aThe spirit of man *is* the ¹candle of the LORD, searching all the ²inward parts of the belly.

28 ^aMercy and truth preserve the king; and his throne is upholden by mercy.

29 The glory of young men *is* their strength; and ^athe beauty of old men *is* the grey head.

30 ¹The blueness of a wound cleanseth away evil: so *do* stripes the ²inward parts of the belly.

The Plowing of the Wicked

21 The king's heart *is* in the hand of the LORD, *as* the ¹rivers of water: he turneth it whithersoever he ²will.

2 ^aEvery way of a man *is* right in his own eyes: ^bbut the LORD ¹pondereth the hearts.

3 ^aTo do ¹justice and judgment *is* more acceptable to the LORD than sacrifice.

4 ^aAn high look, and a proud heart, *and* the ¹plowing of the wicked, *is* sin.

5 ^aThe ¹thoughts of the diligent ²tend only to plenteousness; but of every one *that is* hasty ³only to want.

6 ^aThe getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The ¹robbery of the wicked shall ²destroy them; because they refuse to do ³judgment.

8 The way of ¹man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the housetop, than with ^aa ¹brawling woman in a wide house.

20:23 ¹Differing weights, lit. A stone and a stone

20:23 ²Lit. balances of deceit

20:24 ¹steps

20:25 ¹to devote rashly something as holy

²consecrated

³reconsider his vows

20:26 ^aPs. 101:8

¹sifts out

²threshing wheel

20:27 ^a1 Cor. 2:11

¹lamp

²Lit. chambers of the belly

20:28 ^aPs. 101:1; Prov. 21:21

20:29 ^aProv. 16:31

20:30 ¹Blows that wound

²Lit. chambers of the belly

21:1 ¹channels

²wishes

21:2 ^aProv. 16:2

^bProv. 24:12; Luke 16:15

¹Lit. weighs

21:3 ^a1 Sam. 15:22; Prov. 15:8; Is. 1:11, 16, 17; Hos. 6:6; [Mic. 6:7, 8]

¹righteousness and justice

21:4 ^aProv. 6:17

¹Or lamp

21:5 ^aProv. 10:4

¹plans

²lead surely

³surely to poverty

21:6 ^a2 Pet. 2:3

21:7 ¹violence

²Lit. drag them away

³justice

21:8 ¹a guilty man is perverse

21:9 ^aProv. 19:13

¹contentious

21:10 ^aJames 4:5

21:11 ^aProv. 19:25

¹scoffer

21:12 ¹one (God)

²overthrowing

21:13 ^a[Matt. 7:2; 18:30-34]; James 2:13;

¹John 3:17

21:14 ¹bribe

²behind the back

21:16 ^aPs. 49:14

21:18 ¹unfaithful

21:19 ¹Lit. in the land of the desert

21:20 ^aPs. 112:3; Prov. 8:21

¹squanders it

10 ^aThe soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the ¹scorner is punished, the simple is made wise: and when the ^awise is instructed, he receiveth knowledge.

12 The righteous ¹man wisely considereth the house of the wicked: ²but God overthroweth the wicked for *their* wickedness.

A Gift in Secret

13 ^aWhoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a ¹reward ²in the bosom stings wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the ^adead.

17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the ¹transgressor for the upright.

19 *It is* better to dwell ¹in the wilderness, than with a contentious and an angry woman.

20 ^aThere is treasure to be desired and oil in the dwelling of the wise; but a foolish man ¹spendeth it up.

21 ^aHe that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A ^awise man ¹scalesh the city of the mighty, and casteth down the ²strength of the confidence thereof.

23 ^aWhoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who ¹dealeth in proud wrath.

21:22 ^a2 Sam. 5:6-9; Prov. 24:5; Eccl. 7:19; 9:15, 16

¹climbs over the walls of ²trusted strong hold

21:23 ^aProv. 12:13; 13:3; 18:21; [James 3:2]

21:24 ¹acts in arrogant pride

21:1. The Lord sovereignly controls political powers.
21:9. Solitude with little is better than much with

a contentious wife (cf. v. 19).
21:22. Wisdom is mightier than brute strength.

25 The ^adesire of the ¹slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long; but the righteous ^agiveth and spareth not.

27 ^aThe sacrifice of the wicked is abomination: how much more, *when* he bringeth it with a wicked ¹mind?

28 A false witness shall perish: but the man that heareth speaketh ¹constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he ¹directeth his way.

30 ^a*There is no wisdom nor understanding nor counsel against the LORD.*

31 The horse is prepared against the day of battle: but ^asafety¹ is of the LORD.

A Good Name

22 A ^agood name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The ^arich and poor ¹meet together: the ^bLORD is the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are ^apunished.

4 By humility *and* the fear of the LORD are riches, and honour, and life.

5 Thorns *and* snares are in the way of the ¹froward: he that ²doth keep his soul shall be far from them.

Train Up a Child

6 ^aTrain up a child in the way he should go: ¹and when he is old, he will not depart from it.

21:25 ^a Prov. 13:4
¹ lazy
 21:26 ^a [Prov. 22:9; Eph. 4:28]
 21:27 ^a Prov. 15:8; Is. 66:3; Jer. 6:20; Amos 5:22
¹ intent
 21:28 ¹ endlessly
 21:29 ¹ establishes; LXX, Qr. understands
 21:30 ^a Is. 8:9, 10; [Jer. 9:23, 24]; Acts 5:39; 1 Cor. 3:19, 20
 21:31 ^a Ps. 3:8; Jer. 3:23; [1 Cor. 15:57]
¹ deliverance
 22:1 ^a [Prov. 10:7; Eccl. 7:1
 22:2 ^a Prov. 29:13
^b Job 31:15; [Prov. 14:31]
¹ have this in common
 22:3 ^a Prov. 27:12; Is. 26:20
 22:5 ¹ perverse
² guards
 22:6 ^a Eph. 6:4; 2 Tim. 3:15
¹ Lit. even

22:7 ^a Prov. 18:23; James 2:6
 22:8 ^a Job 4:8
¹ trouble
² wrath shall perish
 22:9 ^a 2 Cor. 9:6
^b [Prov. 19:17]
¹ generous, lit. good eye
 22:10 ^a Ps. 101:5
 22:11 ^a Ps. 101:6
¹ and has grace on his lips
 22:12 ¹ faithless
 22:13 ^a Prov. 26:13
 22:14 ^a Prov. 2:16; 5:3; 7:5
^b Eccl. 7:26
¹ an immoral woman
 22:15 ^a Prov. 13:24; 23:13, 14
 22:16 ¹ poverty
 22:18 ¹ fixed upon

7 The ^arich ruleth over the poor, and the borrower is servant to the lender.

8 He that soweth iniquity shall reap ^avanity:¹ and the rod of his ²anger shall fail.

9 ^aHe that hath a ¹bountiful eye shall be ^bblessed; for he giveth of his bread to the poor.

10 ^aCast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 ^aHe that loveth pureness of heart, ¹for the grace of his lips the king shall be his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the ¹transgressor.

13 ^aThe slothful *man* saith, *There is a lion without, I shall be slain in the streets.*

14 ^aThe mouth of ¹strange women is a deep pit: ^bhe that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child; *but* ^athe rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, *and* he that giveth to the rich, shall surely come to ¹want.

Apply Your Heart to Knowledge

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be ¹fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee

21:31. Military preparedness is useless apart from the Lord, who really gives the victory.

22:1. A good reputation is more important than wealth.

22:2. Everybody is equal before God, rich and poor alike.

22:6. Train up a child refers to the total process of molding a child's life. The word *train* (*chanak*) comes from the root word meaning to "put into the mouth" and implies the idea of conditioning the palate. Thus, parental training should help children develop a taste for the things of God. The biblical pattern of effective parental training emphasizes a balance of instruction and discipline (cf. Eph. 6:1-4). The ideal parent is to be neither overly authoritarian nor overly permissive.

Rather, he must balance love and discipline so as not to "provoke" his child to rebellion. **When he is old** means simply, "when he is grown up," or a mature adult. It does not refer to his elderly years. The verse stresses the simple principle that education in the home forms the man throughout his lifetime.

22:13. The slothful man uses preposterous excuses to avoid work.

22:15. Corporal punishment is necessary for children due to inherent foolishness.

22:17. The verse begins a new section called simply **the words of the wise**. Extending through 24:22, it contains many parallels with an Egyptian wisdom book. This fact is not surprising in light of Solomon's interest in international wisdom (1 Kin. 4:29-34).

excellent things in counsels and knowledge,

21 "That I might make thee know the certainty of the words of truth; ^bthat thou mightest answer the words of truth to them that ¹send unto thee?

The Lord Pleads the Cause of the Poor

22 Rob not the "poor, because he is poor: neither oppress the afflicted in the gate:

23 "For the LORD will plead their cause, and ¹spoil the soul of those that ²spoiled them.

24 Make no friendship with an angry man; and with a "furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 "Be not thou *one* of them that ¹strike hands, *or* of them that are ²sureties for debts.

27 If thou hast nothing ¹to pay, why should he take away thy bed from under thee?

28 "Remove not the ancient ¹landmark, which thy fathers have set.

29 Seest thou a man ¹diligent in his business? he shall stand before kings; he shall not stand before ²mean men.

As a Man Thinks in His Heart

23 When thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his ¹dainties: for they *are* deceitful ²meat.

4 "Labour¹ not to be rich: ^bcease ²from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him* that ¹hath "an evil eye, neither desire thou his ²dainty meats:

7 For as he thinketh in his heart,

22:21 ^a Luke 1:3, 4
^b Prov. 25:13; 1 Pet. 3:15
¹ Or *send you*
 22:22 ^a Ex. 23:6; Job 31:16-21; Zech. 7:10
 22:23 ^a 1 Sam. 24:12; Ps. 12:5; 140:12
¹ *plunder*
² *plundered*
 22:24 ^a Prov. 29:22
 22:26 ^a Prov. 11:15
¹ Shakes hands in a pledge
² *collateral*
 22:27 ¹ with which to *pay*
 22:28 ^a Deut. 19:14; 27:17; Job 24:2; Prov. 23:10
¹ *boundary*
 22:29 ¹ *excel in his work*
² *obscure or unknown*
 23:3 ¹ *delicacies*
² *food*
 23:4 ^a [Prov. 28:20; Matt. 6:19; 1 Tim. 6:9; 10; Heb. 13:5]
^b Rom. 12:16
¹ *Do not over-work*
² *because of*
 23:5 ¹ Lit. *Will you cause your eyes to fly on it, and it is not*
 23:6 ^a Deut. 15:9; Prov. 28:22
¹ *is a miser*,
² *delicacies*
 23:7 ^a Prov. 12:2
 23:8 ¹ *pleasant*
 23:9 ^a Prov. 9:8; Matt. 7:6
 23:10 ¹ *boundary*
 23:11 ^a Prov. 22:23
¹ *against*
 23:13 ^a Prov. 13:24
 23:14 ¹ Heb. *Sheol*
 23:15 ¹ *indeed my own heart shall rejoice*
 23:16 ¹ *inmost being*
 23:17 ^a Ps. 37:1; Prov. 24:1, 19
^b Prov. 28:14
 23:18 ^a [Ps. 37:37]
¹ *a hereafter*
² *hope*
 23:20 ^a Prov. 20:1; 23:29, 30; Is. 5:22; Matt. 24:49; [Luke 21:34]; Rom. 13:13; [Eph. 5:18]
¹ *gluttonous eaters of meat*
 23:22 ^a Prov. 1:8; Eph. 6:1

so is he: Eat and drink, "saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy ¹sweet words.

9 "Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old ¹landmark; and enter not into the fields of the fatherless:

11 "For their redeemer *is* mighty; he shall plead their cause ¹with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

The Correction of a Child

13 "Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from ¹hell.

15 My son, if thine heart be wise, ¹my heart shall rejoice, even mine.

16 Yea, my ¹reins shall rejoice, when thy lips speak right things.

17 "Let not thine heart envy sinners: but ^b*be thou* in the fear of the LORD all the day long.

18 "For surely there is ¹an end; and thine ²expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 "Be not among winebibbers; among ¹riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

Hearken to Your Father

22 "Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 "Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

23:23 ^a Prov. 4:7; 18:15; [Matt. 13:44]

22:28. Removing the ancient landmark was the equivalent of altering a deed for a larger share of the land (cf. Deut. 19:14).

23:20, 21. Winebibbers are drunkards and riotous eaters of flesh are gluttons. Both are sinners and both are avoided by the wise man.

24 ^aThe father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall ¹have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 ^aFor a ¹whore is a deep ²ditch; and a ³strange woman is a narrow pit.

28 ^aShe also lieth in wait as *for* a ¹prey, and increaseth the ²transgressors among men.

Wine's Bite

29 ^aWho hath woe? who hath sorrow? who hath contentions? who hath ¹babbling? who hath wounds without cause? who ^bhath redness of eyes?

30 ^aThey that ¹tarry long at the wine; they that go to seek ^bmixed wine.

31 Look not thou upon the wine when it is red, when it ¹giveth his colour in the cup, *when it* ²moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like ¹an adder.

33 Thine eyes shall behold ¹strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down ¹in the midst of the sea, or as he that lieth upon the top of a mast.

35 ^aThey have stricken me, *shalt thou say, and* I was not ¹sick; they have beaten me, *and* I felt *it* not: when shall ^bI awake? I will seek ²it yet again.

The Wise Man's Strength

24 Be not thou ^aenvious ¹against evil men, neither desire to be with them.

2 For their heart ¹studieth destruction, and their lips talk of ²mischiefs.

23:24 ^a Prov.

10:1

¹ *delight in*

23:27 ^a Prov.

22:14

¹ *harlot*

² *pit*

³ *seductress*

23:28 ^a Prov.

7:12; Eccl. 7:26

¹ *victim*

² *unfaithful*

23:29 ^a Is. 5:11,

22

^b Gen. 49:12

¹ *complaints*

23:30 ^a 1 Sam.

25:36; Prov.

20:1; 21:17; Is.

5:11; 28:7; [Eph.

5:18]

^b Ps. 75:8

¹ *linger*

23:31 ¹ *sparkles*

in the cup

² Lit. *goes*

smoothly

23:32 ¹ *a viper*

23:33 ¹ *strange*

things

23:34 ¹ Lit. *in the*

heart of the sea

23:35 ^a Prov.

27:22; Jer. 5:3

^b Eph. 4:19

¹ *hurt*

² Another drink

24:1 ^a Ps. 1:1;

37:1; Prov. 23:17

¹ *of*

24:2 ¹ *devises*

violence

² *trouble*

24:5 ^a Prov.

21:22; Eccl. 9:16

24:6 ^a Luke

14:31

¹ *wage your*

own

24:7 ^a Ps. 10:5;

Prov. 14:6

¹ *lofty*

24:8 ^a Prov. 6:14;

14:22; Rom. 1:30

¹ *plots*

² *schemer, lit.*

master of evil

plots

24:9 ¹ *planning*

24:10 ^a Deut.

20:8; Job 4:5; Jer.

51:46; Heb. 12:3

24:11 ^a Ps. 82:4;

Is. 58:6; 7;

1 John 3:16

¹ *Deliver those*

who are drawn

toward death,

and hold back

those stumbling

to the slaughter.

24:12 ^a 1 Sam.

16:7; Prov. 21:2

^b Job 34:11; Ps.

62:12; Rev. 2:23;

22:12

¹ *weighs*

24:13 ^a Ps. 19:10;

119:103; Prov.

25:16; Song 5:1

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 ^aA wise man *is* strong; yea, a man of knowledge increaseth strength.

6 ^aFor by wise counsel thou shalt ¹make thy war: and in multitude of counsellors *there is* safety.

7 ^aWisdom *is* too ¹high for a fool: he openeth *not* his mouth in the gate.

8 He that ^adeviseth ¹to do evil shall be called a ²mischievous person.

9 The ¹thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou ^afaint in the day of adversity, thy strength *is* small.

11 ^aIf ¹thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 *If* thou sayest, Behold, we knew it not; doth ^ahe that ¹pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every man* ^baccording to his works?

13 My son, ^aeat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:

14 ^aSo *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a ¹reward, and thy ²expectation shall not be cut off.

15 ¹Lay not wait, O wicked *man*, against the dwelling of the righteous; ²spoil not his resting place:

16 ^aFor a just *man* falleth seven times, and riseth up again: ^bbut the wicked shall ¹fall into mischief.

24:14 ^a Ps. 19:10; 58:11; Prov. 23:18 ¹ *future, lit. hereafter*

² *hope*

24:15 ¹ *Do not lie in wait* ² Lit. *assault*

24:16 ^a Job 5:19; [Ps. 34:19; 37:24; Mic. 7:8] ^b Esth. 7:10;

Amos 5:2 ¹ *stumble into calamity*

23:29–35. Six rhetorical questions drive home the fact that alcoholism has both physical and psychological effects (v. 29). These effects are further specified: physical and psychological poisoning (v. 32); delusion (v. 33, **strange women** should be translated “strange things”); stumbling (v. 34); unconscious

wounds (v. 35a); and enslavement (v. 35b).

24:10. Strength in the face of adversity is the true test of one’s endurance.

24:16. The righteous man always recovers, but the wicked man faces permanent destruction.

17 ^aRejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and ¹it displease him, and he turn away his wrath from him.

No Reward for the Evil Man

19 ^aFret not thyself because of evil men, neither be thou envious at the wicked;

20 For there shall be no reward to the evil man; ¹the candle of the wicked shall be put out.

Fear the Lord

21 My son, ^afear thou the LORD and the king: *and* ¹meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin ¹of them both?

23 These *things* also *belong* to the wise. ^a*It* is not good to ¹have respect of persons in judgment.

24 ^aHe that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke ¹him shall be ^adelight, and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 ^aPrepare thy ¹work without, and make it fit for thyself in the field; and afterwards build thine house.

28 ^aBe not a witness against thy neighbour without cause; ¹and deceive *not* with thy lips.

29 ^aSay not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, ^ait was all grown over with thorns, *and* nettles had covered ¹the face thereof, and the stone wall thereof was broken down.

24:17 ^aJob 31:29; Ps. 35:15, 19; [Prov. 17:5]; Obad. 12

24:18 ¹ Lit. *it be evil in his eyes*

24:19 ^a Ps. 37:1

24:20 ¹ the lamp

24:21 ^a [Rom. 13:7; 1 Pet. 2:17]

¹ do not associate with

24:22 ¹ both of them can bring

24:23 ^a Lev. 19:15; Deut. 1:17; 16:19; [John 7:24]

¹ show partiality, lit. *recognize faces*

24:24 ^a Prov. 17:15; Is. 5:23

24:25 ^a Prov. 28:23

¹ the wicked

24:27 ^a 1 Kin. 5:17; Prov. 27:23-27

¹ outside work

24:28 ^a Lev. 6:2, 3; 19:11; Eph. 4:25

¹ LXX, Vg.; MT and *deceive with thy lips*

24:29 ^a [Prov. 20:22; Matt. 5:39-44; Rom. 12:17-19]

24:31 ^a Gen. 3:18

¹ its surface

24:33 ^a Prov. 6:9, 10

¹ rest

24:34 ^a Prov. 6:9-11

¹ a prowler

2 Lit. *a man with a shield*

25:1 ^a 1 Kin. 4:32

25:2 ^a Deut. 29:29; Rom. 11:33

25:4 ^a 2 Tim. 2:21

¹ refiner

25:5 ^a Prov. 16:12; 20:8

25:6 ¹ Do not honour thyself

25:7 ^a Luke 14:7-11

25:8 ^a Prov. 17:14; Matt. 5:25

¹ bring a lawsuit

25:9 ^a [Matt. 18:15]

¹ Plead thy case

2 do not disclose the secret

25:10 ¹ the evil report concerning thee does not pass away

32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.

33 ^aYet a little sleep, a little slumber, a little folding of the hands to ¹sleep:

34 ^aSo shall thy poverty come *as* ¹one that travelleth; and thy want *as* ²an armed man.

The Honour of Kings

25 These ^aare also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 ^a*It* is the glory of God to conceal a thing; but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 ^aTake away the dross from the silver, and there shall come forth a vessel for the ¹finer.

5 Take away the wicked *from* before the king, and his throne shall be established in ^arighteousness.

6 ¹Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 ^aFor better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 ^aGo not forth hastily to ¹strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 ^aDebate ¹thy cause with thy neighbour *himself*; and ²discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and ¹thine infamy turn not away.

A Word Fitly Spoken

11 A word ¹fitly ^aspoken *is like* apples of gold ²in pictures of silver.

25:11 ^a Prov. 15:23; Is. 50:4 ¹ spoken at the right time ² in settings

24:23. This verse begins further sayings of unidentified wise men.

24:30-34. The slothful is too lazy to keep thorns and nettles out of his vineyard or to keep his stone wall repaired (v. 31). His laziness is further exhibited in sleeping late when he should be working (v. 33). Therefore, his poverty will come as one that travelleth; that is, a bandit

or vagabond. Small surrenders lead to great disasters.

25:1. A third collection of Solomon's proverbs, this one made by Hezekiah.

25:2. God has the prerogative to conceal (cf. Deut. 29:29), but a king's duty is to get to the bottom of things.

25:11. A timely and fitting word is precious and pleasing.

12 As an earring of gold, and an ornament of fine gold, *so is* a wise reprov-er upon an obedient ear.

13 ^aAs the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he re-fresheth the soul of his masters.

14 ^aWhoso boasteth ¹himself of a false gift *is like* ^bclouds and wind without rain.

15 ^aBy long forbearing is a prince persuaded, and a ¹soft tongue breaketh the bone.

16 Hast thou found honey? ¹eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 ¹Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

A False Witness

18 ^aA man that beareth false witness against his neighbour *is* a ¹maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a ¹broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, *and as* vinegar upon ¹nitre, *so is* he that ^asingeth songs to an heavy heart.

21 ^aIf thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, ^aand the LORD shall reward thee.

23 The north wind ¹driveth away rain: *so doth* ²an angry countenance ^aa backbiting tongue.

24 ^a*It is* better to dwell in the corner of the housetop, than ¹with a brawling woman and in a wide house.

25 As cold waters to a ¹thirsty soul, *so is* ^agood news from a far country.

25:13 ^a Prov.

13:17

25:14 ^a Prov.

20:6

^b Jude 12

¹ *falsely of*

giving

25:15 ^a Prov.

15:1

¹ *gentle*

25:16 ¹ *eat only*

as much

25:17 ¹ *Let your*

foot seldom be

in thy

25:18 ^a Ps. 57:4;

Prov. 12:18

¹ *club*

25:19 ¹ *bad*

25:20 ^a Dan.

6:18

¹ *soda*

25:21 ^a Ex. 23:4;

5; 2 Kin. 6:22;

2 Chr. 28:15;

Matt. 5:44; Rom.

12:20

25:22 ^a 2 Sam.

16:12; [Matt.

6:4, 6]

25:23 ^a Ps. 101:5

¹ *brings forth*

² *a backbiting*

tongue an

angry counte-

nance

25:24 ^a Prov.

19:13

¹ *in a house*

shared with

a contentious

woman

25:25 ^a Prov.

15:30

¹ *weary*

25:26 ¹ *who*

falters

² *murky spring*

³ *polluted well*

25:27 ^a Prov.

27:2; [Luke

14:11]

¹ *seek*

25:28 ^a Prov.

16:32

26:1 ^a 1 Sam.

12:17

¹ *fitting*

26:2 ^a Num.

23:8; Deut. 23:5;

2 Sam. 16:12

¹ *Like a fitting*

sparrow

² *flying swallow*

³ *without cause*

⁴ *alight*

26:3 ^a Ps. 32:9;

Prov. 19:29

¹ *donkey*

26:5 ^a Matt.

16:1-4; Rom.

12:16

¹ *Lit. eyes*

26:6 ¹ *violence*

26:7 ¹ *hang limp*

26 A righteous man ¹falling down before the wicked *is as* a ²troubled fountain, and a ³corrupt spring.

27 *It is* not good to eat much honey: *so for men* ^ato ¹search their own glory *is not* glory.

28 ^aHe that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

The Folly of a Fool

26 As snow in summer, ^aand as rain in harvest, so honour is not ¹seemly for a fool.

2 ¹As the bird by wandering, as the ²swallow by flying, so ^athe curse ³causeless shall not ⁴come.

3 ^aA whip for the horse, a bridle for the ¹ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 ^aAnswer a fool according to his folly, lest he be wise in his own ¹conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh ¹damage.

7 The legs of the lame ¹are not equal: *so is* a parable the mouth of fools.

8 As he that bindeth a stone in a sling, *so is* he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, *so is* a ¹parable in the mouth of fools.

10 ¹The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 ^aAs a dog returneth to his vomit, ^b*so* a fool ¹returneth to his folly.

26:9 ¹ *proverb*

26:10 ¹ Heb. is difficult; ancient and modern translations differ greatly.

26:11 ^a 2 Pet. 2:22 ^b Ex. 8:15 ¹ *repeats his*

25:15. Patience is ultimately persuasive, and a gentle answer gets the desired response.

25:17. Proper social etiquette dictates that one should not spend so much time at a neighbor's house, that it invades his privacy and thus wears out one's welcome.

25:19. Faith is only as good as its object, and an unfaithful man is useless.

25:20. Untimely cheerfulness is unbearable. To

pour **vinegar upon nitre** (i.e., soda) is to cause it to effervesce and lose its constituent power.

25:22. **Coals of fire** does not refer to revenge or punishment but to the pangs of shame that will lead to reconciliation.

26:4, 5. Sometimes you should not answer a fool lest you be brought down to his level; on the other hand, sometimes you should answer a fool, but in such a way that he is put to shame.

12 “Seest thou a man wise in his own ¹conceit? *there is* more hope of a fool than of him.

The Slothful Man

13 The slothful *man* saith, *There is* a lion in the way; a ¹lion *is* in the ²streets.

14 As the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The ^aslothful ¹hideth his hand in *his* ²bosom; it ³grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own ¹conceit than seven men that can ²render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, “Am not I ¹in sport?”

20 Where no wood is, *there* the fire goeth out: so where *there is* no ¹talebearer, the strife ceaseth.

21 “As ¹coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a talebearer *are* as ¹wounds, and they go down into the ²innermost parts of the belly.

23 ¹Burning lips and a wicked heart *are like* ²a potsherd covered with silver dross.

24 He that hateth ¹dissembleth with his lips, and layeth up deceit within him;

25 “When ¹he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 “Whoso diggeth a pit shall fall

26:12 ^aProv. 29:20; Luke 18:11, 12; [Rev. 3:17]

¹ Lit. eyes
26:13 ¹ fierce lion
² plaza or square

26:15 ^aProv.

19:24
¹ buries
² MT bowl; LXX, Syr. bosom; Vg., Tg. armpit
³ wearies

26:16 ¹ Lit. eyes

² answer

sensibly

26:19 ^aEph. 5:4

¹ joking

26:20 ¹ gossip, lit.

whisperer

26:21 ^aProv.

15:18

¹ charcoal

26:22 ¹ tasty

morsels; Jewish

trad. wounds

² Lit. chambers

of the belly

26:23 ¹ fervent

² earthenware

26:24 ¹ disguises

it

26:25 ^aPs. 28:3;

Prov. 26:23;

Jer. 9:8

¹ Lit. his voice is

gracious

26:27 ^aEsth.

7:10; Ps. 7:15;

Prov. 28:10;

Ecl. 10:8

¹ roll back on

26:28 ^aProv. 29:5

¹ crushed

27:1 ^aLuke

12:19-21; James

4:13-16

27:2 ^aProv.

25:27; ² Cor.

10:12, 18; 12:11

27:4 ^aProv. 6:34;

¹ John 3:12

¹ a torrent

² jealousy

27:5 ^aProv.

28:23]; Gal. 2:14

¹ concealed

27:6 ^aMatt.

26:49

27:7 ¹ tramples

27:9 ¹ delight

² Lit. counsel of

the soul

27:10 ^aProv.

17:17; 18:24

27:11 ^aProv.

10:1; 23:15-26

27:12 ^aProv. 22:3

27:13 ¹ guaranty

or collateral

² hold it in

pledge when he

is surety for a

seductress

therein: and he that rolleth a stone, it will ¹return upon him.

28 A lying tongue hateth *those that are* ¹afflicted by it; and a flattering mouth worketh ^aruin.

The Wrath of a Fool

27 Boast ^anot thyself of to morrow; for thou knowest not what a day may bring forth.

2 “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty; but a fool’s wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* ¹outrageous; but ^awho *is* able to stand before ²envy?

5 “Open rebuke *is* better than ¹secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* ^adeceitful.

7 The full soul ¹loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume ¹rejoice the heart: so *doth* the sweetness of a man’s friend by ²hearty counsel.

10 Thine own friend, and thy father’s friend, forsake not; neither go into thy brother’s house in the day of thy calamity: *for* ^abetter *is* a neighbour *that is* near than a brother far off.

A Prudent Man Sees Evil

11 My son, be wise, and make my heart glad, ^athat I may answer him that reproacheth me.

12 A prudent *man* foreseeeth the evil, *and* hideth himself; *but* the simple pass on, *and* ^aare ^apunished.

13 Take his garment that *is* ¹surety for a stranger, and ²take a pledge of him for a strange woman.

26:14. The slothful man loves sleep so much that he seems hinged to his bed!

26:18, 19. A man who deceives his neighbor, and disguises his deception as a joke, is as dangerous as a madman shooting arrows.

26:23. Silver dross may also be taken as “glaze.” The point is this: just as glaze covers the rough pottery but cannot ultimately change its character, so the evil

man cannot change his character by covering it with eloquent speech.

27:6. True criticism from a friend may hurt for a time but may be welcomed, for it issues from his love, whereas the kisses of an enemy are an attempt to conceal his hatred.

27:13. Any man who is foolish enough to guarantee a stranger’s loan, especially if that stranger is a

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A ^acontinual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever ¹hideth her hideth the wind, and ²the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 ^aWhoso ¹keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face ¹answereth to face, so the heart of man ²to man.

20 ^aHell¹ and ²destruction are never full; so ^bthe eyes of man are never satisfied.

21 ^aAs the ¹fining pot for silver, and the furnace for gold; ²so *is* a man to his praise.

22 ^aThough thou shouldst ¹bray a fool in a mortar ²among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy ^aflocks, and ¹look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 ^aThe hay ¹appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the ¹maintenance for thy maidens.

The Poor Oppresses the Poor

28 The ^awicked flee when no man pursueth: but the righteous are bold as a lion.

27:15 ^a Prov. 19:13

27:16 ¹ restrains ² grasps oil with his right hand

27:18 ^a 2 Kin.

18:31; Song 8:12; Is. 36:16; [1 Cor. 3:8; 9:7-13]; 2 Tim. 2:6

¹ protects

27:19 ¹ reflects

² reveals the man

27:20 ^a Prov.

30:15, 16; Hab. 2:5

^b Eccl. 1:8; 4:8

¹ Or. Sheol

² Heb. Abaddon

27:21 ^a Prov.

17:3

¹ ignoring

² and a man is

tested by what

others say to his

praise

27:22 ^a Prov.

23:35; 26:11;

Jer. 5:3

¹ grind

² along with

crushed grain

27:23 ^a Prov.

24:27

¹ attend to

27:25 ^a Ps.

104:14

¹ is removed

27:27 ¹ nourish-

ment of thy

maidservants

28:1 ^a Lev. 26:17;

36; Ps. 53:5

28:2 ¹ Lit. it

28:3 ^a Matt.

18:28

¹ Lit. and there

is no bread

28:4 ^a Ps. 49:18;

Rom. 1:32

^b 1 Kin. 18:18;

Neh. 13:11, 15;

Matt. 3:7; 14:4;

Eph. 5:11

28:5 ^a Ps. 92:6;

Is. 6:9; 44:18

^b Ps. 119:100;

Prov. 2:9; John

17:17; 1 Cor.

2:15; [1 John

2:20, 27]

¹ justice

28:6 ¹ integrity

28:7 ¹ discerning

² gluttons

28:8 ¹ extortion

² possessions

28:9 ^a Ps. 66:18;

109:7; Prov. 15:8

28:10 ^a Ps. 7:15;

Prov. 26:27

^b [Matt. 6:33;

Heb. 6:12; 1 Pet.

3:9]

¹ Lit. upright

² inherit good

things

28:11 ¹ eyes

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge ¹the state *thereof* shall be prolonged.

3 ^aA poor man that oppresseth the poor *is like* a sweeping rain ¹which leaveth no food.

4 ^aThey that forsake the law praise the wicked: ^bbut such as keep the law contend with them.

5 ^aEvil men understand not ¹judgment: but ^bthey that seek the LORD understand all *things*.

The Companion of Riotous Men

6 Better *is* the poor that walketh in his ¹uprightness, than *he that is* perverse in *his* ways, though *he be* rich.

7 Whoso keepeth the law *is* a ¹wise son: but he that *is* a companion of ²riotous *men* shameth his father.

8 He that by usury and ¹unjust gain increaseth his ²substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, ^aeven his prayer *shall be* abomination.

Glory When Righteous Men Rejoice

10 ^aWhoso causeth the ¹righteous to go astray in an evil way, he shall fall himself into his own pit: ^bbut the upright shall ²have good *things* in possession.

11 The rich man *is* wise in his own ¹conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great ^aglory: but when the wicked rise, a man *is* ¹hidden.

13 ^aHe that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man ¹that feareth alway: but he that hardeneth his heart shall fall into ²mischiefs.

28:12 ^a Prov. 11:10; 29:2 ¹ Lit. will be sought

28:13 ^a Ps. 32:3-5; 1 John 1:8-10

28:14 ¹ who is always reverent ² calamity

seductress, is a bad credit risk. If you make a loan to him, be sure to get adequate collateral.

27:14. Insincere blessings are actually counted as curses.

27:17. As the proper tool shapes and sharpens

iron for its desired use, so a man sharpens his friend morally and intellectually by their personal friendship.

28:1. A clear conscience is prerequisite for confident living and spiritual boldness.

15 ^aAs a roaring lion, and a ¹ranging bear; ^bso is a wicked ruler over the poor people.

16 The prince that ¹wanteth understanding is also a great ^aoppressor: *but* he that hateth covetousness shall prolong *his* days.

17 ^aA man that ¹doeth violence to the blood of *any* person shall flee to the pit; let no man ²stay him.

Blessings On the Faithful Man

18 Whoso walketh uprightly shall be ¹saved: *but he that is perverse in his ways shall fall at once.*

19 ^aHe that tilleth his land shall have plenty of bread: *but he that followeth after ¹vain persons shall have poverty enough.*

20 A faithful man shall abound with blessings: ^abut he that maketh haste to be rich shall not ¹be innocent.

21 ^aTo ¹have respect of persons is not good: ^bfor for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that ^apoverty shall come upon him.

23 ^aHe that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same ^ais the companion of a destroyer.

25 ^aHe that is of a proud heart stirreth up strife: ^bbut he that putteth his trust in the LORD shall be ¹made fat.

26 He that ^atrusteth in his own heart is a fool: *but* whoso walketh wisely, he shall be delivered.

27 ^aHe that giveth unto the poor shall not lack: *but he that hideth his eyes shall have many a curse.*

28 When the wicked rise, ^amen hide themselves: *but* when they perish, the righteous increase.

Rejoicing in Righteous Rule

29 He, ^a that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

28:15 ^a Prov. 19:12; 1 Pet. 5:8
^b Ex. 1:14; Prov. 29:2; Matt. 2:16
¹ charging

28:16 ^a Eccl. 10:16; Is. 3:12
¹ lacks

28:17 ^a Gen. 9:6
¹ is burdened with bloodshed shall flee
² help

28:18 ¹ delivered

28:19 ^a Prov. 12:11; 20:13
¹ empty things, frivolous things

28:20 ^a Prov. 13:11; 20:21; 23:4; 1 Tim. 6:9
¹ go unpunished

28:21 ^a Prov. 18:5
^b Ezek. 13:19
¹ show partiality, lit. regard faces

28:22 ^a Prov. 21:5

28:23 ^a Prov. 27:5, 6

28:24 ^a Prov. 18:9

28:25 ^a Prov. 13:10

^b Prov. 29:25; 1 Tim. 6:6
¹ prospered

28:26 ^a Prov. 3:5

28:27 ^a Deut. 15:7; Prov. 19:17; 22:9

28:28 ^a Job 24:4

29:1 ^a 2 Chr. 36:16; Prov. 6:15

29:2 ^a Esth. 8:15; Prov. 28:12
^b Esth. 4:3
¹ increased
² groan

29:3 ¹ makes his father rejoice
² wastes his wealth

29:4 ¹ justice
² bribes

29:5 ^a Prov. 26:28

29:6 ¹ By transgression an evil man is snared

29:7 ^a Job 29:16; Ps. 41:1; Prov. 31:8, 9

¹ does not understand such knowledge

29:8 ^a Prov. 11:11

¹ inflame a city

29:9 ^a Matt. 11:17

¹ The fool

29:10 ^a Gen. 4:5-8; 1 John 3:12

¹ well-being

29:11 ^a Prov. 14:33

¹ vents all his feelings

² holds it back

2 When the righteous are ¹in authority, the ^apeople rejoice: *but* when the wicked beareth rule, ^bthe people ²mourn.

3 Whoso loveth wisdom ¹rejoiceth his father: *but* he that keepeth company with harlots ²spendeth *his* substance.

4 The king by ¹judgment establisheth the land: *but* he that receiveth ²gifts overthroweth it.

5 A man that ^aflattereth his neighbour spreadeth a net for his feet.

6 ¹In the transgression of an evil man *there is* a snare: *but* the righteous doth sing and rejoice.

7 The righteous ^aconsidereth the cause of the poor: *but* the wicked ¹regardeth not to know it.

8 Scornful men ¹bring a city into a ^asnare: *but* wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, ^awhether ¹he rage or laugh, *there is* no rest.

10 ^aThe bloodthirsty hate the upright: *but* the just seek his ¹soul.

The Fool Utters All His Mind

11 A fool ¹uttereth all his ^amind: *but* a wise *man* ²keepeth it in till afterwards.

12 *If* a ruler hearken to lies, all his servants *are* wicked.

13 The poor and ¹the deceitful man ²meet together: ^athe LORD ³lighteneth both their eyes.

14 The king that ¹faithfully judgeth the ^apoor, his throne shall be established for ever.

Reproof and the Rod Bring Wisdom

15 The rod and reproof give ^awisdom: *but* a child left to *himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: *but* the righteous shall see their ^afall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

29:13 ^a [Matt. 5:45] ¹ the oppressor ² have this in common ³ gives light to the eyes of both
29:14 ^a Ps. 72:4; Is. 11:4 ¹ judges the poor with truth
29:15 ^a Prov. 22:15
29:16 ^a Ps. 37:34; Prov. 21:12

18 ^aWhere *there is* no ¹vision, the people ²perish: but ^bhe that keepeth the law, happy *is* he.

19 A servant will not be corrected by ¹words: for though he understand he will not ²answer.

20 Seest thou a man *that is* hasty in his words? ^a*there is* more hope of a fool than of him.

21 He that ¹delicately bringeth up his servant from ²a child shall have him become *his* son at the ³length.

A Man's Pride

22 ^aAn angry man stirreth up strife, and a furious man aboundeth in transgression.

23 ^aA man's pride shall bring him low: but honour shall ¹uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own ¹soul: ^ahe heareth ²cursing, and bewrayeth *it* not.

25 ^aThe fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be ¹safe.

26 ^aMany seek the ruler's ¹favour; but ²every man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

The Pureness of God's Word

30 The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 ^aSurely *I am* more ¹brutish than *any* man, and have not the understanding of a man.

29:18 ^a 1 Sam. 3:1; Ps. 74:9; Amos 8:11, 12
^b Prov. 8:32; John 13:17

¹ prophetic vision or revelation
² cast off restraint

29:19 ¹ mere words
² respond

29:20 ^a Prov. 26:12

29:21 ¹ pampers
² childhood
³ end

29:22 ^a Prov. 26:21

29:23 ^a Job 22:29; Prov. 15:33; 18:12; Is. 66:2; Dan. 4:30;

Matt. 23:12; Luke 14:11; 18:14; Acts 12:23; [James 4:6–10; 1 Pet. 5:5, 6]

¹ Or the humble in spirit will retain honour

29:24 ^a Lev. 5:1
¹ life

² an oath but tells nothing

29:25 ^a Gen. 12:12; 20:2; Luke 12:4; John 12:42, 43

¹ secure, lit. set on high

29:26 ^a Ps. 20:9
¹ Lit. face

² justice for man

30:2 ^a Ps. 73:22; Prov. 12:1
¹ stupid

30:3 ^a [Prov. 9:10]
¹ Holy One

30:4 ^a [Ps. 68:18; Job 3:13]

^b Job 38:4; Ps. 104:3; Is. 40:12
¹ know it

30:5 ^a Ps. 12:6; 19:8; 119:140
^b Ps. 18:30; 84:11; 115:9–11

¹ tried, found pure

3 I neither learned wisdom, nor have the ^aknowledge of the ¹holy.

4 ^aWho hath ascended up into heaven, or descended? ^bwho hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou ¹canst tell?

5 ^aEvery word of God *is* ¹pure: ^bhe *is* a shield unto them that put their trust in him.

6 ^aAdd thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I ¹required of thee; ²deny me *them* not before I die:

8 Remove far from me ¹vanity and lies: give me neither poverty nor riches; ^afeed me with food ²convenient for me:

9 ^aLest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and ¹take the name of my God *in vain*.

10 ¹Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their ^afather, and doth not bless their mother.

12 *There is* a generation ^a*that are* pure in their own eyes, and *yet is* not washed from their filthiness.

30:6 ^a Deut. 4:2; 12:32; Rev. 22:18

30:7 ¹ requested ² deprive me not

30:8 ^a Job 23:12; Matt. 6:11; [Phil. 4:19] ¹ falsehood

² you prescribe

30:9 ^a Deut. 8:12–14; Neh. 9:25, 26; Hos. 13:6 ¹ profane

² the name of my God

30:10 ¹ Do not malign

30:11 ^a Ex. 21:17; Prov. 20:20

30:12 ^a [Prov. 16:2]; Is. 65:5; Luke 18:11; [Titus 1:15, 16]

29:18. Vision refers to the divine revelation received by the prophet. Morality is based on adherence to God's revealed will.

29:21. The meaning of the verse is uncertain, but it seems to teach that a pampered servant will begin to expect the rights of a son.

30:1. Nothing is known of Agur, but he was likely one of the international sages of Solomon's day (cf. 1 Kin. 4:30, 31). The expression **unto Ithiel, even unto Ithiel and Ucal** may possibly be translated "I have wearied myself, O God, I have wearied myself, O God, and am faint."

30:4. The questions are designed, as God's questions to Job in Job 38–41, to press home the limitations of man's knowledge.

30:7–9. Agur's prayer is for a consistent and lifelong integrity, accompanied by a rejection of lies and riches. His resting in God's provision for him

(v. 8) anticipates the words of our Lord (Matt. 6:11).

30:10–33. The sage leaves to his readers a number of proverbial axioms (vv. 10, 15a, 17, 20, 32, 33) and several sets of wise pronouncements on some of the people, things, and situations that are observable in the ongoing activities of life. These latter thoughts are given in groups of four: four kinds of sinners (vv. 11–14), four insatiable things (vv. 15b, 16), four incomprehensible things (vv. 18, 19), four kinds of intolerable people (vv. 21–23), four irrepressible creatures that are small but mighty (vv. 24–28), and four stately beings (vv. 29–31). **Conies** (v. 26) are "rock badgers" or "marmots." **Spider** (v. 28) may be translated "lizard" though the point remains the same. The word **greyhound** (v. 31) is a nickname for an animal and would be translated literally "girt in the loins." Other suggestions include "rooster," "zebra," and "war-horse."

13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

15 The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Four Things Too Wonderful

18 There be three things which are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Four Things Which Disquiet the Earth

21 For three things the earth is disquieted, and for four which it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious woman when she is married; and an handmaid that is heir to her mistress.

Four Things Which Are Little But Wise

24 There be four things which are little upon the earth, but they are exceeding wise:

30:13 a Ps. 131:1; Prov. 6:17; Is. 2:11; 5:15
 1 lifted up in arrogance
 30:14 a Job 29:17; Ps. 52:2
 b Ps. 14:4; Amos 8:4
 30:15 1 leech
 30:16 a Prov. 27:20; Hab. 2:5
 30:17 a Gen. 9:22; Lev. 20:9; Prov. 20:20
 1 scorns obedience to
 30:19 1 Lit. heart
 2 virgin
 30:22 a Prov. 19:10; Eccl. 10:7
 1 food
 30:23 1 hateful, lit. hated

30:25 a Prov. 6:6
 1 food
 30:26 a Lev. 11:5; Ps. 104:18
 1 rock badger or hyrax
 30:27 1 in ranks
 30:28 1 Or lizard
 30:29 1 are majestic in pace
 2 stately in walk
 30:30 1 mighty
 30:31 1 Or perhaps strutting rooster; exact identity unknown
 2 MT whose troops are with him; Jewish trad. against whom there is no uprising
 30:32 a Job 21:5; 40:4; Mic. 7:16
 1 exalting
 2 deified
 31:2 a Is. 49:15
 31:3 a Prov. 5:9
 b Deut. 17:17; 1 Kin. 11:1; Neh. 13:26; Prov. 7:26; Hos. 4:11
 31:4 a Eccl. 10:17
 31:5 a Hos. 4:11
 1 justice
 2 Lit. sons of affliction
 31:6 a Ps. 104:15
 1 bitter of heart

25 The ants are a people not strong, yet they prepare their meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

Four Things Which Go Well

29 There be three things which go well, yea, four are comely in going:

30 A lion which is strongest among beasts, and turneth not away for any;

31 A greyhound; an he goat also; and a king, against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Judge Righteously

31 The words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

30:32, 33. If you have acted foolishly or wickedly, be silent; to press the matter would only bring strife.

31:1-9. Nothing is known about King Lemuel, except that there was no king of Israel by that name. The advice is actually that of his mother (cf. 1:8). In essence, it is a prohibition against illicit relationships

with women (v. 3), against consumption of strong drink (vv. 4-7), as well as a plea for the execution of justice (vv. 8, 9). If anyone drinks wine, it should be those who are perishing, to whom it will serve for medicinal purposes. Poverty (v. 7) can mean misery from sources other than simply financial need.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 ^aOpen thy mouth for the ¹dumb in the cause of all such as are ²appointed to destruction.

9 Open thy mouth, ^ajudge righteously, and ^bplead the cause of the poor and needy.

The Price of a Virtuous Woman

10 ^aWho can find a ¹virtuous woman? for her ²price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no ¹need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

A Virtuous Woman Cares for Her Family

15 ^aShe riseth also while it is yet night, and ^bgiveth ¹meat to her household, and a portion to her ²maidens.

16 She considereth a field, and buyeth it: with the ¹fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her ¹candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

31:8 ^a Job 29:15, 16; Ps. 82

¹ speechless
² Lit. sons of passing away

31:9 ^a Lev. 19:15; Deut. 1:16

^b Job 29:12; Is. 1:17; Jer. 22:16

31:10 ^a Ruth 3:11; Prov. 12:4; 19:14

¹ Lit. wife of valour
² worth

31:11 ¹ lack of gain

31:15 ^a Prov. 20:13; Rom. 12:11

^b Luke 12:42
¹ food, lit. prey
² maidservants

31:16 ¹ earnings
31:18 ¹ lamp

31:20 ^a Deut. 15:11; Job 31:16-20; Prov. 22:9; Rom. 12:13; Eph. 4:28; Heb. 13:16

¹ extends
31:22 ¹ fine linen

31:23 ^a Prov. 12:4

31:24 ¹ linen garments
² Them

³ sashes
31:29 ¹ well

31:30 ¹ Charm

The Virtuous Woman Helps the Needy

20 ^aShe ¹stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is ¹silk and purple.

23 ^aHer husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh ¹fine linen, and selleth ²it; and delivereth ³girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

The Virtuous Woman Speaks Wisdom

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done ¹virtuously, but thou excellest them all.

30 ¹Favour is deceitful, and beauty is vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

31:10-31. The final section of the book occurs in the form of an acrostic, that is, each of the 22 verses begins with a consecutive letter of the Hebrew alphabet. Since it has such a distinctive form, it should not be considered part of Lemuel's words, but taken as an anonymous poem. While verse 10 serves as an introduction to the passage and verses 30 and 31 as a conclusion, there is no logical outline to the poem. It might well be called "22 points about the excellent wife" or "the perfect wife from A to Z." Each verse emphasizes a different quality about the excellent wife: she is rare (v. 10); trustworthy (v. 11); constant in her love (v. 12); industrious (v. 13); thrifty (v. 14); self-starting (v. 15); enterprising (v. 16); willing to do hard work (v. 17); willing to work long hours (v. 18); willing to

do monotonous work (v. 19); compassionate (v. 20); prepared for the future (v. 21); a good seamstress (v. 22); married to a leader (v. 23); an entrepreneur (v. 24); not swayed by circumstances (v. 25); wise and kind (v. 26); duty-conscious (v. 27); blessed by her family (v. 28); not satisfied with the mediocre (v. 29); a woman of God (v. 30); and praiseworthy (v. 31). She is a woman of means (vv. 15, 22) and a woman of great skill and ability who lives in an agrarian economy. She is a woman of God who is enterprising and dedicated to her home. Perhaps this acrostic on the excellent wife is placed at the end of the book because she, above all others, will be most able to demonstrate the principles of wisdom in the home.

The Book of
ECCLESIASTES

Title. The Hebrew title assigned to the speaker in the book is *Qoheleth*, “One Who Addresses an Assembly,” and thus “Preacher,” or better, “Teacher.” The Greek translation of the word is *ekklēsiastēs*, from which the English title is derived.

Authorship. While Solomon is certainly the speaker in the book, he is nowhere identified as the author. This fact has led many, beginning with Martin Luther, to abandon the concept of Solomonic authorship. They allege that the book was written by an unidentified Jew in the postexilic period who assumed the role of Solomon for literary purposes. Nevertheless, both the Jewish and Christian view traditionally is that Solomon was the author. This tradition cannot be lightly dismissed.

Date. If placed within the reign of Solomon, the book would probably fall near the end of his reign just prior to his death in 931 B.C. Among those who reject Solomonic authorship, there is a wide range of suggested dates extending down to the second century B.C. Extremely late dates are highly questionable in light of fragments of Ecclesiastes found at Qumran and dated between 175 and 150 B.C.

Interpretation and Purpose. Within the history of the church there have

been two basic views on the theology of the book. On the one hand, some describe the contents of the book as pessimistic, cynical, skeptical, hedonistic, or agnostic, and picture the author as a man of doubt who has wandered far from God. On the other hand, many interpret the book quite positively: the author is a man of faith, a realist, who sees that man simply cannot put the whole of life together. The latter view is favored since the author believes God is good (2:24; 3:13); believes God has a wise plan (3:11, 14; 7:14; 8:17); believes God is just (3:17; 8:11–13); and always exhorts men to fear God (8:12, 13; 12:13, 14).

The thought of the book centers in six key ideas. Three of these are negative and revolve around the problems of life: (1) All is vanity. (2) Man is limited. (3) God is hidden. The other three are positive and give the solution to life’s crises: (1) Fear God and keep His commandments. (2) Enjoy life. (3) Use wisdom properly. All six ideas are scattered throughout the book, but taken together they demonstrate that the purpose of the book is to show men that they should lead godly and joyous lives, though they live in a world of divinely condoned mysteries.

OUTLINE OF ECCLESIASTES

I. Title	1:1	D. Reflections on conduct and reward	6:10—8:15
II. Motto	1:2	E. Reflections on joy and heartache	8:16—9:16
III. Prologue	1:3–11	F. Reflections on trouble and adversity	9:17—11:6
IV. Body	1:12–12:7	G. Warnings to the youth	11:7—12:7
A. Reflections on wisdom and foolishness	1:12—2:26	V. Motto	12:8
B. Reflections on time and eternity	3:1—4:16	VI. Epilogue	12:9–14
C. Reflections on wealth and possessions	5:1—6:9		

All Is Vanity

1 The words of the Preacher, the son of David, ^aking in Jerusalem.

2 ^a"Vanity¹ of vanities, saith the Preacher, vanity of vanities; ^ball is vanity.

3 ^a"What profit hath a man ¹of all his labour which he ²taketh under the sun?

The Earth Abides For Ever

4 *One* generation passeth away, and *another* generation cometh: ^abut the earth abideth for ever.

5 ^a"The sun also ariseth, and the sun goeth down, and ¹hasteth to his place where he arose.

6 ^a"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 ^aAll the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they ¹return again.

8 All things *are* ¹full of labour;

1:1 ^a Prov. 1:1
1:2 ^a Ps. 39:5, 6; 62:9; 144:4; Eccl. 12:8
^b [Rom. 8:20, 21]
¹ *Futility of utilities*
1:3 ^a Eccl. 2:22; 3:9
¹ *from*
² *toils or labours*
1:4 ^a Ps. 104:5; 119:90
1:5 ^a Ps. 19:4–6
¹ *Is eager for, lit. panting*
1:6 ^a Eccl. 11:5; John 3:8
1:7 ^a [Ps. 104:8, 9; Jer. 5:22]
¹ *return to go again*
1:8 ¹ *wearisome*

^a Prov. 27:20; Eccl. 4:8
² *express*
1:9 ^a Eccl. 3:15
1:10 ¹ *in ancient times*
1:11 ^a Eccl. 2:16
1:13 ^a [Eccl. 7:25; 8:16, 17]
^b Gen. 3:19; Eccl. 3:10
¹ *set*
² *grievous task*
³ *Or afflicted*

man cannot ²utter *it*: ^athe eye is not satisfied with seeing, nor the ear filled with hearing.

Nothing New Under the Sun

9 ^a"The thing that hath been, it is *that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already ¹of old time, which was before us.

11 *There is* ^ano remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 I the Preacher was king over Israel in Jerusalem.

13 And I ¹gave my heart to seek and ^asearch out by wisdom concerning all *things* that are done under heaven: ^bthis ²sore travail hath God given to the sons of man to be ³exercised therewith.

1:1. Preacher (Heb. *qohleth*) means "one who addresses an assembly" as 12:9 reflects. He is identified as **the son of David, king in Jerusalem**, hence Solomon.

1:2. Vanity is the key word of the book and the refrain **all is vanity** its theme. There have been many attempts to translate this word (Heb. *hevel*): "futility," "meaninglessness," "emptiness," "breath," "nothingness," "absurdity," and so on. The word means "that which is futile or worthless, of no value or profit," but it also connotes that which is transitory or passing away. As Solomon observed life, he saw little that exhibited profit and accomplishment. The word *all* in the expression *all is vanity* must not be taken to mean everything in the universe for these reasons: (1) The author's observations are clearly limited to what is "under the sun" or observable. (2) The negative conclusions always grow out of observable phenomena

as the expressions "I saw," "I have seen," "Again I saw," and so on, exhibit. (3) "Vanity" is never predicated of God, God's work, God's revelation, or man as man. (4) Specific realities are commended by Solomon in such a way as not to be considered vanity (e.g., the fear of God, enjoyment of life, and proper use of wisdom).

1:3. The implied answer to this rhetorical question is that there is no profit for man in his work. This supports the idea that "vanity" refers to a lack of profit, value, or worth. **Under the sun** is used 29 times in the book and denotes the sphere of Solomon's observations.

1:4–11. The ceaseless cycles of nature illustrate the futility of life. The amazing thing is that the earth goes on, but man, the height of God's creation, passes into eternity with no remembrance (v. 11).

1:12–18. Solomon had, as no other figure in history, the time and means to undertake such a study.

Vexation of Spirit

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 *That which is crooked cannot be made straight: and that which is wanting cannot be numbered.*

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 *And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.*

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Trying to Prove with Mirth

2 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was good for the sons of men, which they should do under the heaven all the days of their life.

No Profit Under the Sun

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

1:14 ¹ a grasping for the wind
 1:15 a Eccl. 7:13
¹ lacking
 1:16 a 1 Kin. 3:12, 13; Eccl. 2:9
¹ greatness
² understood
 great wisdom
 1:17 a Eccl. 2:3, 12; 7:23, 25; [1 Thess. 5:21]
¹ set
² a grasping for the wind
 1:18 a Eccl. 12:12
 2:1 a Luke 12:19
^b Prov. 14:13; [Eccl. 7:4; 8:15]
^c Eccl. 1:2
¹ test
² gladness
³ futility
 2:2 ¹ does it accomplish
 2:3 a Eccl. 1:17
^b [Eccl. 3:12, 13; 5:18; 6:12]
¹ how to gratify my flesh with, lit. to drag my flesh with
² guiding
³ how to
 2:4 a 1 Kin. 7:1-12
 2:6 ¹ irrigate
² Or grove of growing trees
 2:7 ¹ male and female servants
² Lit. sons of my house
³ herds and flocks more than
 2:8 a 1 Kin. 9:28; 10:10, 14, 21
¹ special
² acquired
³ Exact meaning unknown
 2:9 a Eccl. 1:16
^b 2 Chr. 9:22
¹ excelled
 2:10 a Eccl. 3:22; 5:18; 9:9
¹ pleasure
² reward from
 2:11 a Eccl. 1:3, 14
¹ toiled
² futility
³ a grasping for the wind
 2:12 a Eccl. 1:17; 7:25
^b Eccl. 1:9
 2:13 a Eccl. 7:11, 14, 19; 9:18; 10:10
 2:14 a Prov. 17:24; Eccl. 8:1
^b Ps. 49:10; Eccl. 9:2, 3, 11
 2:15 ¹ futility

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Wisdom Excels Folly

12 And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

Vexation of spirit (v. 14) occurs seven times in the book and contains the idea of fruitlessness or futility. Even Solomon's wisdom (v. 18) did not suffice to solve life's ultimate questions. This is the first of several passages in the book that emphasize wisdom's limitations, whereas Proverbs emphasizes wisdom's benefits.

2:1-11. Solomon pursued fulfillment through pleasure (vv. 1, 2), wine (v. 3), great works (vv. 4-6), wealth

(vv. 7, 8), aesthetic and artistic pleasures (v. 8), and fame (v. 9). All of these failed to bring lasting satisfaction to the wisest man of all time, yet people three thousand years later are still trying them in search of enduring fulfillment. **Musical instruments** (v. 8) translates an uncertain Hebrew word and possibly refers to a harem or group of concubines.

2:12-16. Wisdom is better than folly (vv. 12-14), but both are useless when one comes to death.

16 For *there is* ^ano remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* ¹vanity and ²vexation of spirit.

Man's Days Are Filled with Sorrow

18 Yea, I hated all my labour which I had ¹taken under the sun: because ^aI should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I ¹took under the sun.

21 For there is a man whose labour *is* ¹in wisdom, and in knowledge, and ²in equity; yet to a man that hath not laboured therein shall he leave it for ³his portion. This also *is* vanity and a great evil.

22 ^aFor what hath man of all his labour, and of the ¹vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* ^asorrows, and his ¹travail grief; yea, his heart taketh not rest ²in the night. This is also ³vanity.

God Gives Wisdom, Knowledge, Joy

24 ^aThere is nothing better for a man, *than* that he should eat and drink, and *that* ¹he should make his

2:16 ^a Eccl. 1:11;

4:16

2:17 ¹ *futility*
² *a grasping for the wind*

2:18 ^a Ps. 49:10

¹ *toiled*

2:20 ¹ *toiled*

2:21 ¹ *with*

² *with skill*

³ *heritage*

2:22 ^a Eccl.

1:3; 3:9

¹ *striving*

2:23 ^a Job 5:7;

14:1

¹ *task grievous*

² *even in*

³ *futility*

2:24 ^a Eccl. 3:12;

13, 22; Is. 56:12;

Luke 12:19;

1 Cor. 15:32;

[1 Tim. 6:17]

¹ *his soul should enjoy good*

2:25 ¹ *have enjoyment*

² Some Heb.

mss., LXX, Syr.,

Jerome *without*

him

2:26 ^a Job 32:8;

Prov. 2:6; James

1:5

^b Job 27:16, 17;

Prov. 28:8

¹ *who*

² *the task of gathering and collecting*

³ *futility*

⁴ *a grasping for the wind*

3:1 ^a Eccl. 3:17;

8:6

3:2 ^a Job 14:5;

Heb. 9:27

¹ *lit. to bear*

3:4 ^a Rom. 12:15

3:5 ^a Joel 2:16;

1 Cor. 7:5

3:6 ¹ *gain*

3:7 ^a Amos 5:13

^b Prov. 25:11

¹ *tear apart*

² *sew together*

3:8 ^a Prov. 13:5;

Luke 14:26

3:9 ^a Eccl. 1:3

3:10 ^a Eccl. 1:13

¹ *task or endeavour*

² *with which to be occupied*

soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can ¹hasten *hereunto*, ²more than I?

26 For *God* giveth to a man ¹that *is* good in his sight ^awisdom, and knowledge, and joy: but to the sinner he giveth ²travail, to gather and to heap up, that ^bhe may give to *him* that *is* good before God. This also *is* ³vanity and ⁴vexation of spirit.

A Season for Every Thing

3 To every *thing* *there is* a season, and a ^atime to every purpose under the heaven:

2 A time ¹to be born, and ^aa time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to ^aweep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; ^aa time to embrace, and a time to refrain from embracing;

6 A time to ¹get, and a time to lose; a time to keep, and a time to cast away;

7 A time to ¹rend, and a time to ²sew; ^aa time to keep silence, and a time to ^bspeak;

8 A time to love, and a time to ^ahate; a time of war, and a time of peace.

9 ^aWhat profit hath he that worketh in that wherein he laboureth?

10 ^aI have seen the ¹travail, which God hath given to the sons of men ²to be exercised in it.

2:17–20. Part of the futility of trying to find fulfillment in material accomplishment is the fact that one must leave the fruit of his work to another who may well waste the accrued benefits. **I hated life** (v. 17) is translated correctly and should not be misunderstood as “I hate life.” It is clearly the temporary conclusion about Solomon’s historical experiment.

2:24–26. This passage is the first of seven that give one of the solutions to life’s problems: enjoy life and work as God’s gifts (cf. 3:12, 13, 22; 5:18–20; 8:15; 9:7–10; 11:7–10). When a man toils in his own strength, he is bound to suffer pain and grief. The answer then is for him to enjoy his work by receiving it as a gift of God. Elsewhere, work is said to be part of God’s curse

on man (Gen. 3:17–19), but it can become the sphere of God’s blessing. To **eat and drink**, used five times in the book, must be understood in a good sense. Solomon always counsels the fear of God, and the concept is used in the Old Testament in a good sense (Deut. 14:26; 1 Kin. 4:20).

3:1–8. As Solomon reflects on all of life, he expresses in a beautiful poem of 14 pairs of opposite events that God has a sovereign design behind all events (cf. Rom. 8:28). To **gather stones** (v. 5) refers to the process of clearing land for planting or building. To **hate** (v. 8) means to withdraw from intimacy and should not always be taken in an absolute sense (cf. Mal. 1:2, 3).

God Made Every Thing Beautiful

11 He hath made every *thing* beautiful in his time: also he hath set ¹the world in their heart, ²so that ^ano man can find out the work that God ³maketh from the beginning to the end.

12 I know that *there is* ¹no ^agood in them, but for *a man* to rejoice, and to do good in his life.

13 And also ^athat every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: ^anothing can be ¹put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 ^aThat which hath been is now; and that which is to be hath already been; and God requireth ¹that which is past.

The Righteous and the Wicked Judged

16 And moreover ^aI saw under the sun ¹the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* ²iniquity *was* there.

17 I said in mine heart, ^aGod shall judge the righteous and the wicked: for *there is* a time there for every ¹purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might ¹manifest them, and that they might see that they themselves are ²beasts.

19 ^aFor that which ¹befalleth the

3:11 ^a Job 5:9; Eccl. 7:23; 8:17; Rom. 11:33
¹ eternity
² except
³ does

3:12 ^a Eccl. 2:3, 24
¹ nothing better for them

3:13 ^a Eccl. 2:24
3:14 ^a James 1:17
¹ added

3:15 ^a Eccl. 1:9
¹ an account of what is past

3:16 ^a Eccl. 5:8
¹ in the place of justice there was wickedness
² wickedness

3:17 ^a Gen. 18:25; Ps. 96:13; Eccl. 11:9; [Matt. 16:27; Rom. 2:6–10; 2 Cor. 5:10; 2 Thess. 1:6–9]
¹ matter in which one delights and

3:18 ¹ test
² like beasts

3:19 ^a Ps. 49:12, 20; 73:22; [Eccl. 2:16]
¹ happens to

² advantage

3:20 ^a Gen. 3:19; Ps. 103:14

3:21 ^a Eccl. 12:7
¹ LXX, Vg., Syr., Tg. *Who knows whether the spirit of the sons of men goes upward, and whether the spirit of the beast goes*

3:22 ^a Eccl. 2:24; 5:18
^b Eccl. 2:10
^c Eccl. 6:12; 8:7

¹ heritage

4:1 ^a Job 35:9; Ps. 12:5; Eccl. 3:16; 5:8; Is. 5:7
¹ Lit. at the hand

4:2 ^a Job 3:17, 18
4:3 ^a Job 3:11–22; Eccl. 6:3; Luke 23:29

sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no ²preeminence above a beast: for all *is* vanity.

20 All go unto one place; ^aall are of the dust, and all turn to dust again.

21 ^aWho¹ knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ^aWherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for ^bthat *is* his ¹portion: ^cfor who shall bring him to see what shall be after him?

No Comforter for the Oppressed

4 So I returned, and considered all the ^aoppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and ¹on the side of their oppressors *there was* power; but they had no comforter.

2 ^aWherefore I praised the dead which are already dead more than the living which are yet alive.

3 ^aYea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I ¹considered all travail, and every ²right work, that for this a man is envied ³of his neighbour. This *is* also vanity and ⁴vexation of spirit.

4:4 ¹ saw all the toil ² skilful ³ by ⁴ a grasping for the wind

3:11. The world is better translated “eternity.” God has given man a desire for eternity and perpetuity; therefore man cannot be satisfied with what is merely temporal. Man’s quest for the eternal, however, is frustrated by his finite limitations.

3:14. Several observations about God’s work may be drawn from this passage: (1) God has an active part in earthly activity (v. 11). (2) God’s work is a unity; the word *work*, when applied to God, is always singular. (3) God’s work is said to include all events (v. 11). (4) God’s work is eternal (v. 14). (5) God’s work is immutable (v. 14). (6) God’s work cannot be comprehended by man (v. 11). **That men should fear** is the first of six passages that commend the fear of God as man’s chief response to God (cf. 5:7; 7:15–18; 8:12, 13; 12:13, 14). “To fear God” means to submit to God and to His revelation. In emphasizing this theme, Solomon stays clearly within the boundaries of the Old Testament faith (cf. Job 28:28; Prov. 1:7).

3:16. In the courts, where justice should have prevailed, there was injustice.

3:17. Solomon is sure of God’s justice in spite of the lack of it to the observer.

3:18–22. To the casual observer, man and animals share a common destiny. Both return to dust and no one can tell by observation where the spirit of either goes. However, Solomon does affirm in 12:7 that the spirit of man returns to God for judgment. God does not clearly reveal to man all the events that will occur after him; therefore, man should be happy with the lot assigned to him by God (v. 22).

4:1–3. The author considers the thought that oppression is so great in the world that the oppressed would actually be better off dead.

4:4–6. Neither the envious workaholic (v. 4) nor the lazy fool (v. 5) receives fulfillment in life; working to have enough to get by with is better than either extreme (v. 6).

5 ^aThe fool foldeth his hands together, and ¹eateth his own flesh.

6 ^aBetter *is* an handful *with* quietness, than both the hands full *with* ¹travail and ²vexation of spirit.

7 Then I returned, and I saw ¹vanity under the sun.

8 There is one *alone*, and *there is* not a ¹second; yea, he hath neither ²child nor brother: yet *is there* no end of all his labour; neither is his ^aeye satisfied with riches; ^bneither *saith he*, For whom do I labour, and ³be-reave my soul ^cof good? This *is* also ^avanity, yea, it is a ⁵sore travail.

Two Are Better Than One

9 Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his ¹fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And ¹if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

A Poor and a Wise Child

13 Better *is* a poor and a wise child than an old and foolish king, who will no ²more be admonished.

14 For out of prison he cometh to reign; ¹whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second ¹child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* ¹vanity and ²vexation of spirit.

4:5 ^a Prov. 6:10; 24:33
¹ consumes
 4:6 ^a Prov. 15:16, 17; 16:8
¹ toil
² a grasping for the wind
 4:7 ¹ futility
 4:8 ^a Prov. 27:20; Ecc. 5:10; [1 John 2:16]
^b Ps. 39:6
^c Ecc. 2:18–21
¹ companion
² lit. son
³ deprive
⁴ futility
⁵ grievous toil, lit. evil task
 4:10 ¹ companion
 4:12 ¹ though one may be overpowered by another
 4:13 ¹ youth
² longer
 4:14 ¹ Even though the youth was born poor in his kingdom
 4:15 ¹ youth
 4:16 ¹ futility
² a grasping for the wind

5:1 ^a Ex. 3:5; Is. 1:12
^b [1 Sam. 15:22]; Ps. 50:8; Prov. 15:8; 21:27; [Hos. 6:6]
¹ Walk prudently, lit. Guard thy feet
² draw near to hear, rather than
 5:2 ^a Prov. 20:25
^b Prov. 10:19; Matt. 6:7
 5:3 ^a Prov. 10:19
¹ effort or activity
 5:4 ^a Num. 30:2; Deut. 23:21–23; Ps. 50:14; 76:11
^b Ps. 66:13, 14
¹ delay
 5:5 ^a Prov. 20:25; Acts 5:4
 5:6 ^a Prov. 6:2
^b 1 Cor. 11:10
¹ Do not let
² messenger
³ excuse
 5:7 ^a [Ecc. 12:13]
¹ futility
 abounds

Honour Vows Made to God

5 Keep ¹thy foot when thou goest to the house of God, and ²be more ready to hear; ^bthan to give the sacrifice of fools: for they consider not that they do evil.

2 Be not ^arash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words ^bbe few.

3 For a dream cometh through the multitude of ¹business; and ^aa fool's voice *is known* by multitude of words.

4 ^aWhen thou vowest a vow unto God, ¹defer not to ^bpay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 ^aBetter *is it* that thou shouldst not vow, than that thou shouldst vow and not pay.

6 ¹Suffer not thy ^amouth to cause thy flesh to sin; ^bneither say thou before the ²angel, that it *was* an error: wherefore should God be angry at thy ³voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words ¹there are also *divers* vanities: but ^afear thou God.

8 If thou ^aseest the oppression of the poor, and violent ¹perverting of judgment and justice in a province, marvel not at the matter: for ^bhe ²that *is* higher than the highest regardeth; and *there be* higher than they.

The Profit of the Earth Is for All

9 Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that

5:8 ^a Ecc. 3:16 ^b [Ps. 12:5; 58:11; 82:1] ¹ perversion of justice and righteousness ² high official watches over high official, and higher officials are over them

4:7–12. The toil of the miser is futile, especially when he toils only for himself. On the other hand, two are better than one because they have a good return (v. 9); they can help each other (v. 10); they can provide mutual warmth (v. 11); and they double their strength (or triple it, as in the case of three friends, v. 12).

5:1–7. The emphasis of the passage is on the folly of an empty religious profession before a sovereign God: **God is in heaven, and thou upon earth.** God

expects sincerity and meaningfulness in worship; He is not impressed with foolish vows. **The angel** is better translated as “the messenger of God,” referring to the priest who served as mediator between God and man in the Old Testament.

5:8, 9. One need not be surprised at oppression on every rung of the governmental ladder. However, man may take comfort in the knowledge that kings, too, are subject to a higher power.

loveth abundance with increase: this *is* also ¹vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not ¹suffer him to sleep.

13 ^aThere is a ¹sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by ¹evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 ^aAs he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a ¹sore evil, *that* in all points as he came, so shall he go: and ^awhat profit hath he ^bthat hath laboured for the wind?

17 All his days also ^ahe eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

Rejoice in Your Labour

18 Behold *that* which I have seen: ^a*it is* good and ¹comely *for one* to eat and to drink, and to enjoy the good of all his labour ²that he taketh under the sun all the days of his life, which God giveth him: ^bfor it *is* his ³portion.

19 ^aEvery man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to ¹take his portion, and to rejoice in his labour; this *is* the ^bgift of God.

5:10 ¹futility

5:12 ¹permit

5:13 ^aEccl. 6:1, 2
¹severe

5:14 ¹misfortune

5:15 ^aJob 1:21;
Ps. 49:17; 1 Tim.
6:7

5:16 ^aEccl. 1:3

^bProv. 11:29

¹severe

5:17 ^aPs. 127:2

5:18 ^aEccl. 2:24;

3:12, 13; [1 Tim.
6:17]

^bEccl. 2:10;

3:22

¹fitting

²in which he

toils

³heritage

5:19 ^a[Eccl. 6:2]

^bEccl. 2:24;

3:13

¹receive his

heritage

5:20 ¹keeps him
busy

6:1 ^aEccl. 5:13

6:2 ^aJob 21:10;

Ps. 17:14; 73:7

^bLuke 12:20

¹lacks

²himself

³futility

⁴affliction

6:3 ^a2 Kin. 9:35;

Is. 14:19, 20; Jer.
22:19

^bJob 3:16; Ps.
58:8; Eccl. 4:3

¹satisfied with

good things

²a stillborn

child

6:4 ¹futility

6:6 ^aEccl. 2:14,

15

¹over

6:7 ^aProv. 16:26

¹Lit. the soul

²satisfied

6:8 ¹how to

walk

6:9 ^aEccl. 11:9

¹What the eyes

see

²Than what the

soul goes after

³grasping for

the wind

20 For he shall not much remember the days of his life; because God ¹answereth *him* in the joy of his heart.

Failure to Enjoy Blessings

6 There ^ais an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, ^aso that he ¹wanteth nothing for ²his soul of all that he desireth, ^byet God giveth him not power to eat thereof, but a stranger eateth it: this *is* ³vanity, and it is an evil ⁴disease.

3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not ¹filled with good, and ^aalso *that* he have no burial; I say, *that* ^ban ²untimely birth *is* better than he.

4 For he cometh in with ¹vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 Yea, though he live a thousand years twice ¹told, yet hath he seen no good: do not all go to one ^aplace?

7 ^aAll the labour of man *is* for his mouth, and yet ¹the appetite is not ²filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth ¹to walk before the living?

The Sight of the Eyes

9 Better *is* ¹the ^asight of the eyes ²than the wandering of the desire: this *is* also vanity and ³vexation of spirit.

5:10–12. It is not wealth, but the drive for wealth, that does not satisfy. The rich also have their own set of woes: wealth attracts dependents (v. 11) and causes restlessness (v. 12).

5:13–17. Wealth is easily lost and is therefore an unsure foundation for life.

5:18–20. Enjoyment is a gift of God, and man should be motivated by the brevity of his own life to experience it.

6:1, 2. Prosperity is not necessarily good. Accumulation of wealth does not always result in the use of it.

6:3–6. An untimely birth is better than an unsatisfied life.

6:7–9. Efforts for satisfaction are often frustrated (v. 7). The wise man has no advantage over the fool in this area, nor has the poor man an advantage in his inherently humble estate (v. 8). Therefore, it is better to enjoy present possessions (**the sight of the eyes**) than the uncertainty of potential possessions (**the wandering of the desire**).

6:10–12. These verses emphasize one of the keynotes of the book: man is too limited in knowledge to explain the problems of life. Questions like **who knoweth** occur four times in the book; and the plain statement “Man does not know” is used seven times. These emphasize a distinct deficiency of knowledge.

10 That which hath been is named *a*already, and it is known that it *is* man: *b*neither¹ may he contend with him: that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, ¹all the days of his ²vain life which he spendeth as *a*a shadow? for *b*who can tell a man what shall ³be after him under the sun?

A Good Name

7 *A* good name *is* better than precious ointment; and the day of death than the day of one's *b*birth.

2 *It is* better to go to the house of mourning, than to go to the house of feasting; for that *is* the end of all men; and the living will ¹lay *it* to his *a*heart.

3 ¹Sorrow *is* better than laughter: *a*for by the sadness of the countenance the heart is made ²better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 *a*For as the ¹crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 Surely oppression maketh a wise man ¹mad; *a*and a ²gift ³destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* *a*the patient in spirit *is* better than the proud in spirit.

9 *a*Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

6:10 *a* Eccl. 1:9; 3:15
b Job 9:32; Is. 45:9; Jer. 49:19
1 *and* he cannot contend

6:12 *a* Ps. 102:11; James 4:14
b Ps. 39:6; Eccl. 3:22

1 The few years, lit. the number of the days
2 futile

3 happen
7:1 *a* Prov. 15:30; 22:1
b Eccl. 4:2

7:2 *a* [Ps. 90:12]
1 take it to heart

7:3 *a* [2 Cor. 7:10]
1 Lit. Grief or Vexation

2 Lit. well or good
7:5 *a* Ps. 141:5; [Prov. 13:18; 15:31, 32]

7:6 *a* Eccl. 2:2
1 Lit. sound

7:7 *a* Ex. 23:8; Deut. 16:19; [Prov. 17:8, 23]

1 a fool
2 bribe

3 corrupts
7:8 *a* Prov. 14:29; Gal. 5:22; Eph. 4:2

7:9 *a* Prov. 14:17; James 1:19

7:11 *a* Eccl. 11:7
7:12 *a* Eccl. 9:18
b Prov. 3:18

1 A protective shade, lit. a shadow
2 advantage

7:13 *a* Job 12:14
7:14 *a* Deut. 28:47

1 surely has appointed the one as well as the other
2 nothing that will happen after him

7:15 *a* Eccl. 8:12-14
1 my days of futility

7:16 *a* Prov. 25:16; Phil. 3:6
b Rom. 12:3

1 overly righteous
2 overly

7:17 *a* Job 15:32; Ps. 55:23
1 overly

10 Say not thou, What *is* the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

Wisdom Gives Life

11 Wisdom *is* good with an inheritance: and *by it* there *is* profit *a*to them that see the sun.

12 For wisdom *is* ¹a defence, and money *is* a defence: but the ²excellency of knowledge *is*, that wisdom giveth *b*life to them that have it.

13 Consider the work of God: for *a*who can make *that* straight, which he hath made crooked?

14 *a*In the day of prosperity be joyful, but in the day of adversity consider: God ¹also hath set the one over against the other, to the end that man should find ²nothing after him.

15 All *things* have I seen in ¹the days of my vanity: *a*there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that longeth *his* life in his wickedness.

16 *a*Be not ¹righteous over much; *b*neither make thyself ²over wise: why shouldst thou destroy thyself?

17 Be not ¹over much wicked, neither be thou foolish: *a*why shouldst thou die before thy time?

18 *It is* good that thou shouldst ¹take hold of this; yea, also from this withdraw not thine hand: for he that *a*feareth God shall ²come forth of them all.

Even Just Men Sin

19 *a*Wisdom strengtheneth the wise more than ten ¹mighty *men* which are in the city.

7:18 *a* Eccl. 3:14; 5:7; 8:12, 13
1 grasp this
2 escape them all

7:19 *a* Prov. 21:22; Eccl. 9:13-18
1 rulers

7:1-14. These sayings are much like those in the Book of Proverbs and demonstrate that Ecclesiastes also supports the wise approach to life. **Mourning** and **sorrow** are better than **feasting** and **laughter** (vv. 1-3) because they cause a man to reflect wisely on the brevity of life. The **laughter of the fool** is compared to **the crackling of thorns** (v. 6) since both were characterized by noise, volatility, and transience. To talk about the **former days** (v. 10), or the "good old days," is not wise. Both good and bad days are the work of God and are used, apart from our ability to understand them, in God's sovereign plan (vv. 13, 14).

7:15-22. **Be not righteous over much ... be not over much wicked** (vv. 16, 17) does not apply the "golden mean" to morality, nor does it constitute a warning against excessive observance of religious ritual. Rather, it warns against self-righteousness or the idea that one has actually achieved righteousness. Verse 17 does not mean that moderation in wickedness is acceptable! It is an accommodation to human frailty. Solomon is saying, Avoid the extreme of self-righteousness and, at the same time, hold in check your wicked nature (cf. v. 20) so it does not run its natural course to spiritual and moral ruin.

20 *“For there is not a just man upon earth, that doeth good, and sinneth not.*

21 Also ¹take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 All this have I ¹proved by wisdom: *“I said, I will be wise; but it was far from me.*

24 *“That which is far off, and ^bexceeding deep, who can find it out?*

25 *“I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:*

26 *“And I find more bitter than death the woman, whose heart is snares and nets, and her hands as ¹bands: ²whoso pleaseth God shall escape from her; but the sinner shall be taken by her.*

27 Behold, this have I found, saith *“the preacher, ¹counting one by one, to find out the ²account:*

28 Which yet my soul seeketh, but I find not: *“one ¹man among a thousand have I found; but a woman among all those have I not found.*

29 Lo, this only have I found, *“that God hath made man upright; but ^bthey have sought out many ¹inventions.*

7:20 ^a 1 Kin. 8:46; 2 Chr. 6:36; Prov. 20:9; Rom. 3:23; 1 John 1:8
7:21 ¹ do not take to heart
7:23 ^a Rom. 1:22
¹ tested
7:24 ^a Job 28:12; 1 Tim. 6:16
^b Rom. 11:33
7:25 ^a Eccl. 1:17
7:26 ^a Prov. 5:3, 4
¹ fetters or chains
² Lit. the good one before God
7:27 ^a Eccl. 1:1, 2
¹ adding one thing to another
² reason
7:28 ^a Job 33:23
¹ one wise man
7:29 ^a Gen. 1:27
^b Gen. 3:6, 7
¹ schemes

8:1 ^a Prov. 4:8, 9; Acts 6:15
^b Deut. 28:50
¹ sternness, lit. strength
8:2 ^a Ex. 22:11; 2 Sam. 21:7; 1 Chr. 29:24; Ezek. 17:18; [Rom. 13:5]
¹ for the sake of the oath
8:3 ^a Eccl. 10:4
¹ presence
² do not take your stand for
8:4 ^a 1 Sam. 13:11, 13; Job 34:18
8:5 ¹ shall experience nothing harmful
² Lit. knows
8:6 ^a Eccl. 3:1, 17
¹ matter in which one delights
8:7 ^a Prov. 24:22; Eccl. 6:12
8:8 ^a Job 14:5; Ps. 49:6, 7
^b Deut. 20:5-8

The Face of Wisdom

8 Who is as the wise *man?* and who knoweth the interpretation of a thing? ^aa man's wisdom maketh his face to shine, and ^bthe ¹boldness of his face shall be changed.

2 I counsel thee to keep the king's commandment, ^aand ¹that in regard of the oath of God.

3 ^aBe not hasty to go out of his ¹sight: ²stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power: and ^awho may say unto him, What doest thou?

5 Whoso keepeth the commandment ¹shall feel no evil thing: and a wise man's heart ²discerneth both time and judgment.

6 Because ^ato every ¹purpose there is time and judgment, therefore the misery of man is great upon him.

7 ^aFor he knoweth not that which shall be: for who can tell him when it shall be?

8 *“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is ^bno discharge in that war; neither shall wickedness deliver those that are given to it.*

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is a time*

7:23—8:1. Solomon is known as the wisest man who ever lived, but even *his* wisdom was insufficient to understand life fully (7:23). In his search for wisdom Solomon found many sinful people (7:26) but few righteous (7:28; cf. Prov. 31:10). In spite of the failures of wisdom, it is still the most attractive virtue since it helps bring inner happiness (8:1).

8:2-4. Wise behavior before kings is counseled because each subject took **the oath of God** or oath of loyalty to the king before God (v. 2), and because the king had the power to do his own will (vv. 3, 4).

8:5-8. A large part of being wise is to know both **time and judgment** (v. 5), the latter word being a reference to the procedure for a matter. Only the wise can discern this time since man does not naturally know what will transpire next (v. 7). Furthermore, humankind is severely limited (v. 8): (1) No one can restrain the spirit (or possibly “wind”). (2) No one can predict or control the day of his death. (3) No one can obtain release in time of war. (4) No one can be released from extensive wickedness, since it becomes

like a master ruling over him. These four statements of impossibility powerfully demonstrate Solomon's argument that man is sorely limited in his dominion over life. How much more significant this makes the virtue of wisdom!

8:9-15. The word **forgotten** is read “praised” in some manuscripts (v. 10). The statement then means that Solomon has observed that the wicked receive an honorable burial and praise after their death. This observation is reinforced by the fact that the fortunes of the righteous and the wicked are often reversed: the righteous sometimes get what the wicked deserve, and the wicked often get what the righteous deserve (v. 14). However, Solomon never counsels his readers to forget God and cast their lot with the wicked, because he knows by faith that it will go well with the righteous who fear God (v. 12), and ultimately it will not go well for the wicked (v. 13). This is clearly a faith position on Solomon's part, since what he observes in life often contradicts it. This puzzling reversal should not deter man from enjoying life under the hand of God (v. 15).

wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of ¹the holy, and they were ^aforgotten in the city where they had so done: this *is* also vanity.

11 ^aBecause sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ^aThough a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that ^bit shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it ^ahappeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the ^brighteous: I said that this also *is* vanity.

Eat, Drink, and Be Merry

15 ^aThen I commended ¹mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that ^aa man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea

8:10 ^a Eccl. 2:16; 9:5

¹ holiness

8:11 ^a Ps. 10:6; 50:21; Is. 26:10

8:12 ^a Is. 65:20;

[Rom. 2:5-7]

^b [Deut. 4:40;

Ps. 37:11, 18,

19; Prov. 1:32,

33; Is. 3:10;

Matt. 25:34, 41]

8:14 ^a Ps. 73:14

^b Eccl. 2:14;

7:15; 9:1-3

8:15 ^a Eccl. 2:24

¹ joy

8:17 ^a Job 5:9; Ps.

73:16; Eccl. 3:11;

Rom. 11:33

¹ attempts

9:1 ^a Deut. 33:3;

Job 12:10; Eccl.

8:14

¹ Lit. took

² anything

9:2 ^a Gen. 3:17-

19; Job 21:7;

Ps. 73:3, 12, 13;

Mal. 3:15

¹ Happen

² takes an oath

9:5 ^a Job 14:21;

Is. 63:16

^b Job 7:8-10;

Eccl. 1:11; 2:16;

8:10; Is. 26:14

9:6 ¹ share in all

that is done

9:7 ^a Eccl. 8:15

9:8 ¹ oil

farther; though a wise *man* ¹think to know *it*, yet shall he not be able to find *it*.

The Hand of God

9 For all this I ¹considered in my heart even to declare all this, ^athat the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* ²all *that is* before them.

2 ^aAll *things* ¹come alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; and he that ²swareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they* go to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but ^athe dead know not any thing, neither have they any more a reward; for ^bthe memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a ¹portion for ever in any *thing* that is done under the sun.

Live Joyfully

7 Go thy way, ^aeat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ¹ointment.

8:16—9:6. The inability of man to understand God's work is emphasized by the threefold negation of the verb **find out** (8:17) with the **work of God** as its object each time. Furthermore, man cannot know God's disposition by observation since the same calamities strike both the wicked and the righteous (9:1, 2). The hope for all men is to stay alive. The lion was highly regarded but the dog was despised; nevertheless, **a living dog is better than a dead lion** (v.

4) because with life comes knowledge, reward (v. 5), and continued activity on earth (v. 6). Verse 5 is not a pessimistic statement about life after death (cf. 12:7); rather, it affirms that life on earth is the only arena of opportunity for accomplishment and reward.

9:7-10. For the first time in the passages on enjoyment, the key words of the exhortation are put into the imperative mood; **eat, drink, live**, and so on. Also, a new motivation is expressed: **God now accepteth**

9 ¹Live joyfully with the wife whom thou lovest all the days of ²the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: ⁴for that is thy portion in *this* life, and in thy labour which thou ³takest under the sun.

10 ^aWhatsoever thy hand findeth to do, do *it* with thy ^bmight; for *there* is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, ^aand saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and ^bchance happeneth to them all.

12 For ^aman also knoweth not his time: as the fishes that are taken in an ¹evil net, and as the birds that are caught in the snare; so *are* the sons of men ^bsnared in an evil time, when it falleth suddenly upon them.

Wisdom Is Better Than Strength

13 This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 ^a*There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great ¹bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than ^astrength: nevertheless ^bthe poor man's wisdom *is* despised, and his works are not heard.

17 The words of wise *men* ¹are

9:9 ^a Eccl. 2:10
¹ Lit. See or Enjoy life
² thy empty life
³ performest
 9:10 ^a [Col. 3:17]
^b Rom. 12:11; Col. 3:23
 9:11 ^a Jer. 9:23; Amos 2:14, 15
^b 1 Sam. 6:9
 9:12 ^a Eccl. 8:7
^b Prov. 29:6; Luke 12:20, 39; 17:26; 1 Thess. 5:3
¹ cruel
 9:14 ^a 2 Sam. 20:16–22
¹ MT snares or siegeworks; LXX, Syr., Vg. bulwarks
 9:16 ^a Eccl. 7:12, 19
^b Mark 6:2, 3
 9:17 ¹ spoken quietly should be heard rather than the shout
 9:18 ^a Josh. 7:1–26; 2 Kin. 21:2–17
 10:1 ¹ Lit. Flies of death
² MT putrefy and cause; Vg., Ig. omit putrefy
³ perfumer
⁴ foul odour
⁵ to one respected for wisdom
 10:3 ^a Prov. 13:16; 18:2
¹ along
² he lacks wisdom
³ shows
 10:4 ^a Eccl. 8:3
^b 1 Sam. 25:24–33; Prov. 25:15
¹ post
² composure
 10:6 ^a Esth. 3:1
¹ exalted positions
² a lowly place
 10:7 ^a Prov. 19:10; 30:22
¹ ground
 10:8 ^a Ps. 7:15; Prov. 26:27
¹ breaks through
² may bite
 10:9 ¹ quarries
² splits

heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but ^aone sinner destroyeth much good.

A Wise Man's Heart

10 Dead ¹flies ²cause the ointment of the ³apothecary to send forth a ⁴stinking savour: so *doth* a little folly ⁵him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh ¹by the way, ²his wisdom faileth *him*, ^aand he ³saith to every one *that he is* a fool.

4 If the spirit of the ruler rise up against thee, ^aleave not thy ¹place; for ^byielding ²pacifieth great offences.

Wisdom to Deal with Rulers

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 ^aFolly is set in ¹great dignity, and the rich sit ²in low place.

7 I have seen servants ^aupon horses, and princes walking as servants upon the ¹earth.

8 ^aHe that diggeth a pit shall fall into it; and whoso ¹breaketh an hedge, a serpent ²shall bite him.

9 Whoso ¹removeth stones shall be hurt therewith; *and* he that ²cleaveth wood shall be endangered thereby.

10 If the ¹iron be blunt, and he ²do not whet the edge, then must he put to more strength: but wisdom *is* ³profitable to direct.

10:10 ¹ ax is dull ² does not sharpen ³ an advantage giving success

thy works (v. 7), meaning clearly that God approves of the enjoyment of life. His will is that men enjoy life. The idea of enjoyment is further reiterated in verse 8 with two directives. **White garments** on the body and **ointment** on the head made life more comfortable in the torrid Near Eastern climates; they serve here to symbolize purity (cf. Rev. 3:4) and the enjoyment of life. Another command concerns the enjoyment of life with one's wife (v. 9). The reasons for these commands are: It is man's **portion in this life** (v. 9), and there is no working **in the grave** (v. 10).

9:11, 12. Five statements of unexpected results are followed by an explanation. Man's ability cannot

guarantee the results (v. 11) because of the equalizing effects of time and chance.

9:13–16. The story teaches that, in spite of the value of wisdom, it often goes unheeded.

10:1. Just as one would throw out an entire bottle of perfume because of a dead fly in it, so people often reject a prominent man because of one mistake or character flaw.

10:5–7. Many unnatural reversals are the experience of life.

10:8, 9. Everyday activities may result in disasters that no one can predict.

11 Surely the serpent will bite ^awithout¹ enchantment; and a babler is no better.

Gracious Words of a Wise Man

12 ^aThe words of a wise man's mouth *are* gracious; but ^bthe lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* ¹mischievous madness.

14 ^aA fool also ¹is full of words: ²a man cannot tell what shall be; and ^bwhat shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Curse Not the King

16 ^aWoe to thee, O land, when thy king *is* a child, and thy princes ¹eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy ^aprinces ¹eat in due season, for strength, and not for drunkenness!

18 By ¹much slothfulness the building decayeth; and ^athrough idleness of the hands the house ²droppeth through.

19 A feast is made for laughter, and ^awine ¹maketh merry: but money answereth all *things*.

20 ^aCurse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Man Does Not Know the Works of God

11 Cast thy bread ^aupon the waters: ^bfor thou shalt find it after many days.

10:11 ^aPs. 58:4, 5; Jer. 8:17
¹when it is not charmed

10:12 ^aProv. 10:32; Luke 4:22
^bProv. 10:14; Eccl. 4:5

10:13 ¹wicked
10:14 ^aProv. 15:2; Eccl. 5:3
^bEccl. 3:22; 8:7

¹Lit. *multiplies words*
²no man knows

10:16 ^aIs. 3:4, 5; 5:11
¹feast

10:17 ^aProv. 31:4; Is. 5:11
¹feast at the proper time

10:18 ^aProv. 24:30-34
¹laziness
²leaks

10:19 ^aJudg. 9:13; Ps. 104:15; Eccl. 2:3
¹Lit. *makes the life glad*

10:20 ^aEx. 22:28; Acts 23:5
11:1 ^aIs. 32:20
^b[Deut. 15:10; Prov. 19:17; Matt. 10:42; 2 Cor. 9:8; Gal. 6:9, 10; Heb. 6:10]

11:2 ^aPs. 112:9; Matt. 5:42; Luke 6:30; [1 Tim. 6:18, 19]

^bMic. 5:5
^cEph. 5:16

11:5 ^aJohn 3:8
^bPs. 139:14
¹wind

11:6 ¹which will succeed

11:7 ^aEccl. 7:11
11:8 ^aEccl. 9:7
^bEccl. 12:1

¹futility
11:9 ^aNum. 15:39; Job 31:7; Eccl. 2:10

^bEccl. 3:17; 12:14; [Rom. 14:10]

¹Impulses
²As you see to be best

11:10 ^a2 Cor. 7:1; 2 Tim. 2:22
^bPs. 39:5
¹vexation
²Prime of life

2 ^aGive a portion ^bto seven, and also to eight; ^cfor thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As ^athou knowest not what *is* the way of the ¹spirit, ^bnor how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not ¹whether shall prosper, either this or that, or whether they both *shall be* alike good.

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes ^ato behold the sun:

8 But if a man live many years, *and* ^arejoice in them all; yet let him ^bremember the days of darkness; for they shall be many. All that cometh *is* ¹vanity.

Rejoice in Your Youth

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, ^aand walk in the ¹ways of thine heart, and ²in the sight of thine eyes: but know thou, that for all these *things* ^bGod will bring thee into judgment.

10 Therefore remove ¹sorrow from thy heart, and ^aput away evil from thy flesh: ^bfor childhood and ²youth *are* vanity.

10:12-15. The **fool** is characterized by much useless talk (vv. 12-14) and by incompetent behavior (v. 15).

10:20. Careless words have a way of being discovered by those in authority.

11:1-6. These verses contain a series of sayings about the uncertainty of human industry, and are held together by the fourfold occurrence of the expression **thou knowest not**. Although man cannot comprehend God's work, nor predict success, he needs to be involved in life's activities and trust God for the results.

11:7-10. Once again the exhortation to enjoyment is put in the imperative mood. Here the appeal

is particularly addressed to the youth to admonish him to enjoy life before the onset of the feeble years described in 12:1-7. The comparison with **light** (v. 7) speaks of the enjoyment of life (cf. Ps. 97:11). Verse 8 adds a cautionary note to enjoyment that may be summarized in two ideas: (1) There will be many **days of darkness**, calamitous days. (2) **All that cometh is vanity**: That is, joys will not come easily; they must be wrested from a puzzling and futile life. Verse 9 can hardly be taken in a hedonistic sense, because the controlling factor in the youth's enjoyment is said to be God's **judgment**. Rather, it is a warning against a life misspent in self-indulgence.

Remember Your Creator

12 Remember^a now thy Creator in the days of thy youth, ¹while the evil days come not, nor the years draw nigh, ²when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall ¹bow themselves, and the grinders ²cease because they are few, and those that look out of the windows ³be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all ^athe daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is high*, and ¹fears shall be in the way, and the almond tree shall ²flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to ^ahis ³long home, and ^bthe mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be ¹broken at the fountain, or the wheel broken at the cistern.

12:1 ^a 2 Chr. 34:3; Prov. 22:6; Lam. 3:27
^b 2 Sam. 19:35
¹ before the evil days come
 12:3 ¹ stoop, lit. bend
² stand idle
³ grow dim
 12:4 ^a 2 Sam. 19:35
 12:5 ^a Job 17:13
^b Gen. 50:10; Jer. 9:17
¹ terrors
² blossom
³ eternal
 12:6 ¹ shattered

12:7 ^a Gen. 3:19; Job 34:15; Ps. 90:3
^b Eccl. 3:21
^c Num. 16:22; 27:16; Job 34:14; Is. 57:16; Zech. 12:1
 12:8 ^a Ps. 62:9
 12:9 ^a 1 Kin. 4:32
¹ pondered
² arranged
 12:10 ¹ Lit. delightful
 12:11 ¹ collections
 12:12 ^a Eccl. 1:18
 12:13 ^a [Deut. 6:2; 10:12]; Mic. 6:8
 12:14 ^a Eccl. 11:9; Matt. 12:36; [Acts 17:30, 31; Rom. 2:16; 1 Cor. 4:5; 2 Cor. 5:10]

7 ^aThen shall the dust return to the earth as it was: ^band the spirit shall return unto God ^cwho gave it.

8 ^aVanity of vanities, saith the preacher; all *is* vanity.

Words of Truth

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he ¹gave good heed, and sought out, and ^aset² in order many proverbs.

10 The preacher sought to find out ¹acceptable words: and *that which was written was upright, even words of truth.*

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of ¹assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is no end*; and ^amuch study *is a weariness of the flesh.*

The Duty of Man

13 Let us hear the conclusion of the whole matter: ^aFear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For ^aGod shall bring every work into judgment, with every secret thing, whether *it be good*, or whether *it be evil.*

12:1-7. Though these verses describe old age, they are actually addressed to the youth (v. 1). The gradual darkening of the heavenly bodies represents declining vitality and joy, and the approaching clouds represent the storms of old age (v. 2). **The keepers of the house** are the arms; **the strong men** are the legs; **the grinders** are the teeth; and **those that look out of the windows** are the eyes (v. 3). Growing old is further compared to the decline of a great estate (v. 4). The **almond tree** is a reference to the white hair of old age; the crippled **grasshopper** pictures the halting gait of the elderly; and **desire** that fails may be the loss of sexual desire (v. 5). Finally, life itself in all its preciousness is cut off. Death is pictured as the irreversible

shattering of a **golden bowl** when cut from the end of a **silver cord** and the similar smashing of a **pitcher** or **wheel** (v. 6). After death the **spirit** returns to God for judgment and the body returns to dust (cf. Gen. 3:19).

12:9-11. Solomon is described as a wise man who taught what is **upright** and true, not as a cynic, pessimist, skeptic, and so on. **From one shepherd**, God, is the origin of the book's teaching.

12:12-14. God has not answered every problem of life, but He has commanded man to live joyfully, responsibly, and wisely. Finally, the controlling factor of all of life should be the fear of God, that is, submission to God and His revelation (cf. Prov. 1:7). The certainty of divine judgment demands it.

SONG OF SOLOMON

Title. Several titles have been suggested for the book, all taken from the first verse: “The Song of Songs,” “The Song of Solomon,” or “Canticles.” The first title is a Hebrew way of expressing the superlative: “The Most Excellent Song”; the second denotes authorship; and the third means “Songs,” being taken from the Latin translation.

Authorship. The first verse of the book may be taken to mean the song written by Solomon or the song about Solomon. However, the Old Testament states that Solomon composed 1,005 songs (1 Kin. 4:32), so one might expect him to be the author. Also, internal evidence points to Solomonic authorship: the geographical locations mentioned in the book imply a unified monarchy, and some details fit well with Solomon’s reign (cf. the reference to the horses in Pharaoh’s chariots at 1:9 with 1 Kin. 10:28, 29). Finally, there is no good reason to reject the traditional view that assigns the book to Solomon.

Date. The book was probably written by Solomon early in his reign, near the middle of the tenth century B.C.

Interpretation and Purpose. Many interpretations of the Song of Solomon have been advanced. Six of the most well-known views are as follows: (1) *Allegorical.* This view, popular in early Jewish literature, completely denies the literal aspect. The book is treated solely as an allegory; for example, Solomon is said to represent the Lord, and the maiden to represent Israel. No literal romance is allowed. (2) *Typological.* The early church admitted the literal courtship and marriage but interpreted

these as only a type of Christ and the church (cf. Eph. 5:22–33). (3) *Anthology of love songs.* This view claims that no unified argument or flow of thought can be traced through the book; it is therefore nothing more than a collection of love songs that are not necessarily related to each other. (4) *Three-character interpretation.* This view claims that the book is an example of “the eternal triangle”: Solomon is the villain who tries unsuccessfully to woo the maiden away from her local shepherd-boyfriend. This view, though held by some fine scholars, is based on the unnecessary separation of the king-shepherd character into two separate individuals. (5) *Literal love story.* This view sees the book as a highly poetic description of an actual love relationship between Solomon and the Shulamite maiden. In favor of this view is that it takes the book at face value and places it with parallel Egyptian love songs of the era. Therefore, this interpretation is followed in these notes. The purpose of the book, then, is to show the joy of married love as a gift of a good and loving God. A question could rightly be raised how Solomon—who had seven hundred wives and three hundred concubines—was an appropriate representative of godly love. One can only conclude that this romance must have taken place early in his reign, and may very well have been the only true love for a woman he ever experienced.

The book is a love song sung by the two lovers: the shepherd-king and the Shulamite maiden. Solomon appears first as a young shepherd who falls in love with the outcast Shulamite girl.

He promises to come again one day to marry her. In his absence, she dreams about their reunion.

When he returns, to her surprise he appears as King Solomon himself. Accompanied by his entire entourage, he

takes her back to Jerusalem in his royal coach to become his bride. The story serves as a beautiful picture of Christ's love for His outcast Gentile Bride, the church, for whom He promises one day to return.

OUTLINE OF SONG OF SOLOMON

The outline identifies the speakers throughout the poem.

I. Title	1:1	C. Solomon	5:1
II. Description of the courtship	1:2—3:5	V. Conflict in the marriage	5:2—6:13
A. The Shulamite	1:2-4a	A. The Shulamite	5:2-8
B. The daughters of Jerusalem	1:4b	B. The daughters of Jerusalem	5:9
C. The Shulamite	1:4c-7	C. The Shulamite	5:10-16
D. Solomon	1:8-11	D. The daughters of Jerusalem	6:1
E. The Shulamite	1:12-14	E. The Shulamite	6:2, 3
F. Solomon	1:15	F. Solomon	6:4-12
G. The Shulamite	1:16	G. The daughters of Jerusalem	6:13a
H. Solomon	1:17	H. Solomon	6:13b
I. The Shulamite	2:1	VI. Maturity in the marriage	7:1—8:4
J. Solomon	2:2	A. Solomon	7:1-9a
K. The Shulamite	2:3-13	B. The Shulamite	7:9b—8:4
L. Solomon	2:14, 15	VII. Intensity in the marriage	8:5-14
M. The Shulamite	2:16—3:5	A. The daughters of Jerusalem	8:5a
III. Procession for the marriage	3:6-11	B. The Shulamite	8:5b-7
The Shulamite	3:6-11	C. The brothers of the Shulamite	8:8, 9
IV. Consummation of the marriage	4:1—5:1	D. The Shulamite	8:10-12
A. Solomon	4:1-15	E. Solomon	8:13
B. The Shulamite	4:16	F. The Shulamite	8:14

The Shulamite's Love for the Shepherd

1 The "song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: ^afor thy love is better than wine.

3 Because of the ¹savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 ^aDraw¹ me, ^bwe will run after thee: the king ^chath brought me into

1:1 ^a 1 Kin. 4:32
1:2 ^a Song 4:10
1:3 ¹ fragrance
1:4 ^a Hos. 11:4;
 John 6:44; 12:32
^b Phil. 3:12-14
^c Ps. 45:14, 15;
 John 14:2; Eph.
 2:6
¹ Lead me away
² rightly do they
 love thee
1:5 ¹ dark
² lovely
1:6 ^a Song 8:11,
 12
¹ dark
² tanned me
³ sons

his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: ²the upright love thee.

5 I am ¹black, but ²comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am ¹black, because the sun hath ²looked upon me: my mother's ³children were angry with me; they made me the keeper of the vineyards; *but* mine own ^avineyard have I not kept.

1:2. The Hebrew is clear that the woman is speaking, but not until 6:13 is she identified as the Shulamite maiden, a country girl. See the note on 6:13.

1:3. The virgins refers to other maidens attached to the royal palace.

1:4b. The switch to the first person plural here indicates that a group is now speaking. From the maiden's response in 1:5 we conclude that the group is to be identified as the "daughters of Jerusalem," a number of maidens who served the royal court. They appear

throughout the book as a chorus who reiterate the power and drama of love, in response to the speeches of the main characters.

1:5, 6. I am black refers to her swarthy, deeply tanned appearance, which in verse 5 is attributed to her long hours of work in the vineyard. The **tents of Kedar** were Arab tents made of black goat's hair. She is as **comely ... as the curtains of Solomon** which were known for their lavish beauty and exquisiteness.

7 Tell me, O thou whom my soul loveth, where thou ¹feedest, where thou makest *thy flock* to rest at noon: for why should I be as one ²that turneth aside by the flocks of thy companions?

8 If thou know not, “O thou fairest among women, ¹go thy way forth by the footsteps of the flock, and feed thy ²kids beside the shepherds’ tents.

Beauty Compared to Pharaoh’s Horses

9 I have compared thee, “O my love, ^bto ^{1a} a company of horses in Pharaoh’s chariots.

10 “Thy cheeks are ¹comely with ²rows of *jewels*, thy neck with chains of *gold*.

11 We will make thee ¹borders of gold with studs of silver.

12 While the king *sitteth* at his table, my ¹spikenard sendeth forth ²the smell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night ¹betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of ¹camphire in the vineyards of En-gedi.

15 “Behold, thou *art* fair, ¹my love; behold, thou *art* fair; thou *hast* doves’ eyes.

16 Behold, thou *art* ^afair, ¹my beloved, yea, pleasant: also our ²bed *is* green.

1:7 ¹feedest thy flock
²who veils herself

1:8 ^a Song 5:9
¹ follow in the footsteps
² little goats

1:9 ^a Song 2:2, 10, 13; 4:1, 7; John 15:14
^b 2 Chr. 1:16

¹ my filly among Pharaoh’s

1:10 ^a Ezek. 16:11

¹ lovely

² ornaments

1:11 ¹ ornaments

1:12 ¹ perfume

² its fragrance

1:13 ¹ between

1:14 ¹ henna blooms

1:15 ^a Song 4:1; 5:12

¹ my companion or my friend

1:16 ^a Song 5:10–16

¹ handsome

² couch

2:3 ^a Song 4:16; Rev. 22:1, 2

¹ shade

2:4 ¹ Lit. house of wine

2:5 ¹ Sustain me with cakes of raisins

² refresh

³ lovesick

2:6 ^a Song 8:3

2:7 ^a Song 3:5; 8:4

¹ I adjure you

² gazelles

³ does

2:9 ^a Prov. 6:5; Song 2:17

¹ gazelle

² stag

³ gazing through

17 The beams of our house *are* cedar, *and* our rafters of fir.

The Shepherd’s Banner of Love

2 I *am* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his ¹shadow with great delight, and ^ahis fruit *was* sweet to my taste.

4 He brought me to the ¹banqueting house, and his banner over me *was* love.

5 ¹Stay me with flagons, ²comfort me with apples: for I *am* ³sick of love.

6 “His left hand *is* under my head, and his right hand doth embrace me.

7 “I charge you, O ye daughters of Jerusalem, by the ²roes, and by the ³hinds of the field, that ye stir not up, nor awake *my* love, till he please.

The Shepherd Pursues the Shulamite

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 “My beloved *is* like a ¹roe or a young ²hart: behold, he standeth behind our wall, he looketh forth at the windows, ³shewing himself through the lattice.

10 My beloved spake, and said

1:7. The maiden now addresses her shepherd lover to determine his location. The three-character interpretation seems to make an unnecessary separation of the shepherd and the king who answers in the next verse (cf. 1:12) into two separate individuals.

1:8–10. Solomon begins speaking to the maiden at this point, although some interpreters delay his speech until verse 9 and ascribe verse 8 to the daughters of Jerusalem. Since there is a distinction in the Hebrew verb forms between feminine and masculine, in most cases it is easy to determine the identity of the speaker. However, not all ambiguity is removed as verse 8 attests. Comparing the maiden to **a company of horses**, like many of the figures of speech in the book, seems quite unflattering to the modern reader. However, in the ancient world it would have been considered a compliment since the horses of the king were known for their beauty, gracefulness, and costly ornamentation.

1:14. **My beloved** (Hebrew *dōd*) is used 32 times in the book, always to refer to Solomon. **Camphire** refers to henna blossoms which come from the henna shrub of northern India.

1:15. Solomon speaks again, and the conversation becomes more intimate. He compares the maiden’s eyes to those of **doves** because of their beautiful and gentle appearance.

2:1. The maiden modestly compares herself to the **rose of Sharon** and the **lily of the valleys**, meaning that, in her view, she is only a common field flower.

2:2. Solomon replies that the maiden, compared to other women, is like a lily among thorns.

2:3. The maiden returns the compliment by comparing Solomon to the cultivated **apple tree** which stands out among all other trees.

2:5. **Flagons:** Better, “cakes of raisins.” **Sick of love:** Better, “lovesick.”

2:7. **Till he please** may be translated “until it pleases,” or “until it is proper.” This refrain is restated throughout the poem (3:5; 8:4) and serves as a warning not to arouse love (sexual desire) until it is proper.

2:9. The comparison of the beloved to a **roe** or **young hart** is symbolic of strength, masculinity, and grace.

unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing of *birds* is come, and the voice of the ¹turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 O my ^adove, *that art* in the clefts of the rock, in the secret *places* of the ¹stairs, let me see thy ²countenance, ^blet me hear thy voice; for sweet *is* thy voice, and thy ³countenance *is* comely.

15 ¹Take us ^athe foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

Shulamite's Faithfulness to Shepherd

16 ^aMy beloved *is* mine, and I *am* his: he ¹feedeth among the lilies.

17 ^aUntil the day break, and the shadows flee away, turn, my beloved, and be thou ^blike a ¹roe or a young ²hart upon the mountains of ³Bether.

The Search for the Shepherd

3 By ^anight on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the ¹broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

2:12 ¹ turtle dove

2:14 ^a Song 5:2

^b Song 8:13

¹ cliff

² Lit. appearance

³ appearance is

lovely

2:15 ^a Ps. 80:13;

Ezek. 13:4; Luke

13:32

¹ Catch

2:16 ^a Song 6:3

¹ feedeth his

flock

2:17 ^a Song 4:6

^b Song 8:14

¹ gazelle

² stag

³ Lit. Separation

tion

3:1 ^a Is. 26:9

3:2 ¹ squares

3:3 ^a Song 5:7; Is.

21:6-8, 11, 12

3:4 ^a Song 8:2

¹ room

3:5 ^a Song 2:7;

8:4

¹ I adjure you

² gazelles

³ does

3:6 ^a Song 8:5

¹ the fragrant

powders

3:7 ¹ it is Solomon's

couch or

litter

3:9 ¹ a palan-

quin, a portable

enclosed chair

3:10 ¹ support

² seat

³ interior

⁴ by

3 ^aThe watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

The Shepherd Found

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my ^amother's house, and into the ¹chamber of her that conceived me.

5 ¹I charge you, O ye daughters of Jerusalem, by the ²roes, and by the ³hinds of the field, that ye stir not up, nor awake *my* love, till he please.

The Coming of the King

6 ^aWho *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all ¹powders of the merchant?

7 Behold ¹his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself ¹a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the ¹bottom thereof *of* gold, the ²covering of it *of* purple, the ³midst thereof being paved *with* love, ⁴for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother

2:10-13. Though the maiden speaks here, she is quoting Solomon who invites her to come out of her home and enjoy a beautiful day with him. **Turtle** refers to the turtle dove.

2:15. **The little foxes** wrought havoc in the ancient vineyards. They here represent the little things in human relationships that weaken bonds. The verse is a plea for a careful relationship that does not allow little things to ruin it.

2:16. This verse marks the deepening of their relationship, the first indication that they possess each other. There is a definite progression in the maturity of her love. Here she is thrilled that she has captured his love: **My beloved is mine**; secondarily she realizes that **I am his**. In 6:3, she reverses her statement acknowledging first that "I am my beloved's" and secondly noting my beloved is mine. Finally in 7:10 she simply states: "I am my beloved's, and his desire is toward me." At this final stage she is totally consumed with his love.

2:17. **Bether** comes from a verb meaning "to cut in two" and therefore implies separation. The maiden pleads that their "mountains of separation" may be dissolved. It expresses her desire that the marriage should be consummated, a desire not fulfilled until 4:16.

3:1-5. This passage seems clearly to be a dream since it is unlikely that a modest maiden would have gone out in this way at night. It expresses the maiden's fear that she could lose her beloved during his absence.

3:6-11. The passage describes the marriage procession, with Solomon arrayed in all his glory and splendor. **Pillars of smoke** means columns of incense; the 60 **valiant men** were Solomon's bodyguard; the **bed** was the carriage or litter on which Solomon was carried; and the **crown** was not a royal crown but a wedding crown, given to him by Bathsheba, his mother.

crowned him in the day of his ¹espousals, and in the day of the gladness of his heart.

The Maiden's Beauty

4 Behold, *“thou art fair, my love; behold, thou art fair; thou hast doves’ eyes ¹within thy locks: thy hair is as a ^bflock of goats, that ²appear from mount Gilead.*

2 *“Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is ¹barren among them.*

3 Thy lips *are* like a thread of scarlet, and thy ¹speech *is* comely: *“thy temples are like a piece of a pomegranate ²within thy locks.*

4 *“Thy neck is like the tower of David builded ^bfor an armoury, whereon there hang a thousand ¹bucklers, all shields of mighty men.*

5 *“Thy two breasts are like two ¹young roes ²that are twins, which feed among the lilies.*

6 *“Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.*

Shepherd Smitten with Maiden's Beauty

7 *“Thou art all fair, my love; there is no spot in thee.*

8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of ¹Shenir *“and Hermon, from the lions’ dens, from the mountains of the leopards.*

9 Thou hast ¹ravished my heart, my sister, my spouse; thou hast ravished my heart with ²one of thine eyes, with one ³chain of thy neck.

3:11 ¹wedding
4:1 *a* Song 1:15;
5:12
b Song 6:5
¹ behind thy veil
² go down
4:2 *a* Song 6:6
¹ bereaved
4:3 *a* Song 6:7
¹ mouth is lovely
² behind thy veil
4:4 *a* Song 7:4
b Neh. 3:19
¹ shields
4:5 *a* Prov. 5:19;
Song 7:3
¹ fawns
² twins of a gazelle
4:6 *a* Song 2:17
4:7 *a* Song 1:15;
Eph. 5:27
4:8 *a* Deut. 3:9;
1 Chr. 5:23;
Ezek. 27:5
¹ Or Senir
4:9 ¹ encouraged
² one look
³ link of your necklace

4:10 *a* Song 1:2, 4
¹ fragrance
² perfumes
4:11 *a* Prov. 24:13, 14; Song 5:1
b Gen. 27:27;
Hos. 14:6, 7
¹ drip
² fragrance
4:12 ¹ locked up
4:13 ¹ fragrant henna
4:15 *a* Zech. 14:8; John 4:10; 7:38
4:16 *a* Song 5:1
b Song 7:13
5:1 *a* Song 4:16
b Song 4:9
c Song 4:11
d Luke 15:7, 10;
John 3:29
5:2 *a* Rev. 3:20
¹ perfect one
² covered
³ hair
5:3 ¹ dirty

Covenant of Love

10 How fair is thy love, my sister, my spouse! *“how much better is thy love than wine! and the ¹smell of thine ²ointments than all spices!*

11 Thy lips, O my spouse, ¹drop as the honeycomb: *“honey and milk are under thy tongue; and the ²smell of thy garments is ^blike the ²smell of Lebanon.*

12 A garden ¹inclosed *is* my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; ¹camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of ^aliving waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. *“Let my beloved come into his garden, and eat his pleasant ^bfruits.*

The Second Dream

5 *I am come into my garden, my ^bsister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O ^dfriends; drink, yea, drink abundantly, O beloved.*

2 I sleep, but my heart waketh: *it is* the voice of my beloved *“that knocketh, saying, Open to me, my sister, my love, my dove, my ¹undefiled: for my head is ²filled with dew, and my ³locks with the drops of the night.*

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I ¹defile them?

4:1-7. Solomon beautifully describes seven parts of the maiden's body, seven being the number of perfection. Thus, from head to toe, Solomon found his beloved incomparably beautiful.

4:9. My sister expresses endearment and affection; the term was used often in Egyptian love poetry for one's lover.

4:12-15. Solomon describes the maiden's virginity with the imagery of a locked garden where there are all kinds of choice fruits and pleasures. The mention of waters (v. 15) alludes to sexual powers which must,

as here, be reserved for the marriage bond (cf. Prov. 5:15-18).

4:16. This is an invitation from the maiden for Solomon to consummate the marriage.

5:1. The marriage is consummated.

5:2-8. These verses introduce concern in the courtship and engagement. There is a separation (v. 6) and a searching (vv. 7, 8). Bowels (v. 4) refers to the seat of the emotions. The conflict is not resolved until Solomon returns (6:4-13).

4 My beloved put in his hand by the ¹hole of the door, and my ²bowels were moved for him.

5 I rose up to open to my beloved; and my hands ¹dropped with myrrh, and my fingers with ²sweet smelling myrrh, upon the handles of the lock.

The Second Search for the Shepherd

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: ¹my soul failed when he spake: ²I sought him, but I could not find him; I called him, but he gave me no answer.

7 ^aThe watchmen that went about the city found me, they ¹smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* ¹sick of love.

Love for the Shepherd Questioned

9 What *is* thy beloved more than another beloved, ^aO thou fairest among women? what *is* thy beloved more than another beloved, that thou dost so ¹charge us?

10 My beloved *is* white and ruddy, the ¹chiefest among ten thousand.

11 His head *is* as the most fine gold, his locks *are* ¹bushy, and black as a raven.

12 ^aHis eyes *are* as the eyes of doves by the rivers of waters, washed with milk, and ¹fitly set.

13 His cheeks *are* as a bed of spices, as ¹sweet flowers: his lips *like* lilies, ²dropping sweet smelling myrrh.

14 His hands *are* as gold ¹rings set with the beryl: his ²belly *is* as bright ivory overlaid with sapphires.

15 His legs *are* as pillars of marble, set upon ¹sockets of fine gold:

5:4 ¹ latch or opening
² heart yearned for him

5:5 ¹ dripped
² liquid myrrh
5:6 ^a Song 3:1
¹ my heart went out to him when

5:7 ^a Song 3:3
¹ struck

5:8 ¹ lovesick
5:9 ^a Song 1:8;
6:1

¹ adjure
5:10 ¹ distinguished

5:11 ¹ wavy
5:12 ^a Song 1:15; 4:1

¹ sitting in a setting
5:13 ¹ banks of scented herbs
² dripping liquid myrrh

5:14 ¹ rods
² body

5:15 ¹ bases

6:1 ^a Song 1:8;
5:9

6:2 ^a Song 4:16;
5:1

¹ feed his flock
6:3 ^a Song 2:16;
7:10

¹ feeds his flock
6:4 ¹ lovely

² awesome
6:5 ^a Song 4:1

¹ overwhelmed
² going down from

6:6 ^a Song 4:2
¹ hereaved

6:7 ^a Song 4:3
¹ behind thy veil

6:8 ^a Song 1:3
6:9 ^a Song 2:14;
5:2

¹ perfect one

his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

The Shulamite's Commitment Questioned

6 Whither *is* thy beloved gone, ^aO thou fairest among women? whither *is* thy beloved turned aside? that we may seek him with thee.

2 My beloved *is* gone down into his ^agarden, to the beds of spices, to ¹feed in the gardens, and to gather lilies.

3 ^aI *am* my beloved's, and my beloved *is* mine: he ¹feedeth among the lilies.

The King Praises the Shulamite's Beauty

4 Thou *art* beautiful, O my love, as Tirzah, ¹comely as Jerusalem, ²terrible as an army with banners.

5 Turn away thine eyes from me, for they have ¹overcome me: thy hair *is* ^aas a flock of goats ²that appear from Gilead.

6 ^aThy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one ¹barren among them.

7 ^aAs a piece of a pomegranate *are* thy temples ¹within thy locks.

8 There are threescore queens, and fourscore concubines, and ^avirgins without number.

9 My dove, my ^aundefiled ¹is *but* one; she *is* the ^{only} one of her mother, she *is* the choice ^{one} of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

5:10–16. This passage is the maiden's answer to Solomon's description of her in 4:1–7. In his absence she reflects on her appreciation of his appearance. Among other comparisons she states that his eyes are like the **eyes of doves**, the only comparison that the two share (see 4:1), a reference to purity and gentleness.

6:2, 3. To the question of verse 1, the maiden replies that her husband has **gone down into his garden**. She reaffirms her security in their marriage with the

same comparison used at 2:16, though with more confidence here.

6:4–12. Solomon speaks again and reiterates his love and appreciation for his wife. The description is much the same as in 4:1–7. Her uniqueness among all of Solomon's women is especially stressed in verses 8 and 9. **Like the chariots of Amminadib** (v. 12) can be translated "among the chariots of my noble people." The phrase suggests that the maiden is now in Solomon's presence and is completely reconciled to him.

10 Who is she *that* looketh forth as the morning, fair as the moon, clear as the sun, ^aand ¹terrible as an army with banners?

The Shulamite Explains Her Abduction

11 I went down into the garden of nuts to see the fruits of the valley, and ^ato see whether the vine ¹flourished, and the pomegranates ²budded.

12 ¹Or ever I was aware, my soul made me *like* the chariots of ²Amminadib.

13 Return, return, O ¹Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were ²the company of ³two armies.

Continued Praises of Her Beauty

7 How beautiful are thy feet ¹with shoes, ^aO prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, which ¹wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies.

3 ^aThy two breasts *are* like two ¹young roes *that are* ²twins.

4 ^aThy neck *is* as a tower of ivory; thine eyes *like* the ¹fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like ¹Carmel, and the hair of thine head like purple; the king *is* ²held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

6:10 ^a Song 6:4
¹ awesome

6:11 ^a Song 7:12
¹ had budded
² bloomed

6:12 ¹ Before I was even aware
² Lit. My Noble People

6:13 ¹ A Palestinian young woman

² the dance
³ Heb. Mahanaim, lit. the double camp

7:1 ^a Ps. 45:13
¹ in sandals

7:2 ¹ lacks no mixed wine

7:3 ^a Song 4:5
¹ fauns
² twins of a gazelle

7:4 ^a Song 4:4
¹ pools

7:5 ¹ Mount Carmel
² held captive by thy tresses

7:8 ¹ fragrance of thy breath

7:9 ¹ smoothly
² moving gently or gliding over the lips of those that sleep

7:10 ^a Song 2:16; 6:3
^b Ps. 45:11

7:12 ^a Song 6:11
¹ has budded
² grape blossoms are open

7:13 ^a Gen. 30:14
^b Song 2:3; 4:13, 16; Matt. 13:52
¹ fragrance

8:1 ¹ nursed
² outside

8:2 ^a Song 3:4
^b Prov. 9:2

8:3 ^a Song 2:6
8:4 ^a Song 2:7; 3:5

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the ¹smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* ¹sweetly, ²causing the lips of those that are asleep to speak.

The Shulamite Faithful to the Shepherd

10 ^aI am my beloved's, and ^bhis desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us ^asee if the vine ¹flourish, *whether* the ²tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The ^amandrakes give a ¹smell, and at our gates ^bare all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

Returning Home with the Shepherd

8 O that thou *wert* as my brother, that ¹sucked the breasts of my mother! *when* I should find thee ²without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's ^ahouse, *who* would instruct me: I would cause thee to drink of ^bspiced wine of the juice of my pomegranate.

3 ^aHis left hand *should be* under my head, and his right hand should embrace me.

4 ^aI charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

6:13. Shulamite: This is the first indication in the book as to where the maiden is from. It may be taken from Shulam, which is unknown, or taken as a variant of Shunem, which is known to have existed near Jezreel (Josh. 19:18). **The company of two armies** may be taken as the name of a well-known dance. Solomon asks why the daughters of Jerusalem should gaze on the maiden as though watching a joyous dance.

7:1—8:4. The two speeches in this section, one by each partner, speak of the growing maturity and depth

of their marriage. To Solomon, the maiden satisfies like food and drink (7:2). She has sparkling eyes and a prominent nose (7:4), the latter being considered in that culture as quite attractive. **Carmel** (7:5) was a noted comparison for beauty and nobility. To the maiden the marriage is so satisfying that she feels complete freedom to initiate love (7:11–13). **Mandrakes** (7:13), mentioned only here and in Genesis 30:14–16, were a common plant in ancient Palestine and widely regarded as an aphrodisiac.

5 *“Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.*

Vows of Faithfulness

6 *“Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.*

7 Many waters cannot quench love, neither can the floods drown it: *“if a man would give all the substance of his house for love, it would utterly be contemned.*

A Promise of Future Blessings

8 *“We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?*

8:5 *a* Song 3:6
1 *awakened*
8:6 *a* Is. 49:16;
Jer. 22:24; Hag.
2:23
b Prov. 6:34, 35
1 *severe, lit.*
hard
2 *flames*
8:7 *a* Prov. 6:35
1 *wealth*
2 *despised*
8:8 *a* Ezek. 23:33

8:9 1 *battlement*
8:10 1 *lit. peace*
8:11 *a* Matt.
21:33
8:13 *a* Song 2:14
8:14 *a* Rev. 22:17,
20
b Song 2:7, 9, 17
1 *Hurry, lit. Flee*
2 *gazelle*
3 *stag*

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 *I am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.

A Vineyard of Her Own

11 Solomon had a vineyard at Baal-hamon; *“he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.*

12 My vineyard, which is mine, is before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: *“cause me to hear it.*

14 *“Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.*

8:6, 7. These verses are clearly the climax to the story. The maiden describes in the most vivid terms the unquenchable nature of true love: it cannot be destroyed by death or the grave; it burns like a blazing fire that cannot be extinguished; and it cannot be bought.

8:8–12. These verses are difficult, but they seem to go back historically to explain how the love described in verses 5–7 came into being. It seems that the brothers of the maiden are the speakers in verses 8, 9. (They

are mentioned in 1:6.) They recall when she was their little sister and lived under their protective eye. They determined that if she were a wall (chaste and pure), they would honor her; if she were a door (loose and immoral), they would curtail her liberty. The maiden proclaims her purity (**I am a wall**, v. 10), her physical maturity, and her emotional maturity (vv. 11, 12).

8:13, 14. The final verses echo the themes of mutual desire and longing which are satisfied only in the joy of married love.

The Book of
ISAIAH

Isaiah stands at the peak of the Old Testament as the literary genius of the prophets of Israel. His book has more chapters than any other prophetic book and looks farther into the future than any other Old Testament book. This amazing book includes Isaiah's unique prophecies regarding Immanuel and the Suffering Servant.

Isaiah, the son of Amoz, was one of the most prominent citizens of Jerusalem, having access to both the royal and priestly leadership of the nation of Judah. His Hebrew name, *Yēsha'Yahū*, means "Yahweh Is Salvation." The significance of his name is revealed in his prophetic ministry, because he came on the scene of Judah's history at a time when it was of the utmost importance for the people to realize that salvation was of the Lord, and not merely by human efforts. Isaiah found himself standing against the threat of Assyria's rising imperialism and the emergence of a spirit of universalism which began to turn the chosen people from the Lord.

Historical Setting. Isaiah's long life spanned the rule of several kings. Born during the reign of Uzziah, Isaiah was called to his prophetic ministry in the year of the king's death (740 B.C.). Uzziah was succeeded by Jotham (752–736 B.C.). He was followed by Ahaz (736–720 B.C.) and finally by Hezekiah (729–699 B.C.). With the accession of Hezekiah to the throne, a new day dawned for Judah. Pursuing a policy of reforms, the new king repaired and cleansed the temple and returned to emphasizing the Mosaic Law in determining national ethics. Isaiah became a prime figure

during these years as Hezekiah's chief advisor. How long the prophet lived beyond his association with Hezekiah is unknown. Possibly he lived until 681 B.C., when Sennacherib died. Tradition says that he was sawn in two by Manasseh, the evil king who followed Hezekiah (cf. Heb. 11:37).

Authorship. Modern scholarship has severely challenged the unity and authenticity of the Book of Isaiah since the late eighteenth century. The critical arguments center on the stylistic differences between the first (chs. 1–39) and second (chs. 40–66) portions of the book. They also usually reject the concept of supernatural, predictive prophecy. The critical view argues that two or more "Isaias" wrote this book, suggesting that the last half was written in Babylon during the Captivity or even later.

There is, however, substantial evidence to discount the critical view. While the foreign policy shifts from Assyria in the first half of the book to Babylon in the second half, that fact in no way limits the genuineness of any portion of Isaiah's prophecy. Throughout the second portion of this book, the author shows great familiarity with Palestine, but not with Babylon. In 40:9 he views the cities of Judah as still standing. There are as many stylistic similarities between one part and the other as there are alleged differences. The title "Holy One of Israel" occurs 12 times in the first portion and 14 times in the second. There are also many literary similarities to the writings of the prophet Micah, an eighth-century contemporary of Isaiah.

The New Testament writers clearly regarded the author of the so-called “first” and “second” Isaiah as the same person. (See Matt. 3:3; 12:17, 18; Luke 3:4; John 12:38–41; Acts 8:28–34; Rom. 10:16, 20.) The strongest argument of all is that Christ Himself quoted from both “parts” of Isaiah equally, ascribing all the statements to the prophet Isaiah. Thus there is ample evidence for the unity and authenticity of the book, and absolutely no available external evidence to refute either the historicity of Isaiah the man, or that the book was written in the eighth century B.C. In

fact, the oldest existing manuscript of the book is the Dead Sea Scroll 1 Q Isa, dating from at least 100 B.C. It shows absolutely no evidence of disunity or multiple authorship.

That his book should stand at the head of the 17 prophetic works is no mistake. All who have an appreciation for literature must be impressed by Isaiah’s excellence of style, seen in his vivid descriptions and dramatic rhetorical touches. The grandeur and dignity are paralleled by a liveliness of energy and profusion of imagery. He was without doubt the “Prince of Prophets.”

OUTLINE OF ISAIAH

I. Prophetic condemnation 1:1—35:10

- A. Prophecies against Judah and Jerusalem 1:1—12:6
 - 1. Coming judgment and blessing 1:1—5:30
 - a. Condemnation of Judah 1:1–31
 - b. Cleansing of Zion 2:1—4:6
 - c. Charge against Israel 5:1–30
 - 2. Calling of Isaiah 6:1–13
 - a. His confrontation 6:1–4
 - b. His confession 6:5
 - c. His consecration 6:6, 7
 - d. His call 6:8
 - e. His commission 6:9–13
 - 3. Coming of Immanuel 7:1—12:6
 - a. His miraculous birth 7:1–25
 - b. His magnificent land 8:1—10:34
 - c. His millennial reign 11:1—12:6
- B. Prophecies against the nations 13:1—23:18
 - 1. Concerning Babylon 13:1—14:32
 - 2. Concerning Moab 15:1—16:14
 - 3. Concerning Damascus (Syria) 17:1–14
 - 4. Concerning Ethiopia 18:1–7
 - 5. Concerning Egypt 19:1—20:6
 - 6. Concerning the desert (Babylon) 21:1–10
 - 7. Concerning Edom 21:11, 12
 - 8. Concerning Arabia 21:13–17
 - 9. Concerning the valley of vision (Jerusalem) 22:1–25
 - 10. Concerning Tyre (Phoenicia) 23:1–18

C. Predictions of the Great Tribulation and millennial kingdom (I) 24:1—27:13

- 1. Tragedies of the Tribulation period 24:1–23
- 2. Triumphs of the kingdom age 25:1—27:13

D. Perilous woes upon Israel and Judah 28:1—33:24

- 1. Woe to Ephraim (Israel) 28:1–29
- 2. Woe to Ariel (Jerusalem) 29:1–24
- 3. Woe to rebellious children (Judah) 30:1–33
- 4. Woe to compromisers 31:1—32:20
- 5. Woe to the spoilers (invaders) 33:1–24

E. Predictions of the Great Tribulation and millennial kingdom (II) 34:1—35:10

- 1. Bitterness of the Tribulation period 34:1–17
- 2. Blessings of the kingdom age 35:1–10

II. Historic consideration 36:1—39:8

A. Looking back to the Assyrian invasion 36:1—37:38

- 1. Hezekiah’s trouble: Sennacherib 36:1–22
- 2. Hezekiah’s triumph: Angel of the Lord 37:1–38

B. Looking ahead to the Babylonian captivity 38:1—39:8

- 1. Hezekiah’s sickness and prayer 38:1–22
- 2. Hezekiah’s sin of pride 39:1–8

III. Prophetic consolation	40:1—66:24
A. Purpose of peace	40:1—48:22
1. Proclamation of the Comforter	40:1—41:29
2. Promise of the Servant	42:1—45:25
3. Prophecy of deliverance	46:1—48:22
B. Prince of Peace	49:1—57:21
1. His calling	49:1—50:11

2. His compassion	51:1—53:12
3. His consolation	54:1—55:13
4. His condemnation	56:1—57:21
C. Program of peace	58:1—66:24
1. Conditions for peace	58:1—59:21
2. Character of peace	60:1—62:12
3. Consummation of peace	63:1—66:24

Judah Forsakes the Lord

1 The ^avision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the ^bdays of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 ^aHear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 ^aThe ox knoweth his owner, and the ass his master's ¹crib: *but* Israel ^bdoth not ²know, my people doth not consider.

4 Ah sinful nation, a people ¹laden with iniquity, ^aa seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are ²gone away backward.

1:1 ^aNum. 12:6
^b2 Chr. 26—32
1:2 ^aJer. 2:12
1:3 ^aJer. 8:7
^bJer. 9:3, 6
¹ manger or feed trough
² understand
1:4 ^aIs. 57:3, 4;
Matt. 3:7
¹ weighed down, lit. heavy
² turned

1:5 ^aJer. 5:3
1:6 ¹ soothed
1:7 ^aDeut. 28:51, 52; 2 Chr. 36:19
1:8 ^aJob 27:18
^bJer. 4:17
1 Jerusalem
² booth or shelter
³ hut
1:9 ^a2 Kin. 25:11, 22; Lam. 3:22
^bGen. 19:24;
Rom. 9:29

5 ^aWhy should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither ¹mollified with ointment.

7 ^aYour country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And ¹the daughter of Zion is left ^aas a ²cottage in a vineyard, as a ³lodge in a garden of cucumbers, ^bas a besieged city.

9 ^aExcept the LORD of hosts had left unto us a very small remnant, we should have been as ^bSodom, *and*

1:1. Vision (*chazôn*) is the technical term for divine revelation. In this case it refers to the entire prophetic epic that follows. Chapters 1–5 serve both as an introduction to the prophecies that follow and as a summary of them. **Uzziah** is also known as Azariah. He ruled from 791 to 740 B.C. **Jotham** ruled as a co-regent with Uzziah (752–740 B.C.), and reigned alone from 740 to 736. **Ahaz** ruled from 736 to 720 B.C. **Hezekiah**, one of Judah's greatest kings, ruled as co-regent from 729 to 720 B.C., and reigned alone from 720 to 699 B.C.

1:2–4. Children ... rebelled: Isaiah pictures the southern kingdom of Judah as ungrateful children rebelling against their parents. These verses serve as

a "great arraignment" of the chosen people, who have become corrupt and backslidden. The prophet calls them back to obedience to God. **The Holy One of Israel** is Isaiah's favorite designation for God. It appears throughout the book.

1:5–9. The nation is described after a severe beating and is not merely ill. The desolation described was familiar to the prophet, who lived through several invasions in his lifetime. He pictures the nation as having suffered a brutal assault and being virtually left for dead. The **very small remnant** refers to the true believers for whose sakes God would yet spare the land (cf. Rom. 9:29).



1:1 **Isaiah** was a famous Old Testament prophet who predicted the coming of Messiah (7:14; 9:6, 7; 11:1–10; 42:1–9; 49:1–9; 50:4–11; 52:13—53:12). Isaiah's ministry extended from about 740 B.C. to 681 B.C. He was probably born in Jerusalem to a family related to the royal house of Judah. He spent his early years as an official of King Uzziah (Azariah) of Judah (2 Chr. 26:22).

When Uzziah died (c. 740 B.C.), Isaiah received his prophetic calling in a stirring vision of God in the temple (ch. 6). Isaiah was married to "the prophetess" (8:3). They had two sons (7:3; 8:3) whose names along with Isaiah's ("Yahweh Is Salvation") embody the two basic themes of the Book of Isaiah (see 8:18): (1) "A Remnant Shall Return" (Shear-jashub); and (2) "Speed the Spoil, Hasten the Booty" (Maher-shalal-hash-baz). Isaiah's primary work was that of preaching judgment (6:10; Matt. 13:14, 15). Judah would ultimately experience devastation at the hands of the Babylonians in 586 B.C. (6:11; 39:5–8). Isaiah was a writer of considerable skill who was steadfast in his devotion to the Lord. According to popular Jewish tradition, Isaiah met his death by being sawn in two during the reign of the evil King Manasseh of Judah (cf. Heb. 11:37). Certainly he is one of the heroes of the faith "of whom the world was not worthy" (Heb. 11:38). (First Reference, Is. 1:1; Primary References, the Book of Isaiah.)

we should have been like unto Gomorrah.

God Hates Judah's Sacrificies

10 Hear the word of the LORD, ye rulers ^aof Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your ^asacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come ^ato appear before me, who hath required this at your hand, to ¹tread my courts?

13 Bring no more ^avain¹ oblations; incense is an abomination unto me; the new moons and sabbaths, ^bthe calling of assemblies, I cannot ²away with; *it is* iniquity, even the solemn meeting.

14 Your ^anew moons and your ^bappointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And ^awhen ye ¹spread forth your hands, I will hide mine eyes from you: ^byea, when ye make many prayers, I will not hear: your hands are full of ²blood.

Your Sins Shall Be as White as Snow

16 ^aWash you, make you clean; put away the evil of your doings from before mine eyes; ^bcease to do evil;

1:10 ^a Deut.

32:32

1:11 ^a [1 Sam.

15:22]

1:12 ^a Ex. 23:17

¹ *trample*

1:13 ^a Matt. 15:9

^b Joel 1:14

¹ *futile sacrifices*

² *endure*

1:14 ^a Num.

28:11

^b Lam. 2:6

1:15 ^a Prov. 1:28

^b Ps. 66:18; Is.

59:1-3; Mic. 3:4

¹ *Pray*

² *bloodshed*

1:16 ^a Jer. 4:14

^b Rom. 12:9

1:17 ¹ *justice*

² *reprove*

³ *MT oppressor;*

some ancient

vss. *oppressed*

⁴ *vindicate or*

defend

1:18 ^a Is. 43:26;

Mic. 6:2

^b Ps. 51:7; [Is.

43:25]; Rev.

7:14

1:20 ^a Is. 40:5;

58:14; Mic. 4:4;

[Titus 1:2]

1:21 ^a Is. 57:3-9;

Jer. 2:20

^b Mic. 3:1-3

¹ *Unfaithful*

² *justice*

1:22 ^a Jer. 6:28

1:23 ^a Hos. 9:15

^b Prov. 29:24

^c Jer. 22:17

^d Is. 10:2; Jer.

5:28; Ezek. 22:7;

Zech. 7:10

¹ *bribes*

² *defend or*

vindicate

1:24 ^a Deut.

28:63

¹ *be relieved of*

1:25 ^a Is. 48:10;

Ezek. 22:19-22;

Mal. 3:3

¹ *thoroughly*

cleanse or refine

with lye

² *alloy*

1:26 ^a Jer.

33:7-11

17 Learn to do well; seek ¹judgment, ²relieve the ³oppressed, ⁴judge the fatherless, plead for the widow.

18 Come now, and let us ^areason together, saith the LORD: though your sins be as scarlet, ^bthey shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: ^afor the mouth of the LORD hath spoken *it*.

Zion Shall Be Redeemed with Judgment

21 ^aHow is the faithful city become ¹an harlot! it was full of ²judgment; righteousness lodged in it; but now ^bmurderers.

22 ^aThy silver is become dross, thy wine mixed with water:

23 ^aThy princes *are* rebellious, and ^bcompanions of thieves: ^cevery one loveth ¹gifts, and followeth after rewards: they ^djudge² not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, ^aI will ¹ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and ^apurely¹ purge away thy dross, and take away all thy ²tin:

26 And I will restore thy judges ^aas at the first, and thy counsellors as at

1:10-15. The prophet addressed the people of Judah as if they were the inhabitants of **Sodom** and **Gomorrah**. His criticism of their hypocritical religion should not be taken as a rejection of the divinely ordained sacrificial system. Rather, it is a condemnation of their superficial worship. (See the note on 1 Sam. 15:22, 23.) They were merely going through the ritual of religion with no real heart for God. **Vain oblations** are worthless offerings. Even the **solemn meeting** became nothing more than a sinful gathering because of their wrong motives. **Appointed feasts** probably refers to the three major religious events of the Hebrew calendar: Passover, Pentecost, and Tabernacles. The very **prayers** of the unrepentant will be rejected.

1:16, 17. **Wash** does not indicate that the sinner may cleanse himself. Nor does it refer to mere ritual washing. Rather, it indicates that the sinner must accept the cleansing offered by the Lord, a cleansing of the heart resulting in true repentance.

1:18-20. The prophet's appeal to come and **reason together** reveals God's gracious invitation to all men. It literally means to be "reasonable" by repenting and turning to God. Their sin is described as **scarlet** and **red like crimson**, referring to their bloodguiltiness before God. The term *crimson* also means "worm," referring to the colorfast red dye of the scarlet worm. The eradication of this stain turns it snowy white and is symbolic of the life-changing grace of God, which delivers men from the guilt and condemnation of sin. Thus the prophet reminds his readers that God stands ready to cleanse and forgive all who will turn to Him.

1:21-31. This concluding passage is supplementary to the rest of the chapter. It looks forward to the millennial kingdom when Jerusalem will again be restored as God's **faithful city**. Verse 24 uses three different divine names: **Lord** (*Adōn*); **LORD** (*Yahweh*), and **mighty One of Israel** (*Abir Yisrā'el*). All refer to the same person of the Godhead. **Converts** are literally "turned ones" or "repentant ones."

the beginning; afterward ^bthou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with ¹judgment, and her ²converts with righteousness.

28 And the ^adestruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the ¹oaks which ye have desired, and ye shall be ²confounded for the gardens that ye have chosen.

30 For ye shall be as ¹an oak whose leaf fadeth, and as a garden that hath no water.

31 ^aAnd the strong shall be as ¹tow, and ²the maker of it as a spark, and they shall both burn together, and none shall ^bquench them.

The Mountain of the Lord

2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And ^ait shall come to pass ^bin the last days, ^cthat the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, ^aCome ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: ^bfor out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many

1:26 ^bIs. 33:5; Zech. 8:3

1:27 ¹justice
²penitents, lit. returners

1:28 ^aJob 31:3; Ps. 9:5; [Is. 66:24; 2 Thess. 1:8, 9]

1:29 ¹terebinth trees, sites of pagan worship
²ashamed

1:30 ¹a terebinth tree

1:31 ^aEzek. 3:21

^bIs. 66:24; Matt. 3:12; Mark 9:43

¹tinder

²the work of it

2:2 ^aMic. 4:1

^bGen. 49:1

^cPs. 68:15

2:3 ^aJer. 50:5;

[Zech. 8:21-23;

14:16-21]

^bLuke 24:47

2:4 ¹pruning knives

2:5 ^aEph. 5:8

2:6 ^aNum. 23:7

^bDeut. 18:14

^cPs. 106:35

¹are filled with eastern ways

²clap (shake) hands to make bargains with the children of foreigners

2:7 ^aDeut. 17:16;

Is. 30:16; 31:1;

Mic. 5:10

2:8 ^aIs. 40:19,

20; Jer. 2:28

2:9 ¹people

²each man

2:10 ^aIs. 2:19,

21; Rev. 6:15, 16

¹from the terror of

2:11 ^aProv. 16:5;

Is. 5:15

^bHos. 2:16

¹proud

people: and they shall beat their swords into plowshares, and their spears into ¹pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us ^awalk in the light of the LORD.

6 Therefore thou hast forsaken thy people the house of Jacob, because they ¹be replenished ^afrom the east, and ^bare soothsayers like the Philistines, ^cand they ²please themselves in the children of strangers.

7 ^aTheir land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 ^aTheir land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the ¹mean man boweth down, and ²the great man humbleth himself: therefore forgive them not.

The Day of the Lord

10 ^aEnter into the rock, and hide thee in the dust, ¹for fear of the LORD, and for the glory of his majesty.

11 The ¹lofty looks of man shall be ^ahumbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted ^bin that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

2:1-5. The word that Isaiah ... saw indicates that this is a separate prophecy from that of chapter 1. The prophetic perfect tense implies that the prophet sees the future as though it had already happened. The passage is repeated in Micah 4:1-4 in similar form. The setting is the millennial age, when the nations of the world will come to the Holy City (Jerusalem) to learn the ways of God. Christ Himself is pictured as the *Judge* who will direct the affairs of nations during His millennial kingdom. Thus the weapons of war will be turned into tools of peace and economic productivity.

2:6-9. The phrase **replenished from the east** means that they had become filled with pagan influences from the East, namely, Assyria and Babylon. **Soothsayers** (Heb. *'anan*, "to cloud" or "cover")

clouded over the truth rather than shedding any real light on it. The **mean man** refers to the lower class of society and the **great man** to the upper class. Both were bowing to idols and in danger of God's judgment.

2:10-22. Isaiah warns his listeners to "run for cover" because of the coming judgment of the **day of the LORD**. This is a time of universal judgment that will result in the overthrow of all human government (cf. Joel and 2 Thess. 1:7-2:12). Since this day of judgment is coming, when all human government shall collapse into the dust, the prophet urges his readers to trust in God. The **ships of Tarshish** refers to the fleet of western Europe (Spain) which carried smelted ore. (See the note on 1 Kin. 10:22.) The reference to shaking the earth is similar to Revelation 6:14.

13 And upon all ^athe cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And ^aupon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every ¹fenced wall,

16 ^aAnd upon all the ships of Tarshish, and upon all ¹pleasant pictures.

17 And the ¹loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols ¹he shall utterly abolish.

The Fear of the Lord

19 And they shall go into the ^aholes of the rocks, and into the caves of the ¹earth, ^bfor ²fear of the LORD, and for the glory of his majesty, when he ariseth ^cto ³shake terribly the earth.

20 In that day a man shall ¹cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the ¹tops of the ragged rocks, ²for fear of the LORD, and for the glory of his majesty, when he ariseth ³to shake terribly the earth.

22 ^aCease ye from man, whose ^bbreath *is* in his nostrils: for ¹wherein is he to be accounted of?

Judah's Wicked Rulers

3 For, behold, the Lord, the LORD of hosts, ^adoth take away from Jerusalem and from Judah ^bthe ¹stay and the staff, the whole ²stay of bread, and the whole ²stay of water,

2 ^aThe mighty man, and the man

2:13 ^aIs. 14:8; Zech. 11:1, 2
 2:14 ^aIs. 30:25
 2:15 ¹fortified
 2:16 ^a1 Kin. 10:22; Is. 23:1, 14; 60:9
¹beautiful
 sloops
 2:17 ¹pride
 2:18 ¹vanish
 2:19 ^aHos. 10:8; [Rev. 9:6]
^b[2 Thess. 1:9]
^cPs. 18:7; Is. 2:21; 13:13; 24:1, 19, 20; Hag. 2:6, 7; Heb. 12:26
¹Lit. *dust*
²from the terror
³Lit. *to make the earth tremble*
 2:20 ¹cast away
 2:21 ¹crag
²from the terror
³Lit. *to make the earth tremble*
 2:22 ^aPs. 146:3; Jer. 17:5
^bJob 27:3
¹why should he be esteemed
 3:1 ^a2 Kin. 25:3; Is. 5:13; Jer. 37:21
^bLev. 26:26
¹stock and the store, every support
²supply
 3:2 ^a2 Kin. 24:14; Is. 9:14, 15; Ezek. 17:12, 13

¹diviner
²elder
 3:3 ¹Eminent in appearance
²skilful artisan
³expert enchanter
 3:4 ^aEcc. 10:16
¹boys
²or capricious ones
 3:5 ¹be insolent against the aged
²despised
 3:7 ¹protest
²cannot cure your ills
 3:8 ^a2 Chr. 36:16, 17; Mic. 3:12
¹Lit. *has stumbled*
²rebel against
 3:9 ^aGen. 13:13; Is. 1:10-15
¹look on their faces
²brought

of war, the judge, and the prophet, and the ¹prudent, and the ²ancient,
 3 The captain of fifty, and the ¹honourable man, and the counselor, and the ²cunning artificer, and the ³eloquent orator.

4 And I will give ^achildren ¹to be their princes, and ²babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall ¹behave himself proudly against the ancient, and the ²base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let this ruin be* under thy hand:

7 In that day shall he ¹swear, saying, I ²will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For ^aJerusalem ¹is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to ²provoke the eyes of his glory.

The Lord Pleads and Judges

9 The ¹shew of their countenance doth witness against them; and they declare their sin as ^aSodom, they hide *it* not. Woe unto their soul! for they have ²rewarded evil unto themselves.

10 Say ye to the righteous, ^athat *it shall be well with him*: ^bfor they shall eat the fruit of their doings.

11 Woe unto the wicked! ^ait shall be ill with him: for the reward of his hands shall be ¹given him.

12 *As for* my people, children *are* their oppressors, and women rule

3:10 ^a[Deut. 28:1-14; Eccl. 8:12; Is. 54:17] ^bPs. 128:2
 3:11 ^a[Ps. 11:6; Eccl. 8:12, 13] ¹done to him

3:1-8. The prophet denounces the private sins of the affluent upper class of Judah by warning them that God will **take away** their leaders and replace them with incompetent ones. **Stay** and **staff** are two genders of the same noun and serve as a Hebrew idiom for "all kinds of things." He then lists the kinds of leaders who will fail, beginning with the **mighty man** (*gibōr*, heroic leader). In place of these national leaders God warns that He will give them **children... and babes** to rule over them. This prophecy was literally

fulfilled when Manasseh at age 12 began his long and wicked reign, which eventually led to Judah's final downfall. **Jerusalem is ruined, and Judah is fallen** is stated in the prophetic perfect as if this future event were already a fact.

3:9-15. **The shew of their countenance** means "the look of their faces." Their guilty faces clearly revealed their sinful hearts. **Children are their oppressors, and women rule over them** indicates the utter failure of male leadership in their society.

over them. O my people, ^athey which lead thee ¹cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up ^ato ¹plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ¹ancients of his people, and the princes thereof: for ye have ²eaten up ^athe vineyard; the ³spoil of the poor is in your houses.

15 What mean ye ¹that ye ^abeat my people to pieces, and ²grind the faces of the poor? saith the Lord GOD of hosts.

The Daughters of Zion

16 Moreover the LORD saith, Because the daughters of Zion are ¹haughty, and walk with ²stretched forth necks and ³wanton eyes, walking and ⁴mincing as they go, and making a ⁵tinkling with their feet:

17 Therefore the LORD will smite with ^aa scab the crown of the head of the daughters of Zion, and the LORD will ^bdiscover¹ their secret parts.

18 In that day the Lord will take away the ¹bravery of their tinkling ornaments about their feet, and their ²cauls, and their ^around³ tires like the moon,

19 The ¹chains, and the bracelets, and the ²mufflers,

20 The ¹bonnets, and the ornaments of the legs, and the headbands, and the ²tablets, and the ³earrings,

21 The rings, and nose jewels,

22 The ¹changeable suits of apparel, and the mantles, and the ²wimples, and the ³crispings pins,

3:12 ^aIs. 9:16

¹lead thee astray

3:13 ^aIs. 66:16; Hos. 4:1; Mic.

6:2

¹contend

3:14 ^aMatt. 21:33

¹elders or aged

²burned

³plunder

3:15 ^aMic. 3:2, 3

¹by crushing

²grinding

3:16 ¹proud

²outstretched necks, heads held high

³seductive

⁴tripping or skipping

⁵jingling

3:17 ^aDeut. 28:27

^bJer. 13:22

¹uncover

3:18 ^aJudg. 8:21, 26

¹finery, jingling anklets

²scarves or headbands

³crests

3:19 ¹pendants

²veils

3:20 ¹head-dresses

²perfume boxes

³charms or amulets

3:22 ¹festal apparel

²outer garments

³purses

3:23 ¹mirrors

²turbans

³robes

3:24 ^aIs. 22:12; Ezek. 27:31; Amos 8:10

¹sash

²rope

³rich robe

⁴a branding scar

3:25 ¹Lit. strength

3:26 ^aJer. 14:2; Lam. 1:4

^bLam. 2:10

4:1 ^aIs. 2:11, 17

^b2 Thess. 3:12

^cLuke 1:25

23 The ¹glasses, and the fine linen, and the ²hoods, and the ³veils.

24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a ¹girdle a ²rent; and instead of well set hair ^abaldness; and instead of a ³stomacher a girding of sackcloth; and ^bburning instead of beauty.

25 Thy men shall fall by the sword, and thy ¹mighty in the war.

26 ^aAnd her gates shall lament and mourn; and she being desolate ^bshall sit upon the ground.

The Beautiful Branch of the Lord

4 And ^ain that day seven women shall take hold of one man, saying, We will ^beat our own bread, and wear our own apparel: only let us be called by thy name, to take away ^cour reproach.

2 In that day shall ^athe branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and ¹comely for them that ²are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, ^ashall be called holy, even every one that is ^bwritten¹ among the living in Jerusalem:

4 When ^athe Lord shall have washed away the filth of the daughters of Zion, and shall have purged the ¹blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

4:2 ^aIs. 12:1-6; [Jer. 23:5]; Zech. 3:8 ¹appealing ²have survived

4:3 ^aIs. 60:21 ^bPhil. 4:3 ¹recorded

4:4 ^aMal. 3:2, 3 ¹bloodshed

3:16-26. The arrogant and fashionable women of Jerusalem are condemned by the prophet for being more interested in the latest fads of fashion than the spiritual well-being of the nation. They are described as **haughty**, proud, and **wanton** (suggestive). They walk with heads held high and with mincing steps, tinkling the bangles on their feet; they have flashing, seductive eyes. **Cauls**, or headbands. **Round tires like the moon**, or crescent ornaments. **Mufflers**, or veils. **Suits of apparel**, or festal robes. **Mantles**, or tunics. **Wimples**, or cloaks. **Glasses**, or mirrors. Thus the prophet predicts that the women of Judah will cease to delight in these feminine accessories and will perish with the men of Judah.

4:1. This verse serves as a summary of the preced-

ing chapter. As a result of the coming devastation of the land, **seven women shall take hold of one man**, meaning that the male population will be so devastated that there will be seven women for every surviving male.

4:2-6. **The branch of the LORD** is the Messiah Himself. This same title is used in Jeremiah 23:5, 33:15, and Zechariah 3:8, and 6:12. Thus, in the midst of his warning of judgment, Isaiah reveals a glorious promise of the future hope of the coming of the Messiah. He sees ahead to the millennial kingdom when once again the **cloud** of glory shall rule them by day and the pillar of **fire** shall lead them by night. The phrase **for upon all the glory shall be a defence** should read: "the glory shall be spread over them as a canopy of protection."

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, ^aa cloud and smoke by day, and ^bthe shining of a flaming fire by night: for ¹upon all the glory *shall be* a ²defence.

6 And there shall be a tabernacle for a ¹shadow in the daytime from the heat, and ^afor a place of refuge, and for a ²covert from storm and from rain.

The Vineyard of Wild Grapes

5 Now will I sing to my wellbeloved a song of my beloved ^atouching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he ¹fenced it, and ²gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also ³made a winepress therein: ^aand he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, ^ajudge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in ^ait? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

The Destruction of the Vineyard

5 And now ¹go to; I will tell you what I will do to my vineyard: ^aI will take away the hedge thereof, and it shall be ²eaten up; *and* break down the wall thereof, and it shall be ³trodden down:

6 And I will lay it ^awaste: it shall not be pruned, nor digged; but there shall come up briers and ^bthorns: I

4:5 ^aEx. 13:21, 22; Num. 9:15-23; ^bZech. 2:5

¹ over
² covering
4:6 ^aPs. 27:5; Is. 25:4

¹ shade
² shelter

5:1 ^aPs. 80:8; Jer. 2:21; Matt. 21:33; Mark 12:1; Luke 20:9

5:2 ^aDeut. 32:6

¹ dug it up
² cleared

3 Lit. *heaved out*

5:3 ^a[Rom. 3:4]

5:4 ^a2 Chr. 36:15, 16; Jer. 2:5; 7:25, 26; Mic. 6:3; Matt. 23:37

5:5 ^a2 Chr. 36:19; Ps. 80:12; 89:40, 41

¹ come
² burned or consumed

³ trampled down

5:6 ^a2 Chr. 36:19-21

^bIs. 7:19-25; Jer. 25:11

5:7 ¹ justice

5:8 ^aJer. 22:13-17; Mic. 2:2; Hab. 2:9-12

¹ Accumulate houses

² Accumulate fields

³ dwell
⁴ land

5:9 ^aIs. 22:14

¹ beautiful ones

5:10 ^aEzek. 45:11

¹ bath = 1/10 homer

² homer = 1/10 ephah

5:11 ^aProv. 23:29, 30; Eccl. 10:16, 17; Is. 5:22

¹ pursue intoxicating drink

5:12 ^aAmos 6:5

^bJob 34:27; Ps. 28:5

¹ strings

² tambourine

³ flute

5:13 ^a2 Kin. 24:14-16

^bIs. 1:3; 27:11; Hos. 4:6

5:14 ¹ Or *Sheol*

5:15 ^aIs. 2:9, 11

¹ people

² each man

will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for ¹judgment, but behold oppression; for righteousness, but behold a cry.

8 Woe unto them that ¹join ^ahouse to house, *that* ²lay field to field, till *there be* no place, that they may ³be placed alone in the midst of the ⁴earth!

9 ^aIn mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and ¹fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^abath,¹ and the seed of an ²homer shall yield an ephah.

Woe to Those Who Follow Strong Drink

11 ^aWoe unto them that rise up early in the morning, *that* they may ¹follow strong drink; that continue until night, *till* wine inflame them!

12 And ^athe harp, and the ¹viol, the ²tabret, and ³pipe, and wine, are in their feasts: but ^bthey regard not the work of the LORD, neither consider the operation of his hands.

13 ^aTherefore my people are gone into captivity, because *they have* no ^bknowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore ¹hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And ^athe ¹mean man shall be brought down, and ²the mighty man

5:1-7. These verses explain a parable of the **vineyard**, which symbolizes Israel (cf. also Jer. 12:10; Ps. 80:8-19; Matt. 21:33-45). The poem is called the **song of my beloved**, and resembles the Song of Solomon, but in this passage it becomes a song of lament. The beloved is the Lord, and Israel is the vineyard that has brought forth **wild grapes**. There is a play on sounds and letters in the Hebrew of **he looked for judgment** (*mishpat*) **but behold oppression** (*mispach*); **for righteousness** (*tsedaqah*) **but behold a cry** (*tse'aqah*). The prophet's point is that the judgment of God will bring the opposite of what they expect.

5:8-25. The prophet pronounces a sixfold **Woe** on the sins of Judah. **Join house to house** means they are greedy landgrabbers. By foreclosing mortgages, the wealthy landowners acquired all the adjoining land to form huge estates. A **bath** was a liquid measure equivalent to an **ephah** of dry measure (about eight gallons). A **homer** was about 83 gallons. **Strong drink** (*shēkar*) refers to fermented drink. **Draw iniquity with cords** refers to pulling a load of sin with a rope on a cart. Thus the people of Judah are condemned for parading their sin before God.

shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be ^aexalted in judgment, and God that is holy shall be ¹sanctified in righteousness.

17 Then shall the lambs feed ¹after their manner, and ²the waste places of ^athe ³fat ones shall strangers eat.

Woe to Those Who Sin Openly

18 Woe unto them that ¹draw iniquity with cords of ²vanity, and sin as it were with a cart rope:

19 ^aThat say, Let him make speed, and hasten his ¹work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe to Those Who Call Evil Good

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* ^awise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which ^ajustify the wicked for ¹reward, and take away the righteousness of the righteous from him!

24 Therefore ^aas ¹the fire devour-eth the stubble, and the flame consumeth the chaff, so ^btheir root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 ^aTherefore is the anger of the LORD kindled against his people,

5:16 ^a Is. 2:11
1 *hallowed*
5:17 ^a Is. 10:16
1 *in their pasture*
2 *in the*
3 Rich ones, lit. *fallings*
5:18 1 *drag*
2 *falsehood or emptiness*
5:19 ^a Jer. 17:15;
Amos 5:18
1 *work of judgment*
5:21 ^a Prov. 3:7; Rom. 1:22; 12:16; [1 Cor. 3:18-20]
5:23 ^a Ex. 23:8; Prov. 17:15; Is. 1:23; Mic. 3:11; 7:3
1 *a bribe*
5:24 ^a Ex. 15:7
b Job 18:16
1 *Lit. the tongue of fire*
5:25 ^a 2 Kin. 22:13, 17; Is. 66:15

b Ps. 18:7; Is. 64:3; Jer. 4:24; Nah. 1:5
c Is. 9:12, 17; Jer. 4:8; Dan. 9:16
1 *stricken*
2 *were as refuse*
5:26 ^a Is. 11:10, 12
b Is. 7:18; Zech. 10:8
c Mal. 1:11
d Joel 2:7
1 *a banner*
2 *whistle*
5:27 ^a Dan. 5:6
1 *belt on*
2 *strap of their sandals*
5:28 ^a Jer. 5:16
5:30 ^a Is. 8:22; Jer. 4:23-28; Joel 2:10; Luke 21:25, 26
1 *distress*
2 *by the clouds*
6:1 ^a 2 Kin. 15:7; 2 Chr. 26:23; Is. 1:1
b John 12:41; Rev. 4:2, 3; 20:11
1 *the train of his robe*
6:2 ^a Ezek. 1:11
1 *two*

and he hath stretched forth his hand against them, and hath ¹smitten them: and ^bthe hills did tremble, and their carcasses ²were torn in the midst of the streets. ^cFor all this his anger is not turned away, but his hand is stretched out still.

God Will Summon Nations to War

26 ^aAnd he will lift up ¹an ensign to the nations from far, and will ^bhiss² unto them from ^cthe end of the earth: and, behold, ^dthey shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither ^ashall the ¹girdle of their loins be loosed, nor the ²latchet of their shoes be broken:

28 ^aWhose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* ^alook unto the land, behold darkness *and* ¹sorrow, and the light is darkened ²in the heavens thereof.

The Holy and Glorious Lord

6 In the year that ^aking Uzziah died I ¹saw also the Lord sitting upon a throne, high and lifted up, and ¹his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with ¹twain he covered his face, and ^awith ¹twain he covered his feet, and with ¹twain he did fly.

3 And one cried unto another,

5:26-30. Again Isaiah injects a word of hope in the midst of his prophecy of doom. God will raise an **ensign** (lit., "banner") and will **hiss** (whistle) at the nations to come and do His bidding. The banner serves as a declaration of war, and the invading nations are coming to destroy Judah at God's request. The first five chapters serve as an introduction or overview of the prophecies of this book.

6:1-4. In chapter 6 Isaiah recounts his original call to the prophetic ministry, dating it from the **year that king Uzziah died**, 740 B.C. With the death of godly Uzziah, Judah's golden age was fast slipping away. No

human leader appeared on the scene to reverse the decadence that had begun during Uzziah's final years of isolation due to leprosy. At this crucial hour, the prophet's attention was turned to God Himself, the true Sovereign in the affairs of men. A **throne** refers to the throne of heaven (see Rev. 4:2). **His train** refers to His royal robes. **Seraphims** ("burning ones") are six-winged angelic creatures that continually fly in the presence of God, declaring His holiness. **Holy, holy, holy** is a threefold declaration of God's person and may be taken as a suggestion of the Trinity. Note that when God speaks, He uses the plural pronoun *us* (v. 8).

and said, ^aHoly, holy, holy, is the LORD of hosts: ^bthe whole earth is full of his glory.

4 And the posts of the door ¹moved at the voice of him that ²cried, and the house was filled with smoke.

God Cleanses Isaiah

5 Then said I, Woe is me! for I am ¹undone; because I *am* a man of ^aunclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off ^athe altar:

7 And he ^alaid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin ¹purged.

Isaiah's Message to Be Rejected

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for ^aus? Then said I, Here *am* I; send me.

9 And he said, Go, and ^atell this people, ¹Hear ye indeed, but understand not; and ²see ye indeed, but perceive not.

10 Make ^athe heart of this people ¹fat, and make their ears heavy, and

6:3 ^aRev. 4:8
^bNum. 14:21;
Ps. 72:19
6:4 ¹were
shaken
²cried out
6:5 ^aEx. 6:12, 30
¹destroyed
6:6 ^aRev. 8:3
6:7 ^aJer. 1:9;
Dan. 10:16
¹atoned for or
covered
6:8 ^aGen. 1:26
6:9 ^aIs. 43:8;
Matt. 13:14;
Mark 4:12; Luke
8:10; John 12:40;
Acts 28:26;
Rom. 11:8
¹Keep on
listening
²keep on seeing
6:10 ^aPs. 119:70;
Mark 6:1-6;
Acts 7:51; Rom.
10:1-4
¹dull, lit. fat

^bJer. 5:21
6:11 ^aMic. 3:12
6:12 ^a2 Kin.
25:21; Is. 5:9
¹many forsaken
places
6:13 ^aDeut. 7:6;
Ezra 9:2
¹for consuming
²terebinth tree
³stump re-
mains when it
is cut down
⁴its stump
7:1 ^a2 Chr. 28
^b2 Kin. 16:5, 9
¹conquer it
7:2 ¹has
encamped in or
has deployed its
forces in
²shaken

shut their eyes; ^blest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, ^aUntil the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 ^aAnd the LORD have removed men far away, and *there be* ¹a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, and it shall return, and shall be ¹eaten: as a ²teal tree, and as an oak, whose ³substance is in them, when they cast *their leaves*: so ^athe holy seed *shall be* ⁴the substance thereof.

God's Message to Ahaz

7 And it came to pass in the days of ^aAhaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against ^bit, but could not ¹prevail against it.

2 And it was told the house of David, saying, Syria ¹is confederate with Ephraim. And his heart was ²moved, and the heart of his people, as the trees of the wood are moved with the wind.

6:5. Isaiah's Confession: Having seen God in the full glory of His holiness, Isaiah pronounces the prophetic **Woe** upon himself. This was a legal charge meaning "ruined" or "dead." His self-evaluation was **I am undone** (from Heb. *damah*, meaning "to be dumb" or "silent"). Thus, his response was a statement of total self-condemnation: "I am dead ... I am speechless!" Recognizing that he has no legitimate excuse for himself, he further realizes that he is **unclean** (*tamē*, "defiled" or "polluted"). This self-evaluation is made in light of the fact that he has seen **the King, the LORD of hosts**. The heavenly King is identified as Yahweh Himself, who is called "LORD of hosts" 62 times in Isaiah and 261 times throughout the Old Testament. See the note on 1 Samuel 1:3.

6:6, 7. Isaiah's Consecration: Isaiah's confession of his personal sin brought the response of God's cleansing to equip him for service to the Lord. The **altar** was the place of blood sacrifice, called by later rabbinic writers the *paraclete*, or place of expiation or intercession. The **coal** has no redemptive ability of its own but is symbolic of the efficacy of the burnt offering consumed on the altar. Thus Isaiah's sin was **purged** (cleansed).

6:8. Isaiah's Call: Isaiah states that he heard the voice of the Lord asking whom He should send and **who will go for us?** The plural pronouns are used

here as in Genesis 1:26 to refer to the triune God. The prophet himself is now a changed man. Having his burden of guilt and worry removed, he spontaneously volunteers: **Here am I; send me**. His consecration by God prepared him to answer God's call to service. Isaiah's response, **Here am I** is one word in Hebrew (*hineni*). It also appears in the Hebrew text in 58:9, when God responds to those who call on Him and says, "Here I am" (*hineni*). Thus, Isaiah connects his response to God's call in the first part of his book to God's response to his call in the second part of the book, emphasizing the unity of the book's authorship.

6:9-13. Isaiah's Commission: God warns Isaiah that his ministry, for the most part, will fall upon deaf ears. The syntax of the sentence indicates that **hear ye indeed** means "keep on hearing." Thus Judah will continue hearing but not heeding the prophet's warning. **Make the heart ... fat ... ears heavy ... shut their eyes** indicates that the more he preaches, the more the people will harden themselves to his message until the Babylonian captivity, after which only **a tenth ... shall return**.

7:1, 2. The Immanuel Prophecy (7:1-12:6) introduces the hope of the future in spite of pending judgment. **Ahaz** ruled Judah from 736 to 720 B.C. He was an ungodly king who refused Isaiah's words of encouragement. **Rezin** was the last **king of Syria** to reign

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and ¹Shear-jashub thy son, at the end of the ²conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, ¹Take heed, and ²be ^aquiet; fear not, neither be fainthearted for the two ³tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have ¹taken evil counsel against thee, saying,

6 Let us go up against Judah, and ¹vex it, and let us make a ²breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, ^aIt shall not stand, neither shall it come to pass.

8 ^aFor the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be ¹broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is*

7:3 ¹Lit. *A Remnant Shall Return*
2 *aqueduct*
7:4 ^aEx. 14:13; Is. 30:15; Lam. 3:26

¹ *Be careful*
2 *be calm*
3 *stubs*
7:5 ¹ *plotted evil*

7:6 ¹ *trouble*
2 *gap in its wall*
7:7 ^a2 Kin. 16:5; Is. 8:10; Acts 4:25, 26

7:8 ^a2 Sam. 8:6; 2 Kin. 17:6
1 *Lit. shattered*

7:9 ^a2 Chr. 20:20; Is. 5:24
7:11 ^a Matt. 12:38

1 *Lit. make the request deep or make it high above*

7:12 ¹ *test*
7:14 ^a Matt. 1:23; Luke 1:31; John 1:45; Rev. 12:5
^b [Is. 9:6]

^c Is. 8:8, 10
1 *Lit. God With Us*

7:15 ¹ *Curds*
7:16 ^a Is. 8:4
^b 2 Kin. 15:30
1 *bread*

Remaliah's son. ^aIf ye will not believe, surely ye shall not be established.

A Sign from the Lord

10 Moreover the LORD spake again unto Ahaz, saying,

11 ^aAsk thee a sign of the LORD thy God; ¹ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I ¹tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; ^aBehold, a virgin shall conceive, and bear ^ba son, and shall call his name ^cImmanuel. ¹

15 ¹Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 ^aFor before the child shall know to refuse the evil, and choose the good, the land that thou ¹abhorrest shall be forsaken of ^bboth her kings.

in Damascus. He was later killed by Tiglath-pileser of Assyria. **Pekah** was the king of northern Israel from 740 to 732 B.C. He usurped the throne by assassinating his predecessor, Pekahiah, and was later murdered by his successor, Hoshea, the last king of Israel. **Syria is confederate with Ephraim** refers to the fact that they had formed an alliance against Ahaz to force him into an alliance with them against Assyria. This event is generally dated at 734 B.C. What Ahaz fears is an invasion of Judah by Syria and Israel.

7:3-9. Isaiah is sent by the Lord to warn Ahaz not to form an alliance with Assyria, but to trust Him to rid the land of its enemies. Accompanying the prophet was **Shear-jashub** ("A Remnant Shall Return"), his son, whose name was indicative of hope. The location at the end of the conduit of the upper pool is the same place that the Assyrian Rabshakeh would later defy Hezekiah (36:2). The invading kings are described as **smoking firebrands** (lit., "smoldering sticks"). The prophet predicts that the threatened invasion will not succeed and that within **threescore and five years** (65 years) the northern kingdom will fall into captivity.

7:10-13. As the spokesman of the LORD (*Yahweh*), Isaiah urges Ahaz to **ask thee a sign** (*ōt*, miracle). However, the king responded with a surprising pious ploy announcing that he would not ask for such a sign nor **tempt the LORD**. Instead, Isaiah announced that God Himself had chosen a miraculous sign addressed to the **house of David**. Since the Davidic line (and hence the messianic line) was at stake, the prophecy was directed to all generations. It was a prediction of hope: though Israel and Judah may be cut down, a Child will spring forth as a Branch out of its roots.

7:14. **Therefore** is a transitional word used to connect verse 14 to the preceding statements. **The Lord** here is *Adōnai*. **Behold** is used to call attention to the unusual birth that is about to be announced. (See also Gen. 16:11 and Judg. 13:5.) A **virgin** is better read "the virgin." The Hebrew definite article *ha* indicates that a specific woman is in view. The word *virgin* used here is the unique Hebrew term *almah*. A comparison of the six other instances where it occurs (Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song 1:3; 6:8) shows that it is the most precise term the prophet could have chosen to indicate that the young woman in view was indeed a virgin. The more common word *betūlah* is used twice to refer to a married woman (Deut. 22:19 and Joel 1:8). Thus the Septuagint translation of *almah* as *parthenos* (virgin) is correct, as is Matthew 1:23. **Shall conceive** is a feminine adjective connected with an active participle ("bearing") and should be translated "is pregnant." Thus the scene is present to the prophet's view, and he sees the pregnant virgin about to bear a Son. That this prophecy must refer to the virgin birth of Christ is obvious since the virgin is pregnant and is still a virgin! **Immanuel** is a symbolic name, meaning "God with Us." He is the incarnate Son of God who is further pictured as the Child-Prince in 9:6, 7. See the note on Matthew 1:23.

7:15, 16. **Butter and honey** is a reference to the best food. (See v. 22, "abundance of milk ... and honey.") The phrase indicates that the land will be so desolate of people that the best of food is available to those who remain. **Before the child shall know to refuse the evil** implies about two years of age. **The land that thou abhorrest** refers to Syria and Ephraim. In the context the prophet carries the present tense of

Coming Destruction

17 “The LORD shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come, from the day that ^bEphraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD “shall ¹hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in “the ¹holes of the rocks, and upon all thorns, and ²upon all bushes.

20 In the same day shall the Lord shave with a “razor that is ^bhired, *namely*, by them beyond ¹the river, by the king of Assyria, the head, and the hair of the ²feet: and it shall also ³consume the beard.

21 And it shall come to pass in that day, *that* a man shall ¹nourish a young cow, and two sheep;

22 And it shall come to pass, ¹for the abundance of milk *that* they shall give he shall eat ²butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place ¹shall be, where there were a thousand vines ²at a thousand silverlings, “it shall *even* be for briers and thorns.

24 With arrows and with bows

7:17 ^a 2 Chr. 28:19, 20; Is. 8:7, 8; 10:5, 6
^b 1 Kin. 12:16
 7:18 ^a Is. 5:26
¹ *whistle*
 7:19 ^a Is. 2:19; Jer. 16:16
¹ *clefts*
² *in all pastures*
 7:20 ^a 2 Kin. 16:7; 2 Chr. 28:20
^b Is. 10:5, 15
¹ The Euphrates
² *legs*
³ *remove*
 7:21 ¹ *keep alive*
 7:22 ¹ *from*
² *curds*
 7:23 ^a Is. 5:6
¹ *where there could be*
² *worth a thousand shekels of silver*

7:25 ¹ *could be*
² *sheep*
 8:1 ^a Is. 30:8; Hab. 2:2
¹ Lit. *Speed the Spoil, Hasten the Booty*
 8:2 ^a 2 Kin. 16:10
 8:4 ^a 2 Kin. 17:6; Is. 7:16
^b 2 Kin. 15:29
¹ *plunder*
 8:6 ^a John 9:7
^b Is. 7:1, 2

shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that ¹shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of ²lesser cattle.

Damascus and Samaria to Fall

8 Moreover the LORD said unto me, Take thee a great roll, and “write in it with a man’s pen concerning ¹Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, “Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 “For before the child shall have knowledge to cry, My father, and my mother, ^bthe riches of Damascus and the ¹spoil of Samaria shall be taken away before the king of Assyria.

Assyrian Conquest

5 The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of “Shiloah that go softly, and rejoice ^bin Rezin and Remaliah’s son;

7 Now therefore, behold, the Lord bringeth up upon them the waters

the prediction into the immediate situation. Though Immanuel would not actually be born for many years to come, His infancy symbolizes the fact that Judah’s present desolation will be short-lived because her enemies will soon be rendered powerless. Thus the prophecy has both immediate significance to Ahaz and ultimate significance to the line of David in predicting the virgin birth of the Messiah.

7:17–25. The day that Ephraim departed from Judah refers to the division of the kingdom between the northern and southern tribes after the death of Solomon in 931 B.C. The king of Assyria is named as the source of the coming destruction of northern Israel, which was fulfilled in 722 B.C. The fly symbolizes Egypt, and the bee symbolizes Assyria. Within two years after Isaiah’s prophecy to Ahaz, Syria fell to Assyria (732 B.C.) and Pekah no longer ruled Israel. Within another 10 years, Israel (Ephraim) had also fallen to Assyria.

8:1–4. Isaiah is commanded to take a great roll (scroll) and write on it the symbolic name of his son

Maher-shalal-hash-baz (meaning “Speed the Spoil, Hasten the Prey”). His name was to symbolize the swift and successful Assyrian conquest of Damascus (Syria) and Samaria (Israel). Uriah is referred to as a faithful witness and may be the priest named in 2 Kings 16:16. Zechariah is one of 28 men so named in the Old Testament. He is here distinguished as the son of Jeberechiah.

8:5–10. The waters of Shiloah refers to the waters of the pool of Siloam, known for their healing powers (cf. John 9:7). Since the people of Israel have refused the Lord in a time of peace, God will bring upon them the waters of the river, which are contrasted to those of the gentle pool. This phrase is used figuratively of the overflowing of the army of the king of Assyria. Thus Isaiah names in advance the nation that will destroy Israel. That this invasion will also pass through Judah, and will overflow even to the neck, indicates that the Assyrian invasion will wipe out the northern kingdom and nearly drown the southern kingdom. Judah’s narrow escape is described in Isaiah 36 and

of¹ the river, strong and ²many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, ^ahe shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O ^bImmanuel.¹

9 ^aAssociate¹ yourselves, O ye people, and ²ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, ²and ye shall be broken in pieces; gird yourselves, ³and ye shall be broken in pieces.

10 ^aTake counsel together, and it shall come to nought; speak the word, ^band it shall not stand: ^cfor ¹God is with us.

Sanctify the Lord of Hosts

11 For the LORD spake thus to me with ¹a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A ¹confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be ²afraid.

13 ¹Sanctify the LORD of hosts himself; and *let him be your fear*, and *let him be your dread*.

14 And ^ahe shall be for a ¹sanctuary; but for ^ba stone of stumbling and for a rock of ²offence to both the houses of Israel, for a ³gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall ^astumble, and fall, and be broken, and be snared, and be ¹taken.

8:7 ¹The Euphrates
²*great or mighty*

8:8 ^aIs. 30:28
^bIs. 7:14; Matt. 1:23
¹Lit. *God With Us*

8:9 ^aJoel 3:9
¹*Be shattered*
²*be broken*
³*but*

8:10 ^aIs. 7:7; Acts 5:38
^bIs. 7:14
^cRom. 8:31
¹Heb. *Immanuel*

8:11 ¹Mighty power

8:12 *conspiracy*
²Lit. *in dread*

8:13 *Hallow*

8:14 ^aIs. 4:6; 25:4; Ezek. 11:16
^bLuke 2:34; 20:17; Rom. 9:33; 1 Pet. 2:8
¹*holy abode*

²*stumbling over*
³*trap*
8:15 ^aMatt. 21:44
¹*captured*

8:17 ^aDeut. 31:17; Is. 54:8
^bHab. 2:3

8:18 ^aHeb. 2:13
^bPs. 71:7

8:19 ^a1 Sam. 28:8

^bIs. 29:4

^cPs. 106:28

¹*are mediums*

²*whisper*

³*than the dead in behalf of the living*

8:20 ^aIs. 1:10; 8:16; Luke 16:29

^bIs. 8:22; Mic. 3:6

¹*Or they have no dawn*

8:21 ^aRev. 16:11
¹*hard-pressed*

²*be enraged*

³*curse by*

8:22 *gloom*

¹*a* Is. 8:22

² Kin. 15:29;

² Chr. 16:4

^cMatt. 4:13-16

¹*gloom*

²*upon her who is distressed, as when*

³*esteemed*

⁴*Or he shall glorify the way*

⁵*Gentiles*

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that ^ahideth his face from the house of Jacob, and I ^bwill look for him.

18 ^aBehold, I and the children whom the LORD hath given me ^bare for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

Seek the Law and the Testimony

19 And when they shall say unto you, ^aSeek unto them that ¹have familiar spirits, and unto wizards ^bthat ²peep, and that mutter: should not a people seek unto their God? ³for the living ^cto the dead?

20 ^aTo the law and to the testimony: if they speak not according to this word,¹ *it is because* ^bthere is no light in them.

21 And they shall pass through it, ¹hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall ²fret themselves, and ^acurse³ their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, ¹dimness of anguish; and *they shall be driven to darkness*.

A Great Light

9 Nevertheless ^athe ¹dimness *shall* not be ²such as *was* in her vexation, when at the ^bfirst he lightly ³afflicted the land of Zebulun and the land of Naphtali, and ^aafterward ⁴did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the ⁵nations.

37. **Thy land, O Immanuel** indicates that Immanuel is no ordinary person born in the days of Isaiah. He is the One who owns the land Himself (a claim reserved in Scripture only for God). Thus the invading nations are told that their alliances will not stand against Judah because **God is with us**. There can be no doubt that the use of these terms is intended to connect this chapter with the prophecy of the virgin birth of Immanuel and to serve as a link to the prediction of His birth as King in chapter 9.

8:11-18. The **stone of stumbling and ... rock of offence** in verse 14 is quoted in Romans 9:33 and 1 Peter 2:8 as predictively referring to Christ. A **gin** is a trap. Instead of finding asylum in the Lord, the unbelievers will stumble over Him in disbelief. The prophet closes this section by stating that he and his **children**

are intended to be **signs and ... wonders** to the nation of Judah. Their symbolic names were to serve as a final warning to the people of Zion.

8:19-22. **Familiar spirits** refers to witches, and **wizards** refers to male soothsayers. **Peep and ... mutter** is better rendered "chirp and whisper." In times of distress people often turn to witchcraft instead of God. The prophet warns them not to seek these mediums **for the living to the dead**, that is, "Do not consult the dead on behalf of the living." This warning speaks against spiritism and calls the reader back to **the law and ... the testimony** as the only basis for interpreting a claim to divine revelation.

9:1-5. The **dimness** of Israel's rejection was especially prevalent in the northern tribal areas of **Zebulun** and **Naphtali**, which would suffer greatly under

2 ^aThe people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* ¹not increased the joy: they joy before thee according to the joy in harvest, *and as men* rejoice ^awhen they divide the ²spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of ^aMidian.

5 For every ¹battle of the warrior ²is with confused noise, and garments rolled in blood; ^abut ³this shall be with burning *and* fuel ⁴of fire.

The Birth of the Prince of Peace

6 ^aFor unto us a child is born, unto us a ^bson is given: and ^cthe government shall be upon his shoulder: and his name shall be called ^dWonderful, Counsellor, ^eThe mighty God, The everlasting Father, ^fThe Prince of Peace.

7 Of the increase of *his* government and peace ^athere shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The ^bzeal of the LORD of hosts will perform this.

The Pride of Ephraim

8 The Lord sent a word ¹into ^aJacob, and it hath ²lighted upon Israel.

9:2 ^aMatt. 4:16; Luke 1:79; 2 Cor. 4:6; Eph. 5:8
9:3 ^aJudg. 5:30
¹Qr. *increased*
²*plunder*

9:4 ^aJudg. 7:22

9:5 ^aIs. 66:15
¹*sandal or boot*
²*from the noisy battle*

³*shall be used for burning*

⁴*for*

9:6 ^a[Is. 7:14; Luke 2:11]; John 1:45

^bLuke 2:7; [John 3:16; 1 John 4:9]

^c[Matt. 28:18; 1 Cor. 15:25]; Rev. 12:5

^dJudg. 13:18

^eTitus 2:13

^fEph. 2:14

9:7 ^aDan. 2:44;

Matt. 1:1, 6;

Luke 1:32, 33;

John 7:42

^bIs. 37:32

9:8 ^aGen. 32:28

¹*against*

²*fallen*

9:9 ¹*arrogance*

9:10 ¹*replace*

them with

cedars

9:11 ¹*spur his*

enemies on

9:12 ¹*stretched*

out in judgment

9:13 ¹*strikes*

9:14 ^aRev. 18:8

¹*palm branch*

²*bulrush*

9:15 ¹*elder*

9:16 ^aIs. 3:12;

Mic. 3:1, 5, 9;

Matt. 15:14

9:17 ^aPs. 147:10

^bIs. 5:25

¹*foolishness*

²*stretched out*

in judgment

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and ¹stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will ¹change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and ¹join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* ¹stretched out still.

13 For the people turneth not unto him that ¹smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, ¹branch and ²rush, ^ain one day.

15 The ¹ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For ^athe leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed.

17 Therefore the Lord ^ashall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh ¹folly. ^bFor all this his anger is not turned away, but his hand *is* ²stretched out still.

the Assyrian invasion. **Galilee** is named and identified with the **nations** (*gōyīm*, Gentiles). To those in the darkness of the north, God promises to send a **great light**, which is quoted in Matthew 4:15–16 as being fulfilled in Jesus' ministry in Galilee. The prophet sees these events as though they were already happening. Thus he predicts the future with certainty, as though it had already come to pass.

9:6, 7. The Gift-Child in this passage is the same divine Child as Immanuel. Again, using the prophetic perfect, the prophet sees Him as though He were already born. **Wonderful, Counsellor** (*pele'yō'ēts*) is actually one term in Hebrew. A wonder is indicative of a miracle. *Counsellor* is often used in parallel with *king* (cf. Mic. 4:9). Thus miraculous counsel is given by this God-like King. **The mighty God** (*El Gibōr*) is the strongest of these titles. In Isaiah, *El* is always used of God and never refers to man. *Gibōr* means "Hero." Together they describe One who is indeed God Himself. **Everlasting Father** (*abī'ad*) literally means Father of Eternity. He alone is the source of

eternal life. **Prince of Peace** (*Sar-Shalōm*) indicates that the mighty God will be a benevolent ruler bringing eternal peace on earth through the establishment of His kingdom. Thus the obscure figure of Immanuel is now brought to clear light: He is Himself God incarnate!

9:8–12. The prophet warns **Ephraim** (northern Israel) that she cannot rebuild with the **bricks** that are **fallen down**. This refers to the invasion of Israel by Tiglath-pileser in 732 B.C. All hope of rebuilding the northern kingdom will finally be lost. **His hand is stretched out still** means that God's hand of judgment is still stretched out in anger to punish Israel.

9:13–21. **The people turneth not unto him** means they refused to repent and turn back to the Lord. To "turn" means to repent (Heb. *shūb*) with a change of mind that results in a change of direction. **Branch and rush** means "palm branch and bulrush." The **leaders** are specifically condemned for misleading the people. Isaiah's words here are reminiscent of his message in chapter 3.

18 For wickedness ^aburneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* ¹the lifting up of smoke.

19 Through the wrath of the LORD of hosts is ^athe land ¹darkened, and the people shall be ²as the fuel of the fire: ^bno man shall spare his brother.

20 And he shall ¹snatch on the right hand, and be hungry; and he shall eat on the left hand, ^aand they shall not be satisfied: ^bthey shall eat every man the flesh of his own arm:

21 ¹Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* ^aagainst Judah. ^bFor all this his anger is not turned away, but his hand *is* ²stretched out still.

Woe to the Abusers of Justice

10 Woe unto them that ^adecree unrighteous decrees, and that write ¹grievousness *which* they have prescribed;

2 To ¹turn aside the needy ²from judgment, and to take away ³the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And ^awhat will ye do in ^bthe day of ¹visitation, and in the desolation *which* shall come from ^afar? to whom will ye flee for help? and where will ye leave your glory?

4 Under me they shall bow down ¹under the ^aprisoners, and they shall fall ¹under the slain. ^bFor all this his anger is not turned away, but his hand *is* ²stretched out still.

The Assyrian to Be a Tool of Destruction

5 ¹O Assyrian, ^athe rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against ^aan ¹hypocritical nation, and against the

9:18 ^aPs. 83:14; [Is. 1:7; 10:17]; Nah. 1:10; Mal. 4:1

¹ rising

9:19 ^aIs. 8:22

^b Mic. 7:2, 6

¹ burned up

² as fuel for

9:20 ^a Lev. 26:26

^b Jer. 19:9

¹ slice off or tear

9:21 ^a 2 Chr.

28:6, 8; Is. 11:13

^b Is. 9:12, 17

¹ Manasseh shall devour

Ephraim

² stretched out in judgment

10:1 ^a Ps. 58:2

¹ misfortune

10:2 ¹ deprive

² justice

³ what is right

10:3 ^a Job 31:14

^b Is. 13:6; Jer. 9:9; Hos. 9:7;

Luke 19:44

^c Is. 5:26

¹ punishment

10:4 ^a Is. 24:22

^b Is. 5:25

¹ among

² stretched out in judgment

10:5 ^a Jer. 51:20

¹ Woe to Assyria

10:6 ^a Is. 9:17

¹ an ungodly

^b 2 Kin. 17:6;

Jer. 34:22

² seize the

plunder

10:7 ^a Gen.

50:20; Mic. 4:11,

12; Acts 2:23, 24

10:8 ^a 2 Kin.

19:10

¹ all

10:9 ^a Gen.

10:10; Amos 6:2

^b 2 Chr. 35:20

^c 2 Kin. 16:9

10:12 ^a 2 Kin.

19:31; Is. 28:21

^b 2 Kin. 19:35;

2 Chr. 32:21; Jer.

50:18

¹ completed

² arrogant

³ haughty

10:13 ^a [2 Kin.

19:22–24]; Is.

37:24–27; Ezek.

28:4; Dan. 4:30

¹ boundaries

² mighty

10:14 ^a Job 31:25

10:15 ^a Jer. 51:20

¹ chops

² saws with it

³ wield

people of my wrath will I ^bgive him a charge, to ²take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 ^aHowbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 ^aFor he saith, *Are* not my princes ¹altogether kings?

9 *Is* not ^aCalno ^bas Carchemish? *is* not Hamath as Arpad? *is* not Samaria ^aas Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath ¹performed his whole work ^aupon mount Zion and on Jerusalem, ^bI will punish the fruit of the ²stout heart of the king of Assyria, and the glory of his ³high looks.

13 ^aFor he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the ¹bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a ²valiant *man*:

14 And ^amy hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall ^athe ax boast itself against him that ¹heweth therewith? *or* shall the saw magnify itself against him that ²shaketh it? as if the rod should ³shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, as if it were no wood.

16 Therefore shall the Lord, the

10:1–4. A prophetic **Woe** is pronounced against those administrators who pervert justice. These government officials have abused their power and are now called to God's bar of justice.

10:5–19. Like an offended father dealing with a disobedient son, God used the **Assyrian** as a **rod of ... anger** to discipline Israel. **Howbeit he meaneth not so** indicates that the Assyrians did not intend

to cooperate with God, but in the Providence of God they cooperated unwittingly. The cities listed in verse 9 are on a direct line from Nineveh (capital of Assyria) to Jerusalem (capital of Judah). Note that **Samaria** is already listed as fallen. The prophet's intention is to make it clear that Assyria will not conquer Israel by her own power but by God's permission.

¹Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: ^aand it shall burn and devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of ^ahis fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

A Remnant Shall Return to the Lord

20 And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, ^ashall no more again ¹stay upon him that ²smote them; but shall ¹stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the ^amighty God.

22 ^aFor though thy people Israel be as the sand of the sea, ^byet a remnant of them shall return: the ¹consumption decreed shall overflow with righteousness.

23 ^aFor the Lord GOD of hosts shall make a ¹consumption, even determined, in the midst of all the land.

24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, ^abe not afraid of the Assyrian: he shall ¹smite thee with a rod, and shall lift up his staff against thee, after the manner of ^bEgypt.

25 For yet a very little while, ^aand the indignation shall cease, ¹and mine anger in their destruction.

10:16 ¹ So with Bg; MT, DSS
YHWH, LORD
10:17 ^a Is. 9:18
10:18 ^a 2 Kin. 19:23
10:20 ^a 2 Kin. 16:7

¹ depend
² defeated, lit. struck

10:21 ^a [Is. 9:6]

10:22 ^a Rom. 9:27, 28

^b Is. 6:13

¹ destruction

10:23 ^a Is. 28:22;

Dan. 9:27; Rom. 9:28

¹ determined

end

10:24 ^a Is. 7:4;

12:2

^b Ex. 14

¹ strike

10:25 ^a Is. 10:5;

26:20; Dan. 11:36

¹ as will my

anger

10:26 ^a 2 Kin. 19:35

^b Judg. 7:25;

Is. 9:4

^c Ex. 14:26, 27

10:27 ^a Ps. 105:15; [1 John 2:20]

¹ anointing oil

10:28 ¹ equip-

ment

10:29 ^a 1 Sam. 13:23

^b 1 Sam. 11:4

¹ along the

ridge

10:30 ^a 1 Sam. 25:44

^b Judg. 18:7

10:31 ^a Josh. 15:31

¹ has fled

² seek refuge

10:32 ^a 1 Sam. 21:1; Neh. 11:32

^b Is. 13:2

^c Is. 37:22

¹ fist

10:33 ^a Is. 37:24,

36-38; Ezek. 31:3; Amos 2:9

¹ cut off

11:1 ^a [Zech. 6:12]; Rev. 5:5

^b [Is. 9:7; 11:10];

Matt. 1:5; [Acts 13:23]

^c Is. 4:2

¹ shoot

² stock or trunk

³ Lit. bear fruit

11:2 ^a [Is. 42:1;

48:16; 61:1;

Matt. 3:16];

Mark 1:10; Luke 3:22; [John 1:32]

26 And the LORD of hosts shall stir up ^aa scourge for him according to the slaughter of ^bMidian at the rock of Oreb: and ^cas his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of ^athe ¹anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his ¹carriages:

29 They are gone ¹over ^athe passage: they have taken up their lodging at Geba; Ramah is afraid; ^bGibeah of Saul is fled.

30 Lift up thy voice, O daughter ^aof Gallim: cause it to be heard unto ^bLaish, O poor Anathoth.

31 ^aMadmenah ¹is removed; the inhabitants of Gebim ²gather themselves to flee.

32 As yet shall he remain ^aat Nob that day: he shall ^bshake his ¹hand *against* the mount of ^cthe daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall ¹lop the bough with terror: and ^athe high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

A Branch of Jesse

11 And ^athere shall come forth a ¹rod out of the ²stem of ^bJesse, and ^ca Branch shall ³grow out of his roots:

² And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

10:20-34. The remnant of Israel are those who have come to trust in the Lord. **The remnant shall return** is reminiscent of the prophet's son, Shear-jashub. **The slaughter of Midian at the rock of Oreb** occurred centuries earlier in the days of Gideon (Judg. 7:15). It symbolizes the overwhelming power of divine intervention in human affairs.

11:1. The millennial reign of Christ is described in 11:1—12:6. The time of the Messiah's coming was un-

doubtedly a puzzle in Old Testament times. In this section the prophet indicates that His coming is yet in the distant future. Isaiah predicts that the "tree" of the line of David will be cut down and that a shoot must grow out of the stock of Jesse before it will flourish again. He predicts that a **rod** (*chöter*, "shoot" or "sprout") will come forth from the **stem** (*geza*, "root" or "stump") of **Jesse** (David's father and the forefather of the Davidic line). **Branch** (*netser*) is used in parallel with rod.

3 And ¹shall make him of quick understanding in the fear of the LORD: and he shall not judge ²after the sight of his eyes, neither ³reprove after the hearing of his ears:

4 But ^awith righteousness shall he judge the poor, and ¹reprove with equity for the meek of the earth: and he shall ^bsmite² the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the ¹girdle of his loins, and faithfulness the ²girdle of his reins.

The Wolf and the Lamb

6 ^aThe wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall ¹feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the ¹sucking child shall play on the hole of the ²asp, and the weaned child shall put his hand ³on the cockatrice' den.

9 ^aThey shall not hurt nor destroy in all my holy mountain: for ^bthe earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ^aAnd in that day ^bthere shall be a root of Jesse, which shall stand for ¹an ^censign of the people; ²to it shall

11:3 ¹his delight shall be in the fear
²by what he sees

³decide by what he hears

11:4 ^aRev. 19:11

^bJob 4:9; Is.

30:28, 33; Mal.

4:6; 2 Thess. 2:8

¹decide with uprightness

²strike

11:5 ¹belt

²belt of his waist

11:6 ^aHos. 2:18

11:7 ¹graze

11:8 ¹nursing

²cobra

³in the viper's

11:9 ^aJob 5:23;

Is. 65:25; Ezek.

34:25; Hos. 2:18

^bPs. 98:2, 3; Is.

45:6; Hab. 2:14

11:10 ^aIs. 2:11

^bIs. 11:1; Rom.

15:12

^cIs. 27:12, 13

¹a banner to

²to him

^dRom. 15:10

³resting place

11:11 ^aIs. 19:23-

25; Hos. 11:11;

Zech. 10:10

¹coastlands

11:12 ^aJohn 7:35

¹a banner

²Lit. four wings

11:13 ^aIs. 9:21;

Jer. 3:18; Ezek.

37:16, 17, 22;

Hos. 1:11

¹harass

11:14 ^aIs. 63:1;

Dan. 11:41; Joel

3:19; Amos 9:12

¹plunder

11:15 ^aIs. 50:2;

51:10, 11; Zech.

10:10, 11

¹fist

²The Euphrates

³strike

⁴cross over in

dry sandals

11:16 ^aIs. 19:23

^bEx. 14:29

the ^dGentiles seek: and his ³rest shall be glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, ^afrom Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ¹islands of the sea.

12 And he shall set up ¹an ensign for the nations, and shall assemble the outcasts of Israel, and gather together ^athe dispersed of Judah from the ²four corners of the earth.

13 ^aThe envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not ¹vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall ¹spoil them of the east together: ^athey shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD ^ashall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his ¹hand over ²the river, and shall ³smite it in the seven streams, and make *men* ⁴go over dryshod.

16 And ^athere shall be an highway for the remnant of his people, which shall be left, from Assyria; ^blike as it was to Israel in the day that he came up out of the land of Egypt.

11:2-5. The Branch is personalized in verse 2 as the Messiah Himself. **The spirit of the LORD** refers to the sevenfold Spirit of God (cf. Rev. 4:5) described here in relation to His seven attributes. The words for **counsel** and **might** are the same as used in 9:6 to describe the divine Child. Because the Spirit of God is upon Him, the Messiah will not **judge after the sight of his eyes**, for He will have true spiritual vision and judge the poor with **righteousness**. He will rule the earth with the **rod** [*shebet*, scepter] **of his mouth**, the power of His spoken word, by which He will slay the wicked with His **breath** (cf. Rev. 19:15).

11:6-9. Peace and harmony will characterize the Messiah's kingdom. Ravenous predatory animals—**wolf**, **leopard**, **lion** and **bear**—are set in deliberate contrast to the more defenseless **lamb**, **kid**, **calf**, **cow**, and **ox**. That the **lion shall eat straw** implies a change of diet. Even the **asp** and the **cockatrice** (snakes) will be harmless to a small **child**. Isaiah sees the Messiah

ruling the world in righteousness and a peace that extends even to the animal kingdom. During this time **the earth shall be full of the knowledge of the LORD**. Thus the prophet sees beyond the restoration of Judah to a time when the Messiah will rule the entire world.

11:10. The Messiah is again referred to as a **root** [*shōresh*] **of Jesse** as in verse 1. He is clearly Jewish, for He will **stand for an ensign of the people** (*amim*, a term applied to the Jewish people). Yet Isaiah goes on to say that this is the banner the **Gentiles seek**. Thus Isaiah is predicting a time when salvation will come to the Gentiles as well as to the Jews.

11:11-16. The prophet foresees a time when the hostile enemies of Israel will be at peace with her during the millennial kingdom. **Assyria** to the north and **Egypt** to the south are especially in view, as are **Pathros** in Upper Egypt, **Cush** (Ethiopia), **Elam** (the Persian Gulf), **Shinar** (Babylon), and **Hamath** on the Orontes River in Syria.

*The Lord Is My Strength
and My Song*

12 And ^ain that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: ^afor ^bthe LORD JEHOVAH *is* my strength and *my* song; he also *is* become my salvation.

3 Therefore with joy shall ye draw ^awater out of the wells of salvation.

4 And in that day shall ye say, ^aPraise the LORD, call upon his name, ^bdeclare his ¹doings among the people, make mention that his ^cname is exalted.

5 ^aSing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 ^aCry out and shout, thou inhabitant of Zion: for great *is* ^bthe Holy One of Israel in the midst of thee.

The Burden of Babylon

13 The ^aburden¹ of Babylon, which Isaiah the son of Amoz did see.

2 ^aLift ye up a banner ^bupon the high mountain, ¹exalt the voice unto them, ^cshake² the hand, that they may go into the gates of the nobles.

3 I have commanded my ¹sanctified ones, I have also called ^amy mighty ones for mine anger, *even* them that ^brejoice in my ²highness.

4 The ^anoise of a multitude in the mountains, like as of ¹a great people; a tumultuous noise of the kingdoms

12:1 ^aIs. 2:11

12:2 ^aPs. 83:18
^bEx. 15:2; Ps. 118:14

¹Heb. YAH

12:3 ^a[John 4:10, 14; 7:37, 38]

12:4 ^a1 Chr. 16:8; Ps. 105:1

^bPs. 145:4-6

^cPs. 34:3

¹deeds

12:5 ^aEx. 15:1;

Ps. 98:1; Is.

24:14; 42:10, 11;

44:23

12:6 ^aIs. 52:9;

54:1; Zeph.

3:14, 15

^bPs. 89:18

13:1 ^aJer. 50; 51;

Matt. 1:11; Rev.

14:8

¹oracle or

prophecy

against

13:2 ^aIs. 18:3

^bJer. 51:25

^cIs. 10:32

¹raise your

²wave your

13:3 ^aJoel 3:11

^bPs. 149:2

¹set apart or

consecrated

²exaltation

13:4 ^aIs. 17:12;

Joel 3:14

¹many

13:5 ^aIs. 42:13

^bIs. 24:1; 34:2

13:6 ^aIs. 2:12;

Ezek. 30:3;

Amos 5:18;

Zeph. 1:7; Rev.

6:17

^bIs. 10:25; Job

31:23; Joel 1:15

13:7 ¹fall limp

13:8 ^aPs. 48:6

¹sharp pains

²in childbirth

13:9 ^aMal. 4:1

^bPs. 104:35;

Prov. 2:22

13:10 ^aIs. 24:21-

23; Ezek. 32:7;

Joel 2:31; Matt.

24:29; Mark

13:24; Luke

21:25

13:11 ^aIs. 26:21

^b[Is. 2:17]

¹Or tyrants

13:12 ¹rare

of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the ^aLORD, and the weapons of his indignation, to destroy the whole ^bland.

The Destructive Day of the Lord

6 Howl ye; ^afor the day of the LORD *is* at hand; ^bit shall come as a destruction from the Almighty.

7 Therefore shall all hands ¹be faint, and every man's heart shall melt:

8 And they shall be afraid: ^apangs¹ and sorrows shall take hold of them; they shall be in pain as a woman ²that travaileth: they shall be amazed one at another; their faces *shall be* as flames.

9 Behold, ^athe day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy ^bthe sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be ^adarkened in his going forth, and the moon shall not cause her light to shine.

11 And I will ^apunish the world for *their* evil, and the wicked for their iniquity; ^band I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the ¹terrible.

12 I will make a man more ¹precious than fine gold; even a man

12:1-6. This chapter is a song of triumphant praise and serves as a dramatic climax and doxology to the Immanuel prophecy (7:1-12:6). **I will praise thee** is an imperfect verb expressing continual action. **Behold, God is my salvation** literally means, "My salvation is God Himself!" **The Lord JEHOVAH** is our **strength, song, and salvation**. The expression is similar to the song of deliverance sung by the people of Israel when they crossed the Red Sea (Ex. 15:12). John 4:14 is reminiscent of the **water out of the wells of salvation**. **Excellent things** are majestic things. These great things are to be preached to the whole world and sung and shouted aloud, **for great is the Holy One of Israel**. With beautiful imagery, Isaiah closes this section of prophecy with a triumphal doxology of praise.

13:1-5. This section of Isaiah's prophecy concerns the message of God's judgment against Isra-

el's neighbors. The prophet's message of judgment begins with the word **burden** (*masa'*), which may also be rendered "oracle." The fact that Isaiah **did see** these events indicates that he saw them in a vision as though they were actually happening. The prophet's first message was delivered against **Babylon**, the very nation that would eventually carry Judah into captivity. **Sanctified ones** and **mighty ones** are the armies of Medo-Persia, which God will raise up against Babylon to fulfill His purpose.

13:6-18. Isaiah's reference to the **day of the LORD** is both immediate and eschatological. The **destruction** that he has immediately in view is the fall of Babylon in 539 B.C. But he also saw the ultimate fall of "Babylon" in the last days (cf. Rev. 14:18). The **Medes** are named in advance in verse 17 (as is Cyrus in chs. 44, 45) since they rose to power before the Persians.

than the golden wedge of Ophir.

13 "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in ^bthe day of his fierce anger.

14 And it shall be as the ¹chased roe, and as a sheep that no man ²taketh up: "they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is ¹joined unto them shall fall by the sword.

16 Their children also shall be "dashed to pieces before their eyes; their houses shall be ¹spoiled, and their wives ^bravished.

17 "Behold, I will stir up the Medes against them, which shall not ¹regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

The Desolation of Babylon

19 "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew ^bSodom and Gomorrah.

20 "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 "But wild beasts of the desert shall lie there; and their houses shall be full of ¹doleful creatures; and ²owls shall dwell there, and ³satyrs shall dance there.

22 And the ¹wild beasts of the islands shall cry in their ²desolate

13:13 ^aIs. 34:4; 51:6; Hag. 2:6
^bPs. 110:5; Lam. 1:12
13:14 ^aJer. 50:16; 51:9
¹ hunted gazelle
² gathers

13:15 ¹ captured

13:16 ^aPs. 137:8; 9; Is. 13:18; 14:21; Hos. 10:14; Nah. 3:10
^bZech. 14:2

¹ plundered
13:17 ^aIs. 21:2; Jer. 51:11, 28; Dan. 5:28, 31

¹ esteem
13:19 ^aIs. 14:4; Dan. 4:30; Rev. 18:11-16, 19, 21
^bGen. 19:24; Deut. 29:23; Jer. 50:40; Amos 4:11

13:20 ^aJer. 50:3
13:21 ^aIs. 34:11-15; Zeph. 2:14; Rev. 18:2

¹ owls
² ostriches
³ wild goats
13:22 ¹ hyenas
² citadels

^aJer. 51:33

³ jackals
14:1 ^aPs. 102:13; Is. 49:13, 15; 54:7, 8
^bIs. 41:8, 9; Zech. 1:17; 2:12

^cIs. 60:4, 5, 10
¹ cling

14:2 ^aIs. 49:22; 60:9; 66:20
^bIs. 60:14

14:4 ^aIs. 13:19; Hab. 2:6
^bRev. 18:16

¹ Or insolent
14:5 ^aPs. 125:3
14:6 ¹ struck

14:8 ^aIs. 55:12; Ezek. 31:16
¹ cypress

² woodsman
14:9 ^aEzek. 32:21
¹ Or Sheol
² excited about thee

houses, and ³dragons in their pleasant palaces: "and her time is near to come, and her days shall not be prolonged.

A Rest from Bondage

14 For the LORD "will have mercy on Jacob, and ^bwill yet choose Israel, and set them in their own land: ^cand the strangers shall be joined with them, and they shall ¹cleave to the house of Jacob.

2 And the people shall take them, "and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; ^band they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

The Fall of Babylon's King

4 That thou "shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the ^bgolden^c city ceased!

5 The LORD hath broken "the staff of the wicked, and the sceptre of the rulers.

6 He who ¹smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 "Yea, the ¹fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no ²feller is come up against us.

9 "Hell¹ from beneath is ²moved for thee to meet thee at thy coming:

13:19-22. Isaiah closes this chapter by predicting that Babylon will be destroyed and will never be rebuilt. Instead it will remain desolate and shall never be inhabited. The reference to wild beasts should be taken literally and not interpreted as demons. Owls, satyrs, and dragons are better rendered ostriches, wild goats, and jackals.

14:1-11. This section is a song of triumph over Babylon. The nation that will one day send Judah into captivity will herself be severely judged by God. In spite

of this displeasure with Israel, there is coming a time when He will have mercy on Jacob and will choose Israel. This refers to Israel's future restoration in her own land. Hell (she'ol) is the Old Testament name for the abode of the dead, a fiery place of judgment for the unrighteous. In the proverb used here the king of Babylon is viewed as being welcomed into hell by the kings of the nations (Gentiles), who are astonished that he has become weak as we.

it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall ^aspeak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to ¹the grave, *and* the noise of thy ²viols: the ³worm is spread under thee, and the worms cover thee.

12 ^aHow art thou fallen from heaven, O ¹Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, ^aI will ascend into heaven, ^bI will exalt my throne above the stars of God: I will sit also upon the ^cmount of the congregation, ^din the ¹sides of the north:

14 I will ascend above the heights of the clouds; ^aI will be like the most High.

Babylon to Be Cut Off

15 Yet thou ^ashalt be brought down to ¹hell, to the ²sides of the pit.

16 They that see thee shall ¹narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities

14:10 ^a Ezek.

32:21

14:11 ¹ Or *Sheol*
² harps or lutes
³ maggot

14:12 ^a Is. 34:4;

Luke 10:18;

[Rev. 12:7-9]

¹ Lit. *Day Star*

14:13 ^a Ezek.

28:2; Matt. 11:23

^b Dan. 8:10;

2 Thess. 2:4

^c Ezek. 28:14

^d Ps. 48:2

¹ *farthest sides*

14:14 ^a Is. 47:8;

2 Thess. 2:4

14:15 ^a Ezek.

28:8; Matt.

11:23; Luke

10:15

¹ Or *Sheol*

² *lowest depths*,

lit. *recesses*

14:16 ¹ *gaze at*

14:17 ¹ Would

not release

14:19 ¹ *despised*

² *garment*

³ *pierced*

14:20 ^a Job

18:19; Ps. 21:10;

109:13; Is. 1:4;

31:2

¹ *named*

14:21 ^a Ex. 20:5;

Lev. 26:39; Is.

13:16; Matt.

23:35

¹ *because of*

14:22 ^a Prov.

10:7; Is. 26:14;

Jer. 51:62

^b 1 Kin. 14:10

^c Job 18:19; Is.

47:9

¹ *offspring*

² *posterity*

14:23 ^a Is. 34:11;

Zeph. 2:14

¹ *porcupine*

² *marshes*

³ *broom*

14:24 ^a Is. 43:13

thereof; *that* ¹opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an ¹abominable branch, *and as* the ²raiment of those that are slain, ³thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: ^athe seed of evildoers shall never be ¹renowned.

21 Prepare slaughter for his children ^afor¹ the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon ^athe name, and ^bremnant, ^cand ¹son, and ²nephew, saith the LORD.

23 ^aI will also make it a possession for the ¹bittern, and ²pools of water: and I will sweep it with the ³besom of destruction, saith the LORD of hosts.

The Fall of Assyria

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it ^astand:

14:12-23. **Lucifer** most certainly refers to Satan. Now we see the real power behind the Gentile monarchs. Thus Isaiah uses that fall of Satan, which is an assumed fact, to illustrate the fall of the Babylonian king. The name *Lucifer* is actually the Latin designa-

tion for the morning star (lit., "Light-bearer"). The Hebrew (*hēlēl*) means the "bright one." As the morning star speedily disappears before the rising sun, so Satan, the angel of light, will be banished to outer darkness by the coming of the Son of God.



SATAN

14:12. Originally created as one of God's highest angels, possessing all angelic attributes, Satan ("Adversary") led angels in a rebellion. He is described as the originator and chief practitioner of sin (1 John 3:8), "that wicked one" (1 John 5:18), a thief and destroyer (John 10:10), a deceiver (Rev. 12:9), murderer and liar (John 8:44), and the accuser of the brethren (Rev. 12:10). **Illustration:** Satan's subtle nature is reflected in the first temptation (Gen. 3:1), and in his titles "angel of light" (2 Cor. 11:14) and him that "deceiveth the whole world" (Rev. 12:9). His present-day activities include opposing the will and work of God, counterfeiting the work of God, and destroying all that is good. **Application:** A Christian can overcome Satan when he remembers four basic principles: First, though Jesus is greater than the Devil (1 John 4:4), a Christian must still have a healthy respect for the Enemy; even the archangel Michael did not confront Satan except in the name of the Lord (Jude 9). Second, a wise Christian will evaluate his life and avoid those situations where he is most likely to be tempted (1 Thess. 5:22). Third, he should resist the Devil by submitting to God (James 4:7-10). Finally, the Christian should always be prepared by wearing the whole armor of God (Eph. 6:13-17). (First Reference, Is. 14:12-17; Primary Reference, Is. 14:12-17; cf. 1 Tim. 4:1.)

25 That I will break the ^aAssyrian in my land, and upon my mountains tread him under foot: then shall ^bhis yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the ^apurpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath ^apurposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

Palestina Warned Not to Rejoice

28 In the year that ^aking Ahaz died was this ¹burden.

29 Rejoice not ¹thou, whole Palestina, ^abecause the rod of him that ²smote thee is broken: for out of the serpent's root shall come forth ^{3a}a cockatrice, ^band his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; ¹thou, whole Palestina, *art* ²dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 What shall *one* then answer the messengers of the nation? That ^athe LORD hath founded Zion, and ^bthe poor of his people shall ¹trust in it.

The Burden of Moab

15 The ^aburden¹ of Moab. Because in the night ^bAr of ^cMoab is laid waste, *and* ²brought to silence; because in the night Kir of Moab is laid waste, *and* ²brought to silence;

14:25 ^aMic. 5:5, 6; Zeph. 2:13
^bIs. 10:27; Nah. 1:13

14:26 ^aIs. 23:9; Zeph. 3:6, 8
14:27 ^a2 Chr. 20:6; Job 9:12; 23:13; Ps. 33:11;

Prov. 19:21; 21:30; Is. 43:13; Dan. 4:31, 35
14:28 ^a2 Kin. 16:20; 2 Chr. 28:27

¹ oracle or prophecy
14:29 ^a2 Chr. 26:6

^b2 Kin. 18:8
¹ all ye of Philistia

² struck
³ a viper

14:31 ¹ all ye of Philistia

² melted
14:32 ^aPs. 87:1, 5

^bZech. 11:11
¹ take refuge

15:1 ^a2 Kin. 3:4
^bNum. 21:28;

Deut. 2:9
^cIs. 15:1—16:14; Jer. 25:21;

48:1–47; Amos 2:1–3; Zeph. 2:8–11

¹ oracle or prophecy against
² destroyed

15:2 ^a Lev. 21:5; Jer. 48:37

¹ the temple, lit. house
² Sacred places for pagan worship

15:3 ^a Jer. 48:38
15:4 ^a Num. 21:28; 32:3; Jer. 48:34

15:5 ^a Is. 16:11; Jer. 48:31

^b Jer. 48:5
¹ Or like *The Third Eglath*, an unknown city, Jer. 48:34

² ascent
³ go up

15:6 ^a Num. 32:36
15:9 ^a 2 Kin. 17:25; Jer. 50:17

16:1 ^a 2 Kin. 3:4; Ezra 7:17

^b 2 Kin. 14:7; Is. 42:11

¹ Gr. *Petra*, lit. a rock

2 He is gone up to ¹Bajith, and to Dibon, ²the high places, to weep: Moab shall howl over Nebo, and over Medeba: ^aon all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, ^aweeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto ^aJahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

A Crying for Moab

5 ^aMy heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, ¹an heifer of three years old: for ^bby the ²mounting up of Luhith with weeping shall they ³go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters ^aof Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, ^alions upon him that escapeth of Moab, and upon the remnant of the land.

David's Throne

16 Send ^aye the lamb to the ruler of the land ^bfrom ¹Sela to the wilderness, unto the mount of the daughter of Zion.

14:24–32. As a part of the same **burden** (begun in 13:1), the prophet turns his attention to the **Assyrian**. He promises that God will **break** the Assyrian **upon my mountains** (the Judean hills). This promise was later fulfilled during the prophet's own lifetime when the Assyrian army was struck by the Angel of the Lord (37:36). **The year that king Ahaz died** was 727 B.C. **Palestina** refers to Philistia. Here the prophet warns Israel's perennial enemies not to rejoice in their plight because they too shall be invaded **from the north** (i.e., Babylon).

15:1–9. **The burden of Moab** is aimed at Israel's enemies in the eastern Trans-Jordan. The prophet reminds his readers of the fall of **Ar**, the capital of Moab, and **Kir**, their chief fortress. **Bajith**, **Dibon**, **Medeba**, **Heshbon**, and so on, form a list of Moabite cities that will be overrun by the coming Assyrian invasion. **Zoar** was the city to which Lot fled after the destruction of Sodom and Gomorrah. **Nimrim** was a Moabite oasis near the Dead Sea.

2 For it shall be, *that*, as a ^awandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of ^bArnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; ¹bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a ¹covert to them from the face of the ²spoiler: for the extortioner is at an end, the ³spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy ^ashall the throne be established: and he shall sit upon it in truth in the tabernacle of David, ^bjudging, and seeking ¹judgment, and ²hasting ^crighteousness.

6 We have heard of the ^apride of Moab; *he* is very proud: *even* of his haughtiness, and his pride, and his wrath: ^bbut his ¹lies *shall* not be so.

7 Therefore shall Moab ^ahowl for Moab, every one shall howl: for the foundations ^bof Kir-hareseth shall ye mourn; surely *they are* stricken.

8 For ^athe fields of Heshbon languish, and ^bthe vine of Sibmah: the lords of the heathen have broken down the ¹principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the ^csea.

The Glory of Moab Will End

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will ¹water thee with my tears, ^aO Heshbon, and Elealeh: for the ²shouting for thy summer fruits and ³for thy harvest is fallen.

10 And ^agladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no

16:2 ^a Prov. 27:8
^b Num. 21:13
16:3 ¹ betray
16:4 ¹ shelter
² devastator
³ devastation

16:5 ^a [Is. 9:6, 7; 32:1; 55:4; Dan. 7:14; Mic. 4:7; Luke 1:33; Rev. 11:15]

^b Ps. 72:2
^c Is. 9:7

¹ justice
² hastening

16:6 ^a Jer. 48:29; Amos 2:1; Obad. 3, 4; Zeph. 2:8, 10
^b Is. 28:15

¹ Lit. vain talk
16:7 ^a Jer. 48:20
^b 2 Kin. 3:25; Jer. 48:31

16:8 ^a Is. 24:7
^b Is. 16:9
^c Jer. 48:32

¹ choice
16:9 ^a Is. 15:4
¹ drench
² battle cry over
³ over

16:10 ^a Is. 24:8; Jer. 48:33

16:11 ^a Is. 15:5; 63:15; Jer. 48:36; Hos. 11:8; Phil. 2:1

¹ heart, lit. belly
² resound
³ my inner being

⁴ Or Kirheres
16:12 ^a Is. 15:2
16:14 ^a Job 7:1; 14:6; Is. 21:16

¹ despised
17:1 ^a Gen. 14:15; 15:2; 2 Kin. 16:9; Jer. 49:23; Amos 1:3-5; Zech. 9:1; Acts 9:2

¹ oracle or prophecy against
² will cease
17:2 ^a Num. 32:34

^b Jer. 7:33
17:3 ^a Is. 7:16; 8:4

17:4 ^a Is. 10:16
¹ wane
² grow

17:5 ^a Is. 17:11; Jer. 51:33; Joel 3:13; Matt. 13:30

¹ grain

singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore ^amy ¹bowels shall ²sound like an harp for Moab, and ³mine inward parts for ⁴Kir-haresh.

12 And it shall come to pass, when it is seen that Moab is weary on ^athe high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, ^aas the years of an hireling, and the glory of Moab shall be ¹contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.

The Burden of Damascus

17 The ^aburden¹ of Damascus. Behold, Damascus ²is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of ^aAroer *are* forsaken: they shall be for flocks, which shall lie down, and ^bnone shall make *them* afraid.

3 ^aThe fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall ¹be made thin, and ^athe fatness of his flesh shall ²wax lean.

5 ^aAnd it shall be as when the harvestman gathereth the ¹corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

16:1-5. Moab's only hope is in making peace with Judah. **Send ye the lamb** means they must pay tribute to the Davidic dynasty. **Sela** refers to Petra, the capital of Edom, which was carved out of the rocks and served as a natural hiding place. **Let mine outcasts dwell with thee** seems to refer to Israel's fleeing to Petra during the last days to escape the invasion from the north (predicted in Ezek. 38, 39). The reference to one sitting on the **throne** in the **tabernacle of David** would seem to place this passage in a millennial context.

17:1-14. **The burden of Damascus** refers to the capital city of Syria. This chapter is contemporaneous with chapter 7 and predicts the downfall of the coalition between Syria and Ephraim. Tiglath-pileser of Assyria destroyed Damascus in 732 B.C., a fulfillment of this prophecy. **Jacob shall be made thin** refers to the famine that followed the devastation and deportation of the northern tribes by Sargon of Assyria in 722 B.C.

A Man Shall Look to His Maker

6 ^aYet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three ¹berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man ^alook to his Maker, and his eyes shall ¹have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his ^afingers have made, either the ¹groves, or the ²images.

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten ^athe God of thy salvation, and hast not been mindful of the rock of thy ¹strength, therefore shalt thou plant pleasant plants, and shalt ²set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

God Will Rebuke the Nations

12 Woe to the multitude of many people, *which* make a noise ^alike the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall ^arebuke them, and they shall flee far off, and ^bshall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; *and* before the morning ¹he is not. This *is* the portion of them that ²spoil us, and the lot of them that rob us.

17:6 ^a Deut. 4:27; Is. 24:13; Obad. 5
¹ olives
17:7 ^a Is. 10:20; Hos. 3:5; Mic. 7:7

¹ look to
17:8 ^a Is. 2:8; 31:7
¹ Or *Asherim*; wooden images of Asherah, a Canaanite goddess
² incense altars
17:10 ^a Ps. 68:19; Is. 51:13
¹ stronghold
² set out foreign seedlings
17:12 ^a Is. 5:30; Jer. 6:23; Ezek. 43:2; Luke 21:25
17:13 ^a Ps. 9:5; Is. 41:11
^b Ps. 83:13; Hos. 13:3
17:14 ¹ he is no more
² plunder

18:1 ^a 2 Kin. 19:9; Is. 20:4, 5; Ezek. 30:4, 5, 9; Zeph. 2:12; 3:10
¹ shadowed with buzzing wings
² Heb. *Cush*
18:2 ¹ reeds
² tall and smooth of skin
³ powerful and treading
⁴ divide
18:3 ^a Is. 5:26
¹ a banner
18:4 ¹ look from 2 in sunshine
18:5 ¹ before
² pruning knives

18:6 ¹ birds of prey
18:7 ^a Ps. 68:31; 72:10; Is. 16:1; Zeph. 3:10; Mal. 1:11; Acts 8:27-38
¹ a gift
² tall and smooth of skin
³ powerful and treading down
⁴ divide
19:1 ^a Jer. 9:25, 26; Ezek. 29:1-30:19; Joel 3:19
^b Ps. 18:10; 104:3; Matt. 26:64; Rev. 1:7
^c Ex. 12:12; Jer. 43:12
¹ oracle or prophecy against
² Lit. tremble

Ethiopia's Destruction

18 Woe ^ato the land ¹shadowing with wings, which *is* beyond the rivers of ²Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of ¹bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation ²scattered and peeled, to a people terrible from their beginning hitherto; a nation ³meted out and trodden down, whose land the rivers ⁴have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, ^awhen he lifteth up ¹an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will ¹consider in my dwelling place like a clear heat ²upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For ¹afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with ²pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the ¹fowls of the mountains, and to the beasts of the earth: and the ¹fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

The Present to the Lord

7 In that time ^ashall ¹the present be brought unto the LORD of hosts of a people ²scattered and peeled, and from a people terrible from their beginning hitherto; a nation ³meted out and trodden under foot, whose land the rivers ⁴have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

The Burden of Egypt

19 The ^aburden ¹of Egypt. Behold, the LORD ^brideth upon a swift cloud, and shall come into Egypt: and ^cthe idols of Egypt shall ²be moved at his presence, and the

18:1-7. The prophet now pronounces **Woe** (doom) on the land of **Ethiopia** (Cush), which rose to such power that it overran all of Egypt in 715 B.C. The Ethiopian dynasty of this period (Egypt's twenty-fifth)

was headed by Shabaku (716-701 B.C.) and Shebitko (701-690 B.C.). Sennacherib of Assyria finally crushed the Ethiopian-Egyptian forces at El Tekeh in 701 B.C.

heart of Egypt shall melt in the midst of it.

2 And I will ^aset the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall ^aseek¹ to the idols, and to the charmers, and to ²them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over ^ainto the hand of a cruel ¹lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 ^aAnd the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And ¹they shall turn the rivers far away; *and* the brooks ^aof defence shall be emptied and dried up: the reeds and ²flags shall wither.

7 The ¹paper reeds by the ²brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

8 The fishers also shall mourn, and all they that cast ¹angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in ^afine flax, and they that weave ¹networks, shall be ²confounded.

10 And ¹they shall be broken in the purposes thereof, all that make ²sluices *and* ponds for fish.

The Failure of the Egyptian Wisdom

11 Surely the princes of ^aZoan *are* fools, the counsel of the wise

19:2 ^aJudg. 7:22; 1 Sam. 14:16, 20; 2 Chr. 20:23; Matt. 10:21, 36

19:3 ^a 1 Chr. 10:13; Is. 8:19; 47:12; Dan. 2:2

¹ *consult*

² *the mediums*

19:4 ^a Is. 20:4; Jer. 46:26; Ezek. 29:19

¹ *master*

19:5 ^a Is. 50:2; Jer. 51:36; Ezek. 30:12

19:6 ^a 2 Kin. 19:24

¹ *the rivers will turn foul*

² *rushes*

19:7 ¹ *papyrus*

² The Nile, lit. river

19:8 ¹ *hooks*

19:9 ^a 1 Kin. 10:28; Prov. 7:16; Ezek. 27:7

¹ *fine fabric*

² *ashamed*

19:10 ¹ *its foundations shall be*

² *wages shall be troubled of soul*

19:11 ^a Num. 13:22; Ps. 78:12, 43; Is. 30:4

¹ *foolish*

19:12 ^a 1 Cor. 1:20

^b Ps. 33:11

19:13 ^a Jer. 2:16; Ezek. 30:13

¹ Ancient Memphis

² *led Egypt astray*

³ *cornerstone or mainstay*

19:14 ^a 1 Kin. 22:22; Is. 29:10

19:15 ^a Is. 9:14-16

¹ *bulrush*

19:16 ^a Jer. 51:30; Nah. 3:13

^b Is. 11:15

¹ *waving*

² *waves*

19:17 ^a Is. 14:24; Dan. 4:35

19:18 ^a Zeph. 3:9

^b Is. 45:23

19:19 ^a Gen. 28:18; Ex. 24:4; Josh. 22:10, 26, 27; Is. 56:7; 60:7

^b Ps. 68:31

19:20 ^a Josh. 4:20; 22:27

counsellors of Pharaoh is become ¹brutish: ^bhow say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 ^aWhere *are* they? where *are* thy wise *men*? and let them tell thee now, and let them know what the LORD of hosts hath ^bpurposed upon Egypt.

13 The princes of Zoan are become fools, ^athe princes of ¹Noph are deceived; they have also ²seduced Egypt, *even they that are* the ³stay of the tribes thereof.

14 The LORD hath mingled ^aa perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which ^athe head or tail, branch or ¹rush, may do.

16 In that day shall Egypt ^abe like unto women: and it shall be afraid and fear because of the ¹shaking of the hand of the LORD of hosts, ^bwhich he ²shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath ^adetermined against it.

18 In that day shall five cities in the land of Egypt ^aspeak the language of Canaan, and ^bswear to the LORD of hosts; one shall be called, The city of destruction.

Egypt Shall Know the Lord

19 In that day ^ashall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the ^bLORD.

20 And ^ait shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall

19:1-10. The burden of Egypt is a message of both judgment and hope for Egypt. Isaiah then pictures the coming Egyptian civil war of the seventh century B.C. The Egyptians fell to Esar-haddon of Assyria in 671 B.C. **Idols, charmers, familiar spirits, wizards** refer to various aspects of Egyptian religion, which was dominated by the occult. The **cruel lord** and **fierce king** are references to the Assyrian overlords who were to dominate Egypt for nearly 20 years.

19:11-17. Isaiah predicts the failure of Egyptian wisdom, the pride of Egyptian culture. **Princes of Zoan** refers to the capital of Tanis. **Noph** is Memphis, located at the apex of the Delta. Egypt will fall into utter confusion because the Lord has **mingled a perverse spirit** among the Egyptians to cause them to err in their discernment. **Judah shall be a terror unto Egypt** because Egypt is so weakened that even little Judah frightens her.

cry unto the LORD because of the oppressors, and he shall send them a ^bsaviour, and a ¹great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall ^aknow the LORD in that day, and ^bshall ¹do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall ¹smite Egypt: he shall smite and ^aheal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 In that day ^ashall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall ^bserve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria ^athe work of my hands, and Israel mine inheritance.

The Shame of Egypt and Ethiopia

20 In the year that ^aTartan¹ came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and ¹loose ^athe sackcloth from off thy loins, and put off thy ²shoe from thy foot. And he did so, ^bwalking naked and barefoot.

19:20 ^bIs. 43:11

¹mighty

19:21 ^aIs. 2:3, 4; 11:9;

^bIs. 56:7; 60:7; Zech. 14:16-18; Mal. 1:11

¹make sacrifice and offering

19:22 ^aDeut.

32:39; Is. 30:26; 57:18; [Heb.

12:11]

¹strike

19:23 ^aIs. 11:16;

35:8; 49:11;

62:10

^bIs. 27:13

19:25 ^aDeut.

14:2; Ps. 100:3;

Is. 29:23; Hos.

2:23; [Eph. 2:10]

20:1 ^a2 Kin.

18:17

¹Or the

Commander-

in-Chief

20:2 ^aZech.

13:4; Matt. 3:4

^b1 Sam. 19:24;

Mic. 1:8

¹remove

²sandal

20:3 ^aIs. 8:18

20:4 ^aIs. 19:4

^b2 Sam. 10:4;

Is. 3:17; Jer.

13:22; Mic. 1:11

20:5 ^a2 Kin.

18:21; Is. 30:3-5;

31:1; Ezek.

29:6, 7

20:6 ^aIs. 30:5, 7

¹territory

21:1 ^aZech. 9:14

¹oracle or

prophecy

against the

wilderness

21:2 ^aIs. 33:1

^bIs. 13:17; 22:6;

Jer. 49:34

¹distressing

²plunderer

plundereth

21:3 ^aIs. 15:5;

16:11

^bIs. 13:8

¹sharp pains

²in childbirth

³distressed

21:4 ^aDeut.

28:67

¹uncovered

²frightened

³longing

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years ^afor a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the ^aking of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, ^beven with *their* buttocks uncovered, to the shame of Egypt.

5 ^aAnd they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this ¹isle shall say in that day, Behold, such *is* our expectation, whither we flee for ^ahelp to be delivered from the king of Assyria: and how shall we escape?

The Burden of the Desert of the Sea

21 The ¹burden of the desert of the sea. As ^awhirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A ¹grievous vision is declared unto me; ^athe treacherous dealer dealeth treacherously, and the ²spoiler spoileth. ^bGo up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore ^aare my loins filled with pain: ^bpangs¹ have taken hold upon me, as the pangs of a woman ²that travaileth: I was ³bowed down at the hearing *of it*; I was dismayed at the seeing *of it*.

4 My heart ¹panted, fearfulness ²affrighted me: ^athe night of my ³pleasure hath he turned into fear unto me.

19:18-25. The city of destruction comes from a deliberate alteration of the name Heliopolis, "City of the Sun." The prophet Isaiah sees a day when Egypt will be converted to the knowledge of the Lord. The prediction of an **altar to the LORD** in Egypt was technically fulfilled during the reign of Ptolemy VI by a priest named Onias. However, the **saviour, and a great one** who brings universal blessing, must refer to Christ Himself ruling over Egypt during the millennial kingdom. The **highway** running from Egypt to Assyria through Israel pictures a time of international peace when Israel and Assyria will become **my people**.

20:1-6. This prophecy is dated in the year of the Assyrian invasion of the Philistine coast in 711 B.C. Tartan is an Akkadian military title (cf. 2 Kin. 18:17). He was sent by Sargon to subdue the Philistine city of Ashdod. God then instructs Isaiah to become a liv-

ing illustration of His coming judgment by **walking naked and barefoot** like a captive slave. Egypt and Ethiopia would be taken into captivity by Assyria, which was known not only for stripping its captives naked, but in some cases peeling their skin off while they were still alive!

21:1-10. The **desert of the sea** is unclear but seems to refer to Media and Persia, which lay beyond the desert and the Persian Gulf. Therefore **Elam** and **Media** are pictured as going up against Babylon. Thus, in this vision, Isaiah sees the Medo-Persian invasion of Babylon. The reference to the **night of my pleasure** may well refer to Belshazzar's banquet in Daniel 5, for on that night self-sufficient Babylon fell (539 B.C.). **Babylon is fallen, is fallen** is repeated twice for emphasis. The same exclamation is used in Revelation 14:8 to refer to the fall of symbolic "Babylon."

5 “Prepare the table, ¹watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of ¹asses, *and* a chariot of camels; and he hearkened diligently with ²much heed:

8 ¹And he cried, A lion: My lord, I stand continually upon the ^awatchtower in the daytime, and I ²am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, ^aBabylon is fallen, is fallen; and ^ball the graven images of her gods he hath broken unto the ground.

10 ^oMy threshing, and the ¹corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

The Burdens of Dumah and Arabia

11 ^aThe ¹burden of Dumah. He calleth to me out of ^bSeir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ^aThe ¹burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies ^bof ²Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they ¹prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the

21:5 ^a Jer. 51:39; Dan. 5:5

¹ set a watchman

21:7 ¹ donkeys

² great care

21:8 ^a Hab. 2:1

¹ DSS Then the

observer cried,

My lord!

² have sat at

my post every

night

21:9 ^a Is. 13:19;

47:5, 9; 48:14;

Jer. 51:8; Dan.

5:28, 31; Rev.

14:8; 18:2

^b Is. 46:1; Jer.

50:2; 51:44

21:10 ^a Jer.

51:33; Mic. 4:13

¹ grain

21:11 ^a Gen.

25:14; Josh.

15:52; 1 Chr.

1:30

^b Gen. 32:3; Jer.

49:7; Ezek. 35:2;

Obad. 1

¹ prophecy

against

21:13 ^a Jer.

25:24; 49:28

^b Gen. 10:7;

1 Chr. 1:9, 32;

Jer. 25:23; Ezek.

27:15

¹ prophecy

against

² Dedanites

21:14 ¹ met

21:16 ^a Is. 16:14

^b Ps. 120:5;

Song 1:5; Is.

42:11; 60:7;

Ezek. 27:21

22:1 ¹ oracle

or prophecy

against

22:2 ^a Is. 32:13

¹ noise

22:3 ¹ captured

22:4 ^a Jer. 4:19

¹ plundering

22:5 ^a Is. 37:3

^b Lam. 1:5; 2:2

¹ confusion

22:6 ^a Jer. 49:35

^b Is. 15:1

22:8 ^a 2 Kin.

18:15, 16

^b 1 Kin. 7:2;

10:17

¹ removed the

protection

bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, ^aaccording to the years of an hireling, and all the glory of ^bKedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

The Burden of the Valley of Vision

22 The ¹burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of ¹stirs, a tumultuous city, ^aa joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are ¹bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; ^aI will weep bitterly, labour not to comfort me, because of the ¹spoiling of the daughter of my people.

5 ^aFor *it is* a day of trouble, and of treading down, and of ¹perplexity ^bby the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 ^aAnd Elam bare the quiver with chariots of men *and* horsemen, and ^bKir uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

Not Looking to the Maker

8 ^aAnd he ¹discovered the covering of Judah, and thou didst look in that day to the armour ^bof the house of the forest.

21:11, 12. **Dumah** refers to Edom, which was south of Moab. **Seir** is another name for the same area where the descendants of Esau settled. Here Edom is pictured as hiding in Seir wondering whether it is safe to come out. Isaiah is called a **watchman** and warns them of impending judgment unless they **return** (*shûb*, repent).

21:13–17. **The burden upon Arabia** refers to the various Arabian tribes of the desert beyond Edom. **Dedanim** refers to Dedan, a region in Arabia. **Tema** was an oasis where Nabonidus spent much of his time

while his son Belshazzar ruled over Babylon. **Kedar** is a tribe of Ishmaelite descent. The prophet predicts that these desert tribes will be no match for the coming Assyrian invasion.

22:1–14. **The valley of vision** refers to Jerusalem, located on the hills surrounded by dominating mountain ranges. The gathering storm of judgment will dump its greatest torrents on Jerusalem herself. The coming Babylonian invasion will cause the people to go up to the **housetops** to observe the siege of the city. **Kir** and **Elam** are pictured as mercenaries of

9 ^aYe have seen also the ¹breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 ^aYe made also a ¹ditch between the two walls for the water of the old ^bpool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

God Calls for Repentance

12 And in that day did the Lord GOD of hosts ^acall to weeping, and to mourning, and ^bto baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and ^adrinking wine: ^blet us eat and drink; for to morrow we shall die.

14 ^aAnd it was revealed in mine ears by the LORD of hosts, Surely this iniquity ^bshall not be purged from you till ye die, saith the Lord GOD of hosts.

15 Thus saith the Lord GOD of hosts, Go, get thee unto this ¹treasurer, *even* unto ^aShebna, which is over the house, *and say*,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he ^athat heweth him out a sepulchre on high, *and* that ¹graveth an habitation for himself in a rock?

17 Behold, the LORD will ¹carry thee away with a mighty captivity, ^aand will surely ²cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the ^achariots of thy glory *shall be* the shame of thy lord's house.

22:9 ^a 2 Kin. 20:20; 2 Chr. 32:4; Neh. 3:16
¹ damage to
22:11 ^a Neh. 3:16
^b 2 Kin. 20:20; 2 Chr. 32:3, 4
¹ reservoir
22:12 ^a Is. 32:11; Joel 1:13; 2:17
^b Ezra 9:3; Is. 15:2; Mic. 1:16
22:13 ^a Is. 5:11, 22; 28:7, 8; Luke 17:26-29
^b Is. 56:12; 1 Cor. 15:32
22:14 ^a Is. 5:9; ^b 1 Sam. 3:14; Ezek. 24:13
22:15 ^a 2 Kin. 18:37; Is. 36:3
¹ steward
22:16 ^a 2 Sam. 18:18; 2 Chr. 16:14; Matt. 27:60
¹ carves a tomb
22:17 ^a Esth. 7:8
¹ throw thee away violently,
O mighty man
² seize
22:18 ^a Is. 2:7

22:19 ¹ office
² position
22:20 ^a 2 Kin. 18:18; Is. 36:3, 22; 37:2
22:21 ¹ belt
² responsibility
22:22 ^a Is. 9:6
^b Job 12:14; Rev. 3:7
22:23 ^a Ezra 9:8; Zech. 10:4
¹ peg
22:24 ¹ pitchers
22:25 ¹ peg
23:1 ^a Jer. 25:22; 47:4; Ezek. 26-28; Amos 1:9; Zech. 9:2, 4
¹ prophecy against
² harbour
³ Heb. *Kittim*, western lands, especially Cyprus
23:2 ¹ coastland
² Or *Sidon*
³ filled
23:3 ^a Ezek. 27:3-23
¹ grain
² The Nile
³ marketplace

19 And I will drive thee from thy ¹station, and from thy ²state shall he pull thee down.

Eliakim's Rise to Power

20 And it shall come to pass in that day, that I will call my servant ^aEliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy ¹girdle, and I will commit thy ²government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his ^ashoulder; so he shall ^bopen, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* ^aa ¹nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of ¹flagons.

25 In that day, saith the LORD of hosts, shall the ¹nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

The Burden of Tyre

23 The ^aburden¹ of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no ²entering in: from the land of ³Chittim it is revealed to them.

2 Be still, ye inhabitants of the ¹isle; thou whom the merchants of ²Zidon, that pass over the sea, have ³replenished.

3 And by great waters the ¹seed of Sihor, the harvest of ²the river, *is* her revenue; and ^ashe is a ³mart of nations.

Babylon. The **choicest valleys**, which had known the blessing of prosperity, will then be **full of chariots** of the invading army. The prophet calls for **weeping, mourning, and sackcloth** (repentance), but instead the people have developed the attitude of **eat and drink; for to morrow we shall die**.

22:15-25. Shebna is referred to as the **treasurer** and apparently was the leader of the pro-Egyptian

faction in Jerusalem. Thinking his position was secure, he had already ordered a large **sepulchre** (tomb) to be raised in his memory. Instead, Isaiah predicts that he will soon be demoted and will eventually die a pauper in a foreign country. Shebna was replaced by **Eliakim** during the reign of Hezekiah, as indicated in 2 Kings 18:18. **The key of the house of David** refers to the responsibility of protecting the Davidic line.

4 Be thou ashamed, O ¹Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I ²nourish up young men, *nor* bring up virgins.

5 ^aAs at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the ¹isle.

7 *Is* this your ^ajoyous city, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, ^athe crowning city, whose merchants *are* princes, whose ¹traffickers *are* the honourable of the earth?

9 The LORD of hosts hath ^apurposed it, ¹to stain the ^bpride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as ¹a river, O daughter of Tarshish: *there* is no more ²strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ^aagainst ¹the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of ¹Zidon: arise, ^apass over to ²Chittim; there also shalt thou have no rest.

The Land of the Chaldeans

13 Behold the land of the ^aChaldeans; this people was not, *till* the Assyrian founded it for ^bthem¹ that dwell in the wilderness: they set up the towers thereof, they raised up

23:4 ¹ Or Sidon

² rear

23:5 ^a Is. 19:16

23:6 ¹ coastland

23:7 ^a Is. 22:2;

32:13

23:8 ^a Ezek.

28:2, 12

¹ traders

23:9 ^a Is. 14:26

^b Job 40:11, 12;

Is. 13:11; 24:4;

Dan. 4:37

¹ to dishonour

23:10 ¹ The Nile

² restraint, lit.

belt

23:11 ^a Zech.

9:2-4

¹ Canaan

23:12 ^a Ezek.

26:13, 14; Rev.

18:22

¹ Or Sidon

² Cyprus

23:13 ^a Is. 47:1

^b Ps. 72:9

¹ wild beasts of

the desert

23:14 ^a Ezek.

27:25-30

23:15 ¹ it shall be

with Tyre as in

the song of the

harlot

23:17 ^a Rev. 17:2

¹ return

23:18 ^a Ex.

28:36; Zech.

14:20, 21

¹ gain

² set apart for

³ fine or choice

24:1 ¹ distorts its

surface

24:2 ^a Hos. 4:9

^b Ezek. 7:12, 13

¹ creditor

² debtor

24:3 ¹ plundered

the palaces thereof; *and* he brought it to ruin.

14 ^aHowl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years ¹shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall ¹turn to her hire, and ^ashall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her ¹merchandise and her hire ^ashall be ²holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for ³durable clothing.

The Empty Earth

24 Behold, the LORD maketh the earth empty, and maketh it waste, and ¹turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the ^apriest; as with the servant, so with his master; as with the maid, so with her mistress; ^bas with the buyer, so with the seller; as with the lender, so with the borrower; as with the ¹taker of usury, so with the ²giver of usury to him.

3 The land shall be utterly emptied, and utterly ¹spoiled: for the LORD hath spoken this word.

23:1-12. **The burden of Tyre** focuses the prophet's message on the major coastal city of the Phoenicians to the north. The Greeks called them "purple-folk" because of their famous purple dye. They were the shipping merchants of the Near East. **Zidon** (Sidon) was another prominent Phoenician coastal city. Isaiah foresees the coming destruction of this great commercial empire. **Tarshish** is the common designation for the westernmost part of the Mediterranean, as far as Spain. **Chittim** refers to western lands, especially the island of Cyprus. Thus, the prophet announces that trade with these distant places will cease because of Tyre's destruction. Both Isaiah and Ezekiel (chs. 27,

28) predicted the fall of Tyre. Ezekiel prophesied that the entire city would be thrown into the sea. See the note on Ezekiel 26:1-21.

23:13-18. The **Chaldeans** refers to the founders of the Neo-Babylonian Empire, including Nebuchadnezzar who besieged and destroyed Tyre. The **Assyrian** people thought of themselves as being an older people than the Chaldeans, but the Assyrians were conquered by them in 612 B.C. The prophet predicts that Tyre will be laid waste, yet will survive, being forced to **sing as an harlot**, meaning she would no longer enjoy her independence but would have to pander to the desires of her conquerors.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the “haughty¹ people of the earth do languish.

5 “The earth also is defiled under the inhabitants thereof; because they have ^btransgressed the laws, changed the ordinance, broken the “everlasting covenant.

6 Therefore hath “the curse devoured the earth, and they that dwell therein are ¹desolate: therefore the inhabitants of the earth are ^bburned, and few men left.

7 “The new wine ¹mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth “of ¹tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is ¹smitten with destruction.

24:4 ^a Is. 25:11

¹ proud

24:5 ^a Gen. 3:17;

Num. 35:33; Is.

9:17; 10:6

^b Is. 59:12

^c 1 Chr. 16:14–

19; Ps. 105:7–12

24:6 ^a Mal. 4:6

^b Is. 9:19

1 Or held guilty

24:7 ^a Is. 16:8–

10; Joel 1:10, 12

¹ fails

24:8 ^a Is. 5:12,

14; Jer. 7:34;

16:9; 25:10;

Ezek. 26:13;

Hos. 2:11; Rev.

18:22

¹ tambourines

24:12 ¹ stricken

24:13 ^a [Is. 17:5,

6; 27:12]

24:15 ^a Is. 25:3

^b Mal. 1:11

¹ dawning light

² coastlands

24:16 ^a Is. 21:2;

33:1; Jer. 3:20;

5:11

¹ poverty

24:17 ^a Jer.

48:43; Amos

5:19

24:18 ^a Gen.

7:11

^b Ps. 18:7; 46:2;

Is. 2:19, 21;

13:13

¹ caught

Glorify the Lord

13 When thus it shall be in the midst of the land among the people, *“there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore ^aglorify ye the LORD in the ¹fires, *even* ^bthe name of the LORD God of Israel in the ²isles of the sea.

16 From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My ¹leanness, my leanness, woe unto me! “the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 “Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be ¹taken in the snare: for “the windows from on high are open, and ^bthe foundations of the earth do shake.

24:1–12. This section of Isaiah’s prophecies (24:1–27:13) is often called the *Little Apocalypse* because it looks beyond the immediate judgment of Israel’s Gentile neighbors to the final judgments of the Tribulation period and the ushering in of the messianic kingdom. These chapters present universal judgments followed by universal blessings. **THE LORD** moves in cataclysmic judgment upon the **earth** (*erets*), not simply on the “land” of Israel. In these verses “land” should read “earth.” The severity of the Tribulation period is indicated by the statement that **the LORD maketh the earth empty, and ... waste. Turneth it upside down** is better read “distorts.” Thus, through war God empties the earth and leaves it a devastated and distorted wasteland. The cities of the earth are described as **desolate** and **burned** as a result of this universal destruction.

24:13–23. The universal nature of this eschatolog-

ical judgment leaves the people of the earth **as the shaking of an olive tree** (i.e., empty and retaining only negligible remains). The reference to the **uttermost part of the earth** emphasizes the universal extent of this prophecy. This devastation will be so great that **the foundations of the earth do shake** from the aftershock. Thus, **the earth shall reel to and fro like a drunkard**. God’s judgment will rock the very stability of the planet, reminding the people of earth that they have rebelled against Him. **The host of the high ones** (Satanic powers) and the **kings of the earth** (earthly powers) will be **gathered in the pit ... shut up ... many days**. After a period of time **shall they be visited** (lit., “punished”). Notice the obvious parallel to Revelation 20:1–3, where Satan is bound in the bottomless pit for a thousand years and then loosed for a “little season,” only to be finally cast into the lake of fire.



APOCALYPTIC LANGUAGE

24:1. The eschatological nature of Isaiah’s prophecies in chapters 24–27 and 34–35 have been categorized by most scholars as apocalyptic language, as is found in Daniel 7–12, Ezekiel 38–39, Zechariah 10–12, and Revelation 4–19. Each of these passages is clearly prophetic but also distinctively eschatological, involving predictions of divine interventions in human history. The term *apocalyptic* comes from the Greek word meaning to “reveal” or “uncover.” Thus, apocalyptic language expresses visions of future events in symbolic language emphasizing God’s sovereign control of history and the promise of His divine intervention to guarantee the final outcome (cf. Matt. 24:33).

The Lord Shall Reign

19 ^aThe earth is ¹utterly broken down, the earth is ²clean dissolved, the earth is ³moved exceedingly.

20 The earth shall ^areel¹ to and fro like a drunkard, and shall ²be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, ^aand the kings of the earth upon the earth.

22 And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be ¹visited.

23 Then the ^amoon shall be ¹confounded, and the sun ashamed, when the LORD of hosts shall ^breign in ^cmount Zion, and in Jerusalem, and before his ²ancestors gloriously.

Praise for the Lord's Faithfulness

25 O LORD, thou *art* my God; ^aI will exalt thee, I will praise thy name; ^bfor thou hast done wonderful *things*; ^cthy counsels of old *are* faithfulness *and* truth.

2 For thou hast made ^aof a city ¹an heap; *of* a ²defenced city a ruin: a palace of strangers to be no city; it shall never be ³built.

3 Therefore shall the strong people ^aglorify thee, the city of the ¹terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, ^aa refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the ¹branch of the terrible ones shall be ²brought low.

24:19 ^a Jer. 4:23

¹ violently

² split open

³ shaken

24:20 ^a Is. 19:14;

24:1; 28:7

¹ stagger

² totter like

a hut

24:21 ^a Ps. 76:12

24:22 ¹ punished

24:23 ^a Is. 13:10;

60:19; Ezek.

32:7; Joel 2:31;

3:15

^b Rev. 19:4, 6

^c [Heb. 12:22]

¹ disgraced or

ashamed

² elders

25:1 ^a Ex. 15:2

^b Ps. 98:1

^c Num. 23:19

25:2 ^a Is. 21:9;

23:13; Jer. 51:37

¹ a ruin

² fortified

³ rebuilt

25:3 ^a Is. 24:15;

Rev. 11:13

¹ ruthless

25:4 ^a Is. 4:6

25:5 ¹ song

² diminished

25:6 ^a [Is. 2:2-4;

56:7]

^b Prov. 9:2;

Matt. 22:4

^c [Dan. 7:14;

Matt. 8:11]

¹ choice pieces

² wines ma-

tured on the

sediment

25:7 ^a 2 Cor.

3:15; [Eph. 4:18]

¹ Lit. swallow

25:8 ^a [Hos.

13:14; 1 Cor.

15:54; Rev.

20:14]

^b Is. 30:19; Rev.

7:17; 21:4

¹ forever

25:9 ^a Gen.

49:18; Is. 8:17;

26:8; [Titus

2:13]

^b Ps. 20:5

25:10 ^a Is. 16:14;

Jer. 48:1-47;

Ezek. 25:8-11;

Amos 2:1-3;

Zeph. 2:9

¹ trampled

25:11 ^a Is. 24:4;

26:5

¹ trickery

25:12 ^a Is. 26:5

26:1 ^a Is. 2:11;

12:1

^b Is. 60:18

26:2 ^a Ps. 118:19,

20

26:3 ^a Is. 57:19;

[Phil. 4:6, 7]

¹ sustained by

Death Is Swallowed in Victory

6 And in ^athis mountain shall ^bthe LORD of hosts make unto ^call people a feast of ¹fat things, a feast of ²wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will ¹destroy in this mountain the face of the covering cast over all people, and ^athe veil that is spread over all nations.

8 He will ^aswallow up death ¹in victory; and the Lord GOD will ^bwipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 And it shall be said in that day, Lo, this *is* our God; ^awe have waited for him, and he will save us: this *is* the LORD; we have waited for him, ^bwe will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and ^aMoab shall be ¹trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their ^apride together with the ¹spoils of their hands.

12 And the ^afortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

A Mind Stayed on God

26 In ^athat day shall this song be sung in the land of Judah; We have a strong city; ^bsalvation will God appoint *for* walls and bulwarks.

2 ^aOpen ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect ^apeace, *whose* mind *is* ¹stayed on *thee*: because he trusteth in thee.

25:1-12. Chapter 25 begins with a song of exaltation and praise to God for the triumph of His judgment of the world. The survivors of the Great Tribulation lift their voices in praise to God for His protection. The cities of mankind have fallen into ruin and the nations of earth have been brought low (i.e., humbled) before the mighty God who alone

has been a refuge from the storm. The veil does not refer to the veil of the temple but to the covering of death that hangs over all nations. Yet God will swallow up death in victory (cf. 1 Cor. 15:54) and the Lord God will wipe away tears (cf. Rev. 7:17). This act of His grace will then bring in the millennial kingdom.

4 Trust ye in the LORD for ever: ^afor in ¹the LORD JEHOVAH is ²everlasting strength:

5 For he ¹bringeth down them that dwell on high; ^athe lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall ¹tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just is upright-ness: ^athou, most upright, dost ¹weigh the path of the just.

8 Yea, ^ain the way of thy judgments, O LORD, have we ^bwaited for thee; the desire of *our* soul is to thy name, and to the remembrance of thee.

9 ^aWith my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 ^aLet ¹favour be shewed to the wicked, *yet* will he not learn righteousness: in ^bthe land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, ^athey will not see: *but* they shall see, and be ashamed for ¹their envy at the people; yea, the fire of thine enemies shall devour them.

A Peace for God's People

12 LORD, thou wilt ¹ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, ^aother lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

26:4 ^a Is. 12:2;

45:17

¹ Heb. YAH

² Or *Rock of Ages*

26:5 ^a Is. 25:11, 12

¹ *bringeth low*

26:6 ¹ *trample*

26:7 ^a Ps. 37:23

¹ Or *make level*

26:8 ^a Is. 64:5

^b Is. 25:9; 33:2

26:9 ^a Ps. 63:6;

Song 3:1; Is.

50:10; Luke 6:12

26:10 ^a Eccl.

8:12; [Rom. 2:4]

^b Ps. 143:10

¹ *grace*

26:11 ^a Job

34:27; Ps. 28:5;

Is. 5:12

¹ *thy zeal for*

26:12 ¹ *establish*

26:13 ^a 2 Chr.

12:8

26:14 ^a Eccl. 9:5;

Is. 14:22

¹ *punished*

26:15 ^a Is. 9:3

¹ *hadst ex-*

panded all the

borders of the

land

26:16 ^a Is. 37:3;

Hos. 5:15

¹ Or *whispered*

26:17 ^a Is. 13:8;

[John 16:21]

¹ *sharp pains*

26:18 ^a Ps. 17:14

¹ *given birth to*

26:19 ^a Is. 25:8;

[Ezek. 37:1-14]

^b [Dan. 12:2];

Hos. 13:14

26:20 ^a Ex.

12:22, 23; [Ps.

91:1, 4]

^b [Ps. 30:5; Is.

54:7, 8; 2 Cor.

4:17]

26:21 ^a Mic. 1:3;

[Jude 14]

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou ¹visited and destroyed them, and made all their memory to ^aperish.

15 Thou hast ^aincreased the nation, O LORD, thou hast increased the nation: thou art glorified: thou ¹hadst removed it far *unto* all the ends of the earth.

16 LORD, ^ain trouble have they visited thee, they ¹poured out a prayer *when* thy chastening *was* upon them.

17 Like as ^aa woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her ¹pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were ¹brought forth wind; we have not wrought any deliverance in the earth; neither have ^athe inhabitants of the world fallen.

19 ^aThy dead *men* shall live, *together with* my dead body shall they arise. ^bAwake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

The Lord Punishes Iniquity

20 Come, my people, ^aenter thou into thy chambers, and shut thy doors about thee: hide thyself as it were ^bfor a little moment, until the indignation be overpast.

21 For, behold, the LORD ^acometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

26:1-11. Chapter 26 opens with a great song of praise that will be sung in Judah (lit., "Praise"). The picture is that of the redeemed who enter the millennial kingdom. Notice that the **walls and bulwarks** are not physical but spiritual. The command **Open ye the gates** may indicate that the city (New Jerusalem) has never before been occupied. In this fixed moral and spiritual state Israel is promised **perfect peace** (*shalôm, shalôm*, lit., "peace, peace"). This emphatic expression indicates a peace that goes beyond human comprehension (cf. Phil. 4:7). To have one's **mind ... stayed** means to lean on God in total confidence and security. **Trust** is the ultimate expression of that confidence. Notice that the object of one's faith is as important as the act of

trust. Here the object of faith is **the LORD JEHOVAH**.

26:12-21. Next Isaiah predicts that God will **ordain peace** for those who trust in Him. **Other lords** are other gods they may have previously worshiped. Now they must recognize that **they are dead**. Though the people of Israel have been **removed ... unto all the ends of the earth**, their dispersion will be reversed and they will be regathered in their land. This section also contains one of the strongest promises of physical resurrection in the Old Testament. **Thy dead men shall live ... my dead body shall ... arise**. Those who have previously died are called upon to **awake and sing, ye that dwell in dust**. The prophet further predicts that the **earth shall cast out the dead**. See the note on Daniel 12:2.

The Vineyard of Red Wine

27 In that day the LORD with his ¹sore and great and strong sword shall punish ²leviathan the ³piercing serpent, ^aeven leviathan that ⁴crooked serpent; and he shall slay ^bthe ⁵dragon that *is* in the sea.

2 In that day ^asing ye unto her, ^bA vineyard of red wine.

3 ^aI the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set ^athe briars *and* thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold ^aof my strength, *that* he may ^bmake peace with me; *and* he shall make peace with me.

6 He shall cause them that come ¹of Jacob ^ato take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ^aHath he smitten ¹him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 ^aIn measure, ¹when it shooteth forth, thou ²wilt debate with it: ^bhe ³stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be ¹purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, ²the groves and ³images shall not stand up.

The Desolation of Cities

10 Yet the ¹defenced city *shall be* ^adesolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the bougths thereof are

27:1 ^a Gen. 3:1; Ps. 74:13, 14; Rev. 12:9, 15
^b Is. 51:9; Ezek. 29:3; 32:2

¹ *severe*
² A large sea creature, identity unknown
³ *fleeing*
⁴ *twisted*

⁵ A large reptile
27:2 ^a Is. 5:1
^b Ps. 80:8; Is. 5:7; Jer. 2:21

27:3 ^a 1 Sam. 2:9; Ps. 121:4, 5; Is. 31:5; [John 10:28]

27:4 ^a 2 Sam. 23:6; Is. 9:18

27:5 ^a Is. 25:4
^b Job 22:21; Is. 26:3, 12; [Rom. 5:1; 2 Cor. 5:20]

27:6 ^a Is. 37:31; Hos. 14:5, 6
¹ *to take root in*
Jacob

27:7 ^a Is. 10:12, 17; 30:30-33
¹ Israel

27:8 ^a Job 23:6; Ps. 6:1; Jer. 10:24; 30:11; 46:28; [1 Cor. 10:13]

^b [Ps. 78:38]
¹ *by sending it away*

² *didst contend*
³ *removes it by*

27:9 ¹ *covered*
² Or *Asherim*, wooden images of Canaanite deities

³ *incense altars*
27:10 ^a Is. 5:6, 17; 32:14; Jer. 26:18

¹ *fortified*
27:11 ^a Deut. 32:28; Is. 1:3
^b Is. 9:17

^c Deut. 32:18; Is. 43:1, 7; 44:2, 21, 24

27:12 ^a [Is. 11:11; 56:8]

¹ *thresh from*
² The Euphrates
³ *brook*

27:13 ^a Is. 2:11
^b Lev. 25:9; 1 Chr. 15:24; Matt. 24:31; Rev. 11:15

^c Is. 19:21, 22
^d [Is. 2:3]; Zech. 14:16; [Heb. 12:22]

28:1 ¹ *at*
² *verdant*

28:2 ^a Is. 30:30; Ezek. 13:11

¹ *cast them*
28:3 ¹ *trampled*

28:4 ¹ *at*
² *verdant*
³ *firstfruit*

withered, they shall be broken off: the women come, *and* set them on fire: for ^ait *is* a people of no understanding; therefore he that made them will ^bnot have mercy on them, and ^che that formed them will shew them no favour.

12 And it shall come to pass in that day, *that* the LORD shall ¹beat off from the channel of ²the river unto the ³stream of Egypt, and ye shall be ^agathered one by one, O ye children of Israel.

13 ^aAnd it shall come to pass in that day, ^bthat the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of ^cEgypt, and shall ^aworship the LORD in the holy mount at Jerusalem.

Woe to Ephraim

28 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* ¹on the head of the ²fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, ^awhich as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall ¹cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be ¹trodden under feet:

4 And the glorious beauty, which *is* ¹on the head of the ²fat valley, shall be a fading flower, *and* as the ³hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

A Crown of Glory

5 In that day shall the LORD of hosts be for a crown of glory, and for

27:1-13. Leviathan is a symbolic monster also referred to here as **that crooked serpent ... the dragon**, or Satan. The context indicates that Isaiah has in view the final victory of God over Satan (cf. Rev. 20:2). The prophet then bursts into a joyful song of the **vineyard** (Israel) of the Lord (cf. Is. 5:1-7). Now the vineyard will succeed because **I the LORD do keep it**. The wandering Israelites will now **take root** and will **blossom and**

bud during the kingdom age when all the nations will come up to Jerusalem to worship the Lord.

28:1-13. The prophecies of this section (28:1-33:24) each announce a **Woe** (*hōy*, "doom") upon Israel and Judah. They probably date from the reign of Hezekiah and the time of the Assyrian threat. Each "Woe" is a legal condemnation of death. The first one is pronounced against the **crown of pride ... the**

a diadem of beauty, unto the residue of his people,

6 And for a spirit of ¹judgment to him that sitteth in judgment, and for strength to them that ²turn the battle ³to the gate.

7 But they also ^ahave erred through wine, and through ¹strong drink are out of the way; ^bthe priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is no place clean.*

9 ^aWhom shall he teach knowledge? and whom shall he make to understand ¹doctrine? *them that are* ²weaned from the milk, *and* ³drawn from the breasts.

10 ^aFor precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with ^astammering lips and another tongue will he speak to this people.

12 To whom he said, This *is* the ^arest *wherewith* ye may cause the weary to rest; and this *is* the refreshing; yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

28:6 ¹justice
²turn back
³at
28:7 ^aProv. 20:1;
Is. 5:11, 22; Hos.
4:11
^bIs. 56:10, 12
¹intoxicating
drink
28:9 ^aJer. 6:10
¹the message
²just weaned
³just drawn
28:10 ^a[2 Chr.
36:15; Neh.
9:30; Jer. 25:3, 4;
35:15; 44:4]
28:11 ^aIs. 33:19;
1 Cor. 14:21
28:12 ^aIs. 30:15;
Jer. 6:16; [Matt.
11:28, 29]

28:15 ^aIs. 9:15;
Ezek. 13:22;
Amos 2:4
¹Or Sheol
28:16 ^aGen.
49:24; Ps.
118:22; Is. 8:14,
15; Matt. 21:42;
Mark 12:10;
Luke 20:17; Acts
4:11; Rom. 9:33;
10:11; Eph. 2:20;
1 Pet. 2:6-8
28:17 ¹Justice
²make the meas-
uring line
³to be
28:18 ¹Or Sheol
²trampled
28:19 ¹As often
as
²terror just

A Precious Corner Stone

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with ¹hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: ^afor we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation ^aa stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

17 ¹Judgment also will I ²lay to the line, and righteousness ³to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

A Covenant with Death

18 And your covenant with death shall be disannulled, and your agreement with ¹hell shall not stand; when the overflowing scourge shall pass through, then ye shall be ²trod-
den down by it.

19 ¹From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a ²vexation only *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*.

drunkards of Ephraim. The reference is to Samaria the capital of Ephraim (the northern kingdom) which was situated on a hill that resembled a crown. The prophet denounces them because they have **erred through wine** and **strong drink**. Both **priest** and **prophet** have joined the debauchery of the nation. The familiar reference to **precept upon precept; line upon line** is to be taken negatively, not positively. The prophet is quoting the people who are weary of his prophecies and are complaining that his repetitious message ("rule upon rule") is annoying. Since they will not listen to God's messenger, He will speak to them with **another tongue**, that of the Assyrians who will take them into captivity.

28:14-19. The prophet turns his attention to the people of Jerusalem, who have made a **covenant with death** by foolishly thinking that a pro-Assyrian alliance will protect them when Samaria falls. In con-

trast to their covenant, God promises to **lay in Zion ... a precious corner stone**. New Testament writers clearly identify that cornerstone as Jesus Christ (cf. Rom. 9:33; 1 Pet. 2:6). Those who believe in Him find Him a **sure foundation**. To those who reject Him, He becomes a stumbling stone.

28:20-29. Man-made covenants are humorously depicted by the illustration of a **bed** that is **shorter than that a man can stretch himself on** or by a **covering** that is **narrower than that he can wrap himself in it**. This clever illustration emphasizes the frustration of attempting to sleep in such a manner, and it illustrates the futility of trusting in human alliances. He then turns to an illustration of the **plowman** who does not plow just for the sake of plowing but that he might reap a crop. **Fitches** means "black cummin," a plant with black seeds used for seasoning.

21 For the LORD shall rise up as *in* mount ^aPerazim, he shall be wroth as *in* the valley of ^bGibeon, that he may do his work, ^chis ¹strange work; and bring to pass his act, his ²strange act.

22 Now therefore be ye not mockers, lest your ¹bands be made strong; for I have heard from the Lord GOD of hosts ^aa ²consumption, even determined upon the whole earth.

Hearken to My Voice

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he ¹open and break the clods of his ground?

25 When he hath ¹made plain the face thereof, doth he not ²cast abroad the fitches, and scatter the cummin, and ³cast in the principal wheat and the ⁴appointed barley and the ⁵rie in their place?

26 For his God doth instruct him to discretion, *and* doth teach him.

27 For the ¹fitches are not threshed with a threshing ²instrument, neither is a cart wheel ³turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread ¹corn is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor ²bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, ^awhich is wonderful in counsel, *and* excellent in ¹working.

Woe to Jerusalem

29 Woe ^ato ¹Ariel, to Ariel, the city ^bwhere David dwelt! add ye year to year; let ²them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege

28:21 ^a2 Sam. 5:20; 1 Chr. 14:11
^bJosh. 10:10, 12; 2 Sam. 5:25; 1 Chr. 14:16
^c[Lam. 3:33; Luke 19:41-44]

¹ awesome
² unusual
28:22 ^aIs. 10:22; Dan. 9:27

¹ bonds
² destruction
28:24 ¹ keep turning

28:25 ¹ levelled
² sow the black cummin
³ plant in rows
⁴ barley in the appointed place
⁵ spelt

28:27 ¹ black cummin is
² sledge
³ rolled

28:28 ¹ flour
² must be ground
³ crush

28:29 ^aPs. 92:5; Is. 9:6; Jer. 32:19

¹ guidance
29:1 ^aEzek. 24:6, 9
^b2 Sam. 5:9
¹ Jerusalem, lit. Lion of God
² feasts come around

29:3 ¹ mound
² siege works

29:4 ^aIs. 8:19
¹ a medium's
29:5 ^aIs. 25:5
^bJob 21:18; Is. 17:13

^cIs. 30:13; 47:11; 1 Thess. 5:3

¹ foes
² fine

29:6 ^aIs. 28:2; 30:30
^b1 Sam. 2:10; Zech. 14:4; Matt. 24:7;

Mark 13:8; Luke 21:11; Rev. 16:18, 19
¹ punished by

29:7 ^aIs. 37:36; Mic. 4:11, 12; Zech. 12:9

^bJob 20:8
¹ Jerusalem
² fortress

29:8 ^aPs. 73:20
¹ still craves
29:9 ^aIs. 28:7, 8
^bIs. 51:21

¹ Pause
² blind yourselves and be blind

against thee with a ¹mount, and I will raise ²forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as ¹of one that hath a familiar spirit, ^aout of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy ^astrangers¹ shall be like ²small dust, and the multitude of the terrible ones *shall be* ^bas chaff that passeth away: yea, it shall be ^cat an instant suddenly.

6 ^aThou shalt be ¹visited of the LORD of hosts with thunder, and with ^bearthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ^aAnd the multitude of all the nations that fight against ¹Ariel, even all that fight against her and her ²munition, and that distress her, shall be ^bas a dream of a night vision.

8 ^aIt shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he* is faint, and his soul ¹hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¹Stay yourselves, and wonder; ²cry ye out, and cry: ^athey are drunken, ^bbut not with wine; they stagger, ^bbut not with strong drink.

10 For ^athe LORD hath poured out upon you the spirit of deep sleep, and hath ^bclosed your eyes: ¹the prophets and your ²rulers, ^cthe seers hath he covered.

11 And the ¹vision of all is become unto you as the words of a ²book ^athat is sealed, which *men* deliver to one that is learned, saying, Read

29:10 ^aPs. 69:23; Is. 6:9, 10; Mic. 3:6; Rom. 11:8 ^bPs. 69:23; Is. 6:10 ^c1 Sam. 9:9; Is. 44:18; Mic. 3:6; [2 Thess. 2:9-12] ¹namely, the prophets ²Lit. heads

29:11 ^aIs. 8:16 ¹whole vision ²scroll

29:1-12. The next prophetic **Woe** is pronounced against **Ariel**, the city where David dwelt. Ariel is another name for Jerusalem, and means "Altar-hearth," or the place of burnt offerings. The prophet condemns

religious formality, pointing out that their empty religion will not stop the judgment of God. Therefore, Jerusalem will become **as Ariel**, meaning that God will turn it into what in fact it is, a place of burnt sacrifice.

this, I pray thee: ^band he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that ¹is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

God Will Do a Marvellous Work

13 Wherefore the Lord said, ^aForasmuch as this people draw near *me* with their mouth, and ^bwith their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 ^aTherefore, behold, I will ¹proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: ^bfor the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 ^aWoe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and ^bthey say, Who seeth us? and who knoweth us?

16 Surely ¹your turning of things upside down shall be esteemed as the potter's clay: for shall the ^awork say of him that made it, He made me not? or shall the thing ²framed say of him that framed it, He had no understanding?

A Fruitful Field

17 *Is it not yet a very little while, and ^aLebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?*

18 And ^ain that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 ^aThe meek also shall increase *their joy* in the LORD, and ^bthe poor among men shall rejoice in the Holy One of Israel.

29:11 ^bDan. 12:4, 9; [Matt. 13:11–16]; Rev. 5:1–5, 9

29:12 ¹Lit. *does not know books*

29:13 ^aPs. 78:36; Ezek. 33:31; Matt. 15:8, 9; Mark 7:6, 7

^bCol. 2:22

29:14 ^aIs. 6:9, 10; 28:21; Hab. 1:5

^bIs. 44:25; Jer. 49:7; Obad. 8; 1 Cor. 1:19

¹again do

29:15 ^aIs. 30:1 ^bPs. 10:11; 94:7; Is. 47:10; Ezek. 8:12; Mal. 2:17

29:16 ^aIs. 45:9; Jer. 18:1–6;

[Rom. 9:19–21]

¹you have things turned around! Shall the potter be esteemed like the clay

²formed

29:17 ^aIs. 32:15

29:18 ^aIs. 35:5; Matt. 11:5; Mark 7:37

29:19 ^a[Ps. 25:9; 37:11; Is. 11:4; 61:1; Matt. 5:5; 11:29]

^bIs. 14:30; [Matt. 5:3; 11:5; James 2:5]

29:20 ^aIs. 28:14 ^bIs. 59:4; Mic. 2:1

¹terrifying

²Lie in wait

29:21 ^aAmos 5:10, 12

^bProv. 28:21

29:22 ^aJosh. 24:3

^bIs. 45:17

¹grow

29:23 ^a[Is. 45:11; 49:20–26; Eph. 2:10]

¹hallow

29:24 ^aIs. 28:7 ¹know understanding

30:1 ^aIs. 29:15

^bDeut. 29:19 ¹devise plans, lit. weave a web

30:2 ^aIs. 31:1; Jer. 43:7

^bNum. 27:21; Josh. 9:14; 1 Kin. 22:7; Jer. 21:2; 42:2, 20

¹asked my advice

30:3 ^aIs. 20:5; Jer. 37:5, 7

¹humiliation

20 For the ¹terrible one is brought to nought, and ^athe scorner is consumed, and all that ^bwatch² for iniquity are cut off:

21 That make a man an offender for a word, and ^alay a snare for him that reproveth in the gate, and turn aside the just ^bfor a thing of nought.

22 Therefore thus saith the LORD, ^awho redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ^bashamed, neither shall his face now ¹wax pale.

23 But when he seeth his children, ^athe work of mine hands, in the midst of him, they shall ¹sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also ^athat erred in spirit shall ¹come to understanding, and they that murmured shall learn doctrine.

Woe to Judah

30 Woe to the rebellious children, saith the LORD, ^athat take counsel, but not of me; and that ¹cover with a covering, but not of my spirit, ^bthat they may add sin to sin:

2 ^aThat walk to go down into Egypt, and ^bhave not ¹asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 ^aTherefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* ¹confusion.

4 For his princes were at ^aZoan, and his ambassadors came to Hanes.

5 ^aThey were all ashamed of a people ^bthat could not profit them, nor be an help nor profit, but a shame, and also a reproach.

30:4 ^aIs. 19:11

30:5 ^aJer. 2:36

29:13–24. Jesus (Mark 7:6, 7) quotes verse 13 as the epitome of Pharisaism. The prophet condemns his own people for honoring God with their **mouth and lips** but not their **heart**. He further notes that their **fear** or reverence was merely an intellectual accommodation **taught by the precept of men**. True worship must begin with a proper reverence for God and His Word. Isaiah further announces that since the intellectual leaders of Israel will not follow the Lord,

the **deaf, blind, meek, and poor** (i.e., the Gentiles) **shall rejoice** in Him.

30:1–7. The **rebellious children** are the people of Judah who are determined to **go down into Egypt**, that is, to seek an alliance with Egypt against Assyria. **Hanes** is mentioned in the Bible only here. It was apparently near **Zoan** (Tanis), the largest Egyptian city near the Israelite border. It served as the capital of the Twenty-first and Twenty-second Dynasties of Egypt.

6 ^aThe ¹burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the ²young and old lion, ^bthe viper and fiery flying serpent, they will carry their riches upon the shoulders of young ³asses, and their treasures upon the ⁴bunches of camels, to a people *that* shall not profit *them*.

7 ^aFor the Egyptians shall help in vain, and to no purpose: therefore have I ¹cried concerning this, ²Their strength *is* to sit still.

A Rebellious People

8 Now go, ^awrite it before them ¹in a table, and note it ²in a book, that it may be for the time to come for ever and ever:

9 That ^athis *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 ^aWhich say to the seers, See not; and to the prophets, Prophecy not unto us right things, ^bspeak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

A Breach Ready to Fall

12 Wherefore thus saith the Holy One of Israel, Because ye ^adespise this word, and trust in oppression and perverseness, and ¹stay thereon:

13 Therefore this iniquity shall be to you ^aas a breach ready to fall, ¹swelling out in a high wall, whose breaking ^bcometh suddenly at an instant.

14 And ^ahe shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found ¹in

30:6 ^aIs. 57:9; Hos. 8:9; 12:1
^bDeut. 8:15; Is. 14:29

¹oracle or prophecy against
²lioness and lion
³donkeys
⁴humps

30:7 ^aJer. 37:7
¹Or called her
²Rahab-hem-shebeth, lit.

Rahab Sits Idle
30:8 ^aHab. 2:2
¹on a tablet
²on a scroll
30:9 ^aDeut. 32:20; Is. 1:2, 4; 65:2

30:10 ^aIs. 5:20; Jer. 11:21; Amos 2:12; Mic. 2:6
^b1 Kin. 22:8, 13; Jer. 6:14; 23:17, 26; Ezek. 13:7; Mic. 2:11; Rom. 16:18; 2 Tim. 4:3, 4

30:12 ^aLev. 26:43; Num. 15:31; Prov. 1:30; 13:13; Is. 5:24; Ezek. 20:13, 16, 24; Amos 2:4
¹Or rely

30:13 ^a1 Kin. 20:30; Ps. 62:3, 4; Is. 58:12
^bIs. 29:5

¹a bulge
30:14 ^aPs. 2:9; Jer. 19:11
¹among its fragments

²a shard
³cistern

30:15 ^aPs. 116:7; Is. 7:4; 28:12
^bMatt. 23:37

30:17 ^aLev. 26:36; Deut. 28:25; 32:30; Josh. 23:10; [Prov. 28:1]
¹threat
²a pole
³a banner

30:18 ^aIs. 33:2
^bPs. 2:12; 34:8; Prov. 16:20; Jer. 17:7
^cIs. 26:8
¹justice

the bursting of it ²a shard to take fire from the hearth, or to take water *withal* out of the ³pit.

15 For thus saith the Lord GOD, the Holy One of Israel; ^aIn returning and rest shall ye be saved; in quietness and in confidence shall be your strength: ^band ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 ^aOne thousand *shall flee* at the ¹rebuke of one; at the rebuke of five shall ye flee: till ye be left as ²a beacon upon the top of a mountain, and as ³an ensign on an hill.

Graciousness and Mercy

18 And therefore will the LORD wait, that he may be ^agracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of ¹judgment: ^bblessed *are* all they that ^cwait for him.

19 For the people ^ashall dwell in Zion at Jerusalem: thou shalt ^bweep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will ^canswer thee.

20 And *though* the Lord give you ^athe bread of adversity, and the water of affliction, yet shall not ^bthy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye ^aturn to

30:19 ^aIs. 65:9; [Ezek. 37:25, 28] ^bIs. 25:8 ^cPs. 50:15; Is. 65:24; [Matt. 7:7-11]
30:20 ^a1 Kin. 22:27; Ps. 127:2 ^bPs. 74:9; Amos 8:11
30:21 ^aJosh. 1:7

30:8-17. The prophet is commanded by God to write His message in a **table** (tablet) and a **book** (*sepher*). He is to write down God's message **for the time to come** (or for succeeding generations to read). He is to note that the people of Judah are a **rebellious people**, who are telling the prophets **See not ... Prophecy not**. They have refused the truth and would rather hear **smooth things and deceits**. Their rebellion and reprobation are so deep that they want the prophets to **cause the Holy One of Israel to cease from before us**. While the nation was busy sending out emissaries of peace they had failed to make peace with God. **Returning** and **rest** refer to

repentance and faith, which are necessary to true salvation.

30:18-33. Because God is **gracious** and has been willing to **wait** for His people to return to Him, He will certainly bless those who **wait for him**. "Waiting" is a confident and dependent trust in God. The reference to the **bread of adversity, and the water of affliction** shows that God teaches us lessons through circumstances when we will not listen to our **teachers** who call us to walk in **the way** (i.e., the way of God). **Tophet** is used as a symbol for the fires of hell where the **breath of the LORD, like a stream of brimstone**, kindles the flame. See note on Jeremiah 7:31, 32.

the right hand, and when ye turn to the left.

22 ^aYe shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as ¹a menstruous cloth; ^bthou shalt say unto it, Get thee hence.

23 ^aThen shall he give the rain ¹of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be ²fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young ¹asses that ear the ground shall eat ²clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be ^aupon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the ^bgreat slaughter, when the towers fall.

26 Moreover ^athe light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the ¹breach of his people, and healeth the stroke of their wound.

The Glorious Voice of the Lord

27 Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And ^ahis breath, as an overflowing stream, ^bshall reach to the midst of the neck, to sift the nations with the sieve of ¹vanity: and *there shall be* ^ca bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy ¹solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into ^athe mountain of the LORD, to ²the mighty One of Israel.

30 ^aAnd the LORD shall cause his

30:22 ^a 2 Chr. 31:1; Is. 2:20; 31:7
^b Hos. 14:8
1 an unclean thing
 30:23 ^a [Matt. 6:33]; 1 Tim. 6:8
¹ for
² rich
 30:24 ¹ donkeys that work
² cured fodder
 30:25 ^a Is. 2:14, 15
^b Is. 2:10–21; 34:2
 30:26 ^a [Is. 60:19, 20; Rev. 21:23; 22:5]
¹ bruise
 30:28 ^a Is. 11:4; 2 Thess. 2:8
^b Is. 8:8
^c 2 Kin. 19:28; Is. 37:29
¹ futility
 30:29 ^a [Is. 2:3]
¹ feast
² Lit. *the Rock*
 30:30 ^a Is. 29:6

^b Is. 28:2
¹ descent
 30:31 ^a Is. 14:25; 37:36
^b Is. 10:5, 24
¹ crushed
 30:32 ^a Is. 11:15
¹ staff of punishment
² tambourines
³ brandishing
 30:33 ^a 2 Kin. 23:10; Jer. 7:31
 31:1 ^a Is. 30:1, 2
^b Deut. 17:16; Ps. 20:7; Is. 2:7; 30:16
^c Is. 9:13; Dan. 9:13; Amos 5:4–8
¹ rely
 31:2 ^a Num. 23:19; Jer. 44:29
¹ disaster
² retract
 31:3 ^a Is. 20:6
¹ helped
² perish
 31:4 ^a Num. 24:9; Hos. 11:10; Amos 3:8
¹ be disturbed by

glorious voice to be heard, and shall shew the ¹lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, ^band hailstones.

31 For ^athrough the voice of the LORD shall the Assyrian be ¹beaten down, ^b*which* smote with a rod.

32 And *in* every place where the ¹grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with ²tabrets and harps: and in battles of ^ashaking³ will he fight with it.

33 ^aFor Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

Woe for Trusting in Egypt

31 Woe to them ^athat go down to Egypt for help; and ^bstay¹ on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, ^cneither seek the LORD!

2 Yet he also *is* wise, and will bring ¹evil, and ^awill not ²call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is ¹holpen shall fall down, and they all shall ²fail ^atogether.

4 For thus hath the LORD spoken unto me, ^aLike as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor ¹abuse himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

31:1–9. Isaiah turns his attention again to those who would advocate a pro-Egyptian alliance for the protection of Judah. He observes that they **stay** [or “lean”] **on horses** and **trust in chariots** rather than God who is a **spirit**. The use of the symbols of a **lion**

and **birds flying** reflects the national symbol of Assyria—the winged lion. The prophet again calls on his listeners to **turn** or repent. This is the very heart of his message to the wayward nation.

Preserving Jerusalem

5 ^aAs birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; and passing over he will preserve *it*.

6 ¹Turn ye unto *him* from whom the children of Israel have ^adeeply revolted.

7 For in that day every man shall ^acast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* ^ba sin.

8 Then shall the Assyrian ^afall with the sword, not of ¹a mighty man; and the sword, not of ²a mean man, shall ^bdevour him: but he shall flee from the sword, and his young men shall ³be discomfited.

9 ^aAnd he shall pass over to his strong hold for fear, and his princes shall be afraid of the ¹ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

The Righteous King

32 Behold, ^aa king shall reign in righteousness, and princes shall rule ¹in judgment.

2 And a man shall be as an hiding place from the wind, and ^aa ¹covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And ^athe eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall ^aunderstand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The ¹vile person shall be no more called ²liberal, nor the ³churl said *to be* bountiful.

6 For the ¹vile person will speak ²villany, and his heart will work ^ainiquity, to practise ³hypocrisy, and to utter error against the LORD, to make ⁴empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

31:5 ^a Deut.

32:11; Ps. 91:4

31:6 ^a Hos. 9:9

¹ Return

31:7 ^a Is. 2:20;

30:22

^b 1 Kin. 12:30

31:8 ^a 2 Kin.

19:35, 36

^b Is. 37:36

¹ man

² mankind

³ become forced

labour

31:9 ^a Is. 37:37

¹ banner

32:1 ^a Ps. 45:1

¹ with justice

32:2 ^a Is. 4:6

¹ shelter

32:3 ^a Is. 29:18;

35:5

32:4 ^a Is. 29:24

32:5 ¹ foolish

² generous or

noble

³ miser

32:6 ^a Prov.

24:7-9

¹ foolish

² foolishness

³ ungodliness

⁴ unsatisfied

32:7 ^a Jer. 5:26-

28; Mic. 7:3

¹ schemes

² schemer

³ plans

¹ generous

or noble

² generous

things

32:9 ^a Is. 47:8;

Amos 6:1; Zeph.

2:15

¹ complacent

32:10 ¹ In a year

and some days

² complacent

32:11 ¹ compla-

cent

32:12 ¹ mourn

upon their

breasts

32:13 ^a Is. 7:23-

25; Hos. 9:6

^b Is. 22:2

¹ happy homes

32:14 ^a Is. 27:10

¹ lairs

32:15 ^a [Is. 11:2];

Ezek. 39:29;

[Joel 2:28]

^b Ps. 107:35; Is.

29:17

32:17 ^a Ps.

119:165; Is. 2:4;

Rom. 14:17;

James 3:18

32:18 ^a Is. 11:10;

14:3; 30:15;

[Hos. 2:18-23;

Zech. 2:5; 3:10]

¹ secure

7 The ¹instruments also of the ²churl *are* evil: he deviseth wicked ³devices to destroy the poor with ^alying words, even when the needy speaketh right.

8 But the ¹liberal deviseth ²liberal things; and by liberal things shall he stand.

A Warning to Careless Women

9 Rise up, ye women ^athat are at ease; hear my voice, ye ¹careless daughters; give ear unto my speech.

10 ¹Many days and years shall ye be troubled, ye ²careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye ¹careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall ¹lament for the teats, for the pleasant fields, for the fruitful vine.

13 ^aUpon the land of my people shall come up thorns *and* briers; yea, upon all the ¹houses of joy *in* ^bthe joyous city:

14 ^aBecause the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for ¹dens for ever, a joy of wild asses, a pasture of flocks;

15 Until ^athe spirit be poured upon us from on high, and ^bthe wilderness be a fruitful field, and the fruitful field be counted for a forest.

The Effect of Righteousness

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 ^aAnd the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in ¹sure dwellings, and in quiet ^aresting places;

32:1-20. The king who shall reign in righteousness is Christ Himself. The prophet foresees a time when government will exist that is totally characterized by righteousness and judgment. Such a description does not fit even Hezekiah, the best of Judah's kings. Rather, Isaiah sees a much greater day

coming when the godly character of Judah will be as the shadow of a great rock in a weary land. This will be a time when the ignorant will understand knowledge (*da'at*, moral discernment). He also sees a time of complete national conversion when the spirit will be poured upon us (cf. Joel 2:28).

19 ^aWhen it shall hail, coming down ^bon the forest; and the city shall be ¹low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of ^athe ox and the ass.

Woe to the Spoiler

33 Woe to thee ^athat ¹spoilest, and thou *wast* not ²spoiled; and dealest treacherously, and they dealt not treacherously with thee! ^bwhen thou shalt cease to ³spoil, thou shalt be ^cspoiled;² *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; ^awe have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people ^afled; at the lifting up of thyself the nations were scattered.

4 And your ¹spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

The Exalted Lord

5 ^aThe LORD is exalted; for he dwelleth on high: he hath filled Zion with ¹judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure.

7 Behold, their valiant ones shall cry ¹without: ^athe ambassadors of peace shall weep bitterly.

8 ^aThe highways lie waste, the wayfaring man ceaseth: ^bhe hath broken the covenant, he hath despised the cities, he regardeth no man.

32:19 ^aIs. 30:30

^bZech. 11:2
¹brought low in humiliation

32:20 ^a[Ecl. 11:1]; Is. 30:23, 24

33:1 ^aIs. 21:2; Hab. 2:8

^bRev. 13:10; c Is. 10:12; 14:25; 31:8

¹plunderest
²plundered
³plunder

33:2 ^aIs. 25:9; 26:8

33:3 ^aIs. 17:13

33:4 ¹plunder
33:5 ^aPs. 97:9
¹justice

33:7 ^a2 Kin. 18:18, 37

¹outside
33:8 ^aJudg. 5:6
^b2 Kin. 18:13-17

33:9 ^aIs. 24:4
¹shrivelled

33:10 ^aPs. 12:5; Is. 2:19, 21

33:11 ^a[Ps. 7:14; Is. 26:18; 59:4; James 1:15]

33:12 ^aIs. 9:18

33:13 ^aPs. 48:10; Is. 49:1

33:14 ^aIs. 30:27, 30; Heb. 12:29

33:15 ^aPs. 15:2; 24:3, 4; Is. 58:6-11

^bPs. 119:37
¹refusing bribes
²bloodshed

33:16 ¹fortress
33:17 ^aPs. 27:4

33:18 ^a1 Cor. 1:20
¹on terror
²he who weighs

33:19 ^a2 Kin. 19:32
^bDeut. 28:49; 50; Is. 28:11; Jer. 5:15

¹obscure speech, beyond perception

9 ^aThe earth mourneth *and* languisheth: Lebanon is ashamed *and* ¹hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their* fruits.

10 ^aNow will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 ^aYe shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: ^aas thorns cut up shall they be burned in the fire.

13 Hear, ^aye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring ^afire? who among us shall dwell with everlasting burnings?

15 He that ^awalketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands ¹from holding of bribes, that stoppeth his ears from hearing of ²blood, and ^bshutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence *shall be* the ¹munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his ^abeauty: they shall behold the land that is very far off.

18 Thine heart shall meditate ¹terror. ^aWhere *is* the scribe? where *is* ²the receiver? where *is* he that counted the towers?

19 ^aThou shalt not see a fierce people, ^ba people of ¹a deeper speech than thou canst perceive; of

33:1-12. Isaiah's final **Woe** on Israel and Judah looks beyond the coming Assyrian invasion to the ultimate devastation that will come on the land in the final days. **Thee that spoilest** and was **not spoiled** is a reference to the Antichrist and his kingdom. **The time of trouble** refers to the Tribulation period. The invading army is likened to a horde of **locusts** that shall cover the land of Israel. **He hath broken the covenant ... he regardeth no man** is certainly reminiscent of Daniel 9:27, which refers to the Antichrist. Thus both prophets foresee a time when the one who has promised to defend Israel

will turn against her during the Tribulation period.

33:13-24. God's judgment is pictured as a **devouring fire**, which is so awesome that only the righteous will be spared (cf. Matt. 24:22). The **king in his beauty** is Christ Himself, and the description of the magnitude of His kingdom is reminiscent of the New Jerusalem in Revelation 21:16, 17. Here the prophet foresees the millennial kingdom when Christ will rule the world in peace. All that Israel needs will be fulfilled in the Lord her God, who will be the **judge, lawgiver, and king**. Thus, in this threefold capacity, **he will save us**.

a ²stammering tongue, *that thou canst* not understand.

A Place of Quiet Habitation

20 ^aLook upon Zion, the city of our ¹solemnities: thine eyes shall see ^bJerusalem a quiet habitation, a tabernacle *that* shall not be taken down; ^cnot one of ^dthe stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no ¹galley with oars, neither shall ²gal-lant ship pass thereby.

22 For the LORD is our ^ajudge, the LORD is our ^blawgiver, ^cthe LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great ¹spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: ^athe people that dwell therein *shall be* forgiven *their* iniquity.

The Indignation of the Lord

34 Come ^anear, ye nations, to hear; and hearken, ye people: ¹let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the ^aslaughter.

3 Their slain also shall be cast out, and ^atheir stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And ^aall the host of heaven shall be dissolved, and the heavens shall

33:19 ²Unintelligible language
33:20 ^aPs. 48:12
^bPs. 46:5; 125:1;
Is. 32:18;
^cIs. 37:33
^dIs. 54:2

¹solemn feasts

33:21 ¹ship

²majestic

33:22 ^a[Acts

10:42]

^bIs. 1:10; 51:4,

7; James 4:12

^cPs. 89:18;

Is. 25:9; 35:4;

Zech. 9:9

33:23 ¹plunder

33:24 ^aIs. 40:2;

Jer. 50:20; Mic.

7:18, 19; 1 John

1:7-9

34:1 ^aPs. 49:1;

Is. 41:1; 43:9

^bDeut. 32:1;

Is. 1:2

34:2 ^aIs. 13:5

34:3 ^aJoel 2:20;

Amos 4:10

34:4 ^aPs. 102:26;

Is. 13:13; Ezek.

32:7, 8; Joel

2:31; Matt.

24:29; 2 Pet.

3:10

^bIs. 14:12

^cRev. 6:12-14

34:5 ^aDeut.

32:41, 42; Jer.

46:10; Ezek.

21:3-5

^bIs. 63:1; Jer.

49:7, 8, 20;

Ezek. 25:12-14;

35:1-15; Amos

1:11, 12; Obad.

1:14; Mal. 1:4

¹Edom

34:6 ^aIs. 66:16

^bZeph. 1:7

¹overflowing

²Edom

34:7 ¹wild oxen

²saturated

34:8 ^aIs. 63:4

¹cause

34:9 ^aDeut.

29:23; Ps. 11:6;

Is. 30:33

34:10 ^aRev.

14:11; 18:18;

19:3

^bIs. 13:20-22;

24:1; 34:10-15;

Mal. 1:3, 4

34:11 ^aIs. 14:23;

Zeph. 2:14; Rev.

18:2

^b2 Kin. 21:13;

Lam. 2:8

¹owl or pelican

²porcupine or

hedgehog

be rolled together as a scroll: ^band all their host shall fall down, as the leaf falleth off from the vine, and as a ^cfalling fig from the fig tree.

The Sword of the Lord

5 For ^amy sword shall be bathed in heaven: behold, it ^bshall come down upon ¹Idumea, and upon the people of my curse, to judgment.

6 The ^asword of the LORD is filled with blood, it is made ¹fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for ^bthe LORD hath a sacrifice in Bozrah, and a great slaughter in the land of ²Idumea.

7 And the ¹unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust ²made fat with fatness.

8 For *it is* the day of the LORD's ^avengeance, *and* the year of recompences for the ¹controversy of Zion.

9 ^aAnd the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; ^athe smoke thereof shall go up for ever: ^bfrom generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ^aBut the ¹cormorant and the ²bittern shall possess it; the owl also and the raven shall dwell in it: and ^bhe shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

34:1-10. This section of Isaiah's prophecy (34:1—35:10) is again apocalyptic in nature. The object of God's wrath will be the **nations, the earth, and the world**. Here the prophet depicts the worldwide carnage of the Battle of Armageddon when God's **indignation and fury** are poured out on **all nations** (*gōyim*, Gentiles). So great is this destruction that **mountains shall be melted** and the **host of heaven shall be dissolved** (i.e., "melt" or "vanish"). So severe is this devastation that the atmospheric **heavens shall be rolled together as a scroll**. This apocalyptic judgment will be so cataclysmic that it will affect the earth and its

atmosphere, and it will usher in "new heavens and a new earth" (65:17). **The day of the LORD's vengeance** refers to the Battle of Armageddon (cf. Rev. 16:16). This is the final devastation of the world that culminates at the end of the Tribulation period (cf. "day of the LORD": Joel 2:2; Zeph. 1:15; Zech. 14:1; Mal. 4:5; "time of trouble": Dan. 12:1; "time of Jacob's trouble": Jer. 30:7; "the wrath to come": 1 Thess. 1:10; "wrath of the Lamb": Rev. 6:16, 17).

34:11-17. The desolation and depopulation of Idumea (Edom) is symbolic of God's judgment on the entire Gentile world. The depopulation of the

13 And ^athorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and ^bit shall be an habitation of ¹dragons, and a court for ²owls.

14 The wild beasts of the desert shall also meet with the ¹wild beasts of the island, and the ²satyr shall cry to his fellow; the ³screech owl also shall rest there, and find for herself a place of rest.

15 There shall the ¹great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the ²vultures also be gathered, every one with her mate.

The Book of the Lord

16 Seek ye out of ^athe book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them ¹by line: they shall possess it for ever, from generation to generation shall they dwell therein.

The Desert Will Blossom

35 The ^awilderness and the ¹solitary place shall be glad for them; and the ^bdesert shall rejoice, and blossom as the rose.

2 ^aIt shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the ^bglory of the LORD, and the excellency of our God.

3 ^aStrengthen ye the ¹weak hands, and ²confirm the feeble knees.

34:13 ^a Is. 32:13; Hos. 9:6
^b Is. 13:21
¹ jackals
² ostriches

34:14 ¹ jackals
² wild goat
³ night monster or creature

34:15 ¹ arrow
² snake
³ hawks

34:16 ^a [Mal. 3:16]

34:17 ¹ with a measuring line

35:1 ^a Is. 32:15; 55:12
^b Is. 41:19; 51:3
¹ desert

35:2 ^a Is. 32:15
^b Is. 40:5

35:3 ^a Job 4:3, 4; Heb. 12:12
¹ Lit. *sinking*
² *make firm*

35:4 ^a Is. 34:8
^b Ps. 145:19; Is. 33:22

35:5 ^a Is. 29:18; Matt. 9:27; John 9:6, 7
^b [Matt. 11:5]

35:6 ^a Matt. 11:5; 15:30; John 5:8, 9; Acts 8:7
^b Is. 32:4; Matt. 9:32; 12:22
^c Is. 41:18; [John 7:38]

¹ *a deer*

² *mule*

35:7 ^a Is. 34:13
¹ jackals

35:8 ^a Is. 19:23
^b Is. 52:1; Joel 3:17; [Matt. 7:13, 14]; 1 Pet. 1:15, 16; Rev. 21:27

¹ road
² they who walk the road

³ go astray

35:9 ^a Lev. 26:6; [Is. 11:7, 9]; Ezek. 34:25

35:10 ^a Is. 51:11
^b Is. 25:8; 30:19; 65:19; [Rev. 7:17; 21:4]

36:1 ^a 2 Kin. 18:13, 17; 2 Chr. 32:1

¹ fortified

36:2 ¹ A title, probably *Chief of Staff* or *Governor*

The Salvation of the Lord

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* ^avengeance, *even* God *with* a recompence; he will come and ^bsave you.

5 Then the ^aeyes of the blind shall be opened, and ^bthe ears of the deaf shall be unstopped.

6 Then shall the ^alame man leap as ¹an hart, and the ^btongue of the ²dumb sing: for in the wilderness shall ^cwaters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in ^athe habitation of ¹dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an ^ahighway shall be there, and a ¹way, and it shall be called The way of holiness; ^bthe unclean shall not pass over it; but it *shall be* for those: ²the wayfaring men, though fools, shall not ³err *therein*.

9 ^aNo lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ^aransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and ^bsorrow and sighing shall flee away.

Judah Is Invaded by Assyria

36 Now ^ait came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the ¹defenced cities of Judah, and took them.

2 And the king of Assyria sent ¹Rabshakeh from Lachish to Jerusalem

world by God's judgment is emphasized by the words **confusion** (*tôhû*) and **emptiness** (*bôhû*) which are also used in Genesis 1:2 to describe the earth as empty and lifeless. Thus the great civilizations have been reduced to a **habitation of dragons** (*tanîm*, "jackals" or "scavengers"). For **cormorant** read "pelican"; for **bittern** read "porcupine"; for **satyr** read "wild goat." The **book of the LORD** refers to God's inspired prophecies predicting that such a day will certainly come to pass.

35:1-10. The prophet Isaiah now turns to a message of hope for the future. After the great destruction of the Tribulation period will come the blessings of

the millennial age when the **desert shall rejoice, and blossom as the rose**. In the Messiah's kingdom all spiritual evil and physical catastrophe will be reversed and the land and people will be blessed. **Carmel and Sharon**, the normally fertile regions of Israel, though devastated by the Battle of Armageddon, will once again be fertile and productive. One day they will blossom more beautifully than the cedar forests of **Lebanon**. The **highway** is contrasted to the desolate desert and its endless maze of shifting sands. It will be the **way of holiness** and will be reserved for the **ransomed and redeemed** of the Tribulation period who will enter the millennial kingdom.

unto king Hezekiah with a great army. And he stood by the ²conduit of the upper pool in the highway of the fuller's field.

Rabshakeh's Message

3 Then came forth unto him ^aEliakim, Hilkiyah's son, which was over the house, and ^bShebna the scribe, and Joah, Asaph's son, the recorder.

4 ^aAnd Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* ¹vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the ^astaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that ^btrust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

36:2 ² *aqueduct*
36:3 ^a Is. 22:20
^b Is. 22:15
36:4 ^a 2 Kin. 18:19
36:5 ¹ *empty*
36:6 ^a Ezek. 29:6
^b Ps. 146:3; Is. 30:3, 5, 7

36:11 ¹ Lit. *Aramaic*
² *Hebrew*, lit. *Judean*
³ *hearing*
36:12 ¹ *who will eat and drink their own waste with you*

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

Israel Is Urged to Surrender

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the ¹Syrian language; for we understand *it*: and speak not to us in ²the Jews' language, in the ³ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me* to the men that sit upon the wall, ¹that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall

36:1-3. Standing like a beacon in the middle of Isaiah's prophecies is the Historic Interlude (36:1-39:8), which records the fulfillment of the prophet's predictions concerning the overthrow of Assyria and the rise of Babylon. This section shifts from poetry to prose and is parallel to the accounts recorded in 2 Kings 18-20 and 2 Chronicles 32. **Sennacherib** ruled Assyria from 705 to 681 B.C. He immediately ousted the usurper Merodach-baladan of Babylon (see Is. 39) and invaded Judah in 701 B.C. His initial campaign against the **cities of Judah** was completely successful, as the Assyrians swept through the area, with Ashkelon and Lachish suffering the worst. The *Chronicle of Sennacherib* claims that he captured 46 towns and 200,000 people. From Lachish he sent officers to Hezekiah to demand the surrender of Jerusalem. The archaeological discovery of the Taylor Prism reveals Sennacherib's own description of the siege of Jerusalem: "I shut him [Hezekiah] up like a caged bird within his royal capital." However, the account makes no claim to the actual conquest of Jerusalem or Hezekiah. The **conduit of the upper pool** is where Hezekiah had

dug a new water tunnel to help maintain the water supply for the city.

36:4-10. **Rabshakeh** (cf. 2 Kin. 18:17) is a title meaning "chief aide" and refers to a high court official. Ironically, he actually came to the very spot where Isaiah met Ahaz 30 years earlier to warn him not to trust in Assyria (see 7:3). The Rabshakeh demands that Hezekiah surrender to the **great king ... of Assyria** (i.e., Sennacherib). He shows his ignorance of Hebrew theology by assuming that Hezekiah had torn down the **high places and ... altars** of Jehovah, when in reality Hezekiah had brought about a great spiritual revival and destroyed the altars of Baal. The demand to **give pledges** means to pay tribute.

36:11-22. Fearful that the words of the Rabshakeh might panic the common people, the Jewish representatives requested that he speak to them in the **Syrian language** (Aramaic) instead of the **Jews' language** (Judean or Hebrew). By this period of history Aramaic had become the common language of international diplomacy. **Make an agreement with me by a present** means to make an alliance to pay tribute to Assyria.

not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make ¹an agreement with me by a ²present, and come out to me: ^aand eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of ¹corn and wine, a land of bread and vineyards.

Rabshakeh's Blasphemy

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the ^agods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and ¹Arphad? where *are* the gods of Sepharvaim? and have they delivered ^aSamaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they ¹held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiyah, that *was* over the household, and Shebna the scribe, and Johah, the son of Asaph, the recorder, to Hezekiah with *their* clothes ¹rent, and told him the words of Rabshakeh.

Hezekiah Appeals to Isaiah

37 And ^ait came to pass, when king Hezekiah heard *it*, that he ¹rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the

36:16 ^a 1 Kin. 4:25; Mic. 4:4; Zech. 3:10
 1 Peace
 2 gift
 36:17 ¹ grain and new wine
 36:18 ^a 2 Kin. 19:12; Is. 37:12
 36:19 ^a 2 Kin. 17:6
 1 Or Arpad
 36:21 ¹ were silent
 36:22 ¹ torn
 37:1 ^a 2 Kin. 19:1-37; Is. 37:1-38
 1 tore

scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of ^atrouble, and of rebuke, and of ¹blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of ¹Rabshakeh, whom the king of Assyria his master hath sent to ^areproach the living God, and will ²reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

Fear Not Rabshakeh's Words

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a ¹blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

Hezekiah Urged to Surrender

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

37:3 ^a Is. 22:5; 26:16; 33:2
 1 contempt
 37:4 ^a Is. 36:15, 18, 20
 1 A title, probably Chief of Staff or Governor
 2 rebuke
 37:7 ¹ spirit

37:1-13. Horrified by the demand of the Assyrians, Hezekiah **rent his clothes** (a sign of mourning), went into **the house of the LORD** (the temple), and sent for **Isaiah the prophet**. Recognizing that **this is a day of trouble**, the king went to **prayer** for the **remnant** of survivors within the besieged city. When Isaiah arrived he spoke with great confidence, promising a miraculous deliverance by the Lord, who will send

a **blast** (*rūach*, "spirit") upon the invaders. Thus God promised to send a spirit of confusion upon the invaders by means of a **rumour** (report) of the advance of the Egyptians led by **Tirhakah, king of Ethiopia**, who was the most famous king of Egypt's Twenty-fifth Dynasty. This may also explain why Sennacherib himself did not come to Jerusalem to demand its surrender. See the note on 2 Kings 19:9.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the ^agods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of ^aHamath, and the king of ¹Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

A Prayer to the Lord

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou ^aalone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 ^aIncline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and ^bhear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their ^acountries,

19 And have cast their gods into the fire: for they *were* ^ano gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, ^asave us from his hand, that all the kingdoms of the earth may ^bknow that thou *art* the LORD, *even* thou only.

The Lord Answers

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel,

37:12 ^aIs. 36:18, 19

37:13 ^aIs. 49:23

¹ Or *Arpad*

37:16 ^aIs. 43:10, 11

37:17 ^a2 Chr.

6:40; Ps. 17:6;

Dan. 9:18

^b Ps. 74:22

37:18 ^a2 Kin.

15:29; 16:9; 17:6,

24; 1 Chr. 5:26

37:19 ^aIs. 40:19,

20

37:20 ^aIs. 33:22

^b Ps. 83:18

Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* ¹laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou ¹exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice ¹fir trees thereof: and I will enter into ²the height of his border, *and* ³the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the ¹rivers of ²the besieged places.

26 Hast thou not heard ^along ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be ¹to lay waste defenced cities *into* ²ruinous heaps.

27 Therefore their inhabitants ¹were of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* ²corn blasted before it be grown up.

28 But I know thy ¹abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore ^awill I put my hook in thy nose, and my bridle in thy lips, and I will ^bturn thee back by the way by which thou camest.

A Remnant Will Bear Fruit

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as

37:14–32. Hezekiah took the **letter** into the temple and **spread it before the LORD** as an act of his utter dependence upon God. In his prayer he acknowledges that the **LORD of hosts** is the **God of Israel** who dwells **between the cherubims**, where

His glory was manifested on the ark of the covenant. In response to Hezekiah's prayer God promises a divine reprieve of continued national prosperity when Judah will **take root downward, and bear fruit upward**.

growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the ^azeal of the LORD of hosts shall do this.

The King Will Not Enter the City

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor ¹cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will ^adefend this city to save it for mine own sake, and for my servant ^bDavid's sake.

The Assyrian Camp Is Smitten

36 Then the ^aangel of the LORD went forth, and ¹smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when ²they arose early in the morning, behold, ³they were all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was

37:32 ^a 2 Kin. 19:31; Is. 9:7; 59:17; Joel 2:18; Zech. 1:14
37:33 ¹ build a siege mound
37:35 ^a 2 Kin. 20:6; Is. 31:5; 38:6
^b 1 Kin. 11:13
37:36 ^a 2 Kin. 19:35; Is. 10:12, 33, 34
¹ killed, lit. struck
² the people arose
³ there they were, all dead corpses

37:38 ^a Ezra 4:2
¹ struck him down
² Ararat
38:1 ^a 2 Kin. 20:1-6, 9-11; 2 Chr. 32:24; Is. 38:1-8
^b 2 Sam. 17:23
¹ and near death
38:3 ^a Neh. 13:14
^b 2 Kin. 18:5, 6; Ps. 26:3
¹ loyal or whole
² bitterly
38:6 ^a 2 Kin. 19:35-37; 2 Chr. 32:21; Is. 31:5; 37:35
38:7 ^a Judg. 6:17, 21, 36-40; 2 Kin. 20:8; Is. 7:11

worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons ¹smote him with the sword; and they escaped into the land of ²Armenia: and ^aEsar-haddon his son reigned in his stead.

Hezekiah's Life Is Extended

38 In ^athose days was Hezekiah sick ¹unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, ^bSet thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, ^aRemember now, O LORD, I beseech thee, how I have walked before thee in truth and with a ¹perfect heart, and have done *that which is good* in thy ^bsight. And Hezekiah wept ²sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and ^aI will defend this city.

The Sign of the Shadow of the Degrees

7 And this shall be ^aa sign unto thee from the LORD, that the LORD

37:33-38. God promised Hezekiah that the **king of Assyria ... shall not come into this city** because God will defend it **for my servant David's sake** (i.e., to protect the Davidic line). **The angel of the LORD** is Christ Himself who had often moved in power on Israel's behalf. (See Gen. 18:1-33; Josh. 5:13-6:5; Judg. 6:11-23.) Just as He had earlier delivered Israel from the Pharaoh of Egypt (Ex. 12:29), so now He delivers Judah from the king of Assyria. He **went forth, and smote** 185,000 in the **camp of the Assyrians**. A parallel account is recorded in 2 Kings 19:35, which adds the words "and it came to pass that night" (i.e., the night after Hezekiah had prayed). Hearing of the devastation of his troops at Jerusalem and of the advance of Tirhakah's army, Sennacherib returned to **Nineveh**, where he was assassinated 20 years later in 681 B.C. by his sons **Adrammelech and Sharezer** (known in Akkadian as Adad-milki and Shar-usur). **Armenia** is south of Russia beyond the Ararat mountains. **Esar-haddon**

succeeded Sennacherib and ruled Assyria from 681 to 668 B.C.

38:1-8. The events covered in this section (38:1-39:8) are actually out of order chronologically, chapters 36 and 37 serving as a conclusion to the Assyrian period of Isaiah's ministry, and chapters 38 and 39 forming an introduction to the coming Babylonian captivity, which is pictured throughout chapters 40-66. No indication is given of the nature of Hezekiah's sickness except that he was **sick unto death**. Deeply broken by Isaiah's stern warning that **thou shalt die**, Hezekiah **prayed** and **wept sore** and was given an extension of **fifteen years**; God promised that He would deliver Jerusalem out of the hand of the **king of Assyria** (see chs. 36, 37). In contrast to Ahaz, Hezekiah accepted the offer of a **sign** (*ōt*, miracle), requesting that the **sun dial of Ahaz** be moved **ten degrees backward** by a supernatural miracle that reversed the falling shadow on the steps (or degree markers) of the sundial.

will do this thing that he hath spoken;

8 Behold, I will bring again the shadow ¹of the degrees, which ²is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, ³by which degrees it was gone down.

Hezekiah's Cutting Off of Days

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the ¹cutting off of my days, I shall go to the gates of ²the grave: I am deprived of the ³residue of my years.

11 I said, I shall not see ¹the LORD, even the LORD, ²in the land of the living: I shall behold man no more with the inhabitants of the world.

12 ¹“Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he ²will cut me off ³with pining sickness: from day even to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: ¹“I did mourn as a dove: mine eyes fail *with looking upward*: O ¹LORD, I am oppressed; undertake for me.

A Praise for the Promise of Life

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall ¹go softly all my years ²“in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

38:8 ¹ on the sundial
² has gone down with the sun on the sundial
³ on the dial by which it had gone

38:10 ¹ middle
² Or Sheol
³ remainder

38:11 ^a Ps. 27:13; 116:9

¹ Heb. YAH, YAH

38:12 ^a Job 7:6

¹ My life span
² cuts

³ from the loom

38:14 ^a Is. 59:11; Ezek. 7:16; Nah. 2:7

¹ MT, DSS Lord

38:15 ^a Job 7:11; 10:1; Is. 38:17

¹ walk carefully

38:17 ¹ for my own peace

38:18 ^a Ps. 6:5; 30:9; 88:11; 115:17; [Eccl. 9:10]

¹ Or Sheol

38:19 ^a Deut. 4:9; 6:7; Ps. 78:3, 4

38:21 ^a 2 Kin. 20:7

¹ apply it as a poultice

38:22 ^a 2 Kin. 20:8

39:1 ^a 2 Kin. 20:12–19; 2 Chr. 32:31; Is. 39:1–8

¹ Or Berodach-baladan, 2 Kin. 20:12

39:2 ^a 2 Chr. 32:25, 31; Job 31:25

¹ treasures

² his armoury

17 Behold, ¹for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For ¹“the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: ¹“the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For ¹“Isaiah had said, Let them take a lump of figs, and ¹lay *it* for a plaister upon the boil, and he shall recover.

22 ¹“Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

Hezekiah's Foolish Sin

39 At ¹“that time ¹Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 ¹“And Hezekiah was glad of them, and shewed them the house of his ¹precious things, the silver, and the gold, and the spices, and the precious ointment, and all ²the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from

38:9–22. The writing of Hezekiah is a song of deliverance. His healing is described as having been brought about by a lump [cake] of figs, which was to be applied to the boil (*shechîn*, the same word used for one of the plagues of Egypt).

39:1–8. The incident in this chapter is used by Isaiah to introduce the coming Babylonian captivity. Merodach-baladan ... king of Babylon is known in the Akkadian texts as Marduk-apal-iddina. He conquered Babylon in 721 B.C. with the help of the Elamites and ruled there 11 years before being driven out by Sargon II of Assyria in 710 B.C. After the death of Sargon, he reentered Babylon briefly in 703 B.C. and attempted

to rally support against the new Assyrian ruler, Sennacherib. Scholars are divided over whether the Babylonian embassy arrived sometime before 710 B.C. or around 701 B.C., but in either case Merodach-baladan obviously sought support against the Assyrian king. Impressed by the attention of this renegade king, Hezekiah foolishly shewed them ... his treasures. There is no doubt that all this was done in vanity and pride, which the king would live to regret. Thus Isaiah predicts that all these royal treasures shall be carried to Babylon in the future, because news of these great treasures would spread throughout Babylon, provoking the Babylonians to come and take them away.

whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

A Prophecy of Babylonian Captivity

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, ^athat all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy ^asons that shall ¹issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, ^aGood ¹is the word of the LORD which thou hast spoken. He said moreover, ²For there shall be peace and truth in my days.

Comfort My People

40 Comfort ye, comfort ye my people, saith your God.

2 Speak ye ¹comfortably to Jerusalem, and cry unto her, that her warfare is ²accomplished, that her iniquity is pardoned: ^afor she hath received of the LORD's hand double for all her sins.

A Voice in the Wilderness

3 ^aThe voice of him that crieth in the wilderness, ^bPrepare ye the way of the LORD, ^cmake straight in the desert a highway for our God.

39:3 ^a Deut. 28:49; Jer. 5:15
39:6 ^a 2 Kin. 24:13; 25:13-15; Jer. 20:5
39:7 ^a Dan. 1:1-7
¹ descend
39:8 ^a 1 Sam. 3:18
¹ Just
² At least there will be
40:2 ^a Is. 61:7
¹ comfort, lit. on the heart of
² ended
40:3 ^a Matt. 3:3; Mark 1:3; Luke 3:4-6; John 1:23
^b [Mal. 3:1; 4:5, 6]
^c Ps. 68:4

40:4 ^a Is. 45:2
¹ lifted up
² smooth
40:5 ^a Is. 35:2
40:6 ^a Job 14:2; James 1:10; 1 Pet. 1:24, 25
¹ Cry out
² loveliness
40:7 ¹ breath
40:8 ^a [John 12:34]
40:10 ^a Is. 59:16, 18
^b Is. 62:11; Rev. 22:12
¹ in strength
² wage
40:11 ^a Jer. 31:10; [Ezek. 34:23, 31]; Mic. 5:4; [John 10:11, 14-16; Heb. 13:20; 1 Pet. 2:25]
40:12 ^a Prov. 30:4
¹ measured
² A span = 1/2 cubit, 9 inches
³ calculated

4 Every valley shall be ¹exalted, and every mountain and hill shall be made low: ^aand the crooked shall be made straight, and the rough places ²plain:

5 And the ^aglory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

God's Word Stands Forever

6 The voice said, ¹Cry. And he said, What shall I cry? ^aAll flesh is grass, and all the ²goodness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the ¹spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but ^athe word of our God shall stand for ever.

God's Strong Hand

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come ¹with strong *hand*, and ^ahis arm shall rule for him: behold, ^bhis reward *is* with him, and his ²work before him.

11 He shall ^afeed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

The Majesty and Power of God

12 ^aWho hath measured the waters in the hollow of his hand, and ¹meted out heaven with ²the span, and ³comprehended the dust of the

40:1-8. The oldest manuscript of Isaiah found among the Dead Sea Scrolls (1 Q Isa A) shows no break in the text between chapters 39-40 as critics have presumed. Looking beyond Judah's imminent captivity, the prophet sees a day of salvation yet coming in the future. This section of Isaiah's prophecy (40:1-48:22) is often called the *Book of Consolation*. **Comfort ye** (*nachamū*) means both "repent" and "console," and implies that true repentance must precede divine consolation. **My people** (*amī*) refers to the people of God who are in a covenant relationship with Him. This designation appears 12 times in chapters 1-39 and 15 times in chapters 40-66. The **voice that crieth in the wilderness** is that of John the

Baptist. (See Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23.) By this voice calling from the desert, the people of Judah are called to make the **crooked... straight** and the **rough places plain** in preparation for the coming of the Messiah.

40:9-17. **O Zion... O Jerusalem** calls our attention to the city of David which is to proclaim **good tidings** to the other **cities of Judah**. Certainly it was in this city that the "good news" of the gospel was first proclaimed to all the world. **Behold your God!** refers to the coming of God incarnate in Jesus Christ **like a shepherd** gathering his sheep. (See John 10.) The questions that follow are reminiscent of those in Job 38-41, and each implies the answer: "None but God!"

earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 ^aWho hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and ^ataught him in the path of ¹judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop ¹of a bucket, and are counted as the ²small dust of the balance: behold, he ³taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as ^anothing; and ^bthey are counted to him less than nothing, and ¹vanity.

Idols Are No Comparison to God

18 To whom then will ye ^aliken God? or what likeness will ye compare unto him?

19 ^aThe workman ¹melteth a graven image, and the goldsmith spreadeth it over with gold, and ²casteth silver chains.

20 He that *is* so impoverished that he hath ¹no oblation chooseth a tree *that* will not rot; he seeketh unto him a ²cunning workman ^ato prepare a graven image, *that* shall not ³be moved.

21 ^aHave ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

40:13 ^aJob 21:22; Rom. 11:34; [1 Cor. 2:16]

40:14 ^aJob 36:22, 23
¹ *justice*

40:15 ¹ *in*
² *fine dust on*
³ *lifteth*

40:17 ^a Dan. 4:35

^b Ps. 62:9
¹ *worthless*

40:18 ^a Ex. 8:10; 15:11; 1 Sam. 2:2; Is. 46:5; [Mic. 7:18]; Acts 17:29

40:19 ^a Ps. 115:4-8; Is. 41:7; 44:10; Hab. 2:18, 19

¹ *moulds*
² *the silversmith casts*

40:20 ^a 1 Sam. 5:3, 4; Is. 41:7; 46:7; Jer. 10:3

¹ *no such offering*

² *skilful*

³ *totter*

40:21 ^a Ps. 19:1; Is. 37:26; Acts 14:17; Rom. 1:19

40:22 ^a Job 9:8; Ps. 104:2; Is. 42:5; 44:24; Jer. 10:12

^b Job 36:29; Ps. 19:4

¹ *above*

40:23 ^a Job 12:21; Ps. 107:40; Is. 34:12; [1 Cor. 1:26-29]

¹ *reduces*

² *useless*

40:24 ¹ *scarcely*

40:25 ^a [Deut. 4:15]; Is. 40:18; [John 14:9; Col. 1:15]

40:26 ^a Ps. 147:4

¹ *is missing*

40:27 ^a Is. 54:7, 8

¹ *just claim*

40:28 ^a Ps. 147:5; Eccl. 11:5; Rom. 11:33

40:29 ¹ *weak*

22 *It is* he that sitteth ¹upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that ^astretcheth out the heavens as a curtain, and spreadeth them out as a ^btent to dwell in:

23 That ¹bringeth the ^aprinces to nothing; he maketh the judges of the earth ²as vanity.

24 Yea, they shall ¹not be planted; yea, they shall ¹not be sown: yea, their stock shall ¹not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

The Greatness of God's Might

25 ^aTo whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: ^ahe calleth them all by names by the greatness of his might, for that *he is* strong in power; not one ¹faileth.

27 ^aWhy sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my ¹judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? ^a*there is* no searching of his understanding.

29 He giveth power to the ¹faint; and ^a*to them that have* no might he increaseth strength.

30 Even the youths shall faint and

40:18-31. In light of the sovereignty of God, human idolatry is pictured as utterly ridiculous. Through another series of rhetorical questions the prophet lifts his readers into the very presence of God. He argues that

no graven image (idol) shall compare to the likeness (*demüt*, "image") of God. The term is the same as that used in Genesis 1:26, where man is created in the image and likeness of God as a personal and moral being.



FREEDOM OF GOD

40:13. God is the only Being in the universe that possesses independence from the Creation. The only limits to God's freedom are in His own nature and attributes. He is unlimited in His existence. Because His existence relates to His nature rather than His will, God will exist forever.

He who exists by reason of His nature rather than His volition must have existed—and must continue to exist—forever. **Illustration:** When God revealed His name to Moses at the burning bush, He called Himself "I AM" (Ex. 3:13-15). This name emphasizes God's self-existence, the fact that He has always existed and always will. **Application:** Neither anyone nor any outside force will affect God's relationship to us. He will deal with us according to His nature because He is free from outside influence. (First Reference, Gen. 6:17; Primary Reference, Is. 40:13; cf. Rom 12:1.)

be weary, and the young men shall utterly fall:

31 But they that ^await upon the LORD ^bshall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Let People Renew Their Strength

41 Keep^a silence before me, O ¹islands; and let the people renew *their* strength: let them come near; then let them speak: let us ^bcome near together to judgment.

2 Who raised up ¹the righteous man ^afrom the east, ²called him to his foot, ^bgave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed ¹safely; *even* by the way *that* he had not gone with his feet.

4 ^aWho hath wrought and done *it*, calling the generations from the beginning? I the LORD, the ^bfirst, and with the last; I *am* ^che.

5 The ¹isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 ^aThey helped every one his neighbour; and *every one* said to his brother, ¹Be of good courage.

7 ^aSo the ¹carpenter encouraged the ^bgoldsmith, ²*and* he that smootheth *with* the hammer ³him that smote the anvil, saying, ⁴*It is* ready for the soldering; and he fastened it

40:31 ^aIs. 30:15; 49:23
^b[Job 17:9]; Ps. 103:5; [2 Cor. 4:8–10, 16]

41:1 ^aHab. 2:20; Zech. 2:13

^bIs. 1:18
¹coastlands

41:2 ^aIs. 46:11
^bGen. 14:14; Is. 45:1, 13

¹Or *one*
²Or *who in righteousness raised him to his feet*

41:3 ¹Lit. *in peace*

41:4 ^aIs. 41:26
^bRev. 1:8, 17; 22:13

^cIs. 43:10; 44:6
41:5 ¹coastlands

41:6 ^aIs. 40:19
¹Lit. *Be strong*

41:7 ^aIs. 44:13
^bIs. 40:19

¹craftsman
²refiner

³inspired *him that struck*

⁴Or *Of the soldering, it is good*

^cIs. 40:20
⁵pegs

⁶totter
41:8 ^aDeut. 7:6; 10:15; Ps. 135:4;

[Is. 43:1]
^b2 Chr. 20:7; James 2:23

41:9 ¹MT *farthest regions*

41:10 ^aIs. 41:13, 14; 43:5

^b[Deut. 31:6]
41:11 ^aEx. 23:22; Is. 45:24; 60:12; Zech. 12:3

¹disgraced
41:12 ¹as nothing

41:14 ^aJob 25:6; Ps. 22:6

41:15 ^aMic. 4:13; Hab. 3:12; [2 Cor. 10:4]

with ⁵nails, ^c*that* it should not ⁶be moved.

Israel Is Chosen by God

8 But thou, Israel, *art* my servant, Jacob whom I have ^achosen, the seed of Abraham my ^bfriend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the ¹chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

10 ^aFear thou not; ^bfor I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ^aashamed and ¹confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and ¹as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou ^aworm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, ^aI will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

41:1–7. The righteous man from the east is certainly a reference to Cyrus the Great of Persia (558–529 B.C.), though he is not named until 44:28. He is introduced as the one who is raised up from the East to fulfill the will of God. Both the Hebrew and the Septuagint have “righteousness,” a noun rather than an adjective, as the King James Version. Thus, it is God who raised up righteousness toward His people in the deliverance He provided through Cyrus the Great.

41:8, 9. *Thou, Israel, art my servant* is the first reference to the Servant of the Lord, here pictured as the believing remnant of Israel. The designation *servant* (*ebed*) means a slave or bondman, yet in this context it has honorable connotations that indicate the close intimacy between master and servant. The term is used frequently throughout this section of Isaiah’s prophecy (cf. 42:19; 44:1–2; 45:4; 48:20) and reaches its greatest climax in 52:13–53:12.

41:10–20. In view of the judgment that is coming upon Israel, God reminds her, **I am with thee ... I am thy God.** The designation **thou worm Jacob** is a reminder to Israel of her frailty and need for God who is pictured as her redeemer and the **Holy One of Israel.** The latter designation is Isaiah’s favorite expression for God and appears equally throughout both halves of the book. The prophet then gives a beautiful picture of God’s provision of water to abundantly supply the needs of His people. God promises them **rivers, fountains, and springs of water.** Because of this supply of water He will also plant various trees in the wilderness: the **cedar, shittah** (acacia), **myrtle, oil tree** (*ets shemen*, wild olive), **fir, pine, and box** (boxwood). These seven trees, all common to Syria and Israel, would have been especially well known only to an author who lived in that region. They symbolize the perfection of God’s work on behalf of His people.

16 Thou shalt ^afan¹ them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* ^bshalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not ^aforsake them.

18 I will open ^arivers in ¹high places, and fountains in the midst of the valleys: I will make the ^bwilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the ¹shittah tree, and the myrtle, and the oil tree; I will set in the ^adesert the ²fir tree, *and* the pine, and the box tree together:

20 ^aThat they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

God Challenges the Heathen Gods

21 Produce your ¹cause, saith the LORD; bring forth your strong *reasons*, saith the ^aKing of Jacob.

22 ^aLet them bring *them* forth, and shew us what shall happen: let them shew the ^bformer things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 ^aShew the things that are to come hereafter, that we may know that ye *are* gods: yea, ^bdo good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ^aye *are* ¹of nothing,

41:16 ^a Jer. 51:2
^b Is. 45:25
¹ winnow
41:17 ^a Ps. 94:14;
Rom. 11:2
41:18 ^a Is. 35:6,
7; 43:19; 44:3
^b Ps. 107:35
¹ bare heights
41:19 ^a Is. 35:1
¹ acacia
² cypress
41:20 ^a Job 12:9;
Is. 66:14
41:21 ^a Is. 43:15
¹ case
41:22 ^a Is. 45:21
^b Is. 43:9
41:23 ^a Is. 42:9;
44:7, 8; 45:3;
[John 13:19]
^b Jer. 10:5
41:24 ^a Ps. 115:8;
Is. 44:9; [Rom.
3:10–20; 1 Cor.
8:4]
¹ nothing

² is nothing
41:25 ^a Ezra 1:2
^b Is. 41:2; Jer.
50:3
¹ East
41:26 ^a Is. 43:9
41:27 ^a Is. 41:4
^b Is. 40:9; Nah.
1:15
41:28 ^a Is. 63:5
41:29 ^a Is. 41:24
¹ worthless
42:1 ^a Is. 43:10;
49:3, 6; Matt.
12:18; [Phil. 2:7]
^b Matt. 3:17;
17:5; Mark 1:11;
Luke 3:22; Eph.
1:6
^c [Is. 11:2]; Matt.
3:16; [Luke
4:18, 19, 21];
John 3:34
¹ my chosen one
² justice
42:2 ¹ cry out
² raise his voice
42:3 ¹ dimly
burning
² extinguish
³ justice for
42:4 ¹ justice

and your work ²of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the ¹rising of the sun ^ashall he call upon my name: ^band he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 ^aWho hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 ^aThe first ^bshall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 ^aFor I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

29 ^aBehold, they *are* all ¹vanity; their works *are* nothing: their molten images *are* wind and confusion.

God Delights in His Elect

42 Behold ^amy servant, whom I uphold; ¹mine elect, *in whom* my soul ^bdelighteth; ^cI have put my spirit upon him: he shall bring forth ²judgment to the Gentiles.

2 He shall not ¹cry, nor ²lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ¹smoking flax shall he not ²quench: he shall bring forth ³judgment unto truth.

4 He shall not fail nor be discouraged, till he have set ¹judgment in

41:21–29. The Lord challenges the gods of the heathen nations to **produce your cause** (set forth your case) and to **bring forth your strong reasons** (arguments). The heathen gods are challenged to predict the future and to explain the past. But they can do neither, for they are not gods at all. Thus the fulfillment of predictive prophecy is shown as proof of divine inspiration. The law of Moses (Deut. 18:21, 22) gives the stipulation of exact fulfillment of predictive prophecy as an evidence of the divine authority and genuineness of the prophet's message. Nonfulfillment is an indication of false prophecy. Obviously, Isaiah believed his own prophecies were predictive of future events, and would be literally fulfilled.

42:1–4. My servant is identified here as a person

rather than a personification of the nation of Israel. With all the traits of King, Prophet, and High Priest, He is none other than the Messiah, Jesus Christ Himself. He is also called **mine elect** (*bechīrī*, “set apart for a definite purpose”) and the One in whom **I have put my spirit**. The New Testament quotes this prophecy as being fulfilled in the Lord Jesus Christ (Matt. 12:18–21). The ministry of the Servant of the Lord will be to bring forth **judgment** [or “justice”] **to the Gentiles and in the earth**. His kingdom knows no barriers of nationality or race. Of all the Old Testament prophets, Isaiah saw this fact the most clearly. While Jesus' early ministry was to the house of Israel, His ultimate commission extended to the Gentiles as well.

the earth: ^aand the ²isles shall wait for his law.

God Calls Israel in Righteousness

5 Thus saith God the LORD, ^ahe that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; ^bhe that giveth breath unto the people upon it, and spirit to them that walk therein:

6 ^aI the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, ^band give thee for a covenant ¹of the people, for ^alight of the Gentiles;

7 ^aTo open the blind eyes, to ^bbring out the prisoners from the prison, ^{and} them that sit in ^cdarkness out of the prison house.

8 *I am* the LORD: that *is* my name: and my ^aglory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Sing Praise and Glory to the Lord

10 ^aSing unto the LORD a new song, ^{and} his praise from the end of the earth, ^bye that go down to the sea, and all that is therein; the ¹isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of ¹the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the ¹islands.

The Judgment of God

13 The LORD shall go forth as a mighty man, he shall stir up ¹jealousy like a man of war: he shall ²cry, ^ayea, ³roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, ^{and} ¹re-

42:4 ^a[Gen. 49:10]
² coastlands
 42:5 ^a Is. 44:24; Zech. 12:1
^b Job 12:10; 33:4; Is. 57:16; Dan. 5:23; Acts 17:25
 42:6 ^a Is. 43:1
^b Is. 49:8
^c Is. 49:6; Luke 2:32; [Acts 10:45; 13:47; Gal. 3:14]
¹ to
 42:7 ^a Is. 35:5
^b Is. 61:1; Luke 4:18; [2 Tim. 2:26; Heb. 2:14]
^c Is. 9:2
 42:8 ^a Ex. 20:3-5; Is. 48:11
 42:10 ^a Ps. 33:3; 40:3; 98:1
^b Ps. 107:23
¹ coastlands
 42:11 ¹ Heb. *Sela*
 42:12 ¹ coastlands
 42:13 ^a Is. 31:4
¹ his zeal
² cry out
³ shout aloud
 42:14 ¹ restrained

² woman in labour
³ pant
⁴ gasp
 42:15 ¹ vegetation
² coastlands
 42:16 ¹ places
 42:17 ^a Ps. 97:7; Is. 1:29; 44:11; 45:16
 42:19 ^a Is. 43:8; Ezek. 12:2; [John 9:39, 41]
 42:20 ^a Rom. 2:21
 42:22
¹ plundered
² Or trapped in caves
³ plunder
 42:24 ^a Is. 65:2
¹ plunder
 42:25 ^a 2 Kin. 25:9
^b Is. 1:3; 5:13; Hos. 7:9
^c Is. 29:13
¹ took

frained myself: *now* will I cry like a ²travailing woman; I will ³destroy and ⁴devour at once.

15 I will make waste mountains and hills, and dry up all their ¹herbs; and I will make the rivers ²islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked ¹things straight. These things will I do unto them, and not forsake them.

17 They shall be ^aturned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 ^aWho is blind, but my servant? or deaf, as my messenger *that* I sent? who is blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, ^abut thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and ¹spoiled; *they are* all of them ²snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for ³a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the time to come?

24 Who gave Jacob for ¹a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? ^afor they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: ^aand it hath set him on fire round about, ^byet he knew not; and it burned him, yet he ¹laid *it* not to ^cheart.

42:5-16. God the LORD is pictured as the Creator who created the heavens, and stretched them out and spread forth the earth. He also gives both breath and spirit to His people. The ministry of the Messiah

is described in verse 6 as a covenant to the Jews and a light to the Gentiles. It foreshadows the twofold purpose of Christ's ministry to both the Jews and the Gentiles.

Redeemed by the Lord

43 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: ^afor I have redeemed thee, ^bI have called *thee* by thy name; thou *art* mine.

2 ^aWhen thou passest through the waters, ^bI will be with thee; and through the rivers, they shall not overflow thee: when thou ^cwalkest through the fire, thou shalt not be burned; neither shall the flame ¹kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: ^aI gave Egypt *for* thy ransom, Ethiopia and Seba ¹for thee.

4 Since thou wast precious in my sight, thou hast been ¹honourable, and I have ^aloved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I *am* with thee: I will bring thy seed from the east, and ^bgather thee from the west;

6 I will say to the ^anorth, ¹Give up; and to the south, ²Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is ^acalled by my name: for ^bI have created him for my glory, I have formed him; yea, I have made him.

I Am the Lord

8 ^aBring forth the blind people that have eyes, and the ^bdeaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: ^awho among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

43:1 ^aIs. 43:5; 44:6
^bIs. 42:6; 45:4
 43:2 ^a[Ps. 66:12; 91:3]
^b[Deut. 31:6; Jer. 30:11
^cDan. 3:25
¹ *scorch*
 43:3 ^a[Prov. 11:8; 21:18]
¹ *in thy place*
 43:4 ^aIs. 63:9
¹ *honoured*
 43:5 ^aIs. 41:10; 44:2; Jer. 30:10; 46:27, 28
^bIs. 54:7
 43:6 ^aIs. 49:12
¹ *Give them up*
² *Keep them not*
 43:7 ^aIs. 63:19; James 2:7
^bPs. 100:3; Is. 29:23; [John 3:2, 3; 2 Cor. 5:17; Eph. 2:10]
 43:8 ^aIs. 6:9; 42:19; Ezek. 12:2
^bIs. 29:18
 43:9 ^aIs. 41:21, 22, 26
 43:10 ^aIs. 44:8
^bIs. 55:4
^cIs. 41:4; 44:6
 43:11 ^aIs. 45:21; Hos. 13:4
 43:12 ^aDeut. 32:16; Ps. 81:9
^bIs. 44:8
¹ *proclaimed*
² *foreign*
 43:13 ^aPs. 90:2; Is. 48:16
^bJob 9:12; Is. 14:27
¹ *reverse*
 43:14 ¹ *have brought them all down as fugitives*
² *who rejoice in their*
 43:15 ^aIs. 41:20, 21
 43:16 ^aEx. 14:16, 21, 22; Ps. 77:19; Is. 51:10
^bJosh. 3:13
 43:17 ^aEx. 14:4-9, 25
¹ *extinguished*
 43:18 ^aJer. 16:14
 43:19 ^aIs. 42:9; 48:6; [2 Cor. 5:17; Rev. 21:5]
^bEx. 17:6; Num. 20:11; Deut. 8:15; Ps. 78:16; Is. 35:1, 6
 43:20 ^aIs. 48:21
¹ *jackals*
² *ostriches*

10 ^aYe are my witnesses, saith the LORD, ^band my servant whom I have chosen: that ye may know and ^cbelieve me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even* I, ^a*am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have ¹shewed, when *there was* no ^astrange² god among you: ^btherefore ye are my witnesses, saith the LORD, that I *am* God.

13 ^aYea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall ^blet¹ it?

A Way in the Wilderness

14 Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and ¹have brought down all their nobles, and the Chaldeans, ²whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your ^aKing.

16 Thus saith the LORD, which ^amaketh a way in the sea, and a ^bpath in the mighty waters;

17 Which ^abringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are ¹extinct, they are quenched as tow.

18 ^aRemember ye not the former things, neither consider the things of old.

19 Behold, I will do a ^anew thing; now it shall spring forth; shall ye not know it? ^bI will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the ¹dragons and the ²owls: because ^aI give waters in the

43:1-13. In spite of Israel's deliberate rejection of the Lord as her rightful king, God reassures them, **Fear not: for I have redeemed thee.** The theme of redemption appears 22 times in the Servant passages of the Book of Isaiah. It indicates a redemption from physical and spiritual bondage as well as the eschatological redemption yet to come (cf. 43:5-7; 44:22; 49:16, 17). In addition to redeeming Israel, God also announces that **all the nations** (Gentiles) will be gathered to Him for salvation.

43:14-28. Isaiah here combines the titles **redeemer** and **Holy One of Israel** as the One who shall overthrow **Babylon ... and the Chaldeans.** He predicts that God will judge Babylon after using them to judge Israel. God announces that He will profane **the sanctuary** (temple). The use of the imperfect verb construction throughout much of the section clearly indicates that the curse of the Captivity and their subsequent deliverance was yet future at the time of Isaiah's writing. For **dragons** and **owls** (v. 20), see the note on Isaiah 13:19-22.

wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 ^aThis people have I formed for myself; they shall ¹shew forth my ^bpraise.

Failure to Worship the Lord

22 But thou hast not called upon me, O Jacob; but thou ^ahast been weary of me, O Israel.

23 ^aThou hast not brought me the ¹small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with ²an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou ¹filled me with the fat of thy sacrifices: but thou hast ²made me to serve with thy sins, thou hast ^awearied me with thine iniquities.

25 I, *even* I, *am* he that ^ablotteth out thy transgressions ^bfor mine own sake, ^cand will not remember thy sins.

26 Put me in remembrance: let us ¹plead together: declare ²thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy ¹teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, ^aand have given Jacob to the curse, and Israel to reproaches.

No Other God

44 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

43:21 ^aPs. 102:18; Is. 42:12; [Luke 1:74, 75; Eph. 1:5, 6; 1 Pet. 2:9]
^bJer. 13:11
¹declare

43:22 ^aMic. 6:3; Mal. 1:13; 3:14

43:23 ^aAmos 5:25
¹sheep for
²grain offerings
43:24 ^aPs. 95:10; Is. 1:14, 7:13; Ezek. 6:9; Mal. 2:17

¹satisfied me
²burdened me with

43:25 ^aIs. 44:22; Jer. 50:20; [Acts 3:19]

^bEzek. 36:22
^cIs. 1:18; Jer. 31:34

43:26 ¹contend
²thy case

43:27 ¹mediators, lit. interpreters

43:28 ^aPs. 79:4; Jer. 24:9; Dan. 9:11; Zech. 8:13

44:5 ¹write with his hand, the LORD's

44:6 ^aIs. 41:4; [Rev. 1:8, 17; 22:13]

44:7 ^aIs. 41:4, 22, 26

¹Or can proclaim it?
Then let him declare it

44:8 ^aIs. 41:22
^bIs. 43:10, 12
^cDeut. 4:35; 32:39; 1 Sam. 2:2; 2 Sam. 22:32; Is. 45:5; Joel 2:27

¹no other Rock
44:9 ^aIs. 41:24

^bPs. 115:4
¹useless
²precious

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, *as* willows by the water courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall ¹subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; ^aI *am* the first, and I *am* the last; and beside me *there is* no God.

7 And ^awho, as I, ¹shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: ^ahave not I told thee from that time, and have declared it? ^bye *are* even my witnesses. Is there a God beside me? yea, ^c*there is* ¹no God; I know not *any*.

The Foolishness of Worshipping Idols

9 ^aThey that make a graven image *are* all of them ¹vanity; and their ²delectable things shall not profit; and they *are* their own witnesses; ^bthey

44:1-8. This section (44:1-28) contains one of the most amazing prophecies in all of Scripture. In verse 28 Cyrus, the king of Persia, is named as the coming deliverer of the Jews more than 140 years in advance. The structure of the poem in verses 24-28 is arranged deliberately to end with a definite climax, which introduces Cyrus by name. A similar prediction can be found in 1 Kings 13:2, where Josiah is named three hundred years ahead of his time. As the passage opens, **Israel** is again identified as **my servant**, who has been chosen from the womb to fulfill God's purposes. In verse 6, the prophet emphasizes the oneness of God by stating that **beside me there is no God**. Yet, at the same time, the prophet distinguishes between **the LORD the King of Israel** and **his redeemer the LORD of hosts**. The personal name *Yahweh* is used of both the King and His Redeemer, the one referring to

God the Father and the other referring to God the Son.

44:9-20. This exposé of idolatry is the most taunting in all of the Bible. The prophet Isaiah, serving as the spokesman of Yahweh, reveals the utter foolishness of polytheistic pagan idolatry. The **graven image** (carved idol) is called **vanity** (nothing). **Delectable things** refers to the adornment of idols with gold, silver, and precious stones. The prophet announces that the idols themselves are **their own witnesses**. They **see not, nor know**. Therefore these inanimate objects are **profitable for nothing**. Isaiah then berates the **workmen** (artisans) for designing and constructing their idols in the **figure of a man**. He exposes the basic fallacy of idolatry, a god made in the image of man. Thus the prophet's criticism of one who would worship an idol carved from the same tree that he would use for firewood is that **he feedeth on ashes**.

see not, nor know; that they may be ashamed.

10 Who hath formed a god, or ¹molten a graven image ^athat is profitable for nothing?

11 Behold, all his ¹fellows shall be ^aashamed: and the workmen, they *are*² of men: let them all be gathered together, *let* them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 ^aThe ¹smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

Idols of Wood

13 The ¹carpenter stretcheth out *his* rule; he marketh it out with ²a line; he ³fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ¹strengtheneth for himself among the trees of the forest: he planteth ²an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth ¹part thereof in the fire; with ¹part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

44:10 ^aIs. 41:29; Jer. 10:5; Hab. 2:18; Acts 19:26
¹ moulded
 44:11 ^aPs. 97:7; Is. 1:29; 42:17
¹ companions
² mere men
 44:12 ^aIs. 40:19; Jer. 10:3-5
¹ blacksmith
 44:13 ¹ craftsman
² chalk
³ fashions it with a plane
 44:14 ¹ secures
² a pine
 44:16 ¹ half

44:18 ^aIs. 45:20
^b [Ps. 81:12]; Is. 6:9, 10; 29:10; 2 Thess. 2:11
^c Jer. 10:14
 44:19 ^aIs. 46:8
¹ half
² a block of wood
 44:20 ^a Job 15:31; Hos. 4:12; Rom. 1:21, 22; 2 Thess. 2:11; 2 Tim. 3:13
^b Is. 57:11; 59:3, 4, 13; Rom. 1:25
 44:21 ^aIs. 49:15
¹ by
 44:22 ^aIs. 43:25
^b Is. 43:1; 1 Cor. 6:20; [1 Pet. 1:18, 19]
 44:23 ^aPs. 69:34; Is. 42:10; 49:13; Jer. 51:48; Rev. 18:20
^b Is. 49:3; 60:21
 44:24 ^aIs. 43:14
^b Is. 43:1

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

A Deceived Heart

18 ^aThey have not known nor understood: for ^bhe hath shut their eyes, that they cannot see; *and* their hearts, that they cannot ^cunderstand.

19 And none ^aconsidereth in his heart, neither *is there* knowledge nor understanding to say, I have burned ¹part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to ²the stock of a tree?

20 He feedeth on ashes: ^aa deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a ^blie in my right hand?

21 Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be ^aforgotten ¹of me.

22 ^aI have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for ^bI have redeemed thee.

23 ^aSing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and ^bglorified himself in Israel.

The Maker of All Things

24 Thus saith the LORD, ^athy redeemer, and ^bhe that formed thee

44:21-28. The prophet turns his attention again to **Israel** to remind them that God has **blotted out** their transgressions and **redeemed** them, and urges them to **return unto me** (i.e., repent). **I am the LORD** stands at the beginning of the final section of this poem and is the subject of all that follows. Nine times in this section the English word **that** is used to identify the activity of the Lord. The passage follows in perfect meter, leading up to the identification of Cyrus by name. Thus it is announced that **Jerusalem**

... shall be inhabited and that the **cities of Judah ... shall be built**. God will raise up a deliverer of His own to accomplish this astounding deed: **Cyrus**. Since this is Cyrus II (554-529 B.C.) his name *Cyrus* was probably an early dynastic throne name. In Persian history he is known as Cyrus the Great. In 539 B.C. he conquered Babylon and decreed the return of the Jews to rebuild Jerusalem and the **foundation of the temple** (cf. Ezra 1:2). The discovery of the *Cyrus Cylinder* dating from 536 B.C. further verifies the biblical account.

from the womb, I *am* the LORD that maketh all *things*; ^cthat stretcheth ¹forth the heavens ²alone; that spreadeth abroad the earth by myself;

25 That ^afrustrateth the ¹tokens ^bof the liars, and ²maketh diviners mad; that turneth wise *men* backward, ^cand maketh their knowledge foolish;

26 ^aThat confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the ¹decayed places thereof:

27 ^aThat saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of ^aCyrus, *He is my shepherd*, and shall perform all my pleasure: even saying to Jerusalem, ^bThou shalt be built; and to the temple, Thy foundation shall be laid.

The Lord's Anointed

45 Thus saith the LORD to his anointed, to ^aCyrus, whose ^bright hand I have ¹holden, ^cto subdue nations before him; and I will ^dloose the ²loins of kings, to open before him the ³two leaved gates; and the gates shall not be shut;

2 I will go before thee, ^aand make the crooked places straight: ^bI will break in pieces the gates of ¹brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, ^athat thou mayest know that I, the LORD, which ^bcall *thee* by thy name, *am* the God of Israel.

4 For ^aJacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

44:24 ^cJob 9:8

¹ out

² all alone

44:25 ^aIs. 47:13

^bJer. 50:36

^c2 Sam. 15:31;

Job 5:12-14; Ps.

33:10; Is. 29:14;

Jer. 51:57; 1 Cor.

1:20, 27

¹ signs of the

babblers

² drives

44:26 ^aZech. 1:6;

Matt. 5:18

¹ Lit. waste

44:27 ^aJer. 50:38;

51:36

44:28 ^a2 Chr.

36:22; Ezra 1:1;

Is. 45:13

^bEzra 6:7

45:1 ^aIs. 44:28

^bPs. 73:23; Is.

41:13

^cDan. 5:30

^dJob 12:21; Is.

45:5

¹ held

² armour

³ double doors

45:2 ^aIs. 40:4

^bPs. 107:16

¹ bronze

45:3 ^aIs. 41:23

^bEx. 33:12

45:4 ^aIs. 44:1

45:5 ^aDeut. 4:35;

32:39; Is. 44:8

^bIs. 45:14, 18

^cPs. 18:32

45:6 ^aPs. 102:15;

Is. 37:20; Mal.

1:11

^b[Is. 11:9; 52:10]

¹ to its setting

45:7 ^aIs. 31:2;

47:11; Amos 3:6

¹ calamity

45:8 ^aPs. 85:11

¹ Rain down

45:9 ^aIs. 64:8

^bJer. 18:6; Rom.

9:20, 21

¹ shall thy work

say

45:11 ^aIs. 8:19

^bJer. 31:9

^cIs. 29:23; 60:21;

64:8

45:12 ^aIs. 42:5;

Jer. 27:5

^bGen. 1:26

^cGen. 2:1; Neh.

9:6

45:13 ^aIs. 41:2

^b2 Chr. 36:22;

Is. 44:28

^c[Rom. 3:24]

¹ Or make all his

ways straight

45:14 ^aPs. 68:31;

72:10, 11; Is.

14:1; 49:23; 60:9,

10, 14, 16; Zech.

8:22, 23

5 I ^a*am* the LORD, and ^b*there is* none else, *there is* no God beside me: ^cI girded thee, though thou hast not known me:

The One and Only God

6 ^aThat they may ^bknow from the rising of the sun, and ¹from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and ^acreate ¹evil: I the LORD do all these *things*.

8 ^aDrop ¹down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with ^ahis Maker! *Let* the potsherd *strive* with the potsherd of the earth. ^bShall the clay say to him that fashioneth it, What makest thou? or ¹thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, ^aAsk me of things to come concerning ^bmy sons, and concerning ^cthe work of my hands command ye me.

12 ^aI have made the earth, and ^bcreated man upon it: I, *even* my hands, have stretched out the heavens, and ^call their host have I commanded.

13 ^aI have raised him up in righteousness, and I will ¹direct all his ways: he shall ^bbuild my city, and he shall let go my captives, ^cnot for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, ^aThe labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of

45:1-4. Isaiah continues to emphasize the origin of his message, stating, **Thus saith the LORD.** Yahweh Himself has set an open door of conquest before Cyrus. The Persian king is called by the designation **anointed** (*meshiach*, messiah). This is the only place in Scripture where a Gentile is so designated. The term originated with the Israelite custom of anointing kings and leaders. Cyrus is given this title only in the sense that he will deliver the Jews from Babylonian bondage. **I have even called thee by thy name** indicates

that Cyrus has been deliberately named in advance to reassure the Jews that the **God of Israel** indeed is still in control of human events.

45:5-12. The phrase **I... create evil** refers to physical evil or calamity rather than moral evil. God is in no way pictured in Scripture as the author of sin. **Drop down, ye heavens... pour down righteousness** is a prayer for God to intervene in human history. Thus righteousness is pictured as coming down from above and springing up from beneath simultaneously.

stature, shall come over unto thee, and they shall be thine: they shall come after thee; ^bin chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, “Surely God is in thee; and *there is none else, ^athere is no God.*

15 Verily thou *art* a God ^athat hidest thyself, O God of Israel, the Saviour.

16 They shall be ^aashamed, and also ¹confounded, all of them: they shall go to confusion together *that are makers of idols.*

17 ^aBut Israel shall be saved ¹in the LORD with an ^beverlasting salvation: ye shall not be ashamed nor ^cconfounded² world without end.

18 For thus saith the LORD ^athat created the heavens; God himself that formed the earth and made it; he hath established it, he created it not ¹in vain, he formed it to be ^binhabited: “*I am the LORD; and there is none else.*

19 I have not spoken in ^asecret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: ^bI the LORD speak righteousness, I declare things that are right.

A Just God and a Saviour

20 Assemble yourselves and come; draw near together, ye *that ¹are* escaped of the nations: ^athey have no knowledge that ²set up the

45:14 ^bPs. 149:8
^cJer. 16:19;
Zech. 8:20-23;
1 Cor. 14:25

^dIs. 45:5
45:15 ^aPs. 44:24;
Is. 57:17

45:16 ^aIs. 44:11
¹*disgraced*

45:17 ^aIs. 26:4;
[Rom. 11:26]
^bIs. 51:6
^cIs. 29:22

¹ *by*
² *disgraced*

45:18 ^aIs. 42:5
^bGen. 1:26; Ps.
115:16; Acts
17:26

^cIs. 45:5
¹ *empty or a
waste*

45:19 ^aDeut.
30:11
^bPs. 19:8; Is.
45:23; 63:1

45:20 ^aIs. 44:9;
46:7; Jer. 10:5

¹ *have escaped
from*
² *carry about*

45:21 ^aIs. 41:22;
43:9

^bIs. 44:8
45:22 ^aPs. 22:27;
65:5

¹ *Turn*

45:23 ^aGen.
22:16; Is. 62:8;
[Heb. 6:13]

^bRom. 14:11;
[Phil. 2:10]

^cDeut. 6:13; Ps.
63:11; Is. 19:18;
65:16

¹ *take an oath*

45:24 ^aIs. 54:17;
[Jer. 23:5; 1 Cor.
1:30]

^bIs. 41:11
¹ *He shall say to
me, only*

² *angry*

45:25 ^aIs. 45:17
^b1 Cor. 1:31

46:1 ^aIs. 21:9;
Jer. 50:2

^bJer. 10:5
46:2 ^aJudg.
18:17, 18, 24;
2 Sam. 5:21; Jer.
48:7; Hos. 10:5, 6

wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: ^a“who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? ^band *there is no God else beside me; a just God and a Saviour; there is none beside me.*

22 ¹Look unto me, and be ye saved, ^aall the ends of the earth: for *I am God, and there is none else.*

23 ^aI have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every ^bknee shall bow, ^cevery tongue shall ¹swear.

24 ¹Surely, shall *one* say, in the LORD have I ^arighteousness and strength: *even* to him shall *men* come; and ^ball that are ²incensed against him shall be ashamed.

25 ^aIn the LORD shall all the seed of Israel be justified, and ^bshall glory.

Idols and Captivity

46 Bel ^aboweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; ^b*they are* a burden to the weary *beast.*

2 They stoop, they bow down together; they could not deliver the burden, ^abut themselves are gone into captivity.

45:13-19. Cyrus is again addressed as the one who has been **raised ... up in righteousness**, and who **shall build my city**, and shall **let go my captives**. This does not imply that Cyrus himself was a true believer but that God providentially raised him up as an act of His righteousness to Israel. History in fact records that Cyrus did fulfill this prophecy by subsidizing the reconstruction of Jerusalem and its temple.

45:20-25. God calls to His people to **assemble** themselves from among the **nations** (Gentiles) and return to Him because He is both **a just God** and a **Saviour** to those who will come to Him. **Look unto me, and be ye saved, all the ends of the earth** is a glorious invitation to all to come to the Lord. On hearing a sermon based on this text, Charles Spurgeon, the famous nineteenth-century English Baptist pastor, was converted to Christ. This invitation is similar to the one given by Jesus when He said: “Come unto me all ye that labour ... and I will give you rest” (Matt. 11:28). This invitation is followed by the absolute statement that **unto me every knee shall bow, every tongue**

shall swear (cf. Phil. 2:10). The chapter ends with the sweeping affirmation, **In the LORD shall all the seed of Israel be justified**, which is quoted by the apostle Paul in Romans 11:26.

46:1-13. **Bel** and **Nebo** were two of the most prominent Babylonian deities. The name **Bel** is derived from Baal and refers to Marduk, the patron deity of Babylon. Nebo (or Nabu) was viewed as the son of Bel (Marduk). His name is found in the name of *Nebuchadnezzar* of Babylon. The idea in this passage is that the Babylonian deities will one day fall before the Lord (cf. Nebuchadnezzar’s confession in Dan. 4). The rhetorical question **To whom will ye liken me?** implies the obvious answer—no one! **I am God, and there is none like me.** Yahweh is the unique and incomprehensible God. His uniqueness is found in His **declaring the end from the beginning**. His singular distinctiveness is His ability to predict the future with complete accuracy. Since He alone knows the future, the **salvation of the Lord shall not tarry** (cf. Hab. 2:3; Heb. 10:37). In the timetable of God all things are proceeding on schedule.

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, ^awhich are ¹borne by me from ²the belly, which are carried from the womb:

4 And *even* to your old age ^aI am he; and *even* to ¹hoar hairs ^bwill I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Idols Cannot Save Man

5 ^aTo whom will ye liken me, and make me equal, and compare me, that we may be like?

6 ^aThey lavish gold out of the bag, and weigh silver in the balance, and hire a ^bgoldsmith; and he maketh it a god: they ¹fall down, yea, they worship.

7 ^aThey bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not ¹remove: yea, ^bone shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and ¹shew yourselves men: ^abring it again to mind, O ye transgressors.

God's Spoken and Purposed Will

9 ^aRemember the former things of old: for I am God, and ^bthere is none else; I am God, and there is none like me,

10 ^aDeclaring the end from the beginning, and from ancient times the things that are not yet done, saying, ^bMy counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird ^afrom the east, the man ^bthat executeth my counsel from a far country: yea, ^cI have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 Hearken unto me, ye ^astout-hearted, ¹that are far from righteousness:

13 ^aI bring near my righteousness; it shall not be far off, and my

46:3 ^a Deut. 32:11; Ps. 71:6; Is. 63:9
¹ upheld
² birth

46:4 ^a Mal. 3:6
^b Ps. 48:14

¹ gray hairs
46:5 ^a Is. 40:18, 25

46:6 ^a Is. 40:19; 41:6; Jer. 10:4

^b Is. 44:12
¹ prostrate themselves

46:7 ^a Is. 45:20; 46:1; Jer. 10:5

^b Is. 45:20
¹ move

46:8 ^a Is. 44:19
¹ be men, take courage

46:9 ^a Deut. 32:7; Is. 42:9; 65:17

^b Is. 45:5, 21
46:10 ^a Is. 45:21; 48:3

^b Ps. 33:11; Prov. 19:21; 21:30; Is. 14:24; 25:1; Acts 5:39; Heb. 6:17

46:11 ^a Is. 41:2, 25
^b Is. 44:28

^c Num. 23:19
46:12 ^a Ps. 76:5; Is. 48:4; Zech. 7:11, 12; Mal. 3:13

^b [Rom. 10:3]
¹ stubborn-minded

46:13 ^a [Rom. 1:17]

^b Hab. 2:3
^c Is. 62:11; Joel 3:17; [1 Pet. 2:6]

¹ linger or delay
47:1 ^a Jer. 48:18
^b Is. 3:26

^c Is. 14:18-23; Jer. 25:12; 50:1-51:64
¹ pampered

47:2 ^a Ex. 11:5; Jer. 25:10
¹ remove thy veil

² take off the skirt
47:3 ^a Is. 3:17; 20:4

^b [Rom. 12:19]
¹ arbitrate with a man

47:4 ^a Jer. 50:34
47:5 ^a 1 Sam. 2:9
^b Is. 13:19; [Dan. 2:37]; Rev. 17:18

47:6 ^a 2 Sam. 24:14
^b Is. 43:28

^c Deut. 28:49, 50
¹ angry

² profaned
³ elderly

salvation ^bshall not ¹tarry: and I will place ^csalvation in Zion for Israel my glory.

The Nakedness of Babylon

47 Come ^adown, and ^bsit in the dust, O virgin daughter of ^cBabylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and ¹delicate.

2 ^aTake the millstones, and grind meal: ¹uncover thy locks, ²make bare the leg, uncover the thigh, pass over the rivers.

3 ^aThy nakedness shall be uncovered, yea, thy shame shall be seen: ^bI will take vengeance, and I will not ¹meet thee as a man.

4 As for ^aour redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou ^asilent, and get thee into darkness, O daughter of the Chaldeans: ^bfor thou shalt no more be called, The lady of kingdoms.

6 ^aI was ¹wroth with my people, ^bI have ²polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; ^cupon the ³ancient hast thou very heavily laid thy yoke.

Babylon Trusted in Her Own Wisdom

7 And thou saidst, I shall be ^aa lady for ever: so that thou didst not ^blay these things to thy heart, ^cneither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest ^ccarelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two things shall come to thee ^ain a moment in one day, the

47:7 ^a Rev. 18:7 ^b Is. 42:25; 46:8 ^c Deut. 32:29; Jer. 5:31; Ezek. 7:2, 3

47:8 ¹ securely

47:9 ^a Ps. 73:19; 1 Thess. 5:3; Rev. 18:8

47:1-15. Isaiah now pictures Babylon as a deposed queen who can do no more than sit in the dust. In spite of its splendor, ancient Babylon was built upon the dust of the desert of Shinar. The Chaldeans were the elite ruling class of the Neo-Babylonian Empire.

In this passage Babylon is pictured as a naked slave girl reduced to sitting in the dust. She is no longer the lady [mistress] of kingdoms. This same imagery is found in Revelation, where Babylon is called the "great whore" (17:1; 19:2; cf. 18:3).

loss of children, and widowhood: they shall come upon thee in their ¹perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None ^aseeth me. Thy wisdom and thy knowledge, it hath ¹perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know from ¹whence it riseth: and ²mischiefs shall fall upon thee; thou shalt not be able to ³put it off: and ^adesolation shall come upon thee ^bsuddenly, *which* thou shalt not know.

Enchantments Cannot Save Babylon

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 ^aThou art wearied in the multitude of thy counsels. Let now ^bthe ¹astrologers, the stargazers, ²the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be ^aas stubble; the fire shall ^bburn them; they shall not deliver themselves from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* ^athy merchants, from thy youth: they shall wander every one to his ¹quarter; none shall save thee.

Israel's Obstinate Nature

48 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the ¹waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* ^anot in truth, nor in righteousness.

47:9 ¹fulness
47:10 ^aIs. 29:15;
Ezek. 8:12; 9:9
¹led thee astray
47:11 ^aIs. 13:6;
Jer. 51:8, 43;
Luke 17:27;
1 Thess. 5:3
^bIs. 29:5
¹where it arises
²trouble
3 Lit. *cover it*
47:13 ^aIs. 57:10
^bIs. 8:19; 44:25;
47:9; Dan. 2:2, 10
¹Lit. *viewers of the heavens*
²Lit. *those giving knowledge for new moons*
47:14 ^aIs. 5:24;
Nah. 1:10; Mal. 4:1
^b[Is. 10:17]; Jer. 51:58
47:15 ^aRev. 18:11
¹own side or way
48:1 ^aIs. 58:2; Jer. 4:2; 5:2
¹wellsprings
48:2 ^aIs. 52:1; 64:10
^bIs. 10:20; Jer. 7:4; 21:2; Mic. 3:11; Rom. 2:17
¹after
²lean
48:3 ^aIs. 44:7, 8; 46:10
^bJosh. 21:45; Is. 42:9
¹caused them to hear it
48:4 ^aEx. 32:9; Deut. 31:27; Ezek. 2:4; 3:7
¹bronze
48:5 ¹proclaimed
48:6 ¹made thee hear
48:7 ¹and before this day thou
48:8 ^aDeut. 9:7, 24; Ps. 58:3; Is. 46:3, 8
¹long ago thine ear
48:9 ^aPs. 79:9; 106:8; Is. 43:25; Ezek. 20:9, 14, 22, 44
^b[Neh. 9:30, 31]; Ps. 78:38; Is. 30:18; 65:8
¹delay
²restrain
³destroy thee not
48:10 ^aPs. 66:10; Jer. 9:7
^bDeut. 4:20; 1 Kin. 8:51; Jer. 11:4
¹as
²tested
48:11 ^aLev. 22:2, 32; Deut. 32:26, 27; Ezek. 20:9
^bIs. 42:8
¹profaned
48:12 ^aDeut. 32:39
^bIs. 44:6; [Rev. 22:13]

2 For they call themselves ^aof the holy city, and ^bstay² themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have ^adeclared the former things from the beginning; and they went forth out of my mouth, and I ¹shewed them; I did *them* suddenly, ^band they came to pass.

4 Because I knew that thou *art* obstinate, and ^athy neck *is* an iron sinew, and thy brow ¹brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I ¹shewed *it* thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have ¹shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; ¹even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from ¹that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called ^aa transgressor from the womb.

God's Deferred Anger

9 ^aFor my name's sake ^bwill I ¹defer mine anger, and for my praise will I ²refrain for thee, that I ³cut thee not off.

10 Behold, ^aI have refined thee, but not ¹with silver; I have ²chosen thee in the ^bfurnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for ^ahow should *my name* be ¹polluted? and ^bI will not give my glory unto another.

God's Love for Israel

12 Harken unto me, O Jacob and Israel, my called; I *am* he; ^aI *am* the ^bfirst, I also *am* the last.

48:1-11. This message is addressed to the house of Jacob, which includes both Israel and Judah. Both are criticized for calling on God's name but refusing

to live by His laws. I have chosen [tried] thee in the furnace of affliction refers to God's merciful judgment, which has burned away their dross.

13 ^aMine hand also hath laid the foundation of the earth, and my right hand hath ¹spanned the heavens: *when* ^bI call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? ^aThe LORD hath loved him: ^bhe will do his pleasure on Babylon, and his arm *shall be on the Chaldeans*.

15 I, *even* I, have spoken; yea, ^aI have called him: I have brought him, and he shall make his way prosperous.

The Redemption of Israel

16 Come ye near unto me, hear ye this; ^aI have not spoken in secret from the beginning; from the time that it was, there *am* I: and now ^bthe Lord God, ¹and his Spirit, hath sent me.

17 Thus saith ^athe LORD, thy Redeemer, the Holy One of Israel; *I am* the LORD thy God which teacheth thee to profit, ^bwhich leadeth thee by the way *that* thou shouldest go.

18 ^aO that thou hadst ¹hearkened to my commandments! ^bthen had thy peace been as a river, and thy righteousness as the waves of the sea:

19 ^aThy seed also had been as the sand, and the offspring of thy ¹bowels like the ²gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ^aGo ye forth ¹of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath ^bredeemed his servant Jacob.

21 And they ^athirsted not *when* he led them through the deserts: he ^bcaused the waters to flow out of the rock for them: he ¹clave the rock also, and the waters gushed out.

48:13 ^a Ex. 20:11; Ps. 102:25; Is. 42:5; 45:12, 18; Heb. 1:10-12
^b Is. 40:26
¹ stretched out
48:14 ^a Is. 45:1
^b Is. 44:28;
47:1-15
48:15 ^a Is. 45:1, 2
48:16 ^a Is. 45:19
^b Is. 61:1; Zech. 2:8, 9, 11
¹ Or hath sent me and his Spirit

48:17 ^a Is. 43:14
^b Ps. 32:8; Is. 49:9, 10
48:18 ^a Deut. 5:29; Ps. 81:13
^b Deut. 28:1-14; Ps. 119:165; Is. 32:16-18; 66:12
¹ heeded
48:19 ^a Gen. 22:17; Is. 10:22; 44:3, 4; 54:3; Jer. 33:22; Hos. 1:10
¹ body
² grains of sand
48:20 ^a Jer. 50:8; 51:6, 45; Zech. 2:6, 7; Rev. 18:4
^b [Ex. 19:4-6]
¹ from
48:21 ^a [Is. 41:17, 18]
^b Ex. 17:6; Ps. 105:41
¹ split

48:22 ^a [Is. 57:21]
49:1 ^a Is. 41:1
^b Jer. 1:5; Matt. 1:20; Luke 1:35; John 1:14; 10:36
¹ coastlands
² body, lit. inward parts
49:2 ^a Is. 11:4; Hos. 6:5; [Heb. 4:12]; Rev. 1:16; 2:12
^b Is. 51:16
^c Ps. 45:5
49:3 ^a [Is. 41:8; 42:1; Zech. 3:8]
^b Is. 44:23; Matt. 12:18; [John 13:31, 32; 14:13; 15:8; 17:4; Eph. 1:6]
49:4 ^a [Ezek. 3:19]
¹ my reward
49:5 ^a Matt. 23:37; [Rom. 11:25-29]
¹ So that
² DSS, LXX, Qr. gathered to him; Kt. not gathered

22 ^aThere is no peace, saith the LORD, unto the wicked.

The Shadow of God's Hand

49 Listen, ^aO isles, unto me; and hearken, ye people, from far; ^bThe LORD hath called me from the womb; from the ²bowels of my mother hath he made mention of my name.

2 And he hath made ^amy mouth like a sharp sword; ^bin the shadow of his hand hath he hid me, and made me ^ca polished shaft; in his quiver hath he hid me;

3 And said unto me, ^aThou *art* my servant, O Israel, ^bin whom I will be glorified.

4 ^aThen I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and ¹my work with my God.

5 And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, ¹Though Israel ^abe ²not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a ^alight to the Gentiles, that thou mayest be my salvation unto the ¹end of the earth.

A Day of Salvation

7 Thus saith the LORD, the Redeemer of Israel, *and* ¹his Holy One, ^ato ²him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, ^bKings shall see and arise, princes also shall worship,

49:6 ^a Is. 42:6; 51:4; [Luke 2:32]; Acts 13:47; [Gal. 3:14]
¹ ends
49:7 ^a [Ps. 22:6; Is. 53:3; Matt. 26:67; 27:41]; Mark 15:29; Luke 23:35 ^b [Is. 52:15] ¹ its ² Lit. the despised of soul

48:12-22. Both **Jacob** and **Israel** are referred to as **my called** (chosen) in spite of their failures. He is their **LORD, thy Redeemer, the Holy One of Israel**. **Go ye forth of Babylon** is a promise to the Israelites of their future deliverance. Many have seen in verse 16 a reference to the Trinity.

49:1-12. The **servant** is a person who shall come forth from the Servant-Nation Israel. He is the Messi-

ah who was **formed ... from the womb to be his servant** and to **bring Jacob again to him**. He is further commissioned to be a **light to the Gentiles** (quoted in Acts 13:47 as being fulfilled in Jesus Christ). The reference to the **covenant of the people** is to the New Covenant (Testament) by which Christ will gather believers **from far**.

because of the LORD that is faithful, *and* the Holy One of Israel, and he ³shall choose thee.

8 Thus saith the LORD, In ¹an ^aacceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, ^band give thee for a covenant of the people, to ²establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say ^ato the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed ¹in the ways, and their pastures *shall be* in all ²high places.

10 They shall not ^ahunger nor thirst; ^bneither shall the heat nor sun ¹smite them: for he that hath mercy on them ^cshall lead them, even by the springs of water shall he guide them.

11 ^aAnd I will make all my mountains a ¹way, and my highways shall be exalted.

12 Behold, ^athese shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing of God's Comfort and Mercy

13 ^aSing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 ^aBut Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 ^aCan a woman forget her ¹sucking child, ²that she should not have compassion on the son of her womb? yea, they may forget, ^byet will I not forget thee.

16 Behold, ^aI have ¹graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy ¹children shall make haste; thy destroyers and they that made thee waste shall go ²forth of thee.

18 ^aLift up thine eyes round about, and behold: all these gather

49:7 ³ has chosen

49:8 ^a Ps. 69:13;

2 Cor. 6:2

^b Is. 42:6

¹ a favourable

² restore

49:9 ^a Is. 61:1;

Zech. 9:12; Luke

4:18

¹ along the

roads

² desolate

heights

49:10 ^a Is. 33:16;

48:21; Rev. 7:16

^b Ps. 121:6

^c Ps. 23:2; Is.

40:11; 48:17

¹ strike

49:11 ^a Is. 40:4

¹ road

49:12 ^a Is. 43:5, 6

49:13 ^a Is. 44:23

49:14 ^a Is. 40:27

49:15 ^a Ps.

103:13; Mal.

3:17

^b Rom. 11:29

¹ nursing

² and not have

49:16 ^a Ex. 13:9;

Song 8:6; Hag.

2:23

¹ inscribed

49:17 ¹ Lit. sons

² away from

49:18 ^a Is. 60:4;

John 4:35

^b Prov. 17:6

49:19 ^a Is. 54:1,

2; Zech. 10:10

¹ small for the

49:20 ^a Is. 60:4

^b [Matt. 3:9;

Rom. 11:11]

¹ small

² give me a

place

49:21 ¹ these

for me

² wandering

49:22 ^a Is. 60:4

¹ Make an oath

² nations

³ banner

⁴ Lit. bosom

49:23 ^a Ps. 72:11;

Is. 52:15

^b Ps. 72:9; Mic.

7:17

^c Ps. 34:22;

[Rom. 5:5]

¹ foster fathers

49:24 ^a Matt.

12:29; Luke

11:21, 22

¹ the captives of

the righteous

49:26 ^a Is. 9:20

themselves together, *and* come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, ^bas with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, ^ashall even now be too ¹narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 ^aThe children which thou shalt have, ^bafter thou hast lost the other, shall say again in thine ears, The place is too ¹strait for me: ²give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten ¹me these, seeing I have lost my children, and am desolate, a captive, and ²removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they been?

22 ^aThus saith the Lord GOD, Behold, I will ¹lift up mine hand to the ²Gentiles, and set up my ³standard to the people: and they shall bring thy sons in *their* ⁴arms, and thy daughters shall be carried upon *their* shoulders.

23 ^aAnd kings shall be thy ¹nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and ^blick up the dust of thy feet; and thou shalt know that I *am* the LORD: ^cfor they shall not be ashamed that wait for me.

The Mighty One of Jacob

24 ^aShall the prey be taken from the mighty, or ¹the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will ^afeed them that oppress thee with their own flesh; and

49:13-26. God promises Israel that His new covenant with the Gentiles does not negate His old covenant with Israel. I have graven [*shaqaq*, to "carve, cut, engrave"] thee upon the palms of my hands

reveals the eternal security of the salvation of God's people. They are inseparably united to Him. Ultimately God will bring both the Gentiles and His people together into one people of God.

they shall be drunken with their own ^bblood, as with sweet wine: and all flesh ^cshall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

God's Hand Is Not Shortened

50 Thus saith the LORD, Where *is* ^athe 'bill of your mother's divorcement, whom I have put away? or which of my ^bcreditors *is* it to whom I have sold you? Behold, for your iniquities ^chave ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my ^arebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there* is no water, and dieth for thirst.

3 ^aI clothe the heavens with blackness, ^band I make sackcloth their covering.

4 ^aThe Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* ^bwearied: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord GOD ^ahath opened mine ear, and I was not ^brebellious, neither turned away back.

6 ^aI gave my back to ¹the smiters, and ^bmy cheeks to them that plucked off the ²hair: I hid not my face from shame and ^cspitting.

7 For the Lord GOD will help me; therefore shall I not be ¹confounded: therefore have ^aI set my face like a

49:26 ^b Rev. 14:20
^c Ps. 9:16; Is. 60:16
50:1 ^a Deut. 24:1; Jer. 3:8
^b Deut. 32:30; 2 Kin. 4:1; Neh. 5:5
^c Is. 52:3
¹ *certificate*
50:2 ^a Ps. 106:9; Nah. 1:4
50:3 ^a Ex. 10:21
^b Is. 13:10; Rev. 6:12
50:4 ^a Ex. 4:11
^b Matt. 11:28
50:5 ^a Ps. 40:6; Is. 35:5
^b Matt. 26:39; Mark 14:36; Luke 22:42; John 8:29; 14:31; 15:10; Acts 26:19; [Phil. 2:8; Heb. 5:8; 10:7]
50:6 ^a Matt. 27:26; John 18:22
^b Matt. 26:67; 27:30; Mark 14:65; 15:19
^c Lam. 3:30
¹ *those who struck me*
² *beard*
50:7 ^a Ezek. 3:8, 9; Luke 9:51
¹ *disgraced*

50:8 ^a Acts 2:24; [Rom. 8:32-34]
¹ *Lit. master of my judgment*
50:9 ^a Job 13:28; Ps. 102:26; Heb. 1:11
^b Is. 51:6, 8
¹ *grow*
50:10 ^a Ps. 23:4
^b 2 Chr. 20:20
¹ *rely*
50:11 ^a [John 9:39]
^b Ps. 16:4
¹ *encircle*
² *torment*
51:1 ^a [Rom. 9:30-32]
¹ *pursue*
51:2 ^a Rom. 4:1-3; Heb. 11:11
^b Gen. 12:1
^c Gen. 24:35; Deut. 1:10; Ezek. 33:24
51:3 ^a Is. 40:1; 52:9; Ps. 102:13
^b Gen. 13:10; Joel 2:3

flint, and I know that I shall not be ashamed.

8 ^a*He is* near that justifieth me; who will contend with me? let us stand together: who *is* ¹mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? ^alo, they all shall ¹wax old as a garment; ^bthe moth shall eat them up.

Trust in the Name of the Lord

10 Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that ^awalketh in darkness, and hath no light? ^blet him trust in the name of the LORD, and ¹stay upon his God.

11 Behold, all ye that kindle a fire, that ¹compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. ^aThis shall ye have of mine hand; ye shall lie down ^bin ²sorrow.

The Hewn Rock

51 Hearken to me, ^aye that ¹follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 ^aLook unto Abraham your father, and unto Sarah *that* bare you: ^bfor I called him alone, and ^cblessed him, and increased him.

3 For the LORD shall ^acomfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert ^blike the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

50:1-11. This chapter begins with an emphasis on the Lord's unbreakable commitment of marriage to His people Judah. The question **Where is the bill of your mother's divorcement?** is rhetorical, and the implied answer is that there is none. This should be viewed in contrast with Jeremiah 3:8, where the Lord states that He divorced Israel and threatens Judah with the same. In spite of their sins, He never severed Himself from the Davidic line. This chapter also includes a prophecy of Christ's suffering. **I gave my back to the smiters** is referred to in Matthew 27:26 in relation to the scourging that Christ received. **My cheeks to them that plucked off the hair** refers

to the plucking out of His beard. The reference to **spitting** is verified in Matthew 26:67. The Servant is again seen as an individual suffering for the sins of the people.

51:1-16. Heavens shall vanish away ... and the earth: Isaiah looks down the corridor of human history to a time when the heavens (atmosphere) and the earth will be no more. He likens the earth to an **old ... garment**, meaning the earth will one day wear out (a fact borne out by the second law of thermodynamics), and only the **ransomed** and **redeemed** shall return **with singing unto Zion** and experience **everlasting joy**.

The Nearness of God's Righteousness

4 Hearken unto me, my people; and give ear unto me, O my nation: ^afor a law shall ¹proceed from me, and I will make my ²judgment to rest ^bfor a light of the people.

5 ^aMy righteousness *is* near; my salvation is gone forth, ^band mine arms shall judge the people; ^cthe ¹isles shall wait upon me, and ^don mine arm shall they trust.

6 ^aLift up your eyes to the heavens, and look upon the earth beneath: for ^bthe heavens shall vanish away like smoke, ^cand the earth shall ¹wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be ^dfor ever, and my righteousness shall not be ²abolished.

7 Hearken unto me, ye that know righteousness, the people ^ain whose heart *is* my law; ^bfear ye not the reproach of men, neither be ye afraid of their revilings.

8 For ^athe moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

An Everlasting Joy

9 ^aAwake, awake, ^bput on strength, O arm of the LORD; awake, ^cas in the ¹ancient days, in the generations of old. ^dArt thou not it that hath cut ^eRahab, and wounded the ^fdragon?²

10 *Art* thou not ¹it which hath ^adried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ²ransomed to pass over?

11 Therefore ^athe redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; and sorrow and ¹mourning shall flee away.

The Lord of Hosts Is His Name

12 I, *even* I, *am* he ^athat comforteth you: who *art* thou, that thou

51:4 ^aIs. 2:3
^bIs. 42:6
¹go forth
²justice
51:5 ^aIs. 46:13
^bPs. 67:4
^cIs. 60:9
^d[Rom. 1:16]
¹coastlands
51:6 ^aIs. 40:26
^bPs. 102:25, 26;
Is. 13:13; 34:4;
Matt. 24:35;
Heb. 1:10-12;
2 Pet. 3:10
^cIs. 24:19, 20;
50:9; Heb.
1:10-12
^dIs. 45:17
¹grow
²broken
51:7 ^aPs. 37:31;
Jer. 31:33; [Heb.
10:16]
^bIs. 25:8; 54:4;
[Matt. 5:11, 12;
10:28; Acts 5:41]
51:8 ^aIs. 50:9
51:9 ^aPs. 44:23
^bPs. 93:1
^cPs. 44:1
^dJob 26:12; Ps.
89:10; Is. 30:7
^ePs. 87:4
^fPs. 74:13; Is.
27:1
¹days of old
²serpent
51:10 ^aEx. 14:21;
Is. 63:11-13
¹the one
²redeemed
51:11 ^aIs. 35:10;
Jer. 31:11, 12
¹sighing
51:12 ^a2 Cor. 1:3

^bPs. 118:6; Is.
2:22

^cIs. 40:6, 7;
James 1:10;
1 Pet. 1:24
¹mortal man
51:13 ^aDeut.
6:12; 8:11; Is.
17:10; Jer. 2:32
^bPs. 104:2
^cJob 20:7
¹Or when
preparing to
51:14 ^aZech.
9:11
51:15 ^aJob 26:12
51:16 ^aDeut.
18:18; Is. 59:21;
John 3:34
^bEx. 33:22; Is.
49:2
^cIs. 65:17
¹establish
51:17 ^aIs. 52:1
^bJob 21:20; Is.
29:9; Jer. 25:15;
Rev. 14:10;
16:19
¹drained it out
51:19 ^aIs. 47:9
^bAmos 7:2
51:20 ^aLam.
2:11
¹an antelope
51:21 ^aLam.
3:15

shouldest be afraid ^bof a ¹man *that* shall die, and of the son of man *which* shall be made ^cas grass;

13 And ^aforgettest the LORD thy maker, ^bthat hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, ¹as if he were ready to destroy? ^cand where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, ^aand that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that ^adivided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And ^aI have put my words in thy mouth, and ^bI have covered thee in the shadow of mine hand, ^cthat I may ¹plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

The Cup of God's Fury

17 ^aAwake, awake, stand up, O Jerusalem, which ^bhast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and ¹wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 ^aThese two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: ^bby whom shall I comfort thee?

20 ^aThy sons have fainted, they lie at the head of all the streets, as ¹a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

The Cup of Trembling Is Removed

21 Therefore hear now this, thou afflicted, and drunken, ^abut not with wine:

22 Thus saith thy Lord the LORD,

51:17-23. God calls Jerusalem to awake from her spiritual drunkenness. God has made her drunk.

Thus, they are drunken, but not with wine because they are intoxicated by their own sins.

and thy God *that* ^apleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 ^aBut I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may ¹go over: and thou hast laid thy body as the ground, and as the street, to them that ²went over.

The Holy City

52 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised ^aand the unclean.

2 ^aShake thyself from the dust; arise, *and* sit down, O Jerusalem: ^bloose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, ^aYe have sold yourselves for ¹nought; and ye shall be redeemed ^bwithout money.

4 For thus saith the Lord GOD, My people went down aforetime into ^aEgypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is ^ablasphemed.

51:22 ^a Is. 3:12, 13; 49:25; Jer. 50:34
51:23 ^a Is. 14:2; Jer. 25:17, 26-28; Zech. 12:2
¹ walk over thee
² walk

52:1 ^a Neh. 11:1; Is. 48:2; 64:10; Zech. 14:20, 21; Matt. 4:5; [Rev. 21:2-27]

52:2 ^a Is. 3:26
^b Is. 9:4; 10:27; 14:25; Zech. 2:7
52:3 ^a Ps. 44:12; Jer. 15:13
Is. 45:13
¹ nothing

52:4 ^a Gen. 46:6
52:5 ^a Ezek. 36:20, 23; Rom. 2:24

52:7 ^a Is. 40:9; 61:1; Nah. 1:15; Rom. 10:15; Eph. 6:15
^b Ps. 93:1; Is. 24:23

¹ good news
² proclaims
³ good things

52:8 ¹ back
52:10 ^a Ps. 98:1-3

^b Luke 3:6
¹ Revealed his power

52:11 ^a Is. 48:20; Jer. 50:8; Zech. 2:6, 7; 2 Cor. 6:17
^b Lev. 22:2; [Is. 1:16]

52:12 ^a Ex. 12:11, 33; Deut. 16:3
^b Mic. 2:13
^c Ex. 14:19, 20; Is. 58:8

¹ rear guard
52:13 ^a Is. 42:1
^b Is. 57:15; Phil. 2:9

¹ prosper
² Lit. lifted up

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is I*.

7 ^aHow beautiful upon the mountains are the feet of him that bringeth ¹good tidings, that ²publisheth peace; that bringeth ¹good tidings of ³good, that ²publisheth salvation; that saith unto Zion, ^bThy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring ¹again Zion.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 ^aThe LORD hath ¹made bare his holy arm in the eyes of ^ball the nations; and all the ends of the earth shall see the salvation of our God.

11 ^aDepart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; ^bbe ye clean, that bear the vessels of the LORD.

12 For ^aye shall not go out with haste, nor go by flight: ^bfor the LORD will go before you; ^cand the God of Israel *will be* your ¹reward.

The Exalted Servant

13 Behold, ^amy servant shall ¹deal prudently, ^bhe shall be exalted and ²extolled, and be very high.

52:1-12. The theme of God's deliverance for His people now reaches its greatest expression in the Servant of the Lord who will suffer for the sins of His people. The prophet foresees the Millennium, when Jerusalem will once again be **the holy city**, and the **uncircumcised and the unclean** (unrighteous) will no longer enter her gates. The reference to the **beau-**

tiful ... feet of him that bringeth good tidings is repeated in the New Testament (Rom. 10:15; Eph. 6:15). To bring good tidings (*mebasēr*) means to "preach" or "carry good news." It certainly anticipates the gospel (good news) of the New Testament and results in **peace and salvation**.



SERVANT OF THE LORD

52:13. Isaiah prophetically uses the title "Servant" to designate Christ, especially concerning His suffering for sin. That suffering is identified as both vicarious (53:4-9) and victorious (53:10-12). The title "Servant of the Lord" emphasizes Christ's faithful obedience to the Father during His earthly ministry (cf. John 5:19). The Servant passages in Isaiah were some of the key texts used in preaching the gospel in the early days of Christianity (cf. Acts 8:32-35). **Illustration:** In the New Testament, Christians described themselves as servants of God and of the Lord Jesus Christ. This title conveyed their willingness to depend upon and completely obey God (cf. James 1:1). **Application:** Christians today should also follow the example of the suffering Servant of the Lord, who obeyed the will of God even when it momentarily seemed unjust (1 Pet. 2:21-23). (First Reference, Is. 42:1; Primary Reference, Is. 52:13.)

14 As many were astonished at thee; his *visage*¹ was so marred more than any man, and his form more than the sons of men:

15 “So shall he ¹sprinkle many nations; the kings shall shut their mouths at him: for *that*^b which had not been told them shall they see; and *that* which they had not heard shall they consider.

A Man of Sorrows

53 Who ^ahath believed our report? and to whom is ¹the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath ¹no form nor ²comeliness; and when we shall see him, *there is no* ³beauty that we should desire him.

52:14 ^aPs. 22:6; 7; Matt. 26:67; 27:30; John 19:3

¹ appearance
52:15 ^aNum.

19:18–21; Ezek. 36:25

^bRom. 15:21; [Eph. 3:5, 9]; 1 Pet. 1:2

¹ Or *startle*

53:1 ^aJohn 12:38; Rom.

10:16

¹ The power

53:2 ¹ no stately

form

² splendour

³ Lit. appearance

ance

53:3 ^aPs. 22:6;

[Is. 49:7; Matt.

27:30, 31; Luke

18:31–33; 23:18]

^b [Heb. 4:15]

^c [John 1:10, 11]

¹ Or *forsaken* by

2 Lit. *pains*

³ Lit. *sickness*

3 “He is despised and ¹rejected of men; a man of ²sorrows, and ^bacquainted with ³grief: and we hid as it were *our* faces from him; he was despised, and ^cwe esteemed him not.

4 Surely ^ahe hath borne our ¹griefs, and carried our ²sorrows: yet we did ³esteem him stricken, ⁴smitten of God, and afflicted.

5 But he *was* ^awounded¹ for our transgressions, *he was* ²bruised for our iniquities: the chastisement of our peace *was* upon him; and with his ^bstripes³ we are healed.

A Lamb to the Slaughter

6 All we like sheep have gone astray; we have turned every one to

53:4 ^a [Matt. 8:17; Heb. 9:28; 1 Pet. 2:24] ¹ Lit. *sicknesses*

² Lit. *pains* ³ *reckon* ⁴ *struck down* by

53:5 ^a [Is. 53:10; Rom. 4:25; 1 Cor. 15:3, 4] ^b [1 Pet. 2:24, 25]

¹ Or *pierced* through ² *crushed* ³ Blows that cut in

52:13–15. These verses actually stand as the introduction to the prophecy of the Suffering Servant in chapter 53. The subject of both passages is the **servant** of the Lord individualized as the Messiah who suffers for our sins. He is the culmination of all of Isaiah’s messianic prophecies. He is the miraculously born Son of the Virgin—Immanuel, “God with Us” (7:14; cf. Matt. 1:23). He is the Branch (11:1) who springs up out of the stump of the Davidic line. He is the new David (9:7) who will bring in a new Exodus and a new redemption for the people of Israel. Further, He is the One who deserves to rule the world because He is the One who suffers redemptively for all humanity. The terms **exalted** and **extolled**, and **be very high** are used only in 33:10 and here, but nowhere else in the prophets. It refers to the ultimate and final exaltation of His spiritual glory. Thus He will not remain in the humiliation which is described here but will rise above it (cf. Phil. 2:9–11). There is a deliberate contrast between the **many** who are **astonied** and the **kings** who will **shut their mouths at him**. The idea is that both the common man and the potentate will stand speechless in awe of Him. His **visage** refers to His appearance (or face), which will become so **marred** (disfigured) by beatings and scourgings that He will be barely recognizable. The verb for **shall he sprinkle** is a technical term found in the Mosaic Law for the sprinkling of blood in order to cleanse or purify from sin. This reference has nothing to do with water baptism. Here the Servant of the Lord is viewed as our High Priest who offers His own blood for our sins. Before this Suffering Servant, the nations of the world are rendered speechless as they observe this unbelievable demonstration of God’s love.

53:1, 2. In these verses we see the personal Messiah, the Son of God, who alone can atone for sin. His message is rejected (v. 1); His person is refused (v. 2); and His mission is misunderstood (v. 3). Nevertheless, His vicarious suffering provides atonement for our sins (vv. 4–6); and though He suffers (v. 7) death (v. 8) and burial (v. 9), He will ultimately be exalted (vv. 10–12). To miss the fact that Jesus Christ is the central figure in this passage is to stumble in unbelief over the cornerstone and foundation of all the gospel. The

rhetorical question **Who hath believed our report?** is more of an exclamation than an interrogation. Speaking for all the prophets, Isaiah calls attention to the world’s lack of faith in general. **The arm of the LORD** is the emblem of divine power (cf. 51:9; 52:10). The Servant is described as a **tender plant** (*yōnēq*, “suckling” or “shoot”) and a **root out of a dry ground**, which has already been described as springing from the stump of Jesse (hence the Davidic line). **No form nor comeliness** denotes His humble origin rather than His personal appearance. **Beauty** may be read “elegance.” This description does not mean that He will be homely or ugly, but that He will not appear on the scene in the regalia of a king. He will come as one who is common. Nothing could better describe the humble appearance of Jesus as a common rabbi.

53:3–5. To provide a detailed description of His suffering, the prophet uses a series of verbs with an assumed subject (the Servant). **Despised** (from *bazah*, “to disdain or scorn”) and **rejected** [*chadal*, “abandoned”] of men. He is further described as a **man of sorrows** (*mak’ōbōt*, severe pains) and **acquainted with grief** (*chōli*, “injuries”). Because of His severe personal suffering **we hid as it were our faces from him**. The description of Christ’s suffering in the New Testament Gospels clearly indicates the severity of His physical suffering: the agony in the garden, His battered face, the severe scourging, and the torture of the crucifixion itself. His substitutionary atonement is clearly taught. **He hath borne our griefs** (lit., “spiritual sickness”). The New Testament says that He Himself “bare our sins in his own body on the tree” (1 Pet. 2:24). Thus He was **stricken**, **smitten**, and **afflicted**. **We** (mankind in general) thought He was judged of God. But **he was wounded** [or “pierced through”] for our transgressions (sins). The verb **bruised** translates *daka’*, meaning “to be utterly crushed.” **Our iniquities** (*awōn*) means moral “evils.” **Chastisement** [*mūsar*, “correction” or “discipline”] of our peace refers to that which procured our peace with God. **With his stripes** (or “wounds”) **we are healed** (*rapa’*, to mend or cure) refers to our spiritual condition being made whole. In Isaiah the term is always used of spiritual healing and forgiveness. See 19:22 and 57:18.

his own way; and the LORD ¹hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet ^ahe opened not his mouth: ^bhe ¹is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was ^ataken ¹from prison and from judgment: and who shall ²declare his generation? for ^bhe was cut off out of the land of the living: for the transgression of my people was he stricken.

9 ^aAnd he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* ^bdeceit in his mouth.

An Offering for Sin

10 Yet it pleased the LORD to ¹bruise him; he hath put *him* to grief: when thou shalt make his soul ^aan offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the ¹travail of his soul, *and* shall be satisfied: by his knowledge shall ^amy righteous ^bservant ^cjustify many; for he shall bear their iniquities.

12 ^aTherefore will I divide him *a* portion with the great, ^band he shall divide the ¹spoil with the strong; because he hath ^cpoured out his soul

53:6 ¹Lit. *has caused the iniquity of us all to land on him*

53:7 ^aMatt. 26:63; 27:12-14; Mark 14:61; 15:5; Luke 23:9; John 19:9

^bActs 8:32, 33; Rev. 5:6

¹*was led*

53:8 ^aMatt. 27:11-26; Luke 23:1-25

^b[Dan. 9:26] ¹*out of oppression*

²*consider it among his generation*

53:9 ^aMatt. 27:57-60; Luke 23:33

^b1 Pet. 2:22; 1 John 3:5

53:10 ^aJohn 1:29; Acts 2:24; [2 Cor. 5:21]

¹*crush*

53:11 ^a[1 John 2:1] ^bIs. 42:1

^c[Acts 13:38, 39; Rom. 5:15-18] ¹*distress*

53:12 ^aPs. 2:8

^bCol. 2:15

^cIs. 50:6; [Rom. 3:25]

¹*plunder*

^dMatt. 27:38; Mark 15:28; Luke 22:37;

2 Cor. 5:21

^eLuke 23:34

54:1 ^aGal. 4:27

54:2 ^aIs. 49:19, 20

¹*thy dwellings*

54:3 ^aIs. 14:2; 49:22, 23; 60:9

¹*expand*

54:4 ^aIs. 41:10

¹*disgraced*

54:5 ^aJer. 3:14; Hos. 2:19

^bZech. 14:9; Rom. 3:29

54:6 ^aIs. 62:4

unto death: and he was ^anumbered with the transgressors; and he bare the sin of many, and ^cmade intercession for the transgressors.

The Children of the Desolate

54 Sing, O ^abarren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 ^aEnlarge the place of thy tent, and let them stretch forth the curtains of ¹thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt ¹break forth on the right hand and on the left; and thy seed shall ^ainherit the Gentiles, and make the desolate cities to be inhabited.

4 ^aFear not; for thou shalt not be ashamed: neither be thou ¹confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

An Everlasting Kindness

5 ^aFor thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; ^bThe God of the whole earth shall he be called.

6 For the LORD ^ahath called thee

53:6, 7. All we (lit., "all of us") are compared to sheep ... gone astray to illustrate the desperate condition of mankind, lost, without a Shepherd (Matt. 9:36). All and every are used in parallel, emphasizing the totality of sinful humanity. Laid on him is a causative verb meaning "to strike violently." Thus Christ propitiates the violent wrath of God for us. The fact that He opened not His mouth is illustrated by a lamb being brought to the slaughter. See John 1:29 and Revelation 5:6, 12.

53:8, 9. He was taken from prison and from judgment (justice) refers to the illegitimate trials to which Jesus was subjected. Who shall declare reads better "who has considered." His generation refers to His potential life. The verb was cut off refers here to a violent death. The reference to the Servant making his grave with the wicked was certainly fulfilled in Christ's crucifixion between two thieves. (See Matt. 27:38.) The additional phrase and with the rich in his death refers to Jesus' burial in the tomb of the wealthy Joseph of Arimathea (Matt. 27:57).

53:10-12. It pleased the LORD to bruise [from

daka, "to crush"] him refers to the same condition in verse 5. Put him to grief reads "pierce" Him in the Dead Sea Scroll copy of the text (1 Q Is.). His seed refers to those who will come to believe in Him. An offering for sin (asham, "guilt offering") involves the trespass offering described in Numbers 5:5-10. The phrase he shall prolong his days indicates that the Servant's ministry will not end with His violent death, and certainly implies His resurrection. The pleasure of the LORD refers to God's ultimate purposes which will be accomplished by the atoning death and resurrection of the Servant. The chapter ends with the glorification and exaltation of the Servant of the Lord. His intercession refers to His high priestly ministry, by which He makes intercession on the basis of His own substitutionary death.

54:1-4. This chapter portrays the results of the atoning work of the Servant and its universal extent to all nations. The Gentiles are depicted as a barren and desolate woman who breaks forth into songs of praise. The imagery depicts the Israelites as the married wife and the Gentiles as estranged from God.

as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 ^aFor a small moment have I forsaken thee; but with great mercies will ^bI gather thee.

8 In a little wrath I hid my face from thee for a moment; ^abut with everlasting ¹kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of ^aNoah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be ¹wroth with ^bthee, nor rebuke thee.

10 For ^athe mountains shall depart, and the hills be removed; ^bbut my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with ^afair¹ colours, and lay thy foundations with sapphires.

12 And I will make thy ¹windows of agates, and thy gates of ²carbuncles, and all thy borders of ³pleasant stones.

13 And all thy children *shall be* ^ataught of the LORD; and ^bgreat *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: who-soever shall gather together against thee shall ^afall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an ¹instrument for his work; and I have created the ²waster to destroy.

54:7 ^aPs. 30:5; Is. 26:20; 60:10; 2 Cor. 4:17
^b[Is. 43:5; 56:8]

54:8 ^aIs. 55:3; Jer. 31:3
¹ *lovingkindness*

54:9 ^aGen. 8:21; 9:11; [2 Pet. 3:6, 7]

^bIs. 12:1; Ezek. 39:29
¹ *angry*

54:10 ^aPs. 46:2; Is. 51:6; Matt. 5:18

^b2 Sam. 23:5; Ps. 89:33, 34; Is. 55:3; 59:21; 61:8

54:11 ^a1 Chr. 29:2; Job 28:16; Rev. 21:18, 19
¹ *colourful gems or antimony*

54:12 ¹ *pinnacles of rubies*
² *crystal*
³ *precious*

54:13 ^aJer. 31:34; [John 6:45; 1 Cor. 2:10]; 1 Thess. 4:9; [1 John 2:20]

^bPs. 119:165
54:15 ^aIs. 41:11-16

54:16 ¹ Or *weapon*
² *destroyer*

54:17 ^aIs. 17:12-14; 29:8

^bIs. 45:24, 25; 54:14
¹ *from*

55:1 ^a [Matt. 5:6; John 4:14; 7:37; Rev. 21:6; 22:17]

^b [Matt. 13:44; Rev. 3:18]

55:2 ¹ *abundance*

55:3 ^a Matt. 11:28
^b Is. 54:8; 61:8; Jer. 32:40

^c 2 Sam. 7:8; Ps. 89:28; [Acts 13:34]

55:4 ^a [John 18:37; Rev. 1:5]
^b [Jer. 30:9; Ezek. 34:23; Dan. 9:25]

55:5 ^a Is. 52:15; Eph. 2:11, 12
^b Is. 60:5
^c Is. 60:9

55:6 ^a Matt. 5:25; 25:11; John 7:34; 8:21; 2 Cor. 6:2; [Heb. 3:13]

^b Ps. 32:6; Is. 49:8

17 No weapon that is formed against thee shall ^aprosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, ^band their righteousness *is* ¹of me, saith the LORD.

An Everlasting Covenant

55 Ho, ^aevery one that thirsteth, come ye to the waters, and he that hath no money; ^bcome ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in ¹fatness.

3 Incline your ear, and ^acome unto me: hear, and your soul shall live; ^band I will make an everlasting covenant with you, *even* the ^csure mercies of David.

4 Behold, I have given him *for* ^aa witness to the people, ^ba leader and commander to the people.

5 ^aBehold, thou shalt call a nation *that* thou knowest not, ^band nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; ^cfor he hath glorified thee.

God Abundantly Pardons

6 ^aSeek ye the LORD while he may be ^bfound, call ye upon him while he is near:

7 ^aLet the wicked forsake his way, and the unrighteous man ^bhis thoughts: and let him return unto the LORD, ^cand he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ^aFor my thoughts *are* not your

55:7 ^a Is. 1:16 ^b Is. 59:7; Zech. 8:17 ^c Ps. 130:7; Jer. 3:12
55:8 ^a 2 Sam. 7:19

54:5-17. God is now pictured as both the **Maker** and **husband** of the Gentiles. He is the **Redeemer** of all men and yet the same One who is the **Holy One of Israel**. Thus He is called the **God of the whole earth**. The reference to the cessation of the **waters of Noah** (the Noachian flood) is used as an illustration of the cessation of God's universal judgment on the Gentiles.

55:1-7. God's free gift of salvation is offered to all who will receive it. Those who are spiritually hungry and thirsty may come to eat and drink **without money** (or freely). He promises an **everlasting covenant** to the Gentiles like the one He established with Israel. His invitation to all men is clearly stated by the appeal, **Seek ye the LORD and call ye upon him**.

thoughts, neither *are* your ways my ways, saith the LORD.

9 *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

10 For *as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:*

11 *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

12 *For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*

13 *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*

God's Salvation and Righteousness

56 Thus saith the LORD, Keep ye ¹judgment, and do ²justice: *for my salvation is near to come, and my righteousness to be revealed.*

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; *that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.*

3 Neither let *the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his*

55:9 *a* Ps. 103:11

55:10 *a* Deut.

32:2

55:11 *a* Is. 45:23;

Matt. 24:35

b Is. 46:9-11

¹ empty, with-

out fruit

55:12 *a* Is. 35:10

b Ps. 98:8

c 1 Chr. 16:33

55:13 *a* Is. 41:19

b Mic. 7:4

c Jer. 13:11

¹ cypress

56:1 *a* Is. 46:13;

Matt. 3:2; 4:17;

Rom. 13:11, 12

¹ justice

² righteousness

³ about

56:2 *a* Ex. 20:8-

11; 31:13-17;

Is. 58:13; Jer.

17:21, 22; Ezek.

20:12, 20

¹ from defiling

the sabbath

56:3 *a* Is. 14:1;

[Eph. 2:12-19]

¹ foreigner

b Deut. 23:1; Jer.

38:7; Acts 8:27

56:4 ¹ hold fast to

56:5 ¹ Tim. 3:15

b [1 John 3:1, 2]

56:6 ¹ foreigner

² from defiling

the sabbath

³ holds fast to

56:7 *a* [Is. 2:2,

3; 60:11; Mic.

4:1, 2]

b Matt. 21:13;

Mark 11:17;

Luke 19:46

c [Rom. 12:1;

Heb. 13:15;

1 Pet. 2:5]

d Is. 60:7

e Matt. 21:13

f [Mal. 1:11]

56:8 *a* Ps. 147:2;

Is. 11:12; 27:12;

54:7

b Is. 60:3-11;

66:18-21; [John

10:16]

56:9 *a* Jer. 12:9

56:10 *a* Matt.

15:14

b Phil. 3:2

¹ mute

² dreaming

56:11 *a* Is. 28:7;

Ezek. 13:19;

[Mic. 3:5, 11]

b Ezek. 34:2-10

¹ Lit. never

know satisfac-

tion

² Lit. from his

end

people: neither let the *be* eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and ¹take hold of my covenant;

5 Even unto them will I give in *mine* house and within my walls a place ^band a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the ¹stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth ²the sabbath from polluting it, and ³taketh hold of my covenant;

7 Even them will I *bring* to my holy mountain, and make them joyful in my ^bhouse of prayer: *their* burnt offerings and their sacrifices *shall be* ^daccepted upon mine altar; for *mine* house shall be called an house of prayer ^ffor all people.

8 The Lord GOD *which* gathereth the outcasts of Israel saith, ^bYet will I gather *others* to him, beside those that are gathered unto him.

The Dumb and Greedy Dogs

9 *All ye* beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* ^ablind: they are all ignorant, ^bthey are all ¹dumb dogs, they cannot bark; ²sleeping, lying down, loving to slumber.

11 *Yea, they are* ^agreedy dogs *which* ^bcan¹ never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from ²his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with

55:8-13. God's sovereignty and omniscience are extolled by the statement that His **thoughts** (i.e., purposes or intentions) and **ways** (*derakim*, or "directions") are **higher** than ours. While God may certainly be known by men, He is still incomprehensible in the totality of His person and purposes. Therefore, he reveals Himself to men by His **word**, which shall **not return** to Him **void** (in vain). The Word of God, therefore, accomplishes His purpose in announcing salvation to all mankind.

56:1-6. In contrast to His message of salvation to

all who will repent, this chapter introduces God's message of condemnation to those who refuse to repent. Thus, the **ble**ssed man is the one who turns away from **doing any evil**. The **sons of the stranger** refer to Gentiles who are willing to **love** and **serve** the Lord and thereby partake of His **covenant**.

56:7-12. The temple is called a **house of prayer for all people**. This phrase was quoted by Jesus (Matt. 21:13) in His dispute with the money-changers. The chapter ends with an indictment of the **watchmen** (or prophets) who are **blind ... ignorant ... dumb dogs**.

strong ^adrink; ^band to morrow shall be ^cas this day, *and* much more abundant.

The Peace of the Righteous

57 The righteous perisheth, and no man ¹layeth *it* to heart: and ^amerciful men *are* taken away, ^bnone considering that the righteous is taken away from the ²evil *to come*.

2 He shall enter into peace: they shall rest in ^atheir beds, *each one* walking *in* his uprightness.

The Children of Transgression

3 But draw near hither, ^aye sons of the sorceress, the seed of the adulterer and the ¹whore.

4 Against whom do ye ¹sport yourselves? against whom make ye a wide mouth, *and* ²draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 ¹Enflaming yourselves ²with idols ^aunder every green tree, ^bslaying the children in the valleys under the ³cliffs of the rocks?

6 Among the smooth ^astones of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a ¹meat offering. Should I receive comfort in ^bthese?

7 ^aUpon a lofty and high mountain hast thou set ^bthy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast ¹discovered *thyself to another* than me, and ²art gone up; thou hast enlarged thy bed, and ³made thee *a covenant* with them; ^athou lovedst their bed where thou sawest ⁴it.

9 And ^athou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy ^bmessengers far off, and didst debase *thyself even* unto ¹hell.

56:12 ^aIs. 28:7
b Ps. 10:6; Prov. 23:35; Is. 22:13; Luke 12:19; 1 Cor. 15:32
c 2 Pet. 3:4

57:1 ^aPs. 12:1
b 1 Kin. 14:13

¹ takes
² presence of evil

57:2 ^a 2 Chr. 16:14

57:3 ^a Is. 1:4; Matt. 16:4

¹ harlot
57:4 ¹ ridicule?
² stick

57:5 ^a 2 Kin. 16:4; b 2 Kin. 23:10; Ps. 106:37, 38; Jer. 7:31; Ezek. 16:20

¹ Inflaming
² with gods
³ clefts

57:6 ^a Jer. 3:9; Hab. 2:19

b Jer. 5:9, 29; 9:9
¹ grain or meal

57:7 ^a Jer. 3:6; Ezek. 16:16

b Ezek. 23:41

57:8 ^a Ezek. 16:26

¹ uncovered
² have gone up to them

³ Lit. cut
⁴ their hand

57:9 ^a Hos. 7:11
b Ezek. 23:16, 40

¹ Or Sheol

57:10 ^a Jer. 2:25; 18:12

¹ length of thy road
² Strength

57:11 ^a Prov. 29:25; Is. 51:12, 13

b Ps. 50:21; Eccl. 8:11; Is. 42:14

¹ remained silent

57:13 ¹ cry out
² collection of idols

³ a breath
57:14 ^a Is. 40:3; 62:10; Jer. 18:15

¹ Heap up
57:15 ^a Job 6:10;

Luke 1:49
b Ps. 68:35; Zech. 2:13

c Ps. 34:18; 51:17; Is. 66:2

d Ps. 147:3; Is. 61:1-3

57:16 ^a Ps. 85:5; 103:9; [Mic. 7:18]

b Num. 16:22; Job 34:14; Heb. 12:9

¹ angry

10 Thou art wearied in the ¹greatness of thy way; ^ayet saidst thou not, There is no hope: thou hast found ²the life of thine hand; therefore thou wast not grieved.

11 And ^aof whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? ^bhave not I ¹held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

The High and Lofty Lord

13 When thou ¹criest, let thy ²companies deliver thee; but the wind shall carry them all away; ³vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, ^aCast¹ ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, ^awhose name *is* Holy; ^bI dwell in the high and holy *place*, ^cwith him also *that is* of a contrite and humble spirit, ^dto revive the spirit of the humble, and to revive the heart of the contrite ones.

16 ^aFor I will not contend for ever, neither will I be always ¹wroth: for the spirit should fail before me, and the souls ^bwhich I have made.

17 For the iniquity of ^ahis covetousness was I ¹wroth, and ²smote him: ^bI hid me, and was ¹wroth, ^cand he went on ³frowardly in the way of his heart.

18 I have seen his ways, and ^awill heal him: I will lead him also, and

57:17 ^a Is. 2:7; 56:11; Jer. 6:13 ^b Is. 8:17; 45:15; 59:2 ^c Is. 9:13 ¹ angry ² struck ³ backsliding or turning back
57:18 ^a Jer. 3:22

57:1-12. The message begun in the previous chapter is continued throughout this chapter. The **righteous perisheth** refers to the suffering of the godly. **Slaying the children** refers to the practice of child sacrifice. **Cliffs of the rocks** is a description unique to Isaiah, appearing only here and in 2:21. Such a description is very appropriate for Israel, but would have been unknown to a supposed Second Isaiah living later in Babylon.

57:13-21. The terminology **cast ye up, prepare the way**, is a technical term for constructing a highway by heaping up a mound of earth. God is pictured here as inhabiting both **eternity** and the hearts of those who have a **contrite and humble spirit**. The chapter ends with the observation that **there is no peace ... to the wicked**, who are described as a **troubled [restless] sea**.

restore comforts unto him and to ^bhis mourners.

19 I create ^athe fruit of the lips; Peace, peace ^bto *him that is far off*, and to *him that is near*, saith the LORD; and I will heal him.

No Peace to the Wicked

20 ^aBut the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 ^aThere is no peace, saith my God, to the wicked.

The Sins of the House of Jacob

58 Cry aloud, ¹spare not, lift up thy voice like a trumpet, and ^ashew² my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Israel's Way of Fasting

3 ^aWherefore have we fasted, *say they*, and thou seest not? *wherefore* have we ^bafflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and ¹exact all your ²labours.

4 ^aBehold, ye fast for strife and debate, and to ¹smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

57:18 ^bIs. 61:2
57:19 ^aIs. 6:7;
51:16; 59:21;
Heb. 13:15
^bActs 2:39;
Eph. 2:17
57:20 ^aJob
15:20; Prov.
4:16; Jude 13
57:21 ^aIs. 48:22
58:1 ^aMic. 3:8
¹ do not hold
back
² tell
58:3 ^aMal. 3:13-
18; Luke 18:12
^bLev. 16:29;
23:27
¹ exploit
² labourers
58:4 ^a1 Kin. 21:9
¹ strike

58:5 ^aZech. 7:5
^bLev. 16:29
^cEsth. 4:3; Job
2:8; Dan. 9:3
58:6 ^aLuke
4:18, 19
^bNeh. 5:10-12
^cJer. 34:9
¹ Lit. *bonds of
the yoke*
58:7 ^aEzek. 18:7;
Matt. 25:35
^bJob 31:19-22;
James 2:14-17
^cGen. 29:14;
Neh. 5:5
¹ share
² Lit. *wandering*
58:8 ^aJob 11:17
^bEx. 14:19; Is.
52:12
¹ healing
² rear guard
58:9 ^aPs. 12:2;
Is. 59:13
¹ pointing of
² wickedness
58:10 ¹ extend
² darkness
³ Or *gloom*

God's Way of Fasting

5 Is it ^asuch a fast that I have chosen? ^ba day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and ^cto spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to ^aloose the bands of wickedness, ^bto undo the ¹heavy burdens, and ^cto let the oppressed go free, and that ye break every yoke?

7 *Is it* not ^ato ¹deal thy bread to the hungry, and that thou bring the poor that are ²cast out to thy house? ^bwhen thou seest the naked, that thou cover him; and that thou hide not thyself from ^cthine own flesh?

8 ^aThen shall thy light break forth as the morning, and thine ¹health shall spring forth speedily: and thy righteousness shall go before thee; ^bthe glory of the LORD shall be thy ²reward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the ¹putting forth of the finger, and ^aspeaking ²vanity;

10 *And if* thou ¹draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in ²obscurity, and thy ³darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in

58:1-14. The closing chapters of Isaiah (chs. 58—66) introduce the reader to the Messiah's program of peace for the world. Here we are lifted beyond His first coming to the time of His second coming as Lord, Judge, and King of the universe. **Cry aloud ... shew my people their transgression** indicates that Isaiah was to shout against the sins of Israel and Judah. God

further warns them that though they delight to **seek me daily**, they will be judged for making a mere show of their religion. The true **fast** is contrasted with the false external show of piety. Thus God's fast will **loose the bands of wickedness** and **undo the heavy burdens** for those who truly repent.



FASTING

58:6. Fasting is the discipline of abstaining from food for biblical reasons. It is called "afflicting one's soul" (v. 3), and is often practiced to demonstrate the sincerity of our prayers. There are several biblical reasons for fasting. Christians should fast when facing a national crisis (2 Chr. 20:3; Ezra 8:21; Esth. 4:16), for individual needs (Matt. 17:21), during periods of distress (2 Sam. 3:35; Ps. 35:13), when facing spiritual decisions (Matt. 4:2; Acts 13:2), and in anticipation of Christ's return (Luke 5:35).

Illustration: Many people have found that heavy burdens are relieved through fasting (ch. 58), wisdom is obtained through fasting (Dan. 10), revival comes from fasting (v. 6), God's protection from danger is secured by fasting (1 Kin. 21:27-29), recovery of a sick loved one may come after fasting (Ps. 35:13), and the inauguration of a great ministry may follow fasting (Matt. 4:2). **Application:** When a Christian fasts, he should begin with a short fast—one day from sundown to sundown—and attempt to spend time alone with God during the fast. (First Reference, Judg. 20:26; Primary Reference, Is. 58:6; cf. James 5:14).

¹drought, and ²make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee *“shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of ¹paths to dwell in.*

Honour the Sabbath

13 If ^athou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 ^aThen shalt thou delight thyself in the LORD; and I will cause thee to ^bride upon the high ¹places of the earth, and feed thee with the heritage of Jacob thy father: ^cfor the mouth of the LORD hath spoken *it.*

A Separation from God

59 Behold, the LORD’s hand is not ^ashortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will ^anot hear.

3 For ^ayour hands are defiled with ¹blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in ^avanity, ¹and speak lies; ^bthey conceive ²mischief, and bring forth iniquity.

5 They hatch ¹cockatrice’ eggs, and weave the spider’s web: he that eateth of their eggs dieth, and that which is crushed ²breaketh out into a viper.

6 ^aTheir webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

58:11 ¹ Lit. *dry places*
² *strengthen*
 58:12 ^a Is. 61:4
¹ *streets*
 58:13 ^a Ex. 31:16, 17; 35:2, 3; Is. 56:2, 4, 6; Jer. 17:21-27
 58:14 ^a Job 22:26; Is. 61:10
^b Deut. 32:13; 33:29; Is. 33:16; Hab. 3:19
^c Is. 1:20; 40:5; Mic. 4:4
¹ *hills*
 59:1 ^a Num. 11:23; Is. 50:2; Jer. 32:17
 59:2 ^a Is. 1:15
 59:3 ^a Is. 1:15, 21; Jer. 2:30, 34; Ezek. 7:23; Hos. 4:2
¹ *bloodshed*
 59:4 ^a Is. 30:12; Jer. 7:4
^b Job 15:35; Ps. 7:14; Is. 33:11
¹ *empty words*
² *trouble or evil*
 59:5 ¹ *vipers’*
² *hatches out*
 59:6 ^a Job 8:14
 59:7 ^a Prov. 1:16; Rom. 3:15
^b Prov. 6:17
^c Is. 55:7
^d Rom. 3:16, 17
 59:8 ^a Is. 57:20, 21
^b Ps. 125:5; Prov. 2:15
¹ *justice*
² *tracks*
 59:9 ^a Jer. 8:15
¹ *justice*
² *righteousness*
³ *darkness*
⁴ *gloom or blackness*
 59:10 ^a Deut. 28:29; Job 5:14; Amos 8:9
¹ *at twilight*
 59:11 ^a Is. 38:14; Ezek. 7:16
¹ *growl*
² *moan sadly*
³ *justice*
 59:12 ^a Is. 24:5; 58:1
 59:13 ^a Matt. 12:34
 59:14 ¹ *justice*
² *righteousness*
³ *uprightness*
 59:15 ^a Is. 5:23; 10:2; 29:21; 32:7
¹ *Lit. was evil in his eyes*
² *justice*
 59:16 ^a Is. 41:28; 63:5; 64:7; Ezek. 22:30
^b Mark 6:6
^c Ps. 98:1; Is. 63:5

7 ^aTheir feet run to evil, and they make haste to shed ^binnocent blood: ^ctheir thoughts *are* thoughts of iniquity; wasting and ^ddestruction *are* in their paths.

8 The way of ^apeace they know not; and *there is* no ¹judgment in their ²goings: ^bthey have made them crooked paths: whosoever goeth therein shall not know peace.

Israel Walks in Darkness

9 Therefore is ¹judgment far from us, neither doth ²justice overtake us: ^awe wait for light, but behold ³obscurity; for brightness, *but* we walk in ⁴darkness.

10 ^aWe grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as ¹in the night; *we are* in desolate places as dead *men.*

11 We ¹roar all like bears, and ^amourn ²sore like doves: we look for ³judgment, *but there is* none; for salvation, *but it is* far off from us.

12 For our ^atransgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering ^afrom the heart words of falsehood.

14 And ¹judgment is turned away backward, and ²justice standeth afar off: for truth is fallen in the street, and ³equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a ^aprey: and the LORD saw *it*, and it ¹displeased him that *there was* no ²judgment.

A Breastplate of Righteousness

16 ^aAnd he saw that *there was* no man, and ^bwondered that *there was* no intercessor: ^ctherefore his arm brought salvation unto him; and his righteousness, it sustained him.

59:1-21. Chapter 59 continues the judgments enumerated in chapter 58 regarding Israel’s hypocrisy. God’s hand is not yet beyond the reach of salvation. But their **sins** separated them from His presence, and they are described in detail throughout the chapter.

17 ^aFor he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 ^aAccording to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the ¹islands he will ²repay recompence.

The Spirit of the Lord's Standard

19 ^aSo shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in ^blike a flood, the Spirit of the LORD shall lift up a ¹standard against him.

20 And ^athe Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 ^aAs for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

The Lord's Glory Rests on Israel

60 Arise, ^ashine; for thy light is come, and ^bthe glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

The Gentiles Are Drawn to Israel's Light

3 And the ^aGentiles shall come to thy light, and kings to the brightness of thy rising.

4 ^aLift up thine eyes round about, and see: all they gather themselves together, ^bthey come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

59:17 ^aEph. 6:14, 17; 1 Thess. 5:8
59:18 ^aIs. 63:6; Rom. 2:6
¹ coastlands
² fully repay
59:19 ^aPs. 113:3; Mal. 1:11
^bRev. 12:15
¹ banner
59:20 ^aRom. 11:26
59:21 ^a[Heb. 8:10; 10:16]
60:1 ^aEph. 5:14
^bMal. 4:2
60:3 ^aIs. 49:6, 23; Rev. 21:24
60:4 ^aIs. 49:18
^bIs. 49:20-22

60:5 ^a[Rom. 11:25-27]
¹ become radiant
² swell with joy
³ wealth
⁴ nations
60:6 ^aGen. 25:4
^bGen. 25:3; Ps. 72:10
^cIs. 61:6; Matt. 2:11
¹ thy land
² proclaim
60:7 ^aGen. 25:13
^bIs. 56:7
^cIs. 60:13; Hag. 2:7, 9
60:8 ¹ roosts
60:9 ^aPs. 72:10
^b[Gal. 4:26]
^cJer. 3:17
^dIs. 55:5
¹ coastlands
60:10 ^aIs. 14:1, 2; 61:5; Zech. 6:15
^bIs. 49:23; Rev. 21:24
^cIs. 57:17
^dIs. 54:7, 8
¹ foreigners
² struck
60:11 ^aIs. 26:2; 60:18; 62:10; Rev. 21:25, 26
¹ wealth
² led in procession
60:12 ^aIs. 14:2; Zech. 14:17; Matt. 21:44
¹ ruined
60:13 ^aIs. 35:2
^b1 Chr. 28:2; Ps. 132:7
¹ cypress
² box tree

5 Then thou shalt see, and ¹flow together, and thine heart shall ²fear, and be enlarged; because ^athe abundance of the sea shall be converted unto thee, the ³forces of the ⁴Gentiles shall come unto thee.

The Vast Richness of Israel

6 The multitude of camels shall cover ¹thee, the dromedaries of Midian and ^aEphah; all they from ^bSheba shall come: they shall bring ^cgold and incense; and they shall ²shew forth the praises of the LORD.

7 All the flocks of ^aKedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with ^bacceptance on mine altar, and ^cI will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their ¹windows?

9 ^aSurely the ¹isles shall wait for me, and the ships of Tarshish first, ^bto bring thy sons from far, ^ctheir silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, ^dbecause he hath glorified thee.

10 And ^athe sons of ¹strangers shall build up thy walls, ^band their kings shall minister unto thee: for ^cin my wrath I ²smote thee, ^dbut in my favour have I had mercy on thee.

11 Therefore thy gates ^ashall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the ¹forces of the Gentiles, and *that* their kings *may be* ²brought.

12 ^aFor the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly ¹wasted.

The City of the Lord

13 ^aThe glory of Lebanon shall come unto thee, the ¹fir tree, the pine tree, and the ²box together, to beautify the place of my sanctuary; and I will make ^bthe place of my feet glorious.

60:1-12. Isaiah foresees a time when Israel will arise out of her darkness and shine with God's glory. Then the Gentiles shall come to her light. Thus the

sons of strangers described in this chapter will come to Jerusalem to worship the Lord.

14 The sons also of them that afflicted thee shall come ^abending¹ unto thee; and all they that despised thee shall ^bbow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, ^cThe Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, ^aand shalt suck the breast of kings: and thou shalt know that ^bI the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 ¹For brass I will bring gold, and for iron I will bring silver, and for wood ²brass, and for stones iron: I will also make thy officers peace, and ³thine exactors righteousness.

18 Violence shall no ¹more be heard in thy land, ²wasting nor destruction within thy borders; but thou shalt call ^athy walls Salvation, and thy gates Praise.

The Everlasting Light

19 The ^asun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and ^bthy God thy glory.

20 ^aThy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 ^aThy people also *shall be* all righteous: ^bthey shall inherit the land for ever, ^cthe branch of my

60:14 ^aIs. 45:14
^bIs. 49:23; Rev. 3:9
^c[Heb. 12:22; Rev. 14:1]

¹ bowing
60:16 ^aIs. 49:23
^bIs. 43:3

60:17 ¹ Instead of bronze
² bronze
³ thy magistrates

60:18 ^aIs. 26:1
¹ longer
² devastation

60:19 ^a Rev. 21:23; 22:5
^b Is. 41:16; 45:25; Zech. 2:5

60:20 ^a Amos 8:9
60:21 ^a Is. 52:1; Rev. 21:27

^b Ps. 37:11; Matt. 5:5
^c Is. 61:3; [Matt. 15:13; John 15:2]

^d Is. 29:23; [Eph. 2:10]

60:22 ^a Matt. 13:31, 32
¹ its

61:1 ^a Is. 11:2; Matt. 3:17; Luke 4:18, 19; John 1:32; 3:34

^b Ps. 45:7; Matt. 11:5; Luke 7:22
^c Ps. 147:3

^d Is. 42:7; [Acts 10:43]

¹ poor
² to heal

61:2 ^a Lev. 25:9
^b Is. 34:8; Mal. 4:1, 3; [2 Thess. 1:7]

^c Is. 57:18; Jer. 31:13; Matt. 5:4

61:3 ^a Ps. 30:11
^b Is. 60:21; [Jer. 17:7, 8]

^c [John 15:8]
¹ console

61:4 ^a Is. 49:8; 58:12; Ezek. 36:33; Amos 9:14

¹ ruins
² ruined

61:5 ^a [Eph. 2:12]

61:6 ^a Ex. 19:6
^b Is. 60:5, 11
¹ Servants

planting, ^dthe work of my hands, that I may be glorified.

22 ^aA little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in ¹his time.

The Acceptable Year of the Lord

61 The ^aSpirit of the Lord GOD *is* upon me; because the LORD ^bhath anointed me to preach good tidings unto the ¹meek; he hath sent me ^cto ²bind up the brokenhearted, to proclaim ^dliberty to the captives, and the opening of the prison to *them that are bound*;

2 ^aTo proclaim the acceptable year of the LORD, and ^bthe day of vengeance of our God; ^cto comfort all that mourn;

3 To ¹appoint unto them that mourn in Zion, ^ato give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, ^bthe planting of the LORD, ^cthat he might be glorified.

4 And they shall ^abuild the old ¹wastes, they shall raise up the former desolations, and they shall repair the ²waste cities, the desolations of many generations.

5 And ^astrangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 ^aBut ye shall be named the Priests of the LORD: *men* shall call you the ¹Ministers of our God: ^bye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

60:13-22. These verses describe in detail the worship of the nations at Jerusalem where they will **bow themselves down** at the **city of the LORD**. In that day her **officers** (governors) will be **peace** and her **exactors** (magistrates, or overseers) will be **righteousness**. Her walls will be **Salvation**, her gates will be **Praise**, and the whole city will be filled with the **brightness** of the glory of the Lord. See the similar description in Revelation 21:23; 22:5.

61:1-3. In this chapter Isaiah introduces the King who will rule in the glorious kingdom he has just described. After Jesus read from this passage (cf. Luke 4:17-21) in the synagogue, He said, "This day is this scripture fulfilled in your ears." The **me** on whom the

Spirit of the Lord God rests is Christ, the One whom God has **anointed ... to preach good tidings** (good news) and to **proclaim liberty**. When Jesus quoted this passage, He stopped at this point, indicating that the **day of vengeance** (final judgment) had not yet come.

61:4-11. For all her suffering, Israel is promised a **double** blessing from God. Thus God reaffirms His **everlasting covenant** with them. The chapter concludes with a song of praise to the Lord. The **garments of salvation** and the **robe of righteousness** are synonymous and refer to salvation itself. They are paralleled with the garments of a bridegroom and a bride.

The Everlasting Joy

7 ^aFor your shame *ye shall have* ¹double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For ^aI the LORD love ¹judgment, ^bI hate robbery ²for burnt offering; and I will direct their work in truth, ^cand I will ³make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, ^athat they *are* the seed *which* the LORD hath blessed.

The Robe of Righteousness

10 ^aI will greatly rejoice in the LORD, my soul shall be joyful in my God; for ^bhe hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, ^cas a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause ^arighteousness and ^bpraise to spring forth before all the nations.

A Crown of Glory

62 For Zion's sake will I not ¹hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 ^aAnd the Gentiles shall see thy righteousness, and all ^bkings thy glory: ^cand thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be ^aa crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 ^aThou shalt no more be termed ^bForsaken; ¹neither shall thy land any more be termed ^cDesolate: ²but

61:7 ^aIs. 40:2; Zech. 9:12
¹double honour
 61:8 ^aPs. 11:7
^bIs. 1:11, 13
^cGen. 17:7; Ps. 105:10; Is. 55:3; Jer. 32:40
¹justice
²Or in
³Lit. cut
 61:9 ^aIs. 65:23
 61:10 ^aHab. 3:18
^bPs. 132:9, 16
^cIs. 49:18; Rev. 21:2
 61:11 ^aPs. 72:3; 85:11
^bIs. 60:18; 62:7
 62:1 ¹keep silent
 62:2 ^aIs. 60:3
^bPs. 102:15, 16; 138:4, 5; 148:11, 13
^cIs. 62:4, 12; 65:15
 62:3 ^aIs. 28:5; Zech. 9:16; 1 Thess. 2:19
 62:4 ^aHos. 1:10; 1 Pet. 2:10
^bIs. 49:14; 54:6, 7
^cIs. 54:1
¹Heb. *Azubah*
²Heb. *Shemamah*

³Lit. *My Delight Is in Her*
⁴Lit. *Married*
 62:5 ^aIs. 65:19
 62:6 ^aIs. 52:8; Jer. 6:17; Ezek. 3:17; 33:7
¹keep silent
²remember
 62:7 ^aIs. 60:18; 61:11; Jer. 33:9; Zeph. 3:19, 20
 62:8 ^aLev. 26:16; Deut. 28:31, 33; Judg. 6:3-6; Is. 1:7; Jer. 5:17
¹grain to be food
²foreigner
 62:9 ^aDeut. 12:12; 14:23, 26
¹my holy courts
 62:10 ^aIs. 40:3; 57:14
^bIs. 11:12
¹build up
²remove
³banner
 62:11 ^aZech. 9:9; Matt. 21:5; John 12:15
^bIs. 40:10; [Rev. 22:12]
¹recompense

thou shalt be called ³Hephzi-bah, and thy land ⁴Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, ^a*so* shall thy God rejoice over thee.

6 ^aI have set watchmen upon thy walls, O Jerusalem, *which* shall never ¹hold their peace day nor night: ye that ²make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem ^aa praise in the earth.

A City Not Forsaken

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more ^agive thy ¹corn *to be* meat for thine enemies; and the sons of the ²stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it ^ain ¹the courts of my holiness.

10 Go through, go through the gates; ^aprepare ye the way of the people; ¹cast up, cast up the highway; ²gather out the stones; ^blift up a ³standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, ^aSay ye to the daughter of Zion, Behold, thy salvation cometh; behold, his ^breward *is* with him, and his ¹work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

The Day of Vengeance

63 Who *is* this that cometh from Edom, with dyed garments from Bozrah? *this that is* glorious in his apparel, travelling in the

62:1-12. This chapter outlines the conditions that are preparatory to the deliverance of Zion and the establishment of Christ's kingdom. **Righteousness and salvation** will burst forth as a light upon the **Gentiles**.

Moreover, the Gentiles will not merely observe this light, but will receive it. Israel will change so radically that she will be **called by a new name**.

greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore ^a*art thou* red in thine apparel, and thy garments like him that treadeth in the ¹winefat?

3 I have ^atrodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the ^aday of vengeance is in mine heart, and the year of my redeemed is come.

5 ^aAnd I looked, and ^b*there was* none to help; and I wondered that *there was* none to uphold: therefore mine own ^carm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

The Lord's Lovingkindness

7 I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 ^aIn all their affliction he was ¹afflicted, ^band the angel of his presence saved them: ^cin his love and in his pity he redeemed them; and ^dhe bare them, and carried them all the days of old.

63:2 ^a [Rev. 19:13, 15]

¹ winepress

63:3 ^a Lam. 1:15;

Rev. 14:19, 20;

19:15

63:4 ^a Is. 34:8;

35:4; 61:2; Jer.

51:6

63:5 ^a Is. 41:28;

59:16

^b [John 16:32]

^c Ps. 98:1; Is.

59:16

63:9 ^a [Judg.

10:16

^b Ex. 14:19

^c Deut. 7:7

^d Ex. 19:4

¹ Kt., LXX, Syr.

not afflicted

63:10 ^a Ex. 15:24

^b Num. 14:11;

Ps. 78:40; Acts

7:51; 1 Cor.

10:1-11

^c Ex. 23:21; Ps.

106:40

¹ grieved

63:11 ^a Ps.

106:44, 45

^b Ex. 14:30

^c Num. 11:17,

25, 29; Hag. 2:5

¹ Many mss.;

MT, Vg. *shep-*

herds

63:12 ^a Ex. 15:6

^b Ex. 14:21, 22;

Josh. 3:16; Is.

11:15; 51:10

63:13 ^a Ps. 106:9

63:14 ^a 2 Sam.

7:23

63:15 ^a Deut.

26:15; Ps. 80:14

^b Ps. 33:14

^c Jer. 31:20; Hos.

11:8

¹ *thy holy and*

glorious habi-

tation

² *yearning of*

thy heart

63:16 ^a Deut.

32:6

^b Job 14:21

63:17 ^a Is. 6:9;

10; John 12:40

¹ *stray*

63:18 ^a Deut. 7:6

10 But they ^arebelled, and ^bvexed¹ his holy Spirit: ^ctherefore he was turned to be their enemy, *and* he fought against them.

11 Then he ^aremembered the days of old, Moses, *and* his people, *saying*, Where *is* he that ^bbrought them up out of the sea with the ¹shepherd of his flock? ^cwhere *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses ^awith his glorious arm, ^bdividing the water before them, to make himself an everlasting name?

13 ^aThat led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, ^ato make thyself a glorious name.

Israel's Father and Redeemer

15 ^aLook down from heaven, and behold ^bfrom ¹the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the ²sounding^c of thy bowels and of thy mercies toward me? are they restrained?

16 ^aDoubtless thou *art* our father, though Abraham ^bbe ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou ^amade us to ¹err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 ^aThe people of thy holiness have possessed *it* but a little while:

63:1-6. In having listed God's conditions for peace (chs. 58, 59), and by having described the nature of that peace (chs. 60-62), the prophet now describes the consummation of that peace (chs. 63-66). Edom represents all who hate Israel. Bozrah was Edom's capital city. Dyed garments, the color of red, are reminiscent of Revelation 19:13: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God." The red-stained condition of the garments has been caused by his trampling blood in the winepress of God's judgment. The vengeance of God is further described as a judgment so severe that the very lifeblood of the nations will be poured out on the earth. The entire passage is strikingly similar

to Revelation 19, where Christ comes to "judge and make war ... clothed with a vesture dipped in blood ... treadeth the winepress of the fierceness and wrath of Almighty God." The flowing of the blood is similar to the description in Revelation 14:20.

63:7-19. The rest of this chapter and the following one contain a prayer of thanksgiving, confession, and intercession. I will mention can be translated "I will celebrate." Goodness refers to God's beneficent goodness, and mercies refers to His sympathizing tenderness. The angel of his presence refers to the presence of the Lord Himself. (See Ex. 33:14.) The reference to the holy Spirit indicates His activity and ministry on behalf of Old Testament believers.

^bour adversaries have trodden down thy sanctuary.

19 We ¹are *thine*: thou never best rule over them; they were ²not called by thy name.

The Nations Tremble at God's Presence

64 Oh that thou wouldest ¹rend the heavens, that thou wouldest come down, that the mountains might ²flow down at thy ^apresence,

2 As *when* the ¹melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When ^athou didst ¹terrible things *which* we looked not for, thou camest down, the mountains ²flowed down at thy presence.

4 For since the beginning of the world ^amen have not heard, nor perceived by the ear, neither hath the eye seen, ¹O God, beside thee, ²*what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art ¹wroth; for we have sinned: ^ain ²those is continuance, and we ³shall be saved.

6 But we are all as an unclean *thing*, and all ^aour righteousnesses are as ¹filthy rags; and we all do ^bfade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast ¹consumed us, because of our iniquities.

The Work of God's Hand

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our

63:18 ^bPs. 74:3-7; Is. 64:11

63:19 ¹have become like those of old
²never

64:1 ^aEx. 19:18; Ps. 18:9; 144:5; Mic. 1:3, 4; [Hab. 3:13]

¹tear open
²shake

64:2 ¹fire burns brushwood

64:3 ^aEx. 34:10
¹awesome
²shook

64:4 ^aPs. 31:19
¹any God
²besides

²who acts for him

64:5 ^aMal. 3:6
¹angry
²these ways
³need to be

64:6 ^a[Phil. 3:9]
^bPs. 90:5, 6; Is. 1:30

¹Lit. a filthy garment

64:7 ¹Lit. caused us to melt

64:8 ^aIs. 29:16; 45:9; Jer. 18:6; [Rom. 9:20, 21]

64:9 ¹furious

64:11 ^aEzek. 24:21
¹temple
²have become a ruin

64:12 ^aIs. 42:14
^bPs. 83:1

¹keep silent
²severely

65:1 ^aRom. 9:24; 10:20

^bIs. 63:19

65:2 ^aRom. 10:21
^bIs. 1:2, 23

^cIs. 42:24

65:3 ^aDeut. 32:21
^bIs. 1:29

65:4 ^aDeut. 18:11
^bLev. 11:7; Is. 66:17

¹sit
²tombs

³Unclean meats

65:5 ^aMatt. 9:11; Luke 7:39; 18:9-12

¹Cause my wrath to smoke

65:6 ^aDeut. 32:34
^bPs. 50:3
^cPs. 79:12

^apotter; and we all *are* the work of thy hand.

9 Be not ¹wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful ¹house, where our fathers praised thee, is burned up with fire: and all ^aour pleasant things ²are laid waste.

12 ^aWilt thou refrain thyself for these *things*, O LORD? ^bwilt thou ¹hold thy peace, and afflict us very ²sore?

A Rebellious People

65 I ^aam sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* ^bwas not called by my name.

2 ^aI have spread out my hands all the day unto a ^brebellious people, which ^cwalketh in a way *that was* not good, after their own thoughts;

3 A people ^athat provoketh me to anger continually to my face; ^bthat sacrificeth in gardens, and burneth incense upon altars of brick;

4 ^aWhich ¹remain among the graves, and lodge in the ²monuments, ^bwhich eat swine's flesh, and broth of ³abominable *things is* in their vessels;

5 ^aWhich say, Stand by thyself, come not near to me; for I am holier than thou. These ¹are a smoke in my nose, a fire that burneth all the day.

6 Behold, ^ait is written before me: ^bI will not keep silence, ^cbut will recompense, even recompense into their bosom,

64:1-12. In this chapter Isaiah pleads with God to **come down** and intervene in the affairs of nations. God's presence is described as **melting fire** that causes the nations to **tremble**. Yet the prophet realizes **we are all ... unclean** (*tamē'*, a technical term for legal impurity). **All our righteousnesses are as filthy rags** describes the total depravity of mankind. In this condition of sinful depravity, **there is none that calleth upon thy name**. Therefore Isaiah pleads with God not to judge **thy people** but to extend them mercy.

65:1-16. In response to the prayer of the previous

chapter, God speaks to the Gentiles who have come to trust in Him. **I am found of them that sought me not** refers to the unconditional election of the Gentiles as the bulk of the New Testament church of God. (See Rom. 10:20.) While the Jews themselves are called a **rebellious people**, God still promises to bring a **seed out of Jacob ... mine elect**. The language here is reminiscent of Romans 11:1-5, where Paul insists that God has not forsaken His people Israel. The references to the plain of **Sharon** and the **valley of Achor** blossoming abundantly look forward to the prosperity Israel will enjoy during the millennial kingdom.

7 Your iniquities, and ^athe iniquities of your fathers together, saith the LORD, ^bwhich have burned incense upon the mountains, ^cand blasphemed me upon the hills: therefore will I measure their former work into their bosom.

A Seed Out of Jacob

8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for ^aa blessing is in it: so will I do for my servants' sakes, that I may not destroy them ^ball.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine ^aelect shall inherit it, and my servants shall dwell there.

10 And ^aSharon shall be a fold of flocks, and ^bthe valley of Achor a place for the herds to lie down in, for my people that have ^csought me.

The Fate of Those Who Forsake the Lord

11 But ye *are* they that forsake the LORD, that forget ^amy holy mountain, that prepare ^ba table for ¹that troop, and that furnish the drink offering unto ²that number.

12 Therefore will I number you ¹to the sword, and ye shall all bow down to the slaughter: ^abecause when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and ^ashall ¹howl for ²vexation of spirit.

15 And ye shall leave your name ^afor a curse unto ^bmy chosen: for the Lord GOD shall slay thee, and ^ccall his servants by another name:

65:7 ^aEx. 20:5
^bEzek. 18:6
^cIs. 57:7; Ezek. 20:27, 28
65:8 ^aJoel 2:14
^bIs. 1:9; Amos 9:8, 9
65:9 ^aMatt. 24:22
65:10 ^aIs. 33:9
^bJosh. 7:24; Hos. 2:15
^cIs. 55:6

65:11 ^aIs. 56:7
^bEzek. 23:41; [1 Cor. 10:21]
¹Heb. *Gad*, lit. Troop or Fortune, a pagan deity
²Heb. *Meni*, lit. Number or Destiny, a pagan deity

65:12 ^a2 Chr. 36:15, 16; Prov. 1:24; Is. 41:28; 50:2; 66:4; Jer. 7:13
¹for

65:14 ^aMatt. 8:12; Luke 13:28
¹wail

²grief of spirit
65:15 ^aJer. 29:22; Zech. 8:13

^bIs. 65:9, 22
^c[Acts 11:26]

65:16 ^aPs. 72:17; Jer. 4:2
^bDeut. 6:13; Zeph. 1:5

65:17 ^aIs. 51:16; 66:22; [2 Pet. 3:13]; Rev. 21:1

¹Lit. *come upon the heart*

65:19 ^aIs. 62:4, 5
^bIs. 35:10; 51:11; Rev. 7:17; 21:4

65:20 ^aEcc. 8:12, 13; Is. 3:11; 22:14

¹Live but a few days

65:21 ^aEzek. 28:26; 45:4; Hos. 11:1; Amos 9:14

65:22 ^aIs. 62:8, 9
^bPs. 92:12
^cIs. 65:9, 15

65:23 ^aHos. 9:12
^bIs. 61:9; [Jer. 32:38, 39; Acts 2:39]

¹frutifully
²bring forth children for

65:24 ^aPs. 91:15; Is. 58:9
^bIs. 30:19; Dan. 9:20-23

65:25 ^aIs. 11:6-9
^bGen. 3:14; Mic. 7:17

¹ox
²food

16 ^aThat he who blesseth himself in the earth shall bless himself in the God of truth; and ^bhe that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 For, behold, I create ^anew heavens and a new earth: and the former shall not be remembered, nor ¹come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And ^aI will rejoice in Jerusalem, and joy in my people: and the ^bvoice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant ¹of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; ^abut the sinner *being* an hundred years old shall be accursed.

God's Elect Will Plant and Harvest

21 ^aAnd they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and ^aanother eat: for ^bas the days of a tree *are* the days of my people, and ^cmine elect shall long enjoy the work of their hands.

23 They shall not labour ¹in vain, ^anor ²bring forth for trouble; for ^bthey *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that ^abefore they call, I will answer; and while they are yet speaking, I will ^bhear.

25 The ^awolf and the lamb shall feed together, and the lion shall eat straw like the ¹bullock: ^band dust *shall be* the serpent's ²meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

65:17-25. At this point Isaiah saw further into the future than any Old Testament prophet, looking beyond the millennial kingdom to the **new heavens and a new earth** (cf. Rev. 21). Thus the reader is suddenly

thrust into the celestial future of the New Jerusalem. **Weeping and crying** shall be no more (cf. Rev. 21:4: "God shall wipe away all tears from their eyes ... for the former things are passed away").

A Poor and Contrite Spirit

66 Thus saith the LORD, *“The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?”*

2 For all those *things* hath mine hand made, and all those *things* ¹have been, saith the LORD: *“but to this man will I look, ^beven to him that is poor and of a contrite spirit, and trembleth at my word.”*

3 *“He that killeth ¹an ox is as if he slew a man; he that sacrificeth a lamb, as if he ^bcut² off a dog’s neck; he that offereth ³an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.*

4 I also will choose their delusions, and will bring their fears upon them; *“because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose ^{that} in which I delighted not.*

A Voice of the Lord

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that *“hated you, that cast you out for my name’s sake, said, ^bLet the LORD be glorified: ¹but ^che shall appear to your joy, and they shall be ashamed.*

6 A ¹voice of noise from the city, a voice from the temple, a voice of the LORD that ²rendereth recompence to his enemies.

7 Before she travailed, she ¹brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to ¹bring forth in one day? *or shall a nation be born at once? or shall as soon as Zion travailed, she brought forth her children.*

66:1 ^a 1 Kin. 8:27; 2 Chr. 6:18; Ps. 11:4; Matt. 5:34; Acts 17:24
66:2 ^a Ps. 34:18; [Is. 57:15; 61:1; Matt. 5:3, 4; Luke 18:13, 14] ^b Ps. 34:18; 51:17
¹ *exist*

66:3 ^a [Is. 1:10–17; 58:1–7; Mic. 6:7, 8] ^b Deut. 23:18
¹ *a bull*
² *broke*
³ *a grain offering*
66:4 ^a Prov. 1:24; Is. 65:12; Jer. 7:13

66:5 ^a Ps. 38:20; Is. 60:15; [Luke 6:22, 23] ^b Is. 5:19
^c [2 Thess. 1:10; Titus 2:13]

¹ *that we may see your joy*
66:6 ¹ *sound*
² *fully repays*
66:7 ¹ *gave birth*
66:8 ¹ *give birth*

66:9 ¹ *time of birth*

² *delivery*
66:11 ¹ *feed*
² *consolation of her bosom*
³ *drink deeply*
66:12 ^a Is. 48:18; 60:5
^b Is. 60:16
^c Is. 49:22; 60:4
¹ *nurse or feed*

66:13 ^a Is. 51:3; [2 Cor. 1:3, 4]
66:14 ^a Ezek.

37:1
¹ *grass*
² *to*
66:15 ^a Is. 9:5; [2 Thess. 1:8]
66:16 ^a Is. 27:1
^b Is. 34:6
¹ *judge all*
66:17 ^a Is. 65:3–8
¹ *to go to the gardens after an idol in the midst*
² *come to an end together*
66:18 ^a Is. 59:7

9 Shall I bring to the ¹birth, and not cause ²to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

Rejoice with Jerusalem

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may ¹suck, and be satisfied with the ²breasts of her consolations; that ye may ³milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, *“I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye ^bsuck, ¹ye shall be ^cborne upon her sides, and be dandled upon her knees.*

13 As one whom his mother comforteth, so will I ^acomfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and *“your bones shall flourish like ¹an herb: and the hand of the LORD shall be known ²toward his servants, and his indignation ²toward his enemies.*

15 *“For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.*

16 For by fire and by *“his sword will the LORD ¹plead with all flesh: and the slain of the LORD shall be ^bmany.*

17 *“They that sanctify themselves, and purify themselves ¹in the gardens behind one *tree* in the midst, eating swine’s flesh, and the abomination, and the mouse, shall ²be consumed together, saith the LORD.*

God’s Glory Declared

18 For I *know* their works and their ^athoughts: it shall come, that I

66:1–16. Isaiah’s final prophecy begins with the assertion, **Thus saith the LORD.** The passage points to the magnitude and immensity of God, who is greater than the heavens. Thus **heaven** is His **throne** and **earth** His **footstool**. He is not limited to any **house** (temple) made by man. The apostle John tells us that in eternity

there is no need for a temple, “for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22). God’s desire is to dwell in men and women who are of a **poor and ... contrite spirit**. Thus Isaiah foresees the New Testament doctrine of the indwelling of the Holy Spirit in the temple of man’s body (1 Cor. 6:19).

will ^bgather all nations and tongues; and they shall come, and see my glory.

19 ^aAnd I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the ^lisles afar off, that have not heard my fame, neither have seen my glory; ^band they shall declare my glory among the Gentiles.

An Offering in a Clean Vessel

20 And they shall ^abring all your brethren ^bfor an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon ^lswift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of

66:18 ^bIs. 45:22-25; Jer. 3:17
66:19 ^aLuke 2:34
^bMal. 1:11
^lcoastlands
66:20 ^aIs. 49:22
^bIs. 18:7; [Rom. 15:16]
^lcamels

66:21 ^aEx. 19:6; Is. 61:6; 1 Pet. 2:9; Rev. 1:6
^lsome of them
66:22 ^aIs. 65:17; Heb. 12:26, 27; 2 Pet. 3:13; Rev. 21:1
66:23 ^aZech. 14:16
^bZech. 14:17-21
66:24 ^aIs. 14:11; Mark 9:44, 46, 48

Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take ^lof them for ^apriests *and* for Levites, saith the LORD.

22 For as ^athe new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And ^ait shall come to pass, *that* from one new moon to another, and from one sabbath to another, ^bshall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their ^aworm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

66:17-24. The book ends with a fearful glimpse of final judgment. The prophet foresees a time when **those that escape** the Tribulation period will be sent **unto the nations** (Gentiles) to **declare** God's **glory** among them. During the millennial kingdom they will come to **Jerusalem** to worship Him. **All flesh** refers to the redeemed of the Lord from all nations who will **come to worship** Him. The book ends with the awesome statement that the redeemed will **go forth,**

and look upon the carcasses of the men that have transgressed against me. Their suffering is described as being in the place where **their worm shall not die, neither shall their fire be quenched** (cf. Mark 9:44; Rev. 20:14, 15). The scene described here is that of the redeemed of heaven in their final glorified state and of those who are lost forever in the lake of fire. Thus Isaiah closes his prophecy with a stern reminder that there is a real heaven to be gained and a real hell to be avoided.

The Book of
JEREMIAH

Jeremiah is rightly considered among the major prophets. His book is longer than Isaiah and is also longer than either Ezekiel or the 12 Minor Prophets combined. Its important subject matter includes timely messages to God's people in the closing days of Judah, and prophecies concerning the Messiah and the new covenant. The book customarily appears between Isaiah and Ezekiel in the Old Testament Canon.

Jeremiah's text has come down in differing forms. In the Greek Old Testament (the Septuagint), it is shorter and shows a different arrangement of the material in chapters 46—51. Both the Hebrew and Greek texts of the book have been found among the Dead Sea Scrolls. No compelling reason exists, however, for abandoning the traditional form of the original Hebrew text reflected in our English translations.

Authorship. Jeremiah doubtless was the chief author of the book that bears his name. Its final edition was probably brought together shortly after his death by his scribe, Baruch. Jeremiah was the son of Hilkiah, a priest in the line of Abiathar, who lived at Anathoth. Because he was raised in a Levitical tribe, Jeremiah learned a high regard for the law of the Lord and the importance of the temple and priesthood. The etymology of Jeremiah's name is uncertain, perhaps meaning either "Yahweh Is Exalted," or "Yahweh Will Cast Down."

Jeremiah prophesied during the reigns of Judah's last kings. His prophetic ministry stretched from the days of Josiah (640–609 B.C.) until Jerusalem's fall in the reign of Zedekiah (598–586 B.C.). Following his divine call in 627

B.C., Jeremiah served the Lord and the people of Judah throughout the rapidly changing scenes of the final decades of the southern kingdom and even beyond.

This prophet was a deeply spiritual man. He was wholly dedicated to God so that despite a shy and retiring nature, his fervent love for God and His people never waned. Jeremiah became an object lesson of a man whose commitment to God enabled him, by God's grace, to overcome his natural timidity and live courageously in the face of severe opposition and tragic circumstances. His personal sorrow over the messages that he had to deliver often caused him to weep for his people in a manner unparalleled until the Man of Sorrows would come.

Historical Setting. The time frame of the Book of Jeremiah stretches from the prophet's call in 627 B.C. until his later life among the Judean refugees in Egypt some years after the fall of Jerusalem in 586 B.C. These were trying times for Judah. The nation was caught up in the rapidly changing political events in the Near East during the late seventh and early sixth centuries B.C. Although revival and religious reform followed the finding of the Book of the Law during the repair of the temple in 622 B.C. (cf. 2 Kin. 22:8—23:24; 2 Chr. 34:8—35:19), the effects of Josiah's religious edicts were shortlived.

With the death of the godly Josiah, Judah's apostasy quickly resurfaced. Jeremiah repeatedly warned of resulting judgment, which finally occurred through the events of the shifting Near Eastern political scene.

Nabopolassar of Babylon defeated the Assyrians at Nineveh in 612 B.C. When Pharaoh-nechoh (609–594 B.C.) of Egypt moved to their aid, Josiah withstood Egypt at Megiddo at the cost of his life. Later, the retreating Egyptians took his son Jehoahaz captive (2 Kin. 23:31–33) and installed Josiah’s second son, Jehoiakim (609–598 B.C.), on the throne. He was an apostate who persecuted Jeremiah and other true believers.

He was later succeeded by his brother Jehoiachin, who was captured by Nebuchadrezzar at the same time Ezekiel was taken captive. Zedekiah, Josiah’s third son, was then installed as king (2 Kin. 24:17). He too was an ungodly king who persecuted Jeremiah and

rejected his prophecies. Finally in 586 B.C., Nebuchadrezzar totally destroyed Jerusalem, and Zedekiah was blinded and led away in chains to Babylon.

Although Jeremiah’s message was one of inevitable judgment upon Judah, he also delivered news of great consolation. God would yet deal anew with a repentant people (23:1–8; 29:10–19) in a great new covenant (30:1–33:26) through which the promised blessings of old would be realized. Jeremiah’s prophecies thus span the era that was passing away and that which was to come. The returning exiles would constitute a pledge of that great final gathering of God’s people to Himself for the Messiah’s everlasting reign.

OUTLINE OF JEREMIAH

I. Introduction: Jeremiah’s call and commission	1:1–19		
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God’s Word to Jeremiah

1 The words of Jeremiah the son of Hilkiah, of the priests that were ^ain Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of ^aJosiah the son of Amon king of Judah, ^bin the thirtieth year of his reign.

3 It came also in the days of ^aJehoiakim the son of Josiah king of Judah, ^bunto the end of the eleventh

1:1 ^aJosh. 21:18; 1 Kin. 2:26; 1 Chr. 6:60; Is. 10:30; Jer. 29:27
1:2 ^a1 Kin. 13:2; 2 Kin. 21:24; 2 Chr. 34:1; Jer. 3:6; 36:2
^bJer. 25:3
1:3 ^a2 Kin. 23:34; 1 Chr. 3:15; 2 Chr. 36:5–8; Jer. 25:1
^b2 Kin. 24:17; 1 Chr. 3:15; 2 Chr. 36:11–13; Jer. 39:2
^cJer. 52:12
^d2 Kin. 25:8

year of Zedekiah the son of Josiah king of Judah, ^cunto the carrying away of Jerusalem captive ^din the fifth month.

God’s Calling of Jeremiah

4 Then the word of the LORD came unto me, saying,

5 Before I ^aformed thee in the ^bbelly ^bI knew thee; and before thou camest forth out of the womb I

1:5 ^aIs. 49:1, 5 ^bEx. 33:12 ¹womb

1:1. The phrase **son of Hilkiah** distinguishes **Jeremiah** from several other people of the same name in the Old Testament: (1) the head of a family from Manasseh (1 Chr. 5:24); (2–4) three of David’s warriors who were with him at Ziklag (1 Chr. 12:4, 10, 13); (5) the father of Hamutal, Josiah’s wife (52:1; 2 Kin. 23:31; 24:18); (6) the father of Jaazaniah, head of the Rechabites (35:3); (7) the head of a priestly family who returned with Zerubbabel from exile (Neh. 12:1, 2);

and (8) a priestly head connected with the ceremonies of covenant renewal in Nehemiah’s day (Neh. 10:2; 12:34).

Anathoth had also served as a hometown for two of David’s mighty men: Abiezer (2 Sam. 23:27) and Jehu (1 Chr. 12:3). The exact location of Anathoth is unknown, but it was somewhere in lower Benjamin.

1:5. Jeremiah was foreknown by God and set apart as His messenger to **the nations** long before his birth. The

“sanctified² thee, *and* I³ ordained thee a prophet unto the nations.

6 Then said I, “Ah, Lord GOD! behold, I cannot speak: for I *am* a¹ child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and “whatsoever I command thee thou shalt speak.

8 “Be not afraid of their faces: for *b*I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and “touched my mouth. And the LORD said unto me, Behold, I have *b*put my words in thy mouth.

10 “See, I have this day set thee over the nations and over the kingdoms, to *b*root out, and to *1*pull down, and to destroy, and to throw down, to build, and to plant.

The Rod of an Almond Tree

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a *1*rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I *1*will hasten my word to perform it.

13 And the word of the LORD

1:5 ^c [Luke 1:15]; Gal. 1:15

² set thee apart

³ appointed

1:6 ^a Ex. 4:10;

6:12, 30

¹ youth

1:7 ^a Num.

22:20, 38; Jer.

1:17; Matt. 28:20

1:8 ^a Ezek. 2:6;

3:9

^b Ex. 3:12; Deut.

31:6; Josh. 1:5;

Jer. 15:20; Heb.

13:6

1:9 ^a Is. 6:7;

Mark 7:33–35

^b Ex. 4:11–16;

Deut. 18:18; Is.

51:16

1:10 ^a 1 Kin.

19:17

^b Jer. 18:7–10;

Ezek. 22:18;

[2 Cor. 10:4, 5]

¹ tear down

1:11 ¹ branch

1:12 ¹ am watching over

1:13 ^a Ezek. 11:3;

24:3

¹ boiling

² away from

1:14 ^a Jer. 6:1

¹ a calamity

1:15 ^a Jer. 6:22;

25:9

^b Is. 22:7; Jer.

39:3

1:16 ^a Deut.

28:20; Jer. 17:13

^b Is. 65:3, 4;

Jer. 7:9

^c Is. 37:19; Jer.

2:28

¹ regarding

came unto me the second time, saying, What seest thou? And I said, I see ^aa *1*seething pot; and the face thereof *is* ²toward the north.

14 Then the LORD said unto me, Out of the ^anorth *1*an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will ^acall all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall ^bset every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them *1*touching all their wickedness, ^awho have forsaken me, and have burned ^bincense unto other gods, and worshipped the works of their own ^chands.

God's Protection of Jeremiah

17 Thou therefore ^agird¹ up thy loins, and arise, and speak unto them all that I command thee: ^bbe not dismayed at their faces, lest I ²confound thee before them.

1:17 ^a 1 Kin. 18:46; 2 Kin. 4:29; Job 38:3; Luke 12:35; [1 Pet. 1:13] ^b Ezek. 2:6 ¹ prepare thyself ² dismay

whole process was carefully watched over by God, so that Jeremiah's existence as a person, as well as his call, had become a reality while he was still in the womb.

1:6, 7. Jeremiah's sense of unworthiness recalls others such as Moses (Ex. 3:4), Barak (Judg. 4:8), Gideon (Judg. 6:15), Saul (1 Sam. 10:22), David (2 Sam. 7:19), Solomon (1 Kin. 3:7), and many others who understood clearly that sufficiency for God's service comes only from God Himself (cf. 2 Cor. 2:16).

The word translated **child** is sometimes used not only of young children (2 Kin. 2:23), but also of servants (2 Sam. 16:1; 2 Kin. 4:12). It is likewise used of military trainees or young professional soldiers (1 Kin. 20:14, 15). Jeremiah here seems to emphasize his lack of experience more than his youth.

1:11, 12. There is a play on sounds here in the Hebrew text. The word translated **almond** (*shaqēd*) has the same root as the word rendered **hasten** (*shōqēd*). As the early blossoming **almond tree** gave promise

of the later spring fruit, so God would watch over His **word** to bring it to fruition.

1:13–15. The nature of the Lord's dealing with Judah and **Jerusalem** is underscored in the second vision. Like a **seething pot** (or caldron) ready to spill over, God's judgment was about to descend from the **north** against His sin-hardened people. Some have suggested that the phrase “seething pot” might better be translated “kindled thorn,” evoking the image of wildfire consuming the land. Either way, the figure of speech suggests imminent judgment. Jeremiah was commanded to deliver a difficult message in critical times. His would be no easy task.

1:17. The expression **gird up thy loins**, which literally meant tucking in one's long robe while engaged in strenuous activity, conveys the ideas of action and obedience (cf. 1 Kin. 18:46; 1 Pet. 1:13). Jeremiah was being called up for immediate duty, and should be ready to serve his Lord's will.



1:1 **Jeremiah** was the major prophet during the decline and fall of Judah's southern kingdom. He prophesied during the reigns of the last five kings of Judah. Jeremiah was born in the village of Anathoth, situated north of Jerusalem in the territory of Benjamin (vv. 1, 2). Called to the prophetic ministry in the thirteenth year of godly Josiah's reign, about 627 B.C., Jeremiah's ministry lasted more than 40 years, extending beyond the fall of Jerusalem in 586 B.C. His call actually had been planned by God before his birth (v. 5). The nature of his ministry consisted of tearing down and rebuilding, uprooting and planting (v. 10). Jeremiah was a prophet of doom, who was even forbidden to marry so that he could fully devote himself to the preaching of God's judgment (16:1–13). After the fall of Jerusalem, Jeremiah was taken by some Jewish zealots to Egypt, where he continued to preach (chs. 43, 44). (First Reference, Jer. 1:1; Primary References, the Book of Jeremiah.)

18 For, behold, I have made thee this day ^aa ¹defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

Israel's Faithfulness Recalled

2 Moreover the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy ^ayouth, the love of ¹thine espousals, ^bwhen thou wentest after me in the wilderness, in a land *that was* not sown.

3 ^aIsrael *was* holiness unto the LORD, *and* ^bthe firstfruits of his increase: ^call that devour him shall offend; ^devil shall ^acome upon them, saith the LORD.

Israel's Defilement of the Land

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, ^aWhat ¹iniquity have your fathers found in me, that they are gone far from me, ^band have ²walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that ^abrought us up out of the

1:18 ^aIs. 50:7; Jer. 6:27; 15:20
¹fortified
 2:2 ^aEzek. 16:8; Hos. 2:15
^bDeut. 2:7; Jer. 2:6
¹thy betrothals
 2:3 ^a[Ex. 19:5, 6; Deut. 7:6; 14:2]
^bJames 1:18; Rev. 14:4
^cJer. 12:14
^dGen. 12:3; Is. 41:11; Jer. 30:15, 16; 50:7
¹disaster
 2:5 ^aIs. 5:4; Mic. 6:3
^b2 Kin. 17:15; Jer. 8:19; [Jon. 2:8]; Rom. 1:21
¹injustice
 2 followed idols
 2:6 ^aEx. 20:2; Is. 63:11

^bDeut. 8:15; 32:10
 2:7 ^aNum. 13:27
^bNum. 35:33; Is. 24:5; Hos. 4:3
 2:8 ^aRom. 2:20
^bJer. 23:13
¹rulers, lit. shepherds
 2:9 ^aJer. 2:35; Ezek. 20:35, 36; Mic. 6:2
¹contend
 2:10 ^aJer. 18:13
¹Heb. Kittim, Cyprus, the western cultures
²In the northern Arabian desert, the eastern cultures
 2:11 ^aMic. 4:5
^bPs. 115:4; Is. 37:19
^cPs. 106:20; Rom. 1:23

land of Egypt, that led us through ^bthe wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into ^aa plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ^bdefiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the ^alaw knew me not: the ¹pastors also transgressed against me, ^band the prophets prophesied by Baal, and walked after *things that* do not profit.

God Pleads for Israel's Faithfulness

9 Wherefore ^aI will yet ¹plead with you, saith the LORD, and with your children's children will I ¹plead.

10 For pass over the isles of ¹Chittim, and see; and send unto ²Kedar, and consider diligently, and see if there be such a ^athing.

11 ^aHath a nation changed *their* gods, which *are* ^byet no gods? ^cbut my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

Israel's Two Evils

13 For my people have committed two evils; they have forsaken me

2:2. The word translated **kindness** is often used in contexts dealing with covenant relationships. (See the note on 1 Sam. 20:14–17.) The word often speaks of that love that God shares with believers as members of His own family. Here the establishment of the family relationship is emphasized by linking God's redemption of His people from Egypt, and the time that followed, to the loving period of early marriage. As the rest of the chapter unfolds, the imagery of the bride is used to catalog Israel's sins: she had been seduced into idolatry (vv. 4–8); she had forsaken the refreshing waters of marriage for the broken cisterns of infidelity (vv. 9–13); she had left her divine husband for a wayward life among the surrounding nations (vv. 14–19); and she had stooped to the level of base spiritual harlotry by worshiping false gods and engaging in false religious practices (vv. 20–28). Even veteran harlots would blush at what God's bride had done (vv. 32, 33). Her prostitution was both flagrant and incurable (vv. 34–37). Accordingly, judgment must

come. For further instances of Israel as God's bride, see Isaiah 54:4–17; Ezekiel 16; Hosea 1–3.

2:9. The word translated **plead** is often used in legal contexts. Like a plaintiff in a court case, God will bring charges against His wayward people. God is both the offended plaintiff and the divine judge before whom Israel has no defense (cf. vv. 29, 30).

2:10. The **isles of Chittim** indicates the limits of the West, or the Mediterranean world. **Kedar**, in the northern Arabian Peninsula, refers to the East. Go where one might, no nation could be found as wicked as Israel who had forsaken the living and true God in exchange for gross idolatry.

2:13. The figure of the **fountain of living waters** emphasizes that God alone can bring the life and refreshment necessary to the thirsty soul (cf. Ps. 36:9; Is. 55:1; John 4:10–14; 7:37–39; Rev. 21:6). Israel had left the purity of the living waters for the pollution of contaminated **broken cisterns** that offered no water at all.

the ^afountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 *Is Israel* ^aa servant? *is he* a homeborn *slave*? why is he ¹spoiled?

15 ^aThe young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of ¹Noph and ^aTahapanes have ²broken the crown of thy head.

17 ^aHast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when ^bhe led thee by the way?

18 And now ¹what hast thou to do ^ain the way of Egypt, to drink the waters of ^bSihor? or ¹what hast thou to do in the way of ^cAssyria, to drink the waters of ²the river?

19 Thine own wickedness shall ^acorrect thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that ¹my fear *is* not in thee, saith the Lord GOD of hosts.

A Degenerate Vine

20 For of old time I have ^abroken thy yoke, *and* burst thy ¹bands; and ^bthou saidst, I will not ²transgress; when ^cupon every high hill and under every green tree ³thou wanderest, ⁴playing the harlot.

21 Yet I had ^aplanted thee a noble vine, wholly a right seed: how then art thou turned into ^bthe degenerate plant of a strange vine unto me?

22 For though thou wash thee with ¹nitre, and take thee much soap, *yet* thine iniquity is ^amarked² before me, saith the Lord GOD.

2:13 ^aPs. 36:9; Jer. 17:13; [John 4:14]

2:14 ^a[Ex. 4:22]

¹ *plundered*

2:15 ^aIs. 1:7; Jer. 50:17

2:16 ^a2 Kin. 23:29–37; Jer. 43:7–9

¹ Memphis of ancient Egypt

² *shaved*, lit. *grazed*

2:17 ^aJer. 4:18

^b Deut. 32:10

2:18 ^aIs. 30:1–3

^b Josh. 13:3

^c Hos. 5:13

¹ *why take the road to*

² The Euphrates

2:19 ^aIs. 3:9; Jer. 4:18; Hos. 5:5

¹ *dread of me*

2:20 ^a Lev. 26:13

^b Ex. 19:8; Josh. 24:18; Judg. 10:16; 1 Sam. 12:10

^c Deut. 12:2; Is. 57:5, 7; Jer. 3:6

^d Ex. 34:15

¹ *bonds*

² Kt. *serve*

³ *thou layest down*

2:21 ^a Ex. 15:17; Ps. 44:2; 80:8; Is. 5:2

^b Deut. 32:32; Is. 5:4

2:22 ^a Job 14:16; 17; Jer. 17:1, 2; Hos. 13:12

¹ *lye*

² *stained*

2:23 ^a Prov. 30:12

¹ *defiled*

² *Baals*

³ *breaking loose in*

2:24 ¹ *donkey*

² *sniffs at*

³ *in her desire*

⁴ *time of mating*

2:25 ^a Is. 57:10; Jer. 18:12

^b Jer. 3:13

¹ *aliens*

2:26 ^a Is. 28:7; Jer. 5:31

¹ *found out*

2:27 ^a Jer. 3:9

^b Judg. 10:10; Is. 26:16; Hos. 5:15

¹ *tree*

² *begotten me*

2:28 ^a Deut. 32:37; Judg. 10:14

^b Is. 45:20

^c 2 Kin. 17:30; 31; Jer. 11:13

¹ *calamity*

23 ^aHow canst thou say, I am not ¹polluted, I have not gone after ²Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary ³traversing her ways;

24 A wild ¹ass used to the wilderness, *that* ²snuffeth up the wind ³at her pleasure; in her ⁴occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, ^aThere is no hope: no; for I have loved ^bstrangers, ¹ and after them will I go.

26 As the thief is ashamed when he is ¹found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their ^aprophets,

27 Saying to a ¹stock, Thou *art* my father; and to a ^astone, Thou hast ²brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their ^btrouble they will say, Arise, and save us.

28 But ^awhere *are* thy gods that thou hast made thee? let them arise, if they ^bcan save thee in the time of thy ¹trouble: for ^caccording to the number of thy cities are thy gods, O Judah.

Israel's Transgressions Against God

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I ^asmitten¹ your children; they ^breceived no correction: your own sword hath ^cdevoured your prophets, like a destroying lion.

2:30 ^aIs. 9:13 ^bIs. 1:5; Jer. 5:3; 7:28 ^cNeh. 9:26; Jer. 26:20–24; Acts 7:52; 1 Thess. 2:15 ¹ *chastened*

2:16. Noph (Moph, Hos. 9:6) refers to Memphis, the traditional capital of ancient lower Egypt. **Tahapanes** is usually associated with the Greek Daphne and lay in Egypt's northeastern delta area (cf. 43:7; 44:1; 46:14). The fertility of the region may be underscored in the literal Masoretic vowel pointing, which reads "will graze upon thy head." The KJV reading here rests upon a suggested difference in Hebrew pointing. In any case, the message is clear: entanglement with Egypt can only spell defeat for Judah.

2:21. The choice **vine** mentioned here was the Sorek, which was famous for the fine-tasting wine

that came from its grapes. For Israel as God's vine, see Isaiah 5:1–7 and Hosea 10:1.

2:22. Neither **nitre** (soda) nor **soap** could cleanse the filth of Israel's spiritual harlotry.

2:23. Valley probably meant the Valley of Hinnom. See the note on Jeremiah 7:32.

2:27. Images of **stone** or wood were often used in the idolatry of the ancient world. The wood may also refer to specific cultic practices associated with the debased Canaanite religion (cf. 1 Kin. 14:23; 2 Kin. 17:10; see the note on Judg. 3:6, 7). For the condemnation of idolatry, see Psalms 115:4–8; 135:15–18; Isaiah 44:6–20; see the note on Judges 2:11–15.

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We ¹are lords; ^awe will come no more unto thee?

32 Can a ¹maid forget her ornaments, *or* a bride her attire? yet my people ^ahave forgotten me days without number.

33 Why ¹trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found ^athe blood of the souls of the poor innocents: I have not found it by secret search, but ¹upon all these.

35 ^aYet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, ^bI will plead with thee, ^cbecause thou sayest, I have not sinned.

36 ^aWhy gaddest thou about so much to change thy way? ^bthou also shalt be ashamed of Egypt, ^cas thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon ^athine head: for the LORD hath rejected thy ¹confidences, and thou shalt ^bnot prosper in them.

Israel Played the Harlot

3 They say, If a man ¹put away his wife, and she go from him, and become another man's, ^ashall he return unto her again? ²shall not that ^bland be greatly polluted? but thou hast ^cplayed the harlot with many lovers; ^ayet return again to me, saith the LORD.

2 Lift up thine eyes unto ^athe high places, and see where thou hast not been ¹lien with. ^bIn the ways hast

2:31 ^aDeut. 32:15; Jer. 2:20, 25

¹ *have dominion or roam*
2:32 ^aPs. 106:21; Is. 17:10; Jer. 3:21; 13:25; Hos. 8:14

¹ *virgin*
2:33 ¹ *dost thou beautify*

2:34 ^a ² *Kin.*
21:16; 24:4; Ps. 106:38; Jer. 7:6; 19:4

¹ *plainly on all*
2:35 ^a Jer. 2:23, 29; Mal. 2:17; 3:8

^b Jer. 2:9
^c [Prov. 28:13; 1 John 1:8, 10]

2:36 ^a Jer. 31:22; Hos. 5:13; 12:1
^b Is. 30:3

^c 2 Chr. 28:16
2:37 ^a 2 Sam. 13:19; Jer. 14:3, 4
^b Jer. 37:7-10

¹ *trusted allies*
3:1 ^a Deut. 24:1-4
^b Jer. 2-7

^c Jer. 2:20; Ezek. 16:26
^d Jer. 4:1; [Zech. 1:3]

¹ *divorce*
² *would not*
3:2 ^a Deut. 12:2; Jer. 2:20; 3:21; 7:29

^b Prov. 23:28
¹ *Kt. violated*

^c Jer. 2:7
3:3 ^a Lev. 26:19; Jer. 14:3-6
^b Zeph. 3:5

¹ *harlot's*
3:4 ^a Ps. 71:17; Prov. 2:17
^b Jer. 2:2; Hos. 2:15

3:5 ^a Ps. 103:9; [Is. 57:16]; Jer. 3:12

¹ *remain angry*
² *wast able*

3:6 ^a Jer. 7:24
^b Jer. 2:20
3:7 ^a 2 Kin. 17:13
^b Jer. 3:11; Ezek. 16:47, 48

3:8 ^a Ezek. 23:9
^b 2 Kin. 17:6; Is. 50:1 ^c Ezek. 23:11 ¹ *certify*

thou sat for them, as the Arabian in the wilderness; ^cand thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the ^ashowers have been withholden, and there hath been no latter rain; and thou hadst a ^bwhore's¹ forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* ^athe guide of ^bmy youth?

5 ^aWill he ¹reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou ²couldst.

Judah's Sin Is Greater Than Israel's Sin

6 The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which ^abacksliding Israel hath done? she is ^bgone up upon every high mountain and under every green tree, and there hath played the harlot.

7 ^aAnd I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous ^bsister Judah saw *it*.

8 And I saw, when ^afor all the causes whereby backsliding Israel committed adultery I had ^bput her away, and given her a ¹bill of divorce; ^cyet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the ¹lightness of her whoredom, that she ^adefiled the land, and committed adultery with ^bstones and with stocks.

3:9 ^a Jer. 2:7 ^b Is. 57:6; Jer. 2:27 ¹ *casualness*

3:1. Attention is called to the Mosaic Law in Deuteronomy 24:1-4, which stipulates that a husband may not remarry a woman he has previously divorced due to some moral indecency. Judah's plight was desperate. Her spiritual harlotry had placed her in danger of legal divorcement. God's message of judgment is proclaimed strongly in chapters 3-6 but is ever accompanied by an invitation for Judah to repent and return to her divine husband (e.g., vv. 12-14). God would still seek to win back His fallen **wife** (cf. Is. 54:6-8; Ezek. 16:53; Hos. 2:16-3:5).

3:3-5. God's chastisement meant that the life-giving **latter** [spring] **rain** had been **with-**

holden. Joel had given the same message (cf. Joel 2:23 with Deut. 11:13-17; Jer. 14:3-6; Amos 4:7, 8). Nevertheless, repentance had not come. Rather, Judah went on in its superficial religiosity without reality. Feigning her faith, Judah kept seeking her pagan lovers—the false gods of the nations around her (cf. 2:33-37).

3:6, 7. Here begins the first of four messages concerning Judah's certain judgment: 3:6-4:4; 4:5-31; 5:1-31; 6:1-30. The first message constitutes a plea to avoid God's judgment by expressing genuine repentance. For **Israel** and **Judah** as **sisters** engaged in spiritual harlotry, see Ezekiel 23.

10 And yet for all this her treacherous sister Judah hath not turned unto me ^awith her whole heart, but ¹feignedly, saith the LORD.

11 And the LORD said unto me, ^aThe backsliding Israel hath ¹justified herself more than treacherous Judah.

God's Mercy

12 Go and proclaim these words toward ^athe north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* ^bmerciful, saith the LORD, *and* I will not ¹keep anger for ever.

13 ^aOnly acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast ^bscattered thy ¹ways to the ^cstrangers ^dunder every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; ^afor I am married unto you: and I will take you ^bone of a city, and two of a family, and I will bring you to ^cZion:

15 And I will give you ^apastors¹ according to mine heart, which shall ^bfeed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and ^aincreased in the land, in those days, saith the LORD, they shall say no

3:10 ^a Jer. 12:2;

Hos. 7:14

¹ in pretense

3:11 ^a Ezek.

16:51, 52

¹ shown herself more righteous than

3:12 ^a 2 Kin. 17:6

^b Ps. 86:15; Jer.

12:15; 31:20;

33:26

¹ remain angry

3:13 ^a Lev. 26:40;

Deut. 30:1, 2;

[Prov. 28:13;

1 John 1:9]

^b Ezek. 16:15

^c Jer. 2:25

^d Deut. 12:2

¹ favours to foreign deities

3:14 ^a Jer. 31:32;

Hos. 2:19, 20

^b Jer. 31:6

^c [Rom. 11:5]

3:15 ^a Jer. 23:4;

31:10; [Ezek.

34:23]; Eph.

4:11

^b Acts 20:28

¹ rulers, lit. shepherds

3:16 ^a Is. 49:19;

Jer. 23:3

^b Is. 65:17

¹ it be made

anymore

3:17 ^a Is. 60:9;

^b Deut. 29:19;

Jer. 7:24

¹ stubbornness

3:18 ^a Is. 11:13;

Jer. 50:4; Ezek.

37:16–22; Hos.

1:11

^b Jer. 31:8

^c Amos 9:15

3:19 ^a Ps. 106:24

^b Is. 63:16; Jer.

3:4

¹ a beautiful

3:20 ^a Is. 48:8

¹ Lit. companion

3:21 ^a Is. 15:2

¹ bare heights

more, The ark of the covenant of the LORD: ^bneither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall ¹that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, ^ato the name of the LORD, to Jerusalem: neither shall they ^bwalk any more after the ¹imagination of their evil heart.

18 In those days ^athe house of Judah shall walk with the house of Israel, and they shall come together out of the land of ^bthe north to ^cthe land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee ^aa pleasant land, ¹a goodly heritage of the hosts of nations? and I said, Thou shalt call me, ^bMy father; and shalt not turn away from me.

20 Surely *as* a wife treacherously departeth from her ¹husband, so ^ahave ye dealt treacherously with me, O house of Israel, saith the LORD.

The Salvation of Israel

21 A voice was heard upon ^athe ¹high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

3:14. The phrase **I am married unto you** is particularly instructive. Literally, it means “I took possession of you” (i.e., at the Exodus). The verb here is often used of ruling and serves to remind wayward Judah of God’s rightful headship over her in the marriage relationship. The verb comes from the same root from which comes the name *Baal*. A play on ideas may be intended here. Did Judah chase after Baal (the pagan god)? Her real “Baal,” that is, her divine owner and Lord is the only true God, her husband. Why should she seek a false master? Despite Israel’s divorce (v. 8), there had been no second marriage and divorce. (See the note on v. 1.) Therefore, a loving and forgiving God would still seek His fallen wife.

3:15. The promise of restoration to a repentant people is a common one in the prophets, and Jeremiah turns to it often. **Pastors** means Israel’s leadership which, though now false (cf. Ezek. 34:8–10), will yet be composed of men after God’s own heart (cf. 23:4), serving under the Great Shepherd Himself (Ezek. 34:11–31).

3:16. The **ark**, once the central feature of Israel’s worship, will give way to that which it symbolized—the actual presence of a holy and sovereign God in all

His glory. The ark itself is last mentioned in 2 Chronicles 35:3. It was probably taken away to Babylon at the fall of Jerusalem.

3:18. For the future reunion of **Israel and Judah**, see Isaiah 11:12; Ezekiel 37:16–28; Hosea 1:11.

3:19. The literary figure changes here from that of husband and wife to a **father** and his son. The Old Testament portrays Israel as God’s redeemed son (Ex. 4:21–23; Hos. 11:1) from whom He had a right to expect conduct befitting a son (Mal. 1:6; 2:10). Unfortunately, Israel had proved to be a wayward son (Deut. 32:5, 6) whom God must chastise (Is. 63:7–10). However, God still loves His child and longs for his repentance so that after the necessary judgment has been accomplished he might return to the place of blessing (Is. 43:6). Ultimately that will be accomplished through God’s special son, David (Ps. 89:20–27), through whom the Greater Son of David will come with full salvation (Ps. 2:7–12; Ezek. 36:24–32; 37:20–28; Luke 1:68–75; Acts 13:22–24).

3:21–25. Although Jeremiah must pronounce God’s message of judgment, he so longs for his people’s repentance and restoration to favor that in the scene played out in his mind’s eye he joins with them

22 Return, ye backsliding children, and I will ^aheal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 ^aTruly in vain *is* salvation hoped for from the hills, and from the multitude of mountains: ^btruly in the LORD our God *is* the salvation of Israel.

24 ^aFor shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our ¹confusion covereth us: ^afor we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and ^bhave not obeyed the voice of the LORD our God.

The Return to the Lord

4 If thou wilt return, O Israel, saith the LORD, ^areturn unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not ¹remove.

2 ^aAnd thou shalt swear, The LORD liveth, ^bin truth, in ¹judgment, and in righteousness; ^cand the nations shall bless themselves in him, and in him shall they ^dglory.

3 For thus saith the LORD to the men of Judah and Jerusalem, ^aBreak

3:22 ^aJer. 30:17; 33:6; Hos. 6:1; 14:4
 3:23 ^aPs. 121:1, 2
^bPs. 3:8; Prov. 21:31; Jer. 17:14; 31:7; Jon. 2:9
 3:24 ^aJer. 11:13; 14:20; Hos. 9:10
 3:25 ^aEzra 9:6, 7
^bJer. 22:21
¹disgrace
 4:1 ^aJer. 3:1, 22; 15:19; Joel 2:12
¹be shaken or moved
 4:2 ^aDeut. 10:20; Is. 45:23; 65:16; Jer. 12:16
^bIs. 48:1; Zech. 8:8
^c[Gen. 22:18]; Ps. 72:18; Is. 65:16; Jer. 3:17; [Gal. 3:8]
^dIs. 45:25; Jer. 9:24; 1 Cor. 1:31; 2 Cor. 10:17
¹justice
 4:3 ^aHos. 10:12

^bMatt. 13:7
¹untilled
 4:4 ^aDeut. 10:16; 30:6; Jer. 9:25, 26; [Rom. 2:28, 29; Col. 2:11]
 4:5 ^aJer. 6:1; Hos. 8:1
^bJosh. 10:20; Jer. 8:14
¹proclaim
²fortified
 4:6 ^aJer. 1:13-15; 6:1, 22; 50:17
¹banner
²take refuge
³delay
⁴disaster

up your ¹fallow ground, and ^bsow not among thorns.

4 ^aCircumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and ¹publish in Jerusalem; and say, ^aBlow ye the trumpet in the land: cry, gather together, and say, ^bAssemble yourselves, and let us go into the ²defenced cities.

6 Set up the ¹standard toward Zion: ²retire, ³stay not: for I will bring ⁴evil from the ^anorth, and a great destruction.

The Lion Comes from His Thicket

7 ^aThe lion is come up from his thicket, and ^bthe destroyer of the Gentiles is on his way; he is gone forth from his place ^cto make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this ^agird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

4:7 ^a2 Kin. 24:1; Dan. 7:4 ^bJer. 25:9; Ezek. 26:7-10
^cIs. 1:7; 6:11; Jer. 2:15
 4:8 ^aIs. 22:12; Jer. 6:26

in confession and contrition. Jeremiah gives us a lesson in “speaking the truth in love” (Eph. 4:15), and in feeling concern.

4:1-4. These verses conclude the message begun at 3:6 by using literary figures drawn from Israel’s daily experiences. From agriculture comes the admonition to weed out totally their present practices and **break up their fallow ground**, and then **sow** the new seeds of spiritual fruitfulness for God. Repentance and a broken heart must precede renewed spiritual vitality. The second figure comes from religious ceremony. Mere outward conformity to the standards of the covenant were insufficient (cf. Gen. 17:10-14;

Deut. 10:16; 30:6; Josh. 5:2-7; Rom. 2:28, 29; 4:9-25).

4:5, 6. The rest of the chapter contains a new message emphasizing the proclamation of God’s judgment. The sounding of the **trumpet** was a well-known sign of danger in the ancient Near East (cf. Hos. 5:8; 8:1; Joel 2:1; Amos 3:6). It could also mark a time of national self-examination (Joel 2:15-17). The **standard** (conspicuous flag upon a pole) would point to the appropriate place of refuge (cf. v. 21).

4:7. The descending judgment of Babylon is described as a **lion** coming up from his **thicket**.

4:8. **Sackcloth** was the traditional attire of grief and repentance.



BACKSLIDING

3:22. The word *backslide* literally means “turning back” or “turning away.” Although it occurs throughout the Old Testament, Moses and Jeremiah especially use it to describe Israel’s failure in their covenant relationship with God. **Illustration:** Backsliding implied a stubborn and rebel-

lious attitude on the part of ancient Israel and may have referred either to their forsaking the covenant (in whole or in part), or to their failure to grow spiritually according to God’s progressive revelation. **Application:** The term is often applied today to Christians who have fallen into sin, but it could also apply to those who have failed to grow spiritually (cf. Paul’s use of *carnal* in 1 Cor. 3:1-3). The cause of backsliding is the desire to do things our way rather than God’s way (Prov. 14:14). Christians should be careful to follow the Lord and grow in grace so as not to backslide. (First Reference, Jer. 3:6; Primary Reference, Jer. 3:22; cf. Lev. 2:11.)

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! *surely* thou hast greatly deceived this people and Jerusalem, *saying*, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, *A* dry wind of the ¹high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* ^{1a} a full wind from those places shall come unto me: now also *will* I ²give sentence against them.

13 Behold, he shall come up as clouds, and *his* chariots *shall be* as a whirlwind: *his* horses are swifter than eagles. Woe unto us! for we are ¹spoiled.

14 O Jerusalem, *wash* thine heart from wickedness, that thou mayest be saved. How long shall thy ¹vain thoughts lodge within thee?

15 For a voice declareth *from* Dan, and ¹publisheth affliction from mount Ephraim.

The Watchers from a Far Country

16 Make ye mention to the nations; behold, ¹publish against Jerusalem, *that* watchers come from a *far* country, and give out their voice against the cities of Judah.

17 *As* keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 *Thy* way and thy doings have procured these *things* unto thee; this

4:10 *a* 2 Kin. 25:10–12; Ezek. 14:9; 2 Thess. 2:11
b Jer. 5:12; 14:13
 4:11 *a* Jer. 51:1; Ezek. 17:10; Hos. 13:15
¹ bare heights
 4:12 *a* Jer. 1:16
¹ a wind too strong for these
² speak judgment
 4:13 *a* Is. 5:28
b Deut. 28:49; Lam. 4:19; Hos. 8:1; Hab. 1:8
¹ plundered
 4:14 *a* Prov. 1:22; Is. 1:16; Jer. 13:27; James 4:8
¹ wicked
 4:15 *a* Jer. 8:16; 50:17
¹ proclaims wickedness
 4:16 *a* Is. 39:3; Jer. 5:15
¹ proclaim
 4:17 *a* 2 Kin. 25:1, 4
 4:18 *a* Ps. 107:17; Is. 50:1; Jer. 2:17, 19

4:19 *a* 2 Kin. 25:11; 2 Chr. 36:20; Is. 15:5; 16:11; 21:3; 22:4; Jer. 9:1, 10; 20:9
¹ inner parts, soul
 4:20 *a* Ps. 42:7; Ezek. 7:26
b Jer. 10:20
¹ plundered
 4:21 ¹ banner
 4:22 *a* Jer. 9:3; 13:23; Rom. 16:19; 1 Cor. 14:20
¹ stupid or silly
² no
 4:23 *a* Is. 24:19
b Gen. 1:2
 4:24 *a* Is. 5:25; Jer. 10:10; Ezek. 38:20
¹ back and forth
 4:25 *a* Jer. 9:10; 12:4; Zeph. 1:3
 4:26 *a* Jer. 9:10
 4:27 *a* Jer. 5:10, 18; 30:11; 46:28

is thy wickedness, because it is bitter, because it reacheth unto thine heart.

Jeremiah's Anguish Over Destruction

19 My ^abowels, my ¹bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 *Destruction* upon destruction is cried; for the whole land is ¹spoiled: suddenly are ^bmy tents ¹spoiled, *and* my curtains in a moment.

21 How long shall I see the ¹standard, *and* hear the sound of the trumpet?

22 For my people I am foolish, they have not known me; they *are* ¹sottish children, and they have ²none understanding: *they are* wise to do evil, but to do good they have no knowledge.

The Desolation of the Land

23 *I* beheld the earth, and, lo, *it was* ^bwithout form, and void; and the heavens, and they *had* no light.

24 *I* beheld the mountains, and, lo, they trembled, and all the hills moved ¹lightly.

25 I beheld, and, lo, *there was* no man, and *all* the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was a* ^awilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; *yet* will I not make a full end.

4:10. Many suggestions have been given as to the meaning of this difficult verse. One theory builds upon a textual variant found in a few ancient manuscripts that reads “said they” for **said I**, attributing the words to Judah’s false leaders. Some lay great stress on Jeremiah’s exhausted emotions. Perhaps it is best to see the verse as an expression of Jeremiah’s realization that God in His sovereign wisdom was allowing Judah and Jerusalem to cause their own destiny by believing their own lies, even though He continued to urge their repentance (vv. 14–18).

4:23–26. Having warned of the winds of destruction (vv. 11–13), Jeremiah gives a prediction of the awesome extent of that coming event (vv. 23–31). That disaster is described in terms of a gigantic cosmic and

terrestrial cataclysm. The words *without form and void* are used of the original conditions at Creation (Gen. 1:2). Therefore, some have suggested that Jeremiah is actually describing the early earth in terms of the effects of a primeval judgment. Similar language is also found in Isaiah 45:18. However, the context of judgment in Isaiah and here are both future. Accordingly, both have merely applied the phraseology of Genesis to emphasize strongly the severity of Judah’s coming judgment for sin.

4:26. Jeremiah often uses the **wilderness** to represent God’s judgment (cf. 9:10; 12:10–12; 17:6; 22:6; 50:12). For a similar use of this expression, see Isaiah 32:15–20; 51:3.

28 For this ^ashall the earth mourn, and ^bthe heavens above be black: because I have spoken *it*, I have ^cpurposed *it*, and ^dwill not ¹repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when thou art* ¹spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou ²deckest thee with ornaments of gold, ^athough thou ³rentest thy face with painting, in vain shalt thou make thyself fair; ^bthy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in ¹travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that bewaileth herself, that* ^aspreadeth her hands, *saying*, Woe is me now! for my soul is ²wearied because of murderers.

The Search for a Righteous Man

5 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the ¹broad places thereof, ^aif ye can find a man, ^bif there be *any* that executeth ²judgment, that seeketh the truth; ^cand I will pardon it.

2 And ^athough they say, ^bThe LORD liveth; surely they ^cswear falsely.

3 O LORD, *are* not ^athine eyes upon the truth? thou hast ^bstricken them, but they have not grieved;

4:28 ^aJer. 12:4, 11; 14:2; Hos. 4:3
^bIs. 5:30; 50:3; Joel 2:30, 31
^cIs. 46:10, 11; [Dan. 4:35]
^d[Num. 23:19]; Jer. 7:16; 23:30; 30:24
¹relent
4:30 ^a2 Kin. 9:30; Ezek. 23:40
^bJer. 22:20, 22; Lam. 1:2, 19; Ezek. 23:9, 10, 22
¹plundered
²adorn
³enlarge thine eyes with paint
4:31 ^aIs. 1:15; Lam. 1:17
¹childbirth
²faint
5:1 ^aEzek. 22:30
^bGen. 18:23-32
^cGen. 18:26
¹open
²justice
5:2 ^aIs. 48:1; Titus 1:16
^bJer. 4:2
^cJer. 7:9
5:3 ^a2 Kin. 25:1; [2 Chr. 16:9; Jer. 16:17]
^bIs. 1:5; 9:13; Jer. 2:30

^cIs. 9:13; Jer. 7:28; Zeph. 3:2
5:4 ^aIs. 27:11; Jer. 8:7; Hos. 4:6
5:5 ^aMic. 3:1
^bEx. 32:25; Ps. 2:3; Jer. 2:20
5:6 ^aJer. 4:7
^bPs. 104:20; Ezek. 22:27; Hab. 1:8; Zeph. 3:3
^cHos. 13:7
¹deserts
²destroy
5:7 ^aJosh. 23:7; Jer. 12:16; Zeph. 1:5
^bDeut. 32:21; Jer. 2:11; Gal. 4:8
^cDeut. 32:15
5:8 ^aJer. 13:27; 29:23; Ezek. 22:11
¹well-fed lusty stallions
5:9 ^aJer. 9:9
¹punish them

thou hast consumed them, *but* ^cthey have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for ^athey know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for ^athey have known the way of the LORD, *and* the judgment of their God: but these have altogether ^bbroken the yoke, *and* burst the bonds.

The Lord's Vengeance

6 Wherefore ^aa lion out of the forest shall slay them, ^band a wolf of the ¹evenings shall ²spoil them, ^ca leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

7 How shall I pardon thee for this? thy children have forsaken me, and ^asworn by ^bthem that are no gods: ^cwhen I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 ^aThey were *as* ¹fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not ¹visit for these *things*? saith the LORD: and shall not my soul be ^aavenged on such a nation as this?

10 Go ye up upon her walls, and destroy; but ¹make not a ^afull end: take away her ²battlements; for they *are* not the LORD's.

5:10 ^aJer. 4:27 ¹do not completely destroy ²branches

4:30, 31. Jeremiah returns to the personification of Judah and Jerusalem as a **woman**, first as a prostitute (cf. 2:18-34; 3:1, 2), and then as a woman enduring labor pangs alone, and deserted by all.

5:1. In this chapter, Jeremiah records the reasons for Jerusalem's judgment. Her conduct merited divine punishment (vv. 9, 29).

The Lord agreed to spare Sodom and Gomorrah for 10 righteous men (Gen. 18:32). Here, in clear hyperbole, God asks for one man (besides Jeremiah). How great was Jerusalem's sin! **Judgment** and **truth** are often put forward as standards of Old Testament righteousness. These were found not only in perfection in God (Deut. 32:4; Hos. 2:19, 20) but were also supposed to characterize the believer's life (Mic. 6:8).

5:3, 4. The **eyes** of the Lord is a common figure of God's sovereign surveillance over all that happens (cf. Ps. 94:9). He sees the sinner (2 Chr. 21:6) and saint (Ps. 33:18), and deals with all in due righteousness (32:19). This should be an encouragement to believers to walk circumspectly in His presence (Deut. 13:18). However, **foolish** Judah and Jerusalem continued in impurity. A catalog of the people's sins follows in the chapter.

5:6. The figures of a preying **lion** (1 Pet. 5:8), **wolf** (Gen. 49:27; Acts 20:29), or **leopard** (Hos. 13:7) to represent danger or judgment occur often in the Scriptures.

5:9. The verb translated **visit** often means divine chastisement in the Old Testament. It can also mean "avenging himself" against sin (cf. Hos. 1:4).

Treacherous Dealings

11 For ^athe house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 ^aThey have ¹belied the LORD, and said, ^b*It is not he*; neither shall evil come upon us; ^cneither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, ^abehold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a ^anation upon you ^bfrom far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine ^aharvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall ¹impoverish thy ²fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I ^awill not ¹make a full end with you.

19 And it shall come to pass, when ye shall say, ^aWherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have ^bforsaken me, and served strange gods in your land, so ^cshall ye serve strangers in a land *that is* not yours.

5:11 ^a Jer. 3:6, 7, 20
5:12 ^a 2 Chr. 36:16; Jer. 4:10
^b Is. 28:15; 47:8; Jer. 23:17
^c Jer. 14:13
¹ *lied about*
5:14 ^a Is. 24:6; Jer. 1:9; 23:29; Hos. 6:5; Zech. 1:6
5:15 ^a Deut. 28:49; Is. 5:26; Jer. 1:15; 6:22
^b Is. 39:3; Jer. 4:16
5:17 ^a Lev. 26:16; Deut. 28:31, 33; Jer. 8:16; 50:7, 17
¹ *destroy*
² *fortified*
5:18 ^a Jer. 30:11; Amos 9:8
¹ *completely destroy*
5:19 ^a Deut. 29:24–29; 1 Kin. 9:8, 9; Jer. 13:22; 16:10–13
^b Jer. 1:16; 2:13
^c Deut. 28:48; Jer. 16:13

5:20 ¹ *proclaim*
5:21 ^a Is. 6:9; Jer. 6:10; Ezek. 12:2; Matt. 13:14; John 12:40; Acts 28:26; Rom. 11:8
¹ *Lit. heart*
5:22 ^a Deut. 28:58; Ps. 119:120; Jer. 2:19; 10:7; [Rev. 15:4]
^b Job 26:10
¹ *to and fro*
5:23 ¹ *departed*
5:24 ^a Ps. 147:8; Jer. 14:22; [Matt. 5:45]; Acts 14:17
^b Deut. 11:14; Joel 2:23; James 5:7
^c [Gen. 8:22]
5:25 ^a Jer. 3:3
5:26 ^a Ps. 10:9; Prov. 1:11; Jer. 18:22; Hab. 1:15
¹ *lie in wait*
5:27 ¹ *grown*
5:28 ^a Deut. 32:15
^b Is. 1:23; Jer. 7:6; 22:3; Zech. 7:10
^c Job 12:6; Ps. 73:12
¹ *have grown*
² *are sleek*
³ *surpass*
⁴ *plead*
⁵ *defend*
5:29 ^a Jer. 5:9; Mal. 3:5
¹ *punish*

A Rebellious Heart

20 Declare this in the house of Jacob, and ¹publish it in Judah, saying,

21 Hear now this, O ^afoolish people, and without ¹understanding; which have eyes, and see not; which have ears, and hear not:

22 ^aFear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the ^bbound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss ¹themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and ¹gone.

24 Neither say they in their heart, Let us now fear the LORD our God, ^athat giveth rain, both the ^bformer and the latter, in his season: ^che reserveth unto us the appointed weeks of the harvest.

Unjust Leaders

25 ^aYour iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: they ¹lay¹ wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and ¹waxen rich.

28 They ¹are waxen ^afat, they ²shine: yea, they ³overpass the deeds of the wicked: they ⁴judge not ^bthe cause, the cause of the fatherless, ^cyet they prosper; and the right of the needy do they not ⁵judge.

29 ^aShall I not ¹visit for these *things*? saith the LORD: shall not my

5:13. Judah's false **prophets** were not sent by the Spirit of God. Because the Hebrew word translated **wind** can also be rendered "Spirit," there may be a play on meanings here. Judah's prophets were not sent by the Spirit (cf. Is. 61:1) but were mere windbags!

5:14. For the term **LORD God of hosts**, see the note on 1 Samuel 1:3. Even the coming invading enemy is under God's control.

5:19. God's judgment of His apostate people is part of the terms of the Sinaitic covenant as updated

in the Book of Deuteronomy (Deut. 29:24–26).

5:23–27. See the note on 3:3. Judah's **iniquities** (the word is from a root meaning "to twist," hence "pervert"), and **sins** (the word is part of a word-group meaning "miss the mark") stem from a **revolting** and **rebellious heart**. Theirs was a stubborn willfulness that could only be termed utter folly (v. 21). Accordingly, their lives are marked by **deceit**. Therefore, they have deprived themselves of God's natural blessings (cf. Deut. 28:15–68).

soul be avenged on such a nation as this?

30 ¹A wonderful and ^ahorrible thing is committed in the land;

31 The prophets prophesy ^afalsely, and the priests ¹bear rule by their ²means; and my people ^blove to have it so: and what will ye do in the end thereof?

Destruction from the North

6 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a ¹sign of fire in ^aBeth-haccerem: ^bfor ²evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a ¹comely and delicate woman.

3 The ^ashepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall ¹feed every one in his place.

4 ^aPrepare ye war against her; arise, and let us go up ^bat noon. Woe unto us! for the day goeth away, for the shadows of the evening are ¹stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the LORD of hosts said, Hew ye down trees, and ¹cast a mount against Jerusalem: this *is* the city to be ²visited; she *is* ³wholly oppression in the midst of her.

7 ^aAs a fountain ¹casteth out her waters, so she ¹casteth out her wickedness: ^bviolence and ²spoil is heard

5:30 ^a Jer. 23:14; Hos. 6:10; 2 Tim. 4:3
¹ An astonishing
 5:31 ^a Jer. 14:14; Ezek. 13:6
^b Mic. 2:11
¹ rule
² own power
 6:1 ^a Neh. 3:14
^b Jer. 4:6
¹ signal-fire
² disaster
 6:2 ¹ lovely
 6:3 ^a 2 Kin. 25:1-4; Jer. 4:17; 12:10
¹ pasture
 6:4 ^a Jer. 51:27; Joel 3:9
^b Jer. 15:8; Zeph. 2:4
¹ lengthening
 6:6 ¹ build a mound
² punished
³ full of
 6:7 ^a Is. 57:20
^b Ps. 55:9
¹ wells up with
² plundering

³ sickness
 6:8 ^a Ezek. 23:18; Hos. 9:12
 6:9 ¹ branches
 6:10 ^a Ex. 6:12; Jer. 5:21; 7:26; [Acts 7:51]
^b Jer. 8:9; 20:8
 6:11 ^a Jer. 20:9
^b Jer. 9:21
¹ in the street
 6:12 ^a Deut. 28:30; Jer. 8:10; 38:22
¹ over to
 6:13 ^a Is. 56:11; Jer. 8:10; 22:17
^b Jer. 5:31; 23:11; Mic. 3:5, 11
 6:14 ^a Jer. 8:11-15; Ezek. 13:10
^b Jer. 4:10; 23:17
¹ Lit. crushing
² Superficially

in her; before me continually *is* ³grief and wounds.

8 Be thou instructed, O Jerusalem, lest ^amy soul depart from thee; lest I make thee desolate, a land not inhabited.

God Is Weary of Holding His Fury

9 Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the ¹baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their ^aear *is* uncircumcised, and they cannot hearken: behold, ^bthe word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; ^aI am weary with holding in: I will pour it out ^bupon the children ¹abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And ^atheir houses shall be turned ¹unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to ^acovetousness; and from the prophet even unto the ^bpriest every one dealeth falsely.

14 They have ^ahealed also the ¹hurt of the daughter of my people ²slightly, ^bsaying, Peace, peace; when *there is* no peace.

5:30. Judah's sin is so exceedingly evil that it is described as being appallingly **horrible** and staggering **wonderful** (wondered at in shocked disbelief).

6:1. The judgment prophesied against Judah and Jerusalem in the preceding chapters is vividly portrayed in chapter 6. The use of signal **fires**, especially in times of emergency, is well attested in the literature of the ancient Near East. To appreciate the imperative phrase **blow the trumpets**, see the note on 4:5.

6:6. The erecting of an earth **mount** (probably a parapet) was a common siege operation in the ancient Near East (cf. 2 Kin. 19:32).

6:11. At times Jeremiah is torn between proclaiming the Lord's righteous anger against His sinful people, and expressing genuine concern and compassion for them (cf. vv. 26-30 with 3:21, 22).

6:12. Jeremiah uses the theme of the outstretched

hand several times (21:5; 27:5; 32:17, 21). It is used in the Scriptures to dramatize God's omnipotence (32:17), especially concerning Israel's deliverance (Ex. 6:6) or God's judgment (21:5).

6:14. The false prophets' concept of **peace** (absence of war or calamity) was a far cry from the Old Testament's teaching. The underlying idea of the Hebrew root and all its associated words is that of wholeness or completeness. Thus to know true peace is both to attain personal fulfillment and to enjoy full and healthy relationships with others. Ultimately, true peace is found in God Himself (33:6; Num. 6:26; Judg. 6:23; Ps. 29:11).

Because Israel stood in covenant relationship to God it could know peace (cf. Deut. 29:9-29). Its spiritual leadership was to be composed of men who knew God's peace (cf. Num. 25:10-13; Mal.

15 Were they ^aashamed when they had committed abomination? nay, they were not at all ashamed, neither ¹could they blush: therefore they shall fall among them that fall: at the time *that* I ²visit them they shall be cast down, saith the LORD.

Unacceptable Sacrifices

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the ^aold paths, where *is* the good way, and walk therein, and ye shall find ^brest for your souls. But they said, We will not walk *therein*.

17 Also I set ^awatchmen over you, saying, ^bHearken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 ^aHear, O earth: behold, I will bring ^bevil¹ upon this people, *even* ^cthe fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 ^aTo what purpose cometh there to me ¹incense ^bfrom Sheba, and the ^csweet cane from a far country? ^dyour burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

A Merciless Nation

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold,

6:15 ^a Jer. 3:3; 8:12
¹ *did they know how to*
² *punish*
 6:16 ^a Is. 8:20; Jer. 18:15; Mal. 4:4; Luke 16:29
^b Matt. 11:29
 6:17 ^a Is. 21:11; 58:1; Jer. 25:4; Ezek. 3:17; Hab. 2:1
^b Deut. 4:1
 6:19 ^a Is. 1:2
^b Jer. 19:3, 15
^c Prov. 1:31
¹ *calamity*
 6:20 ^a Ps. 40:6; 50:7-9; Is. 1:11; 66:3; Amos 5:21; Mic. 6:6, 7
^b Is. 60:6
^c Is. 43:24
^d Jer. 7:21-23
¹ *frankincense*

6:22 ^a Jer. 1:15; 10:22; 50:41-43
¹ *farthest parts*
 6:23 ^a Is. 5:30
 6:24 ^a Jer. 4:31; 13:21; 49:24
¹ *report of it*
² *grow*
³ *childbirth*
 6:26 ^a Jer. 4:8
^b Jer. 25:34; Mic. 1:10
^c Amos 8:10; [Zech. 12:10]
¹ *plunderer*
 6:27 ^a Jer. 1:18
¹ *an assayer*
² *test*
 6:28 ^a Jer. 5:23
^b Jer. 9:4
^c Ezek. 22:18
¹ *stubborn rebels*
² *bronze*
 6:29 ¹ *blow fiercely*
² *smelter refines*
³ *drawn off*
 6:30 ^a Is. 1:22; Jer. 7:29
¹ *Rejected*
 7:2 ^a Jer. 17:19; 26:2
¹ *The temple*

a people cometh from the ^anorth country, and a great nation shall be raised from the ¹sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice ^aroareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the ¹fame thereof: our hands ²wax feeble: ^aanguish hath taken hold of us, and pain, as of a woman in ³travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 O daughter of my people, ^agird *thee* with sackcloth, ^band wallow thyself in ashes: ^cmake thee mourning, *as for* an only son, most bitter lamentation: for the ¹spoiler shall suddenly come upon us.

27 I have set thee *for* ¹a tower and ^aa fortress among my people, that thou mayest know and ²try their way.

28 ^aThey *are* all ¹grievous revolters, ^bwalking with slanders: *they are* ^cbrass² and iron; they *are* all corrupters.

29 The bellows ¹are burned, the lead is consumed of the fire; the ²founder melteth in vain: for the wicked are not ³plucked away.

30 ^aReprobate¹ silver shall *men* call them, because the LORD hath rejected them.

Amend Your Ways

7 The word that came to Jeremiah from the LORD, saying,

2 ^aStand in the gate of ¹the LORD's house, and proclaim there this

2:1-9). Its citizens could enjoy fellowship with God through that sacrifice known as the peace offering (Lev. 3:1-17; 7:11-38; cf. 22:17-30), which expressed the joy and full communion of the believer with God. Moreover, by this—and by living out God's revealed Word in absolute trust—they could experience genuine peace in their daily lives (Ps. 119:165; Prov. 3:1-4; Is. 26:3, 4).

Someday God will send to Israel the Prince of Peace (Is. 9:6-7), who will bring redemption and restoration to the land under a Covenant of Peace (33:6-9; Is. 54:10; Ezek. 34:24-31; 37:26-28).

6:16. The people's stubborn refusal to walk in the traditional **ways** of true righteousness is often mentioned by Jeremiah (12:16; 18:15; 23:12; 31:21). Moving in their own **paths** and following their own way

could lead only to Judah's destruction (cf. Prov. 14:12). The contrast of the way of righteousness and life with the way of the ungodly and death is often made in the Scriptures (e.g., Ps. 1; Matt. 7:13, 14).

6:17. The prophets were at times called **watchmen** for God on behalf of His people (cf. Is. 21:6, 11; Ezek. 3:17; 33:7-9; Hab. 2:1). For other terms relative to the prophet's office, see 1 Samuel 9:6-11.

6:21. To **lay stumbling blocks** before the blind was forbidden (Lev. 19:14). However, Judah's spiritual blindness had caused them to erect stumbling blocks hewn from greed (Ezek. 7:19) and idolatry (Ezek. 14:4) that the Lord would turn to their own destruction.

6:26. For **sackcloth** and **ashes** as marks of mourning, grief, and penitence, see Esther 4:1, 3; Isaiah 58:5; Matthew 11:21; Luke 10:13.

word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, ^aAmend your ways and your doings, and I will cause you to dwell in this place.

4 ^aTrust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly ^aexecute ¹judgment between a man and his neighbour;

6 ^aIf ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, ^aneither walk after other gods to your hurt:

7 ^aThen will I cause you to dwell in this place, in ^bthe land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in ^alying words, that cannot profit.

9 ^aWill ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and ^bwalk after other gods whom ye know not;

10 ^aAnd come and stand before me in this house, ^bwhich is called by my name, and say, We are delivered to do all these abominations?

11 Is ^athis house, which is called

7:3 ^aJer. 4:1; 18:11; 26:13
7:4 ^aJer. 7:8; Mic. 3:11
7:5 ^a1 Kin. 6:12; Jer. 21:12; 22:3
¹justice
7:6 ^aDeut. 6:14, 15; Jer. 13:10
7:7 ^aDeut. 4:40
^bJer. 3:18
7:8 ^aJer. 5:31; 14:13, 14
7:9 ^a1 Kin. 18:21; Hos. 4:1, 2; Zeph. 1:5
^bEx. 20:3; Jer. 7:6; 19:4
7:10 ^aEzek. 23:39
^bJer. 7:11, 14; 32:34; 34:15
7:11 ^aIs. 56:7

^bMatt. 21:13; Mark 11:17; Luke 19:46
7:12 ^aJosh. 18:1; Judg. 18:31
^bDeut. 12:11
^c1 Sam. 4:10; Ps. 78:60; Jer. 26:6
7:13 ^a2 Chr. 36:15; Jer. 11:7
^bProv. 1:24; Is. 65:12; 66:4
7:14 ^a1 Sam. 4:10, 11; Ps. 78:60; Jer. 26:6, 9
7:15 ^a2 Kin. 17:23
^bPs. 78:67; Hos. 7:13; 9:13; 12:1
7:16 ^aEx. 32:10; Deut. 9:14; Jer. 11:14
^bJer. 15:1

by my name, become a ^bden of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto ^amy place which *was* in Shiloh, ^bwhere I set my name at the first, and see ^cwhat I did to it for the wickedness of my people Israel.

Cast Out of God's Sight

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, ^arising up early and speaking, but ye heard not; and I ^bcalled you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to ^aShiloh.

15 And I will cast you out of my sight, ^aas I have cast out all your brethren, ^beven the whole seed of Ephraim.

16 Therefore ^apray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: ^bfor I will not hear thee.

God's Anger and Fury

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

7:1, 2. Chapters 7—10 are often called “The Message in the Temple Gate.” Throughout these chapters (and on to ch. 24) runs the theme of the causes for Judah’s judgment. Chapters 7—10 focus on the people’s false standards of life. Scholars disagree as to whether they relate to Josiah’s later reign, or to King Jehoiakim’s early reign.

7:4. Jeremiah’s God-given message was straightforward: the physical presence of the **temple** was no guarantee that judgment would not come upon Jerusalem. God’s wrath against Judah’s sin could be averted only through a genuine repentance that would be reflected in their total lives (vv. 5, 6).

7:6. The care of the downtrodden and oppressed of society (the **widow**, the orphan, the poor, and the **stranger**) was of particular concern to the God of all mercies. This theme appears often in the Book of Deuteronomy, and recurs elsewhere (cf. Job 31:16; Ps. 94:6; 146:9; Is. 1:17; Jer. 22:3; Ezek. 22:7). This dominant theme is a vivid reminder for believers not only to practice righteous standards in their lives but to cultivate a social concern for all men similar to that of God Himself.

7:11. Merely formal religious attendance at God’s house is condemned also by Jesus (Matt. 21:13; Mark 11:17; Luke 19:46).

7:12. See the note on 26:1.

7:13. The phrase **rising up early** becomes a frequent expression in Jeremiah. The practice is in harmony with the consistent biblical teaching. Jesus Himself rose up before daybreak to pray (Mark 1:32–35). Many of God’s choice servants had this practice (cf. Gen. 28:16–22; Ex. 24:4–8; 34:4; 1 Sam. 1:19; 2 Chr. 29:20; Job 1:5). The Psalms remind believers that the morning hour spent with God is crucial for spiritual growth (Ps. 88:13). Each morning God’s child has a fresh opportunity to recall His mercy and protection (Ps. 59:16; 92:2) and to find direction and guidance for the tasks of the day (Ps. 143:8). Jeremiah reports that the heavenly Father rose up early to await a meeting with the citizens of Judah (7:25; 11:7, 8; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4, 5). This phrase captures God’s tender seeking of His people—but alas, they neither responded nor met with Him at all (cf. 2 Chr. 36:15, 16). Rather, as Zephaniah sadly reports, “They rose early, and corrupted all their doings” (Zeph. 3:7). How great must be the heartbreak of God who earnestly longs to meet in communion and fellowship with His people, only to find that they do not keep their appointments with Him!

18 “The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to ^bpour out drink offerings unto other gods, that they may provoke me to anger.

19 “Do they provoke me to anger? saith the LORD: *do they not provoke themselves to the confusion of their own faces?*

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel; “Put¹ your burnt offerings unto your sacrifices, and eat flesh.

22 “For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

23 But this thing commanded I them, saying, “Obey my voice, and ^bI will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 “But they hearkened not, nor inclined their ear, but ^bwalked in the counsels *and* in the ¹imagination of their evil heart, and ^cwent² backward, and not forward.

A Disobedient Nation

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even ^asent unto you all my servants the prophets, daily rising up early and sending *them*:

7:18 ^a Jer. 44:17
^b Jer. 19:13
7:19 ^a Deut. 32:16, 21
7:21 ^a Is. 1:11; Jer. 6:20; Hos. 8:13; Amos 5:21, 22
¹ Add

7:22 ^a 1 Sam. 15:22; Ps. 51:16; [Hos. 6:6]

7:23 ^a Ex. 15:26; 16:32; Deut. 6:3
^b [Ex. 19:5, 6]; Lev. 26:12; [Jer. 11:4, 13:11]

7:24 ^a Ps. 81:11; Jer. 11:8
^b Deut. 29:19; Jer. 9:14
^c Jer. 32:33
¹ *stubbornness*
² Lit. *were*

7:25 ^a 2 Chr. 36:15; Jer. 25:4; 29:19; Mark 12:1–10; Luke 11:47–49

7:26 ^a Jer. 11:8
^b Neh. 9:17
^c Jer. 16:12; Matt. 23:32
¹ *stiffened*

7:27 ^a Jer. 1:7; 26:2; 37:14, 15; 43:1–4; Ezek. 2:7

7:28 ^a Jer. 5:3
^b Jer. 9:3
¹ *instruction*
7:29 ^a Job 1:20; Is. 15:2; Jer. 48:37; Mic. 1:16
¹ *the bare heights*

7:30 ^a 2 Kin. 21:4; 2 Chr. 33:3–5, 7; Jer. 32:34, 35; Ezek. 7:20; Dan. 9:27; 11:31

¹ *defile*
7:31 ^a 2 Kin. 23:10; Jer. 19:5; 32:35
^b Lev. 18:21; 2 Kin. 17:17; Ps. 106:38

^c Deut. 17:3
¹ A sacred place for pagan worship
7:32 ^a Jer. 19:6
^b 2 Kin. 23:10; Jer. 19:11

7:33 ^a Jer. 9:22; 19:11; Ezek. 6:5
¹ *frighten*

7:34 ^a Is. 24:7, 8; Jer. 16:9; 25:10; Ezek. 26:13; Hos. 2:11; Rev. 18:23

26 “Yet they hearkened not unto me, nor inclined their ear, but ^bhardened¹ their neck: ^cthey did worse than their fathers.

27 Therefore ^athou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, ^anor receiveth ¹correction: ^btruth is perished, and is cut off from their mouth.

God’s House Is Defiled

29 “Cut off thine hair, O Jerusalem, and cast *it* away, and take up a lamentation on ¹high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: “they have set their abominations in the house which is called by my name, to ¹pollute it.

31 And they have built the ^ahigh¹ places of Tophet, which *is* in the valley of the son of Hinnom, to ^bburn their sons and their daughters in the fire; ^cwhich I commanded *them* not, neither came it into my heart.

The Valley of Slaughter

32 Therefore, behold, ^athe days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: ^bfor they shall bury in Tophet, till there be no place.

33 And the ^acarcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall ¹fray *them* away.

34 Then will I cause to ^acease from the cities of Judah, and from

7:18. The **queen of heaven** probably relates to Ash-toreth. See the note on Judges 2:11–15.

7:21–23. These verses do not minimize the importance of the Old Testament sacrifices, but call attention to the necessity of the believer living a life of total obedience and devotion to God. The Scriptures consistently teach that religious observances devoid of spiritual reality are worthless (cf. 1 Sam. 15:22, 23; Ps. 40:6–8; Is. 1:10–20; Mic. 6:8).

7:31, 32. The full scriptural picture concerning this

Canaanite abomination makes it clear that **Tophet** was a sacred enclosure in the **valley of the son of Hinnom**, where the heinous child sacrifice (known as a Molech) to Baal was carried out (cf. 19:5, 6; 32:35; 2 Kin. 23:10; and see the notes at 2 Kin. 16:3, 4 and 2 Chr. 28:3). Archaeological confirmation concerning the nature of the sacrifices carried out in a Tophet comes from the excavations at the Phoenician colony of Carthage.

the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for ^bthe land shall be desolate.

They Choose Death Rather Than Life

8 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and ^awhom they have worshipped: they shall not be gathered, ^bnor be buried; they shall be ¹for dung upon the face of the earth.

3 And ^adeath shall be chosen rather than life by all the ¹residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem ^aslidden back by a perpetual backsliding? ^bthey hold fast ¹deceit, ^athey refuse to return.

6 ^aI hearkened and heard, *but* they spake not aright: ^bno man repented him of his wickedness, saying, What have I done? every one turned to ¹his course, as the horse rusheth into the battle.

7 Yea, ^athe stork in the heaven knoweth her appointed times; and

7:34 ^bLev. 26:33; Is. 1:7; Jer. 4:27
8:2 ^a2 Kin. 23:5; Jer. 19:13; Ezek. 8:16; Zeph. 1:5; Acts 7:42
^bJer. 22:19

¹like refuse
8:3 ^aJob 3:21, 22; 7:15, 16; Jon. 4:3; Rev. 9:6
¹remnant

8:5 ^aJer. 7:24
^bJer. 9:6
^cJer. 5:3
¹to deceit

8:6 ^aPs. 14:2; [Is. 30:18; Mal. 3:16; 2 Pet. 3:9]
^bEzek. 22:30; Mic. 7:2; Rev. 9:20
¹his own

8:7 ^aProv. 6:6–8; Song 2:12; Is. 1:3; Matt. 16:2, 3

^bJer. 5:4; 9:3
¹turtledove
²the swift

8:8 ^aRom. 2:17
¹can
²the false pen of the scribe
certainly works falsehood

8:9 ^aIs. 19:11; Jer. 6:15; [1 Cor. 1:27]
^bIs. 44:25; Jer. 4:22

8:10 ^aDeut. 28:30; Amos 5:11; Zeph. 1:13
^bIs. 56:11;

57:17; Jer. 6:13
8:11 ^aJer. 6:14
^bEzek. 13:10
¹Superficially

8:12 ^aPs. 52:1, 7; Is. 3:9; Jer. 3:3; 6:15; Zeph. 3:5
¹did they know
how to
²punishment

8:13 ^aJer. 5:17; 7:20; Joel 1:17
^bMatt. 21:19; Luke 13:6
^cDeut. 28:39, 40
¹Or take them away

8:14 ^aJer. 4:5
^bDeut. 29:18; Ps. 69:21; Jer. 9:15; Lam. 3:19; Matt. 27:34
¹fortified

²Bitter or poisonous water
8:15 ^aJer. 14:19

the ¹turtle and ²the crane and the swallow observe the time of their coming; but ^bmy people know not the judgment of the LORD.

Wise Men Speak Falsely

8 How ¹do ye say, We are wise, ^aand the law of the LORD is with us? Lo, ²certainly in vain made he *it*; the pen of the scribes is in vain.

9 ^aThe wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and ^bwhat wisdom is in them?

10 Therefore ^awill I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to ^bcovetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have ^ahealed the hurt of the daughter of my people ¹slightly, saying, ^bPeace, peace; when *there is* no peace.

12 Were they ^aashamed when they had committed abomination? nay, they were not at all ashamed, neither ¹could they blush: therefore shall they fall among them that fall: in the time of their ²visitation they shall be cast down, saith the LORD.

13 I will surely ¹consume them, saith the LORD: *there shall be* no grapes ^aon the vine, nor figs on the ^bfig tree, and the leaf shall fade; and *the things that* I have given them shall ^cpass away from them.

14 Why do we sit still? ^aassemble yourselves, and let us enter into the ¹defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us ^bwater² of gall to drink, because we have sinned against the LORD.

15 We ^alooked for peace, but no good *came*; *and* for a time of health, and behold trouble!

8:8, 9. Judah's **wise men** show the shallowness of their misdirected **wisdom** by rejecting their basic commitment to **the word of the LORD** (cf. 9:12–14 with Ps. 119:9–16, 89–112; Prov. 1:7; 15:33). The office held by the **scribes** was an old one by Jeremiah's day. It must have existed early in Israel, but seems to be little noted as a particular profession before the time of Hezekiah (2 Kin. 18:18; cf. Prov. 25:1). In Judah scribes appear to have been organized into distinct families or guilds (1 Chr. 2:55) and were certainly active by Jer-

emiah's time (2 Chr. 34:13). Unfortunately, the mere handling of God's Word is no guarantee of spiritual fidelity. The Word must master its readers and become part of their lives. In New Testament times the scribes were condemned by Jesus for partaking of a corrupt society (cf. Matt. 23:13–36).

8:11. See the note on 6:14.

8:13. The Lord's judgment would include the taking away of the symbols of the benefits of Israel's covenant with God. See the note on 1 Kings 4:21–28.

16 The snorting of his horses was heard from ^aDan: the whole land trembled at the sound of the neighing of his ^bstrong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, ¹cockatrices, among you, which *will not be* ^acharmed, and they shall bite you, saith the LORD.

The Harvest Is Past

18 *When* I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in ^aa far country: *Is not the LORD in Zion? is not her king in her?* Why have they provoked me to anger with their graven images, *and* with ¹strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 ^aFor the hurt of the daughter of my people am I hurt; I am ^bblack; ¹astonishment hath taken hold on me.

22 *Is there* no ^abalm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people ¹recovered?

An Assembly of Treacherous Men

9 Oh ^athat my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for ^athey *be* all adulterers, an assembly of treacherous men.

3 And ^athey bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from ^bevil to evil, and they ^cknow not me, saith the LORD.

8:16 ^aJudg. 18:29; Jer. 4:15
^bJer. 47:3
 8:17 ^aPs. 58:4, 5
¹pipers
 8:19 ^aIs. 39:3; Jer. 5:15
¹foreign idols
 8:21 ^aJer. 9:1
^bJer. 14:2; Joel 2:6; Nah. 2:10
¹mourning
 8:22 ^aGen. 37:25; Jer. 46:11
¹restored
 9:1 ^aIs. 22:4; Jer. 10:19; Lam. 2:18
 9:2 ^aJer. 5:7, 8; 23:10; Hos. 4:2
 9:3 ^aPs. 64:3; Is. 59:4; Jer. 9:8; Hos. 4:1, 2
^bJer. 4:22; 13:23
^cJudg. 2:10; 1 Sam. 2:12; Jer. 4:22; Hos. 4:1; 1 Cor. 15:34

9:4 ^aPs. 12:2; Prov. 26:24, 25; Jer. 9:8; Mic. 7:5, 6
^bPs. 15:3; Prov. 10:18; Jer. 6:28
¹friend
 9:5 ^aPs. 36:3, 4; Is. 59:4
 9:7 ^aIs. 1:25; Jer. 6:27; Mal. 3:3
^bHos. 11:8
¹refine
 2 test
 9:8 ^aPs. 12:2
^bPs. 55:21
¹inwardly he sets his ambush
 9:9 ^aIs. 1:24; Jer. 5:9, 29
¹punish
 9:10 ^aJer. 4:26; Hos. 4:3
^bJer. 4:25; Hos. 4:3
¹Or pastures, Jer. 12:4; 23:10
 9:11 ^aIs. 25:2; Jer. 19:3, 8; 26:9
^bIs. 13:22; 34:13
¹a heap of ruins
 2 jackals
 9:12 ^aPs. 107:43; Is. 42:23; Hos. 14:9
 9:13 ^aJer. 3:25; 7:24

4 ^aTake ye heed every one of his ¹neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every ¹neighbour ^bwill walk with slanders.

5 And they will ^adeceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, ^aI will ¹melt them, and ²try them; ^bfor how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh ^adeceit: *one* speaketh ^bpeaceably to his neighbour with his mouth, but ¹in heart he layeth his wait.

A Den of Dragons

9 ^aShall I not ¹visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and ^afor the ¹habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; ^bboth the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem ^aheaps, ¹and ^ba den of ²dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 ^aWho *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have ^anot

8:20–22. Jeremiah is overcome with grief for his people. As the passing of a **harvest** season that failed to produce fruit gives rise to despair for the availability of food, so the passing days without repentance in Judah made destruction inevitable. Jeremiah was dis-

mayed and cried out for relief for his people because their sin wounds were incurable. **Gilead** was apparently known for its healing balsam (cf. Gen. 37:25).

9:2. See the note on 6:11.

obeyed my voice, neither walked therein;

14 But have ^awalked after the ¹imagination of their own heart, and after Baalim, ^bwhich their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will ^afeed them, *even* this people, ^bwith wormwood, and give them ¹water of gall to drink.

16 I will ^ascatter them also among the ¹heathen, whom neither they nor their fathers have known: ^band I will send a sword after them, till I have consumed them.

A Voice of Wailing

17 Thus saith the LORD of hosts, Consider ye, and call for ^athe mourning women, that they may come; and send for ¹cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that ^aour eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we ¹spoiled! we are greatly ²confounded, because we have forsaken the land, because ^aour ³dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to ¹cut off ^athe children from

9:14 ^a Jer. 7:24; 11:8; Rom. 1:21-24
^b Gal. 1:14; 1 Pet. 1:18
¹ *stubbornness*
 9:15 ^a Ps. 80:5
^b Deut. 29:18; Jer. 8:14; 23:15; Lam. 3:15
¹ Bitter or poisonous water
 9:16 ^a Lev. 26:33; Deut. 28:64; Jer. 15:2-4
^b Lev. 26:33; Jer. 44:27; Ezek. 5:2
¹ *Gentiles*
 9:17 ^a 2 Chr. 35:25; Job 3:8; Eccl. 12:5; Amos 5:16; Matt. 9:23
¹ *skilful wailing women*
 9:18 ^a Is. 22:4; Jer. 9:1; 14:17
 9:19 ^a Lev. 18:28
¹ *plundered*
² *ashamed*
³ Or they have cast down our dwellings
 9:21 ^a 2 Chr. 36:17; Jer. 6:11; 18:21; Ezek. 9:5, 6
¹ *kill*
 9:22 ^a Ps. 83:10; Is. 5:25; Jer. 8:1, 2
 9:23 ^a [Eccl. 9:11; Is. 47:10]; Ezek. 28:3-7
^b Ps. 33:16-18
 9:24 ^a Ps. 20:7; 44:8; Is. 41:16; Jer. 4:2; 1 Cor. 1:31; 2 Cor. 10:17; [Gal. 6:14]
^b Is. 61:8; Mic. 7:18
¹ *justice*
 9:25 ^a [Jer. 4:4; Rom. 2:28, 29]
 9:26 ^a Jer. 25:23
^b Lev. 26:41; Jer. 4:4; 6:10; Ezek. 44:7; [Rom. 2:28]
 10:2 ^a [Lev. 18:3; 20:23; Deut. 12:30]
¹ *Gentiles*

without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall ^aas dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

Glorify in Knowing the Lord

23 Thus saith the LORD, ^aLet not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his ^bmight, let not the rich *man* glory in his riches:

24 But ^alet him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, ¹judgment, and righteousness, in the earth: ^bfor in these *things* I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that ^aI will punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the ^autmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel *are* ^buncircumcised in the heart.

Learn Not the Way of the Heathen

10 Hear ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, ^aLearn not the way of the ¹heathen, and be not dismayed at the signs of heaven; for the ¹heathen are dismayed at them.

9:17-22. Funeral ceremonies and processions were often attended by professional **mourning women** (2 Sam. 14:2; 2 Chr. 35:25; Matt. 9:23), as attested by the evidence throughout the ancient Near East. So severe and widespread will be the **death** scene, that the female population at large will be needed in order that lamentations may be made for all the dead. Death is pictured here as an unwelcome intruder—the Grim Reaper. So numerous will be the dead that, unlike the situation in harvesting where the gatherers follow the reapers, the number of available men to bury the dead will be insufficient. Therefore, the **carcasses of men** will lie unburied, a particularly loathsome thought to those in the ancient Near East (cf. 8:2; 16:4, 6; 25:33).

9:23, 24. Having lamented the folly of his faithless people, Jeremiah turns their attention to the true source of **wisdom**—the Lord Himself (9:23—10:25). True wisdom was to be found in the consistent fol-

lowing of the three central qualities of spiritual life: **Lovingkindness** (the exercise of true covenant loyalty, cf. the note on 1 Sam. 20:14-17), **judgment** (the consistent application of true justice for all), and **righteousness** (the maintenance of what was right in the sight of the Lord in all of life).

10:1-16. The Lord assures His people that the **signs of heaven** should not frighten them. Such signs only dismay the **heathen** because of their unbelief and rebellion against God. When prophecies are being fulfilled with divine signs, believers rejoice but unbelievers tremble. Considering the impotence of the false gods and the emptiness of false religion, men surely ought to worship the omnipotent **LORD** and **King of the nations**. God's **name**, which is **great**, reveals His character and reputation. The term *name* became a title for God (cf. Dan. 9:18, 19; Amos 2:7; 9:12) and was applied in the New Testament to Christ (Acts 4:12; 5:41; 3 John 7).

3 For the customs of the people *are* ¹vain: for ^aone cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They ¹deck it with silver and with gold; they ^afasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, ^abut speak not: they must needs be ^bborne, because they cannot go. Be not afraid of them; for ^cthey cannot do evil, neither also *is it* in them to do good.

God's Name Is Great

6 Forasmuch as *there is* none ^alike unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 ^aWho would not fear thee, O King of nations? for to thee ¹doth it appertain: forasmuch as ^bamong all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether ^abrutish¹ and foolish: the ²stock *is* ³a doctrine of vanities.

9 Silver ¹spread into plates *is* brought from Tarshish, and ^agold from Uphaz, the work of the ²workman, and of the hands of the ³founder: blue and purple *is* their clothing; they *are* all ^bthe work of ^acunning men.

The True and Living God

10 But the LORD *is* the true God, he *is* ^athe living God, and an ^beverlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, ^aThe gods that have not made the heavens and the earth, *even* ^bthey shall perish from the earth, and from under these heavens.

12 He ^ahath made the earth by his power, he hath ^bestablished the world by his wisdom, and ^chath stretched out the heavens by his discretion.

13 ^aWhen he uttereth his voice, *there is* a multitude of waters in the heavens, and ^bhe causeth the

10:3 ^aIs. 40:19; 45:20

¹ futile

10:4 ^aIs. 41:7

¹ decorate

10:5 ^aPs. 115:5;

Is. 46:7; Jer. 10:5;

1 Cor. 12:2

^bPs. 115:7; Is.

46:1, 7

^cIs. 41:23, 24

10:6 ^aEx. 15:11;

Deut. 33:26; Ps.

86:8, 10; Is. 46:5-

9; Jer. 10:16

10:7 ^aJer. 5:22;

Rev. 15:4

^bPs. 89:6

¹ it is fitting

10:8 ^aPs. 115:8;

Hab. 2:18

¹ dull-hearted

² wooden idol

³ worthless

teaching

10:9 ^aDan. 10:5

^bPs. 115:4

¹ beaten

² craftsman

³ metalsmith

⁴ skilful

10:10 ^a1 Tim.

6:17

^bPs. 10:16

10:11 ^aPs. 96:5

^bIs. 2:18; Zeph.

2:11

10:12 ^aGen. 1:1,

6, 7; Jer. 51:15

^bPs. 93:1

^cJob 9:8; Ps.

104:2; Is. 40:22

10:13 ^aJob 38:34

^bPs. 135:7

10:14 ^aJer. 51:17

^bProv. 30:2

^cIs. 42:17; 44:11

^dHab. 2:18

¹ dull-hearted,

without

² metalsmith *is*

shamed

10:15 ¹ futile

² punishment

10:16 ^aPs. 16:5;

Jer. 51:19; Lam.

3:24

^bDeut. 32:9; Ps.

74:2

^cIs. 47:4

¹ maker

² tribe

10:17 ^aJer. 6:1

¹ under siege

10:18 ^a1 Sam.

25:29; 2 Chr.

36:20

^bEzek. 6:10

¹ throw

² time

10:19 ^aJer. 8:21

^bPs. 77:10

^cMic. 7:9

10:20 ^aJer. 4:20;

Lam. 2:4

^bJer. 31:15;

Lam. 1:5

¹ plundered

10:21 ^aJer. 23:2

¹ shepherds

² dull-hearted

10:22 ^aJer. 5:15

^bJer. 9:11

¹ report

² jackals

vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 ^aEvery man *is* ^bbrutish¹ in *his* knowledge: ^cevery ²founder *is* confounded by the graven image: ^dfor his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* ¹vanity, and the work of errors: in the time of their ²visitation they shall perish.

16 ^aThe portion of Jacob *is* not like them: for he *is* the ¹former of all *things*; and ^bIsrael *is* the ²rod of his inheritance: ^cThe LORD of hosts *is* his name.

17 ^aGather up thy wares out of the land, O inhabitant ¹of the fortress.

18 For thus saith the LORD, Behold, I will ^asling¹ out the inhabitants of the land at this ²once, and will distress them, ^bthat they may find *it* so.

A Great Commotion

19 ^aWoe is me for my hurt! my wound *is* grievous: but I said, ^bTruly *this is* a grief, and ^cI must bear it.

20 ^aMy tabernacle *is* ¹spoiled, and all my cords *are* broken: my children *are* gone forth of me, and they *are* ^bnot: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the ¹pastors *are* become ²brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be ^ascattered.

22 Behold, the noise of the ¹bruit *is* come, and a great commotion out of the ^anorth country, to make the cities of Judah desolate, and ^aden of ²dragons.

23 O LORD, I know that the ^away of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, ^acorrect me, but with ¹judgment; not in thine anger, lest thou bring me to nothing.

10:23 ^aProv. 16:1; 20:24

10:24 ^aPs. 6:1; 38:1; Jer. 30:11 ¹ justice

10:21. The **pastors** were Judah's false civil and religious leaders (cf. the note on 3:15).

10:24, 25. Jeremiah surrenders to God's program of **judgment** but asks that the necessary chastisement not be carried out severely (cf. 46:28; Hab. 3:2).

25 ^aPour out thy fury upon the ^bheathen ^bthat know thee not, and upon the families that ^cnot on thy name: for they have eaten up Jacob, and ^cdevoured him, and consumed him, and have made his habitation desolate.

Obey God's Voice

11 The word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; ^aCursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, ^afrom the iron furnace, saying, ^bObey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may ¹perform the ^aoath which I have sworn unto your fathers, to give them ^ba land flowing with milk and honey, as *it is* this day. Then answered I, and said, ²So be it, O LORD.

Hear the Words of the Covenant

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, ^aand do them.

7 For I earnestly ¹protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, ^arising early and ²protesting, saying, Obey my voice.

8 ^aYet they obeyed not, nor in-

10:25 ^aPs. 79:6; 7; Zeph. 3:8
^bJob 18:21;
1 Thess. 4:5;
[2 Thess. 1:8]

^cJer. 8:16
¹Gentiles

11:3 ^aDeut. 27:26; [Jer. 17:5]; Gal. 3:10

11:4 ^aDeut. 4:20; 1 Kin. 8:51
^bLev. 26:3; Deut. 11:27; Jer. 7:23

11:5 ^aEx. 13:5; Deut. 7:12; Ps. 105:9; Jer. 32:22
^bEx. 3:8

¹establish
²Heb. Amen

11:6 ^aDeut. 17:19; [Rom. 2:13]; James 1:22

11:7 ^aJer. 35:15

¹exhorted
²exhorting

11:8 ^aJer. 7:26

^bJer. 13:10

¹stubbornness

11:9 ^aEzek. 22:25; Hos. 6:9

11:10 ^a1 Sam. 15:11; Jer. 3:10, 11; Ezek. 20:18

11:11 ^aPs. 18:41;

Prov. 1:28; Is. 1:15; Jer. 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13

¹calamity

²Lit. go out

11:12 ^aDeut. 32:37; Jer. 44:17

¹cry out to

11:13 ^a2 Kin. 23:13; Jer. 2:28

11:14 ^aEx. 32:10; Jer. 7:16; 14:11; [1 John 5:16]

11:15 ^aPs. 50:16

^bEzek. 16:25

^c[Titus 1:15]

¹done lewd things

clined their ear, but ^bwalked every one in the ¹imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, ^aA conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to ^athe iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring ¹evil upon them, which they shall not be able to ²escape; and ^athough they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and ^acry¹ unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For *according to* the number of thy ^acities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore ^apray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

Evil Against Israel and Judah

15 ^aWhat hath my beloved to do in mine house, *seeing* she hath ^bwrought¹ lewdness with many, and ^cthe holy flesh is passed from thee?

11:1. Jeremiah's messages in chapters 11–13 will reveal Judah's false loyalties. They have been unfaithful to the covenant of the Lord (11:1–17) and, accordingly, must suffer the course of their infidelity (11:18–12:17). Judah's corruption (13:1–11) had led them to an inordinate pride that will suffer humiliation (13:12–27).

11:11. God's deafness to Judah's cry was ample evidence of their sin. Not only had Judah broken God's covenant (vv. 2–8), but they had gone off into a corrupt paganism (vv. 9, 10). Therefore, their fellowship

with God was broken so that He would not hear their requests (cf. Ps. 66:18; John 9:31; James 4:3). Where there is godless living (Is. 56:11, 12), lack of concern for others in their need (Is. 58:6–9), and carelessness with regard to the clear instructions of the Word of God (35:17), God cannot honor the one who prays; rather, such a one stands in danger of divine judgment (Zech. 7:8–14). However, where intimacy of communion exists, God answers the call of His own. See Job 13:22; 14:14, 15; Psalms 22:24, 25; 91:15; 102:1, 2; Isaiah 58:9; 65:24.

when thou doest evil, then thou ^arejoicest.

16 The LORD called thy name, ^aA green olive tree, ¹fair, and of ²goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, ^athat planted thee, hath pronounced ¹evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

The Plot Against Jeremiah's Life

18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

19 But I was like a ¹lamb or an ox that is brought to the slaughter; and I knew not that they had devised ²devices against me, saying, Let us destroy the tree with the fruit thereof, ^aand let us cut him off from ^bthe land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that ^atriest ¹the ²reins and the heart, let me see thy ^bvengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD ¹of the men of ^aAnathoth, that seek thy life, saying, ^bProphecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall ^adie by famine:

23 And there shall be no remnant of them: for I will bring ¹evil upon the men of Anathoth, *even* ^athe year of their ²visitation.

11:15 ^dProv.

2:14

11:16 ^aPs. 52:8;

[Rom. 11:17]

¹ lovely

² good

11:17 ^aIs. 5:2;

Jer. 2:21; 12:2

¹ doom

11:19 ^aPs. 83:4;

Jer. 18:18

^bPs. 27:13

¹ docile lamb

^{brought}

² schemes

11:20 ^a1 Sam.

16:7; 1 Chr. 28:9;

Ps. 7:9

^bJer. 15:15

¹ tests

² mind, lit.

kidneys

11:21 ^aJer. 1:1;

12:5, 6

^bIs. 30:10;

Amos 2:12;

Mic. 2:6

¹ concerning

11:22 ^aJer. 9:21

11:23 ^aJer.

23:12; Hos. 9:7;

Mic. 7:4

¹ disaster

² punishment

12:1 ^a Ezra 9:15;

Ps. 51:14; Jer.

11:20

^bJob 12:6; Jer.

5:27, 28; Hab.

1:4; Mal. 3:15

12:2 ^aIs. 29:13;

Ezek. 33:31;

Matt. 15:8; Mark

7:6

¹ Most secret

parts, lit.

kidneys

12:3 ^aPs. 17:3

^bPs. 7:9; 11:5;

Jer. 11:20

^cJer. 17:18;

50:27; James 5:5

¹ tested

12:4 ^aJer. 23:10;

Hos. 4:3

^bPs. 107:34

^cJer. 9:10; Hos.

4:3; Hab. 3:17

¹ final

12:5 ^aJosh. 3:15;

1 Chr. 12:15

12:6 ^aGen. 37:4–

11; Job 6:15; Ps.

69:8; Jer. 9:4, 5

^bPs. 12:2; Prov.

26:25

¹ Or abundantly

² smooth, lit.

good

12:8 ^aHos. 9:15;

Amos 6:8

Judgment for the Wicked

12 Righteous ^aart thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: ^bWherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: ^athou *art* near in their mouth, and far from their ¹reins.

3 But thou, O LORD, ^aknowest me: thou hast seen me, and ^btried ¹mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for ^cthe day of slaughter.

4 How long shall ^athe land mourn, and the herbs of every field wither, ^bfor the wickedness of them that dwell therein? ^cthe beasts are consumed, and the birds; because they said, He shall not see our ¹last end.

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in ^athe swelling of Jordan?

6 For even ^athy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called ¹a multitude after thee: ^bbelieve them not, though they speak ²fair words unto thee.

God's Forsaken Heritage

7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I ^ahated it.

11:18–23. Here the reader is allowed a glimpse of the recurring hostility that Jeremiah faced. His very life was at stake. The servant of God must be prepared for the possibility of suffering for the Lord's sake (Matt. 10:36; John 15:18–21; 2 Tim. 3:12; 1 John 3:13). However, he must so live as to be certain that his persecution is for Christ's sake, not his own doing (cf. 1 Pet. 2:19, 20; 3:17), and leave the judgment with God (cf. 1 Pet. 4:12–19).

12:1. The problem that the wicked seem to prosper is discussed often in the Scriptures (cf. Job 21:7–16;

24:1–16; Ps. 73:2–14). No definitive answer is given except that, according to God's most wise and holy purposes, all things are under His control (cf. Job 37:5; Is. 46:10; Matt. 5:45; Acts 17:24–28) and that He will deal justly with the wicked in His appointed time and way (cf. v. 13; Job 27:13–23; Ps. 1:3–6; 49:16–20; 73:17–22). It is enough for the believer to leave things in God's hands (Ps. 37) and let Him truly be God of his whole life (cf. Job 34:29; 42:1–6; Ps. 73:28; Is. 26:3–21; Hab. 3:17–19; Rom. 12:1, 2).

9 Mine heritage *is* unto me *as* a speckled ¹bird, the ²birds round about *are* against her; come ye, assemble all the beasts of the field, *come*³ to devour.

10 Many ^apastors¹ have destroyed ^bmy vineyard, they have ^ctrodden my portion under foot, they have made my ²pleasant portion a desolate wilderness.

11 They have made it ^adesolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because ^bno man ¹layeth *it* to heart.

12 The ¹spoilers are come upon all ²high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 ^aThey have sown wheat, but shall reap thorns: they have ¹put themselves to pain, *but* shall not profit: and they shall be ashamed of your ²revenues because of the fierce anger of the LORD.

*God's Compassion
Toward His People*

14 Thus saith the LORD against all mine evil neighbours, that ^atouch the inheritance which I have caused my people Israel to inherit; Behold, I will ^bpluck them out of their land, and pluck out the house of Judah from among them.

15 ^aAnd it shall come to pass, after that I have plucked them out I will return, and have compassion on them, ^band will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, ^ato swear by my name, ¹The LORD liveth; as they taught my

12:9 ^a Lev. 26:22

¹ *vulture*
² *vultures*
³ *bring them*

12:10 ^a Jer. 6:3; 23:1
^b Ps. 80:8-16; Is. 5:1-7

^c Is. 63:18
¹ *rulers*, lit.
shepherds
² *desired portion* of land

12:11 ^a Jer. 10:22; 22:6
^b Is. 42:25

¹ *takes*
12:12 ¹ *plunderers*
² *bare heights*

12:13 ^a Lev. 26:16; Deut. 28:38; Mic. 6:15; Hag. 1:6

¹ *Or strained themselves*,
² *harvest*

12:14 ^a Jer. 2:3; 50:11, 12; Zech. 2:8

^b Deut. 30:3; Ps. 106:47; Is. 11:1-16; Jer. 32:37

12:15 ^a Jer. 31:20; Lam. 3:32; Ezek. 28:25

^b Amos 9:14
12:16 ^a [Jer. 4:2]; Zeph. 1:5

¹ *As the*

^b [Eph. 2:20, 21; 1 Pet. 2:5]

² *established*
12:17 ^a Ps. 2:8-12; Is. 60:12

13:1 ¹ *sash* or *waistband*
² *around thy waist*

13:2 ¹ *sash*
² *around my waist*

13:4 ¹ *sash*
² Heb. *Perath*

13:6 ¹ *sash*
13:7 ¹ *sash*
² *ruined*

13:9 ^a Lev. 26:19; [Is. 2:10-17; 23:9]; Zeph. 3:11

¹ *ruin*
13:10 ^a Jer. 16:12
^b Jer. 7:24; 16:12

¹ *stubbornness*
² *sash*

people to swear by Baal; then shall they be ^bbuilt² in the midst of my people.

17 But if they will not ^aobey, I will utterly pluck up and destroy that nation, saith the LORD.

The Marred Girdle

13 Thus saith the LORD unto me, Go and get thee a linen ¹girdle, and put it ²upon thy loins, and put it not in water.

2 So I got a ¹girdle according to the word of the LORD, and put *it*² on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the ¹girdle that thou hast got, which *is* upon thy loins, and arise, go to ²Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the ¹girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the ¹girdle from the place where I had hid it: and, behold, the girdle was ²marred, it was profitable for nothing.

The Marred Pride of Judah

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner ^awill I ¹mar the pride of Judah, and the great ^bpride of Jerusalem.

10 This evil people, which ^arefuse to hear my words, which ^bwalk in the ¹imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this ²girdle, which is good for nothing.

12:10. See the note on 10:21.

12:14-17. Jeremiah is assured that although Judah and Jerusalem must be punished, God's judgment will also extend to their **evil neighbours**. There is in this a strong missionary appeal in that to Gentiles, too, is opened the hope of salvation (cf. 16:19-21; Is. 2:1-4; 19:20-25; 45:22; 66:23; Hos. 12; Obad. 20, 21; Zech. 8:20-23; 14:8, 9, 16).

13:1. The **girdle** that Jeremiah was to **put** on has been understood either as a sash worn as a belt, or

a **linen** undergarment that stretched from the waist midway to the thighs.

13:4-11. Jeremiah's journey has been variously understood as a literal trip either (1) to the western portion of the upper Euphrates River, (2) to Ephrata (Bethlehem), or (3) to Perah, three miles northeast of Anathoth. Others consider the events here to have occurred in a vision or in some dramatic presentation. In any case, the lesson of the message is the same: as the **girdle** was **marred**, so God will **mar** (wound) Judah's **pride**.

11 For as the ¹girdle cleaveth to the loins of a man, so have I caused to ²cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that ^athey might be unto me for a people, and ^bfor ³a name, and for a praise, and for a ^cglory: but they would ^anot hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^awith drunkenness.

14 And ^aI will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

The Sin of Pride

15 Hear ye, and give ear; be not proud: is the LORD hath spoken.

16 ^aGive glory to the LORD your God, before he cause ^bdarkness, and before your feet stumble upon the dark mountains, and, while ye ^clook for light, he turn it into ^dthe shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall ^aweep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto ^athe king and to the

13:11 ^a[Ex. 19:5; 6; Deut. 32:10, 11]

^bJer. 33:9
^cIs. 43:21
^dPs. 81:11; Jer. 7:13, 24, 26
¹*sash clings to the waist*
²*cling*
³*renown*

13:13 ^aPs. 60:3; 75:8; Is. 51:17; 63:6; Jer. 25:27; 51:7, 57

13:14 ^a2 Chr. 36:17; Ps. 2:9; Is. 9:20, 21; Jer. 19:9-11

13:16 ^aJosh. 7:19; Ps. 96:8; Mal. 2:2

^bIs. 5:30; 8:22; Amos 8:9
^cIs. 59:9
^dJer. 44:19; Jer. 2:6

13:17 ^aPs. 119:136; Jer. 9:1, 14:17; Luke 19:41, 42

13:18 ^a2 Kin. 24:12; Jer. 22:26

¹*queen mother*
²*rule shall collapse*

13:20 ^aJer. 10:22; 46:20
13:21 ^aJer. 6:24
¹*pangs seize*
²*childbirth*

13:22 ^aJer. 16:10
^bIs. 47:2; Ezek. 16:37; Nah. 3:5

¹*Why*
²*uncovered*
³*Lit. suffer violence*

13:24 ^aLev. 26:33; Jer. 9:16; Ezek. 5:2, 12
^bPs. 1:4; Hos. 13:3

13:25 ^aJob 20:29; Ps. 11:6; Matt. 24:51
^bJer. 10:14

13:26 ^aLam. 1:8; Ezek. 16:37; Hos. 2:10

¹*uncover*
13:27 ^aJer. 5:7, 8
^bIs. 65:7; Jer. 2:20; Ezek. 6:13

¹*lustful neighings*
²*harlotry*

¹queen, Humble yourselves, sit down: for your ²principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the ^anorth: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not ^asorrows¹ take thee, as a woman in ²travail?

The Leopard's Spots

22 And if thou say in thine heart, ^aWherefore¹ come these things upon me? For the greatness of thine iniquity are ^bthy skirts ²discovered, *and* thy heels ³made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

24 Therefore will I ^ascatter them ^bas the stubble that passeth away by the wind of the wilderness.

25 ^aThis *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in ^bfalsehood.

26 Therefore ^awill I ¹discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy ^aneighings,¹ the lewdness of thy ²whoredom, *and* thine abominations ^bon the hills in the fields. Woe unto thee, O Jerusalem! wilt

13:12-14. No doubt this reference to every bottle being filled with wine reflects a popular saying. The vine (together with the fig tree) symbolized the basic covenant between God and Israel and the attendant blessings of that spiritual relationship (cf. Ps. 80:8-15; Mic. 4:3, 4; Zech. 3:10). Wine, the fruit of the vine, could signify God's blessing on the fruitful life (Is. 55:1; Joel 2:23, 24) and was to be offered in the drink offering. Unfortunately, Israel had become an unfruitful vine (Is. 5:2-6), and her people became drunkards (Is. 5:11, 22; 28:7, 8; 56:11, 12) who must be constantly warned of the dangerous evils of drinking wine (Prov. 20:1; 23:29-35; Hos. 4:11; Mic. 2:11). Jere-

miah condemned the drunken habits of the citizens of Jerusalem who had permitted a covenant symbol to be perverted into an evil so typical of the pagan societies around them. In the coming crisis, their drunkenness would dull their reactions when they needed to respond decisively. No wonder, then, that Paul urges the believer to "be not drunk with wine, wherein is excess" (Eph. 5:18).

13:15-17. A third illustration concerns a weary traveler in danger of being overtaken by the falling darkness of night. Such was Judah. It must renounce all pride and give God His rightful glory before the final darkness of national catastrophe engulfs it.

thou not be made clean? when *shall it once be?*

The Cry of Jerusalem

14 The word of the LORD that came to Jeremiah concerning the ¹dearth.

2 Judah mourneth, and ^athe gates thereof languish; they ¹are ^bblack unto the ground; and ^cthe cry of Jerusalem is gone up.

3 And their nobles have sent their ¹little ones to the waters: they came to the ²pits, *and* found no water; they returned with their vessels empty; they were ^aashamed and confounded, ^band covered their heads.

4 Because the ground is ¹chapt, for there was ^ano rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the ¹hind also calved in the field, and ²forsook *it*, because there was no grass.

6 And ^athe wild ¹asses did stand in the ²high places, they snuffed up the wind like ³dragons; their eyes did fail, because *there was* no grass.

The Hope of Israel

7 O LORD, though our iniquities testify against us, do thou *it* ^afor thy name's sake: for our backslidings are many; we have sinned against thee.

8 ^aO the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man ^athat cannot save? yet thou, O LORD, ^bart in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, ^aThus have they loved to wander, they have not ¹refrained their feet, therefore the LORD doth not accept them; ^bhe will now

14:1 ¹ droughts
 14:2 ^a 2 Kin. 25:3; Is. 3:26
 b Jer. 8:21
 c 1 Sam. 5:12; Jer. 11:11; 46:12; Zech. 7:13
¹ mourn for the land
 14:3 ^a Job 6:20; Ps. 40:14
 b 2 Sam. 15:30
¹ lads
² cisterns
 14:4 ^a Jer. 3:3; Ezek. 22:24
¹ parched, lit. shattered
 14:5 ¹ deer
² abandoned
 14:6 ^a Job 39:5; 6; Jer. 2:24
¹ donkeys
² bare heights
³ jackals
 14:7 ^a Ps. 25:11; Jer. 14:21
 14:8 ^a Jer. 17:13
 14:9 ^a Is. 59:1
 b Ex. 29:45; Lev. 26:11; Ps. 46:5; Jer. 8:19
 14:10 ^a Jer. 2:23-25
 b [Jer. 44:21-23]; Hos. 8:13
¹ restrained
² punish
 14:11 ^a Ex. 32:10; Jer. 7:16; 11:14
 14:12 ^a Prov. 1:28; [Is. 1:15; 58:3-6]; Ezek. 8:18; Mic. 3:4; Zech. 7:13
 b Jer. 6:20
 c Jer. 9:16
¹ grain offering
 14:13 ^a Jer. 4:10
 b Jer. 8:11; 23:17
¹ Lit. true
 14:14 ^a Jer. 27:10
 b Jer. 29:8, 9
 c Jer. 23:16; Ezek. 12:24
¹ Pagan fortune-telling
² worthless thing
 14:15 ^a Jer. 5:12; Ezek. 14:10
 14:16 ^a Ps. 79:2, 3; Jer. 7:32; 15:2, 3
 14:17 ^a Jer. 9:1; 13:17; Lam. 1:16
 b Is. 37:22; Jer. 8:21; Lam. 1:15; 2:13
¹ mighty stroke
² severe

remember their iniquity, and ²visit their sins.

11 Then said the LORD unto me, ^aPray not for this people for *their* good.

12 ^aWhen they fast, I will not hear their cry; and ^bwhen they offer burnt offering and ¹an oblation, I will not accept them: but ^cI will consume them by the sword, and by the famine, and by the pestilence.

The False Prophets

13 ^aThen said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you ¹assured ^bpeace in this place.

14 Then the LORD said unto me, ^aThe prophets prophesy lies in my name: ^bI sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and ¹divination, and a ²thing of nought, and the ^cdeceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, ^ayet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; ^aand they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

Jeremiah Intercedes

17 Therefore thou shalt say this word unto them; ^aLet mine eyes run down with tears night and day, and let them not cease: ^bfor the virgin daughter of my people is broken with a ¹great breach, with a very ²grievous blow.

14:1. In 14:1–17:18 Jeremiah brings before his hearers several messages dealing with their false lamenting. Chapters 14 and 15 deal with Jeremiah's words and work in the time of a drought caused by a famine.

14:7–10. Jeremiah had been advised not to intercede for his people (11:4); yet he cannot help pleading for them despite their wronging of him (cf. 11:18–23).

He prays for God's mercy on the basis of their being **called by thy name**. However, God rejects Jeremiah's request (v. 10), reminding him that it is useless to pray for this obdurately sinful people (vv. 11, 12).

14:14. False prophets are easily identified—they speak in God's name, but give a message contrary to His revealed word (cf. Deut. 18:10–22).

18 If I go forth into ^athe field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the ^bpriest go about into a land that they know not.

19 ^aHast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and ^bthere is no healing for us? ^cwe looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our ^afathers: for ^bwe have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: ^aremember, break not thy covenant with us.

22 ^aAre there *any* among ^bthe ¹vanities of the Gentiles that can cause ^crain? or can the heavens give showers? ^dart not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

Cast Out of God's Sight

15 Then said the LORD unto me, ^aThough ^bMoses and ^cSamuel stood before me, *yet* my mind *could* not ¹be toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^aSuch as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the ^bcaptivity, to the captivity.

3 And I will ^aappoint over them four ¹kinds, saith the LORD: the

14:18 ^aJer. 6:25; Lam. 1:20; Ezek. 7:15
^bJer. 23:11
 14:19 ^aJer. 6:30; 7:29; 12:7; Lam. 5:22
^bJer. 15:18
^cJob 30:26; Jer. 8:15; 1 Thess. 5:3
 14:20 ^aNeh. 9:2; Ps. 32:5; Jer. 3:25
^bPs. 106:6; Jer. 8:14; 14:7; Dan. 9:8
 14:21 ^aPs. 106:45
 14:22 ^aZech. 10:1
^bDeut. 32:21
^c1 Kin. 17:1; Jer. 5:24
^dPs. 135:7
¹idols
 15:1 ^aPs. 99:6; Ezek. 14:14
^bEx. 32:11-14; Num. 14:13-20; Ps. 99:6
^c1 Sam. 7:9
¹be *favourable*
 15:2 ^aJer. 43:11; Ezek. 5:2, 12; Zech. 11:9; [Rev. 13:10]
^bJer. 9:16; 16:13
 15:3 ^aLev. 26:16, 21, 25; Jer. 12:3; Ezek. 14:21
¹forms of destruction
^bJer. 7:33
²drag off
 15:4 ^aDeut. 28:25
^b2 Kin. 24:3, 4
¹hand them over to trouble
 15:6 ^aJer. 2:13
^bIs. 1:4; Jer. 7:24
^cJer. 20:16; Zech. 8:14
¹relenting
 15:7 ^aJer. 18:21; Hos. 9:12-16
^bIs. 9:13; Jer. 5:3; Amos 4:10, 11
¹winnow
²winnowing fan
 15:8 ^aIs. 29:5
¹plunderer
²anguish and terror
 15:9 ^a1 Sam. 2:5; Is. 47:9
^bJer. 6:4; Amos 8:9
¹breathed her last
²remnant
 15:10 ^aJob 3:1; Jer. 20:14
¹Or land
²for interest

sword to slay, and the dogs to ²tear, and ^bthe fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will ¹cause them to be ^aremoved into all kingdoms of the earth, because of ^bManasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

Weary with Repenting

5 For who shall have pity upon thee, O Jerusalem? or who shall be-moan thee? or who shall go aside to ask how thou doest?

6 ^aThou hast forsaken me, saith the LORD, thou art ^bgone backward: therefore will I stretch out my hand against thee, and destroy thee; ¹I am weary with ²repenting.

7 And I will ¹fan them with a ²fan in the gates of the land; I will ^abe-leave *them* of children, I will destroy my people, *since* they ^breturn not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a ¹spoiler at noonday: I have caused *him* to fall upon it ^asuddenly, and ²terrors upon the city.

9 ^aShe that hath borne seven languisheth: she hath ¹given up the ghost; ^bher sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the ²residue of them will I deliver to the sword before their enemies, saith the LORD.

Encouragement for Jeremiah

10 ^aWoe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole ¹earth! I have neither lent ²on usury, nor men have lent to me ²on usury; *yet* every one of them doth curse me.

14:19. Again a burdened Jeremiah pleads with God, vicariously confessing the sins of the people and urging God not to destroy His people for the sake of His own reputation among the nations, because of the temple in Jerusalem, and on the basis of His covenant with His people (v. 21).

15:6. God's **repenting** is anthropomorphic language. From a human point of view God's relenting of the threatened calamity against Judah may

seem to be a change of mind. However, His **hand** will **stretch out** in judgment against them. See the note on 6:12.

15:10-21. These verses contain Jeremiah's personal lamentations over his lot in life (v. 10), and over his great loneliness (vv. 15-18). To these very human sorrows the Lord has comforting replies: Jeremiah will be vindicated (vv. 11-14), and God's prophet will be fortified against danger in difficult times (vv. 19-21).

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause ^athe enemy to ¹intreat thee *well* in the time of ²evil and in the time of affliction.

12 ¹Shall iron break the northern iron and the ²steel?

13 Thy substance and thy treasures will I give ¹to the ^aspoil without price, and *that* for all thy sins, even in all thy ²borders.

14 And I will make *thee* to ¹pass with thine enemies ^ainto a land *which* thou knowest not: for a ^bfire is kindled in mine anger, *which* shall burn upon you.

15 O LORD, ^athou knowest: remember me, and ¹visit me, and ^brevenge² me of my persecutors; take me not away in thy longsuffering; know that ^cfor thy sake I have suffered rebuke.

16 Thy words were found, and I did ^aeat them; and ^bthy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 ^aI sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my ^apain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me ^bas ^aliar, and *as* waters *that* ²fail?

A Fenced Brasen Wall

19 Therefore thus saith the LORD, ^aIf thou return, then will I bring thee again, *and* thou shalt ^bstand before me: and if thou ^ctake forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a ¹fenced brasen ^awall: and they shall fight against thee, but ^bthey shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of

15:11 ^aJer. 40:4, 5
¹ *intercede with thee*
² *adversity*

15:12 ¹ *Can anyone break iron*
² *bronze*

15:13 ^aPs. 44:12; Is. 52:3

¹ *as plunder*
² *territories*

15:14 ^aDeut. 28:36, 64; Jer. 16:13

^bDeut. 32:22; Ps. 21:9; Jer. 17:4

¹ *pass over*

15:15 ^aJer. 12:3

^bJer. 20:12

^cPs. 69:7-9; Jer. 20:8

¹ *take notice of*

² *take vengeance for me on*

15:16 ^aEzek. 3:1, 3; Rev. 10:9

^bJob 23:12; Ps. 119:72]

15:17 ^aPs. 26:4, 5

15:18 ^aJob 34:6; Jer. 10:19; 30:15; Mic. 1:9

^bJob 6:15

¹ *an unreliable stream*

² *Or cannot be trusted*

15:19 ^aJer. 4:1; Zech. 3:7

^b1 Kin. 17:1; Jer. 15:1

^cJer. 6:29; Ezek. 22:26; 44:23

15:20 ^aJer. 1:18; 6:27; Ezek. 3:9

^bPs. 46:7; Is. 41:10; Jer. 1:8, 19; 20:11; 37:21; 38:13; 39:11, 12

¹ *fortified bronze*

15:21 ¹ *grip*

16:4 ^aJer. 15:2

^bJer. 22:18; 25:33

^cJer. 14:16; 19:11

^dPs. 83:10; Jer. 8:2; 9:22

^ePs. 79:2; Is. 18:6; Jer. 7:33; 34:20

¹ *refuse*

16:5 ^aEzek. 24:17, 22, 23

16:6 ^aJer. 22:18

^bLev. 19:28; Deut. 14:1; Jer. 41:5; 47:5

^cIs. 22:12; Jer. 7:29

¹ *Pagan signs of grief*

16:7 ^aProv. 31:6

¹ *break bread*

16:9 ^aIs. 24:7, 8; Jer. 7:34; 25:10; Ezek. 26:13; Hos. 2:11; Rev. 18:23

¹ *rejoicing*

the hand of the wicked, and I will redeem thee out of the ¹hand of the terrible.

The Grievous Deaths in the Land

16 The word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of ^agrievous deaths; they shall not be ^blamented; neither shall they be ^cburied; *but* they shall be ^aas ¹dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their ^ccarcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, ^aEnter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, ^aneither shall *men* lament for them, nor ^bcut¹ themselves, nor ^cmake¹ themselves bald for them:

7 Neither shall *men* ¹tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to ^adrink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, ^aI will cause to cease out of this place in your eyes, and in your days, the voice of ¹mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

16:2. Chapters 16 and 17 continue the theme of Jeremiah's life in the light of the coming judgment. In the face of the horrible specter of death, destruction,

and deportation, Jeremiah is neither to marry nor to grieve for the objects of God's just judgment.

A Reason for Punishment

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ^aWherefore hath the LORD pronounced all this great ¹evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, ^aBecause your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done ^aworse than your fathers; for, behold, ^bye walk every one after the ¹imagination of his evil heart, that they may not hearken unto me:

13 ^aTherefore will I cast you out of this land ^binto a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

God Will Deliver His People

14 Therefore, behold, the ^adays come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the ^anorth, and from all the lands whither he had driven them: and ^bI will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many ^afishers, ¹saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine ^aeyes *are* upon all their ways: they are not hid from my

16:10 ^aDeut. 29:24; 1 Kin. 9:8; Jer. 5:19
¹ *disaster*

16:11 ^aDeut. 29:25; 1 Kin. 9:9; 2 Chr. 7:22; Neh. 9:26–29; Jer. 22:9

16:12 ^aJer. 7:26
^bJer. 3:17; 18:12
¹ *stubbornness*

16:13 ^aDeut. 4:26; 28:36, 63
^bJer. 15:14

16:14 ^aIs. 43:18; Jer. 23:7, 8; [Ezek. 37:21–25]

16:15 ^aJer. 3:18
^bJer. 24:6; 30:3; 32:37

16:16 ^aAmos 4:2; Hab. 1:15
¹ *fishermen*

16:17 ^a2 Chr. 16:9; Job 34:21; Ps. 90:8; Prov. 5:21; Jer. 23:24; 32:19; Zech. 4:10; [Luke 12:2; 1 Cor. 4:5]; Heb. 4:13

16:18 ^aIs. 40:2; Jer. 17:18; Rev. 18:6

^b [Ezek. 43:7]
¹ *repay*
² *idols*

16:19 ^aPs. 18:1, 2; Is. 25:4

^bJer. 17:17
^cIs. 44:10
¹ *worthlessness*

16:20 ^aPs. 115:4–8; Is. 37:19; Jer. 2:11; 5:7; Hos. 8:4–6; Gal. 4:8

16:21 ^aEx. 15:3; Ps. 83:18; Is. 43:3; Jer. 33:2; Amos 5:8

¹ Heb. *YHWH*, Jehovah

17:1 ^aJer. 2:22
^bJob 19:24
^cProv. 3:3; 7:3; Is. 49:16; 2 Cor. 3:3

¹ *engraved*
² *tablet*

17:2 ^aJudg. 3:7
¹ Heb. *Asherim*, wooden images

17:3 ¹ *as plunder*

17:4 ^aJer. 16:13
^bIs. 5:25; Jer. 15:14

¹ *let go of*
17:5 ^aPs. 146:3; Is. 30:1, 2; 31:1
^bIs. 31:3
¹ *Strength*

face, neither is their iniquity hid from mine eyes.

18 And first I will ¹recompense their iniquity and their sin ^adouble; because ^bthey have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable ²things.

God's Might

19 O LORD, ^amy strength, and my fortress, and ^bmy refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, ¹vanity, and *things* ^cwherein *there is* no profit.

20 Shall a man make gods unto himself, and ^athey *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that ^amy name *is* ¹The LORD.

A Pen of Iron

17 The sin of Judah *is* ^awritten with a ^bpen of iron, *and* with the point of a diamond: *it is* ^cgraven¹ upon the ²table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their ^agroves¹ by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance *and* all thy treasures ¹to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt ¹discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in ^athe land which thou knowest not: for ^bye have kindled a fire in mine anger, *which* shall burn for ever.

5 Thus saith the LORD; ^aCursed *be* the man that trusteth in ¹man, and maketh ^bflesh his arm, and whose heart departeth from the LORD.

16:14, 15. God includes a reassuring hope to Jeremiah. After Judah has paid for its sins and the divine purposes have been realized, God will regather His people to the land in a deliverance from the nations that surpasses that of Israel's redemption from Egypt. Nevertheless, Judah must first be judged (vv. 16, 17).

16:19–21. God's name will be vindicated and the Gentiles may even come to know him as LORD. See the note on 12:14–17.

17:2. Judah's idolatry is portrayed and condemned. See the notes on Judges 2:11–15 and 3:6, 7.

6 For he shall be ^alike ¹the heath in the desert, and ^bshall not see when good cometh; but shall inhabit the parched places in the wilderness, ^cin a salt land and not inhabited.

Blessed Is He That Trusts in God

7 ^aBlessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be ^aas a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not ¹see when heat cometh, but her leaf shall be green; and shall not be ²careful in the year of drought, neither shall cease from yielding fruit.

9 The ^aheart is deceitful above all things, and ¹desperately wicked: who can know it?

10 I the LORD ^asearch the heart, I ¹try the ²reins, ^beven to give every man according to his ways, *and* according to the fruit of his ³doings.

11 As the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, ^ashall leave them in the midst of his days, and at his end shall be ^ba fool.

12 A glorious high throne from the beginning *is* the place of our sanctuary.

Forsaking the Fountain of Living Waters

13 O LORD, ^athe hope of Israel, ^ball that forsake thee shall be ashamed, *and* they that depart from me shall be ^cwritten in the earth, because they have forsaken the LORD, the ^afountain of living waters.

14 Heal me, O LORD, and I shall

17:6 ^a Jer. 48:6
^b Job 20:17
^c Deut. 29:23;
 Job 39:6
¹ *a shrub*
 17:7 ^a Ps. 2:12;
 34:8; 125:1;
 146:5; Prov.
 16:20; [Is.
 30:18]; Jer. 39:18
 17:8 ^a Job 8:16;
 [Ps. 1:3; Ezek.
 31:3-9]
¹ *MT fear; Qr.,
 Tg. see*
² *anxious*
 17:9 ^a [Ecc. 9:3];
 Matt. 15:19;
 [Mark 7:21, 22]
¹ *Or incurably
 sick*
 17:10 ^a 1 Sam.
 16:7; 1 Chr. 28:9;
 Ps. 7:9; 139:23,
 24; Prov. 17:3;
 Jer. 11:20; 20:12;
 Rom. 8:27; Rev.
 2:23
^b Ps. 62:12; Jer.
 32:19; Rom. 2:6
¹ *test*
² *mind, lit. kid-
 neys, the most
 secret parts*
³ *deeds*
 17:11 ^a Ps. 55:23
^b Luke 12:20
 17:13 ^a Jer. 14:8
^b [Ps. 73:27; Is.
 1:28]
^c Luke 10:20
^d Jer. 2:13
 17:14 ^a Deut.
 10:21; Ps. 109:1
 17:15 ^a Is. 5:19;
 Ezek. 12:22;
 2 Pet. 3:4
 17:16 ^a Jer.
 1:4-12
¹ *hurried away*
² *Lit. shepherd*
 17:17 ^a Jer.
 16:19; Nah. 1:7
¹ *doom*
 17:18 ^a Ps. 35:4;
 70:2; Jer. 15:10;
 18:18
^b Ps. 25:2
^c Jer. 11:20
¹ *ashamed*
² *put to shame*
³ *doom*
⁴ *Lit. crush*
 17:20 ^a Ps. 49:1,
 2; Jer. 19:3, 4
 17:21 ^a Num.
 15:32; Neh.
 13:19; [John
 5:9-12, 17;
 7:22-24]

be healed; save me, and I shall be saved: for ^athou *art* my praise.

15 Behold, they say unto me, ^aWhere is the word of the LORD? let it come now.

16 As for me, ^aI have not ¹has-tened from *being* a ²pastor to follow thee: neither have I desired the woe-ful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: ^athou *art* my hope in the day of ¹evil.

18 ^aLet them be ¹confounded that persecute me, but ^blet not me be ²confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of ³evil, and ^cde-stroy⁴ them with double destruction.

Hallow the Sabbath Day

19 Thus said the LORD unto me; Go and stand in the gate of the chil-dren of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, ^aHear ye the word of the LORD, ye kings of Judah, and all Judah, and all the in-habitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; ^aTake heed to yourselves, and bear no bur-den on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hal-low ye the sabbath day, as I ^acom-manded your fathers.

17:22 ^a Ex. 20:8; 31:13; Ezek. 20:12

17:6. **Heath** probably means some type of juniper whose roots do not extend to the water table below.

17:9, 10. The **heart** (cf. Prov. 4:23) means man's innermost being. The bent of man's natural disposition, apart from God's redeeming grace, is described as **deceitful** (lit., crooked) and **desperately wicked** (incurably sick). Therefore, man cannot trust his own heart but must leave all to God who alone knows the heart and judges all men fairly. Only a person with a redeemed heart can live in proper fellowship with God (Job 11:13; 1 John 3:18-24).

17:11. This **partridge** may have been a type of sand grouse. As the hatched offspring soon recognized that another type of bird had been sitting on the eggs and so left the false mother, so a man's ill-gotten gain will

leave him and he will be shown to be a **fool**.

17:14-18. Jeremiah renews his plea for vindication and help. He prays not to be rescued from the persecution but to be delivered through it (cf. James 1:2-4; 1 Pet. 1:3-7; 4:12-19).

17:19. Jeremiah next denounces Judah's false legalism (17:19-20:18).

17:20-27. Because the personal observance of the **sabbath** recognized God as Creator and Preserver of the world and was a distinct obligation of the revealed law of God (Ex. 20:8-11; Deut. 5:11-15; Ezek. 20:12-24; 22:8, 26; 23:38), its profanation necessitated Judah's judgment (cf. 21:14). Conversely, a future Israel will be blessed for its sabbath-keeping (Is. 56:2; 58:13, 14; 66:22-24; Ezek. 44:24; 45:17; 46:1-4).

23 ^aBut they obeyed not, neither inclined their ear, but ¹made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, ^aif ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the ^bsabbath day, but hallow the sabbath day, to do no work therein;

25 ^aThen shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from ^athe places about Jerusalem, and from the land of Benjamin, and from ^bthe ¹plain, and from the mountains, and from ^cthe ²south, bringing burnt offerings, and sacrifices, and ³meat offerings, and incense, and bringing ^dsacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, ¹even entering in at the gates of Jerusalem on the sabbath day; then ^awill I kindle a fire in the gates thereof, ^band it shall devour the palaces of Jerusalem, and it shall not be ^cquenched.

The Potter's Vessel of Clay

18 The word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the ¹wheels.

4 And the vessel that he ¹made of clay was ²marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

17:23 ^aJer.

7:24, 26

¹ Were stubborn

17:24 ^aJer. 11:4;

26:3

^b Ex. 16:23-30;

20:8-10; Num.

15:32-36; Deut.

5:12-14; Neh.

13:15; [Is. 58:13]

17:25 ^aJer. 22:4

17:26 ^aJer. 33:13

^b Zech. 7:7

^c Judg. 1:9

^d Ps. 107:22;

116:17; Jer.

33:11

¹ Heb. *shephelah*, lowland

² Heb. *Negev*

³ grain or meal

17:27 ^aJer.

21:14; Lam.

4:11; Amos 1:4,

7, 10, 12

^b 2 Kin. 25:9;

2 Chr. 36:19;

Jer. 39:8; 52:13;

Amos 2:5

^c Jer. 7:20; Ezek.

20:47

¹ when

18:3 ¹ Potter's

wheel

18:4 ¹ was

making

² ruined

18:6 ^a Is. 45:9;

Rom. 9:20, 21

^b Is. 64:8

18:7 ^a Jer. 1:10

18:8 ^a Jer. 7:3-7;

12:16; [Ezek.

18:21; 33:11]

^b [Ps. 106:45];

Jer. 26:3; [Hos.

11:8; Joel 2:13];

Jon. 3:10

¹ relent

concerning the

disaster

18:10 ¹ relent

18:11 ^a 2 Kin.

17:13; Is. 1:16-

19; Jer. 4:1; Acts

26:20

^b Jer. 7:3-7

¹ am fashioning

a disaster

² plan

18:12 ^a Is. 57:10;

Jer. 2:25

Jer. 3:17; 23:17

¹ according to

our own plans

² stubbornness

18:13 ^a Is. 66:8;

Jer. 2:10, 11;

1 Cor. 5:1

^b Jer. 5:30; Hos.

6:10

¹ Gentiles

18:14 ¹ forsake

18:15 ^a Jer.

2:13, 32

^b Jer. 6:16

¹ worthless idols

² and not on a

highway

6 O house of Israel, ^acannot I do with you as this potter? saith the LORD. Behold, ^bas the clay is in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 At *what* instant I shall speak concerning a nation, and concerning a kingdom, to ^apluck up, and to pull down, and to destroy it;

8 ^aIf that nation, against whom I have pronounced, turn from their evil, ^bI will ¹repent of the evil that I thought to do unto them.

9 And at *what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will ¹repent of the good, wherewith I said I would benefit them.

Desolation from the Lord

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I ¹frame evil against you, and devise a ²device against you: ^areturn ye now every one from his evil way, and make your ways and your doings ^bgood.

12 And they said, ^aThere is no hope: but we will walk ¹after our own devices, and we will every one do the ^bimagination² of his evil heart.

13 Therefore thus saith the LORD; ^aAsk ye now among the ¹heathen, who hath heard such things: the virgin of Israel hath done ^ba very horrible thing.

14 Will *a man* ¹leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten ^ame, they have burned incense to ¹vanity, and they have caused them to stumble in their ways *from* the ^bancient paths, to walk in paths, ²in a way not cast up;

18:13. **Virgin** (daughter of) is a set phrase that often refers to certain nations or peoples.

18:14. Various translation problems attend this verse. Some suggest that **field** should be changed to read a word of closely related Hebrew conso-

nants—"mountain." Likewise, the verb **forsaken** is taken by some as "cease to flow." In any case, the application is clear. Although the supply of **snow** and **waters** is dependable, Judah has been fickle and unfaithful.

16 To make their land ^adesolate, and a perpetual ^bhissing; every one that passeth thereby shall be astonished, and ¹wag his head.

17 ^aI will scatter them ^bas with an east wind before the enemy; ^cI will shew them ¹the back, and not ¹the face, in the day of their calamity.

Jeremiah's Words Ignored

18 Then said they, ^aCome, and let us devise ¹devices against Jeremiah; ^bfor the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us ²smite him with the tongue, and let us not give heed to any of his words.

Jeremiah's Plea for Vengeance

19 Give heed to me, O LORD, and ¹hearken to the voice of them that contend with me.

20 ^aShall evil be ¹recompensed for good? for they have ^bdigged a pit for my ²soul. Remember that I ^cstood before thee to speak good ³for them, and to turn away thy wrath from them.

21 Therefore ^adeliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be ^bbereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: ^aforgive¹ not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine ^banger.

The Potter's Earthen Bottle

19 Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ¹ancients of the

people, and of the ¹ancients of the priests;

2 And go forth unto ^athe valley of the son of Hinnom, which *is* by the entry of the ¹east gate, and proclaim there the words that I shall tell thee,

3 ^aAnd say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring ¹evil upon this place, the which whosoever heareth, his ears shall ^btingle.

4 Because they ^ahave forsaken me, and have ¹estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with ^bthe blood of innocents;

5 ^aThey have built also the ¹high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, ^bwhich I commanded not, nor spake *it*, neither came *it* into my mind:

A Place of Hissing

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor ^aThe valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; ^aand I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their ^bcarcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city ^adesolate, and ¹an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the ^aflesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in

18:16 ^a Jer. 19:8; ^b 1 Kin. 9:8; Lam. 2:15; Mic. 6:16; ¹ shake
18:17 ^a Jer. 13:24; ^b Ps. 48:7; ^c Jer. 2:27
¹ My
18:18 ^a Jer. 11:19; ^b Lev. 10:11; Mal. 2:7; [John 7:48]
¹ plans
² attack
18:19 ¹ listen
18:20 ^a Ps. 109:4; ^b Ps. 35:7; 57:6; Jer. 5:26
^c Jer. 14:7—15:1
¹ repaid
² life
³ concerning
18:21 ^a Ps. 109:9—20; Jer. 11:22; 14:16
^b Jer. 15:7, 8; Ezek. 22:25
18:23 ^a Neh. 4:5; Ps. 35:14; 109:14; Is. 2:9; Jer. 11:20
^b Jer. 7:20
¹ do not atone for
19:1 ¹ elders

19:2 ^a Josh. 15:8; 2 Kin. 23:10; Jer. 7:31; 32:35
¹ Potsherd Gate
19:3 ^a Jer. 17:20
^b 1 Sam. 3:11; 2 Kin. 21:12
¹ a catastrophe
19:4 ^a Deut. 28:20; Is. 65:11; Jer. 2:13, 17, 19; 15:6; 17:13
^b 2 Kin. 21:12; Jer. 2:34; 7:6
¹ made this an alien place
19:5 ^a Num. 22:41; Jer. 7:31; 32:35
^b Lev. 18:21; 2 Kin. 17:17; Ps. 106:37, 38
¹ sacred places for pagan worship
19:6 ^a Josh. 15:8; Jer. 7:32
19:7 ^a Lev. 26:17; Deut. 28:25; Jer. 15:2, 9
^b Ps. 79:2; Jer. 7:33; 16:4; 34:20
19:8 ^a Jer. 18:16; 49:13; 50:13
¹ an object of
19:9 ^a Lev. 26:29; Deut. 28:53, 55; Is. 9:20; Lam. 4:10; Ezek. 5:10

18:18. Jeremiah again lets his readers understand some of the constant persecution he faces (cf. 11:18, 19) and renews his plea for safety and deliverance from the designs of evil men (cf. Ps. 43:1; 59:1, 2).

19:5, 6. See the note on 7:31, 32.

19:9. This gruesome prophecy (cf. Lev. 26:29; Deut. 28:53–57) literally came to pass in each of Jerusalem's great captivities, 586 B.C. (cf. Lam. 2:20; 4:10) and A.D. 70 (see Josephus *Wars of the Jews* 6.4). This also occurred in an earlier siege of Samaria by the Arameans (2 Kin. 6:26–31).

the siege and ¹straitness, wherewith their enemies, and they that seek their lives, shall ²straiten them.

The Message of the Broken Bottle

10 ^aThen shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; ^aEven so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be ¹made whole again: and they shall ^bbury them in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^aas the place of Tophet, because of all the houses upon whose ^broofs they have burned incense unto all the host of heaven, and ^chave poured out drink offerings unto other gods.

The People's Hardened Necks

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in ^athe court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the ¹evil that I have pronounced against it, because ^athey have ²hardened their necks, that they might not hear my words.

Jeremiah's Arrest

20 Now ^aPashur the son of ^bImmer the priest, who *was* also chief governor in the house of the

19:9 ¹desperation
²drive them to despair

19:10 ^aJer. 51:63, 64
19:11 ^aPs. 2:9; Is. 30:14; Jer. 13:14; Lam. 4:2; Rev. 2:27
^bJer. 7:32
¹restored

19:13 ^a2 Kin. 23:10; Ps. 74:7; 79:1; Jer. 52:13; Ezek. 7:21, 22
^b2 Kin. 23:12; Jer. 32:29; Zeph. 1:5
^cJer. 7:18; Ezek. 20:28

19:14 ^a2 Chr. 20:5; Jer. 26:2-8
19:15 ^aNeh. 9:17, 29; Jer. 7:26; 17:23
¹doom
²stiffened
20:1 ^aEzra 2:37, 38
^b1 Chr. 24:14

20:2 ^aJer. 37:13; Zech. 14:10
¹struck

20:3 ¹Lit. *Fear on Every Side*

20:4 ^aJer. 21:4-10
20:5 ^a2 Kin. 20:17; 2 Chr. 36:10; Jer. 3:24; 27:21, 22
^bIs. 39:6
¹wealth
²produce
³plunder
⁴seize

20:6 ^aJer. 14:13-15; Lam. 2:14
20:7 ^aJer. 1:6, 7
^bJob 12:4; Lam. 3:14
¹induced
²persuaded
³Lit. *a laughingstock*

LORD, heard that Jeremiah prophesied these things.

2 Then Pashur ¹smote Jeremiah the prophet, and put him in the stocks that *were* in the high ^agate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ¹Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will ^agive all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I ^awill deliver all the ¹strength of this city, and all the ²labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall ³spoil them, and ⁴take them, and ^bcarry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast ^aprophesied lies.

Jeremiah Ridiculed

7 O LORD, thou hast ¹deceived me, and I was ²deceived: ^athou art stronger than I, and hast prevailed: ^bI am ³in derision daily, every one mocketh me.

20:1, 2. This is not the **Pashur** of 21:1; 38:1. This Pashur was a priest and chief officer of the temple police. Because another is mentioned later as holding this position (29:25, 26), Pashur either died soon after this or may have been carried away captive in the siege of Jerusalem in 598/597 B.C.

20:3. **Pashur** is given a name that symbolizes the great terror that will come upon Judah and Jerusalem. The Hebrew **Magor-missabib**, "Terror on Every Side," is often used by Jeremiah (6:25; 20:3, 10; 46:5; 49:29; Lam. 2:22).

20:7. Jeremiah often allows the reader to see his inner turmoil in the midst of his continuous persecution.

It will not do to attempt to soften the language as some have suggested. The believer is at times so overcome by circumstances that he says things that on more sober reflection are, at best, inadvisable (cf. Ps. 73:1-22). The verb translated **deceived** is a strong one and can be translated "seduced" (cf. Ex. 22:16; 1 Kin. 22:20-22). Jeremiah complains that God had overpowered him when He called him. But God had warned him of all that he would face right from the start (1:18), and had reassured His prophet on several occasions (cf. 11:18—12:17; 15:10-21; 17:7-18). However black the circumstance, the believer must come to trust in God's abiding presence with him (cf. Josh. 1:5; Heb. 13:5, 6).

8 For since I spake, I cried out, ^aI cried violence and ¹spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a ^aburning fire shut up in my bones, and I was weary ¹with forbearing, and ^bI could not ²stay.

10 ^aFor I heard the ¹defaming of many, fear on every side. Report, *say they*, and we will report it. ^bAll my ²familiaris watched for my ³halting, *saying*, ⁴Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

Persecutors Will Not Prevail

11 But the LORD *is* ^awith me as a mighty ¹terrible one: therefore my persecutors shall stumble, and they shall not ^bprevail: they shall be greatly ashamed; for they shall not prosper: *their* ^ceverlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that ^atriest ¹the righteous, *and* seest the ²reins and the heart, ^blet me see thy vengeance on them: for unto thee have I ³opened my cause.

13 Sing unto the LORD, praise ye the LORD: for ^ahe hath delivered the ¹soul of the poor from the hand of evildoers.

Born to See Labour and Sorrow

14 ^aCursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought ¹tidings to my father, saying, A ²man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD ^aoverthrew, and ¹repented not: and let him ^bhear the

20:8 ^aJer. 6:7
¹plunder
 20:9 ^aJob 32:18-20; Ps. 39:3; Jer. 4:19; 23:9; [Ezek. 3:14]; Acts 4:20
^bJob 32:18; Jer. 6:11; Acts 18:5
¹of holding back
²Endure it
 20:10 ^aPs. 31:13
^bJob 19:19; Ps. 41:9; 55:13, 14; Luke 11:53, 54
¹mocking or slander
²acquaintances
³stumbling
⁴Perhaps
 20:11 ^aJer. 1:18, 19
^bJer. 15:20; 17:18
^cJer. 23:40
¹awesome
 20:12 ^aPs. 7:9; 11:5; 17:3; 139:23; [Jer. 11:20; 17:10]
^bPs. 54:7; 59:10; Jer. 15:15
¹tests
²mind, lit. kidneys
³pled
 20:13 ^aPs. 35:9, 10; 109:30, 31
¹life
 20:14 ^aJob 3:3; Jer. 15:10
 20:15 ¹the news
²male
 20:16 ^aGen. 19:25
^bJer. 18:22
¹relented
 20:17 ^aJob 3:10, 11
 20:18 ^aJob 3:20; Jer. 15:10
^bLam. 3:1
¹toil
 21:1 ^a2 Kin. 24:17, 18; Jer. 32:1-3; 37:1; 52:1-3
^b1 Chr. 9:12; Jer. 38:1
^c2 Kin. 25:18; Jer. 29:25; 37:3
 21:2 ^aEx. 9:28; 1 Sam. 9:9; Jer. 37:3; 7; Ezek. 14:7; 20:1-3
¹Or Nebuchadnezzar, Jer. 27:6
²The king
 21:4 ^aIs. 13:4; Jer. 39:3; Lam. 2:5, 7; Zech. 14:2
¹The Babylonians
²outside
 21:5 ^aJer. 32:24; 33:5; Is. 63:10
^bEx. 6:6; Deut. 4:34; Jer. 6:12
 21:7 ^a2 Kin. 25:5-7, 18-21; Jer. 37:17; 39:5; 52:9

cry in the morning, and the shouting at noontide;

17 ^aBecause he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 ^aWherefore came I forth out of the womb to ^bsee ¹labour and sorrow, that my days should be consumed with shame?

Zedekiah Seeks God's Leadership

21 The word which came unto Jeremiah from the LORD, when ^aking Zedekiah sent unto him ^bPashur the son of Melchiah, and ^cZephaniah the son of Maaseiah the priest, saying,

2 ^aEnquire, I pray thee, of the LORD for us; for ¹Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that ²he may go up from us.

The Lord Will Fight Against Jerusalem

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* ¹the Chaldeans, which besiege you ²without the walls, and ^aI will assemble them into the midst of this city.

5 And I ^amyself will fight against you with an ^boutstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

Zedekiah to Be Captured

7 And afterward, saith the LORD, ^aI will deliver Zedekiah king of Judah, and his servants, and the

21:1. Chapters 21-24 deal with Judah's false leadership. This Pashur is to be differentiated from Pashur ben Immer (20:1-6). The similarity in names may account for the placement of chapter 21 after chapter 20, even though the events of the present chapter occur sometime later in the days of King Zedekiah. Indeed, this chapter must be dated about

589/588 B.C., near to the events described in Jeremiah 37:1-10. **Zephaniah the son of Maaseiah** is also mentioned in Jeremiah 37:3 and seems less hostile to Jeremiah than were many of the priests (cf. 29:25, 26).

21:5. For the theme of the **outstretched hand**, see the note on 6:12.

people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall ¹smite them with the edge of the sword; ^bhe shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, ^aI set before you the way of life, and the way of death.

9 He that ^aabideth¹ in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and ²falleth to the Chaldeans that besiege you, he shall ^blive, and his life shall be unto him ³for a prey.

10 For I have ^aset my face against this city for ¹evil, and not for good, saith the LORD: ^bit shall be given into the hand of the king of Babylon, and he shall ^cburn it with fire.

The Fruit of Judah's Doings

11 And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; ^aExecute¹ judgment ^bin the morning, and deliver *him that is* ²spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, ^aI *am* against thee, O ¹inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, ^bWho shall come down against us? or who shall enter into our habitations?

14 But I will punish you according

21:7 ^bDeut. 28:50; 2 Chr. 36:17; Jer. 13:14; Ezek. 7:9; Hab. 1:6-10

¹ *strike*

21:8 ^aDeut.

30:15, 19; Is.

1:19, 20

21:9 ^aJer. 38:2

^bJer. 39:18

¹ *remains*

² *surrenders*

³ *as a prize*

21:10 ^aLev.

17:10; Jer. 44:11,

27; Amos 9:4

^bJer. 38:3

^c2 Kin. 25:9;

2 Chr. 36:19; Jer.

34:2, 22; 37:10

¹ *disaster*

21:12 ^aPs. 72:1;

Is. 1:17; Jer. 22:3;

Zech. 7:9

^bPs. 101:8;

Zeph. 3:5

¹ *Dispense*

justice

² *plundered*

21:13 ^a[Jer.

23:30-32; Ezek.

13:8]

^b2 Sam. 5:6, 7;

Jer. 49:4; Lam.

4:12; Obad. 3, 4

¹ *dweller*

21:14 ^aProv.

1:31; Is. 3:10, 11;

Jer. 17:10; 32:19

^b2 Chr. 36:19;

Is. 10:16, 18; Jer.

11:16; 17:27;

52:13; Ezek.

20:47, 48

¹ *deeds*

22:2 ^aJer. 17:20

22:3 ^aIs. 58:6;

Jer. 21:12; [Mic.

6:8]; Zech. 7:9;

8:16; Matt. 23:23

^bJer. 7:6; Zech.

7:10

¹ *Dispense*

justice

² *plundered*

22:4 ^aJer. 17:25

22:5 ^aMatt.

23:38; Heb.

6:13, 17

¹ Obey

22:6 ^aGen.

37:25; Num.

32:1; Song 4:1

22:7 ^aIs. 37:24

^bJer. 21:14

to the ^afruit of your ¹doings, saith the LORD: and I will kindle a fire in the forest thereof, and ^bit shall devour all things round about it.

The Conditions for Obedience

22 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, ^aHear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; ^aExecute¹ ye judgment and righteousness, and deliver the ²spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the ^bfatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, ^athen shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

God's Warning for Disobedience

5 But if ye will not ¹hear these words, ^aI swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* ^aGilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down ^athy choice cedars, ^band cast *them* into the fire.

8 And many nations shall pass by

21:7. All of this came to pass literally (see 39:1-10; 52:1-30; 2 Kin. 25:1-25; 2 Chr. 36:17-21).

21:8. For the theme of the two ways, see the note on 6:16.

21:11, 12. Zedekiah (together with his court) is charged with giving heed to the Lord's words of instruction and warning as the representative of the **house of David**. Though he was a wicked king who had failed to appropriate the available blessings of the Davidic covenant (see the note on 2 Sam. 7:12-16), still, he was David's descendant and heir, and needed to be reminded of his special God-given responsi-

bilities. Note the similar divine challenge to Ahaz in Isaiah 7:2, 13.

22:1, 2. Chapter 22 is probably placed here because it, like chapter 21, contains messages that were addressed to the **house of the king of Judah** and concerned the **throne of David** (cf. 21:11, 12). Several kings appear to be in view in this chapter: Jehoiakim (vv. 1-9, 13-23), Jehoahaz (vv. 10-12), and Jehoiachin (vv. 24-30). Chronologically, the events of this chapter precede those of chapter 21.

22:3. See the note on 7:6.

this city, and they shall say every man to his neighbour, ^aWherefore hath the LORD done thus unto this great city?

9 Then they shall answer, ^aBecause they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for ^athe dead, neither bemoan him: *but* weep ¹sore for him ^bthat goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ^aShallum¹ the son of Josiah king of Judah, which reigned instead of Josiah his father, ^bwhich went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

Woe to Jehoiakim

13 ^aWoe unto him that buildeth his house by unrighteousness, and his ¹chambers by ²wrong; ^bthat useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large ¹chambers, and cutteth him out windows; and ²it is cieled with cedar, and ³painted with vermilion.

15 Shalt thou reign, because thou ¹closest *thyself* in cedar? did not thy father eat and drink, and do ²judgment and justice, *and* then ^ait was well with him?

16 He ¹judged the cause of the poor and needy; then *it was well with him: was* not this to know me? saith the LORD.

17 ^aBut thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

22:8 ^a Deut. 29:24-26; 1 Kin. 9:8, 9; 2 Chr. 7:20-22; Jer. 16:10

22:9 ^a 2 Kin. 22:17; 2 Chr. 34:25; Jer. 11:3

22:10 ^a 2 Kin. 22:20

^b Jer. 14:17; 22:11; Lam. 3:48

¹ bitterly

22:11 ^a 1 Chr. 3:15

^b 2 Kin. 23:34; 2 Chr. 36:4; Ezek. 19:4

¹ Or *Jehoahaz*

22:13 ^a 2 Kin. 23:35; Jer. 17:11; Ezek. 22:13

^b Lev. 19:13; Deut. 24:14, 15; Mic. 3:10; Hab. 2:9; James 5:4

¹ upper chambers

² injustice

22:14 ¹ upper chambers

² panel it with

³ paint it

22:15 ^a 2 Kin. 23:25; Ps. 128:2; Is. 3:10; Jer. 7:23; 42:6

¹ enclose

² justice and righteousness

22:16 ¹ Defended

22:17 ^a Jer. 6:13; 8:10; Ezek. 19:6; [Luke 12:15-20]

22:18 ^a Jer. 16:4, 6

^b 1 Kin. 13:30

22:19 ^a 1 Kin. 21:23, 24; 2 Chr. 36:6; Jer. 36:30; Dan. 1:2

¹ dragged

22:20 ¹ *Abarim*

22:21 ^a Jer. 3:24, 25; 32:30

22:22 ^a Jer. 23:1

¹ rulers, lit. shepherds

² humiliated

22:23 ^a Jer. 6:24

¹ childbirth

22:24 ^a 2 Kin. 24:6, 8; 1 Chr. 3:16; 2 Chr. 36:9; Jer. 37:1

^b Song 8:6; Is. 49:16; Hag. 2:23

¹ Or *Jeconiah* or *Jehoiachin*

² signet ring

22:25 ^a 2 Kin. 24:15, 16; Jer. 34:20

¹ The Babylonians

22:26 ^a 2 Kin. 24:15; Jer. 10:18; 16:13

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; ^aThey shall not lament for him, *saying*, ^bAh my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 ^aHe shall be buried with the burial of an ass, ¹drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from ¹the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. ^aThis *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all ^athy ¹pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and ²confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, ^athe pain as of a woman in ¹travail!

Coniah's Seed Shall Not Rule

24 *As* I live, saith the LORD, ^athough ¹Coniah the son of Jehoiakim king of Judah ^bwere the ²signet upon my right hand, yet would I pluck thee thence;

25 ^aAnd I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of ¹the Chaldeans.

26 ^aAnd I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised

22:10-12. **Shallum** (or Jehoahaz) was taken captive to Egypt by Pharaoh-nechoh on his return from Haran in 609 B.C. See the Introduction to Jeremiah and the notes on 2 Kings 23:28-35.

22:18, 19. **Jehoiakim** appears to have died in ignominy (cf. 36:30, 31 and the note on 2 Kin. 24:10-16).

22:24. The young **Coniah** (or Jehoiachin), the son of Jehoiakim, was carried away captive in Nebuchadrezzar's second campaign against Jerusalem (598/597 B.C.; cf. 2 Kin. 24:8-16), but lived on in captivity beyond his captor's death in 562 B.C. See the note on 2 Kings 25:27-30.

broken idol? *is he*^a a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 ^aO earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man ^achildless, a man *that* shall not prosper in his days: for ^bno man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

The Evil of Your Doings

23 Woe ^abe unto the ¹pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the ¹pastors that feed my people; Ye have scattered my flock, and driven them away, and have not ²visited them:

22:28 ^a Ps. 31:12; Jer. 48:38; Hos. 8:8

22:29 ^a Deut. 32:1; Is. 1:2; 34:1; Mic. 1:2

22:30 ^a 1 Chr. 3:16, 17; Matt. 1:12
^b Ps. 94:20; Jer. 36:30

23:1 ^a Is. 56:9-12; Jer. 10:21

¹ Lit. *shepherds*

23:2 ¹ Lit. *shepherds*
² *attended to*

^a Ex. 32:34

³ *attend to you for*

23:3 ^a Is. 11:11, 12, 16; Jer. 32:37

23:4 ^a Jer. 3:15; [Ezek. 34:23]

23:5 ^a Is. 4:2; 11:1; 40:10, 11; Jer.

33:14; [Dan. 9:24; Zech. 6:12]; Matt.

1:1, 6; Luke 3:31; [John 1:45; 7:42]

^b Ps. 72:2; Is. 9:7; 32:1, 18; [Dan.

9:24]

¹ *act wisely*

² *justice and righteousness*

³ *land*

^a behold, I will ³visit upon you the evil of your doings, saith the LORD.

3 And ^aI will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up ^ashepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

A Righteous Branch

5 Behold, ^athe days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and ¹prosper, ^band shall execute ²judgment and justice in the ³earth.

6 ^aIn his days Judah shall be saved,

23:6 ^a Deut. 33:28; Jer. 30:10; Zech. 14:11

22:30. **Childless** means that none of Jehoiachin's seven sons (1 Chr. 3:17, 18) would succeed him on the throne of **Judah**, nor would any of his natural descendants succeed him. Although Jesus' paternal ancestors through Joseph include Jehoiachin (Matt. 1:11-16), the line of descent is thus recorded only to show Jesus' legal right to the **throne of David**. Because Jesus was virgin-born (Matt. 1:18; Luke 1:34-36), hence not the natural son of Joseph, the pronouncement against Jehoiachin's line is not contradicted.

Although Jehoiachin's grandson Zerubbabel was governor of Judah (Ezra 3:2; Neh. 12:1), he was never Israel's king. Thus, the human kingship of Israel and Judah ended with the sixth century B.C. Note also that Jesus' human descent is apparently traced through Mary, a descendant of David through his son Nathan (not the prophet), not Solomon (Luke 3:23-31). Therefore, heir to David's throne through both parents, as the virgin-born son of Mary, Christ did not abrogate the prophetic curse against Jehoiachin's line. Rather, the great accuracy and trustworthiness of the Scriptures are again demonstrated.

23:3. That this prophecy looks beyond the returning exiles of Judah to the eschatological scene is clear from the universal scope of the context. The prophets repeatedly predict that God will regather His people in the distant future, that they will turn to the Messiah, and enter into His millennial kingdom (cf. 31:1-14, 23-37; 33:14-26; Is. 10:20-23; Ezek. 36; 37:15-28; Joel 2:32; Mic. 2:12, 13; 4:1-8; 5:7, 8; 7:18-20; Zech. 8:6-8).

23:4. The word **shepherds** is the same as that translated "pastors" in verse 1. In contrast to Judah's wicked pastors, God will give His people a good One. The whole passage (vv. 1-8) is taken from the imagery of shepherding. God Himself, as a Good Shepherd, will gather together the scattered sheep of Israel and will give them new shepherds who will serve under the Chief Shepherd (cf. 1 Pet. 5:4) of the flock (cf. Is. 10:20-22; Ezek. 34:22-24).

The theme of the shepherd is a familiar one in the

Scriptures. It was assumed by God as He led Israel (Ps. 80:1), while seeing to their needs (Ps. 23:1, 2), and protecting and guiding them in accordance with His good purposes for them (cf. Is. 40:9-20 with Ezek. 34:12; Zech. 9:15, 16). As noted previously (see the notes at 3:15 and 10:1), Israel's leaders were charged with the care of God's people as a shepherd would watch over his flock (Num. 27:17); but too often they proved to be false shepherds (cf. 2:8; 10:21; 25:32ff.; Ezek. 34:2ff.; Zech. 10:2ff.; 11:4ff.). Accordingly, God announced through His prophets that He would send His own true Shepherd, the Messiah, who would save and care for His flock (Ezek. 34:22-24). Christ affirmed that He was that Good Shepherd who, as a smitten Shepherd (cf. Zech. 13:7), would lay down His life for the sheep (John 10:11ff.).

The writer of Hebrews (Heb. 13:20, 21) points out that Christ is also that Great Shepherd who sees to the maturing and well-being of His believing flock (cf. 1 Pet. 2:25). Peter affirms that Christ is the Chief Shepherd who has entrusted His work to other "under shepherds" until He Himself shall come again for His flock (1 Pet. 5:4), so that it is no accident that one of the terms for pastor in the New Testament means "shepherd" and that Paul could instruct the Ephesian elders in "shepherding" (Acts 20:17-38).

23:5. The phrase **the days come** refers to the messianic era (cf. 31:27-40), when the **righteous Branch** (cf. Zech. 3:8; 6:12 with Is. 11:1) of the Lord (Is. 4:2) will "grow up unto David" (33:15). Jeremiah 23:5-8 looks forward to the time when the Messiah, Israel's Shepherd and **King** will sit on the throne of **David** (cf. 33:14-26; Ezek. 34:22-31; 37:22-28) in fulfillment of the promises of the Davidic covenant (see the note on 2 Sam. 7:12-16). His reign will be a time of renewed peace, **justice**, and righteousness (cf. 32:37-44; 33:10-13; Is. 2:1-4; 11:1-12:6; 35:1-10; Ezek. 34:25-31; 36:26-38; Mic. 4:1-5).

23:6. The Messiah's title **THE LORD OUR RIGHTEOUSNESS** will also be given to Jerusalem

and Israel ^bshall dwell safely: and ^cthis is his name whereby he shall be called, ¹THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, ^athe days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, ^aand from all countries whither I had driven them; and they shall dwell in their own ^bland.

The Profane Prophets and Priests

9 Mine heart within me is broken because of the prophets; ^aall my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of ¹the words of his holiness.

10 For ^athe land is full of adulterers; for ^bbecause of ¹swearing the land mourneth; ^cthe pleasant places of the wilderness are dried up, and their ²course is evil, and their ³force is not right.

11 For ^aboth prophet and priest are profane; yea, ^bin my house have I found their wickedness, saith the LORD.

12 ^aWherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I ^bwill bring ¹evil upon them, *even* the year of their ²visitation, saith the LORD.

13 And I have seen ¹folly in the prophets of Samaria; ^athey prophesied ²in Baal, and ^bcaused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: ^athey commit adultery, and walk in lies: they ^bstrengthen also the hands of evildoers, that none doth ¹return from his wickedness: they are all of

23:6 ^bJer. 32:37
^cIs. 45:24; Jer. 33:16; [Dan. 9:24; Rom. 3:22; 1 Cor. 1:30]
¹Heb. YHWH
Tsidkenu
 23:7 ^aIs. 43:18, 19; Jer. 16:14
 23:8 ^aIs. 43:5, 6; Ezek. 34:13; Amos 9:14, 15
^bGen. 12:7; Jer. 16:14, 15; 31:8
 23:9 ^aJer. 8:18; Hab. 3:16
¹his holy words
 23:10 ^aJer. 9:2
^bHos. 4:2; Mal. 3:5
^cPs. 107:34; Jer. 9:10
¹a curse
²course of life is
³might
 23:11 ^aJer. 6:13; Zeph. 3:4
^bJer. 7:30; 32:34; Ezek. 8:11; 23:39
 23:12 ^aPs. 35:6; [Prov. 4:19]; Jer. 13:16
^bJer. 11:23
¹disaster
²punishment
 23:13 ^a1 Kin. 18:18-21; Jer. 2:8
^bIs. 9:16
¹Lit. unsavorness
²by
 23:14 ^aJer. 29:23
^bJer. 23:22; Ezek. 13:22, 23
¹turn back from

^cGen. 18:20; Deut. 32:32; Is. 1:9, 10
 23:15 ^aDeut. 29:18; Jer. 9:15
¹bitter or poisonous water
²ungodliness
 23:16 ^aJer. 14:14; Ezek. 13:3, 6
¹Do not listen
²worthless
 23:17 ^aJer. 8:11; Ezek. 13:10; Zech. 10:2
^bDeut. 29:19; Jer. 3:17
^cJer. 5:12; Amos 9:10; Mic. 3:11
¹continually
²stubbornness
 23:18 ^aJob 15:8, 9; [Jer. 23:22; 1 Cor. 2:16]
 23:19 ^aJer. 25:32; 30:23; Amos 1:14
¹violent
 23:20 ^a2 Kin. 23:26, 27; Jer. 30:24
^bGen. 49:1
¹turn back
²understand

them unto me as ^cSodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with ^awormwood, and make them drink the ¹water of gall: for from the prophets of Jerusalem is ²profaneness gone forth into all the land.

Hearken Not to the False Prophets

16 Thus saith the LORD of hosts, ¹Hearken not unto the words of the prophets that prophesy unto you: they make you ²vain: ^athey speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say ¹still unto them that despise me, The LORD hath said, ^aYe shall have peace; and they say unto every one that ^bwalketh after the ²imagination of his own heart, ^cNo evil shall come upon you.

18 For ^awho hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a ^awhirlwind of the LORD is gone forth in fury, even a ¹grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The ^aanger of the LORD shall not ¹return, until he have executed, and till he have performed the thoughts of his heart: ^bin the latter days ye shall ²consider it perfectly.

21 ^aI have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have ^aturned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

23:21 ^aJer. 14:14; 23:32; 27:15
 23:22 ^aJer. 25:5

(33:14-16) because the Righteous One will be there (cf. Ezek. 48:35; Joel 3:17, 21). In the Old Testament, God's name is recorded as being on the temple (7:10-14, 30; 32:34; 34:15; 1 Kin. 8:43; 2 Chr. 6:33), the city of Jerusalem (25:29; 33:14-16; Dan. 9:18), and His people, both Israel (14:9; 2 Chr. 7:14; Is. 4:1;

63:19; Dan. 9:19) and among the Gentiles (Amos 9:12). Jeremiah also identifies himself by the title (15:16). In the New Testament that name becomes particularly identified with God's Son, Jesus Christ (Acts 5:41; 3 John 7; Rev. 2:13; 3:12; 22:4).

23:23. Although God is often revealed in the Old

Prophesying False Dreams

24 Can any ^ahide himself in secret places that I shall not see him? saith the LORD. ^bDo not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, ^aas their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a ^afire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, ^aI *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* ^aagainst the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their ^alies, and by ^btheir ¹lightness; yet I sent them

23:24 ^a[Ps. 139:7]; Amos 9:2, 3
^b[1 Kin. 8:27]; Ps. 139:7
23:27 ^aJudg. 3:7
23:29 ^aJer. 5:14
23:30 ^aDeut. 18:20; Ps. 34:16; Jer. 14:14, 15; Ezek. 13:8, 9
23:31 ^aEzek. 13:9
23:32 ^aJer. 20:6; 27:10; Lam. 2:14; 3:37
^bZeph. 3:4
¹recklessness

^cJer. 7:8; Lam. 2:14
23:33 ^aIs. 13:1; Nah. 1:1; Hab. 1:1; Zech. 9:1; Mal. 1:1
¹oracle or prophesy
23:34 ¹oracle
²attend to
23:36 ^aDeut. 4:2
¹oracle
23:38 ¹oracle or prophesy
23:39 ^aHos. 4:6

not, nor commanded them: therefore they shall not ^cprofit this people at all, saith the LORD.

The Burden of the Lord

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* ^athe ¹burden of the LORD? thou shalt then say unto them, What ¹burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The ¹burden of the LORD, I will even ²punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the ¹burden of the LORD shall ye mention no more: for every man's word shall be his ¹burden; for ye have ^aperverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The ¹burden of the LORD; therefore thus saith the LORD; Because ye say this word, The ¹burden of the LORD, and I have sent unto you, saying, Ye shall not say, The ¹burden of the LORD;

39 Therefore, behold, I, even I, ^awill utterly forget you, and I will forsake you, and the city that I gave you

Testament as **at hand** (i.e., near or immanent in earth's activities, especially in relation to Israel's worship, Is. 65:5; or in the experiences of those who are His own, Ps. 85:10; 145:18; Is. 50:8), the remark here stresses that God's nearness to His people is not to be taken as a mere confession with no reality in their lives (cf. 7:4; 12:2). Moreover, we are to be reminded that God is also **afar off** (i.e., distant or transcendent, Ps. 139:2), One who sovereignly directs the affairs of earth's history in accordance with His wise and holy purposes (cf. Is. 40:21–23; 44:24–45:6; Ps. 103:19–22; Dan. 2:20, 21; 4:34–37). God longs to draw near to His people, but His presence is not to be taken for granted, nor can He be manipulated for selfish gain (cf. 8:8, 9; 18:18).

23:25. In the Old Testament, God usually spoke to His servants directly (cf. 1:4–10; Is. 8:1) or in a vision (1:11, 13; Is. 1:1; 6:1; Ezek. 1:1; Dan. 7:1). God did at times use dreams to reveal His will to His own (Gen. 28:11–17), especially to equip His servants who would labor in foreign cultures where dreams and their in-

terpretations were regarded as particularly important (e.g., Joseph, Gen. 37:5–11; 40:5–22; 41:1–36; and Daniel, Dan. 2:1–45; 4:4–27).

23:33. The Hebrew word translated **burden** can also mean "oracle." Coming from a root meaning to "lift up," it signifies that which God places upon the prophet's heart to bear. Its message may either be one of judgment (Is. 13:1; 15:1; Ezek. 12:10) or of promise (Zech. 12:1–10). There is a word and thought play here. Apparently Jerusalem's false prophets made a charade of this word, chiding Jeremiah as to the burden of the day. In the Lord's reply, the Hebrew text reads literally, "What burden?" The ancient Greek and Latin versions render this phrase, "You are the burden!" In either case, the Lord goes on to tell the false prophets plainly that they are to stop claiming that they speak the burden of the Lord. They will find their own words to be a burden too heavy to bear, and God will in turn cast them off as a burden that He will no longer carry.

and your fathers, *and cast you out of my presence:*

40 And I will bring ^aan everlasting reproach upon you, and a perpetual ^bshame, which shall not be forgotten.

The Two Baskets of Figs

24 The ^aLORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar ^bking of Babylon had carried away captive ^cJeconiah¹ the son of Jehoiakim king of Judah, and the princes of Judah, with the ²carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very ¹naughty figs, which could not be eaten, they were so ^abad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the ¹evil, very ¹evil, that cannot be eaten, they are so ¹evil.

Blessings and Restoration

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I ¹acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and ^aI will bring them again to this land: and ^bI will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them ^aan heart to know me, that I *am* the LORD: and they shall be ^bmy people, and I will be their God: for they shall return unto me ^cwith their whole heart.

8 And as the ¹evil ^afigs, which cannot be eaten, they are so ¹evil; surely

23:40 ^aJer. 20:11; Ezek. 5:14, 15
^bMic. 3:5-7
24:1 ^aAmos 7:1, 4; 8:1
^b2 Kin. 24:12-16; 2 Chr. 36:10
^cJer. 22:24-28; 29:2
¹Or *Coniah* or *Jehoiachin*
²craftsmen
24:2 ^aIs. 5:4, 7; Jer. 29:17
¹bad
24:3 ¹bad
24:5 ¹regard
24:6 ^aJer. 12:15; 29:10; Ezek. 11:17
^bJer. 32:41; 33:7; 42:10
24:7 ^a[Deut. 30:6; Jer. 32:39; Ezek. 11:19; 36:26, 27]
^bIs. 51:16; Jer. 30:22; 31:33; 32:38; Ezek. 14:11; Zech. 8:8; [Heb. 8:10]
^c1 Sam. 7:3; Ps. 119:2; Jer. 29:13
24:8 ^aJer. 29:17
¹bad

^bJer. 39:9
^cJer. 44:1, 26-30
24:9 ^aDeut. 28:25, 37; 1 Kin. 9:7; 2 Chr. 7:20; Jer. 15:4; 29:18; 34:17
^bPs. 44:13, 14
¹to trouble
²harm
³byword
24:10 ¹destroyed
25:1 ^aJer. 36:1
^b2 Kin. 24:1, 2; 2 Chr. 36:4-6; Dan. 1:1, 2
25:3 ^aJer. 1:2
^bJer. 7:13; 11:7, 8, 10
¹listened
25:4 ^aJer. 7:13, 25
¹listened
25:5 ^a2 Kin. 17:13; [Is. 55:6, 7]; Jer. 18:11; Ezek. 18:30; [Jon. 3:8-10]
¹Repent now

thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the ^bresidue of Jerusalem, that remain in this land, and ^cthem that dwell in the land of Egypt:

9 And I will deliver them ¹to ^abe removed into all the kingdoms of the earth for *their* ²hurt, ^bto be a reproach and a ³proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be ¹consumed from off the land that I gave unto them and to their fathers.

Judah Ignores Warnings of Prophets

25 The word that came to Jeremiah concerning all the people of Judah ^ain the fourth year of ^bJehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 ^aFrom the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; ^bbut ye have not ¹hearkened.

4 And the LORD hath sent unto you all his servants the prophets, ^arising early and sending *them*; but ye have not ¹hearkened, nor inclined your ear to hear.

5 They said, ^aTurn¹ ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with

24:7. Although this prophecy has provisional application for the returning exiles in the sixth century B.C., it looks far beyond to Israel's ultimate regathering under the terms of the new covenant. See the note on 31:31-34.

25:1. Chapters 25-51 center on God's jurisdiction over the nations and include His special plans for Israel.

25:4. See the note on 7:13.

the works of your hands; and I will do you no ¹hurt.

7 Yet ye have not ¹hearkened unto me, saith the LORD; that ye might ^aprovoke me to anger with the works of your hands to your own ²hurt.

Seventy Years of Captivity

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take ^aall the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, ^bmy servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and ^cmake them an astonishment, and an hissing, and perpetual desolations.

10 Moreover I will ¹take from them the ^avoice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, ^bthe sound of the millstones, and the light of the ²candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy ^ayears.

God's Punishment of Babylon

12 And it shall come to pass, ^awhen ¹seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, ^band will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 ^aFor many nations ^band great kings shall ^cserve ¹themselves of

25:6 ¹harm
25:7 ^aDeut.
32:21; Jer. 7:19;
32:30

¹listened

²harm

25:9 ^aJer. 1:15

^bIs. 45:1; Jer.

27:6

^cJer. 18:16

25:10 ^aIs.

24:7-11; Jer.

7:34; 16:9; Ezek.

26:13; Hos. 2:11;

Rev. 18:23

^bEcc. 12:4; Is.

47:2

¹Lit. *cause to*

perish

²lamp

25:11 ^a2 Chr.

36:21; Jer. 29:10;

Dan. 9:2; Zech.

7:5

25:12 ^a2 Chr.

36:21, 22; Ezra

1:1; Jer. 29:10;

Dan. 9:2

^bIs. 13:20; Jer.

50:3

¹Beginning

circa 605 B.C.

(2 Kin. 24:1)

and ending

circa 536 B.C.

(Ezra 1:1)

25:14 ^aJer. 50:9;

51:27, 28

^bJer. 51:27

^cJer. 27:7

¹be served by

them

^dJer. 50:29;

51:6, 24

25:15 ^aJob

21:20; Ps. 75:8;

Is. 51:17; Rev.

14:10

¹wrath

25:16 ^aJer. 51:7;

Ezek. 23:34;

Nah. 3:11

¹stagger

²go

25:18 ^aJer.

25:9, 11

^bJer. 24:9

25:20 ^aJob 1:1;

Lam. 4:21

^bJer. 47:1-7;

Ezek. 25:16, 17

^cIs. 20:1

¹mixed mul-

titude

²Or *Gaza*

25:21 ^aJer. 49:7

25:22 ^aJer. 47:4;

Zech. 9:2-4

^bJer. 49:23

¹Or *Tyre*

²Or *Sidon*

³coastlands

25:23 ^aIs. 21:13;

Jer. 49:7, 8

25:24 ^aJer.

25:20; 50:37;

Ezek. 30:5

25:25 ^aGen.

10:22; Is. 11:11;

Jer. 49:34

^bIs. 13:17; Jer.

51:11, 28

them also: ^aand I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the LORD God of Israel unto me; Take the ^awine cup of this ¹fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And ^athey shall drink, and ¹be moved, and ²be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

Judgment on Jerusalem and Judah

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them ^aa desolation, an astonishment, an hissing, and ^ba curse; as *it is* this day;

Judgment on Egypt and Others

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the ¹mingled people, and all the kings of ^athe land of Uz, and all the kings of the land of the ^bPhilistines, and Ashkelon, and ²Azzah, and Ekron, and ^cthe remnant of Ashdod,

21 ^aEdom, and Moab, and the children of Ammon,

22 And all the kings of ^aTyrus, ¹and all the kings of ²Zidon, and the kings of the ³isles which *are* beyond the ^bsea,

23 ^aDedan, and Tema, and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the ^amingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of ^aElam, and all the kings of the ^bMedes,

25:11. The **seventy years** of captivity have been variously reckoned. Some consider the number 70 to be a mere round number of a normal life span (cf. Ps. 90:10; Is. 23:15). Others take the 70 years to be literal, but differ as to the starting point of the period. The two most widely held dates for the years involved in

the prophecy are: (1) 605-536 B.C., beginning with the captivity of Daniel and ending with the return under Sheshbazzar and Zerubbabel (cf. Dan. 9:1, 2 with 2 Chr. 36:20-23; Ezra 1:1-3); and (2) 586-516 B.C., from the date of Jerusalem's fall until the rebuilding of the temple by Israel's returning exiles (cf. Hag. 1:1-15).

26 ^aAnd all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of ¹Sheshach shall drink after them.

Rise No More

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; ^aDrink ye, and ^bbe drunken, and ¹spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, ^aI begin to bring ¹evil upon the city ^bwhich is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for ^aI will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

The Lord Shall Roar

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall ^aroar from on high, and utter his voice from ^bhis holy habitation; he shall mightily roar upon ^chis ¹habitation; he shall give ^aa shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath ^aa controversy with the nations, ^bhe will ¹plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, ¹evil shall go forth from nation to nation, and ^aa great whirlwind shall be raised up from the ²coasts of the earth.

25:26 ^a Jer. 50:9
¹ A code word for *Babylon*, Jer. 51:41
 25:27 ^a Jer. 25:16; Hab. 2:16
^b Is. 63:6
¹ vomit
 25:29 ^a [Prov. 11:31]; Is. 10:12; Jer. 13:13; Ezek. 9:6; [Luke 23:31; 1 Pet. 4:17]
^b Dan. 9:18
^c Ezek. 38:21
¹ calamity
 25:30 ^a Is. 42:13; Joel 3:16; Amos 1:2
^b Ps. 11:4
^c 1 Kin. 9:3; Ps. 132:14
^d Is. 16:9; Jer. 48:33
¹ fold
 25:31 ^a Hos. 4:1; Mic. 6:2
^b Is. 66:16; Joel 3:2
¹ plead his case
 25:32 ^a Jer. 23:19; 30:23
¹ disaster
² farthest parts
 25:33 ^a Is. 34:2, 3; 66:16
^b Jer. 16:4, 6; Ezek. 39:4, 17
^c Ps. 79:3; Jer. 8:2; Rev. 11:9
¹ refuse
 25:34 ^a Jer. 4:8; 6:26; Ezek. 27:30
¹ Wail
² leaders
³ precious
 25:35 ¹ Or *refuge*
 25:36 ¹ *wailing in distress*
² leaders
³ plundered
 25:37 ¹ peaceful
 25:38 ¹ left his *lair*
 26:2 ^a 2 Chr. 24:20, 21; Jer. 19:14
^b Deut. 4:2; Jer. 43:1; Ezek. 3:10; Matt. 28:20; [Rev. 22:19]
^c Acts 20:27
¹ the temple
 26:3 ^a Is. 1:16–19; Jer. 36:3–7
^b Jer. 18:8; Jon. 3:9
¹ listen
² *relent of the calamity*

33 ^aAnd the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be ^blamented, ^cneither gathered, nor buried; they shall be ¹dung upon the ground.

The Cry of the Shepherds

34 ^aHowl, ¹ye shepherds, and cry; and wallow yourselves *in the ashes*, ye ²principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a ³pleasant vessel.

35 And the shepherds shall have no ¹way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an ¹howling of the ²principal of the flock, *shall be heard*: for the LORD hath ³spoiled their pasture.

37 And the ¹peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath ¹forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Hearken and Turn from Your Evil Ways

26 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in ^athe court of ¹the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, ^ball the words that I command thee to speak unto them; ^cdiminish not a word:

3 ^aIf so be they will ¹hearken, and turn every man from his evil way, that I may ^brepent² me of the evil, which I purpose to do unto them because of the evil of their doings.

25:26. See the note on 51:41.

25:28. The **cup** is often used as a symbol of divine judgment (Ps. 75:8; Is. 51:17, 22; Ezek. 23:31–34; Rev. 14:10; 16:19). Christ drank the cup of divine wrath against sin for all men (cf. Mark 10:38; 14:36; John 18:11). For cup as a sign of divine blessing, see Psalms 23:5; 116:13.

26:1. Chapters 26–45 focus on Israel's place among the nations. Scholars disagree as to whether the de-

tails of chapter 26 are to be connected with the temple discourse in chapters 7–10. Whether or not this chapter is directly related to the same occasion as those messages, the theme is largely the same: unless the citizens of Jerusalem repent, the mere presence of the temple in their midst will not guarantee their survival. Rather, God's chastening judgment will be as certain as that of Shiloh (v. 6; cf. 7:12), the earlier lodging place of the tabernacle. See the notes on 1 Samuel 4:3; 7:1, 2.

A Curse to All the Nations

4 And thou shalt say unto them, Thus saith the LORD; ^aIf ye will not ¹hearken to me, to walk in my law, which I have set before you,

5 To ¹hearken to the words of my servants the prophets, ^awhom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like ^aShiloh, and will make this city ^ba curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

Jeremiah's Death Demanded

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people ¹took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be ^adesolate without an inhabitant? And all the people were gathered against Jeremiah in ¹the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the ¹entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, ¹This man *is* worthy to ^adie; for he hath prophesied against this city, as ye have heard with your ears.

Jeremiah's Defence

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to proph-

26:4 ^a Lev. 26:14, 15; Deut. 28:15; 1 Kin. 9:6; Is. 1:20; Jer. 17:27; 22:5
¹ listen
 26:5 ^a Jer. 25:4; 29:19
¹ listen
 26:6 ^a 1 Sam. 4:10, 11; Ps. 78:60; Jer. 7:12, 14
^b 2 Kin. 22:19; Is. 65:15; Jer. 24:9
 26:8 ¹ seized
 26:9 ^a Jer. 9:11
¹ The temple
 26:10 ¹ entrance
 26:11 ^a Jer. 38:4
¹ Lit. *A judgment of death to this man*

26:13 ^a Jer. 7:3; [Joel 2:13]; Jon. 3:8
¹ relent of the doom
 26:14 ^a Jer. 38:5
¹ right
 26:15 ¹ hearing
 26:17 ^a Acts 5:34
 26:18 ^a Mic. 1:1
^b Mic. 3:12;
^c Neh. 4:2; Ps. 79:1; Jer. 9:11
¹ ruinous heaps
² The temple
³ bare heights
 26:19 ^a 2 Chr. 32:26; Is. 37:1, 4, 15-20
^b 2 Kin. 20:1-19
^c Ex. 32:14;
² Sam. 24:16; Jer. 18:8
^d [Acts 5:39]
¹ seek the LORD's favour
² relent of the doom
³ But we are doing great evil against ourselves

esy against this house and against this city all the words that ye have heard.

13 Therefore now ^aamend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ¹repent him of the evil that he hath pronounced against you.

14 As for me, behold, ^aI *am* in your hand: do with me as seemeth good and ¹meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ¹ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

Micah and Urijah's Fate

17 ^aThen rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^aMicah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ^bZion shall be plowed *like* a field, and Jerusalem shall become ^cheaps,¹ and the mountain of ²the house as the ³high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? ^adid he not fear the LORD, and ^bbesought¹ the LORD, and the LORD ^crepented² him of the evil which he had pronounced against them? ^dThus³ might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

26:7. The following verses through chapter 29 deal with Jeremiah's controversy with a corrupt officialdom and priesthood.

26:8. Jeremiah is accused of being a lying prophet who had not only spoken without divine authority but who functioned outside of the will of God.

These charges constituted a capital offense (Deut. 18:20-22). Only the protests of the people (v. 16) and the special interceding of important friends (v. 24) saved Jeremiah from death at this time. Another true prophet did feel the weight of the king's wrath (vv. 20-23).

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the ¹common people.

24 Nevertheless ^athe hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

Jeremiah's Yokes and Bonds

27 In the beginning of the reign of Jehoiakim the son of Josiah ^aking of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me; Make thee bonds and yokes, ^aand put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of ¹Tyrus, and to the king of ²Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to ¹say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 ^aI have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and ^bhave given it unto whom it seemed ¹meet unto me.

6 ^aAnd now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, ^bmy servant; and ^cthe beasts of the field have I given him also to serve him.

26:23 ¹Lit. *the sons of the people*

26:24 ^a2 Kin. 22:12-14; Jer. 39:14; 40:5-7

27:1 ^aJer. 27:3, 12, 20; 28:1

¹A few mss. *Zedekiah*, Jer. 27:3, 12; 28:1

27:2 ^aJer. 28:10, 12; Ezek. 4:1; 12:3; 24:3

27:3 ¹Or *Tyre* 2 Or *Sidon*

27:4 ¹Or go to *their masters*, saying

27:5 ^aPs. 115:15; 146:6; Is. 45:12

^bDeut. 9:29; Ps. 115:16; Jer. 32:17; Dan. 4:17, 25, 32

¹proper to 27:6 ^aJer. 28:14

^bJer. 25:9; 43:10; Ezek. 29:18, 20

^cJer. 28:14; Dan. 2:38

27:7 ^a2 Chr. 36:20

^bJer. 25:12; 50:27; [Dan. 5:26]; Zech. 2:8, 9

^cJer. 25:14 ¹make him serve them

27:9 ¹Lit. *dreams* 2 *soothsayers*

27:10 ^aJer. 23:16, 32; 28:15

27:12 ^aJer. 28:1; 38:17

27:13 ^a[Prov. 8:36]; Jer. 27:8; 38:23; [Ezek. 18:31]

27:14 ^aJer. 23:16 ^bJer. 14:14; 23:21; 29:8, 9; Ezek. 13:22

¹do not listen

7 ^aAnd all nations shall serve him, and his son, and his son's son, ^buntil the very time of his land come: ^cand then many nations and great kings shall ¹serve themselves of him.

Death to Any Nation Not Submitting

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

Do Not Listen to the Diviners

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your ¹dreamers, nor to your ²enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a ^alie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

A Message to Zedekiah

12 I spake also to ^aZedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 ^aWhy will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore ^ahearken ¹not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy ^ba lie unto you.

26:24. **Ahikam** had a long record of faithful service at the highest levels. He had been a member of Josiah's delegation to the prophetess Huldah (2 Kin. 22:12).

His continued influence was to be felt through his son Gedaliah, who was appointed governor of Judah by Nebuchadnezzar at the fall of Jerusalem in 586 B.C.

15 For I have ^anot sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; ¹Hearken not to the words of your prophets that prophesy unto you, saying, Behold, ^athe vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 ¹Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts ^aconcerning the pillars, and concerning the sea, and concerning the ¹bases, and concerning the ²residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away ^acaptive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the ^avessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be ^acarried to Babylon, and there shall they be until the day that I ^bvisit¹ them, saith the

27:15 ^a Jer. 23:21; 29:9.
27:16 ^a 2 Kin. 24:13; 2 Chr. 36:7, 10; Jer. 28:3; Dan. 1:2
¹ Do not listen
27:17 ¹ Do not listen

27:19 ^a 1 Kin. 7:15; 2 Kin. 25:13–17; Jer. 52:17, 20, 21
¹ carts
² remainder
27:20 ^a 2 Kin. 24:14, 15; 2 Chr. 36:10, 18; Jer. 24:1
27:21 ^a Jer. 20:5
27:22 ^a 2 Kin. 25:13; 2 Chr. 36:18
^b 2 Chr. 36:21; Jer. 29:10; 32:5
¹ attend to

^c Ezra 1:7; 7:19
28:1 ^a Jer. 27:1
^b Jer. 51:59
^c Ezek. 11:1
28:2 ^a Jer. 27:12
28:3 ^a Jer. 27:16
^b 2 Kin. 24:13; Dan. 1:2
28:4 ¹ Or *Coniah* or *Jehoiachin*
² exiles
28:6 ^a 1 Kin. 1:36; Ps. 41:13; Jer. 11:5

LORD; then ^cwill I bring them up, and restore them to this place.

Hananiah's False Prophecy

28 And ^ait came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the ^bfourth year, *and* in the fifth month, *that* Hananiah the son of ^cAzur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^athe yoke of the king of Babylon.

3 ^aWithin two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon ^btook away from this place, and carried them to Babylon:

4 And I will bring again to this place ¹Jeconiah the son of Jehoiakim king of Judah, with all the ²captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

The True Test of Prophecy

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, ^aAmen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

27:15–18. Jeremiah's life was often difficult. Not only did he have to deliver an awesome message that left a great burden on his own heart for the people he loved so greatly, but he also had to face the constant opposition of Judah's leadership and the false prophets (e.g., 23:9–40; 28:1–29:9). Here as elsewhere, Jeremiah had to confront these lying prophets and challenge them to produce the fulfillment of their prophecies. One of the tests of true prophecy, especially those that dealt with the near future, was its fulfillment (Deut. 18:21, 22). Other tests required that: (1) the prophecy be in harmony with prior

elation (Deut. 13:1–3); (2) both the prophecy and the prophet show evidence of a high moral quality (cf. vv. 8–10 with 23:14–17, 29–40; Ezek. 13:10–16; Mic. 3:5, 8); and (3) the prophecy must sound a confirmative note in the hearts of true believers (cf. Deut. 18:15–19 with Jer. 23:29; Ezek. 2:3–7; John 7:17; 1 John 2:20).

28:5, 6. Jeremiah points out that, humanly speaking, he could wish that Hananiah's prophecy were true. Unfortunately, without repentance and renewed obedience to the terms of the covenant, Judah will know neither peace nor the return of the captured sacred vessels.

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 ^aThe prophet which prophesied of ^bpeace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the ^ayoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon ^afrom the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

The Yokes of Iron

12 Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou ¹shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; ^aI have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and ^bI have given him the beasts of the field also.

The Death of Hananiah

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but ^athou makest this people to trust in a ^blie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt ^adie, because thou hast taught ^brebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

28:9 ^a Deut. 18:22
^b Jer. 23:17; Ezek. 13:10, 16
 28:10 ^a Jer. 27:2
 28:11 ^a Jer. 27:7
 28:13 ¹ *hast made in their place*
 28:14 ^a Deut. 28:48; Jer. 27:7, 8
^b Jer. 27:6
 28:15 ^a Jer. 20:6; 29:31; Lam. 2:14; Ezek. 13:22; Zech. 13:3
^b Jer. 27:10; 29:9
 28:16 ^a Jer. 20:6
^b Deut. 13:5; Jer. 29:32

Jeremiah's Letter to the Exiles
29 Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the ¹residue of the elders which were ^acarried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that ^aJeconiah¹ the king, and the ^bqueen,² and the ³eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of ^aShaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, ^aand pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, ^adeceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy ^afalsely unto you in my name: I have not sent them, saith the LORD.

The Thoughts of Peace

10 For thus saith the LORD, That after ^aseventy years be accomplished at Babylon I will visit you,

29:1 ^a Jer. 27:20
¹ *remainder*
 29:2 ^a 2 Kin. 24:12-16; 2 Chr. 36:9, 10; Jer. 22:24-28
^b 2 Kin. 24:12, 15; Jer. 13:18
¹ Or *Jehoiachin*
² *queen mother*
³ Or *officers*
 29:3 ^a 2 Chr. 34:8
 29:7 ^a Ezra 6:10; Neh. 1:4-11; Dan. 9:16; 1 Tim. 2:2
 29:8 ^a Jer. 14:14; 23:21; 27:14, 15; Eph. 5:6
 29:9 ^a Jer. 28:15; 37:19
 29:10 ^a 2 Chr. 36:21-23; Ezra 1:1-4; Jer. 25:12; 27:22; Dan. 9:2; Zech. 7:5

29:10. See the note on 25:11.

and perform my good word toward you, in causing you to ^breturn to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of ¹evil, to give you ²an expected end.

12 Then shall ye ^acall upon me, and ye shall go and pray unto me, and I will ^bhearken¹ unto you.

13 And ^aye shall seek me, and find me, when ye shall search for me ^bwith all your heart.

14 And ^aI will be found of you, saith the LORD: and I will ¹turn away your captivity, and ^bI will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

The False Prophets in Babylon

15 Because ye have said, The LORD hath ¹raised us up prophets in Babylon;

16 ^aKnow that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like ^avile¹ figs, that cannot be eaten, they are so ²evil.

18 And I will ¹persecute them with the sword, with the famine, and with the pestilence, and ^awill deliver them to ²be removed to all the kingdoms of the earth, to be ^ba curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which ^aI sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

29:10 ^b[Jer. 24:6, 7]; Zeph. 2:7

29:11 ¹calamity

²a future and a hope

29:12 ^aPs. 50:15; Jer. 33:3; Dan. 9:3

^bPs. 145:19

¹listen

29:13 ^aLev. 26:39–42; Deut. 30:1–3

^b1 Chr. 22:19; 2 Chr. 22:9; Jer. 24:7

29:14 ^a[Deut. 4:7]; Ps. 32:6; 46:1; [Is. 55:6, 7]; Jer. 24:7

^bIs. 43:5, 6; Jer. 23:8; 32:37

¹bring you back from

29:15 ¹raised up prophets for us

29:16 ^aJer. 38:2, 3, 17–23

29:17 ^aJer. 24:3, 8–10

¹rotten

²bad

29:18 ^aDeut. 28:25; 2 Chr. 29:8; Jer. 15:4; 24:9; 34:17; Ezek. 12:15

^bJer. 26:6; 42:18

¹persecute

²trouble among

29:19 ^aJer. 25:4; 26:5; 35:15

29:21 ^aJer. 14:14, 15; Lam. 2:14; 2 Pet. 2:1

29:22 ^aGen. 48:20; Is. 65:15

^bDan. 3:6, 21

29:23 ^aJer. 23:14

^b[Prov. 5:21; Jer. 16:17]; Mal. 3:5; [Heb. 4:13]

¹done disgraceful things

29:25 ^a2 Kin. 25:18; Jer. 21:1

29:26 ^aJer. 20:1

^b2 Kin. 9:11; Hos. 9:7; Mark 3:21; John 10:20; Acts 26:24; [2 Cor. 5:13]

^cJer. 20:1, 2; Acts 16:24

¹there should be

²over

³demented

⁴considers

Ahab and Zedekiah's Fate

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a ^alie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 ^aAnd of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, ^bwhom the king of Babylon roasted in the fire;

23 Because ^athey have ¹committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I ^bknow, and *am* a witness, saith the LORD.

The Rebuke of Shemaiah

24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, ^aand to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ¹ye should be ^aofficers in the house of the LORD, ²for every man *that is* ^bmad,³ and ⁴maketh himself a prophet, that thou shouldst ^cput him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity* is long; build ye houses, and dwell *in*

29:12, 13. For the call/answer theme, see the note on 11:11.

29:14. For Israel's regathering, see the note on 23:3.

them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, ^aand I sent him not, and he caused you to trust in a ^blie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; ^abecause he hath taught rebellion against the LORD.

The Promise of a Return to the Land

30 The word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that ^aI will bring ¹again the captivity of my people Israel and Judah, saith the LORD: ^band I will cause them to return to the land that I gave to their fathers, and they shall possess it.

The Time of Jacob's Trouble

4 And these *are* the words that the LORD spake concerning Israel and concerning Judah.

29:31 ^a Jer. 28:15
^b Ezek. 13:8–16, 22, 23
29:32 ^a Jer. 28:16
30:3 ^a Ps. 53:6;
Jer. 29:14; 30:18;
32:44; Ezek.
39:25; Amos
9:14; Zeph. 3:20
^b Jer. 16:15;
Ezek. 20:42;
36:24
¹ back from
captivity my

30:5 ¹ dread
30:6 ^a Jer. 4:31;
6:24
¹ Lit. male can
give birth
² childbirth
30:7 ^a [Is. 2:12];
Hos. 1:11; Joel
2:11; Amos 5:18;
Zeph. 1:14
^b Lam. 1:12;
Dan. 9:12; 12:1
30:8 ¹ enslave
them
30:9 ^a Is. 55:3;
Ezek. 34:23;
37:24; Hos. 3:5
^b [Luke 1:69;
Acts 2:30; 13:23]
30:10 ^a Is. 41:13;
43:5; 44:2; Jer.
46:27, 28
^b Jer. 3:18
30:11 ^a [Is.
43:2–5]
^b Amos 9:8
^c Jer. 4:27; 46:27,
28
^d Ps. 6:1; Is.
27:8; Jer. 10:24;
46:28
¹ justice
30:12 ^a 2 Chr.
36:16; Jer. 15:18

5 For thus saith the LORD; We have heard a voice of trembling, of ¹fear, and not of peace.

6 Ask ye now, and see whether a ¹man doth travail with child? wherefore do I see every man with his hands on his loins, ^aas a woman in ²travail, and all faces are turned into paleness?

7 ^aAlas! for that day *is* great, ^bso that none *is* like it: *it is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more ¹serve themselves of him:

9 But they shall serve the LORD their God, and ^aDavid their king, whom I will ^braise up unto them.

Jacob Shall Be at Rest

10 Therefore ^afear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed ^bfrom the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with ^athee, saith the LORD, to save thee: ^bthough I make a full end of all nations whither I have scattered thee, ^cyet will I not make a full end of thee: but I will correct thee ^din ¹measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, ^aThy bruise *is* incurable, *and* thy wound *is* grievous.

30:1–3. Chapters 30–33 contain messages of consolation for a troubled people. They will give hope to the righteous remnant of Judah. For the return from captivity, see the note on 23:3.

30:7. Before the future blessing promised to a repentant and righteous people, will come **the time of Jacob's trouble**. This refers to that great period of Israel's tribulation (Deut. 4:30; Is. 24–27; Dan. 12:1; Matt. 24:15–28; Rev. 12). That affliction in the end times will be associated with the great judgments involved in the day of the Lord. As a day of judgment, "the day of the LORD" is characterized by: (1) desolation and fear (Is. 13:6–16; Joel 1:15; 2:1); (2) darkness and gloom (Joel 2:2, 10; Zeph. 1:15); (3) earthly and celestial phenomena (Is. 13:9, 10, 13; Joel 2:30, 31; 3:14, 15; Amos 5:20; Zeph. 1:15; Zech. 14:1–7; 2 Pet.

3:10); (4) devastation and destruction (Obad. 15, 16; Zeph. 1:14–18; 1 Thess. 5:2ff.; 2 Pet. 3:10, 11); (5) wrath (Zeph. 1:14–18); (6) death (46:10; Is. 13:15, 16; Ezek. 30:2; Zeph. 1:17, 18; Zech. 14:1); and (7) unprecedented warfare (Rev. 16:14). However, when judgment has done its work, Israel **shall be saved out of it**. Hence, that "day" will also be characterized by: (1) salvation (Joel 2:20, 32; 3:17; Zech. 14:2, 3); (2) righteousness (2 Pet. 3:13); (3) peace and prosperity (Joel 3:18, 20; Zech. 14:8–10); (4) the return of the Messiah (Zech. 14:4–7); and (5) His worship and adoration (Zech. 14:16).

30:11. God is ever **with** His people even though He may have to chastise them (Heb. 12:5–8). He will not cast off the one who is truly His (Gen. 28:15; Deut. 31:6–8; Josh. 1:5–9; Heb. 13:5, 6).

13 *There is none to plead thy cause, that thou mayest be bound up: ^athou hast no healing medicines.*

14 *All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound ^bof an enemy, with the chastisement ^cof a cruel one, for the multitude of thine iniquity; ^dbecause thy sins were increased.*

15 *Why ^acriest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.*

The Destruction of Israel's Enemies

16 *Therefore all they that devour thee ^ashall be devoured; and all thine adversaries, every one of them, shall go into ^bcaptivity; and they that ¹spoil thee shall ²be a ^cspoil, and all that prey upon thee will I give for a ^dprey.*

17 *For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.*

Jerusalem to Be Rebuilt

18 *Thus saith the LORD; Behold, I will bring ¹again the captivity of Jacob's tents, and ^ahave mercy on his dwellingplaces; and the city shall be builded upon her own ²heap, and the palace shall remain ³after the manner thereof.*

19 *And ^aout of them shall proceed thanksgiving and the voice of them that make merry: ^band I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.*

20 *Their children also shall be ^aas aforetime, and their congregation shall be established before me, and I will punish all that oppress them.*

21 *And their nobles shall be of*

30:13 ^aJer. 8:22
 30:14 ^aJer. 22:20, 22; Lam. 1:2
^bJob 13:24; 16:9; 19:11
^cJob 30:21
^dJer. 5:6
 30:15 ^aJer. 15:18
 30:16 ^aEx. 23:22; Is. 41:11; Jer. 10:25
^bIs. 14:2; Joel 3:8
^cIs. 33:1; Ezek. 39:10
^dJer. 2:3
¹plunder
²become
 plunder
 30:17 ^aEx. 15:26; Ps. 107:20; Is. 30:26; Jer. 33:6
 30:18 ^aPs. 102:13
¹back
²ruins
³according to
 30:19 ^aPs. 126:1, 2; Is. 51:11; Jer. 31:4; Zeph. 3:14
^bIs. 49:19-21; Jer. 23:3; 33:22; Zech. 10:8
 30:20 ^aIs. 1:26

30:21 ^aGen. 49:10
^bNum. 16:5; Ps. 65:4
¹pledged
 30:22 ^aEx. 6:7; Jer. 32:38; Ezek. 36:28; Hos. 2:23; Zech. 13:9
 30:23 ^aJer. 23:19, 20; 25:32
¹Or *sweeping*
²violently on
 30:24 ^aGen. 49:1
 31:1 ^aJer. 30:24
^bJer. 30:22
 31:2 ^aEx. 33:14; Num. 10:33; Deut. 1:33; Josh. 1:13; Ps. 95:11; Is. 63:14
 31:3 ^aDeut. 4:37; 7:8; Mal. 1:2
^bIs. 43:4; Rom. 11:28
^cHos. 11:4
¹Lit. *from afar*
 31:4 ^aJer. 33:7
^bEx. 15:20; Judg. 11:34; Ps. 149:3
¹tambourines
 31:5 ^aPs. 107:37; Is. 65:21; Ezek. 28:26; Amos 9:14
¹ordinary food
 31:6 ^a[Is. 2:3; Jer. 31:12; 50:4, 5; Mic. 4:2]
 31:7 ^aIs. 12:5, 6

themselves, ^aand their governor shall proceed from the midst of them; and I will ^bcause him to draw near, and he shall approach unto me: for who *is* this that ¹engaged his heart to approach unto me? saith the LORD.

22 *And ye shall be ^amy people, and I will be your God.*

23 *Behold, the ^awhirlwind of the LORD goeth forth with fury, a ¹continuing whirlwind: it shall fall ²with pain upon the head of the wicked.*

24 *The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: ^ain the latter days ye shall consider it.*

God's Everlasting Love

31 *At ^athe same time, saith the LORD, ^bwill I be the God of all the families of Israel, and they shall be my people.*

2 *Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when ^aI went to cause him to rest.*

3 *The LORD hath appeared ¹of old unto me, saying, Yea, ^aI have loved thee with ^ban everlasting love: therefore with lovingkindness have I ^cdrawn thee.*

4 *Again ^aI will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy ^btabrets, ¹and shalt go forth in the dances of them that make merry.*

5 *Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as ¹common things.*

6 *For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, ^aArise ye, and let us go up to Zion unto the LORD our God.*

The Regathering of Israel

7 *For thus saith the LORD; ^aSing with gladness for Jacob, and shout*

30:21, 22. The coming **governor ... from the midst** of the restored people of Israel shall be, as the Jewish Targum suggests, the Messiah Himself. This verse makes clear that He will combine in Himself the roles of both priest and king (cf. Ezek. 34:20-24; 37:24-28; Heb. 7:26-8:2; 9:11-15). The

phrase *from the midst* is reminiscent of the earlier promised prophet (Deut. 18:15-19). For being **near** to God, see the note on 23:23. For the promise that Israel will be **my people**, see Leviticus 26:12 and Hosea 2:23. For a similar application to the church, see 2 Corinthians 6:16.

among the chief of the nations: ¹publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them ^afrom the north country, and ^bgather them from the ¹coasts of the earth, and with them the blind and the lame, the woman with child and her that ²travailleth with child together: a great company shall return thither.

9 ^aThey shall come with weeping, and with supplications will I lead them: I will cause them to walk ^bby the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my ^cfirstborn.

The Redemption of Israel

10 Hear the word of the LORD, O ye nations, and declare *it* in the ¹isles afar off, and say, He that scattered Israel ^awill gather him, and keep him, as a shepherd *doth* his flock.

11 For ^athe LORD hath redeemed Jacob, and ransomed him ^bfrom the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in ^athe height of Zion, and shall flow together to ^bthe goodness of the LORD, for wheat, and for ¹wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a ^cwatered² garden; ^dand they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will ¹satiare the soul of

31:7 ¹proclaim
31:8 a Jer. 3:12, 18; 23:8
b Deut. 30:4; Is. 43:6; Ezek. 20:34, 41; 34:13
1 ends
2 is in labour
31:9 a [Ps. 126:5; Jer. 50:4]
b Is. 35:8; 43:19; 49:10, 11
c Ex. 4:22
31:10 a Is. 40:11; Ezek. 34:12-14
1 coastlands
31:11 a Is. 44:23; 48:20; Jer. 15:21; 50:19
b Is. 49:24
31:12 a Ezek. 17:23
b Hos. 3:5
c Is. 58:11
d Is. 35:10; 65:19; [John 16:22; Rev. 21:4]
1 new wine
2 well-watered
31:14 ¹fill

2 abundance
31:15 a Matt. 2:17, 18
b Josh. 18:25; Judg. 4:5; Is. 10:29; Jer. 40:1
c Gen. 37:35
d Jer. 10:20
31:16 a [Is. 25:8; 30:19]
31:17 a Jer. 29:11
1 thy future
31:18 a Job 5:17; Ps. 94:12
b Ps. 80:3, 7, 19; Jer. 17:4; Lam. 5:21; [Acts 3:26]
1 an untrained bull
2 restore
3 return
31:19 a Deut. 30:2
b Ezek. 36:31; [Zech. 12:10]
1 struck myself on the
2 humiliated
31:20 a Gen. 43:30; Deut. 32:36; Judg. 10:16; Is. 63:15; Hos. 11:8
b Is. 57:18; Jer. 3:12; 12:15; [Hos. 14:4]; Mic. 7:18
1 heart, lit. inward parts
31:21 a Jer. 50:5
1 signposts
2 landmarks

the priests with ²fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; ^aA voice was heard in ^bRamah, lamentation, and bitter ^cweeping; Rahel weeping for her children refused to be comforted for her children, because ^dthey were not.

16 Thus saith the LORD; Refrain thy voice from ^aweeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is ^ahope in ¹thine end, saith the LORD, that thy children shall come again to their own border.

Mercy on Ephraim

18 I have surely heard Ephraim bemoaning himself *thus*; Thou hast ^achastised me, and I was chastised, as ¹a bullock unaccustomed to the yoke: ^bturn² thou me, and I shall ³be turned; for thou *art* the LORD my God.

19 Surely ^aafter that I was turned, I repented; and after that I was instructed, I ¹smote upon *my* thigh: I was ^bashamed, yea, even ²confounded, because I did bear the reproach of my youth.

20 Is Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: ^atherefore my ¹bowels are troubled for him; ^bI will surely have mercy upon him, saith the LORD.

21 Set thee up ¹waymarks, make thee ²high heaps: ^aset thine heart toward the highway, *even* the way

31:1-3. God's everlasting love for His people is accompanied by infinite patience. For lovingkindness, see the notes on 1 Samuel 20:14-17 and Jeremiah 2:2.

31:4. For the term virgin of Israel, see the note on 18:13.

31:6. In addition to the natural sense (as here) of being those who were stationed on hilltops and walls, or in watchtowers, or were on duty in city or field, especially to warn of possible danger and give protection to the people, prophets were often called watchmen. See the note on 6:17.

31:7. The remnant here refers to a believing Israel in an eschatological setting (cf. 23:3; Is. 10:20-22; 11:11, 16; Rom. 11:5).

31:10. See the note on 23:4.

31:15. Matthew finds in Herod's killing of the infants (Matt. 2:16-18) an analogy with Jeremiah's depiction of Rahel weeping for those who had been lost at the fall of Samaria and those who would yet face a similar fate in the fall of Jerusalem in 586 B.C.

31:18. A first step in repentance is confession of sin and a prayer for the Lord's effective enablement in the believer's life. True repentance involves the work of the whole person in recognizing and sorrowing over sin, and renouncing it so as to turn to God in full heart's devotion to His lordship (cf. Ps. 32; 51).

which thou wentest: turn again, O virgin of Israel, ³turn again to these thy cities.

22 How long wilt thou ^ago about, O thou ^bbacksliding daughter? for the LORD hath created a new thing in the earth, A woman shall ¹compass a man.

The Satiation of the Weary Soul

23 Thus saith the LORD of hosts, the God of Israel; ¹As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; ^aThe LORD bless thee, O habitation of justice, and ^bmountain of holiness.

24 And there shall dwell in Judah itself, and ^ain all the cities thereof together, ¹husbandmen, and they *that go forth with flocks.*

25 For I have ¹satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was ^asweet unto me.

31:21 ³Or return
31:22 ^aJer. 2:18,
23, 36
^bJer. 3:6, 8, 11,
12, 14, 22
¹encompass
31:23 ^aPs.
122:5-8; Is. 1:26
^b[Zech. 8:3]
¹Again
31:24 ^aJer. 33:12
¹farmers
31:25 ¹satisfied
31:26 ^aProv.
3:24

31:27 ^aEzek.
36:9-11; Hos.
2:23

31:28 ^aJer.
44:27; Dan. 9:14
^bJer. 1:10; 18:7
^cJer. 24:6

31:29 ^aLam. 5:7;
Ezek. 18:2, 3
31:30 ^aDeut.
24:16; 2 Chr.
25:4; Is. 3:11;
[Ezek. 18:4, 20;
Gal. 6:5, 7]

31:31 ^aJer.
32:40; 33:14;
Ezek. 37:26;
Heb. 8:8-12;
10:16, 17

Man Shall Die for His Own Iniquity

27 Behold, the days come, saith the LORD, that ^aI will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have ^awatched over them, ^bto pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, ^cto build, and to plant, saith the LORD.

29 ^aIn those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 ^aBut every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

A New Covenant

31 Behold, the ^adays come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

31:31-34. The **new covenant** is the culmination of God's covenant-making with Israel. It may be viewed as a document of God's prophetic program and of His policies of administration. As an administrative document, it renders obsolete and succeeds the old Sinaitic covenant that served as the manual of procedure for carrying out the moral, civil, and ceremonial regulations relative to national Israel in

the pre-Christian era (cf. Deut. 7:6-11; Heb. 8:7-13). Some features of the old covenant are carried over into the new covenant: (1) There is in the new covenant a stress on the importance of the unchangeable principles of God's **law**. However, these will now be written not on stone but in the **hearts** of God's people—they will become part of their **inward** code for living, and will conform in all respects to the moral



NEW COVENANT

31:31. In this prophecy Jeremiah foresees the new covenant (“testament”) that God will make with mankind by extending His grace to the Gentiles. Under this new covenant, God will call out a people for Himself from all the nations of the earth to form the bride of Christ (Rev. 21:1-9).

This new and unconditional covenant is *better* than the old covenant because it rests on the efficacy of Christ's atonement for the sins of mankind (Heb. 8:10-12). (First Reference, Jer. 31:31; Primary Reference, Luke 22:17-20; cf. Eph. 1:10.)

As a document of prophetic promise, like the Abrahamic and Davidic covenants, the new covenant is unconditional. In form, it corresponds to the Royal Grant Treaties of the ancient Near East. As to subject matter, by comparing Jeremiah 31:31-34 with the other formulations of the new covenant (e.g., 32:37-44; 33:14-26; Is. 55:1-3; 61:1-11; Ezek. 34:22-31; 36:22-38; 37:21, 28), it may be seen that the new covenant assimilates the elements of the promises made to Abraham and channeled with progressive light through David (see the note at 2 Sam. 7:12-16), and brings them to full realization.

Thus, the final blessing of Abraham's seed will find fruition in Israel's possession of the Promised Land in perpetuity under the rulership of Christ, the Greater Son of David, the Seed *par excellence* (cf. 33:26; Ezek. 37:25-27; Mic. 7:19, 20 with Luke 1:68-78; Acts 3:25, 26; Rev. 11:15).

Further, by faith in Christ, Gentile believers also become the spiritual seed of Abraham and members of the family of God (cf. Is. 45:22-25; Rom. 4:18-25; Gal. 3:26-29; Eph. 2:1-3:6; Titus 2:11-14; 1 Pet. 2:9, 10). Although the new covenant is now operative (Matt. 26:27, 28; 2 Cor. 3:6; Heb. 8:6-13) and is attended by the ministry of the Holy Spirit who is resident in believers' lives (Acts 2:14-37; Rom. 8:23; 2 Cor. 1:20-22; 5:1-5; Eph. 1:13, 14; 1 Thess. 5:19), the full realization of the new covenant, as the capstone of all the covenants, awaits the second coming of Christ. He will give to Israel the promises distinctive to that nation, and will rule over the earth in an unprecedented period of universal peace (Is. 2:4; Ezek. 34:25; 37:26), prosperity (Is. 61:7, 8; Ezek. 34:26, 27), and the full knowledge (v. 34) of the abiding presence of God (Ezek. 48:35; Joel 3:21).

32 Not according to the covenant that I made with their fathers in the day *that*^a I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 *But this shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, ^bI will put my law in their ¹inward parts, and write it in their hearts; ^cand will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for ^athey shall all know me, from the least of them unto the greatest of them, saith the LORD: for ^bI will forgive their iniquity, and I will remember their sin no more.

The City Shall Be Built

35 Thus saith the LORD, *which* giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which ¹divideth ^bthe sea ²when the waves thereof roar; ^cThe LORD of hosts is his name:

36 *If* those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; *If* heaven above can be measured, and the foundations of the earth searched

31:32 ^a Deut. 1:31; Is. 63:12
 31:33 ^a Jer. 32:40; Heb. 10:16
^b Ps. 40:8; [Ezek. 11:19; 36:26, 27; 2 Cor. 3:3]
^c Jer. 24:7; 30:22; 32:38
¹ Mind
 31:34 ^a Is. 11:9; 54:13; Jer. 24:7; Hab. 2:14; [John 6:45; 1 Cor. 2:10; 1 John 2:20]
^b Jer. 33:8; 50:20; Mic. 7:18; [Acts 10:43; 13:39; Rom. 11:27]
 31:35 ^a Gen. 1:14-18; Deut. 4:19; Ps. 72:5, 17; 89:2, 36; 119:91
^b Is. 51:15
^c Jer. 10:16
¹ *disturbs*
² *and*
 31:36 ^a Ps. 148:6; Is. 54:9, 10; Jer. 33:20
 31:37 ^a Is. 40:12; Jer. 33:22

^b Jer. 33:24-26; [Rom. 11:2-5, 26, 27]
 31:38 ^a Neh. 3:1; 12:39; Zech. 14:10
 31:39 ^a Ezek. 40:8; Zech. 2:1, 2
¹ *turn toward*
 31:40 ^a 2 Kin. 11:16; 2 Chr. 23:15; Neh. 3:28
^b [Joel 3:17]; Zech. 14:20
 32:1 ^a 2 Kin. 25:1, 2; Jer. 39:1, 2
¹ Or *Nebuchadnezzar*
 32:2 ^a Neh. 3:25; Jer. 33:1; 37:21; 39:14
¹ *imprisoned*
 32:3 ^a Jer. 26:8, 9
^b Jer. 21:3-7; 34:2

out beneath, I will also ^bcast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD ^afrom the tower of Hanneel unto the gate of the corner.

39 And ^athe measuring line shall yet go forth over against it upon the hill Gareb, and shall ¹compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, ^aunto the corner of the horse gate toward the east, ^b*shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Jeremiah Is Imprisoned by Zedekiah

32 The word that came to Jeremiah from the LORD ^ain the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of ¹Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was ¹shut up ^ain the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou ^aprophesy, and say, Thus saith the LORD, ^bBehold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah

law of the Scriptures. Accordingly, the ideal that the old covenant called for (cf. Deut. 6:6; 10:16; 30:6) in external commandments will be internalized under the terms of the new covenant. (2) With the establishment of the covenant at Sinai, Israel had become nationally God's **people** (Ex. 6:6, 7; 19:5, 6). As such, they were to be a faithful and obedient people, reflecting His standards in their lives (Deut. 14:1, 2; 26:16-19). In a far greater way, the intimacy of the believer with God makes the realization of God's relation to His people under the terms of the new covenant to be a full and living experience. Moreover, not just Israelites but all believers (those who **know** God, v. 34) are now called under the new covenant **my people**. (See 2 Cor. 6:16; Gal. 3:6-9, 15-18, 26-29; Titus 2:14.) These features of vital inwardness and a universality of the knowledge of God stand out as the two great distinctive elements in the new covenant. (3) A third feature that represents continuity with the old covenant, yet superiority under the new

covenant, is the matter of forgiveness. Although God is said to **forgive their iniquity** under the administration of the Sinaitic covenant (Ex. 34:6, 7; Num. 14:18; Deut. 5:9, 10; cf. Ps. 86:15; Joel 2:13), in the stipulations of the new covenant, God will **remember their sin no more**. This feature is a reminder that men in Old Testament times were saved in anticipation of the finished work of Calvary. Under the old economy, believers approached God in their worship experience through human mediators (Ex. 20:19); but with the completed redemption by Christ, the members of the family of God now have direct access to God (cf. 1 Tim. 2:5, 6; Titus 2:11-14; 3:5-7; Heb. 9:1-10:22). Where full forgiveness has been granted, there is no more remembrance of sin. Positionally and experientially, with the living reality of both God's law in the heart and the indwelling Christ (Col. 1:20-27) in the believer, there is not only full and continuous forgiveness of sin (1 John 1:8, 9), but full provision for faithful and victorious living.

^ashall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him ¹mouth to mouth, and ²his eyes shall behold his ^beyes;

5 And he shall ^alead Zedekiah to Babylon, and there shall he be ^buntil I visit him, saith the LORD: ^cthough ye fight with the Chaldeans, ye shall not ¹prosper.

Jeremiah Buys Property in Anathoth

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the ^aright of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and ^aweighed him the money, *even* seventeen shekels of silver.

10 And I ¹subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the ¹evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the ¹evidence of the purchase unto ^aBaruch the son of Neriah, the son of Maaseiah, in the

32:4 ^a 2 Kin. 25:4-7; Jer. 34:3; 38:18, 23; 39:5; 52:9

^b Jer. 39:5
¹ face to face
² see him eye to eye

32:5 ^a Jer. 27:22; 39:7; Ezek. 12:12, 13

^b Jer. 27:22
^c Jer. 21:4; 33:5

¹ succeed
32:7 ^a Lev. 25:24, 25, 32; Ruth 4:4

32:9 ^a Gen. 23:16; Zech. 11:12

32:10 ¹ signed the deed

32:11 ¹ deed of

32:12 ^a Jer. 36:4

¹ deed

^b Is. 8:2

² signed the deed of

32:13 ^a Jer. 36:4

32:14 ¹ deeds

² deed

³ last

32:15 ^a Ezra 2:1; [Jer. 31:5, 12, 14]; Amos 9:14, 15; Zech. 3:10

32:16 ¹ deed

32:17 ^a 2 Kin. 19:15; Ps. 102:25; Is. 40:26-29; Jer. 27:5

^b Gen. 18:14; Jer. 32:27; Zech. 8:6; Matt. 19:26; Mark 10:27; Luke 18:27

¹ too difficult

32:18 ^a Ex. 20:6; 34:7; Deut. 5:9, 10

^b Ps. 50:1; [Is. 9:6]; Jer. 20:11

^c Jer. 10:16

¹ repay

32:19 ^a Is. 28:29

^b Job 34:21; Ps. 33:13; Prov. 5:21; Jer. 16:17

^c Ps. 62:12; Jer. 17:10; [Matt. 16:27; John 5:29]

¹ deed

32:20 ^a Ex. 9:16; 1 Chr. 17:21; Is. 63:12; Jer. 13:11; Dan. 9:15

sight of Hanameel mine uncle's *son*, and in the presence of the ^bwitnesses that ²subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged ^aBaruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these ¹evidences, this ²evidence of the purchase, both which is sealed, and this ²evidence which is open; and put them in an earthen vessel, that they may ³continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be ^apossessioned again in this land.

The Ways of Men

16 Now when I had delivered the ¹evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord God! behold, ^athou hast made the heaven and the earth by thy great power and stretched out arm, and ^bthere is nothing ¹too hard for thee:

18 Thou shewest ^alovingkindness unto thousands, and ¹recompenseth the iniquity of the fathers into the bosom of their children after them: the Great, ^bthe Mighty God, ^cthe LORD of hosts, *is* his name,

19 ^aGreat in counsel, and mighty in ¹work: for thine ^beyes *are* open upon all the ways of the sons of men: ^cto give every one according to his ways, and according to the fruit of his doings:

Israel Obeyed Not God's Voice

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee ^aa name, as at this day;

32:8-15. Apparently Jeremiah was the nearest living relative of his nephew, hence the right of redemption was his (cf. Lev. 25:24 and see the note at Ruth 3:9). Jeremiah's unselfish act at a time (588 B.C.) when Jerusalem's fall seemed imminent constituted a symbolic action. It demonstrated the certainty of his prophecies concerning Israel's return to the land and eventual possession of it forever. Jeremiah had performed other symbolic actions (13:1-11; 18:1-6;

27:1-14; 28:10-13; cf. 43:8-13), but this one is perhaps his greatest display of faith. The prophets were often called upon to dramatize God's purposes (see, for example, Is. 20:2-4; Ezek. 4, 5; 12:3-20; 21:6, 7; 24:15-27; Hos. 1, 3; Zech. 6:9-15). The entire transaction was in a strictly legal manner. Similar documents recovered from the Jewish community at Elephantine on Egypt's Nile River illustrate the accuracy and care with which such transactions were made.

21 And ^ahast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, ^aa land flowing with milk and honey;

23 And they came in, and possessed it; but ^athey obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this ¹evil to come upon them:

24 Behold the ¹mounds, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of ^athe sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the ^aGod of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of ¹Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and ^aset fire on this city, and burn it with the houses, ^bupon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah ^ahave only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

32:21 ^aEx. 6:6; 2 Sam. 7:23; 1 Chr. 17:21; Ps. 136:11, 12

32:22 ^aEx. 3:8, 17; Deut. 1:8; Ps. 105:9-11; Jer. 11:5

32:23 ^a[Neh. 9:26]; Jer. 11:8; [Dan. 9:10-14]

¹ calamity
32:24 ^aJer. 14:12; Ezek. 14:21

¹ siege mounds
32:27 ^a[Num. 16:22]

32:28 ¹ Or *Nebuchadrezzar*

32:29 ^a 2 Chr. 36:19; Jer. 21:10; 37:8, 10; 52:13

^b Jer. 19:13
32:30 ^a Deut. 9:7-12; Is. 63:10; Jer. 2:7; 3:25; 7:22-26; Ezek. 20:28

32:31 ^a 2 Kin. 23:27; 24:3; Jer. 27:10

32:32 ^a Ezra 9:7; Is. 1:4, 6; Dan. 9:8

^b Jer. 23:14
32:33 ^a Jer. 2:27; 7:24

^b Jer. 7:13
¹ listened

32:34 ^a 2 Kin. 21:1-7; Jer. 7:10-12, 30; 23:11; Ezek. 8:5, 6

¹ The temple
32:35 ^a 2 Chr. 28:2, 3; 33:6; Jer. 7:31; 19:5

^b Lev. 18:21; 1 Kin. 11:33; 2 Kin. 23:10; Acts 7:43

^c Jer. 7:31
¹ sacred places of pagan worship

32:37 ^a Deut. 30:3; Jer. 23:3; 29:14; 31:10; 50:19; Ezek. 37:21

^b Jer. 33:16
32:38 ^a [Jer. 24:7; 30:22; 31:33]

32:39 ^a [Jer. 24:7; Ezek. 11:19]

¹ Have reverential awe toward

The Provocation of God's Anger

31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; ^athat I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, ^athey, their kings, their princes, their priests, and ^btheir prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the ^aback, and not the face: though I taught them, ^brising up early and teaching *them*, yet they have not ¹hearkened to receive instruction.

34 But they ^aset their abominations in ¹the house, which is called by my name, to defile it.

35 And they build the ¹high places of Baal, which *are* in the valley of the son of Hinnom, to ^acause their sons and their daughters to pass through *the fire* unto ^bMolech; ^cwhich I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

A Time of Restoration

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will ^agather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them ^bto dwell safely:

38 And they shall be ^amy people, and I will be their God:

39 And I will ^agive them one heart, and one way, that they may ¹fear me

32:21. See the note on 6:12.

32:24. For siege **mounds**, see the note on 6:6.

32:35. See the note on 7:31, 32.

32:37. For the future regathering of God's remnant, see the note on 23:3.

32:38-44. These verses give further information as

for ever, for the good of them, and of their children after them:

40 And ^aI will make an everlasting covenant with them, that I will not turn away from them, to do them good; but ^bI will put my fear in their hearts, that they shall not depart from me.

41 Yea, ^aI will rejoice over them to do them good, and ^bI will plant them in this land ¹assuredly with my whole heart and with my whole soul.

God Will Bring Good to His People

42 For thus saith the LORD; ^aLike as I have brought all this great ¹evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, ^awhereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.*

44 Men shall buy fields for money, and ¹subscribe evidences, and seal *them*, and take witnesses in ^athe land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the ²valley, and in the cities of the ³south: for ^bI will cause their captivity to return, saith the LORD.

Great and Mighty Things

33 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet ^ashut¹ up in the court of the prison, saying,

2 Thus saith the LORD the ^amaker thereof, the LORD that formed it, to establish it; ^bthe¹ LORD is his name;

3 ^aCall unto me, and I will answer thee, and shew thee great and ¹mighty things, which thou knowest not.

An Abundance of Peace and Truth

4 For thus saith the LORD, the God of Israel, concerning the houses of

32:40 ^aIs. 55:3; Jer. 31:31; Ezek. 37:26
^bDeut. 31:6, 8; [Jer. 31:33; Ezek. 39:29]

32:41 ^aDeut. 30:9; Is. 62:5; 65:19; Zeph. 3:17

^bJer. 24:6; 31:28; Amos 9:15

¹truly
32:42 ^aJer. 31:28; Zech. 8:14, 15

¹calamity

32:43 ^aJer. 33:10

32:44 ^aJer. 17:26

^bJer. 33:7, 11

¹sign deeds

²Heb. *shephelah, lowland*

³Heb. *Negev*

33:1 ^aJer. 32:2, 3

¹imprisoned

33:2 ^aIs. 37:26

^bEx. 15:3; [Jer. 10:16]; Amos 5:8; 9:6

¹Heb. *YHWH, Jehovah*

33:3 ^aPs. 91:15; [Is. 55:6, 7]; Jer. 29:12

¹inaccessible

33:4 ^aIs. 22:10; Jer. 32:24; Ezek. 4:2; 21:22; Hab. 1:10

¹were pulled down to fortify against

²siege mounds

33:5 ^a2 Kin.

33:14; Jer. 21:4-7; 32:5

¹their places

33:6 ^aJer. 30:17; Hos. 6:1

¹healing

²heal

33:7 ^aPs. 85:1; Jer. 30:3; 32:44; Amos 9:14

^bIs. 1:26; Jer. 24:6; 30:20; 31:4, 28; 42:10; Amos 9:14, 15

¹captives

²those places

33:8 ^aPs. 51:2; Is. 44:22; Jer. 50:20; Ezek. 36:25; 33; Mic. 7:18, 19; Zech. 13:1; [Heb. 9:11-14]

33:9 ^aIs. 62:7; Jer. 13:11

^bIs. 60:5

¹provide for

33:10 ^aJer. 32:43

33:11 ^aJer. 7:34; 16:9; 25:10; Rev. 18:23

^b1 Chr. 16:8; 2 Chr. 5:13; Ezra 3:11; Ps. 136:1; Is. 12:4

^cLev. 7:12; Ps. 107:22; 116:17; Heb. 13:15

¹the captives of the land to return

this city, and concerning the houses of the kings of Judah, which ¹are thrown down by ^athe ²mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to ^afill ¹them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, ^aI will bring it health and ¹cure, and I will ²cure them, and will reveal unto them the abundance of peace and truth.

7 And ^aI will cause the ¹captivity of Judah and the captivity of Israel to return, and will build ²them, ^bas at the first.

8 And I will ^acleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ^aAnd it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall ^bfear and tremble for all the goodness and for all the prosperity that I ¹procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, ^awhich ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The ^avoice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, ^bPraise the LORD of hosts: for the LORD is good; for his mercy *endureth* for ever: *and* of them that shall bring ^cthe sacrifice of praise into the house of the LORD. For I will cause ¹to return the captivity of the land, as at the first, saith the LORD.

to the operation of the new **covenant**. (See the note on 31:31-34.) For the term **my people**, see the note on 30:21, 22.

33:3. See the note on 11:11.

33:11. For Israel as the **bride** of the Lord, see 2:1-3:5 and the notes on that section.

A Desolate Land Inhabited

12 Thus saith the LORD of hosts; ^aAgain in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 ^aIn the cities of the mountains, in the cities of the ¹vale, and in the cities of the ²south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks ^bpass again under the hands of him that ³telleth *them*, saith the LORD.

14 ^aBehold, the days come, saith the LORD, that ^bI will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

A Branch of Righteousness

15 In those days, and at that time, will I cause the ^aBranch of righteousness to grow up unto David; and he shall execute ^ljudgment and righteousness in the ²land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* where-with she shall be called, ¹The LORD our righteousness.

17 For thus saith the LORD; David shall never ^awant ¹a man to sit upon the throne of the house of Israel;

18 Neither shall the ^apriests the Levites ¹want a man before me to ^boffer burnt offerings, and to ²kindle meat offerings, and to do sacrifice continually.

19 And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also ^amy covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

33:12 ^aIs. 65:10; [Jer. 31:24; 50:19; Ezek. 34:12-15; Zeph. 2:6, 7]

33:13 ^aJer. 17:26; 32:44 ^bLev. 27:33; [Luke 15:4] ¹Heb. *shephelah, lowland* ²Heb. *Negev* ³*counts*

33:14 ^aJer. 23:5; 31:27, 31 ^bIs. 32:1; Jer. 29:10; 32:42; Ezek. 34:23-25; Hag. 2:6-9

33:15 ^aIs. 4:2; 11:1; Jer. 23:5; Zech. 3:8; 6:12, 13

¹*justice*

²*earth*

33:16 ¹Heb. *YHWH Tsid-kenu*

33:17 ^a2 Sam. 7:16; 1 Kin. 2:4; Ps. 89:29; [Luke 1:32]

¹*lack*

33:18 ^aNum. 3:5-10; Deut. 18:1; 24:8; Josh. 3:3; Ezek. 44:15 ^b[Rom. 12:1; 15:16; 1 Pet. 2:5; 9; Rev. 1:6]

¹*lack*

²*burn grain or meal*

33:21 ^a2 Sam. 23:5; 2 Chr. 7:18; 21:7; Ps. 89:34

33:22 ^aGen. 15:5; 22:17; Jer. 31:37

^bJer. 30:19; Ezek. 36:10, 11 ^cIs. 66:21; Jer. 33:18

33:24 ^aNeh. 4:2-4; Esth. 3:6-8; Ps. 44:13, 14; 83:4; Ezek. 36:2

33:25 ^aGen. 8:22; Jer. 33:20 ^bPs. 74:16; 104:19

33:26 ^aJer. 31:37 ^bRom. 11:1, 2

¹*captives*

34:1 ^a2 Kin. 25:1; Jer. 32:1, 2; 39:1; 52:4

^bJer. 1:15; 25:9; Dan. 2:37, 38

34:2 ^a2 Chr. 36:11, 12; Jer. 22:1, 2; 37:1, 2

^b2 Kin. 25:9; Jer. 21:10; 32:3, 28

34:3 ^a2 Kin. 25:4, 5; Jer. 21:7; 52:7-11

^b2 Kin. 25:6, 7; Jer. 32:4; 39:5, 6 ¹*face to face*

22 As ^athe host of heaven cannot be numbered, neither the sand of the sea measured: so will I ^bmultiply the seed of David my servant, and the ^cLevites that minister unto me.

God Will Have Mercy

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have ^adespised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If ^amy covenant *be* not with day and night, *and if* I have not ^bappointed the ordinances of heaven and earth;

26 ^aThen will I ^bcast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their ¹captivity to return, and have mercy on them.

Warning of the Coming Captivity

34 The word which came unto Jeremiah from the LORD, ^awhen Nebuchadnezzar king of Babylon, and all his army, and ^ball the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and ^aspeak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, ^bI will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And ^athou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee ^bmouth ¹to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD,

33:14-17. The provisions in the Davidic covenant remain in force as they are incorporated into the new covenant. (See the notes on 23:4, 5; 31:31-34; 2 Sam. 7:12-16.) For the title, **The LORD our righteousness**,

see the note on 23:6. For the relationship of the Abrahamic, the Davidic, and the new covenants, see the notes on 31:31-34 and 2 Samuel 7:12-16.

O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and with ^athe ¹burnings of thy fathers, the former kings which were before thee, ^bso shall they burn ²odours for thee; and ^cthey will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for ^athese ¹defenced cities remained of the cities of Judah.

Freedom Ordered for the Hebrew Slaves

8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim ^aliberty unto them;

9 ^aThat every man should ¹let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; ^bthat none should ²serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should ¹serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they ¹turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them

into subjection for servants and for handmaids.

God Reminds Israel of Its Covenant

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a ^acovenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of ^aseven years let ye go every man his ¹brother an Hebrew, which hath ²been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers ³hearkened not unto me, neither inclined their ear.

15 And ¹ye were now turned, and ²had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had ^amade a covenant before me ^bin the house which is called by my name:

16 But ye ¹turned and ^apolluted² my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

The Covenant Breakers' Fate

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ^abehold, I proclaim a liberty for you, saith the LORD, ^bto the sword, to the pestilence, and to the famine; and I will ¹make you to be ^cremoved into all the kingdoms of the earth.

34:5 ^a 2 Chr. 16:14; 21:19
^b Dan. 2:46
^c Jer. 22:18
¹ ceremonies
² incense
34:7 ^a 2 Kin. 18:13; 19:8;
2 Chr. 11:5, 9
¹ only these
fortified
34:8 ^a Ex. 21:2;
Lev. 25:10; Neh. 5:1-13; Is. 58:6;
Jer. 34:14, 17
34:9 ^a Neh. 5:11
^b Lev. 25:39-46
¹ set free
² keep a Jewish
brother in
bondage
34:10 ¹ keep
them in bond-
age
34:11 ¹ changed
their minds

34:13 ^a Ex. 24:3,
7, 8; Deut. 5:2, 3,
27; Jer. 31:32
34:14 ^a Ex. 21:2;
23:10; Deut.
15:12; 1 Kin.
9:22
¹ Hebrew
brother
² Or sold
himself
³ did not obey
34:15 ^a 2 Kin.
23:3; Neh. 10:29
^b Jer. 7:10
¹ Lit. today ye
turned
² did
34:16 ^a Ex. 20:7;
Lev. 19:12
¹ turned around
² profaned
34:17 ^a Lev.
26:34, 35; Esth.
7:10; Dan. 6:24;
[Matt. 7:2; Gal.
6:7]; James 2:13
^b Jer. 32:24, 36
^c Deut. 28:25,
64; Jer. 29:18
¹ deliver you to
trouble into

34:7. These two key **defenced cities** were situated southwest of Jerusalem and were located on the main route to the city. Their fall would mean imminent danger for Judah's capital city. Twenty-one *ostraca* (inscribed bits of pottery) have been recovered from the fortress at **Lachish**, 25 miles southwest of Jerusalem, and furnish supplemental details of the conditions described here. Ostrakon IV reports the following situation at Lachish shortly before its fall: "And he [*Ya'ush*] would know, concerning the beacons of Lachish, that we are watching, according to

the instructions that my lord has given, for we do not see [the signals of] Azekah!"

34:8, 9. The Hebrew laws concerning slavery and the liberation of slaves (Ex. 21:1-11; Lev. 25:39-55; Deut. 15:1, 12-18) had apparently not been kept in force. Zedekiah's proclamation went beyond freeing slaves after six years' service and gave **liberty** to all. However, unless people enter into the freedom that the truth supplies (cf. John 8:32-36), there can be no liberty. Hence, the liberated slaves were quickly reenslaved (v. 11).

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had ¹made before me, when ^athey cut the calf in ²twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the ¹eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even ^agive them into the hand of their enemies, and into the hand of them that seek their life: and their ^bdead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, ^awhich are gone up from you.

22 ^aBehold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, ^band take it, and burn it with fire: and ^cI will make the cities of Judah a desolation without an inhabitant.

The Rechabites' Loyalty Tested

35 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the ^aRechabites, and speak unto them, and bring them into ¹the house of the LORD, into one of ^bthe chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Ig-daliah, a man of God, which *was* by

34:18 ^a Gen. 15:10, 17
¹ Lit. *cut two*
² *two*
 34:19 ¹ Or *officers*
 34:20 ^a 2 Kin. 25:19-21; Jer. 22:25
^b Deut. 28:26;
¹ Sam. 17:44, 46; 1 Kin. 14:11; 16:4; Ps. 79:2; Jer. 7:33; 16:4; 19:7
 34:21 ^a Jer. 37:5-11; 39:4-7
 34:22 ^a Jer. 37:8, 10
^b Jer. 38:3; 39:1, 2, 8; 52:7, 13
^c Jer. 9:11; 44:2, 6
 35:2 ^a 2 Sam. 4:2; 2 Kin. 10:15; 1 Chr. 2:55
^b 1 Kin. 6:5, 8; 1 Chr. 9:26, 33
¹ The temple

35:4 ^a 2 Kin. 12:9; 25:18; 1 Chr. 9:18, 19
¹ Lit. *threshold*
 35:5 ¹ *bowls*
 35:6 ^a 2 Kin. 10:15, 23
^b Lev. 10:9; Num. 6:2-4; Judg. 13:7, 14; Prov. 31:4; Ezek. 44:21; Luke 1:15
 35:7 ^a Ex. 20:12; Eph. 6:2, 3
¹ *are sojourners*
 35:8 ^a [Prov. 1:8, 9; 4:1, 2, 10; 6:20; Eph. 6:1; Col. 3:20]
 35:11 ^a Jer. 4:5-7; 8:14
¹ Or *Nebuchadnezzar*
 35:13 ^a [Is. 28-12]; Jer. 6:10; 17:23; 32:33
¹ *listen*

the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, ^athe keeper of the ¹door:

5 And I set before the sons of the house of the Rechabites ¹pots full of wine, and cups, and I said unto them, Drink ye wine.

The Rechabites' Loyalty Asserted

6 But they said, We will drink no wine: for ^aJonadab the son of Rechab our father commanded us, saying, Ye shall drink ^bno wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; ^athat ye may live many days in the land where ye ¹*be* strangers.

8 Thus have we ^aobeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when ¹Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us ^ago to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

Judah's Sin and the Rechabites' Loyalty

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not ^areceive instruction to ¹hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his

35:2. **The Rechabites** were descended from the Kenites (cf. Judg. 1:16; 1 Chr. 2:55). Their way of life was nomadic and austere, and their prohibition of **wine**

recalled the Nazarite vows. See the notes on Judges 13:5 and 2 Kings 10:15.

sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: ^anotwithstanding I have spoken unto you, ^brising early and speaking; but ye ¹hearkened not unto me.

15 I have sent also unto you all my ^aservants the prophets, rising up early and sending *them*, saying, ^bReturn¹ ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall ^cdwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their ^afather, which he commanded them; but this people hath not hearkened unto me:

Punishment for Disobedience

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the ¹evil that I have pronounced against them: ^abecause I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

Blessings for the Rechabites' Obedience

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the

35:14 ^a2 Chr. 36:15
^bJer. 7:13; 25:3
¹ *listened*
35:15 ^aJer. 26:4, 5; 29:19
^b[Is. 1:16, 17]; Jer. 18:11; 25:5, 6; [Ezek. 18:30-32]; Acts 26:20
^cJer. 7:7; 25:5, 6
¹ *Turn*
35:16 ^a[Heb. 12:9]
35:17 ^aProv. 1:24; Is. 65:12; 66:4; Jer. 7:13
¹ *doom*

35:19 ^a[Ex. 20:12]; Jer. 15:19; [Luke 21:36; Eph. 6:2, 3]
¹ *lack*
36:1 ^a2 Kin. 24:1; 2 Chr. 36:5-7; Jer. 25:1, 3; 45:1; Dan. 1:1
36:2 ^aIs. 8:1; Ezek. 2:9; Zech. 5:1
^bJer. 30:2; Hab. 2:2
^cJer. 25:15
^dJer. 25:3
¹ *scroll*
36:3 ^aJer. 26:3; Ezek. 12:3
^b[Deut. 30:2, 8; 1 Sam. 7:3]; Is. 55:7; Jer. 18:8; Jon. 3:8
¹ *adversities*
² *turn*
36:4 ^aJer. 32:12
^bJer. 45:1
¹ *scroll*
36:5 ¹ *confined*
² The temple
36:6 ¹ *from the scroll*

commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not ¹want a man to ^astand before me for ever.

Jeremiah to Record the Words of the Lord

36 And it came to pass in the ^afourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a ^aroll¹ of a book, and ^bwrite therein all the words that I have spoken unto thee against Israel, and against Judah, and against ^call the nations, from the day I spake unto thee, from the days of ^dJosiah, even unto this day.

3 It ^amay be that the house of Judah will hear all the ¹evil which I purpose to do unto them; that they may ^breturn² every man from his evil way; that I may forgive their iniquity and their sin.

The Reading of the Book

4 Then Jeremiah ^acalled Baruch the son of Neriah: and ^bBaruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a ¹roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* ¹shut up; I cannot go into ²the house of the LORD:

6 Therefore go thou, and read ¹in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the

36:4. Baruch was Jeremiah's scribe. This verse indicates that he had a large part in recording Jeremiah's prophecies (cf. 45:1). Baruch remained faithful to the Lord and Jeremiah, and was rewarded by being spared during the fall of Jerusalem (45:5). He sub-

sequently accompanied Jeremiah into Egypt where he disappears from the canonical record. Doubtless because of his long association with Jeremiah, several ancient books, whose true authors are unknown, bear his name.



36:4 Baruch was the son of Neriah (45:1) and brother of Seraiah, King Zedekiah's quartermaster (51:59). He was the devoted friend (32:12), the amanuensis (secretary) (vv. 4, 32), and faithful attendant (v. 10) of the prophet Jeremiah. He seems to have been of noble family (51:59). He was apparently aware that he might have risen to a high position, but under Jeremiah's influence (45:5) he repressed his ambition, contented to follow the great prophet. Jeremiah dictated his prophecies to Baruch, who read them to the people (ch. 36). The king (Jehoiakim) was greatly angered at hearing these, and had Baruch arrested and the scroll burned. Baruch was taken with Jeremiah to Egypt (43:6). A bulla (clay seal) bearing the name of Baruch son of Neriah (*Berek yahu ben Neriyahu*) was found in 1975 bearing the very seal of Jeremiah's scribe.

LORD's house upon ^athe fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will ¹return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the ¹higher court, at the ^aentry² of the new gate of the LORD's house, in the ³ears of all the people.

The Book Read to the Princes

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* ^aElishama the scribe, and Delaiah the son of Shemaiah, and ^bEl-nathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto

36:6 ^a Lev. 16:29; 23:27-32; Acts 27:9
 36:7 ¹ turn
 36:10 ^a Jer. 26:10
¹ upper
² entrance
³ hearing
 36:12 ^a Jer. 41:1
^b Jer. 26:22

36:13 ¹ hearing
 36:14 ¹ scroll
² hearing
 36:16 ¹ looked in fear from one to another
 36:17 ¹ Lit. from
 36:20 ¹ stored the scroll
² hearing
 36:21 ¹ bring the scroll
 36:22 ^a Judg. 3:20; Amos 3:15

them all the words that he had heard, when Baruch read the book in the ¹ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the ¹roll wherein thou hast read in the ²ears of the people, and come. So Baruch the son of Neriah took the ¹roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

The Princes Go to the King

16 Now it came to pass, when they had heard all the words, they ¹were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words ¹at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they ¹laid up the roll in the chamber of Elishama the scribe, and told all the words in the ²ears of the king.

The King Burns the Scroll

21 So the king sent Jehudi to ¹fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in ^athe

36:21-23. Unlike the godly Josiah who repented at the hearing of the Lord's message on a scroll (2 Kin. 22:10, 11), the godless Jehoiakim destroyed the **roll**. However, the message was rewritten with additional prophecies. The extent of the material in the earlier

scroll is not known. Jehoiakim's action and Jeremiah's dictation of his message again may have had something to do with the final arrangement of Jeremiah's prophecies.



36:11 Gemariah. In 1982 a bulla (clay seal) with the name Gemariah (*Gemaryaha*) was found in the Babylonian destruction level (area G) of David's City.

winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the ¹penknife, and cast *it* into the fire that *was* on the hearth, until all the ²roll was consumed in the fire that *was* on the hearth.

24 Yet they were ^anot afraid, nor ^brent¹ their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the ¹roll: but he would not ²hear them.

26 But the king commanded Jerahmeel the son of ¹Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Baruch Rewrites the Scroll

27 Then the word of the LORD came to Jeremiah, after that the king had burned the ¹roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another ¹roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this ¹roll, saying, "Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to ^bcease from thence man and beast?"

36:23 ¹scribe's

knife

² scroll

36:24 ^a [Ps.

36:1]; Jer. 36:16

^b Gen. 37:29;

34; 2 Sam. 1:11;

1 Kin. 21:27;

2 Kin. 19:1, 2;

22:11; Is. 36:22;

37:1; Jon. 3:6

¹ tore

36:25 ¹ scroll

² listen to

36:26 ¹ Lit. the

king

36:27 ¹ scroll

36:28 ¹ scroll

36:29 ^a Jer. 32:3

^b Jer. 25:9-11;

26:9

¹ scroll

36:30 ^a Jer. 22:30

^b Jer. 22:19

36:31 ¹ descen-

dants

² doom

36:32 ¹ scroll

² similar

37:1 ^a 2 Kin.

24:17; 1 Chr.

3:15; 2 Chr.

36:10; Jer. 22:24

1 Or Jehoiachin

37:2 ^a 2 Kin.

24:19, 20; 2 Chr.

36:12-16; [Prov.

29:12]

¹ gave heed

37:3 ^a Jer. 21:1, 2;

29:25; 52:24

^b 1 Kin. 13:6;

Jer. 42; Acts

8:24

37:5 ^a 2 Kin.

24:7; Jer. 37:7;

Ezek. 17:15

30 Therefore thus saith the LORD of Jehoiakim king of Judah; ^aHe shall have none to sit upon the throne of David: and his dead body shall be ^bcast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his ¹seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the ²evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another ¹roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many ²like words.

Zedekiah's Appeal for Intercession

37 And king ^aZedekiah the son of Josiah reigned instead of ¹Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 ^aBut neither he, nor his servants, nor the people of the land, ¹did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and ^aZephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, ^bPray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then ^aPharaoh's army was come forth out of Egypt: and when



PRESERVATION OF SCRIPTURE

36:27. God, who inspired the Scripture, has throughout the years protected His Word from the attacks of evil men so as to preserve its content and existence. While the autographs (the original manuscripts) have long since disappeared, ancient copies and quotations from early Christian leaders demonstrate the preservation of Scripture. If there were no manuscripts, a complete copy of the Scriptures could be reproduced simply from the many quotations found in the writings of the church fathers. **Illustration:** God's preservation of Scriptures was demonstrated in the ministry of Jeremiah. When the king destroyed the first scroll of his prophecy, God had it reproduced to ensure its preservation (v. 27). **Application:** As we read the Scriptures, the fact that God has preserved them for us over the years should emphasize their importance. (First Reference, Jer. 30:2; Primary Reference, Jer. 36:27-32; cf. 2 Chr. 33:19.)

the Chaldeans that besieged Jerusalem heard ¹tidings of them, they departed from Jerusalem.

Egypt Will Return to Its Own Land

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^athat sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

The Chaldeans Will Return

8 ^aAnd the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 ^aFor though ye had ¹smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

Jeremiah Is Imprisoned

11 And it came to pass, that when the army of the Chaldeans ¹was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to ¹separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he ¹took Jeremiah the prophet, saying, Thou ²fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* ¹false; I ²fall not away to the Chaldeans. But he ³hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

37:5 ¹ news
37:7 ^a Is. 36:6; Jer. 21:2; Ezek. 17:17
37:8 ^a 2 Chr. 36:19; Jer. 34:22
37:10 ^a Lev. 26:36-38; Is. 30:17; Jer. 21:4, 5
¹ defeated
37:11 ¹ left the siege of
37:12 ¹ claim his property there among
37:13 ¹ seized ² are defecting
37:14 ¹ a lie ² am not defecting ³ did not listen

37:15 ^a Jer. 20:2; [Matt. 21:35]
^b Gen. 39:20; 2 Chr. 16:10; 18:26; Jer. 38:26; Acts 5:18
¹ angry ² struck
37:16 ^a Jer. 38:6
¹ cells
37:17 ^a 2 Kin. 25:4-7; Jer. 21:7; Ezek. 12:12, 13; 17:19-21
37:20 ¹ petition
37:21 ^a Jer. 32:2; 38:13, 28
^b 2 Kin. 25:3; Jer. 38:9; 52:6
¹ was gone
38:1 ^a Jer. 37:3
^b Jer. 21:1
^c Jer. 21:8
¹ Jehucal, Jer. 37:3

15 Wherefore the princes were ¹wroth with Jeremiah, and ²smote him, ^aand put him in prison in the ^bhouse of Jonathan the scribe: for they had made that the prison.

16 When Jeremiah was entered into ^athe dungeon, and into the ¹cabins, and Jeremiah had remained there many days;

Zedekiah Seeks a Word from the Lord

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be ^adelivered into the hand of the king of Babylon.

Jeremiah's Supplication

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my ¹supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah ^ainto the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, ^buntil all the bread in the city ¹were spent. Thus Jeremiah remained in the court of the prison.

God's Message to Jerusalem

38 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and ^aJucal¹ the son of Shelemiah, and ^bPashur the son of Malchiah, ^cheard the words that Jeremiah had spoken unto all the people, saying,

37:5. Help from the Egyptian forces probably came as a result of a request from Zedekiah (cf. Ezek. 17:11-21). The Egyptian Pharaoh was Apries (588-568 B.C.). Hope for permanent help from this Pharaoh was foolish, for he had political difficulties that led to his overthrow.

37:15. Cisterns or abandoned wells were frequently used as places of imprisonment or for the disposal of slain bodies in the ancient Near East (cf. 38:6, 13; 41:9; Gen. 37:24).

2 Thus saith the LORD, ^aHe that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life ¹for a prey, and shall live.

3 Thus saith the LORD, ^aThis city shall surely be ^bgiven into the hand of the king of Babylon's army, which shall take it.

Jeremiah's Death Requested

4 Therefore the princes said unto the king, We beseech thee, ^alet this man be put to death: for thus he ¹weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the ²welfare of this people, but the ³hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 ^aThen took they Jeremiah, and cast him into the dungeon of Malchiah the son of ¹Hammelech, that *was* in the court of the prison: and they let down Jeremiah with ²cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

Ebed-melech's Plea for Jeremiah's Life

7 ^aNow when Ebed-melech the Ethiopian, one of the ¹eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is ¹like to die for hunger in the place where he is: for *there is* ^ano more bread in the city.

38:2 ^a Jer. 21:9
¹ as a prize
 38:3 ^a Jer. 21:10;
 32:3
^b Jer. 34:2
 38:4 ^a Jer. 26:11
¹ Is discouraging
² good
³ harm
 38:6 ^a Jer. 37:21;
 Lam. 3:55
¹ Lit. the king
² ropes
 38:7 ^a Jer. 39:16
¹ officers
 38:9 ^a Jer. 37:21
¹ likely

38:10 ¹ lift
 38:11 ¹ clothes
² ropes
 38:12 ¹ clothes
² armpits
³ ropes
 38:13 ^a Neh. 3:25; Jer. 37:21;
 Acts 23:35;
 24:27; 28:16, 30
¹ ropes
 38:14 ^a Jer. 21:1,
 2; 37:17
¹ The temple
 38:15 ¹ you will
 not listen to
 38:16 ^a Num. 16:22; Is. 57:16;
 Zech. 12:1; [Acts 17:25, 28]
¹ our very souls
 38:17 ^a 2 Kin. 24:12
^b Jer. 39:3
¹ surrender
 38:18 ¹ surrender

The King's Command

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and ¹take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old ¹cast clouts and old rotten rags, and let them down by ²cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old ¹cast clouts and rotten rags under thine ²armholes under the ³cords. And Jeremiah did so.

13 So they drew up Jeremiah with ¹cords, and took him up out of the dungeon: and Jeremiah remained ^ain the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in ¹the house of the LORD: and the king said unto Jeremiah, I will ^aask thee a thing; hide nothing from me.

Jeremiah Bargains for His Life

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, ¹wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, ^athat made ¹us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly ^ago ¹forth ^bunto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not ¹go forth to the king of Babylon's princes, then shall this city be given into the hand

38:8. Ebed-melech's concern for the Lord and His prophet was duly rewarded at the time of Jerusalem's fall (39:16-18). In this dramatic account, the Ethio-

pian came to the rescue of the prophet, whereas in Acts 8:26-39 the prophet Philip brought salvation and deliverance to the Ethiopian official.

of the Chaldeans, and they shall burn it with fire, and ^athou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that ¹are ^afallen to the Chaldeans, lest they deliver me into their hand, and they ^bmock² me.

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be ^awell unto thee, and thy soul shall live.

The Fate of the King's Family

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the ^awomen that are left in the king of Judah's house *shall be* ¹brought forth to the king of Babylon's princes, and those *women* shall say, ²Thy friends have ³set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they ⁴are turned away back.

23 So they shall ¹bring out all thy wives and ^athy children to the Chaldeans: and ^bthou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

Jeremiah and Zedekiah's Bargain

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

38:18 ^a Jer. 32:4; 34:3

38:19 ^a Jer. 39:9
^b 1 Sam. 31:4
¹ have defected
² abuse

38:20 ^a Jer. 40:9

38:22 ^a Jer. 8:10
¹ surrendered to
² Thy close
friends, lit. The
men of your
peace

³ set upon you
or misled you
4 Have deserted
you

38:23 ^a Jer. 39:6;
41:10

^b Jer. 39:5
¹ surrender

38:26 ^a Jer. 37:20
^b Jer. 37:15

¹ request

38:27 ¹ ceased
² conversation
had not been
heard

38:28 ^a [Ps.
23:4]; Jer. 37:21;
39:14

39:1 ^a 2 Kin.
25:1–12; Jer.
52:4; Ezek.
24:1, 2

39:2 ^a Jer. 1:3
¹ penetrated, lit.
breached

39:3 ^a Jer. 1:15;
38:17

39:4 ^a 2 Kin.
25:4; Is. 30:16;
Jer. 52:7; Amos
2:14

¹ between
² Or the Ara-
bah, the Jordan
Valley

26 Then thou shalt say unto them, ^aI presented my ¹supplication before the king, that he would not cause me to return ^bto Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they ¹left off speaking with him; for the ²matter was not perceived.

28 So ^aJeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

Jerusalem's Fall

39 In the ^aninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the ^aeleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was ¹broken up.

3 ^aAnd all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

Zedekiah's Flight and Capture

4 ^aAnd it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate ¹betwixt the two walls: and he went out the way of ²the plain.

39:3. The names given here are those of various Babylonian officials. They apparently include: **Nergal-sharezer**, the governor of the district of **Samgar-nebo** (or Sinmagir); Nebushazban, the **Rab-saris** (see the note on 2 Kin. 18:17); another

Nergal-sharezer; plus the **Rab-mag** (high military official). The first Nergal-sharezer was probably the brother-in-law of Nebuchadnezzar's son Amel-marduk (562–560 B.C.), who subsequently became king in 559 B.C.



39:1 Jerusalem. The destruction of Jerusalem has been verified by excavations of the city of David (1982–present) which have now uncovered the destroyed remains of the Judean royal palace identified by Eliat Mazar. Several details in chapter 39 are paralleled in other accounts of Jerusalem's fall. Thus, for the siege of **Jerusalem**, the breaching of its walls, and Zedekiah's flight (vv. 1–7), see 52:4–11 and 2 Kings 25:1–7. For the looting of the city and the capture of its citizens (vv. 8–10), see 52:12–23; 2 Kings 25:8–17; 2 Chronicles 36:18, 19.

5 But the Chaldeans' army pursued after them, and ^aovertook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to ^bRiblah in the land of Hamath, where he ¹gave judgment upon him.

The Death of Zedekiah's Sons

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his ^aeyes: also the king of Babylon slew all the ^bnobles of Judah.

7 Moreover ^ahe ¹put out Zedekiah's eyes, and bound him with ²chains, to carry him to Babylon.

8 ^aAnd the Chaldeans burned the king's house, and the houses of the people, with ^bfire, and brake down the ^cwalls of Jerusalem.

9 ^aThen Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that ^bfell¹ to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left ¹of the ^apoor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields ²at the same time.

The Kind Treatment of Jeremiah

11 Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and ¹look well to him, and do him no ^aharm; but do unto him ²even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rabmag, and all the king of Babylon's ¹princes;

14 Even they sent, ^aand took Jeremiah out of the court of the prison,

39:5 ^a Jer. 21:7; 32:4; 38:18, 23
^b 2 Kin. 23:33; Jer. 52:9, 26, 27
¹ pronounced
 39:6 ^a Deut. 28:34
^b Jer. 34:19–21
 39:7 ^a 2 Kin. 25:7; Jer. 52:11; Ezek. 12:13
¹ blinded
 Zedekiah
² bronze fetters
 39:8 ^a 2 Kin. 25:9; Jer. 38:18; 52:13
^b Jer. 21:10
^c 2 Kin. 25:10; Neh. 1:3; Jer. 52:14
 39:9 ^a 2 Kin. 25:8, 11, 12, 20
^b Jer. 38:19
¹ defected to him
 39:10 ^a Jer. 40:7
¹ the poor
 people
² Lit. on that day
 39:12 ^a Jer. 1:18, 19; 15:20, 21
¹ look after
² just
 39:13 ¹ chief
 officers
 39:14 ^a Jer. 38:28

^b Jer. 40:5
^c 2 Kin. 22:12, 14; 2 Chr. 34:20; Jer. 26:24
 39:16 ^a Jer. 38:7, 12
^b Jer. 21:10; [Dan. 9:12; Zech. 1:6]
¹ adversity
 39:18 ^a Jer. 21:9; 45:5
^b 1 Chr. 5:20; Ps. 37:40; [Jer. 17:7, 8]
¹ as a prize
 40:1 ^a Jer. 39:9, 11
 40:2 ^a Jer. 50:7
¹ doom
 40:3 ^a Deut. 29:24, 25; Jer. 50:7; Dan. 9:11; [Rom. 2:5]

and committed him ^bunto Gedaliah the son of ^cAhikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

Ebed-melech's Loyalty Rewarded

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to ^aEbed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, ^bI will bring my words upon this city for ¹evil, and not for good; and they shall be ^{accomplished} in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou ^{art} afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but ^athy life shall be ¹for a prey unto thee: ^bbecause thou hast put thy trust in me, saith the LORD.

Jeremiah Is Given His Freedom

40 The word that came to Jeremiah from the LORD, ^aafter that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ^asaid unto him, The LORD thy God hath pronounced this ¹evil upon this place.

3 Now the LORD hath brought ^{it}, and done according as he hath said: ^abecause ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee

39:11–14. News of Jeremiah's messages advising Judah and Jerusalem to submit to Babylon were doubtless well known to Nebuchadnezzar (Nebuchadnezzar) and his forces (cf. 40:1–4). The Lachish Letters (see the note on 34:7) mention the presence of a prophet who appeared to voice a pro-Babylonian sentiment: "And behold: the words of the [prophet] are not good; they reduce morale; they sap the

strength of the country and the city." Another ostracoon also mentions a letter sent by "the prophet": "As for the letter which Tobiyahu, the King's servant, took to Shallum, son of Yaddua, from the prophet, saying, 'Beware!': your slave has sent it to my lord." The sparing of Jeremiah and Ebed-melech (vv. 11–18) is not recorded in the parallel accounts of Jerusalem's fall.

this day from the chains which ¹were upon thine hand. ^aIf it seem good unto thee to come with me into Babylon, come; and I will ²look well unto thee: but if it seem ill unto thee to come with me into Babylon, ³forbear: behold, ^ball the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to ^aGedaliah the son of Ahikam the son of Shaphan, ^bwhom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him ¹victuals and a ²reward, and let him go.

6 ^aThen went Jeremiah unto Gedaliah the son of Ahikam to ^bMizpah; and dwelt with him among the people that were left in the land.

Gedaliah's Leadership

7 ^aNow when all the captains of the ¹forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^bthe ²poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, ^aeven Ishmael the son of Nethaniah, and ^bJohanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and ^cJezaniah ¹the son of a ^aMaachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan ¹swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in

40:4 ^a Jer. 39:12
^b Gen. 20:15
¹ Or are
² Look after
³ remain here

40:5 ^a Jer. 39:14
^b 2 Kin. 25:22;
Jer. 41:10
¹ rations
² gift

40:6 ^a Jer. 39:14
^b Judg. 20:1;
1 Sam. 7:5;
2 Chr. 16:6

40:7 ^a 2 Kin. 25:23, 24
^b Jer. 39:10
¹ armies
² poorest

40:8 ^a Jer. 41:1-10
^b Jer. 41:11; 43:2
^c Jer. 42:1
^d Deut. 3:14;
Josh. 12:5;
2 Sam. 10:6
¹ Jaazaniah,
2 Kin. 25:23

40:9 ¹ took an oath before them and their

^a Jer. 27:11;
38:17-20
40:12 ^a Jer. 43:5
¹ in abundance

40:14 ^a Jer. 41:10
¹ Or Certainly you know
² murder

40:15 ^a Jer. 42:2
¹ kill
² murder

the land, and serve the king of Babylon, and it shall be ^awell with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews ^areturned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits ¹very much.

Johanan's Warning

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, ¹Dost thou certainly know that ^aBaalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to ²slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will ¹slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he ²slay thee, that all the Jews which are gathered unto thee should be scattered, and the ^aremnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

40:6. Gedaliah was the son of the godly Ahikam (cf. 26:24; 2 Kin. 22:12-14), son of Shaphan, Josiah's scribe (2 Kin. 22:8). The son of a family with a rich history of faithful participation in governmental service, Gedaliah may have had considerable experience that qualified him for the important post of being Babylon's district governor. Some have suggested that he may be identified with the Gedaliah mentioned

on a seal impression found at Lachish: "Belonging to Gedaliah, who is over the house" (i.e., the royal minister).

40:14. The Ammonites were perennial enemies of the Hebrews. Some have suggested that the king, Balay, named on the "Siran Bottle" artifact, is to be identified with the Baalis mentioned here.

Gedaliah Is Slain by Ishmael

41 Now it came to pass in the seventh month, ^athat Ishmael the son of Nethaniah the son of Elishama, of the ¹seed royal, and the ²princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to ^bMizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^asmote¹ Gedaliah the son of ^bAhikam the son of Shaphan with the sword, and ²slew him, whom the king of Babylon had made ^cgovernor over the land.

3 Ishmael also ¹slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, ^ahaving their beards shaven, and their clothes ¹rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to ^bthe house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping ¹all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah ^aslew¹ them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, ¹Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he ²forbare, and slew them not among their brethren.

41:1 ^a 2 Kin. 25:25
^b Jer. 40:6, 10
¹ royal family
² chief officers
 41:2 ^a 2 Sam. 3:27; 20:9, 10;
 2 Kin. 25:25; Ps. 41:9; 109:5; John 13:18
^b Jer. 26:24
^c Jer. 40:5
¹ struck down
² killed
 41:3 ¹ struck down
 41:5 ^a Lev. 19:27, 28; Deut. 14:1; Is. 15:2
^b 1 Sam. 1:7;
 2 Kin. 25:9;
 Neh. 10:34, 35
¹ torn
 41:6 ¹ as he went along
 41:7 ^a Ps. 55:23; Is. 59:7; Ezek. 22:27; 33:24, 26
¹ killed
 41:8 ¹ Do not kill us
² desisted

41:9 ^a 1 Kin. 15:22; 2 Chr. 16:6
¹ cistern
 41:10 ^a Jer. 40:11, 12
^b Jer. 43:6
^c Jer. 40:7
^d Jer. 40:14
¹ rest
 41:11 ^a Jer. 40:7, 8, 13-16
 41:12 ^a 2 Sam. 2:13
¹ pool that is
 41:14 ¹ turned around and came back
 41:16 ^a Jer. 40:11, 12; 43:4-7

9 Now the ¹pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was it* ^awhich Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the ^aresidue¹ of the people that *were* in Mizpah, ^b*even* the king's daughters, and all the people that remained in Mizpah, ^cwhom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to ^dthe Ammonites.

Johanan Frees the Captives

11 But when ^aJohanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by ^athe great ¹waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah ¹cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the ^aremnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war,

41:9, 10. See the note on 37:15. The cistern mentioned here had been made in the days of King Asa during the political crisis with Baasha of Israel (1 Kin.

15:22). Mizpah has been identified with Tell en-Nasbeh, where over four dozen such cisterns have been found.

and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of ^aChimham, which is by Beth-lehem, to go to enter into ^bEgypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had ¹slain Gedaliah the son of Ahikam, ^awhom the king of Babylon made governor in the land.

A Promise to Obey the Lord

42 Then all the captains of the forces, ^aand Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we ^abeseech thee, our supplication be accepted before thee, and ^bpray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* ^aa few of many, as ¹thine eyes do behold us:)

3 That the LORD thy God may shew us ^athe way wherein we ¹may walk, and the thing that we ¹may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^awhatsoever thing the LORD shall answer you, I will declare *it* unto you; I will ^bkeep nothing back from you.

5 Then they said to Jeremiah, ^aThe LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* ¹good, or whether *it be* ²evil, we will ^aobey the voice of the LORD our God, to whom we send thee; ^bthat it may be well with us, when we obey the voice of the LORD our God.

41:17 ^a2 Sam.

19:37, 38

^bJer. 43:7

41:18 ^aJer. 40:5

¹murdered

42:1 ^aJer. 40:8,

13; 41:11

42:2 ^aJer. 15:11

^bEx. 8:28;

1 Sam. 7:8;

12:19; 1 Kin.

13:6; Is. 37:4;

Jer. 37:3; Acts

8:24; [James

5:16]

^cLev. 26:22;

Deut. 28:62; Is.

1:9; Lam. 1:1

¹thou canst see

42:3 ^aEzra 8:21

¹should

42:4 ^a1 Kin.

22:14; Jer. 23:28

^b1 Sam. 3:17,

18; Ps. 40:10;

Acts 20:20

42:5 ^aGen.

31:50; Judg.

11:10; Jer. 43:2;

Mic. 1:2; Mal.

2:14; 3:5

42:6 ^aEx. 24:7;

Deut. 5:27; Josh.

24:24

^bDeut. 5:29, 33;

6:3; Jer. 7:23

¹pleasing

²displeasing

42:9 ¹petition

42:10 ^aJer. 24:6;

31:28; 33:7;

Ezek. 36:36

^bDeut. 32:36;

[Jer. 18:8]

¹relent

concerning the

disaster

²brought upon

42:11 ^aNum.

14:9; 2 Chr. 32:7,

8; Is. 8:9, 10;

43:2, 5; Jer. 1:19;

15:20; Rom. 8:31

42:12 ^aNeh.

1:11; Ps. 106:46;

Prov. 16:7

42:13 ^aJer. 44:16

¹disobeying

42:14 ^aIs. 31:1;

Jer. 41:17; 43:7

¹for

42:15 ^aDeut.

17:16; Jer.

44:12-14

^bLuke 9:51

¹Or surely

42:16 ^aJer.

44:13, 27; Ezek.

11:8; Amos

9:1-4

¹closely

Mercy If the Remnant Stays in the Land

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your ¹supplication before him;

10 If ye will still abide in this land, then ^awill I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I ^brepent¹ me of the evil that I have ²done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ^afor I *am* with you to save you, and to deliver you from his hand.

12 And ^aI will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

Death If Egypt Is Entered

13 But if ^aye say, We will not dwell in this land, ¹neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of ^aEgypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger ¹of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye ^awholly¹ set ^byour faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the ^asword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow ¹close after you there in Egypt; and there ye shall die.

42:5, 6. Although the Jewish refugees promised to obey God's will, the Lord's message (vv. 7-22) conflicted with their plans (42:19-43:3). Far too often professing believers ask to hear only what pleases them

(cf. 2 Tim. 4:3, 4) and so pray on erroneous grounds (James 4:3), expecting God merely to validate desires that are theirs, not His.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and ^anone of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been ^apoured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ^bye shall be an ¹execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

Jeremiah Rebukes the Remnant

19 The LORD hath said concerning you, O ye remnant of Judah; ^aGo ye not into Egypt: know certainly that I have ¹admonished you this day.

20 For ye ¹dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have ^anot obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ^aye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

Refusal to Heed the Warning

43 And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the ^awords of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

42:17 ^a Jer. 44:14, 28
42:18 ^a 2 Chr. 36:16–19; Jer. 7:20
^b Deut. 29:21; Is. 65:15; Jer. 18:16; 24:9; 26:6; 29:18, 22; 44:12
¹ *oath*
42:19 ^a Deut. 17:16; Is. 30:1–7
¹ *warned*
42:20 ¹ *were hypocrites in your hearts, lit. used deceit against your souls*
42:21 ^a Is. 30:1–7
42:22 ^a Jer. 42:17; Ezek. 6:11
43:1 ^a Jer. 42:9–18

43:2 ^a Jer. 42:1
43:3 ^a Jer. 36:4; 45:1
¹ *Or incited thee against*
43:4 ^a 2 Kin. 25:26
¹ *remain*
43:5 ^a Jer. 40:11, 12
43:6 ^a Jer. 41:10
^b Jer. 39:10; 40:7
43:7 ^a Jer. 42:19
^b Jer. 2:16; 44:1
43:8 ^a Jer. 44:1–30
43:9 ¹ *Or mortar*
43:10 ¹ *bring*
² *Or Nebuchadnezzar*

2 ^aThen spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But ^aBaruch the son of Neriah ¹setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed ^anot the voice of the LORD, to ¹dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took ^aall the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, ^aand the king's daughters, ^band every person that Nebuzardan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 ^aSo they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to ^bTahpanhes.

The Sign of the Stones

8 Then came the ^aword of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the ¹clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and ¹take ²Nebuchadnezzar the king of Babylon,

43:9. Tahpanhes, a frontier town in the eastern delta area, was the location of a state building or governor's residence used by the Pharaoh on his visits. A paved area in front of the entrance to the official building, discovered by Sir Flinders Petrie, may have been the scene of the activities described here.

43:10, 11. This prophecy was once cited by critics as an example of unfulfilled prophecies in the Bible. However, a text found in the British Museum indicates that Nebuchadnezzar did actually invade Egypt (668–667 B.C.) during the reign of Pharaoh Amasis of Egypt's Twenty-sixth Dynasty (568–525 B.C.).

“my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 ^aAnd when he cometh, he shall ¹smite the land of Egypt, *and deliver* ^bsuch *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of ^athe gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the ¹images of ²Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Israel's Sins Brought Desolation

44 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at ^aMigdol, and at ^bTahpanhes, and at ^cNoph,¹ and in the country of ^aPathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the ¹evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* ^aa desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went ^ato burn incense, *and* to ^bserve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit ^aI sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they ¹hearkened not, nor inclined their ear to turn from their

43:10 ^a Jer. 25:9; 27:6; Ezek. 29:18, 20
 43:11 ^a Is. 19:1-25; Jer. 25:15-19; 44:13; 46:1, 2, 13-26; Ezek. 29:19, 20
^b Jer. 15:2; Zech. 11:9
¹ *strike*
 43:12 ^a Ex. 12:12; Is. 19:1; Jer. 46:25; Ezek. 30:13
 43:13 ¹ *sacred pillars*
² Lit. *House of the Sun*, ancient On, later called Heliopolis
 44:1 ^a Ex. 14:2; Jer. 46:14
^b Jer. 43:7; Ezek. 30:18
^c Is. 19:13; Jer. 2:16; 46:14; Ezek. 30:13, 16; Hos. 9:6
^d Is. 11:11; Ezek. 29:14; 30:14
¹ Ancient Memphis
 44:2 ^a Is. 6:11; Jer. 4:7; 9:11; 34:22; Mic. 3:12
¹ *calamity*
 44:3 ^a Jer. 19:4
^b Deut. 13:6; 32:17
 44:4 ^a 2 Chr. 36:15; Jer. 7:25; 25:4; 26:5; 29:19; Zech. 7:7
 44:5 ¹ *did not listen*
 44:6 ¹ *became a ruin*
 44:7 ^a Num. 16:38; Jer. 7:19; [Ezek. 33:11]; Hab. 2:10
 44:8 ^a 2 Kin. 17:15-17; Jer. 25:6, 7; 44:3; 1 Cor. 10:21, 22
^b 1 Kin. 9:7, 8; 2 Chr. 7:20; Jer. 42:18
 44:10 ^a 2 Chr. 36:12; Jer. 6:15; 8:12; Dan. 5:22
^b [Prov. 28:14]
¹ *contrite*
 44:11 ^a Lev. 17:10; 20:5, 6; Jer. 21:10; Amos 9:4
¹ *calastrophe*
² *destruy*
 44:12 ^a Jer. 42:15-17, 22

wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they ¹are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ^aagainst your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye ^aprovoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be ^ba curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not ^ahumbled¹ *even* unto this day, neither have they ^bfeared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

The Remnant Shall Fall in Egypt

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, ^aI will set my face against you for ¹evil, and to ²cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and ^athey shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the

44:1. Migdol may be identified with the Magdali mentioned in the Amarna Tablets of ancient Egypt. Noph is a variant of Moph, the Hebrew name of Memphis, the foremost city of lower (or northern)

Egypt. Pathros was a general designation of upper (or southern) Egypt. The Jews apparently dispersed throughout Egypt quickly.

famine: and ^bthey shall be an ¹ex-
ecration, *and* an astonishment, and
a curse, and a reproach.

13 ^aFor I will punish them that
dwell in the land of Egypt, as I have
punished Jerusalem, by the sword,
by the famine, and by the pestilence:

14 So that none of the remnant of
Judah, which are gone into the land
of Egypt to sojourn there, shall es-
cape or ¹remain, that they should
return into the land of Judah, to the
which they ²have a ^adesire to return
to dwell there: for ^bnone shall return
but such as shall escape.

The Idolatry of Judah

15 Then all the men which knew
that their wives had burned incense
unto other gods, and all the women
that stood by, a great multitude,
even all the people that dwelt in the
land of Egypt, in Pathros, answered
Jeremiah, saying,

16 *As for* the word that thou hast
spoken unto us in the name of the
LORD, ^awe will not ¹hearken unto
thee.

17 But we will certainly do ^awhat-
soever thing goeth forth out of our
own mouth, to burn incense unto the
^bqueen of heaven, and to pour out
drink offerings unto her, as we have
done, we, and our fathers, our kings,
and our princes, in the cities of
Judah, and in the streets of Jerusa-
lem: for *then* had we plenty of ¹victu-
als, and were ²well, and saw no ³evil.

18 But since we ¹left off to burn
incense to the queen of heaven, and
to pour out drink offerings unto her,
we have ²wanted all *things*, and have
been consumed by the sword and
by the famine.

19 ^aAnd ¹when we burned in-
cense to the queen of heaven, and
poured out drink offerings unto her,
did we make her cakes to worship
her, and pour out drink offerings
unto her, without our ²men?

Judah's Evil Doings

20 Then Jeremiah said unto all
the people, to the men, and to the

44:12 ^bIs. 65:15;

Jer. 42:18

¹oath

44:13 ^aJer. 43:11

44:14 ^aJer.

22:26, 27

^b[Is. 4:2; 10:20];

Jer. 44:28;

[Rom. 9:27]

¹survive

²Lit. lift up

their soul

44:16 ^aJer. 6:16

¹listen

44:17 ^aNum.

30:12; Deut.

23:23; Judg.

11:36

^b2 Kin. 17:16;

Jer. 7:18

¹food

²well-off

³trouble

44:18 ¹stopped

burning

²lacked every-

thing

44:19 ^aJer. 7:18

¹And ^{the}women said

²husbands'

permission

women, and to all the people which
had given him *that* answer, saying,

21 The incense that ye burned in
the cities of Judah, and in the streets
of Jerusalem, ye, and your fathers,
your kings, and your princes, and
the people of the land, did not the
LORD remember them, and came it
not into his mind?

22 So that the LORD could no lon-
ger bear, because of the evil of your
doings, *and* because of the abomi-
nations which ye have committed;
therefore is your land a desolation,
and an astonishment, and a curse,
without an inhabitant, ^aas at this
day.

23 Because ye have burned in-
cense, and because ye have sinned
against the LORD, and have not
obeyed the voice of the LORD, nor
walked in his law, nor in his statutes,
nor in his testimonies; ^atherefore
this ¹evil is happened unto you, as at
this day.

The Remnant Shall Be Consumed

24 Moreover Jeremiah said unto
all the people, and to all the women,
Hear the word of the LORD, all Judah
that *are* in the land of Egypt:

25 Thus saith the LORD of hosts,
the God of Israel, saying; Ye and your
wives have both spoken with your
mouths, and fulfilled with your
hand, saying, We will surely perform
our vows that we have vowed, to
burn incense to the queen of
heaven, and to pour out drink offer-
ings unto her: ye will surely accom-
plish your vows, and surely perform
your vows.

26 Therefore hear ye the word of
the LORD, all Judah that dwell in the
land of Egypt; Behold, ^aI have sworn
by my ^bgreat name, saith the LORD,
that ^cmy name shall no more be
named in the mouth of any man of
Judah in all the land of Egypt, saying,
The Lord GOD liveth.

27 Behold, I will watch over them
for ¹evil, and not for good: and all the
men of Judah that *are* in the land of
Egypt ^ashall be consumed by the

44:22 ^aJer.

25:11, 18, 38

44:23 ^a1 Kin.

9:9; Neh. 13:18;

Jer. 44:2; Dan.

9:11, 12

¹calamity

44:26 ^aGen.

22:16; Deut.

32:40, 41; Jer.

22:5; Amos 6:8;

Heb. 6:13

^bJer. 10:6

^cNeh. 9:5; Ps.

50:16; Ezek.

20:39

44:27 ^aJer. 1:10;

31:28; Ezek. 7:6

¹adversity

sword and by the famine, until there be an end of them.

28 Yet ^aa small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

A Sign of Punishment

29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for ¹evil:

30 Thus saith the LORD; Behold, ^aI will give Pharaoh-hopra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ^bZedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

God's Message to Baruch

45 The ^aword that Jeremiah the prophet spake unto ^bBaruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the ^cfourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; ¹I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, ^athat which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things

44:28 ^aIs. 10:19; 27:12, 13
 44:29 ^a[Ps. 33:11]
¹adversity
 44:30 ^aJer. 46:25, 26; Ezek. 29:3; 30:21
^b2 Kin. 25:4-7; Jer. 39:5
 45:1 ^aJer. 36:1, 4, 32
^bJer. 32:12, 16; 43:3
^cJer. 25:1; 36:1; 46:2
 45:3 ^aPs. 6:6; 69:3; [2 Cor. 4:1, 16; Gal. 6:9]
 45:4 ^aIs. 5:5; Jer. 1:10; 11:17; 18:7-10; 31:28

45:5 ^aJer. 25:26
^bJer. 21:9; 38:2; 39:18
¹adversity
²as a prize
 46:1 ^aJer. 25:15
¹nations
 46:2 ^aJer. 25:17-19; Ezek. 29:2-32:32
^b2 Kin. 23:33-35
^c2 Kin. 23:29; 24:7; 2 Chr. 35:20
^dJer. 45:1
¹Or Nebuchadrezzar
²defeated
 46:3 ¹Set in order
²A small shield
 46:4 ^aIs. 21:5; Jer. 51:11, 12; Joel 3:9; Nah. 2:1; 3:14
¹polish
²armour
 46:5 ^aJer. 49:29
¹have speedily fled
²all around
 46:6 ^aJer. 46:12, 16; Dan. 11:19
 46:7 ^aIs. 8:7, 8; Jer. 47:2; Dan. 11:22
 46:9 ¹Heb. Push
²Heb. Put

for thyself? seek *them* not: for, behold, ^aI will bring ¹evil upon all flesh, saith the LORD: but thy ^blife will I give unto thee ²for a prey in all places whither thou goest.

God's Message to Egypt

46 The word of the LORD which came to Jeremiah the prophet against ^athe ¹Gentiles;

2 Against ^aEgypt, ^bagainst the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which ¹Nebuchadrezzar king of Babylon ^csmote² in the ^dfourth year of Jehoiakim the son of Josiah king of Judah.

3 ¹Order ye the ²buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; ¹furbish the spears, and ^aput on the ²brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and ¹are fled apace, and look not back: *for* ^afear was ²round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall ^astumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up ^aas a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; ¹the Ethiopians and ²the

45:5. Baruch's lofty calling was simply to be a faithful minister (cf. Mark 10:45), content with the Lord's appointment (cf. Phil. 4:11). Faithfulness has its own reward (cf. 39:16-18; Heb. 13:5, 6). See the note on 36:4.

46:1. Chapters 46-51 comprise a collection of prophecies against various foreign nations. Like 25:15-38 they deal with a sovereign God's judicial sentence against the rampant wickedness of the Gentile nations. They underscore the fact that all nations are under the power of the God of the universe (cf. Is. 44:24-45:6; Dan. 2:20, 21; 4:3, 34-37). These chapters are arranged in somewhat different fashion in

the Greek translation of the Old Testament and are placed after 25:13a, after which follows the material in 25:15-38. These prophecies were received from the Lord and delivered by Jeremiah at various times. They are collected here as a body of texts dealing with God's judgment of the nations. For other such collections, see Isaiah 13-21; 23; Ezekiel 25-32; and Amos 1:3-2:3.

46:2. The messages against Egypt fall into two parts: the first (vv. 2-12) deals with Egypt's defeat at Carchemish in 605 B.C. (see introductory note), and the second refers to Egypt's coming judgment at the hands of Nebuchadrezzar (vv. 13-26).

46:11. See the note on 18:13.

Libyans, that handle the shield; and the Lydians, ^athat handle *and* bend the bow.

The Lord's Day of Vengeance

10 For this *is* ^athe day of the Lord GOD of hosts, a day of vengeance, that he may avenge him ¹of his adversaries: and ^bthe sword shall devour, and it shall be ²satiated and made drunk with their blood: for the Lord GOD of hosts ^chath a sacrifice in the north country by the river Euphrates.

11 ^aGo up into Gilead, and take balm, ^bO virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* ^cthou shalt not be cured.

12 The nations have heard of thy ^ashame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

The Coming Destruction

13 The word that the LORD spake to Jeremiah the prophet, how ¹Nebuchadrezzar king of Babylon should come *and* ^asmite ²the land of Egypt.

14 Declare ye in Egypt, and publish in ^aMigdol, and publish in ¹Noph and in ^bTahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour ²round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, ^aone fell upon another: and they said, Arise, and ^blet us go ¹again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is* ^{but} a noise; he hath passed the time appointed.

18 As I live, saith the King, ^awhose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

46:9 *a* Is. 66:19
46:10 *a* Is. 13:6;
Joel 1:15
b Deut. 32:42;
Is. 31:8; Jer.
12:12
c Is. 34:6; Ezek.
39:17; Zeph. 1:7
1 on

2 satisfied
46:11 *a* Jer. 8:22
b Is. 47:1; Jer.
31:4, 21
c Ezek. 30:21
46:12 *a* Jer. 2:36;
Nah. 3:8-10
46:13 *a* Is. 19:1;
Jer. 43:10, 11;
Ezek. 29:1-21
1 Or Nebuchad-
nezzar

2 strike
46:14 *a* Jer. 44:1
b Ezek. 30:18
1 Ancient
Memphis
2 all around
46:16 *a* Lev.
26:36, 37; Jer.
46:6
b Jer. 51:9
1 back
46:18 *a* Is. 47:4;
Jer. 48:15; Mal.
1:14

46:19 *a* Jer. 48:18
b Is. 20:4
1 prepare
2 Ancient
Memphis
46:20 *a* Hos.
10:11
b Jer. 1:14
1 pretty

46:21 *a* [Ps.
37:13]; Jer. 50:27
1 mercenaries
2 Lit. young
bulls of the stall
46:22 *a* [Is. 29:4]
1 noise
2 those who
chop

46:23 *a* Is. 10:34
b Judg. 6:5; 7:12;
Joel 2:25
1 more numer-
ous
46:24 *a* Jer. 1:15
1 ashamed
46:25 *a* Ezek.
30:14-16; Nah.
3:8

b Ex. 12:12; Jer.
43:12, 13; Ezek.
30:13; Zeph.
2:11
c Is. 30:1-5;
31:1-3
1 Heb. Amon, a
sun god
2 Ancient
Thebes

46:26 *a* Jer.
44:30; Ezek.
32:11
b Ezek. 29:8-14
1 Or Nebuchad-
nezzar
46:27 *a* Is. 41:13,
14; 43:5; 44:2;
Jer. 30:10, 11
b Is. 11:11; Jer.
23:3, 4; Mic.
7:12

19 O ^athou daughter dwelling in Egypt, ¹furnish thyself ^bto go into captivity: for ²Noph shall be waste and desolate without an inhabitant.

Destruction from the North

20 Egypt *is* like a very ¹fair ^aheifer, *but* destruction cometh; it cometh ^bout of the north.

21 Also her ¹hired men *are* in the midst of her like ²fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because ^athe day of their calamity was come upon them, *and* the time of their visitation.

22 ^aThe ¹voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as ²hewers of wood.

23 They shall ^acut down her forest, saith the LORD, though it cannot be searched; because they are ¹more than ^bthe grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be ¹confounded; she shall be delivered into the hand of ^athe people of the north.

Jacob Shall Return

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish ¹the multitude of ^aNo, ²and Pharaoh, and Egypt, ^bwith their gods, and their kings; even Pharaoh, and *all* them that ^ctrust in him:

26 ^aAnd I will deliver them into the hand of those that seek their lives, and into the hand of ¹Nebuchadrezzar king of Babylon, and into the hand of his servants: and ^bafterward it shall be inhabited, as in the days of old, saith the LORD.

27 ^aBut fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will ^bsave thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with

46:27, 28. A short glimpse of hope is tacked onto the end of the prophecy concerning Egypt. God is still Israel's covenant God who will yet deal with a

righteous remnant by restoring it to the land in accordance with his unconditional promises of old. See the notes on 23:3-5; 31:7; 31:31-34.

thee; for I will make a full end of all the nations whither I have driven thee: but I will not make ^aa full end of thee, but ^bcorrect thee ¹in measure; yet will I not leave thee wholly unpunished.

God's Message Against Philistia

47 The word of the LORD that ^aagainst the Philistines, ^bbefore that Pharaoh smote Gaza.

2 Thus saith the LORD; Behold, ^awaters rise up ^bout of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall ¹howl.

3 At the ^anoise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back ¹to their children for ²feebleness of hands;

4 Because of the day that cometh to ¹spoil all the ^aPhilistines, *and to* cut off from ^bTyrus and Zidon every helper that remaineth: for the LORD will ¹spoil the Philistines, ^athe remnant of the country of ^dCaphtor.²

5 ^aBaldness is come upon Gaza; ^bAshkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou ^asword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can ¹it be quiet, seeing the LORD hath ^agiven it a charge against Ashkelon, and against the sea shore? there hath he ^bappointed it.

God's Message Against Moab

48 Against ^aMoab thus saith the LORD of hosts, the God of Israel; Woe unto ^bNebo! for it is ¹spoiled: ^cKiriathaim is ²confounded

46:28 ^aJer. 10:24; Amos 9:8, 9

^bJer. 30:11

¹ *as is right*

47:1 ^aIs. 14:29–

31; Ezek. 25:15–

17; Zeph. 2:4, 5;

Zech. 9:6

^bAmos 1:6

47:2 ^aIs. 8:7, 8;

Jer. 46:7, 8

^bJer. 1:14

¹ *wail*

47:3 ^aJudg. 5:22;

Jer. 8:16; Nah.

3:2

¹ *for*

² Lack of

courage

47:4 ^aIs. 14:29–

31

^bIs. 23:1–18;

Jer. 25:22; Ezek.

26:1–21; 28:20–

24; Amos 1:9,

10; Zech. 9:2–4

^cEzek. 25:16;

Amos 1:8

^dGen. 10:14;

Deut. 2:23;

Amos 9:7

¹ *plunder*

² Cappadocia in

Asia Minor

47:5 ^aJer. 48:37;

Mic. 1:16; Zeph.

2:4

^bJudg. 1:18; Jer.

25:20; Amos

1:7, 8; Zech. 9:5

47:6 ^aDeut.

32:41; Judg.

7:20; Jer. 12:12;

Ezek. 21:3–5

47:7 ^aIs. 10:6;

Ezek. 14:17

^bMic. 6:9

¹ *Lit. you*

48:1 ^aIs.

15:1–16:14;

25:10; Ezek.

25:8–11; Amos

2:1–3; Zeph.

2:8–11

^bIs. 15:2

^cNum. 32:37;

Jer. 48:23; Ezek.

25:9

¹ *plundered*

² *shamed*

³ *Or the high*

stronghold

48:2 ^aIs. 16:14

^bIs. 15:4; Jer.

49:3

^cIs. 10:31

¹ *be silenced*

² A city of Moab

48:3 ^aIs. 15:5;

Jer. 48:5, 34

¹ *plundering*

48:5 ^aIs. 15:5

¹ *ascend*

² *they ascend*

with continual

weeping

³ *descent*

and taken: ³Misgab is ²confounded and dismayed.

2 ^aThere shall be no more praise of Moab: in ^bHeshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt ¹be cut down, O ^cMadmen;² the sword shall pursue thee.

3 A voice of crying shall be from ^aHoronaim, ¹spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 ^aFor in the ¹going up of Luhith ²continual weeping shall go up; for in the ³going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the ^aheath¹ in the wilderness.

Moab Trusted in His Own Works

7 For because thou hast trusted in thy works and in thy ^atreasures, thou shalt also be taken: and ^bChemosh shall go forth into captivity *with* his ^cpriests and his princes together.

8 And ^athe ¹spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 ^aGive wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 ^aCursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 Moab hath been at ease from

48:6 ^aJer. 17:6 ¹ *juniper* or *Aroer*, a city of Moab

48:7 ^aPs. 52:7; Is. 59:4; Jer. 9:23; [1 Tim. 6:17] ^bNum.

21:29; Judg. 11:24; Jer. 48:7 ^cJer. 49:3

48:8 ^aJer. 6:26 ¹ *plunderer*

48:9 ^aPs. 55:6

48:10 ^aJudg. 5:23; 1 Sam. 15:3; 1 Kin. 20:42

47:1. For other prophecies against the **Philistines**, see Isaiah 14:29–31; Ezekiel 25:15–17; Amos 1:6–8; Zephaniah 2:4–7. For Philistine-Israelite relations, see the note at Joshua 13:2, 3. The Philistines largely disappear from the pages of history with the conquests of Nebuchadrezzar.

47:4. The Phoenicians are denounced severely by Ezekiel (Ezek. 26–28; cf. Amos 1:9, 10). The **Philistines**, Phoenicians, and Edomites were

guilty of making slaves of the Israelites, and are therefore repeatedly condemned by the prophets (cf. Joel 3:4–8, 19; Amos 1:6–12; Obad. 10–14). For their crimes, the Phoenicians suffered repeated invasions by the Babylonians, Persians, Greeks, and Romans.

48:1. For the Moabites, see the note on Judges 3:12, 13. For the importance of the Moabite Stone, see the notes on 1 Kings 16:27 and 2 Kings 3:5, 27.

his youth, and he ^ahath settled on his ^llees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him ^lwanderers, that shall ²cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of ^aChemosh, as the house of Israel ^bwas ashamed of ^aBeth-el their confidence.

The Calamity of Moab

14 How say ye, ^aWe are mighty and strong men for the war?

15 Moab is ^lspoiled, and gone up out of her cities, and his chosen young men are ^agone down to the slaughter, saith ^bthe King, whose name is the LORD of hosts.

16 The calamity of Moab is near ^lto come, and his affliction hasteth fast.

17 All ye that are ^labout him, bemoan him; and all ye that know his name, say, ^aHow is the strong staff broken, and the beautiful rod!

18 ^aThou daughter that dost inhabit ^bDibon, come down from thy glory, and sit in thirst; for the ^lspoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of ^aAroer, ^bstand by the way, and ^lespy; ask him that fleeth, and her that escapeth, and say, What is done?

Judgment Is Come

20 Moab is ^lconfounded; for it is broken down: ^ahowl ²and cry; tell ye it in ^bArnon, that Moab is ³spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon ^lJahazah, and upon Mepha-

48:11 ^aZeph.

1:12

^l dregs

48:12 ^l wine-workers, lit.

² pour him off

48:13 ^a 1 Kin.

11:7

^b Hos. 10:6

^c 1 Kin. 12:29;

13:32-34; Hos.

8:5, 6

48:14 ^a Is. 16:6

48:15 ^a [Is. 40:30,

31]; Jer. 50:27

^b Jer. 46:18;

51:57; Mal. 1:14

^l plundered

48:16 ^l at hand

48:17 ^a Is. 9:4;

14:4, 5

^l around

48:18 ^a Is. 47:1

^b Num. 21:30;

Josh. 13:9, 17;

Is. 15:2; Jer.

48:22

^l plunderer

48:19 ^a Deut.

2:36; Josh. 12:2;

Is. 17:2

^b 1 Sam. 4:13,

14, 16

^l watch

48:20 ^a Is. 16:7

^b Num. 21:13

^l shamed

² wail

³ plundered

48:21 ^l Or

Jahzah

48:24 ^a Jer.

48:41; Amos 2:2

48:25 ^a Ps. 75:10;

Zech. 1:19-21

^b Ezek. 30:21

^l Strength

48:26 ^a Jer. 25:15

48:27 ^a Zeph. 2:8

^b Jer. 2:26

^c Lam. 2:15;

[Mic. 7:8-10]

^l shake your

head in scorn

48:28 ^a Ps.

55:6, 7

^b Song 2:14

^l cave's

48:29 ^a Is. 16:6;

Zeph. 2:8, 10

^b Jer. 49:16

48:30 ^a Is. 16:6;

Jer. 50:36

^l have made

nothing right

48:31 ^a Is. 15:5;

16:7, 11

^l wail

48:32 ^a Is. 16:8, 9

^b Num. 21:32;

Is. 16:10

^l plunderer

48:33 ^a Is. 16:10;

Jer. 25:10; Joel

1:12

^l cease

² not be shouts

of joy

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon ^aKerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 ^aThe ^lhorn of Moab is cut off, and his ^barm is broken, saith the LORD.

The Pride of Moab

26 ^aMake ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For ^awas not Israel a derision unto thee? ^bwas he found among thieves? for since thou spakest of him, thou ^lskippedst for ^cjoy.

28 O ye that dwell in Moab, leave the cities, and ^adwell in the rock, and be like ^bthe dove *that* maketh her nest in the sides of the ^lhole's mouth.

29 We have heard the ^apride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his ^bpride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall not be so*; ^ahis lies ^lshall not so effect *it*.

31 Therefore ^awill I ^lhowl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 ^aO vine of Sibmah, I will weep for thee with the weeping of ^bJazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the ^lspoiler is fallen upon thy summer fruits and upon thy vintage.

33 And ^ajoy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to ^lfail from the winepresses: none shall tread with shouting; *their shouting shall* ²be no shouting.

48:11, 12. Like wine that had been allowed to settle on its sediments, in order that it might gain strength and flavor before being strained and poured into a new wineskin (cf. Is. 25:6; Zeph. 1:12), so **Moab** had been allowed to remain in its land. However, the **ves-**
sel of Moab would soon be poured out and be broken

by invaders. The Moabite kingdom ceased with the conquest of Nebuchadrezzar. Centuries later the area was occupied by the famed Nabateans, under whom the land flourished once again, perhaps a harbinger of God's gracious restoration of the area in the end times (cf. v. 47).

34 ^aFrom the cry of Heshbon *even* unto ^bElealeh, *and even* unto Jahaz, have they uttered their voice, ^cfrom Zoar *even* unto Horonaim, ¹as an heifer of three years old: for the waters also of Nimrim shall be desolate.

The Derision of Moab

35 Moreover I will cause to cease in Moab, saith the LORD, ^ahim that offereth in the ¹high places, and him that burneth incense to his gods.

36 Therefore ^amine heart shall ¹sound for Moab like ²pipes, and mine heart shall ¹sound like ²pipes for the men of Kir-heres: because ^bthe riches *that* he hath gotten are perished.

37 For ^aevery head *shall be* bald, and every beard clipped: upon all the hands *shall be* ¹cuttings, and ^bupon the loins sackcloth.

38 *There shall be* lamentation generally upon all the ^ahousetops of Moab, and in the streets thereof: for I have ^bbroken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall ¹howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, ^ahe shall fly as an eagle, and shall ^bspread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and ^athe mighty men's hearts in Moab at that day shall be as the heart of a woman in her ¹pangs.

42 And Moab shall be destroyed ^afrom *being* a people, because he hath magnified *himself* against the LORD.

The Year of Visitation

43 ^aFear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be

48:34 ^aIs. 15:4-6
^bNum. 32:3, 37
^cIs. 15:5, 6
¹Or *The Third Eglath*, an unknown city, Is. 15:5
 48:35 ^aIs. 15:2; 16:12
¹*sacred places* for pagan worship
 48:36 ^aIs. 15:5; 16:11
^bIs. 15:7
¹*wail*
²*flutes*
 48:37 ^aIs. 15:2, 3; Jer. 16:6; 41:5; 47:5
^bGen. 37:34; Is. 15:3; 20:2
¹*cuts*
 48:38 ^aIs. 15:3
^bJer. 22:28
 48:39 ¹*wail*
 48:40 ^aDeut. 28:49; Jer. 49:22; Hos. 8:1; Hab. 1:8
^bIs. 8:8
 48:41 ^aIs. 13:8; 21:3; Jer. 30:6; Mic. 4:9, 10
¹*birth pangs*
 48:42 ^aPs. 83:4; Jer. 48:2
 48:43 ^aIs. 24:17, 18; Lam. 3:47
 48:44 ^a1 Kin. 19:17; Is. 24:18; Amos 5:19
^bJer. 11:23
¹*caught*
²*punishment*
 48:45 ^aNum. 21:28, 29
^bNum. 21:21, 26; Ps. 135:11
^cNum. 24:17
¹*exhaustion*
²*brow*
³*sons of tumult*
 48:46 ^aNum. 21:29
 48:47 ^aJer. 49:6, 39
¹*captives*
 49:1 ^aDeut. 23:3, 4; 2 Chr. 20:1; Jer. 25:21; Ezek. 21:28-32; 25:1-7
^bAmos 1:13-15; Zeph. 2:8-11
¹Heb. *Malcam*, or *Milcom*, an Ammonite god, 1 Kin. 11:5, 33
 49:2 ^aAmos 1:13-15
^bEzek. 25:5
¹*mount*
²*villages*
 49:3 ^aJer. 48:2
^bIs. 32:11; Jer. 48:37
^cJer. 48:7
¹*Wail*
²Heb. *Malcam*, Jer. 49:1
 49:4 ^aJer. 9:23
^bJer. 3:14
^cJer. 48:7
^dJer. 21:13
¹*your valley is flowing away*
 49:5 ¹*are around*
 49:6 ^aJer. 48:47

¹taken in the ^asnare: for ^bI will bring upon it, *even* upon Moab, the year of their ²visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of ¹the force: but ^aa fire shall come forth out of Heshbon, and a flame from the midst of ^bSihon, and ^cshall devour the ²corner of Moab, and the crown of the head of the ³tumultuous ones.

46 ^aWoe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 Yet will I bring again the ¹captivity of Moab ^ain the latter days, saith the LORD. Thus far *is* the judgment of Moab.

God's Message Against Ammon

49 Concerning ^athe Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth ¹their king inherit ^bGad, and his people dwell in his cities?

2 ^aTherefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in ^bRabbah of the Ammonites; and it shall be a desolate ¹heap, and her ²daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 ¹Howl, O ^aHeshbon, for Ai is spoiled: cry, ye daughters of Rabbah, ^bgird you with sackcloth; lament, and run to and fro by the hedges; for ²their king shall go into captivity, *and* his ^cpriests and his princes together.

4 Wherefore ^agloriest thou in the valleys, ¹thy flowing valley, O ^bbacksliding daughter? that trusted in her ^ctreasures, ^dsaying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that ¹be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And ^aafterward I will bring again the captivity of the children of Ammon, saith the LORD.

49:6. Ammon, like Moab, was descended from Lot (see the note on Judg. 3:12, 13). It shall also know the Lord's mercy in the latter days. Ammon ceased

to be an independent state when it was defeated by Nebuchadrezzar. Subsequently its land was overrun by Arab invaders.

God's Message Against Edom

7 ^aConcerning Edom, thus saith the LORD of hosts; ^bIs wisdom no more in Teman? ^cis counsel perished from the prudent? is their wisdom ^dvanished?

8 Flee ye, turn back, dwell ¹deep, O inhabitants of ^aDedan; for I will bring the calamity of Esau upon him, the time *that* I will ²visit him.

9 If ^agrapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.

10 ^aBut I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his ¹seed is spoiled, and his brethren, and his neighbours, and ^bhe is ²not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, ^athey whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For ^aI have sworn by myself, saith the LORD, that ^bBozrah shall become a desolation, a reproach, a ¹waste, and a curse; and all the cities thereof shall be perpetual ²wastes.

14 I have heard a ^arumour¹ from the LORD, and an ambassador is sent unto the ²heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the ¹heathen, *and* despised among men.

16 Thy ¹terribleness hath deceived thee, *and* the ^apride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the

49:7 ^a Gen. 25:30; 32:3; Is. 34:5, 6; Jer. 25:21; Ezek. 25:12-14; 35:1-15; Joel 3:19; Amos 1:11, 12; Obad. 1-9, 15, 16
^b Gen. 36:11; Job 2:11
^c Is. 19:11
^d Jer. 8:9

49:8 ^a Is. 21:13; Jer. 25:23
¹ in the depths
² punish

49:9 ^a Obad. 5, 6
49:10 ^a Obad. 5, 6; Mal. 1:3
^b Is. 17:14

¹ descendants are plundered
² no more

49:12 ^a Jer. 25:29; Obad. 16
49:13 ^a Gen. 22:16; Is. 45:23; Jer. 44:26; Amos 6:8

^b Gen. 36:33; 1 Chr. 1:44; Is. 34:6; 63:1; Amos 1:12

¹ ruin
² ruins

49:14 ^a Obad. 1-4
¹ message
² nations

49:15 ¹ nations
49:16 ^a Jer. 48:29
¹ fierceness

^b Obad. 3, 4
^c Job 39:27; Is. 14:13-15
^d Amos 9:2

49:17 ^a Jer. 18:16; 49:13; 50:13; Ezek. 35:7
¹ an astonishment

49:18 ^a Gen. 19:24, 25; Deut. 29:23; Jer. 50:40; Amos 4:11; Zeph. 2:9

49:19 ^a Jer. 50:44
^b Josh. 3:15; Jer. 12:5
^c Ex. 15:11; Is. 46:9

^d Job 41:10
¹ Or thicket
² arraign me in court

49:20 ^a Is. 14:24, 27; Jer. 50:45
¹ drag

49:21 ^a Jer. 50:46; Ezek. 26:15, 18
¹ shakes

49:22 ^a Jer. 48:40, 41
¹ birth pangs

height of the hill: ^bthough thou shouldst make thy ^cnest as high as the eagle, ^dI will bring thee down from thence, saith the LORD.

Desolate Edom

17 Also Edom shall be ¹a desolation: ^aevery one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 ^aAs in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 ^aBehold, he shall come up like a lion from ^bthe ¹swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen man, *that* I may appoint over her? for ^cwho *is* like me? and who will ²appoint me the time? and ^dwho *is* that shepherd that will stand before me?

20 ^aTherefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall ¹draw them out: surely he shall make their habitations desolate with them.

21 ^aThe earth ¹is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

22 Behold, ^ahe shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her ¹pangs.

God's Message Against Damascus

23 ^aConcerning Damascus. ^bHamath is ¹confounded, and Arpad: for they have heard ²evil tidings: they

49:23 ^a Is. 17:1-3; Amos 1:3, 5; Zech. 9:1, 2 ^b Jer. 39:5; Zech. 9:2 ¹ ashamed ² bad news

49:7. The Edomites were well known for their wise teachers (cf. 1 Kin. 4:30; Job 2:11; Obad. 6-9).

49:10. The Edomites were descended from Esau (Gen. 36:1, 6-8). Although they maintained their identity by helping Nebuchadrezzar invade Judah (cf. Lam. 4:21, 22), and even expanded their territory into southern Judah, thus forming the land of Idumea, Edom proper was eventually overrun by the Nabateans in the fourth century B.C. Thereafter, the

Edomites were largely identified with the Idumeans. They became involved in the events of the Maccabean Wars and the political affairs that took place during the Roman occupation of Syro-Palestine. With the fall of Jerusalem they disappear from history. However, Obadiah seems to hold out hope for the area in the last days (Obad. 21).

49:11. See the note on 7:6.

49:12. For the cup, see the note on 25:28.

are fainthearted; ^cthere is ³sorrow on the sea; it cannot be quiet.

24 Damascus ¹is waxed feeble, and turneth herself to flee, and fear hath seized on her: ^aanguish and sorrows have taken her, as a woman in ²travail.

25 ¹How is ^athe city of praise not ²left, the city of my joy!

26 ^aTherefore her young men shall fall in her streets, and all the men of war shall be ¹cut off in that day, saith the LORD of hosts.

27 And I will kindle a ^afire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

God's Message Against Kedar

28 ^aConcerning Kedar, and concerning the kingdoms of Hazor, which ¹Nebuchadrezzar king of Babylon shall ²smite, thus saith the LORD; Arise ye, go up to Kedar, and ³spoil ^bthe men of the east.

29 Their ^atents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, ^bFear is on every side.

God's Message Against Hazor

30 Flee, get you far off, dwell ¹deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a ²purpose against you.

31 Arise, get you up unto ^athe wealthy nation, that dwelleth ¹without care, saith the LORD, which have neither gates nor bars, ^{which} ^bdwell alone.

32 And their camels shall be ^{1a} booty, and the multitude of their cattle ^{2a} a spoil: and I will ^ascatter into all winds them ^{that} ³are in the utmost corners; and I will bring their

49:23 c [Is. 57:20]
³ anxiety
 49:24 a Is. 13:8; Jer. 4:31; 6:24; 48:21
¹ has grown
² childbirth
 49:25 a Jer. 33:9
¹ Why
² deserted
 49:26 a Jer. 50:30; Amos 4:10
¹ silenced
 49:27 a Amos 1:4
 49:28 a Gen. 25:13; Ps. 120:5; Is. 21:16, 17; Jer. 2:10; Ezek. 27:21
^b Judg. 6:3; Job 1:3
¹ Or Nebuchadrezzar
² strike
³ devastate
 49:29 a Ps. 120:5
^b Jer. 46:5
 49:30 ¹ in the depths
² plan
 49:31 a Ezek. 38:11
^b Num. 23:9; Deut. 33:28; Mic. 7:16
¹ securely
 49:32 a Ezek. 5:10
¹ for
² for plunder
³ cut off the corners of their hair
 49:33 a Jer. 9:11; 10:22; Zeph. 2:9; 12-15; Mal. 1:3
¹ jackals
 49:34 a Gen. 10:22; Jer. 25:25; Ezek. 32:24; Dan. 8:2
^b 2 Kin. 24:17, 18; Jer. 28:1
 49:35 a Ps. 46:9; Is. 22:6
¹ Power
 49:37 a Jer. 9:16
¹ disaster
 49:38 a Jer. 43:10
 49:39 a Jer. 48:47
 50:1 a Gen. 10:10; 11:9; 2 Kin. 17:24; Is. 13:1; 47:1; Dan. 1:1; Rev. 14:8
 50:2 a Is. 21:9
^b Is. 46:1; Jer. 51:44
^c Jer. 43:12, 13
¹ proclaim
² lift up a banner
³ A Babylonian god
⁴ Or Marduk, a Babylonian god
⁵ humiliated

calamity from all sides thereof, saith the LORD.

33 And Hazor ^ashall be a dwelling for ¹dragons, and a desolation for ever: there shall no man abide there, nor ^{any} son of man dwell in it.

God's Message Against Elam

34 The word of the LORD that came to Jeremiah the prophet against ^aElam in the ^bbeginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break ^athe ¹bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring ¹evil upon them, ^{even} my fierce anger, saith the LORD; ^aand I will send the sword after them, till I have consumed them:

38 And I will ^aset my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass ^ain the latter days, ^{that} I will bring again the captivity of Elam, saith the LORD.

God's Message Against Babylon

50 The word that the LORD spake ^aagainst Babylon and against the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and ¹publish, and ²set up a standard; ¹publish, and conceal not: say, Babylon is ^ataken, ^bBel³ is confounded, ⁴Merodach is broken in pieces; ^cher idols are ⁵confounded, her images are broken in pieces.

49:27, 28. **Damascus**, the age-old home of the Arameans, and **Kedar**, an important Arabian tribe (cf. Is. 21:16, 17; 42:11; 60:7; Ezek. 27:21), as well as **Hazor**, apparently a center of Arabian concentration, all felt the heels of the conquering Babylonian forces under Nebuchadrezzar.

49:37-39. **Elam** lay east of Babylon in southwestern Persia. A broken text in the Babylonian Chronicles indicates that Nebuchadrezzar defeated an Elamite

invasion of Babylon in about 595 B.C. As in the case of Moab (48:47) and Ammon (49:6), there is also given a note of future hope for Elam.

50:1. Jeremiah devotes two long chapters of divinely given messages to Babylon, the foremost power of his day. It is a prophecy of judgment for the mighty world conqueror, but of restoration for an exiled Israel.

50:2. **Merodach** is Marduk, the old head of the Babylonian pantheon of their gods. **Bel** (the west-Semitic

3 ^aFor out of the north there cometh up ^ba nation against her, which shall make her land ¹desolate, and none shall dwell therein: they shall ²remove, they shall depart, both man and beast.

Israel Shall Seek the Lord

4 In those days, and in that time, saith the LORD, the children of Israel shall come, ^athey and the children of Judah together, ^bgoing¹ and weeping: they shall ²go, ^cand seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in ^aa perpetual covenant *that shall not be forgotten*.

6 My people hath been ^alost sheep: their shepherds have ^ccaused them to go ^bastray, they have turned them away *on* ^cthe mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have ^adevoured them: and ^btheir adversaries said, ^cWe offend not, because they have sinned against the LORD, ^dthe habitation of justice, even the LORD, ^ethe hope of their fathers.

8 ^aRemove¹ out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the ²he goats before the flocks.

The Assembly of Great Nations

9 ^aFor, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be ¹taken: their arrows *shall be* as of ²a mighty expert man; ^bnone shall return in vain.

50:3 ^a Jer. 51:48; Dan. 5:30, 31
^b Is. 13:17, 18, 20

¹ *a horror*

² Or *wander*

50:4 ^a Ezra 2:1; Is. 11:12, 13; Jer. 3:18; 31:31; 33:7; Hos. 1:11

^b Ezra 3:12, 13; [Ps. 126:5]; Jer. 31:9; [Zech. 12:10]

^c Hos. 3:5

¹ *with continual weeping*
² *come*

50:5 ^a Jer. 31:31

50:6 ^a Is. 53:6; [Ezek. 34:15, 16]; Matt. 9:36; 10:6; 1 Pet. 2:25

^b Jer. 23:1; Ezek. 34:2

^c [Jer. 2:20; 3:6, 23]

¹ *led*

50:7 ^a Ps. 79:7

^b Jer. 40:2, 3; Zech. 11:5

^c Jer. 2:3; Dan. 9:16

^d [Ps. 90:1; 91:1]

^e Ps. 22:4; Jer. 14:8; 17:13

50:8 ^a Is. 48:20;

Jer. 51:6, 45;

Zech. 2:6, 7;

[Rev. 18:4]

¹ *Move*

² *rams*

50:9 ^a Jer. 15:14;

51:27

² Sam. 1:22

¹ *captured*

² *an expert warrior*

50:10 ^a [Rev. 17:16]

¹ *become*

² *plunder*

³ *plunder*

50:11 ^a Is. 47:6

^b Hos. 10:11

¹ *threshing grain*

² Or *neigh like stallions*

50:12 ^a Jer. 51:43

¹ *deeply*

² *ashamed*

³ *least*

50:13 ^a Jer. 25:12

^b Jer. 49:17

¹ *horrified*

50:14 ^a Jer. 51:2

50:15 ^a 1 Chr. 29:24; 2 Chr. 30:8; Lam. 5:6;

Ezek. 17:18

^b Jer. 51:58

^c Jer. 51:6, 11

10 And Chaldea shall ¹be a spoil: ^aall that ²spoil her shall be satisfied, saith the LORD.

Babylon Destroyed by God's Wrath

11 ^aBecause ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat ^bas the heifer ¹at grass, and ²below as bulls;

12 Your mother shall be ¹sore confounded; she that bare you shall be ashamed: behold, the ²hindermost of the nations *shall be* a ³wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, ^abut it shall be wholly desolate: ^bevery one that goeth by Babylon shall be ¹astonished, and hiss at all her plagues.

14 ^aPut yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath ^agiven her hand: her foundations are fallen, ^bher walls are thrown down: for ^cit is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword ^athey shall turn every one to his people, and they shall flee every one to his own land.

Israel's Satisfied Soul

17 Israel is ^aa scattered sheep; ^bthe lions have driven *him* away: first ^cthe king of Assyria hath devoured him; and last this ^dNebuchadrezzar¹ king

50:16 ^a Is. 13:14; Jer. 51:9

50:17 ^a 2 Kin. 24:10, 14 ^b Jer. 2:15 ^c 2 Kin. 15:29; 17:6;

18:9-13 ^d 2 Kin. 24:10-14; 25:1-7 ¹ Or *Nebuchad-*

nezzar

Baal) was the Babylonian equivalent of the earlier Sumerian storm god Enlil. Both the name and the powers of Bel became associated with Marduk, but the name Bel became the more common one in the Neo-Babylonian period (cf. Is. 46:1; Jer. 51:44; Dan. 5:1, 9, 22, 29).

50:3. The end of the Neo-Babylonian Empire came with the fall of Babylon to Cyrus the Great in 539 B.C. (cf. 51:28). Babylon was to remain a seedbed of sedition within the Persian Empire. The city later fell to Alexander the Great, who died there in 323 B.C. It

remained a center of controversy until its capture by the Parthians in the second century B.C. It never fully recovered; by the end of the second century A.D. it was in great eclipse. Its once proud walls were ultimately pulled down in A.D. 363. The glory of Babylon thus faded, as both Isaiah (Is. 13:19-22) and Jeremiah (v. 34; 51:58) had prophesied. The defeat of proud Babylon stands as a sobering example of the final defeat of the empires of this world at the Messiah's second advent (cf. Is. 13:9-13 with Dan. 2:44; 7:26-28; Zech. 12:2-9; 14:1-4; Rev. 17-19).

of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of ^aAssyria.

19 ^aAnd I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, ^a“the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them ^bwhom I ¹reserve.

A Sound of Battle

21 Go up against the land of ¹Merathaim, *even* against it, and against the inhabitants of ^aPekod:² ³waste and utterly destroy after them, saith the LORD, and do ^baccording to all that I have commanded thee.

22 ^aA sound of battle *is* in the land, and of great destruction.

23 How is ^athe hammer of the whole earth cut ¹asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art ¹also ^ataken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast ^bstriven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth ^athe weapons of his indignation: for this *is* the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses: cast her up as ¹heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her ^abullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of ^btheir ¹visitation.

28 The voice of them that flee and escape out of the land of Babylon, ^a“to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

50:18 ^aIs. 10:12; Ezek. 31:3, 11, 12; Nah. 3:7, 18, 19

50:19 ^aIs. 65:10; Jer. 33:12; Ezek. 34:13

50:20 ^aNum. 23:21; Is. 43:25; [Jer. 31:34; Mic. 7:19]

^bIs. 1:9

¹ preserve

50:21 ^a Ezek. 23:23

^b 2 Sam. 16:11;

2 Kin. 18:25;

2 Chr. 36:23;

Is. 10:6; 44:28;

48:14

¹ Lit. *Two Rebels*

² Lit. *Visitation*

³ *devastate* or *slay*

50:22 ^a Jer. 51:54

50:23 ^a Is. 14:6;

Jer. 51:20-24

¹ *apart*

50:24 ^a Jer. 51:8,

31; Dan. 5:30

^b [Is. 45:9]

¹ *indeed*

trapped

50:25 ^a Is. 13:5

50:26 ¹ *ruinous*

heaps

50:27 ^a Ps. 22:12;

Is. 34:7; Jer. 46:21

^b Ps. 37:13; Jer. 48:44; Ezek. 7:7

¹ *punishment*

50:28 ^a Ps. 149:6-9; Jer. 51:10

50:29 ^a Ps. 137:8; Jer. 51:56;

[2 Thess. 1:6];

Rev. 18:6

^b [Is. 47:10]

¹ *repay*

50:30 ^a Is. 13:18;

Jer. 49:26; 51:4

50:31 ¹ *punish*

50:32 ^a Is. 26:5;

Mal. 4:1

^b Jer. 21:14

50:34 ^a Prov. 23:11; Is. 43:14;

Jer. 15:21; 31:11;

Rev. 18:8

^b Is. 47:4

^c Jer. 32:18;

51:19-22

¹ *case*

50:35 ^a Dan. 5:30

^b Is. 47:13; Jer. 51:57

¹ *against*

50:36 ^a Is. 44:25;

Jer. 48:30

¹ *against the soothsayers*

² *be fools*

50:37 ^a Jer. 25:20; Ezek. 30:5

^b Jer. 51:30;

Nah. 3:13

¹ *mixed*

50:38 ^a Is. 44:27;

Jer. 51:36; Rev. 16:12

Babylon's Pride

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: ^a“recompense¹ her according to her work; according to all that she hath done, do unto her: ^bfor she hath been proud against the LORD, against the Holy One of Israel.

30 ^a“Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, O *thou* most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will ¹visit thee.

32 And the most ^a“proud shall stumble and fall, and none shall raise him up: and ^bI will kindle a fire in his cities, and it shall devour all round about him.

Israel's Strong Redeemer

33 Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 ^a“Their Redeemer *is* strong; ^bthe LORD of hosts *is* his name: he shall thoroughly plead their ^ccause,¹ that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword *is* ¹upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and ^aupon her princes, and upon ^bher wise *men*.

36 A sword *is* ^aupon¹ the liars; and they shall ²dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all ^athe ¹mingled people that *are* in the midst of her; and ^bthey shall become as women: a sword *is* upon her treasures; and they shall be robbed.

The Land of Graven Images

38 ^a“A drought *is* upon her waters; and they shall be dried up: for it *is*

50:19. For the repentance and restoration of future **Israel**, see the note on 23:3.

the land of graven images, and they are ¹mad upon *their* idols.

39 ^aTherefore the ¹wild beasts of the desert with the ¹wild beasts of the islands shall dwell *there*, and the ²owls shall dwell therein: ^band it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 ^aAs God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; so shall no man abide there, neither shall any son of man ^bdwell therein.

41 ^aBehold, a people shall come from the north, and a great nation, and many kings shall be raised up from the ¹coasts of the earth.

42 ^aThey shall hold the bow and the lance: ^bthey *are* cruel, and will not shew mercy: ^ctheir voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath ^aheard the report of them, and his hands ¹waxed feeble: anguish took hold of him, *and* pangs as of a woman in ^btravail.²

A Cry Heard Among the Nations

44 ^aBehold, he shall come up like a lion from the ¹swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will ²appoint me the time? and ^bwho *is* that shepherd that will stand before me?

45 Therefore hear ye ^athe counsel of the LORD, that he hath taken against Babylon; and his ^bpurposes, that he hath purposed against the land of the Chaldeans: ^cSurely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 ^aAt the noise of the taking of Babylon the earth ¹is moved, and the cry is heard among the nations.

50:38 ¹insane

with
50:39 ^aIs. 13:21, 22; 34:14; Jer. 51:37; Rev. 18:2
^bIs. 13:20; Jer. 25:12

¹jackals shall
²ostriches

50:40 ^aGen. 19:24, 25; Is. 13:19; Jer. 49:18; [Luke 17:28–30]; 2 Pet. 2:6; Jude 7
^bIs. 13:20

50:41 ^aIs. 13:2–5; Jer. 6:22; 25:14; 51:27

¹ends
50:42 ^aJer. 6:23
^bIs. 13:18
^cIs. 5:30

50:43 ^aJer. 51:31
^bJer. 6:24

¹grow
²childbirth
50:44 ^aJer. 49:19–21
^bJob 41:10; Jer. 49:19

¹Or *thicket*
²arraign

50:45 ^a[Ps. 33:11; Is. 14:24]; Jer. 51:10, 11
^bJer. 51:29

^cJer. 49:19, 20
50:46 ^aRev. 18:9
¹trembles

51:1 ^aIs. 47:1; Jer. 50:1
^b2 Kin. 19:7; Jer. 4:11; Hos. 13:15

¹Heb. *Leb-kamai*, a code word for Chaldea, Babylonia

51:2 ^aIs. 41:16; Jer. 15:7; Matt. 3:12

^bJer. 50:14
¹winnowers
²winnow

³all around
51:3 ^aJer. 50:14, 29

^bJer. 50:21
¹armour
²army

51:4 ^aJer. 49:26; 50:30, 37

51:5 ^a[Is. 54:7, 8; Jer. 33:24–26; 46:28]

¹by
51:6 ^aJer. 50:8; Rev. 18:4

^bJer. 50:15
^cJer. 25:14

¹life
51:7 ^aJer. 25:15; Hab. 2:16; Rev. 17:4

^bRev. 14:8
^cJer. 25:16
¹deranged

51:8 ^aIs. 21:9; Jer. 50:2; Rev. 14:8; 18:2

^b[Is. 48:20]; Rev. 18:9, 11, 19
^cJer. 46:11

¹wail
²perhaps she

A Destroying Wind

51 Thus saith the LORD; Behold, I will raise up against ^aBabylon, and against them that dwell in ¹the midst of them that rise up against me, ^ba destroying wind;

2 And will send unto Babylon ^afanners,¹ that shall ²fan her, and shall empty her land: ^bfor in the day of trouble they shall be against her ³round about.

3 Against *him* that bendeth ^alet the archer bend his bow, and against *him* that lifteth himself up in his ¹brigandine: and spare ye not her young men; ^bdestroy ye utterly all her ²host.

4 Thus the slain shall fall in the land of the Chaldeans, ^aand *they that are* thrust through in her streets.

5 For Israel *hath* ^anot been forsaken, nor Judah ¹of his God, ¹of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 ^aFlee out of the midst of Babylon, and deliver every man his ¹soul: be not cut off in her iniquity; for ^bthis *is* the time of the LORD's vengeance; ^che will render unto her a recompence.

7 ^aBabylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: ^bthe nations have drunken of her wine; therefore the nations ^care ¹mad.

Babylon Has Fallen

8 Babylon is suddenly ^afallen and destroyed: ^bhowl¹ for her; ^ctake balm for her pain, ²if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and ^alet us go every one into his own country: ^bfor her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath ^abrought forth our righteousness: come, and let us ^bdeclare in Zion the work of the LORD our God.

51:9 ^aIs. 13:14; Jer. 46:16; 50:16 ^bEzra 9:6; Rev. 18:5
51:10 ^aPs. 37:6; Mic. 7:9 ^b[Is. 40:2]; Jer. 50:28

51:1. The phrase **in the midst of them that rise up against me** is usually taken to be a cryptogram for Chaldea (i.e., Babylon). See the note on verse 41.

11 ^aMake¹ bright the arrows; gather the shields: ^bthe LORD hath raised up the spirit of the kings of the Medes: ^cfor his ²device *is* against Babylon, to destroy it; because it *is* ^athe vengeance of the LORD, the vengeance ³of his temple.

12 ^aSet up the ¹standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 ^aO thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 ^aThe LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, ^bas with ¹caterpillers; and they shall lift ^cup a shout against thee.

15 ^aHe hath made the earth by his power, he hath established the world by his wisdom, and ^bhath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and ^ahe causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 ^aEvery man is ¹brutish by *his* knowledge; every ²founder is confounded by the graven image: ^bfor his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* ¹vanity, the work of errors: in the time of their ²visitation they shall perish.

The Rod of God's Inheritance

19 The portion of Jacob *is* not like them; for he *is* the ¹former of all things: and *Israel is* the ²rod of his inheritance: the LORD of hosts *is* his name.

20 ^aThou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

51:11 ^aJer. 46:4, 9; Joel 3:9, 10
^bIs. 13:17
^cJer. 50:45
^dJer. 50:28
¹Sharpen or Purify
²plan
³for

51:12 ^aNah. 2:1; 3:14
¹banner

51:13 ^aRev. 17:1, 15

51:14 ^aJer. 49:13; Amos 6:8
^bJer. 51:27; Nah. 3:15

51:15 ^aJer. 50:15
¹locusts

51:15 ^aGen. 1:1, 6; Jer. 10:12-16
^bJob 9:8; Ps. 104:2; Is. 40:22

51:16 ^aPs. 135:7; Jer. 10:13

51:17 ^a[Is. 44:18-20]; Jer. 10:14

51:17 ^bJer. 50:2
¹dull-hearted, without
²metalsmith is shamed

51:18 ¹futile
²punishment

51:19 ¹maker
²ribe

51:20 ^aIs. 10:5, 15; Jer. 50:23

51:22 ^a2 Chr. 36:17; Is. 13:15, 16

51:23 ¹governors

51:24 ^aJer. 50:15, 29
¹repay

51:25 ^aIs. 13:2; Zech. 4:7
^bRev. 8:8

¹Power
²against

51:26 ^aJer. 50:26, 40

51:27 ^aIs. 13:2; Jer. 50:2; 51:12
^bJer. 25:14

^cJer. 50:41, 42
¹banner
²bristling locusts

51:28 ¹governors

51:29 ^aJer. 50:45
^bIs. 13:19, 20; 47:11; Jer. 50:13; 51:26, 43

51:30 ¹ceased fighting
²strongholds

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces ^aold and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces ¹captains and rulers.

24 ^aAnd I will ¹render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, ^aO destroying ¹mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand ²upon thee, and roll thee down from the rocks, ^band will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; ^abut thou shalt be desolate for ever, saith the LORD.

27 ^aSet ye up a ¹standard in the land, blow the trumpet among the nations, ^bprepare the nations against her, call together against her ^cthe kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the ²rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the ¹captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every ^apurpose of the LORD shall be performed against Babylon, ^bto make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have ¹forborn to fight, they have remained in *their* ²holds: their might

51:15, 16. Chapters 46-51 emphasize that God is both the Controller and Consummator of earth's history. These verses (cf. 10:12-16) reinforce the truth that He is also the Creator and Sustainer of the world.

hath failed; ^athey became as women: they have burned her dwelling-places; ^bher bars are broken.

31 ^aOne ¹post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken ²at *one* end,

32 And that ^athe passages are stopped, and the reeds they have burned with fire, and the men of war are ¹affrighted.

The Time of Babylon's Harvest

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is ^alike a threshing-floor, ^b*it* ¹is time to thresh her: yet a little while, ^cand the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath ^adevoured me, he hath crushed me, he hath made me an ^bempty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my ¹delicates, he hath cast me out.

35 The violence done to me and to my flesh ^{be} upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, ^aI will plead thy cause, and take vengeance for thee; ^band I will dry up her sea, and make her springs dry.

37 ^aAnd Babylon shall become ¹heaps, a dwellingplace for ²dragons, ^ban astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall ¹yell as lions' whelps.

39 In their ¹heat I will make their feasts, and ^aI will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with ¹he goats.

41 How is ^aSheshach¹ taken! and how is ^bthe praise of the whole earth ²surprised! how is Babylon become

51:30 ^aIs. 19:16; Jer. 48:41
^bIs. 45:1, 2; Lam. 2:9; Amos 1:5; Nah. 3:13

51:31 ^aJer. 50:24
¹runner
²on all sides

51:32 ^aJer. 50:38
¹terrified

51:33 ^aIs. 21:10; Dan. 2:35; Amos 1:3; Mic. 4:13
^bIs. 41:15; Hab. 3:12

^cIs. 41:15; Hos. 6:11; Joel 3:13; Rev. 14:15
¹When it is

51:34 ^aJer. 50:17
^bIs. 24:1-3
¹delicacies

51:36 ^a[Ps. 140:12]; Jer. 50:34

^bJer. 50:38

51:37 ^aIs. 13:22; Jer. 50:39; [Rev. 18:2]

^bJer. 25:9, 11
¹a heap of ruins

²jackals

51:38 ¹groul

51:39 ^aJer. 51:57

¹excitement

51:40 ¹male

51:41 ^aJer. 25:26

^bIs. 13:19; Jer. 49:25; [Dan. 4:30]

¹A code word for Babylon, Jer. 25:26

²seized

³desolate

51:42 ^aIs. 8:7, 8; Jer. 51:55; Dan. 9:26

51:43 ^aJer. 50:39, 40

^bIs. 13:20

51:44 ^aIs. 46:1; Jer. 50:2

^bJer. 50:15

¹A Babylonian god

51:45 ^aIs. 48:20; [Jer. 50:8, 28; 51:6; Rev. 18:4]

¹himself

51:46 ^a2 Kin. 19:7; Is. 13:3-5

51:47 ¹bring

²ashamed

51:48 ^aIs. 44:23; 48:20; 49:13; Rev. 18:20

^bJer. 50:3, 41

¹sing joyously

²plunderers

51:50 ^aJer. 44:28

^b[Deut. 4:29-31]; Ezek. 6:9

51:51 ^aPs. 44:15; 79:4

^bPs. 74:3-8; Jer. 52:13; Lam. 1:10

¹ashamed

²holy places

³an astonishment among the nations!

42 ^aThe sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 ^aHer cities are a desolation, a dry land, and a wilderness, a land wherein ^bno man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish ^aBel¹ in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, ^bthe wall of Babylon shall fall.

Deliver Your Soul from God's Anger

45 ^aMy people, go ye out of the midst of her, and deliver ye every man ¹his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear ^afor the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will ¹do judgment upon the graven images of Babylon: and her whole land shall be ²con-founded, and all her slain shall fall in the midst of her.

48 Then ^athe heaven and the earth, and all that *is* therein, shall ¹sing for Babylon: ^bfor the ²spoilers shall come unto her from the north, saith the LORD.

49 As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

Bring Jerusalem to Mind

50 ^aYe that have escaped the sword, go away, stand not still: ^bremember the LORD afar off, and let Jerusalem come into your mind.

51 ^aWe are ¹confounded, because we have heard reproach: shame hath covered our faces: for strangers ^bare come into the ²sanctuaries of the LORD's house.

51:41. **Sheshach** is a cryptogram for Babylon. The literary device employed here is known as "athbash," a

process by which the written letters represent the corresponding letters at the opposite end of the alphabet.

52 Wherefore, behold, the days come, saith the LORD, that I will ¹do judgment upon her graven images: and through all her land the wounded shall groan.

53 ^aThough Babylon should ¹mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall ²spoilers come unto her, saith the LORD.

54 ^aA sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath ¹spoiled Babylon, and ²destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the ¹spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: ^afor the LORD God of recompences shall surely ²requite.

57 And I will make drunk her princes, and her ^awise men, her ¹captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith ^bthe King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly ^abroken, ¹and her high gates shall be burned with fire; and ^bthe people shall labour in vain, and the ²folk in the fire, and they shall be weary.

Words Written Against Babylon

59 The word which Jeremiah the prophet commanded Seraiah the son of ^aNeriaah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a ¹quiet prince.

60 So Jeremiah ^awrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

51:52 ¹bring
51:53 ^aGen. 11:4; Job 20:6; [Ps. 139:8-10; Is. 14:12-14]; Jer. 49:16; Amos 9:2; Obad. 4

¹ascend
²plunderers

51:54 ^aJer. 50:22

51:55

¹plundered

²silenced her

51:56 ^aPs. 94:1;

Jer. 50:29

¹plunderer

²repay

51:57 ^aJer. 50:35

^bJer. 46:18;

48:15

¹governors

51:58 ^aJer. 50:15

^bHab. 2:13

¹Lit. laid bare

²nations

because of

51:59 ^aJer. 32:12

¹quartermaster

51:60 ^aIs. 30:8;

Jer. 36:2

51:62 ^aIs. 13:20;

14:22, 23; Jer.

50:3, 39

51:63 ^aJer.

19:10, 11; Rev.

18:21

52:1 ^a2 Kin.

24:18; 2 Chr.

36:11

^bJosh. 10:29;

2 Kin. 8:22; Is.

37:8

52:3 ^a2 Chr.

36:13

52:4 ^a2 Kin.

25:1; Jer. 39:1;

Ezek. 24:1, 2;

Zech. 8:19

¹encamped

²siege walls

52:6 ¹severe

²food

52:7 ¹city wall

was broken

through

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that ^anone shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, ^athat thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

Zedekiah's Rebellion

52 Zedekiah *was* ^aone and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of ^bLibnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah ^arebelled against the king of Babylon.

Jerusalem Besieged by Babylon

4 And it came to pass in the ^aninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and ¹pitched against it, and built ²forts against it round about.

5 So the city *was* besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine *was* ¹sore in the city, so that there *was* no ²bread for the people of the land.

Zedekiah and the Army Flee

7 Then the ¹city *was* broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's

garden; (now the Chaldeans *were*² by the city round about:) and they went by the way of the³ plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

Zedekiah's Fate

9 ^aThen they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he ¹gave judgment upon him.

10 ^aAnd the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he ^aput¹ out the eyes of Zedekiah; and the king of Babylon bound him in² chains, and carried him to Babylon, and put him in prison till the day of his death.

Jerusalem Burned

12 ^aNow in the fifth month, in the tenth *day* of the month, ^bwhich *was* the nineteenth year of Nebuchadrezzar king of Babylon, ^ccame Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 ^aThen Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the ¹residue of the people that remained in the city, and those that fell away, that ²fell to the king of Babylon, and the rest of the ³multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for ¹husbandmen.

The Temple Utensils Removed

17 ^aAlso the ^bpillars of ¹brass that *were* in the house of the LORD, and

52:7 ² near
³ Heb. *Arabah*,
 Jordan Valley
 52:9 ^a 2 Kin.
 25:6; Jer. 32:4;
 39:5
¹ pronounced
 52:10 ^a Ezek.
 12:13
 52:11 ^a Ezek.
 12:13
² blinded
² bronze fetters
 52:12 ^a 2 Kin.
 25:8-21
^b Jer. 52:29
^c Jer. 39:9
 52:15 ^a Jer. 39:9
¹ rest
² defected
³ craftsmen
 52:16 ¹ farmers
 52:17 ^a Jer. 27:19
^b 1 Kin. 7:15, 23,
 27, 50
¹ bronze

² stands or carts
³ broke in pieces
 52:18 ^a Ex. 27:3;
 1 Kin. 7:40, 45;
 2 Kin. 25:14
¹ pots
² basons
³ bronze
 utensils
 52:19 ¹ censers
² pots
³ lampstands
⁴ solid gold
⁵ solid silver
 52:20 ^a 1 Kin.
 7:47; 2 Kin.
 25:16
¹ under it,
² stands or carts
³ beyond
 measure
 52:21 ^a 1 Kin.
 7:15; 2 Kin.
 25:17; 2 Chr.
 3:15
¹ A cubit =
 about 18 inches
² measuring
 line
³ About 3
 inches
 52:22 ¹ capital of
 bronze
² bronze
 52:23 ^a 1 Kin.
 7:20
 52:24 ^a 2 Kin.
 25:18; 1 Chr.
 6:14; Ezra 7:1
^b Jer. 21:1; 29:25
 52:25 ¹ an officer
² close associ-
 ates of the king

the² bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans ³brake, and carried all the ¹brass of them to Babylon.

18 ^aThe ¹caldrons also, and the shovels, and the snuffers, and the ²bowls, and the spoons, and all the ³vessels of brass wherewith they ministered, took they away.

19 And the basons, and the ¹fire-pans, and the bowls, and the ²caldrons, and the ³candlesticks, and the spoons, and the cups; *that* which *was* of ⁴gold *in* gold, and *that* which *was* of ⁵silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* ¹under the ²bases, which king Solomon had made in the house of the LORD: ^athe brass of all these vessels was ³with-out weight.

21 And *concerning* the ^apillars, the height of one pillar *was* eighteen ¹cubits; and a ²fillet of twelve cubits did compass it; and the thickness thereof *was* ³four fingers: *it was* hollow.

22 And a ¹chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with network and pomegranates upon the chapters round about, all *of* ²brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* ^aall the pomegranates upon the network *were* an hundred round about.

The Priests and the Leaders Slain

24 And ^athe captain of the guard took Seraiah the chief priest, ^band Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city ¹an eunuch, which had the charge of the men of war; and seven men of them that were ²near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ¹smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

The Number of Captives

28 ^aThis is the people whom Nebuchadrezzar carried away captive: ^bin the seventh year ^cthree thousand Jews and three and twenty:

29 ^aIn the eighteenth year of ¹Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

52:27 ¹ struck
52:28 ^a 2 Kin. 24:2
^b 2 Kin. 24:12
^c 2 Kin. 24:14
52:29 ^a 2 Kin. 25:11; Jer. 39:9
¹ Or Nebuchadnezzar

52:31 ^a 2 Kin. 25:27-30
^b Gen. 40:13, 20; Ps. 3:3; 27:6
¹ Or Awil-marduk
² Showed favor to
52:33 ^a 2 Sam. 9:7, 13; 1 Kin. 2:7
¹ Jehoiachin changed
² The king
52:34 ¹ provisions
² regular ration

A Kindness Shown to Jehoiachin

31 ^aAnd it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* ¹Evil-merodach king of Babylon in the *first* year of his reign ^blifted² up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And ¹changed his prison garments: ^aand he did continually eat bread before ²him all the days of his life.

34 And *for* his ¹diet, there was a ²continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

LAMENTATIONS

The Hebrew title of the book, *Ekah*, “How,” comes from the first word of the text. It was often used to introduce laments, as here (cf. Is. 1:21), and stands also at the head of chapters 2 and 4. The Greek title “Tears/Wailings,” is the same in the Latin Vulgate which adds a subtitle “That is, The Lamentations of the Prophet Jeremiah.” From this explanation comes the title in the English versions.

Authorship. Both Jewish and Christian traditions hold that Jeremiah is the author of Lamentations. Internal evidence supports this conclusion: (1) The author was an eyewitness to Jerusalem’s destruction (1:13–15; 2:6–13; 4:10). (2) The language, vocabulary, and sentiment of the prophecy of Jeremiah and Lamentations are often very close (cf. 1:16a; 2:11 with Jer. 9:1, 18; 13:17; Lam. 2:20; 4:10 with Jer. 19:9; Lam. 2:22 with Jer. 6:25; 20:10; Lam. 3:15 with Jer. 9:15; 23:15; Lam. 3:64–66 with Jer. 11:20). (3) In both books Jerusalem’s downfall is ascribed to Judah’s sin (cf. 1:5–18; 3:42; 4:6, 22; 5:7, 16 with Jer. 14:7; 16:10–12) and to its corrupt leadership (cf. 2:14; 4:13–15 with Jer. 2:7, 8; 5:31; 23:11–40). In the light of the external and internal evidence, then, no other person qualifies so well to be the author as the traditional candidate, Jeremiah.

Historical Setting. Lamentations was composed after the author personally witnessed Judah’s downfall and the capture of Jerusalem, with the resultant suffering of his people. In its final form, the book cannot be dated much later than Jerusalem’s fall, 586 B.C. The author thus pens his sorrow over the tragedy that befell his country and city, and over the people’s sin that invoked God’s severe judgment. In response to all that has happened, he urges repentance (cf. 5:21) and leaves his bearers with a note of hope by personally relying on the sure mercies of God (3:22, 23).

Lamentations consists of five poems. Each of the first four is composed as an acrostic of the 22 letters of the Hebrew alphabet (although it should be noted that chapters 2, 3, and 4 are somewhat irregular since they invert the letters *pe* and *ayin*). Chapters 1, 2, 4, and 5 have 22 verses; chapter 3, however, devotes three verses to each letter, yielding 66 verses. This familiar poetic device indicates that the author is covering his material thoroughly (“from A to Z”), in a way easy for his audience to understand and remember. The Jewish people read Lamentations every year on the date commemorating the destruction of the temple in Jerusalem.

OUTLINE OF LAMENTATIONS

I. First lament	1:1-22	IV. Fourth lament	4:1-22
A. Jerusalem's suffering for sin	1:1-11	A. Israel's past glory and present pain	4:1-12
B. A cry for sympathy	1:12-22	B. Israel's past sin and present punishment	4:13-20
II. Second lament	2:1-22	C. A cry for vengeance	4:21, 22
A. God's judgment of sin	2:1-17	V. Fifth lament	5:1-22
B. A cry for mercy	2:18-22	A. A plea for compassion	5:1-15
III. Third lament	3:1-66	B. A prayer of confession	5:16-18
A. A rehearsal of affliction	3:1-20	C. A cry for restoration	5:19-22
B. A remembrance of affection	3:21-39		
C. A recommitment to adoration	3:40-54		
D. A cry for vindication	3:55-66		

The Solitary City

1 How ¹doth the city sit solitary, *that was* full of people! ^a*how* ²is she become as a widow! she *that was* great among the nations, *and* ^bprincess among the provinces, *how* is she become ³tributary!

2 She ^aweepeth sore in the ^bnight, and her tears *are* on her cheeks; among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies.

3 ^aJudah is gone into captivity ¹because of affliction, and because of great servitude: ^bshe dwelleth among the ²heathen, she findeth no ^crest: all her persecutors overtook her ³between the straits.

4 The ¹ways of Zion do mourn, because none come to the ²solemn feasts: all her gates are ^adesolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries ^aare ¹the chief, her enemies prosper; for the LORD hath afflicted her ^bfor the multitude of her transgressions: her ^cchildren are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like ¹harts *that* find no pasture, and they ²are gone without strength before the pursuer.

Jerusalem's Pleasant Things

7 Jerusalem ^aremembered in the days of her affliction and of her

1:1 ^aIs. 47:7-9
^b1 Kin. 4:21; Ezra 4:20; Jer. 31:7

¹lonely the city sits
²she is like
³a slave, lit. forced labour

1:2 ^aJer. 13:17
^bJob 7:3

1:3 ^aJer. 52:27
^bLam. 2:9

^cDeut. 28:65
¹under affliction and hard

²nations or Gentiles

³in narrow straits

1:4 ^aIs. 27:10
¹roads to

²appointed

1:5 ^aDeut. 28:43
^bJer. 30:14, 15;

Dan. 9:7, 16
^cJer. 52:28

¹her masters

1:6 ¹flee
²flee

1:7 ^aPs. 137:1

¹MT destruction

1:8 ^a[1 Kin. 8:46]

^bJer. 13:22; Ezek. 16:37;

Hos. 2:10
¹wickedly

²MT has become vile

³away

1:9 ^aDeut. 32:29; Is. 47:7;

Jer. 5:31
¹considers

²destiny

³had a spectacular fall

1:10 ^aPs. 74:4-8; Is. 64:10, 11; Jer. 51:51

^bDeut. 23:3; Neh. 13:1

¹desirable

²Gentiles

³holy place, the temple

miseris all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her ¹sabbaths.

8 ^aJerusalem hath ¹grievously sinned; therefore she ²is removed: all that honoured her despise her, because ^bthey have seen her nakedness: yea, she sigheth, and turneth ³backward.

9 Her filthiness *is* in her skirts; she ^aremembereth ¹not her ²last end; therefore she ³came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her ¹pleasant things: for she hath seen *that* ^athe ²heathen entered into her ³sanctuary, whom thou didst command *that* ^bthey should not enter into thy congregation.

11 All her people sigh, ^athey seek bread; they have given their ¹pleasant things for ²meat to relieve the soul: see, O LORD, and consider; for I am ³become vile.

The Yoke of My Transgressions

12 *Is it* nothing to you, all ye that pass ¹by? behold, and see ^aif there be any ²sorrow like unto my ²sorrow,

1:11 ^aJer. 38:9; 52:6 ¹desirable things ²food to restore life ³despised

1:12 ^aDan. 9:12 ¹this way ²suffering

1:8, 9. The cause of Jerusalem's fall is her apostasy. She has played the harlot (cf. Jer. 2:1-3:5) by practicing the abominable idolatries of the Canaanites and their neighbors.

1:12. Jeremiah's sorrow over the sin-sick and fallen Jerusalem anticipates the Savior's own sorrow over a future sinful Jerusalem that, too, will be captured and destroyed (Matt. 23:37, 38; Luke 13:34, 35).

which is ³done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it ¹prevaileth against them: he hath ^aspread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 ^aThe yoke of my transgressions is bound by his hand: they are ¹wreathed, *and* come up upon my neck: he hath made my strength ²to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to ³rise up.

15 The Lord hath ¹trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: ^athe Lord hath ¹trodden the virgin, the daughter of Judah, *as* in a winepress.

16 For these *things* I weep; mine eye, ^amine eye runneth down with ¹water, because the comforter that should ²relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 ^aZion ¹spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* ^bround about him: Jerusalem is ²as a menstruous woman among them.

Behold My Sorrow

18 The LORD is ^arighteous; for I have ^brebelled against his ¹commandment: hear, I pray you, all people, and behold my ²sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my priests and mine elders ¹gave up the ghost in the city, while they sought ²their meat to relieve their souls.

1:12 ³brought on

1:13 ^aEzek. 12:13; 17:20
¹overpowered

1:14 ^aDeut. 28:48

¹woven together
²fail

³withstand

1:15 ^aIs. 63:3;

[Rev. 14:19]

¹trampled

1:16 ^aPs. 69:20;

Eccl. 4:1; Jer. 13:17; Lam. 2:18

¹Tears

²restore my life

1:17 ^a[Is. 1:15];

Jer. 4:31

^b2 Kin. 24:2-4;

Jer. 12:9

¹Prays

²an unclean

thing

1:18 ^aNeh. 9:33;

Ps. 119:75; Dan. 9:7, 14

^b1 Sam. 12:14,

15; Jer. 4:17

¹Lit. mouth

²suffering

1:19 ¹breathed

their last

²food to restore

their life

1:20 ^aJob 30:27;

Is. 16:11; Jer. 4:19; Lam. 2:11;

Hos. 11:8

^bDeut. 32:25;

Ezek. 7:15

¹soul, lit.

^{inward parts}

²overturned

³outside

1:21 ^aPs. 35:15;

Jer. 48:27; 50:11;

Lam. 2:15;

Obad. 12

^bIs. 13; [Jer. 46]

¹bring on

²proclaimed

1:22 ^aNeh. 4:4,

5; Ps. 109:15;

137:7, 8; Jer. 30:16

2:1 ^a[Lam. 3:44]

^bMatt. 11:23

^c2 Sam. 1:19

^d1 Chr. 28:2; Ps. 99:5; Ezek. 43:7

2:2 ^aPs. 21:9;

Lam. 3:43

^bPs. 89:39, 40;

Is. 43:28

¹defiled

2:3 ^aPs. 74:11;

Jer. 21:4, 5

^bPs. 89:46

¹Strength

²withdrawn

2:4 ^aIs. 63:10

^bEzek. 24:25

¹Or eye; on the

tent

2:5 ^aJer. 30:14

20 Behold, O LORD; for I *am* in distress: my ^abowels¹ are troubled; mine heart is ²turned within me; for I have grievously rebelled: ^babroad³ the sword bereaveth, at home *there* is as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are ^aglad that thou hast done *it*: ¹thou wilt bring ^bthe day *that* thou hast ²called, and they shall be like unto me.

22 ^aLet all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

God's Fierce Anger

2 How hath the Lord covered the daughter of Zion with a ^acloud in his anger, ^band cast down from heaven unto the earth ^cthe beauty of Israel, and remembered not ^ahis footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath ^anot pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: ^bhe hath ¹polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the ¹horn of Israel: ^ahe hath ²drawn back his right hand from before the enemy, ^band he burned against Jacob like a flaming fire, *which* devoureth round about.

4 ^aHe hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew ^ball *that were* pleasant to the ¹eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 ^aThe Lord was as an enemy: he hath swallowed up Israel, he hath

1:15. For **virgin** as a metaphor of national identity, see the note on Jeremiah 18:13. The **winepress** at times symbolizes thorough judgment (Is. 63:3; Rev. 14:18-20; 19:15).

1:18. Jeremiah's vicarious confession of sin recognized that Jerusalem's fall was its own fault and not that of God who always acts in strict righteousness (cf. Gen. 18:25).

1:19. As Jeremiah had prophesied (Jer. 2:26-28, 36, 37), Jerusalem's **lovers** (her false gods and foreign entanglements) could not rescue her in time of peril.

2:3. The **right hand**, the place of prominence and honor (cf. 1 Kin. 2:19), is often used figuratively to emphasize vigorous action (cf. Ex. 15:6, 12; Ps. 45:4; Hab. 2:16).

swallowed up all her palaces: ^bhe hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

The Destruction of the Temple

6 And he hath ¹violently ^ataken away his tabernacle, ^bas if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath ^cdespised² in the indignation of his anger the king and the priest.

7 The Lord hath ¹cast off his altar, he hath ^aabhorred² his sanctuary, he hath ³given up into the hand of the enemy the walls of her palaces; ^bthey have made a noise in the house of the LORD, as in the day of a solemn feast.

The Destruction of Jerusalem

8 The LORD hath ¹purposed to destroy the ^awall of the daughter of Zion: ^bhe hath stretched out a line, he hath not withdrawn his hand from destroying; therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and ^abroken her bars: ^bher king and her princes *are* among the ¹Gentiles: ^cthe law *is no more*; her ^dprophets also find no ²vision from the LORD.

10 The elders of the daughter of Zion ^asit upon the ground, *and* keep silence: they have ^bcast¹ up dust upon their heads; they have ^cgirded themselves with sackcloth: the virgins of Jerusalem ²hang down their heads to the ground.

Jeremiah's Anguish Over Its Destruction

11 ^aMine eyes do fail with tears, my ¹bowels are troubled, ^bmy ²liver is poured upon the earth, for the destruction of the daughter of my

2:5 ^b2 Kin. 25:9; Jer. 52:13; Lam. 2:2

2:6 ^aPs. 80:12; 89:40; Is. 5:5; Jer. 7:14

^bIs. 1:8; Jer. 52:13

^cIs. 43:28

¹ *done violence to his booth or tent*

² *spurned*

2:7 ^aEzek. 24:21

^bPs. 74:3-8

¹ *rejected*

² *spurned*

³ *delivered*

2:8 ^aJer. 52:14

^b[2 Kin. 21:13; Is. 34:11; Amos 7:7-9]

¹ *determined*

2:9 ^aJer. 51:30

^bDeut. 28:36; 2 Kin. 24:15; 25:7; Lam. 1:3; 4:20

^c2 Chr. 15:3

^dPs. 74:9; Mic. 3:6

¹ *nations*

² *Prophetic revelation*

2:10 ^aJob 2:13; Is. 3:26

^bJob 2:12; Ezek. 27:30

^cIs. 15:3; Jon. 3:6-8

¹ *A sign of mourning*

² *bow*

2:11 ^aPs. 6:7; Lam. 3:48

^bJob 16:13; Ps. 22:14

¹ *soul, lit. inward parts*

² *Bile*

^cLam. 4:4

³ *infants faint*

2:12 ¹ *grain*

² *faint*

³ *life*

2:13 ^aLam. 1:12; Dan. 9:12

¹ *How shall I admonish thee*

² *compare*

³ *breakage is as broad as*

2:14 ^aJer. 2:8; 23:25-29; 29:8, 9; 37:19; Ezek. 13:2

^bIs. 58:1; Ezek. 23:36; Mic. 3:8

^cJer. 23:33-36; Ezek. 22:25, 28

¹ *false*

² *deceptive visions*

³ *uncovered*

⁴ *false and misleading prophecies*

people; because ^cthe children and the ³sucklings swoon in the streets of the city.

12 They say to their mothers, Where is ¹corn and wine? when they ²swooned as the wounded in the streets of the city, when their ³soul was poured out into their mothers' bosom.

13 ¹What thing shall I take to ^awitness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I ²equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy ³breach *is* great like the sea: who can heal thee?

14 Thy ^aprophets have seen ¹vain and ²foolish things for thee: and they have not ^bdiscovered³ thine iniquity, to turn away thy captivity; but have seen for thee ⁴false ^cburdens and causes of banishment.

Enemies Rejoice at Jerusalem's Ruin

15 All that pass ¹by ^aclap *their* hands at thee; they hiss ^band ²wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call ^cThe perfection of beauty, The joy of the whole earth?

16 ^aAll thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, ^bWe have swallowed *her* up: certainly this *is* the ^cday that we looked for; we have found, ^awe have seen *it*.

17 The LORD hath done *that* which he had ^adevised;¹ he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to ^brejoice over thee, he hath ²set up the horn of thine adversaries.

2:15 ^a1 Kin. 9:8; Job 27:23; Jer. 18:16; Ezek. 25:6; Nah. 3:19

^b2 Kin. 19:21; Ps. 44:14 ^c[Ps. 48:2; 50:2]; Ezek. 16:14

¹ *Lit. by this way* ² *shake*

2:16 ^aJob 16:9, 10; Ps. 22:13; Lam. 3:46 ^bPs. 56:2; 124:3; Jer. 51:34 ^cLam. 1:21; [Obad. 12-15] ^dPs. 35:21

2:17 ^aLev. 26:16 ^bPs. 38:16 ¹ *purposed* ² *exalted*

2:8. When God **stretched out a line**, He intended to **destroy** His city. Jerusalem had been measured, marked, and numbered for judgment.

2:10. All of these activities express the depths of grief (cf. 2 Kin. 19:1; Job 2:8, 12).

2:11. The internal organs were considered by the Hebrews to be the centers of the emotions. **Liver** and heart (v. 18) are often used as set terms in parallel

lines of Hebrew poetry, and in other literature of the ancient Near East.

2:16. The various actions and gestures here all express derision. They occur in the "taunt" literature of the Old Testament (cf. Jer. 19:8; 25:9; Zeph. 2:15).

2:17. All that occurred was under the sovereign control of the **LORD** (cf. Deut. 28:15, 45; Jer. 51:12; Zech. 1:6 and see the note on Jer. 46:1).

Pour Out Thine Heart

18 Their heart cried unto the Lord, O wall of the daughter of Zion, ^alet tears run down like a river day and night: give thyself no ¹rest; let not the ²apple of thine eye ³cease.

19 Arise, ^acry out in the night: in the beginning of the watches ^bpour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger ^cin the top of every street.

20 Behold, O LORD, and consider to whom thou hast done this. ^aShall the women eat their ¹fruit, *and* children ²of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 ^aThe young and the old lie on the ground in the streets: my virgins and my young men are fallen by the ^bsword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as ¹in a solemn day ^amy terrors round about, so that in the day of the LORD's anger none escaped nor ²remained: ^bthose that I have ³swaddled and brought up hath mine enemy ^cconsumed.

The Rod of God's Wrath

3 I am the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and ¹brought me into darkness, but not into light.

The Judgmental Hand of God

3 Surely against me is he turned; he turneth his hand *against* me all the day.

4 ^aMy flesh and my skin hath he made old; he hath ^bbroken my bones.

5 He hath ¹builded against me, and ²compassed me with ³gall and ⁴travail.

2:18 ^a Jer. 14:17; Lam. 1:16
¹ relief
² Lit. *daughter*
³ rest

2:19 ^a Ps. 119:147
^b 1 Sam. 1:15; Ps. 42:4; 62:8
^c Is. 51:20

2:20 ^a Lev. 26:29; Deut. 28:53; Jer. 19:9; Lam. 4:10; Ezek. 5:10
¹ offspring
² Vg.; MT *they have cuddled*

2:21 ^a 2 Chr. 36:17; Jer. 6:11
^b Jer. 18:21

2:22 ^a Ps. 31:13; Is. 24:17; Jer. 6:25
^b Hos. 9:12
^c Jer. 16:2-4; 44:7

¹ to a feast day
² survived
³ borne

3:2 ¹ made me walk in

3:4 ^a Job 16:8
^b Ps. 51:8; Is. 38:13

3:5 ¹ besieged
² surrounded
³ bitterness
⁴ hardship or woe

3:6 ^a [Ps. 88:5, 6; 143:3]

3:7 ^a Job 3:23; 19:8; Hos. 2:6

¹ walled me in
^{3:8} ^a Job 30:20; Ps. 22:2

3:9 ¹ blocked

3:10 ^a Is. 38:13

¹ Ambush
^{3:11} ^a Job 16:12; 13; Jer. 15:3; Hos. 6:1

¹ torn
^{3:12} ^a Job 7:20; 16:12; Ps. 38:2

¹ target

3:13 ^a Job 6:4

¹ loins, lit. kidneys

3:14 ^a Ps. 22:6, 7; 123:4; Jer. 20:7

^b Job 30:9; Ps. 69:12; Lam. 3:63

¹ laughingstock
² taunting song

3:15 ^a Jer. 9:15

3:16 ^a [Prov. 20:17]

¹ Lit. *bent me down in*

3:17 ¹ Lit. *good*

3:18 ^a Ps. 31:22

3:19 ^a Jer. 9:15; Lam. 3:5, 15

¹ Remember
² bitterness
^{3:20} ¹ Lit. *is bowed down*

6 ^aHe hath set me in dark places, *as they that be* dead of old.

7 ^aHe hath ¹hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also ^awhen I cry and shout, he shutteth out my prayer.

9 He hath ¹inclosed my ways with hewn stone, he hath made my paths crooked.

10 ^aHe was unto me *as* a bear lying in wait, *and as* a lion in ¹secret places.

11 He hath turned aside my ways, and ^apulled¹ me in pieces: he hath made me desolate.

12 He hath bent his bow, and ^aset me as a ¹mark for the arrow.

13 He hath caused ^athe arrows of his quiver to enter into my ¹reins.

Bitterness and Derision

14 I was a ^aderision¹ to all my people; *and* ^btheir ²song all the day.

15 ^aHe hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth ^awith gravel stones, he hath ¹covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgot ¹prosperity.

18 ^aAnd I said, My strength and my hope is perished from the LORD:

Remembering God's Faithfulness

19 ¹Remembering mine affliction and my misery, ^athe wormwood and the ²gall.

20 My soul hath *them* still in remembrance, and is ¹humbled in me.

21 This I recall to my mind, therefore have I ^ahope.

22 ^aIt is of the LORD's mercies that we are not consumed, because his compassions fail ^bnot.

3:21 ^a Ps. 130:7

3:22 ^a [Mal. 3:6] ^b Ps. 78:38; [Jer. 3:12; 30:11]

2:20. Israel's descending to cannibalism during a siege had been prophesied of old. It was a hideous picture of the outworking of self-will, idolatry, and total debasement (cf. Lev. 26:29; Deut. 28:53). See the note on Jeremiah 19:9.

3:1. **The man** refers to all Israel, viewed here collectively as one person. Similarly, Hosea calls Israel "my son" (Hos. 11:1), and Isaiah calls Israel God's "wife" (Is. 54:6).

3:22, 23. These verses embody the central thesis of the book. When God dealt with His sinful people He exhibited His **compassions**. The word translated **mercies** conveys God's love for His covenant people (see the notes on 1 Sam. 20:14-17 and Jer. 2:2). The word **faithfulness** comes from a root meaning "be permanent, secure, reliable." From this comes the associated idea of genuine faith; hence, the verb can be translated "believe" (Gen. 15:6). The word here is

23 *They are new* ^aevery morning; great *is thy faithfulness.*

24 The LORD *is my* ^aportion, saith my soul; therefore will I ^bhope in him.

25 The LORD *is good* unto them that ^await for him, to the soul *that seeketh him.*

26 *It is good* that *a man* should both ^ahope ^band quietly wait for the salvation of the LORD.

27 *It is good* for a man that he bear the yoke in his youth.

28 ^aHe¹ sitteth alone and keepeth silence, because ²he hath ³borne *it* upon him.

29 ^aHe¹ putteth his mouth in the dust; if so be there may be hope.

30 ^aHe¹ giveth *his* cheek to him that ²smiteth him: he is filled full with reproach.

God Does Not Afflict Man Willingly

31 ^aFor the Lord will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For ^ahe doth not afflict ¹willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the ¹right of a man before the face of the most High,

36 To subvert a man in his cause, ^athe Lord approveth not.

37 Who *is he* ^athat saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 ¹Out of the mouth of the most High proceedeth ²not ^aevil and ³good?

39 ^aWherefore¹ doth a living man complain, ^ba man for the punishment of his sins?

3:23 ^aIs. 33:2;

Zeph. 3:5

3:24 ^aPs. 16:5;

73:26; 119:57;

Jer. 10:16

^bJer. 17:17;

Mic. 7:7

3:25 ^aPs. 130:6;

Is. 30:18

3:26 ^a[Rom.

4:16-18]

^bEx. 14:13; Ps.

37:7; Is. 7:4

3:27 ^aPs. 94:12

3:28 ^aJer. 15:17

¹ *Let him sit*

² God

³ *laid*

3:29 ^aJob 42:6

¹ *Let him put*

3:30 ^aJob 16:10;

Is. 50:6; [Matt.

5:39; 26:67];

Mark 14:65;

Luke 22:63

¹ *Let him give*

² *strikes*

3:31 ^aPs. 77:7;

94:14; [Is.

54:7-10]

3:33 ^a[Ps.

119:67, 71, 75;

Is. 28:21; Ezek.

33:11; Heb.

12:10]

¹ *with delight,*

lit. from his

heart

3:35 ¹ *justice* due

3:36 ^a[Jer. 22:3;

Hab. 1:13]

3:37 ^a[Ps.

33:9-11]

3:38 ^aJob 2:10;

[Is. 45:7]; Jer.

32:42; Amos 3:6;

[James 3:10, 11]

¹ *Is it not from*

² *woe*

³ *well-being*

3:39 ^aProv. 19:3

^bJer. 30:15;

Mic. 7:9; [Heb.

12:5, 6]

¹ *How can*

3:40 ¹ *examine*

3:41 ^aPs. 86:4

3:42 ^aNeh. 9:26;

Jer. 14:20; Dan.

9:5

3:43 ¹ *pursued*

3:45 ^a1 Cor. 4:13

¹ *outcast.*

3:46 ^aJob 30:9;

10; Ps. 22:6-8;

Lam. 2:16

3:47 ^aIs. 24:17,

18; Jer. 48:43, 44

^bIs. 51:19

3:48 ^aJer. 4:19;

14:17; Lam. 2:11

40 Let us search and ¹try our ways, and turn again to the LORD.

41 ^aLet us lift up our heart with *our* hands unto God in the heavens.

Desolation and Destruction

42 ^aWe have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and ¹persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the ^aoffscouring¹ and refuse in the midst of the people.

46 ^aAll our enemies have opened their mouths against us.

47 ^aFear and a snare is come upon us, ^bdesolation and destruction.

Jeremiah's Tears

48 ^aMine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 ^aMine eye tricketh down, and ceaseth not, without ¹any intermission,

50 Till the LORD ^alook down, and behold from heaven.

51 Mine eye ¹affecteth mine heart because of all the daughters of my city.

52 Mine enemies ¹chased me sore, like a bird, ^awithout cause.

53 They have ¹cut off my life ^ain the ²dungeon, and ^bcast ³a stone upon me.

54 ^aWaters flowed over mine head; *then* ^bI said, I am cut off.

3:49 ^aPs. 77:2; Jer. 14:17 ¹ *interruption*

3:50 ^aPs. 80:14; Is. 63:15; Lam. 5:1

3:51 ¹ *brings suffering to*

3:52 ^aPs. 35:7, 19 ¹ *hunted me down*

3:53 ^aJer. 37:16 ^bDan. 6:17 ¹ *MT silenced* ² *pit* ³ *stones*

3:54 ^aPs. 69:2; Jon. 2:3-5 ^bIs. 38:10

often translated "faith" but literally means "firmness" or faithfulness. Thus, it is used of the faithfulness of God Himself (Ps. 36:5; 40:10; Lam. 3:23), and of the need for the believer likewise to be faithful in his life and in his service to God (2 Chr. 19:9; Ps. 119:30; Prov. 12:22). The word root stresses that real faith is more than inner belief, even more than whole-souled commitment. It is a condition of the soul marked by such a stable character and an attitude of total trust that the believer's whole life is imbued with consistent, responsible service to God (cf. 1 Sam. 26:23; Ps. 37:3-6). From the biblical standpoint, true faith results in faithfulness in one's life.

3:26. Jeremiah's observation resembles those of other saints who have experienced great grief of soul (Hab. 2:20; 3:17-19; cf. Job 40:3-5; Ps. 37:7; 73:23-27; Is. 26:3; 2 Cor. 1:7; 2 Thess. 3:5).

3:30. These words recall Jesus' instructions to forbear bravely in the face of persecution (Matt. 5:39; cf. 1 Pet. 2:19-24; 3:17, 18).

3:38. Jeremiah is simply stating that ultimately all things are under God's sovereign control (cf. Job 2:10; Ps. 33:9; Is. 45:7; Amos 3:6). The verse gives no comfort to slanderous activity, which other Scriptures condemn strongly (Titus 3:2; James 3:9, 10).

God's Redeeming Power

55 ^aI called upon thy name, O LORD, out of the ¹low ^bdungeon.

56 ^aThou hast heard my voice: hide not thine ear at my ¹breathing, at my cry.

57 Thou ^adrewest near in the day that I called upon thee: thou saidst, ^bFear not.

58 O Lord, thou hast ^apleaded the causes of my soul; ^bthou hast redeemed my life.

59 O LORD, thou hast seen ¹my wrong: ^ajudge thou my cause.

60 Thou hast seen all their vengeance *and* all their ^aimaginings¹ against me.

61 Thou hast heard their reproach, O LORD, *and* all their ¹imaginings against me;

62 The lips of those that rose up against me, and their ¹device against me all the day.

63 Behold their ^asitting down, and their rising up; I *am* their ¹musick.

64 ^aRender unto them a recompence, O LORD, according to the work of their hands.

65 Give them ¹sorrow of heart, thy curse unto them.

66 ¹Persecute and destroy them in anger ^afrom under the ^bheavens of the LORD.

The Precious Sons of Zion

4 How ¹is the gold become dim! *how* ²is the most fine gold changed! the stones of the sanctuary are ³poured out in the top of every street.

2 The precious sons of Zion, ¹comparable to fine gold, how are they ²esteemed ^aas earthen pitchers, the work of the hands of the potter!

3 Even the ¹sea monsters ²draw out the breast, they ³give suck to their young ones: the daughter of my people *is become* cruel, ^alike the ostriches in the wilderness.

4 The tongue of the ¹sucking child cleaveth to the roof of his mouth for thirst: ^athe young children ask bread, *and* no man breaketh *it* unto them.

3:55 ^aPs. 130:1;

Jon. 2:2

^bJer. 38:6-13

¹lowest pit

3:56 ^aPs. 3:4

¹sighing

3:57 ^aJames 4:8

^bIs. 41:10, 14;

Dan. 10:12

3:58 ^aPs. 35:1;

Jer. 51:36

^bPs. 71:23

3:59 ^aPs. 9:4

¹how I *am*

wronged

3:60 ^aJer. 11:19

¹schemes

3:61 ¹schemes

3:62 ¹whispering

3:63 ^aPs. 139:2

¹taunting song

3:64 ^aPs. 28:4;

Jer. 11:20; 2 Tim.

4:14

3:65 ¹MT *a*

weiled, a Jewish

trad. sorrow of

3:66 ^aDeut.

25:19; Jer. 10:11

^bPs. 8:3

¹Pursue

4:1 ¹the gold has

²changed is

³scattered

4:2 ^aIs. 30:14;

Jer. 19:11; [2 Cor.

4:7]

¹Lit. weighed

against

²reckoned

4:3 ^aJob 39:14-17

¹jackals

²present their

³nurse

4:4 ^aPs. 22:15

¹infant clings

4:5 ^aJob 24:8

¹ate delicacies

²purple

³ash heaps

4:6 ^aEzek. 16:48

^bGen. 19:25; Jer.

20:16

¹helped

4:7 ¹Or nobles

4:8 ^aJob 19:20;

Ps. 102:5

¹appearance

²soot

³clings

4:9 ^aLev. 26:39;

Ezek. 24:23

^bJer. 16:4

¹better off

4:10 ^aLev. 26:29;

Deut. 28:57;

2 Kin. 6:29; Jer.

19:9; Lam. 2:20;

Ezek. 5:10

^bIs. 49:15

^cDeut. 28:57

¹compassionate

²boiled

³food

4:11 ^aJer. 7:20;

Lam. 2:17; Ezek.

22:31 ^bDeut.

32:22; Jer. 21:14

4:12 ^aJer. 21:13

¹could

5 They that ¹did feed delicately are desolate in the streets: they that were brought up in ²scarlet ^aembrace ³dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the ^asin of Sodom, that was ^boverthrown as in a moment, and no hands ¹stayed on her.

Hunger in the Land

7 Her ¹Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their ¹visage is blacker than ²a coal; they are not known in the streets: ^atheir skin ³cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are ¹better than *they that be* slain with hunger: for these ^apine² away, stricken through for *want of* the fruits of the ^bfield.

10 The hands of the ^apitiful¹ women have ²sodden their ^bown children: they were their ^cmeat³ in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; ^ahe hath poured out his fierce anger, and ^bhath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy ¹should have ^aentered into the gates of Jerusalem.

13 ^aFor the sins of her prophets, *and* the iniquities of her priests, ^bthat have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, ^athey have ¹polluted themselves with blood, ^bso that men could not touch their garments.

4:13 ^aJer. 5:31; Ezek. 22:26, 28; Zeph. 3:4 ^bJer. 2:30; 26:8;

9; Matt. 23:31

4:14 ^aJer. 2:34 ^bNum. 19:16 ¹defiled

3:57. See the note on Jeremiah 23:23.

3:64-66. Jeremiah's imprecation is paralleled in many psalms in which the author is so immersed in God's will that he rightly longs for the vindication of God's righ-

teousness as well as the punishment of the enemy.

4:13. Jeremiah's point remains constant: all that has happened to Israel is because of its sin. See the note on 1:18.

15 They cried unto them, Depart ye; *it is* ^aunclean; depart, depart, touch not: when they fled away and wandered, they said among the ¹heathen, They shall no more sojourn *there*.

16 The ¹anger of the LORD hath ²divided them; he will no more regard them: *“they* ³respected not the persons of the priests, they favoured not the elders.

Our Days Are Fulfilled

17 As for us, ^aour eyes ¹as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 *“They* ¹hunt our steps, that we cannot ²go in our streets: ^bour end is near, our days are fulfilled; for our end is come.

19 Our ¹persecutors are ^aswifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The ^abreath of our nostrils, the anointed of the LORD, ^bwas ¹taken in their pits, of whom we said, Under his shadow we shall live among the ²heathen.

Edom’s Rejoicing Will End

21 Rejoice and be glad, O daughter of ^aEdom, that dwellest in the land of Uz; ^bthe cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 *“The* punishment of thine iniquity ¹is accomplished, O daughter of Zion; he will no more carry thee away into captivity: ^bhe will ²visit thine iniquity, O daughter of Edom; he will ³discover thy sins.

Behold Our Reproach

5 Remember, ^aO LORD, what is come upon us: consider, and behold ^bour reproach.

2 ^aOur inheritance is ¹turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as ^awidows.

4:15 ^a Lev. 13:45, 46

¹ nations

4:16 ^a Lam. 5:12

¹ face

² scattered

³ The people

4:17 ^a 2 Kin. 24:7

¹ failed watching

vainly for our

4:18 ^a 2 Kin. 25:4

^b Ezek. 7:2, 3, 6;

Amos 8:2

¹ tracked

² walk

4:19 ^a Deut. 28:49

¹ pursuers

4:20 ^a Gen. 2:7

^b Jer. 52:9; Ezek.

12:13

¹ caught

² nations

4:21 ^a Ps. 83:3–6

^b Jer. 25:15;

Obad. 10

4:22 ^a [Is. 40:2; Jer.

33:7, 8]

^b Ps. 137:7

¹ has been

completed

² punish

³ uncover

5:1 ^a Ps. 89:50

^b Ps. 79:4; Lam.

2:15

5:2 ^a Ps. 79:1

¹ turned over to

5:3 ^a Ex. 22:24; Jer.

15:8; 18:21

5:4 ¹ must pay

for the water we

drink

5:5 ^a Deut. 28:48;

Jer. 28:14

¹ pursuers are at

our necks

5:6 ^a Gen. 24:2

^b Hos. 9:3; 12:1

^c Jer. 2:18; Hos.

5:13

5:7 ^a Jer. 31:29

5:9 ¹ get

² at the risk of

our lives, lit. with

our soul

5:10 ¹ hot

² fever of

5:11 ^a Is. 13:16;

Zech. 14:2

5:12 ¹ respected

5:13 ^a Judg. 16:21

¹ Young men

ground at the

millstones

² staggered

under loads of

5:14 ^a Is. 24:8;

Jer. 7:34

5:15 ^a Jer. 25:10;

Amos 8:10

5:16 ^a Job 19:9; Ps.

89:39; Jer. 13:18

¹ Or crown of our

head has fallen

5:17 ^a Ps. 6:7

5:18 ^a Is. 27:10

5:19 ^a Ps. 9:7;

Hab. 1:12

^b Ps. 45:6

5:20 ^a Ps. 13:1;

44:24

5:21 ^a Ps. 80:3, 7,

19; Jer. 31:18

¹ back to

5:22 ¹ Unless

² angry

4 We ¹have drunken our water for money; our wood is sold unto us.

5 ^aOur ¹necks *are* under persecution: we labour, *and* have no rest.

6 ^aWe have given the hand ^bto the Egyptians, *and* to the ^cAssyrians, to be satisfied with bread.

The Sins of the Fathers

7 ^aOur fathers have sinned, *and* *are* not; and we have borne their iniquities.

8 Servants have ruled over us: *there* is none that doth deliver *us* out of their hand.

9 We ¹gat our bread ²with *the peril* of our lives because of the sword of the wilderness.

10 Our skin was ¹black like an oven because of the ²terrible famine.

11 They ^aravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not ¹honoured.

13 ¹They took the young men to ^agrind, and the children ²fell under the wood.

14 The elders have ceased from the gate, the young men from their ^amusic.

15 The joy of our heart is ceased; our dance is turned into ^amourning.

16 *“The* ¹crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this our heart is faint; ^afor these *things* our eyes are dim.

18 Because of the mountain of Zion, which is ^adesolate, the foxes walk upon it.

19 Thou, O LORD, ^aremainest for ever; ^bthy throne from generation to generation.

20 ^aWherefore dost thou forget us for ever, *and* forsake us so long time?

21 ^aTurn thou us ¹unto thee, O LORD, and we shall be turned; renew our days as of old.

22 ¹But thou hast utterly rejected us; thou art very ²wroth against us.

4:21. For the **cup** as a figure of judgment, see the note on Jeremiah 25:28.

5:2, 3. For the theme of the widow, the orphan, the poor, and the stranger, see the note on Jeremiah 7:6.

5:19–21. In the light of God’s unchanging faithfulness and righteousness (Ps. 52:1; Mal. 3:6; James 1:17),

and His inviolable standards of holiness, Jeremiah pleads with God to do that work that the hearts of His people will be **turned** back to Him in godly sorrow and full repentance. See the note on Jeremiah 3:21–25 (cf. Jer. 4:1; Zech. 1:3, 4; James 4:8).

The Book of
EZEKIEL

Title. The title comes from the name of the author as is characteristic of Old Testament prophetic books.

Authorship. According to 1:3 the author of the book was “Ezekiel the priest, the son of Buzi.” He was taken captive in 597 B.C. among the 10,000 deported by Nebuchadnezzar during his second campaign against Judah. As one of three priest-prophets in the Old Testament (including Jeremiah and Zechariah), Ezekiel emphasized the concerns of a priest: the glory of the Lord, priestly duties, and both the present and future temples.

Date. Almost all of Ezekiel’s prophecies are in chronological order and are precisely dated (1:2; 8:1; 20:1; 24:1). The commencement of his ministry is said to be “in the fourth month, in the fifth day of the month ... which was the fifth year of king Jehoiachin’s captivity” (1:1, 2), or 593 B.C. The expression “in the thirtieth year” (1:1) probably refers to Ezekiel’s age when he began to prophesy, which, in this case, was the same age at which priests became qualified to serve (Num. 4:3). The latest dated prophecy in the book was given “in the seven and twentieth year, in the first month, in the first day of the month” (29:17). The twenty-seventh year should be dated to Jehoiachin’s exile (as in 1:2), which would terminate Ezekiel’s ministry in 571 B.C. at age 52, or a total of 22 years.

Interpretation and Purpose. The backgrounds of the books of Daniel and Ezekiel are quite similar. Daniel was taken captive to Babylon by Nebuchadnezzar in 605 B.C. during the reign of Jehoiakim

(Dan. 1:1). At first, Jehoiakim supported Nebuchadnezzar, but in 601 B.C. he changed allegiance to Egypt (2 Kin. 24:1). As a result, Nebuchadnezzar attacked Jerusalem and captured it in March 597 B.C. Jehoiakim had already died in disgrace and been succeeded by his son Jehoiachin. The latter, feeling that matters were quite hopeless, surrendered to Nebuchadnezzar and was taken captive to Babylon along with Ezekiel and a total of 10,000 of the leaders and skilled craftsmen (2 Kin. 24:8–17; Jer. 22:24–30; Ezek. 19:5–9). Thus, all of Ezekiel’s ministry, except for visionary glimpses of life in Jerusalem, took place in Babylon. Since Ezekiel prophesied both before and after the destruction of Jerusalem during Nebuchadnezzar’s third campaign (586 B.C.), his early prophecies emphasize the impending disaster; his later prophecies stress Israel’s future restoration, especially their glorious new temple.

The purpose of the book is essentially threefold: (1) to explain that Judah must be judged for disobedience; (2) to encourage the remnant of Judah through prophecies of her glorious future restoration; (3) to emphasize the preeminence of God’s glory and character. The glory of God may well be viewed as the theme of the book, because Ezekiel’s ministry begins with a vision of God’s glory and emphasizes it throughout the book (1:28; 3:12, 23; 8:4). Upwards of 75 times God expresses His own concerns in the book as “for my name’s sake” or that “ye shall know that I am the LORD.” All of God’s actions, either in judgment or blessing, emanate equally from His holiness and for His glory.

OUTLINE OF EZEKIEL

I. Ezekiel's call	1:1—3:27	IV. Prophecies of Israel's restoration	33:1—39:29
A. Superscription	1:1-3	A. Ezekiel's role as watchman	33:1-33
B. Ezekiel's vision	1:4-28	B. Israel's shepherds, false and true	34:1-31
C. Ezekiel's commission	2:1—3:27	C. Destruction of Edom	35:1-15
II. Prophecies against Judah and Jerusalem	4:1—24:27	D. Blessings for Israel	36:1-38
A. Prediction of the destruction of Jerusalem	4:1—8:18	E. Resuscitation of the nation	37:1-14
B. Departure of the glory of the Lord	9:1—11:25	F. Reuniting of the nation	37:15-28
C. Two signs of captivity	12:1-28	G. Victory of Israel over Gog and Magog	38:1—39:29
D. Denunciation of false prophets	13:1-23	V. Prophecies concerning Israel in the millennial kingdom	40:1—48:35
E. Denunciation of elders	14:1-23	A. A new temple	40:1—43:27
F. Pictures of Israel's condition and fate	15:1—24:27	1. The new sanctuary	40:1—42:20
III. Prophecies against foreign nations	25:1—32:32	2. Return of the Lord's glory	43:1-12
A. Ammon	25:1-7	3. Dedication of the altar and temple	43:13-27
B. Moab	25:8-11	B. A new service of worship	44:1—46:24
C. Edom	25:12-14	1. Descriptions of leaders	44:1-31
D. Philistia	25:15-17	2. Portions of land	45:1-12
E. Tyre	26:1—28:19	3. Offerings and feasts	45:13—46:24
F. Sidon	28:20-26	C. A new land	47:1—48:35
G. Egypt	29:1—32:32		

Ezekiel's Visions of God

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

A Whirlwind from the North

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

1:1 ^a Ezek. 3:15, 23; 10:15
^b Matt. 3:16; Mark 1:10; Luke 3:21; Acts 7:56; 10:11; Rev. 4:1; 19:11
^c Ex. 24:10; Num. 12:6; Is. 1:1; 6:1; Ezek. 8:3; Dan. 8:1, 2
¹ exiles
1:3 ^a 1 Kin. 18:46; 2 Kin. 3:15; Ezek. 3:14, 22
¹ Or *Babylonians*
1:4 ^a Is. 21:1; Jer. 23:19; 25:32; Ezek. 13:11, 13
^b Jer. 1:14
¹ with raging fire engulfing
² radiating out
1:5 ^a Ezek. 10:15, 17, 20; Rev. 4:6-8
^b Ezek. 10:8
^c Ezek. 10:14
1:7 ^a Dan. 10:6; Rev. 1:15
¹ legs
1:8 ^a Ezek. 10:8, 21
1:9 ^a Ezek. 1:12; 10:20-22
¹ touched
1:10 ^a Ezek. 10:14; Rev. 4:7
^b Num. 2:10

Four Living Creatures

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

The Likeness of Their Faces

10 As for the likeness of their faces, they four had the face of a

1:1, 2. In the thirtieth year refers to Ezekiel's age, the normal age at which priests (v. 3) entered their ministry. The fifth year of king Jehoiachin was 597 B.C., the year Ezekiel was taken captive to Babylon.

1:4-14. In his vision Ezekiel saw four living creatures, the first of four key elements in the revelation. These are identified later as cherubim, an angelic order (Ezek. 10:15, 20). The faces of the beasts were

man, ^cand the face of a lion, on the right side: ^aand they four had the face of an ox on the left side; ^ethey four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ¹stretched upward; two wings of every one ²were joined one to another, and ^atwo covered their bodies.

12 And ^athey went every one straight forward: whither the spirit ¹was to go, they went; and they ²turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, ^aand like the appearance of ¹lamps: ²it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran ¹and returned ^aas the appearance of a flash of lightning.

A Wheel in the Middle of a Wheel

15 Now as I beheld the living creatures, behold ^aone wheel ¹upon the earth by ²the living creatures, with his four faces.

16 ^aThe appearance of the wheels and their work *was* ^blike unto the colour of a beryl: and they four had one likeness: and their appearance

1:10 ^cNum. 2:3

^dNum. 2:18

^eNum. 2:25

1:11 ^aIs. 6:2;

Ezek. 1:23

¹spread out

above

²touched

1:12 ^aEzek.

10:11, 22

¹wanted

²turned not

aside

1:13 ^aPs. 104:4;

Rev. 4:5

¹torches

²it was going

back and forth

1:14 ^aZech.

4:10; [Matt.

24:27; Luke

17:24]

¹back and forth

1:15 ^aEzek. 10:9

¹was on

²each living

creature

1:16 ^aEzek.

10:9, 10

^bDan. 10:6

1:17 ¹any

of their four

directions

²turned not

aside

1:18 ^aEzek.

10:12; [Zech.

4:10]; Rev. 4:6, 8

¹ribs

²awesome

1:19 ^aEzek.

10:16, 17

¹beside

1:20 ^aEzek.

10:17

¹wanted

²because there

the spirit went

³together with

1:21 ¹together

with them

and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went ¹upon their four sides: and they ²turned not when they went.

18 As for their ¹rings, they were so high that they were ²dreadful; and their ¹rings *were* ^afull of eyes round about them four.

19 And ^awhen the living creatures went, the wheels went ¹by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit ¹was to go, they went, ²thither *was* their spirit to go; and the wheels were lifted up ³over against them: ^afor the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up ¹over against them: for the spirit of the living creature *was* in the wheels.

22 ^aAnd the likeness of the ¹firmament ²upon the heads of the living creature *was* as the colour of ³the terrible ^bcrystal, stretched forth over their heads ^cabove.

1:22 ^aEzek. 10:1 ^bRev. 4:6 ^cEzek. 10:1 ¹expanse
²above ³an awesome

the faces of a man, a lion, an ox, and an eagle (v. 10). Some have suggested that these animals represent four aspects of God's character. However, they are most likely to be taken simply as four great examples of God's creative work: man is the only creature made in the image of God; the lion is the sovereign of the animal kingdom; the ox is the strongest domesticated animal; and the eagle is considered by many to be the greatest bird. The fact that the creatures covered their bodies points to their reverence in God's presence.

1:15–21. The second major portion of the vision was the appearance of wheels. There was a wheel in the middle of a wheel (v. 16); the wheels could

move in any direction; the wheels touched earth but still reached heaven; and the wheels moved wherever the Spirit led them. The wheels seem to symbolize God's working on the earth. Nothing stopped them, just as nothing stops the sovereign God who controls all events on earth. This truth would have been very encouraging to the weary exiles to whom Ezekiel was called to minister.

1:22–24. The third part of the vision was the firmament. The Hebrew word used here is the same one used in Genesis 1:6, 7 for the expanse created by God on the second day. Its dazzling brilliance was an appropriate reminder of God's holiness and transcendent majesty (cf. the description in Rev. 4:6).



1:3 Ezekiel was a prophet of a priestly family, which was carried captive to Babylon in 597 B.C., who prophesied intermittently until 571 B.C. He was about 25 years old when he was taken to Babylon. Ezekiel was called to the prophetic ministry five years after arriving, and ministered to the captives who dwelt by the river Chebar at Tel Abib. His home was quite often a meeting place (8:1; 14:1; 20:1). Ezekiel was married to a woman who was "the desire of his eyes" (24:16). One of the saddest notes of his life was the death of his wife. The prophet was told that his wife would die as the armies of Babylon laid siege against the holy city of Jerusalem. (See 24:1, 2, 16.) Ezekiel's sadness at the death of his wife was to match the grief of God for the sin of Jerusalem (24:15–22). During his ministry he glimpsed extraordinary visions, and he performed symbolic prophetic acts, which made him somewhat of a curiosity to his contemporaries (3:1–3; 4:1–17; 5:1–3; 33:30–33). Some of the greatest prophecies regarding future events occur in the Book of Ezekiel (chs. 33–48). (First Reference, Ezek. 1:3; Primary References, the Book of Ezekiel.)

23 And under the firmament *were* their wings ¹straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 ^aAnd when they went, I heard the noise of their wings, ^blike the noise of ¹great waters, as ^cthe voice of the Almighty, the ²voice of speech, as the noise of an ³host: when they ⁴stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

The Likeness of a Throne

26 ^aAnd above the ¹firmament that *was* over their heads *was* the likeness of a throne, ^bas the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man ²above upon ^cit.

27 ^aAnd I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his ¹loins even upward, and from the appearance of his ¹loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 ^aAs the appearance of ¹the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. ^bThis *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, ^cI fell upon my face, and I heard a voice of one that spake.

1:23 ¹spread out
straight

1:24 ^aEzek. 3:13; 10:5
^bEzek. 43:2; Dan. 10:6; Rev. 1:15

^cJob 37:4, 5; Ps. 29:3, 4; 68:33

¹many

²sound of a tumult

³army

⁴stood still

1:26 ^aEzek. 10:1
^bEx. 24:10, 16; Ezek. 43:4; 11:22;

23; 43:4, 5

^cEzek. 8:2

¹expand

²high above it

1:27 ^aEzek. 8:2

¹waist and

1:28 ^a[Gen. 9:13]; Rev. 4:3; 10:1

^bEzek. 3:23; 8:4

^cGen. 17:3; Ezek. 3:23; Dan. 8:17; Acts 9:4; Rev. 1:17

¹a rainbow

2:1 ^aDan. 10:11; Acts 9:6

2:2 ^aEzek. 3:24; Dan. 8:18

2:3 ^aEzek. 5:6; 20:8, 13, 18

^b1 Sam. 8:7, 8; Jer. 3:25; Ezek. 20:18, 21, 30

2:4 ^aPs. 95:8; Is. 48:4; Jer. 5:3; 6:15; Ezek. 3:7

¹Lit. *stiff-faced and hardhearted sons*

2:5 ^aIs. 6:9, 10; Ezek. 3:11, 26, 27; [Matt. 10:12-15; Acts 13:46]

^bEzek. 3:26

^cEzek. 33:33; [Luke 10:10, 11; John 15:22]

¹refuse

2:6 ^aIs. 51:12; Jer. 1:8, 17; Ezek. 3:9; Luke 12:4

^b[2 Sam. 23:6, 7; Is. 9:18]; Jer. 6:28; Ezek. 28:24; Mic. 7:4

^cEzek. 3:9; [1 Pet. 3:14]

^dEzek. 3:9, 26, 27

A Rebellious Nation

2 And he said unto me, Son of man, ^astand upon thy feet, and I will speak unto thee.

2 And ^athe spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath ^arebelled against me: ^bthey and their fathers have transgressed against me, *even* unto this very day.

4 ^aFor *they are* ¹impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 ^aAnd they, whether they will hear, or whether they will ¹forbear, (for *they are* a ^brebellious house,) yet ^cshall know that there hath been a prophet among them.

6 And thou, son of man, ^abe not afraid of them, neither be afraid of their words, though ^bbriers and thorns *be* with thee, and thou dost dwell among scorpions: ^cbe not afraid of their words, nor be dismayed at their looks, ^dthough they *be* a rebellious house.

7 ^aAnd thou shalt speak my words unto them, whether they will hear, or whether they will ¹forbear: for *they are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and ^aeat that I give thee.

2:7 ^aJer. 1:7, 17; [Ezek. 3:10, 17] ¹refuse

2:8 ^aEzek. 3:1-3; Rev. 10:9

1:25-28. Finally, there was a throne and the likeness as the appearance of a man above upon it. The important reality was that the throne was occupied, signifying that God was in control and judgment proceeded from His throne. Ezekiel did not see God, but the likeness and appearance of God. The mention of the glory of the LORD (v. 28) is one of 16 such references in the book, and doubtless sets forth the favorite theme of Ezekiel (v. 28; 3:12, 23; 8:4; 9:3; 10:4, 18, 19; 11:22, 23; 39:21; 43:2 [twice], 4, 5; 44:4). Ezekiel saw God's glory in his vision; he saw it depart from the temple in chapters 10 and 11; and he saw it return in the future temple in chapters 43 and 44.

2:1. Son of man is used to refer to Ezekiel some 93 times in the book. The use of the title seems to emphasize the humanity of the prophet and all of mankind,

who are separated by a great gulf from the holy God.

2:3. Ezekiel's mission was to a rebellious nation. The sobering reality of the Babylonian exile had not yet had its intended effect.

2:4. The Lord God is a title of God used some 217 times in the book (while used elsewhere in the Old Testament only 103 times). The Hebrew expression is *Adonai Yahweh*. The first word emphasizes God's sovereignty; the second emphasizes His eternal existence and character as the God of covenant, history, and ethics.

2:6. Be not afraid is spoken three times to Ezekiel to encourage him to fulfill God's mission.

2:7, 8. Thou shalt speak my words is an introduction to the content of Ezekiel's message, presented in 2:8-3:11.

9 And when I looked, behold, ^aan hand *was* ¹sent unto me; and, lo, ^ba ²roll of a book *was* therein;

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

The Eating of the Roll

3 Moreover he said unto me, Son of man, eat that thou findest; ^aeat this ¹roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, ¹cause thy belly to eat, and fill thy ²bowels with this ³roll that I give thee. Then did I ^aeat *it*; and it was in my mouth ^bas honey for sweetness.

Go and Speak

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people of ¹a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, ^ahad I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; ^afor they will not hearken unto me: ^bfor all the house of Israel *are* ¹impudent and hard-hearted.

Be Strong

8 Behold, I have made thy face strong against their faces, and thy

2:9 ^aJer. 1:9; [Ezek. 8:3]
^bJer. 36:2; Ezek. 3:1; Rev. 5:1-5; 10:8-11
¹stretched out to me
²scroll
3:1 ^aEzek. 2:8, 9
¹scroll
3:3 ^aJer. 15:16; Rev. 10:9
^bPs. 19:10; 119:103
¹feed thy belly
²stomach
³scroll
3:5 ¹unfamiliar
3:6 ^aJon. 3:5-10; Matt. 11:21
3:7 ^aJohn 15:20, 21
^bEzek. 2:4
¹Lit. strong of forehead

3:9 ^aIs. 50:7; Jer. 1:18; Mic. 3:8
^bJer. 1:8, 17; Ezek. 2:6
¹adamant stone
3:11 ^aEzek. 2:5, 7
¹refuse
3:12 ^aEzek. 8:3; 1 Kin. 18:12; Acts 8:39
^bEzek. 1:28; 8:4
¹tumult
3:13 ^aEzek. 1:24; 10:5
¹tumult
3:14 ^a2 Kin. 3:15; Ezek. 1:3; 8:1
¹Or anger
3:15 ^aJob 2:13; Ps. 137:1
3:16 ^aJer. 42:7
3:17 ^aEzek. 33:7-9
^bIs. 52:8; 56:10; Jer. 6:17

forehead strong against their foreheads.

9 ^aAs an ¹adamant harder than flint have I made thy forehead: ^bfeare them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, ^aThus saith the Lord God; whether they will hear, or whether they will ¹forbear.

A Voice of a Great Rushing

12 Then ^athe spirit took me up, and I heard behind me a voice of a great ¹rushing, *saying*, Blessed *be* the ^bglory of the LORD from his place.

13 I *heard* also the ^anoise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great ¹rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the ¹heat of my spirit; but ^athe hand of the LORD was strong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and ^aI sat where they sat, and remained there astonished among them seven days.

A Watchman

16 And it ^acame to pass at the end of seven days, that the word of the LORD came unto me, *saying*,

17 ^aSon of man, I have made thee ^ba watchman unto the house of

3:1. Ezekiel was commanded to **eat this roll** (or scroll). This depicted the fact that he was first to receive the Word of God. He who would communicate God's Word must first assimilate it (cf. Rev. 10:9-11). The fact that it was "written within and without" (i.e., on both sides, 2:10) is a picture of the extensive content of what God intended to communicate through him.

3:4. Speak with my words unto them sets forth the second aspect of Ezekiel's calling. Not only was he to receive God's Word, but he was also to deliver it faithfully to Israel.

3:7. Ezekiel was warned at the outset of his ministry that the people would not listen to him.

3:14. The hand of the LORD was strong upon me pictures the divine enablement given to Ezekiel to sustain him during his difficult ministry.

3:15. Tel-abib was located in Babylonia and is not to be confused with the modern city of Tel Aviv in Israel.

3:17. The **watchman** was a familiar figure in the ancient Near East. It was his duty to watch for approaching enemies and to warn the city of danger. In the same way Ezekiel was God's watchman who was called to warn both the "wicked" (vv. 18, 19) and the "righteous" (vv. 20, 21). See the note on Jeremiah 6:17.

Israel: therefore hear the word at my mouth, and give them ^cwarning from me.

Warn the Wicked

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man*^a shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^abut thou hast delivered thy soul.

Warn the Righteous

20 Again, When a ^arighteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he ¹is warned; also thou hast delivered thy soul.

22 ^aAnd the hand of the LORD was there upon me; and he said unto me, Arise, go forth ^binto the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, ^athe glory of the LORD stood there, as the glory which I ^bsaw by the river of Chebar: ^cand I fell on my face.

24 Then ^athe spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

3:17 ^c[Lev. 19:17; Prov. 14:25]; Is. 58:1
 3:18 ^aEzek. 33:6; [John 8:21, 24]
 3:19 ^aIs. 49:4, 5; Ezek. 14:14, 20; Acts 18:6; 20:26; 1 Tim. 4:16
 3:20 ^aPs. 125:5; Ezek. 18:24; 33:18; Zeph. 1:6
 3:21 ¹took warning
 3:22 ^aEzek. 1:3
^bEzek. 8:4
 3:23 ^aEzek. 1:28; Acts 7:55
^bEzek. 1:1
^cEzek. 1:28
 3:24 ^aEzek. 2:2

3:25 ^aEzek. 4:8
¹ropes
 3:26 ^aEzek. 24:27; Luke 1:20, 22
^bHos. 4:17; Amos 8:11
^cEzek. 2:5-7
¹cling
²mute
³one who rebukes
 3:27 ^aEx. 4:11, 12; Ezek. 24:27; 33:22
^bEzek. 3:11
¹refuses
 4:1 ¹clay tablet
 4:2 ^aJer. 6:6; Ezek. 21:22
^b2 Kin. 25:1
¹siege wall
²heap up a mound
 4:3 ^aJer. 39:1, 2; Ezek. 5:2
^bEzek. 12:6, 11; 24:24, 27
¹plate

Ezekiel Is Struck Dumb

25 But thou, O son of man, behold, ^athey shall put ¹bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And ^aI will make thy tongue ¹cleave to the roof of thy mouth, that thou shalt be ²dumb, and shalt ^bnot be to them ³a reprover: ^cfor they *are* a rebellious house.

27 ^aBut when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^bThus saith the Lord GOD; He that heareth, let him hear; and he that ¹forbareth, let him forbear: for they *are* a rebellious house.

The Sign of the Tile

4 Thou also, son of man, take thee ^aa ¹tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And ^alay siege against it, and build a ^bfort¹ against it, and ²cast a mount against it; set the camp also against it, and set *battering* rams against it round about.

3 Moreover take thou unto thee an iron ¹pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be ^abesieged, and thou shalt lay siege against it. ^bThis *shall be* a sign to the house of Israel.

The Years of Israel's Iniquity

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three

3:23. Ezekiel saw **the glory of the LORD** a second time, resulting in his prostrate submission.

3:24. **Shut thyself within thine house** refers to limited fellowship with the people in order to maintain his role as leader.

3:26. **Thou shalt be dumb** was a prophecy that Ezekiel would be unable to speak except by divine permission. This would be a sign to Israel that when Ezekiel did speak his words were certainly from God.

4:1. Beginning with this verse, and continuing through chapter 24, Ezekiel fulfills his divinely appointed task, given in chapter 3, of being a watchman

to the house of Israel. Israel's destruction is predicted in these chapters, and the reasons for it are given. Remember that Ezekiel had been taken into captivity in 597 B.C., and prophesied these chapters in Babylon before the destruction of Jerusalem took place in 586 B.C. Four key signs of the certainty of judgment are used in chapters 4 and 5. The first is the sign of the **tile**, or brick (vv. 1-3). Ezekiel was instructed to draw an outline of the city of Jerusalem on the brick, then build ramps around it as a picture of its inevitable capture. It amounted to a model of Nebuchadnezzar's later destruction of the city.

hundred and ninety days: ^aso shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee ¹each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 ^aAnd, behold, I will ¹lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

The Defiled Bread

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ¹fitches, and put them in one vessel, and make thee bread thereof, *according to* the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy ¹meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with ¹dung that cometh out of man, in their sight.

13 And the LORD said, Even thus ^ashall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, ^aAh Lord GOD! behold, ¹my soul hath not been

4:4 ^a Num. 14:34
4:6 ¹ *a day for each year*
4:8 ^a Ezek. 3:25
¹ *constrain thee*
4:9 ¹ *spelt*
4:10 ¹ *food*
4:12 ¹ *human waste as fuel*
4:13 ^a Dan. 1:8; Hos. 9:3
4:14 ^a Acts 10:14
¹ *I have never defiled myself*

^b Ex. 22:31; Lev. 17:15; 22:8; Ezek. 44:31
^c Deut. 14:3; Is. 65:4; 66:17
² *torn by beasts*
³ *unclean*
4:15 ¹ *human waste*
² *over it*
4:16 ^a Lev. 26:26; Ps. 105:16; Is. 3:1; Ezek. 5:16; 14:13
^b Ezek. 4:10, 11; 12:19
^c Ezek. 4:11
¹ *cut off the supply*
² *anxiety*
³ *dread*
4:17 ^a Lev. 26:39; Ezek. 24:23
¹ *lack*
² *dismayed*
³ *waste*
5:1 ^a Lev. 21:5; Is. 7:20; Ezek. 44:20
¹ *sword*
² *take it as*
5:2 ^a Ezek. 5:12
^b Ezek. 4:1
^c Ezek. 4:8, 9
^d Lev. 26:25; Lam. 1:20
¹ *strike all around it*
5:3 ^a Jer. 40:6; 52:16
¹ *garment*
5:4 ^a Jer. 41:1, 2; 44:14
¹ *some of*

polluted: for from my youth up even till now have I not eaten of ^bthat which dieth of itself, or is ²torn in pieces; neither came there ^cabominable³ flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for ¹man's dung, and thou shalt prepare thy bread ²therewith.

The Staff of Bread

16 Moreover he said unto me, Son of man, behold, I will ¹break the ^astaff of bread in Jerusalem: and they shall ^beat bread by weight, and with ²care; and they shall ^cdrink water by measure, and with ³astonishment:

17 That they may ¹want bread and water, and be ²astonied one with another, and ^aconsume³ away for their iniquity.

The Shaving of Hair and Beard

5 And thou, son of man, take thee ⁵a sharp ¹knife, ²take thee a barber's razor, ^aand cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 ^aThou shalt burn with fire a third part in the midst of ^bthe city, when ^cthe days of the siege are fulfilled: and thou shalt take a third part, *and* ¹smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after ^dthem.

3 ^aThou shalt also take thereof a few in number, and bind them in thy ¹skirts.

4 Then take ¹of them again, and ^acast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

4:4-8. A second sign was given when Ezekiel lay on his sides: on his left side for 390 days and on his right side for 40 days. He probably lay in the specified position for only a portion of each day for the period of time commanded by God. The precise reasons for these particular numbers are not given, but they are related, in any case, to Israel's past sin. We do not have enough chronological information to determine their application with accuracy.

4:9-17. The third sign was that of **defiled bread** (v. 13). It represented the fact that food would be scarce and the people defiled during the siege of Jerusalem. Dried animal **dung** is still used for fuel in the Middle

East, but the use of human excrement would be both repulsive and polluting.

5:1-17. The fourth sign was shaved hair. Ezekiel was commanded to shave his head and beard. Then the pile of hair was weighed and divided into four parts, three equal piles and a few additional strands. The three equal piles were to be burned, chopped up with a sword, and scattered to the wind, respectively. This action represented the people being killed by plague or famine, by the sword, and taken away in exile. The remaining few hairs symbolized a believing remnant. Even some of these would suffer oppression, since some of these hairs were also tossed into the fire.

5 Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath ¹changed my judgments ²into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye ¹multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, ^aneither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

God Will Diminish the People

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 ^aAnd I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers ^ashall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ^bscatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast ^adefiled my sanctuary with all thy ^bdetestable things, and with all thine abominations, therefore will I also diminish *thee*; ^cneither shall mine eye spare, neither will I have any pity.

The Fate of the City

12 ^aA third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and ^bI will scatter a third part into all the winds, and I will draw out a sword after ^cthem.

5:6 ¹rebelled against
²by doing wickedness

5:7 ^a2 Kin. 21:9-11; 2 Chr. 33:9; Jer. 2:10, 11; Ezek. 16:47

¹multiplied disobedience

5:9 ^aLam. 4:6; Dan. 9:12;

[Amos 3:2]; Matt. 24:21

5:10 ^aLev. 26:29; Deut. 28:53;

2 Kin. 6:29; Jer. 19:9; Lam. 2:20;

4:10

^bLev. 26:33; Deut. 28:64; Ps. 44:11; Ezek. 5:2,

12; 6:8; 12:14; Amos 9:9; Zech. 2:6; 7:14

5:11 ^a2 Chr. 36:14; [Jer. 7:9-11]; Ezek. 8:5,

6, 16

^bEzek. 11:21

^cEzek. 7:4, 9; 8:18; 9:10

5:12 ^aJer. 15:2; 21:9; Ezek. 6:12

^bJer. 9:16; [Ezek. 6:8]

^cJer. 43:10, 11; 44:27; Ezek. 5:2;

12:14

5:13 ^aLam. 4:11; Ezek. 6:12; 7:8

^bEzek. 21:17

^c[Deut. 32:36]; Is. 1:24

^dIs. 59:17; Ezek. 36:6; 38:19

¹spent
²avenged

5:14 ^aLev. 26:31; Neh. 2:17

¹a ruin

5:15 ^aDeut. 28:37; 1 Kin. 9:7; Ps. 79:4; Jer. 24:9; Lam. 2:15

^b[Is. 26:9]; Jer. 22:8, 9; 1 Cor. 10:11

^cIs. 66:15, 16; Ezek. 5:8; 25:17

¹a lesson

5:16 ^aDeut. 32:23

^bLev. 26:26; Ezek. 4:16;

14:13

¹terrible
²supply

5:17 ^aLev. 26:22; Deut. 32:24;

Ezek. 14:21; 33:27; 34:25;

Rev. 6:8

^bEzek. 38:22

¹wild

6:2 ^aEzek. 20:46; 21:2; 25:2

^bEzek. 36:1

6:3 ^aLev. 26:30

¹ravines
²sacred places for pagan worship

6:4 ^aLev. 26:30
¹incense altars

13 Thus shall mine anger ^abe ¹accomplished, and I will ^bcause my fury to rest upon them, ^cand I will be ²comforted: ^dand they shall know that I the LORD have spoken *it* in my zeal, when I have ¹accomplished my fury in them.

14 Moreover ^aI will make thee ¹waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a ^areproach and a taunt, ¹an ^binstruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in ^cfurious rebukes. I the LORD have spoken *it*.

16 When I shall ^asend upon them the ¹evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your ^bstaff² of bread:

17 So will I send upon you famine and ^aevil¹ beasts, and they shall bereave thee; and ^bpestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

The Desolate Altars

6 And the word of the LORD came unto me, saying,

2 Son of man, ^aset thy face toward the ^bmountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the ¹rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and ^aI will destroy your ²high places.

4 And your altars shall be desolate, and your ¹images shall be broken: and ^aI will cast down your slain *men* before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the

6:1-3. The word of the LORD came unto me introduces a scathing sermon against the sin of idolatry because the people went ^awhoring after their idols" (v. 9). For **high places**, see the note on 1 Kings 3:2, 3.

cities shall be laid ¹waste, and the ²high places shall be desolate; that your altars may be laid ¹waste and made desolate, and your idols may be broken and ³cease, and your ⁴images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ^aye shall know that I *am* the LORD.

Some Shall Escape Death

8 ^aYet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be ^bscattered through the countries.

9 And they that escape of you shall ^aremember me among the nations whither they shall be carried captives, because ^bI am ¹broken with their ²whorish heart, which hath departed from me, and ^cwith their eyes, which ³go a whoring after their idols: and ^dthey shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would ¹do this evil unto them.

11 Thus saith the Lord GOD; ¹Smite ^awith thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! ^bfor they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: ^athus will I ¹accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, ^aupon every high hill, ^bin all the tops of the mountains, and

6:6 ¹in ruins
²sacred places
for pagan
worship
³ended
⁴incense altars
6:7 ^aEzek. 7:4, 9
6:8 ^aJer. 44:28;
Ezek. 5:2, 12;
12:16; 14:22
^bEzek. 5:12
6:9 ^a[Deut.
4:29]; Ps. 137;
Jer. 51:50
^bPs. 78:40; Is.
7:13; 43:24;
Hos. 11:8
^cNum. 15:39;
Ezek. 20:7, 24
^dLev. 26:39;
Job 42:6; Ezek.
20:43; 36:31
¹crushed by
²adulterous
³played the
harlot
6:10 ¹bring this
calamity
6:11 ^aEzek.
21:14
^bEzek. 5:12
¹Strike, Pound
6:12 ^aLam. 4:11,
22; Ezek. 5:13
¹spend
6:13 ^aJer. 2:20;
3:6
^b1 Kin. 14:23;
2 Kin. 16:4;
Ezek. 20:28;
Hos. 4:13

^cIs. 57:5
¹incense
6:14 ^aIs. 5:25;
Ezek. 14:13;
20:33, 34
^bNum. 33:46
7:2 ^aEzek. 7:3, 5,
6; 11:13; Amos
8:2, 10; [Matt.
24:6, 13, 14]
7:3 ^a[Rom. 2:6]
¹repay you for
7:4 ^aEzek. 5:11
^bEzek. 12:20
7:5 ^a2 Kin.
21:12, 13; Nah.
1:9
¹A disaster,
a singular
disaster
²it has come
7:6 ¹has dawned
7:7 ^aEzek. 7:10
^bZeph. 1:14, 15
¹Or Doom
²of rejoicing in
the mountains
7:8 ^aEzek.
20:8, 21
¹spend
7:9 ¹repay, lit.
give

^cunder every green tree, and under every thick oak, the place where they did offer sweet ¹savour to all their idols.

14 So will I ^astretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward ^bDiblath, in all their habitations: and they shall know that I *am* the LORD.

The End Is Come

7 Moreover the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; ^aAn end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee ^aaccording to thy ways, and will ¹recompense upon thee all thine abominations.

4 And ^amine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^band ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; ¹An evil, an only ^aevil, behold, ²is come.

6 An end is come, the end is come: it ¹watcheth for thee; behold, it is come.

7 ^aThe ¹morning is come unto thee, O thou that dwellest in the land: ^bthe time is come, the day of trouble *is* near, and not ²the sounding again of the mountains.

8 Now will I shortly ^apour out my fury upon thee, and ¹accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will ¹recompense thee according to thy ways and thine abominations *that* are in

6:8. God's promise to preserve a believing remnant for Himself recurs in Ezekiel (5:10; 11:13; 14:22). For the remnant in an eschatological setting, see the note on Jeremiah 31:7.

6:14. *Diblath* was probably miscopied for *Riblath*. Due to their similarity in form, the Hebrew letters *d* and *r* are easily confused. Several instances of such

an interchange have been verified in the Dead Sea Scrolls.

7:1. Moreover the word of the LORD came unto me introduces another sermon that describes the nature of the judgment to fall on the nation. It will be exhaustive: "The sword is without, and the pestilence and famine within" (v. 15).

the midst of thee; and ye shall know that I *am* the LORD that ²smiteth.

10 Behold the day, behold, it is come: “the¹ morning is gone forth; the rod hath blossomed, pride hath budded.

11 “Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of ¹their’s: ^bneither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer ^arejoice, nor the seller ^bmourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision ¹is touching the whole multitude thereof, *which* shall not ²return; neither shall any strengthen himself ³in the iniquity of his life.

A Call to Battle

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 “The sword *is* ¹without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 But they that ^aescape¹ of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All ^ahands shall be feeble, and all knees shall be weak *as* water.

18 They shall also ^agird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

Idols Will Not Save Israel

19 They shall cast their silver in the streets, and their gold shall be ¹removed: their ^asilver and their gold shall not be able to deliver them in the day of the wrath of the LORD:

7:9 ²strikes
7:10 ^aEzek. 7:7
1 Or *doom*
7:11 ^aJer. 6:7
^bJer. 16:5, 6;
Ezek. 24:16, 22
1 Or *their wealth*
7:12 ^aProv. 20:14; 1 Cor. 7:30
^bIs. 24:2
7:13 ¹concerns
²turn back
³who lives in iniquity
7:15 ^aDeut. 32:25; Jer. 14:18; Lam. 1:20; Ezek. 5:12
¹outside
7:16 ^aEzra 9:15; Is. 37:31; Ezek. 6:8; 14:22
¹survive
7:17 ^aIs. 13:7; Jer. 6:24; Ezek. 21:7; Heb. 12:12
7:18 ^aIs. 3:24; 15:2, 3; Jer. 48:37; Ezek. 27:31; Amos 8:10
7:19 ^aProv. 11:4; Jer. 15:13; Zeph. 1:18
¹like refuse

²stomachs
³became
7:20 ^aJer. 7:30
¹made it like refuse to them
7:21 ^a2 Kin. 24:13; Jer. 20:5
¹plunder
²defile
7:22 ¹defile
7:23 ^a2 Kin. 21:16
7:24 ^aEzek. 21:31; 28:7
^b2 Chr. 7:20; Ezek. 24:21
¹Gentiles
7:25 ¹Lit. Anguish
7:26 ^aDeut. 32:23; Is. 47:11; Jer. 4:20
^bPs. 74:9; Lam. 2:9; Ezek. 20:1, 3; Mic. 3:6
¹Disaster
²Prophetic revelation
³elders
7:27 ¹according to
²what they deserve
8:1 ^aEzek. 14:1; 20:1; 33:31
^bEzek. 1:3; 3:22

they shall not satisfy their souls, neither fill their ²bowels: because it ³is the stumblingblock of their iniquity.

20 As for the beauty of his ornament, he set it in majesty: ^abut they made the images of their abominations *and* of their detestable things therein: therefore have I ¹set it far from them.

21 And I will give it into the hands of the strangers for ¹a ^aprey, and to the wicked of the earth for a spoil; and they shall ²pollute it.

22 My face will I turn also from them, and they shall ¹pollute my secret *place*: for the robbers shall enter into it, and defile it.

A City Full of Violence

23 Make a chain: for ^athe land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the ^aworst of the ¹heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be ^bdefiled.

25 ¹Destruction cometh; and they shall seek peace, and *there shall be* none.

26 ^aMischief¹ shall come upon mischief, and rumour shall be upon rumour; ^bthen shall they seek a ²vision of the prophet; but the law shall perish from the priest, and counsel from the ³ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them ¹after their way, and according to ²their deserts will I judge them; and they shall know that I *am* the LORD.

The Vision of the Glory of God

8 And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and ^athe elders of Judah sat before me, that ^bthe hand of the Lord GOD fell there upon me.

8:1. Chapters 8—11 are a unit, though the subject matter may be divided. These chapters constitute a vision that the prophet had while transported by the Spirit of God from Babylon to Jerusalem (v. 3).

The first thing Ezekiel witnessed was the presence of loathsome, idolatrous figures and detestable pagan practices within the temple confines itself, “the wicked abominations” (v. 9).

2 ^aThen I beheld, and lo a likeness as the appearance of fire: from the appearance of his ¹loins even downward, fire; and from his ¹loins even upward, as the appearance of brightness, ^bas the colour of amber.

3 And he ^aput forth the form of an hand, and took me by a lock of mine ¹head; and ^bthe spirit lifted me up between the earth and the heaven, and ^cbrought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ^dwhere *was* the seat of the ²image of jealousy, which ^eprovoketh³ to jealousy.

4 And, behold, the ^aglory of the God of Israel *was* there, ¹according to the vision that I ^bsaw in the plain.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the ¹entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great ^aabominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

The Seventy Men of the Ancients

10 So I went in and saw; and behold every ^aform of ^bcreeping things, and abominable beasts, and all the

8:2 ^aEzek. 1:26, 27
^bEzek. 1:4, 27
¹ *waist and*
 8:3 ^aDan. 5:5
^bEzek. 3:14;
 Acts 8:39
^cEzek. 11:1, 24;
 40:2
^dJer. 7:30;
 32:34; Ezek. 5:11
^eEx. 20:4; Deut. 32:16, 21
¹ *hair*
² *idol*
³ *provokes* the LORD *to*
 8:4 ^aEzek. 3:12; 9:3
^bEzek. 1:28;
 3:22, 23
¹ *like the vision*
 8:5 ¹ *entrance*
 8:6 ^a2 Kin. 23:4, 5; Ezek. 5:11;
 8:9, 17
 8:10 ^aEx. 20:4;
 Deut. 4:16–18
^bRom. 1:23

¹ Or *carved*
 8:11 ^aNum. 11:16, 25; Luke 10:1
¹ *elders*
 8:12 ^aPs. 14:1; Is. 29:15; Ezek. 9:9
¹ *elders*
² *room of his idols*
³ *land*
 8:14 ¹ A Sumerian fertility god similar to the Greek god Adonis
 8:16 ^aJoel 2:17
^bEzek. 11:1
^c2 Chr. 29:6; Jer. 2:27; 32:33; Ezek. 23:39
^dDeut. 4:19; 2 Kin. 23:5, 11; Job 31:26; Jer. 44:17
 8:17 ^aEzek. 9:9; Amos 3:10; Mic. 2:2
¹ *trivial*

idols of the house of Israel, ¹pour-trayed upon the wall round about.

11 And there stood before them ^aseventy men of the ¹ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ¹ancients of the house of Israel do in the dark, every man in the ²chambers of his imagery? for they say, *“The LORD seeth us not; the LORD hath forsaken the ³earth.*

The Women Weeping for Tammuz

13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD’s house which *was* toward the north; and, behold, there sat women weeping for ¹Tammuz.

Five and Twenty Men

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD’s house, and, behold, at the door of the temple of the LORD, ^abetween the porch and the altar, ^b*were* about five and twenty men, ^cwith their backs toward the temple of the LORD, and their faces toward the east; and they worshipped ^dthe sun toward the east.

Judah Provokes the Lord to Anger

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a ¹light thing to the house of Judah that they commit the abominations which they commit here? for they have ^afilled the land with violence,

8:14. **Tammuz** is the Semitic equivalent of the Sumerian Dumuzi whose ill-fated love of Inanna (Semitic Ishtar) the goddess of love is recounted in the Sumerian myths of Inanna’s Descent to the Netherworld and The Death of Dumuzi. Betrayed by Inanna and consigned to the underworld, his demise was limited in the fourth month, which was named after

him. Evidently the women of Judah lamented Tammuz on the fifth day of the sixth month. The worship of Tammuz was one of the many fertility cults of the ancient Near East that had several local variations. Weeping for Tammuz was an act of worship intended to bring him back from the netherworld. Thus, these women were worshipping this Assyrian deity.

and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 ^aTherefore will I also deal in fury: mine ^beye shall not spare, neither will I have pity: and though they ^ccry in mine ears with a loud voice, yet will I not hear them.

God's Destroying Weapons

9 He cried also in mine ¹ears with a loud voice, saying, ²Cause them that have charge over the city to draw near, even every man *with* his ³destroying weapon in his hand.

2 And, behold, six men came from the way of the ¹higher gate, which ²lieth toward the north, and every man ³a slaughter weapon in his hand; ^aand one man among them *was* clothed with linen, with a writer's inkhorn ⁴by his side: and they went in, and stood beside the brasen altar.

3 And ^athe glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of ¹the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

The Mark of the Righteous

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and ¹set ^aa mark upon the foreheads of the men ^bthat sigh and that cry ²for all the abominations that be done in the midst thereof.

5 And to the others he said in ¹mine hearing, Go ye after him through the city, and ^asmite:² ^blet not your eye spare, neither have ye pity:

6 ^aSlay ¹utterly old *and* young, both maids, and little children, and women: but ^bcome not near any man upon whom *is* the mark; and ^cbegin at my ²sanctuary. ^dThen they began at the ³ancient men which *were* before the ⁴house.

7 And he said unto them, Defile

8:18 ^aEzek. 5:13; 16:42; 24:13
^bEzek. 5:11; 7:4; 9:9; 5:10
^cProv. 1:28; Is. 1:15; Jer. 11:11; 14:12; Mic. 3:4; Zech. 7:13

9:1 ¹hearing

²Let

³deadly

9:2 ^aLev. 16:4;

Ezek. 10:2; Rev. 15:6

¹upper

²faces

³with his battle

ax

⁴Lit. upon his

loins

9:3 ^aEzek. 3:23;

8:4; 10:4, 18;

11:22, 23

¹The temple

9:4 ^aEx. 12:7, 13;

Ezek. 9:6; [2 Cor. 1:22; 2 Tim. 2:19]; Rev. 7:2, 3;

9:4; 14:1

^bPs. 119:53;

136; Jer. 13:17;

Ezek. 6:11; 21:6;

2 Cor. 12:21;

2 Pet. 2:8

¹put

²over

9:5 ^aEzek. 7:9

^bEzek. 5:11

¹Lit. my ears

²kill

9:6 ^a2 Chr. 36:17

^bEx. 12:23;

Rev. 9:4

^cJer. 25:29;

Amos 3:2; [Luke 12:42; 1 Pet. 4:17]

^dEzek. 8:11;

12, 16

¹Lit. to destruction

²The temple

³elders

⁴temple

9:7 ¹temple

9:8 ^aNum. 14:5;

16:4, 22, 45;

Josh. 7:6

^bEzek. 11:13;

Amos 7:2-6

¹left alone

²remnant

9:9 ^a2 Kin. 21:16; Jer. 2:34;

Ezek. 8:17;

^bJob 22:13;

Ezek. 8:12

^cPs. 10:11; Is. 29:15

¹bloodshed

²land

9:10 ^aIs. 65:6;

Ezek. 5:11; 7:4;

8:18

^bEzek. 11:21;

Hos. 9:7

¹repay their

deeds

10:1 ^aEzek. 1:22, 26

¹expanse

²something like

the ¹house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was ¹left, that I ^afell upon my face, and cried, and said, ^bAh Lord GOD! wilt thou destroy all the ²residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and ^athe land is full of ¹blood, and the city full of perverseness: for they say, ^bThe LORD hath forsaken the ²earth, and ^cthe LORD seeth not.

10 And as for me also, mine ^aeye shall not spare, neither will I have pity, *but* ^bI will ¹recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Coals of Fire

10 Then I looked, and, behold, in the ^afirmament¹ that was above the head of the cherubims there appeared over them ²as it were a sapphire stone, as the appearance of the likeness of a throne.

2 ^aAnd he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with ^bcoals of fire from between the cherubims, and ^cscatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the ¹right side of ²the house, when the man went in; and the ^acloud filled the inner court.

4 ^aThen the glory of the LORD went up from the cherub, *and stood*

10:2 ^aEzek. 9:2, 3; Dan. 10:5 ^bPs. 18:10-13; Is. 6:6;

Ezek. 1:13 ^cRev. 8:5

10:3 ^a1 Kin. 8:10, 11 ¹South ²The temple

10:4 ^aEzek. 1:28

9:2. A slaughter weapon suggests the massive destruction of human life that was impending.

10:4. The saddest event witnessed by Ezekiel was the departure of the LORD's glory from the temple. The glory moved from the cherubim in the holy of

holies to the threshold of the house. Later, "the glory of the LORD departed from off the threshold ... and stood over the cherubims" (v. 18), when the cherubim went and stood "at the door of the east gate" (v. 19). Next, the "glory of the LORD ... stood upon

over the threshold of ¹the house; and ^bthe ¹house was filled with the cloud, and the court was full of the brightness of the LORD's ^cglory.

5 And the ^asound of the cherubim's wings was heard *even* to the outer court, as ^bthe voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubim unto the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

Four Wheels and One Likeness

8 ^aAnd ¹there appeared in the cherubim the form of a man's hand under their wings.

9 ^aAnd when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by ¹another cherub: and the appearance of the wheels *was* as the colour of a ^bberyl stone.

10 And *as for* their appearances, they four ¹had one likeness, as if a wheel had been in the ²midst of a wheel.

11 ^aWhen they went, they went ¹upon their four sides; they ²turned not as they went, but to the place whither the head looked they followed it; they ²turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* ^afull of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ¹it was cried unto them in my hearing, O wheel.

14 ^aAnd every one had four faces: the first face *was* the face of a cherub,

10:4 ^b 1 Kin. 8:10; Ezek. 43:5
^c Ezek. 11:22, 23
¹ The temple
10:5 ^a [Job 40:9]; Ezek. 1:24; [Rev. 10:3]

^b [Ps. 29:3]
10:8 ^a Ezek. 1:8; 10:21

¹ The cherubim appeared to have the form

10:9 ^a Ezek. 1:15
^b Ezek. 1:16
¹ each other

10:10 ¹ looked alike
² middle

10:11 ^a Ezek. 1:17
¹ toward any of
² did not turn aside

10:12 ^a Rev. 4:6, 8

10:13 ¹ they were called in my hearing, whirling wheels

10:14 ^a 1 Kin. 7:29, 36; Ezek. 1:6, 10, 11; Rev. 4:7

10:15 ^a Ezek. 1:3, 5

10:16 ^a Ezek. 1:19
¹ beside

10:17 ^a Ezek. 1:12, 20, 21

10:18 ^a Ezek. 10:4
^b Hos. 9:12

10:19 ^a Ezek. 11:22
^b Ezek. 11:1

10:20 ^a Ezek. 1:22
^b Ezek. 1:1

10:21 ^a Ezek. 1:6, 8; 10:14; 41:18, 19

10:22 ^a Ezek. 1:10
^b Ezek. 1:9, 12
¹ their persons

11:1 ^a Ezek. 3:12, 14
^b Ezek. 10:19
^c Ezek. 8:16

and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubim were lifted up. This *is* ^athe living creature that I saw by the river of Chebar.

16 ^aAnd when the cherubim went, the wheels went ¹by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 ^aWhen they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them.

The Glory of the Lord

18 Then ^athe glory of the LORD ^bdeparted from off the threshold of the house, and stood over the cherubim.

19 And ^athe cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the ^beast gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 ^aThis *is* the living creature that I saw under the God of Israel ^bby the river of Chebar; and I knew that they *were* the cherubim.

21 ^aEvery one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And ^athe likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and ¹themselves: ^bthey went every one straight forward.

The Wicked Counsel

11 Moreover ^athe spirit lifted me up, and brought me unto ^bthe east gate of the LORD's house, which looketh eastward: and behold ^cat the

the mountain which is on the east side of the city" (11:23), that is, on the Mount of Olives. Finally, the glory disappeared. The reluctant departure of God's glory from the temple demonstrates that only with great long-suffering and hesitation did God's Spirit leave His abode. The fact that the Spirit of God was

not present in the temple explains how Nebuchadnezzar's men were later, in 586 B.C., able to destroy the temple completely, including the Holy of Holies, without divine judgment. For the scriptural teaching on the shekinah glory, see the note on 1 Kings 8:10-12.

door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise ¹mischief, and give wicked ²counsel in this city:

3 Which say, ¹*It is not* ^anear; let us build houses: ^bthis *city is* the ²cal-dron, and we *be* the ³flesh.

4 Therefore prophesy against them, prophesy, O son of man.

5 And ^athe Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for ^bI know the things that come into your mind, *every one of them*.

6 ^aYe have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; ^aYour slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: ^bbut I will bring you forth out of the midst of it.

8 Ye have ^afeared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and ^awill execute judgments among you.

10 ^aYe shall fall by the sword; I will judge you in ^bthe border of Israel; ^cand ye shall know that I *am* the LORD.

11 ^aThis *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: for ye have not walked in my statutes, neither executed my judgments, but ^ahave done after the ¹manners of the ²heathen that *are* round about you.

The Death of Pelatiah

13 And it came to pass, when I prophesied, that ^aPelatiah the son of Benaiah died. Then ^bfell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt

11:2 ¹iniquity

²Advice

11:3 ^aEzek.

12:22, 27; 2 Pet.

3:4

^bJer. 1:13; Ezek.

11:7, 11; 24:3, 6

¹The time is

not near to

build

²Pot

³meat

11:5 ^aEzek. 2:2;

3:24

^b[Jer. 16:17;

17:10]

11:6 ^aIs. 1:15;

Ezek. 7:23; 22:2-

6, 9, 12, 27

11:7 ^aEzek. 24:3,

6; Mic. 3:2, 3

^b2 Kin. 25:18-

22; Jer. 52:24-

27; Ezek. 11:9

11:8 ^aJer. 42:16

11:9 ^aEzek. 5:8

11:10 ^a2 Kin.

25:19-21; Jer.

39:6; 52:10

^b1 Kin. 8:65;

2 Kin. 14:25

^cPs. 9:16; Ezek.

6:7; 13:9, 14,

21, 23

11:11 ^aEzek.

11:3, 7

11:12 ^aLev. 18:3,

24; Deut. 12:30,

31; Ezek. 8:10,

14, 16

¹customs

²Gentiles

11:13 ^aActs 5:5

^bEzek. 9:8

11:15 ¹relatives

11:16 ^aPs. 90:1;

91:9; Is. 8:14; Jer.

29:7, 11

¹Gentiles

²holy place

11:17 ^aIs. 11:11-

16; Jer. 3:12,

18; 24:5; Ezek.

20:41, 42; 28:5

11:18 ^aEzek.

37:23

11:19 ^aJer.

32:39; Ezek.

36:26; Zeph. 3:9

^bPs. 51:10; [Jer.

31:33]; Ezek.

18:31

^cZech. 7:12;

[Rom. 2:4, 5]

¹LXX, many

Heb. mss. *them*

11:20 ^aPs.

105:45

^bJer. 24:7; Ezek.

14:11; 36:28;

37:27

¹judgments

11:21 ^aEzek.

9:10

¹repay their

deeds

11:22 ^aEzek.

1:19

¹high above

them

11:23 ^aEzek.

8:4; 9:3

^bZech. 14:4

^cEzek. 43:2

11:24 ^aEzek. 8:3;

2 Cor. 12:2-4

thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy ¹brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the ¹heathen, and although I have scattered them among the countries, ^ayet will I be to them as a little ²sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; ^aI will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the ^adetestable things thereof and all the abominations thereof from thence.

19 And ^aI will give them one heart, and I will put ^ba new spirit within ¹you; and I will take ^cthe stony heart out of their flesh, and will give them an heart of flesh:

20 ^aThat they may walk in my statutes, and keep mine ¹ordinances, and do them: ^band they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, ^aI will ¹recompense their way upon their own heads, saith the Lord GOD.

The Glory of the Lord on the Mountain

22 Then did the cherubims ^alift up their wings, and the wheels beside them; and the glory of the God of Israel *was* ¹over them above.

23 And ^athe glory of the LORD went up from the midst of the city, and stood ^bupon the mountain ^cwhich is on the east side of the city.

24 Afterwards ^athe spirit took me

up, and brought me in a vision by the Spirit of God into ¹Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

Removed from Thy Place

12 The word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of ^aa rebellious house, which ^bhave eyes to see, and see not; they have ears to hear, and hear not: ^cfor they *are* a rebellious house.

3 Therefore, thou son of man, prepare ¹thee stuff for removing, and ²remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy ¹stuff by day in their sight, as ¹stuff ²for removing: and thou shalt go forth at ³even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: ^afor I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my ¹stuff by day, as stuff for captivity, and ²in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

The Captivity of Jerusalem

8 And in the morning came the word of the LORD unto me, saying,

11:24 ¹Or Babylon
12:2 ^aIs. 1:23; Ezek. 2:3, 6-8
^bIs. 6:9; 42:20; Jer. 5:21; Matt. 13:13, 14; Mark 4:12; 8:18; [Luke 8:10; John 9:39-41; 12:40]; Acts 28:26; Rom. 11:8
^cEzek. 2:5
12:3 ¹thy belongings for captivity
²go into captivity
12:4 ¹belongings
²for captivity
³evening
12:6 ^aIs. 8:18; Ezek. 4:3; 24:24
12:7 ¹belongings
²at evening

12:9 ^aEzek. 2:5
^bEzek. 17:12; 24:19
12:10 ^aMal. 1:1
¹oracle or prophecy
12:11 ^aEzek. 12:6
^b2 Kin. 25:4, 5, 7
¹be carried away
12:12 ^a2 Kin. 25:4; Jer. 39:4; 52:7; Ezek. 12:6
¹bear his belongings
12:13 ^aJob 19:6; Jer. 52:9; Lam. 1:13; Ezek. 17:20
^b2 Kin. 25:7; Jer. 52:11; Ezek. 17:16
¹over
²caught
12:14 ^a2 Kin. 25:4; Ezek. 5:10
^bEzek. 5:2, 12
¹troops
12:15 ^a[Ps. 9:16]; Ezek. 6:7, 14; 12:16, 20
¹throughout
12:16 ^a2 Kin. 25:11, 22; Ezek. 6:8-10
¹Gentiles

9 Son of man, hath not the house of Israel, ^athe rebellious house, said unto thee, ^bWhat doest thou?

10 Say thou unto them, Thus saith the Lord God; This ^aburden ¹concerneth the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, ^aI *am* your sign: like as I have done, so shall it be done unto them: ^bthey shall ¹remove *and* go into captivity.

12 And ^athe prince that *is* among them shall ¹bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My ^anet also will I spread ¹upon him, and he shall be ²taken in my snare: and ^bI will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And ^aI will scatter toward every wind all that *are* about him to help him, and all his ¹bands; and ^bI will draw out the sword after them.

15 ^aAnd they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them ¹in the countries.

A Remnant Shall Be Saved

16 ^aBut I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the ¹heathen whither they come; and they shall know that I *am* the LORD.

Eat and Drink with Carefulness

17 Moreover the word of the LORD came to me, saying,

12:3. Prepare thee stuff for removing means "prepare your baggage." Later, Ezekiel is commanded to carry the baggage through a hole in the wall (v. 5). The significance of these strange actions is clearly explained: preparing the baggage represents the inhabitants of Jerusalem who must pack their bags and go into captivity (v. 11); the exit through the hole in the wall pictured the vain attempt of King Zedekiah to escape from Nebuchadrezzar (vv. 12, 13). Both of these prophetic actions were literally

fulfilled when Jerusalem was destroyed in 586 B.C. The people were taken captive, and Zedekiah's attempted escape was foiled. He was compelled to watch his sons slain before his eyes. His eyes were then blinded, and he was taken to Babylon (2 Kin. 25:1-7; Jer. 52:4-11).

12:18. Eat thy bread with quaking introduces the second sign in the chapter. Ezekiel was to tremble as he ate and drank, as a sign of the terror that would grip the nation back in Judah.

18 Son of man, ^aeat thy bread with ¹quaking, and drink thy water with trembling and with ²carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD ¹of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with ²carefulness, and drink their water with ³astonishment, that her land may ^abe ⁴desolate from all that is therein, ^bbecause of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

The Judgment Shall Come Soon

21 And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, ^aThe days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, ^aThe days are at hand, and the ¹effect of every vision.

24 For ^athere shall be no more any ^bvain¹ vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and ^athe word that I shall speak shall come to pass; it shall be no more ¹prolonged: for in your days, O rebellious house, will I say the word, and will ^bperform it, saith the Lord GOD.

26 Again the word of the LORD came to me, saying,

27 ^aSon of man, behold, *they* of the house of Israel say, The vision that he seeth *is* ^bfor many days ¹to come, and he prophesieth of the times *that are* far off.

28 ^aTherefore say unto them, Thus saith the Lord GOD; There shall none of my words be ¹prolonged any more, but the word which I have spoken ^bshall be done, saith the Lord GOD.

12:18 ^aLam. 5:9; Ezek. 4:16
¹shaking
²anxiety

12:19 ^aJer. 10:22; Ezek. 6:6, 7, 14; Mic. 7:13; Zech. 7:14
^bPs. 107:34
¹concerning
²anxiety
³dread
⁴emptied

12:22 ^aJer. 5:12; Ezek. 11:3; 12:27; Amos 6:3; 2 Pet. 3:4

12:23 ^aPs. 37:13; Joel 2:1; Zeph. 1:14
¹fulfillment

12:24 ^aJer. 14:13-16; Ezek. 13:6; Zech. 13:2-4
^bLam. 2:14
¹false

12:25 ^a[Is. 55:11]; Dan. 9:12; [Luke 21:33]
^bNum. 23:19; [Is. 14:24]
¹postponed

12:27 ^aEzek. 12:22
^bDan. 10:14
¹From now

12:28 ^aEzek. 12:23, 25
^bJer. 4:7
¹postponed

13:2 ^aIs. 28:7; Jer. 23:1-40; Lam. 2:14; Ezek. 22:25-28
^bEzek. 13:17
^cJer. 14:14; 23:16, 26
¹inspiration

13:3 ¹No vision
13:4 ^aSong 2:15
13:5 ^aPs. 106:23; [Jer. 23:22]; Ezek. 22:30
¹breaches
²built up a wall

13:6 ^aJer. 29:8; Ezek. 22:28
^bJer. 27:8-15
¹futility and false
²yet they hope that their word may come true

13:7 ¹futile
²false
13:8 ¹envisioned

13:9 ^aJer. 23:30
^bJer. 20:3-6
^cEzra 2:59, 62; Neh. 7:5; [Ps. 69:28]
^dJer. 20:3-6
^eEzek. 11:10, 12
¹against
²futility
³record

13:10 ^aJer. 6:14; 8:11
^bEzek. 22:28
¹plastered
²mud-plaster
or whitewash

Woe on the Foolish Prophets

13 And the word of the LORD came unto me, saying,

2 Son of man, prophesy ^aagainst the prophets of Israel that prophesy, and say thou unto ^bthem that prophesy out of their own ^chearts, ¹Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen ¹nothing!

4 O Israel, thy prophets are ^alike the foxes in the deserts.

5 Ye ^ahave not gone up into the ¹gaps, neither ²made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 ^aThey have seen ¹vanity and lying divination, saying, The LORD saith: and the LORD hath ^bnot sent them: ²and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a ¹vain vision, and have ye not spoken ²a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and ¹seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be ^aupon¹ the prophets that see ²vanity, and that ^bdivine lies: they shall not be in the assembly of my people, ^cneither shall they be written in the ³writing of the house of Israel, ^dneither shall they enter into the land of Israel; ^eand ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, ^aPeace; and *there was* no peace; and one built up a wall, and, lo, others ^bdaubed¹ it with ²untempered mortar:

11 Say unto them which ¹daub *it* with untempered mortar, that it shall fall: ^athere shall be ²an overflowing shower; and ye, O great hailstones,

13:11 ^aEzek. 38:22 ¹plaster ²a flooding rain

13:3. Woe unto the foolish prophets introduces a curse on false prophets. They were like workmen who tried to cover a severely cracked wall with whitewash (vv. 11, 12).

shall fall; and a stormy wind shall³rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the¹daubing wherewith ye have²daubed it?

A Stormy Wind of Fury

13 Therefore thus saith the Lord GOD; I will¹even rend it with a stormy wind in my fury; and there shall be²an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So will I break down the wall that ye have¹daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: ^aand ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have¹daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that¹daubed it;

16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which^asee visions of peace for her, and there is no peace, saith the Lord GOD.

Woe to the Women

17 Likewise, thou son of man, ^aset thy face against the daughters of thy people, ^bwhich prophesy out of their own¹heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the women that sew¹pillows to all armholes, and make²kerchiefs upon the head of every stature to hunt souls! Will ye^ahunt the souls of my people, and will ye³save the souls alive that come unto you?

19 And will ye¹pollute me among my people^afor handfuls of barley

13:11³ tear it down

13:12¹ mortar or plaster
² plastered

13:13¹ cause a stormy wind to break forth in
² a flooding rain

13:14^a Ezek. 13:9, 21, 23; 14:8
¹ plastered

13:15¹ plastered
13:16^a Jer. 6:14; 8:11; 28:9; Ezek. 13:10

13:17^a Ezek. 20:46; 21:2
^b Ezek. 13:2; Rev. 2:20

¹ Inspiration
13:18^a [2 Pet. 2:14]

¹ magic charms on their sleeves
² veils
³ keep yourselves alive

13:19^a 1 Sam. 2:15–17; Prov. 28:21; Mic. 3:5; Rom. 16:18; 1 Pet. 5:2
¹ profane

² killing people
³ keeping people alive

13:20¹ magic charms
² like birds

13:21^a Ezek. 13:9
¹ veils

² tear off
13:22^a Jer. 28:15
^b Jer. 23:14

¹ to save his life
13:23^a Ezek. 12:24; 13:6; Mic. 3:5, 6; Zech. 13:3

¹ no longer see
futility
² practise

14:1^a 2 Kin. 6:32; Ezek. 8:1; 20:1; 33:31

14:3^a Ezek. 7:19; Zeph. 1:3
^b 2 Kin. 3:13; Is. 1:15; Jer. 11:11; Ezek. 20:3, 31

¹ that which causes them to stumble into iniquity

and for pieces of bread,²to slay the souls that should not die, and³to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord GOD; Behold, I am against your¹pillows, wherewith ye there hunt the souls²to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt²to make them fly.

21 Your¹kerchiefs also will I²tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; ^aand ye shall know that I am the LORD.

22 Because with^alies ye have made the heart of the righteous sad, whom I have not made sad; and^bstrengthened the hands of the wicked, that he should not return from his wicked way, ¹by promising him life:

23 Therefore ^aye shall¹see no more vanity, nor²divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

Idols in Their Heart

14 Then^acame certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put^athe¹ stumblingblock of their iniquity before their face: ^bshould I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

13:18. The pillows sewn to the armholes have been interpreted to refer to either amulets placed upon the wrists that supposedly conveyed magical powers to the enchanter, or bonds tied around the wrists of the inquirer that symbolized magically that the accompanying spell or incantation was a binding one.

14:1–3. Certain of the elders of Israel ... sat before me: Much of the content of this chapter is directed against these men because they have set up their idols in their heart. Their idolatry, unlike that back in Jerusalem, was internal.

5 That I may ¹take the house of Israel in their own heart, because they are all estranged from me through their idols.

Repent and Turn from Idols

6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and ¹turn *yourselves* from your idols; and ^aturn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And ^aI will set my face against that man, and will make him a ^bsign and a proverb, and I will cut him off from the midst of my people; ^cand ye shall know that I *am* the LORD.

9 And if the prophet be ¹deceived ²when he hath spoken a thing, I the LORD ^ahave ¹deceived that prophet, and I will stretch out my hand ³upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that ¹seeketh *unto him*;

I Will Be Their God

11 That the house of Israel may ^ago no more astray from me, neither be ¹polluted any more with all their transgressions; ^bbut that they may be my people, and I may be their God, saith the Lord GOD.

12 The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by ¹trespassing grievously, then will I stretch out mine hand upon it, and will break the ^astaff² of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14:5 ¹take hold of the heart of the house of Israel

14:6 ^a1 Sam. 7:3; Neh. 1:9; Is. 2:20; 30:22; 55:6; 7; Ezek. 18:30 ¹turn away from

14:8 ^aLev. 17:10; 20:3, 5, 6; Jer. 44:11; Ezek. 15:7 ^bNum. 26:10; Deut. 28:37; Ezek. 5:15 ^cEzek. 6:7; 13:14

14:9 ^a1 Kin. 22:23; Job 12:16; Is. 66:4; Jer. 4:10; 2 Thess. 2:11 ¹induced ²to speak ³against

14:10 ¹inquired of

14:11 ^aPs. 119:67, 71; Jer. 31:18, 19; [Heb. 12:11]; 2 Pet. 2:15

^bEzek. 11:20; 37:27

¹profaned

14:13 ^aLev. 26:26; 2 Kin. 25:3; Is. 3:1; Jer. 52:6; Ezek. 4:16; 5:16

¹persistent unfaithfulness ²supply

14:14 ^aJer. 15:1 ^b[Prov. 11:4] ¹would deliver only

14:15 ^aLev. 26:22; Num. 21:6; Ezek. 5:17; 14:21

¹wild ²empty, lit. bereave it of children ³and make it so desolate

14:16 ^aEzek. 14:14, 18, 20 ^bEzek. 15:8; 33:28, 29

¹Lit. in the midst of it ²would

14:17 ^aLev. 26:25; Ezek. 5:12; 21:3, 4; 29:8; 38:21 ^bEzek. 25:13; Zeph. 1:3

14:18 ^aEzek. 14:14 ¹would

14:19 ^a2 Sam. 24:15; Ezek. 38:22 ^bEzek. 7:8

14:20 ^aEzek. 14:14 ¹would

14:21 ^aEzek. 5:17; 33:27; Amos 4:6-10; Rev. 6:8

¹severe ²wild

14 ^aThough these three men, Noah, Daniel, and Job, were in it, they ¹should deliver *but* their own souls ^bby their righteousness, saith the Lord GOD.

15 If I cause ^anoisome¹ beasts to pass through the land, and they ²spoil it, ³so that it be desolate, that no man may pass through because of the beasts:

16 ^aThough these three men *were* ¹in it, *as* I live, saith the Lord GOD, they ²shall deliver neither sons nor daughters; they only ²shall be delivered, but the land shall be ^bdesolate.

17 Or *if*^a I bring a sword upon that land, and say, Sword, go through the land; so that I ^bcut off man and beast from it:

18 ^aThough these three men *were* in it, *as* I live, saith the Lord GOD, they ¹shall deliver neither sons nor daughters, but they only ¹shall be delivered themselves.

19 Or *if* I send ^aa pestilence into that land, and ^bpour out my fury upon it in blood, to cut off from it man and beast:

20 ^aThough Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they ¹shall deliver neither son nor daughter; they ¹shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; How much more when ^aI send my four ¹sore judgments upon Jerusalem, the sword, and the famine, and the ²noisome beast, and the pestilence, to cut off from it man and beast?

God's Justness Will Be Known

22 ^aYet, behold, therein shall be left a remnant that shall be ^bbrought forth, *both* sons and daughters: behold, they shall come forth unto you, and ^cye shall see their way and their doings: and ye shall be comforted concerning the ¹evil that I

14:22 ^a2 Kin. 25:11, 12; Ezra 2:1; Ezek. 12:16; 36:20 ^bEzek. 6:8 ^cEzek. 20:43 ¹disaster

14:14. The situation in Judah is so desperate that even if three of the most righteous men in the history

of God's people (Noah, Daniel, and Job) were to intercede, they would be able to save only themselves.

have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^awithout cause all that I have done in it, saith the Lord GOD.

A Charred Vine

15 And the word of the LORD came unto me, saying,

2 Son of man, ¹What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to ¹do any work? or ²will *men* take a pin of it to hang any vessel thereon?

4 Behold, ^ait is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it ¹meet for *any* work?

5 Behold, when it was whole, ¹it was meet for no work: how much less shall it be ²meet yet for *any* work, when the fire hath devoured it, and it is burned?

The Fire of God's Judgment

6 Therefore thus saith the Lord GOD; As the ¹vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And ^aI will set my face against them; ^bthey shall go out from *one* fire, and *another* fire shall devour them; ^cand ye shall know that *I am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have ¹committed a trespass, saith the Lord GOD.

14:23 ^a Jer. 22:8, 9

15:2 ¹ *How is the wood of the vine better than any other wood, the vine branch which*

15:3 ¹ *make any object*

² *can men make a peg*

15:4 ^a [John

15:6]

¹ *useful*

15:5 ¹ *no object could be made from it*

² *useful*

15:6 ¹ *wood of the vine*

15:7 ^a Lev. 26:17;

[Ps. 34:16]; Jer.

21:10; Ezek.

14:8

^b Is. 24:18

^c Ezek. 7:4

15:8 ¹ *persisted in unfaithfulness*

16:2 ^a Is. 58:1;

Ezek. 20:4; 22:2

16:3 ^a Ezek.

21:30

^b Gen. 15:16;

Deut. 7:1; Josh.

24:15; Ezek.

16:45

¹ *origin and thy*

birth are from

16:4 ^a Hos. 2:3

¹ *birth*

² *navel cord*

³ *cleanse*

⁴ *rubbed with salt*

⁵ *swathed in swaddling*

clothes

16:5 ¹ *when thou thyself wast loathed*

16:6 ¹ *struggling*

16:7 ^a Ex. 1:7;

Deut. 1:10

¹ *thrive*

² *plant*

³ *hast grown*

⁴ *are mature*

⁵ *Became very beautiful*

16:8 ^a Ruth 3:9;

Jer. 2:2

^b Gen. 22:16-18

^c Ex. 24:6-8

^d [Ex. 19:5]; Jer.

2:2; Ezek. 20:5;

[Hos. 2:19, 20]

¹ *wing*

² *swore an oath*

Jerusalem Is Cast Out in a Field

16 Again the word of the LORD came unto me, saying,

2 Son of man, ^acause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy ¹birth ^aand thy nativity *is* of the land of Canaan; ^bthy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy ¹nativity, ^ain the day thou wast born thy ²navel was not cut, neither wast thou washed in water to ³supple *thee*; thou wast not ⁴salted at all, nor ⁵swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, ¹to the lothing of thy person, in the day that thou wast born.

God's Covenant with Her

6 And when I passed by thee, and saw thee ¹polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 ^aI have caused thee to ¹multiply as the ²bud of the field, and thou ³hast increased and ⁴waxen great, and thou ⁵art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; ^aand I spread my ¹skirt over thee, and covered thy nakedness: yea, I ^bsware² unto thee, and entered into a ^ccovenant with thee, saith the Lord GOD, and ^dthou becamest mine.

15:2. What is the vine tree more than any tree?

begins a vivid allegory picturing Israel as a grapevine that is no longer bearing fruit. Since a grapevine is not good for wood or building (vv. 2, 3), once it has ceased to bear fruit, it can only be cast into the fire (v. 4). The point was clear: the nation had ceased to bear the fruit of righteousness and was therefore destined for judgment. For Israel as God's vine, see the note on 19:10-14; see also Isaiah 5:1-7 and Hosea 10:1.

16:1. In this chapter the nation is compared to a foundling, an infant that has been deserted by its parents. The statement "thy father was an Amorite, and thy mother an Hittite" (v. 3) is, of course, not to be taken literally. It is like the statement that Sodom

was a sister of Jerusalem (v. 46). Rather, it pictures the idolatrous character of the people in Jerusalem. Though the **LORD** had compassion on her as one would have compassion on a foundling, Jerusalem still loved her idols (vv. 23-29) and became like a brazen prostitute (vv. 30-34). Therefore, the Lord says, "I will judge thee" (v. 38).

A striking contrast occurs here. Rather than reproaching the character of God who had reclaimed her as an unwanted infant that had been exposed to death (vv. 4-6), Israel had degenerated so far in its pagan practices that it participated in the abominable rites of infant sacrifice (v. 20; see the note on Jer. 7:31, 32).

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered ¹work, and shod thee with ²'badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I ^aput bracelets upon thy hands, ^band a chain on thy neck.

12 And I put a ¹jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was* of fine linen, and silk, and brodered ¹work, ^a'thou didst eat fine flour, and honey, and oil: and thou wast exceeding ^bbeautiful, and thou didst ²prosper into a kingdom.

14 And ^athy renown went forth among the ¹heathen for thy beauty: for it *was* perfect through my ²comeliness, which I had put upon thee, saith the Lord GOD.

She Has Played the Harlot

15 ^aBut thou didst trust in thine own beauty, ^band playedst the harlot because of thy ¹renown, and pouredst out thy ²fornications on every one that passed by; his it was.

16 ^aAnd ¹of thy garments thou didst take, and ²deckedst thy ³high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy ¹fair jewels of my gold and of my silver, which I had given thee, and madest to thyself ²images of men, and didst ³commit whoredom with them,

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 ^a'My ¹meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them ²for a sweet savour: and *thus* it was, saith the Lord GOD.

20 ^aMoreover thou hast taken thy

16:10 ¹ cloth

² dolphin or dugong

16:11 ^a Gen. 24:22, 47; Is. 3:19; Ezek. 23:42

^b Gen. 41:42; Prov. 1:9

16:12 ¹ ring in thy nose

16:13 ^a Deut. 32:13, 14

^b Ps. 48:2

¹ cloth

² succeed to royalty

16:14 ^a Ps. 50:2; Lam. 2:15

¹ nations or Gentiles

² splendour

16:15 ^a Deut. 32:15; Jer. 7:4; Mic. 3:11

^b Is. 1:21; 57:8; Jer. 2:20; 3:2, 6, 20; Ezek. 23:11-20; Hos. 1:2

¹ fame

² harlotry

16:16 ^a 2 Kin. 23:7; Ezek. 7:20; Hos. 2:8

¹ some of

² adorned

³ sacred places for pagan worship

16:17 ¹ beautiful jewelry

² male images

³ play the harlot

16:19 ^a Hos. 2:8

¹ food

² as sweet incense

16:20 ^a 2 Kin. 16:3; Ps. 106:37; Is. 57:5; Jer. 7:31; Ezek. 20:26

¹ harlotry

16:21 ^a 2 Kin. 17:17; Jer. 19:5; Ezek. 20:31; 23:37

¹ offered

16:22 ^a Jer. 2:2; Hos. 11:1

^b Ezek. 16:4-6

¹ acts of harlotry

² struggling

16:24 ^a Jer. 11:13; Ezek. 16:31, 39; 20:28, 29

^b Ps. 78:58; Is. 57:7; Jer. 2:20; 3:2

¹ a shrine

² sacred place for pagan worship

16:25 ^a Prov. 9:14

¹ road

² offered yourself

³ acts of harlotry

16:26 ^a Ezek. 16:26; 20:7, 8

^b Deut. 31:20

¹ harlotry

² very fleshy neighbours

³ acts of harlotry

sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy ¹whoredoms a small matter,

21 That thou hast slain my children, and ¹delivered them to cause them to pass through *the* ^afire for them?

22 And in all thine abominations and thy ¹whoredoms thou hast not remembered the days of thy ^ayouth, ^bwhen thou wast naked and bare, *and* wast ²polluted in thy blood.

She Has Multiplied Her Whoredoms

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* ^athou hast also built unto thee ¹an eminent place, and ^bhast made thee an ²high place in every street.

25 Thou hast built thy high place ^aat every head of the ¹way, and hast made thy beauty to be abhorred, and hast ²opened thy feet to every one that passed by, and multiplied thy ³whoredoms.

26 Thou hast also committed ¹fornication with ^athe Egyptians thy ²neighbours, great of flesh; and hast increased thy ³whoredoms, to ^bprovoke me to anger.

27 Behold, therefore I have stretched out my hand ¹over thee, and have diminished thine ²ordinary food, and delivered thee unto the will of them that hate thee, ^athe daughters of the Philistines, which are ashamed of thy lewd ³way.

28 Thou hast played the ¹whore also with the ^aAssyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.

29 Thou hast moreover multiplied thy ¹fornication ²in the land of Canaan ^aunto Chaldea; and yet thou wast not satisfied herewith.

16:27 ^a 2 Chr. 28:18; Is. 9:12; Ezek. 16:57 ¹ against

² Allowance of food ³ behaviour

16:28 ^a 2 Kin. 16:7, 10-18; 2 Chr. 28:16, 20-23; Jer. 2:18, 36; Ezek. 23:12; Hos. 10:6 ¹ harlot

16:29 ^a Ezek. 23:14-17 ¹ acts of harlotry ² as far as the land of the trader

Like an Adulterous Wife

30 How ¹weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of ²an impetuous whorish woman;

31 In that ^athou buildest thine ¹eminent place in the head of every ²way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest ^bhire;

32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

33 They ¹give gifts to all ²whores: but ^athou givest thy gifts to all thy lovers, and ³hirest them, that they may come unto thee on every side for thy ⁴whoredom.

34 And the ¹contrary is in thee from *other* women in thy ²whoredoms, whereas none ³followeth thee to ⁴commit whoredoms: and in that thou givest ⁵a reward, and no reward is given unto thee, therefore thou art ¹contrary.

Her Lovers Gather Against Her

35 Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness ¹discovered through thy ²whoredoms with thy lovers, and with all ³the idols of thy abominations, and by ^athe blood of thy children, which thou didst give unto them;

37 Behold, therefore ^aI will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will ¹discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as ^awomen that ¹break wedlock and ^bshed blood are judged; and I will ²give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down ^athine ¹eminent place, and shall break down thy ²high places: ^bthey shall strip thee also of thy

16:30 ¹degenerate

²a brazen harlot

16:31 ^aEzek.

16:24, 39

^bIs. 52:3

¹shrine

²street

16:33 ^aIs. 30:6;

57:9; Ezek.

16:41; Hos.

8:9, 10

¹make payments

²harlots

³Or bribe

⁴harlotry

16:34 ¹opposite

²harlotry

³solicited

⁴be a harlot

⁵payment

16:36 ^aJer. 2:34;

Ezek. 16:20

¹uncovered

²harlotry

³thy abominable idols

16:37 ^aJer.

13:22, 26; Lam.

1:8; Ezek. 23:9,

10, 22, 29; Hos.

2:10; 8:10; Nah.

3:5

¹uncover

16:38 ^aLev.

20:10; Deut.

22:22; Ezek.

23:45

^bGen. 9:6; Ex.

21:12; Ezek.

16:20, 36

¹commit adultery or

²bring blood upon you

16:39 ^aEzek.

16:24, 31

^bEzek. 23:26;

Hos. 2:3

¹shrines

²sacred places for pagan worship

³beautiful

16:40 ^aEzek.

23:45-47; Hab.

1:6-10

^bJohn 8:5, 7

¹an assembly

16:41 ^aDeut.

13:16; 2 Kin.

25:9; Jer. 39:8;

52:13

^bEzek. 5:8;

23:10, 48

^cEzek. 23:27

¹no longer hire lovers

16:42 ^a2 Sam.

24:25; Ezek.

5:13; 21:17;

Zech. 6:8

16:43 ^aPs. 78:42;

Ezek. 16:22

^bEzek. 9:10;

11:21; 22:31

¹agitated me with

²deeds

³in addition to

16:45 ^aEzek.

23:2-4

^bEzek. 16:3

¹Or despised

clothes, and shall take thy ³fair jewels, and leave thee naked and bare.

40 ^aThey shall also bring up ¹a company against thee, ^band they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall ^aburn thine houses with fire, and ^bexecute judgments upon thee in the sight of many women: and I will cause thee to ^ccease from playing the harlot, and thou also shalt ¹give no hire any more.

42 So ^awill I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because ^athou hast not remembered the days of thy youth, but hast ¹fretted me in all these *things*; behold, therefore ^bI also will recompense thy ²way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness ³above all thine abominations.

Her Mother's Daughter

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter.

45 Thou *art* thy mother's daughter, that ¹lotheth her husband and her children; and thou *art* the ^asister of thy sisters, which lothed their husbands and their children: ^byour mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters that dwell ¹at thy left hand: and ^athy younger sister, that dwelleth ²at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* ¹a very little *thing*, ^athou wast corrupted more than they in all thy ways.

Her Sins More Than Sodom's

48 As I live, saith the Lord GOD, ^aSodom thy sister hath not done, she

16:46 ^aDeut. 32:32; Is. 1:10 ¹to the north of you

²to the south of you

16:47 ^a2 Kin. 21:9; Ezek. 5:6, 7 ¹too little

16:48 ^aIs. 3:9; Lam. 4:6; Matt. 10:15; 11:24; Rev. 11:8

nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, ^afulness of ¹bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and ^acommitted abomination before me: therefore ^bI took them away as I saw good.

51 Neither hath Samaria committed ^ahalf of thy sins; but thou hast multiplied thine abominations more than they, and ^bhast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than ¹they: they are more righteous than thou: yea, be thou ²confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 ^aWhen I shall bring again their ¹captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* ^bthe ²captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be ¹confounded in all that thou hast done, in that thou art ^aa comfort unto them.

Her Lewdness and Abominations

55 When thy sisters, Sodom and her daughters, shall return to their former ^aestate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

16:49 ^a Gen. 13:10; Is. 22:13; Amos 6:4-6
¹ food

16:50 ^a Gen. 13:13; 18:20; 19:5

^b Gen. 19:24

16:51 ^a Ezek. 23:11

^b Jer. 3:8-11; Matt. 12:41

16:52 ¹ theirs
² disgraced

16:53 ^a Is. 1:9; [Ezek. 16:60]

^b Jer. 20:16
¹ captives
² captives of thy captivity among

16:54 ^a Ezek. 14:22

¹ disgraced
16:55 ¹ state

16:57 ^a 2 Kin. 16:5; 2 Chr. 28:18; Is. 7:1; Ezek. 5:14, 15; 22:4

^b Ezek. 16:27
¹ uncovered

² Heb. *Aram*

16:58 ^a Ezek. 23:49

¹ borne the penalty of
16:59 ^a Ezek. 17:13

^b Deut. 29:12

16:60 ^a Lev. 26:42-45; Ps. 106:45

^b Is. 55:3; Jer. 32:40; 50:5; Ezek. 37:26

16:61 ^a Jer. 50:4, 5; Ezek. 20:43; 36:31

^b Is. 54:1; 60:4; [Gal. 4:26]

^c Jer. 31:31
¹ because of

16:62 ^a Hos. 2:19, 20

16:63 ^a Ezek. 36:31, 32; Dan. 9:7, 8

^b Ps. 39:9; [Rom. 3:19]

¹ ashamed
² provide thee an atonement

17:2 ^a Ezek. 20:49; 24:3

17:3 ^a Jer. 48:40; Ezek. 17:12; Hos. 8:1

^b 2 Kin. 24:12
¹ long pinions
² various

57 Before thy wickedness was ¹discovered, as at the time of *thy* ^areproach of the daughters of ²Syria, and all *that are* round about her, ^bthe daughters of the Philistines, which despise thee round about.

58 ^aThou hast ¹borne thy lewdness and thine abominations, saith the LORD.

God's Everlasting Covenant

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast ^adespised ^bthe oath in breaking the covenant.

60 Nevertheless I will ^aremember my covenant with thee in the days of thy youth, and I will establish unto thee ^ban everlasting covenant.

61 Then ^athou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for ^bdaughters, ^cbut not ¹by thy covenant.

62 ^aAnd I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest ^aremember, and be ¹confounded, ^band never open thy mouth any more because of thy shame, when I ²am pacified toward thee for all that thou hast done, saith the Lord GOD.

The Parable of the Eagles

17 And the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a ^aparable unto the house of Israel;

3 And say, Thus saith the Lord GOD; ^aA great eagle with great wings, ¹longwinged, full of feathers, which had ²divers colours, came unto Lebanon, and ^btook the highest branch of the cedar:

16:59-62. In spite of the severity of His judgment on Israel, the Lord will not cast His people off forever, because He says, **I will remember my covenant.** The **everlasting covenant** mentioned here is the same as Jeremiah's new covenant (Jer. 31:31-34). It will be ratified for Israel at the time when it will **know that I am the LORD**, which can take place only during the Millennium.

17:1-21. The allegory of the two eagles and the vine is used to show the futility of the nation's dependence

on foreign powers. The first eagle, Nebuchadnezzar, had gone to Lebanon, which represented Jerusalem. Though he **took the highest branch of the cedar** (v. 3), meaning that he took the king and nobles into captivity (597 B.C.), yet he left **the seed of the land** (v. 5), or a remnant. They, in turn, appealed to **another great eagle** (v. 7), which was Egypt. This description refers to Zedekiah's vain attempt to get military assistance from Egypt. This alliance forced Nebuchadnezzar to return later to Jerusalem and destroy it.

4 He cropped off ¹the top of his young twigs, and carried it into a land of ²traffick; he set it in a city of merchants.

5 He took also ¹of the seed of the land, and planted it in ^aa ²fruitful field; he placed *it* by ³great waters, and set it ^bas a willow tree.

6 And it grew, and became a spreading vine ^aof low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, ^athis vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows ¹of her plantation.

8 It was planted in a good ¹soil by ²great waters, that it might bring forth branches, and that it might bear fruit, that it might be a ³goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it ¹prosper? ^ashall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? ²it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it ¹prosper? ^ashall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

Babylon's Covenant with Zedekiah

11 Moreover the word of the LORD came unto me, saying,

12 Say now to ^athe rebellious house, Know ye not what these *things mean*? tell *them*, Behold, ^bthe king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 ^aAnd hath taken of the king's ¹seed, and made a ²covenant with him, ^band hath ³taken an oath of him: he hath also taken the mighty of the land:

17:4 ¹its topmost

young twig

²trade

17:5 ^aDeut.

8:7-9

^bIs. 44:4

¹some of

²fertile

³abundant

17:6 ^aEzek.

17:14

17:7 ^aEzek.

17:15

¹where it had

been planted

17:8 ¹Lit. field

²many

³majestic

17:9 ^a2 Kin. 25:7

¹thrive

²all of its spring

leaves will

wither

17:10 ^aEzek.

19:12; Hos.

13:15

¹thrive

17:12 ^aEzek.

2:3-5; 12:9

^b2 Kin. 24:11-

16; Ezek. 1:2;

17:3

17:13 ^a2 Kin.

24:17; Jer. 37:1;

Ezek. 17:5

^b2 Chr. 36:13

¹offspring

²treaty

³put him under

oath

17:14 ^aEzek.

29:14

¹abased

²treaty

17:15 ^a2 Kin.

24:20; 2 Chr.

36:13; Jer. 52:3;

Ezek. 17:7

^bDeut. 17:16;

Is. 31:1, 3;

36:6, 9

^cEzek. 17:9

¹treaty

17:16 ^aJer.

52:11; Ezek.

12:13

17:17 ^aJer. 37:7;

Ezek. 29:6

^bJer. 52:4; Ezek.

4:2

¹do anything

²siege mounds

³Or siege walls

17:18 ^a1 Chr.

29:24; Lam. 5:6

¹treaty

²Had promised

³still did

17:20 ^aEzek.

12:13

^bJer. 2:35; Ezek.

20:36

¹treason

17:21 ^aEzek.

12:14

^bEzek. 12:15;

22:15

¹troops

17:22 ^a[Is. 11:1;

Jer. 23:5; Zech.

3:8]

^bIs. 53:2

^c[Ps. 2:6]

¹prominent

14 That the kingdom might be ^abase, ¹that it might not lift itself up, *but* that by keeping of his ²covenant it might stand.

Zedekiah's Rebellion

15 But ^ahe rebelled against him in sending his ambassadors into Egypt, ^bthat they might give him horses and much people. ^cShall he prosper? shall he escape that doeth such *things*? or shall he break the ¹covenant, and be delivered?

16 As I live, saith the Lord GOD, surely ^ain the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 ^aNeither shall Pharaoh with his mighty army and great company ¹make for him in the war, ^bby casting up ²mounts, and building ³forts, to cut off many persons:

18 Seeing he despised the oath by breaking the ¹covenant, when, lo, he ²had ^agiven his hand, and ³hath done all these *things*, he shall not escape.

God's Punishment of Zedekiah

19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will ^aspread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and ^bwill plead with him there for his ¹trespass that he hath trespassed against me.

21 And ^aall his fugitives with all his ¹bands shall fall by the sword, and they that remain shall be ^bscattered toward all winds: and ye shall know that I the LORD have spoken *it*.

God's Tender One

22 Thus saith the Lord GOD; I will also take of the highest ^abranch of the high cedar, and will set *it*; I will crop off from the top of his young twigs ^ba tender one, and will ^cplant *it* upon an high mountain and ¹eminent:

23 ^aIn¹ the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a ²goodly cedar: and ^bunder it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD ^ahave brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: ^bI the LORD have spoken and have done *it*.

The Sinning Soul Shall Die

18 The word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The ^afathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are ^amine; as the soul of the father, so also the soul of the son is mine: ^bthe soul that sinneth, it shall die.

The Just Soul Shall Live

5 But if a man be just, and do that which is lawful and right,

6 ^aAnd hath not eaten ¹upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath ^bdefiled his neighbour's wife, ^cneither hath come near to a menstruous woman,

7 And hath not ^aoppressed any, *but* hath restored to the debtor his ^bpledge, hath ¹spoiled none by violence, hath ^cgiven his bread to the hungry, and hath covered the naked with a ^dgarment;

17:23 ^a[Is. 2:2, 3]; Ezek. 20:40; [Mic. 4:1] ^bEzek. 31:6; Dan. 4:12

¹ On the high mountain

² majestic

17:24 ^aEzek.

37:3; Amos 9:11; Luke 1:52; [Rom. 11:23, 24]

^bEzek. 22:14

18:2 ^a[Jer. 31:29; Lam. 5:7

18:4 ^aNum.

16:22; 27:16; Is.

42:5; 57:16

^bEzek. 18:20;

[Rom. 6:23]

18:6 ^aEzek. 22:9

^bLev. 18:20;

20:10

^cLev. 18:19;

20:18

¹ At the mountain shrines

18:7 ^aEx. 22:21;

Lev. 19:15; 25:14

^bEx. 22:26;

Deut. 24:12

^cDeut. 15:7;

11; Ezek. 18:16;

[Matt. 25:35-40]; Luke 3:11

^dIs. 58:7

¹ robbed

18:8 ^aEx. 22:25;

Lev. 25:36; Deut.

23:19; Neh. 5:7;

Ps. 15:5

^bDeut. 1:16;

Zech. 8:16

¹ loaned money

on

² interest

³ justice

18:9 ^aEzek.

20:11; Amos 5:4;

[Hab. 2:4; Rom.

1:17]

¹ faithfully

18:10 ^aGen. 9:6;

Ex. 21:12; Num.

35:31

18:11 ¹ At the

mountain shrines

18:12 ^a2 Kin.

21:11; Ezek.

8:6, 17

¹ robbed

18:13 ^aLev. 20:9,

11-13, 16, 27;

Ezek. 3:18; Acts

18:6

¹ loaned money

on

² interest

³ any of

18:15 ^aEzek.

18:6

¹ At the mountain shrines

8 He *that* hath not ¹given forth upon ^ausury,² neither hath taken any increase, *that* hath withdrawn his hand from iniquity, ^bhath executed true ³judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal ¹truly; he *is* just, he shall surely ^alive, saith the Lord GOD.

10 If he beget a son *that is* a robber, ^aa shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten ¹upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath ¹spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath ^acommitted abomination,

13 Hath ¹given forth upon ²usury, and hath taken increase: shall he then live? he shall not live: he hath done ³all these abominations; he shall surely die; ^ahis blood shall be upon him.

14 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 ^aThat hath not eaten ¹upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath ¹spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

18:16 ¹ robbed

17:22-24. I will also take of the highest branch: The Lord is the speaker, and He here promises to be like an eagle Himself. Yet He will take a branch, one of the Davidic line, and plant it upon an high mountain (i.e., reestablish the kingdom to Israel).

18:2. The fathers have eaten sour grapes, and the children's teeth are set on edge was evidently a well-known proverb (cf. Jer. 31:29, 30). The point of it is that children suffer for their parents' sins. However, this proverb was not true in the case of Israel, and the Lord tells them that they may not use the prov-

erb anymore. Evidently the people thought they were suffering unjustly for their ancestors' sins. Though there is an element of truth in the statement that the children suffer as a consequence of the parents' sins (Ex. 20:5; 34:6, 7; Deut. 5:9), it could not be applied here. The proverb was being used as a lame excuse for their own sinful condition. Rather, the Lord says, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father" (v. 20). Ezekiel thus preserves in proper balance the tragic consequences of sin and the principle of individual accountability.

17 *That* hath ¹taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

Every Soul Bears Its Own Iniquity

18 *As for* his father, because he cruelly oppressed, ¹spoiled his brother by violence, and did *that* which is not good among his people, lo, even ^ahe shall die ²in his iniquity.

19 Yet say ye, Why? ^adoth not the son bear the ¹iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 ^aThe soul that sinneth, it shall die. ^bThe son shall not bear the ¹iniquity of the father, neither shall the father bear the ¹iniquity of the son: ^cthe righteousness of the righteous shall be upon him, ^dand the wickedness of the wicked shall be upon him.

21 But ^aif the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 ^aAll his transgressions that he hath committed, they shall not be ¹mentioned unto him: in his righteousness that he hath done he shall ^blive.

23 ^aHave I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

He Who Sins Shall Die in His Iniquity

24 But ^awhen the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? ^bAll his righteousness that he hath done shall not be mentioned:

18:17 ¹with-drawn
18:18 ^aEzek. 3:18
¹robbed
²for
18:19 ^aEx. 20:5; Deut. 5:9; 2 Kin. 23:26; 24:3, 4
¹guilt
18:20 ^a2 Kin. 14:6; 22:18-20; Ezek. 18:4
^bDeut. 24:16; 2 Kin. 14:6; 2 Chr. 25:4; Jer. 31:29, 30
^c1 Kin. 8:32; Is. 3:10, 11; [Matt. 16:27]
^dRom. 2:6-9
¹guilt
18:21 ^aEzek. 18:27; 33:12, 19
18:22 ^aIs. 43:25; Jer. 50:20; Ezek. 18:24; 33:16; Mic. 7:19
^b[Ps. 18:20-24]
¹remembered against
18:23 ^aLam. 3:33; [Ezek. 18:32; 33:11; 1 Tim. 2:4; 2 Pet. 3:9]
18:24 ^a1 Sam. 15:11; 2 Chr. 24:2, 17-22; Ezek. 3:20; 18:26; 33:18
^b[2 Pet. 2:20]

¹because of his unfaithfulness
²is guilty of
18:25 ^aEzek. 18:29; 33:17; 20; Mal. 2:17; 3:13-15
¹fair
²unfair
18:26 ^aEzek. 18:24
18:27 ^aEzek. 18:21
¹preserve himself
18:28 ^aEzek. 18:14
18:29 ^aEzek. 18:25
¹fair
²unfair
18:30 ^aEzek. 7:3; 33:20
^bMatt. 3:2; Rev. 2:5
18:31 ^aIs. 1:16; 55:7; Eph. 4:22, 23
^bPs. 51:10; Jer. 32:39; Ezek. 11:19; 36:26
18:32 ^aLam. 3:33; Ezek. 33:11; [2 Pet. 3:9]
^b[Prov. 4:2, 5, 6]
19:1 ^aEzek. 26:17; 27:2
19:2 ¹cubs

¹in his trespass that he ²hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, ^aThe way of the Lord is not ¹equal. Hear now, O house of Israel; Is not my way ¹equal? are not your ways ²unequal?

26 ^aWhen a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, ^awhen the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall ¹save his soul alive.

28 Because he ^aconsidereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 ^aYet saith the house of Israel, The way of the Lord is not ¹equal. O house of Israel, are not my ways ¹equal? are not your ways ²unequal?

Repent and Live

30 ^aTherefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. ^bRepent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ^aCast away from you all your transgressions, whereby ye have transgressed; and make you a ^bnew heart and a new spirit: for why will ye die, O house of Israel?

32 For ^aI have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and ^blive ye.

A Lament for Israel's Princes

19 Moreover ^atake thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her ¹whelps among young lions.

3 And she brought up one of her

19:1-9. This lamentation (v. 1) is the first of five laments found in the book (26:17, 18; 27:1-36; 28:12-19; 32:1-16). The lament was well known in the ancient Near East as a complimentary song on

behalf of a deceased person. Often it is used in the Old Testament in a sarcastic sense. The imagery in this particular lament is a vivid summary of Israel's history relative to Ezekiel's day. The **lioness** is the na-

¹whelps: *“it became a young lion, and it learned to catch the prey; it devoured men.*

4 The nations also heard of him; he was ¹taken in their pit, and they brought him with chains unto the land of ^aEgypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took ^aanother of her ¹whelps, *and* made him a young lion.

6 *And* he went up and down among the lions, ^bhe became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew ¹their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 ^aThen the nations set against him on every side from the provinces, and spread their net over him: ^bhe was ¹taken in their pit.

9 ^aAnd they put him in ¹ward in chains, and brought him to the king of Babylon: they brought him ²into holds, that his voice should no more be heard upon ^bthe mountains of Israel.

Judah Is Likened to a Vine

10 Thy mother *is* ^alike a vine in thy ¹blood, planted by the waters: she was ^bfruitful and full of branches by reason of many waters.

11 And she had strong ¹rods for

19:3 ^a2 Kin. 23:31, 32; Ezek. 19:2
¹ *cubs*
 19:4 ^a 2 Kin. 23:33, 34; 2 Chr. 36:4
¹ *trapped*
 19:5 ^a 2 Kin. 23:34
¹ *cubs*
 19:6 ^a Jer. 22:13-17
^b Ezek. 19:3
 19:7 ¹ Or *its widows*
 19:8 ^a 2 Kin. 24:2, 11
^b Ezek. 19:4
¹ *trapped*
 19:9 ^a 2 Chr. 36:6; Jer. 22:18
^b Ezek. 6:2
¹ *a cage with 2 in nets*
 19:10 ^a Ezek. 17:6
^b Deut. 8:7-9
¹ *bloodline*
 19:11 ¹ *branches*

^a Ezek. 31:3; Dan. 4:11
² *towered above 3 was seen*
⁴ *amid the dense foliage*
 19:12 ^a Jer. 31:27, 28
^b Ezek. 17:10; Hos. 13:5
¹ *branches*
 19:14 ^a Judg. 9:15; 2 Kin. 24:20; Ezek. 17:18
^b Lam. 2:5
¹ *branch*
² *has become a*
 20:1 ^a Ezek. 8:1, 11, 12; 14:1
 20:3 ^a Ezek. 7:26; 14:3

the sceptres of them that bare rule, and her ^astature ²was exalted among the thick branches, and she ³appeared in her height ⁴with the multitude of her branches.

12 But she was ^aplucked up in fury, she was cast down to the ground, and the ^beast wind dried up her fruit: her strong ¹rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 ^aAnd fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong ¹rod *to be* a sceptre to rule. ^bThis *is* a lamentation, and ²shall be for a lamentation.

Judgment on the Elders

20 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, *that* ^acertain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, ^aI will not be enquired of by you.

4 Wilt thou judge them, son of

tion, and **her whelps** are her kings (v. 2). **One of her whelps** who **became a young lion** was Jehoahaz who succeeded the ill-fated Josiah. Jehoahaz reigned only three months when **they brought him with chains unto the land of Egypt** (v. 4), a reference to his deportation to Egypt by Pharaoh-nechoh II, where Jehoahaz died in humiliation (2 Kin. 23:31-34; Jer. 22:11, 12). **Another of her whelps** who **became a young lion** (v. 5) is a reference to Jehoiachin (Jehoiakim, who reigned between Jehoahaz and Jehoiachin, is not mentioned). Like Jehoahaz, Jehoiachin ruled only three months before he was deported, this time to Babylon by Nebuchadrezzar (v. 9; cf. 2 Kin. 24:8-17). The statement that **he laid waste their cities** (v. 7) refers to the terrifying reign of Jehoiachin.

19:10-14. The picture changes here. Israel is no longer a lion, but **a vine**. The vine was a product of everyday life in Israel, and was frequently used by the prophets and others to serve as a picture of the nation (Is. 5:1-7; Ezek. 15:1-8; 17:5-10). These verses seem to be addressed to the present king, Zedekiah, as a reminder that in her past Israel **was fruitful and full**

of branches. However, her doom is so certain that it is pictured as completed: **she was plucked up in fury** (v. 12). The statement that **she hath no strong rod** is a reference to the fact that Zedekiah was the last king of the nation. Not until the millennial reign of Jesus Christ will Israel have another king.

20:1-44. Ezekiel gives here a panoramic view of the history of Israel. It is in two parts: her rebellious past (vv. 1-31) and her glorious future (vv. 32-44). The first part surveys all that the Lord had done for the nation, and the nation's sorely inadequate response. So wicked had the Israelites become that God gave them over to their own evil practices in the hope that a sense of horror at their own deeds would shock them into repentance (vv. 25, 26; cf. Acts 7:42, 43; Rom. 1:24, 25). The mood changes dramatically at verse 33 where, in a series of the words **I will**, the Lord promises what He will accomplish on behalf of His people. The final verse summarizes the spiritual changes that will transpire: **Ye shall know that I am the LORD** (v. 44). This can be fulfilled only in the Millennium, when such spiritual transformations are wrought.

man, wilt thou judge *them*? ^acause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord GOD; In the day when ^aI chose Israel, and ¹lifted up mine hand unto the seed of the house of Jacob, and made myself ^bknown unto them in the land of Egypt, when I lifted up mine hand unto them, saying, ^cI am the LORD your God;

6 In the day that I ¹lifted up mine hand unto them, ^ato bring them forth of the land of Egypt into a land that I had ²espied for them, ^bflowing with milk and honey, which is ^cthe glory of all lands:

7 Then said I unto them, ^aCast ye away every man ^bthe abominations ¹of his eyes, and defile not yourselves with ^cthe idols of Egypt: I am the LORD your God.

Israel's Rebellion

8 But they rebelled against me, and would not ¹hearken unto me: they did not every man cast away the abominations ²of their eyes, neither did they forsake the idols of Egypt: then I said, I will ^apour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 ^aBut I ¹wrought for my name's sake, that it should not be ²polluted before the ³heathen, among whom they *were*, in whose sight I made myself ^bknown unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I ^acaused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 ^aAnd I gave them my statutes, and ¹shewed them my judgments, ^bwhich *if* a man do, he shall even live in them.

12 Moreover also I gave them my ^asabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

13 But the house of Israel ^arebelled against me in the wilderness: they walked not in my statutes, and they ^bdespised my judgments, ^cwhich *if* a man do, he shall even live

20:4 ^a Ezek. 16:2; 22:2; Matt. 23:32

20:5 ^a Ex. 6:6-8; Deut. 7:6
^b Ex. 3:8; 4:31; Deut. 4:34
^c Ex. 20:2

¹ Took an oath
20:6 ^a Ex. 3:8, 17; Deut. 8:7-9; Jer. 32:22

^b Ex. 3:8
^c Ex. 3:8, 17; 13:5; 33:3; Ps. 48:2; Jer. 11:5; 32:22; Ezek. 20:15; Dan. 8:9; Zech. 7:14

¹ Took an oath
² searched out
20:7 ^a Ezek. 18:31

^b 2 Chr. 15:8
^c Lev. 18:3; Deut. 29:16; Josh. 24:14
¹ which are before

20:8 ^a Ezek. 7:8
¹ obey
² before

20:9 ^a Num. 14:13
^b Josh. 2:10; 9:9, 10
¹ acted

² profaned
³ Gentiles

20:10 ^a Ex. 13:18
20:11 ^a Deut. 4:8; Neh. 9:13; Ps. 147:19

^b Lev. 18:5; Ezek. 20:13; Rom. 10:5; [Gal. 3:12]

¹ Lit. made known to
20:12 ^a Ex. 20:8; Deut. 5:12; Neh. 9:14

20:13 ^a Num. 14:22; Ps. 78:40; Ezek. 20:8
^b Prov. 1:25
^c Lev. 18:5

^d Ex. 16:27
^e Num. 14:29; Ps. 106:23

¹ defiled
20:14 ^a Ezek. 20:9, 20

¹ acted
² profaned
³ Gentiles

20:15 ^a Num. 14:28; Ps. 95:11; 106:26

^b Ex. 3:8
^c Ezek. 20:6
¹ Took an oath

20:16 ^a Ezek. 20:13, 24
^b Num. 15:39; Ps. 78:37; Amos 5:25; Acts 7:42

¹ profaned
20:17 ^a [Ps. 78:38]

20:19 ^a Deut. 5:32

20:20 ^a 1s. 58:13, 14; Jer. 17:22

20:21 ^a Num. 25:1; Deut. 9:23
^b Lev. 18:5
¹ profaned

in them; and my sabbaths they greatly ^dpolluted:¹ then I said, I would pour out my fury upon them in the ^ewilderness, to consume them.

14 ^aBut I ¹wrought for my name's sake, that it should not be ²polluted before the ³heathen, in whose sight I brought them out.

Israel's Punishment in the Wilderness

15 Yet also ^aI ¹lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, ^bflowing with milk and honey, which is ^cthe glory of all lands;

16 ^aBecause they despised my judgments, and walked not in my statutes, but ¹polluted my sabbaths: for ^btheir heart went after their idols.

17 ^aNevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I am the LORD your God; ^awalk in my statutes, and keep my judgments, and do them;

20 ^aAnd hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21 Notwithstanding ^athe children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, ^bwhich *if* a man do, he shall even live in them; they ¹polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine ¹hand, and wrought for my name's sake, that it should not be ²polluted in the sight of the ³heathen, in whose sight I brought them forth.

God's Lifted Hand

23 I ¹lifted up mine hand unto them also in the wilderness, that ^aI would scatter them among the ²heathen, and disperse them through the countries;

24 ^aBecause they had not executed my judgments, but had despised my statutes, and had ¹polluted my sabbaths, and ^btheir eyes were after their fathers' idols.

25 Wherefore ^aI gave them also statutes *that were not good*, and judgments whereby they ¹should not live;

26 And I ¹polluted them in their ²own gifts, in that they caused to pass ^athrough *the fire* all ³that openeth the womb, that I might make them desolate, to the end that they ^bmight know that I *am* the LORD.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have ^ablasphemed me, in that they have ¹committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I ¹lifted up mine hand to give it to them, then ^athey saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their ^bsweet² savour, and poured out there their drink offerings.

29 Then I said unto them, What *is* the ¹high place whereunto ye go? And the name thereof is called ²Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye ¹polluted after the manner of your ^afathers? and commit ye ²whoredom after their ^babominations?

31 For when ye offer ^ayour gifts, when ye make your sons to pass through the fire, ye ¹pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will ^bnot be enquired of by you.

20:23 ^aLev. 26:33; Deut. 28:64; Ps. 106:27; Jer. 15:4
¹Took an oath
²Gentiles

20:24 ^aEzek. 20:13, 16
^bEzek. 6:9

¹profaned
20:25 ^aPs. 81:12; Rom. 1:24; 2 Thess. 2:11
¹could

20:26 ^a2 Kin. 17:17; 2 Chr. 28:3; Jer. 32:35; Ezek. 16:20
^bEzek. 6:7; 20:12, 20

¹pronounced them unclean because of
²ritual gifts
³their firstborn

20:27 ^aNum. 15:30; Is. 65:7; Rom. 2:24
¹been unfaithful to me

20:28 ^a1 Kin. 14:23; Ps. 78:58; Is. 57:5-7; Jer. 3:6; Ezek. 6:13
^bEzek. 16:19

¹Took an oath
²soothing aroma

20:29 ¹sacred place for pagan worship

²Lit. High Place

20:30 ^aJudg. 2:19
^bJer. 7:26; 16:12
¹defiled

²harlotry
20:31 ^aPs. 106:37-39; Jer. 7:31; Ezek. 16:20; 20:26
^bEzek. 20:3
¹defile

20:32 ^aEzek. 11:5

¹Gentiles
20:33 ^aJer. 21:5

20:35 ^aJer. 2:9, 35; Ezek. 17:20

20:36 ^aNum. 14:21-23, 28
¹plead my case

20:37 ^aLev. 27:32; Jer. 33:13
^bPs. 89:30-34; Ezek. 16:60, 62

20:38 ^aEzek. 34:17; Amos 9:9, 10; Zech. 13:8, 9; [Mal. 3:3; 4:1-3; Matt. 25:32]
^bJer. 44:14

20:39 ^aJudg. 10:14; Ps. 81:12; Amos 4:4

^bIs. 1:13-15; Ezek. 23:38
¹profane

20:40 ^aIs. 2:2, 3; Ezek. 17:23; Mic. 4:1
^bEzek. 37:22
^cIs. 56:7; 60:7; Ezek. 43:27; Zech. 8:20-22; Mal. 3:4; [Rom. 12:1]

¹offerings

32 And that ^awhich cometh into your mind shall not be at all, that ye say, We will be as the ¹heathen, as the families of the countries, to serve wood and stone.

Israel Gathered with a Mighty Hand

33 As I live, saith the Lord GOD, surely with a mighty hand, and ^awith a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there ^awill I plead with you face to face.

36 ^aLike as I pleaded with your fathers in the wilderness of the land of Egypt, so will I ¹plead with you, saith the Lord GOD.

37 And I will cause you to ^apass under the rod, and I will bring you into the bond of the ^bcovenant:

38 And ^aI will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and ^bthey shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; ^aGo ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: ^bbut ¹pollute ye my holy name no more with your gifts, and with your idols.

40 For ^ain mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall ^ball the house of Israel, all of them in the land, serve me: there ^cwill I accept them, and there will I require your offerings, and the firstfruits of your ¹oblations, with all your holy things.

41 I will accept you ¹with your ^asweet² savour, when I bring you out from the people, and gather you out of the countries wherein ye have

20:41 ^aEph. 5:2; Phil. 4:18 ¹as a ²soothing aroma

been scattered; and I will be ³sanctified in you before the ⁴heathen.

42 ^aAnd ye shall know that I *am* the LORD, ^bwhen I shall bring you into the land of Israel, into the country *for* the which I ¹lifted up mine hand to give it to your fathers.

43 And ^athere shall ye remember your ways, and all your doings, wherein ye have been defiled; and ^bye shall ¹lothe yourselves in your own sight for all your evils that ye have committed.

44 ^aAnd ye shall know that I *am* the LORD, when I have ¹wrought with you ^bfor my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

God's Unquenchable Fire

45 Moreover the word of the LORD came unto me, saying,

46 ^aSon of man, set thy face toward the south, and ¹drop *thy word* toward the south, and prophesy against the ²forest of the ³south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, ^aI will kindle a fire in thee, and it shall devour ^bevery green tree in thee, and every dry tree: the ¹flaming flame shall not be quenched, and all faces ^cfrom the south to the north shall be ²burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak ^aparables?

God's Judgment Sword

21 And the word of the LORD came unto me, saying,

20:45–49. In this parable God warns that He would judge the nation just as an unquenchable forest fire devours **every green tree** (v. 47).

21:1–32. Since the people did not seem to understand the parable of the devouring fire (20:49), Ezekiel now explains the impending judgment in terms of a sword. First, the Lord is pictured as a warrior who says, **I the LORD have drawn forth my sword out of his sheath** (v. 5). Then the sword is sharpened to make a **sore slaughter** (v. 10) and directed toward Judah (v. 20). Finally, Ammon would likewise be slain by the sword (vv. 28–32). Verse 21 gives interesting in-

20:41 ³hallowed

⁴Gentiles

20:42 ^aEzek.

36:23; 38:23

^bEzek. 11:17;

34:13; 36:24

¹Took an oath

20:43 ^aEzek.

16:61

^bLev. 26:39;

Ezek. 6:9; Hos.

5:15

¹despise

20:44 ^aEzek.

24:24

^bEzek. 36:22

¹dealt

20:46 ^aEzek.

21:2; Amos 7:16

¹preach against

²forest land

³Heb. Negev

20:47 ^aIs. 9:18,

19; Jer. 21:14

^bLuke 23:31

^cEzek. 21:4

¹blazing

²scorched by it

20:49 ^aEzek.

12:9; 17:2; Matt.

13:13; John

16:25

21:2 ^aEzek.

20:46

^bAmos 7:16

¹preach

21:3 ^aJer. 21:13;

Ezek. 5:8; Nah.

2:13; 3:5

^bJob 9:22

21:4 ^aJer. 12:12;

Ezek. 20:47

21:5 ^a[Is. 45:23;

55:11]

21:6 ^aIs. 22:4;

Jer. 4:19; Luke

19:41

¹A breaking

heart

21:7 ^aEzek. 7:17

¹Because of the

news

21:9 ^aDeut.

32:41; Ezek. 5:1;

21:15, 28

¹polished

21:10 ¹dreadful

²polished

³flash

⁴despises the

sceptre

⁵all wood

21:11 ¹polished

2 ^aSon of man, set thy face toward Jerusalem, and ^bdrop ¹thy word toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* ^aagainst thee, and will draw forth my sword out of his sheath, and will cut off from thee ^bthe righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh ^afrom the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it ^ashall not return any more.

6 ^aSigh therefore, thou son of man, with ¹the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, ¹For the tidings; because it cometh: and every heart shall melt, and ^aall hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, ^aA sword, a sword is sharpened, and also ¹furbished:

10 It is sharpened to make a ¹sore slaughter; it is ²furbished that it may ³glitter: should we then make mirth? it ⁴contemneth the rod of my son, *as* ⁵every tree.

11 And he hath given it to be ¹furbished, that it may be handled: this

sight into the Babylonian practice of divination. Three distinct ways for determining the will of the gods are mentioned: casting arrows (much like our "drawing straws"), consulting images (perhaps directly or as mediums to departed spirits), and hepatoscopy, or the examination of livers. In the last-named practice a sacrificial animal was slain, its liver was examined, and the particular shape and configuration was compared with a catalog of symptoms and predictions. The point is that no matter how much the Babylonian king foolishly uses his divination, the will of the one true God will be accomplished.

sword is sharpened, and it is ¹furbished, to give it into the hand of ^athe slayer.

12 Cry and ¹howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: ²terrors by reason of the sword shall be upon my people: ^asmite³ therefore upon *thy* thigh.

13 Because *it is* ^aa trial, and what if *the sword* ²contemn even the rod? ^bit³ shall be no *more*, saith the Lord GOD.

The Sword of the Slain

14 Thou therefore, son of man, prophesy, and ^asmite¹ *thine* hands together, and let the sword ²be doubled the third time, the sword of the slain: *it is* the sword ³of the great *men that are slain*, which entereth into their ^bprivy⁴ chambers.

15 I have set the point of the sword against all their gates, that *their* heart may ¹faint, and ²*their* ruins be multiplied: ah! ^a*it is* made bright, *it is* ³wrapped up for the slaughter.

16 ^aGo¹ thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy ²face *is* set.

17 I will also ^asmite¹ mine hands together, and ^bI will cause my fury to rest: I the LORD have said *it*.

The Sword of the King of Babylon

18 The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, ¹that the sword of the king of Babylon ²may come: both twain shall come forth out of one land: and ³choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to ^aRabbath of the Ammonites, and to Judah ¹in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he ¹made *his* arrows bright, he consulted with ²images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to ¹appoint

21:11 ^aEzek.

21:19

21:12 ^aJer. 31:19

¹wait

²including

³strike

21:13 ^aJob 9:23;

²Cor. 8:2

^bEzek. 21:27

¹testing

²despises even

the sceptre

³The sceptre

21:14 ^aNum.

24:10; Ezek. 6:11

^b1 Kin. 20:30

¹strike

²do double

damage

³that slays great

men

⁴private

21:15 ^aEzek.

21:10, 28

¹melt

²many may

stumble

³grasped

21:16 ^aEzek.

14:17

¹Sharpen your-

self, thrust right,

set yourself,

thrust left

²edge is ordered

21:17 ^aEzek.

22:13

^bEzek. 5:13;

16:42; 24:13

¹strike

21:19 ¹for

²to go

³make a sign,

put it at the

head

21:20 ^aDeut.

3:11; Jer. 49:2;

Ezek. 25:5;

Amos 1:14

¹into fortified

Jerusalem

21:21 ¹shook the

arrows

²Heb. *teraphim*

21:22 ¹set up

battering rams

^aJer. 51:14

^bEzek. 4:2

²call for a

slaughter

³heap up a

siege mound

⁴siege wall

21:23 ^aEzek.

17:16, 18

21:24 ¹uncov-

ered

21:25 ^a2 Chr.

36:13; Jer. 52:2;

Ezek. 12:10;

17:19

^bEzek. 21:29

21:26 ^aLuke 1:52

¹turban

²nothing shall

remain

³exalted

21:27 ^aGen.

49:10; [Luke

1:32, 33; John

1:49]

^bPs. 2:6; 72:7,

10; [Jer. 23:5,

6; Ezek. 34:24;

37:24]

¹make it over-

thrown

²overthrown

³longer

captains, to ²open the mouth in the slaughter, to ^alift up the voice with shouting, ^bto appoint *battering* rams against the gates, to ³cast a mount, *and* to build a ⁴fort.

23 And it shall be unto them as a false divination in their sight, to them that ^ahave sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

Remove the Diadem

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are ¹discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, ^aprofane wicked prince of Israel, ^bwhose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the ¹diadem, and take off the crown: ²this *shall not be* the same: ^aexalt *him that is* low, and abase *him that is* ³high.

27 I will ¹overturn, ²overturn, overturn, it: ^aand it shall be no ³*more*, until he come whose right it is; and I will give it ^bhim.

No Mercy for the Ammonites

28 And thou, son of man, prophesy and say, Thus saith the Lord GOD ^aconcerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* ¹furbished, ²to consume because of the glittering:

29 Whiles they ^asee ¹vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, ^bwhose day is come, when their iniquity *shall have* an end.

30 ^aShall I cause *it* to return into his sheath? ^bI will judge thee in the place where thou wast created, ^cin the land of thy ¹nativity.

21:28 ^aJer. 25:21; 49:1-6; Ezek. 25:1-7; Amos 1:13; Zeph.

2:8-11 ¹polished ²to consume, to flash

21:29 ^aJer. 27:9; Ezek. 12:24; 13:6-9; 22:28 ^bJob 18:20;

Ps. 37:17; Is. 10:3; Ezek. 7:2, 3, 7 ¹vain visions for thee

21:30 ^aJer. 47:6, 7 ^bGen. 15:14 ^cEzek. 16:3 ¹Or origin

31 And I will ^apour out mine indignation upon thee, I will ^bblow against thee in the fire of my wrath, and deliver thee into the hand of ¹brutish men, *and* skilful to ^cdestroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; ^athou shalt be no *more* remembered: for I the LORD have spoken *it*.

The Judgments on the Bloody City

22 Moreover the word of the LORD came unto me, saying,

2 Now, thou son of man, ^awilt thou judge, wilt thou judge ^bthe bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth ^ablood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty ¹in thy blood that thou hast ^ashed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: ^btherefore have I made thee a reproach unto the ²heathen, and a ³mocking to all countries.

5 *Those that be near, and those that be far from thee, shall mock thee, which art* ¹infamous *and* ²much vexed.

6 Behold, ^athe princes of Israel, every one ¹were in thee to their power to shed blood.

7 In thee have they ^aset ¹light by father and mother: in the midst of thee have they ^bdealt by oppression with the stranger: in thee have they ²vexed the ³fatherless and the widow.

8 Thou hast despised mine holy things, and hast ^aprofaned my sab-baths.

9 In thee are ^amen that ¹carry tales to shed blood: ^band in thee ²they eat upon the mountains: in the midst of thee they commit lewdness.

21:31 ^aEzek. 7:8
^bPs. 18:15; Is. 30:33; Ezek. 22:20, 21; Hag. 1:9

^cJer. 6:22, 23; 51:20, 21; Hab. 1:6-10

¹brutal
21:32 ^aEzek. 22:10

22:2 ^aEzek. 20:4
^bNah. 3:1

22:3 ^aEzek. 24:6, 7

22:4 ^a2 Kin. 24:16; Ezek. 24:7, 8

^bDeut. 28:37; 1 Kin. 9:7; Ezek. 5:14; Dan. 9:16

¹by
²Gentiles
³mockery

22:5 ¹Lit. defiled of name

²full of tumult
22:6 ^aIs. 1:23; Ezek. 22:27;

Mic. 3:1-3; Zeph. 3:3

¹has used his power to shed blood in thee

22:7 ^aEx. 20:12; Lev. 20:9; Deut. 5:16; 27:16

^bEx. 22:22; Jer. 5:28; Ezek. 22:25; Mal. 3:5

¹made light of
²mistreated
³Lit. orphan

22:8 ^aLev. 19:30
22:9 ^aLev. 19:16; Jer. 9:4

^bEzek. 18:6, 11
¹slander to cause bloodshed
²are they who

22:10 ^aLev. 18:7, 8

^bLev. 18:19; 20:18; Ezek. 18:6

¹uncovered
²violated women who are
³during their impurity

22:11 ^aLev. 18:20; Jer. 5:8; Ezek. 18:11

^bLev. 18:15
^cLev. 18:9
¹violated

22:12 ^aEx. 23:8; Deut. 16:19; 27:25; Mic. 7:2, 3

^bEx. 22:25
^cDeut. 32:18; Ps. 106:21; Jer. 3:21; Ezek. 23:35

¹bribes
²profited from

22:13 ^aEzek. 21:17

¹struck
²bloodshed

10 In thee have they ^adiscovered¹ their fathers' nakedness: in thee have they ²humbled her that was ^bset apart ³for pollution.

11 And one hath committed abomination ^awith his neighbour's wife; and another ^bhath lewdly defiled his daughter in law; and another in thee hath ¹humbled his sister, his father's ^cdaughter.

12 In thee ^ahave they taken ¹gifts to shed blood; ^bthou hast taken usury and increase, and thou hast ²greedily gained of thy neighbours by extortion, and ^chast forgotten me, saith the Lord GOD.

13 Behold, therefore I have ^asmit-ten¹ mine hand at thy dishonest gain which thou hast made, and at thy ²blood which hath been in the midst of thee.

14 ^aCan thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ^bI the LORD have spoken *it*, and will do *it*.

15 And ^aI will scatter thee among the ¹heathen, and disperse thee in the countries, and ^bwill ²consume thy filthiness out of thee.

16 And thou shalt ¹take thine inheritance in thyself in the sight of the heathen, and ^athou shalt know that I *am* the LORD.

The People Are Like Dross

17 And the word of the LORD came unto me, saying,

18 Son of man, ^athe house of Israel is to me become dross: all they *are* ¹brass, and tin, and iron, and lead, in the midst of the ^bfurnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and

22:14 ^aEzek. 21:7 ^bEzek. 17:24

22:15 ^aDeut. 4:27; Neh. 1:8; Ezek. 20:23; Zech. 7:14

^bEzek. 23:27, 48 ¹nations ²remove

22:16 ^aPs. 9:16 ¹defile thyself in the sight of the nations

22:18 ^aPs. 119:119; Is. 1:22; Jer. 6:28; Lam. 4:1 ^bProv. 17:3; Is. 48:10 ¹bronze

22:18-22. The science of metallurgy was well developed in the days of Ezekiel, and the imagery used here was clear to his listeners. Israel had become like **dross**, the worthless residue left over when metals

have been purified. Yet the Lord would melt even this dross, a symbol of the completeness and finality of His judgment.

¹brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to ^a“melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have ^a“poured out my fury upon you.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land that is ^a“not cleansed, nor rained upon in the day of indignation.

25 ^a“There is a conspiracy of her prophets in the midst thereof, like a roaring lion ¹ravens the prey; they ^bhave devoured ²souls; they have taken the treasure and precious things; ^cthey have made her many widows in the midst thereof.

26 ^a“Her priests have ¹violated my law, and have ^bprofaned mine holy things: they have ²put no ^cdifference between the holy and ³profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her ^a“princes in the midst thereof are like wolves ¹ravens the prey, to shed blood, and to destroy ²souls, to get dishonest gain.

28 And ^a“her prophets have ¹daubed them with untempered mortar, ^bseeing ²vanity, and divining ^clies unto them, saying, Thus saith

22:20 ^aIs. 1:25;

Jer. 9:7

¹ bronze

22:22 ^aEzek.

20:8, 33; Hos.

5:10

22:24 ^aIs. 9:13;

Jer. 2:30; Ezek.

24:13; Zeph. 3:2

22:25 ^aJer. 11:9;

Hos. 6:9

^b Matt. 23:14

^c Mic. 3:11;

Zeph. 3:3, 4

¹ tearing

² lives

22:26 ^aJer.

32:32; Lam. 4:3;

Mal. 2:8

^b 1 Sam. 2:29

^c Lev. 10:10

¹ done violence

to

² not distin-

guished

³ unholy

22:27 ^aIs. 1:23;

Ezek. 22:6; Mic.

3:1-3, 9-11;

Zeph. 3:3

¹ tearing

² lives

22:28 ^aEzek.

13:10

^b Ezek. 13:6, 7

^c Jer. 23:25-32;

Ezek. 21:29

¹ plastered

² false visions

22:29 ^aEx. 23:9;

Lev. 19:33

¹ mistreated

22:30 ^aIs. 59:16;

63:5; Jer. 5:1

^b Ezek. 13:5

^c Ps. 106:23; Jer.

15:1

¹ a wall

22:31 ^aEzek.

22:22

^b Ezek. 9:10;

[Rom 2:8, 9]

¹ deeds

23:2 ^aJer. 3:7, 8;

Ezek. 16:44-46

23:3 ^aLev. 17:7;

Josh. 24:14;

Jer. 3:9

^b Ezek. 16:22

¹ harlotry

² embraced

³ their virgin

bosom

23:4 ^aJer. 3:6, 7

^b Ezek. 16:8, 20

¹ Or *Aholah*,

lit. *Her Own*

Tabernacle

² Or *Aholibah*,

lit. *My Taberna-*

cle Is In Her

the LORD GOD, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have ¹vexed the poor and needy: yea, they have ^a“oppressed the stranger wrongfully.

The Fire of God's Wrath

30 ^a“And I sought for a man among them, that should ^bmake up ¹the hedge, and ^cstand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I ^a“poured out mine indignation upon them; I have consumed them with the fire of my wrath: ^btheir ¹own way have I recompensed upon their heads, saith the Lord GOD.

Whoredoms in Egypt

23 The word of the LORD came again unto me, saying,

2 Son of man, there were ^a“two women, the daughters of one mother:

3 And ^a“they committed ¹whoredoms in Egypt; they committed ¹whoredoms in ^btheir youth: there were their breasts ²pressed, and there they bruised ³the teats of their virginity.

4 And the names of them were ¹Aholah the elder, and ²Aholibah ^a“her sister: and ^bthey were mine, and they bare sons and daughters. Thus were their names; Samaria is ¹Aholah, and Jerusalem ²Aholibah.

Israel's Love for Assyria's Idols

5 And Aholah played the harlot when she was mine; and she ¹doted on her lovers, on ^a“the Assyrians *her* neighbours,

23:5 ^a2 Kin. 15:19; 16:7; 17:3; Ezek. 16:28; Hos. 5:13; 8:9, 10

¹ lusted for

22:23-31. In a veritable catalog of the nation's sins, every guilty party is singled out for judgment: the false prophets who have devoured souls (v. 25); the priests who have violated my law (v. 26); the princes who are like wolves ravens the prey (v. 27); and the people who have used oppression and exercised robbery (v. 29). No one will be left out of the judgment. In one of the saddest verses in the book, the Lord Himself confesses that He found no one who could stand in the gap, to stem the tide that would inevitably bring destruction (v. 30).

23:2. There were two women, the daughters of

one mother: With this statement the allegory of the two sisters is introduced. The chapter is actually a re-statement of the unfaithfulness of Judah that Ezekiel presented earlier in chapter 16. The emphasis in the present chapter, however, is on Judah's trusting alliances with other nations, rather than her confidence in idols shown in chapter 16.

23:4. Aholah and Aholibah are the names assigned in Ezekiel's parable to Samaria and Jerusalem, respectively, the capitals of Israel and Judah. Both became spiritual prostitutes. The entire chapter is an exposition of this theme.

6 Which were clothed with ¹blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her ¹whoredoms with them, with all them *that were* the ²chosen men of Assyria, and with all ³on whom she doted: with all their idols she defiled herself.

8 Neither left she her ¹whoredoms brought ^afrom Egypt: for in her youth they lay with her, and they ²bruised the breasts of her virginity, and poured their ³whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the ^aAssyrians, upon whom she ¹doted.

10 These ¹discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became ²famous among women; for they had executed judgment upon her.

Judah's Alliance with Assyria

11 And ^awhen her sister ¹Aholibah saw *this*, ^bshe was more corrupt in her inordinate love than she, and in her ²whoredoms more than her sister in *her* ²whoredoms.

12 She ¹doted upon the ^aAssyrians *her* neighbours, ^bcaptains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that they took* both one way,

Judah's Alliance with Babylon

14 And *that* she increased her ¹whoredoms: for when she saw men pourtrayed upon the wall, the images of the ^aChaldeans pourtrayed with vermilion,

15 Girded with ¹girdles upon their ²loins, ³exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 ^aAnd as soon as she saw them with her eyes, she ¹doted upon

23:6 ¹purple
23:7 ¹harlotry
²choice
³for whom she lusted

23:8 ^aEx. 32:4;
¹Kin. 12:28;
²Kin. 10:29;
17:16; Ezek.
23:3, 19

¹harlotry
²pressed her virgin bosom
³immorality
23:9 ^a2 Kin. 17:3

¹lusted
23:10 ¹uncovered
²a byword
23:11 ^aJer. 3:8

^bJer. 3:8-11;
Ezek. 16:51, 52
¹Or *Oholibah*
²harlotry

23:12 ^a2 Kin.
16:7, 8; Ezek.
16:28
^bEzek. 23:6, 23

¹lusted for
23:14 ^aJer. 50:2;
Ezek. 8:10;
16:29

¹harlotry
23:15 ¹belts
²waists
³with flowing turbans upon

23:16 ^a2 Kin.
24:1
¹lusted for

^bIs. 57:9

23:17 ^aEzek.
23:22, 28
¹Lit. *sons of Babel*

²immorality
³defiled
⁴she alienated herself

23:18 ^aJer. 6:8
^bPs. 78:59;
106:40; Jer. 12:8

¹revealed her harlotry
²uncovered
³I alienated myself

23:19 ^aLev. 18:3;
Ezek. 23:2

¹harlotry
23:20 ¹lusted for
²Illicit lovers
³donkeys

23:21 ^aEzek.
16:26
¹when the Egyptians pressed thy bosom because of thy youthful breasts

23:22 ^aEzek.
16:37-41; 23:28
¹Or *Oholibah*
²thou hast alienated thyself

23:23 ^aJer. 50:21
^bEzek. 23:12
¹governors
²captains
23:24 ¹war-horses
²a horde
³A large shield
⁴delegate
⁵to

them, and sent ^bmessengers unto them into Chaldea.

17 And the ¹Babylonians came to her into the bed of love, and they defiled her with their ²whoredom, and she was ³polluted with them, and ^aher ⁴mind was alienated from them.

18 So she ¹discovered her whoredoms, and ²discovered her nakedness: then ^amy ³mind was ^balienated from her, like as my mind was alienated from her sister.

Judah's Alliance with Egypt

19 Yet she multiplied her ¹whoredoms, in calling to remembrance the days of her youth, ^awherein she had played the harlot in the land of Egypt.

20 For she ¹doted upon their ²par-amours, whose flesh *is as* the flesh of ³asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, ¹in bruising thy teats by the ^aEgyptians for the paps of thy youth.

22 Therefore, O ¹Aholibah, thus saith the Lord God; ^aBehold, I will raise up thy lovers against thee, from whom ²thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, ^aPekod, and Shoa, and Koa, and ^ball the Assyrians with them: *all* of them desirable young men, ¹captains and rulers, ²great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and ¹wheels, and with ²an assembly of people, *which* shall set against thee ³buckler and shield and helmet round about: and I will ⁴set judgment ⁵before them, and they shall judge thee according to their judgments.

25 And I will set my ^ajealousy against thee, and they shall deal furiously with thee: they shall ¹take

23:25 ^aEx. 34:14; Ezek. 5:13; 8:17, 18; Zeph. 1:18
¹remove

away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy ²residue shall be devoured by the fire.

26 ^aThey shall also strip thee out of thy clothes, and take away thy ¹fair jewels.

27 Thus ^awill I make thy lewdness to cease from thee, and thy ^bwhoredom ¹brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

Judah's Punishment

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand of *them* ^awhom thou hatest, into the hand of *them* ^bfrom whom thy mind is alienated:

29 ^aAnd they shall deal with thee hatefully, and shall take away all ¹thy labour, and ^bshall leave thee naked and bare: and the nakedness of thy ²whoredoms shall be ³discovered, both thy lewdness and thy ²whoredoms.

30 I will do these *things* unto thee, because thou hast ^agone ¹a whoring after the ²heathen, *and* because thou art ³polluted with their idols.

Judah to Drink of Israel's Cup

31 Thou hast walked in the way of thy sister; therefore will I give her ^acup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and ¹large: ^athou shalt be laughed to scorn and ²had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of ¹astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt ^aeven drink it and ¹suck *it* out, and thou shalt break the ²sheds thereof, and ³pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thou saith the Lord GOD; Because thou ^ahast forgotten me, and ^bcast me behind thy back, therefore bear thou also thy lewdness and thy ¹whoredoms.

23:25 ²remnant

23:26 ^aIs. 3:18-23; Ezek. 16:39

¹beautiful

23:27 ^aEzek. 16:41; 22:15

^bEzek. 23:3, 19

¹harlotry

23:28 ^aJer. 21:7-10; Ezek. 16:37-41

^bEzek. 23:17

23:29 ^aDeut. 28:48; Ezek. 23:25, 26, 45-47

^bEzek. 16:39

¹thou hast laboured for

²harlotry

³uncovered

23:30 ^aEzek. 6:9

¹as a harlot

²Gentiles

³defiled

23:31 ^a2 Kin. 21:13; Jer. 7:14, 15; 25:15; Ezek. 23:33

23:32 ^aEzek. 22:4, 5

¹wide

²held

23:33 ¹horror

23:34 ^aPs. 75:8; Is. 51:17

¹drain it

²fragments

³tear at

23:35 ^aIs. 17:10; Jer. 3:21; Ezek. 22:12; Hos. 8:14; 13:6

^b1 Kin. 14:9; Jer. 2:27; 32:33; Neh. 9:26

¹harlotry

23:36 ^aJer. 1:10; Ezek. 20:4; 22:2

^bIs. 58:1; Ezek. 16:2; Mic. 3:8

23:37 ^aEzek. 16:38

^bEzek. 16:20, 21, 36, 45; 20:26, 31

23:38 ^a2 Kin. 21:4, 7; Ezek. 5:11; 7:20

^bEzek. 22:8

23:39 ^a2 Kin. 21:2-8

23:40 ^aIs. 57:9

^bRuth 3:3

^c2 Kin. 9:30; Jer. 4:30

¹adorned

23:41 ^aEsth. 1:6; Is. 57:7; Amos 2:8; 6:4

^bProv. 7:17; Ezek. 16:18, 19; Hos. 2:8

¹glorious couch

23:42 ¹carefree multitude

²Or drunkards

³wrists

23:43 ¹harlotry

23:45 ^aEzek. 16:38

The Sins of Israel and Judah

36 The LORD said moreover unto me; Son of man, wilt thou ^ajudge Aholah and Aholibah? yea, ^bdeclare unto them their abominations;

37 That they have committed adultery, and ^ablood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, ^bwhom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have ^adefiled my sanctuary in the same day, and ^bhave profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, ^athus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, ^aunto whom a messenger *was* sent; and, lo, they came: for whom thou didst ^bwash thyself, ^cpaintedst thy eyes, and ¹deckedst thyself with ornaments,

41 And satest upon a ¹stately ^abed, and a table prepared before it, ^bwhereupon thou hast set mine incense and mine oil.

42 And a voice of a ¹multitude being at ease *was* with her: and with the men of the common sort *were* brought ²Sabeans from the wilderness, which put bracelets upon their ³hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit ¹whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

Lewdness to Cease in the Land

45 And the righteous men, they shall ^ajudge them after the manner of adulteresses, and after the manner of women that shed blood;

because they *are* adulteresses, and ^bblood *is* in their hands.

46 For thus saith the Lord GOD; ^aI will bring up a company upon them, and will give them to be removed and ¹spoiled.

47 ^aAnd the company shall stone them with stones, and ¹dispatch them with their swords; ^bthey shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus ^awill I cause lewdness to cease out of the land, ^bthat all women may be taught not to ¹do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall ^abear ¹the sins of your idols: ^band ye shall know that I *am* the Lord GOD.

A Parable to a Rebellious Nation

24 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon ¹set himself against Jerusalem ^athis same day.

The Boiling Pot

3 ^aAnd utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; ^bSet on a pot, set *it* on, and also pour water into it:

4 Gather the ¹pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice ²bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them ¹see the ²bones of it therein.

6 Wherefore thus saith the Lord

23:45 ^bEzek.

23:37

23:46 ^aEzek.

16:40

¹ *plundered*

23:47 ^a Lev.

20:10; Ezek.

16:40

^b Chr. 36:17;

19; Ezek. 24:21

¹ *execute*, lit. *cut*

down

23:48 ^a Ezek.

22:15

^b Deut. 13:11;

Ezek. 22:15;

2 Pet. 2:6

¹ *practise*

23:49 ^a Is. 59:18;

Ezek. 23:35

^b Ezek. 20:38,

42, 44; 25:5

¹ *your idolatrous sins*

24:2 ^a 2 Kin.

25:1; Jer. 39:1;

52:4

¹ *laid his siege*

24:3 ^a Ezek.

17:12

^b Jer. 1:13; Ezek.

11:3

24:4 ¹ *pieces of*

meat

2 Portions

24:5 ¹ *cook*

2 Portions

24:6 ^a 2 Kin.

24:3, 4; Ezek.

22:2, 3, 27; Mic.

7:2; Nah. 3:1

^b 2 Sam. 8:2;

Joel 3:3; Obad.

11; Nah. 3:10

24:7 ^a Lev. 17:13;

Deut. 12:16

24:8 ^a [Matt. 7:2]

24:9 ^a Ezek. 24:6;

Nah. 3:1; Hab.

2:12

24:10 ¹ *cook the*

meat well

² *mix in the*

spices

24:11 ^a Ezek.

22:15

¹ *bronze*

² *melted*

24:13 ^a Ezek.

23:36-48

^b Jer. 6:28-30;

Ezek. 22:24

^c Ezek. 5:13;

8:18; 16:42

24:14 ^a [1 Sam.

15:29]

^b Num. 23:19;

Ps. 33:9; Is.

55:11

^c Ezek. 5:11

¹ *relent*

GOD; Woe to ^athe bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no ^blot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; ^ashe poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; ^aI have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; ^aWoe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, ¹consume the flesh, and ²spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the ¹brass of it may be hot, and may burn, and *that* ^athe filthiness of it may be ²molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy ^afilthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt ^bnot be purged from thy filthiness any more, ^ctill I have caused my fury to rest upon thee.

14 ^aI the LORD have spoken *it*: ^bit shall come to pass, and I will do *it*; I will not go back, ^cneither will I spare, neither will I ¹repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine

24:1. The date given here is January 15, 588 B.C., the time when Nebuchadrezzar placed Jerusalem under siege. This date became remembered annually as a day of fasting (cf. Zech. 8:19).

24:3. Set on a pot introduces the allegory of the boiling caldron. The picture is that of Jerusalem as a pot. Those who were in that pot thought they were safe (cf. ch. 11), but in Ezekiel's story they are destroyed, just as choice pieces of meat are chopped up and put into the pot. Furthermore, the inhabitants of Jerusalem could be compared to **scum** (v. 6) that floats to the top during cooking.

24:16. I take away from thee the desire of thine eyes ... neither shalt thou mourn: This meant that God was taking away Ezekiel's wife (see v. 18). Ezekiel was not to mourn publicly over her. This silence was a sign that the exiles would lose Jerusalem and many of their loved ones with it. The slaughter and destruction would be so massive that normal expressions of grief would be inadequate. Further, through the prophet's example, the exiles would understand that they must go on in life in obedience to God's purposes for them, despite their own sorrow (v. 24).

eyes with a stroke: yet ^aneither shalt thou mourn nor weep, neither shall thy tears run down.

17 ¹Forbear to cry, ^amake no mourning for the dead, ^bbind the ²tire of thine head upon thee, and ^cput on thy ³shoes upon thy feet, and ^dcover not *thy* ⁴lips, and eat not ⁵the bread of men.

18 So I spake unto the people in the morning: and at ¹even my wife died; and I did in the morning as I was commanded.

The Destruction of the Temple

19 And the people said unto me, *Wilt thou not tell us what these things are to us, that thou doest so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, ^aI will profane my sanctuary, the ¹excellency of your ²strength, the desire of your eyes, and that which your soul ³pitieth; ^band your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ^aye shall not cover *your* ¹lips, nor eat ²the bread of men.

23 And your ¹tires *shall be* upon your heads, and your ²shoes upon your feet: ^aye shall not mourn nor weep; but ^bye shall pine away for your iniquities, and mourn one toward another.

24 Thus ^aEzekiel is unto you a sign: according to all that he hath done shall ye do: ^band when this cometh, ^cye shall know that I *am* the Lord GOD.

24:16 ^a Jer. 16:5

24:17 ^a Jer. 16:5

^b Lev. 10:6;

21:10

^c 2 Sam. 15:30

^d Mic. 3:7

¹ Groan silently

² turban

³ sandals

⁴ Lit. *moustache*

⁵ man's bread of

sorrow

24:18 ¹ evening

24:19 ^a Ezek.

12:9; 37:18

24:21 ^a Jer. 7:14;

Lam. 2:7; Ezek.

7:20, 24

^b Jer. 6:11; 16:3,

4; Ezek. 23:25,

47

¹ Lit. *pride*

² power

³ To have com-

passion for

24:22 ^a Jer.

16:6, 7

¹ Lit. *moustache*

² man's bread of

sorrow

24:23 ^a Job

27:15; Ps. 78:64

^b Lev. 26:39;

Ezek. 33:10

¹ turbans

² sandals

24:24 ^a Is. 20:3;

Ezek. 4:3; 12:6,

11; Luke 11:29,

30

^b Jer. 17:15;

John 13:19;

14:29

^c Ezek. 6:7; 25:5

24:25 ^a Ps. 48:2;

50:2; Ezek.

24:21

¹ stronghold

² Lit. *the lifting*

up of their souls

24:26 ^a Ezek.

33:21

24:27 ^a Ezek.

3:26; 33:22

¹ mute

25:2 ^a Ezek. 35:2

^b Jer. 49:1; Ezek.

21:28; Amos

1:13–15; Zeph.

2:9

25:3 ^a Ps. 70:2,

3; [Prov. 17:5];

Ezek. 26:2

25:4 ¹ Lit. *sons of*

the east

² encampments

among

Ezekiel Shall Speak

25 Also, thou son of man, *shall it not be* in the day when I take from them ^atheir ¹strength, the joy of their glory, the desire of their eyes, and ²that whereupon they set their minds, their sons and their daughters,

26 *That* ^ahe that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 ^aIn that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more ¹dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

Judgment on Ammon

25 The word of the LORD came again unto me, saying,

2 Son of man, ^aset thy face ^bagainst the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; ^aBecause thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the ¹men of the east for a possession, and they shall set their ²palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make ^aRabbah ^ba stable for camels, and the Ammonites a ¹couching place for flocks: ^cand ye shall know that I *am* the LORD.

25:5 ^a Deut. 3:11; 2 Sam. 12:26; Jer. 49:2; Ezek. 21:20

^b Is. 17:2 ^c Ezek. 24:24 ¹ resting place

25:1. Having fully explained the impending destruction of Jerusalem and the reasons for it, Ezekiel turns in chapters 25–32 to pronouncements of judgment on the nations around Jerusalem. The seven nations or cities singled out included all of Judah's neighbors: on the east, Ammon, Moab, and Edom; on the west, Philistia; on the north, Tyre and Sidon in Phoenicia; and to the southwest, Egypt. Though God's judgment began with His own people, it would extend to all nations.

25:1–7. The Ammonites and Israelites were ancient enemies. The numerous national leaders who fought against the Ammonites included Jephthah (Judg. 10:6–11:33), Saul (1 Sam. 11:1–11), David

(1 Chr. 19:1–20:3), and Jehoshaphat (2 Chr. 20:1–30). Because Nebuchadrezzar spared Ammon when he attacked Judah, the Ammonites gloated over Judah's destruction. Because of this unjustified delight at Judah's misfortune, God promises to deliver the Ammonites to the **men of the east** (v. 4), probably a reference to fierce desert nomads. The formula **Because thou ... therefore I will ... and thou shalt know that I am the LORD** is used in a stereotyped fashion in the first four pronouncements against foreign powers (Ammon, Moab, Edom, and Philistia). Certainly it demonstrates the uniformity of God's judgment on those who deserve it.

25:8–11. The Moabites were guilty of contempt for

6 For thus saith the Lord GOD; Because thou ^ahast clapped *thine* hands, and stamped with the feet, and ^brejoiced in heart with all thy ¹despite against the land of Israel;

7 Behold, therefore I will ^astretch out mine hand upon thee, and will deliver thee ¹for a spoil to the ²heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

Judgment on Moab and Edom

8 Thus saith the Lord GOD; Because that ^aMoab and ^bSeir do say, Behold, the house of Judah *is* like unto all the ¹heathen;

9 Therefore, behold, I will ¹open the side of Moab ²from the cities, ²from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and ^aKiriathaim,

10 ^aUnto the men of the east with the Ammonites, and will give them in possession, that the Ammonites ^bmay not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 Thus saith the Lord GOD; ^aBecause that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, ¹and revenged himself upon them;

Judah. Because of this sin, they would be judged along with the Ammonites.

25:12-14. Throughout its history Edom was one of the chief enemies of Israel. Beginning with its unreasonable refusal to allow Moses and the Israelites to cross its land (Num. 20:14-21), Edom continued to harass and oppose God's people. These included Saul (1 Sam. 14:47), David (2 Sam. 8:13, 14), Solomon (1 Kin. 11:14-18), Jehoram (2 Kin. 8:20-22a), and Ahaz (2 Chr. 28:17). Finally, to add the ultimate insult, Edom sided with Babylon when Nebuchadrezzar invaded Judah in 586 B.C. (Ps. 137:7; Jer. 49:7-22). This sin of Edom is particularly singled out by Ezekiel here: they were conspirators with the Babylonians against Judah. The prophecy of their destruction was fulfilled by 312 B.C. when the Nabatean Arabs, their former allies, conquered them (cf. the Book of Obadiah). Their national identity was lost, though a few migrated west and became Jewish proselytes.

25:15-17. Like the previous enemies, the Philistines were among Israel's mightiest and most durable foes. After temporary setbacks by Israel's judges—

25:6 ^a Job 27:23; Lam. 2:15; Nah. 3:19; Zeph. 2:15
^b Ezek. 36:5
¹ *disdain*

25:7 ^a Ezek. 35:3
¹ *plunder*
² *nations*

25:8 ^a Is. 15:6; Jer. 48:1; Amos 2:1, 2
^b Ezek. 35:2, 5
¹ *nations*

25:9 ^a Num. 32:3, 38; Josh. 13:17; 1 Chr. 5:8; Jer. 48:23
¹ *clear the territory*
² *of*

25:10 ^a Ezek. 25:4

^b Ezek. 21:32

25:12 ^a 2 Chr. 28:17; Ps. 137:7; Jer. 49:7, 8; Amos 1:11; Obad. 10-14
¹ *by avenging*

25:13 ¹ Or *even to Dedan they shall fall*

25:14 ^a Is. 11:14

25:15 ^a Jer. 25:20; Amos 1-6

^b 2 Chr. 28:18

¹ *vengefully*

² *spiteful*

³ *because of*

25:16 ^a Zeph. 2:4

^b 1 Sam. 30:14

^c Jer. 47:4

¹ *Cherethites*

25:17 ^a Ezek. 5:15

^b Ps. 9:16

26:2 ^a 2 Sam. 5:11; Is. 23:1; Jer. 25:22; Amos 1:9; Zech. 9:2

¹ Or *Tyre*

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; ¹and they of Dedan shall fall by the sword.

14 And ^aI will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

Judgment on Philistia

15 Thus saith the Lord GOD; ^aBecause ^bthe Philistines have dealt ¹by revenge, and have taken vengeance with a ²despiteful heart, to destroy *it* ³for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, ^aI will stretch out mine hand upon the Philistines, and I will cut off the ^bCherethims, ¹and destroy the remnant of the sea coast.

17 And I will ^aexecute great vengeance upon them with furious rebukes; ^band they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

Judgment on Tyrus

26 And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, ^abecause that ¹Tyrus hath said against Jerusalem,

Shamgar (Judg. 3:31), Samson (Judg. 13-16), and Samuel (1 Sam. 7:2-17)—the Philistines became a formidable opponent of Saul and consumed most of his energies as the first king of Israel (1 Sam. 13:1-14:23; 28:1-4; 29:1, 2, 11; 31:1-3, 7-10). It was left to David to subdue them (2 Sam. 5:17-25; 8:1). During the divided monarchy, however, the Philistines opposed Jehoshaphat (2 Chr. 17:10, 11), Jehoram (2 Chr. 21:16, 17), Uzziah (2 Chr. 26:6, 7), and Ahaz (2 Chr. 28:16-18). Philistia's sin at this time was simply her attempted destruction of Judah. When Nebuchadrezzar conquered Judah, he also defeated the Philistines. Though both were subjugated by the Babylonians, the Jews retained their national identity. The Philistines disappeared completely by the end of the intertestamental period. **Cherethims** (v. 16) is an ancient synonym for the Philistines, possibly indicating a Philistine link with Crete.

26:1-21. The rather lengthy diatribe against Tyre is easily divided into four oracles, each beginning with the expression **the word of the LORD came unto me**. The first oracle is simply a prophecy of Tyre's destruc-

^bAha, she is broken *that was* the ²gates of the people: she is ³turned unto me: I shall be ⁴replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of ¹Tyrus, and break down her towers: I will also scrape her dust from her, and “make her like the top of a rock.

5 It shall be *a place* for the spreading of nets ^ain the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a ¹spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; “and they shall know that I *am* the LORD.

Babylon Shall Destroy the City

7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus ^aNebuchadrezzar¹ king of Babylon, ^ba king of kings, from the north, with horses, and with chariots, and with horsemen, and ²companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall “make¹ a fort against thee, and ²cast a mount against thee, and lift up ³the buckler against thee.

26:2 ^bEzek. 25:3
² gateway of
³ turned over to
⁴ filled
 26:4 ^aEzek.
 26:14
¹ Or Tyre
 26:5 ^aEzek.
 27:32
¹ plunder
 26:6 ^aEzek. 25:5
 26:7 ^a Jer. 27:3–6;
 Ezek. 29:18
^b Ezra 7:12; Is.
 10:8; Jer. 52:32;
 Dan. 2:37, 47
¹ Or Nebuchad-
 nezzar
² an army with
 many
 26:8 ^a Jer. 52:4;
 Ezek. 21:22
¹ heap up a
 siege mound
² build a wall
³ A large shield

26:9 ¹ battering
 rams
 26:10 ¹ wagons
² that has been
 breached
 26:11 ^a Hab. 1:8
¹ trample
² pillars
 26:12 ^a Ezek.
 27:27, 32
¹ plunder
² pillage
 26:13 ^a Is. 14:11;
 24:8; Jer. 7:34;
 25:10; Amos 6:5
^b Is. 23:16; Ezek.
 28:13; Rev.
 18:22
¹ sound
 26:14 ^a Ezek.
 26:4, 5
 26:15 ^a Jer.
 49:21; Ezek.
 27:28
¹ coastlands

9 And he shall set ¹engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the ¹wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city² wherein is made a breach.

11 With the hoofs of his ^ahorses shall he ¹tread down all thy streets: he shall slay thy people by the sword, and thy strong ²garrisons shall go down to the ground.

12 And they shall ¹make a spoil of thy riches, and ²make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the ^amidst of the water.

13 “And I will cause the ¹noise of ^bthy songs to cease; and the sound of thy harps shall be no more heard.

14 And “I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

A Lamentation for Tyrus

15 Thus saith the Lord GOD to Tyrus; Shall not the ¹isles ^ashake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

tion. The reason cited is that Tyre **said against Jerusalem, Aha, she is broken** (v. 2). The significance of this statement is clear when it is recalled that Tyre and Phoenicia, the nation in which Tyre was situated, were known for their expansive trade and commerce. Having already cornered the maritime routes, Tyre rejoiced at the destruction of Jerusalem because it meant that Tyre now had the potential to secure the

caravan trade as well. Mainland Tyre’s doom is vividly described in verses 8–11, and was fulfilled when the city fell to Nebuchadrezzar in 573–572 B.C., after a 13-year siege. The change of pronouns in verse 12 takes the prophecy beyond the days of Nebuchadrezzar to Alexander the Great’s destruction of the island city by using the debris of the ruined mainland city in 332 B.C.



26:2 Tyre was an ancient seaport city of the Phoenicians that lay north of Palestine. The principal seaport of the Phoenician coast, Tyre was situated about 25 miles south of Sidon and 35 miles north of Carmel. It consisted of two cities: a rocky coastal city on the mainland and a small island city. The island city was just off the shore. The mainland city was on a coastal plain, a strip only 15 miles long and two miles wide. Several Old Testament prophets prophesied against Tyre. Some condemned the Tyrians for delivering Israelites to the Edomites (Amos 1:9) and selling them as slaves to the Greeks (Joel 3:5, 6). Jeremiah prophesied against Tyre (Jer. 27:1–11). Ezekiel prophesied the destruction of Tyre, a prophecy that was fulfilled in two stages (Ezek. 26:3–21). The first stage came true when Nebuchadrezzar, king of Babylon, besieged the mainland city of Tyre for 13 years (585–572 B.C.) and apparently destroyed it. The second stage was fulfilled in 332 B.C., when Alexander the Great besieged the island city of Tyre for seven months. He finally captured it when he built a causeway from the mainland to the island. During the Roman Period Tyre was again rebuilt, eventually achieving a degree of prosperity (Matt. 11:21, 22; Acts 21:1–7).

16 Then all the ^aprinces of the sea shall ^bcome down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; ^cthey shall sit upon the ground, and ^dshall tremble at every moment, and ^ebe astonished at thee.

17 And they shall take up a ^alamentation for thee, and say to thee, How ¹art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast ^bstrong in the sea, she and her inhabitants, which cause their terror *to be* on all ²that haunt it!

18 Now shall ^athe ¹isles tremble in the day of thy fall; yea, the ¹isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down ^awith them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate ¹of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory ^bin the land of the living;

21 ^aI will make thee a terror, and thou *shalt be no more*: ^bthough thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

Tyrus's Sin of Pride

27 The word of the LORD came again unto me, saying,

2 Now, thou son of man, ^atake up a lamentation for ¹Tyrus;

3 And say unto Tyrus, ^aO thou that ¹art situate at the ²entry of the sea, *which art* ^ba merchant of the people for many ³isles, Thus saith the Lord GOD; O Tyrus, thou hast said, ^cI am of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

26:16 ^aIs. 23:8
^bJon. 3:6
^cJob 2:13
^dEzek. 32:10;
Hos. 11:10
^eEzek. 27:35

26:17 ^aEzek.
27:2-36; Rev.
18:9
^bJosh. 19:29;
Is. 23:4

¹ *thou hast
perished*
² *her inhabi-
tants*

26:18 ^aEzek.
26:15
¹ *coastlands*

26:20 ^aEzek.
32:18

^bEzek. 32:23
¹ *from antiquity*

26:21 ^aEzek.
27:36; 28:19
^bPs. 37:10, 36;
Ezek. 28:19

27:2 ^aEzek.
26:17

¹ *Or Tyre*
27:3 ^aEzek.
26:17; 28:2

^bIs. 23:3
^cEzek. 28:12

¹ *Lit. dwell*
² *entrance*
³ *coastlands*

27:5 ^aDeut.
3:9; 1 Chr. 5:23;
Song 4:8

¹ *built*
² *planks*

27:6 ^aIs. 2:12,
13; Zech. 11:2

^bGen. 10:4; Is.
23:1, 12; Jer.
2:10

¹ *inlaid thy
planks with*
² *Heb. Kittim,
Cyprus*

27:7 ¹ *coasts*

27:8 ¹ *oarsmen*
27:9 ^aJosh. 13:5;
1 Kin. 5:18; Ps.
83:7

¹ *elders*
² *to caulk thy
seams*

³ *market*
27:10 ¹ *Lydia*

² *Heb. Put,
Libya*

³ *splendour*
27:11 ^aEzek.
27:3

¹ *men of Gam-
mad*

27:12 ^aGen.
10:4; 2 Chr.
20:36; Ezek.
38:13

¹ *for thy goods*
27:13 ^aGen.
10:2; Is. 66:19;
Ezek. 27:19

^bJoel 3:3-6;
Rev. 18:13

¹ *human lives*
² *bronze*

³ *for thy mer-
chandise*
27:14 ^aGen.
10:3; Ezek. 38:6

¹ *for thy wares*
² *steeds*

5 They have ¹made all thy ²ship boards of fir trees of ^aSenir: they have taken cedars from Lebanon to make masts for thee.

6 Of the ^aoaks of Bashan have they made thine oars; the company of the Ashurites have ¹made thy benches of ivory, *brought* out of ^bthe isles of ²Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the ¹isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy ¹mariners: thy wise men, O Tyrus, *that were* in thee, were thy pilots.

Tyrus's Armies and Merchants

9 The ¹ancients of ^aGebal and the wise men thereof were in thee ²thy calkers: all the ships of the sea with their mariners were in thee to ³occupy thy merchandise.

10 They of Persia and of ¹Lud and of ²Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy ³comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the ¹Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made ^athy beauty perfect.

12 ^aTarshish *was* thy merchant by reason of the multitude of all *kind* of riches; with silver, iron, tin, and lead, they traded ¹in thy fairs.

13 ^aJavan, Tubal, and Meshech, they *were* thy merchants: they traded ^bthe ¹persons of men and vessels of ²brass ³in thy market.

14 They of the house of ^aTogarmah traded ¹in thy fairs with horses and ²horsemen and mules.

15 The men of ^aDedan *were* thy merchants; many isles *were* the ¹merchandise of thine hand: they brought thee *for* a ²present ³horns of ivory and ebony.

27:15 ^aGen. 10:7; Is. 21:13 ¹ *market* ² *payment* ³ *tusks*

27:1-36. Because Tyre's fate is assured, Ezekiel Under the imagery of a sinking ship, her destruction can make the second oracle a funeral dirge for her. is dramatically envisioned (vv. 1-9).

16 Syria *was* thy merchant by reason of the multitude of the ¹wares of thy making: they ²occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and ³agate.

Judah and Israel Were Merchants

17 Judah, and the land of Israel, they *were* thy merchants: they traded ¹in thy market wheat of ^aMin-nith, and ²Pannag, and honey, and oil, and ^bbalm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan ¹going to and fro ²occupied in thy fairs: ³bright iron, cassia, and ⁴calamus, were ⁵in thy market.

20 ^aDedan *was* thy merchant in ¹precious clothes for chariots.

21 Arabia, and all the princes of ^aKedar, they ¹occupied with thee in lambs, and rams, and goats: in these *were* they merchants.

22 The merchants of ^aSheba and Raamah, they *were* thy merchants: they ¹occupied in thy fairs with chief of all spices, and with ²all precious stones, and gold.

23 ^aHaran, and Canneh, and Eden, the merchants of ^bSheba, ¹Asshur, and Chilmad, *were* thy merchants.

24 These *were* thy merchants in ¹all sorts of *things*, in ²blue clothes, and broidered work, and in chests of ³rich apparel, bound with ⁴cords, and made of cedar, among thy merchandise.

25 ^aThe ships of Tarshish ¹did sing of thee in thy market: and thou ²wast replenished, and made very glorious ^bin the midst of the seas.

Tyrus's Day of Destruction

26 Thy ¹rowers have brought thee into ²great waters: ^athe east wind hath broken thee in the midst of the seas.

27 Thy ^ariches, and thy ¹fairs, thy merchandise, thy mariners, and thy pilots, thy ²calkers, and the ³occupi-

27:16 ¹goods thou madest ²gave thee for thy wares emeralds ³rubies

27:17 ^aJudg. 11:33; 1 Kin. 5:9, 11; Ezra 3:7; Acts 12:20

^bJer. 8:22 ¹for your merchandise ²millet

27:19 ¹LXX, Syr. from Uzal ²paid for wares ³wrought iron ⁴cane ⁵among thy merchandise

27:20 ^aGen. 25:3

¹saddlecloths for riding.

27:21 ^aGen. 25:13; Is. 60:7; Jer. 49:28

¹traded

27:22 ^aGen. 10:7; 1 Kin. 10:1; 2; Ps. 72:10; Is. 60:6; Ezek. 38:13

¹traded for thy wares the choicest spices

²all kinds of

27:23 ^aGen. 11:31; 2 Kin. 19:12; Is. 37:12

^bGen. 25:3

¹Assyria

27:24 ¹choice things

²purple

³multicoloured

⁴strong twined cords in thy marketplace

27:25 ^aPs. 48:7; Is. 2:16

^bEzek. 27:4

¹were carriers of your merchandise

²were filled

27:26 ^aPs. 48:7; Jer. 18:17; Acts 27:14

¹oarsmen

²many

27:27 ^a[Prov. 11:4]

¹wares

²caulkers

³dealers in

27:28 ^aEzek. 26:15

¹commonlands or pasturelands

27:29 ^aRev. 18:17

¹shore

27:30 ^a1 Sam. 4:12; 2 Sam. 1:2; Job 2:12; Lam. 2:10; Rev. 18:19

^bEsth. 4:1, 3; Jer. 6:26; Jon. 3:6

¹because of

27:31 ^aIs. 15:2; Jer. 16:6; Ezek. 29:18

27:32 ^aEzek. 26:17

^bEzek. 26:4, 5; Rev. 18:18

ers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The ^asuburbs¹ shall shake at the sound of the cry of thy pilots.

29 And ^aall that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the ¹land;

30 And shall cause their voice to be heard ¹against thee, and shall cry bitterly, and shall ^acast up dust upon their heads, they ^bshall wallow themselves in the ashes:

31 And they shall ^amake themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall ^atake up a lamentation for thee, and lament over thee, *saying*, ^bWhat city is like Tyrus, like the destroyed in the midst of the sea?

Tyrus's Wealth Is Destroyed

33 ^aWhen thy wares went forth ¹out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* ^athou shalt be broken by the seas in the depths of the waters ^bthy merchandise and all thy company in the midst of thee shall fall.

35 ^aAll the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people ^ashall hiss at thee; ^bthou shalt be a ¹terror, and never *shalt be* any ^cmore.

The Pride of Tyrus's King

28 The word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD;

27:33 ^aRev. 18:19 ¹by sea

27:34 ^aEzek. 26:19 ^bEzek. 27:27

27:35 ^aIs. 23:6; Ezek. 26:15, 16

27:36 ^aJer. 18:16; Zeph. 2:15 ^bEzek. 26:2 ^cPs. 37:10, 36; Ezek. 28:19 ¹horror

Because thine heart is ^alifted¹ up, and ^bthou hast said, I *am* ²a God, I sit *in* the seat of ³God, ^cin the midst of the seas; ^dyet thou *art* a man, and not ²God, though thou set thine heart as the heart of ²God:

3 Behold, ^athou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee ^ariches, and hast gotten gold and silver into thy treasures:

5 ^aBy thy great wisdom ¹and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

The Death of Tyrus's King

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of ¹God;

7 Behold, therefore I will bring ^astrangers upon thee, ^bthe ¹terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy ²brightness.

8 They shall bring thee down to the ^apit, and thou shalt die the deaths of *them that are slain* in the midst of the seas.

9 Wilt thou yet ^asay before him that slayeth thee, I *am* ¹God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of ^athe uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

28:2 ^a Jer. 49:16; Ezek. 31:10
^b Is. 14:14; 47:8; Ezek. 28:9;
2 Thess. 2:4
^c Ezek. 27:3, 4
^d Is. 31:3; Ezek. 28:9

1 Proud
2 *a god*
3 *gods*
28:3 ^a Ezek. 14:14; Dan. 1:20; 2:20–23, 28; 5:11, 12;
Zech. 9:3

28:4 ^a Ezek. 27:33; Zech. 9:1–3
28:5 ^a Ps. 62:10; Zech. 9:3
1 *in trade*

28:6 ¹ *a god*
28:7 ^a Ezek. 26:7
^b Ezek. 7:24; 21:31; 30:11; Hab. 1:6–8
1 *most terrible*
2 *splendour*

28:8 ^a Is. 14:15
28:9 ^a Ezek. 28:2
1 *a god*
28:10 ^a 1 Sam. 17:26, 36; Ezek. 31:18; 32:19, 21, 25, 27

28:12 ^a Ezek. 27:2
^b Ezek. 27:3; 28:3

1 *were the seal of perfection*
28:13 ^a Gen. 2:8; Is. 51:3; Ezek. 31:8, 9; 36:35
^b Ezek. 26:13
1 *ruby*
2 *turquoise*
3 *timber*

28:14 ^a Ex. 25:20; Ezek. 28:16
^b Is. 14:13; Ezek. 20:40
28:15 ^a [Is. 14:12]

28:16 ^a Ezek. 28:14
1 *trading*
28:17 ^a Ezek. 28:2, 5
1 Proud
2 *splendour*

11 Moreover the word of the LORD came unto me, saying,

12 Son of man, ^atake up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; ^bThou ¹sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in ^aEden the garden of God; every precious stone *was* thy covering, the ¹sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the ²carbuncle, and gold: the workmanship of ^bthy ³tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed ^acherub that covereth; and I have set thee *so*: thou wast upon ^bthe holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till ^ainiquity was found in thee.

16 By the multitude of thy ¹merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, ^aO covering cherub, from the midst of the stones of fire.

17 ^aThine heart was ¹lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy ²brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

28:1–10. The third oracle is directed against the prince of Tyre, who at this time was Ethbaal III (591/90–573/72 B.C.). His sin was his claim to be divine. He said, **I am a God**; but God said, **thou art a man** (v. 2). Because of his presumption, the prince would be killed by his enemies, thus proving his mortality (vv. 8, 9).

28:11–19. The change of addressee from the prince of Tyre to the **king** of Tyre in verse 12 has prompted much discussion. However, there seems little doubt that Satan is in view in these verses as the real power behind the wicked society and government of Tyre. This is evident from several considerations: (1) He is called **the anointed cherub** (v. 14). The word *cherub* is used in the Old Testament only to refer to angelic creatures. (2) The name of one of the chief gods of Tyre was Melcart, which means “King of the City.” It would have been clear to all of Ezekiel’s listeners

that the deity supposed to exist behind the earthly ruler was in mind. (3) The change of addressee from prince of Tyre to king of Tyre indicates that someone other than the earthly ruler is in view. (4) Finally, Paul seems to have this passage in mind when, in listing the qualifications for an elder, he stipulates that the elder be “not a novice, lest being lifted up with pride he fall into the condemnation of the devil” (1 Tim. 3:6). As a descriptive passage on Satan, the content reveals more about his fall than any other. He served near the presence of God (v. 14), was perfect (v. 15), became guilty of the sin of pride (v. 17), began to deal in iniquitous trade (v. 18), and is therefore destined for judgment (vv. 16, 18, 19). The statement **Thou wast perfect ... till iniquity was found in thee** (v. 15) is the closest that the Bible ever comes to explaining the origin of sin. It began when one of God’s previously perfect creatures rebelled against Him.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy ¹traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will ²bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: ^athou shalt be a ¹terror, and never *shalt* thou *be* any ^bmore.

Judgment on Zidon

20 Again the word of the LORD came unto me, saying,

21 Son of man, ^aset thy face ^bagainst ¹Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; ^aBehold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and ^bthey shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be ^csanctified ¹in her.

23 ^aFor I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 And there shall be no more ^aa pricking brier unto the house of Israel, nor *any* ¹grieving thorn of all *that are* round about them, that ^bdespised them; and they shall know that I *am* the Lord God.

25 Thus saith the Lord GOD; When I shall have ^agathered the house of Israel from the people among whom they are scattered, and shall be ^bsanctified ¹in them in the sight of the ²heathen, then shall

28:18 ¹trading

²turn

28:19 ^aEzek.

26:21

^bEzek. 27:36

¹horror

28:21 ^aEzek. 6:2;

25:2; 29:2

^bGen. 10:15,

19; Is. 23:2, 4,

12; Ezek. 27:8;

32:30

¹toward

²Or Sidon

28:22 ^aEx. 14:4,

17; Ezek. 39:13

^bPs. 9:16

^cEzek. 28:25

¹hallowed

28:23 ^aEzek.

38:22

28:24 ^aNum.

33:55; Josh.

23:13; Is. 55:13;

Ezek. 2:6

^bEzek. 16:57;

25:6, 7

¹painful

28:25 ^aPs.

106:47; Is. 11:12,

13; Jer. 32:37;

Ezek. 11:17;

20:41; 34:13;

37:21

^bEzek. 28:22

¹hallowed

²Gentiles

28:26 ^aJer. 23:6;

Ezek. 36:28

^bIs. 65:21; Jer.

32:15, 43, 44;

Amos 9:13, 14

^cJer. 31:5; Amos

9:14

¹securely

29:2 ^aEzek. 28:21

^bIs. 19:1; Jer.

25:19; 46:2,

25; Ezek.

30:1—32:32;

Joel 3:19

29:3 ^aJer. 44:30;

Ezek. 28:22;

29:10

^bPs. 74:13, 14;

Is. 37:1; 51:9;

Ezek. 32:2

^cEzek. 28:2

¹monster

²The Nile

29:4 ^a2 Kin.

19:28; Is. 37:29;

Ezek. 38:4

29:5 ^aEzek.

32:4—6

^bJer. 8:2; 16:4;

25:33

^cJer. 7:33; 34:20;

Ezek. 39:4

¹picked up

²food

29:6 ^a2 Kin.

18:21; Is. 36:6;

Ezek. 17:15

they dwell in their land that I have given to my servant Jacob.

26 And they shall ^adwell ¹safely therein, and shall ^bbuild houses, and ^cplant vineyards; yea, they shall dwell ¹with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

Judgment on Egypt

29 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, ^aset thy face against Pharaoh king of Egypt, and prophesy against him, and ^bagainst all Egypt:

3 Speak, and say, Thus saith the Lord GOD; ^aBehold, I *am* against thee, Pharaoh king of Egypt, the great ^bdragon ¹that lieth in the midst of his rivers, ^cwhich hath said, ²My river *is* mine own, and I have made *it* for myself.

4 But ^aI will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open ^afields; ^bthou shalt not be ¹brought together, nor gathered: ^cI have given thee for ²meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a ^astaff of reed to the house of Israel.

28:20–26. Sidon, another Phoenician city, was 20 miles north of Tyre. Sidon's sins were much the same as those of Tyre, and therefore are not enumerated here. However, God promises judgment on them in the form of **pestilence** and **sword** (v. 23).

29:1. The final prophecy against a foreign power consists of seven oracles directed against Egypt and Pharaoh. Each oracle begins with the expression **the word of the LORD came unto me**. All seven oracles are in chronological order, except for 29:17–21, which is placed out of order due to its close, logical connection with the oracle preceding its present placement. One oracle, 30:1–19, is undated.

29:1–16. The date of the prophecy is important. It was given in 587 B.C. while the siege of Jerusalem was in progress. Hophra, the Pharaoh of Egypt at the time, had promised military assistance to Judah. Egypt failed to provide any lasting help (cf. Jer. 37:1–5), but this is only one of the reasons singled out for their judgment (vv. 6–9). Egypt would also be judged because her Pharaoh had made himself a god, even claiming to have created the Nile River (v. 3)! God gives His opinion of Pharaoh when He calls him **the great dragon**, by using a word that Israel's pagan neighbors utilized to refer to a mythical sea monster.

7 ^aWhen they took hold of thee by thy hand, thou didst break, and ¹rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins ²to be at a stand.

8 Therefore thus saith the Lord GOD; Behold, I will bring ^aa sword upon thee, and cut off man and beast ¹out of thee.

9 And the land of Egypt shall be ^adesolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, ^aand I will make the land of Egypt utterly waste *and* desolate, ^bfrom ¹the tower ²of Syene even unto the border of Ethiopia.

11 ^aNo foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 ^aAnd I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will ^bscatter the Egyptians among the nations, and will disperse them through the countries.

Egypt Will Be Restored to the Land

13 Yet thus saith the Lord GOD; At the ^aend of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the ¹captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their ²habitation; and they shall be there a ^abase³ kingdom.

15 It shall be the ¹basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

29:7 ^a Jer. 37:5, 7, 11; Ezek. 17:17

¹ *tear*
² *shake*
29:8 ^a Jer. 46:13; Ezek. 14:17; 32:11-13

¹ *from*
29:9 ^a Ezek. 30:7, 8

29:10 ^a Ezek. 30:12
^b Ezek. 30:6
¹ *Migdol*
² *to*

29:11 ^a Jer. 43:11, 12; 46:19; Ezek. 32:13

29:12 ^a Jer. 25:15-19; 27:6-11; Ezek. 30:7, 26

^b Jer. 46:19; Ezek. 30:23, 26
29:13 ^a Is. 19:23; Jer. 46:26

29:14 ^a Ezek. 17:6, 14
¹ *captives*
² *origin*
³ *lowly*

29:15 ¹ *lowliest*

29:16 ^a Is. 30:2, 3; 36:4, 6; Lam. 4:17; Ezek. 17:15; 29:6

¹ *but shall*
² *turned to follow them*
29:18 ^a Jer. 25:9; 27:6; Ezek. 26:7-12

^b Jer. 48:37; Ezek. 27:31
¹ *Or Nebuchadnezzar*

² *labour strenuously*
³ *Tyre*
⁴ *rubbed raw*
⁵ *from*

⁶ *labour he had expended*
29:19 ^a Jer. 43:10-13; Ezek. 30:10

¹ *wealth*
² *carry off her plunder*
³ *pillage her booty*

29:20 ^a Is. 10:6, 7; 45:1-3; Jer. 25:9

29:21 ^a 1 Sam. 2:10; Ps. 92:10; 132:17
^b Ezek. 24:27; Amos 3:7, 8; [Luke 21:15]

¹ *Strength*
30:2 ^a Is. 13:6; 15:2; Ezek. 21:12; Joel 1:5, 11, 13
¹ *Wail*
² *to*

16 And it shall be no more ^athe confidence of the house of Israel, ¹which bringeth *their* iniquity to remembrance, when they ²shall look after them: but they shall know that I *am* the Lord GOD.

The Wages for Babylon's Army

17 And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, ^aNebuchadrezzar¹ king of Babylon caused his army to ²serve a great service against ³Tyrus: every head *was* made ^bbald, and every shoulder *was* ^apeeled: yet had he no wages, nor his army, ⁵for Tyrus, for the ⁶service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto ^aNebuchadrezzar king of Babylon; and he shall take her ¹multitude, and ²take her spoil, and ³take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ^aserved against it, because they wrought for me, saith the Lord GOD.

21 In that day ^awill I cause the ¹horn of the house of Israel to bud forth, and I will give thee ^bthe opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

God's Wrath on Egypt and Its Allies

30 The word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; ^aHowl¹ ye, Woe ²worth the day!

3 For ^athe day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the ¹heathen.

30:3 ^a Ezek. 7:7, 12; Joel 2:1; Obad. 15; Zeph. 1:7
¹ *Gentiles*

29:17-21. This oracle is the only one of the seven against Egypt that is placed out of chronological order. The motivation for this misplacement seems to be that it logically explains who will be the instrument of the judgment against Egypt, which has just been prophesied in the first oracle. Written in 572 B.C., the oracle

was given at the approximate time of Nebuchadrezzar's victory over Tyre (v. 18). Because of the lengthy 13-year siege of Tyre, however, there were few spoils of war available to Nebuchadrezzar's army. Therefore, God would cause them to invade Egypt (vv. 19, 20; see the note on Jer. 43:10, 11).

4 And the sword shall come upon Egypt, and great ¹pain shall be in ²Ethiopia, when the slain shall fall in Egypt, and they ^ashall take away her ³multitude, and ^bher foundations shall be broken down.

5 ¹Ethiopia, and ²Libya, and ³Lydia, and ^aall the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

A Fire in Egypt

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: ^afrom ¹the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 ^aAnd they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* ¹wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day ^ashall messengers go forth from me in ships to make the ¹careless Ethiopians afraid, and great ²pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

The Terrible of the Nations

10 Thus saith the Lord GOD; ^aI will also make the multitude of Egypt to cease by the hand of ¹Nebuchadrezzar king of Babylon.

11 He and his people with him, ^athe ¹terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against

30:4 ^aEzek. 29:19
^bJer. 50:15
¹anguish
²Heb. *Cush*
³wealth
 30:5 ^aJer. 25:20, 24
¹Heb. *Cush*
²Heb. *Put*
³Heb. *Lud*
 30:6 ^aEzek. 29:10
¹Migdol to
 30:7 ^aJer. 25:18–26; Ezek. 29:12
¹laid waste
 30:9 ^aIs. 18:1, 2
¹secure
²anguish
 30:10 ^aEzek. 29:19
¹Or *Nebuchadnezzar*
 30:11 ^aEzek. 28:7; 31:12
¹most terrible

30:12 ^aIs. 19:5, 6
^bIs. 19:4
¹desolate
 30:13 ^aIs. 19:1; Jer. 43:12; 46:25; Zech. 13:2
^bZech. 10:11
^cIs. 19:16
¹Ancient Memphis
 30:14 ^aIs. 11:11; Jer. 44:1, 15; Ezek. 29:14
^bPs. 78:12, 43; Is. 19:11, 13
^cJer. 46:25; Ezek. 30:15, 16; Nah. 3:8–10
¹Or *Tanis*
²Ancient Thebes
 30:15 ^aJer. 46:25
¹Ancient Pelusium
²destroy
³Ancient Thebes
 30:16 ^aEzek. 30:8
¹Pelusium
²anguish
³Thebes
⁴torn open
⁵Memphis
 30:17 ¹Ancient On, Heliopolis
 30:18 ^aJer. 2:16
¹Tahpanhes, Jer. 43:7
²pride
 30:19 ^a[Ps. 9:16]; Ezek. 5:8; 25:11

Egypt, and fill the land with the slain.

12 And ^aI will make the rivers dry, and ^bsell the land into the hand of the wicked: and I will make the land ¹waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

The Destruction of Egypt's Idols

13 Thus saith the Lord GOD; I will also ^adestroy the idols, and I will cause *their* images to cease out of ¹Noph; ^band there shall be no more a prince of the land of Egypt: ^cand I will put a fear in the land of Egypt.

14 And I will make ^aPathros desolate, and will set fire in ^bZoan, ¹and will execute judgments in ²No.

15 And I will pour my fury upon ¹Sin, the strength of Egypt; and ^aI will ²cut off the multitude of ³No.

16 And I will ^aset fire in Egypt: ¹Sin shall have great ²pain, and ³No shall be ⁴rent asunder, and ⁵Noph *shall have* distresses daily.

17 The young men of ¹Aven and of Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 ^aAt ¹Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the ²pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I ^aexecute judgments in Egypt: and they shall know that I *am* the LORD.

Egypt Falls to Babylon's Strength

20 And it came to pass in the eleventh year, in the first *month*, in the

30:1–19. This oracle, the only one of the seven that is undated, is a general prediction that Egypt and all of her allies would be destroyed (v. 5). **From the tower of Syene** (v. 6) may be retranslated “from

Migdol to Syene” or Aswan. These two locations represented the northern and southern boundaries of Egypt. It is a way of saying that the entire country would fall.



30:15 Thebes (Heb. *No*) was the major city of Upper Egypt and capital of the united kingdom of Egypt. Lying 300 miles south of modern Cairo, ancient Thebes, known today as Luxor, straddled both sides of the Nile River. It was Egypt's most powerful city for over a thousand years from the Middle Kingdom to the Ptolemaic era. The Egyptian pharaohs inscribed their achievements on the temple walls, including Shishak's campaign against Judah in 925 B.C. (1 Kin. 14:25–26). On the western bank of the Nile were the mortuary temples in the valley of the kings. The Hebrew prophets Jeremiah (46:25) and Ezekiel (30:10–19) predicted the fall of Thebes to the Babylonians. The Persians later sacked the city under Cambyses (c. 525 B.C.) and Artaxerxes III (c. 342 B.C.).

seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have ^abroken the arm of Pharaoh king of Egypt; and, lo, ^bit shall not be bound up to be healed, ¹to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* ^aagainst Pharaoh king of Egypt, and will ^bbreak his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 ^aAnd I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a ¹deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and ^athey shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 ^aAnd I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

The Greatness of Egypt

31 And it came to pass in the ^aeleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; ^aWhom art thou like in thy greatness?

3 ^aBehold, the Assyrian *was* a cedar in Lebanon with ¹fair branches, and with ^{2a} a shadowing shroud, and

30:21 ^a Jer. 48:25
^b Jer. 46:11
¹ *nor a splint put on*

30:22 ^a Jer. 46:25; Ezek. 29:3

^b Ps. 37:17
30:23 ^a Ezek. 29:12; 30:17, 18, 26

30:24 ¹ *mortally*

30:25 ^a Ps. 9:16

30:26 ^a Ezek. 29:12

31:1 ^a Jer. 52:5, 6; Ezek. 30:20; 32:1

31:2 ^a Ezek. 31:18

31:3 ^a Is. 10:33, 34; Ezek. 17:3, 4, 22; 31:16; Dan. 4:10, 20-23
¹ *beautiful*
² *forest shade*

31:4 ^a Jer. 51:36; Ezek. 29:3-9

¹ *it grow*
² *underground waters gave it height*
³ *its planting place*
⁴ *rivulets*

31:5 ^a Dan. 4:11
¹ *as it sent them out*

31:6 ^a Ezek. 17:23; 31:13; Dan. 4:12, 21; Matt. 13:32
¹ *birds*

31:7 ¹ *beautiful*
² *reached to*

31:8 ^a Gen. 2:8, 9; 13:10; Is. 51:3; Ezek. 28:13; 31:16, 18

¹ *Or plane trees, Heb. armon*

31:9 ¹ *beautiful*

31:10 ^a 2 Chr. 32:25; Is. 10:12; 14:13, 14; Ezek. 28:17; Dan. 5:20
¹ *increased*

² *Proud*

31:11 ^a Ezek. 30:10; Dan. 5:18, 19
¹ *nations*

31:12 ^a Ezek. 28:7; 30:11; 32:12

^b Ezek. 32:5; 35:8
^c Ezek. 30:24, 25
¹ *most terrible*
² *down*

of an high stature; and his top was among the thick boughs.

4 ^aThe waters made ¹him great, the ²deep set him up on high with her rivers running round about ³his plants, and sent out her ⁴little rivers unto all the trees of the field.

5 Therefore ^ahis height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ¹when he shot forth.

6 All the ^afowls¹ of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he ¹fair in his greatness, in the length of his branches: for his root ²was by great waters.

8 The cedars in the ^agarden of God could not hide him: the fir trees were not like his boughs, and the ¹chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him ¹fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

Egypt's Pride

10 Therefore thus saith the Lord GOD; Because thou hast ¹lifted up thyself in height, and he hath shot up his top among the thick boughs, and ^ahis heart is ²lifted up in his height;

11 I have therefore delivered him into the hand of the ^amighty one of the ¹heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, ^athe ¹terrible of the nations, have cut him ²off, and have left him: ^bupon the mountains and in all the valleys his branches are fallen, and his boughs are ^cbroken by

30:20-26. The defeat of Egypt by Babylon is explained here from the divine perspective: God gave Pharaoh into the hands of the Babylonians. God ultimately sets up kings and brings them down.

31:1-18. In the fifth oracle Egypt is compared with Assyria, its former ally. Assyria is said to have been a

cedar in Lebanon (v. 3). However, God cut him off (v. 12), a reference to Assyria's destruction at the hands of Nabopolassar, Nebuchadnezzar's father, in 612 B.C. The implication for Egypt was clear: like Assyria, God says, yet **shalt thou be brought down with the trees of Eden** (v. 18).

all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 ^aUpon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall ¹be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, ¹neither their trees stand up in their height, all that drink water: for ^athey are all delivered unto death, ^bto the ²nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

The Nations Shake at Egypt's Fall

15 Thus saith the Lord GOD; In the day when he ^awent down to ¹the grave I caused a mourning: I covered the deep for him, and I restrained the ²floods thereof, and the great waters were ³stayed: and I caused Lebanon to mourn for him, and all the trees of the field ⁴fainted for him.

16 I made the nations to ^ashake at the sound of his fall, when I ^bcast him down to ¹hell with them that descend into the pit: and ^call the trees of Eden, the choice and best of Lebanon, all that drink water, ^dshall be comforted in the ²nether parts of the earth.

17 They also went down into hell with him unto *them that be slain* with the sword; and *they that were* his arm, *that* ^adwelt under his shadow in the midst of the ¹heathen.

18 ^aTo whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the ¹nether parts of the earth: ^bthou shalt lie in the midst of the un-circumcised with *them that be slain* by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

31:13 ^aIs. 18:6;

Ezek. 32:4

¹ *come to*

31:14 ^aPs. 82:7

^b Ezek. 32:18

¹ *that no tree which drinks water may ever be high enough to reach up to them*

² *depths*

31:15 ^a Ezek.

32:22, 23

¹ Or *Sheol, hell*

² *depths*

³ *held back*

⁴ *wilted*

31:16 ^a Ezek.

26:15; Hag. 2:7

^b Is. 14:15; Ezek.

32:18

^c Is. 14:8; Hab.

2:17

^d Ezek. 32:31

¹ Or *Sheol*

² *depths*

31:17 ^a Lam.

4:20

¹ *nations*

31:18 ^a Ezek.

32:19

^b Jer. 9:25, 26;

Ezek. 28:10;

32:19, 21

¹ *depths*

32:1 ^a Ezek. 31:1;

33:21

32:2 ^a Ezek. 27:2

^b Jer. 4:7; Ezek.

19:2-6; Nah.

2:11-13

^c Is. 27:1; Ezek.

29:3

^d Jer. 46:7, 8

^e Ezek. 34:18

¹ *monster*

² *burst*

32:3 ^a Ezek.

12:13; 17:20

¹ *draw*

32:4 ^a Ezek. 29:5

^b Is. 18:6; Ezek.

31:13

¹ Lit. *dwelt*

32:5 ^a Ezek.

31:12

¹ *carcase*

32:6 ¹ Or *the*

land with the

flow of your

blood, even to

32:7 ^a Is. 13:10;

Joel 2:31; 3:15;

Amos 8:9; Matt.

24:29; Mark

13:24; Luke

21:25; Rev. 6:12,

13; 8:12

¹ *put out thy*

light

32:9 ¹ *trouble*

32:10 ^a Ezek.

26:16

¹ *astounded*

Egypt's Fall

32 And it came to pass in the twelfth year, in the ^atwelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, ^atake up a lamentation for Pharaoh king of Egypt, and say unto him, ^bThou art like a young lion of the nations, ^cand thou *art* as a ¹whale in the seas: and thou ^dcamest ²forth with thy rivers, and troubledst the waters with thy feet, and ^efouledst their rivers.

3 Thus saith the Lord GOD; I will therefore ^aspread out my net over thee with a company of many people; and they shall ¹bring thee up in my net.

4 Then ^awill I leave thee upon the land, I will cast thee forth upon the open field, and ^bwill cause all the fowls of the heaven to ¹remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy ¹flesh ^aupon the mountains, and fill the valleys with thy height.

6 I will also water ¹with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall ¹put thee out, ^aI will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also ¹vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people ¹amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and ^athey shall tremble at *every* moment, every man for his own life, in the day of thy fall.

32:1-16. The sixth oracle against Egypt comes in the form of a funeral dirge or lament. It is dated in 585 B.C., shortly after the fall of Jerusalem. The defeat of

Egypt is so certain now that Ezekiel can confidently recite a satirical lament for her.

The Swords of the Mighty

11 ^aFor thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, ^athe ¹terrible of the nations, all of them: and ^bthey shall ²spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; ^aneither shall the foot of man ¹trouble them any more, nor the hoofs of beasts ¹trouble them.

14 Then will I make their waters ¹deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, ^athen shall they know that I *am* the LORD.

16 This *is* the ^alamentation where-with they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

Egypt's Allies Face Destruction

17 It came to pass also in the twelfth year, in the fifteenth *day* of the month, ^athat the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and ^acast them down, *even* her, and the daughters of the famous nations, unto the ¹nether parts of the earth, with them that go down into the pit.

19 ^aWhom dost thou ¹pass in beauty? ^bgo down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: ^adraw her and all her multitudes.

21 ^aThe strong among the mighty shall speak to him out of the midst of hell with them that help him: they

32:11 ^a Jer. 46:26; Ezek. 30:4
32:12 ^a Ezek. 28:7; 30:11; 31:12
^b Ezek. 29:19
¹ most terrible
² plunder
32:13 ^a Ezek. 29:11
¹ muddy
32:14 ¹ settle or become clear
32:15 ^a Ex. 7:5; 14:4, 18; Ps. 9:16; Ezek. 6:7
32:16 ^a 2 Sam. 1:17; 2 Chr. 35:25; Jer. 9:17; Ezek. 26:17
32:17 ^a Ezek. 32:1; 33:21
32:18 ^a Ezek. 26:20; 31:14
¹ depths
32:19 ^a Jer. 9:25, 26; Ezek. 31:2, 18
^b Ezek. 28:10
¹ surpass
32:20 ^a Ps. 28:3
32:21 ^a Is. 1:31; 14:9, 10; Ezek. 32:27

^b Ezek. 32:19, 25
¹ lie with the
32:22 ^a Ezek. 31:3, 16
¹ Assyria
32:23 ^a Is. 14:15
^b Ezek. 32:24-27, 32
¹ recesses
32:24 ^a Gen. 10:22; 14:1; Is. 11:11; Jer. 25:25; 49:34-39
^b Ezek. 32:21
^c Ezek. 32:23
¹ lower
32:25 ^a Ps. 139:8
32:26 ^a Gen. 10:2; Ezek. 27:13; 38:2, 3; 39:1
^b Ezek. 32:19
32:27 ^a Is. 14:18, 19
32:29 ^a Is. 34:5, 6; Jer. 9:25, 26; 49:7-22; Ezek. 25:12-14
¹ despite
² beside

are ^bgone down, they ¹lie uncircumcised, slain by the sword.

22 ^aAsshur¹ *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 ^aWhose graves are set in the ¹sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which ^bcaused terror in the land of the living.

24 There *is* ^aElam and all her multitude round about her grave, all of them slain, fallen by the sword, which are ^bgone down uncircumcised into the ¹nether parts of the earth, ^cwhich caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a ^abed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* ^aMeshech, Tubal, and all her multitude: her graves *are* round about him: all of them ^buncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 ^aAnd they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* ^aEdom, her kings, and all her princes, which ¹with their might are laid ²by *them that were*

32:17-32. The final oracle against Egypt is also a dirge, but it is directed to Pharaoh and all the Egyptians, who will now go **unto the nether parts of the**

earth (v. 18). It is a morbid description of death, though Ezekiel probably did not intend it to be a literal picture of the afterlife.

slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit.

30 ^aThere *be* the princes of the north, all of them, and all the ^bZidonians,¹ which are gone down with the slain; ²with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be ^acomforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

A Watchman's Warning

33 Again the word of the LORD came unto me, saying,

2 Son of man, speak to ^athe children of thy people, and say unto them, ^bWhen I bring the sword upon a land, if the people of the land take a man of their ¹coasts, and set him for their ^cwatchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh ^anot warning; if the sword come, and take him away, ^bhis blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall ¹deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any*

32:30 ^aJer. 1:15; 25:26; Ezek. 38:6, 15; 39:2

^bJer. 25:22; Ezek. 28:21–23

¹Or *Sidonians*
²*In shame at the terror which they caused by their might*

32:31 ^aEzek. 14:22; 31:16

32:32 ^aEzek. 3:11
^bEzek. 14:17
^c2 Sam. 18:24, 25; 2 Kin. 9:17; Hos. 9:8

¹*territory*

33:4 ^a2 Chr. 25:16; Jer. 6:17;

Zech. 1:4
^bEzek. 18:13; 35:9; [Acts 18:6]

33:5 ¹*save his life*

33:6 ^aEzek. 33:8

33:7 ^aIs. 62:6; Ezek. 3:17–21

33:9 ¹Or *saved*

thy life

33:10 ^aLev. 26:39; Ezek. 24:23

^bIs. 49:14; Ezek. 37:11

¹Or *waste away*

33:11 ^a[2 Sam. 14:14; Lam. 3:33]; Ezek. 18:23, 32; Hos. 11:8; [2 Pet. 3:9]

^bEzek. 18:21, 30; [Hos. 14:1, 4; Acts 3:19]

^c[Is. 55:6, 7]; Jer. 3:22; Ezek. 18:30, 31; Hos. 14:1; [Acts 3:19]

33:12 ^aEzek. 3:20; 18:24, 26

^b[2 Chr. 7:14]; Ezek. 18:21;

33:19

33:13 ^aEzek. 3:20; 18:24

person from among them, ^ahe is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ^aSo thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast ¹delivered thy soul.

Turn from Your Evil Ways

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we ^apine¹ away in them, ^bhow should we then live?

11 Say unto them, As I live, saith the Lord GOD, ^aI have no pleasure in the death of the wicked; but that the wicked ^bturn from his way and live: turn ye, turn ye from your evil ways; for ^cwhy will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The ^arighteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, ^bhe shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; ^aif he trust to his own righteousness, and

33:1. Ezekiel did not dwell exclusively on the subject of Israel's sin and judgment. Like all Old Testament prophets, he included a happy prediction of the time when Israel would be restored to her land and to the blessings of God. Chapters 33–39 could be described simply as "the rebirth of Israel."

33:7. I have set thee a watchman: Ezekiel here receives a recommitment as a "watchman." His initial commission (3:16–27) concerned judgment, but this second commission concerned restoration and blessing. This reappointment with a new message came at an appropriate time, in 585 B.C., when news of Jerusalem's fall reached Babylon (v. 21).

commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, ^awhen I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 *If* the wicked ^arestore the pledge, ^bgive¹ again that he had robbed, walk in ^cthe statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 ^aNone of his sins that he hath committed shall be ¹mentioned unto him: he hath done that which is lawful and right; he shall surely live.

God's Judgment Is Equal

17 ^aYet the children of thy people say, The way of the Lord is not ¹equal: but as for them, their way is not ¹equal.

18 ^aWhen the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, ^aThe way of the Lord is not ¹equal. O ye house of Israel, I will judge you every one ²after his ways.

The Destruction Is Still to Come

21 And it came to pass in the twelfth year ^aof our captivity, in the tenth *month*, in the fifth *day* of the month, ^bthat one that had escaped out of Jerusalem came unto me, saying, ^cThe city ¹is smitten.

22 Now ^athe hand of the LORD was upon me in the evening, ¹before he that was escaped came; and had ^bopened my mouth, until he came to me in the morning; and my mouth was opened, and I was ²no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, ^athey that inhabit those ^bwastes¹ of the land of Israel speak, saying, ^cAbraham was one, and he inherited the land: ^dbut we

33:14 ^a[Is. 55:7]; Jer. 18:7, 8; Ezek. 3:18, 19; 18:27; Hos. 14:1, 4

33:15 ^aEzek.

18:7

^bEx. 22:1-4;

Lev. 6:2, 4, 5;

Num. 5:6, 7;

Luke 19:8

^cLev. 18:5; Ps.

119:59; 143:8;

Ezek. 20:11,

13, 21

¹give back

what he

33:16 ^a[Is. 1:18;

43:25]; Ezek.

18:22

¹remembered

against

33:17 ^aEzek.

18:25, 29

¹fair

33:18 ^aEzek.

18:26

33:20 ^aEzek.

18:25, 29

¹fair

²according to

33:21 ^aEzek. 1:2

^bEzek. 24:26

^c2 Kin. 25:4

¹has been

captured

33:22 ^aEzek. 1:3;

8:1; 37:1

^bEzek. 24:27

¹before

²no longer

mute

33:24 ^aEzek.

34:2

^bEzek. 36:4

^cIs. 51:2; [Acts

7:5; Rom. 4:12]

^dMic. 3:11;

[Matt. 3:9; John

8:39]

¹ruins

^eEzek. 11:15

²a possession

33:25 ^aGen. 9:4;

Lev. 3:17; 7:26;

17:10-14; 19:26;

Deut. 12:16, 23;

15:23

^bEzek. 18:6

^cEzek. 22:6, 9

^dDeut. 29:28

¹eat meat

33:26 ^aEzek.

18:6; 22:11

¹rely

33:27 ^aEzek.

33:24

^bEzek. 39:4

^cJudg. 6:2;

1 Sam. 13:6; Is.

2:19

¹ruins

33:28 ^aJer. 44:2,

6, 22; Ezek.

36:34, 35

^bEzek. 7:24;

24:21

^cEzek. 6:2, 3, 6

¹make

²pride

33:30 ^aIs. 29:13;

Ezek. 14:3;

20:3, 31

¹about

33:31 ^aEzek.

14:1 ^bEzek. 8:1

^cIs. 58:2 ^dPs.

78:36, 37; Is.

29:13; Jer. 12:2;

1 John 3:18

¹[Matt. 13:22]

¹as people do

are many; the land is given us for ^einheritance.²

25 Wherefore say unto them, Thus saith the Lord GOD; ^aYe ¹eat with the blood, and ^blift up your eyes toward your idols, and ^cshed blood: and shall ye possess the ^dland?

26 Ye ¹stand upon your sword, ye work abomination, and ye ^adefile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; As I live, surely ^athey that *are* in the ¹wastes shall fall by the sword, and him that *is* in the open field ^bwill I give to the beasts to be devoured, and they that *be* in the forts and ^cin the caves shall die of the pestilence.

28 ^aFor I will ¹lay the land most desolate, and the ^bpomp² of her strength shall cease; and ^cthe mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that *I am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

The People's Covetous Heart

30 Also, thou son of man, the children of thy people still are talking ¹against thee by the walls and in the doors of the houses, and ^aspeak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And ^athey come unto thee ¹as the people cometh, and they ^bsit before thee *as* my people, and they ^chear thy words, but they will not do them: ^dfor with their mouth they shew much love, *but* ^etheir heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them ^anot.

33 ^aAnd when this cometh to pass, (lo, it will come,) then ^bshall they know that a prophet hath been among them.

33:32 ^a[Matt. 7:21-28; James 1:22-25]

33:33 ^a1 Sam. 3:20 ^bEzek. 2:5

Israel's Lack of Shepherds

34 And the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; ^aWoe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 ^aYe eat the fat, and ye clothe you with the wool, ye ^bkill them that are ¹fed: *but ye feed not the flock.*

4 ^aThe ¹diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was broken*, neither have ye brought again that which was driven away, neither have ye ^bsought that which was lost; but with ^cforce and with ²cruelty have ye ruled them.

5 ^aAnd they were ^bscattered, because *there is no shepherd*: ^cand they became ¹meat to all the beasts of the field, when they were scattered.

6 My sheep ^awandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

Judgment on Israel's Shepherds

7 Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock ^abecame ¹meat to every beast of the field, because *there was no shepherd*, neither did my shepherds search for my flock, ^bbut the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* ^aagainst the shepherds; and ^bI will require my flock at their hand, and cause them to cease from feeding the ¹flock; neither shall the shepherds ^cfeed themselves any

34:2 ^a Jer. 23:1; Ezek. 22:25; Mic. 3:1-3, 11; Zech. 11:17

34:3 ^a Is. 56:11; Zech. 11:16

^b Ezek. 33:25; 26; Mic. 3:1-3; Zech. 11:5

¹ *fallings*

34:4 ^a Zech. 11:16

^b Matt. 9:36; 10:16; 18:12, 13; Luke 15:4

^c [1 Pet. 5:3]

¹ *weak*

² *harshness*

34:5 ^a Ezek. 33:21

^b Num. 27:17; 1 Kin. 22:17; Jer. 10:21; Matt. 9:36; Mark 6:34

^c Is. 56:9; Jer. 12:9

¹ *food for*

34:6 ^a Jer. 40:11, 12; 50:6; Ezek. 7:16; 1 Pet. 2:25

34:8 ^a Ezek. 34:5, 6

^b Ezek. 34:2, 10

¹ *food for*

34:10 ^a Jer. 21:13; 52:24-27; Ezek. 5:8; 13:8; Zech. 10:3

^b Ezek. 3:18; Heb. 13:17

^c Ezek. 34:2, 8

¹ *sheep*

^d Ps. 72:12-14; Ezek. 13:23

² *food*

34:12 ^a Jer. 31:10

^b Jer. 13:16; Ezek. 30:3; Joel 2:2

34:13 ^a Is. 65:9, 10; Jer. 23:3; Ezek. 11:17; 20:41; 28:25; 36:24; 37:21, 22

¹ *streams*

34:14 ^a Ps. 23:2; Jer. 3:15; [John 10:9]

^b Jer. 33:12

¹ *rich*

34:16 ^a Is. 40:11; Mic. 4:6; [Matt. 18:11; Mark 2:17; Luke 5:32]

^b Is. 10:16; Amos 4:1

^c Jer. 10:24

¹ *justice*

34:17 ^a Ezek. 20:37; Mal. 4:1; [Matt. 25:32]

¹ *sheep and sheep*

² *male*

34:18 ¹ *trample*

² *remainder*

more; for I will ^ddeliver my flock from their mouth, that they may not be ²meat for them.

God Will Feed His Flock

11 For thus saith the Lord GOD; Behold, I, *even I*, will both search my sheep, and seek them out.

12 As ^aa shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in ^bthe cloudy and dark day.

13 And ^aI will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the ¹rivers, and in all the inhabited places of the country.

14 ^aI will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: ^bthere shall they lie in a good fold, and *in a* ¹fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 ^aI will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick: but I will destroy ^bthe fat and the strong; I will feed them ^cwith ¹judgment.

God Will Judge His Flock

17 And *as for* you, O my flock, thus saith the Lord GOD; ^aBehold, I judge between ¹cattle and cattle, between the rams and the ²he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must ¹tread down with your feet the ²residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat

34:1-31. After explaining the sins of Israel's shepherds, or leaders (vv. 1-6), he pronounces judgment on them (vv. 7-10) and promises the care of God Himself as the true Shepherd of Israel (vv. 11-31). God will

also appoint David as a shepherd (v. 24), a reference to David's role during the Millennium. The **covenant of peace** (v. 25; cf. the note on Jer. 31:31-34) is God's promise of blessing during this period.

that which ye have ¹trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord GOD unto them; ^aBehold, I, *even* I, will judge between the fat ¹cattle and between the lean ¹cattle.

21 Because ye have ¹thrust with side and with shoulder, and ²pushed all the ³diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between ¹cattle and cattle.

A Covenant of Peace

23 And I will set up one ^ashepherd over them, and he shall feed them, ^b*even* my servant David; he shall feed them, and he shall be their shepherd.

24 And ^aI the LORD will be their God, and my servant David ^ba prince among them; I the LORD have spoken *it*.

25 And ^aI will make with them a covenant of peace, and ^bwill cause the ¹evil beasts to cease out of the land: and they ^cshall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about ^amy hill ^ba blessing; and I will ^ccause the shower to come down in his season; there shall be ^ashowers of blessing.

27 And ^athe tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have ^bbroken the bands of their yoke, and delivered them out of the hand of those that ^cserved¹ themselves of them.

28 And they shall no more be a prey ¹to the heathen, neither shall the beast of the land devour them; but ^athey shall dwell safely, and none shall make *them* afraid.

34:19 ¹trampled

34:20 ^aEzek.

34:17

¹sheep

34:21 ¹pushed

²butted

³weak

34:22 ¹sheep

and sheep

34:23 ^a[Is. 40:11;

Jer. 23:4, 5];

Hos. 1:11; [John

10:11; Heb.

13:20; 1 Pet.

2:25; 5:4]

^bJer. 30:9; Ezek.

37:24; Hos. 3:5

34:24 ^aEx.

29:45; Ezek.

37:25

^bIs. 55:3; Jer.

30:9; Ezek.

37:24, 25; Hos.

3:5

34:25 ^aEzek.

37:26

^bLev. 26:6; Job

5:22, 23; Is.

11:6-9; Hos.

2:18

^cJer. 23:6

¹will

34:26 ^aIs. 56:7

^bGen. 12:2; Is.

19:24; Zech.

8:13

^cLev. 26:4

^dPs. 68:9

34:27 ^aLev. 26:4;

Ps. 85:12; Is. 4:2

^bLev. 26:13; Is.

52:2, 3; Jer. 2:20

^cJer. 25:14

¹enslaved

them.

34:28 ^aJer.

30:10; Ezek.

39:26

¹for the nations

34:29 ^a[Is. 11:1]

^bEzek. 36:29

^cEzek. 36:3,

6, 15

¹garden, lit.

planting place

²Lit. gathered

by famine

³Gentiles

34:30 ^aEzek.

34:24

^bPs. 46:7, 11;

Ezek. 14:11;

36:28

34:31 ^aPs. 100:3;

Jer. 23:1; [John

10:11]

35:2 ^aGen. 36:8;

Deut. 2:5; Jer.

25:21; 49:7-22;

Ezek. 25:12-14;

Joel 3:19; Amos

1:11, 12; Obad.

1-9, 15, 16

^bAmos 1:11

35:3 ^aEzek. 6:14

¹a desolation

and a waste

A Plant of Renown

29 And I will raise up for them a ^aplant¹ of renown, and they shall ^bbe no more ²consumed with hunger in the land, ^cneither bear the shame of the ³heathen any more.

30 Thus shall they know that ^aI the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* ^bmy people, saith the Lord GOD.

31 And ye my ^aflock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

Judgment on Mount Seir

35 Moreover the word of the LORD came unto me, saying,

2 Son of man, set thy face against ^amount Seir, and ^bprophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and ^aI will stretch out mine hand against thee, and I will make thee ¹most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 ^aBecause thou hast had ¹a perpetual hatred, and hast shed *the blood of* the children of Israel by the ²force of the sword in the time of their calamity, ^bin the time *that their iniquity* ³had an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto ^ablood, and blood shall pursue thee: ^bsith¹ thou hast not hated ²blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it ^ahim that ¹passeth out and him that returneth.

8 And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy ¹rivers,

35:5 ^aEzek. 25:12 ^bPs. 137:7; Dan. 9:24; Amos 1:11;

Obad. 10 ¹an ancient, lit. an everlasting ²power

³had come to an end

35:6 ^aIs. 63:1-6; Ezek. 16:38; 32:6 ^bPs. 109:17 ¹since

²Or bloodshed

35:7 ^aJudg. 5:6 ¹leaves

35:8 ¹ravines

35:1-15. A prophecy against **mount Seir** (v. 2), or Edom, is unexpected here in the midst of predictions of Israel's future blessings. However, Edom is, no doubt, to be taken here as representative of all of Israel's enemies. As in the earlier prophecy against

Edom (25:12-14), her role as collaborator with the Babylonians is cited as a chief sin. If God will deal justly with this ancient foe of Israel, then certainly all enemies will be judged.

shall they fall that are slain with the sword.

9 I will make thee ¹perpetual desolations, and thy cities shall not ²return: ^band ye shall know that I *am* the LORD.

Boastings Against God

10 Because thou hast said, These two nations and these two countries shall be mine, and we will ^apossess it; ¹whereas ^bthe LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do ^aaccording to thine anger, and according to thine envy which thou hast ¹used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 ^aAnd thou shalt know that I *am* the LORD, *and that* I have ^bheard all thy ^cblasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus ^awith your mouth ye have ¹boasted against me, and have multiplied your ^bwords against me: I have heard *them*.

14 Thus saith the Lord GOD; ^aWhen the whole earth rejoiceth, I will make thee desolate.

15 ^aAs thou didst rejoice at the inheritance of the house of Israel, because it was desolate, ^bso will I do unto thee: thou shalt be desolate, O mount Seir, and all ¹Idumea, *even* all of it: and they shall know that I *am* the LORD.

Judgment on Surrounding Nations

36 Also, thou son of man, prophesy unto the ^amountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because ^athe enemy hath said against

35:9 ^a Jer. 49:13; Ezek. 25:13
^b Ezek. 36:11
¹ Lit. *desolated forever*
² *be inhabited*

35:10 ^a Ps. 83:4–12; Ezek. 36:2, 5

^b [Ps. 48:1–3; 132:13, 14]; Is. 12:6; Ezek. 48:35; Zeph. 3:15

¹ *although*
35:11 ^a [Matt. 7:2; James 2:13]

¹ *showed in*
35:12 ^a Ps. 9:16
^b Zeph. 2:8

^c Is. 52:5
35:13 ^a [1 Sam. 2:3]

^b Ezek. 36:3
¹ Lit. *made yourself great*

35:14 ^a Is. 65:13, 14

35:15 ^a Obad. 12, 15
^b Jer. 50:11; Lam. 4:21

¹ Heb. *Edom*
36:1 ^a Ezek. 6:2, 3

36:2 ^a Jer. 33:24; Ezek. 25:3; 26:2

^b Deut. 32:13; Ps. 78:69; Is. 58:14; Hab. 3:19

^c Ezek. 35:10
¹ *heights*

36:3 ^a Deut. 28:37; 1 Kin. 9:7; Lam. 2:15; Dan. 9:16

^b Ps. 44:13, 14; Jer. 18:16; Ezek. 35:13

¹ *rest of the nations*
² *slandered by*

36:4 ^a Ezek. 34:8, 28
^b Ps. 79:4; Jer. 48:27

¹ *ravines*
² *plunder*
³ *mockery*
⁴ *rest of the nations*

36:5 ^a Deut. 4:24; Ezek. 38:19
^b Ezek. 35:10, 12

¹ *my burning jealousy*
² *rest of the nations*
³ *Edom*
⁴ *given*

⁵ *wholehearted joy*
⁶ *spiteful*

¹ *rest of the nations*
36:6 ^a Ps. 74:10; 123:3, 4; Ezek. 34:29

36:7 ^a Ezek. 20:5
^b Jer. 25:9, 15, 29
¹ Taken an oath
² *nations*
³ *their own*

¹ *my burning jealousy*
² *rest of the nations*
³ *Edom*
⁴ *given*
⁵ *wholehearted joy*
⁶ *spiteful*

¹ *rest of the nations*
36:6 ^a Ps. 74:10; 123:3, 4; Ezek. 34:29

36:7 ^a Ezek. 20:5
^b Jer. 25:9, 15, 29
¹ Taken an oath
² *nations*
³ *their own*

you, Aha, ^beven the ancient ¹high places ^care ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the ¹residue of the heathen, ^aand ye are taken up in the lips of ^btalkers, and *are* ²an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the ¹rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which ^abecame ²a prey and ^bderision³ to the ⁴residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; ^aSurely in ¹the fire of my jealousy have I spoken against the ²residue of the heathen, and against all ³Idumea, ^bwhich have ⁴appointed my land into their possession with ⁵the joy of all *their* heart, with ⁶despightful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have ^aborne the shame of the ¹heathen:

7 Therefore thus saith the Lord GOD; I have ^alifted¹ up mine hand, Surely the ²heathen that *are* about you, they shall ^bbear ³their shame.

Israel Will Be Fruitful

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and

36:1–38. This chapter gives the opposite side to the judgment pronounced on Israel's enemies in the preceding chapter. While her enemies will be wiped out, Israel will receive the blessings of God. Her mountains will prosper (vv. 1–15) and her people will be regathered to this newly blessed land (vv. 16–38). This will be a miraculous regathering by God of all Israel to their land: **I will ... gather you out of all countries, and will bring you into your own**

land (v. 24). It will also be a regathering in belief: **Then will I sprinkle clean water upon you, and ye shall be clean. ... A new heart also will I give you, and a new spirit will I put within you. ... I will also save you** (vv. 25–29). The restoration here prophesied then will be both physical and spiritual (cf. Jer. 31:31–34). The prophecy indicates that Israel will be regathered in the land before she is reborn spiritually.

yield your fruit to my people of Israel; for they are ¹at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and ^athe ¹wastes shall be builded:

11 And ^aI will multiply upon you man and beast; and they shall increase and bring fruit: and I will ¹settle you after your old estates, and will do ^bbetter *unto you* than at your beginnings: ^cand ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; ^aand they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth ^bbereave them *of¹ men*.

13 Thus saith the Lord GOD; Because they say unto you, ^aThou ¹land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 ^aNeither will I cause *men* to hear in thee ¹the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to ²fall any more, saith the Lord GOD.

God's Holy Name Is Profaned

16 Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, ^athey defiled it by their own way and by their doings: their way was before me as ^bthe uncleanness of a ¹removed woman.

18 Wherefore I poured my fury upon them ^afor the blood that they had shed upon the land, and for their idols *wherewith* they had ¹polluted it:

19 And I ^ascattered them among the ¹heathen, and they were dispersed through the countries:

36:8 ¹ about to
36:10 ^a Is. 58:12;
61:4; Amos 9:14

¹ ruins
36:11 ^a Jer.
31:27; 33:12
^b Job 42:12; Is.
51:3

^c Ezek. 35:9;
37:6, 13

¹ make you
inhabited as in
former times

36:12 ^a Obad. 17
^b Jer. 15:7; Ezek.
22:12, 27

¹ Their children
36:13 ^a Num.
13:32

¹ You are a land
which

36:15 ^a Is. 60:14;
Ezek. 34:29

¹ the taunts of
the nations

² stumble

36:17 ^a Lev.
18:25, 27, 28;
Jer. 2:7

^b Lev. 15:19

¹ woman in
her customary
impurity

36:18 ^a Ezek.
16:36, 38; 23:37

¹ defiled

36:19 ^a Deut.
28:64; Ezek.
5:12; 22:15;

Amos 9:9
¹ nations

^b Ezek. 7:3;
18:30; 39:24;

[Rom. 2:6]

36:20 ^a Is. 52:5;
Ezek. 12:16;

Rom. 2:24
¹ nations

36:21 ^a Ezek.
20:9, 14

¹ concern
² nations

36:22 ^a Ps. 106:8;
Ezek. 20:44

¹ nations

36:23 ^a Is. 5:16;
Ezek. 20:41;

28:22
¹ nations

² hallowed

36:24 ^a Is. 43:5,
6; Ezek. 34:13;

37:21
¹ nations

36:25 ^a Num.
19:17-19; Ps.
51:7; Is. 52:15;

Heb. 9:13, 19;
10:22

^b Jer. 33:8

36:26 ^a Ps. 51:10;
Jer. 32:39; Ezek.
11:19; [John 3:3]

36:27 ^a Is. 44:3;
59:21; Ezek.
11:19; 37:14;

[Joel 2:28, 29]

36:28 ^a Ezek.
28:25; 37:25

^b Jer. 30:22;
Ezek. 11:20;

37:27

36:29 ^a Zech.
13:1; [Matt. 1:21];
Rom. 11:26]

^b Ps. 105:16

^c Ezek. 34:27,
29; Hos.
2:21-23

¹ grain

^b according to their way and according to their doings I judged them.

20 And when they entered unto the ¹heathen, whither they went, they ^aprofaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

God's Holy Name Is Sanctified

21 But I had ¹pity ^afor mine holy name, which the house of Israel had profaned among the ²heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, ^abut for mine holy name's sake, which ye have profaned among the ¹heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the ¹heathen, which ye have profaned in the midst of them; and the ¹heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be ^asanctified² in you before their eyes.

24 For ^aI will take you from among the ¹heathen, and gather you out of all countries, and will bring you into your own land.

A New Heart and Spirit

25 ^aThen will I sprinkle clean water upon you, and ye shall be clean: ^bfrom all your filthiness, and from all your idols, will I cleanse you.

26 A ^anew heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my ^aspirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 ^aAnd ye shall dwell in the land that I gave to your fathers; ^band ye shall be my people, and I will be your God.

29 I will also ^amatt you from all your uncleanness: and ^bI will call for the ¹corn, and will increase it, and ^clay no famine upon you.

30 ^aAnd I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the ¹heathen.

31 Then ^ashall ye remember your own evil ways, and your doings that *were* not good, and ^bshall lothe yourselves in your own sight for your iniquities and for your abominations.

32 ^aNot for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

A Land Like the Garden of Eden

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, ^aand the ¹wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of ^aEden; and the waste and desolate and ruined cities *are become* ¹fenced, *and* are inhabited.

36 Then the ¹heathen that are left round about you shall know that I the LORD ²build the ruined *places, and* plant that that was desolate: ^aI the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; ^aI will ¹yet *for* this be enquired of by the house of Israel, to do *it* for them; I will ^bincrease them with men like a flock.

38 As ¹the holy flock, as the flock of Jerusalem in her ²solemn feasts; so shall the ³waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

The Valley of Dry Bones

37 The ^ahand of the LORD was upon me, and carried me out ^bin the spirit of the LORD, and set me

36:30 ^a Lev. 26:4; Ezek. 34:27
¹ nations
36:31 ^a Ezek. 16:61, 63
^b Lev. 26:39; Ezek. 6:9; 20:43
36:32 ^a Deut. 9:5
36:33 ^a Ezek. 36:10
¹ ruins

36:35 ^a Is. 51:3; Ezek. 28:13; Joel 2:3
¹ fortified
36:36 ^a Ezek. 17:24; 22:14; 37:14; Hos. 14:4-9
¹ nations
² rebuilt

36:37 ^a Ezek. 14:3; 20:3, 31
^b Ezek. 36:10
¹ also let the house of Israel inquire of me

36:38 ¹ a flock for holy sacrifices
² appointed feasts
³ ruined
37:1 ^a Ezek. 1:3
^b Ezek. 3:14; 8:3; 11:24; Acts 8:39

37:3 ^a [Deut. 32:39; 1 Sam. 2:6; John 5:21; Rom. 4:17; 2 Cor. 1:9]
37:5 ^a Gen. 2:7; Ps. 104:29, 30; Ezek. 37:9, 10, 14
¹ spirit
37:6 ^a Is. 49:23; Ezek. 6:7; 35:12; Joel 2:27; 3:17
¹ put
² spirit
37:7 ¹ suddenly a rattling

37:8 ¹ over
² spirit
37:9 ^a [Ps. 104:30]
¹ Breath of life
37:10 ^a Rev. 11:11
¹ Breath of life

37:11 ^a Jer. 33:24; Ezek. 36:10
^b Ps. 141:7; Is. 49:14
¹ ourselves are cut off

down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, ^athou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will ^acause ¹breath to enter into you, and ye shall live:

6 And I will ¹lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put ²breath in you, and ye shall live; ^aand ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and ¹behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them ¹above: but *there was* no ²breath in them.

A Breath from the Four Winds

9 Then said he unto me, Prophecy unto the ¹wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; ^aCome from the four winds, O ¹breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, ^aand the ¹breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the ^awhole house of Israel: behold, they say, ^bOur bones are dried, and our hope is lost: we ¹are cut off for our parts.

37:1-14. The resurrection of the nation is compared here to dry bones coming to life. At this point the Israelites were like dry bones, nationally dead, and with no hope of restoration (v. 11). Yet God promises that just as the bones came to life in Ezekiel's vision, so God says: **I will ... bring you into the land of Israel ... and shall put my spirit in you, and ye shall live**

(vv. 12-14). Again, this is both a physical regathering to the land and a spiritual regathering to God Himself. The present-day existence of the state of Israel may be the initial fulfillment of this prophecy, but it can be completely fulfilled only when Christ returns to establish His kingdom (cf. Matt. 24:30, 31).

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, ^aO my people, I will open your graves, and cause you to come up out of your graves, and ^bbring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And ^ashall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, ^atake thee one stick, and write upon it, For Judah, and for ^bthe children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And ^ajoin them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, ^aWilt thou not shew us what thou *meanest* by these?

19 ^aSay unto them, Thus saith the Lord GOD; Behold, I will take ^bthe stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his ^cfellows, and will put them with

37:12 ^aDeut. 32:39; 1 Sam. 2:6; Is. 26:19; 66:14; [Dan. 12:2]; Hos. 13:14
^bEzek. 36:24
37:14 ^aIs. 32:15; Ezek. 36:27; [Joel 2:28, 29]; Zech. 12:10
37:16 ^aNum. 17:2, 3
^b2 Chr. 11:12, 13, 16; 15:9; 30:11, 18
37:17 ^aIs. 11:13; Jer. 50:4; Ezek. 37:22–24; Hos. 1:11; Zeph. 3:9
37:18 ^aEzek. 12:9; 24:19
37:19 ^aZech. 10:6
^bEzek. 37:16, 17
^c1 companions

37:20 ^aEzek. 12:3
37:21 ^aIs. 43:5, 6; Jer. 32:37; Ezek. 36:24; Amos 9:14, 15
^b1 nations
37:22 ^aIs. 11:13; Jer. 3:18; Hos. 1:11
^bEzek. 34:23; John 10:16
37:23 ^aEzek. 36:25
^bEzek. 36:28, 29
37:24 ^aIs. 40:11; [Jer. 23:5; 30:9]; Ezek. 34:23, 24; Hos. 3:5; [Luke 1:32]
^b[John 10:16]
^cEzek. 36:27
37:25 ^aEzek. 36:28

him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand ^abefore their eyes.

Two Kingdoms Become One

21 And say unto them, Thus saith the Lord GOD; Behold, ^aI will take the children of Israel from among the ^bheathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And ^aI will make them one nation in the land upon the mountains of Israel; and ^bone king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 ^aNeither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but ^bI will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And ^aDavid my servant *shall* be king over them; and ^bthey all shall have one shepherd: ^cthey shall also walk in my judgments, and observe my statutes, and do them.

25 ^aAnd they shall dwell in the land that I have given unto Jacob my

37:15–28. Ezekiel was commanded to write the names of Judah and Israel on separate sticks, and then to join them together as one stick (vv. 16, 17). This action represented the fact that the two nations would be rejoined as one nation at the same time as the national revival just prophesied in the preceding chapter. The kingdom had split in 931 B.C. after the death of Solomon, with 10 tribes in the north being known as Israel (or Ephraim) and two tribes

in the south, Benjamin and Judah, being known as Judah. These two kingdoms were never officially reunited in history. Therefore, this prophecy awaits its ultimate fulfillment during the millennial reign of Christ. The closing verses of this chapter indicate the close association of God's three great unconditional covenants with His people: the Abrahamic, the Davidic, and new covenants. See the note on Jeremiah 31:31–34.



ISRAEL IN PROPHECY

37:11–14. The energy that keeps God's prophetic clock running on schedule is the Jewish nation. The gathering of the Jews to a Palestinian homeland is setting the stage for Christ's return. God promised Ezekiel to restore Israel by returning the Jews to the land God had given Abraham, and by regenerating that people in the land (Rom. 11:25, 26). Even though many Jews have returned there today, most are still not believers (Deut. 30:1–3). God will probably use conditions in the Great Tribulation to draw His people to Himself as their Savior. Thus "all Israel shall be saved" (Rom. 11:26). **Illustration:** The national turning to God by Israel scripturally coincides with the return of Christ. **Application:** While many Jews are being saved today, probably the greatest fruit of contemporary evangelistic efforts among them will not be reaped until after the Rapture. (First Reference, Gen. 12:1–3; Primary Reference, Ezek. 37:11–14; cf. 1 Thess. 4:17.)

servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children ^bfor ever: and ^cmy servant David *shall be* their prince for ever.

An Everlasting Covenant of Peace

26 Moreover I will ¹make ^aa covenant of peace with them; it shall be an everlasting covenant with them: and I will ²place them, and ^bmultiply them, and will set my ^csanctuary in the midst of them for evermore.

27 ^aMy ¹tabernacle also shall be with them: yea, I will be ^btheir God, and they shall be my people.

28 ^aAnd the heathen shall know that I the LORD do ^bsanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Judgment on Gog

38 And the word of the LORD came unto me, saying,

2 ^aSon of man, ^bset thy face against ^cGog, the land of ^dMagog, the ¹chief prince of ^eMeshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the ¹chief prince of Meshech and Tubal:

4 And ^aI will turn thee ¹back, and

37:25 ^bIs. 60:21; Joel 3:20; Amos 9:15
^cPs. 89:3, 4; John 12:34
 37:26 ^aPs. 89:3; Is. 55:3; [Jer. 32:40]

^bJer. 30:19; Ezek. 36:10
^c[2 Cor. 6:16]

¹Lit. *cut*
²*establish*
 37:27 ^aLev. 26:11; [John 1:14]; Rev. 21:3
^bEzek. 11:20
¹*dwelling place*

37:28 ^aEzek. 36:23

^bEx. 31:13; Ezek. 20:12

38:2 ^aEzek. 39:1
^bEzek. 35:2, 3
^cEzek.

38:1—39:24; Rev. 20:8

^dGen. 10:2; Ezek. 39:6; Rev. 20:8

^eEzek. 32:26
¹*prince of Rosh*

38:3 ¹*prince of Rosh*

38:4 ^a2 Kin. 19:28; Ezek. 29:4

¹*around*

^bIs. 43:17
^cEzek. 23:12

²*splendidly clothed*,

³A large shield
 38:5 ¹Heb. *Cush*
²Heb. *Put*

38:6 ^aGen. 10:2
^bGen. 10:3;

Ezek. 27:14
¹*troops*
²*far north*

put hooks into thy jaws, and I will ^bbring thee forth, and all thine army, horses and horsemen, ^call of them ²clothed with all sorts of *armour*, *even* a great company with ³bucklers and shields, all of them handling swords:

5 Persia, ¹Ethiopia, and ²Libya with them; all of them with shield and helmet:

6 ^aGomer, and all his ¹bands; the house of ^bTogarmah of the ²north quarters, and all his ¹bands: *and* many people with thee.

7 ^aBe thou prepared, and prepare for thyself, thou, and all thy company that are ¹assembled unto thee, and be thou a guard unto them.

8 ^aAfter many days ^bthou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, ^cand *is* gathered out of many people, ¹against ^dthe mountains of Israel, which have ²been always waste: but it is brought forth out of the nations, and they shall ^edwelt safely all of them.

9 Thou shalt ascend and come ^alike a storm, thou shalt be ^blike a

38:7 ^aIs. 8:9, 10; Jer. 46:3, 4 ¹*gathered about*

38:8 ^aDeut. 4:30; Is. 24:22 ^bIs. 29:6 ^cEzek. 34:13

^dEzek. 36:1, 4 ^eJer. 23:6; Ezek. 34:25; 39:26 ¹*on*

²*long been desolate*
 38:9 ^aIs. 28:2 ^bJer. 4:13

38:1—39:29. These two chapters may be taken as a unit but can be divided into two main sections: the invasion of Gog and Magog (38:1–16) and the judgment on Gog and Magog (38:17—39:29). Several uncertainties surround the translation and identification of the key words in verse 2. The Hebrew word *rōsh* is usually translated “head” and accordingly is rendered here adjectivally, **chief** (i.e., chief prince). Some expositors have taken this word as a reference to a country known as RASHU (or Reshu), an ancient land along the Tigris River often mentioned in the Assyrian Annals. Others have identified *rōsh* with a people known as the Rus who were connected with the Scythians and lived in the region of the Taurus Mountains in what is present-day Turkey. Some have associated the word with Russia, but this is accomplished only through resemblances in spelling or sound. In accordance with known naming practices in the ancient Near East, the word might also be treated as part of a compound name Rosh Meshech—although no historical confirmation of such a place currently exists.

Meshech and **Tubal** are generally connected with people who were known to have lived in ancient Anatolia, modern Turkey. Thus, Tabal (Tubal) lay north of Cilicia in eastern Anatolia and Meshech names the ancient Mushki who lived in central Anatolia. Both kingdoms are known to have opposed the Assyrian

forces of the eighth century B.C. The king of the Mushki, Mita, has been linked with the famous King Midas, whose touch turned everything to gold.

Gog and **Magog** (see 1 Chr. 1:5) have not been identified with certainty. Magog was the son of Japheth, and the grandson of Noah (Gen. 10:2). Some have connected Gog with a Lydian king in western Anatolia named Gyges, and Magog with the Anatolian Scythians. There has been no end of suggestions as to the identity of Gog and Magog throughout the history of the church (especially Tartars and Turks). The fact that all of the peoples and nations mentioned here lay north of Israel harmonizes well with the uniform predictions of the prophets that in eschatological times enemy forces from the north will descend upon God's people and land. Many contemporary Bible scholars identify the source of that future attack as Russia.

The precise time of that invasion has been variously understood as: (1) toward the end of the present age; (2) during the Tribulation period; (3) after Christ's return but before the Millennium; or (4) after the millennial reign of Christ.

Regarding the last view, because Gog and Magog are mentioned as combatants in a war at the end of the Millennium (Rev. 20:7–9), many have identified the two battles in Ezekiel and Revelation as one and the same. However, the events following the battles are

cloud to cover the land, thou, and all thy ¹bands, and many people with thee.

Gog's Evil Thought

10 Thus saith the Lord GOD; It shall also come to pass, *that* ¹at the same time ²shall things come into thy mind, and thou shalt ³think an evil thought:

11 And thou shalt say, I will go up to the land of ^aunwalled villages; I will ^bgo to them that are at rest, ^cthat dwell ¹safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take ¹a spoil, and to take ²a prey; to turn thine hand upon the desolate places *that are now* inhabited, ^aand upon the people *that are* gathered out of the nations, which have gotten ³cattle and goods, that dwell in the midst of the land.

13 ^aSheba, and ^bDedan, and the merchants ^cof Tarshish, with all ^dthe young lions thereof, shall say unto thee, Art thou come to take ¹a spoil? hast thou gathered ²thy company to take a prey? to carry away silver and gold, to take away ³cattle and goods, to take a great ¹spoil?

Israel Faces the Powerful Nations

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; ^aIn that day when my people of Israel ^bdwell eth safely, shalt thou not know *it*?

15 ^aAnd thou shalt come from thy place out of the ¹north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter

38:9 ¹troops
38:10 ¹on that day
²thoughts will arise in
³devise an evil plan

38:11 ^aZech. 2:4
b Jer. 49:31

c Ezek. 38:8

¹securely

38:12 ^aEzek.

38:8

¹plunder

²booty

³livestock

38:13 ^aEzek.

27:22

b Ezek. 27:15, 20

c Ezek. 27:12

d Ezek. 19:3, 5

¹plunder

²thine army to

take booty

³livestock

38:14 ^aIs. 4:1

b Jer. 23:6; Ezek.

38:8, 11; [Zech.

2:5, 8]

38:15 ^aEzek.

39:2

¹far north

38:16 ^aEzek.

35:11

b Is. 5:16; 8:13;

29:23; Ezek.

28:22

¹nations

²hallowed

38:18 ¹show

38:19 ^aDeut.

32:21, 22; Ps.

18:7, 8; Ezek.

36:5, 6; [Nah.

1:2]; Heb. 12:29

b Ps. 89:46

c Joel 3:16; Hag.

2:6, 7; Rev. 16:8

¹earthquake

38:20 ^aHos. 4:3

b Jer. 4:24; Nah.

1:5, 6

38:21 ^aPs.

105:16

b Ezek. 14:17

c Judg. 7:22;

1 Sam. 14:20;

2 Chr. 20:23;

Hag. 2:22

38:22 ^aIs. 66:16;

Jer. 25:31

b Ezek. 5:17

c Ps. 11:6; Is.

30:30; Ezek.

13:11

d Rev. 16:21

¹bring judgment to him

²bloodshed

³troops

⁴peoples

⁵flooding

days, and I will bring thee against my land, that the ¹heathen may ^aknow me, when I shall be ^bsanctified² in thee, O Gog, before their eyes.

The Fire of God's Wrath

17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall ¹come up in my face.

19 For ^ain my jealousy ^band in the fire of my wrath have I spoken, ^cSurely in that day there shall be a great ¹shaking in the land of Israel;

20 So that ^athe fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, ^band the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will ^acall for ^ba sword against him throughout all my mountains, saith the Lord GOD: ^cevery man's sword shall be against his brother.

22 And I will ^aplead¹ against him with ^bpestilence and with ²blood; and ^cI will rain upon him, and upon his ³bands, and upon the many ⁴people that *are* with him, an ⁵overflowing rain, and ^dgreat hailstones, fire, and brimstone.

23 Thus will I magnify myself, and ^asanctify myself; ^band I will be

38:23 ^aEzek. 36:23 ^bPs. 9:16; Ezek. 37:28; 38:16

quite different, as are the events preceding each battle. In Ezekiel's prophecy, the battle of Gog and Magog is used by God to draw Israel to Himself; in Revelation the battle of Gog and Magog comes after God has drawn His people to Himself for one thousand years of blessing during the Millennium. Therefore, it seems best to place Ezekiel's battle in the Great Tribulation. See the notes on Daniel 9:26, 27; 11:36, and 11:40–45.

Magog's allies are listed as **Persia** (Iran), **Ethiopia** (Cush), **Libya** (Put), and the tribes of Turkey and Armenia: **Meshech**, **Tubal**, **Gomer**, and **Togarmah**. The

battle itself is described in some detail, including the defeat of Gog (38:17–39:8), the physical aftereffects of the war (39:9–20), and the spiritual results of the war (39:21–29).

The last mentioned effect is twofold: **the heathen shall see my [God's] judgment** (39:21), and **the house of Israel shall know that I am the LORD their God from that day and forward** (39:22). Since no such battle with Israel emerging victorious has ever occurred, most evangelical scholars view this as a future event yet to be fulfilled.

known in the eyes of many nations, and they shall know that I *am* the LORD.

The Destruction of Gog's Army

39 Therefore, ^athou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, ¹the chief prince of Meshech and Tubal:

²And I will ^aturn thee ¹back, and ²leave but the sixth part of thee, ^band will cause thee to come up from the ³north parts, and will bring thee upon the mountains of Israel:

³And I will ¹smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

⁴Thou shalt ¹fall upon the mountains of Israel, thou, and all thy ²bands, and the ³people that *is* with thee: ^bI will give thee unto the ⁴ravenous birds of every sort, and *to* the beasts of the field to be devoured.

⁵Thou shalt ¹fall upon the open field: for I have spoken *it*, saith the Lord GOD.

⁶And I will send a fire on Magog, and among them that dwell ¹carelessly in ^bthe ²isles: and they shall know that I *am* the LORD.

⁷So will I make my holy name known in the midst of my people Israel; and I will not *let them* ^bpollute ¹my holy name any more: ^cand the ²heathen shall know that I *am* the LORD, the Holy One in Israel.

Israel to Take of the Spoils

⁸Behold, it is ¹come, and it ²is done, saith the Lord GOD; *this is* the day ^bwhereof I have spoken.

⁹And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the ¹bucklers, the bows and the arrows, and the ²hand-staves, and the spears, and they shall ³burn them with fire seven years:

¹⁰So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: ^aand they shall ¹spoil those that ²spoiled them, and ³rob those that robbed them, saith the Lord GOD.

39:1 ^aEzek. 38:2, 3
¹prince of Rosh
39:2 ^aEzek. 38:8
^bEzek. 38:15
¹around
²Or lead you on, and will cause
³far north
39:3 ¹knock
39:4 ^aEzek. 38:4, 21
^bEzek. 33:27
¹Be slain
²troops
³peoples
⁴birds of prey
39:5 ¹Be slain
39:6 ^aEzek. 38:22; Amos 1:4, 7, 10; Nah. 1:6
^bPs. 72:10; Is. 66:19; Jer. 25:22
¹securely
²coastlands
39:7 ^aEzek. 39:25
^bLev. 18:21; Ezek. 36:23
^cEzek. 38:16
¹profane
²nations
39:8 ^aRev. 16:17; 21:6
^bEzek. 38:17
¹coming
²shall be done
39:9 ¹Large shields
²javelins
³make fires with them
39:10 ^aIs. 14:2; 33:1; Mic. 5:8; Hab. 2:8
¹plunder
²plundered
³pillage
39:11 ¹burial place there
²those who pass by
³Lit. The Multitude of Gog
39:12 ^aDeut. 21:23; Ezek. 39:14, 16
39:13 ^aJer. 33:9; Zeph. 3:19, 20
^bEzek. 28:22
¹give them renown
39:14 ^aEzek. 39:12
¹set apart
²for regular
³to pass
⁴those passing through
⁵those bodies
39:15 ¹Lit. ones passing through
²build a marker
39:16 ^aEzek. 39:12
¹Lit. The Multitude
39:17 ^aIs. 56:9; [Jer. 12:9]; Ezek. 39:4; Rev. 19:17, 18
^bIs. 18:6
^cIs. 34:6, 7; Jer. 46:10; Zeph. 1:7
^dEzek. 39:4
¹sacrificial meal

Seven Months of Burials

¹¹And it shall come to pass in that day, *that* I will give unto Gog a ¹place there of graves in Israel, the valley of ²the passengers on the east of the sea: and it shall stop the *noses* of ²the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of ³Hamon-gog.

¹²And seven months shall the house of Israel be burying of them, ^athat they may cleanse the land.

¹³Yea, all the people of the land shall bury *them*; and it shall ¹be to them a ^arenown the day that ^bI shall be glorified, saith the Lord GOD.

¹⁴And they shall ¹sever out men ²of continual employment, ³passing through the land to bury with the ⁴passengers ⁵those that remain upon the face of the earth, ^ato cleanse it: after the end of seven months shall they search.

¹⁵And the ¹passengers *that* pass through the land, when *any* seeth a man's bone, then shall he ²set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

¹⁶And also the name of the city shall be ¹Hamonah. Thus shall they ^acleanse the land.

A Great Sacrifice

¹⁷And, thou son of man, thus saith the Lord GOD; ^aSpeak unto every feathered fowl, and to every beast of the field, ^bAssemble yourselves, and come; gather yourselves on every side to my ^csacrifice ¹that I do sacrifice for you, *even* a great sacrifice ^dupon the mountains of Israel, that ye may eat flesh, and drink blood.

¹⁸Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them ^bfatlings of Bashan.

¹⁹And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my ¹sacrifice which I have sacrificed for you.

39:18 ^aEzek. 29:5; Rev. 19:18 ^bDeut. 32:14; Ps. 22:12
39:19 ¹sacrificial meal

20 ^aThus ye shall be filled at my table with horses and ¹chariots, ^bwith mighty men, and with all men of war, saith the Lord God.

21 ^aAnd I will set my glory among the ¹heathen, and all the ¹heathen shall see my judgment that I have executed, and ^bmy hand that I have laid upon them.

22 ^aSo the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ^aAnd the ¹heathen shall know that the house of Israel went into captivity for their iniquity: because they ²trespassed against me, therefore ^bhid I my face from them, and ^cgave them into the hand of their enemies: so fell they all by the sword.

24 ^aAccording to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; ^aNow will I ¹bring again the captivity of Jacob, and have mercy upon the ^bwhole house of Israel, and will be jealous for my holy name;

26 ^aAfter that they have borne their shame, and all their ¹trespasses whereby they have ²trespassed against me, when they ^bdwelt safely in their land, and none made *them* afraid.

27 ^aWhen I have brought them again from the ¹people, and gathered them out of their enemies'

39:20 ^aPs. 76:5, 6; Ezek. 38:4; Hag. 2:22
^bRev. 19:18
¹riders

39:21 ^aEx. 9:16; Is. 37:20; Ezek. 36:23; 38:23
^bEx. 7:4
¹nations

39:22 ^aEx. 39:7, 28

39:23 ^aJer. 22:8, 9; 44:22; Ezek. 36:18–20, 23
^bDeut. 31:17; Is. 1:15; 59:2; Ezek. 39:29

^cLev. 26:25
¹Gentiles
²were unfaithful to

39:24 ^a2 Kin. 17:7; Jer. 2:17, 19; 4:18; Ezek. 36:19

39:25 ^aIs. 27:12, 13; Jer. 30:3, 18; Ezek. 34:13; 36:24

^bJer. 31:1; Ezek. 20:40; Hos. 1:11
¹bring back the captives

39:26 ^aDan. 9:16
^bLev. 26:5, 6
¹unfaithfulness
²been unfaithful to

39:27 ^aEzek. 28:25, 26
¹peoples

^bEzek. 36:23, 24; 38:16

²hallowed
39:28 ^aEzek. 34:30
¹nations

²In captivity
39:29 ^aIs. 54:8, 9
^bIs. 32:15; Ezek. 36:27; 37:14;

[Joel 2:28; Zech. 12:10]; Acts 2:17

40:1 ^a2 Kin. 25:1–4; Jer. 39:2, 3; 52:4–7; Ezek. 33:21

^bEzek. 1:3; 3:14, 22; 37:1
¹captured, lit. struck

lands, and ^bam ²sanctified in them in the sight of many nations;

28 ^aThen shall they know that I *am* the LORD their God, which caused them to be led into captivity among the ¹heathen: but I have gathered them unto their own land, and have left none of them any more ²there.

29 ^aNeither will I hide my face any more from them: for I have ^bpoured out my spirit upon the house of Israel, saith the Lord God.

Ezekiel's Temple Vision

40 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that ^athe city was ¹smitten, in the self-same day ^bthe hand of the LORD was upon me, and brought me thither.

2 ^aIn the visions of God brought he me into the land of Israel, and ^bset me upon a very high mountain, ¹by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* ^alike the appearance of ¹brass, ^bwith a line of flax in his hand, ^cand a measuring ²reed; and he stood in the gate.

40:2 ^aEzek. 1:1; 3:14; 8:3; 37:1; Dan. 7:1, 7 ^b[Is. 2:2, 3]; Ezek. 17:23; 20:40; 37:22; [Mic. 4:1]; Rev. 21:10 ¹on it toward the south was something like the structure of a city

40:3 ^aEzek. 1:7; Dan. 10:6; Rev. 1:15 ^bEzek. 47:3; Zech. 2:1, 2 ^cRev. 11:1; 21:15 ¹bronze ²rod

40:1—48:35. The final nine chapters of the book are clearly a unit. They spell out the construction of a new temple and a new order of worship for Israel. Much discussion has been engendered as to the identity of the temple described in these chapters. The suggestions include the following: (1) It is an ideal temple that was never built, or perhaps a rebuilding of Solomon's temple. The measurements of this temple, however, do not fit those of Solomon's temple. Also, the motivation for revealing nine chapters about a temple never to be built is not apparent. (2) It is Zerubbabel's temple, built after the Jews returned to the land. The measurements of Zerubbabel's temple, however, are nothing like the glorious temple envisioned by Ezekiel. (3) It is a figurative representation of the church. This view is taken by amillennial scholars, who view all kingdom prophecies in the Old Testament as harbingers of the New Testament church, which is said to be God's kingdom. This view is inconsistent, since it takes Ezekiel's earlier prophecies, the ones that have been fulfilled, as literal, but the present prophecy of a rebuilt temple as figurative.

(4) It is a literal temple yet to be built. In favor of this view is the fact that the measurements of the temple given in these chapters do not fit any temple or tabernacle mentioned in Scripture. It therefore awaits fulfillment, which can take place only in the time of Israel's blessing and restoration during the millennial reign of Christ (Rev. 20:4–6).

40:1—42:20. The new temple includes the traditional outer **court** (40:5–27) and inner **court** (40:28–47), as well as the building proper (40:48–41:26), adjacent buildings (42:1–14), outer walls (42:15–20), and **altar** (43:13–27). The fact that Ezekiel would spend so much space describing the temple indicates its importance. Actually, upwards of 50 chapters in the Bible are devoted to descriptions of the tabernacle and various temples. In the Book of Ezekiel, however, the prophet shows clearly that the tragic departure of God's glory from the temple, described in chapters 10 and 11, is reversed in the future temple when the Spirit returns (43:1–12) and fills it with glory. God is not finished with His people. They will yet see His glory.

4 And the man said unto me, ^aSon of man, behold with thine eyes, and hear with thine ears, and ¹set thine heart upon all that I shall shew thee; for ²to the intent that I might shew *them* unto thee *art* thou brought hither: ^bdeclare all that thou seest to the house of Israel.

5 And behold ^aa wall on the outside of the ¹house round about, and in the man's hand a measuring ²reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the ³building, ⁴one reed; and the height, one reed.

The East Gate

6 Then came he unto the gate which ¹looketh toward the ^aeast, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* ¹little chamber *was* one reed long, and one reed broad; and between the ²little chambers *were* five cubits; and the threshold of the gate by the ³porch of the gate within *was* one reed.

8 He measured also the porch of the ¹gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* ¹inward.

10 And the little chambers of the ¹gate eastward *were* three on this side, and three on that side; they three *were* of one ²measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The ¹space also before the ²little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the ²little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* ¹little chamber to the roof of another: the breadth

40:4 ^aEzek. 44:5

^bEzek. 43:10

¹fix your mind

²in order that

40:5 ^a[Is. 26:1];

Ezek. 42:20

¹Temple

²rod

³wall structure

⁴Approx. 9 feet

40:6 ^aEzek. 43:1

¹facéd

40:7 ¹gate

chamber

²gate

³vestibule

40:8 ¹inside gate

40:9 ¹inside

40:10 ¹eastern

gate

²size

40:12 ¹Lit.

border

²gate

40:13 ¹gate

40:14 ¹measured

40:15 ¹front

²vestibule

40:16 ^a1 Kin.

6:4; Ezek. 41:16,

26

^b1 Kin. 6:29,

32, 35; 2 Chr.

3:5; Ezek. 40:22,

26, 31, 34, 37;

41:18-20, 25, 26

¹narrowing,

shuttered

²gate

³Or vestibules

⁴on the inside

40:17 ^aEzek.

10:5; 42:1; 46:21;

Rev. 11:2

^b1 Kin. 6:5;

2 Chr. 31:11;

Ezek. 40:38

^cEzek. 45:5

¹facéd

40:18 ¹corresponding to

40:19 ¹exterior

40:20 ¹facéd

40:21 ¹gate

²Or vestibules

40:23 ¹opposite

²just as the eastern gate

was five and twenty cubits, door against door.

14 He ¹made also posts of three-score cubits, even unto the post of the court round about the gate.

15 And from the ¹face of the gate of the entrance unto the ¹face of the ²porch of the inner gate *were* fifty cubits.

16 And *there were* ^anarrow ¹windows to the ²little chambers, and to their posts within the gate round about, and likewise to the ³arches: and windows *were* round about ⁴inward: and upon *each* post *were* ^bpalm trees.

17 Then brought he me into ^athe outward court, and, lo, *there were* ^bchambers, and a pavement made for the court round about: ^cthirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates ¹over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ¹without, an hundred cubits eastward and northward.

The North Gate

20 And the gate of the outward court that ¹looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the ¹little chambers thereof *were* three on this side and three on that side; and the posts thereof and the ²arches thereof *were* after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* ¹over against the gate toward the north, ²and toward the east; and he measured from gate to gate an hundred cubits.

The South Gate

24 After that he brought me toward the south, and behold a gate

¹toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

The Inner Court

27 And *there was* a gate in the inner court ¹toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the ¹little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* ^afive and twenty cubits long, and five cubits ¹broad.

31 And the arches thereof ¹were toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 And he brought me into the inner court ¹toward the east: and he measured the gate according to these measures.

33 And the ¹little chambers thereof, and the posts thereof, and

40:24 ¹facing
40:27 ¹facing
40:29 ¹gate
chambers
40:30 ^aEzek.
40:21, 25, 33, 36
¹wide
40:31 ¹faced
40:32 ¹facing
40:33 ¹gate

the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof ¹were toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 And he brought me to the north gate, and measured *it* according to these measures;

36 The ¹little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof ¹were toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And ¹the chambers and ²the entries thereof *were* by the posts of the gates, where they ^awashed the burnt offering.

The Tables for Sacrifices

39 And in the ¹porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and ^athe sin offering and ^bthe trespass offering.

40 And at the ¹side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the ²porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

40:34 ¹faced
40:36 ¹gate
40:37 ¹faced
40:38 ^a2 Chr. 4:6
¹a chamber
²its entrance
was
40:39 ^aLev.
4:2, 3
^bLev. 5:6; 6:6;
7:1
¹vestibule
40:40 ¹outer
side
²vestibule

40:38. The mention of the **burnt offering** here and in connection with the altar (43:13–27) has proved problematic. Under the new covenant, Jesus Christ “after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb. 10:12). How then may one explain this seeming reversion to the Levitical system of bloody sacrifices? Some have suggested that Ezekiel is merely presenting the worship of the Millennium in terms familiar to himself and his readers. Others have pointed out that several good reasons for the use of animal sacrifices can be given. Even the Levitical sacrifices did not take away sin,

but were only pictures of Christ’s work prior to its accomplishment. There is no reason that the millennial sacrifices cannot have the status of memorials to the work of Christ, just as the Old Testament sacrifices had their status as precursors of Christ’s work. In the early New Testament church Christian Jews sometimes observed the temple worship (Acts 2:46; 3:1; 5:42) even to the point of offering sacrifices (Acts 21:26). Certainly they knew that these sacrifices added nothing to the work of Christ, but only pictured it. Others suggest that these sacrifices provide ritual cleansing of the temple area during the millennial reign of Christ.

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they ¹slew the burnt offering and the sacrifice.

43 And within *were* hooks, an ¹hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

Chambers and Porches

44 And ¹without the inner gate *were* the chambers of ^athe singers in the inner court, which *was* at the side of the north gate; and their ²prospect *was* toward the south: one at the side of the east gate *having* the ²prospect toward the north.

45 And he said unto me, This chamber, whose ¹prospect *is* toward the south, *is* for the priests, ^athe ²keepers of the charge of the house.

46 And the chamber ¹whose prospect *is* toward the north *is* for the priests, ^athe ²keepers of the charge of the altar: these *are* the sons of ^bZadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the ¹house.

48 And he brought me to the ^aporch¹ of the ²house, and measured *each* post of the ¹porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 ^aThe length of the ¹porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* ^bpillars by the posts, one on this side, and another on that side.

The Temple Measurements

41 Afterward he ^abrought me to the ¹temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

40:42 ¹slaughtered

40:43 ¹hand-breadth wide

40:44 ^a1 Chr. 6:31, 32; 16:41-43; 25:1-7

¹outside

²face

40:45 ^aLev. 8:35; Num. 3:27, 28, 32, 38; 18:5;

1 Chr. 9:23; 2 Chr. 13:11; Ps. 134:1

¹face

²who have charge

40:46 ^aLev. 6:12, 13; Num. 18:5;

Ezek. 44:15

^b1 Kin. 2:35;

Ezek. 43:19;

44:15, 16

¹which faces

²who have charge

40:47 ¹Temple

40:48 ^a1 Kin. 6:3;

6:3; 2 Chr. 3:4

¹vestibule

²Temple

40:49 ^a1 Kin. 6:3

^b1 Kin. 7:15-22;

2 Chr. 3:17; Jer. 52:17-23; [Rev. 3:12]

¹vestibule

41:1 ^aEzek. 40:2,

3, 17

¹sanctuary, the Holy Place

41:2 ¹entryway

41:3 ¹inside

41:4 ^a1 Kin. 6:20;

2 Chr. 3:8

¹sanctuary

41:5 ¹The temple

41:6 ^a1 Kin. 6:5-10

^b1 Kin. 6:6, 10

¹in three stories

²in each story

³rested on ledges

⁴be supported but not be fastened to

⁵The temple

41:7 ^a1 Kin. 6:8

¹As one went up from story to story, the side chambers became wider all around, because their supporting ledges in the wall of the temple ascended like steps:

²increased

³as one went up

⁴by way of the middle one

41:8 ^aEzek. 40:5

¹rod

41:9 ¹outside

²by

³of the temple

41:10 ¹width

41:11 ¹opened onto the terrace

²terrace

2 And the breadth of the ¹door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he ¹inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So ^ahe measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the ¹temple: and he said unto me, This *is* the most holy place.

5 After he measured the wall of ¹the house, six cubits; and the breadth of *every* side chamber, four cubits, round about ¹the house on every side.

6 ^aAnd the side chambers *were* ¹three, one over another, and thirty ²in order; and they ³entered into the wall which *was* of the house for the side chambers round about, that they might ⁴have hold, but they had ^bnot hold in the wall of the ⁵house.

7 ¹And ^athere *was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house ²was still upward, ³and so increased *from* the lowest chamber to the highest ⁴by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* ^aa full ¹reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber ¹without, *was* five cubits: and *that which was* left ²was the place of the side chambers ³that *were* within.

10 And between the chambers *was* the ¹wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers ¹were toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the ²place

that was left *was* five cubits round about.

12 Now the building that *was* before the ¹separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured ¹the house, an ^ahundred cubits long; and the ²separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the ¹breadth of the face of the house, and of the ²separate place toward the east, an hundred cubits.

15 And he measured the length of the building ¹over against the ²separate place which *was* behind it, and the ^agalleries thereof on the one side and on the other side, an hundred cubits, with the inner ³temple, and the porches of the court;

16 The door posts, and ^athe ¹narrow windows, and the galleries round about on their three stories, over against the door, ²cieled with ^bwood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner ¹house, and ²without, and by all the wall round about within and without, by measure.

18 And *it was* made ^awith cherubims and ^bpalm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 ^aSo that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the ¹temple.

21 The ^aposts¹ of the temple *were* squared, and the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

41:12 ¹separating courtyard
41:13 ^aEzek. 40:47

¹The temple
²separating courtyard

41:14 ¹width
²separating courtyard

41:15 ^aEzek. 42:3, 5

¹facings
²separating courtyard

³Or sanctuary
41:16 ^a1 Kin. 6:4; Ezek. 40:16, 25

^b1 Kin. 6:15
¹shuttered or bevelled window frames

²were panelled
41:17 ¹room, the Holy of Holies

²outside
41:18 ^a1 Kin. 6:29; 2 Chr. 3:7

^b2 Chr. 3:5; Ezek. 40:16

41:19 ^aEzek. 1:10; 10:14

41:20 ¹sanctuary
41:21 ^a1 Kin. 6:33; Ezek. 40:9, 14, 16; 41:1

¹doorposts
41:22 ^aEx. 30:1-3; 1 Kin. 6:20; Rev. 8:3

^bEx. 25:23, 30; Lev. 24:6; Ezek. 23:41; 44:16; Mal. 1:7, 12

^cEx. 30:8
¹sides

41:23 ^a1 Kin. 6:31-35

41:24 ^a1 Kin. 6:34
¹panels

²folding panels
41:25 ¹carved

²was a wooden canopy
³front of the vestibule

⁴outside
41:26 ^aEzek. 40:16

¹shuttered or bevelled window frames

²vestibule
³The temple

⁴on the canopies
42:1 ^aEzek. 41:1

^bEzek. 40:20
^cEzek. 41:12, 15

¹opposite
²separating courtyard

³opposite
42:2 ¹Facing into

42:3 ^aEzek. 40:17
^bEzek. 41:15, 16; 42:5

¹Opposite
42:4 ¹in front of

²toward the inside
³distance

⁴facings
42:5 ¹took away space from them more than from the lower and middle stories of

The Altar of Wood

22 ^aThe altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the ¹walls thereof, *were* of wood: and he said unto me, This *is* ^bthe table that *is* ^cbefore the LORD.

The Two Doors

23 ^aAnd the temple and the sanctuary had two doors.

24 And the doors had two ^aleaves¹ *a*piece, two ²turning leaves; two *leaves* for the one door, and two *leaves* for the other *door*.

25 And *there were* ¹made on them, on the doors of the temple, cherubims and palm trees, like as *were* ¹made upon the walls; and *there were* thick planks upon the ³face of the porch ⁴without.

26 And *there were* ^anarrow¹ windows and palm trees on the one side and on the other side, on the sides of the ²porch, and *upon* the side chambers of ³the house, and ⁴thick planks.

The North Chambers

42 Then he ^abrought me forth into the utter court, the way toward the ^bnorth: and he brought me into ^cthe chamber that *was* ¹over against the ²separate place, and which *was* ³before the building toward the north.

2 ¹Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 ¹Over against the twenty *cubits* which *were* for the inner court, and ¹over against the ^apavement which *was* for the utter court, *was* ^bgallery against gallery in three *stories*.

4 And ¹before the chambers *was* a walk of ten cubits breadth ²inward, a ³way of one cubit; and their doors ⁴toward the north.

The Upper Chambers

5 Now the upper chambers *were* shorter: for the galleries ¹were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the* ¹*building* was ²straitened more than the lowest and the ³middlemost from the ground.

7 And the wall that *was* ¹without ²over against the chambers, toward the utter court ³on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* ¹in the utter court *was* fifty cubits: and, lo, ²before the temple *were* an ⁴hundred cubits.

The East and the South Chambers

9 And from ¹under these chambers *was* the ²entry on the east side, as one goeth into them from the utter court.

10 ¹The chambers *were* in the thickness of the wall of the court toward the east, ²over against the ³separate place, and ²over against the building.

11 And ^athe ¹way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their ²goings out *were* both according to their ³fashions, and according to their doors.

12 And ¹according to the doors of the chambers that *were* ²toward the south *was* a door in ³the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

The Use of the Chambers

13 Then said he unto me, The north chambers *and* the south chambers, which *are* before ¹the separate place, they *be* holy chambers, where the priests that approach unto the LORD ^ashall eat the most holy ²things: there shall they lay the most holy ²things, and ^bthe ³meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 ^aWhen the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their

42:6 ¹ Upper level
² shortened or narrowed
³ middle levels
 42:7 ¹ outside
² ran parallel to
³ at the front
 42:8 ^a Ezek.
 41:13, 14
¹ toward
² in front of
 42:9 ¹ the lower
² entrance
 42:10 ¹ Also
² opposite
³ separating courtyard
 42:11 ^a Ezek.
 42:4
¹ walk in front of
² exits
³ plans
 42:12 ¹ corresponding
² facing
³ front of the walk
 42:13 ^a Lev. 6:16, 26; 24:9; Ezek. 43:19
^b Lev. 2:3, 10; 6:14, 17, 25
¹ separating courtyard
² Offerings
³ grain or meal
 42:14 ^a Ezek.
 44:19

42:15 ^a Ezek.
 40:6; 43:1
¹ Temple
² that faces
 42:16 ¹ rod
² 3000 cubits
 42:20 ^a [Is.
 60:18]; Ezek.
 40:5; Zech. 2:5
^b Ezek. 45:2;
 Rev. 21:16
¹ holy areas
² common
 43:1 ^a Ezek.
 10:19; 46:1
 43:2 ^a Ezek.
 11:23
^b Ezek. 1:24;
 Rev. 1:15; 14:2
^c Ezek. 10:4;
 Rev. 18:1
¹ sound
 43:3 ^a Ezek.
 1:4-28
^b Jer. 1:10; Ezek.
 9:1, 5; 32:18
^c Ezek. 1:28;
 3:23
¹ Some mss. *he*
 43:4 ^a Ezek.
 10:19; 11:23
¹ The temple
² which faces
 43:5 ^a Ezek. 3:12,
 14; 8:3; 2 Cor.
 12:2-4
^b 1 Kin. 8:10, 11;
 Ezek. 40:34
¹ lifted

garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach *to those things* which *are* for the people.

15 Now when he had made an end of measuring the inner ¹house, he brought me forth toward the gate ²whose prospect *is* toward the ^aeast, and measured it round about.

16 He measured the east side with the measuring ¹reed, ²five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: ^ait had a wall round about, ^bfive hundred *reeds* long, and five hundred broad, to make a separation between the ¹sanctuary and the ²profane place.

Ezekiel at the East Gate

43 Afterward he brought me to the gate, *even* the gate ^athat looketh toward the east:

²And, behold, the glory of the God of Israel came from the way of the east: and ^bhis voice *was* like a ¹noise of many waters: ^aand the earth shined with his glory.

3 And *it was* ^aaccording to the appearance of the vision which I saw, *even* according to the vision that I saw when ¹I came ^bto destroy the city: and the visions *were* like the vision that I saw ^cby the river Chebar; and I fell upon my face.

The Glory of the Lord Comes In

4 ^aAnd the glory of the LORD came into ¹the house by the way of the gate ²whose prospect *is* toward the east.

5 ^aSo the spirit ¹took me up, and brought me into the inner court; and, behold, ^bthe glory of the LORD filled the house.

6 And I heard *him* speaking unto

me out of¹the house; and ^athe² man stood by me.

7 And he said unto me, Son of man, ^athe place of my throne, and ^bthe place of the soles of my feet, ^cwhere I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel ^dno more defile, *neither* they, nor their kings, by their ¹whoredom, nor by ^ethe carcasses of their kings in their high places.

8 ^aIn their setting of their threshold by my thresholds, and their ¹post by my posts, ²and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their ¹whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

The Law of the House

10 Thou son of man, ^ashew¹ the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, ¹shew them the ²form of the house, and the ³fashion thereof, and the ⁴goings out thereof, and the ⁵comings in thereof, and all the forms thereof, and all the ^aordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and ^bdo them.

12 This *is* the law of ¹the house; Upon ^athe top of the mountain the whole ²limit thereof round about *shall be* most holy. Behold, this *is* the law of ¹the house.

13 And these *are* the measures of the ^aaltar ¹after the cubits: ^bThe cubit *is* a cubit and an hand breadth; even the ²bottom *shall be* a cubit, and the breadth a cubit, and the ³border thereof by the edge thereof round about *shall be* ⁴a span: and this *shall be* the ⁵higher place of the altar.

43:6 ^a Ezek. 1:26;

40:3

¹ The temple

² *a*

43:7 ^a Ps. 99:1;

Is. 60:13

^b 1 Chr. 28:2;

Ps. 99:5

^c Ex. 29:45; Ps.

68:16; 132:14;

Ezek. 37:26-28;

Joel 3:17; [John

1:14; 2 Cor.

6:16]

^d Ezek. 39:7

^e Lev. 26:30; Jer.

16:18; Ezek.

6:5, 13

¹ *harlotry,*

unfaithful

conduct

43:8 ^a 2 Kin.

16:14; 21:4, 5, 7;

Ezek. 8:3; 23:39;

44:7

¹ *doorpost*

² *with only a*

wall

43:9 ¹ *harlotry*

43:10 ^a Ezek.

40:4

¹ *describe the*

temple

43:11 ^a Ezek.

44:5

^b Ezek. 11:20

¹ *make known*

to

² *design*

³ *arrangement*

⁴ *exits*

⁵ *entries*

43:12 ^a Ezek.

40:2

¹ The temple

² *area sur-*

rounding it

43:13 ^a Ex. 27:1-

8; 2 Chr. 4:1

^b Ezek. 41:8

¹ *in cubits*

² *base*

³ *rim*

⁴ *one-half cubit*

⁵ *height*

43:14 ¹ *base*

² *ledge*

43:15 ^a Ex. 27:2;

Lev. 9:9; 1 Kin.

1:50

¹ *altar hearth*

43:16 ^a Ex. 27:1

¹ *altar hearth*

43:17 ^a Ex. 20:26

¹ *ledge*

² *sides*

³ *rim*

⁴ *base*

⁵ *face*

43:18 ^a Ex. 40:29

[Lev. 1:5, 11;

[Heb. 9:21, 22]

43:19 ^a 1 Kin.

2:35; Ezek.

40:46

^b Ex. 29:10;

Lev. 8:14; Ezek.

45:18, 19

^c Ezek. 44:15, 16

43:20 ¹ *ledge*

² *rim*

³ *make atone-*

ment for it

43:21 ^a Ex.

29:14; Lev. 4:12

^b Heb. 13:11

¹ The temple

² *outside*

14 And from the ¹bottom *upon* the ground *even* to the lower ²settle *shall be* two cubits, and the breadth one cubit; and from the lesser ²settle *even* to the greater ²settle *shall be* four cubits, and the breadth *one* cubit.

15 So the ¹altar *shall be* four cubits; and from the ¹altar and upward *shall be* four ^ahorns.

16 And the ¹altar *shall be* twelve *cubits* long, twelve broad, ^asquare in the four squares thereof.

17 And the ¹settle *shall be* fourteen *cubits* long and fourteen broad in the four ²squares thereof; and the ³border about it *shall be* half a cubit; and the ⁴bottom thereof *shall be* a cubit about; and ^ahis stairs shall ⁵look toward the east.

The First Day of Consecration

18 And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer ^aburnt offerings thereon, and to ^bsprinkle blood thereon.

19 And thou shalt give to ^athe priests the Levites that be of the seed of ^bZadok, which approach unto me, to minister unto me, saith the Lord GOD, ^ca young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ¹settle, and upon the ²border round about: thus shalt thou cleanse and ³purge it.

21 Thou shalt take the bullock also of the sin offering, and he ^ashall burn it in the appointed place of ¹the house, ^bwithout² the sanctuary.

The Second Day of Consecration

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, ^aand the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

Seven Days of Consecration

25 ^aSeven days shalt thou prepare every day a goat *for* a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they ¹purge the altar and purify it; and they shall ²consecrate themselves.

The Eighth Day

27 ^aAnd when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will ^baccept you, saith the Lord GOD.

The Gate of the Outward Sanctuary

44 Then he brought me back the way of the ¹gate of the outward sanctuary ^awhich looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; ^abecause the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the ^aprince; the prince, he shall sit in it to ^beat bread before the LORD; he shall enter by the way of the ¹porch of *that* gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate ¹before the house; and I looked, and, ^abehold, the glory of the LORD filled the house of the LORD; ^band I fell upon my face.

5 And the LORD said unto me, ^aSon of man, mark well, and behold

43:24 ^a Lev. 2:13; Num. 18:19; [Mark 9:49, 50; Col. 4:6]

43:25 ^a Ex. 29:35; Lev. 8:33

43:26 ¹ *make atonement for*
² Or *consecrate* it, lit. *fill his hands*

43:27 ^a Lev. 9:1-4

^b Ezek. 20:40, 41; [Rom. 12:1; 1 Pet. 2:5]

44:1 ^a Ezek. 43:1 ¹ *outer gate of the sanctuary*

44:2 ^a Ezek. 43:2-4

44:3 ^a Gen. 31:54; Ex. 24:9-11; [1 Cor. 10:18]

^b Ezek. 46:2, 8 ¹ *vestibule*

44:4 ^a Is. 6:3; Ezek. 3:23; 43:5 ^b Ezek. 1:28; 43:3

¹ *to the front of the temple*

44:5 ^a Deut. 32:46; Ezek. 40:4

^b Deut. 12:32; Ezek. 43:10, 11

¹ *who may enter the temple*
² *and all who go out*

44:6 ^a Ezek. 2:5 ^b Ezek. 45:9;

1 Pet. 4:3 ¹ *let us have no more of*

44:7 ^a Ezek. 43:8; Acts 21:28

^b Lev. 22:25 ^c Lev. 26:41;

Deut. 10:16; Jer. 4:4; 9:26; [Acts 7:51]

^d Lev. 21:17

^e Lev. 3:16

¹ *foreigners*

² *defile*

³ *food*

44:8 ^a Lev. 22:2; Num. 18:7

44:9 ^a Ezek. 44:7; Joel 3:17; Zech. 14:21

¹ *foreigner*

44:10 ^a 2 Kin. 23:8; Ezek. 48:11

44:11 ^a 1 Chr. 26:1-19

^b 2 Chr. 29:34; 30:17

^c Num. 16:9 ^{44:12} ^a Is. 9:16; Mal. 2:8

¹ Lit. *became a stumbling block of iniquity to the house of Israel*

with thine eyes, and hear with thine ears all that I say unto thee concerning all the ^bordinances of the house of the LORD, and all the laws thereof; and mark well ¹the entering in of the house, ²with every going forth of the sanctuary.

6 And thou shalt say to the ^arebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, ^blet¹ it suffice you of all your abominations,

7 ^aIn that ye have brought *into* my sanctuary ^bstrangers, ¹uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to ²pollute it, *even* my house, when ye offer ^dmy ³bread, ^ethe fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not ^akept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

The Levites' Iniquity

9 Thus saith the Lord GOD; ^aNo ¹stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any ¹stranger *that is* among the children of Israel.

10 ^aAnd the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, ^ahaving charge at the gates of the house, and ministering to the house: ^bthey shall slay the burnt offering and the sacrifice for the people, and ^cthey shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and ^acaused¹ the house of Israel to fall into

44:1—46:24. A new temple requires a new order of worship which is described here. It includes special ministers. One of these is **the prince** (44:3), probably a reference to David or someone in the Davidic line. Also included are the Levites (44:10-14) and the priests of Zadok (44:15-19). The land that will be assigned to the priests is also precisely described (45:1-12). Finally, the offerings and feasts of the new

worship are prescribed (45:13—46:24). Interestingly, only three of the six great annual feasts of Israel will be included in the new worship: Passover and Unleavened Bread, combined as one feast, and the Feast of Tabernacles. The other three, the Feast of Pentecost, the Feast of Trumpets, and the Day of Atonement, are left out, presumably because the initiation of God's new program rendered those feasts obsolete.

iniquity; therefore have I ^blifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

The Keepers of the House

13 ^aAnd they shall not come near unto me, nor to ¹do the office of a priest unto me, nor to come near to any of my holy things, ²in the most holy place: but they shall ^bbear their shame, and their abominations which they have committed.

14 But I will make them ^akeepers of the charge of the house, for all the ¹service thereof, and for all that shall be done therein.

15 ^aBut the priests the Levites, ^bthe sons of Zadok, that kept the charge of my sanctuary ^cwhen the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^dshall stand before me to offer unto me ^ethe fat and the blood, saith the Lord GOD:

16 They shall ^aenter into my sanctuary, and they shall come near to ^bmy table, to minister unto me, and they shall keep my charge.

Rules Concerning the Priests

17 And it shall come to pass, *that* when they enter in at the gates of the inner court, ^athey shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and ¹within.

18 ^aThey shall have linen ¹bonnets upon their heads, and shall have linen ²breeches upon their loins; they shall not ³gird themselves with any thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, ^athey shall ¹put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall ^bnot sanctify the people with their garments.

20 ^aNeither shall they shave their heads, nor ¹suffer their locks to grow ^blong; they shall ²only poll their heads.

44:12 ^bPs. 106:26
 44:13 ^aNum. 18:3; 2 Kin. 23:9
^bEzek. 32:30
¹minister as
²nor into
 44:14 ^aNum. 18:4; 1 Chr. 23:28-32; Ezek. 44:11
¹work
 44:15 ^aEzek. 40:46
^b[1 Sam. 2:35];
 2 Sam. 15:27;
 Ezek. 43:19;
 48:11
^cEzek. 44:10
^dDeut. 10:8
^eLev. 3:16, 17;
 17:5, 6; Ezek. 44:7
 44:16 ^aNum. 18:5, 7, 8
^bEzek. 41:22;
 Mal. 1:7, 12
 44:17 ^aEx. 28:39-43; 39:27-29; Rev. 19:8
¹within the house
 44:18 ^aEx. 28:40; 39:28;
 Is. 3:20; Ezek. 24:17, 23
¹turbans
²trousers
³clothe
 44:19 ^aLev. 6:10;
 16:4, 23, 24;
 Ezek. 42:14
^bEx. 30:29;
 Lev. 6:27; Ezek. 46:20; [Matt. 23:17]
¹take off
 44:20 ^aLev. 21:5
^bNum. 6:5
¹let their hair
²keep their heads well trimmed
 44:21 ^aLev. 10:9
 44:22 ^aLev. 21:7, 13, 14
¹divorced
²descendants
³of a priest
 44:23 ^aLev. 10:10, 11; Ezek. 22:26; Hos. 4:6; Mic. 3:9-11; Zeph. 3:4; Hag. 2:11-13; Mal. 2:6-8
^bLev. 20:25
¹unholy
 44:24 ^aDeut. 17:8, 9; 1 Chr. 23:4; 2 Chr. 19:8-10
^bEzek. 22:26
¹as judges
²appointed meetings
 44:25 ¹near
 44:26 ^aNum. 6:10; 19:11, 13-19
¹count
 44:27 ^aEzek. 44:17
^bLev. 5:3, 6; Num. 6:9-11
 44:28 ^aNum. 18:20; Deut. 10:9; 18:1, 2; Josh. 13:14, 33
^bEzek. 45:4

21 ^aNeither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a ^awidow, nor her that is ¹put away: but they shall take maidens of the ²seed of the house of Israel, or a widow ³that had a priest before.

23 And ^athey shall teach my people the *difference* between the holy and ¹profane, and cause them to ^bdiscern between the unclean and the clean.

24 And ^ain controversy they shall stand ¹in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine ²assemblies; ^band they shall hallow my sabbaths.

25 And they shall come ¹at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And ^aafter he is cleansed, they shall ¹reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, ^aunto the inner court, to minister in the sanctuary, ^bhe shall offer his sin offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I ^aam their inheritance: and ye shall give them no ^bpossession in Israel: I *am* their possession.

29 ^aThey shall eat the ¹meat offering, and the sin offering, and the trespass offering; and ^bevery ²dedicated thing in Israel shall be theirs.

30 And the ^afirst¹ of all the first-fruits of all *things*, and every ²oblation of all, of every *sort* of your oblations, shall be the priest's: ye ^bshall also give unto the priest the first of your ³dough, ^cthat he may cause the blessing to rest in thine house.

44:29 ^aLev. 7:6 ^bLev. 27:21, 28; Num. 18:14 ¹grain or meal ²devoted
 44:30 ^aEx. 13:2; 22:29; 23:19; Num. 3:13; 18:12 ^bNum. 15:20; Neh. 10:37 ^cProv. 3:9; [Mal. 3:10] ¹best ²sacrifice ³ground meal

31 The priests shall not eat of any thing that ¹is ^adead of itself, or ²torn, whether it be fowl or beast.

A Holy Portion of the Land

45 Moreover, when ye shall ^adivide by lot the land for inheritance, ye shall ^boffer ¹an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand ²reeds, and the breadth *shall be* ten thousand. This *shall be* holy ³in all the borders thereof round about.

2 Of this there shall be for the sanctuary ^afive hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for ¹the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: ^aand in it shall be the sanctuary *and* the most holy place.

4 ^aThe holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 ^aAnd the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of ¹the house, have for themselves, for a possession for ^btwenty chambers.

6 ^aAnd ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, ¹over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ^aAnd *a portion shall be* for the prince on the one side and on the other side of the ¹oblation of the holy *portion*, and of the possession of the city, ²before the ¹oblation of the holy *portion*, and ²before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* ³over against one of the ⁴portions, from the west border unto the east border.

44:31 ^a Ex. 22:31; Lev. 22:8; Deut. 14:21; Ezek. 4:14
¹ died naturally
² was torn by wild beasts
45:1 ^a Num. 26:52-56; Ezek. 47:22

^b Ezek. 48:8, 9
¹ ^a district
² Or cubits
³ throughout its territory
45:2 ^a Ezek. 42:20

¹ ^a an open space
45:3 ^a Ezek. 48:10

45:4 ^a Ezek. 48:10, 11
45:5 ^a Ezek. 48:13

^b Ezek. 40:17
¹ The temple
45:6 ^a Ezek. 48:15

¹ adjacent to the district
45:7 ^a Ezek. 48:21

¹ holy district
² bordering on
³ alongside
⁴ tribal portions

45:8 ^a [Is. 11:3-5]; Jer. 22:17; Ezek. 22:27

45:9 ^a Ezek. 44:6
^b Jer. 22:3; Zech. 8:16

¹ Enough
² plundering
³ justice and righteousness
⁴ stop disposing

45:10 ^a Lev. 19:36; Deut. 25:15; Prov. 16:11; Amos 8:4-6; Mic. 6:10, 11

45:11 ¹ according to
45:12 ^a Ex. 30:13; Lev. 27:25; Num. 3:47

¹ mina
45:13 ¹ offering
45:14 ¹ Or kor
45:15 ^a Lev. 1:4; 6:30

¹ rich
² grain or meal
³ atonement
45:16 ¹ offering
45:17 ^a Ezek. 46:4-12

¹ grain or meal
² appointed
45:18 ^a feasts

8 In the land shall be his possession in Israel: and ^amy princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

The Duties of the Prince

9 Thus saith the Lord GOD; ^aLet ¹it suffice you, O princes of Israel: ^bremove violence and ²spoil, and execute ³judgment and justice, ⁴take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just ^abalances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be ¹after the homer.

12 And the ^ashekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your ¹maneh.

The People's Offerings to the Prince

13 This *is* the ¹oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the ¹cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the ¹fat pastures of Israel; for a ²meat offering, and for a burnt offering, and for peace offerings, ^ato make ³reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give this ¹oblation for the prince in Israel.

The Prince's Offerings to the Temple

17 And it shall be the ^aprince's part *to give* burnt offerings, and ¹meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all ²solemnities of the house of Israel: he shall

prepare the sin offering, and the ¹meat offering, and the burnt offering, and the peace offerings, to make ³reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and ^acleanse the sanctuary:

19 ^aAnd the priest shall take of the blood of the sin offering, and put *it* upon the ¹posts of ²the house, and upon the four corners of the ³settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month ^afor every one that ¹erreth, ²and for *him that is simple*: so shall ye ³reconcile the house.

The Passover Feast

21 ^aIn the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land ^aa bullock for a sin offering.

23 And ^aseven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; ^band a kid of the goats daily for a sin offering.

24 ^aAnd he shall prepare a ¹meat offering of an ephah for ²a bullock, and an ephah for ²a ram, and an hin of oil for ²an ephah.

The Feast of the Seven Days

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the ^afeast of the seven days, according to the sin offering, according to the burnt offering, and according to the ¹meat offering, and according to the oil.

The East Gate of the Inner Court

46 Thus saith the Lord GOD; The gate of the inner court that ¹looketh toward the east shall be shut the six ^aworking days; but on

45:17 ³atone-
ment
45:18 ^a Lev.
16:16, 33; Ezek.
43:22, 26
45:19 ^a Lev.
16:18-20; Ezek.
43:20
¹doorposts
²The temple
³ledge
45:20 ^a Lev. 4:27;
Ps. 19:12
¹sinned unin-
tentionally
²or in igno-
rance
³make atone-
ment for
45:21 ^a Ex.
12:18; Lev. 23:5,
6; Num. 9:2, 3;
28:16, 17; Deut.
16:1
45:22 ^a Lev. 4:14
45:23 ^a Lev. 23:8
^b Num. 28:15,
22, 30; 29:5, 11,
16, 19
45:24 ^a Num.
28:12-15; Ezek.
46:5, 7
¹grain or meal
²each
45:25 ^a Lev.
23:34; Num.
29:12; Deut.
16:13; 2 Chr. 5:3;
7:8, 10
¹grain or meal
46:1 ^a Ex. 20:9
¹faces

46:2 ^a Ezek. 44:3
¹vestibule
²from the
outside
46:4 ^a Ezek.
45:17
^b Num. 28:9, 10
46:5 ^a Num.
28:12; Ezek.
45:24; 46:7, 11
¹grain or meal
²Lit. The gift of
his hand
³with every
46:7 ¹grain or
meal
²as much as he
wants to give
³with every
46:8 ^a Ezek. 44:3;
46:2
¹vestibule
²the same way
46:9 ^a Ex. 23:14-
17; 34:23; Deut.
16:16, 17; Ps.
84:7; Mic. 6:6
^b Ezek. 48:31, 33
¹appointed
²opposite

the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 ^aAnd the prince shall enter by the way of the ¹porch of *that* gate ²without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

The Prince's Burnt and Meat Offerings

4 And the burnt offering that ^athe prince shall offer unto the LORD in the ^bsabbath day shall be six lambs without blemish, and a ram without blemish.

5 ^aAnd the meat offering shall be an ephah for a ram, and the ¹meat offering for the lambs ²as he shall be able to give, and an hin of oil ³to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a ¹meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs ²according as his hand shall attain unto, and an hin of oil ³to an ephah.

8 ^aAnd when the prince shall enter, he shall go in by the way of the ¹porch of *that* gate, and he shall go forth by ²the way thereof.

Enter and Leave by Separate Gates

9 But when the people of the land ^ashall come before the LORD in the ¹solemn feasts, he that entereth in by the way of the north ^bgate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth ²over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the ¹feasts and in the ²solemnities ^athe ³meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he ⁴is able to give, and an hin of oil ⁵to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, ^aone shall then open him the gate that ¹looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

The Daily Offerings

13 ^aThou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it ¹every morning.

14 And thou shalt prepare a ¹meat offering ²for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to ³temper with the fine flour; a ¹meat offering ⁴continually by a perpetual ⁵ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the ¹meat offering, and the oil, every morning for a ^acontinual ²burnt offering.

16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to ^athe year of liberty; but it shall return to the prince: but his inheritance shall be his sons' ¹for them.

18 Moreover ^athe prince shall not

46:11 ^aEzek. 46:5, 7
¹festivals
²appointed feasts
³grain or meal
⁴wants
⁵with every
 46:12 ^aEzek. 44:3; 46:1, 2, 8
¹faces
 46:13 ^aEx. 29:38; Num. 28:3-5
¹Lit. morning by morning
 46:14 ¹grain or meal
²with
³moisten
⁴regularly
⁵Lit. statute
 46:15 ^aEx. 29:42; Num. 28:6
¹grain or meal
²regular
 46:17 ^aLev. 25:10
¹it shall become theirs
 46:18 ^aEzek. 45:8

¹property
 46:19 ^aEzek. 42:13
¹extreme western end
 46:20 ^a2 Chr. 35:13
^bLev. 2:4, 5, 7
^cEzek. 44:19
¹grain or meal
 46:22 ¹enclosed courts of
²the same size
 46:23 ¹building stones
²cooking hearths
 46:24 ^aEzek. 46:20
¹Kitchens
²The temple
 47:1 ^aPs. 46:4; Is. 30:25; 55:1; [Jer. 2:13]; Joel 3:18; Zech. 13:1; 14:8; [Rev. 22:1, 17]
¹The temple
²flowed

take of the people's inheritance by oppression, to thrust them out of their ¹possession; *but* he shall give his sons inheritance out of his own ¹possession: that my people be not scattered every man from his ¹possession.

The Places for Cooking Offerings

19 After he brought me through the entry, which *was* at the side of the gate, into the holy ^achambers of the priests, which looked toward the north: and, behold, there *was* a place on the ¹two sides westward.

20 Then said he unto me, This *is* the place where the priests shall ^aboil the trespass offering and the sin offering, where they shall ^bbake the ¹meat offering; that they bear *them* not out into the utter court, ^cto sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* ¹courts joined of forty cubits long and thirty broad: these four corners *were* of ²one measure.

23 And *there was* a row of ¹building round about in them, round about them four, and *it was* made with ²boiling places under the rows round about.

24 Then said he unto me, These *are* the ¹places of them that boil, where the ministers of ²the house shall ^aboil the sacrifice of the people.

The Eastward Flowing River

47 Afterward he brought me again unto the door of ¹the house; and, behold, ^awaters ²issued out from under the threshold of the house eastward: for the forefront of ¹the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

47:1—48:35. The final two chapters of the book describe the new land. Since God now has a redeemed people and a divine constitution or covenant, the land remained as the only necessity in order to have a holy nation. A major feature of the new land will be a life-giving river flowing from the

temple (47:1–12). The mention of fishermen (v. 10) and marshes (v. 11) prohibit the conclusion that the river should be taken figuratively. The boundaries of the land are described as well (47:13–23), since this was an important feature of God's covenant with Abraham (Gen. 12:1–3; 13:14–17; 15:17–21) that

2 Then brought he me out of the way of the ¹gate northward, and led me ²about the way without unto the utter gate by the way that ³looketh ^aeastward; and, behold, there ran out waters on the right side.

3 And when ^athe man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the ¹loins.

5 Afterward he measured a thousand; *and it was* a river that I could not ¹pass over: for the waters were risen, ²waters to swim in, a river that could not be ³passed over.

The River Brings Life to the Land

6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the ¹brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many ^atrees on the one side and on the other.

8 Then said he unto me, These waters ¹issue out toward the east ²country, and go down into the ³desert, and go into ⁴the sea: ⁵*which being* brought forth into the sea, the waters shall be healed.

47:2 ^a Ezek. 44:1, 2
¹ north gate
² around on the outside
³ faces
 47:3 ^a Ezek. 40:3
 47:4 ¹ waist
 47:5 ¹ cross
² waters one must swim
³ crossed
 47:6 ¹ bank
 47:7 ^a [Is. 60:13, 21; 61:3; Ezek. 47:12; Rev. 22:2]
 47:8 ¹ flow
² region
³ Heb. *Arabah*, Jordan Valley
⁴ The Dead Sea
⁵ when it reaches the sea

47:10 ^a Num. 34:3; Josh. 23:4; Ezek. 48:28
¹ fishermen
² by it
³ The Mediterranean
 47:11 ¹ swamps
² marshes
 47:12 ^a Ezek. 47:7; [Rev. 22:2]
^b Job 18:16; [Ps. 1:3; Jer. 17:8]
^c [Rev. 22:2]
¹ food
² wither
³ fail
⁴ every month
⁵ healing
 47:13 ^a Num. 34:1–29
^b Gen. 48:5;
 1 Chr. 5:1; Ezek. 48:4, 5

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the ¹fishers shall stand ²upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish ^aof ³the great sea, exceeding many.

11 But the ¹miry places thereof and the ²marishes thereof shall not be healed; they shall be given to salt.

12 And ^aby the river upon the bank thereof, on this side and on that side, shall grow all trees for ¹meat, ^bwhose leaf shall not ²fade, neither shall the fruit thereof ³be consumed: it shall bring forth new fruit ⁴according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for ¹meat, and the leaf thereof for ^cmedicine.⁵

The Borders of the Land

13 Thus saith the Lord GOD; This *shall be* the ^aborder, whereby ye shall inherit the land according to the twelve tribes of Israel: ^bJoseph *shall have two* portions.

must now be fulfilled. All 12 **tribes** will be allotted land, as in ancient Canaan (48:1–29), and even the **gates of the city** will contain their **names** (48:30–34). The most significant thing about the New Jerusalem, however, is its new name: **The LORD is there** (48:35; cf. Joel 3:17, 21). Ezekiel has prophesied much

about the destruction of Jerusalem and the removal of God's glory (Ezek. 10, 11) and blessing. His listeners were then no doubt encouraged to realize that the nation's fortunes would ultimately be reversed, and God would again dwell in their midst in an even greater and more glorious sense.



MILLENNIAL SACRIFICES

47:1–12. One feature of the millennial kingdom will be a rebuilt temple, complete with animal sacrifices. Since the Scriptures indicate that much typological significance of both the temple and its service has already been fulfilled by Christ, we might question the need for a temple or for animal sacrifice in the next dispensation. But the temple might (1) demonstrate God's holiness; (2) provide a dwelling place for the glory of God; (3) perpetuate a memorial of sacrifice; (4) become a center for divine government; and (5) assure victory over the curse. **Illustration:** The sacrifices in the Millennium will be memorial, much as the observance of the Lord's Supper is memorial today. When both practices were instituted, they were pointing typologically to the atoning death of Christ. At no time did the sacrifices or the Lord's Supper have atoning value, though the atonement message is central to their symbolism. When practiced after the Cross, both can have only a memorial significance. **Application:** As the believer confesses his sin (1 John 1:9) God will forgive and cleanse. (First Reference, Ezek. 47:1–12; Primary Reference, Ezek. 47:1–12; cf. Rev. 20:12.)

14 And ye shall inherit it, one ¹as well as another: *concerning* the which I ¹lifted² up mine hand to give it unto your fathers: and this land shall ^bfall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, ^athe way of Hethlon, as men go to ^bZedad;

16 ^aHamath, ^bBerothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be ^aHazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure ¹from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to ^athe waters of ¹strife *in* Kadesh, the ²river to the great sea. And *this is* ³the south side ⁴southward.

20 The west side also *shall be* the great sea from the ¹border, till a man come ²over against Hamath. This *is* the west side.

The Land Divided Among the Tribes

21 So shall ye ^adivide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by ^alot for an inheritance unto you, ^band to the strangers that sojourn among you, which shall beget children among you: ^cand they shall be unto you as ¹born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

47:14 ^a Gen. 12:7; 13:15; 15:7; 17:8; 26:3; 28:13; Deut. 1:8; Ezek. 20:5, 6, 28, 42
^b Ezek. 48:29
¹ *equally with*
² Took an oath
47:15 ^a Ezek. 48:1
^b Num. 34:7, 8
47:16 ^a Num. 34:8
^b 2 Sam. 8:8
47:17 ^a Num. 34:9; Ezek. 48:1
47:18 ¹ Lit. *from between*
47:19 ^a Num. 20:13; Deut. 32:51; Ps. 81:7; Ezek. 48:28
¹ Heb. *Meribah*
² *brook*
³ *toward Teman*
⁴ *to the Negev*
47:20 ¹ southern border
² *opposite*
47:21 ^a Ezek. 45:1
47:22 ^a Num. 26:55, 56
^b [Eph. 3:6; Rev. 7:9, 10]
^c [Acts 11:18; 15:9; Gal. 3:28; Eph. 2:12-14; Col. 3:11]
¹ *native-born*
48:1 ^a Ezek. 47:15
^b Josh. 19:40-48
¹ *in the direction of*
² Lit. *one*
48:2 ^a Josh. 19:24-31
48:3 ^a Josh. 19:32-39
48:4 ^a Josh. 13:29-31; 17:1-11, 17, 18
48:5 ^a Josh. 16:5-10; 17:8-10, 14-18
48:6 ^a Josh. 13:15-23
48:7 ^a Josh. 15:1-63; 19:9
48:8 ^a Ezek. 45:1-6
^b [Is. 12:6; 33:20-22]; Ezek. 45:3, 4
¹ *district which you shall set apart*
² Or *cubits*
48:9 ¹ *district*
48:10 ¹ *district*
48:11 ^a Ezek. 40:46; 44:15
¹ *consecrated*

The Land Portions for Seven Tribes

48 Now these *are* the names of the tribes. ^aFrom the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, ¹to the coast of Hamath; for these are his sides east *and* west; ²a *portion for* ^bDan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* ^aAsher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* ^aNaphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* ^aManasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* ^aEphraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* ^aReuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* ^aJudah.

The Lord's Portion

8 And by the border of Judah, from the east side unto the west side, shall be ^athe ¹offering which ye shall offer of five and twenty thousand ²reeds *in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the ^bsanctuary shall be in the midst of it.

9 The ¹oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand *in* length, and of ten thousand *in* breadth.

10 And for them, *even* for the priests, shall be *this* holy ¹oblation; toward the north five and twenty thousand *in* length, and toward the west ten thousand *in* breadth, and toward the east ten thousand *in* breadth, and toward the south five and twenty thousand *in* length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are ¹sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children

of Israel went astray, ^bas the Levites went astray.

12 And ^{this} ¹oblation of the land that is ²offered shall be unto them a thing most ^aholy by the border of the Levites.

13 And ¹over against the border of the priests the ^aLevites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 ^aAnd they shall not sell of it, neither exchange, nor alienate ¹the firstfruits of the land: for *it is* holy unto the LORD.

15 ^aAnd the five thousand, that are left in the breadth ¹over against the five and twenty thousand, shall be ^ba ²profane *place* for the city, for dwelling, and for ³suburbs: and the city shall be in the ⁴midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the ¹suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the ¹residue in length ²over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be ³over against the oblation of the holy *portion*; and the ⁴increase thereof shall be for food unto ⁵them that serve the city.

19 ^aAnd ¹they that serve the city shall ²serve it out of all the tribes of Israel.

20 All the ¹oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall ²offer the holy oblation foursquare, with the ³possession of the city.

21 ^aAnd the ¹residue *shall be* for the prince, on the one side and on

48:11 ^bEzek.

44:10, 12

48:12 ^aEzek.

45:4

¹ district

² set apart

48:13 ^aEzek.

45:5

¹ opposite

48:14 ^a Ex.

22:29; Lev.

27:10, 28, 33;

Ezek. 44:30

¹ this best part

48:15 ^a Ezek.

45:6

^b Ezek. 42:20

¹ along the

edge of

² for general

use by

³ common-land

⁴ center

48:17

¹ common-land

48:18 ¹ rest of the

² alongside the

district

³ adjacent to the

district

⁴ produce

⁵ the workers of

48:19 ^a Ezek.

45:6

¹ the workers of

² cultivate

48:20 ¹ district

² set apart the

holy district

³ property

48:21 ^a Ezek.

34:24; 45:7;

48:22

¹ remainder

^b Ezek. 48:8, 10

² district

³ property

⁴ next to

⁵ tribal portions

⁶ it shall belong

to

⁷ The temple

48:22 ^a Josh.

18:21-28

¹ apart from

48:23 ¹ Lit. one

48:24 ^a Josh.

19:1-9

48:25 ^a Josh.

19:17-23

48:26 ^a Josh.

19:10-16

48:27 ^a Josh.

13:24-28

48:28 ^a Gen.

14:7; 2 Chr. 20:2;

Ezek. 47:19

^b Ezek. 47:10,

15, 19, 20

¹ Heb. Meribah

² along the

brook

48:29 ^a Ezek.

47:14, 21, 22

48:30 ¹ exits

48:31 ^a [Rev.

21:10-14]

the other of the holy ²oblation, and of the ³possession of the city, ⁴over against the five and twenty thousand of the ²oblation toward the east border, and westward ⁴over against the five and twenty thousand toward the west border, ⁴over against the ⁵portions ⁶for the prince: and it shall be the holy ²oblation; ^band the sanctuary of ⁷the house *shall be* in the midst thereof.

22 Moreover ¹from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of ^aBenjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* ¹a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, ^aSimeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, ^aIssachar *have* a *portion*.

26 And by the border of Issachar, from the east side unto the west side, ^aZebulun *have* a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, ^aGad *have* a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* ^athe waters of ¹strife in Kadesh, and ²to the river toward the ^bgreat sea.

29 ^aThis *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

The Twelve Gates of the City

30 And these *are* the ¹goings out of the city on the north side, four thousand and five hundred measures.

31 ^aAnd the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and

three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred ¹measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

48:33 ¹ Or cubits
48:35 ^a Jer. 23:6;
 33:16
^b Is. 12:6; 14:32;
 24:23; Jer. 3:17;
 8:19; 14:9; Ezek.
 35:10; Joel 3:21;
 Zech. 2:10; Rev.
 21:3; 22:3
¹ Or cubits
² Heb. YHWH
Shammah

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand ¹measures: *and the name of the city from that day shall be,* ^bThe² LORD *is there.*

48:32. Ezekiel describes the glory of future (perhaps millennial) Israel listing its tribal allotments and naming the gates of the city of Jerusalem for the twelve tribes of Israel, including the **gate of Dan** (48:32). However, John's list of the 12 tribes which are sealed by God in the future omits the name of Dan (Rev. 7:4–8) and presumably from the list of gates in the New Jerusalem (Rev. 21:9–13). Most biblical scholars attribute

this to Dan's apostasy (Judg. 18; 1 Kin. 12:25–30).

48:35. Ezekiel concludes his prophecy by announcing that the Jerusalem of the future will receive a new name: **The LORD is there**, symbolizing the permanence of the divine presence in the new city. The glory which Ezekiel saw depart from the old city will one day return to a glorious new city with a new temple in the eschatological future (cf. Zech. 14:1–21).

The Book of
DANIEL

Title. The title of the book comes from the name of its chief character and author.

Authorship. The authenticity of few books in the Bible has been more furiously assailed by critics than the Book of Daniel. The primary reasons for this negativism are: (1) The book is said to make several historical blunders. (2) The language of the book includes Aramaic, Persian, and Greek words said to be characteristic of a later period. (3) The position of the book in the third part of the threefold division of the Old Testament Canon (Law, Prophets, and Writings) shows that it was written too late to be placed in the collection of the Prophets. (4) The book contains many examples of historical events that occurred long after the time of the traditional date for Daniel.

The arguments for the book's authenticity however are quite convincing and answer well negative doubts: (1) The charges of historical blunders have proved false in the past (e.g., the mention of Belshazzar, now firmly established by the discovery of the Nabonidus Chronicle, was once thought to be a mistake). Present problematic passages will eventually likewise be solved. (2) Not only do the international contacts of the Neo-Babylonian Empire account for the presence of foreign words but recent linguistic research has rendered obsolete the argument concerning the supposed lateness of Daniel's language. (3) Daniel was a statesman as well as a prophet, and could thus easily be included in the writings. (4) Since God is the Sovereign of history, He can inspire men to record

accurate predictions of events both near and far. (5) Jesus quoted Daniel as a prophet (Matt. 24:15; Mark 13:14). (6) Daniel's contemporaries mention him as a person known for his righteousness and wisdom (Ezek. 14:14, 20; 28:3). (7) Ancient authorities, both Jewish and Christian, accepted the book's authenticity. (8) Taken at face value, the book purports to be a document of the sixth century B.C., written by a prophet of God. There is no good reason to reject Daniel's authorship of the book.

Little is known of Daniel's background, but he was clearly of royal birth (1:3, 6) and was above average physically and mentally (1:4). Probably taken captive as a teenager (605 B.C.), he lived until at least the third year of Cyrus (536 B.C., 10:1), or well into his eighties.

Date. If the claims of the book are taken at face value, it was written during the lifetime of Daniel at various periods between the time he was captured and the third year of Cyrus (605–536 B.C.) or, simply, the sixth century B.C. The dates of the three kings mentioned in the book are well known: Nebuchadnezzar (605–562 B.C.), Belshazzar (553–539 B.C.), and Cyrus (559–529 B.C.). Cyrus's reign over Babylon, the scene of the later chapters of Daniel, began in 539 B.C.

Interpretation and Purpose. The interpretation of the book can be determined only by understanding its historical background. In 626 B.C. Nabopolassar of Babylon freed his city from Assyrian control and thus began the Neo-Babylonian Empire. In 612 B.C. Babylonia and Media together defeated the Assyrians and destroyed Nineveh, their capital. Nabopolassar was succeeded by his son

Nebuchadnezzar in 605 B.C., shortly after the latter had defeated the Egyptians at Carchemish. The Babylonians were then the undisputed masters of the ancient Near East. In the first of three campaigns against Judah, Nebuchadnezzar took Daniel and his three friends, among others, captive to Babylon (605 B.C.). Later campaigns resulted in the taking of 10,000 captives, including Ezekiel (597 B.C.), and, finally, the destruction of the temple and city itself (586 B.C.). Four successive Babylonian kings are not mentioned in Daniel: Amel-marduk (the Evil-merodach of the Bible, 562–560 B.C.), Nergalsharusur (the Nergal-sharezer of Jer. 39:3, known to the Greeks as Neriglissar, 560–556 B.C.); Labashi-marduk (556 B.C.); and Nabonidus (555–539 B.C.). However, the final king of the Empire, Belshazzar (553–539 B.C.), is an important figure in Daniel’s account. Belshazzar, although a co-regent with his father Nabonidus, was in fact the reigning monarch for much of his father’s term. During Belshazzar’s rule Daniel had the vision of the four beasts (ch. 7) and the vision of the ram and the male goat (ch. 8). The famous “handwriting on the wall” (ch. 5) was a prediction

of Belshazzar’s fall, since the city was taken that night (Oct. 12, 539 B.C.) by Cyrus the Persian. Cyrus is the only Persian king mentioned in the book. Darius is clearly identified as a Mede and should not be confused with a later Persian king by the same name.

The purposes in writing the book are several: (1) It presents a divine philosophy of history. God is represented as the Sovereign over all of history. He moves men and nations according to His will (4:35). (2) It provides a prophetic framework for the future—that period called by Jesus “the times of the Gentiles” (Luke 21:24). The world empires mentioned in chapters 2 and 7 show the ultimate fortunes of Gentile powers. (3) It explains other portions of Scripture. The Book of Revelation could not be understood apart from the Book of Daniel. Revelation 4–19 is a commentary on the events of Daniel’s “seventieth week” (Dan. 9:27). (4) It served as a book of encouragement to the Babylonian exiles, whose hearts were no doubt lightened by Daniel’s predictions of the ultimate triumph of Israel over her enemies.

OUTLINE OF DANIEL

I. God’s program for Daniel	1:1–21	III. God’s program for Israel	8:1—12:13
A. The deportation of Daniel	1:1–7	A. The vision of the ram and the he goat	8:1–27
B. The dedication of Daniel	1:8–16	B. The vision of the 70 “weeks”	9:1–27
C. The prosperity of Daniel	1:17–21	C. The final vision	10:1—12:13
II. God’s program for the Gentiles	2:1—7:28	1. The preparation of Daniel	10:1—11:1
A. The dream of Nebuchadnezzar	2:1–49	2. Events from Daniel’s time to the Tribulation	11:2–35
B. The image of Nebuchadnezzar	3:1–30	3. Events during the Tribulation	11:36—12:1
C. The humiliation and restoration of Nebuchadnezzar	4:1–37	4. Events at the end of the Tribulation	12:2, 3
D. The feast of Belshazzar	5:1–31	5. Conclusion	12:4–13
E. The deliverance of Daniel	6:1–28		
F. The dream of Daniel	7:1–28		

Babylon's Siege of Jerusalem

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with ^apart of the vessels of ¹the house of God: which he carried ^binto the land of Shinar to the house of his god; ^cand he brought the vessels into the treasure house of his god.

Well-Favoured Men Are Chosen

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring ^acertain of the children of Israel, and of the king's ¹seed, and of the princes;

4 ¹Children ^ain whom *was* no blemish, but ²well favoured, and

1:1 ^a2 Kin. 24:1, 2; 2 Chr. 36:5-7; Jer. 25:1; 52:12-30
1:2 ^a2 Chr. 36:7; Jer. 27:19, 20; Dan. 5:2
^b Gen. 10:10; 11:2; Is. 11:11; Zech. 5:11
^c 2 Chr. 36:7
¹ The temple
1:3 ^a2 Kin. 20:17, 18; Is. 39:7
¹ *descendants*
1:4 ^a Lev. 24:19, 20
¹ *Young men*
² *good-looking*

^b Acts 7:22
³ *possessing*
⁴ *quick to understand*
⁵ *Serve*
⁶ *literature, lit. writing*
1:5 ^a Gen. 41:46; 1 Sam. 16:22; 1 Kin. 10:8; Dan. 1:19
¹ *food*
² *training*
³ *Serve*

skilful in all wisdom, and ³cunning in knowledge, and ⁴understanding science, and such as *had* ability in them to ⁵stand in the king's palace, and ^bwhom they might teach the ⁶learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's ¹meat, and of the wine which he drank: so ²nourishing them three years, that at the end thereof they might ^astand³ before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 ^aUnto whom the prince of the eunuchs gave names: ^bfor he gave unto ¹Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach;

1:7 ^a Gen. 41:45; 2 Kin. 24:17 ^b Dan. 2:26; 4:8; 5:12
¹ *Lit. God Is My Judge*

1:1, 2. In the third year of the reign of Jehoiakim seems to conflict with Jeremiah's statement that Nebuchadnezzar besieged the city in the fourth year of Jehoiakim (Jer. 25:1). The most likely solution is that Jeremiah used the Jewish system of counting regnal years; that is, any portion of a king's reign before the first New Year, however short, was counted as Year One. Daniel, on the other hand, evidently used the Babylonian system in which the first year (or portion of a year) was counted as the accession year and the next year as the first year. **Nebuchadnezzar** (also spelled Nebuchadrezzar) means "O Nabu [a Babylonian god], protect my boundary (stone)." The invasion of Jerusalem, occurring in 605 B.C., begins the period when Gentiles occupy the/cot /cof land of Israel. It is

called by Jesus "the times of the Gentiles" (Luke 21:24). **Land of Shinar** is an ancient name for Babylonia.

1:3. Of the king's seed: Daniel and his friends were of royal blood.

1:5. These young men, after their training, would easily serve as liaisons between Babylon and Judah, or even as hostages to keep Judah's kings submissive.

1:7. The name changes are a good example of attempted "brainwashing." All four young men had good Hebrew names that reflected their godly heritage. They were given, instead, Babylonian names that denoted praise of Babylonian gods. Daniel ("God Is My Judge") was changed to Belteshazzar ("Bel Will Protect"), Hananiah ("God Is Gracious") to Shadrach ("Inspiration of the Sun"), Mishael ("God Is Without



1:1 Nebuchadnezzar ruled Babylonia from 605 to 562 B.C. He was the son of Nabopolassar, founder of the Chaldean dynasty. Nebuchadnezzar was the most powerful and longest-reigning king of the Neo-Babylonian period (626–539 B.C.). Nebuchadnezzar was an able but cruel ruler (cf. 2 Kin. 25:7), stopping at nothing to subdue peoples who blocked his path of conquest. He subjugated Jerusalem, burned Solomon's temple, and exiled the Israelites to Babylonia (597–581 B.C.). Daniel 1–5 is an account of Jews in the court of Nebuchadnezzar, including apocalyptic visions. Jeremiah counseled submission to Nebuchadnezzar, whom he viewed as the tool of God's wrath (Jer. 27:6). Nebuchadnezzar's famous "hanging gardens" in Babylon were among the seven wonders of the ancient world. He was the "head of gold" in Daniel's famous vision of chapter 2. (First Reference, Dan. 1:1; Primary References, Dan. 1–5.)



1:1 Babylon was an ancient walled city between the Tigris and Euphrates rivers and the capital of the Neo-Babylonian Empire. Daniel and his three friends were among the leading citizens of the nation of Judah who were carried to Babylon as captives during the years 605–586 B.C. Biblical writers often portrayed this ancient capital of the Babylonian peoples as the model of paganism and idolatry (4:30; Jer. 51:44). Nebuchadnezzar II (ruled 605–562 B.C.), the greatest king of Babylon, enlarged the capital city to an area of six square miles and beautified it with magnificent buildings. This period of the city's development has been the focal point of all archaeological research done in Babylon. The city had a massive double wall spanning both sides of the Euphrates River. There were eight major gates set into these walls. The city contained a palace complex with the famous terraced "hanging gardens" on the northwest side of the palace. Nebuchadnezzar built these gardens for one of his foreign wives to remind her of the scenery of her homeland. The city surrendered to the Persians in 539 B.C., and the Persians willingly submitted to Alexander the Great in 331 B.C. Isaiah and Jeremiah predicted the downfall of the city of Babylon (Is. 14:22; 21:9; 43:14; Jer. 50:9; 51:37), which today lies in ruins in Iraq.

and to Mishael, of Meshach; and to Azariah, of Abed-nego.

Daniel's Request

8 But Daniel purposed in his heart that he would not defile himself ^awith the portion of the ¹king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now ^aGod had brought Daniel into favour and ¹tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse ¹liking than the ²children which *are* of your ³sort? then shall ye make *me* endanger my head to the king.

Daniel's Proposal

11 Then said Daniel to ¹Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 ¹Prove thy servants, I beseech thee, ten days; and let them give us ²pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

Equal") to Meshach ("Belonging to Aku"), and Azariah ("The Lord Is My Helper") to Abednego ("Servant of Nego"). Their new names were intended to give them a Babylonian, rather than a Hebrew, identification. The rest of the book shows that, although the Babylonians could change the young men's names, they could not change their character.

1:8. The king's meat no doubt included food prohibited to the Jews. It may have been offered to idols as well.

1:8 ^a Lev. 11:47; Deut. 32:38; Ezek. 4:13; Hos. 9:3

¹ king's delicacies
1:9 ^a Gen. 39:21; 1 Kin. 8:50; [Job 5:15, 16]; Ps. 106:46; [Prov. 16:7]; Acts 7:10; 27:3

¹ sympathy
1:10 ¹ looking
² young men
³ age
1:11 ¹ Or the steward
1:12 ¹ Test
² vegetables

1:14 ¹ tested

1:15 ¹ better

² food

1:16 ¹ Or the

steward

² food

³ vegetables

1:17 ^a 1 Kin.

3:12, 28; 2 Chr.

1:10-12; [Luke

21:15; James

1:5-7]

^b Acts 7:22

^c Num. 12:6;

2 Chr. 26:5;

Dan. 5:11, 12,

14; 10:1

¹ young men

² literature

1:18 ¹ would

² chief

1:19 ^a Gen.

41:46; [Prov.

22:29]; Dan. 1:5

¹ examined, lit.

¹ talked

² Served

1:20 ^a 1 Kin. 10:1

¹ questioned

1:21 ^a Dan. 6:28;

10:1

14 So he consented to them in this matter, and ¹proved them ten days.

15 And at the end of ten days their countenances appeared ¹fairer and fatter in flesh than all the children which did eat the portion of the king's ²meat.

16 Thus ¹Melzar took away the portion of their ²meat, and the wine that they should drink; and gave them ³pulse.

The Wisdom of Daniel and His Friends

17 As for these four ¹children, ^aGod gave them ^bknowledge and skill in all ²learning and wisdom: and Daniel had ^cunderstanding in all visions and dreams.

18 Now at the end of the days that the king had said he ¹should bring them in, then the ²prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king ¹communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore ^astood² they before the king.

20 ^aAnd in all matters of wisdom and understanding, that the king ¹enquired of them, he found them ten times better than all the magicians and astrologers that *were* in all his realm.

21 ^aAnd Daniel continued *even* unto the first year of king Cyrus.

1:15. The success of Daniel's plan was due more to the sovereignty of God in blessing his spiritual commitment than it was to the diet. Certain kinds of meat were not prohibited to the Jews, but a vegetarian diet in this case may have been inherently superior to the king's table.

1:21. Unto the first year of king Cyrus does not contradict 10:1, where a revelation was given to Daniel in the third year of Cyrus. The purpose of 1:21 is to give a chronological overview of Daniel's ministry: he served from the time of Nebuchadnezzar to the time of Cyrus.



1:6 Daniel was a great prophet during the period of the captivity of God's covenant people in Babylon and Persia. Daniel was a teenager when he was taken from Jerusalem into captivity in 605 B.C. He was in his eighties when he received the vision of the prophecy of the 70 weeks (ch. 9). In more than 60 years of his life in Babylon, Daniel faced many challenges. But in all those years, he grew stronger in his commitment to God. Daniel was a prophet, but he also served as an adviser in the courts of foreign kings. He remained in governmental service throughout the reigns of the Babylonian kings and into the reign of Cyrus the Persian, after Persia became the dominant world power (v. 21; 10:1). From his youth, Daniel was determined to live by God's law in a foreign land (vv. 8-16). In moments of crisis, he turned first to God in prayer (2:14-23); his enemies even used his regular prayer time to trap him (6:10, 11). The book paints a beautiful picture of a man of God who lived out his commitment in very troubled times. Daniel's prophecies are noted for their many eschatological features. (First Reference, Dan. 1:6; Primary References, the Book of Daniel.)

Nebuchadnezzar's Dreams

2 And in the second year of the reign of Nebuchadnezzar dreamed dreams, ^awherewith his spirit was troubled, and ^bhis sleep ¹brake from him.

2 ^aThen the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to ¹shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to ¹know the dream.

4 Then spake the Chaldeans to the king in ¹Syriack, ^aO king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The ¹thing is ²gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be ^acut in pieces, and your houses shall be made ³a dunghill.

6 ^aBut if ye ¹shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore ¹shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will ¹shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would ¹gain the time, because ye see the thing is ²gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the ¹time be changed: therefore tell me the dream, and I shall know that ye can ²shew me the interpretation thereof.

2:1 ^a Gen. 40:5-8; 41:1, 8; Job 33:15-17; Dan. 2:3; 4:5
^b Esth. 6:1; Dan. 6:18

¹ left him

2:2 ^a Gen. 41:8; Ex. 7:11; Is. 47:12, 13; Dan. 1:20; 2:10, 27; 4:6; 5:7

¹ tell

2:3 ¹ Or understand

2:4 ^a 1 Kin. 1:31; Dan. 3:9; 5:10; 6:6, 21

¹ Aramaic, the text is written in Aramaic from here through 7:28.

2:5 ^a 2 Kin. 10:27; Ezra 6:11; Dan. 3:29

¹ decree

² certain with me

³ an ash heap

2:6 ^a Dan. 5:16

¹ tell

2:7 ¹ give

2:8 ¹ gain time

² certain with me

2:9 ¹ situation

² give

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a ¹rare thing that the king requireth, and there is ²none other that can shew it before the king, ^aexcept the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought ^aDaniel and his fellows to be slain.

Daniel's Request

14 Then Daniel answered with counsel and ¹wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree so ¹hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would ¹shew the king the interpretation.

17 Then Daniel went to his house, and made the ¹thing known to Hananiah, Mishael, and Azariah, his companions:

18 ^aThat they ¹would desire mercies ²of the God of heaven concerning this secret; that Daniel and his fellows should not ³perish with the rest of the wise *men* of Babylon.

Thanksgiving for the Answered Prayer

19 Then was the secret revealed unto Daniel ^ain a night vision. Then Daniel blessed the God of heaven.

2:4. Syriack (better "Aramaic"): The text of 2:46—7:28 is written in Aramaic, the lingua franca of the Gentiles, because these chapters deal with God's program for the Gentiles. The rest of the book is in Hebrew.

2:8. What had **gone from** the king was not his

memory of the dream but the command (Aram. *azda*) to reveal it and interpret it.

2:16. Daniel was obviously held in high esteem, as his ready access to the king demonstrates.

2:17, 18. Even though Daniel had special, God-given abilities, he and his friends still had to pray.

2:11 ^a Gen. 41:39; Dan. 5:11

¹ Or difficult

² no other who can tell it to

2:13 ^a Dan. 1:19, 20

¹ understanding

2:15 ¹ urgent or harsh

2:16 ¹ tell

2:17 ¹ decree

2:18 ^a [Dan. 9:9; Matt. 18:19]

¹ might seek

² Lit. from before

³ be destroyed

2:19 ^a Num. 12:6; Job 33:15; [Prov. 3:32]; Amos 3:7

20 Daniel answered and said, ^aBlessed be the name of God for ever and ever: ^bfor wisdom and might are his:

21 And he changeth ^athe times and the seasons: ^bhe removeth kings, and ¹setteth up kings: ^che giveth wisdom unto the wise, and knowledge to them that ²know understanding:

22 ^aHe revealeth the deep and secret things: ^bhe knoweth what *is* in the darkness, and ^cthe light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we ^adesired¹ of thee: for thou hast *now* made known unto us the king's matter.

Daniel Interprets for the King

24 Therefore Daniel went in unto Arioch, whom the king had ¹ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will ²shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man ¹of the captives of Judah, that will make known unto the king the interpretation.

2:20 ^aPs. 113:2
^b[1 Chr. 29:11, 12; Job 12:13; Ps. 147:5; Jer. 32:19; Matt. 6:13; Rom. 11:33]

2:21 ^aPs. 31:15; Esth. 1:13; Dan. 2:9; 7:25

^bJob 12:18; [Ps. 75:6, 7; Jer. 27:5; Dan. 4:35]

^c1 Kin. 3:9, 10; 4:29; [James 1:5]

¹raises up
²have

2:22 ^aJob 12:22; Ps. 25:14; [Prov. 3:22]

^bJob 26:6; Ps. 139:12; [Is. 45:7; Jer. 23:24; Heb. 4:13]

^c[Ps. 36:9]; Dan. 5:11, 14; [1 Tim. 6:16; James 1:17; 1 John 1:5]

2:23 ^aPs. 21:2, 4; Dan. 2:18, 29, 30

¹asked

2:24 ¹appointed

²tell

2:25 ¹Lit. of the sons of the captivity

2:27 ¹declare

2:28 ^aGen. 40:8; Amos 4:13

^bGen. 49:1; Is. 2:2; Dan. 10:14; Mic. 4:1

¹has made known

2:29 ^a[Dan. 2:22, 28]

2:30 ^aActs 3:12

^bDan. 2:47

¹understand

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, ¹shew unto the king;

28 ^aBut there is a God in heaven that revealeth secrets, and ¹maketh known to the king Nebuchadnezzar ^bwhat shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: ^aand he that revealeth secrets maketh known to thee what shall come to pass.

30 ^aBut as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, ^band that thou mightest ¹know the thoughts of thy heart.

The Great Image

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent,

2:29. What shall come to pass: Nebuchadnezzar's dream was a divinely intended prophetic view of the future.

CORRELATION OF DREAMS AND VISIONS IN DANIEL

	Image— Chapter 2	Beasts— Chapter 7	Beasts— Chapter 8	Kingdoms Represented
The Times of the Gentiles	Head of fine gold	Like a lion with eagle's wings		Babylon
	Chest and arms of silver	Like a bear	Ram with two horns	Medo-Persia
	Belly and thighs of bronze	Like a leopard with four wings and four heads	Male goat with one great horn, four horns and little horn	Greece
	Legs of iron, feet of iron and clay	Incomparable beast with ten horns and little horn		Rome
	Stone that becomes a great mountain	Messiah and saints receive the kingdom		Kingdom of God

stood before thee; and the form thereof *was* ¹terrible.

32 ^aThis image's head *was* of fine gold, his breast and his arms of silver, his belly and his ¹thighs of ²brass,

33 His legs of iron, his feet part of iron and part of ¹clay.

34 ¹Thou sawest till that a stone was cut out ^awithout hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 ^aThen was the iron, the clay, the brass, the silver, and the gold, ¹broken to pieces together, and became ^blike the chaff of the summer threshingfloors; and the wind carried them away, that ^cno ²place was found for them: and the stone that smote the image ^dbecame a great mountain, ^eand filled the whole earth.

The Interpretation

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 ^aThou, O king, *art* a king of kings: ^bfor the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 ^aAnd wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. ^bThou *art* this head of gold.

39 And after thee shall arise ^aanother kingdom ^binferior to thee, and another third kingdom of ¹brass, which shall bear rule over all the earth.

40 And ^athe fourth kingdom shall be strong as iron: forasmuch as iron

2:31 ¹ awesome

2:32 ^a Dan.

2:38, 45

¹ loins or sides

² bronze

2:33 ¹ Or baked

clay

2:34 ^a Dan. 8:25;

[Zech. 4:6];

2 Cor. 5:1; Heb.

9:24

¹ You were

seeing

2:35 ^a Dan. 7:23–

27; [Rev. 16:14]

^b Ps. 1:4; Is.

17:13; 41:15, 16;

Hos. 13:3

^c Ps. 37:10, 36

^d [Is. 2:2, 3];

Mic. 4:1

^e Ps. 80:9

¹ crushed

² trace

2:37 ^a Ezra 7:12;

Is. 47:5; Jer. 27:6,

7; Ezek. 26:7;

Hos. 8:10

^b Ezra 1:2

2:38 ^a Ps. 50:10,

11; Jer. 27:6;

Dan. 4:21, 22

^b Dan. 2:32

2:39 ^a Dan.

5:28, 31

^b Dan. 2:32

¹ bronze

2:40 ^a Dan.

7:7, 23

¹ shatters

² crush

2:41 ¹ pottery

clay

² ceramic

2:42 ^a Dan. 7:24

¹ brittle or

fragile

2:43 ¹ ceramic

² adhere

2:44 ^a Dan.

2:28, 37

^b Is. 9:6, 7; Ezek.

37:25; Dan. 4:3,

34; 6:26; 7:14,

27; Mic. 4:7;

[Luke 1:32, 33]

^c Ps. 2:9; Is.

60:12; Dan.

2:34, 35; [1 Cor.

15:24]

¹ Or crush

² Lit. put an

end to

2:45 ^a Dan. 2:35;

Is. 28:16

¹ bronze

² after this

³ trustworthy

breaketh in pieces and ¹subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and ²bruise.

41 And whereas thou sawest the feet and toes, part of ¹'potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with ²'miry clay.

42 And as the toes of the feet *were* part of iron, and part of clay, ^aso the kingdom shall be partly strong, and partly ¹broken.

43 And whereas thou sawest iron mixed with ¹'miry clay, they shall mingle themselves with the seed of men: but they shall not ²cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings ^ashall the God of heaven set up a kingdom, ^bwhich shall never be destroyed: and the kingdom shall not be left to other people, ^cbut it shall ¹break in pieces and ²consume all these kingdoms, and it shall stand for ever.

45 ^aForasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the ¹brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ²hereafter: and the dream *is* certain, and the interpretation thereof ³sure.

46 ^aThen the king Nebuchadnezzar fell upon his face, ¹and worshipped Daniel, and commanded

2:46 ^a Dan. 3:5, 7; Acts 10:25; 14:13; Rev. 19:10; 22:8

¹ prostrate before

2:32–45. The sections of the image are said to represent kingdoms. The **head ... of ... gold** is specifically stated to picture Nebuchadnezzar, or his kingdom, Babylon. The **arms of silver** represent the kingdoms of Media and Persia. The **belly and ... thighs of brass** (better "bronze") represent Greece. The **legs of iron** foreshadow the Roman Empire. The latter weakness of the Roman Empire is well represented by the dubious mixture of iron and clay. The **stone ... cut ... without hands** that destroyed the last kingdom represents Jesus Christ who, at His return, will destroy Gentile world power and **set up a kingdom, which shall never be destroyed**. After comparing the 10 toes of the image with the 10 horns of the beast in 7:24, it seems clear that the 10 toes stand for 10 kingdoms or

kings which will emanate from the Roman Empire and be in existence at the time of Christ's return. Critical scholars, in an attempt to eliminate any supernatural prophecy at this point, date the Book of Daniel in the second century B.C., after the kingdoms of Babylon, Medo-Persia, and Greece had ended. At the same time they eliminate the Roman Empire from the picture (even though it would still have been future even in the second century B.C.) by separating Media and Persia into two separate kingdoms—the second and third respectively—leaving Greece to be the final kingdom pictured in the image. However, it is plain from both history and from Daniel's usage that Media and Persia were regarded as a single unit. Note, for example, the references to the "law of the Medes and Persians" (6:8).

that they should ²offer an oblation ^band ³sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that *“your God is a God of ^bgods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.*

48 *“Then the king made Daniel a great man, ^band gave him many great gifts, and made him ruler over the whole province of Babylon, and ^cchief of the governors over all the wise men of Babylon.*

49 Then Daniel requested of the king, *a*and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *^bsat ¹*in the gate of the king.

The King's Image of Gold

3 Nebuchadnezzar the king made an image of gold, whose height was ¹threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

2:46 *b* Lev. 26:31; Ezra 6:10
² *present an offering*
³ *incense*
 2:47 *a* Dan. 3:28, 29; 4:34–37
^b [Deut. 10:17]
 2:48 *a* [Prov. 14:35; 21:1]
^b Dan. 2:6
^c Dan. 4:9; 5:11
 2:49 *a* Dan. 1:7; 3:12
^b Esth. 2:19, 21; 3:2; Amos 5:15
¹ In the king's court
 3:1 ¹ About 90 feet

3:4 *a* Dan. 4:1; 6:25
¹ *Lit. with strength*
 3:5 ¹ *horn*
² *lyre*
³ *pipes*
 3:6 *a* Jer. 29:22; Ezek. 22:18–22; Matt. 13:42, 50; Rev. 9:2; 13:15; 14:11
 3:7 ¹ *horn*
² *lyre*
³ Many mss. *pipes, and*
 3:8 *a* Ezra 4:12–16; Esth. 3:8, 9; Dan. 6:12, 13
 3:9 *a* Dan. 2:4; 5:10; 6:6, 21
 3:10 ¹ *horn*
² *lyre*
³ *pipes*
 3:12 *a* Dan. 2:49
^b Dan. 1:8; 6:12, 13
¹ *disregarded*

4 Then an herald cried ¹aloud, To you it is commanded, *“O people, nations, and languages,*

5 *That* at what time ye hear the sound of the ¹cornet, flute, harp, ²sackbut, psaltery, ³dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour *a*be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the ¹cornet, flute, harp, ²sackbut, psaltery, ³and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans *a*came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, *“O king, live for ever.*

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the ¹cornet, flute, harp, ²sackbut, psaltery, and ³dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 *“There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have ^bnot¹ regarded thee: they serve not thy gods, nor worship*

3:1. The motive for setting up the image seems to have been an attempt to unify the kingdom and promote the authority of the king. Various explanations have been offered for the grotesque dimensions of the image, 90 feet high and 9 feet wide. It may not have represented Nebuchadnezzar physically, but could have been an obelisk. It could have been a distorted figure, or the height could have included a pedestal on which the image was set.

3:5. Since some of the names of these musical instruments are Greek, some critics have argued that the book could only have been written after the conquest of Alexander the Great in the late fourth

century B.C. However, numerous contacts between Babylonia and Greece are attested much earlier. The assumption that technical musical instruments could have been imported and their Greek names retained is not unreasonable.

3:12. The fact that Daniel is not mentioned may be explained in a couple of ways: he may have been busy elsewhere with administrative affairs, or, as a higher official, may not have been required to attend the meeting. Daniel 2:49 indicates he remained in the city of Babylon whereas his friends were assigned to the wider province.

the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* “rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

The Fiery Furnace

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the ¹cornet, flute, harp, ²sackbut, psaltery, and ³dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; ^a*well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; ^band who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, ^awe ¹are not careful to ²answer thee in this matter.

17 If it be *so*, our ^aGod whom we serve is able to ^bdeliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor ^aworship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the ¹form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was ²wont to be heated.

20 And he commanded ¹the most mighty men that *were* in his army to

3:13 ^aDan. 2:12;

3:19

3:15 ^aEx. 32:32;

Luke 13:9

^bEx. 5:2; 2 Kin. 18:35; Is. 36:18-20; Dan. 2:47

¹horn

²lyre

³pipes

3:16 ^a[Matt.

10:19]

¹have no need

²Lit. *return a word to you*

3:17 ^aJob 5:19;

[Ps. 27:1, 2; Is. 26:3, 4]; Jer. 1:8; 15:20, 21; Dan. 6:19-22

^b1 Sam. 17:37;

Jer. 1:8; 15:20, 21; 42:11; Dan. 6:16, 19-22;

Mic. 7:7; 2 Cor. 1:10

3:18 ^aJob 13:15

3:19 ¹expression on his face

²usually

3:20 ¹certain mighty men of valour

3:21 ¹mantles

²leggings

³turbans

3:22 ¹Or *severe*

3:24 ¹high officials

3:25 ^a[Ps. 91:3-9]; Is. 43:2

^bJob 1:6; 38:7; [Ps. 34:7]; Dan. 3:28

¹are not

²Or *a son of the gods*

3:26 ^a[Dan. 4:2, 3, 17, 34, 35]

¹Lit. *door*

3:27 ^a[Is. 43:2]; Heb. 11:34

¹satraps

²administrators

³governors

⁴garments affected

bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ¹coats, their ²hosen, and their ³hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was ¹urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his ¹counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, ^awalking in the midst of the fire, and they ¹have no hurt; and the form of the fourth is like ^bthe² Son of God.

God's Servants

26 Then Nebuchadnezzar came near to the ¹mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the ^amost high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the ¹princes, ²governors, and ³captains, and the king's counsellors, being gathered together, saw these men, ^aupon whose bodies the fire had no power, nor was an hair of their head singed, neither were their ⁴coats changed, nor the smell of fire had passed on them.

3:18. **If not** does not indicate a lapse of faith on the part of the three men. Rather, they recognized that sometimes it was the will of God for men of God to die “in the line of duty” as they served Him. They knew that God was able to deliver them, but did not know if it was His will.

3:25. **The fourth is like the Son of God** (lit., “a son

of the gods”): Nebuchadnezzar had no knowledge of Christ and was probably saying nothing more than that a divine being was protecting the three men. The fourth person may have been the preincarnate Christ, who often appears in the Old Testament as “the angel of the LORD,” or may have been an angel sent by God to protect the men.

28 Then Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his *a*angel, and delivered his servants that trusted in him, and have ¹changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 *a*Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the *b*God of Shadrach, Meshach, and Abed-nego, shall be ^ccut in pieces, and their houses shall be made ^{1a}a dunghill: ^dbecause there is no other God that can deliver ²after this sort.

30 Then the king ¹promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

The King's Praise of God's Wonders

4 Nebuchadnezzar the king, *a*unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders *a*that the high God hath wrought toward me.

3 *a*How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* ^ban everlasting kingdom, and his dominion *is* from generation to generation.

The Troubled Visions

4 I Nebuchadnezzar was at rest in mine house, and ¹flourishing in my palace:

5 I saw a dream which made me afraid, *a*and the thoughts upon my bed and the visions of my head ^btroubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 *a*Then came in the magicians,

3:28 *a* [Ps. 34:7, 8]; Is. 37:36; [Jer. 17:7]; Dan. 6:22, 23; Acts 5:19; 12:7

¹ *frustrated*
3:29 *a* Dan. 6:26
b Dan. 2:46, 47; 4:34-37

c Ezra 6:11; Dan. 2:5
d Dan. 6:27

¹ *an ash heap*
² *like this*

3:30 ¹ Lit. *caused to prosper*

4:1 *a* Ezra 4:17; Dan. 3:4; 6:25

4:2 *a* Dan. 3:26

4:3 *a* 2 Sam. 7:16; Ps. 89:35-37; Dan. 6:27;

7:13, 14; [Luke 1:31-33]

b [Dan. 2:44; 4:34; 6:26]

4:4 ¹ *prospering*

4:5 *a* Dan. 2:28, 29

b Dan. 2:1

4:7 *a* Dan. 2:2

4:8 *a* Dan. 1:7

b Is. 63:11; Dan. 2:11, 14; 4:18; 5:11, 14

¹ *Spirit of the Holy God*

4:9 *a* Dan. 2:48; 5:11

¹ *chief*

² *Spirit of the Holy God*

³ *explain to*

4:10 *a* Ezek. 31:3; Dan. 4:20

¹ *I was looking*

4:11 ¹ *its visibility* extended

4:12 *a* Jer. 27:6; Ezek. 17:23; 31:6; Lam. 4:20

¹ *lovely*

² *abundant*

³ *food*

4:13 *a* [Dan. 4:17, 23]

b Deut. 33:2; Ps. 89:7; Dan. 8:13; Zech. 14:5; Jude 14

4:14 *a* Ezek. 31:10-14; Dan. 4:23; [Matt. 3:10; 7:19; Luke 13:7-9]

b Ezek. 31:12, 13; Dan. 4:12

¹ Lit. *with strength*

² *Chop*

³ *strip*

4:15 ¹ *bronze*
² *him partake with*

the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, *a*whose name *was* Belteshazzar, according to the name of my god, ^band in whom *is* the ¹spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, *a*master¹ of the magicians, because I know that the ²spirit of the holy gods *is* in thee, and no secret troubleth thee, ³tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; ¹I saw, and behold *a*a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and ¹the sight thereof to the end of all the earth:

12 The leaves thereof *were* ¹fair, and the fruit thereof ²much, and in it *was* ³meat for all: *a*the beasts of the field ⁴had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh *was* fed of it.

13 I saw in the visions of my head upon my bed, and, behold, *a*a watcher and ^ban holy one came down from heaven;

14 He cried ¹aloud, and said thus, *a*Hew² down the tree, and cut off his branches, ³shake off his leaves, and scatter his fruit: ^blet the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and ¹brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* ²his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from

3:29. Nebuchadnezzar's recognition of the God of the three men does not mean that he converted to their religion. It was simply an acknowledgment of their God's power.

4:1. Apparently some time elapsed between the

events of chapter 3 and those of chapter 4. Nebuchadnezzar's boast (v. 30) would not have been spoken until after many of his massive building operations had been completed.

man's, and let a beast's heart be given unto him; and let seven ^atimes¹ pass over him.

17 This matter *is* by the decree of the watchers, and the ¹demand by the word of the holy ones: to the intent ^athat the living may know ^bthat the most High ruleth in the kingdom of men, and ^cgiveth it to whomsoever he will, and setteth up over it the ^dbasest² of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, ^aforasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; ^bfor the ¹spirit of the holy gods *is* in thee.

Daniel's Troubled Thoughts

19 Then Daniel, ^awhose name *was* Belteshazzar, was ¹astonied for one hour, and his thoughts ^btroubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, ^cthe² dream ³*be* to them that hate thee, and the interpretation thereof³ to thine enemies.

20 ^aThe tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and ¹the sight thereof to all the earth;

21 Whose leaves *were* ¹fair, and the fruit thereof² much, and in it *was* ³meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 ^aIt *is* thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, ^band thy dominion to the end of the earth.

The Seven Years of Illness

23 ^aAnd whereas the king saw a watcher and an holy one coming down from heaven, and saying, ¹Hew the tree down, and destroy it; yet leave the stump of the roots

4:16 ^aDan. 11:13; 12:7
¹Lit. *seasons, years*
 4:17 ^aPs. 9:16; 83:18
^bDan. 2:21; 4:25, 32; 5:21
^cJer. 27:5-7; Ezek. 29:18-20; Dan. 2:37; 5:18
^d1 Sam. 2:8; Dan. 11:21
¹ *sentence*
² *lowest*
 4:18 ^aGen. 41:8, 15; Dan. 5:8, 15
^bDan. 4:8, 9; 5:11, 14
¹ *Spirit of the Holy God*
 4:19 ^aDan. 4:8
^bJer. 4:19; Dan. 7:15, 28; 8:27
^c2 Sam. 18:32; Jer. 29:7; Dan. 4:24; 10:16
¹ *appalled for a time*
² *if only the dream*
³ *concerned*
 4:20 ^aDan. 4:10-12
¹ *its visibility extended*
 4:21 ¹ *lovely*
² *abundant*
³ *food*
 4:22 ^aDan. 2:37, 38
^bJer. 27:6-8
 4:23 ^aDan. 4:13-15
¹ *Chop down*
^bDan. 5:21
² *bronze*
³ *him partake with*
⁴ Lit. *seasons, years*
 4:25 ^aDan. 4:32; 5:21
^bPs. 106:20
^cPs. 83:18; Dan. 4:2; 17, 32
^dJer. 27:5
¹ *Possibly years*
 4:26 ^aMatt. 21:25; Luke 15:18
¹ *assured*
² *come to know*
³ *Heaven does, God*
 4:27 ^a[Prov. 28:13]; Is. 55:7; Ezek. 18:21, 22; [Rom. 2:9-11; 1 Pet. 4:8]
^b[Ps. 41:1-3]; Is. 58:6, 7, 10
^c1 Kin. 21:29
¹ *by being righteous*
² *prolonging*
 4:29 ¹ *about*
 4:30 ^aProv. 16:18; Is. 13:19; Dan. 5:20
¹ *a royal dwelling by*

thereof in the earth, even with a band of iron and ²brass, in the tender grass of the field; and let it be wet with the dew of heaven, ^band *let*³his portion *be* with the beasts of the field, till seven ⁴times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall ^adrive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee ^bto eat grass as oxen, and they shall wet thee with the dew of heaven, and seven ¹times shall pass over thee, ^ctill thou know that the most High ruleth in the kingdom of men, and ^dgiveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be ¹sure unto thee, after that thou ²shalt have known that ³the ^aheavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and ^abreak off thy sins ¹by righteousness, and thine iniquities by shewing mercy to the poor; ^bif it may be ^ca ²lengthening of thy tranquillity.

The King's Prideful Boast

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ¹in the palace of the kingdom of Babylon.

30 The king ^aspake, and said, Is not this great Babylon, that I have built for ¹the house of the kingdom by the might of my power, and for the honour of my majesty?

31 ^aWhile the word *was* in the king's mouth, there fell ^ba voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom ¹is departed from thee.

32 And ^athey shall drive thee from

4:31 ^aDan. 5:5; Luke 12:20 ^bDan. 4:24 ¹ *has been taken*
 4:32 ^a[Dan. 4:25]

4:23. Seven times probably means seven years, because the word *times* refers to years in 7:25, and because seven days or months would not have

been long enough for Nebuchadnezzar's hair to grow to the length of eagle feathers, as mentioned in verse 33.

men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven ¹times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

Nebuchadnezzar's Praise for God

34 And ^aat the end of the ¹days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him ^bthat liveth for ever, whose dominion *is* ^can everlasting dominion, and his kingdom *is* from generation to generation:

35 And ^aall the inhabitants of the earth *are* ¹reputed as nothing; and ^bhe doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and ^cnone can ²stay his hand, or say unto him, ^aWhat doest thou?

36 At the same time my reason returned unto me; ^aand for the glory of my kingdom, mine honour and ¹brightness returned unto me; and my counsellors and my lords sought unto me; and I was ^bestablished² in

4:32 ¹ Lit. *sea-sons*, years
 4:34 ^a Dan. 4:26
^b Ps. 102:24-27;
 Dan. 6:26; 12:7;
 [Rev. 4:10]
^c [Ps. 10:16];
 Dan. 2:44; 7:14;
 Mic. 4:7; [Luke 1:33]
¹ time
 4:35 ^a Ps. 39:5;
 Is. 40:15, 17
^b Ps. 115:3;
 135:6; Dan. 6:27
^c Job 34:29; Is. 43:13
^d Job 9:12; Is. 45:9; Jer. 18:6;
 Rom. 9:20;
 [1 Cor. 2:16]
¹ considered
² restrain
 4:36 ^a Dan. 4:26
^b 2 Chr. 20:20
¹ splendour
² restored to

^c Job 42:12;
 [Prov. 22:4;
 Matt. 6:33]
 4:37 ^a Dan. 2:46,
 47; 3:28, 29
^b Deut. 32:4;
 [Ps. 33:4]; Is. 5:16; [Rev. 15:3]
^c Ex. 18:11; Job 40:11, 12; Dan. 5:20
¹ justice
² humble
 5:1 ^a Esth. 1:3; Is. 22:12-14
 5:2 ^a 2 Kin. 24:13; 25:15;
 Ezra 1:7-11; Jer. 52:19; Dan. 1:2
¹ Or *forefather*
 5:3 ^a 2 Chr. 36:10
 5:4 ^a Is. 42:8;
 Dan. 5:23; Rev. 9:20
¹ bronze
 5:5 ^a Dan. 4:31
¹ opposite the
 lampstand

my kingdom, and excellent majesty was ^cadded unto me.

37 Now I Nebuchadnezzar ^apraise and extol and honour the King of heaven, ^ball whose works *are* truth, and his ways ¹judgment: ^cand those that walk in pride he is able to ²abase.

The Defilement of the Temple Vessels

5 Belshazzar the king ^amade a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels ^awhich his ¹father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden ^avessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, ^aand praised the gods of gold, and of silver, of ¹brass, of iron, of wood, and of stone.

The Writing on the Wall

5 ^aIn the same hour came forth fingers of a man's hand, and wrote ¹over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

4:33. Two important questions arise from this incident: (1) Could it happen to a man? and (2) Could it have happened to Nebuchadnezzar? The answer to both questions is *Yes*. There is a mental illness known as zoanthropy in which a man thinks and acts like an animal. It is also called boanthropy, more specifically, when a man thinks of himself as an ox. In answer to the second question, this illness is not mentioned in Nebuchadnezzar's annals, but one would not expect such a humiliating experience to be chronicled. On the other hand, his long reign of 43 years (605-562 B.C.) is more than long enough to include the lengthy sickness.

5:1. The years between Nebuchadnezzar and Belshazzar total only 10, but are filled with murder, intrigue, conspiracy, and political decline. Nebuchadnezzar was succeeded by his son Evil-merodach (see 2 Kin. 25:27-30; Jer. 52:31-34) who had reigned for only two years (562-560 B.C.) when he was murdered by his brother-in-law, Neriglissar (called Nergal-sharezer in Jer. 39:3, 13). After a brief reign

(559-556 B.C.) Neriglissar died, leaving the kingdom in the hands of his son, Labashi-marduk. The latter lasted only two months before being killed by an assassin and succeeded by Nabonidus. Nabonidus, who was probably the son-in-law of Nebuchadnezzar, reigned for some 16 years (555-539 B.C.). Although he left the kingdom in the hands of his son Belshazzar for much of the time, (553-539 B.C.), Nabonidus was able to restore a measure of glory to Babylon. Belshazzar ruled as king during the last years of Babylon. It is not evident until the end of the chapter, but while Belshazzar was feasting in revelry, the city was surrounded by the Persian army. Belshazzar considered the city unassailable because of its massive walls, and therefore felt confident to hold a banquet in the face of military threat.

5:5. The plaister of the wall of the king's palace: Archaeologists have unearthed a room on the site of ancient Babylon, located in Iraq, that is plastered and measures 165 feet by 55 feet. It may very well have been Belshazzar's banquet hall.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his ¹loins were loosed, and his ^aknees ²smote one against another.

The Rewards for the Interpretation

7 ^aThe king cried ¹aloud to bring in ^bthe astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and ²shew me the interpretation thereof, shall be clothed with ³scarlet, and *have* a chain of gold about his neck, ^cand shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men*: ^abut they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly ^atroubled, and his countenance was changed in him, and his lords were ¹astonied.

The Queen Remembers Daniel

10 *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 ^aThere is a man in thy kingdom, in whom *is* the ¹spirit of the holy gods; and in the days of thy ²father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ²father, the king, *I say*, thy ²father, made ³master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and ¹shewing of hard sentences, and ²dissolving of doubts, were found in the same Daniel, ^awhom the king named Beltshazzar: now let Daniel be called, and he will ³shew the interpretation.

5:6 ^aDan. 4:6
¹ *hips*
² *knoocked*
 5:7 ^aDan. 4:6, 7;
 5:11, 15
^b Is. 47:13
^c Dan. 6:2, 3
¹ Lit. *with strength*
² *tell*
³ *purple*
 5:8 ^a Gen. 41:8;
 Dan. 2:27; 4:7;
 5:15
 5:9 ^a Job 18:11;
 Is. 21:2-4; Jer
 6:24; Dan. 2:1;
 5:6
¹ *perplexed*
 5:11 ^a Dan. 2:48;
 4:8, 9, 18
¹ *Spirit of the Holy God*
² Or *forefather*
³ *chief*
 5:12 ^a Dan.
 1:7; 4:8
¹ *solving riddles*
² *explaining enigmas*
³ *declare*

5:13 ¹ Or *forefather*
 5:14 ^a Dan. 4:8,
 9, 18; 5:11, 12
¹ *Spirit of God*
 5:15 ^a Dan. 5:7, 8
¹ *declare*
 5:16 ^a Dan.
 5:7, 29
¹ *give*
² *explain enigmas*, lit. *untie knots*
³ *purple*
 5:18 ^a Jer. 27:5-7;
 Dan. 2:37, 38;
 4:17, 22, 25
¹ Or *forefather*
 5:19 ^a Jer. 27:7
^b Dan. 2:12,
 13; 3:6
 5:20 ^a Ex. 9:17;
 Job 15:25; Is.
 14:13-15; Dan.
 4:30, 37
¹ *Proud*
² Lit. *spirit*

The King's Appeal to Daniel

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my ¹father brought out of Jewry?

14 I have even heard of thee, that ^athe ¹spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now ^athe wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not ¹shew the interpretation of the thing:

16 And I have heard of thee, that thou canst ¹make interpretations, and ²dissolve doubts: ^anow if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with ³scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Nebuchadnezzar's Reign

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, ^athe most high God gave Nebuchadnezzar thy ¹father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, ^aall people, nations, and languages, trembled and feared before him: whom he would he ^bslew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 ^aBut when his heart was ¹lifted up, and his ²mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

5:10. The queen was probably Belshazzar's mother or grandmother, since his wives were at the feast (v. 2).

She was likely Nebuchadnezzar's widow and served as the Queen Mother.

21 And he was ^adriven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild ¹asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; ^btill he ²knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, ^ahast not humbled thine heart, though thou knewest all this;

23 ^aBut hast ¹lifted up thyself against the Lord of heaven; and they have brought the ^bvessels of ²his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of ³brass, iron, wood, and stone, ^cwhich see not, nor hear, nor know: and the God in whose hand thy breath *is*, ^dand whose *are* all thy ways, hast thou not glorified:

24 Then was the ¹part of the hand sent from him; and this writing was written.

The Days of the Kingdom Are Numbered

25 And this *is* the writing that was written, ¹MENE, MENE, ²TEKEL, ³UPHAR-SIN.

26 This *is* the interpretation of

5:21 ^a Job 30:3-7; Dan. 4:32, 33
^b Ex. 9:14-16; Ps. 83:17, 18; Ezek. 17:24; [Dan. 4:17, 34, 35]

¹ *donkeys*
² *recognized*

5:22 ^a Ex. 10:3; 2 Chr. 33:23; 36:12

5:23 ^a Dan. 5:3, 4
^b Ex. 40:9; Num. 18:3; Is. 52:11; Heb. 9:21

^c Ps. 115:5, 6; Is. 37:19; Hab. 2:18, 19; Acts 17:24-26; Rom. 1:21

^d Ps. 139:3; Prov. 20:24; [Jer. 10:23]

¹ *exalted*
² *The temple*
³ *bronze*

5:24 ¹ *Lit. palm, fingers*

5:25 ¹ *Lit. a mina (50 shekels) from the verb "to number"*

² *Lit. a shekel from the verb "to weigh"*

³ *Lit. and half-shekels from the verb "to divide"*

5:26 ¹ *each word*
5:27 ^a Job 31:6; Ps. 62:9; Jer. 6:30

5:28 ^a Is. 21:2; Dan. 5:31; 9:1
^b Dan. 6:28; Acts 2:9

¹ *Aram. Paras, consonant with Peres*

5:29 ^a Dan. 5:7, 16
¹ *purple*

5:30 ^a Jer. 51:31, 39, 57

5:31 ^a Dan. 2:39; 9:1
¹ *Mede*

6:1 ¹ *satraps*
6:2 ¹ *overseers*

² *one*

³ *satraps*

⁴ *loss*

¹ the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; ^aThou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the ^aMedes and ^bPersians.¹

29 Then commanded Belshazzar, and they clothed Daniel with ¹scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, ^athat he should be the third ruler in the kingdom.

30 ^aIn that night was Belshazzar the king of the Chaldeans slain.

31 ^aAnd Darius the ¹Median took the kingdom, *being* about three-score and two years old.

Daniel's Excellent Spirit

6 It pleased Darius to set over the kingdom an hundred and twenty ¹princes, which should be over the whole kingdom;

2 And over these three ¹presidents; of whom Daniel *was* ²first: that the ³princes might give accounts unto them, and the king should have no ⁴damage.

3 Then this Daniel ¹was preferred above the ²presidents and ³princes, ^abecause an excellent spirit *was* in him; and the king thought to set him over the whole realm.

6:3 ^a Dan. 5:12 ¹ *distinguished himself* ² *overseers*
³ *satraps*

5:25. **MENE** comes from a verb meaning "to number." **TEKEL** comes from a verb meaning "to weigh." **PHARSIN** comes from a verb meaning "to divide." (The *U* before *Pharsin* is simply the word for *and*.)

5:29. He was called the **third ruler in the kingdom** because Belshazzar and Nabonidus were already co-rulers. Critics of the Bible in past times suggested that Daniel erred greatly in portraying Belshazzar as the last king of Babylon, for ancient secular historians listed Nabonidus as Babylon's final king. However, the finding of several official tablets dealing with Belshazzar has shown that he was assuredly Nabonidus's son, ruling as second ruler in the kingdom. Accordingly, when Daniel translated and explained the enigmatic words on the wall he could be made but "third ruler." The discovery of the Nabonidus Chronicle affirmed the accuracy of the biblical account, which other historians had long forgotten.

5:30. Babylon was practically invincible, but, according to extrabiblical records, the Persians were able to divert the Euphrates River, which ran through the city, and thus walk in through the shallow river bed. The capture of the city is well attested in ancient records, from both the Babylonian and Per-

sian annals. Though neither mentions the slaying of **Belshazzar**, he must have died in a palace skirmish. In essence, the city was taken without a fight.

5:31. **Darius the Median** (or Mede), mentioned here and in the next chapter, has been variously identified. Since there is no extrabiblical evidence for his existence, critics have charged the book with a historical blunder here. Others, however, have sought to explain the reference in one of three ways: (1) The name may be another name for Cyrus. It is possible to translate 6:28 as "In the reign of Darius even [or, that is] in the reign of Cyrus." (2) Others suggest that Darius may be another name for Ugbaru (Hebrew spelling *Gubaru*), the governor of Gutium, who according to Babylonian records led the Persian army in the capture of Babylon. He was subsequently appointed as ruler of Babylon by Cyrus. (3) Another explanation is that although Ugbaru conquered Babylon, another man, named Gubaru, was given the rule over Babylon by Cyrus. Gubaru and Darius would be alternate names for the same person. Whichever view is correct, there is certainly no need to charge Daniel with historical error. This Darius is not to be confused with the later Persian king Darius the Great (521-485 B.C.).

A Plot Against Daniel

4 ^aThen the ¹presidents and ²princes sought to find ³occasion against Daniel concerning the kingdom; but they could find ⁴none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

The Royal Decree

6 Then these ¹presidents and ²princes ³assembled together to the king, and said thus unto him, "King Darius, live for ever.

7 All the ¹presidents of the kingdom, the ²governors, and the ³princes, the counsellors, and the ⁴captains, have ^aconsulted together to establish a royal statute, and to make a firm decree, that whosoever shall ⁵ask a petition of any ⁶God or man for thirty days, ⁷save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it ¹be not changed, according to the ^alaw of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the ¹writing and the decree.

Daniel Continues to Worship

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber ^atoward Jerusalem, he kneeled upon his knees ^bthree times ¹a day, and prayed, and gave thanks before his God, as he ²did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 ^aThen they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any ¹God or man within thirty days, save of thee,

6:4 ^a Eccl. 4:4

¹ overseers

² satraps

³ some charge

⁴ no charge

6:6 ^a Neh. 2:3;

Dan. 2:4; 6:21

¹ overseers

² satraps

³ stormed in

6:7 ^a Ps. 59:3;

62:4; 64:2-6

¹ overseers

² administrator

³ satraps

⁴ governors

⁵ make

⁶ Or god

⁷ except

6:8 ^a Esth. 1:19;

8:8; Dan. 6:12,

15

¹ cannot be

6:9 ¹ written

decree

6:10 ^a 1 Kin.

8:29, 30, 46-48;

Ps. 5:7; Jon. 2:4

^b Ps. 55:17; Acts

2:1, 2, 15; [Phil.

4:6]; 1 Thess.

5:17, 18

¹ that day

² had been doing

before this

6:12 ^a Dan.

3:8-12; Acts

16:19-21

¹ Or god

^b Esth. 1:19;

Dan. 6:8, 15

² cannot be

changed

6:13 ^a Dan. 1:6;

5:13

^b Esth. 3:8; Dan.

3:12; Acts 5:29

¹ Lit. sons

² shows no

regard for

6:14 ^a Mark 6:26

¹ greatly

² strived

6:15 ^a Esth. 8:8;

Ps. 94:20, 21;

Dan. 6:8, 12

¹ Lit. thronged

6:17 ^a Lam. 3:53

^b Matt. 27:66

¹ signet ring

² signet rings

6:18 ^a Esth. 6:1;

Ps. 77:4; Dan.

2:1

¹ spent

² musicians,

exact meaning

unknown

³ fled

6:19 ^a Dan. 3:24

6:20 ^a Gen.

18:14; Num.

11:23; Jer. 32:17;

Dan. 3:17; [Luke

1:37]

¹ Or pained

O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, ^baccording to the law of the Medes and Persians, which ²altereth not.

13 Then answered they and said before the king, That Daniel, ^awhich *is* of the ¹children of the captivity of Judah, ^bregardeth² not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, ^awas ¹sore displeased with himself, and set *his* heart on Daniel to deliver him: and he ²laboured till the going down of the sun to deliver him.

15 Then these men ¹assembled unto the king, and said unto the king, Know, O king, that ^athe law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

Daniel Cast into the Lions' Den

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 ^aAnd a stone was brought, and laid upon the mouth of the den; ^band the king sealed it with his own ¹signet, and with the ²signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and ¹passed the night fasting: neither were ²instruments of musick brought before him: ^aand his sleep ³went from him.

19 Then the ^aking arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a ¹lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, ^ais thy God, whom thou servest continually, able to deliver thee from the lions?

6:10, 11. Daniel was past 80 years of age at this time, yet he was still on his knees thanking God and asking for His guidance and help.

Daniel's Protection

21 Then said Daniel unto the king, ^aO king, live for ever.

22 ^aMy God hath sent his angel, and hath ^bshut the lions' mouths, that they have not hurt me: forasmuch as before him ¹innocency was found in me; and also before thee, O king, have I done no ²hurt.

23 Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, ^abecause he believed in his God.

24 And the king commanded, ^aand they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, ^btheir children, and their wives; and the lions ¹had the mastery of them, and brake all their bones in pieces ²or ever they came at the bottom of the den.

Darius's New Decree

25 ^aThen king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 ^aI make a decree, That in every dominion of my kingdom men ^btremble¹ and fear before the God of Daniel: ^cfor he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be ^ddestroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth,

6:21 ^a Dan.

2:4; 6:6

6:22 ^a Num. 20:16; Is. 63:9; Dan. 3:28; Acts 12:11; [Heb. 1:14]

^b Ps. 91:11-13; 2 Tim. 4:17; Heb. 11:33

¹ *innocence*

² *wrong*

6:23 ^a Heb. 11:33

6:24 ^a Deut.

19:18, 19; Esth.

7:10

^b Deut. 24:16;

2 Kin. 14:6;

Esth. 9:10

¹ *overpowered*

them

² *before they*

ever came to

6:25 ^a Ezra 1:1,

2; Esth. 3:12;

8:9; Dan. 4:1

6:26 ^a Ezra 6:8-

12; 7:13; Dan.

3:29

^b Ps. 99:1

^c Dan. 4:34;

6:20; Hos. 1:10;

Rom. 9:26

^d Dan. 2:44; 4:3;

7:14, 27; [Luke

1:33]

¹ *must tremble*

6:27 ^a Dan. 4:2, 3

¹ *paw*, lit. *hand*

6:28 ^a Dan. 1:21

^b Ezra 1:1, 2

7:1 ^a Num. 12:6;

[Amos 3:7]

^b [Dan. 2:28]

¹ *lit. saw*

² *lit. the head*

(chief) of the

words or the

main facts

7:3 ^a Dan. 7:17;

Rev. 13:1; 17:8

¹ *each different*

from the other

7:4 ^a Deut. 28:49;

2 Sam. 1:23;

Jer. 48:40; Ezek.

17:3; Hab. 1:8

^b Dan. 4:16, 34

¹ *plucked off*

² *two*

7:5 ^a Dan. 2:39

¹ *it was raised*

up

7:6 ^a Dan. 8:8, 22

^aand he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the ¹power of the lions.

28 So this Daniel prospered in the reign of Darius, ^aand in the reign of ^bCyrus the Persian.

Daniel's Vision of the Four Great Beasts

7 In the first year of Belshazzar king of Babylon ^aDaniel ¹had a dream and ^bvisions of his head upon his bed: then he wrote the dream, *and* told ²the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts ^acame up from the sea, ¹diverse one from another.

4 The first *was* ^alike a lion, and had eagle's wings: I beheld till the wings thereof were ¹plucked, and it was lifted up from the earth, and made stand upon ²the feet as a man, and a ^bman's heart was given to it.

5 ^aAnd behold another beast, a second, like to a bear, and ¹it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also ^afour heads; and dominion was given to it.

7 After this I saw in the night

6:22. His angel is perhaps the Angel of Yahweh, the preincarnate Christ.

7:1. In the first year of Belshazzar: Since the death of Belshazzar is reported at the end of chapter 5, the Book of Daniel is clearly not in chronological order. This is true of many of the Old Testament Prophets. The word **dream** indicates that Daniel was asleep; the word **visions** denotes the successive stages of what he saw in the dream.

7:2. The great sea is the Mediterranean (cf. Num. 34:6, 7; Josh. 1:4; 9:1; Ezek. 47:10).

7:3. Four great beasts represent four kings or kingdoms (v. 17). The beasts seen here in Daniel's dream are parallel to the sections of the image seen in Nebuchadnezzar's dream in chapter 2.

7:4. The lion represents Babylon and its most famous king, Nebuchadnezzar. The lion symbolizes the strength and power of the kingdom; the **wings** sym-

bolize the swiftness of its victories; and the standing up as a man represents the humanitarian character of Nebuchadnezzar in his later years. The winged lion was the national symbol of Babylon in the days of Nebuchadnezzar.

7:5. The bear is a picture of Medo-Persia, the empire that succeeded Babylon as the world power. **On one side** refers to Persia's dominance over Media in the kingdom. The **three ribs** probably indicate three nations conquered by Medo-Persia in their ascendancy (Babylon, Lydia, and Egypt).

7:6. The leopard depicts Greece. Though naturally a swift animal, this leopard had **four wings** in addition to its native agility. This speaks of the lightning speed with which Alexander the Great (336-323 B.C.) conquered the ancient world. The number **four** represents the four generals who divided up Alexander's kingdom after his death.

visions, and behold ^aa fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ¹stamped the residue with the feet of it: and it *was* ²diverse from all the beasts that *were* before it; ^band it had ten horns.

8 I considered the horns, and, behold, ^athere came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes ^bof man, ^cand a mouth speaking ¹great things.

The Judgment by the Ancient of Days

9 ^aI beheld till the thrones were ¹cast down, and ^bthe Ancient of days did sit, ^cwhose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, ^aand his wheels as burning fire.

10 ^aA fiery stream issued and came forth from before him: ^bthousand thousands ministered unto him, and ten thousand times ten thousand stood before him: ^cthe ¹judgment was set, and the books were opened.

11 I beheld then because of the ¹voice of the great words which the horn spake: ^aI beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

7:7 ^aDan. 2:40

^bDan. 2:41;

Rev. 12:3; 13:1

¹trampled

²different

7:8 ^aDan. 8:9

^bRev. 9:7;

^cPs. 12:3; Rev.

13:5, 6

¹pompous

words

7:9 ^a[Rev. 20:4]

^bPs. 90:2

^cPs. 104:2; Rev.

1:14

^dEzek. 1:15

¹put in place

7:10 ^aPs. 50:3;

Is. 30:33; 66:15

^bDeut. 33:2;

¹1 Kin. 22:19; Ps.

68:17; Rev. 5:11

^cDan. 12:1;

[Rev. 20:11–15]

¹court was

seated

7:11 ^a[Rev.

19:20; 20:10]

¹sound of the

pompous words

7:13 ^aEzek. 1:26;

[Matt. 24:30;

26:64; Mark

13:26; 14:62;

Luke 21:27; Rev.

1:7, 13; 14:14]

7:14 ^aPs. 2:6–8;

Dan. 7:27;

[Matt. 28:18;

John 3:35, 36;

1 Cor. 15:27;

Eph. 1:22; Phil.

2:9–11; Rev. 1:6;

1:15]

^bDan. 3:4

^cPs. 145:13;

Mic. 4:7; [Luke

1:33]; John

12:34; Heb.

12:28

¹peoples

7:15 ¹Lit. its

sheath

7:16 ¹made

known to me

7:17 ¹Representing their

kingdoms

7:18 ^aPs. 149:5–

9; Is. 60:12–14;

Dan. 7:14;

[2 Tim. 2:11;

Rev. 2:26, 27;

20:4; 22:5]

¹receive

7:19 ¹different

²bronze

³trampled

The Son of Man's Eternal Kingdom

13 I saw in the night visions, and, behold, ^aone like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 ^aAnd there was given him dominion, and glory, and a kingdom, that all ^bpeople, ¹nations, and languages, should serve him: his dominion *is* ^can everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

The Interpretation of Daniel's Dream

15 I Daniel was grieved in my spirit in the midst of ¹my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and ¹made me know the interpretation of the things.

17 These great beasts, which are four, *are* four ¹kings, *which* shall arise out of the earth.

18 But ^athe saints of the most High shall ¹take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was ¹diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* ²brass; *which* devoured, brake in pieces, and ³stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which

7:7, 8. The **fourth beast** is not given a name and therefore must have had the character of an unknown hideous monster. It foreshadows the Roman Empire. The **ten horns** are 10 kings (v. 24), and the **little horn** is another king who will arise after the 10 and be co-existent with them (v. 24). This little horn will subdue three other kings (v. 24) and will persecute the saints (v. 25). The identification of the 10 horns and the little horn has generated much discussion. The 10 kingdoms represented by the 10 horns may be the nation that will grow out of the old Roman Empire, or they may be 10 future kings who will rule over some form of a revived Roman Empire. The little horn represents the Antichrist. The parallels between this fourth beast and the beast in Revelation 13 are unavoidable. The description of the beast (i.e., the Antichrist) in that

passage is clearly intended to depict the same individual as in Daniel's portrayal (v. 25). Thus, Daniel gives a foreview of the work of the Antichrist in the Tribulation period, and states that he will emerge from the remnants, or revival, of the Roman Empire.

7:9. The **Ancient of days** is God Himself. The whiteness of His garments and hair is a picture of His holiness.

7:13. The **Son of man** who came to the **Ancient of days** is the Son of God approaching God the Father. Evidently Jesus took the title *Son of Man*, which was His favorite way of referring to Himself in the Gospels, from this passage.

7:14. The commencement of Christ's **everlasting dominion** will take place at His second coming (cf. Matt. 24:30; 25:31; Rev. 11:15).

came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake ¹very great things, whose ²look *was* ³more stout than his fellows.

21 I beheld, ^aand the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, ^aand judgment was ¹given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ^athe fourth kingdom upon earth, which shall be ¹diverse from all kingdoms, and shall devour the whole earth, and shall ²tread it down, and break it in pieces.

24 ^aAnd the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be ¹diverse from the first, and he shall subdue three kings.

25 ^aAnd he shall speak ¹great words against the most High, and shall ^bwear² out the saints of the most High, and ^cthink³ to change times and laws: and ^dthey⁴ shall be given into his hand ^euntil ⁵a time and times and the dividing of time.

26 ^aBut the ¹judgment shall sit, and they shall ^btake away his dominion, to consume and to destroy *it* ²unto the end.

27 And the ^akingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, ^bwhose kingdom *is* an everlasting kingdom, ^cand all

7:20 ¹ pompous words

² appearance

³ greater

7:21 ^a Rev. 11:7;

13:7; 17:14

7:22 ^a [Rev. 1:6]

¹ made in

favour of

7:23 ^a Dan. 2:40

¹ different

² trample

7:24 ^a Dan. 7:7;

Rev. 13:1; 17:12

¹ different

7:25 ^a Is. 37:23;

Dan. 11:36; Rev.

13:1-6

^b Rev. 17:6

^c Dan. 2:21

^d Rev. 13:7;

18:24

^e Dan. 12:7; Rev.

12:14

¹ pompous

words

² persecute

³ intend

⁴ The saints

⁵ A year

7:26 ^a [Dan.

2:35; 7:10, 22]

^b Rev. 19:20

¹ court

² for ever

7:27 ^a Is. 54:3;

Dan. 7:14, 18,

22; Rev. 20:4

^b 2 Sam. 7:16;

Ps. 89:35-37;

Is. 9:7; Dan.

2:44; 4:34; 7:14;

[Luke 1:33, 34];

John 12:34;

[Rev. 11:15;

22:5]

^c Ps. 2:6-12;

22:27; 72:11;

86:9; Is. 60:12;

Rev. 11:1

7:28 ^a Dan. 8:27

^b Luke 2:19, 51

¹ account

² thoughts

8:1 ^a Dan. 7:1

¹ Heb. resumes

with this verse.

8:2 ^a Neh. 1:1;

Esth. 1:2; 2:8

¹ Or Susa

² citadel

8:3 ^a Dan. 7:5

8:4 ^a Dan. 5:19

8:5 ^a Dan. 8:8,

21; 11:3

¹ across the

surface

² conspicuous

dominions shall serve and obey him.

28 Hitherto *is* the end of the ¹matter. As for me Daniel, ^amy ²cogitations much troubled me, and my countenance changed in me: but I ^bkept the matter in my heart.

Daniel's Second Vision

8 In¹ the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me ^aat the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at ^aShushan¹ in the ²palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

The Ram with Two Horns

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* ^ahigher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; ^abut he did according to his will, and became great.

The He Goat

5 And as I was considering, behold, an he goat came from the west ¹on the face of the whole earth, and touched not the ground: and the goat *had* a ²notable ^ahorn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen

7:23. The fourth beast, according to some critics, is not Rome but Greece. This interpretation, based on an attempt to eliminate any supernatural prediction here, must make the second and third beasts Media and Persia. However, we see from passages like 6:8 that Daniel considered the Medes and Persians as one empire.

7:25. A time and times and the dividing of time (or "a time and times and half a time") is an expression used in Daniel and in Revelation to refer to three-and-a-half years, or 1,260 days, or 42 months (12:7; Rev. 11:2; 12:6, 14; 13:5).

8:1. With chapter 8 the text begins again in Hebrew. This is appropriate since the rest of the book is concerned with God's program for Israel. The vision of

chapter 8 came two years after that of chapter 7.

8:2. Shushan or Susa was a Persian royal city about two hundred miles east of Babylon where Daniel was at the time.

8:3. The ram with two horns represents the kingdom of Medo-Persia (v. 20). Its two horns represent the two constituent parts of the kingdom, with the higher horn portraying the dominance of Persia over Media (as did the raised bear in 7:5).

8:5. The he goat is clearly the "king of Grecia," with the notable horn representing the first king, Alexander (v. 21). The fact that the goat's feet did not touch the ground symbolizes the swiftness of Alexander's conquest, as did the wings on the leopard in the previous chapter (7:6).

standing before the river, and ran unto him ¹in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with ¹choler against him, and ²smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and ³stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the ¹he goat ²waxed very great: and when he was strong, the great horn was broken; and for it came up ^afour ³notable ones toward the four winds of heaven.

9 ^aAnd out of one of them came forth a little horn, which ¹waxed exceeding great, toward the south, and ^btoward the east, and toward the ^cpleasant ²land.

10 ^aAnd it ¹waxed great, *even* ²to ^bthe host of heaven; and ^cit cast down *some* of the host and of the stars to the ground, and ³stamped upon them.

11 Yea, ^ahe ¹magnified *himself* ²even to ^bthe prince of the host, ^cand by him ^dthe daily ³sacrifice was taken away, and the place of ⁴his sanctuary was cast down.

12 And ^aan host was given *him* ¹against the daily *sacrifice* by reason of transgression, and ²it cast down ^bthe truth to the ground; and ³it ^cpractised, and prospered.

8:6 ¹with furious

8:7 ¹rage

²attacked

³trampled

8:8 ^aDan. 7:6;

8:22; 11:4

¹male

²grew

³conspicuous

8:9 ^aDan. 11:21

^bDan. 11:25

^cPs. 48:2

¹grew

²glorious

8:10 ^aDan. 11:28

^bIs. 14:13; Jer.

48:26

^cRev. 12:4

¹grew

²against

³trampled

8:11 ^a2 Kin.

19:22, 23; 2 Chr.

32:15–17; Is.

37:23; Dan.

8:25; 11:36, 37

^bJosh. 5:14

^cEzek. 46:14;

Dan. 11:31;

12:11

^dEx. 29:38

¹exalted

²as high as

³Temple

sacrifices

⁴the temple

8:12 ^aDan. 11:31

^bPs. 119:43; Is.

59:14

^cDan. 8:4; 11:36

¹to oppose

²he

³he did all this

8:13 ^aDan. 4:13,

23; 1 Pet. 1:12

¹holy one

²Holy one

³Temple

sacrifice

⁴Or making

desolate

8:14 ¹Lit.

evening-

mornings

8:15 ^a1 Pet. 1:10

^bEzek. 1:26

¹one having

8:16 ^aDan.

12:6, 7

^bDan. 9:21;

Luke 1:19, 26

The Days of the Desolation of the Temple

13 Then I heard ^aone ¹saint speaking, and another ¹saint said unto that certain ²saint which spake, How long *shall be* the vision *concerning* the daily ³sacrifice, and the transgression ⁴of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred ¹days; then shall the sanctuary be cleansed.

Gabriel's Appearance to Daniel

15 And it came to pass, when I, *even* I Daniel, had seen the vision, and ^asought for the meaning, then, behold, there stood before me ^bas ¹the appearance of a man.

16 And I heard a man's voice ^abetween *the banks of* Ulai, which called, and said, ^bGabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and ^afell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall* ¹be the vision.

18 ^aNow as he was speaking with me, I was in a deep sleep ¹on my face toward the ground: ^bbut he touched me, and ²set me upright.

19 And he said, Behold, I will

8:17 ^aEzek. 1:28; 44:4; Dan. 2:46; Rev. 1:17 ¹the vision come to pass

8:18 ^aDan. 10:9; Luke 9:32 ^bEzek. 2:2; Dan. 10:10, 16, 18 ¹with ²stood

8:7. In a series of battles over the period of 334–330 B.C., Alexander the Great decisively destroyed Persian power and became the master of the ancient Near Eastern world.

8:8. **Four notable ones** (or horns) refers to the four generals who by 301 B.C. ruled Alexander's empire (v. 22): Cassander ruled in Macedonia and most of Greece; Lysimachus ruled in the various parts of Thrace and parts of Asia Minor; Seleucus held most of Syria, Israel, and Mesopotamia; and Ptolemy was ruler in Egypt and parts of southern Syria. The ensuing years saw continuous power struggles in this area of the world from the successors of these generals.

8:9. **A little horn** came out of one of the four horns. Most agree that this little horn can only refer to Antiochus IV Epiphanes, a Seleucid ruler over Syria and Israel (175–163 B.C.), and for a short time over Egypt. In 167 B.C. Antiochus outlawed the Jewish religion, burned Jerusalem, killed multitudes of Jews, and forbade circumcision and other Jewish observances. On December 16, 167 B.C., he offered a sow on the altar

outside the temple, the ultimate sacrilege to a Jew. This began the period known as the Maccabean revolt. After three years of fighting, the Jews were able to restore temple worship in late 164 B.C. This rededication of the temple is still commemorated today in the eight-day Jewish holiday known as Hanukkah. Antiochus's atrocities are accurately predicted in verses 10–14 and 23–25.

8:14. **Two thousand and three hundred days** is literally "2,300 evenings and mornings" which could very easily refer to the evening and morning sacrifices or 1,150 days. This figure would encompass the time when the temple was desolated from December 16, 167 B.C., until early 163 B.C. when all the Jewish sacrifices were restored. The latter event took place shortly after the recapture of the temple in late 164 B.C. Others view the 2,300 days as the entire period of time in which the temple was closed by Antiochus IV from 170–164 B.C. What is clear is that the prophecy was about the desecration of the Jerusalem temple during the inter-testamental period.

¹make thee know what shall be in the ²last end of the indignation: ^afor at the time appointed the end shall be.

20 The ram which thou sawest having *two* horns are the kings of Media and Persia.

21 And the ¹rough goat is the ²king of ³Grecia: and the great horn that is between his eyes ^ais the first king.

22 ^aNow that being broken, whereas four stood up for it, four kingdoms shall ¹stand up out of the nation, but not ²in his power.

The King of Fierce Countenance

23 And in the latter time of their kingdom, when the transgressors are come to ¹the full, a king ^aof fierce countenance, and understanding ²dark sentences, shall ³stand up.

24 And his power shall be mighty, ^abut not by his own power: and he shall destroy ¹wonderfully, ^band shall prosper, and ²practise, ^cand shall destroy the mighty and the holy people.

25 And ^athrough his ¹policy also he shall cause ²craft to prosper in his hand; ^band he shall magnify *himself* in his heart, and by ³peace shall destroy many: ^che shall also stand up against the Prince of princes; but he shall be ^dbroken without ⁴hand.

26 And the vision of the evening and the morning which was told is true: ^awherefore ¹shut thou up the vision; for it ²shall be for many days.

27 ^aAnd I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

8:19 ^aHab. 2:3
¹let
²latter time
8:21 ^aDan. 11:3
¹shaggy male
goat
²Kingdom
³Or Greece
8:22 ^aDan. 11:4
¹arise
²with
8:23 ^aDeut. 28:50
¹their fulness
²riddles
³arise
8:24 ^aRev. 17:13
^bDan. 11:36
^cDan. 7:25
¹fearfully
²accomplish
8:25 ^aDan. 11:21
^bDan. 8:11-13; 11:36; 12:7
^cDan. 11:36; Rev. 19:19, 20
^dJob 34:20; Lam. 4:6
¹cunning
²deceit
³prosperity
⁴human hand or human means
8:26 ^aEzek. 12:27; Dan. 12:4, 9; Rev. 22:10
¹seal thou up
²refers to many days in the future
8:27 ^aDan. 7:28; 8:17; Hab. 3:16
9:1 ^aDan. 1:21
9:2 ^a2 Chr. 36:21; Ezra 1:1; Jer. 25:11, 12; 29:10; Zech. 7:5
¹the books
²which came as the word of the LORD through
9:3 ^aNeh. 1:4; Dan. 6:10; 10:15
9:4 ^aEx. 20:6
¹awesome
²loving-kindness
9:5 ^a1 Kin. 8:47, 48; Neh. 9:33; Ps. 106:6; Is. 64:5-7; Jer. 14:7
9:6 ^a2 Chr. 36:15; Jer. 44:4, 5
9:7 ^aNeh. 9:33
¹shame
²the unfaithfulness
³committed
9:8 ¹shame

The Seventy Years of Desolation

9 In the first year ^aof Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by ¹books the number of the years, ²whereof the word of the LORD came to ^aJeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ^aAnd I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O ^aLord, the great and ¹dreadful God, keeping the covenant and ²mercy to them that love him, and to them that keep his commandments;

5 ^aWe have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 ^aNeither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

God's Righteous Judgment

7 O Lord, ^arighteousness *belongeth* unto thee, but unto us ¹confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of ²thy trespass that they have ³trespassed against thee.

8 O Lord, to us *belongeth* ¹confusion of face, to our kings, to our

8:25. He shall also stand up against the Prince of princes: Many believe that the description here transcends that of Antiochus alone, and uses him as a type of the Antichrist who will oppose Christ during the Great Tribulation. Certainly the devious work of Antiochus and of the Antichrist is of the same heinous character.

9:2. The chronological notice in this verse is important. The event in the chapter occurred in 539 B.C., the year that Darius the Mede assumed the rulership of Babylon. This momentous change of power provoked Daniel to search the Scriptures to determine

the prophetic significance, if any, of the capture of Babylon by the Persians. By searching the prophet Jeremiah, Daniel realized that Jeremiah had prophesied that the captivity of the Jews would last 70 years (Jer. 25:11, 12). That period was almost over. Verses 4-19 are, in essence, a prayer of confession and petition: confession of the nation's sin and petition for God to fulfill His Word.

9:5. We have sinned: Four times in the chapter (vv. 5, 8, 11, 15) Daniel acknowledges the people's sin, but always includes himself in their number. As with all great leaders he identifies himself with his people.

princes, and to our fathers, because we have sinned against thee.

9 ^aTo the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Israel's Transgression of God's Law

11 Yea, ^aall Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the ^blaw of Moses the servant of God, because we have sinned against him.

12 And he hath ^aconfirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great ¹evil: ^bfor under the whole heaven hath not been done as hath been done upon Jerusalem.

13 ^aAs *it is* written in the law of Moses, all this ¹evil is come upon us: ^byet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD ^awatched¹ upon the evil, and brought it upon us: for ^bthe LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, ^athat hast brought thy people forth out of the land of Egypt with a mighty hand, and ¹hast gotten thee ^brenown, as at this day; we have sinned, we have done wickedly.

16 O Lord, ^aaccording to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, ^bthy

9:9 ^a[Neh. 9:17; Ps. 130:4, 7]

9:11 ^aIs. 1:3-6; Jer. 8:5-10
^bLev. 26:14; Neh. 1:6; Ps. 106:6

9:12 ^aIs. 44:26; Jer. 44:2-6; Lam. 2:17; Zech. 1:6

^bLam. 1:12; 2:13; Ezek. 5:9; [Amos 3:2]

¹disaster

9:13 ^aLev. 26:14-45; Deut. 28:15-68; Lam. 2:17

^bJob 36:13; Is. 9:13; Jer. 2:30; Hos. 7:7

¹disaster

9:14 ^aJer. 31:28; 44:27
^bNeh. 9:33

¹kept the disaster in store

9:15 ^aEx. 32:11; 1 Kin. 8:51; Neh. 1:10

^bEx. 14:18; Neh. 9:10; Jer. 32:20

¹have made a name for yourself

9:16 ^a1 Sam. 12:7; Ps. 31:1; Mic. 6:4, 5

^bPs. 87:1-3; Dan. 9:20; Joel 3:17; Zech. 8:3

^cEx. 20:5

^dPs. 122:6; Jer. 29:7; Lam. 2:16

^ePs. 79:4

9:17 ^aNum. 6:24-26; Ps. 80:3, 7, 19

^b[John 16:24]

^cLam. 5:18

¹Be gracious

²The temple

9:18 ^aIs. 37:17

^bEx. 3:7

^cJer. 25:29

9:19 ¹listen

and act

²delay

9:21 ^aDan. 8:16;

Luke 1:19, 26

¹Or being

weary with weariness

²reached

³offering

9:22 ¹skill in

9:23 ^aDan.

10:11, 19

^bMatt. 24:15

¹Lit. word

²tell

³give heed to

⁴understand

9:24 ¹Lit. Seventy-sevens

holy mountain: because for our sins, ^cand for the iniquities of our fathers, ^aJerusalem and thy people ^eare become a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, ^aand ¹cause thy face to shine upon ²thy sanctuary ^bthat is desolate, ^cfor the Lord's sake.

18 ^aO my God, incline thine ear, and hear; open thine eyes, ^band behold our desolations, and the city ^cwhich is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, ¹hearken and do; ²defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Gabriel's Interpretation

20 And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man ^aGabriel, whom I had seen in the vision at the beginning, ¹being caused to fly swiftly, ²touched me about the time of the evening ³oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee ¹skill and understanding.

23 At the beginning of thy supplications the ¹commandment came forth, and I am come to ²shew *thee*; for thou *art* greatly ^abeloved: therefore ^bunderstand³ the matter, and ⁴consider the vision.

Seventy Weeks Are Determined

24 ¹Seventy weeks are determined upon thy people and upon

9:15-19. After praying his confession (vv. 4-14) Daniel offers a petition. He prayed, negatively, for God's wrath against His people to be assuaged (v. 16) and, positively, for God's grace, mercy, and forgiveness to be displayed in the people's restoration to their land (vv. 17-19).

9:20-23. The answer of God to Daniel's prayer

came immediately through the angel Gabriel. Although Daniel's prayer was primarily for God's forgiveness and the restoration of the Jews to their land, his initial concern for God's program for Israel (v. 2) caused the Lord to reveal to him an outline of Israel's future from that point on.

9:24. The prophecy of the **seventy weeks** is crucial

thy holy city, to finish the transgression, and to make an end of sins, ^aand to make reconciliation for iniquity, ^band to bring in everlasting righteousness, and to seal up the vision and prophecy, ^cand to anoint the ²most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto ^athe Messiah ^bthe Prince *shall be* seven ¹weeks,

9:24 ^a 2 Chr. 29:24; [Is. 53:10]; Acts 10:43; [Rom. 5:10]; Heb. 9:12, 14
^b Rev. 14:6
^c Ps. 45:7
² *Holy of Holies*
9:25 ^a Luke 2:1, 2; John 1:41; 4:25
^b Is. 55:4
¹ Lit. *sevens*

² Or *open square*
³ *moat*

and threescore and two ¹weeks: the ²street shall be built again, and the ³wall, even in troublous times.

26 And after threescore and two weeks ^ashall Messiah ¹be cut off, ^bbut not for himself: and ^cthe people of the prince that shall come ^ashall destroy the city and the sanctuary; and the end thereof *shall be* with a flood,

9:26 ^a [Is. 53:8]; Matt. 27:50; Mark 9:12; 15:37; [Luke 23:46; 24:26]; John 19:30; Acts 8:32 ^b [1 Pet. 2:21]
^c Matt. 22:7 ^d Matt. 24:2; Mark 13:2; Luke 19:43, 44
¹ Suffer the death penalty

for understanding biblical prophecy. Every statement in verses 24–27 is important and deserves special attention. The first interpretive problem is the meaning of the expression *seventy weeks*. The word *weeks* is a Hebrew word *shabua'* that can refer to any period of seven: seven days, seven months, seven years, and so on. Only the context indicates what period of seven is intended. There are four good reasons for believing that the “seven” intended here is a period of seven years: (1) Daniel has just been concerned about years (vv. 1, 2). (2) It is impossible to fit the events of verses 24–27 into 490 days or weeks. (3) In the only other place where Daniel uses the word *week*, he qualifies it by adding the word *days* (10:2, 3). (4) Finally, the fact that verse 27 speaks of a covenant being broken at the half-way point of the seventieth seven agrees well with Daniel 7:25, 12:7, and Revelation 12:14, which speak of three-and-one-half years as one-half of a week. In sum, verse 24 declares that God had determined a period of 490 years to accomplish six key activities on behalf of Israel. Each divine act is marked out by an infinitive: **to finish the transgression, to make an end of sins**, and so on. The first three are negative and the last three are positive.

9:25. The commandment to restore and to build Jerusalem is said to be the point of commencement for the 490-year period. At least four decrees mentioned in Scripture have been set forth by various scholars as the fulfillment of this prophecy: the decree of Cyrus in 539 B.C. (2 Chr. 36:22, 23; Ezra 1:1–4); the decree of Darius I in 519/518 B.C. (Ezra 6:1, 6–12); the decree of Artaxerxes I to Ezra in 457 B.C. (Ezra 7:11–26); and the decree of Artaxerxes to Nehemiah in 444 B.C. (Neh. 2:1–8). Only the last decree, however, could have fulfilled this statement, since it was the only one of the four that specifically concerned the rebuilding of the city. Cyrus’s decree was for the purpose of rebuilding the temple. Darius’s decree simply confirmed the intent of Cyrus’s earlier decree. Artaxerxes’

decree to Ezra was concerned only with the return of additional exiles and with the beautification of the temple. Only Artaxerxes’ decree to Nehemiah refers directly to the restoration of the city. According to Nehemiah 2:1–8 this decree was given in the twentieth year of Artaxerxes in the month Nisan, or March-April, 444 B.C. From this date to the **Messiah** will transpire a period of **seven weeks, and threescore and two weeks**, or 483 years. See the note on verse 24 for the explanation of the week as seven years. The reason the first 69 “weeks” are subdivided into two periods of seven and 62 is uncertain, but clearly these 69 weeks run consecutively with no gap between them.

9:26. After threescore and two weeks shall Messiah be cut off: This phrase assumes that the first seven weeks (for a week equalling seven years, see the note on v. 24) have already transpired and thus serves to summarize the passing of 69 weeks of years (483 years). There is a gap of time between the sixty-ninth and seventieth weeks. This is indicated by the statement that the Messiah will be cut off after the 69 weeks. Daniel used a calculation of time based upon prophetic years (360 days), rather than solar years, (365 days). The same calculation is used in the Book of Revelation where “a time, and times, and half a time” (Rev. 12:14) equals 1,260 days or 42 months (cf. Dan. 7:24, 25; 12:7; Rev. 11:3; 12:6; 13:5). In each case the calculation is based upon 30-day months.

The Messiah’s being cut off refers to the crucifixion of Christ, which probably occurred in April A.D. 32. The sixty-ninth week ended just prior to His crucifixion, probably at His triumphal entry into Jerusalem. The time span from Artaxerxes’ decree to rebuild the city in March 444 B.C. until Christ’s crucifixion in April A.D. 32 covered 483 prophetic years (173,880 days). This calculation agrees perfectly with our own solar calendar. Thus, Daniel predicted that 483 prophetic years would lapse from Artaxerxes’ decree until the death of the Messiah. The final week of years (Daniel’s



SEVENTY WEEKS PROPHECY

9:24. These 70 prophetic weeks of Daniel’s vision describe God’s dealings with Israel, and are divided into two periods—the first 69 weeks, and the final (seventieth) week. During this period, the messianic work of God will be completed. According to Daniel’s prophecy, at the end of the sixty-ninth week, the Messiah will be cut off and the city of Jerusalem, including the temple, destroyed. This particular dispensation—which was among God’s secret things in the Old Testament but is a mystery revealed in the New Testament—falls within this gap. The 70 weeks began from the only biblical decree authorizing the rebuilding of Jerusalem and its wall (Neh. 2). It is dated in the Jewish month of Nisan 445 B.C. Using a 360-day year (12 30-day months; cf. Gen. 7:11 with 8:4; 7:24 with 8:3; Rev. 12:6, 7, 13, 14 with 13:4–7), Sir Robert Anderson calculated the end of the sixty-ninth week to fall on Palm Sunday, just before the Lord’s crucifixion. **Illustration:** Just as the events of the first 69 weeks have been literally fulfilled, so will be the events of the final week. **Application:** The Christian should realize that God is not yet through with Israel. (First Reference, Deut. 29; Primary Reference, Dan. 9:24; cf. Luke 21:24.)

and unto the end of the war desolations are determined.

27 And he shall confirm ^athe¹ covenant with ^bmany for one week: and in the ²midst of the week he shall cause the sacrifice and the ³oblation to cease, and for the overspreading of abominations he shall make *it* desolate, ^ceven until the consummation, and that determined shall be poured upon the ⁴desolate.

Daniel's Three Weeks of Mourning

10 In the third year of Cyrus king of Persia a ¹thing was revealed unto Daniel, whose ^aname was called Belteshazzar; and the ¹thing *was* true, ²but the time appointed *was* long; and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no ¹pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Another Vision

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* ¹Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in ^alinen, whose ¹loins *were* ^bgirded with fine gold of Uphaz:

9:27 ^aIs. 42:6

^b[Matt. 26:28]

^cDan. 11:36

1 Or *a treaty*

2 *middle*

3 *offering*

4 Or *desolator*

10:1 ^aDan. 1:7

1 *message*

2 Or *and of*

great conflict:

10:3 ¹ *desirable*

food

10:4 ¹ The Tigris

10:5 ^a Ezek. 9:2;

10:2

8 Rev. 1:13; 15:6

¹ *waist* was

10:6 ^a [Rev. 1:15]

¹ *torches*

2 *burnished*

bronze

3 *sound*

10:7 ¹ *terror*

10:8 ¹ *vigour*

2 *frailty*

10:9 ¹ *sound*

10:10 ^a Dan.

9:21

1 *trembling*

upon

10:11 ^a Dan.

9:23

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as ¹lamps of fire, and his arms and his feet like in colour to ²polished brass, ^aand the voice of his words like the ³voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great ¹quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my ¹comeliness was turned in me into ²corruption, and I retained no strength.

9 Yet heard I the ¹voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

The Interpretation of the Vision

10 ^aAnd, behold, an hand touched me, which set me ¹upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, ^aa man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

seventieth week) is left unexplained and is best taken to be the equivalent to the seven years of tribulation that are yet determined for Israel.

The prince that shall come is the little horn of 7:8 who will emerge from the fourth, or Roman Empire. He is known elsewhere in Scripture as the Antichrist. However, the present verse states that the **people of the prince**, and not the prince himself, will destroy the city. This prophecy was fulfilled in A.D. 70 when Titus, the Roman general, destroyed the city of Jerusalem, killing thousands.

9:27. He shall confirm the covenant with many for one week: The pronoun *he* here refers to its nearest antecedent, "the prince that shall come," or Antichrist, in verse 26. The commencement of the future seventieth "week" (see the note on v. 24 for the seven-year length of a "week") then occurs when the Antichrist makes a covenant with the Jews for a seven-year period. It will evidently be a covenant intended to provide peace for Israel. However, in the middle of the period, the Antichrist will break this covenant and **cause the sacrifice and the oblation to cease**, that is, put an end to Jewish worship and set himself up as an object of worship (2 Thess. 2:4; Rev. 13:8).

The statement that **for the overspreading of abominations he shall make it desolate** refers to what Jesus called "the abomination of desolation" (Matt. 24:15). It foreshadows the act of sacrilege when the Antichrist ends organized religion and demands that he be worshipped. This final seventieth week is also known in Scripture as the Tribulation (Matt. 24:21). Revelation 4–19 is an exposition of what will take place during this period. The seventieth week will end when Christ returns to the earth to establish His kingdom (Rev. 19:11–21).

10:1. The final vision given to Daniel was in the **third year of Cyrus**, or 536 B.C. In the Book of Daniel it takes up chapters 10–12.

10:2. The entirety of chapter 10 is concerned with Daniel's preparation to receive the vision. The emphasis of the chapter is the strengthening of Daniel and the satanic opposition that he and God's angels encountered.

10:5. A certain man is probably not the preincarnate Christ, because this angel was hindered by "the prince ... of Persia" (a demon), and because he needed the help of Michael the archangel (v. 13). Neither of these statements could have been said of Christ.

12 Then said he unto me, ^aFear not, Daniel: for from the first day that thou didst set thine heart to understand, and to ¹chasten thyself before thy God, ^bthy words were heard, and I am come for thy words.

13 ^aBut the prince of the kingdom of Persia withstood me one and twenty days: but, lo, ^bMichael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people ^ain the latter days: ^bfor yet the vision ¹is for many days.

Daniel's Strength Fails

15 And when he had spoken such words unto me, ^aI ¹set my face toward the ground, and I became ²dumb.

16 And, behold, ^aone ¹like the similitude of the sons of men ^btouched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, ²by the vision ^cmy sorrows ³are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

A Messenger Strengthens Daniel

18 Then there came again and touched me ^{one} like the appearance of a man, and he strengthened me,

19 ^aAnd said, O man greatly beloved, ^bfear not: peace ^{be} unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my

10:12 ^a Rev. 1:17
^b Dan. 9:3, 4,
22, 23; Acts 10:4
¹ *humble*

10:13 ^a Dan.
10:20
^b Dan. 10:21;
12:1; Jude 9;
[Rev. 12:7]

10:14 ^a Gen.
49:1; Deut.
31:29; Dan. 2:28
^b Dan. 8:26;
10:1
¹ refers to many
days to come

10:15 ^a Dan.
8:18; 10:9
¹ *turned*
² *speechless*

10:16 ^a Dan.
8:15
^b Jer. 1:9; Dan.
10:10
^c Dan. 10:8, 9
¹ *having the*
likeness
² *because of*
³ *have come*

10:19 ^a Dan.
10:11
^b Judg. 6:23;
Is. 43:1; Dan.
10:12

10:20 ^a Dan.
10:13
¹ Or *Greece*

10:21 ^a Dan.
10:13; Jude 9;
[Rev. 12:7]
¹ *upholds me*
against

11:1 ^a Dan. 9:1
^b Dan. 5:31
11:2 ¹ *arise*
² Or *Greece*

11:3 ^a Dan.
7:6; 8:5
^b Dan. 8:4;
10:16
¹ *arise*

11:4 ^a Jer. 49:36;
Ezek. 37:9; Dan.
7:2; 8:8; Zech.
2:6; Rev. 7:1
^b Dan. 8:22
11:5 ¹ *as well as*
² The king of
the south

lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight ^awith the prince of Persia: and when I am gone forth, lo, the prince of ¹Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is none that ¹holdeth with me in these things, ^abut Michael your prince.*

The Persian and Grecian Empires Fall

11 Also I ^ain the first year of ^bDarius the Mede, *even I*, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall ¹stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of ²Grecia.

3 And ^aa mighty king shall ¹stand up, that shall rule with great dominion, and ^bdo according to his will.

4 And when he shall stand up, ^ahis kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, ^bnor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

The Kings of the South and North

5 And the king of the south shall be strong, ¹and ^{one} of his princes; and he shall be strong above ²him, and have dominion; his dominion *shall be a great dominion.*

10:20. The prince of Grecia and the prince of Persia were demons who worked in those nations to oppose God's people.

10:21. The scripture of truth, or "book of truth," probably refers to God's knowledge or record of *all* truth, of which the Bible is a partial revelation.

11:2. This verse through verse 35 is an amazing summary of about two hundred years of the history of the wars between Egypt and Syria that took place during the fourth through the second centuries B.C. All of these prophecies, however, were written by Daniel in the sixth century B.C.! **Three kings in Persia** are Cambyses, the son of Cyrus (529–521 B.C.), Pseudo-Smerdis (521 B.C.), and Darius I (521–487 B.C.).

The fourth is the most powerful of the four kings, Xerxes (485–464 B.C.), or as he is known in the Book of Esther, Ahasuerus.

11:3, 4. The mighty king is Alexander the Great (336–323 B.C.) and the **four winds** are the four prominent generals who seized control of various parts of his empire (see note at 8:8).

11:5, 6. The king of the south is the general who assumed control of Egypt, Ptolemy I (323–283 B.C.); and **the king of the north** is another general, Seleucus I Nicator (312–280 B.C.), who had sovereignty over Syria and Mesopotamia. The conflict between these two generals and their successors, called the Ptolemies and Seleucids, is taken up in verses 5–20.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the ¹arm; neither shall he stand, nor his ¹arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall *one* stand up ¹in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry ¹captives into Egypt their gods, with their ²princes, *and* with their precious ³vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 ¹So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall ¹be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, ^aand ²overflow, and pass through: then shall he ³return, and be stirred up, ^b*even* to his fortress.

11 And the king of the south shall be ^amoved with ¹choler, and shall

11:6 ¹ authority

11:7 ¹ in his place

11:8 ¹ their gods captive into Egypt

² Or moulded images

³ articles

11:9 ¹ Or Then he (the king of the north)

will come into the kingdom of the king of the south, but

11:10 ^a Is. 8:8; Jer. 46:7, 8; 51:42; Dan. 9:26; 11:26, 40

^b Dan. 11:7

¹ stir up strife

² over/whelm

³ return to his fortress and stir up strife

11:11 ^a Prov. 16:14

¹ rage

^b [Ps. 33:10, 16]

² his enemy's

11:12 ¹ Proud

11:13 ¹ at the end of some years

² equipment

11:14 ^a Job 9:13

¹ violent men, lit. sons of breakage

² in fulfillment of

11:15 ^a Jer. 6:6; Ezek. 4:2; 17:17

¹ siege mound

² a fortified city

³ forces

⁴ stand

11:16 ^a Dan. 8:4, 7

^b Josh. 1:5

¹ with destruction in his hand

come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the ^bmultitude shall be given into ²his hand.

12 *And* when he hath taken away the multitude, his heart shall be ¹lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come ¹after certain years with a great army and with much ²riches.

14 And in those times there shall many stand up against the king of the south: also the ¹robbers of thy people shall exalt themselves ²to establish the vision; but they shall ^afall.

15 So the king of the north shall come, and ^acast up a ¹mount, and take ²the most fenced cities: and the ³arms of the south shall not ⁴withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him ^ashall do according to his own will, and ^bnone shall stand before him: and he shall stand in the glorious land, ¹which by his hand shall be consumed.



11:5. The king of the south refers to the dynasty of the **Ptolemies** (Greek overlords) who ruled Egypt during the inter-testamental period after the death of Alexander the Great in 323 B.C. Significant rulers in this dynasty included: *Ptolemy I Soter* (323–282 B.C.) who seized control of Egypt upon Alexander's death and proclaimed himself "king" in 305 B.C. establishing his capital at Alexandria. *Ptolemy II Philadelphus* (282–246 B.C.) built the famous library and lighthouse at Alexandria and engaged in numerous wars with the Seleucids over control of Judah. *Ptolemy III Euergetes* (246–222 B.C.) engaged in further wars with Seleucus II, who murdered Ptolemy's sister Bernice and her son. *Ptolemy IV Philopater* (222–205 B.C.) defeated Antiochus III of Syria at Raphia in 217 B.C. *Ptolemy V Theos* (204–180 B.C.) lost control of Judah, although his coronation is depicted on the (multi-lingual) Rosetta Stone, which enabled modern scholars to decipher hieroglyphics. Ptolemaic powers declined with the rising influence of Rome. The last Ptolemaic ruler was Cleopatra VI (51–30 B.C.), who committed suicide after she and Mark Anthony were defeated by Octavian (Augustus) at Actium.



11:6. The king of the north refers to the dynasty of the **Seleucids** (Greek overlords) who ruled Syria and Anatolia (modern Turkey) during the inter-testamental period. Significant rulers in this dynasty included: *Seleucus I Nicator* (312–280 B.C.), a childhood friend of Alexander the Great, he took control of Syria and Babylon in 312 B.C., moving his capital to Antioch in Syria in 301 B.C. *Antiochus II Theos* (261–246 B.C.) married Bernice, the daughter of Ptolemy II, who was later murdered, intensifying continual conflict between the Seleucids and the Ptolemies. *Antiochus III the Great* (223–187 B.C.), known as the warrior-king, conquered Bactria, Parthia, and Judah but was eventually defeated by the Romans. *Antiochus IV Epiphanes* (175–164 B.C.) usurped the throne after the assassination of Seleucus IV and attempted to force Hellenization (assimilation of Greek culture) on the Jews, including the atrocities that led to the Maccabean revolt, the expulsion of the Greeks and the cleansing of the desecrated temple in 164 B.C.

17 He shall also ^aset his face to enter with the strength of his whole kingdom, and ¹upright ones with him; thus shall he do: and he shall give him the daughter of women, ²corrupting her: but she shall not stand ³on his side, ^bneither be for him.

18 After this shall he turn his face unto the ¹isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall ²cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall ^astumble and fall, ^band not be found.

20 Then shall stand up in his ¹estate a raiser of taxes in the ²glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his ¹estate ^ashall ²stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come ³in peaceably, and ⁴obtain the kingdom by ⁵flatteries.

22 And with the ¹arms of a ^aflood shall they be ²overflowed from before him, and shall be broken; ^byea, also the prince of the covenant.

23 And after the league ^{made} with him ^ahe shall work deceitfully: for he shall come up, and shall become strong with a ¹small people.

24 He shall enter ¹peaceably even ²upon the fattest places of the province; and he shall do ^{that} which his fathers have not done, nor his fathers' fathers; he shall scatter among them the ³prey, and ⁴spoil, and riches: ^{yea}, and he shall ⁵forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall ¹forecast devices against him.

11:17 ^a2 Kin. 12:17; 2 Chr. 20:3; Ezek. 4:3, 7
^bDan. 9:26
¹Or bring equitable terms with him

²to destroy it
³With him

11:18 ¹coastlands

²turn back on

11:19 ^aPs. 27:2;

Jer. 46:6

^bJob 20:8; Ps.

37:36; Ezek.

26:21

11:20 ¹place

²glorious

11:21 ^aDan. 7:8

¹place

²arise

³by prosperity

⁴seize

⁵intrigue

11:22 ^aDan.

9:26

^bDan. 8:10, 11

¹Force

²swept away

11:23 ^aDan.

8:25

¹small number

of

11:24 ¹by prosperity

²into the richest

³plunder

⁴booty

⁵devise his plans

11:25 ¹devise plans

11:26 ¹eat

²food

³be swept away

11:27 ^aDan.

8:19; Hab. 2:3

¹bent on evil

²the same

11:28 ¹Damage

11:30 ^aGen.

10:4; Num.

24:24; Is. 23:1,

12; Jer. 2:10

¹Heb. Kittim,

the western

lands, especial-

ly Cyprus

²show regard for

11:31 ^aDan.

8:11-13; 12:11

¹Forces

²defile

³fortress

⁴Temple

sacrifice

⁵of desolation

11:32 ¹pollute

²take action

11:33 ¹plunder-

ing

11:34 ¹helped

²join with

³by intrigue

11:35 ^a[Deut.

8:16; Prov. 17:3];

Dan. 12:10;

Zech. 13:9; Mal.

3:2, 3

¹refine

26 Yea, they that ¹feed of the portion of his ²meat shall destroy him, and his army shall ³overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* ¹to do mischief, and they shall speak lies at ²one table; but it shall not prosper: for yet the end *shall be* at the ^atime appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do ¹exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ^aFor the ships of ¹Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and ²have intelligence with them that forsake the holy covenant.

31 And ¹arms shall stand on his part, ^aand they shall ²pollute the sanctuary ³of strength, and shall take away the daily ⁴sacrifice, and they shall place the abomination ⁵that maketh desolate.

32 And such as do wickedly against the covenant shall he ¹corrupt by flatteries: but the people that do know their God shall be strong, and ²do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by ¹spoil, many days.

34 Now when they shall fall, they shall be ¹holpen with a little help: but many shall ²cleave to them ³with flatteries.

35 And *some* of them of understanding shall fall, ^ato ¹try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

11:21. A vile person introduces Antiochus IV Epiphanes (175-163 B.C.), the last of the Seleucid rulers mentioned in the chapter. Because of his ex-

treme persecution of the Jews, his devious reign is fully described in verses 21-35. See comments on Daniel 8:9.

The King Shall Magnify Himself

36 And the king shall do according to his will; and he shall ^aexalt himself, and magnify himself above every god, and shall speak ¹marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the ¹God of his fathers, nor the desire of women, ^anor regard any god: for he shall magnify himself above all.

38 But in ¹his estate shall he honour ²the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do ¹in the most strong holds with a ²strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for ³gain.

40 And at the ^atime of the end shall the king of the south ¹push at him: and the king of the north shall come against him ^blike a whirlwind, with chariots, ^cand with horsemen, and with many ships; and he shall enter into the countries, and shall ²overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, ^aeven Edom, and Moab, and the ¹chief of the children of Ammon.

42 He shall stretch forth his hand

11:36 ^aDan. 7:8, 25

¹unusual
11:37 ^aIs. 14:13;
²Thess. 2:4

¹gods
11:38 ¹their
^{place}

²a god of
fortresses
11:39 ¹against
the strongest

fortresses
²foreign
³profit
11:40 ^aDan.

11:27, 35; 12:4, 9
^bIs. 21:1
^cEzek. 38:4;
Rev. 9:16

¹thrust
²overwhelm
11:41 ^aIs. 11:14

¹prominent
people

11:42 ^aJoel 3:19
¹against

11:43 ^aEx. 11:8
¹follow at

11:44 ¹news
²annihilate,
lit. devote to
destruction

11:45 ^aPs. 48:2
^bRev. 19:20
¹tents

12:1 ^aIs. 26:20;
Jer. 30:7; Ezek.
5:9; Dan. 9:12;
Matt. 24:21;
Mark 13:19

^bRom. 11:26
^cEx. 32:32; Ps.
56:8

¹stands watch
over

12:2 ^a[Matt.
25:46; John 5:28,
29; Acts 24:15]

^b[Is. 66:24;
Rom. 9:21]
¹Lit. abhor-
rence

12:3 ^aProv. 3:35;
Dan. 11:33, 35;
Matt. 13:43

^bProv. 11:30;
[James 5:19, 20]
^c1 Cor. 15:41

12:4 ^aIs. 8:16;
Dan. 12:9; Rev.
22:10

also ¹upon the countries: and the land of ^aEgypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall* ¹be ^aat his steps.

44 But ¹tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and ²utterly to make away many.

45 And he shall plant the ¹tabernacles of his palace between the seas in ^athe glorious holy mountain; ^byet he shall come to his end, and none shall help him.

A Time of Trouble

12 And at that time shall Michael stand up, the great prince which ¹standeth for the children of thy people: ^aand there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people ^bshall be delivered, every one that shall be found ^cwritten in the book.

2 And many of them that sleep in the dust of the earth shall awake, ^asome to everlasting life, and some to shame ^band everlasting ¹contempt.

3 And they that be wise shall ^ashine as the brightness of the firmament; ^band they that turn many to righteousness ^cas the stars for ever and ever.

4 But thou, O Daniel, ^ashut up the words, and seal the book, *even* to the

11:36. The events described in verses 2–35 have all been fulfilled. So detailed are these prophecies that critics have denied that Daniel could have written these words in the sixth century B.C. However, God is God. He is sovereign and fully capable of revealing these matters to His prophet. In verse 36 a new individual is introduced simply as **the king**. This cannot refer to Antiochus IV Epiphanes since the details of the passage could not refer to him. Rather, it must refer to the same individual already prophesied by Daniel, the little horn of 7:8 and “the prince” of 9:26; that is, the Antichrist. Indeed, the work of this individual described in 11:36–12:1 bears an inescapable agreement with the work of the Antichrist described in the New Testament (2 Thess. 2:4; Rev. 13; 17).

11:40–45. **The king of the south**, the Egyptian ruler, will attack Israel during the Great Tribulation; **the**

king of the north is not clearly identified, but the description of his work prohibits identification with any Seleucid king. He may originate from Magog (Ezek. 38:15) or simply be a king not identified anywhere in Scripture. But the point of the verse is clear: the king of the south and the king of the north will fight in the wars of the Antichrist. His wars are described in verses 40–45, including his occupation of Israel, **the glorious land** (v. 41), and his ultimate **end** (v. 45).

12:1. During the Great Tribulation there will be an unprecedented attack to exterminate the Jews, but they will be delivered by **Michael** the archangel.

12:2, 3. After the Great Tribulation there will be two resurrections, one of the righteous to **everlasting life** and another of the unrighteous to **everlasting contempt**. A comparison with Revelation 20:4 shows that these two resurrections are separated by the one-thousand-year reign of Christ.

time of the end: many shall ^brun to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood ¹other two, the one on this side of the bank of the river, and the other on that side of the bank ^aof the river.

6 And *one* said to the man clothed in ^alinen, which *was* ¹upon the waters of the river, ^bHow long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which *was* ¹upon the waters of the river, when he ^aheld up his right hand and his left hand unto heaven, and swore by him ^bthat liveth for ever ^cthat *it shall be* for a time, times, and an half; ^dand when he ²shall have accomplished to scatter the power of ^ethe holy people, all these *things* shall be finished.

12:4 ^b Amos 8:12

12:5 ^a Dan. 10:4

¹ two others

12:6 ^a Ezek. 9:2;

Dan. 10:5

^b Dan. 8:13;

12:8; Matt. 24:3;

Mark 13:4

¹ above

12:7 ^a Deut.

32:40

^b Dan. 4:34

^c Dan. 7:25; Rev.

12:14

^d Luke 21:24

^e Dan. 8:24

¹ above

² has completely

shattered

12:10 ^a Zech.

13:9

^b Is. 32:6, 7; Rev.

22:11

^c Dan. 12:3;

Hos. 14:9; John

7:17; 8:47

¹ refined

12:11 ¹ Temple

sacrifice

² of desolation

12:13 ^a Is. 57:2;

Rev. 14:13

^b Ps. 1:5

¹ arise to thine

inheritance

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 ^aMany shall be purified, and made white, and ¹tried; ^bbut the wicked shall do wickedly: and none of the wicked shall understand; but ^cthe wise shall understand.

11 And from the time *that* the daily ¹sacrifice shall be taken away, and the abomination ²that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: ^afor thou shalt rest, ^band ¹stand in thy lot at the end of the days.

12:4. It was impossible to understand the significance of these prophecies in Daniel's own day, but God indicated that at **the time of the end** many would seek to understand these predictions and be able to do so.

12:7. A time, times, and a half refers to the second half of the Great Tribulation, when these prophecies will be fulfilled. The first half of the Great Tribulation will be a time of relative peace for Israel because of their covenant with the prince (9:27). However, after the prince (Antichrist) breaks the covenant at the end of three-and-a-half years, there will be a tremendous time of persecution and wars (11:40–45).

12:11. A thousand two hundred and ninety days differs from the second half of the Great Tribulation, known elsewhere as only 1,260 days. The additional 30 days may occur before the "abomination of desolation" takes place in the middle of the Great Trib-

ulation, perhaps as a prior, 30-day announcement of the Antichrist's intention. On the other hand, the 30 days could be added to the end of the Great Tribulation to allow time for the judgment of Israel and the nations.

12:12. The thousand three hundred and five and thirty days (1,335 days) contains an additional 45 days beyond the figure of verse 11. This additional period probably occurs between the Great Tribulation and the commencement of the Millennium. The verse uses the word **blessed** to apply to those who wait for these days to be terminated, and thus would easily speak of the blessedness of the Millennium.

12:13. For thou shalt rest: Daniel would not live to see the fulfillment of his own prophecies, but is here promised that he would be resurrected to receive his reward (thou shalt... stand in thy lot). All who trust in Daniel's God will likewise be blessed.

The Book of
HOSEA

Hosea's prophecy gave Israel a tangible example of its spiritual idolatry, yet portrayed God's love for Israel in spite of her spiritual infidelity. It constituted a national call to repentance.

Historical Setting. Hosea dates his prophecy "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel" (1:1). Hosea's ministry extended from about 770 to 725 B.C. Thus, his active ministry ceased a few years before Assyria carried the northern kingdom into captivity in 722 B.C. Hosea was a citizen of the northern kingdom, and his personal experience was designed by God to be an example to his nation.

Hosea was to the northern kingdom what Jeremiah was to the southern kingdom—a weeping prophet. Hosea looked forward to the Assyrian captivity of the northern kingdom, just as Jeremiah looked forward to the Babylonian captivity of the southern kingdom. Hosea's prophecy is closely related to that of Amos. Amos was very severe in his prophecy, and his ministry was somewhat like a James or John the Baptist of the Old Testament. Both Amos and Hosea prophesied to the northern kingdom, although Amos was a native of the southern kingdom, and Hosea of the northern kingdom. Hosea was

the younger contemporary of Amos, and because their ministries overlap, there is much similarity in the sins they condemn. In Amos, the prophetic discourses are very pronounced, while in Hosea, because of the intense personal involvement of the prophet, they are not very distinctly defined from one another, a fact that makes the book difficult to outline.

The prophecy is characterized by intense emotion as the prophet's personal tragedy (chs. 1–3) is transferred and applied to the nation (chs. 4–14).

Authorship. This prophecy provides the sole source of information concerning the author, "Hosea the son of Beeri" (1:1). His name means "Salvation." Nothing is known of Beeri, "Expounder," although a different man by the same name is mentioned in Genesis 26:34. In the course of the prophecy he was commanded to marry Gomer who bore two sons and a daughter (1:3b–11). (Many believe her lover sired one or more children.) Throughout the prophecy the prophet's personal history was made to be symbolic of the relationship between the Lord and Israel. Because of the tragic details of his personal life, Hosea has been known as the brokenhearted prophet. His sorrow provides a good illustration of the brokenhearted Lord in His relationship with sinful mankind.

OUTLINE OF HOSEA

I. The introduction to the prophecy

1:1

D. His care for Gomer

3:1-5

II. The messenger of the prophecy

1:2-3:5

III. The messages of the prophecy 4:1-14:8

A. His marriage to Gomer

1:2, 3a

A. Concerning Israel's reprobation

4:1-7:16

B. His children by Gomer

1:3b-11

B. Concerning Israel's retribution

8:1-13:16

C. His contention (problem) with Gomer

2:1-23

C. Concerning Israel's restoration 14:1-8

IV. The conclusion of the prophecy 14:9

A Wife of Whoredoms

1 The word of the LORD that came unto Hosea, the son of Beeri, in the days of ^aUzziah, ^bJotham, ^cAhaz, and ^dHezekiah, kings of Judah, and in the days of ^eJeroboam the son of Joash, king of Israel.

2 ¹The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, "Go, take unto thee a wife of ²whoredoms and children of ²whoredoms: for ^bthe land hath committed great ²whoredom, ³departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

The Judgment Against Jehu and Israel

4 And the LORD said unto him, Call his name Jezreel; for yet a little while, ^aand I will ¹avenge the blood of Jezreel upon the house of Jehu, ^band will ²cause to cease the kingdom of the house of Israel.

5 ^aAnd it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

The Judgment on Israel

6 And she conceived again, and bare a daughter. And God said unto him, Call her name ¹Lo-ruhamah: ^afor I will no more have mercy upon the house of Israel; ²but I will utterly take them away.

1:1 ^a2 Chr. 26; Is. 1:1; Amos 1:1
^b2 Kin. 15:5, 7, 32-38; 2 Chr. 27; Mic. 1:1
^c2 Kin. 16:1-20; 2 Chr. 28
^d2 Kin. 18-20; 2 Chr. 29:1-32:33; Mic. 1:1
^e2 Kin. 13:13; 14:23-29; Amos 1:1

1:2 ^aHos. 3:1
^bDeut. 31:16; Judg. 2:17; Ps. 73:27; Jer. 2:13; Ezek. 16:1-59; 23:1-49
¹When the LORD began to speak by Hosea
²harlotry
³By departing
1:4 ^a2 Kin. 10:11
^b2 Kin. 15:8-10; 17:6, 23; 18:11
¹Lit. visit the blood
²bring an end to
1:5 ^a2 Kin. 15:29
1:6 ^a2 Kin. 17:6
¹Lit. No Mercy
²that I may forgive them at all

1:7 ^a2 Kin. 19:29-35; Is. 30:18; 37:36, 37
^bPs. 44:3-7; [Zech. 4:6]

1:9 ¹Lit. Not My People
1:10 ^aGen. 22:17; 32:12; Jer. 33:22
^b1 Pet. 2:10
^cRom. 9:26
^dIs. 63:16; 64:8; [John 1:12]
¹Heb. Lo-ammī, Hos. 1:9

7 ^aBut I will have mercy upon the house of Judah, and will save them by the LORD their God, and ^bwill not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

Not My People

9 Then said God, Call his name ¹Lo-ammī: for ye *are* not my people, and I will not be your God.

10 Yet ^athe number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; ^band it shall come to pass, *that* in the place where it was said unto them, Ye *are* ¹not my ^cpeople, *there* it shall be said unto them, Ye *are* ^dthe sons of the living God.

11 ^aThen shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

Israel's Adultery

2 Say ye unto your brethren, ¹Am-mi; and to your sisters, ²Ruhamah.

2 ¹Plead with your mother, ²plead:

1:11 ^aIs. 11:11-13; Jer. 3:18; 50:4; [Ezek. 34:23; 37:15-28]
2:1 ¹Lit. My People, Hos. 1:9, 10 ²Lit. Mercy, Hos. 1:6
2:2 ¹Bring charges against ²bring charges

1:2, 3. In all probability **Gomer** was morally pure prior to her marriage to Hosea, but subsequently became discontented and went into harlotry, from which Hosea by his love reclaimed her.

1:4. Jezreel means "God Sows." He is to be a reminder that God will judge the house of Jehu from the bloodshed in Jezreel, when the kingdom was wrested from Ahab and Jezebel and God's judgment was poured out against them (cf. 2 Kin. 9).

1:6, 7. Lo-ruhamah means "No Mercy" or "Not

Pitied." Her significance is twofold: God's compassion has come to an end for Israel, and her judgment is imminent (v. 6b).

1:9. Lo-ammī means "Not My People" indicating to the Israel of his day that they were not the Lord's people, and that the Lord was not their God. This should in no sense be understood as an annulment of the Abrahamic covenant (cf. Gen. 12:1-3), an unconditional covenant depending solely upon God for its fulfillment.

for “she is not my wife, neither *am* I her husband: let her therefore put away her ^bwhoredoms³ out of her sight, and her adulteries from between her breasts;

3 Lest ^aI strip her naked, and ¹set her as in the day that she was ^bborn, and make her as a wilderness, and set her like a dry land, and slay her with ^cthirst.

4 And I will not have mercy upon her children; for they *be* the ^achildren of ¹whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, ^athat give me my bread and my water, my wool and my ¹flax, mine oil and my drink.

6 Therefore, behold, ^aI will hedge up thy way with thorns, and ¹make a wall, that she shall not find her paths.

7 And she shall ¹follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, ^aI will go and return to my ^bfirst husband; for then *was it* better with me than now.

8 For she did not ^aknow that I gave her ¹corn, and ²wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my ¹corn in the time thereof, and my ²wine in the season thereof, and will ³recover my wool and my ⁴flax *given* to cover her nakedness.

10 And now ^awill I ¹discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 ^aI will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines

2:2 ^aIs. 50:1
^bEzek. 16:25
³harlotries
 2:3 ^aJer. 13:22,
 26; Ezek.
 16:37-39
^bEzek. 16:4-
 7, 22
^cJer. 14:3; Amos
 8:11-13
¹expose
 2:4 ^aJohn 8:41
¹harlotry
 2:5 ^aEzek. 23:5;
 Hos. 2:8, 12
¹linen
 2:6 ^aJob 19:8;
 Lam. 3:7, 9
¹wall her in
 2:7 ^aLuke 15:17,
 18
^bIs. 54:5-8; Jer.
 2:2; 3:1; Ezek.
 16:8; 23:4
¹chase
 2:8 ^aIs. 1:3;
 Ezek. 16:19
¹grain
²new wine
 2:9 ¹grain
²new wine
³take back
⁴linen
 2:10 ^aEzek.
 16:37
¹uncover
 2:11 ^aJer. 7:34;
 16:9; Hos. 3:4;
 Amos 5:21; 8:10

2:12 ¹a thicket
 2:13 ¹punish
 her for
²the Baals
³chased after
 2:14 ¹comfort,
 lit. to her heart
 2:15 ^aJosh. 7:26
^bJer. 2:1-3;
 Ezek. 16:8-14
^cEx. 15:1
 2:16 ¹Lit. My
 Husband
²Lit. My Master
 2:17 ^aEx. 23:13;
 Josh. 23:7; Ps.
 16:4
¹the Baals
 2:18 ^aJob 5:23;
 Is. 11:6-9; Ezek.
 34:25
^bIs. 2:4; Ezek.
 39:1-10
^cLev. 26:5; Is.
 32:18; Jer. 23:6;
 Ezek. 34:25
¹shatter
 2:19 ¹justice
 2:20 ^a[Jer. 31:33,
 34]; Hos. 6:6;
 13:4; [John 17:3]

and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them ¹a forest, and the beasts of the field shall eat them.

13 And I will ¹visit upon her the days of ²Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she ³went after her lovers, and forgot me, saith the LORD.

Israel's Restoration

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak ¹comfortably unto her.

15 And I will give her her vineyards from thence, and ^athe valley of Achor for a door of hope: and she shall sing there, as in ^bthe days of her youth, and ^cas in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me ¹Ishi; and shalt call me no more ²Baali.

17 For ^aI will take away the names of ¹Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a ^acovenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and ^bI will ¹break the bow and the sword and the battle out of the earth, and will make them to ^clie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in ¹judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and ^athou shalt know the LORD.

21 And it shall come to pass in

2:2-5. Plead with your mother: The Hebrew text begins chapter 2 with what is 1:10 in the English text. The prophet uses his personal domestic tragedy as a means of addressing not only his own children (and through them their physical mother), but also the believing remnant, who in turn are to plead with their mother (the nation Israel) to return to God.

2:14-17. The valley of Achor: In this valley, locat-

ed near Jericho, Achan's sin was discovered, judged, punished, and put away. In like manner, if Israel and Gomer will deal with their sin and put it away, that very act will result in God's blessing and bring restoration and hope. The names **Ishi** ("My Husband") and **Baali** ("My Master") are significant. The former is a term of affection and represents the closest loving relationship. The latter indicates servitude and inferiority.

that day, ^aI will ¹hear, saith the LORD, I will ¹hear the heavens, and they shall ¹hear the earth;

22 And the earth shall ¹hear ²the corn, and ³the wine, and the oil; and they shall hear ⁴Jezreel.

23 And ^aI will sow her ¹unto me in the earth; ^band I will have mercy upon her that ²had not obtained mercy; and I ^cwill say to *them which were* ³not my people, Thou *art* ⁴my people; and they shall say, *Thou art* my God.

Israel's Redemption

3 Then said the LORD unto me, Go yet, love a woman ¹beloved of ²her ^afriend, ³yet an adulteress, ⁴according to the love of the LORD toward the children of Israel, who look to other gods, and love ⁵flagons of wine.

2 So I bought her ¹to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley:

3 And I said unto her, Thou shalt ^aabide for me many days; thou shalt not play the harlot, ¹and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days ^awithout a king, and without a prince, and without a

2:21 ^aIs. 55:10; Zech. 8:12; [Mal. 3:10, 11] ¹ answer
 2:22 ¹ answer ² with grain ³ new wine ⁴ Lit. God Will Sow
 2:23 ^a Jer. 31:27; Amos 9:15 ^b Hos. 1:6 ^c Hos. 1:10; Zech. 13:9; Rom. 9:25, 26; [Eph. 2:11–22]; 1 Pet. 2:10
 1 for myself
 2 Heb. lo-ruhamah
 3 Heb. lo-ammi
 4 Heb. ammi
 3:1 ^a Jer. 3:20
 1 loved by
 2 a lover
 3 and committing adultery
 4 just like
 5 pagn raisin cakes
 3:2 ¹ for myself
 3:3 ^a Deut. 21:13
 1 nor shall you have a man
 3:4 ^a Hos. 10:3

 b Ex. 28:4–12; 1 Sam. 23:9–12
 c Gen. 31:19; 34; Judg. 17:5; 18:14, 17; [1 Sam. 15:23]
 1 sacred pillar
 2 household idols
 3:5 ^a Jer. 50:4
 b Jer. 30:9; Ezek. 34:24
 c [Is. 2:2, 3]; Jer. 31:9

sacrifice, and without ¹an image, and without an ^bephod, and *without* ^cteraphim:²

5 Afterward shall the children of Israel return, and ^aseek the LORD their God, and ^bDavid their king; and shall fear the LORD and his goodness in the ⁴latter days.

No Knowledge of God in the Land

4 Hear the word of the LORD, ye children of Israel: for the LORD hath a ^acontroversy¹ with the inhabitants of the land, because *there is* no truth, nor mercy, nor ^bknowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they ¹break out, and ²blood toucheth blood.

3 Therefore ^ashall the land mourn, and ^bevery one that dwelleth therein shall ¹languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man ¹strive, nor reprove another: for thy people *are* as they ^athat ¹strive with the priest.

4:1 ^a Is. 1:18; Hos. 12:2; Mic. 6:2 ^b Jer. 4:22 ¹ charge against
 4:2 ¹ break all restraints ² bloodshed follows bloodshed
 4:3 ^a Is. 24:4; 33:9; Jer. 4:28; 12:4; Amos 5:16; 8:8
 b Zeph. 1:3 ¹ waste away
 4:4 ^a Deut. 17:12 ¹ contend

3:1. Go yet, love a woman: If anyone had occasion to renounce his wife, Hosea did; however, he was instructed to love her still. Similarly, God continued to love an unfaithful Israel. **Flagons of wine** (Heb. *ashishah*) are raisin cakes. They are similar, if not identical, to the cakes mentioned in Jeremiah 7:18 and 44:19 which were used in the idolatrous ceremonies in honor of the queen of heaven.

3:2. The price paid to redeem Gomer is indicative of the depth to which she had sunk; 30 pieces of silver was the price commonly paid for a slave (cf. Ex. 21:32). Barley was considered to be a food fit only for animals, and was eaten only by the poorest people. Gomer had sunk to such depths that she was worth only half the price of a common slave

and approximately 10 bushels of animal food.

3:4, 5. Without occurs five times in the Hebrew text. Israel actually will be without three things: (1) The monarchy—she will have neither reigning monarch nor anyone in line to become one. Ultimately, a king must come as promised to David and Israel in 2 Samuel 7. (2) A sacrifice—she will not observe a God-appointed sacrificial system during this long period, though during it the Messiah will in fact come and be the supreme Sacrifice. (3) Idolatry—even though she will not observe a true religious system, she will forsake idolatry and all its trappings. **Israel return:** In God's appointed time Israel will come to its senses and will have a national regeneration (cf. Jer. 31:31–34).



DAVID IN THE KINGDOM

3:5. Although Christ will reign as sovereign in the kingdom, it is not clear whether He is the only One on the throne. Several passages suggest that David will reign in the Millennium (Is. 55:3, 4; Jer. 30:9; 33:15, 17, 20, 21; Ezek. 34:23, 24; 37:24, 25; Hos. 3:5; Amos 9:11). These verses may be interpreted: (1) typologically, with Jesus as the Son of David, fulfilling David in type, reigning; or (2) literally, with David being resurrected, returning to the throne, and having a sphere of regal authority under the regency of Christ. **Illustration:** One of Christ's millennial titles, "King of kings, and Lord of lords" (Rev. 19:16), may suggest the presence of lesser kings and lords. So it could be that David will serve under Christ's authority as vice-regent of Palestine, just as others may similarly rule other regions or cities (Luke 19:12–18). **Application:** Those who suffer for Christ will someday reign with Him. (First Reference, 2 Sam. 7:12–16; Primary Reference, Ps. 89:34–37; cf. Ezek. 47.)

5 Therefore shalt thou ¹fall ^ain the day, and the prophet also shall ¹fall with thee in the night, and I will destroy thy mother.

6 ^aMy people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: ^bseeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: ^atherefore will I change their glory into shame.

8 They eat up the sin of my people, and they set their ¹heart on their iniquity.

9 And there shall be, ^alike people, like priest: and I will punish them for their ways, and ¹reward them their ²doings.

10 For ^athey shall eat, and not have enough: they shall commit ¹whoredom, and shall not increase: because they have ²left off to take heed to the LORD.

11 Whoredom and wine and new wine ^atake away the heart.

Israel's Spirit of Whoredoms

12 My people ask counsel ¹at their ^astocks, and their ²staff declareth unto them: for ^bthe spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 ^aThey sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and ¹elms, because the ²shadow thereof *is* good: ^btherefore your daughters shall commit ³whoredom,

4:5 a Jer. 15:8;

Hos. 2:2, 5

¹ *stumble*

4:6 a Is. 5:13

^b Ezek. 22:26

4:7 a 1 Sam. 2:30;

Mal. 2:9

4:8 ¹ Desires

4:9 a Is. 24:2; Jer.

5:30, 31; 2 Tim.

4:3, 4

¹ *repay*

² *deeds*

4:10 a Lev. 26:26;

Is. 65:13; Mic.

6:14; Hag. 1:6

¹ *harlotry*

² *ceased*

obeying

4:11 a Prov. 20:1;

Is. 5:12; 28:7

4:12 a Jer. 2:27

^b Is. 44:19, 20

¹ *from their*

wooden idols

² *Diviner's rod*

4:13 a Is. 1:29;

57:5, 7; Jer.

2:20; Ezek. 6:13;

20:28

^b Amos 7:17;

[Rom. 1:28-32]

¹ *terebinth*s

² *shade*

³ *harlotry*

⁴ *brides*

4:14 a Deut.

23:18

¹ *brides*

² *the men*

themselves

go apart with

harlots

³ *ritual harlots*

⁴ *be ruined*

4:15 a Hos. 9:15;

12:11

^b 1 Kin. 12:29;

Josh. 7:2; Hos.

10:8

^c Jer. 5:2; 44:26;

Amos 8:14

¹ Beth-el,

lit. *House of*

Idolatry

² *swear an oath*

4:16 a Jer. 3:6;

7:24; 8:5; Zech.

7:11

¹ *is stubborn*

² *stubborn calf*

³ *open country*

4:17 a Matt.

15:14

and your ⁴spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your ¹spouses when they commit adultery: for ²themselves are separated with ³whores, and they sacrifice with ^aharlots: therefore the people *that* doth not understand shall ⁴fall.

15 Though thou, Israel, play the harlot, *yet* let not Judah offend; ^aand come not ye unto Gilgal, neither go ye up to ^bBeth-aven, ¹ ^cnor ²swear, The LORD liveth.

16 For Israel ^aslideth ¹ back as a ²backsliding heifer: now the LORD will feed them as a lamb in ³a large place.

17 Ephraim *is* joined to idols: ^alet him alone.

18 Their drink is ¹sour: they have committed ²whoredom continually: ^aher ³rulers ⁴with shame do love, Give ye.

19 ^aThe wind hath bound her up in her wings, and ^bthey shall be ashamed because of their sacrifices.

The Rebuke of Israel and Judah

5 Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for ¹judgment *is* toward you, because ^aye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are ^aprofound¹

4:18 a Mic. 3:11 ¹ *rebellion* ² *harlotry* ³ Lit. *shields*

⁴ Following a Jewish trad.; Hebrew is difficult, *dearly*

love dishonour

4:19 a Jer. 51:1 ^b Is. 1:29

5:1 a Hos. 6:9 ¹ *the judgment is yours*

5:2 a Is. 29:15; Hos. 4:2; 6:9 ¹ *deeply involved in slaughter*

4:6. The cause of man's problem is **lack of knowledge**. It does not stem from a shortage of information, but rather from rejection of information.

4:8. **They** are the problem; that is, the priesthood. They have not helped the people face their sin and deal with it. Rather, they have gloried and taken pleasure in the sin of the people.

4:9. **Like people, like priest**: The priest of God is corrupted and made like the sinning people, not vice versa.

4:12-14. **My people ask counsel at their stocks**: Like the heathen of Romans 1:25, they worship and serve the creature rather than the Creator. Instead of consulting the God who made the trees and the wood, they consult the tree and the wooden idols that can be fashioned from them. **Therefore your**

daughters shall commit whoredom, and your spouses shall commit adultery. Spiritual harlotry gave way to physical harlotry, which was incorporated into the religious rituals of their idolatrous worship.

4:17. **Ephraim** (the name given to Israel because it was the largest tribe of the northern kingdom) is completely given over to its idolatry and accompanying practices. He is beyond recall.

4:18. This is the only instance where the Hebrew word *magēn* is translated by the English word **rulers**. It occurs in the Old Testament more than 50 times and is usually translated by the English word *shield*. The leaders God gave to the nation, with the express purpose of shielding it from sin and leading it to God, have instead led in its spiritual defection.

to make slaughter, though I *have been* a rebuker of them all.

3 ^aI know Ephraim, and Israel is not hid from me: for now, O Ephraim, ^bthou committest ¹whoredom, and Israel is defiled.

4 ¹They will not frame their doings to turn unto their God: for ^athe spirit of ²whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the ^apride of Israel doth testify to his face: therefore shall Israel and Ephraim ¹fall in their iniquity; Judah also shall ¹fall with them.

6 ^aThey shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.

7 They have ^adealt treacherously against the LORD: for they have begotten ¹strange children: now shall a ²month devour them with their portions.

8 ^aBlow ye the ¹cornet in Gibeah, and the trumpet in Ramah: ^bcry aloud at ^cBeth-aven, ²after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that ^aremove ¹the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* ^aoppressed and broken in judgment, because he willingly walked ¹after ^bthe commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah ^aas ¹rottenness.

Israel Seeks Help from Assyria

13 When Ephraim saw his sickness, and Judah *saw* his ^awound, then went Ephraim ^bto the Assyrian, and

5:3 ^aAmos 3:2; 5:12
 5:4 ^aHos. 4:17
 1 harlotry
 5:4 ^aHos. 4:12
 1 Their deeds will not allow them to turn
 2 harlotry
 5:5 ^aHos. 7:10
 1 stumble
 5:6 ^aProv. 1:28; Is. 1:15; Jer. 11:11; Ezek. 8:18; Mic. 3:4; John 7:34
 5:7 ^aIs. 48:8; Jer. 3:20; Hos. 6:7
 1 pagan
 2 New Moon
 5:8 ^aHos. 8:1; Joel 2:1
 b Is. 10:30
 c Josh. 7:2
 1 ram's horn
 2 look behind you
 5:10 ^aDeut. 19:14; 27:17
 1 a boundary
 5:11 ^aDeut. 28:33
 b Mic. 6:16
 1 by man's precept
 5:12 ^aProv. 12:4
 1 corrosion
 5:13 ^aJer. 30:12-15
 b 2 Kin. 15:19; Hos. 7:11; 10:6
 5:14 ^aPs. 7:2; Lam. 3:10; Hos. 13:7, 8
 b Ps. 50:22
 1 tear them
 2 take them
 5:15 ¹confess
 2 diligently
 6:1 ^aIs. 1:18; Acts 10:43
 b Deut. 32:39; Hos. 5:14
 c Jer. 30:17; Hos. 14:4
 1 stricken
 2 bandage
 6:2 ^aLuke 24:46; Acts 10:40; [1 Cor. 15:4]
 6:3 ^aIs. 54:13
 b 2 Sam. 23:4
 c Ps. 72:6; Joel 2:23
 d Job 29:23
 1 let us pursue the knowledge of
 2 established
 6:4 ¹faithfulness
 6:5 ^a[Jer. 23:29]
 1 heun them in pieces
 2 the judgments on you

sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For ^aI *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: ^bI, *even* I, will ¹tear and go away; I will ²take away, and none shall rescue *him*.

15 I will go and return to my place, till they ¹acknowledge their offence, and seek my face: in their affliction they will seek me ²early.

Return to the Lord

6 Come, ^aand let us return unto the LORD: for ^bhe hath torn, and ^che will heal us; he hath ¹smitten, and he will ²bind us up.

2 ^aAfter two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 ^aThen shall we know, ¹if we follow on to know the LORD: his going forth is ²prepared ^bas the morning; and ^che shall come unto us ^das the rain, as the latter and former rain unto the earth.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your ¹goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I ¹hewed *them* by the prophets; I have slain them by ^athe words of my mouth: and ²thy judgments *are* as the light *that* goeth forth.

6 For I desired ^amercy, ¹and ^bnot sacrifice; and the ^cknowledge of God more than burnt offerings.

7 But they ¹like men have transgressed the covenant: there have they dealt treacherously against me.

8 ^aGilead *is* a city of them that work iniquity, and *is* ¹polluted with blood.

6:6 ^aMatt. 9:13; 12:7 ^bIs. 1:12, 13; [Mic. 6:6-8] ^c[John 17:3] ¹faithfulness

6:7 ¹like Adam

6:8 ^aHos. 12:11 ¹defiled, lit. foot-tracked

5:8-15. **Gibeah, Ramah, and Beth-aven** are cities belonging to the tribe of Benjamin in the south. They will be on military alert. **After thee, O Benjamin:** the battle cry used in the day of Joshua will be reactivated. **As a moth ... as rottenness:** Because God took His presence from Israel, His judgment will eat away at His nation slowly but surely.

6:1-3. **Come, and let us return unto the Lord ... we shall live in his sight:** The prophet vicariously

leads his people in a prayer of repentance and a plea for restoration that can ultimately take place only in the day when Israel as a nation will be converted (cf. Jer. 31:31-34) and God will set up His kingdom over His people and reign for a thousand years. **He shall come unto us as the rain:** God will no longer deal with Israel like a "moth" and "rottenness" (cf. 5:12). Instead, He will deal with them like life-giving and refreshing rain.

9 And as ¹troops of robbers wait for a man, so the company of ^apriests ^bmurder ²in the way by consent: for they commit ^clewdness.³

10 I have seen an horrible thing in the house of Israel: there is the ¹whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the ¹captivity of my people.

Israel's Wickedness Remembered

7 When I would have healed Israel, then the iniquity of Ephraim was ¹discovered, and the wickedness of Samaria: for ^athey commit ²falsehood; and the thief cometh in, and the ³troop of robbers ⁴spoileth without.

2 And they ¹consider not in their hearts that I ^aremember all their wickedness: now their own ²doings have ³beset them about; they are before my face.

3 They make the ^aking glad with their wickedness, and the princes ^bwith their lies.

4 ^aThey are all adulterers, as an oven heated by the baker, who ceaseth from ¹raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with ¹bottles of ^awine; he stretched out his hand with scorners.

6 For they have ¹made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: ^athere is none among them that calleth unto me.

8 Ephraim, he ^ahath mixed him-

6:9 ^aHos. 5:1
^bJer. 7:9, 10;
Hos. 4:2
^cEzek. 22:9;
23:27; Hos. 2:10

¹ bands
² on the way to
Shechem
³ infamy

6:10 ¹ harlotry,
spiritual
adultery

6:11 ¹ captives
7:1 ^aEzek. 23:4-
8; Hos. 5:1

¹ uncovered
² fraud
³ band
⁴ plunders
outside

7:2 ^aPs. 25:7;
Jer. 14:10; 17:1;
Hos. 8:13; 9:9;
Amos 8:7

¹ Lit. do not say
² deeds
³ surrounded

7:3 ^aHos. 1:1
^bMic. 7:3;
[Rom. 1:32]

7:4 ^aJer. 9:2;
23:10

¹ stirring up
the fire
7:5 ^aIs. 28:1, 7

¹ fever from
wine, lit. the
heat of wine

7:6 ¹ prepared
7:7 ^aIs. 64:7
7:8 ^aPs. 106:35

¹ peoples
7:9 ^aIs. 1:7;
42:25; Hos. 8:7

7:10 ^aHos. 5:5
^bIs. 9:13

7:11 ^aHos. 11:11
^bIs. 30:3
^cHos. 5:13; 8:9

¹ Sense
7:12 ^aEzek.
12:13

¹ Lev. 26:14;
Deut. 28:15;
2 Kin. 17:13

¹ birds of the air
² according to
the report to
their congrega-
tion

7:13 ^aEx. 18:8;
Mic. 6:4

7:14 ^aJob 35:9,
10; Ps. 78:36; Jer.
3:10; Zech. 7:5

^bJudg. 9:27;
Amos 2:8
¹ wailed
² grain

³ new wine
7:15 ¹ trained
² devise evil

self among the ¹people; Ephraim is a cake not turned.

9 ^aStrangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the ^apride of Israel testifieth to his face: and ^bthey do not return to the LORD their God, nor seek him for all this.

11 ^aEphraim also is like a silly dove without ¹heart: ^bthey call to Egypt, they go to ^cAssyria.

12 When they shall go, I will ^aspread my net upon them; I will bring them down as the ¹fowls of the heaven; I will chastise them, ^bas² their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though ^aI have redeemed them, yet they have spoken lies against me.

14 ^aAnd they have not cried unto me with their heart, when they ¹howled upon their beds: they assemble themselves for ²corn and ^bwine,³ and they rebel against me.

15 Though I ¹have bound and strengthened their arms, yet do they ²imagine mischief against me.

16 They return, *but* not ¹to the most High: ^athey are like a deceitful bow: their princes shall fall by the sword for the ^brage of their tongue: this *shall be* their derision ^cin the land of Egypt.

Judgment Comes as an Eagle

8 Set the ¹trumpet to thy mouth. *He shall come* ^aas an eagle against the house of the LORD, because they have transgressed my covenant, and ²trespassed against my law.

7:16 ^aPs. 78:57 ^bPs. 73:9; Dan. 7:25; Mal. 3:13, 14
^cDeut. 28:68; Ezek. 23:32; Hos. 8:13; 9:3 ¹ upward
8:1 ^aDeut. 28:49; Jer. 4:13 ¹ ram's horn ² rebelled

6:11. O Judah, he hath set an harvest for thee: Judah, the southern kingdom, will fare no better than Ephraim, the northern kingdom; for it committed the same sins. God's judgment will come to them some 130 years later and by a different agent, Babylon.

7:1-7. The figure of **an oven heated by the baker** refers to the schemes of the wicked. Like a baker who kneads his **dough**, keeps it warm by **night** as he sleeps, and then with the dough raised, bakes the

bread, so the wicked lay their plots and await the opportune time to carry out their conspiracy against the crown. Four of Israel's last six kings were assassinated.

7:16. A deceitful bow has every appearance of being good, but the arrows that it propels miss the intended target. God has wonderful things for Israel, but they have continuously mistaken His favor for favoritism and have misused His blessings for their own ends.

2 ^aIsrael shall cry unto me, My God, ^bwe know thee.

3 Israel hath cast off *the thing that is good*: the enemy shall pursue him.

4 ^aThey have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy ¹calf, O Samaria, ²hath cast thee off; mine anger is ³kindled against them: ^ahow long *will it be* ere they attain to innocency?

6 For from Israel *was it* also: the ^aworkman made it; therefore *it is* not God: but the calf of Samaria shall be broken in pieces.

7 For ^athey have sown the wind, and they shall reap the whirlwind: ¹it hath no stalk: ²the bud shall yield no meal: ³if so be it yield, the ^bstrangers⁴ shall swallow it up.

8 ^aIsrael is swallowed up: now shall they be among the Gentiles ^bas a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, ^aa wild ¹ass alone by himself: Ephraim ^bhath hired lovers.

10 Yea, though they have hired among the nations, now ^awill I gather them, and they shall ¹sorrow a little ²for the burden of ^bthe king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him ¹to sin.

12 I have written to him ^athe great things of my law, *but* they were counted as a strange thing.

13 ^aThey sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; ^bbut the LORD accepteth them not; ^cnow will he remember their iniquity, and ¹visit their sins: they shall return to Egypt.

8:2 ^aPs. 78:34; Hos. 5:15; 7:14
^bTitus 1:16
8:4 ^a1 Kin. 12:20; 2 Kin. 15:23, 25; Hos. 13:10, 11

8:5 ^aPs. 19:13; Jer. 13:27
¹golden calf image
²is rejected
³aroused

8:6 ^aIs. 40:19
8:7 ^aProv. 22:8
^bHos. 7:9
¹the stalk has no bud
²it shall never produce meal
³if it should produce

⁴aliens
8:8 ^a2 Kin. 17:6; Jer. 51:34
^bJer. 22:28; 25:34

8:9 ^aHos. 7:11; 12:1; Jer. 2:24
^bEzek. 16:33, 34
¹donkey

8:10 ^aEzek. 16:37; 22:20
^bIs. 10:8; Ezek. 26:7; Dan. 2:37
¹begin to diminish
²because of the oracle (proclamation)

8:11 ¹for sinning
8:12 ^a[Deut. 4:6-8]; Ps. 119:18; 147:19, 20

8:13 ^aZech. 7:6
^bJer. 14:10; Hos. 6:6; 9:4; 1 Cor. 4:5
^cHos. 9:9; Amos 8:7; Luke 12:2

¹punish
8:14 ^aDeut. 32:18; [Hos. 2:13; 4:6; 13:6]
^bIs. 29:23
^cNum. 32:17; 2 Kin. 18:13
^dJer. 17:27

¹Or palaces
²fortified
³Or citadels
9:1 ^aIs. 22:12, 13; Hos. 10:5
^bJer. 44:17
¹with
²have played the harlot against
³for reward
⁴threshingfloor

9:2 ¹threshingfloor
9:3 ^a[Lev. 25:23]; Jer. 2:7
^bHos. 7:16; 8:13
^cEzek. 4:13
9:4 ^aJer. 6:20
^bHos. 8:13; Amos 5:22
¹their sacrifices
²defiled
³will be for their life, it shall not come

9:5 ¹appointed
9:6 ^aIs. 5:6; 7:23; Hos. 10:8
¹their valuables of silver
²tents
9:7 ^aIs. 10:3; Jer. 10:15; Mic. 7:4; Luke 21:22
¹punishment

9:8 ¹threshingfloor
9:9 ^a[Lev. 25:23]; Jer. 2:7
^bHos. 7:16; 8:13
^cEzek. 4:13
9:4 ^aJer. 6:20
^bHos. 8:13; Amos 5:22
¹their sacrifices
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9:7 ^aIs. 10:3; Jer. 10:15; Mic. 7:4; Luke 21:22
¹punishment

9:8 ¹threshingfloor
9:9 ^a[Lev. 25:23]; Jer. 2:7
^bHos. 7:16; 8:13
^cEzek. 4:13
9:4 ^aJer. 6:20
^bHos. 8:13; Amos 5:22
¹their sacrifices
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9:5 ¹appointed
9:6 ^aIs. 5:6; 7:23; Hos. 10:8
¹their valuables of silver
²tents
9:7 ^aIs. 10:3; Jer. 10:15; Mic. 7:4; Luke 21:22
¹punishment

9:8 ¹threshingfloor
9:9 ^a[Lev. 25:23]; Jer. 2:7
^bHos. 7:16; 8:13
^cEzek. 4:13
9:4 ^aJer. 6:20
^bHos. 8:13; Amos 5:22
¹their sacrifices
²defiled
³will be for their life, it shall not come

9:5 ¹appointed
9:6 ^aIs. 5:6; 7:23; Hos. 10:8
¹their valuables of silver
²tents
9:7 ^aIs. 10:3; Jer. 10:15; Mic. 7:4; Luke 21:22
¹punishment

14 ^aFor Israel hath forgotten ^bhis Maker, and buildeth ¹temples; and Judah hath multiplied ^cfenced² cities: but ^aI will send a fire upon his cities, and it shall devour the ³palaces thereof.

Captivity by Egypt

9 Rejoice ^anot, O Israel, ¹for joy, as ^aother people: for thou ²hast gone a whoring from thy God, thou hast loved ³a ^breward upon every ⁴corn-floor.

2 The ¹floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in ^athe LORD's land; ^bbut Ephraim shall return to Egypt, and ^cthey shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, ^aneither shall ¹they be pleasing unto him: their ^bsacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be ²polluted: for their bread ³for their soul shall not come into the house of the LORD.

5 What will ye do in the ¹solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: ¹the pleasant *places* for their silver, ^anettles shall possess them: thorns *shall be* in their ²tabernacles.

7 The ^adays of ¹visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a

8:4-7. Thy calf, O Samaria: The heart of the idolatrous worship was Samaria, and the specific form was that of a calf. **They have sown the wind, and they shall reap the whirlwind:** They have sown the wind (Heb. *rūach*), but will reap a hurricane (Heb. *sūpah*). They will be swept away in the judgment of God, and any benefits that they desired would fall to the hands of strangers to whom God would deliver them.

8:11-14. Ephraim hath made many altars to sin: Throughout Israel many sacrificial altars were built

for the purpose of idolatrous rituals. Israel became addicted to its sin in spite of the clear and written revelation that God had given through Moses.

9:1, 2. It was customary and right for people to rejoice at harvesttime. Israel, however, was commanded not to do so, because she attributed the abundance she experienced on the **cornfloor** (Heb. *goren dagan*, a place where the harvest of grain was processed) to the idols she worshiped, instead of God who sent it. The harvest festivals were probably accompanied by shameful fertility acts (cf. 4:13, 14).

^bfool, ^cthe spiritual man is ²mad, for the ³multitude of thine iniquity, and the great ⁴hatred.

8 The ^awatchman of Ephraim was with my God: *but* the prophet is a snare of a ¹fowler in all his ways, *and* ²hatred in the house of his God.

9 ^aThey have deeply corrupted *themselves*, as in the days of ^bGibeah: *therefore* he will remember their iniquity, he will ¹visit their sins.

10 I found Israel like grapes in the ^awilderness; I saw your fathers as the ^bfirstripe¹ in the fig tree ²at her first time: *but* they went to ^cBaal-peor, and ³separated themselves unto *that* shame; ^dand ⁴their abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, ¹from the birth, and ²from the womb, and ³from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall not be* a man left: yea, ^awoe also to them when I depart from them!

13 Ephraim, ^aas I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them ^aa miscarrying womb and dry breasts.

15 All their wickedness is in ^aGilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: ^ball their princes are ¹revolters.

16 Ephraim is ^asmitten,¹ their root is dried up, they shall bear no fruit: yea, ²though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will ^acast them away, because they did not ¹hearken unto him: and they shall be ^bwanderers among the nations.

9:7 ^bLam. 2:14; [Ezek. 13:3, 10]
^cMic. 2:11
² *insane*
³ *greatness*
⁴ *enmity*

9:8 ^aJer. 6:17; 31:6; Ezek. 3:17; 33:7

¹ Trapper of birds
² *enmity*

9:9 ^aHos. 10:9
^bJudg. 19:22
¹ *punish*

9:10 ^aJer. 2:2
^bIs. 28:4; Mic. 7:1

^cNum. 25:3; Ps. 106:28
^dPs. 81:12

¹ *firstfruits*
² *in her first season*

³ Heb. *nazar, dedicated themselves*

⁴ *they became an abomination like the thing they loved*

9:11 ¹ *no birth*
² *no pregnancy*
³ *no conception*

9:12 ^aDeut. 31:17; Hos. 7:13

9:13 ^aEzek. 26—28

9:14 ^aLuke 23:29

9:15 ^aHos. 4:15; 12:11
^bIs. 1:23; Hos. 5:2

¹ *rebellious*
9:16 ^aHos. 5:11

¹ *defeated*
² *if they bear children*

9:17 ^a2 Kin. 17:20; [Zech. 10:6]
^bLev. 26:33

¹ *obey*

10:1 ^aNah. 2:2
^bJer. 2:28; Hos. 8:11; 12:11

¹ *empties his vine*
² *for*

³ *improved his sacred pillars*

10:2 ^a1 Kin. 18:21; Zeph. 1:5; [Matt. 6:24]

¹ Divided in loyalty
² *guilty*

³ *ruin their sacred pillars*

10:3 ¹ *for*
10:4 ^aDeut. 31:16, 17; 2 Kin. 17:3, 4; Amos 5:7

An Empty Vine

10 Israel ¹is ^aan empty vine, he ^bbringeth forth fruit ²unto himself: according to the multitude of his fruit ^bhe hath increased the altars; according to the goodness of his land they have ³made goodly images.

2 Their heart is ^adivided; ¹now shall they be found ²faulty: he shall break down their altars, he shall ³spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do ¹to us?

4 They have spoken words, swearing falsely in making a covenant: ^athus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the ^acalves¹ of Beth-aven: for the people thereof shall mourn over it, and the priests thereof ²that rejoiced on it, for the ^bglory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to king ^aJareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as ¹the foam upon the water.

8 The ^ahigh places also of ¹Aven, ^bthe sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; ^cand they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of ^aGibeah: there they stood: the ^bbattle in Gibeah against

10:5 ^a1 Kin. 12:28, 29; Hos. 8:5, 6; 13:2 ^bHos. 9:11

¹ *golden calf image* ² *shall shriek for*

10:6 ^aHos. 5:13 ¹The idol

10:7 ¹ *a twig on*

10:8 ^aHos. 4:15 ^bDeut. 9:21; 1 Kin. 13:34 ^cIs. 2:19;

Luke 23:30; Rev. 6:16 ¹Lit. *Idolatry*

10:9 ^aHos. 9:9 ^bJudg. 20

9:16. Ephraim is smitten, their root is dried up: Though Ephraim had a beautiful geographical situation, and experienced the abundant blessing of God, yet barrenness of land and womb, as well as near extinction, awaited them.

10:1, 2. Israel is an empty vine: The word *empty*

(Heb. *bagag*) when used in intransitive constructions, means “to be poured out” or “spread abroad.” Used with reference to a spreading or luxuriant vine, it pictures a vine whose running shoots bear abundant fruit. As God’s vine (cf. Is. 5:1–7), Israel should have produced spiritual fruit.

the children of ¹iniquity did not ²overtake them.

10 ¹*It is* in my desire that I should chastise them; and ^athe ²people shall be gathered against them, when ³they shall bind themselves ⁴in their two furrows.

11 And Ephraim *is as* ^aan heifer that is ¹taught, and loveth to ²tread out the corn; but I ³passed over upon her fair neck: I will make Ephraim ⁴to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in ¹mercy; ^abreak up your ²fallow ground: for *it is* time to seek the LORD, till he ^bcome and rain righteousness upon you.

13 ^aYe have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy for- tresses shall be ¹spoiled, as Shalman ¹spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall ¹Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

God's Bands of Love

11 When Israel *was* ¹a child, then I loved him, and ^acalled my ^bson out of Egypt.

2 As they called them, so they ^awent from them: they sacrificed unto ¹Baalim, and burned incense to ²graven images.

3 ^aI taught Ephraim also to ¹go, taking them by their arms; but they knew not that ^bI healed them.

4 I drew them with ¹cords of a man, with bands of love: and ^aI was to them as they that take off the yoke

10:9 ¹Many Heb. mss., LXX, Vg. *iniquity*; MT *unruliness*
²overcome

10:10 ^aJer. 16:16
¹when it is my desire

²peoples
³I bind them
⁴for their transgressions

10:11 ^a[Jer. 50:11; Hos. 4:16; Mic. 4:13]

¹trained
²thresh
³crossed her fair neck with a yoke

⁴pull a plow
10:12 ^aJer. 4:3
^bHos. 6:3

¹loving-kindness or faithfulness
²untilled

10:13 ^a[Job 4:8; Prov. 22:8; Gal. 6:7, 8]

10:14

¹plundered
10:15 ¹it be done to you, O Beth-el

11:1 ^aMatt. 2:15
^bEx. 4:22, 23
¹a youth

11:2 ^a2 Kin. 17:13-15
¹the Baals
²carved

11:3 ^aDeut. 1:31; 32:10, 11
^bEx. 15:26
¹walk

11:4 ^aLev. 26:13
¹gentle cords

^bEx. 16:32; Ps. 78:25

²neck
³stooped and fed

11:5 ¹repent

11:6 ¹slash
²districts

11:7 ^aJer. 3:6, 7; 8:5

¹The prophets
²upward

11:8 ^aJer. 9:7
^bGen. 14:8; 19:24, 25; Deut. 29:23

¹churned
²sympathy
³stirred

11:9 ^aNum. 23:19
¹again destroy
²come with terror

11:10 ^aIs. 31:4; [Joel 3:16]; Amos 1:2

on their ²jaws, and ^bI ³laid meat unto them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to ¹return.

6 And the sword shall ¹abide on his cities, and shall consume his ²branches, and devour *them*, because of their own counsels.

7 And my people are bent to ^abacksliding from me: though ¹they called them ²to the most High, none at all would exalt *him*.

8 ^aHow shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? *how* shall I make thee as ^bAdmah? *how* shall I set thee as Zeboim? mine heart is ¹turned within me, my ²repentings are ³kindled together.

9 I will not execute the fierceness of mine anger, I will not ¹return to destroy Ephraim: ^afor I *am* God, and not man; the Holy One in the midst of thee: and I will not ²enter into the city.

10 They shall walk after the LORD: ^ahe shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, ^aand as a dove out of the land of Assyria: ^band I will ¹place them in their houses, saith the LORD.

12 Ephraim ¹compasseth me about with lies, and the house of Israel with deceit: but Judah yet ²ruleth with God, and ³is faithful with the saints.

Israel's Alliances

12 Ephraim ^afeedeth on wind, and followeth after the east wind: he daily increaseth lies and

11:11 ^aIs. 11:1; 60:8; Hos. 7:11 ^bEzek. 28:25, 26; 34:27, 28
¹make them dwell in

11:12 ¹encompassed ²walks or roams ³with the holy one who is faithful

12:1 ^aJob 15:2, 3; Hos. 8:7

10:10. In their two furrows refers to Israel's double sin of rejecting God both as God and as King.

11:1-8. I ... called my son out of Egypt: These words are quoted by Matthew and applied to Jesus (Matt. 2:15). Israel and Jesus were alike in that both were the objects of the love of the Father, both were called "my son," and both were in Egypt.

11:9-11. I will not execute the fierceness of mine

anger: Though His judgment against Israel will be severe, it will not obliterate them. God will keep His covenant with Israel, which necessitates the continued existence of the nation into the Millennium, when the Messiah will rule and reign over a converted nation for a thousand years.

12:1. The east wind refers to the sirocco, a hot, dry wind coming from the eastern desert and causing

¹desolation; ^band they do make a ²covenant with the Assyrians, and ^coil is carried into Egypt.

2 ^aThe LORD hath also a ¹controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother ^aby the heel in the womb, and by his strength he ^bhad ¹power with God:

4 Yea, he ¹had power over the angel, and prevailed: he wept, and ²made supplication unto him: he found him *in* ^aBeth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his ^amemorial.

6 ^aTherefore turn thou to thy God: keep ¹mercy and ²judgment, and wait on thy God continually.

7 *He is* a ¹merchant, ^athe ²balances of deceit *are* in his hand: he loveth to oppress.

8 And Ephraim said, ^aYet I am become rich, I have found me out ¹substance: *in* all my labours they shall find none iniquity in me that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt ^awill yet make thee to dwell in ¹tabernacles, as in the days of the solemn feast.

10 ^aI have also spoken by the prophets, and I have multiplied visions, and ¹used similitudes, ²by the ministry of the prophets.

11 *Is there iniquity in* ^aGilead? surely they are ¹vanity: they sacrifice bullocks in ^bGilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob ^afled into the country of Syria, and ^bIsrael served for a wife, and for a wife he kept *sheep*.

12:1 ^b2 Kin.

17:4; Hos. 8:9

^cIs. 30:6

¹ruin

²treaty

12:2 ^aHos. 4:1;

Mic. 6:2

¹charge *against*

12:3 ^aGen. 25:26

^bGen. 32:24-28

¹struggled

12:4 ^a(Gen.

28:12-19;

35:9-15]

¹struggled with

²sought favour

from him

12:5 ^aEx. 3:15

12:6 ^aHos. 14:1;

Mic. 6:8

¹loving-

kindness or

faithfulness

²justice

12:7 ^aProv. 11:1;

Amos 8:5; Mic.

6:11

¹Or Canaanite

²deceitful scales

12:8 ^aPs. 62:10;

Hos. 13:6; Rev.

3:17

¹wealth

12:9 ^aLev. 23:42

¹tents

12:10 ^a2 Kin.

17:13; Jer. 7:25

¹given symbols

²Lit. by the

hand

12:11 ^aHos. 6:8

^bHos. 9:15

¹worthless

12:12 ^aGen.

28:5; Deut. 26:5

^bGen. 29:20, 28

12:13 ^aEx.

12:50, 51; 13:3;

Ps. 77:20; Is.

63:11, 12; Mic.

6:4

12:14 ^aEzek.

18:10-13

^bDan. 11:18;

Mic. 6:16

¹bloodguilt

13:2 ¹skill

²offer human

sacrifice

³Worship with

kisses

⁴callidols

13:3 ^aPs. 1:4; Is.

17:13; Dan. 2:35

¹threshingfloor

13:4 ^aIs. 43:11

^bIs. 43:11;

45:21, 22;

[1 Tim. 2:5]

¹ever since

²besides

13 ^aAnd by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim ^aprovoked *him* to anger most bitterly: therefore shall he leave his ¹blood upon him, ^band his reproach shall his Lord return unto him.

Israel's Sin of Idolatry

13 When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own ¹understanding, all of it the work of the craftsmen: they say of them, Let the men that ²sacrifice ³kiss the ⁴calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, ^aas the chaff *that* is driven with the whirlwind out of the ¹floor, and as the smoke out of the chimney.

4 Yet ^aI *am* the LORD thy God ¹from the land of Egypt, and thou shalt know no god but me: for ^b*there is* no saviour ²beside me.

5 ^aI did ¹know thee in the wilderness, ^bin the land of ²great drought.

6 ^aAccording to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore ^aI will be unto them as a lion: as ^ba leopard by the way will I observe *them*:

13:5 ^aDeut. 2:7; 32:10 ^bDeut. 8:15 ¹Care for ²Lit.

droughts

13:6 ^aDeut. 8:12, 14; 32:13-15; Jer. 5:7

13:7 ^aLam. 3:10; Hos. 5:14 ^bJer. 5:6

great devastation in the land. The picture is graphic, for Israel has given itself to feeding on what will not nourish it (idolatry), and the result is an increase in **lies and desolation**.

12:3-6. These verses remind the entire nation of the patriarch from whom they have descended. Jacob always wanted God's best, even though he did not always seek it God's way. **Yea, he had power over the angel, and prevailed:** The allusion is to Jacob's encounter with the Angel of the Lord at Peniel (Gen. 32:30). Israel had forgotten Jacob's spiritual wrestlings with God. Israel, as did Jacob, must come to the end of itself and find its strength in God alone.

12:7. He is a merchant (Heb. *kena'an*, Canaanite merchant): Rather than being like God, Israel is like the Canaanite and the Canaanite deities they had adopted.

13:1-16. When he offended in Baal, he died: Under Ahab, the nation gave itself to the worship of Baal, and the result was spiritual death. The nation's spiritual decline also resulted in political decline (cf. 1 Kin. 16:31).

13:4. There is no saviour beside me: Israel had put its trust in other nations (5:13; 7:11; 8:9, 10) and its own strength (9:6; 12:8; cf. 2 Kin. 14:25-28) rather than in the One who is the only Savior.

8 I will meet them *as a bear that is bereaved of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 O Israel, ¹thou hast destroyed thyself; but in me *is* thine help.

10 ¹I will be thy king: *where is any other* that may save thee in all thy cities? and thy judges of whom ²thou saidst, Give me a king and princes?

11 ¹I gave thee a king in mine anger, and took *him* away in my wrath.

12 *The iniquity of Ephraim is bound up; his sin is hid.*

13 *The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.*

14 I will ransom them from ¹the power of ²the grave; I will redeem them from death: *O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*

15 Though he be fruitful among *his brethren*, ¹an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the ²treasure of ³all pleasant vessels.

16 Samaria ¹shall become desolate; for she hath *rebelled* against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ²ripped up.

13:8 ^a 2 Sam. 17:8; Prov. 17:12
¹ *deprived of her cubs*
² *tear open the cavity*

13:9 ¹ Lit. *he (or it) destroyed you*

13:10 ^a Deut. 32:38
^b 1 Sam. 8:5, 6
¹ LXX, Syr., Tg., Vg. *Where is your king?*

13:11 ^a 1 Sam. 8:7; 10:17-24

13:12 ^a Deut. 32:34, 35; Job 14:17; [Rom. 2:5]

¹ *stored up*

13:13 ^a Is. 13:8; Mic. 4:9, 10

¹ *woman in childbirth*

² *birth*

13:14 ^a [1 Cor. 15:54, 55]

^b Jer. 15:6

¹ Lit. *the hand*

² Heb. *Sheol*

³ LXX *where is your punishment?*

⁴ LXX *where is your sting?*

⁵ *pity*

13:15 ^a Gen. 41:6; Jer. 4:11, 12; Ezek. 17:10; 19:12

¹ *plunder*

² *treasury*

³ *every desirable prize*

13:16 ^a 2 Kin. 8:12

^b 2 Kin. 15:16

¹ MT *is held guilty*

² *open*

14:1 ^a Hos. 12:6; [Joel 2:13]

14:2 ^a [Ps. 51:16, 17; Hos. 6:6; Heb. 13:15]

¹ Lit. *bull calves*, LXX *fruit (sacrifices)*

14:3 ^a Hos. 7:11; 10:13; 12:1

^b [Ps. 33:17]; Is. 31:1

^c Ps. 10:14; 68:5

¹ Or *Assyria*

14:4 ^a Jer. 14:7

^b [Eph. 1:6]

A Return to the Lord

14 O Israel, ¹return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the ^acalves¹ of our lips.

3 ¹Asshur shall ^anot save us; ^bwe will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: ^cfor in thee the fatherless findeth mercy.

4 I will heal their ^abacksliding, I will ^blove them freely: for mine anger is turned away from him.

5 I will be as the ^adew unto Israel: he shall ¹grow as the lily, and ²cast forth his roots as Lebanon.

6 His branches shall ¹spread, and ^ahis beauty shall be as the olive tree, and ^bhis ²smell as Lebanon.

7 ^aThey that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the ¹scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: *I am* like a green ¹fir tree. ^aFrom² me is thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for ^athe ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall ¹fall therein.

14:5 ^a Job 29:19; Prov. 19:12; Is. 26:19 ¹ *blossom* ² *send forth*

14:6 ^a Ps. 52:8; 128:3 ^b Gen. 27:27 ¹ Lit. *go* ² *aroma*

14:7 ^a Dan. 4:12 ¹ Lit. *remembrance*

14:8 ^a [John 15:4] ¹ *cypress* ² *In me*

14:9 ^a [Ps. 111:7, 8; Prov. 10:29]; Zeph. 3:5 ¹ *stumble*

13:14-16. I will ransom them from the power of the grave: Only God can save Israel from national extinction. After its judgment is complete, Israel will ultimately be redeemed and will bring forth fruits of repentance. This national repentance and restoration will be realized in the Israel of the Millennium. Paul applies verse 14 to the resurrection of Christ, which guarantees the resurrection of all believers in Christ.

14:1-3. Calves of our lips: The word *calves* (Heb. *par*, "a young bull or produce") is best understood metaphorically, referring to the words that the lips

produce—in this context praise to the Lord. The nation had used its lips to praise the idolatrous calves; now it will use its lips in praise to the Lord God.

14:4-8. A green fir tree: Up to this time Ephraim has been a stench in the nostrils of God. Now, because its sin has been dealt with, it will be pleasing to the Lord; and the fruit will satisfy Him. Hosea closes his prophecy on a high note. God's never-changing love for Israel will one day bring about her repentance and restoration to His full favor. This prophecy of God's bountiful blessing looks to the great millennial periods of Christ's righteous and beneficent rule.

The Book of
JOEL

Joel is a highly emotional prophecy, rich in imagery and vivid descriptions. In it two unique events, not to be forgotten, are compared. These two events are to be communicated to the descendants of the people.

Historical Setting. Joel was one of the earliest prophets of Judah. The specific place from which Joel wrote is not known. Since he was a resident of Judah and Jerusalem, he likely wrote his prophecy from there. His frequent calls to blow a trumpet in Zion, to consecrate a fast, to proclaim a solemn assembly, and to gather the people together to come before the Lord lend credence to the view that the prophecy was issued from the temple court.

Two events are compared in the course of Joel's prophecy: (1) the locust plague upon Judah in the days of the prophet, and (2) the far greater coming day of the Lord. The latter is set forth in the figure of the former. Joel is the special prophet of the day of the Lord; he mentions it five times (1:15; 2:1; 2:11; 2:31; 3:14). Joel has also been called the "Prophet of Pentecost" because of his most famous and

well-known passage (2:28-32), quoted by Peter in Acts 2. More than half of the book is built around a description of the locust plague. Joel's prophecy is the grandest description in all literature of such a plague. Joel is also a great prophecy of repentance, on both a personal and national scale (1:14; 2:13, 15). The purpose of Joel's prophecy is to turn the nation back to God in preparation for the great day of the Lord, the theme of his prophecy.

Authorship. The author of the prophecy is identified only as "Joel the son of Pethuel." His name combines the names *Yahweh* and *El* and means "Yahweh Is God." The author is one of 14 men in the Old Testament who shared this name. Joel was a contemporary of both Hosea and Amos, though he ministered to the southern kingdom while they ministered to the northern kingdom. Joel's frequent references throughout the prophecy to Judah and Jerusalem indicate that he was not a priest, though he was an inhabitant of Jerusalem and was a prophet of the southern kingdom.

OUTLINE OF JOEL

I. The introduction to the prophecy

1:1-3

- A. The author of the prophecy 1:1
- B. The address of the prophecy 1:2, 3

II. The content of the prophecy

1:4-3:17

- A. Concerning the near view—the locust plague 1:4-2:27
 - 1. The description of the locust plague 1:4-7
 - 2. The victims of the locust plague 1:8-12

- 3. The instructions in the light of the locust plague's devastation 1:13-20
- 4. The nearness of the day of the Lord moves the prophet to deal with the present locust plague 2:1-17
- 5. The effect of revival on the Lord 2:18-20
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- B. Concerning the far view—
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1. The outpouring of the Holy Spirit 2:28–32
 2. The promise of the restoration of Judah and Jerusalem 3:1–8
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- III. The conclusion of the prophecy 3:18–21
- A. The conclusion of the near view—the locust plague 3:18
 - B. The conclusion of the far view—the day of the Lord 3:19–21

The Word of the Lord

1 The word of the LORD that came to ^aJoel the son of Pethuel.

2 Hear this, ye ¹old men, and give ear, all ye inhabitants of the land. ^aHath ²this been in your days, or even in the days of your fathers?

3 ^aTell ye your children of it, and let your children tell their children, and their children another generation.

The Locust Devastation

4 ^aThat which the ¹palmerworm hath left hath the ^blocust² eaten; and that which the ²locust hath left hath the ³cankerworm eaten; and that which the cankerworm hath left hath the ⁴caterpillar eaten.

5 Awake, ye ^adrunkards, and weep; and ¹howl, all ye drinkers of wine, because of the new wine; ^bfor it is cut off from your mouth.

6 For ^aa nation is come up upon my land, strong, and without number, ^bwhose teeth are the teeth of a lion, and he hath the ¹cheek teeth of a ²great lion.

7 He hath ^alaid my vine waste, and ¹barked my fig tree: he hath ²made it clean bare, and cast it away; the branches thereof are made white.

8 ^aLament like a virgin girded with sackcloth for ^bthe husband of her youth.

9 ^aThe ¹meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD’s ministers, ^bmourn.

1:1 ^a Acts 2:16
1:2 ^a Jer. 30:7; Joel 2:2
¹ elders
² anything like this
1:3 ^a Ex. 10:2; Ps. 78:4; Is. 38:19
1:4 ^a Deut. 28:38; Joel 2:25; Amos 4:9
^b Is. 33:4
¹ chewing locust
² swarming locust
³ crawling locust
⁴ consuming locust
1:5 ^a Is. 5:11; 28:1; Hos. 7:5
^b Is. 32:10
¹ wail
1:6 ^a Prov. 30:25; Joel 2:2, 11, 25
^b Rev. 9:8
¹ fangs
² fierce
1:7 ^a Is. 5:6; Amos 4:9
¹ splintered
² stripped
1:8 ^a Is. 22:12
^b Prov. 2:17; Jer. 3:4
1:9 ^a Hos. 9:4; Joel 1:13; 2:14
^b Joel 2:17
¹ meal or grain
1:10 ^a Jer. 12:11; Hos. 3:4
^b Is. 24:7
¹ ruined
² grain is ruined
³ fails
1:11 ^a Jer. 14:3, 4; Amos 5:16
¹ farmers
² wail
1:12 ^a Joel 1:10; Hab. 3:17
^b Is. 16:10; 24:11; Jer. 48:33
¹ has withered
1:13 ^a Jer. 4:8; Ezek. 7:18
¹ wail
² meal or grain
³ withheld
1:14 ^a 2 Chr. 20:3; Joel 2:15, 16
^b Lev. 23:36
^c 2 Chr. 20:13
¹ Consecrate
² sacred

10 The field is ¹wasted, ^athe land mourneth; for the ²corn is wasted: ^bthe new wine is dried up, the oil ³languisheth.

11 ^aBe ye ashamed, O ye ¹husbandmen; ²howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 ^aThe vine is dried up, and the fig tree ¹languisheth; the pomegranate tree, the palm tree also, and the apple tree, ^{even} all the trees of the field, are withered: because ^bjoy is withered away from the sons of men.

A Cry to the Lord

13 ^aGird yourselves, and lament, ye priests: ¹howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the ²meat offering and the drink offering is ³withheld from the house of your God.

14 ^aSanctify¹ ye a fast, call ^ba ²solemn assembly, gather the elders and ^call the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,

Destruction from the Lord

15 ^aAlas for the day! for ^bthe day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the ¹meat ^acut off before our eyes, ^{yea}, ^bjoy and gladness from the house of our God?

1:15 ^a [Is. 13:9; Jer. 30:7]; Amos 5:16 ^b Is. 13:6; Ezek. 7:2–12
1:16 ^a Is. 3:1; Amos 4:6 ^b Deut. 12:7; Ps. 43:4 ¹ food

1:4. This verse describes the devastation of the locust plague. Moses prophesied that God would use locusts to punish His people if they were disobedient (Deut. 28:38, 42). The language may express the four stages in the development of a single type of insect. The palmerworm (Heb. *gazam*, “to gnaw”) is the stage at which the locust is first hatched and is characterized by its gnawing activity. The locust (Heb.

arben, “to be many”) is the most common name for the locust, and is the second stage, in which the locust gets its wings and flies. The cankerworm (Heb. *yeleg*, “to lick off”) is the stage in which it does its destructive work. The caterpillar (Heb. *chasil*, “to devour or to consume”) is the final stage, in which the locust reaches its full growth and devours everything in its path.

17 The seed ¹is rotten under their clods, the ²garners are laid desolate, the barns are broken down; for the ³corn is withered.

18 How do ^athe beasts groan! the herds of cattle are ¹perplexed, because they have no pasture; yea, the flocks of sheep ²are made desolate.

19 O LORD, ^ato thee will I cry: for ^bthe fire hath devoured the ¹pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field ^acry also unto thee: for ^bthe ¹rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

The Dark Day of the Lord

2 Blow ^aye the ¹trumpet in Zion, and ^bsound an alarm in my holy mountain: let all the inhabitants of the land tremble: for ^cthe day of the LORD cometh, for *it is nigh at hand*;

2 ^aA day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: ^ba great people and a strong; ^cthere hath not been ever the like, neither shall be any more after it, *even to the years of many generations.*

3 A fire devoureth before them; and behind them a flame burneth: the land *is as* ^athe garden of Eden before them, ^band behind them a desolate wilderness; yea, and nothing shall escape them.

4 ^aThe appearance of them *is as* the appearance of horses; and as ¹horsemen, so shall they run.

5 ^aLike the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire

1:17 ¹shrivels
²storehouses
³grain

1:18 ^a1 Kin. 8:5;
Jer. 12:4; 14:5, 6;
Hos. 4:3

¹restless
²MT suffer
punishment
1:19 ^a[Ps. 50:15];
Mic. 7:7
^bJer. 9:10; Amos
7:4

¹wilderness
pastures
1:20 ^aJer. 38:41;
Ps. 104:21; 147:9;
Joel 1:18
^b1 Kin. 17:7;
18:5

¹water brooks
2:1 ^aJer. 4:5; Joel
2:15; Zeph. 1:16
^bNum. 10:5
^cJoel 1:15; 2:11,
31; 3:14; [Obad.
15]; Zeph. 1:14

¹ram's horn
2:2 ^aJoel 2:10,
31; Amos 5:18;
Zeph. 1:15
^bJoel 1:6; 2:11,
25

^cEx. 10:14; Lam.
1:12; Dan. 9:12;
12:1; Joel 1:2

2:3 ^aGen. 2:8; Is.
51:3; Ezek. 36:35
^bEx. 10:5, 15;
Ps. 105:34, 35;
Zech. 7:14

2:4 ^aRev. 9:7
¹Or swift steeds
2:5 ^aRev. 9:9

2:6 ^aIs. 13:8; Jer.
8:21; Lam. 4:8;
Nah. 2:10

¹So with LXX,
Tg., Vg.; MT
*be drained of
colour*

2:7 ^aProv. 30:27
¹in formation

2:8 ¹push
²own column
³lunge between
the weapons

⁴cut off (halted
by losses)
2:9 ^aJer. 9:21
^bJohn 10:1

¹into
2:10 ^aPs. 18:7;
Joel 3:16; Nah.
1:5

^bIs. 13:10; 34:4;
Jer. 4:23; Ezek.
32:7, 8; Joel
2:31; 3:15; Matt.
24:29; Rev. 8:12

¹diminish their
brightness

that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: ^aall faces shall ¹gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one ¹on his ways, and they shall not break their ^aranks:

8 Neither shall one ¹thrust another; they shall walk every one in his ²path: and *when* they ³fall upon the sword, they shall not be ⁴wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up ¹upon the houses; they shall ^aenter in at the windows ^blike a thief.

10 ^aThe earth shall quake before them; the heavens shall tremble: ^bthe sun and the moon shall be dark, and the stars shall ¹withdraw their shining:

11 ^aAnd the LORD shall utter his voice before his army: for his camp *is very great*: ^bfor *he is strong* that executeth his word: for the ^cday of the LORD *is great and very terrible*; and ^dwho can ¹abide it?

The Lord's Call to Repentance

12 Therefore also now, saith the LORD, ^aturn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And ^arend¹ your heart, and not ^byour garments, and ²turn unto the LORD your God: for he *is* ^cgracious and merciful, slow to anger, and of

2:11 ^aJer. 25:30; Joel 3:16; Amos 1:2 ^bJer. 50:34; Rev. 18:8 ^cJer. 30:7; Amos 5:18; Zeph. 1:15 ^d[Mal. 3:2]

¹endure
2:12 ^a[Deut. 4:29]; Jer. 4:1; Ezek. 33:11; Hos. 12:6; 14:1
2:13 ^a[Ps. 34:18; 51:17; Is. 57:15] ^bGen. 37:34; 2 Sam. 1:11; Job 1:20; Jer. 41:5 ^c[Ex. 34:6] ¹tear ²return

2:1, 2. The trumpet was used primarily for religious purposes to call the congregation together for meetings, to usher in the beginning of the month, and to note solemn days and festive occasions. In this instance, it is to be used to **alarm** the people to the seriousness of the crisis that is upon them. A double figure of locusts and a future invading army may be intended in verses 1–11.

2:3–6. The locusts have the appearance of warhorses and sound **like the noise of chariots** as they go about their destruction. No natural barrier can contain them because **they leap**.

2:11. Nature has not gone awry; the locusts are

not beyond God's control. They move at His specific command.

2:12, 13. The customary way a Jew showed his grief was to tear his outer **garment**. This external sign could be meaningless. The tearing of the outer garment is useless, unless the **heart** is broken in repentance and contrition.

2:14. God is immutable and does not change. This verse sets forth the possible results of revival and repentance from man's point of view. When man changes, he is unaware of the change in himself, and views it as though it were a change in God.

great ³kindness, and ⁴repenteth him of the evil.

14 ^aWho knoweth *if* he will ¹return and repent, and leave ^ba blessing behind him; *even* ^ca ²meat offering and a drink offering unto the LORD your God?

15 ^aBlow the ¹trumpet in Zion, ^bsanctify² a fast, call a ³solemn assembly:

16 Gather the people, ^asanctify the congregation, assemble the elders, gather the children, and ¹those that suck the breasts: ^blet the bridegroom go forth of his chamber, and the bride out of her ²closet.

17 Let the priests, the ministers of the LORD, weep ^abetween the porch and the altar, and let them say, ^bSpare thy people, O LORD, and give not thine heritage to reproach, that the ¹heathen should rule over them: ^cwherefore should they say among the ²people, Where *is* their God?

Great Things from the Lord

18 Then will the LORD ^abe ¹jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you ^acorn, ¹and ²wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But ^aI will remove far off from you ^bthe northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his ¹hinder part ^ctoward the ²utmost sea, and his stink shall come up, and his ³ill savour shall come up, because he hath done ⁴great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

2:13 ³ *loving-kindness*

⁴ *relents from doing harm*

2:14 ^a Josh. 14:12; 2 Sam. 12:22; 2 Kin. 19:4; Jer. 26:3;

Jon. 3:9

^b Hag. 2:19

^c Joel 1:9, 13

¹ *turn and relent*

² *meal or grain*

2:15 ^a Num. 10:3; 2 Kin. 10:20

^b Joel 1:14

¹ *ram's horn*

² *consecrate*

³ *sacred*

2:16 ^a Ex. 19:10

^b Ps. 19:5

¹ *the nursing babes*

² *dressing room*

2:17 ^a Matt. 23:35

^b Ex. 32:11, 12; [Is. 37:20];

Amos 7:2, 5

^c Ps. 42:10

¹ *nations*

² *peoples*

2:18 ^a [Is. 60:10; 63:9, 15]

¹ *zealous*

2:19 ^a Jer. 31:12; Hos. 2:21, 22;

Joel 1:10; [Mal. 3:10]

¹ *grain*

² *new wine*

2:20 ^a Ex. 10:19

^b Jer. 1:14, 15

^c Deut. 11:24

¹ *back*

² *western*

³ *foul odour*

⁴ *monstrous*

2:22 ^a Joel 1:19

2:23 ^a Deut. 11:14; Is. 41:16;

Jer. 5:24; Hab. 3:18; Zech. 10:7

^b Lev. 26:4; Hos. 6:3; Zech. 10:1;

James 5:7

¹ *former rain*

² *faithfully or teacher of righteousness*

2:24 ¹ *threshing-floors*

² *new wine*

2:25 ^a Joel 1:4-7;

2:2-11

¹ *swarming locust*

² *crawling locust*

³ *consuming locust*

⁴ *chewing locust*

22 Be not afraid, ye beasts of the field: for ^athe pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and ^arejoice in the LORD your God: for he hath given you the ¹former rain moderately, and he ^bwill cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the ¹floors shall be full of wheat, and the vats shall overflow with ²wine and oil.

25 And I will restore to you the years ^athat the ¹locust hath eaten, the ²cankerworm, and the ³caterpillar, and the ⁴palmerworm, my great army which I sent among you.

26 And ye shall ^aeat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ^bashamed.¹

27 And ye shall know that *I am* ^ain the midst of Israel, and *that* ^b*I am* the LORD your God, and ¹none else: and my people shall never be ashamed.

A Pouring Out of God's Spirit

28 ^aAnd it shall come to pass afterward, *that* ^b*I* will pour out my spirit upon all flesh; ^cand your sons and your ^ddaughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon ^athe ¹servants and upon ²the handmaids in those days will I pour out my spirit.

2:26 ^a Lev. 26:5; Deut. 11:15; Is. 62:9 ^b Is. 45:17 ¹ *put to shame*

2:27 ^a Lev. 26:11, 12; [Joel 3:17, 21] ^b [Is. 45:5, 6] ¹ *there is no other*

2:28 ^a Ezek. 39:29; Acts 2:17-21 ^b Zech. 12:10 ^c Is. 54:13

^d Acts 21:9

2:29 ^a [1 Cor. 12:13; Gal. 3:28] ¹ *my menservants* ² *my maidservants*

2:15-17. This is the second invitation to **blow the trumpet in Zion**. It summons the whole nation to an assembly of repentance in order to implore God's mercy.

2:28-32. And it shall come to pass afterward is a formula employed to speak of future events. This differentiates the message on the locust plague from the day of the Lord. The promised outpouring of God's Spirit will be on all ages and classes of people: **sons** and **daughters**. Accompanying the outpouring of the Spirit will be full salvation, or deliverance, for all

who put their trust in the Lord as their Redeemer. Joel has compressed together, in true prophetic fashion, events separated by millennia. The crucial points of history are the events of the locust plague in Joel's day; the Day of Pentecost, on which the Holy Spirit was indeed poured out universally and made available to all mankind, about A.D. 33; the events of the Great Tribulation (separated from the Day of Pentecost by over 1,900 years, 3:1-17); and the establishment of the earthly Davidic millennial kingdom that follows the events of the Great Tribulation (vv. 18-21).

30 And ^aI will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 ^aThe sun shall be turned into darkness, and the moon into blood, ^bbefore the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* ^awhosoever shall call on the name of the LORD shall be ¹delivered: for ^bin mount Zion and in Jerusalem shall be ²deliverance, as the LORD hath said, and in ^cthe remnant whom the LORD shall call.

Judgment on Israel's Enemies

3 For, behold, ^ain those days, and in that time, when I shall bring again the ¹captivity of Judah and Jerusalem,

2 ^aI will also gather all nations, and will bring them down into the valley of Jehoshaphat, and ^bwill ¹plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and ²parted my land.

3 And they have ^acast lots for my people; and have given a boy ¹for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, ^aO Tyre, and Zidon, and all the coasts of ¹Palestine? will ye ²render me a recompense? and if ye ²recompense me, swiftly *and* speedily will I return your ³recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my ¹goodly pleasant things:

6 The ¹children also of Judah and the ¹children of Jerusalem have ye sold unto the ²Grecians, that ye might remove them far from their border.

2:30 ^a Matt. 24:29; Mark 13:24, 25; Luke 21:11, 25, 26; Acts 2:19
2:31 ^a Is. 13:9, 10; 34:4; Joel 2:10; 3:15; Matt. 24:29; Mark 13:24; Luke 21:25; Acts 2:20; Rev. 6:12, 13
^b Is. 13:9; Zeph. 1:14-16; [Mal. 4:1, 5, 6]
2:32 ^a Jer. 33:3; Acts 2:21; Rom. 10:13
^b Is. 46:13; [Rom. 11:26]
^c Is. 11:11; Jer. 31:7; [Mic. 4:7]; Rom. 9:27
¹ saved
² salvation
3:1 ^a Jer. 30:3; Ezek. 38:14
¹ captives
3:2 ^a Is. 66:18; Mic. 4:12; Zech. 14:2
^b Is. 66:16; Jer. 25:31; Ezek. 38:22
¹ enter into judgment
² divided up
3:3 ^a Obad. 11; Nah. 3:10
¹ in exchange for
3:4 ^a Is. 14:29-31; Jer. 47:1-7; Ezek. 25:15-17; Amos 1:6-8; Zech. 9:5-7
¹ Or *Philistia*
² Or *retaliate against me*
³ Or *retaliation*
3:5 ¹ Lit. *precious good things*
3:6 ¹ *people of 2 Greeks*
3:7 ^a Is. 43:5, 6; Jer. 23:8; Zech. 9:13
¹ Or *retaliation*
3:8 ^a Ezek. 23:42
^b Jer. 6:20
¹ Or *people of 2 Lit. Shebaites*, Is. 60:6, Ezek. 27:22
3:9 ^a Jer. 6:4; Ezek. 38:7; Mic. 3:5
¹ nations
3:10 ^a [Is. 2:4; Mic. 4:3]
^b Zech. 12:8
¹ pruning knives
3:11 ^a Ps. 103:20; Is. 13:3
¹ nations

7 Behold, ^aI will raise them out of the place whither ye have sold them, and will return your ¹recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the ¹children of Judah, and they shall sell them to the ^aSabeans, ²to a people ^bfar off: for the LORD hath spoken *it*.

9 ^aProclaim ye this among the ¹Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 ^aBeat your plowshares into swords, and your ¹pruninghooks into spears: ^blet the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye ¹heathen, and gather yourselves together round about: thither cause ^athy mighty ones to come down, O LORD.

12 Let the ¹heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to ^ajudge all the ¹heathen round about.

13 ^aPut ye in the sickle, for ^bthe harvest is ripe: come, get you down; for the ^cpress¹ is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for ^athe day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall ¹be darkened, and the stars shall ²withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: ^abut the LORD *will*

3:12 ^a [Ps. 96:13]; Is. 2:4 ¹ nations
3:13 ^a [Matt. 13:39]; Rev. 14:15 ^b Jer. 51:33; Hos. 6:11
^c [Is. 63:3]; Lam. 1:5; Rev. 14:19 ¹ winepress
3:14 ^a Joel 2:1
3:15 ¹ grow dark ² diminish their brightness
3:16 ^a [Is. 51:5, 6]

3:9-17. In anticipation of the judgment that will be visited on them, God taunts His enemies and urges them to get ready for war, to come and fight Him, even though it is a hopeless cause (v. 9); to get their armaments ready, though they will be of no avail (v. 10); to get their allies ready, though they will be of no help (v. 11); and to get all the nations ready to fight Him. All of their efforts and preparations will be futile, for God will judge them. Just as the land was helpless before its devastators, so they will be helpless before

God, who will judge them on behalf of Judah and Jerusalem. **The valley of decision** (v. 14) is synonymous with the valley of Jehoshaphat (v. 2). The scene is not one where the multitudes are in the midst of making a decision in favor of the Lord and repenting of their sin. Rather, the decision is made by God, a decision to judge the multitudes for their treatment of Judah and Jerusalem! This judgment will be meted out against them in the day of the Lord that takes place in the Great Tribulation.

be ¹the hope of his people, and ²the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my ^aholy mountain: then shall Jerusalem be holy, and there shall no ¹strangers pass through her any more.

Judah to Dwell Forever

18 And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the ¹rivers of Judah shall flow with waters,

3:16 ¹ a shelter
² a strong hold
 3:17 ^a Obad. 16;
 Zech. 8:3
¹ aliens
 3:18 ¹ brooks

^a Ps. 46:4; Ezek. 47:1; Zech. 14:8;
 [Rev. 22:1]
² from
³ Acacias
 3:20 ¹ abide
 3:21 ^a Is. 4:4
¹ bloodguilt

and a ^afountain shall come forth ²of the house of the LORD, and shall water the valley of ³Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ¹dwell for ever, and Jerusalem from generation to generation.

21 For I will ^acleanse their ¹blood *that* I have not cleansed: for the LORD dwelleth in Zion.

3:18-21. Joel's final prophecy pictures the great millennial age when **the LORD dwelleth in Zion**. The word *dwelleth* (Heb. *shakan*) indicates the abiding

presence of the shekinah glory of old with His repentant and restored people (cf. Ezek. 48:35).

The Book of
AMOS

The prophecy of Amos is characterized by great boldness coupled with great tact. The prophet gains the attention of his audience by pronouncing judgment on Israel's enemies before delivering the main burden of judgment against Israel herself. In the delivery of his prophecy he is very courageous while being unusually stern and severe.

Historical Setting. Amos provides the historical key for his ministry: "The days of Jeroboam the son of Joash king of Israel, two years before the earthquake" (1:1). Uzziah's independent reign took place in 767–740 B.C., and the sole reign of Jeroboam II in about 782–753 B.C. Amos was a contemporary of Hosea, Isaiah, and Jonah.

Amos and Hosea were co-workers and may even have gone on preaching tours through the land together, although Hosea continued his work after Amos passed from the scene. Isaiah and Micah followed Amos's ministry and may have heard him preach when they were lads.

We see from 7:10 that Amos's prophecy was issued primarily at Bethel, the seat of idolatry in the northern kingdom. He attacks Satan's stronghold, Bethel, and when he is opposed by the idolatrous priest, Amaziah, becomes even bolder in his preaching. Throughout, the prophecy is filled with references to rural life, indicating Amos's background as a shepherd. The prophet never put on pretenses. He was what he was—God's messenger for his hour to call the nation Israel to awaken to

her responsibility and accountability for the national sins she had committed against God. In the process he shows himself to be an oratorical giant, in spite of the fact that he had no formal training.

The purpose of Amos's prophecy is to awaken Israel and its surrounding nations to the fact that the nation is both responsible and accountable for its sins. His theme, then, is national accountability for national sins.

Authorship. The author of the prophecy is identified as Amos, a shepherd of Tekoa (1:1). His name means "Burden," or "Burden-bearer," and provides a key to the leading message of the book. The prophecy is Amos's great burden from the Lord concerning the national sin of God's chosen people, as well as the judgment that must fall upon them unless they repent. No better testimony could be given concerning Amos than his own (7:14, 15): "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel." From his testimony we learn that Amos was not a graduate of the school of the prophets, nor had he any formal religious training or academic preparation for the mission to which God called him. Rather, he was a simple shepherd who also gathered sycamore fruit, and who in obedience to God was used mightily to deliver God's message of judgment against Israel, the northern kingdom.

OUTLINE OF AMOS

<p>I. Introduction to the prophecy 1:1, 2</p> <p>II. Judgment on the nations 1:3—2:16</p> <p style="padding-left: 20px;">A. Judgment on the surrounding nations 1:3—2:3</p> <p style="padding-left: 20px;">B. Judgment on Judah and Israel 2:4-16</p> <p>III. Four messages of condemnation 3:1—6:14</p> <p style="padding-left: 20px;">A. Concerning certain impending judgments 3:1-15</p> <p style="padding-left: 20px;">B. Concerning the ineffectiveness of past judgment 4:1-13</p> <p style="padding-left: 20px;">C. Concerning the need to seek Jehovah 5:1-27</p>	<p style="padding-left: 20px;">D. Concerning the folly of self-sufficiency 6:1-14</p> <p>IV. Five symbolic visions of judgment 7:1—9:10</p> <p style="padding-left: 20px;">A. The vision of locusts 7:1-3</p> <p style="padding-left: 20px;">B. The vision of fire (drought) 7:4-6</p> <p style="padding-left: 20px;">C. The vision of the plumbline 7:7-17</p> <p style="padding-left: 20px;">D. The vision of summer fruit 8:1-14</p> <p style="padding-left: 20px;">E. The vision of the Lord standing by the altar 9:1-10</p> <p>V. The conclusion of the prophecy: the restoration of the Davidic kingdom 9:11-15</p>
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Judgment on the Nations

1 The words of Amos, who was among the ^aherdmen of ^bTekoa, which he saw concerning Israel in the days of ^cUzziah king of Judah, and in the days of ^dJeroboam the son of Joash king of Israel, two years before the ^eearthquake.

2 And he said, The LORD will ^aroar from Zion, and utter his voice from Jerusalem; and the ¹habitations of the shepherds shall mourn, and the top of ^bCarmel shall wither.

3 Thus saith the LORD; For three transgressions of ^aDamascus, and for four, I will not turn away *the punishment* thereof; because they have ^bthreshed Gilead with threshing instruments of iron:

4 ^aBut I will send a fire into the house of Hazael, which shall devour the palaces of ^bBen-hadad.

5 I will break also the ^abar¹ of Damascus, and cut off the inhabitant from the ²plain of Aven, and him that

1:1 ^a2 Kin. 3:4; Amos 7:14
^b2 Sam. 14:2; Jer. 6:1
^c2 Kin. 15:1-7; 2 Chr. 26:1-23; Is. 1:1; Hos. 1:1
^d2 Kin. 14:23-29; Amos 7:10
^eZech. 14:5
1:2 ^aIs. 42:13; Jer. 25:30; Joel 3:16
^b1 Sam. 25:2; Is. 33:9
¹pastures
1:3 ^aIs. 8:4; 17:1-3; Jer. 49:23-27; Zech. 9:1
²2 Kin. 10:32, 33
1:4 ^aJer. 49:27; 51:30
^b1 Kin. 20:1; 2 Kin. 6:24
1:5 ^a2 Kin. 14:28; Is. 8:4; Jer. 51:30; Lam. 2:9
¹gate bar
²valley

³Rules
⁴Or Beth-eden
1:6 ^a1 Sam. 6:17; Jer. 47:1, 5; Zeph. 2:4
1:7 ^aJer. 47:1

³holdeth the sceptre from ⁴the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 Thus saith the LORD; For three transgressions of ^aGaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom:

7 ^aBut I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will ¹cut off the inhabitant ^afrom Ashdod, and him that holdeth the sceptre from Ashkelon, and I will ^bturn mine hand against Ekron: and ^cthe remnant of the Philistines shall perish, saith the Lord GOD.

9 Thus saith the LORD; For three transgressions of ^aTyrus, and for

1:8 ^aJer. 47:5; Zeph. 2:4 ^bPs. 81:14 ^cIs. 14:29-31; Jer. 47:1-7; Ezek. 25:16; Joel 3:4-8; Zeph. 2:4-7; Zech. 9:5-7
¹destroy
1:9 ^aIs. 23:1-18; Jer. 25:22; Ezek. 26:2-4; Joel 3:4-8

1:1, 2. Two years before the earthquake: While earthquakes are not uncommon in Palestine, the one to which Amos refers must have been unusually severe; for it is mentioned again by Zechariah in his prophecy (Zech. 14:4, 5) more than two hundred years later. It stands as a reminder of God's great power in nature and is a warning of His judgment that is about to overtake Israel. Amos begins his prophecy with words taken from Joel (cf. v. 2 with Joel 3:16).

1:3-5. Damascus is the capital city of Syria and is to be especially stricken in judgment because of the cruelties Syria had inflicted on Israel. For three transgressions ... and for four (which introduces the message of judgment to all of the nations, including Israel) is a rhetorical way of saying that the offender has been guilty of an incalculable number of offenses. **The plain of Aven** may have been an area in which

idolatry was deeply entrenched. The **house of Eden** ("House of Pleasure") may refer to the king's pleasure resort. The precise location of **Kir** is unknown.

1:6-8. The mention of Ashdod, Ashkelon, Ekron, and the remnant of the Philistines (v. 8) lets us know that the prophecy is directed against Philistia as a whole. Their crime was the taking of a whole population captive and delivering it over to Edom. Joel 3:3-8 fills in the details that Amos's prophecy lacks.

1:9, 10. Tyre remembered not the brotherly covenant which their King Hiram had made with David and Solomon. This covenant had been long-standing (cf. 2 Sam. 5:11; 1 Kin. 5:2-6, 15-18; 9:11-14), and no king of Israel or Judah had ever made war on Phoenicia. Though Judah honored its side of the treaty, Phoenicia had sold Israelites to others (cf. Joel 3:4-8).

four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the ¹brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 Thus saith the LORD; For three transgressions of ^aEdom, and for four, I will not turn away *the punishment* thereof; because he did pursue his ^bbrother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But ^aI will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the LORD; For three transgressions of ^athe children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ¹ripped up the women with child of Gilead, that they might enlarge their ²border:

14 But I will kindle a fire in the wall of ^aRabbah, and it shall devour the palaces thereof, ^bwith ¹shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And ^atheir king shall go into captivity, he and his princes together, saith the LORD.

2 Thus saith the LORD; ^aFor three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he ^bburned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of ^aKiriath:¹ and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off ^athe judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

1:9 ¹covenant of brotherhood

1:11 ^aIs. 21:11; Jer. 49:8; Ezek. 25:12-14; Mal. 1:2-5

^bNum. 20:14-21; 2 Chr. 28:17; Obad. 10-12

1:12 ^aJer. 49:7, 20; Obad. 9, 10

1:13 ^aJer. 49:1; Ezek. 25:2;

Zeph. 2:8, 9

¹ripped open

²territory

1:14 ^aDeut. 3:11; 1 Chr. 20:1; Jer. 49:2

^bEzek. 21:22; Amos 2:2

¹amid

1:15 ^aJer. 49:3

2:1 ^aIs. 15:1-16; Jer. 25:21; Ezek. 25:8-11; Zeph. 2:8-11

^b2 Kin. 3:26, 27

2:2 ^aJer. 48:24, 41

¹Kerioth, Jer. 48:24

2:3 ^aNum. 24:17; Jer. 48:7

2:4 ^a2 Kin. 17:19; Hos. 12:2; Amos 3:2

^bLev. 26:14

^cIs. 9:15, 16; 28:15; Jer. 16:19; Hab. 2:18

^dJer. 9:14; 16:11, 12; Ezek. 20:13, 16, 18

¹lead them astray

2:5 ^aJer. 17:27; Hos. 8:14

2:6 ^aJudg. 2:17-20; 2 Kin. 17:7-18; 18:12; Ezek. 22:1-13, 23-29

^bIs. 29:21

^cJoel 3:3; Amos 4:1; 5:11; 8:6; Mic. 2:2; 3:3

¹sandals

2:7 ^aAmos 5:12

^bLev. 18:6-8; Ezek. 22:11

^cLev. 20:3; Ezek. 36:20-22

¹Or *They trample on*

²which is on

³pervert

⁴humble

⁵girl

⁶defile

2:8 ^a1 Cor. 8:10

^bEx. 22:26

¹Or *those punished by fines*

Judgment on Judah

4 Thus saith the LORD; For three transgressions of ^aJudah, and for four, I will not turn away *the punishment* thereof; ^bbecause they have despised the law of the LORD, and have not kept his commandments, and ^ctheir lies ¹caused them to err, ^dafter the which their fathers have walked:

5 ^aBut I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Judgment on Israel

6 Thus saith the LORD; For three transgressions of ^aIsrael, and for four, I will not turn away *the punishment* thereof; because ^bthey sold the righteous for silver, and the ^cpoor for a pair of ¹shoes;

7 ¹That pant after the dust of the earth ²on the head of the poor, and ^aturn³ aside the way of the ⁴meeek: ^band a man and his father will go in unto the ⁵same ⁵maid, ^cto ⁶profane my holy name:

8 And they lay *themselves* down upon clothes ^alaid to pledge ^bby every altar, and they drink the wine of ¹the condemned *in* the house of their god.

God's Continued Faithfulness

9 Yet ¹destroyed I the ^aAmorite before them, whose height *was* like the ^bheight of the cedars, and he *was* strong as the oaks; yet I ^cdestroyed his fruit from above, and his roots from beneath.

10 Also ^aI brought you up from the land of Egypt, and ^bled you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up ¹of your sons

2:9 ^aGen. 15:16; Num. 21:25; Deut. 2:31; Josh. 10:12

^bEzek. 31:3 ^cIs. 5:24; Ezek. 17:9; [Mal. 4:1] ¹it was I who destroyed

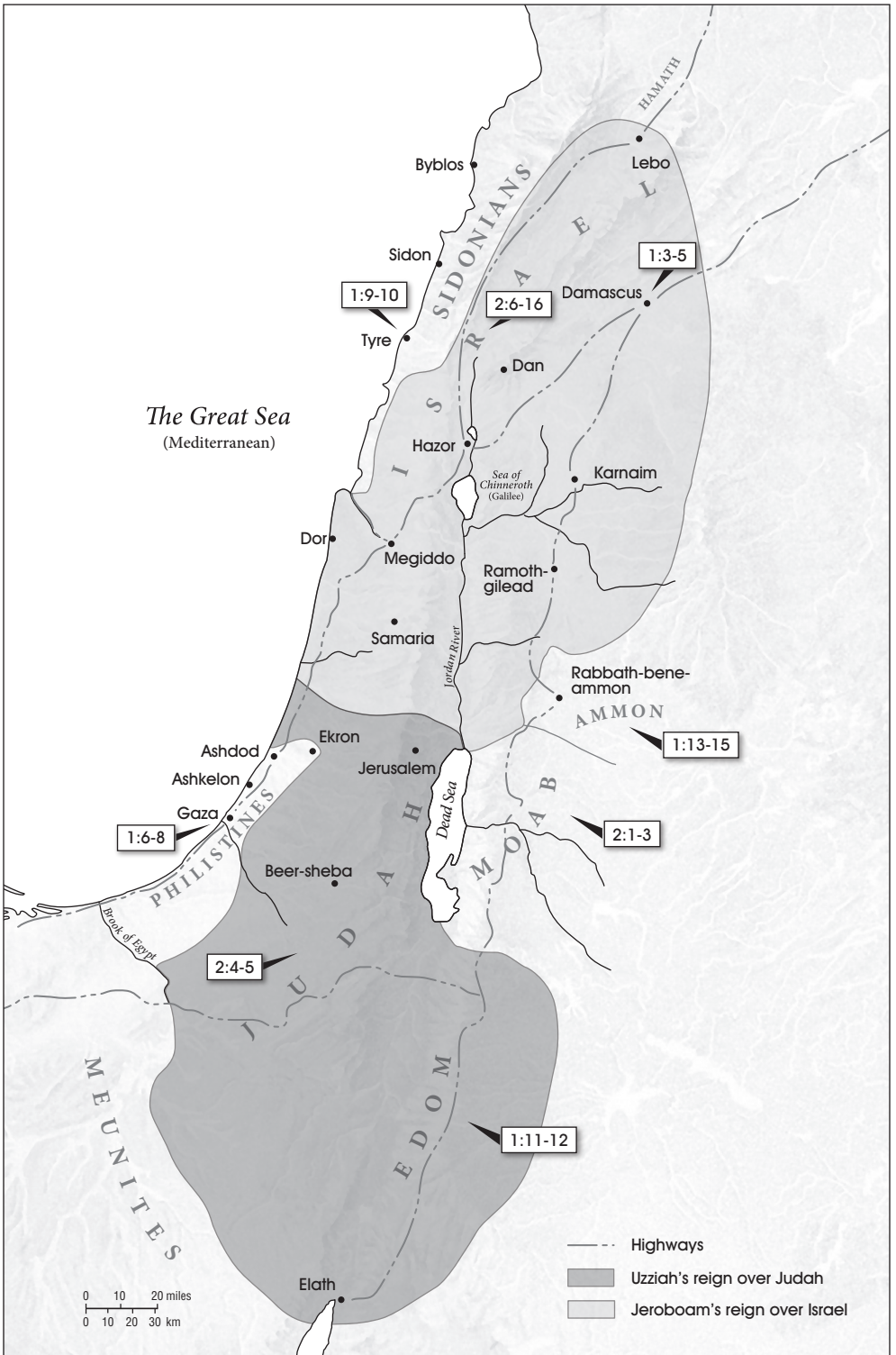
2:10 ^aEx. 12:51; Amos 3:1; 9:7 ^bDeut. 2:7

2:11 ¹some of

1:13-15. Rabbah (lit., "The Great") was the capital city of **Ammon**. Amos prophesies that it will be utterly destroyed, and the king and his princes taken into captivity for its unspeakable atrocities against God's people.

2:4, 5. Israel was probably as pleased at this pronouncement of judgment as she was with all the

others. Judah's sin is similar to Israel's, for they have despised the law of the Lord. Israel should realize that if God would judge Judah, then certainly He would also judge Israel herself. Judah's sin is worse than those of the nations, because Judah has violated the law of God that was delivered to her by direct revelation.



ISRAEL AND JUDAH UNDER JEROBOAM II AND UZZIAH

for ^aprophets, and of your young men for ^bNazarites.² *Is it not even thus, O ye children of Israel? saith the LORD.*

12 But ye gave the Nazarites wine to drink; and commanded the prophets, ^asaying, Prophecy not.

Judgment on Israel's Sins

13 "Behold, I am ¹pressed under you, as a cart is ²pressed *that is full of sheaves.*

14 ^aTherefore the ¹flight shall perish from the swift, and the strong shall not strengthen his ²force, ^bneither shall the mighty ³deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is swift of foot shall not ¹deliver himself*: neither shall he that rideth the horse ²deliver himself.

16 And *he that is ¹courageous among the mighty shall flee away naked in that day*, saith the LORD.

God Has Spoken

3 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 ^aYou only have I known of all the families of the earth: ^btherefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion ¹cry out of his den, if he ²have taken nothing?

5 Can a bird fall in a snare upon the earth, where no ¹gin is for him? shall ²one take up a snare from the earth, and have ³taken nothing at all?

6 Shall a ¹trumpet be blown in the city, and the people not be afraid?

2:11 ^a Num. 12:6
^b Num. 6:2, 3;
 Judg. 13:5
 2 Or *Nazirites*
 2:12 ^a Is. 30:10;
 Jer. 11:21; Amos
 7:13, 16; Mic.
 2:6
 2:13 ^a Is. 1:14
¹ weighed down
 by or tottering
 under
² weighed down
 or totters
 2:14 ^a Jer. 46:6
^b Ps. 33:16; Jer.
 9:23
¹ Or *place of
 refuge*
² power
³ Lit. *save his
 life or soul*
 2:15 ¹ save
² Lit. *save his
 life or soul*
 2:16 ¹ Lit. *strong
 of heart*
 3:2 ^a [Gen.
 18:19; Ex. 19:5,
 6; Deut. 7:6; Ps.
 147:19]
^b Jer. 14:10;
 Ezek. 20:36;
 Dan. 9:12; Matt.
 11:22; [Rom.
 2:9]
 3:4 ¹ Lit. *give his
 voice*
² has caught
 3:5 ¹ trap or bait
² a snare spring
 up
³ caught
 3:6 ¹ ram's horn

^a Is. 45:7
² calamity
 3:7 ^a Gen. 6:13;
 18:17; [Jer.
 23:22]; Dan.
 9:22; [John
 15:15]
¹ unless
 3:8 ^a Jer. 20:9;
 [Mic. 3:8]; Acts
 4:20; 1 Cor. 9:16
 3:9 ¹ Proclaim
 2 Or *oppression*
 3:10 ^a Ps. 14:4;
 Jer. 4:22; Amos
 5:7; 6:12
¹ Or *devastation*
 3:11 ¹ throw
 down your
 strongholds
² plundered
 3:12 ¹ Or
snatches
² Hebrew is
 uncertain; on
 the edge of or
 cover of

^ashall there be ²evil in a city, and the LORD hath not done it?

7 Surely the Lord GOD will do nothing, ¹but ^ahe revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, ^awho can but prophesy?

9 ¹Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the ²oppressed in the midst thereof.

10 For they ^aknow not to do right, saith the LORD, who store up violence and ¹robbery in their palaces.

Israel's Adversary

11 Therefore thus saith the Lord GOD; An adversary *there shall be even round about the land*; and he shall ¹bring down thy strength from thee, and thy palaces shall be ²spoiled.

12 Thus saith the LORD; As the shepherd ¹taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and ²in Damascus *in a couch.*

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall ¹visit the transgressions of Israel upon him I will also ²visit the altars of ^aBeth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will ¹smite ^athe winter house with ^bthe summer house; and

3:14 ^a 2 Kin. 23:15; Hos. 10:5-8, 14, 15; Amos 4:4
¹ punish Israel for their transgressions ² visit destruction on
 3:15 ^a Jer. 36:22 ^b Judg. 3:20 ¹ destroy

2:13-16. Because of Israel's flagrant violations of God's righteous law and His gracious provisions, inescapable judgment must inevitably fall, though it will fall only after God has permitted Himself to endure Israel's many and grievous sins far beyond what might ordinarily be considered the breaking point.

3:1, 2. **Have I known** (Heb. *yada'*) should be understood in the sense of God's setting Israel apart to bring her into covenant relationship with Himself. It

is used with similar meaning in Psalms 1:6; 147:19, 20; and Ezekiel 20:5.

3:9, 10. **Ashdod** is used figuratively of all of Philistia, who with **Egypt** is summoned to **Samaria** to view the unrest and oppression within it.

3:11-15. **Two legs, or a piece of an ear**: A small and insignificant remnant will be salvaged from God's judgment. This remnant will be saved, not because they deserve it, but because of God's future messi-

the ^chouses of ivory shall perish, and the great houses shall have an end, saith the LORD.

Judgment on the Women of Samaria

4 Hear this word, ye ^akine¹ of Bashan, that *are* in the mountain of Samaria, which oppress the ^bpoor, which crush the needy, which say to their ²masters, Bring, and let us ^cdrink.

2 ^aThe Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away ^bwith hooks, and your posterity with fishhooks.

3 And ^aye shall go out at the ¹breaches, ²every cow at that which is before her; and ye shall ³cast them into the palace, saith the LORD.

4 ^aCome to Beth-el, and transgress; at ^bGilgal multiply transgression; and ^cbring your sacrifices every morning, ^dand your tithes ¹after three ²years:

5 ^aAnd offer a sacrifice of thanksgiving with leaven, and proclaim *and* ¹publish ^bthe free offerings: for this ²liketh you, O ye children of Israel, saith the Lord GOD.

The Chastening of the Lord

6 And I also have given you ¹cleanness of teeth in all your cities, and ²want of bread in all your places: ^ayet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another

3:15 ^c1 Kin. 22:39; Ps. 45:8
4:1 ^aPs. 22:12; Ezek. 39:18
^bAmos 2:6
^cProv. 23:20
¹ cows
² husbands
4:2 ^aPs. 89:35
^bJer. 16:16; Ezek. 29:4; Hab. 1:15
4:3 ^aEzek. 12:5
¹ breaks in the walls
² each one straight ahead of her
³ Or be cast into Harmon
4:4 ^aEzek. 20:39; Amos 3:14
^bHos. 4:15
^cNum. 28:3; Amos 5:21, 22
^dDeut. 14:28
¹ every
² Or days, Deut. 14:28
4:5 ^a Lev. 7:13
^b Lev. 22:18; Deut. 12:6
¹ announce
² you love
4:6 ^a 2 Chr. 28:22; Is. 26:11; Jer. 5:3; Hag. 2:17
¹ Hunger
² lack

4:8 ¹ another
4:9 ^a Deut. 28:22; Hag. 2:17
^b Joel 1:4, 7; Amos 7:1, 2
¹ stricken
² blight
³ locusts
4:10 ^a Ex. 9:3, 6; Lev. 26:25; Deut. 28:27, 60; Ps. 78:50
¹ a plague
² along with your captive horses
³ stench
4:11 ^a Gen. 19:24, 25; Deut. 29:23; Is. 13:19; Jer. 49:18; Lam. 4:6
4:12 ^a Amos 4:12
4:13 ^a Ps. 139:2; Dan. 2:28
^b Mic. 1:3
^c Is. 47:4; Jer. 10:16
¹ Or spirit
² God's

city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto ¹one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 ^aI have ¹smitten you with ²blast-ing and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, ^bthe ³palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you ¹the pestilence ^aafter the manner of Egypt: your young men have I slain with the sword, ²and have taken away your horses; and I have made the ³stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew ^aSodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

Prepare to Meet Your God

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, ^aprepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the ¹wind, ^aand declareth unto man what *is* ²his thought, that maketh the morning darkness, ^band treadeth upon the high places of the earth, ^cThe LORD, The God of hosts, *is* his name.

anic plans for Israel, which cannot be allowed to be thwarted by the nation's sin.

4:1-3. Ye kine of Bashan is an indictment against the women of Samaria. The "cows" of Bashan were noted for being well fed and strong because of the lush pastures of the area. The women of Samaria lived in luxurious wantonness, enjoying their luxury

because they oppressed the poor and crushed the needy. When the women of the land sink to such a low moral and degraded state, God's judgment must fall, for the entire land is degraded.

4:12, 13. Prepare to meet thy God warns that God is not going to visit Israel with salvation, but rather with inevitable and complete judgment.



3:15. The **houses of ivory** refer to ivory carvings that were used to decorate the homes of wealthy Samaritans. Ahab's palace at Samaria was "inlaid with ivory" (1 Kin. 22:39). Excavations of the ruins of ancient Samaria revealed hundreds of pieces of ivory artwork found on the acropolis of the city. An alabaster jar found with the largest of the ivories was inscribed with the name of the Egyptian Pharaoh Osorokon II (824–850 B.C.), a contemporary of Ahab. Israel's proximity to Africa probably accounts for the vast amount of ivory used there during this period of time. Amos 6:4 also speaks of "beds of ivory." A large collection of carved ivories was also found at the Assyrian city of Nimrud on the Tigris River. In 1961 an ivory plaque was found there with the Hebrew inscription "may Yahweh shatter."

A Lamentation for Israel

5 Hear ye this word which I ^atake up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall ¹leave an hundred, and that which went forth *by* an hundred shall ¹leave ten, to the house of Israel.

Seek the Lord and Live

4 For thus saith the Lord unto the house of Israel, ^aSeek ye me, ^band ye shall live:

5 But seek not ^aBeth-el, nor enter into Gilgal, and pass not to ^bBeer-sheba: for Gilgal shall surely go into captivity, and ^cBeth-el shall come to ¹nought.

6 ^aSeek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who ^aturn ¹judgment to wormwood, and ²leave off righteousness in the earth,

8 *Seek him* that maketh ¹the ^aseven stars and Orion, and turneth the shadow of death into the morning, ^band maketh the day dark ²with night: that ^ccalleth for the waters of the sea, and poureth them out upon the face of the earth: ^dThe Lord *is* his name:

9 ¹That strengtheneth the spoiled against the ²strong, so that ³the spoiled shall come against the fortress.

10 ^aThey hate him that rebuketh in the gate, and they ^babhor him that speaketh uprightly.

11 ^aForasmuch therefore as ¹your treading *is* upon the poor, and ye take from him ²burdens of wheat: ^bye have built houses of hewn stone,

5:1 ^aJer. 7:29; 9:10, 17; Ezek. 19:1

5:3 ¹have left

5:4 ^a[Deut. 4:29; 2 Chr. 15:2; Jer. 29:13]

^b[Is. 55:3]

5:5 ^a1 Kin.

12:28, 29; Amos 4:4

^bGen. 21:31–33; Amos 8:14

^cHos. 4:15

¹nothing

5:6 ^a[Is. 55:3, 6, 7; Amos 5:14]

5:7 ^aAmos 6:12

¹justice

²abandon

5:8 ^aJob 9:9;

38:31

^bPs. 104:20

^cJob 38:34

^d[Amos 4:13]

¹The Pleiades

²as

5:9 ¹He flashes

forth destruction

upon

²stronghold

³ruin comes

upon

5:10 ^aIs. 29:21;

66:5; Amos 5:15

^b1 Kin. 22:8;

Is. 59:15; Jer.

17:16–18

5:11 ^aAmos 2:6

^bDeut. 28:30;

38, 39; Mic.

6:15; Zeph.

1:13; Hag. 1:6

¹you trample

²grain tribute

or taxes

³desirable

5:12 ^aHos. 5:3

^bIs. 1:23; 5:23;

Amos 2:6

^cIs. 29:21

¹many

²from justice at

the gate

5:13 ^aAmos 6:10

^bIs. 14: Mic. 3:11

5:15 ^aPs. 97:10;

Rom. 12:9

^bJoel 2:14

¹justice

5:16 ^a2 Chr.

35:25; Jer. 9:17

¹farmer

5:17 ^aEx. 12:12

5:18 ^aIs. 5:19;

Jer. 17:15; Joel

1:15; 2:1, 11, 31

^bIs. 5:30; Joel

2:2

¹for what good

is it to you

5:19 ^aJob 20:24;

Is. 24:17, 18; Jer.

48:44

but ye shall not dwell in them; ye have planted ³pleasant vineyards, but ye shall not drink wine of them.

12 For I ^aknow your manifold transgressions and your ¹mighty sins: ^bthey afflict the just, they take a bribe, and they ^cturn aside the poor ²in the gate *from their right*.

13 Therefore ^athe prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, ^aas ye have spoken.

15 ^aHate the evil, and love the good, and establish ¹judgment in the gate: ^bit may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

God Will Pass in Judgment

16 Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the ¹husbandman to mourning, and ^asuch as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for ^aI will pass through thee, saith the Lord.

18 ^aWoe unto you that desire the day of the Lord! ¹to what end *is* it for you? ^bthe day of the Lord *is* darkness, and not light.

19 ^aAs if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?

21 ^aI hate, I despise your feast days, and ^bI will not ¹smell in your ²solemn assemblies.

22 ^aThough ye offer me burnt

5:21 ^aIs. 1:11–16; Amos 4:4, 5; 8:10 ^bLev. 26:31; Jer.

14:12; Hos. 5:6 ¹savour ²sacred

5:22 ^aIs. 66:3; Mic. 6:6, 7

5:4–7. Three times the invitation, **Seek ye me, and ye shall live**, is given (vv. 4, 6, 14). Though God's judgment is imminent, it can be avoided, or at least postponed, by seeking the Lord. The only hope is to seek the Lord in true repentance and thus avoid the judgment of God.

5:21–24. **I hate, I despise your feast days:** Religious activity without heart reality is repugnant to God. God-ordained forms of worship and religious expression without heart reality become only nauseating, empty formalism; and they anger rather than appease God.

offerings and your ¹meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy ¹viols.

24 ^aBut let ¹judgment run down as waters, and righteousness as a mighty stream.

25 ^aHave ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne ¹the tabernacle ^aof your Moloch and ²Chiun your ³images, the star of your ⁴god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity ^abeyond Damascus, saith the LORD, ^bwhose name is The God of hosts.

At Ease in Zion

6 Woe ^ato them *that are* at ^bease in Zion, and ^ctrust in the mountain of Samaria, *which are* ¹named ^dchief of the nations, to whom the house of Israel came!

2 ^aPass ye unto ^bCalneh, and see; and from thence go ye to ^cHamath the great: then go down to Gath of the Philistines: ^d*be* ¹they better than these kingdoms? or their ²border greater than your ²border?

3 ¹Ye that ^aput far away the ^bevil² day, ^cand cause ^dthe seat of violence to come near;

4 That lie upon beds of ivory, and ¹stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 ^aThat ¹chant to the sound of ²the viol, *and* invent to themselves instruments of ^bmusick, ^clike David;

6 That ^adrink wine in bowls, and anoint themselves with the ¹chief ointments: ^bbut they are not grieved for the affliction of Joseph.

5:22 ¹grain or meal

5:23 ¹stringed instruments

5:24 ^a Jer. 22:3; Ezek. 45:9; Hos. 6:6; Mic. 6:8

¹justice

5:25 ^a Deut. 32:17; Josh. 24:14; Neh. 9:18–21; Acts 7:42, 43

5:26 ^a 1 Kin. 11:33

¹ LXX, Vg, the tabernacle of Moloch; MT *Sikkuth your king, a pagan deity*

² A pagan deity

³ idols

⁴ gods

5:27 ^a 2 Kin. 17:6; Amos 7:11, 17; Mic. 4:10

^b Amos 4:13

6:1 ^a Luke 6:24

^b Ps. 123:4; Is. 32:9–11; Zeph. 1:12

^c Is. 31:1; Jer. 49:4

^d Ex. 19:5; Amos 3:2

¹ notable persons in the chief nation

6:2 ^a Jer. 2:10

^b Gen. 10:10;

Is. 10:9

^c 1 Kin. 8:65;

2 Kin. 18:34

^d Nah. 3:8

¹ are you better

² territory

6:3 ^a Is. 56:12;

Ezek. 12:27;

Amos 9:10;

Matt. 24:37–39

^b Amos 5:18

^c Amos 5:12

^d Ps. 94:20

¹ Woe to you

² day of doom

6:4 ¹ sprawl

6:5 ^a Is. 5:12

^b Amos 5:23;

3:10

^c 1 Chr. 23:5

¹ Lit. improvise

² stringed instruments

6:6 ^a Amos 2:8;

4:1

^b Gen. 37:25

¹ best

6:7 ^a Amos 5:27

¹ those who recline at banquets

6:8 ^a Gen. 22:16;

Jer. 51:14; Amos 4:2; 8:7; Heb. 6:13–17

^b Ps. 47:4; Ezek. 24:21; Amos 8:7

¹ pride

7 Therefore now shall they go ^acaptive with the first that go captive, and ¹the banquet of them that stretched themselves shall be removed.

8 ^aThe Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor ^bthe ¹excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a ¹man's uncle shall take him up, and he that burneth ²him, to bring out ²the bones out of the house, and shall say unto him that is ³by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, ^aHold thy tongue: ^bfor we may not make mention of the name of the LORD.

11 For, behold, ^athe LORD commandeth, ^band he will ¹smite the great house ²with breaches, and the little house ³with clefts.

12 ¹Shall horses run upon the rock? will *one* plow *there* with oxen? for ^aye have turned ²judgment into gall, and the fruit of righteousness into ³hemlock:

13 Ye which rejoice ¹in a thing of nought, which say, Have we not taken to us ²horns by our own strength?

14 But, behold, ^aI will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the ^bentering¹ in of Hemath unto the ²river of the wilderness.

6:10 ^a Amos 5:13 ^b Amos 8:3 ¹ kinsman of the dead shall pick him up ² The bodies ³ inside

6:11 ^a Is. 55:11 ^b 2 Kin. 25:9; Amos 3:15 ¹ break ² into bits ³ into pieces

6:12 ^a 1 Kin. 21:7–13; Is. 59:13, 14; Hos. 10:4; Amos 5:7, 11, 12 ¹ Do ² justice ³ wormwood

6:13 ¹ over Lo-debar, over nothing ² Heb. Karnaim, Lit. horns, a symbol of strength

6:14 ^a Jer. 5:15 ^b Num. 34:7, 8; 1 Kin. 8:65; 2 Kin. 14:25

¹ entrance ² valley of the Arabah

6:4–7. Chant to the sound of the viol ... like David: They displayed a genius and creativity similar to that of King David, but with one great difference: David's music was inspired by God and directed man's heart to praise Him; their music turned man's heart away from God to their own lusts.

6:12–14. Shall horses run upon the rock? will

one plow there with oxen? The two questions are rhetorical and demand a negative answer. Horses do not run on rocks, or else they would become lame; nor does one plow rocks with oxen, or else the plow would be broken. To violate natural law is to reap the consequences of it. Even more, Israel's folly in transgressing God's law will bring certain judgment.

A Plague of Grasshoppers

7 Thus hath the Lord GOD shewed unto me; and, behold, he formed ¹grasshoppers in the beginning of the ²shooting up of the latter growth; and, lo, *it was* the ³latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: ^aby¹ whom shall Jacob arise? for he is small.

3 ^aThe LORD ¹repented for this: It shall not be, saith the LORD.

A Plague of Fire

4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called ¹to contend by fire, and it ²devoured the great deep, and ³did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: ^aby¹ whom shall Jacob arise? for he is small.

6 The LORD ¹repented for this: This also shall not be, saith the Lord GOD.

A Plumbline

7 Thus he shewed me: and, behold, the Lord stood upon a wall *made* ¹by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, ^aI will set a plumbline in the midst of my people Israel: ^bI will not again pass by them any more:

9 ^aAnd the ¹high places of Isaac shall be desolate, and the ²sanctuaries of Israel shall be laid waste; and ^bI will rise against the house of Jeroboam with the sword.

Amaziah's Warning to Amos

10 Then Amaziah the ^apriest of ^bBeth-el sent to ^cJeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to ¹bear all his words.

7:1 ¹locust swarms
²sprouting
³late crop
7:2 ^aIs. 51:19

¹Oh, that Jacob might stand

7:3 ^aDeut. 32:36; Jer. 26:19; Hos. 11:8; Amos 5:15; Jon. 3:10; [James 5:16]

¹relented concerning this

7:4 ¹for conflict
²consumed
³devoured the territory

7:5 ^aAmos 7:2, 3
¹Oh, that Jacob might stand

7:6 ¹relented concerning this
7:7 ¹with

7:8 ^a2 Kin. 21:13; Is. 28:17; 34:11; Lam. 2:8

^bMic. 7:18

7:9 ^aGen. 46:1; Hos. 10:8; Mic. 1:5

^b2 Kin. 15:8-10; Amos 7:11

¹Places for pagan worship
²idolatrous sanctuaries

7:10 ^a1 Kin. 12:31, 32; 13:33
^b1 Kin. 13:32; Amos 4:4

^c2 Kin. 14:23

¹endure

7:11 ^aAmos 5:27; 6:7

7:13 ^aAmos 2:12; Acts 4:18

^b1 Kin. 12:29, 32; Amos 7:9

¹sanctuary, lit.

²holy place

³royal house

7:14 ^a1 Kin. 20:35; 2 Kin. 2:5; 2 Chr. 19:2

^b2 Kin. 3:4; Amos 1:1; Zech. 13:5

¹tender of

7:15 ^aAmos 3:8

¹Lit. from behind

7:16 ^aDeut. 32:2; Ezek. 21:2; Mic. 2:6

¹spout, lit. drip

7:17 ^aJer. 28:12; 29:21, 32

^bIs. 13:16; Lam. 5:11; Hos. 4:13; Zech. 14:2

^c2 Kin. 17:6; Ezek. 4:13; Hos. 9:3

¹survey line

²defiled

³from his own land

8:2 ^aEzek. 7:2

^bAmos 7:8

8:3 ^aAmos 5:23

^bAmos 6:9, 10

¹wailing

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away ^acaptive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But ^aprophesy not again any more at Beth-el: ^bfor it is the king's ¹chapel, and it is the ²king's court.

Amos's Reply to Amaziah

14 Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I ^aa prophet's son; ^bbut I *was* an herdman, and a ¹gatherer of sycamore fruit:

15 And the LORD took me ¹as I followed the flock, and the LORD said unto me, Go, ^aprophesy unto my people Israel.

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and ^adrop¹ not *thy word* against the house of Isaac.

17 ^aTherefore thus saith the LORD; ^bThy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by ¹line; and thou shalt die in a ^cpolluted² land: and Israel shall surely go into captivity ³forth of his land.

A Basket of Summer Fruit

8 Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, ^aThe end is come upon my people of Israel; ^bI will not again pass by them any more.

3 And ^athe songs of the temple shall be ¹howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; ^bthey shall cast *them* forth with silence.

7:4-6. Great deep means the vast reservoir of underground water, as well as the sea. Such a fire would be inextinguishable (cf. Gen. 7:11; 8:2; 49:25; Is. 51:10).

7:7-17. This vision lets the prophet know that all hope for Israel has been exhausted, and judgment

must come. The purpose of the plumbline is to illustrate how far Israel has strayed from God's righteousness, and that it must be destroyed.

8:1-14. The vision of the summer fruit shows that Israel is ripe for judgment, which will come very soon.

Judgment on the Oppressors of the Poor

4 Hear this, O ye that ¹swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be ¹gone, that we may sell ²corn? and ^athe sabbath, that we may ³set forth wheat, ^bmaking the ephah small, and the shekel great, and falsifying the balances by ^cdeceit?

6 That we may buy the poor for ^asilver, and the needy for a pair of ¹shoes; *yea*, and sell the ²refuse of the wheat?

7 The LORD hath sworn by ^athe ¹excellency of Jacob, Surely ^bI will never forget any of their works.

8 ^aShall not the land tremble for this, and every one mourn that dwelleth therein? and it shall ¹rise up wholly as ^aa flood; and it shall ³be cast out and ⁴drowned, ^bas *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, ^athat I will cause the sun to go down at noon, and I will darken the earth in ¹the clear day:

10 And I will turn your feasts into ^amourning, ^band all your songs into lamentation; ^cand I will bring up sackcloth upon ¹all loins, and baldness upon every head; and I will make it as the mourning ²of an only *son*, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but ^aof hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall ^anot find it.

13 In that day shall the fair virgins and ¹young men faint for thirst.

14 They that ^aswear by ^bthe ¹sin of

8:4 ¹Or *trample on*

8:5 ^aEx. 31:13-17; Neh. 13:15
^bMic. 6:10, 11
^cLev. 19:35, 36; Deut. 25:13-15

¹ *past*
² *grain*

³ *trade*, lit. *open*

8:6 ^aAmos 2:6

¹ *sandals*

² *bad wheat*

8:7 ^aDeut. 33:26;

29; Ps. 68:34;

Amos 6:8

^bPs. 10:11; Hos.

7:2; 8:13

¹ *pride*

8:8 ^aHos. 4:3

^bJer. 46:7, 8;

Amos 9:5

¹ *completely*

rise, swell

² Some Heb.

mss., LXX, Syr.,

Tg., Vg., Amos

9:5 *the River*

(The Nile); MT

the light

³ *heave*

⁴ *subside*

8:9 ^aJob 5:14; Is.

13:10; 59:9, 10;

Jer. 15:9; [Mic.

3:6]; Matt. 27:45;

Mark 15:32;

Luke 23:44

¹ *broad daylight*

8:10 ^aLam. 5:15;

Ezek. 7:18

^bIs. 15:2, 3; Jer.

48:37; Ezek.

27:31

^cJer. 6:26;

[Zech. 12:10]

¹ *every waist*

² *for*

8:11 ^a1 Sam. 3:1;

2 Chr. 15:3; Ps.

74:9; Ezek. 7:26;

Mic. 3:6

8:12 ^aHos. 5:6

8:13 ¹ *strong*

young men

8:14 ^aHos. 4:15

^bDeut. 9:21

¹ Or *Ashima*, a

Syrian goddess

^cAmos 5:5

² *As thy god*

³ *As the way of*

9:1 ^aPs. 68:21;

Hab. 3:13

^bAmos 2:14

¹ *by*

² Capitals of the

pillars

³ *thresholds*

⁴ *break them*

⁵ *from*

9:2 ^aPs. 139:8;

Jer. 23:24

^bJob 20:6; Jer.

51:53; Obad. 4;

Matt. 11:23

¹ Heb. *Sheol*

9:3 ^aJer. 23:24

9:4 ^aLev. 26:33

^bLev. 17:10; Jer.

21:10; 39:16;

44:11

¹ *harm*

Samaria, and say, ²Thy god, O Dan, liveth; and, ³The manner of ^cBeer-sheba liveth; even they shall fall, and never rise up again.

No Escape from God's Judgment

9 I saw the Lord standing ¹upon the altar: and he said, Smite the ²lintel of the door, that the ³posts may shake: and ^acut ⁴them in the head, all of them; and I will slay the last of them with the sword: ^bhe that fleeth ⁵of them shall not flee away, and he that escapeth ⁵of them shall not be delivered.

2 ^aThough they dig into ¹hell, thence shall mine hand take them; ^bthough they climb up to heaven, thence will I bring them down:

3 And though they ^ahide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, ^athence will I command the sword, and it shall slay them: and ^bI will set mine eyes upon them for ¹evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the ¹land, and it shall ^amelt, ^band all that dwell therein shall mourn: and it shall ²rise up wholly like ³a flood; and shall be drowned, as *by* the ⁴flood of Egypt.

6 *It is* he that buildeth his ^astories ¹in the heaven, and hath founded his ²troop in the earth; he that ^bcalleth for the waters of the sea, and poureth them out upon the face of the earth: ^cThe LORD *is* his name.

7 *Are ye* not as ¹children of the Ethiopians unto me, O children of

9:5 ^aPs. 104:32; 144:5; Is. 64:1; Mic. 1:4 ^bAmos 8:8

¹ *earth* ² *completely rise, swell* ³ The Nile ⁴ *River*

9:6 ^aPs. 104:3, 13 ^bAmos 5:8 ^cAmos 4:13; 5:27

¹ *layers* ² *strata*

9:7 ¹ *people of Ethiopia*

9:1-10. This final vision of the prophecy, of the Lord standing upon the altar, portrays the destruction of the idolatrous temple at Bethel. This temple has given cohesiveness and direction to Israel in her

idolatrous defection from the Lord. **Are ye not as children of the Ethiopians unto me?** Israel had become like the pagans who surrounded her.

Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the ^aPhilistines from ^bCaphtor;² and the Syrians from ^cKir?

8 Behold, ^athe eyes of the Lord GOD *are* upon the sinful kingdom, and I ^bwill destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will ¹sift the house of Israel among all nations, like as ²corn is sifted in a sieve, ^ayet shall not the least ³grain fall upon the earth.

10 All the sinners of my people shall die by the sword, ^awhich say, The ¹evil shall not overtake nor ²prevent us.

The Tabernacle of David

11 ^aIn that day will I raise up the ¹tabernacle of David that is fallen, and ²close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

9:7 ^aJer. 47:4

^bDeut. 2:23

^cAmos 1:5

²Crete

9:8 ^aJer. 44:27;

Amos 9:4

^bJer. 5:10;

30:11; [Joel

2:32]; Amos

3:12; [Obad.

16, 17]

9:9 ^a[Is. 65:8–16]

¹shake

²Grain

³Lit. *pebble*

9:10 ^a[Is. 28:15];

Jer. 5:12; Amos

6:3

¹calamity

²confront

9:11 ^aActs

15:16–18

¹Lit. *booth*, a

figure of a de-

posed dynasty

²repair its

damages

9:12 ^aObad. 19

^bNum. 24:18;

Is. 11:14

¹LXX *mankind*

²Gentiles

9:13 ^aLev. 26:5

^bJoel 3:18

¹drip

²flow with it

9:14 ^aPs. 53:6;

Is. 60:4; Jer.

30:3, 18

^bIs. 61:4

¹back

12 ^aThat they may possess the remnant of ^bEdom,¹ and of all the ²heathen, which are called by my name, saith the LORD that doeth this.

The Restoration of Israel

13 Behold, ^athe days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed;^b and the mountains shall ¹drop sweet wine, and all the hills shall ²melt.

14 ^aAnd I will bring ¹again the captivity of my people of Israel, and ^bthey shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and ^athey shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

9:15 ^aIs. 60:21; Ezek. 34:28; 37:25

9:11, 12. In that day will I raise up the tabernacle of David: Even though Israel has sunk to an all-time low, and judgment must fall, still God's plan for the house of David and His promises to Abraham have not failed and will ultimately be realized. Though it is

marred, it is not beyond God's ability to repair. Peter quotes these verses at the Council of Jerusalem (Acts 15:16, 17) to demonstrate God's intention to save Jews and Gentiles alike.

The Book of
OBADIAH

Obadiah's prophecy is written in Hebrew poetry, and the reader needs to be mindful of parallelism in interpreting it. The structure of the Hebrew parallelism portrays the intense emotion with which the prophecy was delivered.

Historical Setting. If the authorship of the prophecy were certain, the historical setting would be certain. Conservatives tend to date the prophecy early, and liberal critics tend to date it late during the Chaldean period after the fall of Jerusalem to the Chaldeans in 586 B.C. Such critics also attempt to deny the prophecy's integrity and unity. The general nature of the prophecy makes the setting of this book compatible with a wide range of dates from the ninth to the early sixth centuries B.C. Accordingly, scholars of all persuasions disagree over the date of Obadiah's prophecy. However, no definitive reason exists to deny the integrity and

essential unity of the book. As well, the prophecy is elastic enough in its fulfillment to embrace all of the times of Edom's destruction, whether by the Chaldeans, who laid Edom waste (Jer. 49:7-22; Ezek. 35), and the Maccabees, Rome (A.D. 70), or ultimately when Christ executes the judgment of God on Edom and her allies (Is. 63:1-6). The purpose of Obadiah's prophecy is to pronounce God's judgment on Edom (Esau) (v. 1) because of his actions toward his brother Judah (Jacob) (vv. 10-14). The theme of the prophecy, then, is the doom of Edom.

Authorship. Nothing is known about Obadiah except his name, which means "Servant of Yahweh" or "Worshiper of Yahweh." He evidently preferred to be remembered in his prophetic role rather than as an individual, because he chose to relate no details of his personal life or history. Twelve other men in the Old Testament are known by this name.

OUTLINE OF OBADIAH

I. The introduction to the prophecy of Edom's destruction	1	III. The justification of the prophecy of Edom's destruction	10-14
II. The declaration of the prophecy of Edom's destruction	2-9	A. The summary statement	10
A. The summary declaration	2	B. The indictment	11
B. The detailed indictment	3-9	C. The admonitions	12-14
1. Against their pride	3	IV. The realization of the prophecy of Edom's destruction	15-21
2. Against their location	4	A. The execution of justice	15-18
3. Against their possessions	5, 6	B. The establishment of righteousness	19-21
4. Against their perpetuation	7-9		

A Judgment on Edom

The vision of Obadiah. Thus saith the Lord GOD ^aconcerning Edom; ^bWe have heard a ¹rumour from the LORD, and ²an ambassador is sent among the ³heathen, Arise ye, and let us rise up against her ⁴in battle.

2 Behold, I have made thee small among the ¹heathen: thou art greatly despised.

3 The ^apride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; ^bthat saith in his heart, Who shall bring me down to the ground?

4 ^aThough thou exalt *thyself* ¹as the eagle, and though thou ^bset thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If ^athieves came to thee, if robbers by night, ¹(how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, ^bwould they not leave *some* ²grapes?

6 How ¹are *the things* of Esau searched out! *how* are his hidden ²things sought up!

7 All the men of thy confederacy ¹have brought thee *even* to the border: ^athe men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a ²wound under thee: ^b*there is none* ³understanding in him.

8 ^aShall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

¹ a Is. 21:11; Ezek. 25:12; Joel 3:19; Mal. 1:3
^b Jer. 49:14-16; Obad. 1-4

¹ report
² a messenger

³ nations

⁴ Lit. for

² ¹ nations

³ a Is. 16:6; Jer. 49:16

^b Is. 14:13-15; Rev. 18:7

⁴ a Job 20:6

^b Hab. 2:9; Mal. 1:4

¹ as high as

⁵ a Jer. 49:9

^b Deut. 24:21

¹ Oh, how you are

² gleanings

⁶ ¹ Esau is

² treasures

sought out

⁷ a Jer. 38:22

^b Is. 19:11; Jer. 49:7

¹ forced you

² Or trap for

³ aware of it

⁸ a [Job 5:12-14]; Is. 29:14

⁹ a Ps. 76:5

^b Gen. 36:11;

1 Chr. 1:45; Job

2:11; Jer. 49:7

¹⁰ a Gen. 27:41;

Ezek. 25:12;

Amos 1:11

^b Ezek. 35:9; Joel 3:19

¹¹ a Ps. 83:5-8;

Amos 1:6, 9

^b Joel 3:3; Nah. 3:10

¹ for

¹² a Mic. 4:11;

7:10

^b [Prov. 17:5];

Ezek. 35:15; 36:5

¹ gazed on,

gloated over

² captive, lit.

foreigner

¹³ ¹ gazed on,

gloated over

¹⁴ ¹ crossroads

² made captive

¹⁵ a Ezek. 30:3;

[Joel 1:15; 2:1,

11, 31; Amos

5:18, 20]

^b Jer. 50:29;

51:56; Hab. 2:8

¹ nations

The Dismay of Edom's Mighty Men

9 And thy ^amighty men, O ^bTe-man, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For *thy* ^aviolence against thy brother Jacob shame shall cover thee, and ^bthou shalt be cut off for ever.

11 In the day that thou ^astoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and ^bcast lots ¹upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldst not have ^alooked ¹on the day of thy brother in the day that he became a ²stranger; neither shouldst thou have ^brejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have ¹looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldst thou have stood in the ¹crossway, to cut off those of his that did escape; neither shouldst thou have ²delivered up those of his that did remain in the day of distress.

Edom's Punishment

15 ^aFor the day of the LORD is near upon all the ¹heathen: ^bas thou hast done, it shall be done unto thee: thy

erers work, they do not search out and take everything; they merely take their fill. However, God will so thoroughly judge Esau that He makes it bare (cf. Jer. 49:9, 10).

7-9. Teman was one of the cities of **Edom. Dismayed** (Heb. *chatah*, lit., "to shatter, terrify, or dismay"): With her wise counselors and mighty men gone, proud Edom is doomed.

10-14. No particular historical occasion may be intended here; Obadiah is probably referring to all of Edom's transgressions against Israel: past (2 Chr. 21:8-10, 16, 17), present (2 Chr. 26:6, 7; Joel 3:4-6, 19; Amos 1:6-12), and future (Ps. 137:7).

15. The day of the LORD is pictured in Scripture as the time when God will judge the heathen. (See the Introduction to Joel.) Here the final day of judgment is in view.

1. Edom refers to the territory settled by Esau's descendants. It is a mountainous desert extending for about one hundred miles from the wadi Zered to the Gulf of Aqaba. The Edomites enjoyed the security of their mountain stronghold and the prosperity obtained by taxing caravans traveling through their territory. See the note on Genesis 36:1-43.

3. Rock (Heb. *Sela'*) is the name of the Edomite capital, Sela. The name emphasizes the security the Edomites enjoyed because of the narrow canyons that led in and out of Edom.

4. Though thou set thy nest among the stars: This figure of speech emphasizes the inaccessibility and natural security of their city. However, their natural security is no match for God's determination.

5. As a general rule, when **thieves** or **grapegather-**

²reward shall return upon thine own head.

16 ^aFor as ye have drunk upon my holy mountain, *so* shall all the ¹heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 But upon mount Zion ^ashall be ¹deliverance, and ²there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob ^ashall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* ¹remaining of the house of Esau; for the LORD hath spoken *it*.

15 ²reprisal

16 ^a Joel 3:17

¹ nations

17 ^a Is. 14:1, 2;

Joel 2:32; Amos

9:8

¹ salvation

² *it shall be holy*

18 ^a Is. 5:24;

9:18, 19; Zech.

12:6

¹ survivor

19 ^a Is. 11:14;

Amos 9:12

^b Zeph. 2:7

¹ Heb. *Negev*

² Heb. *shephelah*, lowland

20 ^a 1 Kin. 17:9;

Luke 4:26

^b Jer. 32:44

¹ captives

² Heb. *Negev*

21 ^a [James 5:20]

^b Ps. 22:28;

[Dan. 2:44; 7:14;

Zech. 14:9; Rev.

11:15]

¹ deliverers

Edom's Land Is Inhabited by Others

19 And *they of the* ¹south ^ashall possess the mount of Esau; ^band *they of the* ²plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.

20 And the ¹captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* ^aunto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, ^bshall possess the cities of the ²south.

21 And ^asaviours¹ shall come up on mount Zion to judge the mount of Esau; and the ^bkingdom shall be the LORD's.

17, 18 **Deliverance** (Heb. *peletah*) is better understood as “an escaped one” or “a fugitive,” hence “a remnant.”

19, 20 **The south** (Heb. *negev*) refers to those Jews who, in a time future to the prophet, will again occupy the southern regions of Judah. **Zarephath** is a Phoenician town on the Mediterranean coast. **Sepharad** has

not been identified with certainty. It was apparently in the south near Edom.

21. **Saviours** is better read “those saved,” in distinction from the Masoretic text. The closing verse looks forward to that time when the Lord's people will come to **mount Zion** and **judge the mount of Esau** during the **kingdom** age (cf. Dan. 7:27; Rev. 5:10).



DAY OF THE LORD

15. The day of the Lord is that predicted time when God will intervene actively in the affairs of humanity and all creation, in both blessing and judgment. This period begins with the Rapture of the church and ends following the kingdom age with the purging of heaven and earth. **Illustration:** Throughout the Old Testament, this day was a recurring twofold theme of the prophets, identifying that time when the enemies of Israel would be defeated and God would bless the nation under the Davidic covenant. But this day also covered the tribulation and punishment of Israel, as it is sometimes characterized by judgment and wrath. **Application:** For the Christian whose sins have already been judged on the Cross, the day of the Lord is mainly a time of hope and blessing. (First Reference, Is. 2:12; Primary Reference, Obad. 15; cf. Hos. 3:5.)

The Book of
JONAH

Jonah is unique in that the entire prophecy is written in the third person. The fact that the prophecy ends with the prophet in discouragement and under God's rebuke would leave the reader discouraged, but because it is written in the third person the reader knows that the prophet wrote it after he had returned from his mission to Assyria and had favorably responded to God's rebuke. He leaves behind a record of God's dealings with him as an individual and with Assyria as a nation, and in this unique form he magnifies the power of God and obscures himself behind his message.

Historical Setting. Jonah clearly prophesied at a very early date. Second Kings 14:25 indicates that Jonah gave a prophecy that was fulfilled during the reign of Jeroboam II, who reigned from 793 to 752 B.C. The prophecy was given when Assyria was becoming a great world power and imminent threat to Israel. The prophecy, then, can be assigned a date in the first half of the eighth century B.C. There is no indication given as to where the prophecy originated. It gives the record of an earlier oral ministry to Assyria. Possibly Jonah wrote the words of this prophecy at his home village of Gath-hepher, after returning from the ministry to Assyria as he reflected on the ministry's success and his own personal failure.

What the Book of Acts is to the New Testament, the prophecy of Jonah is to the Old Testament. It shows that God has always had concern for the heathen, who are without hope apart from Him. It also shows God's concern for His people Israel. As a result of Jonah's

ministry to Assyria, the Assyrian captivity of Israel was postponed some 130 years. While the prophecy makes no specific mention of Israel, it abounds in its clear testimony to the supernatural working of God in behalf of the prophet, whose life He preserved and whose desires He modified. The prophecy also shows God's working in behalf of the heathen Assyrians, whom He brought to national repentance, and in behalf of the nation Israel, whose security He guaranteed and whose captivity He delayed for an additional 130 years.

Authorship. All that is known about Jonah is a brief historical statement made about him in 2 Kings 14:25, which indicates that he gave a prophecy that was fulfilled during the reign of Jeroboam II. Jonah's name means "Dove," and his father's name (Amittai) means "Truthful." Jonah came from the tribe of Zebulun, one of the tribes in the northern kingdom of Israel, and he was from the village of Gath-hepher, located about two miles northeast of the city of Nazareth.

The purpose of Jonah's prophecy is to show the sovereignty of God at work in the life of an individual (the prophet Jonah), and his concern for a heathen nation (Assyria). The prophecy also shows, in an oblique way, his concern for His own people and that the way to avert national catastrophe is a concentrated missionary effort toward all people.

Jonah's theme is God's mercy to the individual (Jonah, a Jew), a group (the heathen sailors), the heathen world power (Assyria, a Gentile nation), and His people (Israel).

OUTLINE OF JONAH

<p>I. Jonah in disobedience: from the presence of the Lord to the belly of the great fish 1:1–17</p> <p>A. Jonah in the presence of God 1:1–3</p> <p>B. Jonah in the hold of the ship 1:4–9</p> <p>C. Jonah in the midst of confusion 1:10–14</p> <p>D. Jonah in the midst of the sea 1:15, 16</p> <p>E. Jonah in the stomach of the fish 1:17</p> <p>II. Jonah in repentance: from the belly of the great fish to dry land 2:1–10</p> <p>A. Jonah in prayer 2:1–9</p>	<p>B. Jonah in transit 2:10</p> <p>III. Jonah in obedience: from the dry land to Nineveh 3:1–10</p> <p>A. Jonah in fellowship with God 3:1–4</p> <p>B. Jonah in success 3:5–9</p> <p>C. Jonah in awe 3:10</p> <p>IV. Jonah in anger: from Nineveh to the shade of the plant 4:1–11</p> <p>A. Jonah in discouragement/displeasure 4:1–4</p> <p>B. Jonah in discomfort 4:5–8</p> <p>C. Jonah in rebuke 4:9–11</p>
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God's Command to Jonah

1 Now the word of the LORD came unto ^aJonah the son of Amittai, saying,

2 Arise, go to ^aNineveh, that ^bgreat city, and ¹cry against it; for ^ctheir wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to ^aJoppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto ^bTarshish ^cfrom the presence of the LORD.

1:1 ^a2 Kin. 14:25; Matt. 12:39–41; 16:4; Luke 11:29, 30, 32
1:2 ^aIs. 37:37
^bGen. 10:11, 12; 2 Kin. 19:36; Jon. 4:11; Nah. 1:1; Zeph. 2:13
^cGen. 18:20; Hos. 7:2
¹cry out
1:3 ^aJosh. 19:46; 2 Chr. 2:16; Ezra 3:7; Acts 9:36, 43
^bIs. 23:1
^cGen. 4:16; Job 1:12; 2:7

A Mighty Tempest

4 But ^athe LORD ¹sent out a great wind ²into the sea, and there was a mighty tempest in the sea, so that the ship was ³like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the ¹wares that *were* in the ship into the sea, to lighten *it* ²of them. But Jonah was gone down ^ainto the sides of the ship; and he lay, and was fast asleep.

1:4 ^aPs. 107:25 ¹Lit. *hurled* ²on ³about to be
1:5 ^a1 Sam. 24:3 ¹cargo ²Lit. *from upon them*

1:1–3. Jonah (“Dove”) the son of Amittai (“Truth”): Nothing further is known of the prophet’s identity except the reference made to him in 2 Kings 14:25. **Nineveh**, the ancient capital of the Assyrian Empire, was east of Israel and located on the eastern bank of the Tigris River. **Tarshish** was situated westward on the Mediterranean Sea. **Joppa**, known later as Jaffa, is located just south of modern-day Tel Aviv.



1:2 **Nineveh**, an ancient capital city of the Assyrian Empire, was founded by Nimrod (Gen. 10:8–10), but is best known in the Bible as the place associated with Jonah’s ministry (Jon. 3:5–10). Several centuries before Jonah’s preaching mission to the city, Nineveh became one of the royal residences of Assyrian kings. Sennacherib (ruled 705–681 B.C.) made it the capital of the Assyrian Empire to offset the rival capital of Dur-Sharrukin (Khorsabad), built by his father Sargon II (ruled 722–705 B.C.). He greatly beautified and adorned Nineveh. The splendid temples, palaces, and fortifications made it the chief city of the empire (2 Kin. 19:36). In Sennacherib’s day the wall around Nineveh was 40 to 50 feet high and extended two-and-a-half miles along the Tigris River and for eight miles around the inner city. The city wall had 15 main gates, five of which have been excavated. Each of the gates was guarded by stone statues of bulls. Sennacherib created parks, a botanical garden, and a zoo both inside and outside the walls. Despite its magnificent splendor, it fell to a coalition of Chaldeans, Medes, and others in 612 B.C., in accordance with the prophecies of several Old Testament prophets (cf. Nah. 2:10, 13; Zeph. 2:13–15).



1:3. **Joppa** was Israel’s major seaport on the Mediterranean in Old Testament times. Known today as Jaffa, it is just south of Tel Aviv. It was the only natural harbor south of Lebanon and north of Egypt in Jonah’s time. Trade from both directions passed through Joppa, which is mentioned in numerous ancient inscriptions. The Egyptian Harris Papyrus tells how Thutmose III (fifteenth century B.C.) conquered the city. It is also mentioned in the Amarna letter (fourteenth century B.C.). Later, it was clearly under Israelite control from Solomon (tenth century B.C.) until the Assyrian invasion by Sennacherib in 701 B.C. In New Testament times, the apostle Peter resided there and received the call to proceed north to Caesarea to preach the gospel to Cornelius and open the door of faith to the Gentiles (Acts 9:36–43).

6 So the ¹shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, ^acall upon thy God, ^bif² so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us ^acast lots, that we may know for whose cause this ¹evil is upon us. So they cast lots, and the lot fell upon Jonah.

The Cause of the Evil

8 Then said they unto him, ^aTell us, we pray thee, for whose cause this ¹evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear ¹the LORD, the God of heaven, ^awhich hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea may be calm ¹unto us? for the sea ²wrought, and was tempestuous.

Jonah Cast Into the Sea

12 And he said unto them, ^aTake¹ me up, and ²cast me forth into the sea; so shall the sea be calm ³unto you: for I know that ⁴for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring ¹it to the land; ^abut they could not: for the sea ²wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and ^alay¹ not

1:6 ^aPs. 107:28
 b Joel 2:14
 1 *captain*
 2 *perhaps* your God will consider us
 1:7 ^aJosh. 7:14;
 1 Sam. 14:41, 42;
 Prov. 16:33
 1 *trouble*
 1:8 ^aJosh. 7:19;
 1 Sam. 14:43
 1 *trouble*
 1:9 ^a[Neh. 9:6]; Ps.
 146:6; Acts 17:24
 1 Heb. YHWH
 1:11 ¹for
 2 *was growing more*
 1:12 ^aJohn 11:50
 1 *Pick me up*
 2 *hurl me*
 3 for
 4 *because of me*
 1:13 ^a[Prov. 21:30]
 1 The ship
 2 *continued to grow more*
 1:14 ^aDeut. 21:8
 1 *do not charge us with*
 b Ps. 115:3; [Dan. 4:35]
 1:15 ^a[Ps. 89:9; 107:29]; Luke 8:24
 1 *picked up*
 2 *hurled him*
 1:16 ^aMark 4:41; Acts 5:11
 1:17 ^a[Matt. 12:40; Luke 11:30]
 2:2 ^a1 Sam. 30:6; Ps. 120:1; Lam. 3:55
 b Ps. 65:2
 1 *because of my*
 2 *answered*
 3 Heb. *Sheol*
 2:3 ^aPs. 88:6
 b Ps. 42:7
 1 Lit. *heart*
 2 *surrounded me*
 2:4 ^aPs. 31:22;
 Jer. 7:15
 b 1 Kin. 8:38;
 2 Chr. 6:38;
 Ps. 5:7
 2:5 ^aPs. 69:1;
 Lam. 3:54
 1 *deep*
 2:6 ^aJob 33:28;
 [Ps. 16:10; Is. 38:17]
 1 *foundations or bases*
 2 *closed behind*
 3 *the pit*
 2:7 ^a2 Chr. 30:27;
 Ps. 18:6
 1 *went up to*
 2:8 ^a2 Kin. 17:15;
 Ps. 31:6; Jer. 10:8
 1 *worthless idols*
 2 *lovingkindness*

upon us innocent blood: for thou, O LORD, ^bhast done as it pleased thee.

15 So they ¹took up Jonah, and ²cast him forth into the sea: ^aand the sea ceased from her raging.

16 Then the men ^afeared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

A Great Fish

17 Now the LORD had prepared a great fish to swallow up Jonah. And ^aJonah was in the belly of the fish three days and three nights.

Jonah's Prayer

2 Then Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I ^acried ¹by reason of mine affliction unto the LORD, ^band he ²heard me; out of the belly of ³hell cried I, *and* thou heardest my voice.

3 ^aFor thou hadst cast me into the deep, in the ¹midst of the seas; and the floods ²compassed me about: ^ball thy billows and thy waves passed over me.

4 ^aThen I said, I am cast out of thy sight; yet I will look again ^btoward thy holy temple.

5 The ^awaters compassed me about, *even* to the soul: the ¹depth closed me round about, the weeds were wrapped about my head.

6 I went down to the ¹bottoms of the mountains; the earth with her bars ²was about me for ever: yet hast thou brought up my ^alife from ³corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: ^aand my prayer ¹came in unto thee, into thine holy temple.

8 They that observe ^alying¹ vanities forsake their own ²mercy.

1:10–14. **Cast me forth into the sea** (v. 12) has been taken by some to indicate his repentance and heroic faith. However, his statement could well indicate the intensity of his disobedience: he would rather die than repent and go to Nineveh.

1:17. **Prepared** indicates “to appoint, ordain, prepare, or order.” The idea is one of commission rather than of creation. The fish was already in existence, but God commissioned it for a specific mission. **Great fish** (Heb. *dag gadōl*): Jesus said that it was a sea

monster (Gr. *kētōs*, Matt. 12:40). Our Lord’s citation ought to lay to rest any speculation on the historicity of the event.

2:1–9. Jonah’s prayer is poetic in form and has three movements, each beginning with a rehearsal of the prophet’s impossible situation, and each culminating in an expression of his faith in spite of his impossible circumstances. The first movement is in verses 2–4. The second movement is in verses 5 and 6. The third movement is in verses 7–9.

9 But I will ^asacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have ^bvowed. ^cSalvation is of the ^dLORD.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

Go Preach to Nineveh

3 And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the ¹preaching that I ²bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city ¹of three days' journey.

4 And Jonah began to enter into the city ¹a day's journey, and ^ahe ²cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the ^apeople of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, ^aand sat in ashes.

7 ^aAnd he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his ¹nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, ^alet them turn every one from his evil way, and from ^bthe violence that *is* in their hands.

9 ^aWho can tell *if* God will turn

2:9 ^aPs. 50:14, 23; Jer. 33:11; Hos. 14:2;
^bJob 22:27;
 [Eccl. 5:4, 5]
^cPs. 3:8; [Is. 45:17]
^d[Jer. 3:23]

3:2 ¹message
²tell

3:3 ¹Exact meaning unknown

3:4 ^a[Deut. 18:22]
¹on the first day's

²cried out
 3:5 ^a[Matt. 12:41; Luke 11:32]

3:6 ^aJob 2:8

3:7 ^a2 Chr. 20:3; Dan. 3:29; Joel 2:15

¹Lit. great ones
 3:8 ^aIs. 58:6
^bIs. 59:6

3:9 ^a2 Sam. 12:22; Joel 2:14; Amos 5:15

¹relent

3:10 ^aEx. 32:14; Jer. 18:8; Amos 7:3, 6

¹relented from the disaster

4:2 ^aJon. 1:3
^bEx. 34:6; Num. 14:18; Ps. 86:5, 15; Joel 2:13

¹what I said
²previously

³loving-kindness

⁴one who relents from doing harm

4:3 ^a1 Kin. 19:4; Job 6:8, 9
^bJon. 4:8

4:4 ¹Is it right to be

4:5 ¹shelter
²shade

4:6 ¹Heb. *kikayon*, a plant, exact identity unknown

²shade
³misery
⁴rejoiced with great joy

⁵over the plant
 4:7 ¹dawned
²damaged, lit. struck

³plant
 4:8 ^aJon. 4:3

¹grew faint
²asked death for himself

and ¹repent, and turn away from his fierce anger, that we perish not?

10 ^aAnd God saw their works, that they turned from their evil way; and God ¹repented of the evil, that he had said that he would do unto them; and he did *it* not.

Jonah's Anger

4 But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this ¹my saying, when I was yet in my country? Therefore I ^afled ²before unto Tarshish: for I knew that thou *art* a ^bgracious God, and merciful, slow to anger, and of great ³kindness, and ⁴repentest thee of the evil.

3 ^aTherefore now, O LORD, take, I beseech thee, my life from me; for ^b*it is* better for me to die than to live.

4 Then said the LORD, ¹Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a ¹booth, and sat under it in the ²shadow, till he might see what would become of the city.

6 And the LORD God prepared a ¹gourd, and made *it* to come up over Jonah, that it might be a ²shadow over his head, to deliver him from his ³grief. So Jonah ⁴was exceeding glad ⁵of the gourd.

7 But God prepared a worm when the morning ¹rose the next day, and it ²smote the ³gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he ¹fainted, and ²wished in himself to die, and said, ^a*It is* better for me to die than to live.

3:1-4. City of three days' journey: This expression probably refers to an aggregate of three cities, including Nineveh itself. The ancient "Assyrian triangle" of cities was spread over some 26 linear miles from Nineveh in the center to Khorsabad on the north (c. 8 mi.) and, to the southeast, to Nimrud (c. 18 mi.). The idea of an aggregate city may be compared to New York City, which consists of five boroughs.

3:10. God repented: God did not change in His ultimate intention toward the Ninevites: rather, they changed in their attitude toward Him. On the basis of that change, God could deal with them in grace, rather than in judgment as their failure to repent would have necessitated.

4:1-4. Displeased... exceedingly and very angry: Jonah still maintains a false Jewish nationalism and hatred of all non-Jews, especially Assyrians.

God's Compassion

9 And God said to Jonah, ¹Doest thou well to be angry for the gourd? And he said, ²I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the ¹gourd, for the which thou hast not laboured, neither

4:9 ¹Is it *right* for you to
²It is *right* for me to
4:10 ¹plant

4:11 ^aJon. 1:2; 3:2, 3
^bDeut. 1:39; Is. 7:16
¹Lit. *pity*
²one hundred and twenty
³livestock

madest it grow; which came up in a night, and perished in a night:

11 And should not I ¹spare Nineveh, ^athat great city, wherein are more than ²sixscore thousand persons ^bthat cannot discern between their right hand and their left hand; and *also* much ³cattle?

4:9–11. Sixscore thousand persons (v. 11): The message of Jonah rings out loud and clear: God cares for the heathen! God will spare no extreme to get His message to them, even when the messenger is deliberately disobedient. God will marshal His animate and inanimate creation to bring correction to His messenger and fulfill His purpose for the world. God's question referring to those **that cannot discern between their right hand and their left hand** has

been interpreted as concerning children who had not yet reached the age of moral accountability, or those who were spiritually ignorant. If the latter is adopted, the 120,000 either refers to the population of Nineveh at large, or as was often customary in the ancient Near East, refers to the number of adult males eligible to fight. In any case, the 120,000 is doubtless merely a representative guide to the number of people in greater Nineveh.

The Book of
MICAH

Much of Micah's prophecy is very severe in tone, though it does contain much poetic beauty similar to that of Isaiah. In many ways the Book of Micah is a "sister-book" to Isaiah. It has been called "Isaiah in shorthand."

Historical Setting. Micah dates his prophecy according to the southern kings "Jotham, Ahaz, and Hezekiah" (1:1). These kings of Judah reigned from about 752 to 697 B.C. The reign of King Ahaz, one of the most wicked kings of all of Judah's history, is in the background of much of Micah's prophecy. The dark picture presented by Micah's prophecy may reflect the reign of King Ahaz, while the brighter aspects of Micah's prophecy reflect the godly rule under King Hezekiah.

The exact location from which the prophecy originated is not known. Though the burden of the prophecy is concerned primarily with the northern kingdom and the northern towns of Judah, the prophet conducted much of his ministry in Jerusalem. The prophecy likely originated there in the latter half of the eighth century B.C.

The most outstanding single prophecy concerns the preexistence and human birth of the Messiah at Bethlehem (5:2). This amazing prophecy affords a wonderful demonstration of the accuracy and certainty of the fulfillment of all the prophecies in this and all the other books of prophecy. Just as this prophecy was fulfilled in complete detail by the birth of Jesus in "Beth-lehem Ephratah" (5:2), so minutely will all the other prophecies of this book be fulfilled, that is, the destruction of Israel

and Judah by Assyria and Babylon and the ultimate regathering of Israel for the Millennium. With its references to the millennial kingdom, the book offers another proof of a premillennial understanding of Scripture, and demonstrates once again the sovereignty of God who is working out His plan through such an irresponsible people as Israel. His plan will not be thwarted.

The theme of the prophecy is sin, judgment, and restoration. This can be seen by the fact that the book consists of three discourses, each of which sets forth (1) the people's sin, (2) God's judgment, and (3) God's ultimate restoration of His sinning people.

Authorship. The author of this prophecy is identified as "Micah the Morasthite." He was a native of Moresheth-gath in Judah where he prophesied against his own city (cf. 1:14), which probably did not help his popularity with the local population. Micah's name means "Who Is Like Yahweh?" In 7:18 he apparently plays upon the meaning of his name as he asks the question, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression?" The author of this prophecy is not to be confused with Micaiah (cf. 1 Kin. 22:8, 19-23), even though there is a great similarity between the messages proclaimed by these two servants of God. Micah was a contemporary of Isaiah. Apparently Micah died in peace in the days of good King Hezekiah (cf. Jer. 26:16-19).

The purpose of Micah's prophecy is to face the people with their sins and to speak the word of God's judgment that must fall because of their persistent

sinning. The author completes the purpose of his book by ending each discourse with a word about restoration. The author pictures the restoration in

two phases: (1) immediately, after the Babylonian captivity, and (2) ultimately, at the Millennium.

OUTLINE OF MICAH

I. Introduction	1:1	denounced and messianic fore-glimpses	3:1—5:15
II. The first discourse:		A. Rulers, priests, and prophets denounced	3:1-12
Destruction and woe to all the land	1:2—2:13	B. Messianic fore-glimpses	4:1—5:15
A. Destruction pronounced against Samaria (Israel) and Jerusalem (Judah)	1:2-16	IV. The third discourse:	
B. Woe pronounced on greedy oppressors	2:1-13	The Lord's controversy with His people and God, Israel's only hope	6:1—7:20
III. The second discourse: Rulers, priests, and prophets		A. The Lord's controversy	6:1-16
		B. God, Israel's only hope	7:1-20

Judgment on Samaria and Jerusalem

1 The word of the LORD that came to ^aMicah ¹the Morasthite in the days of ^bJotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; ¹hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from ^ahis holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And ^athe mountains shall ¹be molten under him, and the valleys shall ²be cleft, as wax before the fire, and as the waters that are poured down a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the ^ahigh places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria

1:1 ^a Jer. 26:18; [2 Pet. 1:21]
^b 2 Kin. 15:5, 7, 32-38; 2 Chr. 27:1-9; Is. 1:1; Hos. 1:1
¹ of Moresheth
 1:2 ^a [Ps. 11:4]
¹ listen
 1:4 ^a Amos 9:5
¹ melt
² split
 1:5 ^a Deut. 32:13; 33:29; Amos 4:13
 1:6 ^a 2 Kin. 19:25; Mic. 3:12
^b Ezek. 13:14
¹ into a heap of ruins in
² places for planting
³ uncover
 1:7 ^a Hos. 2:5
^b Deut. 23:18; Is. 23:17
¹ carved
² her pay as a harlot
³ from the pay
 1:8 ^a Ps. 102:6
¹ jackals
² ostriches
 1:9 ^a 2 Kin. 18:13; Is. 8:7, 8
¹ it
 1:10 ^a 2 Sam. 1:20
¹ Lit. House of Dust
 1:11 ¹ by
² Lit. Beautiful
³ in naked shame

^aas¹ an heap of the field, and as ²plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will ^bdiscover³ the foundations thereof.

7 And all the ¹graven images thereof shall be beaten to pieces, and all ²the ^ahires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered ^{it} ³of the hire of an harlot, and they shall return to the ^bhire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: ^aI will make a wailing like the ¹dragons, and mourning as the ²owls.

9 For her wound is incurable; for ^ait is come unto Judah; ¹he is come unto the gate of my people, even to Jerusalem.

No Place to Hide

10 ^aDeclare ye ^{it} not at Gath, weep ye not at all: in ¹the house of Aphrah roll thyself in the dust.

11 Pass ye ¹away, thou inhabitant of ²Saphir, ³having thy shame naked:

1:1. Samaria and Jerusalem: The two seats of government of the northern and southern kingdoms, respectively, are addressed. The capitals are the seats of corruption which filtered down to and infected the entire kingdoms.

1:8-16. Wailing and going about naked were signs of deep mourning. Beth-aphrah, Saphir, Zaanan, Beth-ezel, and Maroth are all ancient cities of Ju-

dah that have passed into obscurity. They seem to be mentioned by the prophet because, by playing on the sounds and meanings of their names, he is able to graphically describe the grave effects of the Assyrian invasion of Judah. **The glory of Israel** is a reference to the leading citizens and nobility of Israel who have been fleeing continuously before the Assyrian invasion.

the inhabitant of ⁴Zaanan ⁵came not forth in the mourning of Beth-ezel; he shall ⁶receive of you his standing.

12 For the inhabitant of ¹Maroth ²waited carefully for good; but ^aevil³ came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of ^aLachish, ¹bind the chariot to the ²swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were ^bfound in thee.

14 Therefore shalt thou ^agive presents ¹to ²Moresheth-gath: the houses of ^bAchzib³ shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of ^aMareshah:¹ ²he shall come unto ^bAdullam³ the glory of Israel.

16 Make thee ^abald, and ¹poll thee for thy ^bdelicate² children; enlarge thy baldness as the eagle; for they ³are gone into ^ccaptivity from thee.

Woe to Oppressive Leaders

2 Woe to them that devise iniquity, and ¹work evil upon their beds! when the ^amorning is light, they practise it, because it is in the power of their hand.

2 And they ^acovet fields, and take *them* by violence; and houses, and ¹take *them* away: so they oppress a man and his house, even a man and his ²heritage.

3 Therefore thus saith the LORD; Behold, against this ^afamily ¹do I devise an ^bevil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 In that day shall *one* take up a ¹parable against you, and ^alament with a ²doleful lamentation, *and* say, We be utterly ³spoiled: he hath changed the ⁴portion of my people: how hath he removed *it* from me! ⁵turning away ⁶he hath divided our fields.

5 Therefore thou shalt have none that shall cast a ¹cord by lot in the congregation of the LORD.

1:11 ⁴Lit. Going Out

⁵Or does not go out. Beth-ezel mourns

⁶take from you his standing place

1:12 ^aIs. 59:9–11; Jer. 14:19; Amos 3:6

¹Lit. Bitterness

²Lit. was sick, yearned

³disaster

1:13 ^aJosh. 10:3;

²Kin. 14:19;

18:14; Is. 36:2

^bEzek. 23:11

¹hitch

²swift steeds

1:14 ^a2 Sam. 8:2

^bJosh. 15:44

¹for

²Lit. Possession of Gath

³Lit. Lie

1:15 ^aJosh. 15:44

^b2 Chr. 11:7

¹Lit. Inheritance

²the glory of Israel shall come to

³Lit. Refuge

1:16 ^aJob 1:20

^bLam. 4:5

^c2 Kin. 17:6;

Amos 7:11, 17;

[Mic. 4:10]

¹cut off your hair

²precious

³shall go

2:1 ^aHos. 7:6, 7

¹work out, plan

2:2 ^aIs. 5:8

¹seize

²inheritance

2:3 ^aEx. 20:5; Jer. 8:3; Amos 3:1, 2

^bAmos 5:13

¹I am devising disaster

2:4 ^a2 Sam. 1:17

¹proverb

²bitter

³destroyed

⁴inheritance

⁵Lit. to one turning back

⁶he appor-tioned

2:5 ¹surveyor's line

2:6 ¹Do not preach, lit. Do not drip

²preach, lit. drip

³to you

⁴MT return insults

2:7 ¹restricted

2:8 ¹trusting you

²returning

2:10 ^aDeut. 12:9

^bLev. 18:25

¹defiled

²utter

Israel's Sins and God's Judgment

6 ¹Prophesy ye not, say they to *them that* ²prophesy: they shall not ²prophesy ³to them, *that* they shall not ⁴take shame.

7 O *thou that art* named the house of Jacob, is the spirit of the LORD ¹straitened? *are* these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by ¹securely as men ²averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* ^arest: because it is ^bpolluted, ¹it shall destroy *you*, even with ²a sore destruction.

11 If a man ¹walking in the spirit and falsehood do lie, *saying*, I will ²prophesy unto thee ³of wine and of strong drink; he shall even be the ^aprophet⁴ of this people.

12 ^aI will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together ^bas the sheep of ¹Bozrah, as the flock in the midst of their ²fold: ^cthey shall make great noise by reason of *the multitude* of men.

13 The ¹breaker is come up before them: they have broken ²up, and have passed through the gate, and are gone out by it: and ^atheir king shall pass before them, ^band the LORD ³on the head of them.

Judgment on Unjust Leaders

3 And I said, Hear, I pray you, O heads of Jacob, and ye ^aprinces¹ of the house of Israel; ^b*Is it* not for you to know ²judgment?

2:11 ^aIs. 30:10; Jer. 5:30, 31; 2 Tim. 4:3, 4 ¹should walk in a false spirit and speak a lie ²preach, lit. drip

2:12 ^a[Mic. 4:6, 7] ^bJer. 31:10 ^cEzek. 33:22; 36:37

¹Lit. of the flock ²pasture

2:13 ^a[Hos. 3:5] ^bIs. 52:12 ¹one who breaks open

²out ³at

3:1 ^aEzek. 22:27 ^bPs. 82:1–5; Jer. 5:4, 5 ¹rulers ²justice

2:12, 13. The breaker is come up before them: This is a reference to Israel's Messiah (Jesus) who will break down every obstacle between the people and

their God. He will restore them, forgive their sins, and implant within them a new heart.

2 Who hate the good, and love the evil; who ¹pluck off their skin from off ²them, and their flesh from off their bones;

3 Who also ^aeat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and ^bas flesh within the caldron.

4 Then ^ashall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have ¹behaved themselves ill in their ²doings.

God Rebukes False Prophets

5 Thus saith the LORD ^aconcerning the prophets that make my people err, ¹that ^bbite with their teeth, and cry, Peace; and ^che that putteth ²not into their mouths, they even prepare war against him.

6 ^aTherefore night *shall be* unto you, ¹that ye shall not have a vision; and it shall be dark unto you, ²that ye shall not divine; and the sun shall go down ³over the prophets, and the day shall be dark ⁴over ^bthem.

7 Then shall the seers be ashamed, and the diviners ¹confounded: yea, they shall all cover their ²lips; ^afor *there is no answer* ³of God.

Zion Shall Be Plowed

8 But truly I am full of power by the spirit of the LORD, and of ¹judgment, and of might, ^ato declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and ¹princes of the house of Israel, that abhor ²judgment, and pervert all equity.

10 ^aThey build up Zion with ^bblood, ¹and Jerusalem with iniquity.

11 ^aThe heads thereof judge for ¹reward, and ^bthe priests thereof

3:2 ¹strip
2 My people
3:3 ^aPs. 14:4;
27:2; Zeph. 3:3
^bEzek. 11:3, 6, 7

3:4 ^aPs. 18:41;
Prov. 1:28; Is.
1:15; Jer. 11:11
¹been evil
²deeds

3:5 ^aIs. 56:10,
11; Jer. 6:13;
Ezek. 13:10, 19
^bMatt. 7:15
^cEzek. 13:18

¹When there
is a bite to eat,
they cry "All is
well"

²nothing

3:6 ^aIs. 8:20–22;
29:10–12
^bIs. 29:10; [Jer.
23:33–40]; Ezek.
13:23

¹without vision
²without
divination

³on

⁴for

3:7 ^aAmos 8:11

¹embarrassed

²Mouths

³from

3:8 ^aIs. 58:1

¹justice

3:9 ¹rulers

²justice

3:10 ^aJer. 22:13,
17

^bEzek. 22:27;

Hab. 2:12

¹bloodshed

3:11 ^aIs. 1:23;

Mic. 7:3

^bJer. 6:13

¹a bribe

^cIs. 48:2; Jer. 7:4

²pay

³Lit. saying

⁴no harm

3:12 ^aJer. 26:18

^bPs. 79:1; Jer.
9:11

^cMic. 4:1, 2

¹heaps of ruins

²The temple

³bare hills

4:1 ^aIs. 2:2–4;

Ezek. 17:22;

Dan. 2:28;

10:14; Hos. 3:5

¹on

²peoples

4:2 ¹out of

4:3 ^aIs. 2:4; Joel
3:10

^bPs. 72:7

¹between

²pruning
knives

4:4 ^a1 Kin. 4:25;

Zech. 3:10

4:5 ^aZech. 10:12

4:6 ^aEzek. 34:16

^bPs. 147:2

¹the lame

²the outcast

teach for ²hire, and the prophets thereof divine for money: ^cyet will they lean upon the LORD, ³and say, *Is not the LORD among us?* ⁴none evil can come upon us.

12 Therefore shall Zion for your sake be ^aplowed *as* a field, ^band Jerusalem shall become ¹heaps, and ^cthe mountain of ²the house as the ³high places of the forest.

The Mountain of the Lord

4 But ^ain the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established ¹in the top of the mountains, and it shall be exalted above the hills; and ²people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth ¹of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge ¹among many people, and rebuke strong nations afar off; and they shall beat their swords into ^aplowshares, and their spears into ²pruninghooks: nation shall not lift up a sword against nation, ^bneither shall they learn war any more.

4 ^aBut they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god, and ^awe will walk in the name of the LORD our God for ever and ever.

A Strong Nation

6 In that day, saith the LORD, ^awill I assemble ¹her that halteth, ^band I will gather ²her that is driven out, and her that I have afflicted;

3:5–8. Cover their lips: They will be put to shame and will show this shame openly by covering their lips, which was an oriental gesture to indicate shame and mourning.

4:1–3. The phrase in the last days, as well as a comparison with other prophecies (e.g., Is. 2:2–4), indicates that the prophet is looking beyond the restoration from the Babylonian captivity to the days of the

Millennium when every promise given to Abraham and to Israel will ultimately be fulfilled.

4:4–8. The vine and fig tree are both native to Israel. They flourish into luxuriant, natural arbors under which people can sit and enjoy fellowship while being shaded from the heat of the day. Both were used symbolically to represent the basic covenant between God and Israel in all its potential fruitfulness.

7 And I will make ¹her that halted ^aa remnant, and ²her that was cast far off a strong nation: and the LORD ^bshall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the ¹first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? ^ais there no king ¹in thee? is thy counsellor perished? for ^bpangs have taken thee as a woman ²in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in ¹travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to ^aBabylon; there shalt thou be delivered; there the ^bLORD shall ^credeem thee from the hand of thine enemies.

11 ^aNow also many nations are gathered against thee, that say, Let her be defiled, and let our eye ^blook upon Zion.

12 But they know not ^athe thoughts of the LORD, neither understand they his counsel: for he shall gather them ^bas the sheaves ¹into the floor.

13 ^aArise and ^bthresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs ^bbrass: and thou shalt ^cbeat in pieces many ²people: ^dand I will consecrate their gain unto the LORD, and their substance unto ^ethe Lord of the whole earth.

The Ruler of Israel

5 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall ^asmite¹

4:7 ^aMic. 2:12
^b[Is. 9:6; 24:23; Luke 1:33; Rev. 11:15]

¹ the lame
² the outcast

4:8 ¹ former
4:9 ^a Jer. 8:19
^b Is. 13:8; Jer. 30:6

¹ among
² giving birth

4:10 ^a 2 Chr. 36:20; Amos 5:27

^b [Is. 45:13; Mic. 7:8–12]

^c Ezra 1:1–3; 2:1; Ps. 18:17

¹ birth pangs
4:11 ^a Lam. 2:16
^b Obad. 12

4:12 ^a [Is. 55:8, 9]
^b Is. 21:10

¹ to the threshing floor

4:13 ^a Jer. 51:33; [Zech. 12:1–8; 14:14]

^b Is. 41:15
^c Dan. 2:44
^d Is. 18:7

^e Zech. 4:14
¹ bronze
² peoples

5:1 ^a 1 Kin. 22:24; Job 16:10; Lam. 3:30; Matt. 27:30; Mark 15:19

¹ strike

5:2 ^a Is. 11:1; Matt. 2:6; Luke 2:4, 11; John 7:42

^b Gen. 35:19; 48:7; Ruth 4:11
^c 1 Sam. 23:23
^d Ex. 18:25

^e [Gen. 49:10; Is. 9:6]

^f Ps. 90:2; [John 1:1]

¹ Lit. the days of eternity

5:3 ^a Hos. 11:8; Mic. 4:10

^b Mic. 4:7; 7:18
¹ is giving birth

5:4 ^a [Is. 40:11; 49:9; Ezek. 34:13–15, 23, 24]; Mic. 7:14
^b Ps. 72:8; Is. 52:13; Zech. 9:10; [Luke 1:32]

¹ shepherd his flock

5:5 ^a [Is. 9:6]; Luke 2:14; [Eph. 2:14; Col. 1:20]

¹ princely

the judge of Israel with a rod upon the cheek.

2 But thou, ^aBeth-lehem ^bEphrathah, *though* thou be little ^camong the ^dthousands of Judah, *yet* out of thee shall he come forth unto me *that* is to be ^eruler in Israel; ^fwhose goings forth *have been* from of old, from ¹everlasting.

3 Therefore will he give them up, until the time *that* ^ashe which ¹travaileth hath brought forth: then ^bthe remnant of his brethren shall return unto the children of Israel.

4 And he shall stand and ^afeed¹ in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now ^bshall he be great unto the ends of the earth.

5 And this *man* ^ashall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight ¹principal men.

6 And they shall ¹waste the land of Assyria with the sword, and the land of ^aNimrod in the entrances thereof: thus shall he ^bdeliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And ^athe remnant of Jacob shall be in the midst of many people ^bas a dew from the LORD, as the showers upon the grass, that ¹tarrieth not for man, nor ²waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a ^alion among the

5:6 ^a Gen. 10:8–11 ^b Is. 14:25; Luke 1:71 ¹ devastate

5:7 ^a Mic. 5:3 ^b Gen. 27:28; Deut. 32:2; Ps. 72:6; Hos. 14:5 ¹ wait for no man ² delay

5:8 ^a Gen. 49:9; Num. 24:9

5:1. Judge of Israel, who will be smitten with a rod upon the cheek, is not a reference to the humiliation of Jesus. The reference is to the deportation of Israel's rulers, perhaps especially King Zedekiah, and to his shameful treatment at the hands of Babylon (cf. 2 Kin. 25).

5:2, 3. Beth-lehem is distinguished as Ephrathah in the land of Judah. It was the hometown of David (1 Sam. 17:12) and the birthplace of Jesus (Matt. 2:5). The reaction to the question of the wise men indicates that the Jews believed this prophecy revealed the birthplace of the Messiah. **Ruler in Israel** is a king from

David's line. **From everlasting** clearly indicates the eternity of the One who is to be born at Bethlehem. Thus, Micah's prophecy adds to that of his contemporary, Isaiah, for Isaiah predicts the means of the ruler's birth, and Micah predicts the place of His birth. **She which travaileth hath brought forth** refers to Mary giving birth to the baby Jesus at Bethlehem.

5:5–15. The Assyrian, Israel's major foe in Micah's day, is probably best understood as representative of all of Israel's enemies, particularly those of the end times.

6:6–8. See the note on 1 Samuel 15:22, 23.

beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

Victory by God's Power

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be ¹cut off.

10 And it shall come to pass in that day, saith the LORD, that I will ^acut¹ off thy ^bhorses out of the midst of thee, and I will destroy thy ^cchariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off ¹witchcrafts out of thine hand; and thou shalt have no *more* ^asoothsayers:

13 ^aThy ¹graven images also will I cut off, and thy ²standing images out of the midst of thee; and thou shalt ^bno more worship the work of thine hands.

14 And I will pluck up thy ¹groves out of the midst of thee: so will I destroy thy cities.

15 And I will ^aexecute vengeance in anger and fury upon the ¹heathen, such as they have not ²heard.

A Controversy with Israel

6 Hear ye now what the LORD saith; Arise, ¹contend thou before the mountains, and let the hills hear thy voice.

2 ^aHear ye, O mountains, ^bthe LORD's ¹controversy, and ye strong foundations of the earth: for ^cthe LORD hath a ¹controversy with his people, and he will ²plead with Israel.

3 O my people, ^awhat have I done unto thee? and wherein have I ^bwearied thee? testify against me.

4 ^aFor I brought thee up out of the land of Egypt, and redeemed thee out of the house of ¹servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what ^aBalak king of Moab ¹consulted,

5:9 ¹destroyed
5:10 ^aZech. 9:10
^bDeut. 17:16
^cIs. 2:7; 22:18;
Hos. 14:3

¹destroy
5:12 ^aDeut.
18:10-12; Is. 2:6

¹sorceries
5:13 ^aZech. 13:2

^bIs. 2:8
¹carved

²sacred pillars
5:14 ¹Heb. Asherim, Canaanite deities

5:15 ^a[2 Thess. 1:8]

¹nations
²obeyed

6:1 ¹plead your case

6:2 ^aPs. 50:1, 4
^b[Is. 1:18]; Hos. 12:2

^c[Is. 1:18]
¹complaint

²bring charges against

6:3 ^aIs. 5:4; Jer. 2:5, 31

^bIs. 43:22, 23; Mal. 1:13

6:4 ^a[Deut. 4:20]

¹bondage
6:5 ^aNum. 22:5; 6; Josh. 24:9

¹counselled

^bJudg. 5:11
²Acacia Grove

6:7 ^aPs. 50:9; Is. 1:11

^bJob 29:6

^cLev. 18:21; 20:1-5; 2 Kin. 16:3; Jer. 7:31; Ezek. 23:37

¹My own child
6:8 ^a[Deut. 10:12; 1 Sam. 15:22]; Hos. 6:6; 12:6

^bGen. 18:19; Is. 1:17

¹Or loving-kindness

6:10 ¹short

6:11 ^aLev. 19:36; Hos. 12:7

¹scales

6:12 ^aIs. 1:23; 5:7; Amos 6:3, 4; Mic. 2:1, 2

^bJer. 9:2-6; 8; Hos. 7:13; Amos 2:4

6:13 ^aLev. 26:16; Ps. 107:17

¹by striking

²by

6:14 ^aLev. 26:26

¹hunger, emptiness, or humiliation

²MT you may carry away some

6:15 ^aDeut. 28:38-40; Amos 5:11; Zeph. 1:13; Hag. 1:6

¹and make

and what Balaam the son of Beor answered him from ²Shittim unto Gilgal; that ye may know ^bthe righteousness of the LORD.

6 Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 ^aWill the LORD be pleased with thousands of rams, *or* with ten thousands of ^brivers of oil? ^cshall I give my firstborn *for* my transgression, ¹the fruit of my body *for* the sin of my soul?

8 He hath ^ashewed thee, O man, what *is* good; and what doth the LORD require of thee, but ^bto do justly, and to love ¹mercy, and to walk humbly with thy God?

Israel's Unjust Dealings

9 The LORD's voice crieth unto the city, and *the man of wisdom* shall see thy name: hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked, and the ¹scant measure *that is* abominable?

11 Shall I count *them* pure with ^athe wicked ¹balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of ^aviolence, and the inhabitants thereof have spoken lies, and ^btheir tongue *is* deceitful in their mouth.

The Punishment for Unjust Dealings

13 Therefore also will I ^amake *thee* sick ¹in smiting thee, ²in making *thee* desolate because of thy sins.

14 ^aThou shalt eat, but not be satisfied; and ¹thy casting down *shall be* in the midst of thee; and ²thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt ^asow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; ¹and sweet wine, but shalt not drink wine.

6:16. Omri was the founder of Samaria, which later became the capital of the northern kingdom, where the idolatrous practices begun by Jeroboam I (cf. 1 Kin. 16:16-28) were intensified.

16 For the statutes of ^aOmri are ^bkept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee ^{1a} a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the ^creproach of my people.

No Goodness or Trust in the Land

7 Woe is me! for I am as ¹when they have gathered the summer fruits, as ^athe ²grape gleanings of the vintage: *there is no cluster to eat.* ^bmy soul desired the firstripe fruit.

2 The ^agood ¹man is perished out of the earth: and *there is none upright among men: they all lie in wait for blood;* ^bthey hunt every man his brother with a net.

3 That they may do evil with both hands ¹earnestly, the prince ²asketh, and the judge *asketh* for a ^areward;³ and the great *man*, he uttereth his ⁴mischievous desire: so they ⁵wrap it up.

4 The best of them ^ais as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and thy* ¹visitation cometh; now shall be their perplexity.

5 Trust ye ^anot in a friend, put ye not confidence in a ¹guide: ²keep the doors of thy mouth from her that lieth in thy ^bbosom.

6 For ^athe son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

A Light in the Midst of Darkness

7 Therefore I will look unto the LORD; I will ^await for the God of my salvation: my God will hear me.

8 ^aRejoice not against me, O mine enemy: ^bwhen I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 ^aI will bear the indignation of the LORD, because I have sinned

6:16 ^a 1 Kin. 16:25, 26
^b 1 Kin. 16:30; 21:25, 26; 2 Kin. 21:3; Hos. 5:11
^c Is. 25:8
1 an object of horror
 7:1 ^a Is. 17:6
^b Is. 28:4; Hos. 9:10
¹ those who gather
² those who glean vintage grapes
 7:2 ^a Ps. 12:1; Is. 57:1
^b Hab. 1:15
¹ faithful or loyal
 7:3 ^a Amos 5:12; Mic. 3:11
¹ successfully
² asks for gifts
³ bribe
⁴ evil
⁵ scheme together
 7:4 ^a Is. 55:13; Ezek. 2:6
¹ punishment
 7:5 ^a Jer. 9:4
^b Deut. 28:56
¹ companion
² guard
 7:6 ^a Matt. 10:36; Mark 3:21; Luke 8:19; John 7:5
 7:7 ^a Ps. 130:5; Is. 25:9; Lam. 3:24, 25
 7:8 ^a Prov. 24:17; Obad. 12; [Acts 10:43]
^b Ps. 37:24; [Prov. 24:16]; 2 Cor. 4:9
 7:9 ^a Lam. 3:39, 40; [2 Cor. 5:21]

^b Jer. 50:34
¹ case
² justice
 7:10 ^a Ps. 35:26
^b Ps. 42:3
¹ trampled
 7:11 ^a Is. 54:11; [Amos 9:11]
¹ decree go far and wide or boundary be extended
 7:12 ^a [Is. 11:16; 19:23–25]
¹ The captives collectively
² Heb. *arey mazor*, possibly cities of Egypt
³ Heb. *mazor*, possibly Egypt
⁴ The Euphrates
 7:13 ^a Jer. 21:14
¹ deeds
 7:14 ^a Is. 37:24
¹ Shepherd
² staff
³ alone
⁴ woodland

against him, until he plead my ^bcause,¹ and execute ²judgment for me: he will bring me forth to the light, *and I shall behold his righteousness.*

10 Then *she that is* mine enemy shall see *it*, and ^ashame shall cover her which said unto me, ^bWhere is the LORD thy God? mine eyes shall behold her: now shall she be ¹trod-den down as the mire of the streets.

11 *In* the day that thy ^awalls are to be built, *in* that day shall the ¹decree be far removed.

12 *In* that day *also* ^ahe¹ shall come even to thee from Assyria, and *from* the ²fortified cities, and from the ³fortress even to the ⁴river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, ^afor the fruit of their ¹doings.

A Plea for God's Care and Protection

14 ¹Feed thy people with thy ²rod, the flock of thine heritage, which dwell ³solitarily *in* ^athe ⁴wood, in the midst of Carmel: let them feed *in* Ba-shan and Gilead, as in the days of old.

15 ^aAccording to the days of thy coming out of the land of Egypt will I shew unto ¹him ^bmarvellous things.

16 The nations ^ashall see and be ¹confounded at all their might: ^bthey shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the ^adust like a serpent, ^bthey shall ¹move out of their holes like ²worms of the earth: ^cthey shall be afraid of the LORD our God, and shall fear because of thee.

7:15 ^a Ps. 68:22; 78:12 ^b Ex. 34:10 ¹ The captives collectively

7:16 ^a Is. 26:11 ^b Job 21:5 ¹ ashamed of

7:17 ^a Ps. 72:9; [Is. 49:23] ^b Ps. 18:45 ^c Jer. 33:9 ¹ crawl
² snakes, lit. crawlers

7:11–13. Decree (Heb. *chōq*, “statute,” “famed decree,” or “thing marked out”) is probably a reference to Israel’s borders or boundary lines, which will be greatly enlarged.

7:18. The forgiveness and pardon of a merciful and

gracious God toward a sinful mankind is declared by the Scriptures to be based on the redemptive work of the Savior (Is. 53:3–12; Matt. 8:17; Acts 8:32–37; Rom. 3:23–25; 1 Pet. 2:21–25). For the future regathering of the remnant of Israel, see the note on Jeremiah 23:3.

Micah Praises God's Mercy

18 ^aWho is a God like unto thee, that ^bpardoneth iniquity, and passeth ¹by the transgression of ^cthe remnant of his heritage? ^dhe retaineth not his anger for ever, because he delighteth *in* ^emercy.²

19 He will turn again, he will have compassion upon us; he will sub-

7:18 ^aEx. 15:11
^bEx. 34:6, 7, 9;
Is. 43:25; Jer.
50:20
^cMic. 4:7
^dPs. 103:8, 9,
13; [Is. 57:16]
^e[Ezek. 33:11]
¹over
²loving-
kindness

7:19 ¹Our

due our iniquities; and thou wilt cast all ¹their sins into the depths of the sea.

20 ^aThou wilt ¹perform the truth to Jacob, *and* the ²mercy to Abraham, ^bwhich thou hast sworn unto our fathers from the days of old.

7:20 ^aLuke 1:72, 73 ^bPs. 105:9 ¹give ²loving-kindness

The Book of
NAHUM

The prophecy of Nahum is dominated by a single idea, the doom of Nineveh. In describing this doom, Nahum writes lyric poetry of the highest quality. It has been called the most poetical of all the prophetic writings, and certainly is the most severe in tone of any of the Minor Prophets.

Historical Setting. Being occupied with the doom of Nineveh, Nahum does not date his prophecy according to any of the kings of Israel or Judah. He probably ministered during the reign of Hezekiah. This would certainly fit if 1:9–13 is understood as a vivid description of Sennacherib’s invasion of Judah and siege of Jerusalem. The only historical citation that can be identified with certainty is the reference to “No” (No-amon, i.e., Egyptian Thebes), which was destroyed by Assyria in 663 B.C. (3:8–10). The prophet cites Nineveh’s destruction of No-amon and points out that if God did not spare that city, then He certainly would not spare Nineveh, for Nineveh is not better than Thebes (3:11–15a). Thus it can be determined with certainty that the prophecy was written after the destruction of Thebes, which it records, and before the destruction of Nineveh, which it predicts. Nineveh was destroyed in 612 B.C.

The place from which the prophet ministered is best understood as Jerusalem, which so recently had experienced near destruction by Sen-

nacherib, king of Assyria. Its siege and divine intervention is briefly described in 1:9–13.

Authorship. The author of the prophecy is named simply “Nahum the Elkoshite” (1:1), and all that is known of the prophet is gleaned from this prophecy. Probably the identity of the prophet is obscured so his message can be prominent. The prophet’s name means “Consolation,” which gives an indication of the purpose of the prophecy. Nahum’s mission was to comfort the kingdom of Judah, following the destruction of Israel by Assyria, by announcing God’s coming judgment on Nineveh, the capital of Assyria.

Nahum was a native of the city of Elkosh, the location of which is not known for certain. It may be identified with Capernaum (Kaphar Nahum, lit., “Village of Nahum”), which was renamed in honor of its most famous citizen. Probably, then, Nahum was born in Galilee, but during Israel’s defection moved to Judah and in Jerusalem took up his ministry in behalf of Judah against Nineveh.

The purpose of Nahum’s prophecy is twofold: (1) to deliver a message of judgment and destruction against Nineveh; and (2) to give comfort to Judah, so recently ravaged by Assyria. Since Assyria is doomed, it will constitute a threat no longer.

OUTLINE OF NAHUM

I. The pronouncement of Nineveh's doom

- A. The prophecy of doom 1:1
 B. The Divine Agent of the doom 1:2-8
 C. The verdict of the doom 1:9-13
 D. The realization of the doom 1:14, 15

II. The description of Nineveh's doom

- A. The warning sounded 2:1, 2

- B. The invasion described 2:3-7
 C. The destruction delineated 2:8-13

III. The vindication of Nineveh's doom

- A. Because of her bloody history 3:1-7
 B. Because of God's judgment upon Egypt 3:8-15a
 C. Because of their apathy 3:15b-19

A Jealous and Powerful God

1 The ¹burden ^aof² Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* ^ajealous, and the LORD revengeth; the LORD ¹revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* ^aslow to anger, and ^bgreat in power, and will not at all acquit *the wicked*: ^cthe LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: ^bBashan ¹languisheth, and Carmel, and the flower of Lebanon ¹languisheth.

5 The mountains quake at him, and the hills melt, and the earth ¹is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and ^awho can ¹abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

1:1 ^{a2} Kin. 19:36; Jon. 1:2; Nah. 2:8; Zeph. 2:13

¹ oracle or prophecy ² against

1:2 ^a Ex. 20:5; Josh. 24:19

¹ avenges

1:3 ^a Ex. 34:6, 7; Neh. 9:17; Ps. 103:8

^b [Job 9:4]

^c Ps. 18:17

1:4 ^a Josh. 3:15, 16; Ps. 106:9; Is. 50:2; Matt. 8:26

^b Is. 33:9

¹ withers

1:5 ¹ MT *heaves*

1:6 ^a Jer. 10:10; [Mal. 3:2]

¹ endure

1:7 ^a Ps. 25:8; 37:39, 40; 100:5; [Jer. 33:11]; Lam. 3:25

^b Ps. 1:6; John 10:14; 2 Tim. 2:19

1:8 ¹ overflowing

1:9 ^a Ps. 2:1; Nah. 1:11

^b 1 Sam. 3:12

¹ conspire

² end of it

1:10 ^{a2} Sam. 23:6; Mic. 7:4

^b Is. 56:12; Nah. 3:11

^c Is. 5:24; 10:17; Mal. 4:1

¹ tangled

7 ^aThe LORD *is* good, a strong hold in the day of trouble; and ^bhe knoweth them that trust in him.

8 But with an ¹overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 ^aWhat do ye ¹imagine against the LORD? ^bhe will make an utter ²end: affliction shall not rise up the second time.

10 For while *they be* ¹folden together ^aas thorns, ^band while they are drunken *as* drunkards, ^cthey shall be devoured as stubble fully dry.

A Wicked Counsellor

11 There is *one* come out of thee, that ¹imagineth evil against the LORD, a ²wicked counsellor.

12 Thus saith the LORD; Though *they be* ¹quiet, and likewise many, yet thus shall they be ^acut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

1:11 ¹ plots ² counsellor of Belial or worthless counsellor
 1:12 ^a [Is. 10:16-19, 33, 34] ¹ Lit. safe or at peace

1:1. **Nineveh** was the Assyrian capital situated on the Tigris River. It fell to Babylon in 612 B.C. See note on Jonah 1:1-3.

1:2. **Jealous** (Heb. *qanō*, "zealous," or "jealous"). Nahum is not ascribing human imperfection to God. Rather, the thought is that God is the One who embodies a burning zeal for righteousness and justice, quickly arises to the defense of His own, and executes judgment on those who are not His own or who hurt those who are.

1:4. **Bashan, Carmel, and Lebanon** were all fertile, hilly areas. Bashan is in the Golan Heights. Mount Carmel is a long range between the valley of Jezreel and the Mediterranean Sea. Lebanon is the forested region north of Israel's border. These areas are pictured by the prophet as being devastated by the coming of God in judgment.

1:5-8. **The LORD** is pictured pouring out judgment like fire. **The mountains quake and the earth is burned at his presence.** Yet, He is a **strong hold in the day of trouble** to all those who **trust in him**. Like all the prophets, Nahum predicts both judgment and hope conditioned on man's response to God.

1:9. The prophet predicts the **utter end** of Nineveh. His prediction was fulfilled in 612 B.C. when the city was destroyed by the Babylonians. It was never rebuilt and has remained a desolate ruin to this day.

1:11. The **wicked counsellor** who will come forth from Assyria may refer to Sennacherib who ruled from 705 to 681 B.C. and invaded Judah in 701 B.C.

1:12. **Quiet, and likewise many** is an Assyrian phrase implying unity. The idiom means that they are so united that they make the noise of only one person.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more ¹of thy name be sown: out of the house of thy gods will I cut off the ²graven image and the molten image: I will ³make thy ^agrave; for thou art ^bvile.⁴

15 Behold upon the mountains the ^afeet of him that bringeth good ¹tidings, that ²publisheth peace! O Judah, keep thy ³solemn feasts, perform thy vows: for the ⁴wicked shall no more pass through thee; he is ^butterly cut off.

The Invasion of Nineveh

2 He that ¹dasheth in pieces is come up before thy face: ²keep the munition, watch the ³way, make thy ⁴loins strong, fortify thy power mightily.

2 For the LORD ¹hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and ²marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the ¹fir trees shall be ²terribly shaken.

4 The chariots shall rage in the streets, they shall ¹justle one against another in the broad ²ways: they shall seem like torches, they shall run like the lightnings.

5 He shall ¹recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be

1:14 ^a Ezek. 32:22, 23
^b Nah. 3:6
¹ shall your name be perpetuated
² carved
³ dig
⁴ Lit. contemptible
 1:15 ^a Is. 40:9; 52:7; Rom. 10:15
^b Is. 29:7, 8
¹ news
² proclaims
³ sacred, lit. appointed
⁴ one of Belial or worthless one
 2:1 ¹ MT scatters
² guard the fortress
³ road
⁴ flanks
 2:2 ¹ Or will restore
² ruined
 2:3 ¹ spears, lit. cypresses
² brandished
 2:4 ¹ hostile
² roads
 2:5 ¹ remember his majestic or mighty ones

2:6 ¹ melted
 2:7 ¹ Lit. It is decreed
² she shall be
³ beating
 2:8 ¹ Was
² Halt, halt
 2:9 ^a Ezek. 7:19; Zeph. 1:18
¹ plunder
² treasure
³ desirable
 2:10 ¹ desolate
² shake
³ every side
⁴ MT are drained of colour
 2:11 ^a Job 4:10, 11; Ezek. 19:2-7
¹ lioness
² cub
 2:12 ^a Is. 10:6; Jer. 51:34
¹ killed
² caves
³ torn flesh
 2:13 ^a Jer. 21:13; Ezek. 5:8; Nah. 3:5
^b 2 Kin. 18:17-25; 19:9-13, 23
¹ your
 3:1 ^a Ezek. 22:2, 3; 24:6-9; Hab. 2:12

opened, and the palace shall be ¹dis-solved.

7 And ¹Huzzab ²shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, ³tabering upon their breasts.

8 But Nineveh ¹is of old like a pool of water: yet they shall flee away. ²Stand, stand, *shall they cry*; but none shall ³look back.

9 Take ye the ¹spoil of silver, take the spoil of ^agold: for *there is* none end of the ²store *and* glory out of all the ³pleasant furniture.

10 She is empty, and ¹void, and waste: and the heart melteth, and the knees ²smite together, and much pain *is* in ³all loins, and the faces of them all ⁴gather blackness.

God's Wrath

11 Where *is* the dwelling of the ^alions, and the feedingplace of the young lions, where the lion, *even* the ¹old lion, walked, *and* the lion's ²whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and ¹strangled for his lionesses, and ^afilled his ²holes with prey, and his dens with ³ravin.

13 ^aBehold, I *am* against thee, saith the LORD of hosts, and I will burn ¹her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy ^bmessengers shall no more be heard.

Nineveh Is Laid Waste

3 Woe to the ^abloody city! *it is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels,

2:2. **Hath turned away** is better translated "will restore." God will restore Judah after the fall of Assyria.

2:3-7. The Medo-Babylonian army is composed of **mighty men**. Its favorite color was **red** or "scarlet" (cf. Ezek. 23:14). The "shields" of the invaders were bright red and must have struck terror into the hearts of the defenders as the army approached the city. The reference to the **gates of the rivers** may refer to the statement in the Babylonian Chronicle that the flooding river made breaches in the city wall. **Huzzab** is unclear. It may refer to a goddess whose devotees beat

their breasts because she has been taken captive. The taking of a city's gods as spoil in battle is well attested in ancient Near Eastern literature.

2:11-13. The rapacity and ferocity of the Assyrians is well documented in the annals of her cruel kings. **The lion** was the national symbol of Assyria. Here Nineveh is pictured as **the dwelling of the lions**.

3:1-6. Nineveh is called the **bloody city** and is pictured as a **harlot** whose **witchcrafts** and **whoredoms** shall be brought down to the dust. **Discover** means to "uncover." Thus, Nineveh shall be exposed for what she is: the **mistress** of the **nations**.

and of the ¹prancing horses, and of the ²jumping chariots.

3 The horseman ¹lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there²is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the ¹whoredoms of the ²wellfavoured harlot, ^athe mistress of ³witchcrafts, that selleth nations through her ¹whoredoms, and families through her ³witchcrafts.

5 Behold, I *am^a* against thee, saith the LORD of hosts; and ^bI will ¹discover thy skirts ²upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee ^avile, and will set thee as ^ba ¹gazingstock.

7 And it shall come to pass, *that* all they that look upon thee ^ashall flee from thee, and say, ^bNineveh is laid waste: ^cwho will bemoan her? whence shall I seek comforters for thee?

The Righteous Judgment

8 ^aArt thou better than ¹populous ^bNo, that was ²situate among the ³rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was⁴* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was¹* infinite; ^aPut and Lubim were ²thy helpers.

10 Yet *was* she carried away, she went into captivity: ^aher young children also were dashed in pieces ^bat the ¹top of all the streets: and they ^ccast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be ^adrunken:

3:2 ¹galloping
2 jolting
3:3 ¹charge with
2 are countless
corpses
3:4 ^aIs. 47:9-12;
Rev. 18:2, 3
¹harlotries,
spiritual un-
faithfulness
2 seductive
3 sorceries
3:5 ^aJer. 50:31;
Ezek. 26:3; Nah.
2:13
^bIs. 47:2, 3; Jer.
13:26
¹lift
2 over
3:6 ^aNah. 1:14
^bHeb. 10:33
¹spectacle
3:7 ^aRev. 18:10
^bJon. 3:3; 4:11
^cIs. 51:19; Jer.
15:5
3:8 ^aAmos 6:2
^bJer. 46:25; Ezek.
30:14-16
¹Heb. No Amon,
ancient Thebes;
Tg., Vg. *popu-
lous Alexandria*
2 situated
³The Nile and
the surrounding
canals
4 like
3:9 ^aGen. 10:6;
Jer. 46:9; Ezek.
27:10
¹boundless
2 LXX *her*
3:10 ^aPs. 137:9;
Is. 13:16; Hos.
13:16
^bLam. 2:19
^cJoel 3:3; Obad.
11
¹head
3:11 ^aIs. 49:26;
Jer. 25:27; Nah.
1:10
¹refuge from
3:12 ^aRev. 6:12,
13
3:13 ^aIs. 19:16;
Jer. 50:37; 51:30
^bPs. 147:13; Jer.
51:30
¹gate bars
3:14 ^aNah. 2:1
3:15 ^aJoel 1:4
¹locust
2 swarming
locusts
3:16 ^aRev. 18:3,
11-19
¹locust plunders
3:17 ^aRev. 9:7
¹commanders,
lit. officials
2 swarming
locusts

thou shalt be hid, thou also shalt seek ¹strength because of the enemy.

12 All thy strong holds *shall be like^a* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, ^athy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy ^bbars.¹

14 Draw thee waters for the siege, ^afortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like ^athe ¹cankerworm: make thyself many as the ¹cankerworm, make thyself many as the ²locusts.

No Healing for Nineveh

16 Thou hast multiplied thy ^amerchants above the stars of heaven: the ¹cankerworm spoileth, and fleeth away.

17 ^aThy ¹crowned *are* as the ²locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 ^aThy shepherds slumber, O ^bking of Assyria: thy nobles shall ¹dwell *in the dust*: thy people is ^cscattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy ¹bruise; ^athy wound is ²grievous: ^ball that hear the ³bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

3:18 ^aEx. 15:16; Ps. 76:5, 6; Is. 56:10; Jer. 51:57 ^bJer. 50:18; Ezek. 31:3 ^c1 Kin. 22:17; Is. 13:14 ¹rest
3:19 ^aJer. 46:11; Mic. 1:9 ^bJob 27:23; Lam. 2:15; Zeph. 2:15
¹injury ²severe ³news

3:7-10. The prophet predicts the ultimate destruction of mighty Nineveh in the prophetic present: **Nineveh is laid waste**. The reference to **populous No** should be translated "No-amon" (City of Amun), known to Greeks as Thebes and today as Luxor. It was the capital of the Eighteenth through Twentieth Dynasties of **Egypt** and was the favorite burial place of the Pharaohs of that period. Thebes, however, fell to the Assyrians in 663 B.C. and served as an appropriate warning to the people of Nineveh. **Put** and **Lubim** refer to the districts of Libya. The neo-Assyrian period

(930-612 B.C.) involved the reigns of several powerful kings, including: Shalmaneser III (859-824 B.C.), Tiglath-pileser II (744-727 B.C.), Sargon II (722-705 B.C.) who conquered and destroyed Samaria, Sennacherib (701-681 B.C.) who invaded Judah in the days of Hezekiah, Esar-haddon (680-669 B.C.), and Ashurbanipal (669-626 B.C.). By 612 B.C., Nahum's prophecy was fulfilled in the fall of Nineveh to Nabopolassar of Babylon, thus, replacing the Assyrian empire with Babylonian dominance in the Middle East in the early sixth century B.C.

The Book of
HABAKKUK

The prophecy of Habakkuk is unique among all prophetic literature. Overall, it contains a high caliber of Hebrew poetry. The first two chapters constitute a dialogue between the prophet and the Lord concerning the invasion of the Chaldeans (1:1-11) and their destruction (1:12—2:20). Chapter 3 is a psalm with instructions given to the musicians for its rendering (3:1, 19). In the first two chapters the prophet contends with the Lord and in the third chapter he submits to the Lord.

Historical Setting. The date of Habakkuk is difficult to ascertain, since he does not mention the king or kings during whose reigns he prophesied. The best key that Habakkuk offers for dating his prophecy is his description of the Chaldeans in 1:5-11. Some commentators, noting that God says He is in the process of raising up the Chaldeans (1:6), would date the prophecy as early as the reign of Manasseh. Habakkuk's message, therefore, would be that just as God raised up the Assyrians to judge Israel, so He is raising up the Chaldeans (Babylonians) to judge Judah. This interpretation would date the prophecy before the destruction of Nineveh, which resulted in the exaltation of the Chaldeans to world prominence.

Most commentators, however, date Habakkuk's prophecy during the reign of King Jehoiakim. The fall of Nineveh occurred about 612 B.C. in fulfillment of Nahum's prophecy. It may have been after this fulfillment that Habakkuk received his vision setting forth the overthrow of the Babylonian kingdom. If so, when Habakkuk prophesied, the southern kingdom was wallowing in its sin and tottering politically in view of the impending threat from Babylon,

the current world power. Nebuchadnezzar may have already carried Daniel and many of Jerusalem's nobles into captivity (606 B.C.), with the second deportation to soon follow (597 B.C.). The final destruction of the city was yet to occur in 586 B.C. Habakkuk's description of the Chaldeans and their feats may even allude to all three of these events. Putting the above considerations together, the date of Habakkuk's prophecy is somewhere between 655 B.C. and 598 B.C. Advocates of the former view would select 655 B.C. as the date of writing, while advocates of the latter view commonly select 606 B.C.

Authorship. Beyond what can be learned about him in this book, nothing is known about Habakkuk. Because the prophet is known to us only by name once again indicates the relative unimportance of the prophet, the major importance of the prophecy, and, more importantly, the God who sends the prophecy. The prophet's name means "Embracer" or "A Wrestler," and this provides a key to the prophecy. The prophecy is a record of the prophet's wrestling with God in behalf of his people. Further, he embraced God by faith (ch. 3) and embraces his people giving them the message that after the judgment to come, Chaldea (Babylonia) will itself be judged. Because of the description in 3:1 and the inscription in 3:19, some have inferred that Habakkuk was a Levite who assisted in the music of the temple.

The purpose of Habakkuk's prophecy is twofold: (1) to warn Judah of its coming judgment at the hands of Chaldea, and (2) to comfort Judah concerning Chaldea's ultimate destruction. The theme of the prophecy is judgment on Judah and Chaldea (Babylon).

OUTLINE OF HABAKKUK

I. The prophet's dialogue with the Lord

A. The first cycle	1:1—2:20
1. The prophet's question	1:1-11
2. The Lord's response	1:1-4
B. The second cycle	1:5-11
1. The prophet's question	1:12—2:20
2. The Lord's response	1:12-17

II. The prophet's deference to the Lord

A. His prayer to God	2:1-20
B. His praise of God	3:1-19
C. His trust in God	3:1-2
	3:3-15
	3:16-19

Habakkuk's Cry to the Lord

1 The ¹burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, ^aand thou wilt not hear! ^{even} cry out unto thee of ^bviolence, and thou wilt ^cnot save!

3 Why dost thou shew me iniquity, and cause *me* to behold ¹grievance? for ²spoiling and violence *are* before me: and ³there are *that* raise up strife and contention.

4 Therefore the law is ¹slacked, and ²judgment doth never go forth: for the ^awicked doth ³compass about the righteous; therefore ⁴wrong judgment proceedeth.

God's Reply: Captivity by the Chaldeans

5 ^aBehold ye among the ¹heathen, and regard, and wonder marvelously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I ^araise up the Chaldeans, *that* bitter and ¹hasty ^bnation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed ¹of themselves.

8 Their horses also are ^aswifter than the leopards, and are more fierce than the evening wolves: and

1:1 ¹ oracle or prophecy
 1:2 ^a Lam. 3:8
^b Mic. 2:1, 2; 3:1-3
^c [Job 21:5-16]
 1:3 ¹ trouble or toil
² plundering
³ there is strife
 1:4 ^a Jer. 12:1
¹ powerless
² justice
³ surround
⁴ perverse
 1:5 ^a Is. 29:14; Ezek. 12:22-28
¹ nations
 1:6 ^a Deut. 28:49, 50; 2 Kin. 24:2; 2 Chr. 36:17; Jer. 4:11-13; Mic. 4:10
^b Ezek. 7:24; 21:31
¹ impetuous
 1:7 ¹ from
 1:8 ^a Jer. 4:13

^b Job 9:26; 39:29, 30; Lam. 4:19; Ezek. 17:3; Hos. 8:1; Matt. 24:28; Luke 17:37
 1 charge ahead
 1:9 ¹ are like the east wind
 1:10 ¹ earthen mounds
 1:11 ^a Dan. 5:4
¹ Lit. spirit or wind
² transgress
 1:12 ^a Deut. 33:27; Ps. 90:2; 93:2; Mal. 3:6
^b Is. 10:5-7; Mal. 3:5
^c Jer. 25:9
¹ Lit. Rock
² marked
 1:13 ¹ wickedness

their horsemen shall ¹spread themselves, and their horsemen shall come from far; they shall fly as the ^beagle *that* hasteth to eat.

9 They shall come all for violence: their faces ¹shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap ¹dust, and take it.

11 Then shall *his* ¹mind change, and he shall ²pass over, and offend, ^aimputing this his power unto his god.

God's Holiness and Purity

12 *Art* thou not ^afrom everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O ¹mighty God, ^bthou hast ²established them for ^ccorrection.

13 *Thou art* of purer eyes than to behold evil, and canst not look on ¹iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with

1:1-4. Burden (Heb. *masa'*, "heavy load" or "oracle") also describes the prophecies of Nahum (cf. Nah. 1:1) and Malachi (cf. Mal. 1:1) as that which the Lord has entrusted to His prophet. It was a sentence of divine judgment.

1:6-11. The prophet describes the mighty **Chaldeans** who ruled Babylon from 625 to 539 B.C. They were Semitic nomads who were descendants of Chesed, the son of Abraham's brother Nahor (Gen. 22:20-22). They gradually populated southern Babylon and were under Assyrian authority until Nabopolassar destroyed

Nineveh in 612 B.C. and founded the Neo-Babylonian Empire, which reached its greatest height under Nebuchadnezzar. (See the note on Dan. 1:1.) The success of the Chaldeans is attributed to their swiftness and **violence**. To **heap dust** refers to building ramparts of earth to scale the walls of enemy cities. **His god** is Marduk, god of war and the patron god of Babylon.

1:12-17. The prophet appeals to God not to **look** on Babylon's **iniquity** approvingly, and calls on Him to judge the mighty nation which has caught the other **nations** in its fish net.

¹the angle, they catch them in their net, and gather them in their ²drag: therefore they rejoice and are glad.

16 Therefore ^athey sacrifice unto their net, and burn incense unto their ¹drag; because by them their portion is ²fat, and their ³meat plentiful.

17 Shall they therefore empty their net, and ¹not spare continually to slay the nations?

Write the Vision

2 I will ^astand upon my watch, and set me upon the ¹tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, ^aWrite the vision, and make it plain ¹upon tables, that he may run that readeth it.

3 For ^athe vision is yet for an appointed time, but at the end it shall speak, and ^bnot lie: though it tarry, ^await for it; because it will ^asurely come, it will not tarry.

The Pride of the Chaldeans

4 Behold, his soul *which* is ¹lifted up is not upright in him: but the ^ajust shall live by his faith.

5 Yea also, because he transgresseth by wine, *he is* a proud man, neither ¹keepeth at home, who ^aenlargeth his desire as ²hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all ³people:

6 Shall not all these ^atake up a ¹parable against him, and a taunting ²proverb against him, and say, Woe to him that increaseth *that which is*

1:15 ¹ a hook
2 dragnet
1:16 ^a Deut. 8:17
1 dragnet
2 sumptuous
3 food
1:17 ¹ without pity continue to
2:1 ^a Is. 21:8, 11
1 rampart
2:2 ^a Is. 8:1
1 on tablets
2:3 ^a Dan. 8:17, 19; 10:14
^b Ezek. 12:24, 25
^c [Heb. 10:37, 38]
^d Ps. 27:13, 14; [James 5:7, 8; 2 Pet. 3:9]
2:4 ^a [John 3:36]; Rom. 1:17; Heb. 10:38
1 proud
2:5 ^a Prov. 27:20; 30:16; Is. 5:11-15
1 stays
2 Heb. Sheol
3 peoples
2:6 ^a Mic. 2:4
1 proverb
2 riddle

³ loads
4 MT many
pledges
2:7 ¹ your creditors
2 oppress
3 plunder
2:8 ^a Is. 33:1; Jer. 27:7; Ezek. 39:10; Zech. 2:8
1 plundered
2 plunder
3 bloodshed
2:9 ^a Jer. 49:16; Obad. 4
1 evil gain for
2 disaster
2:10 ¹ gave shameful counsel
2 peoples
2:12 ¹ bloodshed
2:13 ¹ For that of no lasting value, lit. for what satisfies fire
2 in vain
2:15 ^a Jer. 7:5
1 pressing, lit. attaching or joining

not his! how long? and to him that ³ladeth himself with ⁴thick clay!

7 Shall ¹they not rise up suddenly that shall bite thee, and awake that shall ²vex thee, and thou shalt be for ³booties unto them?

8 ^aBecause thou hast ¹spoiled many nations, all the remnant of the people shall ²spoil thee; because of men's ³blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that coveteth ¹an evil covetousness to his house, that he may ^aset his nest on high, that he may be delivered from the power of ²evil!

10 Thou ¹hast consulted shame to thy house by cutting off many ²people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe for Violence and Deceitfulness

12 Woe to him that buildeth a town with ¹blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour ¹in the very fire, and the people shall weary themselves ²for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 Woe unto him that giveth his neighbour drink, that ¹puttest thy ^abottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

2:2, 3. Write the vision ... upon tables refers to the common practice of writing public notices with such large characters on the clay tablets that someone running by could easily read them. If the notice was a warning it would also cause the reader to run quickly to prepare for what was coming. An appointed time indicates a specific future fulfillment of Habakkuk's prophecy of the fall of Babylon. See Daniel 5:30, 31.

2:4. Two classes of people are contrasted: (1) the proud, haughty Chaldeans who will be the victors in the forthcoming conflict; and (2) the righteous ones of Judah who will appear to be defeated in the forthcoming conflict, but in reality will be the victors because of their faith in the Lord. The just shall live

by his faith is often quoted in the New Testament in support of the doctrine of justification by faith. (See Rom. 1:17; Gal. 3:11; Heb. 10:38.) Thus, this Old Testament prophecy anticipates the New Testament gospel which shall ultimately conquer the nations and bring them to Christ.

2:5. Hell (Heb. *she'ol*, "the unseen world of the dead") can be understood both as a reference to the grave and as the residence of the departed dead.

2:8-11. The proud and seemingly impregnable city of Babylon fell to Cyrus the Great in 539 B.C., due as much to its own inner corruption as to the presence of the great conqueror. According to the reports of the ancient world, Cyrus was hailed as a liberator (cf. Is. 45:1-3).

16 Thou art filled with shame¹ for glory: drink thou also, and² let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned³ unto thee, and⁴ shameful spewing *shall be* on thy glory.

17 For the violence¹ of Lebanon shall cover thee, and the² spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the¹ graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make² dumb idols?

19 Woe unto him that saith to the wood, Awake; to the¹ dumb stone, Arise, it shall teach! Behold, it *is*² laid over with gold and silver, and *there* is no breath at all in the midst of it.

20 ^aBut the LORD *is* in his holy temple: let all the earth keep silence before him.

Habakkuk's Prayer for Mercy

3 A prayer of Habakkuk the prophet¹ upon Shigionoth.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had¹ horns *coming* out of his hand: and there *was*² the hiding of his power.

5 Before him went the pestilence, and¹ burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and¹ drove asunder

2:16¹ instead of
2 be exposed as
uncircumcised
3 against
4 utter shame
2:17¹ Done to
2 plunder
2:18¹ carved
2 mute
2:19¹ silent
2 overlaid
2:20 ^aZeph. 1:7;
Zech. 2:13
3:1¹ Exact
meaning
unknown
3:4¹ rays flash-
ing from
2 his power
hidden
3:5¹ fever
followed at
3:6¹ startled

^aNah. 1:5
3:9¹ bare
2 oaths were
sworn over your
arrows
3 divided
3:10 ^aEx. 14:22
3:11 ^aJosh.
10:12-14
3:12¹ trample
2 nations
3:13¹ you struck
2 from
3 laying bare
from
3:14¹ his own
arrows
2 feasting on
3:15 ^aPs. 77:19;
Hab. 3:8
3:16 ^aPs.
119:120
1 Body

the nations; ^aand the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

Praise for God's Power

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite¹ naked,² *according* to the oaths of the tribes, *even* thy word. Selah. Thou³ didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* ^alifted up his hands on high.

11 The ^asun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

Praise for God's Power

12 Thou didst march through the land in indignation, thou didst¹ thresh the² heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; ¹thou woundedst the head² out of the house of the wicked, by³ discovering the foundation unto the neck. Selah.

14 Thou didst strike through with¹ his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as² to devour the poor secretly.

15 ^aThou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, ^amy¹ belly trembled; my lips quivered at the voice:

3:1, 2. A prayer (Heb. *tephilah*, "prayer" or "song of praise"): It was written to be used as a part of the public worship services of Israel. It was set to **Shigionoth**, which refers to the kind of music with which the psalm was to be accompanied. The following song, a victory ode, was to be sung triumphantly and with great excitement.

3:3-15. These verses contain two poems (vv. 3-7 and 8-15) recounting God's deliverance of His people in the days of the Exodus. The poems emphasize His preservation in the wilderness and His triumphal leading into the Promised Land. **Selah**: This expression is thought to be equivalent to a musical rest, in which the reader or singer was instructed to stop and think about what he just read or sang.

rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no

3:17 ¹food

3:18 ^aIs. 41:16; 61:10

3:19 ^a2 Sam. 22:34; Ps. 18:33

^bDeut. 32:13; 33:29

¹Heb. *YHWH*

Adonai

²*deer's*

¹meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will ^arejoice in the LORD, I will joy in the God of my salvation.

19 ¹The LORD God *is* my strength, and he will make my feet like ^ahinds'² feet, and he will make me to ^bwalk upon mine high places. To the chief singer on my stringed instruments.

3:16-19. The instructions in the postscript indicate that this psalm was used as a part of the temple liturgy.

It is a great psalm expressing obedience and praise to God, and trust in Him.

The Book of
ZEPHANIAH

Zephaniah is a book of contrasts; for no other prophet paints a darker picture of God's judgment, and no prophet paints a brighter picture of Israel's future glory. Historically, the Book of Zephaniah was used in the providence of God to prepare Judah for the reforms and revival under King Josiah. Through the prophecy the nation of the prophet's day was faced with its sin, reminded of coming judgment, and instructed concerning the ultimate glory that will come to Israel.

Historical Setting. Zephaniah does not make great use of historical events in the course of his prophecy. Against the dark backdrop describing the judgment of God upon Judah and the nation, Zephaniah goes farther than any other of the minor prophets in emphasizing the future conversion of the Gentiles to the worship of the true God. Zephaniah dates his writing "in the days of Josiah" (1:1). Josiah was the God-fearing son of Amon, who with his father, Manasseh, were two of the most wicked kings of Israel's history (cf. 2 Kin. 22, 23). During Josiah's reign a spiritual reformation, which touched only the small remnant in Judah, took place in 621 B.C. (cf. 2 Chr. 34:3-7). Zephaniah mentions nothing of this reformation; thus, it is logical to conclude that his ministry preceded it, and his preaching probably prepared the way for, greatly advanced, and furthered the power of the spiritual reformation under King Josiah. If these observations are true, the prophecy must have been given before the reforms under Josiah, about 630 to 625 B.C.

The place from which the prophet ministered is not known with certainty.

The fact that the 10 northern tribes had been in captivity nearly a hundred years, together with his royal lineage (which would give him access to the king's court), makes it most likely that he ministered in Jerusalem. He may even have resided in the palace complex.

Authorship. Beyond the prophecy that bears his name, nothing is known about Zephaniah. His name means "Yahweh Hides." The meaning of his name offers some clue to the characteristics of the prophecy.

While other prophets gave their pedigrees (cf. Is. 1:1; Jer. 1:1; Joel 1:1; Zech. 1:1), none goes into such great detail as Zephaniah, whose lineage shows that he was the great-great-grandson of good King Hezekiah. Zechariah traces his lineage back to his grandfather (cf. Zech. 1:1). Thus the prophet is a descendant of the royal line, which makes his rebuke of princes and nobles all the more significant (cf. 1:8, 13, 18). By giving his lineage and citing King Josiah, during whose reign he ministered, Zephaniah linked himself with the godly kings and the godly remnant of Israel's history. Zephaniah ministered several decades after Nahum and was an early contemporary of Jeremiah.

Zephaniah has been called "the orator" because of the oratorical style evident throughout the prophecy. Zephaniah has some literary affinities with Isaiah, but more with Jeremiah and Joel. Both he and Joel paint very dark pictures of the day of the Lord, but in both books beautiful rays of light penetrate the darkness. Two recurring expressions are important: (1) "remnant" (1:4; 2:7, 9;

3:13), and (2) the “day of the LORD” (1:7–10, 14–16, 18; 2:2, 3; 3:8, 11, 16).

The purpose of Zephaniah’s prophecy is to set forth what the day of the Lord will mean to ungodly Judah, to the world powers (1:2–3:7), and to the

godly remnant (3:8–20). His theme is the day of the Lord, which destroys the false remnant of Baal (ch. 1), destroys the God-rejecting nations (ch. 2), and purifies the true remnant (3:8–20).

OUTLINE OF ZEPHANIAH

I. The introduction	1:1	B. Woe upon Jerusalem pronounced	3:1–7
II. The predictions of judgment in the light of the day of the Lord	1:2–3:7	III. The exhortations in the light of the day of the Lord	3:8–20
A. The warnings of judgments delivered	1:2–2:15	A. To wait for the Lord	3:8–13
1. Against Judah	1:2–2:3	B. To rejoice in the Lord	3:14–20
2. Against Judah’s enemies	2:4–15		

God’s Message to Judah

1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of ¹Hizkiah, in the days of ^aJosiah the son of Amon, king of Judah.

2 I will ¹utterly consume all *things* from off the land, saith the LORD.

3 ^aI will ¹consume man and beast; I will ¹consume the fowls of the heaven, and the fishes of the sea, and the ²stumblingblocks with the wicked; and I will cut off man from ³off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off ¹the remnant of Baal from this place, *and* the name of ^athe ²Chemarims with the ³priests;

5 And them ^athat worship the

1:1 ^a2 Kin. 22:1, 2; 2 Chr. 34:1–33; Jer. 1:2; 22:11
¹ *Hezekiah*, 2 Kin. 18:1
1:2 ¹ Lit. *completely make an end of*
1:3 ^a Hos. 4:3
¹ Lit. *make an end of*
² Idols
³ Lit. *the face of the ground*
1:4 ^a2 Kin. 23:5; Hos. 10:5
¹ *every trace*
² Lit. *idolatrous priests*
³ *pagan priests*
1:5 ^a2 Kin. 23:12; Jer. 19:13

^b Josh. 23:7
¹ *swear oaths*
² Or *Milcom*, an Ammonite god;
Molech, Lev. 18:21

1:6 ^a Is. 1:4; Jer. 2:13
^b Hos. 7:7
¹ *from following*
² *of*

host of heaven upon the housetops; and them that worship *and* that ¹swear by the LORD, and that swear ^bby ²Malcham;

6 And ^athem that are turned back ¹from the LORD; and *those* that ^bhave not sought the LORD, nor enquired ²for him.

7 ^aHold¹ thy peace at the presence of the Lord GOD: ^bfor the day of the LORD *is* at hand: for ^cthe LORD hath prepared a sacrifice, he hath ²bid his guests.

8 And it shall come to pass in the day of the LORD’s sacrifice, that I will ¹punish ^athe princes, and the king’s children, and all such as are clothed with ²strange apparel.

1:7 ^a Hab. 2:20; Zech. 2:13 ^b Is. 13:6 ^c Deut. 28:26; Is. 34:6; Jer. 46:10; Ezek. 39:17–19 ¹ *Be silent in* ² *invited, lit. set apart or consecrated*
1:8 ^a Jer. 39:6 ¹ Lit. *visit upon* ² *foreign*

1:1. The prophet’s genealogy shows his royal relationship to **Hizkiah** (Hezekiah), the godly **king of Judah** who had died in 686 B.C. **Josiah** was Judah’s last godly king, during whose reign the Law was rediscovered in 621 B.C.

1:2–6. Six groups are singled out for judgment: (1) **the remnant of Baal**; (2) **the idolatrous priests**; (3) **them that worship the host of heaven upon the housetops**; (4) **them that worship and that swear by the LORD, and that swear by Malcham**, devotees of a syncretistic worship system; (5) **them that are turned back from the LORD**; and (6) **those that have not sought the LORD**. **Baal** was the Canaanite storm god often worshiped by idolatrous Israelites (Jer. 7:9). **Chemarim** was an honorable Canaanite term for their priests but may translate “idolatrous priests” in Hebrew and is used here to designate non-Levitical

priests (cf. 2 Kin. 18:4–6; 23:4–15). **Worship** of the stars of heaven **upon the housetops** refers to Sabaism here identified with **Malcham**. This practice was introduced by the ungodly king Manasseh (2 Kin. 21:3–5) and was associated with the worship of the “queen of heaven” (Jer. 7:18; 44:17).

1:7, 8. In Zephaniah **the day of the LORD** refers to the impending Babylonian invasion of Judah and to the destruction of Jerusalem. He pictures the victims of this conquest as the **princes** (nobles), the **king’s** sons (royalty), and the wealthy who wear imported garments. Zephaniah’s prophecy was fulfilled when Nebuchadnezzar destroyed Jerusalem in 586 B.C., slew the sons of Zedekiah (Josiah’s youngest son), blinded Zedekiah, and led him captive to Babylon (2 Kin. 25:7).

9 In the same day also will I ¹punish all those that ^aleap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a ¹cry from ^athe fish gate, and an howling from the ²second, and a great crashing from the hills.

11 ^aHowl, ye inhabitants of ¹Maktesh, for all the merchant people are cut down; all they that ²bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with ¹candles, and ²punish the men that are ^asettled³ on their lees: ^bthat say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but ^anot drink the wine thereof.

14 ^aThe great day of the LORD *is* near, *it is* near, and ¹hasteth greatly, *even* the ²voice of the day of the LORD: the mighty man shall cry there bitterly.

15 ^aThat day *is* a day of wrath, a day of trouble and distress, a day of ¹wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of ^athe trumpet and alarm against the ¹fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall ^awalk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as ¹the dung.

18 ^aNeither their silver nor their

1:9 ^a 1 Sam. 5:5

¹ Lit. *visit*

1:10 ^a 2 Chr. 33:14; Neh. 3:3; 12:39

¹ *mournful cry*
² *second quarter*

1:11 ^a James 5:1

¹ Lit. *Mortar*, a market district of Jerusalem

² *handle*

1:12 ^a Jer. 48:11;

Amos 6:1

^b Ps. 94:7

¹ *lamps*

² Lit. *visit*

³ *settled like*

wines on *their*

dregs, settled in complacency

1:13 ^a Deut. 28:39

1:14 ^a Jer. 30:7;

Joel 2:1, 11

¹ *hurries*

² *noise*

1:15 ^a Is. 22:5

¹ *devastation*

1:16 ^a Is. 27:13;

Jer. 4:19

¹ *fortified*

1:17 ^a Deut. 28:29

¹ *refuse*

1:18 ^a Ezek. 7:19

¹ *end*

2:1 ^a 2 Chr. 20:4;

Joel 1:14; 2:16

¹ *undesirable*

2:2 ¹ *is issued*

2:3 ^a Ps. 105:4;

Amos 5:6

^b Ps. 76:9

^c Joel 2:14;

Amos 5:14, 15

¹ *upheld his*

justice

² *humility*

2:4 ^a Jer. 47:1,

5; Amos 1:7, 8;

Zech. 9:5

^b Jer. 6:4

2:5 ^a Ezek.

25:15-17

^b Josh. 13:3

2:6 ^a Is. 17:2

¹ *pastures*

² *Underground*

shelters or

cisterns, lit.

excavations

2:7 ^a [Mic. 5:7, 8]

^b Luke 1:68

^c Jer. 29:14

¹ *feed their*

flocks there

² *intervene for*

them

³ *return their*

captives

2:8 ^a Jer. 48:27;

Amos 2:1-3

^b Ezek. 25:3;

Amos 1:13

gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy ¹riddance of all them that dwell in the land.

Seek the Lord

2 Gather^a yourselves together, yea, gather together, O nation ¹not desired;

2 Before the decree ¹bring forth, *before* the day pass as the chaff, *before* the fierce anger of the LORD come upon you, *before* the day of the LORD's anger come upon you.

3 ^aSeek ye the LORD, ^ball ye meek of the earth, which have ¹wrought his judgment; seek righteousness, seek ²meekness: ^cit may be ye shall be hid in the day of the LORD's anger.

Judgment on the Nations

4 For ^aGaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod ^bat the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of ^athe sea coast, the nation of the Chere-thites! the word of the LORD *is* against you; O ^bCanaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be ¹dwellings *and* ²cottages for shepherds, ^aand folds for flocks.

7 And the coast shall be for ^athe remnant of the house of Judah; they shall ¹feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall ^bvisit² them, and ^cturn³ away their captivity.

8 ^aI have heard the reproach of Moab, and ^bthe revilings of the children of Ammon, whereby they have reproached my people, and

1:9-13. Those that leap on the threshold probably are the priests of Dagan who would not step on the place where he had fallen (1 Sam. 5:5). They may also be creditors who crossed over the threshold of their debtors (Deut. 24:10, 11). The **fish gate** was situated on the northern side of the city. It may have derived its name from nearby fish markets that sold catches from the Sea of Galilee. The **Maktesh** was the part of Jerusalem situated in the Tyropoean Valley. **The**

merchant people (Heb. *kena'an*, also a word for "Canaanite") indicates they transacted their business like Canaanites or Phoenicians.

2:1-12. Zephaniah calls upon the **meek of the earth to seek** the Lord. Then he lists the nations that Babylon will conquer. The cities of the **Philistines (Gaza, Ashkelon, Ashdod, and Ekron)** will be destroyed. **Moab** will be reduced to rubble. The **Ethiopians** will be **slain by the sword**.

“magnified¹ *themselves* against their border.

9 Therefore *as I* live, saith the LORD of hosts, the God of Israel, Surely ^aMoab shall be as Sodom, and ^bthe children of Ammon as Gomorrah, ^ceven ¹the breeding of ²netles, and saltpits, and a ³perpetual desolation: the residue of my people shall ⁴spoil them, and the remnant of my people shall possess them.

10 This shall they have ^afor their pride, because they have reproached and ¹magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* ¹terrible unto them: for he will ²famish all the gods of the earth; ^aand *men* shall worship him, every one from his place, *even* all ^bthe ³isles of the heathen.

12 ^aYe Ethiopians also, ye *shall be* slain by ^bmy sword.

13 And he will stretch out his hand against the north, and ^adestroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And ¹flocks shall lie down in the midst of her, all ^athe beasts of the nations: both the ^bcormorant² and the bittern shall lodge ³in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall ⁴uncover the ^ccedar work.

15 *This is* the rejoicing city ^athat dwelt ¹carelessly, ^bthat said in her heart, ²*I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her ^cshall hiss, *and* ^dwag his hand.

2:8 c Jer. 49:1
1 made arrogant
threats
2:9 a Is. 15:1-9;
Jer. 48:1-47
b Amos 1:13
c Deut. 29:23
1 overrun with,
lit. possessed by
2 weeds
3 permanent
ruin
4 plunder
2:10 a Is. 16:6
1 made arrogant
threats
2:11 a Mal. 1:11
b Gen. 10:5
1 awesome
2 reduce to
nothing
3 coastlands of
the nations
2:12 a Is. 18:1-7;
Ezek. 30:4, 5
b Ps. 17:13
2:13 a Is. 10:5-27;
14:24-27; Mic.
5:5, 6
2:14 a Is. 13:21
b Is. 14:23; 34:11
c Jer. 22:14
1 herds
2 pelican
3 on the capitals
of her pillars
4 lay bare
2:15 a Is. 47:8
b Rev. 18:7
c Lam. 2:15
d Nah. 3:19
1 securely
2 I am it

3:1 rebellious
3:3 a Ezek. 22:27
b Jer. 5:6; Hab.
1:8
1 they leave
not a bone till
morning
3:4 a Hos. 9:7
b Ezek. 22:26;
Mal. 2:7, 8
1 insolent
2 profaned
3:5 a Jer. 3:3
1 justice
2 never fails
3:6 1 fortresses
are devastated
2 desolate
3:7 a Jer. 8:6
b Gen. 6:12
1 correction
2 despite every-
thing for which I
punished her
3 They were
eager
4 deeds

Judgment on Judah

3 Woe to her that is ¹filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 ^aHer princes within her *are* roaring lions; her judges *are* ^bevening wolves; ¹they gnaw not the bones till the morrow.

4 Her ^aprophets *are* ¹light and treacherous persons: her priests have ²polluted the sanctuary, they have done ^bviolence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his ¹judgment to light, he ²faileth not; but ^athe unjust knoweth no shame.

6 I have cut off the nations: their ¹towers are desolate; I made their streets ²waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 ^aI said, Surely thou wilt fear me, thou wilt receive ¹instruction; so their dwelling should not be cut off, ²howsoever I punished them: but ³they rose early, *and* ^bcorrupted all their ⁴doings.

To Serve God with One Consent

8 Therefore ^await ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* ¹to ^bgather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the

3:8 a Prov. 20:22; Mic. 7:7; Hab. 2:3 b Is. 66:18; Ezek. 38:14-23; Joel 3:2; Mic. 4:12; Matt. 25:32 ¹for plunder

2:13-15. Zephaniah also predicts the fall of Nineveh, the capital of Assyria. The great city fell to the Chaldeans of Babylon in 612 B.C. The ancient metropolis will be reduced to the habitation of wild

animals. **Cormorant** (*qa'at*) refers to a pelican or unclean bird. **Bittern** (*qipōd*) refers to a porcupine or hedgehog.



3:10. The KJV (AV) translated the Hebrew *cush* as **Ethiopia**, however this should not be limited to the modern political state of Ethiopia. The term *cush* refers to black Africa, south of Egypt, more likely Nubia or Sudan. Egyptian inscriptions definitely describe Cush as being south of the first cataract of the Nile. Ancient sources also refer to it as a land of wealth, gold, silver, frankincense, and myrrh. Job 28:19 refers to topaz from Cush. African Cushites appear in numerous biblical references: Moses' Cushite wife (Num. 12:1), David's Cushite messenger (2 Sam. 18:21-31), Zerah the Cushite who fought against Asa of Judah (2 Chr. 14:9), the mighty Cushite Pharaoh Tirhakah (2 Kin. 19:9), and Ebed-melech, the Cushite servant of King Zedekiah, who intervened to save the life of the prophet Jeremiah (Jer. 38:7-13).

earth shall be devoured with the fire of my jealousy.

9 For then will I ¹turn to the people ^aa pure language, that they may all call upon the name of the LORD, to serve him with one ²consent.

10 ^aFrom beyond the rivers of Ethiopia my ¹suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy ¹doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that ^arejoice in thy pride, and thou shalt no more be haughty ²because of my holy mountain.

12 I will also leave in the midst of thee ^aan ¹afflicted and poor people, and they shall trust in the name of the LORD.

13 ^aThe remnant of Israel ^bshall not do iniquity, ^cnor speak lies; neither shall a deceitful tongue be found in their mouth: for ^dthey shall ¹feed and lie down, and none shall make *them* afraid.

God's Judgments Are Taken Away

14 ^aSing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

3:8 ^cZeph. 1:18

3:9 ^aIs. 19:18;

5:7;19

¹ restore

² accord

3:10 ^aPs. 68:31;

Is. 18:1; Acts

8:27

¹ worshippers

3:11 ^aIs. 2:12;

5:15; Matt. 3:9

¹ deeds

² in my

3:12 ^aIs. 14:32;

Zech. 13:8, 9

¹ gentle and

² humble

3:13 ^aIs. 10:20-

22; [Mic. 4:7]

^bIs. 60:21

^cZech. 8:3, 16;

Rev. 14:5

^dEzek. 34:13-

15, 28

¹ feed their

² flocks

3:14 ^aIs. 12:6

3:15 ^a[John

1:49]

^bEzek. 48:35;

[Rev. 7:15]

¹ So with Heb.

mss., LXX, Bg.;

MT, Vg. *fear*

² disaster

3:16 ^aIs. 35:3, 4

^bJob 4:3; Heb.

12:12

¹ be weak

3:17 ^aZeph.

3:5, 15

^bDeut. 30:9; Is.

62:5; 65:19; Jer.

32:41

¹ quiet you

3:18 ^aLam. 2:6

¹ appointed

² among you

3:19 ^a[Ezek.

34:16; Mic.

4:6, 7]

¹ deal with all

² the lame

³ give

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: ^athe king of Israel, *even* the LORD, ^bis in the midst of thee: thou shalt not ¹see ²evil any more.

16 In that day ^ait shall be said to Jerusalem, Fear thou not: *and to Zion,* ^bLet not thine hands ¹be slack.

17 The LORD thy God ^ain the midst of thee *is* mighty; he will save, ^bhe will rejoice over thee with joy; he will ¹rest in his love, he will joy over thee with singing.

18 I will gather *them that* ^aare sorrowful for the ¹solemn assembly, *who* are ²of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will ¹undo all that afflict thee: and I will save ²her that ^ahalteth, and gather her that was driven out; and I will ³get them praise and fame in every land where they have been put to shame.

20 At that time ^awill I bring you *again,* even in the time that I gather you: for I will make you ¹a name and a praise among all people of the earth, when I ²turn back your captivity before your eyes, saith the LORD.

3:20 ^aIs. 11:12; Ezek. 28:25; Amos 9:14 ¹ Fame ² return your captives

3:9. Serve him with one consent (Heb. *shekem*, "shoulder") is a figure drawn from the use of a yoke whereby two animals could be linked together and serve as one. From this verse until the end of the

prophecy, Zephaniah foresees the blessings of the millennial kingdom.

3:13-15. For the fall of Assyria, see the notes on 2 Kings 23:28, 29; Nahum 3:7-10.

The Book of
HAGGAI

Next to Obadiah, Haggai is the shortest book in the Old Testament, containing but two chapters comprised of a total of 38 verses. It is the only book of the English Bible to contain two chapters. Haggai delivered his prophecy using simple prose. The prophecy consists of four messages from God delivered to the nation after the rebuilding of the temple had ceased for about 10 years. The straightforward style of the book is enhanced by the use of questions, recurring expressions, and commands.

Historical Setting. Haggai was the first of the prophets to minister to Israel following the return from the Babylonian captivity. The period of Israel's history into which he fits is recorded in the books of Ezra, Nehemiah, and Esther. His personal background is recorded in Ezra 5 and 6.

Haggai dates his prophecy according to the year of the reigning Persian monarch "Darius the king" (Darius I, son of Darius Hystaspis, who was also known as Darius the Great, cf. 1:1). Darius began his reign in 521 B.C. During his first two years as king, Darius I defeated nine kings in 19 different battles. He became interested in law and permitted the Jews to rebuild Solomon's temple, which had been destroyed by Nebuchadnezzar in 586 B.C. Haggai began his ministry in 520 B.C. to exhort the people to complete the task of rebuilding the temple. The resumption of the work aroused further opposition, and a letter was sent to Darius which he did not receive until 519/518 B.C. Haggai's ministry was short, lasting only four months. His prophecy was sufficient

motivation to get the people started again. The work that he began was carried on by Zechariah and Malachi. The prophecy takes place in Jerusalem, the site of the rebuilt temple.

Authorship. The author of the prophecy is identified simply as "Haggai the prophet" or "the prophet Haggai" (cf. 1:1; 2:1, 10). The meaning and etymology of the name are uncertain. Some render it "Festival" or "Festive" or "Festal One," and have inferred that the prophet was born on a feast day. Others consider his name to be a form of feast of the Lord, and see in the name an indication of the joyous character of the predictions he delivered. Nothing is known of his personal history, though he is mentioned in Ezra 5:1 and 6:14. Once again God has obscured the origin of His prophet. God's message was all-important. Some have inferred from 2:3 that Haggai was born in Judah before 586 B.C. and was one of a small company who had seen the former temple in its glory. If this is true, he must have been an old man when he prophesied. This supposition agrees with the brevity of his public ministry. Although his personal history is scarcely known, he was extremely practical in his ministry. He was a man whom God raised up at a specific time for a specific mission.

The immediate purpose of the book is to encourage the people to resume the building of the temple, which had been incomplete for about 10 years. It was imperative that the people build the temple, for blessing from God depends on obedience. The theme of the prophecy is rebuilding the temple.

OUTLINE OF HAGGAI

I. The first message: A message of motivation

1:1-15

- A. The circumstances of the message 1:1
- B. The content of the message 1:2-15
 - 1. The need to rebuild the house of the Lord 1:2-6
 - 2. The commission to rebuild 1:7-11
 - 3. The compliance to rebuild 1:12-15

II. The second message:

A message of consolation

2:1-9

- A. The circumstances of the message 2:1, 2
- B. The content of the message 2:3-9
 - 1. The question 2:3
 - 2. The encouragement 2:4-9

III. The third message: A message of affirmation

2:10-19

- A. The circumstances of the message 2:10, 11
- B. The content of the message 2:12-19
 - 1. The illustration of contamination 2:12, 13
 - 2. The application to Israel 2:14-17
 - 3. The declaration of blessing 2:18, 19

IV. The fourth message:

A message of anticipation

2:20-23

- A. The circumstances of the message 2:20, 21a
- B. The content of the message 2:21b-23
 - 1. The heavens and the earth 2:21b
 - 2. The nations of the earth 2:22
 - 3. Zerubbabel 2:23

The Lord's House Is Neglected

1 In ^athe second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by ^bHaggai the prophet unto ^cZerubbabel the son of Shealtiel, governor of Judah, and to ^dJoshua the son of ^eJosedech, ¹the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

1:1 ^aEzra 4:24; Hag. 2:10; Zech. 1:1, 7
^bEzra 5:1; 6:14
^c1 Chr. 3:19; Ezra 2:2; Neh. 7:7; Zech. 4:6; Matt. 1:12, 13
^dEzra 5:2, 3; Zech. 6:11
^e1 Chr. 6:15
¹Jozadak, Ezra 3:2

1:3 ^aEzra 5:1
 1:4 ^a2 Sam. 7:2
¹panelled
²The temple
³to lie in ruins
 1:5 ^aLam. 3:40

3 Then came the word of the LORD ^aby Haggai the prophet, saying,

4 *Is it time for you, O ye, to dwell in your ¹cieled houses, and ²this house ³lie waste?*

5 Now therefore thus saith the LORD of hosts; *Consider your ways.*

6 Ye have ^asown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but

1:6 ^aDeut. 28:38-40; Hos. 8:7; Hag. 1:9, 10; 2:16, 17

1:1. Darius refers to Darius I (Hystaspis), the ruler of Persia from 521 to 486 B.C. The **sixth month** was the month of Elul and roughly coincides with the month of September. **Zerubbabel** was a descendant of **Shealtiel** and was the grandson of Jehoiakim, one of the last kings of Judah prior to the Babylonian captivity. In 1 Chronicles 3:17-19, his father is listed as Pedaiah, the brother of Shealtiel. One was his physical father and the other an uncle who raised him as his son. The high priest, **Joshua**, was **the son of Josedech** (also known as Jozadak, Ezra 3:2; and as Jehozadak,

1 Chr. 6:15), who had been the **high priest** at the time Judah was carried captive into Babylon.

1:2-6. **Cieled houses** refers to ceilings paneled with fine woods. Such a practice was common for the residences of kings (cf. 1 Kin. 7:7; Jer. 22:14). In contrast, the Lord's house lay in waste. The command, **Consider your ways**, is issued five times throughout the course of this prophecy (vv. 5, 7; 2:15, 18). It is a plea on the part of God for the people to take note of what they are doing, and amend their ways accordingly.



1:2. **The LORD's House** refers to the Second Temple, sometimes called Zerubbabel's Temple and sometimes called Herod's Temple. Jews consider it to be God's Temple, thus preferring to simply call it the Second Temple (515 B.C.—A.D. 70) since the sacrificial altar remained there throughout (although it had to be re-consecrated after the abominations of Antiochus IV Epiphanes (170-164 B.C.). Second Temple period Judaism was characterized by Ezra's reforms from which the high priest emerged as the most prominent figure within the Jewish community. The Persian king Cyrus the Great authorized the Jews to rebuild their temple in c. 538 B.C., but the final work was not completed until 515 B.C. However, there is no biblical or historical record that the ark of the covenant was ever recovered after the Babylonian captivity (605-535 B.C.). Most Jewish and Christian scholars believe there was no ark of the covenant in the Second Temple. King Herod, an Idumean, sought to appease the Jews by ornate rebuilding and refurbishing the temple from 9 B.C.—A.D. 64 with white stone and marble, inlaid with gold. However, the Romans destroyed the Second Temple in A.D. 70 in order to silence a Jewish revolt against Roman dominance.

there is none warm; and ^bhe that earneth wages earneth wages *to put it* into a bag with holes.

Build My House

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the ^amountain, and bring wood, and build ¹the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 ^aYe looked for much, and, lo, *it came* to little; and when ye brought *it* home, ^bI ¹did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* ²waste, and ye run every man unto his own house.

10 Therefore ^athe heaven over you ¹is stayed from dew, and the earth ²is stayed *from* her fruit.

11 And I ^acalled for a drought upon the land, and upon the mountains, and upon the ^ccorn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon ²cattle, and ^bupon all the labour of the hands.

Work Is Started on the House of the Lord

12 ^aThen Zerubbabel the son of Shealtiel, and Joshua the son of ¹Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, ^aI *am* with you, saith the LORD.

14 And ^athe LORD stirred up the spirit of Zerubbabel the son of Shealtiel, ^bgovernor of Judah, and the spirit of Joshua the son of ¹Josedech, the high priest, and the spirit of all

1:6 ^bZech. 8:10

1:8 ^aEzra 3:7

¹The temple

1:9 ^aHag. 2:16

^bHag. 2:17

¹blew it away

²in ruins

1:10 ^aLev. 26:19;

Deut. 28:23;

1 Kin. 8:35; Joel

1:18-20

¹withholds the

dew

²withholds its

fruit

1:11 ^a1 Kin.

17:1; 2 Kin. 8:1

^bHag. 2:17

¹grain

²livestock

1:12 ^aEzra 5:2

¹Jehozadak,

1 Chr. 6:15

1:13 ^a[Matt.

28:20; Rom.

8:31]

1:14 ^a2 Chr.

36:22; Ezra 1:1

^bHag. 2:21

¹Jehozadak,

1 Chr. 6:15

^cEzra 5:2, 8;

Neh. 4:6

2:1 ¹Lit, *by the*

hand of the

2:2 ¹Jehozadak,

1 Chr. 6:15

²remnant

2:3 ^aEzra 3:12,

13

^bZech. 4:10

¹The temple

2:4 ^aDeut. 31:23;

1 Chr. 22:13;

28:20; Zech. 8:9;

Eph. 6:10

2:5 ^aEx. 29:45,

46

^b[Neh. 9:20]; Is.

63:11, 14

2:6 ^aHeb. 12:26

^b[Joel 3:16]

¹once more

2:7 ^aGen. 49:10;

Mal. 3:1

^b1 Kin. 8:11; Is.

60:7; Zech. 2:5

¹Or *Desire of*

All Nations

²The temple

2:9 ^a[John 1:14]

^bPs. 85:8, 9;

Luke 2:14; [Eph.

2:14]

¹The temple

the remnant of the people; ^cand they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

The Comparison of the Temple

2 In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD ¹by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of ¹Josedech, the high priest, and to the ²residue of the people, saying,

3 ^aWho *is* left among you that saw ¹this house in her first glory? and how do ye see it now? ^b*is it* not in your eyes in comparison of it as nothing?

4 Yet now ^abe strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 ^aAccording to the word that I covenanted with you when ye came out of Egypt, so ^bmy spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; ^aYet ¹once, it *is* a little while, and ^bI will shake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, ^aand the ¹desire of all nations shall come: and I will fill ²this house with ^bglory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 ^aThe glory of ¹this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give ^bpeace, saith the LORD of hosts.

2:1, 2. The prophet's second message is dated in the seventh month, in the one and twentieth day of the month—about a month and a half after his receipt of the first message (cf. 1:1) and almost a month after the actual building of the temple had begun (cf. 1:15).

2:9. The glory of this latter house refers to Christ's physical presence in the second temple (greatly modified by Herod). Ezekiel (chs. 10, 11) had earlier wit-

nessed the departure of God's glory from Solomon's temple, prior to its destruction by Nebuchadnezzar. Although the builders of the second temple prayed for the shekinah glory to return, there is no record that it ever did. This prophecy would be fulfilled only in the return of that glory in the embodiment of Jesus Christ, of whom His disciples said, "And we beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

Judah's Uncleaness

10 In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; ^aAsk now the priests *concerning* the law, saying,

12 If one bear holy flesh in the ¹skirt of his garment, and with his ¹skirt do touch bread, or ²pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, *If one that is* ^aunclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

The Judgment for Uncleaness

14 Then answered Haggai, and said, ^aSo *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, ^aconsider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, ^awhen *one* came to an heap of twenty ¹measures, there were *but* ten: when *one* came to the pressfat for to draw out fifty ²vessels out of the press, there were *but* twenty.

2:11 ^a Lev. 10:10, 11; Deut. 33:10;

2:12 ¹ fold, lit. wing

² stew

2:13 ^a Lev. 22:4-6; Num. 19:11, 22

2:14 ^a [Titus 1:15]

2:15 ^a Hag. 1:5, 7; 2:18

2:16 ^a Hag. 1:6, 9; Zech. 8:10

¹ Ephahs

² Baths

2:17 ^a Deut. 28:22; 1 Kin. 8:37; Amos 4:9

^b Hag. 1:11

^c Jer. 5:3; Amos 4:6-11

¹ struck

² blight

2:18 ^a Ezra 5:1, 2, 16; Zech. 8:9

¹ forward

2:19 ^a Zech. 8:12

^b Ps. 128:1-6; Jer. 31:12, 14; [Mal. 3:10]

2:21 ^a Ezra 5:2;

Hag. 1:1, 14; Zech. 4:6-10

^b Hag. 2:6, 7; [Heb. 12:26, 27]

2:22 ^a [Dan. 2:44; Rev. 19:11-21]

^b Ps. 46:9; Ezek. 39:20; Mic. 5:10; Zech. 9:10

¹ Gentiles

2:23 ^a Song 8:6; Jer. 22:24

^b Is. 42:1; 43:10

¹ a signet ring

17 ^aI ¹smote you with ²blasting and with mildew and with hail ^bin all the labours of your hands; ^ayet ye *turned* not to me, saith the LORD.

18 Consider now from this day and ¹upward, from the four and twentieth day of the ninth *month*, *even* from ^athe day that the foundation of the LORD's temple was laid, consider *it*.

19 ^aIs the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I ^bbless you.

God's Chosen Signet

20 And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, ^agovernor of Judah, saying, ^bI will shake the heavens and the earth;

22 And ^aI will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the ¹heathen; and ^bI will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, ^aand will make thee as ¹a signet: for ^bI have chosen thee, saith the LORD of hosts.

2:10, 11. The prophet's third message was a message of affirmation. This message came about two months after the message of 2:1-9.

2:12, 13. The people were to ask the priests two questions and, as a result, would learn that holiness is not communicable (v. 12) while unholiness is communicable (v. 13). The Mosaic system clearly taught that ceremonial cleanness was not transferable from one person or thing to another, but ceremonial uncleaness was transferable (cf. Lev. 6:18; 22:4-6; Num. 19:11).

2:20, 21a. The prophet's fourth message, a message of anticipation, comes on the same date as the previous one.

2:21b-23. **Signet** ring: This ring was used by the owner for the signing of letters and official documents. It was a mark of such honor and of authority, as Zerubbabel's ministry was to bear. He would carry with him the authority of the Lord, and would represent Him.

The Book of
ZECHARIAH

Zechariah has more messianic prophecies than any other “minor” prophet and makes frequent mention of both the first and second advents of Messiah. The Angel of the Lord is more prominent in Zechariah than in any other of the prophetic writings. Zechariah is also one of the most devotional of the prophetic books, dwelling more completely on the person and work of Christ than any other of the prophetic writings. Except for the apocalyptic sections (the eight night visions), its basic language and style are simple and direct.

Historical Setting. Various scholars have estimated that Zechariah began his ministry sometime between 520 and 508 B.C. Comparing Zechariah 1:1 with Haggai 2:1 and 10 reveals that Zechariah’s first message was delivered between Haggai’s second and third messages and came two months after Haggai began his ministry (cf. Hag. 1:1). The message of Zechariah 7:1–14:21 came between two and three years later. Chapters 9–14 are undated but include material indicating that Zechariah’s prophetic activity may well have extended into the mid-fifth century B.C.

The tone of the prophecy is one of encouragement. It was given to a people who were discouraged, and it cures that discouragement by focusing their attention on the glory of God. Zechariah had primary and secondary purposes in delivering his prophecy. The primary purpose was to encourage the people to continue to rebuild the temple and to see that task through to its completion. His secondary purposes, which serve as motivators behind the pri-

mary purpose, are to announce God’s prophetic program as it concerned the Gentiles, to predict the blessings of the millennial age for Israel, and to outline the events leading up to it.

Authorship. The prophet identifies himself as “Zechariah [‘Yahweh Remembers’], the son of Berechiah [‘Yahweh Blesses’], the son of Iddo [‘The Appointed Time’]” (1:1). He is not to be confused with the Zechariah mentioned in Matthew 23:35, “Zecharias son of Barachias, whom ye slew between the temple and the altar.” That Zechariah lived much earlier (c. 825 B.C.), and his death is recorded in 2 Chronicles 24:20–22. Nor should Zechariah the prophet be confused with any of the 28 other men in the Old Testament who bore this name. Zechariah the prophet was probably born in Babylon during the 70-year Babylonian captivity. His coming to Jerusalem is recorded in Nehemiah 11:4; 12:16, and his ministry is mentioned in Ezra 5:1; 6:14. These historical citations confirm that Zechariah was a priest as well as a prophet. The Talmud indicates that he was a member of the Great Synagogue along with Nehemiah and Ezra. Zechariah was a younger contemporary of Haggai and continued the ministry that Haggai began. Both Zechariah and Haggai ministered to the same people, but from different perspectives. Haggai reproved the people for their failure to rebuild the temple, while Zechariah encouraged the people by presenting to them the coming glory of the Lord.

Because of the abrupt change in style in chapters 9–14 from chapters 1–8,

some have proposed a “second Zechariah” theory. Such an extreme view is not necessary because the difference in subject matter is ample reason to account for the difference in style. In addition, the prophet may have recorded that part of his prophecy (chs. 9—14) at a much later time in his life. Moreover, all parts of Zechariah are quoted in the New Testament without any indication of a diversity of authorship. There is no

manuscript evidence to support any division of the book.

The theme of Zechariah is the glory of the Lord (Yahweh). The theme is set forth as being the motivation for completing the task of rebuilding the temple, and for showing that the people of the prophet’s day are an important part of God’s ultimate program of displaying His glory through the nation in the future.

OUTLINE OF ZECHARIAH

I. The first word	1:1–6	III. The third word (far view)	7:1—14:21
II. The second word (near view)	1:7—6:15	A. The four messages	7:1—8:23
A. The eight night visions	1:7—6:8	1. The first message: Obedience is better than fasting	7:1–7
1. The first vision: The man among the myrtle trees	1:7–17	2. The second message: Disobedience leads to severe judgment	7:8–14
2. The second vision: The four horns and the four smiths	1:18–21	3. The third message: God’s jealousy over His people will lead to their repentance and blessing	8:1–17
3. The third vision: The man with the measuring line	2:1–13	4. The fourth message: The fasts will become feasts	8:18–23
4. The fourth vision: Joshua the high priest standing before the Angel of the Lord	3:1–10	B. The two burdens	9:1—14:21
5. The fifth vision: The golden candlestick and the two olive trees	4:1–14	1. The first burden: Syria, Phoenicia, and Philistia are taken as representatives of all of Israel’s enemies	9:1—11:17
6. The sixth vision: The flying roll	5:1–4	2. The second burden: God’s people will be conquerors because they will experience cleansing	12:1—14:21
7. The seventh vision: The woman in the ephah	5:5–11		
8. The eighth vision: The vision of the four chariots	6:1–8		
B. The coronation of Joshua	6:9–15		

God’s Wrath and God’s Plea

1 In the eighth month, “in the second year of Darius, came the word of the LORD ^bunto Zechariah, the son of Berechiah, the son of ^cIdo, do the prophet, saying,

2 The LORD hath been ¹sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; ¹Turn ^aye unto me, saith the LORD of hosts,

1:1 ^aEzra 4:24; 6:15; Hag. 1:1; Zech. 7:1
^bEzra 5:1; 6:14; Zech. 7:1; Matt. 23:35; Luke 11:51
^cNeh. 12:4, 16
 1:2 ¹very angry
 1:3 ^aIs. 31:6; 44:22; [Mic. 7:19; Mal. 3:7–10; Luke 15:20; James 4:8]
¹Return

and I will ¹turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, ^aunto whom the former prophets have ¹cried, saying, Thus saith the LORD of hosts; ^bTurn ye now from your evil ways, and ^{from} your evil ²doings: but they did not hear, nor ³hearken unto me, saith the LORD.

1:4 ^{a2} Chr. 36:15, 16 ^bIs. 31:6; Jer. 3:12; 18:11; Ezek. 18:30; [Hos. 14:1] ¹preached ²deeds ³heed

1:1, 2. The message is dated in the eighth month, in the second year of Darius. This would be November, 520 B.C., two months after the prophet Haggai began his ministry. By his lineage **Zechariah** identifies himself as a priest, and by his recep-

tion of this prophecy he is established as a prophet.

1:4. The former prophets is a reference primarily to the prophets who ministered prior to the Babylonian captivity.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But ^amy words and my statutes, which I commanded my servants the prophets, did they not ¹take hold of your fathers? and they returned and said, ^bLike² as the LORD of hosts ³thought to do unto us, according to our ways, and according to our ⁴doings, so hath he dealt with us.

A Vision of Horses

7 Upon the four and twentieth day of the eleventh month, which *is* the month ¹Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold ^aa man riding upon a red horse, and he stood among the myrtle trees that *were* in the ¹bottom; and behind him *were there* ^bred horses, ²speckled, and white.

9 Then said I, O ^amy lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, ^aThese *are they* whom the LORD hath sent to walk to and fro through the earth.

11 ^aAnd they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth ¹sitteth still, and is at rest.

God's Jealousy for Jerusalem

12 Then the angel of the LORD answered and said, O LORD of hosts,

1:6 ^a[Is. 55:11]

^bLam. 1:18;

2:17

¹overtake

²just like

³determined

⁴deeds

1:7 ¹Shebat

1:8 ^aIs. 55:13;

Zech. 6:2; [Rev.

6:4]

^b[Zech. 6:2-7;

Rev. 6:2]

¹hollow

²sorrel

1:9 ^aZech. 4:4, 5,

13; 6:4

1:10 ^a[Heb.

1:14]

1:11 ^a[Ps.

103:20, 21]

¹is resting

¹quietly

1:12 ^aPs. 74:10;

Jer. 12:4; Hab.

1:2

^b2 Chr. 36:21;

Jer. 25:11, 12;

29:10; Dan. 9:2;

Zech. 7:5

1:13 ^aJer. 29:10

¹comforting

1:14 ^aJoel 2:18;

Zech. 8:2

¹spoke

²Proclaim

³zealous

1:15 ^aIs. 47:6

¹exceedingly

²angry

²nations

³angry

⁴but they

helped with evil

intent

1:16 ^a[Is. 12:1;

54:8; Zech. 2:10;

8:3]

^bEzra 6:14, 15;

Hag. 1:4; Zech.

4:9

^c2 Chr. 36:23;

Ezra 1:2, 3; Is.

44:28

^dZech. 2:1-3

¹surveyor's line

1:17 ^a[Is. 40:1,

2; 51:3]

^bIs. 14:1; Zech.

2:12

¹Proclaim

again

²Lit. shall

again overflow

from prosperity

³again

^ahow long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation ^bthese threescore and ten years?

13 And the LORD answered the angel that talked with me *with* ^agood words *and* ¹comfortable words.

14 So the angel that ¹communed with me said unto me, ²Cry thou, saying, Thus saith the LORD of hosts; I am ^ajealous³ for Jerusalem and for Zion with a great jealousy.

15 And I am very ¹sore displeased with the ²heathen *that are* at ease: for ^aI was but a little ³displeased, ⁴and they helped forward the affliction.

16 Therefore thus saith the LORD; ^aI am returned to Jerusalem with mercies: my ^bhouse ^cshall be built in it, saith the LORD of hosts, and ^aa ¹line shall be stretched forth upon Jerusalem.

17 ¹Cry yet, saying, Thus saith the LORD of hosts; My cities ²through prosperity shall yet be spread abroad; ^aand the LORD shall ³yet comfort Zion, and ^bshall ³yet choose Jerusalem.

Four Horns and Four Carpenters

18 Then lifted I up mine eyes, and saw, and behold four ^ahorns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, ^aThese *are* the ¹horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four ¹carpenters.

1:18 ^a[Lam. 2:17]

1:19 ^aEzra 4:1, 4, 7 ¹Kingdoms or powers

1:20 ¹craftsmen

1:7—6:8. The eight night visions: All eight night visions occurred on one night and constitute a unity of revelation. The first is most important because it provides a key for understanding the other seven. The night visions were not presented to the prophet in the form of a dream, but rather with the prophet in some form of a trance (cf. Acts 10:10; 11:15; Rev. 1:10). The overall message of these visions for the nation of Zechariah's day was "The Lord is with you; therefore, build the temple." For the Israel of the future, the visions outline the prophetic program for Israel from the time of restoration from the Babylonian captivity to the institution of the millennial kingdom.

1:7—11. The **angel of the LORD** (v. 11) is a Christophany—a preincarnate appearance of the second person of the Trinity, the Son of God. The **bottom**

(Heb. *metsulah*, "depth," "hollow," "place of shadows," or "a shady place") has been suggested to be the valley of Hinnom outside the temple precinct. If so, the prophet could look down from the foundations of the temple and see the Rider and His army coming.

1:13—17. The contribution of this first and all-inclusive night vision, the man among the myrtle trees, is twofold: The Israel of Zechariah's day was assured that the Lord was with them and that the world was at peace. Therefore, they should continue the task of building the temple until it was completed.

1:18—21. The **four horns** are representative of the four Gentile world powers, earlier introduced by Daniel (cf. Dan. 2, 7, 8). Metaphorically, the "horn" was applied to the strength of governments, and was used representatively of nations (cf. Dan. 8:3, 4; Mic. 4:13).

21 Then said I, What come these to do? And he spake, saying, These *are* the ^ahorns which have scattered Judah, so that no man did lift up his head: but ¹these are come to ²fray them, to cast out the horns of the ³Gentiles, which ^blifted up *their* horn over the land of Judah to scatter it.

A Man with a Measuring Line

2 I lifted up mine eyes again, and looked, and behold ^aa man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, ^aTo measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, ^aJerusalem shall be inhabited *as* towns without walls ¹for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her ^aa wall of fire round about, ^band will be the glory in the midst of her.

Flee from Babylon

6 ¹Ho, ho, *come forth*, and flee ^afrom the land of the north, saith the LORD: for I have ^bspread you abroad as the four winds of the heaven, saith the LORD.

7 ^aDeliver¹ thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which ¹spoiled you: for he that ^atoucheth you toucheth the ²apple of his eye.

9 For, behold, I will ^ashake mine hand ¹upon them, and they shall be a ²spoil to their servants: and ^bye

1:21 ^a[Ps. 75:10]
^bPs. 75:4, 5
¹The craftsmen
²terrify
³nations
2:1 ^aJer. 31:39; Ezek. 40:3; 47:3; Zech. 1:16
2:2 ^aRev. 11:1
2:4 ^aJer. 31:27
¹because of
2:5 ^a[Is. 26:1]
^b[Is. 60:19]
2:6 ^aIs. 48:20
^bDeut. 28:64
¹Up, up
2:7 ^aIs. 48:20; Jer. 51:6; [Rev. 18:4]
¹Up, Zion!
Escape
2:8 ^aDeut. 32:10; Ps. 17:8
¹plundered
²pupil
2:9 ^aIs. 19:16
^bZech. 4:9
¹against
²plunder
2:10 ^aIs. 12:6
^b[Lev. 26:12]
¹am coming
2:11 ^a[Is. 2:2, 3]
^bZech. 3:10
^cEx. 12:49
^dEzek. 33:33
2:12 ^a[Deut. 32:9]; Ps. 33:12; Jer. 10:16
¹possess
²as his inheritance
2:13 ^aHab. 2:20; Zeph. 1:7
^bPs. 68:5
¹aroused from
3:1 ^aEzra 5:2; Hag. 1:1; Zech. 6:11
^b1 Chr. 21:1; Job 1:6; Ps. 109:6; [Rev. 12:9, 10]
¹Lit. The Adversary
²oppose
3:2 ^aMark 9:25; [Jude 9]
^b[Rom. 8:33]
^cAmos 4:11; Jude 23
3:3 ^aEzra 9:15; Is. 64:6
3:4 ^aGen. 3:21; Is. 61:10
¹rich robes
3:5 ^aEx. 29:6
¹clean turban
3:6 ¹admonished

shall know that the LORD of hosts hath sent me.

God Will Dwell in the Midst of Zion

10 ^aSing and rejoice, O daughter of Zion: for, lo, I ¹come, and I ^bwill dwell in the midst of thee, saith the LORD.

11 ^aAnd many nations shall be joined to the LORD ^bin that day, and shall be ^cmy people: and I will dwell in the midst of thee, and ^athou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall ^ainherit¹ Judah ²his portion in the holy land, and shall choose Jerusalem again.

13 ^aBe silent, O all flesh, before the LORD: for he is ¹raised up ^bout of his holy habitation.

A Vision of the High Priest

3 And he shewed me ^aJoshua the high priest standing before the angel of the LORD, and ^bSatan¹ standing at his right hand to ²resist him.

2 And the LORD said unto Satan, ^aThe LORD rebuke thee, O Satan; even the LORD that ^bhath chosen Jerusalem rebuke thee: ^cis not this a brand plucked out of the fire?

3 Now Joshua was clothed with ^afilthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, ^aand I will clothe thee with ¹change of raiment.

5 And I said, Let them set a ¹fair ^amitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD ¹protested unto Joshua, saying,

2:1-13. The third vision is that of the **man with the measuring line**. Its message is that the future Jerusalem will overspread its boundaries, and that God will be its Protector.

3:1-10. The fourth vision is of **Joshua the high priest standing before the angel of the LORD**. For the Israel of Zechariah's day, the significance of the vision is that sin is not a hindrance to the realization of God's program. Because God has dealt with sin,

Joshua and the priests indicate the restoration of the priesthood and stand representatively for the work that God will accomplish ultimately when the sin of the nation is permanently put away by the **BRANCH**, the coming Messiah.

3:5. The **fair mitre** was the high priest's turban, to which a golden plate was attached, engraved with "HOLINESS TO THE LORD" (Ex. 28:36-38).

3:6-8. The **BRANCH** (Heb. *tsemach*, lit., "a sprout")

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt ^akeep my ¹charge, then thou shalt also ^bjudge my house, and shalt also keep my courts, and I will give thee places to walk among these that ^cstand ²by.

God's Branch

8 Hear now, O Joshua the high priest, thou, and thy ¹fellows that sit before thee: for they *are* ^amen ²wondered at: for, behold, I will bring forth ^bmy servant the ^cBRANCH.

9 For behold the stone that I have laid before Joshua; ^aupon one stone *shall be* ^bseven eyes: behold, I will engrave the ¹graving thereof, saith the LORD of hosts, and ¹I will remove the iniquity of that land in one day.

10 ^aIn that day, saith the LORD of hosts, shall ye call every man his neighbour ^bunder the vine and under the fig tree.

A Vision of a Golden Candlestick

4 And ^athe angel that talked with me came again, and waked me, ^bas a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold ^aa ¹candlestick all *of* gold, with a bowl upon the top of it, ^band his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

3 ^aAnd two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

3:7 ^a Lev. 8:35; Ezek. 44:16
^b Deut. 17:9, 12
^c Zech. 4:4
¹ *command*

² *here*

3:8 ^a Ps. 71:7
^b Is. 42:1
^c Is. 11:1; 53:2; Jer. 23:5; 33:15; Zech. 6:12

¹ *companions*
² *a wondrous sign, lit. men of a sign*

3:9 ^a [Zech. 4:10; Rev. 5:6]
^b Ps. 118:22
^c Jer. 31:34;

50:20; Zech. 3:4
¹ *inscription*

3:10 ^a Zech. 2:11
^b 1 Kin. 4:25; Is. 36:16; Mic. 4:4

4:1 ^a Zech. 1:9; 2:3
^b Dan. 8:18

4:2 ^a Rev. 1:12
^b Ex. 25:37;
[Rev. 4:5]

¹ *lampstand*
4:3 ^a Rev. 11:3, 4

4:6 ^a Hag. 1:1
^b Is. 30:1; Hos. 1:7; Hag. 2:4, 5

4:7 ^a Ps. 114:4; 6; Is. 40:4; Jer. 51:25; Nah. 1:5;

Zech. 14:4, 5;
[Matt. 21:21]
^b Ps. 118:22

^c Ezra 3:10, 11, 13; Ps. 84:11
¹ *Difficulty or obstacle*

² *capstone*
4:9 ^a Ezra 3:8-10; 5:16; Hag. 2:18

^b Ezra 6:14, 15; Zech. 6:12, 13
^c Zech. 2:9, 11;

6:15
^d [Is. 43:16]; Zech. 2:8

¹ *The temple*
4:10 ^a Neh. 4:2-4; Amos 7:2, 5; Hag. 2:3

^b 2 Chr. 16:9; Prov. 15:3; Zech. 3:9

¹ *these seven rejoice to see the plumbline in the hand of Zerubbabel;*

² *scan*

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto ^aZerubbabel, saying, ^bNot by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, ^aO great ¹mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth ^bthe ²headstone *thereof* ^cwith shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel ^ahave laid the foundation of ¹this house; his hands ^bshall also finish it; and ^cthou shalt know that the ^aLORD of hosts hath sent me unto you.

10 For who hath despised the day of ^asmall things? for ¹they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; ^bthey *are* the eyes of the LORD, which ²run to and fro through the whole earth.

The Two Olive Trees and Branches

11 Then answered I, and said unto him, What *are* these ^atwo olive trees upon the right *side* of the ¹candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be* these two olive branches ¹which through the two golden pipes empty the golden *oil* out of themselves?

4:11 ^a Zech. 4:3; Rev. 11:4 ¹ *lampstand*
4:12 ¹ *that drip into the hand (receptacle) of the gold pipes from which the golden oil drains*

is a proper name descriptive of the Messiah, of whom it is used in prophecy (cf. 6:12; Is. 4:2; 11:1; Jer. 23:5; 33:15) to indicate that genealogically He is a descendant of David, and He is the fulfillment of the Davidic covenant (2 Sam. 7:8-14). **My servant** (Heb. *'ebed*, "servant," "doer," "tiller," "slave") sets forth His function (cf. Is. 42:1; 49:3; 50:10; 52:13; 53:11; Ezek. 34:23, 24).

3:9. The **stone** (Heb. *'eben*) is frequently used throughout the Old Testament to refer to the Messiah (cf. Gen. 49:24; Ps. 118:22; Is. 28:16) and is so interpreted in the New Testament (cf. Matt. 21:42; Acts 4:11; 1 Pet. 2:6).

4:1-14. The fifth vision, the golden **candlestick** and the **two olive trees**: the work of God (the rebuilding of the temple) would be accomplished through God's

leaders, Joshua and Zerubbabel, who would be enabled to perform their tasks by the Spirit of God. The vision indicates that future Israel will be a blessing to all the nations of the world through an abundant supply of the Spirit of God as the result of the coming of the Messiah, who will unite the offices of priest and king in Himself.

4:1-5. Zechariah's lampstand differed from modern menorahs in four ways, because it had (1) a bowl, (2) pipes, (3) olive trees, and (4) two golden spouts. The Hebrew text is explicit: there were seven pipes leading from the bowl to each of the seven lamps, a total of 49 pipes. The thought conveyed is that there was an abundant channel to convey the abundant supply of oil stored in the **bowl** to each of the **seven lamps**.

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, “These *are* the two ¹anointed ones, ²that stand by the Lord of the whole earth.

A Vision of a Flying Roll

5 Then I turned, and lifted up mine eyes, and looked, and behold a flying ^aroll.¹

2 And he said unto me, What seest thou? And I answered, I see a flying ¹roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the ^acurse that goeth forth over the face of the whole earth: for every one that stealeth shall be ¹cut off *as* on this side according to it; and every one that ²swareth shall be cut off *as* on that side according to it.

4 I will bring ¹it forth, saith the LORD of hosts, and it shall enter into the house of the ^athief, and into the house of ^bhim that sweareth falsely by my name: and it shall remain in the midst of his house, and ^cshall consume it with the timber thereof and the stones thereof.

An Ephah and a Talent of Lead

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* ¹an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

4:14 ^a Rev. 11:4
^b Zech. 3:1-7
 1 Lit. *sons of fresh oil*
 5:1 ^a Jer. 36:2; Ezek. 2:9; Rev. 5:1
 1 scroll
 5:2 ¹ scroll
 5:3 ^a Mal. 4:6
 1 purged out, expelled
 2 swears falsely
 5:4 ^a Ex. 20:15; Lev. 19:11
^b Ex. 20:7; Lev. 19:12; Is. 48:1; Jer. 5:2; Zech. 8:17; Mal. 3:5
^c Lev. 14:34, 35; Job 18:15
 1 The curse
 5:6 ¹ a basket, a measuring container

5:7 ¹ lead disc or cover
 2 inside the basket
 5:8 ¹ thrust her down
 2 basket
 3 Lit. *lead stone*
 5:9 ^a Lev. 11:13, 19; Ps. 104:17; Jer. 8:7
 1 basket
 5:10 ^a Zech. 5:5
 1 carry the basket
 5:11 ^a Jer. 29:5, 28
^b Gen. 10:10; Is. 11:11; Dan. 1:2
 1 Babylon
 2 when it is ready
 3 the basket will be set
 6:1 ¹ bronze
 6:2 ^a Zech. 1:8; Rev. 6:4
^b Rev. 6:5
 1 With
 6:3 ¹ with
 2 dappled horses
 3 strong steeds
 6:4 ^a Zech. 5:10

7 And, behold, there was lifted up a ¹talent of lead: and this *is* a woman that sitteth ²in the midst of the ephah.

Wickedness Is Removed from the Land

8 And he said, This *is* wickedness. And he ¹cast it into the midst of the ²ephah; and he cast the ³weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a ^astork: and they lifted up the ¹ephah between the earth and the heaven.

10 Then said I to the ^aangel that talked with me, Whither do these ¹bear the ephah?

11 And he said unto me, To ^abuild it an house in ^bthe land of ¹Shinar: ²and it shall be established, ³and set there upon her own base.

A Vision of Four Chariots

6 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of ¹brass.

2 ¹In the first chariot *were* ^ared horses; and ¹in the second chariot ^bblack horses;

3 And ¹in the third chariot white horses; and ¹in the fourth chariot ²grisled and ³bay horses.

4 Then I answered ^aand said unto the angel that talked with me, What *are* these, my lord?

4:14. The two anointed ones, that stand by the Lord of the whole earth: The context clearly favors identifying them as Joshua, the high priest, and Zerubbabel, the governor, who will be the channels through whom God will manifest His light.

5:1-4. The sixth vision, of the **flying roll** (or scroll), is to show that those who sin openly will not hinder God’s work, because God’s judgment is upon them and they will not escape. For the Israel of the future the vision indicates that at the coming of the Messiah God is going to pour out His judgment on all the world and will remove every sinner from the land.

5:5-11. The seventh vision is of the **woman in the ephah**. The significance of the vision for the Israel of Zechariah’s day is that wickedness must be removed entirely from the land. This is an impossible task from man’s viewpoint, but from God’s viewpoint it is simply and efficiently accomplished. So the people

should not let any form of wickedness deter them from their task of bringing the temple to completion. For the future Israel, the vision looks toward the seventieth week of Daniel, when God will remove every system and form of wickedness that manifests itself against Him.

6:1-8. The eighth vision, the vision of the **four chariots**, shows that God’s judgment has finally and fully rested on Babylon. Even though there might be a flare-up (which was realized in the fifth year of Darius’s reign—just three years later) they need not let that deter them from building the temple (which was not completed until the sixth year of Darius’s reign). God has all things under complete control. The chariots reveal to future Israel why the Messiah can reign universally over all the world—all enemies are judged and none can rise up against the authority of the King.

5 And the angel answered and said unto me, “These *are* the four spirits of the heavens, which go forth from ^bstanding¹ before the Lord of all the earth.

6 The black horses which *are* ¹therein go forth into “the north country; and the white go forth after them; and the ²grisled go forth toward the south country.

7 And the ¹bay went forth, ²and sought to go that they might *walk* to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then ¹cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have ²quieted my *spirit* in the north country.

Crowns for the High Priest

9 And the word of the LORD came unto me, saying,

10 ¹Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make ^acrowns,¹ and set ²them upon the head of ^bJoshua the son of ³Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold *a*the man whose name is The ^bBRANCH; and he shall ¹grow up out of his place, ^cand he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he *a*shall bear the glory, and shall sit and rule upon his throne; and ^bhe shall be a priest upon his throne: and the counsel of peace shall be between ¹them both.

14 And the ¹crowns shall be to Halem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, *a*for a memorial in the temple of the LORD.

6:5 ^a[Ps. 104:4; Heb. 1:7, 14];
^b1 Kin. 22:19; Dan. 7:10; Zech. 4:14; Luke 1:19
¹their *station*

6:6 ^aJer. 1:14; Ezek. 1:4
¹With their chariot
²*dappled*

6:7 ^aGen. 1:10; Gen. 13:17
¹*strong steeds*
²*eager to go*

6:8 ^aEccl. 10:4
¹*he called to me*
²*appeared*

6:10 ¹Receive the gift from the captives

6:11 ^aEx. 29:6; ^bEzra 3:2; Hag. 1:1; Zech. 3:1
¹*an elaborate crown*

²it
³Jehozadak,
1 Chr. 6:15

6:12 ^aJohn 1:45
^bIs. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 3:8

^c[Matt. 16:18; Eph. 2:20; Heb. 3:3]

¹*branch out from*

6:13 ^aIs. 22:24
^bPs. 110:4; [Heb. 3:1]

¹Both offices

6:14 ^aEx. 12:14; Mark 14:9
¹*elaborate crown*

6:15 ^aIs. 57:19; [Eph. 2:13]

7:1 ¹Or *Chisleu*

7:2 ¹The people
²Heb. *Beth-el*
³Or *Sar-ezar*

7:3 ^aDeut. 17:9; Mal. 2:7
^bZech. 8:19
¹*and fast*

7:5 ^a[Is. 58:1-9]
^bJer. 41:1
^cZech. 1:12
^d[Rom. 14:6]

7:6 ^aDeut. 12:7; 14:26; 1 Chr. 29:22

7:7 ^aIs. 1:16-20; Jer. 7:5, 23; Zech. 1:4
^bJer. 17:26

¹Obey
²*proclaimed*

³Heb. *Negev*

⁴Heb. *shephelah*, lowland

7:9 ^aIs. 58:6, 7; Jer. 7:28

¹*justice*
²*lovingkindness*

15 And *a*they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

Fasting for God

7 And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in ¹Chisleu;

2 When ¹they had sent unto ²the house of God ³Sherezzer and Regem-melech, and their men, to pray before the LORD,

3 *And* to *a*speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in ^bthe fifth month, ¹separating myself, as I have done these so many years?

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye *a*fasted and mourned in the fifth ^band seventh *month*, ^ceven those seventy years, did ye at all fast ^dunto me, *even* to me?

6 *a*And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

7 *Should* ye not ¹hear the words which the LORD hath ²cried by the *a*former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited ^bthe ³south and the ⁴plain?

God's Standard of Righteousness

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, *a*Execute true ¹judgment, and shew ²mercy and compassions every man to his brother:

7:1—8:23. The four messages: All four messages came in the fourth year of king Darius—two years after the word came to Zechariah (cf. 1:1, 7). The precise date is the fourth day of the ninth month, even in Chisleu—the Babylonian name for the

month—the last part of November and first part of December.

7:2. Sherezzer and Regem-melech bear Babylonian names showing that they were exiles returned from Babylon.

10 And ^aoppress not the widow, nor the fatherless, the stranger, nor the poor; ^band let none of you ¹imagine evil against his brother in your heart.

11 But they refused to hearken, and ^apulled¹ away the shoulder, and ^bstopped² their ears, that they should not hear.

12 Yea, they made their ^ahearts as ¹an adamant stone, ^blest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: ^ctherefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he ¹cried, and they would not hear; so ^athey ¹cried, and I would not hear, saith the LORD of hosts:

14 But ^aI scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

God's Great Jealousy

8 Again the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; ^aI was ¹jealous for Zion with great ²jealousy, and I was ¹jealous for her with great ³fury.

3 Thus saith the LORD; I ¹am ^areturned unto Zion, and will ^bdwell in the midst of Jerusalem: and Jerusalem ^cshall be called a city of truth; and ^dthe mountain of the LORD of hosts ^ethe holy mountain.

4 Thus saith the LORD of hosts; ^aThere shall ¹yet old men and old women ²dwell in the streets of Jerusalem, and every man with his staff in his hand ³for very age.

5 And the streets of the city shall be ^afull of boys and girls playing in the streets thereof.

God's People Shall Return

6 Thus saith the LORD of hosts; If it be ¹marvellous in the eyes of the remnant of this people in these days, ^ashould it also be ¹marvellous in mine eyes? saith the LORD of hosts.

7:10 ^aEx. 22:22; Ps. 72:4; Is. 1:17; Jer. 5:28
^bPs. 36:4; Ezek. 38:10; 45:9; Mic. 2:1; Zech. 8:16, 17

¹ *plan*
7:11 ^aNeh. 9:29
^bJer. 17:23; Acts 7:57

¹ Lit. *gave a rebellious or stubborn shoulder*

² Lit. *made their ears heavy*
7:12 ^aEzek.

11:19
^bNeh. 9:29, 30
^c2 Chr. 36:16; Dan. 9:11, 12
¹ *flint*

7:13 ^aProv. 1:24–28; Is. 1:15; Jer. 11:11; Mic. 3:4
¹ *called, proclaimed*

7:14 ^aLev. 26:33; Deut. 4:27;

28:64; Neh. 1:8

8:2 ^aJoel 2:18; Nah. 1:2; Zech. 1:14

¹ *zealous*
² *zeal*

³ *fervour*

8:3 ^aZech. 1:16
^bZech. 2:10, 11

^cIs. 1:21
^d[Is. 2:2, 3]

^eJer. 31:23
¹ *will return*

8:4 ^a1 Sam. 2:31; Is. 65:20

¹ *again*
² *sit*

³ *because of advanced age*

8:5 ^aJer. 30:19, 20

8:6 ^a[Gen. 18:14; Luke 1:37]

¹ *extraordinary*

8:7 ^aPs. 107:3; Is. 11:11; Ezek. 37:21

¹ Lit. *land of the rising sun and the land of the setting sun*

8:8 ^aZeph. 3:20; Zech. 10:10

^b[Jer. 30:22; 31:1, 33; Zech. 13:9]

^cJer. 4:2
¹ *bring them back*

8:9 ^a1 Chr. 22:13; Is. 35:4; Hag. 2:4

^bEzra 5:1, 2; 6:14; Zech. 4:9

^cHag. 2:18

8:10 ^aHag. 1:6, 9

¹ *wage*
² *enemy*

8:11 ^a[Ps. 103:9]; Is. 12:1; Hag. 2:15–19

¹ *remnant*

8:12 ^aJoel 2:22

^bPs. 67:6
^cHag. 1:10
¹ Lit. *the seed of peace*

7 Thus saith the LORD of hosts; Behold, ^aI will save my people from the ¹east country, and from the west country;

8 And I will ^abring¹ them, and they shall dwell in the midst of Jerusalem: ^band they shall be my people, and I will be their God, ^cin truth and in righteousness.

9 Thus saith the LORD of hosts; ^aLet your hands be strong, ye that hear in these days these words by the mouth of ^bthe prophets, which *were* in ^cthe day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

A Prosperous Land

10 For before these days there was no ^ahire¹ for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the ²affliction: for I set all men every one against his neighbour.

11 ^aBut now I *will not be* unto the ¹residue of this people as in the former days, saith the LORD of hosts.

12 ^aFor ¹the seed *shall be* prosperous; the vine shall give her fruit, and ^bthe ground shall give her increase, and ^cthe heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

A Blessing and Not a Curse

13 And it shall come to pass, *that* as ye were ^aa curse among the ¹heathen, O house of Judah, and house of Israel; so will I save you, and ^bye shall be a blessing; fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; ^aAs I ¹thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, ^band I ²repented not:

15 So again have I ¹thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

8:13 ^aJer. 42:18 ^bGen. 12:2; Ruth 4:11, 12; Is. 19:24, 25; Ezek. 34:26; [Zeph. 3:20] ¹ *nations*
8:14 ^aJer. 31:28 ^b[2 Chr. 36:16] ¹ *determined* ² *would not relent*
8:15 ¹ *determined*

A Truthful Nation

16 These are the things that ye shall ^ado; ^bSpeak ye every man the truth to his neighbour; execute the judgment ¹of truth and peace in your gates:

17 ^aAnd let none of you ¹imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

Cheerful Feasts

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; ^aThe fast of the fourth month, ^band the fast of the fifth, ^cand the fast of the seventh, ^dand the fast of the tenth, shall be to the house of Judah ^ejoy and gladness, and cheerful feasts; ^ftherefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come ¹people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, ^aLet us go ¹speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, ^amany people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall ^atake hold out of all languages of the nations, even shall ^btake hold of the ¹skirt of him that is a Jew, saying, We will go with you: for we have heard ^cthat God is with you.

The Destruction of Israel's Enemies

9 The ¹burden of the word of the LORD ²in the land of Hadrach, and ^aDamascus *shall be* the ³rest thereof: when ^bthe eyes of man, as

8:16 ^aZech. 7:9, 10
^bPs. 15:2; [Prov. 12:17–19]; Zech. 8:3; [Eph. 4:25]
¹Or for truth, justice and peace

8:17 ^aProv. 3:29; Jer. 4:14; Zech. 7:10

¹think
8:19 ^aJer. 52:6
^bJer. 52:12
^c2 Kin. 25:25; Jer. 41:1, 2
^dJer. 52:4
^eEsth. 8:17
^fZech. 8:16; Luke 1:74, 75

8:20 ¹peoples
8:21 ^a[Is. 2:2, 3; Mic. 4:1, 2]

¹continually
8:22 ^aIs. 60:3; 66:23; [Zech. 14:16–21]

8:23 ^aIs. 3:6
^b[Is. 45:14]
^c1 Cor. 14:25

¹sleeve
9:1 ^aIs. 17:1; Jer. 23:33
^bAmos 1:3–5
¹oracle or prophecy
²against
³resting place

9:2 ^aJer. 49:23
^bIs. 23; Jer. 25:22; 47:4; Ezek. 26; Amos 1:9, 10
^c1 Kin. 17:9
^dEzek. 28:3

¹Also against
²which also borders
³they are

9:4 ^aIs. 23:1
^bEzek. 26:17

9:5 ^aZeph. 2:4, 5
¹was dried up
9:6 ^aAmos 1:8; Zeph. 2:4

^bEzek. 25:15–17
¹mixed race
9:7 ¹leader

9:8 ^a[Ps. 34:7]
9:9 ^aZeph. 3:14, 15; Zech. 2:10

^b[Ps. 110:1; Is. 9:6, 7; Jer. 23:5, 6]; Matt. 21:5; Mark 11:7, 9; Luke 19:38; John 12:15
¹righteous
²humble

9:10 ^aHos. 1:7; Mic. 5:10
^bPs. 46:9; Is. 2:4; Hos. 2:18; Mic. 4:3
^cPs. 72:8
¹nations

of all the tribes of Israel, *shall be* toward the LORD.

2 ¹And ^aHamath ²also shall border thereby; ^bTyrus, and ^cZidon, though ³it be very ^dwise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, ^athe Lord will cast her out, and he will smite ^bher power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and ^aEkron; for her expectation ¹shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a ¹bastard shall dwell ^ain Ashdod, and I will cut off the pride of the ^bPhilistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a ¹governor in Judah, and Ekron as a Jebusite.

8 And ^aI will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

Israel's Just and Lowly King

9 ^aRejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, ^bthy King cometh unto thee: he is ¹just, and having salvation; ²lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I ^awill cut off the chariot from Ephraim, and the ^bbattle bow shall be cut off: and he shall speak peace unto the ¹heathen: and his ^cdominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

9:1–14:21. The two burdens: For the suggestion that chapters 9–14 comprise a “second Zechariah,” see the Introduction.

9:9, 10. The ass (donkey) was an animal of peace. The kings of the earth come to bring destruction and

devastation; Israel's King comes to bring peace. The prophecy was fulfilled when Jesus made His triumphal entry into Jerusalem (Matt. 21:4–7; Mark 11:7; Luke 19:38; John 12:14, 15).

Zion's Deliverance

11 As for thee also, ¹by the blood of thy covenant I have sent forth thy ^aprisoners out of the pit wherein *is* no water.

12 Turn you to the strong hold, ^aye prisoners of hope: even to day do I declare *that* I will ¹render ^bdouble unto thee;

13 ¹When I have bent Judah ²for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and ^ahis arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go ^bwith whirlwinds of the south.

15 The LORD of hosts shall ^adefend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* ¹make a noise as ²through wine; and they shall be ³filled like ⁴bowls, *and* as the corners of the altar.

16 And the LORD their God shall ^asave them in that day as the flock of his people: for ^bthey shall be as the ¹stones of a crown, ^clifted up as ²an ensign upon his land.

17 For ^ahow great is ¹his goodness, and how great is ¹his ^bbeauty! ^ccorn ²shall make the young men ³cheerful, and new wine the maids.

A Flock with No Shepherd

10 Ask ye ^aof the LORD ^brain ^cin the time of ¹the latter rain; *so* the LORD shall make ²bright clouds, and give them showers of rain, to every one grass in the field.

²For the ^aidols ¹have spoken ²vanity, and the diviners have seen

9:11 ^aIs. 42:7
¹because of
9:12 ^aIs. 49:9;
Jer. 17:13; Heb.
6:18-20
^bIs. 61:7
¹restore

9:13 ¹For
²my bow
9:14 ^aPs. 18:14;
Hab. 3:11
^bIs. 21:1

9:15 ^aIs. 37:35;
Zech. 12:8
¹roar
²with
³filled with
blood
⁴sacrificial
basins

9:16 ^aJer. 31:10,
11
^bIs. 62:3; Mal.
3:17
^cIs. 11:12
¹jewels
²a banner over
9:17 ^a[Ps. 31:19]
^b[Ps. 45:1-16]
^cJoel 3:18
¹its
²grain
³thrive

10:1 ^a[Jer. 14:22]
^b[Deut. 11:13,
14]
^c[Joel 2:23]
¹The spring
rain
²flashing
clouds or light-
nings

10:2 ^aJer. 10:8
¹Heb. *teraphim*
²delusion or
iniquity

^bJer. 27:9;
[Ezek. 13]
^cJob 13:4
^dJer. 50:6, 17
^eEzek. 34:5-8;
Matt. 9:36;
Mark 6:34
³the people
wander
⁴in trouble

10:3 ^aJer. 25:34-
36; Ezek. 34:2;
Zech. 11:17
^bEzek. 34:17
^cLuke 1:68
^dSong 1:9
¹Leaders, lit. *he*
goats
²royal or
majestic

10:4 ^aIs. 28:16
^bIs. 22:23
¹comes
²tent peg
³ruler or despot
10:5 ^aPs. 18:42
¹put to shame

a ^blie, and have told false dreams; they ^ccomfort in vain: therefore ³they went their way as a ^dflock, they were ⁴troubled, ^ebecause *there was* no shepherd.

3 Mine anger was kindled against the ^ashepherds, ^band I punished the ¹goats: for the LORD of hosts ^chath visited his flock the house of Judah, and ^dhath made them as his ²goodly horse in the battle.

Delivered by God's Strength

4 Out of him ¹came forth ^athe corner, out of him ^bthe ²nail, out of him the battle bow, out of him every ³oppressor together.

5 And they shall be as mighty *men*, which ^atread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be ¹confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and ^aI will bring them again to place them; for I ^bhave mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and ^cwill hear them.

7 And *they* of Ephraim shall be like a mighty *man*, and their ^aheart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

The Restoration of God's People

8 I will ^ahiss ¹for them, and gather them; for I have redeemed them: ^band they shall increase as they ²have increased.

10:6 ^aJer. 3:18; Ezek. 37:21 ^bHos. 1:7; Zech. 1:16
^cZech. 13:9
10:7 ^aPs. 104:15
10:8 ^aIs. 5:26 ^bIs. 49:19; Ezek. 36:37; Zech. 2:4
¹whistle ²once

9:11—10:12. **The blood of thy covenant:** God's covenants are ratified by blood sacrifice, hence, binding (cf. Gen. 15:9-18; Ex. 24:6-8 with Matt. 26:28; 1 Cor. 11:25, 26; Heb. 9:18-22; 1 John 1:7). **The pit wherein is no water:** Dry cisterns were frequently used as places to keep prisoners (cf. Joseph, Gen. 37:21-24; and Jeremiah, Jer. 38:6).

10:1. **The latter rain** is the spring rain of late April or early May.

10:3. **The shepherds and goats** (Heb. *'atūdim*, "he goats") refer to the leaders of the foreign nations who

persecute Israel and set themselves against the Lord (cf. Ps. 2; Is. 14:9).

10:4. **Corner** (cornerstone) portrays the Messiah as the foundation of God's new kingdom (cf. Is. 28:16; Eph. 2:20; 1 Pet. 2:6-8). **Nail** refers either to a large tent peg, or to a peg by which valuables were hung on walls. It portrays the fact that all of Israel's value will depend on Him.

10:8. **I have redeemed them:** This will be the realization of the national regeneration promised in the new covenant (Jer. 31:31-34).

9 And ^aI will ¹sow them among the ²people: and they shall ^bremember me in far countries; and they shall live with their children, and ³turn again.

10 ^aI will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; ^band ¹place shall not be found for them.

11 ^aAnd he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of ¹the river shall dry up: and ^bthe pride of Assyria shall be brought down, and ^cthe sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and ^athey shall walk up and down in his name, saith the LORD.

A Spoil of the Pride of Jordan

11 Open ^athy doors, O Lebanon, that the fire may devour thy cedars.

2 ¹Howl, fir tree; for the ^acedar is fallen; because the ²mighty are spoiled: howl, O ye oaks of Bashan; ^bfor ³the forest of the vintage is come down.

3 *There is* ¹a voice of the howling of the ^ashepherds; for their glory is ²spoiled: a voice of the roaring of young lions; for the ³pride of Jordan is ²spoiled.

The Flock of the Slaughter

4 Thus saith the LORD my God; Feed the flock ¹of the slaughter;

5 Whose ¹possessors slay them, and ^ahold themselves not guilty: and they that sell them ^bsay, Blessed be the LORD; for I am rich: and their own shepherds pity them ^cnot.

6 For I will no more pity the inhabitants of the land, saith the LORD:

10:9 ^aHos. 2:23
^bDeut. 30:1
¹scatter
²peoples
³they shall return
10:10 ^aIs. 11:11;
Hos. 11:11
^bIs. 49:19, 20
¹until no more room is found
10:11 ^aIs. 11:15
^bIs. 14:25; Zeph. 2:13
^cEzek. 30:13
¹The Nile
10:12 ^aMic. 4:5
11:1 ^aZech. 10:10
11:2 ^aEzek. 31:3
^bIs. 32:19
¹Wail, O cypress
²mighty trees are ruined
³the thick forest
11:3 ^aJer. 25:34-36
¹the sound of wailing
²in ruins
³thicket or floodplain
11:4 ¹for
11:5 ^a[Jer. 2:3]; 50:7
^bDeut. 29:19; Hos. 12:8; 1 Tim. 6:9
^cEzek. 34:2, 3
¹owners

11:6 ¹attack
11:7 ^aJer. 39:10; Zeph. 3:12; Matt. 11:5
¹for
²in particular, the poor
³stuffs
⁴Grace
⁵Unity
11:8 ^aHos. 5:7
¹dismissed or destroyed
11:9 ^aJer. 15:2
¹perishing
²perish
³of each other
11:10 ¹Grace
11:11 ^aZeph. 3:12; Matt. 27:50; Mark 15:37; Luke 23:46; Acts 8:32
¹watched
11:12 ^aGen. 37:28; Ex. 21:32; Matt. 26:15; 27:9, 10
¹If you are agreeable
²wages
³refrain
11:13 ^aMatt. 27:3-10; Acts 1:18, 19
¹that princely price
²valued at by them

but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall ¹smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock ¹of slaughter, ²even you, ^aO poor of the flock. And I took unto me two ³staves; the one I called ⁴Beauty, and the other I called ⁵Bands; and I fed the flock.

8 Three shepherds also I ¹cut off ^ain one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: ^athat that dieth, let it die; and that that is ¹to be cut off, let it ²be cut off; and let the rest eat every one the flesh ³of another.

10 And I took my staff, *even* ¹Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so ^athe poor of the flock that ¹waited upon me knew that *it was* the word of the LORD.

12 And I said unto them, ¹If ye think good, give *me* my ²price; and if not, ³forbear. So they ^aweighed for my ²price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the ^apotter: ¹a goodly price that I was ²prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* ¹Bands, that I might break the brotherhood between Judah and Israel.

A Foolish Shepherd

15 And the LORD said unto me, ^aTake unto thee yet the ¹instruments of a foolish shepherd.

11:14 ¹Unity
11:15 ^aIs. 56:11; Ezek. 34:2 ¹implements

11:7. The oriental shepherd took **two staves**: one to protect the sheep from wild beasts, and the other to assist the sheep in difficult and dangerous places. The names **Beauty** and **Bands** symbolize God's favor on the reunited Israel and Judah.

11:8. It is probably best to understand these **three shepherds** as three classes of leaders given to administer the eternal, theocratic kingdom for Israel—prophets, priests, and kings.

11:12. **Thirty pieces of silver**, according to Exodus 21:32, was the price paid to the master whose slave had been gored by an ox. A sound slave was considered to be worth twice that amount. This insult would ultimately be ascribed to the Messiah Himself (Matt. 27:9, 10). This is the supreme insult—the Messiah, God's Son, worth only the price of an incapacitated, gored slave!

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their ¹claws in ^apieces.

17 ^aWoe to the ¹idol shepherd that leaveth the flock! the sword *shall be* ²upon his arm, and ²upon his right eye: his arm shall be ³clean dried up, and his right eye shall be utterly ⁴darkened.

Jerusalem Is a Cup of Trembling

12 The ¹burden of the word of the LORD ²for Israel, saith the LORD, ^awhich stretcheth forth the heavens, and layeth the foundation of the earth, and ^bformeth the spirit of man within him.

2 Behold, I will make Jerusalem ^aa cup of ¹trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ^aAnd in that day will I make Jerusalem ^ba ¹burdensome stone for all ²people: all that ³burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, ^aI will smite every horse with ¹astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the ²people with blindness.

11:16 ^aEzek. 34:1-10; Mic. 3:1-3
¹hooves
 11:17 ^aJer. 23:1; Ezek. 34:2; Zech. 10:2; 11:15; John 10:12, 13
¹worthless
²against
³completely
⁴blinded
 12:1 ^aIs. 42:5; 44:24
^bNum. 16:22; [Ecl. 12:7; Is. 57:16]; Heb. 12:9
¹oracle or prophecy
²against
 12:2 ^aIs. 51:17
¹drunkenness or reeling
 12:3 ^aZech. 12:4, 6, 8; 13:1
^bMatt. 21:44
¹very heavy
²peoples
³would heave it away
 12:4 ^aPs. 76:6; Ezek. 38:4
¹confusion
²peoples

12:5 ¹are my strength
 12:6 ^aIs. 10:17, 18; Obad. 18; Zech. 11:1
¹firepan in the woodpile
 12:7 ¹shall not become greater than that of
 12:9 ^aHag. 2:22
 12:10 ^aJer. 31:9; 50:4; Ezek. 39:29; [Joel 2:28, 29]
^bJohn 19:34, 37; 20:27; [Rev. 1:7]
^cJer. 6:26; Amos 8:10

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem ¹shall be my strength in the LORD of hosts their God.

The Restoration of God's People

6 In that day will I make the governors of Judah ^alike an ¹hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem ¹do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to ^adestroy all the nations that come against Jerusalem.

Mourning in Jerusalem

10 ^aAnd I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall ^blook upon me whom they have pierced, and they shall mourn for him, ^cas one mourneth for *his*

12:2-9. A cup was a symbol of the wrath of God (cf. Is. 51:17, 22; Jer. 13:13; 25:15-17, 27, 28; 51:7). The expression **in that day** occurs 16 times in the remainder of this prophecy. The phrase is often employed by the prophets to refer to the eschatological era (cf. 14:4, 6,

8, 9, 13, 20, 21 with Joel 3:1, etc.). The events prophesied in this section deal largely with the ultimate consummation of Israel's history and are, therefore, most important future events.



MESSIANIC PROPHECIES

12:10—13:1. John applies verse 10 to the smitten Christ (John 19:37). These verses contrast Israel's treatment of the Messiah at His first advent, when He was rejected and slain, and their treatment of Him at His second advent, when He will be received and exalted. Zechariah builds to a crescendo climaxing a series of messianic prophecies. These include Christ's betrayal for thirty pieces of silver (11:12), the piercing of His hands and feet (12:10), His crucifixion (12:10), the salvation of His people (12:10), their mourning at Megiddo (12:11), their cleansing from sin (13:1-2), the triumphal return of Christ to split the Mount of Olives (14:1-4), the transformation of the land of Israel (14:8-10), the righteous rule of Christ in the holy city of Jerusalem (14:20-21). **Illustration:** The ideal triumph of the Messiah is the only thing that will ever transform human society, even Jerusalem, into a holy city and a kingdom of righteousness. **Application:** New Testament believers live as citizens of heaven while residing on earth, awaiting the coming of our King to rule as Zechariah and the Apostle John predicted (cf. John 5:18).

only *son*, and shall ¹be in bitterness for him, as one that ²is in bitterness for *his* firstborn.

11 In that day shall there be a great ^amourning in Jerusalem, ^bas the mourning of Hadad-rimmon in the ¹valley of ²Megiddo.

12 ^aAnd the land shall mourn, every family ¹apart; the family of the house of David apart, and their wives apart; the family of the house of ^bNathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

A Fountain for Cleansing Sin

13 In that ^aday there shall be ^ba fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for ^cuncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will ^acut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause ^bthe prophets and the unclean spirit to ¹pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt ^anot live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him ^bshall thrust him through when he prophesieth.

12:10 ¹grieve

²grieves

12:11 ^a[Matt.

24:30]; Acts

2:37; [Rev. 1:7]

^b2 Kin. 23:29

¹plain

²Megiddo

12:12 ^a[Matt.

24:30; Rev. 1:7]

^bLuke 3:31

¹by itself

13:1 ^aActs 10:43;

[Rev. 21:6, 7]

^bPs. 36:9; [Heb.

9:14; 1 John 1:7]

^cNum. 19:17;

Is. 4:4; Ezek.

36:25

13:2 ^aEx. 23:13;

Hos. 2:17

^bJer. 23:14, 15;

2 Pet. 2:1

¹depart from

13:3 ^aDeut.

18:20; [Ezek.

14:9]

^bDeut. 13:6-11;

[Matt. 10:37]

13:4 ^aJer. 6:15;

8:9; [Mic. 3:6, 7]

^b2 Kin. 1:8; Is.

20:2; Matt. 3:4

¹robe of coarse

hair

13:5 ^aAmos 7:14

¹farmer

13:7 ^aIs. 40:11;

Ezek. 34:23,

24; 37:24; Mic.

5:2, 4

^b[John 10:30]

^cMatt. 26:31,

56, 67; Mark

14:27; 1 Pet. 5:4;

Rev. 7:16, 17

^dLuke 12:32

¹companion

²strike

³against

13:8 ^aIs. 6:13;

Ezek. 5:2, 4, 12

^b[Rom. 11:5]

13:9 ^aIs. 48:10;

Ezek. 20:38;

Mal. 3:3

^b1 Pet. 1:6

^cPs. 50:15;

Zeph. 3:9;

[Zech. 12:10]

^dJer. 30:22;

Hos. 2:23

¹test

²tested

³Lit. answer

4 And it shall come to pass in that day, *that* ^athe prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear ^ba ¹rough garment to deceive:

5 ^aBut he shall say, I *am* no prophet, I *am* an ¹husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

The Refining of God's Remnant

7 Awake, O sword, against ^amy shepherd, and against the man ^b*that* is my ¹fellow, saith the LORD of hosts: ^csmite² the shepherd, and the sheep shall be scattered: and I will turn mine hand ³upon ^athe little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, ^atwo parts therein shall be cut off *and* die; ^bbut the third shall be left therein.

9 And I will bring the third part ^athrough the fire, and will ^brefine them as silver is refined, and will ¹try them as gold is ²tried: ^cthey shall call on my name, and I will ³hear them: ^dI will say, It is my people: and they shall say, The LORD is my God.

The Day of the Lord

14 Behold, ^athe day of the LORD cometh, and thy ¹spoil shall be divided in the midst of thee.

2 For ^aI will gather all nations against Jerusalem to battle; and the

14:1 ^a[Is. 13:6, 9; Joel 2:1; Mal. 4:1] ¹plunder

14:2 ^aJoel 3:2; Zech. 12:2, 3

13:7-9. The **sword** is the symbol of judicial power (cf. Rom. 13:4) and indicates the power that God has entrusted to human government. **My shepherd** is a reference to Jesus, the Messiah. He is the true Shepherd, unlike the false shepherds on whom God's wrath fell (cf. 11:8).



12:11. **Megiddo** was the major fortress controlling the Valley of Jezreel and the Plain of Sharon and, thus, the major military and trade routes between Phoenicia (Lebanon), Damascus (Syria), and the strategic cities of Israel and Judah. The ruins of the ancient city of Megiddo (Tell el-Mutesellim) lie on the slope of the Carmel range about ten miles from Nazareth. The fifteen-acre site has been extensively excavated, uncovering more than twenty levels of occupation from Canaanite to Israelite settlements, including the city walls and gates from Solomon's time (tenth century B.C.) and a water shaft and tunnel that leads to an underground spring. The site overlooks the scene of numerous bloody battles from the days of Joshua, Deborah and Barak, Gideon, Jehu, and Josiah, and more recently during the Crusades and battles between Napoléon and the Turks, and the British and the Turks. Some estimate that more blood was shed there in biblical times than any other place on earth. The name Megiddo (KJV—Megiddon) is the basis of the name Armageddon (Rev. 16:16).

city shall be taken, and the houses¹ rifled, and the women ravished; and half of the city shall go forth into captivity, and the² residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day^a upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall¹ cleave in the midst thereof toward the east and toward the west,^b and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the^a earthquake in the days of Uzziah king of Judah: ^band the LORD my God shall come, and^c all the saints with¹ thee.

Living Waters

6 And it shall come to pass in that day, that¹ the light shall not be clear,² nor dark:

7 But it shall be one day^a which shall be known to the LORD, not day, nor night: but it shall come to pass, that at^b evening time it shall be light.

8 And it shall be in that day, that living^a waters shall go out from Jerusalem; half of them toward the¹ former sea, and half of them toward the² hinder sea: in summer and in winter shall it be.

9 And the LORD shall be^a king over all the earth: in that day shall there be^b one¹ LORD, and his name one.

10 All the land shall be¹ turned as a plain from Geba to Rimmon south of Jerusalem: and² it shall be lifted

14:2¹ plundered
2 remnant
14:4^a Ezek. 11:23; Acts 1:9-12
^b Joel 3:12
¹ split in two
14:5^a Is. 29:6; Amos 1:1
^b [Ps. 96:13]; Is. 66:15, 16; Matt. 24:30, 31; 25:31; Jude 14
^c Joel 3:11
1 LXX, Tg., Vg.
him

14:6¹ there will be no light
2 the lights will diminish
14:7^a Matt. 24:36
^b Is. 30:26
14:8^a Ezek. 47:1-12; Joel 3:18; [John 7:38; Rev. 22:1, 2]
¹ eastern, the Dead Sea
² western, the Mediterranean Sea

14:9^a [Jer. 23:5, 6; Rev. 11:15]
^b [Eph. 4:5, 6]; Deut. 6:4
¹ Lit. the LORD is one, Deut. 6:4
14:10¹ turned into
² Jerusalem

^a Jer. 30:18; Zech. 12:6
^b Neh. 3:1; Jer. 31:38
14:11^a Jer. 31:40
^b Jer. 23:6; Ezek. 34:25-28; Hos. 2:18
14:12¹ decay
2 sockets
14:13^a 1 Sam. 14:15, 20
^b Judg. 7:22; 2 Chr. 20:23; Ezek. 38:21
¹ panic
² seize
14:14^a Ezek. 39:10, 17
14:15^a Zech. 14:12
¹ donkey
² cattle
³ camps
⁴ so shall this plague be
14:16^a [Is. 2:2, 3; 60:6-9; 66:18-21; Mic. 4:1, 2]
^b Is. 27:13
^c Lev. 23:34-44; Neh. 8:14; Hos. 12:9; John 7:2
14:17^a Is. 60:12

up, and^a inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate,^b and from the tower of Hananeel unto the king's winepresses.

11 And men shall dwell in it, and there shall be^a no more utter destruction; ^bbut Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall¹ consume away while they stand upon their feet, and their eyes shall consume away in their² holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that^a a great¹ tumult from the LORD shall be among them; and they shall² lay hold every one on the hand of his neighbour, and^b his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; ^aand the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And^a so shall be the plague of the horse, of the mule, of the camel, and of the¹ ass, and of all the² beasts that shall be in these³ tents, ⁴as this plague.

All Believers Will Worship the Lord

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even^a go up from year to year to^b worship the King, the LORD of hosts, and to keep^c the feast of tabernacles.

17^a And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

14:4. Our Lord returned to heaven from the mount of Olives (cf. Acts 1:11, 12), and He will return precisely to the same location in the future.

14:4, 5. The violent topographical changes predicted here will afford a haven of escape for God's people. If the splitting of the mountain will be caused by an earthquake, it is interesting to note that a recent geological survey in the area has verified the presence of a prominent fault running east

to west through the southern section of the mount of Olives.

14:16-21. The feast of tabernacles is the joyous feast of ingathering, rest, and thanksgiving. Israel celebrated it when they returned from the Exile (cf. Neh. 8:14-18). The millennial reign of the Messiah is the realization of the Feast of Tabernacles. No other feast will be observed because the realities they foreshadowed will have been realized.

18 And if the family of ^aEgypt go not up, and come not, ^bthat ¹have no rain; there shall be the plague, wherewith the LORD will ²smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ¹punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, ^aHOLINESS

14:18 ^aIs. 19:21

^bDeut. 11:10

¹they shall have

²strike the nations

14:19 ¹Lit. sin

14:20 ^aEx.

28:36; 39:30; Is.

23:18; Jer. 2:3

^bEzek. 46:20

14:21 ^aIs. 35:8;

Ezek. 44:9; Joel

3:17; Rev. 21:27;

22:15

^b[Eph. 2:19-22]

¹be engraved

holiness to the

LORD of hosts

²cook

UNTO THE LORD; and the ^bpots in the LORD's house shall be like the bowls before the altar.

Holiness to the Lord

21 Yea, every pot in Jerusalem and in Judah shall ¹be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and ²seethe therein: and in that day there shall be no more the ^aCanaanite ^bin the house of the LORD of hosts.

The Book of
MALACHI

Malachi has been called the Socrates of the prophets because he uses that style specialists in rhetoric call *dialectic*, “investigation through discussion and reasoning.” The dialectic form used in the prophecy became a popular teaching style in later Judaism. The prophecy is a testimony to the graciousness of God in condescending to answer man’s foolish and childish statements.

Historical Setting. Malachi is later than Haggai and Zechariah. In those books the rebuilding of the temple is the central concern. We know from 1:7 and 3:10 that not only had the temple been finished in Malachi’s day, but it had been in use for some time, and sin was corrupting the worship that took place in it. Further, the Book of Malachi must have been written after Nehemiah’s first arrival in Jerusalem in the thirty-second year of Artaxerxes Longimanus, in 444 B.C., probably after the walls had been rebuilt around the city, for Malachi addresses the same sins noted in Nehemiah: the divorcing of Jewish wives and marrying heathen women (cf. 2:11 with Neh. 13:23–31) and the failure of the people to bring their gifts to the temple (cf. 3:8–10 with Neh. 13:10–14). Nehemiah was recalled to the Persian court in 433 B.C., and another governor, who seems to have been a Persian governor, was placed over Palestine (cf. Neh. 13:6). Most likely, Malachi was written just before Nehemiah’s second return to Jerusalem or during his presence there. Malachi ministered in support of Nehemiah’s ministry, just as Haggai and Zechariah had ministered in support of Ezra and

Zerubbabel nearly a hundred years earlier. The prophecy was probably written sometime between 433 and 425 B.C.

After Malachi, the prophetic voice was silent for some four hundred years. This fact makes it necessary for even the most destructive critic to admit that the hundreds of prophecies concerning the coming of our Lord are what they claim to be—prophecy—and not the deceitful writing of history in poetical form.

Authorship. The name *Malachi* means “My Messenger.” Nothing is known of the personal life of the prophet. This has given rise to a number of theories concerning him. Because the Hebrew language, like Greek, has only one word that can mean either messenger or angel, some of the church fathers suggested that Malachi was really an angel incarnate. Other scholars have taken Malachi to be a pseudonym for Ezra, Nehemiah, or Zerubbabel; still others have considered *Malachi* to be merely a general term for an anonymous prophet, and not a personal name at all. But there is no historical basis for any of these suggestions, nor are there any precedents for them in the rest of canonical literature. Some have supposed that since the priesthood occupies such a prominent place in the book that Malachi must have been a priest. The simplest and best view is to consider Malachi as the name of the last prophet in Israel. The fact that nothing is known of his personal lineage or history is not uncommon among the prophets. Once again, the message to be conveyed is much more important than the messenger. The messenger is obviously adequate for the task committed to him.

The probable place from which the prophecy originated was Jerusalem at a location near the temple. This is even more likely if Malachi was a priest.

The purpose of Malachi is to deliver

stern rebukes to the people and priests, to call them to repentance, and to promise future blessing. His theme is God's love for Israel in spite of the sins of the priests and people.

OUTLINE OF MALACHI

I. Introduction to the prophecy	1:1	A. The effects of his coming on Levi (the priesthood)	3:2, 3
II. God's first dispute with the people	1:2-5	B. The effects of his coming on Judah and Jerusalem	3:4
III. God's dispute with the priests	1:6-2:9	C. The effects of his coming on God	3:5, 6
A. His causes against the priests	1:6-14		
B. His commandment to the priests	2:1-9		
IV. God's second dispute with the people	2:10-17	VI. God's third dispute with the people	3:7-15
A. The prophet's question	2:10	A. Concerning keeping the statutes of the Lord	3:7-12
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		D. The promise to send Elijah	4:5, 6

God's Great Love for Israel

1 The ¹burden of the word of the LORD to Israel ²by Malachi.

2 "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet ^bI loved Jacob,

3 And I hated Esau, and ^alaid his mountains and his heritage waste for the ¹dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They ¹shall build, but I will ^athrow down; and

1:1 ¹ oracle or prophecy
² Lit. by the hand of
1:2 ^a Deut. 4:37; 7:8; 23:5; Is. 41:8, 9; [Jer. 31:3]; John 15:12
^b Rom. 9:13
1:3 ^a Jer. 49:18; Ezek. 35:9, 15
¹ Jackals
1:4 ^a Jer. 49:16-18
¹ may
² territory
1:5 ^a Ps. 35:27; Mic. 5:4
¹ beyond
1:6 ^a [Ex. 20:12]; Prov. 30:11, 17; [Matt. 15:4-8; Eph. 6:2, 3]
^b [Is. 63:16; 64:8]; Jer. 31:9; Luke 6:46
^c Mal. 2:14
¹ reverence

they shall call them, The ²border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, "The LORD will be magnified ¹from the border of Israel.

The Priests Dishonour the Lord

6 A son ^ahonoureth his father, and a servant his master: ^bif then I be a father, where is mine honour? and if I be a master, where is my ¹fear? saith the LORD of hosts unto you, O priests, that despise my name. "And ye say, Wherein have we despised thy name?"

1:1. For **burden** (Heb. *masa'*, "burden," "load," or "thing lifted up"): See the note on Habakkuk 1:1-4.

1:2-5. Yet I loved Jacob, And I hated Esau has caused concern to many. This expression involves the use of a Hebrew idiom. If a father had two sons and made one heir, he was said to love the one he

had made his heir and to hate the other whom he had not made an heir. The love and hate spoken of here are not related to the emotions; they are related to the will of God. The words challenge Israel to recognize the responsibilities inherent in its privileged position.

7 Ye offer ^apolluted¹ bread upon mine altar; and ye say, Wherein have we ²polluted thee? In that ye say, ^bThe table of the LORD is ³contemptible.

8 And ^aif¹ ye offer the blind for sacrifice, *is it* not evil? and ¹if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or ^baccept² thy person? saith the LORD of hosts.

9 And now, I pray you, ¹beseech God that he will be gracious unto us: ^athis hath been by your ²means: will he ³regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? ^aneither do ye kindle *fire* on mine altar ¹for nought. I have no pleasure in you, saith the LORD of hosts, ^bneither will I accept an offering at your hand.

11 For ^afrom the rising of the sun even unto the going down of the same my name *shall be great* ^bamong the Gentiles; ^cand in every place ^din-cense *shall be* offered unto my name, and a pure offering: ^efor my name *shall be great* among the ¹heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, ^aThe table of the ¹LORD is ²polluted; and the fruit thereof, *even* ³his meat, *is* contemptible.

13 Ye said also, Behold, what a ^aweariness *is it!* and ye have ¹snuffed at it, saith the LORD of hosts; and ye brought *that which was* ²torn, and the lame, and the sick; thus ye brought an offering: ^bshould I accept this of your hand? saith the LORD.

14 But cursed *be* ^athe deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a ^bcorrupt¹ thing; for ^cI *am* a great King, saith the LORD of hosts, and my name *is* ²dreadful among the ³heathen.

The Punishment of the Priests

2 And now, O ye ^apriests, this commandment *is* for you.

2 ^aIf ye will not hear, and if ye will

1:7 ^aDeut. 15:21
^bEzek. 41:22

¹ defiled food
² defiled

³ to be despised
1:8 ^aLev. 22:22;
Deut. 15:19-23
^b [Job 42:8]

¹ when
² accept you favourably, lit. lift up your face

1:9 ^aHos. 13:9
¹ entreat God's favour

² Lit. hands
³ accept you favourably, lit. lift up your face

1:10 ^a 1 Cor. 9:13
^b Is. 1:11

¹ Lit. in vain

1:11 ^a Is. 59:19

^b Is. 60:3, 5

^c 1 Tim. 2:8

^d Rev. 8:3

^e Is. 66:18, 19

¹ nations

1:12 ^a Mal. 1:7

¹ MT Lord

² defiled

³ its food

1:13 ^a Is. 43:22

^b Lev. 22:20

¹ sneered

² stolen

1:14 ^a Mal. 1:8

^b Lev. 22:18-20

^c Ps. 47:2

¹ blemished

² to be feared

³ nations

2:1 ^a Mal. 1:6

2:2 ^a [Lev. 26:14, 15; Deut. 28:15]

^b Mal. 3:9

¹ take

2:3 ^a Ex. 29:14

^b 1 Kin. 14:10

¹ rebuke your descendants

² refuse

³ Lit. to it

2:4 ¹ continue

2:5 ^a Num. 25:12; Ezek. 34:25

^b Deut. 33:9

¹ that he might fear me

² reverent

2:6 ^a Deut. 33:10

^b Jer. 23:22;

[James 5:20]

¹ True instruction

² injustice

2:7 ^a Num. 27:21; Deut. 17:8-11; Jer. 18:18

^b [Gal. 4:14]

2:8 ^a Jer. 18:15

^b Num. 25:12;

13; Neh. 13:29;

Ezek. 44:10

2:9 ^a 1 Sam. 2:30

^b Deut. 1:17;

Mic. 3:11;

1 Tim. 5:21

¹ shown partiality

not ¹lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them ^balready, because ye do not lay *it* to heart.

3 Behold, I will ¹corrupt your seed, and spread ^adung² up on your faces, *even* the dung of your solemn feasts; and *one* shall ^btake you away ³with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might ¹be with Levi, saith the LORD of hosts.

5 ^aMy covenant was with him of life and peace; and I gave them to him ^bfor¹ the fear wherewith he feared me, and was ²afraid before my name.

6 ^aThe¹ law of truth was in his mouth, and ²iniquity was not found in his lips: he walked with me in peace and equity, and did ^bturn many away from iniquity.

7 ^aFor the priest's lips should keep knowledge, and they should seek the law at his mouth: ^bfor he *is* the messenger of the LORD of hosts.

The Corruption of the Priests

8 But ye are departed out of the way; ye ^ahave caused many to stumble at the law; ^bye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore ^ahave I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been ^bpartial¹ in the law.

Judah's Treacherous Dealings

10 ^aHave we not all one father? ^bhath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is com-

2:10 ^a Jer. 31:9; 1 Cor. 8:6; [Eph. 4:6] ^b Job 31:15

2:4-7. The **covenant** referred to in this context is the "covenant of an everlasting priesthood" (cf. Num. 25:10-13), given to Phinehas, and to the covenant made with Levi and his descendants, because of their faithfulness to God in the midst of general

infidelity (cf. Ex. 32:25-29; Deut. 33:8-11). Therefore, it represents a call to a genuine priesthood.

2:10. The reference here is not to God's universal Fatherhood of all humanity, but to His unique relation to Israel.

mitted in Israel and in Jerusalem; for Judah hath ^aprofaned the ¹holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ¹the master and the scholar, out of the ²tabernacles of Jacob, ^aand him that offereth an offering unto the LORD of hosts.

13 And this ¹have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, ²insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and ^athe wife of thy youth, against whom thou hast dealt treacherously: ^byet *is* she thy companion, and the wife of thy covenant.

15 And ^adid not he make one? ¹Yet had he the residue of the spirit. And wherefore one? That he might seek ^ba godly ²seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For ^athe LORD, the God of Israel, saith that he hateth ¹putting away: for ²one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ^aYe have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, ^bEvery one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of ¹judgment?

2:11 ^a Ezra 9:1, 2; Neh. 13:23
¹ holy institution
 2:12 ^a Neh. 13:29
¹ MT *being awake and answering*
² tents
 2:13 ¹ *is the second thing you do*
² Or *because*
 2:14 ^a Prov. 5:18; Jer. 9:2; Mal. 3:5
^b Prov. 2:17
 2:15 ^a Gen. 2:24; Matt. 19:4, 5
^b Ezra 9:2; [1 Cor. 7:14]
¹ *Having a remnant*
² *offspring*
 2:16 ^a Deut. 24:1; [Matt. 5:31; 19:6-8]
¹ *divorce*
² *it covers one's garment with violence*
 2:17 ^a Is. 43:22, 24
^b Is. 5:20; Zeph. 1:12
¹ *justice*

3:1 ^a Matt. 11:10; Mark 1:2; Luke 1:76; 7:27; John 1:23; 2:14, 15
^b [Is. 40:3]
^c Is. 63:9
^d Hab. 2:7
 3:2 ^a Jer. 10:10; Joel 2:11; Nah. 1:6; [Mal. 4:1]
^b Is. 33:14; Ezek. 22:14; Rev. 6:17
^c Is. 4:4; Zech. 13:9; [Matt. 3:10-12; 1 Cor. 3:13-15]
¹ *launders' soap*
 3:3 ^a Is. 1:25; Dan. 12:10; Zech. 13:9
^b [1 Pet. 2:5]
¹ *refine*
 3:4 ^a Mal. 1:11
¹ *pleasing*
 3:5 ^a Lev. 19:12; [James 5:12]
^b Lev. 19:13; James 5:4
^c Ex. 22:22
¹ *exploit the wage earner*
² *turn away the alien*
³ *because they do not fear me*

The Messenger of the Covenant

3 Behold, ^aI will send my messenger, and he shall ^bprepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, ^ceven the messenger of the covenant, whom ye delight in: behold, ^dhe shall come, saith the LORD of hosts.

2 But who may abide ^athe day of his coming? and ^bwho shall stand when he appeareth? for ^che is like a refiner's fire, and like ¹fullers' soap:

3 And ^ahe shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and ¹purge them as gold and silver, that they may ^boffer unto the LORD an offering in righteousness.

4 Then ^ashall the offering of Judah and Jerusalem be ¹pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, ^aand against false swearers, and against those that ^boppress ¹the hireling in *his* wages, the ^cwidow, and the fatherless, and that ²turn aside the stranger *from his right*, ³and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, ^aI change not; ^btherefore ye sons of Jacob are not consumed.

Robbing God of His Offerings

7 Even from the days of ^ayour fathers ye are gone away from mine ordinances, and have not kept *them*. ^bReturn unto me, and I will return unto you, saith the LORD of hosts. ^cBut ye said, ¹Wherein shall we return?

3:6 ^a [Num. 23:19; Rom. 11:29; James 1:17] ^b [Lam. 3:22]
 3:7 ^a Acts 7:51 ^b Zech. 1:3 ^c Mal. 1:6 ¹ *In what way*

2:11-14. Married the daughter of a strange god:

The problem of intermarriage with the heathen was further complicated by some of the men in Israel divorcing their Hebrew wives to marry heathen women. Therefore, both intermarriage and divorce are condemned.

3:1. **My messenger** plays on the name of the prophet. It does not refer to a heavenly messenger. Neither does it refer to a spiritual being nor to the Angel of the Lord, but to an earthly messenger of the Lord, the same one called Elijah in 4:5, 6. This clause

is quoted a number of times in the New Testament (cf. Matt. 3:3; 11:10; Mark 1:2, 3; Luke 1:76; 3:4; 7:26, 27; John 1:23) and is uniformly applied to John the Baptist, the only prophet besides Jesus who was the subject of prophecy.

3:7-12. These Israelites have done what no man should presume to attempt, namely, to defraud God **in tithes and offerings**. The payment of tithes and heave offerings was a recognition of their subjection to God and that He owned them and all that they had. To withhold the tithe is to renounce the sovereign

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? ^aIn tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

10 ^aBring ye all the tithes into the ^bstorehouse, that there may be ¹meat in mine house, and ²prove me now herewith, saith the LORD of hosts, if I will not open you the ^cwindows of heaven, and ^dpour you out a blessing, that *there shall not be room enough to receive it*.

11 And I will rebuke ^athe devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine ¹cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be ^aa ¹delight-some land, saith the LORD of hosts.

13 ^aYour words have been ¹stout against me, saith the LORD. Yet ye say, What have we spoken so *much* against thee?

14 ^aYe have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked ¹mournfully before the LORD of hosts?

3:8 ^aNeh. 13:10-12
3:10 ^aProv. 3:9, 10
^b1 Chr. 26:20
^cGen. 7:11
^d2 Chr. 31:10
¹food
²test
3:11 ^aAmos 4:9
¹fail to bear fruit for you in the field
3:12 ^aDan. 8:9
¹delightful
3:13 ^aMal. 2:17
¹harsh
3:14 ^aJob 21:14
¹as mourners

3:15 ^aPs. 73:12
^bPs. 95:9
¹blessed
²raised up
³go free
3:16 ^aPs. 66:16
^bHeb. 3:13
^cPs. 56:8
¹meditated
3:17 ^aEx. 19:5; Deut. 7:6; Is. 43:21; [1 Pet. 2:9]
^bIs. 62:3
^cPs. 103:13
¹Lit. special treasure
3:18 ^a[Ps. 58:11]
4:1 ^aPs. 21:9; [Nah. 1:5, 6; Mal. 3:2, 3; 2 Pet. 3:7]
^bMal. 3:18
^cIs. 5:24; Obad. 18
^dAmos 2:9
4:2 ^aMal. 3:16
^bMatt. 4:16;
Luke 1:78; Acts 10:43; 2 Cor. 4:6; Eph. 5:14

15 And now ^awe call the proud ¹happy; yea, they that work wickedness are ²set up; yea, *they that* ^btempt God ³are even delivered.

16 Then they ^athat feared the LORD ^bspake often one to another: and the LORD hearkened, and heard *it*, and ^ca book of remembrance was written before him for them that feared the LORD, and that ¹thought upon his name.

17 And ^athey shall be mine, saith the LORD of hosts, in that day when I make up my ^bjewels;¹ and ^cI will spare them, as a man spareth his own son that serveth him.

18 ^aThen shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

The Destruction of the Wicked

4 For, behold, ^athe day cometh, that shall burn as an oven; and all ^bthe proud, yea, and all that do wickedly, shall be ^cstubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall ^dleave them neither root nor branch.

2 But unto you that ^afear my name shall the ^bSun of righteousness arise with healing in his wings; and ye

authority of God and to be guilty of the same sin as Lucifer in the beginning. **Pour you out a blessing:** The blessings come not because God received His due portion, but because in giving the tithe believers put themselves in the place of proper obedience and subjection to God. Tithing was clearly commanded in the Old Testament and served as the minimum standard for giving in the New Testament. See Matthew 6:1-4 in the Sermon on the Mount, where true spirituality exceeds the outward demands of the Law.

4:1-6. The coming day is the day of the LORD (or the Great Tribulation), which is in view as the birth pangs for the millennial kingdom. **Sun of righteous-**

ness is a figurative representation of the Messiah. **Moses** represents the law and **Elijah** represents the prophets. Both of them appeared at the transfiguration of Christ (Matt. 17:3). The Old Testament ends with the promise of the coming of Elijah, which the New Testament identifies as John the Baptist (Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23). John's own disclaimer (John 1:21) was simply a denial that he was literally Elijah. Jesus, on the other hand, clearly stated that John the Baptist came "in the spirit and power of Elijah" (Matt. 11:14; 17:10-13; Mark 9:11-13). Malachi's promise is quoted by the angel in Luke 1:17 as referring to the ministry of John the Baptist as the fore-



TITHING

3:10. Tithing is the practice of giving 10 percent of one's income to the Lord. It is called "storehouse tithing" by some who require that the tithe be given the Lord through the local church.

Illustration: While some Christians disagree, the principle of "God's place" for worship is the basis for storehouse tithing (Deut. 12). The temple in the Old Testament (1) was the central place characterized by God's presence; (2) possessed the symbols of redemption; and (3) was where the man of God served. In the New Testament, these three attributes characterize the local church. Hence, the principle of storehouse tithing continues into the church age. **Application:** Some people withhold their tithe from their local church because they disagree with its expenditure of funds. These Christians should join another church where they can wholeheartedly make their contributions in good conscience. Because our actual tithe belongs to the local church, giving to parachurch organizations should be in addition to the tithe. (First Reference, Gen. 14:20; Primary Reference, Mal. 3:10; cf. Matt. 22:21.)

shall go forth, and ¹grow up as calves of the stall.

3 ^aAnd ye shall ¹tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Remember the Law of Moses

4 Remember ye the ^alaw of Moses my servant, which I commanded

4:2 ¹grow fat like stall-fed calves

4:3 ^aMic. 7:10

¹trample

4:4 ^aEx. 20:3

^bDeut. 4:10

4:5 ^a[Matt.

11:14; 17:10–13;

Mark 9:11–13;

Luke 1:17]; John

1:21

^bJoel 2:31

4:6 ^aZech. 14:12

^bZech. 5:3

¹strike

unto him in Horeb for all Israel, *with* ^bthe statutes and judgments.

5 Behold, I will send you ^aElijah the prophet ^bbefore the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and ^asmite¹ the earth with ^ba curse.

runner of the Messiah. Therefore, the Old Testament ends in anticipation of the coming of the Messiah and His prophetic forerunner, John the Baptist, who appears in the likeness of Elijah. The Old Testament begins with creation (Gen. 1–2) and ends with the threat of a divine **curse** (Mal. 4:6) which is removed

by the atoning death of Jesus Christ who came to redeem fallen humans and restore the creation to its intended purpose in His millennial kingdom. Thus, the Old Testament remains incomplete—awaiting the arrival of the Promised One.

BETWEEN *the* TESTAMENTS

The four hundred years between the prophecy of Malachi and the advent of Christ are frequently described as “silent,” but they were in fact crowded with activity. Although no inspired prophet arose in Israel during those centuries, and the Old Testament was regarded as complete, events took place which gave to later Judaism its distinctive ideology and providentially prepared the way for the coming of Christ and the proclamation of His gospel.

The Persian Period

The Jews fared well under Persian rule. Cyrus had given them permission to return to Jerusalem and rebuild their temple and, although they met opposition from the inhabitants of Palestine, it was dedicated during the reign of Darius the Great. Ezra, the scribe, and Nehemiah, the layman, sought to strengthen the Palestinian Jewish community and encourage their loyalty to the Law of God. For about a century-and-a-half after Nehemiah's time, the Persian Empire exercised control over Judea, and the Jews were permitted to observe their religious ordinances without interference. Judea was ruled by high priests who were responsible to the Persian government, a fact which insured the Jews a large measure of autonomy. At the same time, however, it made a political office of the priesthood and sowed the seeds of future trouble. Contests for the office of high priest were marked by jealousy, intrigue, and even murder. **Johanan, son of Joiada** (Neh. 12:22), is reported to have slain his brother, Joshua, within the temple precincts.

Johanan was succeeded as high priest by his brother, **Jaddua**, whose brother Manasseh, according to Josephus, married the daughter of **Sanballat, governor of Samaria**. It was at this time that a Samaritan temple was built on Mount Gerizim which, rather than Zion, was regarded as sacred by the Samaritan community. The sanctuary on Mount Gerizim was destroyed by the Hasmonean ruler John Hyrcanus (134-104 B.C.), but the mount itself continues to this day to be regarded as sacred by the Samaritans. The woman of Samaria wished to dispute with Jesus concerning the merits of the rival holy places, but the Savior chose to emphasize the spiritual attitude of the worshiper rather than the place of worship (cf.

John 4:20). The Sanballat of Josephus cannot have been the same individual as the man of the same name mentioned by Nehemiah (4:1). Josephus does, however, appear to reflect a valid tradition, for a temple seems to have been built on Mount Gerizim about this time. (In 1969 the Samaritans numbered fewer than three hundred.)

Persia's failure to conquer Greece encouraged subject peoples to seek their independence. Egypt was constantly attempting to throw off the Persian yoke, and Judea, geographically between the two powers, could not escape involvement. During the reign of **Artaxerxes III (Ochus)**, many Jews were implicated in a revolt against Persia. When it failed, the Persians deported them to Babylonia and the southern shores of the Caspian Sea.

Jews had long been in Egypt. Following the murder of Gedaliah, the prophet Jeremiah was forced to join a group of refugees who sought asylum at Tahpanhes in the eastern Delta (Jer. 43:4-13), and other Judeans doubtless found their way to Egypt to avoid capture by **Nebuchadnezzar**. Migration continued during the Persian period, and by the fifth century before Christ a Jewish colony of mercenary soldiers was located at **Elephantine Island**, near modern Aswan, at the First Cataract of the Nile. Contrary to the Mosaic Law, these colonists built a temple for themselves, and they combined their devotion to the God of their fathers with pagan elements. **The Elephantine Jews** had correspondence with the Samaritans as well as the Judeans.

Alexander the Great

Persia never succeeded in subduing the Greeks, but an heir of Greek culture, **Alexander of Macedon**, eventually brought to an end the Persian Empire. Alexander was not simply a power-mad despot. A pupil of the philosopher Aristotle, he was thoroughly convinced that Greek culture was the one force that could unify the world. In 333 B.C. he passed from Macedonia into Asia Minor and defeated the Persian armies stationed there. Then he moved southward through Syria and Palestine to Egypt. Tyre and Gaza each offered stubborn resistance, but delays did not discourage Alexander; they simply strengthened his determination to win. There was no need for

a campaign against the Jews, and legend makes Alexander a friend of the Jewish people. Jaddua, the high priest, is said to have come out to meet Alexander, telling him of Daniel's prophecy that the Greek army would be victorious (Dan. 8). Although historians do not take the story seriously, it does illustrate the friendly feelings between the Jews and the Macedonian conqueror. Alexander permitted the Jews to observe their laws, granted them exemption from tribute during sabbatical years, and, when he built **Alexandria** in Egypt (331 B.C.), he encouraged Jews to settle there and gave them privileges comparable to those of his Greek subjects.

Alexander was welcomed into Egypt as a deliverer from Persian oppression. His victorious armies retraced their steps through Palestine and Syria, then moved eastward. The cities of Babylonia and Persia fell to Alexander, and he pressed on as far as the Punjab region of India. Although mighty in battle, it was **Hellenistic culture** rather than Macedonian rule that was Alexander's legacy to the Middle East. He determined to found a new city in each country of his empire, which would serve as a model for the reordering of the life of the country as a whole along Greek lines. Materially speaking, this meant the erection of fine public buildings, a gymnasium for games, an open-air theater, and whatever would approximate the life of a Greek city-state. Individuals were encouraged to take Greek names, adopt Greek dress and language—in short, to become Hellenized.

The material aspects of **Hellenism** must have seemed attractive for large segments of the population. Trade and commerce brought wealth to the new merchant class. Libraries and schools were welcomed by the scholar. Better housing and better food brought about a rise in the standard of living. Many in Israel, as elsewhere, were glad to accept this veneer of Greek culture. If idolatry had been the stumbling block to Israel in the preexilic period, Hellenism was the great postexilic temptation. A third-century B.C. writer observed, "In recent times, under the foreign rule of the Persians, and then of the Macedonians, by whom the Persian Empire was overthrown, intermingling with other races has led to many of the traditional Jewish ordinances losing their hold." Many Jews took Greek names, accepted a school of Greek philosophy, and tried to combine the wisdom of Greece with the faith of their fathers. Others resisted Hellenism and became more and more engrossed in the study of their Law.

At the age of 33 Alexander died in Babylon. For a number of years the future of the Near East was uncertain, but the generals succeeded in dividing the Empire among themselves and the tide of Hellenism increased. While the Ptolemies of Egypt and the Seleucids of Syria fought among

themselves for land and power, they were in complete agreement concerning their social and cultural mission. The historian W. W. Tarn says that Alexander "so changed the world [that] nothing after him could be as it was before."

The Ptolemies

Following the death of Alexander, Judea was first subject to Antigonos, one of his generals, but it quickly fell to another general, **Ptolemy I, surnamed Soter, "Deliverer,"** who seized Jerusalem on a Sabbath day in 320 B.C. Ptolemy, whose kingdom centered in Egypt, dealt kindly with the Jews. Many of them settled in Alexandria, which continued to be an important center of Jewish thought for many centuries. Under **Ptolemy II (Philadelphus)** the Alexandrian Jews translated their Old Testament into Greek. This translation was later known as the Septuagint from the legend of 70 (more correctly 72, 6 from each of the 12 tribes) who were sent from Judea to produce the Greek translation of the Hebrew Scriptures.

The Jews in Palestine enjoyed a period of prosperity during Ptolemaic times. Tribute tax was paid to the government in Egypt, but local affairs were administered by high priests who had been responsible for governing their people since Persian times. The greatest figure among the Jews of the Ptolemaic period was **Simon the Just**, the high priest who is the subject of highest praise in the apocryphal book of Ecclesiasticus, which calls him, "Great among his brethren and the glory of his people." He is credited with rebuilding the walls of Jerusalem, which had been demolished by Ptolemy I, and is said to have repaired the temple and directed the excavation of a great reservoir to provide fresh water for Jerusalem in times of drought and siege. In addition to his reputation as high priest, Simon is also regarded as one of the great teachers of ancient Judaism. His favorite maxim was, "The world rests on three things, on the Law, on Divine Service, and on Charity" (*Pirke Aboth*, i. 2). The identity of Simon the Just poses a historical problem. A high priest known as Simon I lived during the middle of the third century, and Simon II lived about 200 B.C. One of these is doubtless the Simon the Just of Jewish tradition and legend.

During Ptolemaic times the priestly families of **Onias** and **Tobias** became bitter rivals. The house of Tobias was pro-Egyptian and represented the wealthy class of Jerusalem society. It may have been related to **Tobiah the Ammonite** (Neh. 2:10; 4:3, 7; 6:1-19), who gave so much trouble to Nehemiah. A papyrus from the time of Ptolemy II speaks of a Jew named Tobias, who was a cavalry commander in the Ptolemaic army stationed at Ammanitis, east of the Jordan. Archaeologists have discovered a mausoleum with the name "Tobiah" from the third century B.C. at Araq el-Emir in central Jordan. The Tobiahs are thought

to have been tax collectors, occupying the same function as the New Testament tax gatherers.

Josephus states that Onias II refused to pay Ptolemy IV 20 talents of silver, which was evidently the tribute tax demanded of the high priests. By refusing payment, Onias seems to have renounced allegiance to Ptolemy. Joseph, a member of the house of Tobias, then succeeded in having himself appointed tax collector for the whole of Palestine. The tax collector had to go to Alexandria each year to bid for the renewal of the license to gather taxes. Joseph held this influential post for 20 years, under the Ptolemies and, after the victory of Antiochus III, under the Seleucids.

The Seleucids

The Syrian rulers are termed Seleucids because their kingdom, one of the successor states to Alexander's empire, was founded by **Seleucus I (Nicator)**. Most of the early rulers bore the names of Seleucus or Antiochus, and they ruled from Antioch on the Orontes River. The energetic ruler Antiochus III, surnamed "the Great," waged a series of battles with Egypt until, in 199 B.C., he wrested Palestine from the Ptolemies after the Battle of Panion, near the sources of the Jordan River. This marked the beginning of a new era of Jewish history for, while the Ptolemies had been tolerant of Jewish institutions, the Seleucids determined to enforce Hellenism on the Jews.

The crisis came during the reign of **Antiochus IV, surnamed Epiphanes**, who found allies in the Hellenistic party in Judea. In the early days of the reign of Antiochus IV, Jerusalem was ruled by the high priest, Onias III, a descendant of Simon the Just and a strictly orthodox Jew. The Jews who looked with favor on Greek culture opposed Onias and espoused the cause of his brother, Jason. By promising large tribute to Antiochus, Jason succeeded in having himself appointed high priest. Although Antiochus looked upon the high priesthood as a political office which he had a right to fill as he pleased, pious Jews thought of the priesthood as divine in origin and considered its sale to the highest bidder a sin against God.

Jason encouraged the Hellenists who had sought his election. A gymnasium was built in Jerusalem, Greek names became commonplace, and Hebrew orthodoxy was considered obscure and obsolete. Yet, Jason argued with his close companion and fellow-Hellenist, **Menelaus**, of the tribe of Benjamin, who offered higher tribute to Antiochus than that paid by Jason, and had himself installed as high priest.

The orthodox Jews, who had been scandalized when Jason was named high priest, were more deeply disturbed when Menelaus, a Benjamite with no claim to priestly office, was installed. Jason raised an army to back his claim to the high priesthood, and Menelaus courted the favor of Antiochus. The Syrians, who were campaigning

against Egypt, felt it essential to maintain effective control of Palestine. Antiochus staged a sneak attack on Jerusalem one Sabbath day (when the orthodox would not fight), and slaughtered a large number of the enemies of Menelaus. The city walls were destroyed, and a new fortress, the Akra, was built on the site of the citadel.

Antiochus was determined to remove all traces of orthodox Jewish faith. Israel's God was identified with Jupiter, and a bearded image of the pagan deity (perhaps in the likeness of Antiochus) was erected on the temple altar, where swine were offered in sacrifice. Jews were forbidden, under penalty of death, to practice circumcision, Sabbath observance, or the celebration of the Feasts of the Jewish calendar. Copies of the Scriptures were ordered destroyed. The laws were enforced with the utmost cruelty. An aged scribe named Eleazar was flogged to death because he would not eat swine's flesh.

By force of arms, Menelaus continued as high priest and the Hellenizing party gained a victory. Yet, the Hellenizers had gone too far, and their zeal to annihilate the old order proved their own undoing. The orthodox were willing to die for their faith, but not all were convinced that they should die passively.

The Maccabean Revolt

The oppressed Jews were not long in finding a champion. When the emissaries of Antiochus arrived at the village of Modin, about 15 miles west of Jerusalem, they expected the aged priest, **Mattathias**, to set a good example to his people by coming forward to offer a pagan sacrifice. When Mattathias refused, a timid Jew came forward to perform the sacrifice. The enraged priest approached the altar and killed both the apostate Jew and the emissary of Antiochus. With his five sons, Mattathias destroyed the heathen altar and then fled to the hills to avoid reprisal. Others of orthodox persuasion joined the family of Mattathias in waging guerrilla warfare on the Syrians and the Hellenistic Jews who supported them. The orthodox would not fight on the Sabbath day, with the result that they were at a distinct military disadvantage. On one Sabbath, a group of the orthodox was surrounded and murdered, for they would not defend themselves. Following this episode, Mattathias suggested the principle that fighting in self-defense was permissible on the Sabbath day.

Soon after the beginning of the revolt, Mattathias died. He had urged his followers to choose as military leader his third son, **Judas (Hebrew Judah), known as "the Maccabee,"** a word usually interpreted to mean "the hammer." The choice was a good one, for more and more Jews rallied to the cause. The Maccabees, as the followers of Judas were called, were able to hold their own against a series of Syrian armies thrown against them. By a surprise night attack, Judas annihilated an army

of Syrians and Hellenistically minded Jews at Emmaus, and then marched toward Jerusalem with the booty he had seized. The Maccabees entered the city and took everything except the Akra. They entered the temple and removed all the signs of paganism which had been installed there. The altar dedicated to Jupiter was removed and a new altar erected to Israel's God. The statue of Jupiter was ground to dust. Beginning with the twenty-fifth of Kislev (December), they celebrated an eight-day Feast of Dedication, known as Hanukkah, the Festival of Lights. In this way they marked the end of the three-year period during which the temple had been desecrated.

Peace was short-lived. The Syrian general, **Lysias**, defeated the Maccabees in a battle near Jerusalem, and besieged the city. During the siege, however, Lysias learned of trouble at home and made an offer of peace to the Jews. The laws against the observance of Judaism would be repealed, and Syria would refrain from interference in the internal affairs of Judea. Menelaus was to be removed from office and the high priesthood given to a mild Hellenizer named **Alcimus**. Lysias promised that Judas and his followers would not be punished. However, the walls of Jerusalem would be destroyed.

A council comprising Maccabean army officers, respected scribes, and elders of the orthodox party was convened at Jerusalem to determine the action to be taken. Against the counsel of Judas, the peace terms were accepted. Alcimus became high priest; Menelaus was executed, and Judas left the city with a few followers. The fears of Judas proved correct, for Alcimus seized and executed many of the orthodox party. Loyal Jews again turned to Judas and civil war was renewed. Judas, with an ill-equipped army of eight hundred men, met a large Syrian army and died in battle. Thus, the first phase of the Maccabean struggle was ended.

Jonathan, a brother of Judas, fled across the Jordan with several hundred Maccabean soldiers. They were ill-equipped to wage battle, but the next victories were in the field of diplomacy. Two pretenders to the Syrian throne each sought help from the Jews. They saw in Jonathan the man best able to raise and lead a Jewish army. By playing a delaying action, Jonathan was able to support the winning candidate and at the same time make treaties with Sparta and Rome. Before the war was over, Jonathan was high priest, governor of Judea, and a member of the Syrian nobility. His brother, Simon, became governor of the Philistine coastal area. Jonathan was able to promote the internal prosperity of Judah, and when he died his brother, Simon, succeeded him as ruling high priest.

Simon was advanced in years when he came to the throne. His major victory was in the field of diplomacy, for by recognizing **Demetrius** as rightful king of Syria he secured for the Jews immunity

from taxation, which amounted to an acknowledgment of independence. Simon was able also to starve out the Syrian garrison at the Akra and to occupy the cities of Joppa and Beth-zur. In recognition of his wise rule, the leaders in Israel named Simon, "leader and high priest for ever, until there shall arise a faithful prophet." Simon was the last of the sons of Mattathias, and this act legitimized a new dynasty that is termed Hasmonean, presumably derived from an ancestor of the Maccabees named Asmoneus or, in Hebrew, Hashman. In 134 B.C., Simon and two of his sons were murdered by an ambitious son-in-law. A third son, **John Hyrcanus**, managed to escape and succeed his father as hereditary head of the Jewish state.

The Hasmoneans

The Syrians recognized the government of John Hyrcanus on condition that he consider himself subject to Syria and promise help in Syrian military campaigns. Certain coastal cities annexed by Jonathan and Simon were also to be relinquished. The efficient rule of Hyrcanus, however, quickly effected the re-conquest of these cities and the addition of **Idumea** (Old Testament Edom) to Judean territory. These conquests ensured the use of ancient trade routes by the merchant class, but they posed problems to the religiously oriented Jews. Hyrcanus compelled the Idumeans to become circumcised and accept the Jewish faith, a practice that later Judaism disavows. Hyrcanus also campaigned in Samaria, where he destroyed the temple on Mount Gerizim. The success of Jewish arms might be applauded by the nationalistic element in Judea, but the religious fervor of the earlier Maccabees was no longer evident.

Before John Hyrcanus died in 104 B.C., the borders of the state had been extended on every side. The Maccabean struggle was long past and new rivalries developed. The older Hellenists were discredited, but their ideas were perpetuated in the party of the Sadducees. The orthodox of Maccabean times became the Pharisees of pre-Christian Judaism and the New Testament. Hyrcanus was devout and law-abiding, but his children had little sympathy with traditional Hebrew thought. They numbered themselves among the aristocrats, and they came to look with disdain on the rigidly orthodox Pharisees. Ironically, these heirs of the Maccabees became thoroughly Hellenized.

The death of John Hyrcanus precipitated a dynastic struggle among his children. His eldest son, who preferred his Greek name **Aristobulus** to his Hebrew name, Judah, emerged as victor and threw three of his brothers into prison—two of whom are thought to have starved to death. Another brother was murdered in the palace. In his short reign of but one year, Aristobulus pushed the borders of Judea north to Mount Lebanon and took the title of king. His life was cut short,

however, by drink, disease, and the haunting fear of rebellion.

At the time of Aristobulus's death he had but one brother living, and he was in prison. Although his Hebrew name was Jonathan, history knows him by his Greek name **Alexander Janneus**. Under Janneus the policy of territorial expansion continued. The frontiers of Judea were extended along the Philistine coast toward the Egyptian frontier and in the Trans-Jordan region. The Jewish state approximated the territory controlled by Israel in the days of David and Solomon. It included the whole of Palestine and adjacent areas from the borders of Egypt to Lake Huleh, north of the Sea of Galilee. Perea in Trans-Jordan was subject to Janneus, as were the cities of the Coastal Plain except for Ashkelon.

The territories incorporated into the Hasmonean kingdom were, for the most part, quickly Judaized. The Idumeans came to exercise an important place in Jewish life, and **Galilee** became an important center of Judaism. The Samaritans, however, continued to resist assimilation and cities such as Apollonia and Scythopolis (Old Testament Beth-shean), with only a small Jewish element in their population, kept their non-Jewish character.

Partisan strife marred the reign of Alexander Janneus, who showed open contempt for the Pharisees, precipitating civil war. The Pharisees accepted aid from the Syrians in their conflict with Janneus, and for a time Jewish independence was in the balance. When the Pharisees felt that they had gained their point, they withdrew their alliance with Syria and hoped for a Jewish state that would be both free of foreign control and tolerant of their viewpoint. Janneus sought out the leaders of the rebellion and crucified 800 Pharisees. Tradition says that Janneus repented on his deathbed, instructing his wife, **Salome Alexandra**, to dismiss his Sadducean advisors and reign with the help of the Pharisees. The tradition may have no historical basis, but Alexandra did turn to the Pharisees for support.

Salome Alexandra had been married successively to Aristobulus and to Alexander Janneus. The widow of two Hasmonean rulers, she reigned in her own right for seven years. She was a woman of 70 when she came to the throne, dividing royal responsibilities between her two sons. **Hyrcanus**, the older son, became high priest, and his brother, **Aristobulus**, received the military command. Her brother, **Simeon ben Shetah**, was a leader among the Pharisees and this fact may have disposed her to seek peace between the opposing factions of Judaism.

Under Alexandra, the Pharisees had their opportunity to make a constructive contribution to Jewish life. In many areas, particularly education, they were eminently successful. Under the presi-

dency of Simeon ben Shetah, the Sanhedrin (the Jewish Council of State) decreed that every young man should be educated. A comprehensive system of elementary education was inaugurated so that the larger villages, towns, and cities of Judea would produce a literate, informed people. This education was centered in the Hebrew Scriptures.

The wounds of earlier strife were not healed during Alexandra's reign. Although the Pharisees were happy in their newfound recognition, the Sadducees were resentful of the fact that they had lost power. To compound the problem, the Pharisees sought to avenge the massacre of their leaders by Alexander Janneus. Sadducean blood was spilt and the makings of another civil war were in the air.

The Sadducees found in Aristobulus, the younger son of Janneus and Alexandra, the man they could support as Alexandra's successor. He was a soldier and appealed to the party that dreamed of imperial expansion and worldly power. Hyrcanus, the older brother and rightful heir, was acceptable to the Pharisees. With the death of Alexandra, the partisans of the two sons were ready for a showdown.

When his mother died, **Hyrcanus (II)**, who had been serving as high priest, succeeded to the throne, but his brother, **Aristobulus**, led an army of Sadducees against Jerusalem. Neither Hyrcanus nor the Pharisees were ready for war, and Hyrcanus surrendered his honors to Aristobulus (II), who became king and high priest. Hyrcanus and Aristobulus thereupon vowed eternal friendship, and Aristobulus's eldest son, Alexander, married Hyrcanus's only daughter, Alexandra. Peace between the brothers was short-lived. Hyrcanus had to flee and Antipater, governor of Idumea, espoused his cause. With civil war threatening, Pompey appeared with his Roman legions to ensure the peace of Judea and further the aims of Rome.

The Romans

When **Pompey** suspected Aristobulus of planning to rebel against Rome, he besieged Jerusalem. After three months, he breached the fortifications, entered the city, and reportedly murdered 12,000 Jews. Pompey and his officers entered the Holy of Holies in the temple, but he did not touch its costly furnishings and allowed temple worship to continue. Jerusalem, however, was made tributary to the Romans, and the last vestige of Jewish independence was removed. Judea was incorporated into the Roman province of Syria and it lost the coastal cities, the district of Samaria, and the non-Jewish cities east of the Jordan. **Hyrcanus** was named Ethnarch of Judea, including Galilee, Idumea, and Perea, and was confirmed again as high priest. A yearly tribute was due Rome. Aristobulus and a number of other captives were taken to Rome to grace Pompey's triumph. During the voyage, Aristobulus's son

Alexander escaped and attempted to organize a revolt against Hyrcanus. With the aid of the Romans, Hyrcanus was able to meet this challenge to his authority.

During the years of strife between **Aristobulus (II)** and **Hyrcanus (II)**, the Idumean governor **Antipater** (or **Antipas**) took a lively interest in the politics of Judea. Antipater was bitterly opposed to Aristobulus, partly through fear and partly because of his friendship with Hyrcanus. It appears that Hyrcanus relied much on Antipater, and that he was virtually the power behind the throne of Judea. The Jews resented the influence of Antipater almost as much as they smarted under Roman sovereignty. Although the Idumeans had been incorporated into the Jewish state by John Hyrcanus, they had never been assimilated and ancient rivalries were not forgotten.

In the crisis which followed the murder of **Julius Caesar**, Antipater and his sons showed loyalty to the new regime of **Cassius** by zealously collecting tribute taxes. **Herod**, a son of Antipater, was given the title Procurator of Judea with the promise that he would one day be named king. When **Anthony** defeated Brutus and Cassius at Philippi, Asia again fell into the hands of a new regime. Herod, however, quickly changed loyalties and bribed his way into favor with Anthony.

The eastern part of the once mighty Persian Empire was occupied by a people known as **Parthians**, who had never been subdued by Rome. In 41 B.C. they attacked Jerusalem and made **Antigonus**, son of Aristobulus II, both king and high priest. Herod, the son of Antipater, who had inherited the throne of Judea at the death of Hyrcanus, was forced to flee to Rome. There he won the favor of Anthony and was officially named "King of the Jews," although the title would have meaning only after the Parthians were driven out. Herod returned to Judea with Roman arms and triumphantly entered Jerusalem as king.

Herod's rule spanned the eventful years from 37 B.C. to 4 B.C. He is best known as the king who feared the birth of a rival "King of the Jews" and decreed the murder of infants in Bethlehem at the time of the birth of Jesus. While that act of Herod cannot be documented from secular records, his other atrocities are well known. He had 10 wives in all, and the **Emperor Augustus** is reported to have commented of his family life, "I'd rather be Herod's hog than his son." The hog was an unclean animal and would not be butchered, but Herod's wives and children were violently removed when they interfered with his plans or were suspected of disloyalty.

Although detested by his Jewish subjects, Herod did seek to win their favor. He built and rebuilt cities throughout the land: Samaria became Sebaste in honor of Augustus; Straton's Tower became Caesarea, with a harbor protected by a

moat and a wall with 10 towers. Fortresses, baths, parks, marketplaces, roads, and other luxuries of Hellenistic culture were part of his building program.

In the eighteenth year of his reign (20–19 B.C.), Herod began the work of rebuilding, on a grand scale, the Jewish temple in Jerusalem. The main edifice was built by priests in a year-and-a-half, but the work on the entire complex of courts and buildings was not completed until the procuratorship of **Albinus** (A.D. 62–64), less than a decade before it was totally destroyed by the armies of **Titus** (A.D. 70).

The Jewish Sects

The Pharisees, Sadducees, Herodians, and Zealots, who play so important a part in the gospel records, all have their origin during the two centuries before the birth of Christ. They represent different reactions to the continuing clash between Hellenism and Jewish religious life. While the Maccabean struggle had settled the political problem of the relationship between the Syrian Seleucids and Judea, it forced upon Judaism the necessity of determining its own relationship to the outside world.

The Pharisees

A party bearing the name of Pharisee is first mentioned during the reign of John Hyrcanus (134–104 B.C.), and it is evident that even then there was an antagonism between the "orthodox" Pharisee and the more open-minded Sadducee. The word **Pharisee** means "separated one," and the name probably meant, in the first instance, one who had separated himself from the corrupting influence of Hellenism in his zeal for the biblical Law. Josephus says that the Pharisees "appear more religious than others, and seem to interpret the laws more accurately."

Pharisees were punctilious in observing the laws regarding ceremonial purity. For this reason, they could not purchase items of food or drink from a "sinner" for fear of ceremonial defilement. Nor could a Pharisee eat in the house of a sinner, although he might entertain the sinner in his own home. Under such circumstances, the Pharisee would provide the sinner with clothes to wear, for the sinner's clothes might be ceremonially impure.

With a sincere desire to make the Law workable within the changing culture of the Greco-Roman world, the Pharisees developed systems of tradition which sought to apply the Law to a variety of circumstances. During the first century before Christ, two influential Pharisaic teachers gave their names to two schools of legal thought. **Hillel** was the more moderate of the two, ever considerate of the poor and willing to accept Roman rule as compatible with Jewish orthodoxy. **Shammai**, on the other hand, was more strict in his interpre-

tation and bitterly opposed to Rome. His viewpoint ultimately found expression in the sect of **Zealots**, whose resistance to the Romans brought on the destruction of Jerusalem in A.D. 70. **The Talmud** preserves the record of 316 controversies between the schools of Hillel and Shammai.

Tradition, in Pharisaic thought, began as a commentary on the Law, but it was ultimately raised to the level of Law itself. To justify this teaching, it was maintained that the “oral law” was given by God to Moses on Mount Sinai along with the “written law” or **Torah** (*Pirke Aboth*, 1.1). The ultimate in this development is reached when the **Mishna** states that oral law must be observed with greater stringency than the written law, because statutory law (that is, oral tradition) affects the life of the ordinary man more intimately than the more remote constitutional law (the written Torah) (*M. Sanhedrin*, 10.3).

In addition to the charge that Pharisaism involved little more than a concern for the minutia of the Law, the New Testament affirms that tradition had largely neglected the real intent of the Law (Matt. 15:3). As in many worthy movements, the early piety of those who had separated themselves from impurity at great cost was exchanged for an attitude of pride in the observance of legal precepts.

Men such as **Nicodemus**, **Joseph of Arimathea**, **Gamaliel**, and **Saul of Tarsus** represent some of the nobler souls from the Pharisaic tradition in the New Testament. To Saul, later Paul the apostle, the Pharisee represented the epitome of orthodoxy, “the most straitest sect of our religion” (Acts 26:5). Pharisaism began well, and its perversion is a constant reminder that self-complacency and spiritual pride are temptations to which the pious are particularly susceptible.

The Sadducees

Although Pharisees and Sadducees are frequently denounced together in the New Testament, they had little in common except their antagonism to Jesus. The Sadducees were the party of the **Jerusalem aristocracy** and the **high priesthood**. They had made their peace with the political rulers and had attained positions of wealth and influence. Temple administration and ritual were their specific responsibilities. The Sadducees held themselves aloof from the masses and were unpopular with them.

The Pharisaic attempts at applying the Law to new situations were rejected by the Sadducees, who restricted their concept of authority to the Torah, or Mosaic Law. They did not believe in resurrection, spirits, or angels (cf. Mark 12:18; Luke 20:27; Acts 23:8). Their faith was largely a series of negations with the result that they left no positive religious or political system.

While the Pharisees welcomed proselytes (Matt. 23:15), the Sadducean party was closed.

None but members of the high priestly and aristocratic families of Jerusalem could become members. With the destruction of the temple in A.D. 70, the Sadducean party came to an end. Modern Judaism traces its roots to the Pharisees.

The Essenes

Essenes and Pharisees both trace their roots to the orthodox leaders of Maccabean times, who stood their ground against Hellenism. Pharisees maintained a strict orthodoxy within the framework of historical Judaism. They maintained their separation from defilement, but not from the Jewish community itself. Even though the temple worship was conducted by Sadducees, the Pharisees esteemed it a basic part of their religious inheritance. While the Pharisee might hold himself aloof from “sinners,” he lived among them and coveted their esteem.

A more extreme reaction against the influences which tended to corrupt Jewish life was taken by a sect which the ancient writers Philo, Josephus, and Pliny call the Essenes. They seem to have lived for the most part in **monastic communities** such as the one which maintained headquarters at Qumran, near the northwest corner of the Dead Sea.

In seeking to explain Judaism to the Greek-speaking world, Josephus spoke of three “philosophies”—those of the Pharisees, Sadducees, and the Essenes. The term *Essene* seems to have had quite an elastic usage, including various groups of monastically minded Jews, who varied among themselves in certain of their practices. Pliny says that the Essenes avoided women and did not marry, but Josephus speaks of an order of marrying Essenes. The excavations at Qumran indicate that women were enrolled in the Qumran community.

Ancient writers speak favorably of the Essenes, who lived a life of rigor and simplicity. Members of the community studied Scripture and other religious books. Each Essene was required to perform manual labor in order to make the community self-supporting. Community of goods was practiced, and strict discipline was enforced by an overseer. Those groups which renounced marriage adopted boys at an early age in order to inculcate and perpetuate the ideals of Essenism. Slavery and war were repudiated.

The Essenes welcomed proselytes, but the novice was required to undergo a period of strict probation before he could become a full-fledged member. Numerically, the Essenes were never large. Philo says that there were 4,000 of them, and Pliny speaks of a community north of Engedi, corresponding to the Qumran area. That there were other settlements is clear, for we are told that all members of the sect were welcome in any of the Essene colonies.

Nothing certain is known of the early history of

the sect for, like all reform movements, it traces its origins back to remote times. Philo states that Moses instituted the order, and Josephus says that they existed “ever since the ancient times of the fathers.” It is certain that the Essene movement was at one time an extreme protest against the corruptions which were apparent in pre-Christian Judaism, and that ultimately many members withdrew from the Palestinian community life and sought spiritual purification in places such as the Qumran area.

Regarding themselves as the only true or pure **Israel**, the Essenes refused to cooperate with what they believed to be the corrupt religious observances at the Jerusalem temple. The carefully regulated life at the Essene center seems to have served as a substitute for the temple in the eyes of pious Essenes. The strictness of Essene discipline and the rigidity with which the Law was enforced are stressed by all who write about them. Josephus says that they were stricter than all Jews in abstaining from work on the Sabbath. A passage in the **Damascus Document** (which seems to be Essene in origin) says that it is unlawful to lift an animal from a pit on the Sabbath. Such a view was considered extreme, even by legalistic Pharisees (cf. Matt. 12:11).

The absence of Essenes from the main streams of Jewish life doubtless accounts for the fact that they are not mentioned in the New Testament or in the Jewish Talmud. Although the high morality of the Essenes is indeed commendable, the teaching and practice of Jesus were diametrically opposite to the legalism and asceticism of the Essene teaching. Although the Essenes considered that contact with a member of their own group of a lower order was ceremonially defiling, Jesus did not hesitate to eat and drink with “publicans and sinners” (Matt. 11:19; Luke 7:34). Although obedient to the Mosaic Law, Jesus had no sympathy with those who made of the Law a burden instead of a blessing. The Sabbath, according to Jesus, was made for man, and it is lawful to do good on the Sabbath day (Matt. 12:1–12; Mark 2:23–28; Luke 6:6–11; 14:1–6).

Jesus denounced abuses in the temple and prophesied its destruction, but He did not repudiate the temple services. He came to Jerusalem for the great Jewish feasts, and after His resurrection, disciples still made their way to the temple at the hour of prayer (cf. Acts 3). While asceticism and monasticism early gained a foothold in Christian thinking, Christianity in its earliest period was in no sense an ascetic movement. The ministry of Jesus was largely to the “common people,” who were rejected by both Pharisee and Essene. Jesus was not ashamed to associate with the people of His generation, so the self-righteous called Him a drunkard, a friend of publicans and sinners (Matt. 11:19).

Other Sects

The New Testament mentions **Herodians** (Mark 3:6; Matt. 22:16) and **Zealots** (Luke 6:15), groups of Jews at opposite ends of the political spectrum. The Herodians appear to have been Jews of influence and standing who were well disposed to the Herodian rule and, as a result, to the Romans who supported the Herods. The Zealots, on the other hand, were super patriots who determined to resist Rome at all costs. Their fanaticism brought on the war during which the army of Titus destroyed Jerusalem and its temple (A.D. 70).

Chronology

DATE B.C.

- 612** **Nineveh** destroyed by Medes and Babylonians
- 587** **Jerusalem** destroyed by Nebuchadnezzar
- 559** **Cyrus** inherits kingdom of Anshan; beginning of Persian Empire
- 539** **Babylon** falls to Cyrus; end of Neo-Babylonian Empire
- 530–522** **Cambyses** succeeds Cyrus; conquest of Egypt
- 521–486** **Darius I**, ruler of Persian Empire
- 515** **Second temple** completed by Jews in Jerusalem
- 486–464** **Xerxes I** attempts the conquest of Greece; time of Esther
- 480** **Greek naval victory** at Salamis; Xerxes flees
- 464–423** **Artaxerxes I** rules Persia; age of Nehemiah
- 334–323** **Alexander of Macedon** conquers the East
- 311** **Seleucus** conquers Babylon; beginning of the Seleucid Dynasty
- 223–187** **Antiochus (III) the Great**, Seleucid ruler of Syria
- 198** **Antiochus III** defeats Egypt, gains control of Palestine
- 175–163** **Antiochus (IV) Epiphanes** rules Syria; Judaism is proscribed
- 167** **Mattathias** and his sons rebel against Antiochus; beginning of Maccabean revolt
- 166–160** **Judas** is Maccabees' leader
- 160–142** **Jonathan** is high priest
- 142–135** **Simon** is high priest; founds Hasmonean Dynasty
- 134–104** **John Hyrcanus** expands holdings of independent Jewish state
- 103** **Aristobulus's** rule
- 102–76** **Alexander Jannaeus's** rule
- 75–67** **Salome Alexandra** rules; Hyrcanus II, high priest
- 66–63** **Dynastic battle:** Aristobulus II and Hyrcanus II

- 63** **Pompey** invades Palestine; Roman rule begins
- 63-40** **Hyrcanus II** rules, subject to Rome. Antipater exercises increasing power
- 40-37** **Parthians** conquer Jerusalem; establish Aristobulus II as high priest and king
- 37-4** **Herod the Great**, son of Antipater, rules as king; subject to Rome

The Apocrypha

The term *Apocrypha* is used to designate a collection of ancient Jewish writings that were written between about 250 B.C. and the early Christian centuries. The apocryphal books have come to be regarded as inspired Scripture in the theology of the Roman Catholic Church, but the historic Protestant and Jewish viewpoint ascribes no real inspiration to them.

Why Protestants Reject the Apocrypha

While Protestants study the Apocrypha for the light it throws on the life and thought of pre-Christian Judaism, they reject it as inspired Scripture for the following reasons:

(1) The apocryphal books were not a part of the Old Testament of Jesus and the early church. The threefold division of the Old Testament—the Law, the Prophets, and the Writings, still used in Hebrew Bibles and Jewish versions of the Old Testament—does not include the apocryphal books and never did. While the Apocrypha was known to Jesus and His disciples, they never quote from it as authoritative Scripture.

(2) Ancient Jewish writers who used the Greek Bible, notably **Philo** and **Josephus**, were acquainted with the Apocrypha but never quote it as Scripture. In fact, Josephus states that nothing had been added to Scripture “from Artaxerxes until our time.” The apocryphal book of 2 Esdras mentions 24 books, corresponding to the Hebrew Bible as it is known today, and 70 other writings that are esoteric in nature (2 Esdras 14:44–48). It is significant that this apocryphal book shows an acquaintance with the acknowledged Old Testament canon as known in the synagogue and in the Protestant churches.

(3) Church fathers, who were familiar with the Hebrew Canon, clearly distinguish between canonical and apocryphal writings. The writings of **Melito of Sardis**, **Cyril of Jerusalem**, and **St. Jerome** show a recognition of the difference between inspired Scripture and Apocrypha.

(4) The apocryphal books were never declared to be authoritative Scripture until the **Council of Trent** (A.D. 1546). At the time the following

apocryphal books were declared canonical: Tobit, Judith, The Wisdom of Solomon, Ecclesiasticus, Baruch (including the Letter of Jeremiah), 1 and 2 Maccabees, the additions to Esther, and the additions to Daniel (viz. Susanna, The Song of the Three Young Men, and Bel and the Dragon). Many Roman Catholic scholars distinguish between proto-canonical books (i.e., our Old Testament) and deuterocanonical books (i.e., the Apocrypha).

(5) Most readers feel that the apocryphal books represent a lower level of writing than that of the canonical Scriptures. They contain numerous historical and geographical inaccuracies and anachronisms and do not breathe the prophetic spirit so evident in canonical writings.

The **Westminster Confession** (1643) states that “the books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture, and therefore are of no authority in the Church of God, or to be any otherwise approved or made use of than other human writing.” The Reformed Churches have not encouraged the use of the Apocrypha, and as a consequence it is seldom used in contemporary Protestantism. The Anglican Church in its Thirty-nine Articles takes a mediating position, holding that “the Church doth read [the apocryphal books] for example of life and instruction of manners; but yet doth it not apply them to confess any doctrine.”

In addition to the books commonly called Apocrypha, there is a wide variety of other ancient literature, both Jewish and Christian, to which the name **Pseudepigrapha** is often applied. Apocrypha, Pseudepigrapha, sectarian literature from the Qumran Caves, and a wide variety of other ancient writings provide helpful material for understanding the world of the New Testament and the early church. While not on a par with inspired Scripture, such writings merit close examination.

The Books Commonly Termed Apocrypha:

- 1 Esdras
- 2 Esdras
- Tobit
- Judith
- Additions to Esther
- Wisdom of Solomon
- Ecclesiasticus
- Baruch
- Letter of Jeremiah
- Prayer of Azariah
- Susanna
- Bel and the Dragon
- Prayer of Manasseh
- 1 Maccabees
- 2 Maccabees

HARMONY of the GOSPELS

Date	Event	Location	Matthew	Mark	Luke	John	Related References
	Luke's Introduction Pre-fleshly state of Christ Genealogy of Jesus Christ		1:1-17		1:1-4 3:23-38	1:1-18	Acts 1:1 Heb. 1:1-14 Ruth 4:18-22 1 Chr. 1:1-4

BIRTH, INFANCY, AND ADOLESCENCE OF JESUS AND JOHN THE BAPTIST IN 17 EVENTS

7 B.C.	(1) Announcement of Birth of John	Jerusalem (Temple)			1:5-25		Num. 6:3
7 or 6 B.C.	(2) Announcement of Birth of Jesus to the Virgin	Nazareth			1:26-38		Is. 7:14
c. 5 B.C.	(3) Song of Elisabeth to Mary	Hill Country of Judah			1:39-45		
5 B.C.	(4) Mary's Song of Praise				1:46-56		Ps. 103:17
	(5) Birth, Infancy, and Purpose for Future of John the Baptist	Judea			1:57-80		Mal. 3:1
	(6) Announcement of Jesus' Birth to Joseph	Nazareth	1:18-25				Is. 9:6, 7
5-4 B.C.	(7) Birth of Jesus Christ	Bethlehem	1:24, 25		2:1-7		Is. 7:14
	(8) Proclamation by the Angels	Near Bethlehem			2:8-14		1 Tim. 3:16
	(9) The Visit of Homage by Shepherds	Bethlehem			2:15-20		
	(10) Jesus' Circumcision	Bethlehem			2:21		Lev. 12:3
4 B.C.	(11) First Temple Visit with Acknowledgments by Simeon and Anna	Jerusalem			2:22-38		Ex. 13:2 Lev. 12
	(12) Visit of the Wise Men	Jerusalem & Bethlehem	2:1-12				Num. 24:17
	(13) Flight into Egypt and Massacre of Innocents	Bethlehem, Jerusalem & Egypt	2:13-18				Jer. 31:15
	(14) From Egypt to Nazareth with Jesus		2:19-23		2:39		
Afterward	(15) Childhood of Jesus	Nazareth			2:40, 51		
A.D. 7-8	(16) Jesus, 12 Years Old, Visits the Temple	Jerusalem			2:41-50		Deut. 16:1-8
Afterward	(17) 18-Year Account of Jesus' Adolescence and Adulthood	Nazareth			2:51, 52		1 Sam. 2:26

TRUTHS ABOUT JOHN THE BAPTIST

c. A.D. 25-27	John's Ministry Begins	Judean Wilderness	3:1	1:1-4	3:1, 2	1:19-28	Mal. 3:1
	Man and Message His Picture of Jesus		3:2-12 3:11, 12	1:2-8 1:7, 8	3:3-14 3:15-18	1:26, 27	Is. 40:3 Acts 2:38

Date	Event	Location	Matthew	Mark	Luke	John	Related References
	His Courage		14:4-12		3:19, 20		

BEGINNING OF JESUS' MINISTRY IN 12 EVENTS

c. A.D. 27	(1) Jesus Baptized	Jordan River	3:13-17	1:9-11	3:21-23	1:29-34	Ps. 2:7
	(2) Jesus Tempted	Wilderness	4:1-11	1:12, 13	4:1-13		Ps. 91:11
	(3) Calls First Disciples	Beyond Jordan				1:35-51	
	(4) The First Miracle	Cana in Galilee				2:1-11	
	(5) First Stay in Capernaum	(Capernaum is "His" city)				2:12	
A.D. 27	(6) First Cleansing of the Temple	Jerusalem				2:13-22	Ps. 69:9
	(7) Received at Jerusalem	Judea				2:23-25	
	(8) Teaches Nicodemus about Second Birth	Judea				3:1-21	Num. 21:8, 9
	(9) Co-Ministry with John	Judea				3:22-30	
	(10) Leaves for Galilee	Judea	4:12	1:14	4:14	4:1-4	
	(11) Samaritan Woman at Jacob's Well	Samaria				4:5-42	Josh. 24:32
	(12) Returns to Galilee			1:15	4:15	4:43-45	

A.D. 27-29

THE GALILEAN MINISTRY OF JESUS IN 55 EVENTS

A.D. 27	(1) Healing of the Nobleman's Son	Cana				4:46-54	
	(2) Rejected at Nazareth	Nazareth			4:16-30		Is. 61:1, 2
	(3) Moved to Capernaum	Capernaum	4:13-17				Is. 9:1, 2
	(4) Four Become Fishers of Men	Sea of Galilee	4:18-22	1:16-20	5:1-11		Ps. 33:9
	(5) Demoniac Healed on the Sabbath Day	Capernaum		1:21-28	4:31-37		
c. A.D. 27	(6) Peter's Mother-in-Law Cured, Plus Others	Capernaum	8:14-17	1:29-34	4:38-41		Is. 53:4
	(7) First Preaching Tour of Galilee	Galilee	4:23-25	1:35-39	4:42-44		
	(8) Leper Healed and Response Recorded	Galilee	8:1-4	1:40-45	5:12-16		Lev. 13:49
	(9) Paralytic Healed	Capernaum	9:1-8	2:1-12	5:17-26		Rom. 3:23
	(10) Matthew's Call and Reception Held	Capernaum	9:9-13	2:13-17	5:27-32		Hos. 6:6
	(11) Disciples Defended via a Parable	Capernaum	9:14-17	2:18-22	5:33-39		
	(12) Goes to Jerusalem for Second Passover; Heals Lame Man	Jerusalem				5:1-47	Ex. 20:10
A.D. 28	(13) Plucked Grain Precipitates Sabbath Controversy	En Route to Galilee	12:1-8	2:23-28	6:1-5		Deut. 5:14
	(14) Withered Hand Healed Causes Another Sabbath Controversy	Galilee	12:9-14	3:1-6	6:6-11		
	(15) Multitudes Healed	Sea of Galilee	12:15-21	3:7-12	6:17-19		
	(16) Twelve Apostles Selected After a Night of Prayer	Near Capernaum		3:13-19	6:12-16		
	(17) Sermon on the Mt.	Near Capernaum	5:1-7:29		6:20-49		
	(18) Centurion's Servant Healed	Capernaum	8:5-13		7:1-10		Is. 49:12, 13
	(19) Raises Widow's Son from Dead	Nain			7:11-17		Job 19:25

Date	Event	Location	Matthew	Mark	Luke	John	Related References
A.D. 28	(20) Jesus Allays John's Doubts	Galilee	11:2-19		7:18-35		Mal. 3:1
	(21) Woes Upon the Privileged		11:20-30				Gen. 19:24
	(22) A Sinful Woman Anoints Jesus	Simon's House, Capernaum			7:36-50		
	(23) Another Tour of Galilee	Galilee			8:1-3		
	(24) Jesus Accused of Blasphemy	Capernaum	12:22-37	3:20-30	11:14-23		
	(25) Jesus' Answer to a Demand for a Sign	Capernaum	12:38-45		11:24-26, 29-36		
	(26) Mother, Brothers Seek Audience	Capernaum	12:46-50	3:31-35	8:19-21		
	(27) Famous Parables of Sower, Seed, Tares, Mustard Seed, Leaven, Treasure, Pearl, Dragnet, Lamp Told	By Sea of Galilee	13:1-52	4:1-34	8:4-18		Joel 3:13
	(28) Sea Made Serene	Sea of Galilee	8:23-27	4:35-41	8:22-25		
	(29) Gadarene Demoniac Healed	E. Shore of Galilee	8:28-34	5:1-20	8:26-39		
	(30) Jairus's Daughter Raised and Woman with Hemorrhage Healed		9:18-26	5:21-43	8:40-56		
	(31) Two Blind Men's Sight Restored		9:27-31				
	(32) Mute Demoniac Healed		9:32-34				
	(33) Nazareth's Second Rejection of Christ	Nazareth	13:53-58	6:1-6			
(34) Twelve Sent Out		9:35-11:1	6:6-13	9:1-6		1 Cor. 9:14	
(35) Fearful Herod Beheads John	Galilee	14:1-12	6:14-29	9:7-9			
(36) Return of 12, Jesus Withdraws, 5,000 Fed	Near Bethsaida	14:13-21	6:30-44	9:10-17	6:1-14		
(37) Walks on the Water	Sea of Galilee	14:22-33	6:45-52		6:15-21		
(38) Sick of Gennesaret Healed	Gennesaret	14:34-36	6:53-56				
(39) Peak of Popularity Passes in Galilee	Capernaum				6:22-71; 7:1	Is. 54:13	
(40) Traditions Attacked		15:1-20	7:1-23			Ex. 21:17	
(41) Aborted Retirement in Phoenicia: Syro-Phoenician Healed	Phoenicia	15:21-28	7:24-30				
(42) Afflicted Healed	Decapolis	15:29-31	7:31-37				
(43) 4,000 Fed	Decapolis	15:32-39	8:1-9				
(44) Pharisees Increase Attack	Magdala	16:1-4	8:10-13				
(45) Disciples' Carelessness Condemned; Blind Man Healed		16:5-12	8:14-26			Jer. 5:21	
(46) Peter Confesses Jesus Is the Christ	Near Caesarea Philippi	16:13-20	8:27-30	9:18-21			
(47) Jesus Foretells His Death	Caesarea Philippi	16:21-26	8:31-37	9:22-25			
(48) Kingdom Promised		16:27, 28	9:1	9:26, 27		Prov. 24:12	
(49) The Transfiguration	Mountain Unnamed	17:1-13	9:2-13	9:28-36		Is. 42:1	
(50) Epileptic Healed	Mt. of Transfiguration	17:14-21	9:14-29	9:37-42			
(51) Again Tells of Death, Resurrection	Galilee	17:22, 23	9:30-32	9:43-45			
(52) Taxes Paid	Capernaum	17:24-27				Ex. 30:11-15	

Date	Event	Location	Matthew	Mark	Luke	John	Related References
c. Sept. A.D. 29	(53) Disciples Contend About Greatness; Jesus Defines; also Patience, Loyalty, Forgiveness	Capernaum	18:1-35	9:33-50	9:46-62		
	(54) Jesus Rejects Brothers' Advice	Galilee				7:2-9	
	(55) Galilee Departure and Samaritan Rejection		19:1		9:51-56	7:10	
A.D. 29-30 LAST JUDEAN AND PEREAN MINISTRY OF JESUS IN 42 EVENTS							
Oct. A.D. 29	(1) Feast of Tabernacles	Jerusalem				7:2, 11-52	
A.D. 29	(2) Forgiveness of Adulteress	Jerusalem				7:53—8:11	Lev. 20:10
	(3) Christ—the Light of the World	Jerusalem				8:12-20	
	(4) Pharisees Can't Meet the Prophecy Thus Try to Destroy the Prophet	Jerusalem Temple				8:12-59	Is. 6:9
	(5) Man Born Blind Healed: Following Consequences	Jerusalem				9:1-41	
	(6) Parable of the Good Shepherd	Jerusalem				10:1-21	
	(7) The Service of the Seventy	Probably Judea			10:1-24		
	(8) Lawyer Hears the Story of the Good Samaritan	Judea (?)			10:25-37		
	(9) The Hospitality of Martha and Mary	Bethany			10:38-42		
A.D. 29	(10) Another Lesson on Prayer	Judea (?)			11:1-13		
	(11) Accused of Connection with Beelzebub				11:14-36		
	(12) Judgment Against Lawyers and Pharisees				11:37-54		Mic. 6:8
	(13) Jesus Deals with Hypocrisy, Covetousness, Worry, and Alertness				12:1-59		Mic. 7:6
	(14) Repent or Perish				13:1-5		
	(15) Barren Fig Tree				13:6-9		
	(16) Crippled Woman Healed on Sabbath				13:10-17		Deut. 5:12-15
	(17) Parables of Mustard Seed and Leaven	Probably Perea			13:18-21		
Winter A.D. 29	(18) Feast of Dedication	Jerusalem				10:22-39	Ps. 82:6
	(19) Withdrawal Beyond Jordan					10:40-42	
	(20) Begins Teaching Return to Jerusalem with Special Words About Herod	Perea			13:22-35		Ps. 6:8
	(21) Meal with a Pharisee Ruler Occasions Healing Man with Dropsy; Parables of Ox, Best Places, and Great Supper				14:1-24		
	(22) Demands of Discipleship	Perea			14:25-35		
	(23) Parables of Lost Sheep, Coin, Son				15:1-32		1 Pet. 2:25

Date	Event	Location	Matthew	Mark	Luke	John	Related References
A.D. 30	(24) Parables of Unjust Steward, Rich Man and Lazarus	Perea to Bethany			16:1-31		
	(25) Lessons on Service, Faith, Influence				17:1-10		
	(26) Resurrection of Lazarus					11:1-44	
	(27) Reaction to It: Withdrawal of Jesus					11:45-54	
	(28) Begins Last Journey to Jerusalem via Samaria & Galilee	Samaria, Galilee			17:11		
	(29) Heals Ten Lepers				17:12-19		Lev. 13:45, 46
	(30) Lessons on the Coming Kingdom				17:20-37		Gen. 6-7
	(31) Parables: Persistent Widow, Pharisee and Tax Collector				18:1-14		
	(32) Doctrine on Divorce		19:1-12	10:1-12			Deut. 24:1-4
	(33) Jesus Blesses Children: Objections	Perea	19:13-15	10:13-16	18:15-17		Gen. 2:23-25 Ps. 131:2
	(34) Rich Young Ruler	Perea	19:16-30	10:17-31	18:18-30		Ex. 20:1-17
	(35) Laborers of the 11th Hour		20:1-16				
	(36) Foretells Death and Resurrection	Near Jordan	20:17-19	10:32-34	18:31-34		Ps. 22
	(37) Ambition of James and John		20:20-28	10:35-45			
(38) Blind Bartimeus Healed	Jericho		10:46-52	18:35-43			
(39) Interview with Zaccheus	Jericho			19:1-10			
(40) Parable: the Minas	Jericho			19:11-27			
(41) Returns to Home of Mary and Martha	Bethany				11:55-12:1		
(42) Plot to Kill Lazarus	Bethany				12:9-11		

Spring A.D. 30 JESUS' FINAL WEEK OF WORK AT JERUSALEM IN 41 EVENTS

Sunday	(1) Triumphal Entry	Bethany, Jerusalem, Bethany	21:1-9	11:1-11	19:28-44	12:12-19	Zech. 9:9
Monday	(2) Fig Tree Cursed and Temple Cleansed	Bethany to Jerusalem	21:10-19	11:12-18	19:45-48		Jer. 7:11
	(3) The Attraction of Sacrifice	Jerusalem				12:20-50	Is. 6:10
Tuesday	(4) Withered Fig Tree Testifies	Bethany to Jerusalem	21:20-22	11:19-26			
	(5) Sanhedrin Challenges Jesus. Answered by Parables: Two Sons, Wicked Vinedressers and Marriage Feast	Jerusalem	21:23-22:14	11:27-12:12	20:1-19		Is. 5:1, 2
	(6) Tribute to Caesar	Jerusalem	22:15-22	12:13-17	20:20-26		
	(7) Sadducees Question the Resurrection	Jerusalem	22:23-33	12:18-27	20:27-40		Ex. 3:6
	(8) Pharisees Question Commandments	Jerusalem	22:34-40	12:28-34			
	(9) Jesus and David	Jerusalem	22:41-46	12:35-37	20:41-44		Ps. 110:1
	(10) Jesus' Last Sermon	Jerusalem	23:1-39	12:38-40	20:45-47		
	(11) Widow's Mite	Jerusalem		12:41-44	21:1-4		Lev. 27:30
	(12) Jesus Tells of the Future	Mt. Olives	24:1-51	13:1-37	21:5-36		Dan. 12:1
	(13) Parables: Ten Virgins, Talents. The Day of Judgment	Mt. Olives	25:1-46				Zech. 14:5
	(14) Jesus Tells Date of Crucifixion		26:1-5	14:1, 2	22:1, 2		

Date	Event	Location	Matthew	Mark	Luke	John	Related References
Thursday	(15) Anointing by Mary at Simon's Feast	Bethany	26:6-13	14:3-9		12:2-8	
	(16) Judas Contracts the Betrayal		26:14-16	14:10, 11	22:3-6		Zech. 11:12
	(17) Preparation for the Passover	Jerusalem	26:17-19	14:12-16	22:7-13		Ex. 12:14-28
Thursday P.M.	(18) Passover Eaten, Jealousy Rebuked	Jerusalem	26:20	14:17	22:14-16, 24-30		
	(19) Feet Washed	Upper Room				13:1-20	
	(20) Judas Revealed, Defects	Upper Room	26:21-25	14:18-21	22:21-23	13:21-30	Ps. 41:9
	(21) Jesus Warns About Further Desertion: Cries of Loyalty	Upper Room	26:31-35	14:27-31	22:31-38	13:31-38	Zech. 13:7
	(22) Institution of the Lord's Supper	Upper Room	26:26-29	14:22-25	22:17-20		1 Cor. 11:23-34
	(23) Last Speech to the Apostles and Intercessory Prayer	Jerusalem				14:1-17:26	Ps. 35:19
Thursday-Friday	(24) The Grief of Gethsemane	Mt. Olives	26:30, 36-46	14:36, 32-42	22:39-46	18:1	Ps. 42:6
Friday	(25) Betrayal, Arrest, Desertion	Gethsemane	26:47-56	14:43-52	22:47-53	18:2-12	
	(26) First Examined by Annas	Jerusalem				18:12-14, 19-23	
	(27) Trial by Caiaphas and Council; Following Indignities	Jerusalem	26:57, 59-68	14:53, 55-65	22:54, 63-65	18:24	Lev. 24:16
	(28) Peter's Triple Denial	Jerusalem	26:58, 69-75	14:54, 66-72	22:54-62	18:15-18, 25-27	
	(29) Condemnation by the Council	Jerusalem	27:1	15:1	22:66-71		Ps. 110:1
	(30) Suicide of Judas	Jerusalem	27:3-10				Acts 1:18, 19
	(31) First Appearance Before Pilate	Jerusalem	27:2, 11-14	15:1-5	23:1-7	18:28-38	
	(32) Jesus Before Herod	Jerusalem			23:6-12		
	(33) Second Appearance Before Pilate	Jerusalem	27:15-26	15:6-15	23:13-25	18:39-19:16	Deut. 21:6-9
	(34) Mockery by Roman Soldiers	Jerusalem	27:27-30	15:16-19			
	(35) Led to Golgotha	Jerusalem	27:31-34	15:20-23	23:26-33	19:16, 17	Ps. 69:21
	(36) 6 Events of First 3 Hours on Cross	Calvary	27:35-44	15:24-32	23:33-43	19:18-27	Ps. 22:18
	(37) Last 3 Hours on Cross	Calvary	27:45-50	15:33-37	23:44-46	19:28-30	Ps. 22:1
	(38) Events Attending Jesus' Death		27:51-56	15:38-41	23:45, 47-49		
	(39) Burial of Jesus	Jerusalem	27:57-60	15:42-46	23:50-54	19:31-37	Ex. 12:46
Friday-Saturday	(40) Tomb Sealed	Jerusalem	27:61-66		23:55, 56		Ex. 20:8-11
	(41) Women Watch	Jerusalem		15:47			

A.D. 30

THE RESURRECTION THROUGH THE ASCENSION IN 12 EVENTS

Dawn of First Day (Sunday, "Lord's Day")	(1) Women Visit the Tomb	Near Jerusalem	28:1-10	16:1-8	24:1-11		
	(2) Peter and John See the Empty Tomb				24:12	20:1-10	
	(3) Jesus' Appearance to Mary Magdalene	Jerusalem			16:9-11	20:11-18	
	(4) Jesus' Appearance to the Other Women	Jerusalem	28:9, 10				
	(5) Guards' Report of the Resurrection		28:11-15				
Sunday Afternoon	(6) Jesus' Appearance to Two Disciples on Way to Emmaus			16:12, 13	24:13-35		1 Cor. 15:5
Late Sunday	(7) Jesus' Appearance to Ten Disciples Without Thomas	Jerusalem		16:14	24:36-43	20:19-25	

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Date	Event	Location	Matthew	Mark	Luke	John	Related References
One Week Later During 40 Days until Ascension	(8) Appearance to Disciples with Thomas	Jerusalem				20:26-31	
	(9) Jesus' Appearance to Seven Disciples by Sea of Galilee	Galilee				21:1-25	
	(10) Appearance to 500	Mt. in Galilee	28:16-20	16:15-18	24:44-49		1 Cor. 15:6
	(11) Great Commission (12) The Ascension	Mt. Olivet		16:19, 20	24:50-53		Acts 1:4-11

The
NEW TESTAMENT
of
**OUR LORD AND SAVIOUR
JESUS CHRIST**

RED LETTER EDITION

Introduction to the New Testament

The Name “New Testament.” The second half of our Bible is set off from the first half by calling the former “The Old Testament” and the latter “The New Testament.” While the term *testament* can mean “a will,” it is more correctly understood in this context in the sense of “a covenant” or “a contract.” During His last Passover meal with His disciples, Jesus referred to His death as inaugurating this New Covenant between God and His people (Luke 22:20). The appearance of this New Covenant was not unexpected. It had been promised by God through His prophets Jeremiah and Ezekiel about 600 years earlier. Jeremiah promised that this New Covenant would be even more gracious than the Old Covenant that God had made with Moses (Ex. 19–Deut.). The New Covenant would place God’s law *within* His people, would provide greater intimacy with God and greater knowledge of Him, and would

provide final forgiveness of His people’s sins (Jer. 31:31–34). Ezekiel adds that God would also graciously regather Israel, cleanse His people from all their filthiness, and give them a new heart and a new spirit within them, which is His Holy Spirit, who would enable God’s people to obey (Ezek. 36:24–27). The 27 books of the New Testament richly elaborate the marvelous provisions of God’s new, even-more-gracious arrangement with His people.

The Authors of the New Testament. Nine authors penned the 27 divinely inspired books of the New Testament over a span of about 50 years. While eight of the authors were Jewish, Luke, the one Greek writer, had the distinction of writing more of the New Testament (28 percent) than any of the others—including the apostle Paul who wrote 25 percent. These authors and their books cover the latter half of the first century A.D. (after Christ):

DATE	BOOK TITLE	AUTHOR	AUTHOR’S BACKGROUND
A.D. 40s	James	James	Jewish, half brother of Jesus, pastor
40s–70s	GOSPELS		
	Matthew	Matthew	Jewish, apostle of Jesus, tax collector
	Mark	Mark	Jewish, disciple of Peter, missionary
	Luke	Luke	Greek, disciple of Paul, physician
90s	John	John	Jewish, apostle fo Jesus, fisherman
(Many scholars date the Gospels much later in the first century, because they see them as the final written product of many years of oral tradition within Christian communities.)			
60s	Acts	Luke	Greek, disciple of Paul, physician (wrote Acts as a continuation of his gospel)
49–67	13 EPISTLES	Paul	Jewish, the thirteenth apostle of Christ, tentmaker, former Pharisee
	Romans		
	1 Corinthians		
	2 Corinthians		
	Galatians		
	Ephesians		
	Philippians		
	Colossians		

DATE	BOOK TITLE	AUTHOR	AUTHOR'S BACKGROUND
	1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon		
63–66	1 Peter 2 Peter	Peter	Jewish, apostle of Jesus, fisherman
64–69	Hebrews	Unknown	Paul, Barnabas, Silas, Luke, Apollos, Timothy, Priscilla, and Aquila are among those who have been suggested as possible author
65–80	Jude	Jude	Jewish, half-brother of Jesus
80–90s	1 John	John	Jewish, apostle of Jesus, fisherman (also authored Gospel of John)
	2 John 3 John Revelation		

The Arrangement of the New Testament. The New Testament in our English Bible is basically arranged according to the literary genre (type of literature) of each individual book. Its 27 books also have a logical and somewhat chronological order: the books about Jesus Christ’s life are first (Gospels), followed by the historical account of the church’s first generation (Acts) and its correspondence (21 epistles or letters). The New Testament culminates with the ultimate destiny of the church and the world (Revelation). Each of these four types of New Testament books has unique literary qualities that were immediately recognizable to their original readers, but that necessitate a little more work on our part to interpret them properly. Understanding the New Testament’s historical and cultural context helps us do this.

The New Testament in its Historical Setting. The first-century world of Jesus and the early Christians was very

dynamic and culturally diverse. The interplay between the cultural legacy of the deposed Greek (Hellenistic) Empire, the dominant Roman Empire, the scattered Jewish communities, and the many local cultures and religions created a challenging context for the preaching of the gospel of Jesus Christ. Our ancient copies of the New Testament text illustrate this diverse context. We possess about 5,000 Greek manuscripts of the New Testament (its original language), along with some 8,000 Latin manuscripts (translated into the official language of the Roman Empire), and also over 1,000 manuscripts of translations into the ancient languages of local cultures within the Roman Empire. Clearly, the New Testament is the best-attested ancient document in the world. The necessity of proclaiming God’s New Covenant to all peoples demanded that they be able to read the life-changing provisions of this arrangement in their own language.

The Gospel According to
MATTHEW

The four Gospels present a four-fold view of the life of Christ. With the exception of scant references by Tacitus and Josephus, our entire knowledge of the life of Jesus comes from these gospel accounts. The early accounts probably were passed on verbally in the Aramaic language and then recorded in Greek manuscripts between A.D. 60 and 90. All four Gospels build upon genuine historical tradition and preserve different aspects of it.

The basic purpose of the Gospels is to present the gospel message, the Good News of the Redeemer-Savior. They present Jesus as the Messiah of Israel, the Son of God, and the Savior of the world. The Gospels were written so that their readers would come to believe in Christ and receive eternal life (cf. John 20:31). They view Jesus as the Lord of Glory who is presently alive and active in heaven.

Order of the Gospels. The order of the Gospels has been generally recognized by the church throughout its history. "The Gospel of Matthew occupies first place in all extant witnesses to the text of the four Gospels and in all early lists of the canonical books of the New Testament" (R. V. G. Tasker, *The Gospel According to St. Matthew*, Tyndale New Testament Commentary, p. 11). Matthew's emphasis on the Old Testament preparation for the gospel makes it an ideal "bridge" from the Old to the New Testament.

The Gospels present four portraits of Jesus, each in its own characteristic manner. Matthew, the Hebrew tax collector, writes for the Hebrew mind. Mark, the travel companion of Paul and Peter, writes for the Roman mind. Luke, Paul's physician-missionary, writes

with the Greek mentality in view. John's gospel is different by nature from the other three. It is an interpretation of the facts of Jesus' life rather than a presentation of its facts in historical sequence.

Authorship. The book itself is anonymous, but the earliest tradition credits it to Matthew, the disciple of Jesus. Papias, second-century bishop of Hierapolis; Irenaeus, bishop of Lyons; Origen in the third century; and Eusebius, who wrote his *Historia Ecclesiastica* in the fourth century—all agree that Matthew was the author of this gospel and that he originally wrote it in Hebrew (probably meaning Aramaic, the common spoken language of the early Christians). However, there is no trace of this Aramaic "original," and the earliest quotations (early second century) from Matthew are in Greek.

It is difficult to determine at this time whether Matthew, as we know that gospel today, is a Greek translation of his Aramaic original or whether it was originally written in Greek. Scholars, both conservative and liberal, are divided on this matter. However, an examination of the Greek gospel does not substantiate the idea that it is a translation, for it has none of the characteristics of a translated work. In fact, the Gospel of Matthew includes a number of untranslated Aramaic terms.

A unique statement within the Book of Matthew provides internal evidence to its authorship. The account of the call of Matthew (ch. 9) is followed by that of a meal taken by Jesus in the company of "publicans and sinners." One valid translation of this passage says the meal took place "at home." The parallel account in Mark 2:15 clearly says this feast took place in Levi's (Matthew's)

house. The phrase *at home* would then mean “in his [that is, in the author’s] house.” Here, therefore, is a phrase that may betray the identity of the author.

It is possible that Matthew wrote both an Aramaic “Gospel” of the sayings of Jesus and the Greek Gospel that now bears his name, since he was bilingual. Roman Catholic scholars have tended to uphold the idea of an Aramaic original while liberal Protestants have favored the idea of a Greek original based on the priority of Mark as its major source. Conservative scholars have generally rejected the idea that Matthew was dependent on Mark as a source document

and hold that Matthew himself wrote the Greek version of his gospel as an original apostolic witness to Christ.

Priority of Matthew. Two major critical views have been advanced in the twentieth century denying the priority of Matthew’s gospel: (1) the priority of Mark as the basic source document of both Matthew and Luke; (2) the previous existence of a common source document Q, from the German word for “Source,” *Quelle*, to all the synoptics. Neither view has substantially proven its case. There is still very strong reason to hold to the priority of Matthew as the first gospel account of the life of Christ.

OUTLINE OF MATTHEW

I. Coming of the Messiah	1:1—4:11		
A. His ancestry	1:1-17		
B. His advent	1:18—2:23		
C. His ambassador	3:1-12		
D. His approval	3:13—4:11		
1. Baptism of Christ	3:13-17		
2. Temptation of Christ	4:1-11		
II. Ministry of the Messiah	4:12—27:66		
A. In Galilee	4:12—18:35		
1. His message: Sermon on the Mount	5:1—7:29		
a. The Beatitudes: character described	5:3-20		
b. Six illustrations: character applied	5:21-48		
(1) First illustration: murder	5:21-26		
(2) Second illustration: adultery contrasted to lust	5:27-30		
(3) Third illustration: divorce as contrasted to marriage	5:31, 32		
(4) Fourth illustration: oath-taking as opposed to speaking the truth	5:33-37		
(5) Fifth illustration: retaliation as opposed to forgiveness	5:38-42		
(6) Sixth illustration: love thy neighbor contrasted to love thine enemy	5:43-48		
c. True spiritual worship: character expressed	6:1—7:12		
(1) First example: almsgiving	6:1-4		
(2) Second example: praying	6:5-15		
(3) Third example: fasting	6:16-18		
(4) Fourth example: giving	6:19-24		
(5) Fifth example: worry or anxiety	6:25-34		
(6) Sixth example: judging others	7:1-12		
d. The two alternatives: character established	7:13-27		
2. His miracles: signs of divine authority	8:1—9:38		
a. The cleansing of a leper	8:1-4		
b. The healing of the centurion’s servant	8:5-13		
c. The healing of Peter’s mother-in-law	8:14-17		
d. The calming of the storm	8:18-27		
e. The healings of the Gergesene demoniacs	8:28-34		
f. The healing of the palsied and lessons on righteousness	9:1-17		
g. The healing of the woman with the issue and the raising of the ruler’s daughter	9:18-26		

h. The healing of the blind and dumb men	9:27-38	(3) The parable of the laborers	20:1-16
3. His missionaries:		(4) The coming suffering of Christ and His disciples	20:17-28
sending of the Twelve	10:1—12:50	(5) The healing of the two blind men	20:29-34
a. Excursus: John the Baptist and Christ	11:1-30	b. His joyful (triumphal) entry	21:1-46
b. Excursus: a dispute with the Pharisees	12:1-50	(1) The messianic arrival at Jerusalem	21:1-11
4. His mystery: secret form of the kingdom	13:1-58	(2) The cleansing of the temple	21:12-17
a. The parable of the sower	13:4-23	(3) The cursing of the barren fig tree	21:18-22
b. The parable of the tares	13:24-30, 36-43	(4) The question of authority	21:23-46
c. The parable of the mustard seed	13:31, 32	c. His jealous critics	22:1—23:39
d. The parable of the leaven	13:33-35	(1) The parable of the marriage supper	22:1-14
e. The parable of the hidden treasure	13:44	(2) The Herodians: question of tribute	22:15-22
f. The parable of the pearl of great price	13:45, 46	(3) The Sadducees: question of the Resurrection	22:23-34
g. The parable of the fishing net	13:47-50	(4) The Pharisees: question of the law	22:35—23:39
h. Excursus: the use of parables	13:51-58	d. His judgment: Olivet discourse	24:1—25:46
5. His malediction: seriousness of rejection	14:1—16:28	(1) Signs of the present age	24:5-14
a. The death of John the Baptist	14:1-12	(2) Signs of the Great Tribulation	24:15-28
b. The feeding of the five thousand	14:13-21	(3) Signs of the coming Son of Man	24:29-42
c. The walking on the water	14:22-36	(4) The parable of the two servants	24:43-51
d. The conflict with the Pharisees over ritual	15:1-20	(5) The parable of the 10 virgins	25:1-13
e. The healing of the Canaanite woman's daughter	15:21-28	(6) The parable of the talents	25:14-30
f. The feeding of the four thousand	15:29-39	(7) The judgment of the nations	25:31-46
g. The Pharisees and Sadducees rebuked	16:1-12	2. His rejection as King	26:1—27:66
h. Peter's confession	16:13-28	a. His denial by His disciples	26:1-56
6. His manifestation: special transfiguration and paying the temple tax	17:1-27	b. His denunciation by the Sanhedrin	26:57-75
7. His mercy: sanctification of forgiveness	18:1-35	c. His deliverance to Pilate	27:1-31
a. Personal forgiveness	18:1-14	d. His death for mankind	27:32-66
b. Church discipline	18:15-35	III. Triumph of the Messiah	28:1-20
B. In Judea	19:1—27:66	A. His resurrection	28:1-8
1. His presentation as King	19:1—25:46	B. His reappearance	28:9-15
a. His journey to Jerusalem	19:1—20:34	C. His recommission	28:16-20
(1) Jesus' teaching on divorce	19:1-12		
(2) The rich young ruler	19:13-30		

The Genealogy of Christ

1 The book of the ^ageneration of Jesus Christ, ^bthe son of David, ^cthe son of Abraham.

2 ^aAbraham begat Isaac; and ^bIsaac begat Jacob; and Jacob begat ^cJudas and his brethren;

3 And ^aJudas begat Phares and Zara of Thamar; and ^bPhares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat ^aBooz of ¹Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And ^aJesse begat David the king; and ^bDavid the king begat Solomon of her *that had been the wife* of Urias;

7 And ^aSolomon begat Roboam; and Roboam begat ^bAbia; and Abia begat Asa;

8 And Asa begat ^aJosaphat; and Josaphat begat Joram; and Joram begat ^bOzias;

9 And Ozias begat Joatham; and Joatham begat ^aAchaz; and Achaz begat Ezekias;

10 And ^aEzekias begat Manasses;

1:1 ^aLuke 3:23
^b2 Sam. 7:12-16; Ps. 132:11; Is. 9:6; 11:1; Jer. 23:5; [Matt. 1:18; Luke 3:23, 31]; John 7:42; Acts 2:30; [Rom. 1:3]; Rev. 22:16
^cGen. 12:3; 22:18; [Gal. 3:16]
1:2 ^aGen. 21:2, 12
^bGen. 25:26; 28:14
^cGen. 29:35
1:3 ^aGen. 38:27; 49:10
^bRuth 4:18-22; 1 Chr. 2:1-15; Matt. 1:3-6
1:5 ^aRuth 2:1; 4:1-13, ¹Rahab, Josh. 2:1
1:6 ^a1 Sam. 16:1; Is. 11:1, 10
^b2 Sam. 7:12; 12:24; Is. 9:7
1:7 ^a1 Kin. 11:43; 1 Chr. 3:10
^b2 Chr. 11:20
1:8 ^a1 Chr. 3:10
^b2 Kin. 15:13
1:9 ^a2 Kin. 15:38
1:10 ^a2 Kin. 20:21

^b1 Kin. 13:2
1:11 ^a1 Chr. 3:15, 16
^b2 Kin. 24:14-16; Jer. 27:20; Matt. 1:17

and Manasses begat Amon; and Amon begat ^bJosias;

11 And ^aJosias begat ¹Jechonias and his brethren, about the time they were ^bcarried away to Babylon:

12 And after they were brought to Babylon, ^aJechonias begat ¹Salathiel; and Salathiel begat ^bZorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of ^aMary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the

¹ *Jehoiachin*, 2 Kin. 24:6; *Coniah*, Jer. 22:24
1:12 ^a 1 Chr. 3:17 ^b Ezra 3:2; Neh. 12:1; Hag. 1:1
¹ *Shealtiel*, Ezra 3:2
1:16 ^a Matt. 13:55; Mark 6:3

1:1, 2. The book of the generation: The genealogy of Christ opens with a statement similar to the various divisions of the Book of Genesis (showing the unity of the Scriptures). **Jesus Christ** is the title most often used of the Savior. Jesus (Gr. *Iēsous*; Heb. *Yēhoshua*) is His earthly name, meaning "Savior." *Christos* is the Greek translation for "Messiah" or "Anointed." Technically: Jesus the Christ. **Son of David:** By tracing Jesus' ancestry back to King David, through the line of Davidic kings, Matthew connects Jesus with His royal heritage. The genealogy here is that of Joseph, Jesus' legal father, whereas the genealogy of Luke 3:23-38 is that of Mary, His actual parent, showing His bloodline back to David. The author's purpose is to show that the messianic promises made to David's line are fulfilled in Jesus. **Son of Abraham:** He is also the fulfillment of the covenant promises to Abraham, the forefather of the Jews (cf. Gen. 12:3; 13:15; 22:18). Since Matthew is writing primarily to Jewish readers, he naturally begins by emphasizing Jesus' Jewish parentage.

1:3-8. Judas is the Greek form of Judah, the father of the tribe so named. The promise of Jacob was that the leadership of the 12 tribes would come through Judah (cf. Gen. 49:3-12). **Thamar, Rachab, Ruth, and wife of Urias:** Four women of "questionable" qualifications appear in this genealogy in addition to Mary, the virgin mother of Jesus. It was not customary to list the names of women in a genealogy; therefore, the inclusion of these names must be deliberate on the part of the author. Tamar was the mother of two illegitimate sons (Pharez and Zerah) by her father-in-law,

Judah. Rachab was the converted prostitute of Jericho and the mother of Boaz. Ruth, the wife of Boaz, was a godly foreigner (Moabitess). The wife of Uriah is none other than Bathsheba, whose adultery with David is infamous. However, she later became the legitimate wife of David and the mother of Solomon.

1:9, 10. Ozias is referred to as Uzziah (Is. 6:1) and Azariah (2 Kin. 14:21). Three generations are omitted at this point. Matthew omits the names of Ahaziah, Joash, and Amaziah, and then omits Jehoiakim after the name of Josiah. The omissions are doubtless due to his arbitrary shortening of the list to give three groups of 14.

1:11-15. Jechonias is also called Jehoiachin (2 Kin. 24:8) and Coniah (Jer. 22:24) and was cursed from having any descendant "upon the throne of David" according to Jeremiah 22:30. Notice that Jesus is *not* a natural descendant of his. He was recognized by the Jews of the Exile as their last legitimate king. **Carried away to Babylon** refers to the 70 years' captivity of the Jews in Babylon during the days of Daniel the prophet.

1:16. Joseph the husband of Mary: The wording carefully avoids giving the impression that Joseph was the natural father of Jesus. As the husband of Mary, he was Jesus' legal father and the one through whom He had a right to David's throne. Every emphasis of the text at this point reinforces the doctrine of the virgin birth of Christ.

1:17. Fourteen generations is the literary grouping used by Matthew to emphasize the three major periods of Israel's national history: theocracy, monarchy, hierarchy.

carrying away into Babylon unto Christ *are* fourteen generations.

The Birth of Christ

18 Now the ^abirth of Jesus Christ was ¹on this wise: When as his mother Mary was ²espoused to Joseph, before they came together, she was found with child ^bof the ³Holy Ghost.

19 Then Joseph her husband, being a ¹just *man*, and not willing ^ato make her a publick example, was minded to put her away ²privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: ^afor that which is ¹conceived in her is of the Holy Ghost.

1:18 ^a Matt. 12:46; Luke 1:27
^b Is. 7:14; 49:5; Luke 1:35
¹ as follows
² betrothed
³ Holy Spirit
1:19 ^a Deut. 24:1; John 8:4, 5
¹ upright
² secretly
1:20 ^a Luke 1:35
¹ Lit. *begotten*

1:21 ^a [Is. 7:14; 9:6, 7]; Luke 1:31; 2:21
^b Luke 2:11; John 1:29; [Acts 4:12; 5:31; 13:23, 38; Rom. 5:18, 19; Col. 1:20–23]
¹ Lit. *Saviour*
1:23 ^a Is. 7:14
¹ is translated
1:25 ^a Ex. 13:2; Luke 2:7, 21
¹ Kept her a virgin

21 ^aAnd she shall bring forth a son, and thou shalt call his name ¹JESUS: for ^bhe shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 ^aBehold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which ¹being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And ¹knew her not till she had brought forth ^aher firstborn son: and he called his name JESUS.

1:18. **Espoused** means that Mary was already bound or betrothed to Joseph, although they were not yet actually married. Among the Jews, marriage vows were said at the betrothal and required a legal divorce to end them. The custom of the day usually required an interval of one year of betrothal before the bride could actually take residence in her husband's house and consummate their union. During this interval Mary **was found with child**. Her pregnancy naturally would have been assumed to be the result of an illegitimate union of adultery, a circumstance punishable by death (Deut. 22:23, 24). **With child of the Holy Ghost** is the biblical explanation for the miraculous conception of Christ.

1:19, 20. Because Joseph was a **just man**, he decided to divorce Mary privately ("privily"), but while he considered what should be done **the angel of the Lord** spoke to him in a dream. "The angel" is literally "an angel." **Put her away** means to divorce her. The Jewish betrothal had to be legally broken. Joseph's merciful attitude gives an insight into his true nature as a man.

1:21, 22. **Call his name JESUS:** The name of the child Jesus (Heb. *Yehoshua*) means "Jehovah Saves."

This points to the very purpose of Christ's coming into the world—to save sinners. Placed early in the New Testament, this statement becomes the foundational concept of the gospel. Jesus, by His very name and nature, is the Savior. **That it might be fulfilled:** This phrase (Gr. *plēroō*) indicates the inevitability of the fulfillment of the words of the prophet, as well as the fact that Matthew saw Isaiah's statement as predictively fulfilled in the birth of Christ.

1:23–25. A **virgin** relates Mary, the mother of Jesus, to the prediction found in Isaiah 7:14. Matthew used the Greek word *parthenos* to translate the Hebrew word *'almah*. His contextual usage of "fulfill" is certainly indicative of his understanding the Isaiah passage to contain a definitely predictive element. The quotation of Isaiah 7:14 follows the Septuagint (LXX) rendering where *parthenos* is also used to translate the Hebrew *'almah*. There can be no doubt that the Greek term *parthenos* is always to be translated "virgin." The Hebrew *'almah* is the most accurate and precise term for virgin used in the Old Testament. Therefore, Matthew is clearly correct in quoting Isaiah 7:14 as being fulfilled in the virgin birth of Christ.



1:16 **Joseph**, the husband of Mary, was legally but not physically the father of Jesus (vv. 18–25). Though a carpenter in Nazareth (13:55), he was a legal heir of King David (vv.5–16, 20). He was a just and God-fearing man who faithfully carried out God's commands regarding Mary and the birth of Jesus (vv. 19–25). Joseph is mentioned in Scripture only in the Gospels and only in relation to Jesus Christ's childhood. The subsequent silence of Scripture (cf. 12:46; Luke 8:19; John 19:26, 27) suggests that Joseph died before the time of Christ's public ministry. (First Reference, Matt. 1:16; Primary Reference, Matt. 1 and Luke 2.)



1:16 **Mary**, the **mother of Jesus**, was a godly young woman (Luke 1:28) but not without sin, either original or actual sin, since she herself refers to her own need of a Savior (Luke 1:47). She was betrothed (a Jewish custom legally equivalent to marriage) to Joseph of Nazareth. During this time the Holy Spirit supernaturally caused her to conceive Jesus apart from any human fatherhood (vv. 18, 20, 23; Luke 1:31–35), and she remained a virgin until after the birth of Jesus (v. 25). Mary probably grew up in Nazareth. Following her formal marriage to Joseph and the birth of Jesus she lived in Bethlehem for about two years, spent a short time in Egypt, and then raised her family in Nazareth (13:54–56; Luke 2:51),

Except for the birth narratives, Mary is seldom mentioned in Scripture, even in the Gospels. She is last mentioned shortly before the Day of Pentecost in Acts 1:14. (First Reference, Matt. 1:16; Primary Reference, Luke 1 and 2.)

The Magi's Visit

2 Now when ^aJesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came ¹wise men ^bfrom the east to Jerusalem,

2 Saying, ^aWhere is he that is born King of the Jews? for we have seen ^bhis star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all ^athe chief priests and ^bscribes of the people together, ^che demanded of them where Christ should be born.

2:1 ^aMic. 5:2; Luke 2:4-7; ^bGen. 25:6; 1 Kin. 4:30
¹Gr. *magoi*
2:2 ^aLuke 2:11
^b[Num. 24:17; Is. 60:3]
2:4 ^a2 Chr. 36:14
^b2 Chr. 34:13
^cMal. 2:7

2:6 ^aMic. 5:2; John 7:42
^bGen. 49:10; [Rev. 2:27]
¹Ruler
²shepherd
2:7 ^aNum. 24:17
¹secretly

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 ^aAnd thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a ¹Governor, ^bthat shall ²rule my people Israel.

7 Then Herod, when he had ¹privily called the wise men, enquired of them diligently what time the ^astar appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

Emmanuel, which being interpreted is, God with us: This is a title describing the deity of the person of the Son of God rather than a name actually used by Him. It implies God will come to dwell among His own people, which He did in the person of Christ.

2:1, 2. Bethlehem of Judaea was also called Ephrath. The town is five miles south of Jerusalem. Its name in Hebrew means "House of Bread." This Judean city was the birthplace of King David. It was the original city of Joseph's ancestors. According to Luke 2:1-7, he and Mary traveled there from Nazareth and Jesus was born in a stable after they arrived. **Herod the king** was known as Herod the Great, and was the son of Antipater, an Edomite. He became king by Roman decree in 43 B.C. **Wise men** were originally the priestly caste among the Persians and Babylonians. These Magi from the East were experts in the study of the stars. Tradition claims that there were three royal visitors who were also kings. However, there is no real historical evidence to verify this. **Born King of the Jews:** The wise men naturally came to Jerusalem, the royal capital of Israel, seeking one whom they thought was to be born a king, on the basis of their calculations of the stars. **His star** could not have been merely a natural phenomenon, since it led the wise men to

Jerusalem and later to Bethlehem. It almost certainly was a divine manifestation used by God to indicate the fact and place of the Messiah's birth.

2:5, 6. When the scribes replied that He would be born in **Bethlehem of Judaea: for thus it is written by the prophet**, they clearly anticipated a literal fulfillment of the Old Testament prophecies regarding the coming of the Messiah. The quotation is from Micah 5:2. The **governor** who will come from Bethlehem is none other than the child-ruler predicted in Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder"

2:7-11. Herod's fear of a rival ruler caused him to question **what time the star appeared**. His subsequent slaughter of the children at Bethlehem from two years old and under was apparently calculated from the time given him by the wise men. The fact that **the young child** was found in a **house** (v. 11) indicates that the family had now moved out of the stable into a rented home at Bethlehem. Since the wise men brought three gifts, **gold, and frankincense, and myrrh**, it has been assumed that they were three in number. Significantly, they **worshipped him**, indicating their recognition of the deity of the One whom they were worshiping.



2:1 Herod, known in history as Herod the Great, because of his loyalty to Rome, was given authority over Palestine and the title of king (37-4 B.C.). To win the favor of both Romans and Jews he carried out lavish building projects, including the cities of Caesarea and Samaria, and the new temple at Jerusalem. Herod had 10 wives, and the deserved reputation of being a cruel, unscrupulous despot. Because of hatred and ambitions for power among families, and because of Herod's consuming suspicion that someone might usurp his throne, he even executed one of his wives and his three oldest sons. Thus, the act of murdering all of the young male children in the region of Bethlehem, in an effort to eliminate the One whom the Magi had called King of the Jews, fits Herod's character (vv. 1-16). When Herod died, Rome divided his kingdom among three sons: Archelaus (v. 22), Antipas "the tetrarch," (14:1), and Philip (Luke 3:1). (First Reference, Matt. 2:1; Primary Reference, Matt. 2.) Ironically, Herod was buried in the Herodium fortress at Bethlehem overlooking the place of Jesus' birth.



2:1 Bethlehem, which is Hebrew for "House of Bread," lies six miles south of Jerusalem at 2,460 feet above sea level. It is known as the city of David. This is the city of the birth of David's greater Son, Jesus Christ (Luke 2:4-7), as predicted by Micah the prophet (5:2; cf. Matt. 2:5, 6). In the New Testament it is mentioned only in the Gospels and always in reference to Christ's birth. In A.D. 325 Helena, the mother of Emperor Constantine, built a church over some caves traditionally regarded as the birth site. In the sixth century Emperor Justinian I built on the same site a larger church which is now called the "Church of the Nativity." No archaeological remains from the first three centuries of the Christian Era have been discovered. Today, Bethlehem is primarily an Arab town called Beit Lahm with about 15,000 inhabitants.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return

2:11 *a* Ps. 72:10; Is. 60:6
2:12 *a* [Job 33:15, 16]; Matt. 1:20

to Herod, they departed into their own country another way.

The Flight to Egypt

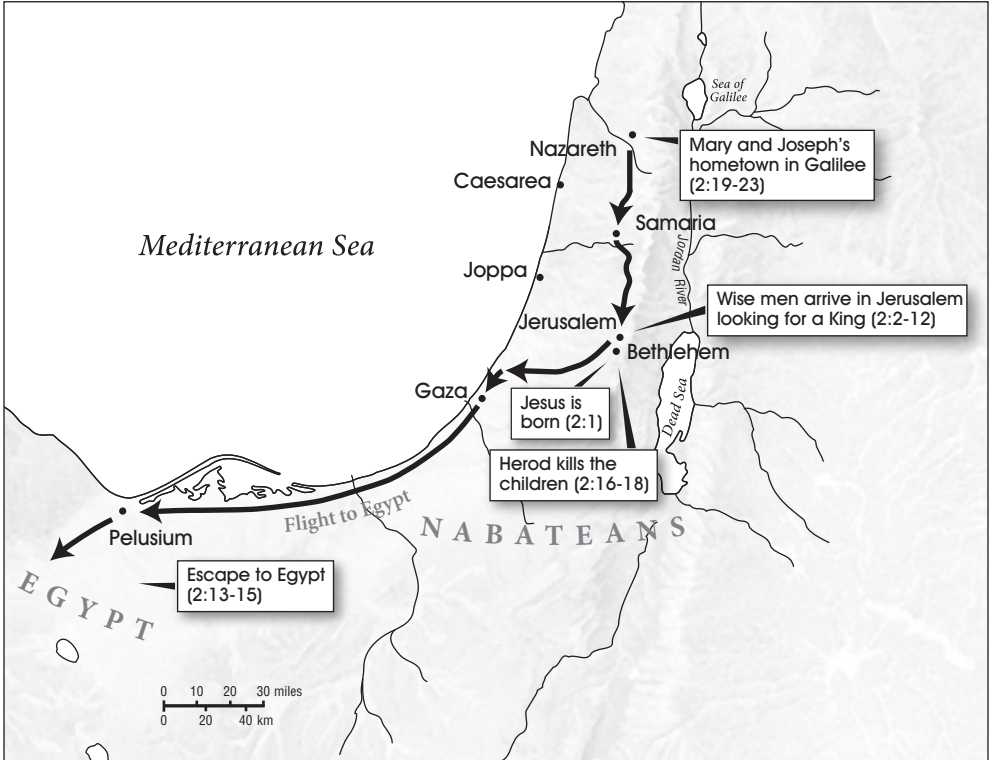
13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled

2:12-18. Being warned of God: A special divine revelation in the form of a warning was given both to the wise men and to Joseph in the form of a dream. Thus instructed, the wise men did not return to Herod, and Joseph and Mary fled with the baby into Egypt. There was a large Jewish population in Egypt at that time, especially in and around the city of Alexandria. The holy family would have been inconspicuous during their stay and would have been welcomed by members of their own race. **The death of Herod** occurred in 4 B.C. Our present calendar is

off in its calculation by about six years. (This would place the birth of Christ at 6/5 B.C. Herod's death is recorded in detail by Josephus, *Antiquities* xvii 6.5.) Josephus calls him "a man of great barbarity towards all men." **Rachel weeping for her children** (v. 18) is a quotation of Jeremiah 31:15. The calamity of Israel's mourning at the time of the Exile is correlated here to this renewed calamity brought on by Herod, whose very act of ruling is a direct result of that captivity. Rachel refers to Benjamin's mother, who died outside Bethlehem (Gen. 35:19).



THE BIRTH OF JESUS AND THE FLIGHT INTO EGYPT

which was spoken of the Lord by the prophet, saying, “Out of Egypt have I called my son.

16 Then Herod, when he saw that he was ¹mocked of the wise men, was exceeding ²wroth, and sent forth, and slew all the ³children that were in Bethlehem, and in all the ⁴coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by ¹Jeremy the prophet, saying,

18 “In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Return to Nazareth

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 “Saying, Arise, and take the

2:15 ^a Num. 24:8; Hos. 11:1
 2:16 ¹ *deceived*
² *angry*
³ *male children*
⁴ *districts*
 2:17 ¹ *Jeremiah*
 2:18 ^a Jer. 31:15
 2:20 ^a Luke 2:39

^b Matt. 2:16
 2:22 ^a Matt. 2:12, 13, 19
^b Matt. 3:13; Luke 2:39
¹ *instead of*
² *there*
³ *region*
 2:23 ^a Luke 1:26; 2:39; John 1:45, 46
^b Judg. 13:5
 3:1 ^a Matt. 3:1–12; Mark 1:3–8; Luke 3:2–17; John 1:6–8, 19–28
^b Josh. 14:10
 3:2 ^a Dan. 2:44; Mal. 4:6; Matt. 4:17; Mark 1:15; Luke 1:17; 10:9; 11:20; 21:31

young child and his mother, and go into the land of Israel: for they are dead which ^bsought the young child’s life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea ¹in the room of his father Herod, he was afraid to go ²thither: notwithstanding, being warned of God in a ^adream, he turned aside ^binto the ³parts of Galilee:

23 And he came and dwelt in a city called ^aNazareth: that it might be fulfilled ^bwhich was spoken by the prophets, He shall be called a Nazarene.

John the Baptist’s Ministry

3 In those days came ^aJohn the Baptist, preaching ^bin the wilderness of Judaea,

2 And saying, Repent ye: for “the kingdom of heaven is at hand.

2:19–23. When Herod was dead he was succeeded by his son Archelaus, the son of his Samaritan wife, Malthace. Archelaus was as brutal as his father. Joseph, again warned in a dream, returned to Nazareth, avoiding any further residence in Judea. The phrase **He shall be called a Nazarene** is a reference to Christ’s coming from the city of Nazareth. It should not be taken to mean that He was a Nazarite.

3:1. The forerunner of Christ was **John the Baptist**. He was the son of Zacharias and Elisabeth, and a cousin of the Lord (cf. Luke 1:5–80). His birth was accompanied by the promise: “He shall be great in the sight of the Lord ... and he shall be filled with the Holy Ghost” (Luke 1:15). Jesus said of him that there was none “greater than John” (Matt. 11:11) during the Old Testament dispensation. This would imply that John the Baptist was the epitome of the message of the Old Testament itself. Matthew’s reference to John the Baptist assumes that his readers were familiar with him. John is presented as the prophet sent in

the spirit of Elijah “before the coming of the great and dreadful day of the LORD” (Mal. 4:5). His appearance and dynamic preaching certainly depict him in the life-style of Israel’s ancient prophet. Jesus would later say of him, “I say unto you, That Elias is come already” (Matt. 17:12).

3:2. **Repent** (Gr. *metanoēō*) means a change of mind that results in a change of conduct. Repentance is not merely sorrow. It involves a complete change of attitude regarding God and sin and is often accompanied by a sense of sorrow and a corresponding change in conduct. Such repentance does not arise within man himself, but is the result of God’s mercy in leading man to it (cf. Acts 5:31; Rom. 2:4; 2 Tim. 2:25). Thus repentance involves the very process of conversion whereby men are born again. John’s message of repentance was necessary in order to prepare people for the **kingdom of heaven** which was **at hand**. The phrase *kingdom of heaven* is used only in the Gospel of Matthew and seems to be based on similar refer-



2:22 **Archelaus**, a son of Herod the Great, was given the most important district of his father’s realm—Judea, Samaria, and Idumea. He was more wicked and cruel than his father, and was deposed by Rome. He ruled from 4 B.C. to A.D. 6. (Only Reference, Matt. 2:22.)



2:23 **Nazareth** is situated in lower Galilee just north of the plain of Esdraelon (cf. Armageddon) and about 70 miles north of Jerusalem. It is a somewhat isolated town and thus is significant only in that it was the hometown of Joseph and Mary and the place where Jesus spent most of His first 30 years (cf. Luke 2:39, 51). When Jesus began His public ministry He made Capernaum His headquarters (4:13–16). The only significant relation between Nazareth and Christ’s ministry was His rejection by its inhabitants (Luke 4:16–30). Few significant archaeological discoveries have been made at Nazareth except for demonstrating that Nazareth did exist long before New Testament times. (Since it is not mentioned in the Old Testament, the Talmud, the Apocrypha, or by Josephus the Jewish historian, some have imagined that it did not exist historically at the time of Jesus). Presently Nazareth is a town of over 26,000 primarily Arab inhabitants.

3 For this is he that was spoken of by the prophet Esaias, saying, ^a“The voice of one crying in the wilderness, ^bPrepare ye the way of the Lord, make his paths straight.

4 And ^athe same John had his raiment of camel’s hair, and a leathern ¹girdle about his ²loins; and his ³meat was ^blocusts and ^cwild honey.

5 ^aThen went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 ^aAnd were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come ¹to his baptism, he said unto them, ^a“O generation of vipers, who hath warned you to flee from ^bthe wrath to come?

8 Bring forth therefore fruits ¹meet for repentance:

9 And think not to say within yourselves, ^a“We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

3:3 ^aIs. 40:3; Luke 3:4; John 1:23
^bLuke 1:76
 3:4 ^a2 Kin. 1:8; Zech. 13:4; Matt. 11:8; Mark 1:6
^bLev. 11:22
^c1 Sam. 14:25, 26
¹belt
²waist
³food
 3:5 ^aMark 1:5
 3:6 ^aActs 19:4, 18
 3:7 ^aMatt. 12:34; Luke 3:7–9
^b[Rom. 5:9; 1 Thess. 1:10]
¹for
²brood
 3:8 ¹worthy of
 3:9 ^aJohn 8:33; Acts 13:26;
 [Rom. 4:1, 11, 16; Gal. 3:29]

3:10 ^a[Ps. 92:12–14; Matt. 7:19; Luke 13:7, 9; [John 15:6]
 3:11 ^aMark 1:4, 8; Luke 3:16; John 1:26; Acts 1:5
^b[Is. 4:4; John 20:22; Acts 2:3, 4; 1 Cor. 12:13]
 3:12 ^aMal. 3:3
^bMal. 4:1; Matt. 13:30

10 And now also the ax is laid unto the root of the trees: ^atherefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 ^a“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: ^bhe shall baptize you with the Holy Ghost, and *with* fire:

12 ^aWhose ¹fan is in his hand, and he will thoroughly purge his ²floor, and gather his wheat into the ³garner; but he will ^bburn up the chaff with unquenchable fire.

The Baptism of the Beloved Son

13 ^aThen cometh Jesus ^bfrom Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

¹winnowing fan ²threshingfloor ³barn
 3:13 ^aMatt. 3:13–17; Mark 1:9–11; Luke 3:21, 22; John 1:31–34 ^bMatt. 2:22

ences in the Book of Daniel. The phrase *kingdom of God* is used more frequently by Mark and Luke. The change is perhaps due to Matthew’s Jewish emphasis. Since many Jews regarded it as blasphemous to refer to God by name, Matthew may have substituted the word *heaven* for that reason. Usually the two phrases are used interchangeably in the Gospels.

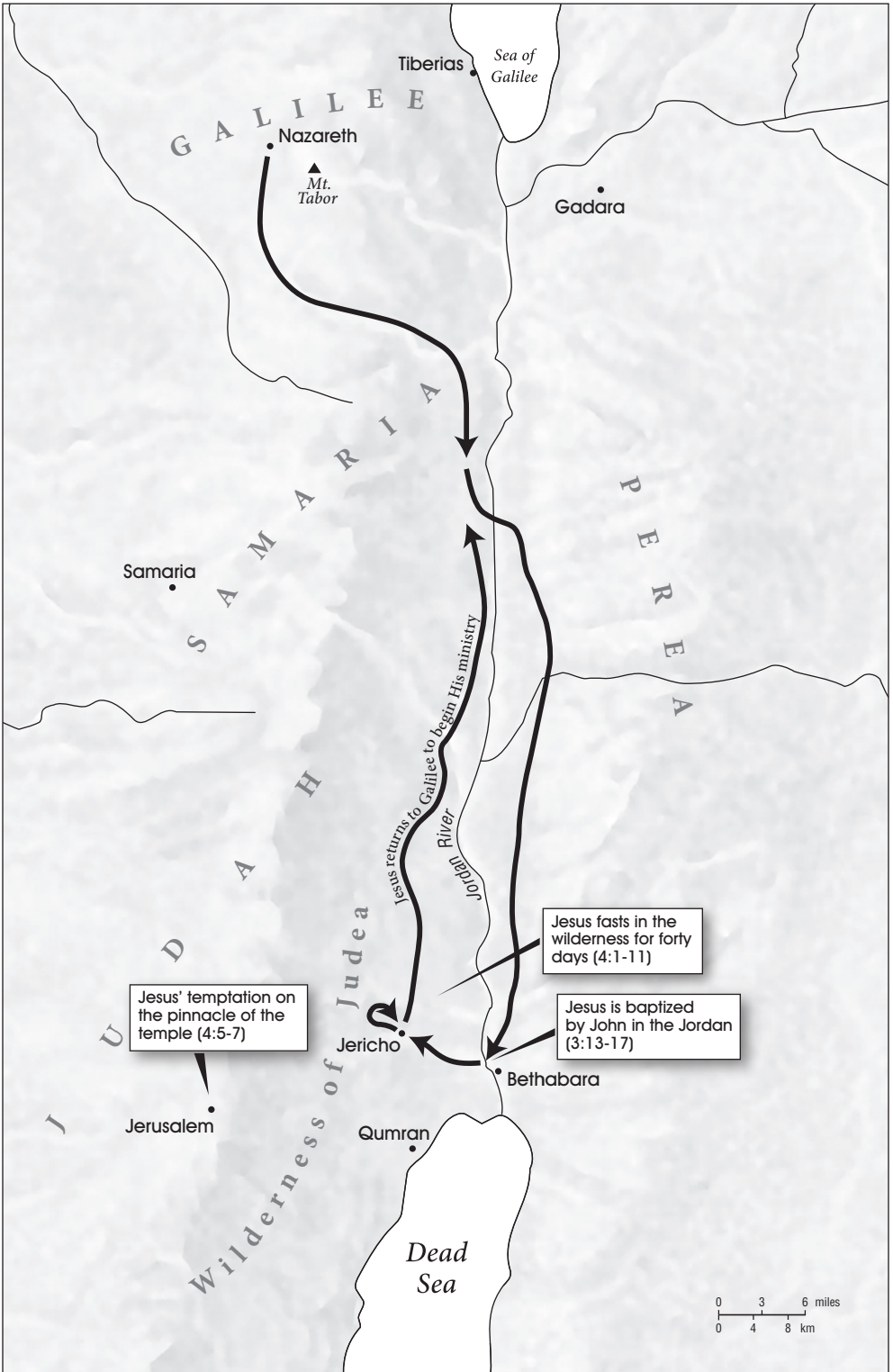
3:3–7. Spoken of by the prophet Esaias: All four Gospels relate this prophecy of Isaiah to a fulfillment in the life and ministry of John the Baptist (Mark 1:2; Luke 3:4; John 1:23). **Make his paths straight** refers to the straightening or preparing of one’s life in a right relationship with God in order to prepare for the coming of a King. John’s dress of **camel’s hair, and a leathern girdle** was similar to Elijah’s clothing (2 Kin. 1:8) and was the usual dress of prophets (Zech. 13:4). **Locusts** were an allowable food (cf. Lev. 11:22) and were eaten by the poorest of people. The reference in verse 5 to **Jerusalem, and all Judaea** relates to the people of those places. John’s ministry was received with great enthusiasm in its early stages.

3:8–10. Fruits meet for repentance: John rebuked the Pharisees, asking them to give evidence of “fruits meet for repentance” (v. 8). There can be no doubt that the New Testament concept of repentance grows out of its usage in the Old Testament, where the term (Heb. *shūb*) means far more than an intellectual change of mind. Genuine repentance proves itself by the fruits of a changed life. John the Baptist further rebuked them for their belief in nationalistic salvation. **Abraham to our father** means that they were trusting in their physical descent for salvation, rather than in God, which would have constituted a spiritual relationship to Abraham the “father of the faithful.”

3:11, 12. I indeed baptize ... with water: John’s

baptism in water was not Christian baptism. The death and resurrection of Christ had not yet occurred in order to be depicted by this baptism. John’s baptism was similar to the Old Testament offerings (washings) that symbolized a cleansing of personal repentance on the part of a believer. Notice that Jesus submitted to this baptism to “fulfil all righteousness” (v. 15). **He shall baptize ... with the Holy Ghost** refers to the spiritual rebirth of the regenerate who shall receive the baptism of the Spirit (cf. 1 Cor. 12:13). This experience began at Pentecost (Acts 1) and was repeated upon every new group of converts (Samaritans, Gentiles, John’s disciples) until it became normative for all Christian believers. The immediate context certainly indicates that to be baptized **with fire** is the result of judgment (notice the reference to purging and burning in the next verse). The threshing **fan** (v. 12) refers to a wooden shovel used for tossing grain into the wind in order to blow away the lighter chaff, leaving the good grain to settle in a pile. The chaff would then be swept up and burned; the **unquenchable fire** refers to the eternal punishment of hell or the lake of fire.

3:13, 14. All four Gospels relate this event (cf. John 1:31–34) with unquestioned historical verification. While this section of Matthew’s gospel centers on Galilee, Jesus now goes south to the Jordan River **to be baptized** (v. 13). The word *baptize* (Gr. *baptizō*) means “to dip or immerse in water,” indicating the form of baptism. John **forbad him** (v. 14) for the obvious reason that Jesus needed no repentance of sin, and John felt unworthy of this opportunity. The tense of the Greek verb emphasizes that John tried to hinder him. Thus, this was no casual hesitation on the part of John the Baptist.



THE BAPTISM OF JESUS AND THE SOJOURN IN THE DESERT

15 And Jesus answering said unto him, ¹**Suffer it to be so now: for thus it ²becometh us to fulfil all righteousness.** Then he ³suffered him.

16 ^aAnd Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw ^bthe Spirit of God descending like a dove, and lighting upon him:

17 ^aAnd lo a voice from heaven, saying, ^bThis is my beloved Son, in whom I am well pleased.

The Three Temptations of Jesus

4 Then was ^aJesus led up of ^bthe spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward ¹an hungred.

3 And when the tempter came to

3:15 ¹ Allow
² is fitting for us
³ allowed

3:16 ^a Mark 1:10
^b [Is. 11:2]; Luke 3:22; John 1:32; Acts 7:56

3:17 ^a John 12:28
^b Ps. 2:7; Is. 42:1; Mark 1:11; Luke 1:35; 9:35; Col. 1:13

4:1 ^a Matt. 4:1-11; Mark 1:12; Luke 4:1
^b Ezek. 3:14; Acts 8:39
4:2 ¹ hungry

4:4 ^a Deut. 8:3
4:5 ^a Neh. 11:1, 18; Dan. 9:24; Matt. 27:53
4:6 ^a Ps. 91:11
^b Ps. 91:12
4:7 ^a Deut. 6:16
¹ test

him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, **It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."**

5 Then the devil taketh him up ^ainto the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^a"He shall give his angels charge concerning thee: and ^bin their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

7 Jesus said unto him, **It is written again, "Thou shalt not ¹tempt the Lord thy God."**

8 Again, the devil taketh him up

3:15. Suffer it to be so means allow it to be or let it happen. Jesus sought this outward identification with John's ministry **to fulfil all righteousness**. By identifying Himself with those He came to redeem, Jesus inaugurated His public ministry as the Messiah. In regard to the Jewish religious observances, such as synagogue worship, attendance at feasts, and payment of the temple tax, Jesus always met the duties of a faithful Jew.

3:16, 17. In the process of His baptism, Jesus **went up ... out of the water**, the prepositions suggesting that He was completely in the water and came up out from it, again indicating immersion. The descending of the **Spirit of God** fulfilled the predicted sign to John in order to indicate the true Messiah (cf. John 1:33, Is. 11:2). The **dove** was a symbol of innocence and purity (cf. 10:16) and served as an ideal symbolic representation of the Holy Spirit. The **voice from heaven** is that of the Father (see also 17:5; John 12:28 where He speaks at the Transfiguration and just prior to the Crucifixion), giving His verbal approval to the ministry of His **beloved Son**. There can be no doubt that all three persons of the Trinity are actively involved here as distinct persons of the Godhead. The Father speaks, the Spirit descends, and the Son is baptized.

4:1. Following His public baptism, Jesus was **led up of the spirit into the wilderness**, referring to the elevation of the Judean wilderness. The historical setting of the temptation, which was directed against Jesus' human nature, indicates that this was a literal experience, which He really conquered, not merely a mental victory over His own thoughts. That Jesus was **tempted of the devil** is clearly presented as a fact. The attack against Christ's humanity was a genuine temptation that would have overcome any ordinary man. However, Jesus was no mere man. As the virgin-born God-man, His divine nature could not sin (cf. 1 Sam. 15:29), and this held His human nature in check. Some have objected that the impeccability of Christ (that He was not able to sin) denies the reality of Satan's temptation. Such an objection is meaningless

when one remembers that Satan's rebellion against God has already been defeated in Christ's atonement, but his rebellion is nevertheless real, even though the outcome of God's victory is certain. The same is true of the temptation of Christ. One may attack a battleship with a canoe. The outcome of the attack will be certain defeat for the canoe, but the attack is nonetheless real.

4:2, 3. Jesus had **fasted forty days and forty nights**, a remarkable feat of human endurance, indicating the physical strength of the former carpenter. While the three major tests followed this period, other tests evidently had occurred throughout the 40 days (Luke 4:2). His real physical hunger serves as the setting for the first temptation by the **tempter** (Satan). The conditional clause, **If thou be the Son of God**, indicates Matthew's purpose for including this record of Jesus' victory: it proves that He is, in fact, the Son of God!

4:4. The victory in each aspect of the temptation is related to Jesus' use of Scripture. **It is written:** First, He quotes Deuteronomy 8:3, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God**. The source of bread is more important than the bread itself. Later, Jesus would say, "I have meat to eat that ye know not of" (John 4:32). His source of strength was obedience to the Father's will and He would not even work a miracle to avoid personal suffering when such suffering was a part of God's purpose for Him.

4:5-7. The second temptation took place in the **holy city** (Jerusalem) on the **pinnacle of the temple**, which towered above the Kidron Valley. Evidently, Jesus was transported there by Satan's power, and this time the Devil quoted Scripture (out of context) in order to get Him to sin and ultimately to shake His faith in the Word. Satan used Psalm 91:11, 12 urging Jesus to **cast thyself down**. Again, Jesus replied with Scripture (Deut. 6:16) that He was not to **tempt ... God** by such a presumptuous action. The very passage of Scripture quoted by Satan actually goes on to promise God's ultimate victory over him!

into an exceeding high mountain, and “sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, **1Get thee hence, Satan: for it is written, “Thou shalt worship the Lord thy God, and him only shalt thou serve.**

11 Then the devil ^aleaveth him, and, behold, ^bangels came and ministered unto him.

The Preaching Ministry of Jesus

12 ^aNow when Jesus had heard that John was cast into prison, he departed into Galilee;

4:8 ^a[Matt. 16:26; 1 John 2:15–17]
4:10 ^aDeut. 6:13; 10:20; Josh. 24:14
¹Away with you
4:11 ^a[James 4:7]
^bMatt. 26:53; Luke 22:43; [Heb. 1:14]
4:12 ^aMatt. 14:3; Mark 1:14; Luke 3:20; John 4:43

4:15 ^aIs. 9:1, 2
4:16 ^aIs. 42:7; Luke 2:32
¹ has dawned
4:17 ^aMark 1:14, 15
^bMatt. 3:2; 10:7
¹ near

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthaliim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 ^a“The land of Zabulon, and the land of Nephthaliim, *by the way of the sea, beyond Jordan, Galilee of the Gentiles;*

16 ^a“The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light ¹is sprung up.

17 ^aFrom that time Jesus began to preach, and to say, **^bRepent: for the kingdom of heaven is ¹at hand.**

4:8. The third temptation takes place on an **exceeding high mountain**. The mountain is clearly real in the text, though its exact location is unidentified. Despite the grandeur of this temptation, nothing in the passage itself indicates that these temptations were only in the mind of Christ. Clearly, they are depicted as real experiences that actually occurred in the human life of the Messiah. That Satan, the usurper, would attempt to give the kingdoms of the world to Jesus, the Messiah, the rightful King, is the height of absurdity!

4:9–11. For Christ to fall down and worship Satan would have been to acknowledge the Devil’s lordship over Him. In His direct rebuke **Get thee hence, Satan**, Jesus clearly asserts His lordship over the old serpent whose head He will soon crush. Matthew’s statement that Satan **leaveth him** shows that his order of the temptations is the chronological one (cf. Luke 4:1–13).

4:12–16. Matthew designates four clear geographical areas in relation to the ministry of Christ: Galilee (4:12), Perea (“beyond Jordan,” 19:1), Judea (4:25), and Jerusalem (21:1). The author then omits some of the early Judean ministry and begins with Jesus at Capernaum in Galilee where he first met Christ (cf. 9:9). **John was cast into prison**: The circumstances of the arrest and eventual beheading of John the Baptist are recorded in chapter 14. Apparently a widespread persecution of the followers of John and Jesus took place at this time. Luke 4:16–31 explains that the reason for Jesus **leaving Nazareth** was an attempt on His life after a synagogue service at Nazareth. From this point on, Capernaum became the headquarters of Jesus’ ministry to the house of Israel. This city was a Roman settlement near the Sea of Galilee and was the center of the Roman government of the northern provinces of Israel. **That it**



4:12 **Galilee** is the regional name for the northern part of Palestine extending from the Esdraelon plain some 50 miles north and from the Sea of Galilee about 30 miles to the west. Its primary feature is the 13-mile-long Sea of Galilee (seven miles wide at its broadest point). In the Old Testament this lake is called Chinnereth (Num. 34:11; Josh. 12:3; 13:27); in the New Testament it is variously identified as Gennesaret (Mark 6:53), Tiberias (John 21:1), and Galilee (John 6:1). It lies 695 feet below sea level with the Jordan River flowing through it. Some towns of Galilee that were situated on the seashore were Capernaum, Bethsaida, Tiberias, and Magdala. Of these only Tiberias exists today. Other significant Galilean towns include Nazareth and Chorazin. Galilee is important to the New Testament not only as the place of Jesus’ youth, but also as the primary region of His public ministry (the Sermon on the Mount, the Transfiguration, 25 of His 33 miracles, and 19 of His 32 parables). During New Testament times this region was governed successively by Herod the Great, Herod Antipas, and Herod Agrippa. Since Antipas ruled Galilee from 4 B.C. to A.D. 39, virtually all of the events of the Gospels and of the first decade of the church age relate to his time. Tiberias beside the sea was his capital.



4:13 **Capernaum** lay on the northwest shore of Galilee. The exact site (Tel Hum) has been confirmed in modern times through archaeology. A third-century synagogue built upon first-century foundations has been excavated as well as what is believed to be Peter’s house. Capernaum is never mentioned in the Old Testament and is found in the New Testament only in the Gospels. Yet it was a central city in Christ’s ministry; most of the time Christ spent in Galilee was in Capernaum. When Jesus began His public ministry He made it His home base (v. 13; cf. 9:1), partly because of its prominence in Galilee. It housed a tax collector (9:9), a high government official (John 4:46), and a centurion with his soldiers (8:5–9). It became the home of Peter and Andrew, and probably James and John (Mark 1:29; cf. Luke 5:10). Jesus performed many miracles in Capernaum including healings of the centurion’s servant, the nobleman’s son, Peter’s mother-in-law, the paralytic, and probably the raising of Jairus’s daughter (cf. also Luke 4:23). Later, Jesus condemned the people of Capernaum, for despite His many miracles, they still disbelieved (11:23).

The Calling of the First Four Disciples

18 ^aAnd Jesus, walking by the sea of Galilee, saw two brethren, Simon ^bcalled Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, **Follow me, and ^cI will make you fishers of men.**

20 ^aAnd they straightway left *their* nets, and followed him.

4:18 ^aMatt. 4:18–22; Mark 1:16–20; Luke 5:2–11; John 1:40–42
^bMatt. 10:2; 16:18; John 1:40–42
4:19 ^aLuke 5:10
4:20 ^aMatt. 19:27; Mark 10:28
4:21 ^aMark 1:19
4:23 ^aPs. 22:22; Matt. 9:35; Mark 1:21; 6:2; 10:1; Luke 4:15; 6:6; 13:10; John 6:59; 18:20

21 ^aAnd going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

The Healing Ministry of Jesus

23 And Jesus went about all Galilee, ^ateaching in their synagogues,

might be fulfilled (vv. 14–16) refers to the coming of Christ into Galilee in fulfillment of the prophecy of Isaiah 9:1, 2, “beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light.” Jesus Himself was that great Light that now would shine forth in His earthly ministry to the people of Galilee, who had so long been despised by their southern Judean cousins.

4:17. Repent: for the kingdom of heaven is at hand: The message of John the Baptist is now clearly proclaimed by Jesus Christ. However, Jesus, as the Messiah, is not calling on His listeners to prepare for the coming of the kingdom but rather announces that the kingdom is here. The kingdom blessings promised in Isaiah 35:5, 6, to be fulfilled in a future kingdom, here become the credentials of the King at His first coming.

4:18–20. Simon called Peter, and Andrew became the first two disciples called publicly by Jesus. Andrew had introduced his brother to Jesus on an

earlier occasion (cf. John 1:40). The invitation, **Follow me**, called these earlier believers into a permanent ministry to be shared with Christ. **I will make you fishers of men** clearly indicates the nature of this ministry. They would receive special training in bringing men into the kingdom. Having **left their nets**, these disciples entered into a new relationship and would never again be able to fully return to the occupation they once held so dear.

4:21, 22. James and John were also brothers and fishing partners with Simon and Andrew. Matthew and Mark agree that they were **mending their nets**, but Luke seems to differ. The two accounts can be harmonized simply: As two men were mending nets, the other two were fishing. Jesus then came upon them and called them all to follow Him. The statement in verse 22 that they **immediately** responded to His call gives us a perfect picture of true obedience to the lordship of Christ.



4:18 Peter was originally named Simon. Jesus surnamed him “Rock” (Greek *Petros*; Aramaic *Cephas*). Peter and his brother Andrew were fishermen from Bethsaida on the Sea of Galilee (John 1:44) who later worked out of Capernaum (Mark 1:29). Andrew, a disciple of John the Baptist, immediately began to follow Jesus on the day John announced Him. At once he introduced Simon to Christ (John 1:35–42). Peter’s devotion to Christ brought him within the innermost circle of disciples. Peter shared in the greatest moments of Christ’s ministry; Peter was always listed first among the Twelve. Yet Peter’s devotion was at times an impulsive one. Peter’s faith in Christ’s command allowed him to walk on water; and then, after he had walked, his disbelief caused him to sink (14:28–31)! Peter’s sensitivity to God’s witness prompted his great confession that Jesus is “the Christ, the Son of the living God,” only to be followed by words inspired by Satan (16:16, 17, 22, 23).

Three events during Christ’s earthly ministry were significant to Peter’s life and future ministry: (1) his confession concerning Christ at Caesarea Philippi (ch. 16); (2) his involvement at Christ’s transfiguration (ch. 17); and (3) his threefold denial of Christ before the Crucifixion (ch. 26). After the ascension of Jesus, Peter continues as the leader, opening the door of the gospel to the Jews (Acts 2), to the Samaritans (Acts 8:14–17), and to the Gentiles (Acts 10; cf. 11:1, 18; 15:7, 14). However, his ministry in the early church remained primarily to the Jews (Gal. 2:9; 1 Pet. 1:1). (First Reference, Matt. 4:18; Primary References, John 1; Matt. 16; John 21; Acts 1–5; 10–12.)



4:21 James and John, the sons of Zebedee, two of the 12 apostles, were fishermen in partnership with their father and also Simon Peter (Luke 5:10). Since James is normally mentioned first, he was probably older than his brother John. Peter, James, and John formed the inner circle among the disciples, who exclusively witnessed the raising of Jairus’s daughter (Mark 5:37), Christ’s transfiguration (Mark 9:2), and the Gethsemane experience (Mark 14:33). But James and John are remembered with less distinction for their impulsive desire to destroy the non-receptive Samaritans with fire from heaven (Luke 9:54), and their desire to be first in Christ’s kingdom (Mark 10:35–40). James is the first and only apostle whose martyrdom is recorded in Scripture. In A.D. 44 King Herod beheaded James and planned the same for Peter (Acts 12:1–3). John, by contrast, lived a very long life and was a prominent leader in the Jerusalem church (Gal. 2:9). Among the 12 apostles, only John and Peter are given individual recognition in the Book of Acts and in Paul’s epistles. John wrote the fourth gospel, his three epistles, and the Revelation. John never mentions by name his brother James or himself, except in Revelation, and as the beloved disciple in the gospel. Hence, James is mentioned in Scripture only by Matthew, Mark, and Luke (Acts included). (First Reference, Matt. 4:21; Primary Reference, Mark 9, 10; John 21.)

and preaching ^bthe gospel of the kingdom, ^cand healing ¹all manner of sickness and ²all manner of disease among the people.

24 And his fame went throughout all Syria: and they ^abrought unto him all sick people that were taken with ¹divers diseases and torments, and those which were possessed with ²devils, and those which were ³lunatick, and those that ⁴had the palsy; and he healed them.

25 ^aAnd there followed him great multitudes of people from Galilee, and *from* ¹Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

The Beatitudes

5 And seeing the multitudes, ^ahe went up into a mountain: and

4:23 ^b[Matt. 24:14]; Mark 1:14; Luke 4:43; 8:1; 16:16
^cMark 1:34; Luke 4:40; 7:21; Acts 10:38
¹Lit. every disease
²Lit. every sickness
4:24 ^aMark 1:32, 33; Luke 4:40
¹various
²demons
³epileptics
⁴were paralyzed
4:25 ^aMatt. 5:1; 8:1, 18; Mark 3:7, 8
¹The Ten Cities
5:1 ^aMatt. 14:23; 15:29; 17:1; Mark 3:13; Luke 6:17; 9:28; John 6:3, 15

¹seated
5:2 ^a[Matt. 7:29]; Mark 10:1; 12:35; John 8:2

when he was ¹set, his disciples came unto him:

2 And he opened his mouth, and ^ataught them, saying,

3 **Blessed are the poor in spirit: for theirs is the kingdom of heaven.**

4 **Blessed are they that mourn: for they shall be comforted.**

5 **Blessed are the meek: for ^bthey shall inherit the ¹earth.**

6 **Blessed are they which do ^ahunger and thirst after righteousness: ^bfor they shall be filled.**

7 **Blessed are the merciful: ^afor they shall obtain mercy.**

5:3 ^aProv. 16:19; Is. 66:2; Luke 6:20–23
5:4 ^aIs. 61:2, 3; Luke 6:21; [John 16:20]; Acts 16:34; [2 Cor. 1:7]; Rev. 21:4
5:5 ^aPs. 37:11; Is. 29:19 ^b[Rom. 4:13] ¹land
5:6 ^aLuke 1:53; Acts 2:4 ^b[Is. 55:1; 65:13; John 4:14; 6:48; 7:37]
5:7 ^aPs. 41:1; Mark 11:25

4:23–25. The closing verses of the chapter summarize and survey the Galilean ministry of Jesus. This ministry concentrated on a presentation of the **gospel of the kingdom** to the Jews. Jesus as the Messiah had arrived to set up the long-awaited kingdom. Accompanying this announcement were miracles of healing. Going from city to city throughout Galilee caused His fame to spread quickly, so that **great multitudes of people** (v. 25) followed Him. This is no insignificant feat when one realizes that no prophet had arisen in Israel for over four hundred years. The silence of this period between the Testaments had been broken by the proclamation of the Good News of the kingdom!

5:1, 2. The opening verses of the Sermon on the Mount indicate that this message deals with the inner state of mind and heart that is the indispensable absolute of true Christian discipleship. It delineates the outward manifestations of character and conduct of true believers and genuine disciples. Thus, the life of the believer, described by Jesus in the Sermon on the Mount, is a life of grace and glory, which comes from God alone. To make this quality of life the product of man's human efforts (as does the liberal) is the height of overestimation of man's ability and underestimation of his depravity. To relegate this entire message, Jesus' longest recorded sermon, to a Jewish-only life-style, as do some dispensationalists, is to rob the church of her greatest statement of true Christian living.

In the Sermon on the Mount Jesus states the spiritual character and quality of the kingdom He would establish, and the basic qualities of this kingdom are fulfilled in the church He would establish. Virtually every section of this message is repeated in substance elsewhere in the New Testament. Nothing here indicates that this message is to be limited in its application to the people of Israel only. Notice in the opening verse that **his disciples** had come to Jesus and **he ... taught them** the following message.

5:3. **Blessed** means "happy." This is a basic description of the believers' inner condition as a result of the work of God. These Beatitudes, like Psalm 1, do not show a man how to be saved, but rather describe the

characteristics of one who has been saved. The **poor in spirit** are the opposite of the proud or haughty in spirit. They have been humbled by the grace of God and have acknowledged their sin and therefore their dependence upon God to save them. They will inherit the **kingdom of heaven**. *Kingdom of heaven* is a general designation of the dwelling place of the saved.

5:4. Those that **mourn ... shall be comforted**. The depth of the promise of these statements is almost inexhaustible. Those who mourn for sin shall be comforted in confession. Those who mourn for the human anguish of the lost shall be comforted by the compassion of God.

5:5. **The meek ... shall inherit the earth** refers again to those who have been humbled before God and will not only inherit the blessedness of heaven, but also will ultimately share in the kingdom of God on earth. Here, in the opening statements of the Sermon on the Mount, is the balance between the physical and spiritual promise of the kingdom. The kingdom of which Jesus preached is both "in you" and is yet "to come."

5:6. These future possessors of the earth are its presently installed rightful heirs, and even now they **hunger and thirst after righteousness**. They experience a deep desire for personal righteousness, which in itself is a proof of their spiritual rebirth. Those who are poor and empty in their own spiritual poverty recognize the depth of their need, and they hunger and thirst for that which only God can give them. **They shall be filled** (Gr. *chortazō*) refers to a complete satisfaction. The psalmist proclaimed: "He satisfieth the longing soul, and filleth the hungry soul with goodness" (107:9).

5:7. Those who are **merciful ... shall obtain mercy** has reference to those who have been born again by the mercy of God. Because divine love has been extended to them, they have the work of the Holy Spirit in them producing a mercy that defies explanation by unregenerate men. Jesus Himself became the ultimate example of this when He cried from the cross, "Father, forgive them; for they know not what they do" (Luke 23:34).

8 *Blessed are the pure in heart:* for ^bthey shall see God.

9 *Blessed are the peacemakers:* for they shall be called the ¹children of God.

10 *Blessed are they which are persecuted for righteousness' sake:* for theirs is the kingdom of heaven.

11 *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of ^bevil against you falsely, for my sake.*

12 *Rejoice, and be exceeding glad: for great is your reward in heaven: for ^bso persecuted they the prophets which were before you.*

The Salt of the Earth

13 *Ye are the salt of the earth: ^abut if the salt have lost his ¹savour, ²wherewith shall it be salted? it is*

5:8 ^aPs. 15:2; 24:4; Heb. 12:14
^bActs 7:55, 56; 1 Cor. 13:12
5:9 ¹Lit. *sons*
5:10 ^a[2 Cor. 4:17]; ¹Pet. 3:14
5:11 ^aLuke 6:22
^b1 Pet. 4:14
5:12 ^aLuke 6:23; Acts 5:41; ¹Pet. 4:13, 14
^b2 Chr. 36:16; Neh. 9:26; Matt. 23:37; Acts 7:52; 1 Thess. 2:15; Heb. 11:35-37; James 5:10
5:13 ^aMark 9:50; Luke 14:34
¹flavour
²by what
5:14 ^a[Prov. 4:18; John 8:12]; Phil. 2:15
5:15 ^aMark 4:21; Luke 8:16; Phil. 2:15
¹lamp
²basket
³lampstand
5:16 ^a1 Pet. 2:12
^b[John 15:8]; 1 Cor. 14:25
5:17 ^aRom. 10:4

thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 *Ye are the light of the world. A city that is set on an hill cannot be hid.*

15 *Neither do men ^alight a ¹candle, and put it under a ²bushel, but on a ³candlestick; and it giveth light unto all that are in the house.*

16 *Let your light so shine before men, ^athat they may see your good works, and ^bglorify your Father which is in heaven.*

17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

18 *For verily I say unto you, ^aTill heaven and earth pass, one ¹jot or*

5:18 ^aMatt. 24:35; Luke 16:17 ¹Gr. *iota*, Heb. *yod*, the smallest letter.

5:8. Those who are truly saved shall **see God**. These are the **pure in heart**. Their lives have been transformed by the grace of God. They are not yet sinless but their position before God has been changed. They have the New Birth, saving faith, and holiness. The process of sanctification is ever conforming them to the image of Christ (Rom. 8:29), which image consists in "righteousness and true holiness" (Eph. 4:24).

5:9. The next description deals with the **peacemakers**. They are at peace with God and desire to live in peace with all men (cf. Rom. 5:1). Their peace with Christ enables them to be ambassadors of God's message to a troubled world. Hence, they shall be called **the children of God**. Throughout the Beatitudes Jesus clearly underscores that only those who have the qualities of a changed life, herein described, are citizens of His kingdom.

5:10. As Jesus develops His message, He clearly teaches that such a life causes His people to be in direct contrast to the world in which they live. Therefore He reminds us, **Blessed are they which are persecuted for righteousness' sake**. The plural use of "ye" in verse 11 indicates that He foresaw this persecution as touching all His followers. Notice 2 Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

5:11. Again, Jesus warns that men shall **revile you, and persecute you**. This became true during His own ministry, in the lives of the apostles, and throughout the history of the church. The persecution spoken of here is twofold. First, it involves a physical pursuing of the persecuted, and second, a personal attack of slander against them.

5:12. **Rejoice** is the command that grows out of the blessedness of the believer. The phrase *Rejoice, and be exceeding glad* means even more, exult! **Great is your reward in heaven** focuses attention on the eternal destiny of all things. If God is as real as He claims, if the Bible is true, if heaven is to be gained, then no temporary earthly trouble or persecution can dispossess the child of God of joy in the prospect of the eternal glory that lies ahead.

5:13. The Beatitudes are followed by a summary statement of the basic character of the Christian's life as salt and light. **Ye are the salt of the earth**: Again the phrase "ye are" indicates that only the genuinely born-again person is salt and can help meet the needs of the world. Salt adds flavoring, acts as a preservative, melts coldness, and heals wounds. Thus it is a very appropriate description of the believer in his relationship to the world in which he lives.

5:14-16. **Ye are the light of the world** describes the essential mission of the Christian to the world. He is the condition (salt) to meet the world's needs and he has a mission (light) to the world. His light is to clearly shine forth into the darkness of human depravity. He is to set his light upon a candlestick, not hide it **under a bushel**, that is, a basket. Darkness is the absence of light; and darkness alone cannot dispel the light, but the smallest light can dispel the greatest darkness.

5:17. Having laid the foundation of the message in the summary statements of the Beatitudes, Jesus now proceeds to show the superiority of His message to that of the law of Moses. He makes it clear that He had **not ... come to destroy the law**. That is, the New Testament gospel is not contradictory to the Old Testament Law; rather it is the ultimate fulfillment of the spiritual intention of the law. Where the law had degenerated into legalism among the Pharisees, Jesus now takes the law beyond mere outward observance to the inner spiritual intention of God.

5:18. **Verily I say** is a unique form used by Jesus throughout His preaching to draw attention to the authority of His message. *Verily* (Gr. *amēn*) means "truly" or "certainly." It is used as a designation of authoritative teaching. **One jot or one tittle** refers to the most minute letter and marks of the Hebrew alphabet. He explained that even the smallest statement in the law must be fulfilled. A "jot" (*yodh*) is the smallest letter of the Hebrew alphabet. It functions as a Y in English and looks similar to an apostrophe. A tittle is a small projection on the edge of certain Hebrew letters to distinguish them from one another.

one ²tittle shall ³in no wise pass from the law, till all be fulfilled.

19 “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

5:18 ²The smallest stroke in a Heb. letter
³by no means
5:19 ^a[James 2:10]

5:20 ^a[Rom. 10:3] ¹by no means
5:21 ^aEx. 20:13; Deut. 5:17 ¹to

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall ¹in no case enter into the kingdom of heaven.

Teachings on Murder and Anger

21 Ye have heard that it was said ¹by them of old time, “Thou shalt not

5:19. Because of the seriousness of the law, Jesus emphasizes the importance of keeping even its smallest details. However, in the ultimate plan of God, the law was not to become an extra burden on the souls of men. Rather than pointing the way to salvation, the law convinced men of the need of the Savior. Therefore, whoever shall teach men so but shall not live what he teaches, he shall be made **least in the kingdom of heaven**. But whosoever shall do and teach the principles and precepts of the law shall be called **great in the kingdom of heaven**. This simply means that God will reward the faithfulness and effectiveness of our lives, and there will be varying degrees of blessing and reward in the kingdom.

5:20. Because of the necessity of righteousness as a requirement to enter heaven, Jesus then declares that except their righteousness should **exceed the righteousness of the scribes and Pharisees** they could not enter heaven. The significance of this is seen in the fact that the Jews of Jesus’ day considered these people to be the most religious in all Israel. However, their religion was largely an outward show of

self-righteousness. In communicating the depth of His message, Jesus used a series of contrasts between the outward behavior demanded by the law and the inner attitude of the heart desired by God. Here we discover the practical application of genuine Christian character to true spiritual living. Here we see the gospel in action:

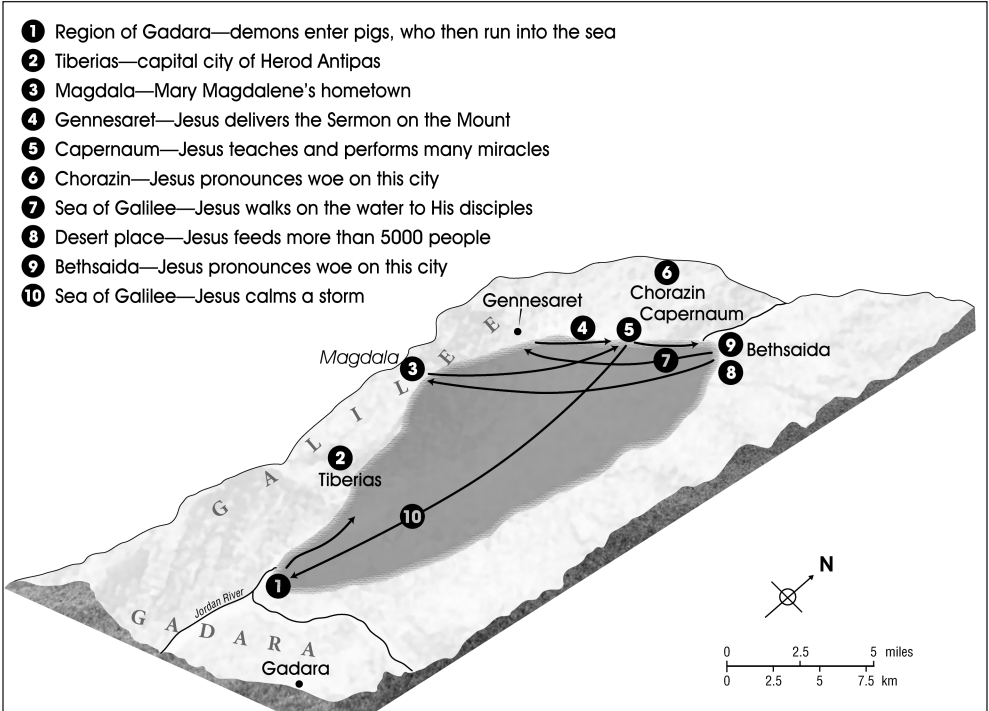
Law

- No murder
- No adultery
- No divorce
- No oath-taking
- No retaliation
- Hatred for your enemy
(Tradition allowed it)

Spirit

- No anger
- No lust
- Commitment
- Speak the Truth
- Forgiveness
- Love for your enemy
(Commanded)

5:21, 22. Christ begins this series of contrasts by quoting the statement of the law, **Thou shalt not kill** (Ex. 20:13). The reference to killing is clearly understood in its context in both the Old and New Testa-



AROUND THE SEA OF GALILEE

²kill; and whosoever shall ²kill shall be in danger of the judgment:

22 But I say unto you, That ^awhosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, ^bRaca,¹ shall be in danger of the council: but whosoever shall say, ²Thou fool, shall be in danger of ³hell fire.

23 Therefore ^aif thou bring thy gift to the altar, and there rememberest that thy brother hath ¹ought against thee;

24 ^aLeave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 ^aAgree with thine adversary quickly, ^bwhiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence,

5:21 ² murder
5:22 ^a [1 John 3:15]
^b [James 2:20; 3:6]
¹ Lit., in Aram., Empty head
² Gr. More
³ Gr. gehenna
5:23 ^a Matt. 8:4
¹ something
5:24 ^a [Job 42:8; 1 Tim. 2:8; 1 Pet. 3:7]
5:25 ^a [Prov. 25:8; Luke 12:58, 59
^b [Ps. 32:6; Is. 55:6]

5:26 ¹ Gr. kodrantes
5:27 ^a Ex. 20:14; Deut. 5:18
¹ to
5:28 ^a 2 Sam. 11:2-5; Job 31:1; Prov. 6:25; [Matt. 15:19; James 1:14, 15]
5:29 ^a Mark 9:43
^b [Col. 3:5]
¹ cause you to sin
5:30 ¹ causes you to sin
² Gr. gehenna
5:31 ^a Deut. 24:1; [Jer. 3:1; Mark 10:2
¹ divorce

till thou hast paid the uttermost ¹farthing.

Teachings on Temptation

27 Ye have heard that it was said ¹by them of old time, ^aThou shalt not commit adultery:

28 But I say unto you, That whosoever ^alooketh on a woman to lust after her hath committed adultery with her already in his heart.

29 ^aAnd if thy right eye ¹offend thee, ^bpluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand ¹offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into ²hell.

Teachings on Divorce

31 It hath been said, ^aWhosoever shall ¹put away his wife, let

ments as referring to an act of murder. Jesus goes beyond this outward demand of the law by stating that **whosoever is angry with his brother without a cause** is in just as great danger of judgment as a murderer, for anger is the emotion and inner intention that leads to murder. The term **raca** (meaning "vain fellow" or "empty head") was a Hebrew or Aramaic expression of contempt (cf. 2 Sam. 6:20). The **council** is a reference to the Jewish religious council called the Sanhedrin. **Thou fool** (Gr. *mōros*) means "stupid." The English word *moron* comes from this term. Those using such a malicious expression would be in danger of **hell fire**. The idea seems to be that if one makes light of his fellowman, he will be in danger of slander. But if one makes bitter, damning statements with reference to hell toward his fellowman, he shall actually be in danger of hell himself. The term *hell* is Gehenna. It refers to the valley of Hinnom at Jerusalem, where fires provided a powerful and graphic picture of the ultimate destruction of hell and the lake of fire (cf. 2 Kin. 23:10; 2 Chr. 28:3; Jer. 7:31).

5:23, 24. Having made a comparison between the command not to murder and the inner motive and heart intention of hatred, Jesus then illustrates the seriousness of this matter by referring to one who would attempt to buy off his conscience by giving something to God without clearing his conscience in regard to his offended brother. He reminded His listeners that **if thou bring thy gift to the altar** without reconciling with the offended party, God will not receive the intended gift. Bringing a gift to the altar refers to bringing it to the temple in order that it may be consecrated. To be **reconciled** means to be brought back into fellowship or favor with an offended party.

5:25, 26. The Savior then went on to say that even if **thine adversary** (an opponent at law) disagrees with

you, it is to your advantage to be reconciled to him. Jesus' exhortation here is to urge us to go out of our way to avoid legal conflicts before human judges (cf. v. 40). The payment of debt and the **prison** referred to here simply mean the normal legal process that one would encounter in a civil suit.

5:27, 28. **Thou shalt not commit adultery** was the demand of the Old Testament Law (Ex. 20:14). Jesus goes beyond this outward command to reveal that its act is the result of an inner attitude of lust. **Whosoever looketh** characterizes the man whose glance is not checked by holy restraint and results in an impure lust after women. The act would follow if the opportunity were to occur. By taking His listener beyond the outward statement of the law to its real intention, Jesus was trying to get the listener's attention off the physical and onto the spiritual.

5:29, 30. The statement of cutting off one's hand or plucking out one's eye definitely is not to be taken literally. What Jesus implies is that if **thy right eye offend thee**, then the logical thing to do would be to **pluck it out**. His point is not that one should literally pluck out his eye, but that one should recognize that the source of lust comes from within the mind and heart of man, not from the physical organ itself. The right eye is not the source of sin; the heart of man is that source. The seriousness of the sin of lust is thus illustrated by this graphic comparison. Ultimately, it would be better for a person to be physically maimed than to go to hell forever. However, doing physical damage to oneself does not in any way guarantee entrance into heaven. Jesus is simply teaching that man must bring the passions of his heart under the control of the Spirit of God.

5:31, 32. **It hath been said** is again a reference to the Old Testament commandment of the Mosaic

him give her a ²writing of divorce-ment:

32 But I say unto you, That ^awho-soever shall put away his wife, saving for the cause of ¹fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Teachings on Oaths

33 Again, ye have heard that ^ait hath been said ¹by them of old time, ^bThou shalt not ²forswear thyself, but ^cshalt perform unto the Lord thine oaths:

34 But I say unto you, ^aSwear not at all; neither by heaven; for it is ^bGod's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of ^athe great King.

36 Neither shalt thou swear by thy

5:31 ² certificate
 5:32 ^a [Matt. 19:9; Mark 10:11; Luke 16:18; Rom. 7:3]; 1 Cor. 7:11
¹ sexual immorality
 5:33 ^a Matt. 23:16
^b [Ex. 20:7]; Lev. 19:12; Num. 30:2
^c Deut. 23:23
¹ to
² swear falsely
 5:34 ^a Matt. 23:16; James 5:12
^b Is. 66:1
 5:35 ^a Ps. 48:2; [Matt. 5:2, 19; 6:10]
 5:37 ^a [Col. 4:6]; James 5:12
¹ word
² from the evil one
 5:38 ^a Ex. 21:24; Lev. 24:20; Deut. 19:21

head, because thou canst not make one hair white or black.

37 ^aBut let your ¹communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh ²of evil.

Teachings on Forgiveness

38 Ye have heard that it hath been said, ^aAn eye for an eye, and a tooth for a tooth:

39 But I say unto you, ^aThat ye resist not ¹evil: ^bbut whosoever shall ²smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy ¹coat, let him have *thy* cloak also.

41 And whosoever ^ashall compel

5:39 ^a [Prov. 20:22]; Luke 6:29; [Rom. 12:17; 1 Cor. 6:7; 1 Pet. 3:9] ^b Is. 50:6; Lam. 3:30 ¹ an evil person ² slaps
 5:40 ¹ tunic
 5:41 ^a Matt. 27:32

regulation (cf. Deut. 24:1). The normal custom of the ancient Near East was for a man to verbally divorce his wife. In contrast, the ancient law of Israel insisted on a **writing of divorce** or certificate of divorce. This written statement gave legal protection to both the wife and the husband. Jesus explains elsewhere (cf. Matt. 19:8) that Moses' concession was not intended to be taken as license. The only exception given by Christ is for the **cause of fornication** (Gr. *porneia*), meaning sexual unfaithfulness. These statements make it clear that adultery or fornication is a legitimate ground for divorce. However, the legitimacy of the divorce does not necessarily establish the legitimacy of remarriage. Scripture never commands that one *must* divorce an unfaithful wife or husband. On the contrary, there are many examples of extending forgiveness to the adulterous offender (cf. Gen. 38:26; Hos. 3:1; John 8:1-11). The responsibility of divorce is clearly laid upon the one seeking the divorce. **Whosoever shall put away his wife** without biblical basis **causeth her to commit adultery**. Thus, the divorcer brings about an unjust suspicion upon the divorcee.

5:33-37. The basis of Old Testament swearing, or oath-taking, is found in Exodus 20:7; Leviticus 19:12; and Deuteronomy 23:21. To **forswear** means to swear falsely or perjure oneself. Oaths taken in the name of the Lord were looked upon as binding, and perjury of such oaths was strongly condemned by the law. By the time of Christ, the Jews had developed an elaborate system of oath-taking, which often formed the basis of actual lying. In other words, there were stages of truth and thus also of falsehood within the system of taking oaths. All such oath-taking, Jesus announced, was unnecessary if one were in the habit of telling the truth. Thus, His command was **Swear not at all**. This does not have reference to cursing, as such, but to oath-taking. The disciple is to speak the truth in such a way that his "yes" means yes and his "no" means no. **Let your communication be, Yea, yea; Nay, nay:** When you say "yes," make sure that is what you mean.

When you say "no," make sure that also is what you mean. Mean what you say; say what you mean. Anything that is more than a simple affirmation of the truth **cometh of evil**.

5:38, 39. The principle of retaliation (*lex talionis*) is common in both Hebrew and other ancient Near Eastern law codes (cf. the Code of Hammurapi). The judicial penalty of **an eye for an eye, and a tooth for a tooth** is stated in Exodus 21:24 as a means of ending feuds. However, Jesus is clearly saying this method is not a license for vengeance. The Savior's point is that we should **resist not evil**. Evil is seen here, not as a state, but rather as the action of the evil ones or the malicious ones. It represents the evil and sinful element in man which provokes him to an evil act. Jesus shows how the believer should respond to personal injury. He is not discussing the government's obligation to maintain law and order. These passages do not mean that a man should not defend his family or his country, but rather that he should not attempt personal vengeance, even through the means of the law, to compensate for a personal injury. Jesus gives five examples (vv. 39-42) of how the believer should react to unfair or unreasonable treatment. In retaliation to physical violence, he is to **turn to him the other** [cheek] **also**. Man's natural impulse is to strike back, but the disciple is not to be a natural man. He is to "overcome evil with good" (Rom. 12:21). There is no greater example of this ethical truth than the life and death of Jesus Himself.

5:40. Whether robbed by personal assault or compulsory litigation, the believer is to respond with confidence in what is eternal, rather than that which is temporal. If the believer is sued in order that the accuser may **take away thy coat**, he is to also let him have his **cloak**. The coat (Gr. *chiton*) is the undergarment or tunic. The cloak (Gr. *himation*) is the more expensive outer garment worn over the tunic. Jesus taught us to have confidence in an almighty God who is completely aware of the injustices done to man and totally capable of evoking ultimate and eternal justice.

thee to go a mile, go with him ¹twain.

42 Give to him that asketh thee, and ^afrom him that would borrow of thee turn not thou away.

Teachings on Loving One's Enemies

43 Ye have heard that it hath been said, ^aThou shalt love thy neighbour, ^band hate thine enemy.

44 But I say unto you, ^aLove your enemies, bless them that curse you, ^bdo good to them that hate you, and pray ^cfor them which ^ddespitefully use you, and persecute you;

45 That ye may be the ¹children of your Father which is in heaven: for ^ahe maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 ^aFor if ye love them which love

5:41 ¹ two
5:42 ^a Deut. 15:7-11; Luke 6:30-34; 1 Tim. 6:18
5:43 ^a Lev. 19:18
^b Deut. 23:3-6; Ps. 41:10
5:44 Luke 6:27; Rom. 12:14
^b [Rom. 12:20]
^c Luke 23:34; Acts 7:60; 1 Cor. 4:12; 1 Pet. 2:23
¹ spitefully
5:45 ^a Job 25:3; Ps. 65:9-13; Luke 12:16, 17; Acts 14:17
¹ Lit. sons
5:46 ^a Luke 6:32

¹ tax collectors
5:47 ¹ greet
² tax collectors
5:48 ^a Gen. 17:1; Lev. 11:44; 19:2; Luke 6:36; [Col. 1:28; 4:12]; James 1:4; 1 Pet. 1:15
^b Eph. 5:1
6:1 ¹ charitable deeds
² from

you, what reward have ye? do not even the ¹publicans the same?

47 And if ye ¹salute your brethren only, what do ye more *than others?* do not even the ²publicans so?

48 ^aBe ye therefore perfect, even ^bas your Father which is in heaven is perfect.

Teachings on Giving

6 Take heed that ye do not your ¹alms before men, to be seen of them: otherwise ye have no reward ²of your Father which is in heaven.

2 Therefore ^awhen thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

6:2 ^a Rom. 12:8

5:41. In ancient times government agents were in a position to compel forced service upon a subjugated people. A Roman soldier, for example, could compel a Jewish native to carry his armor or materials for one mile. Jesus now states that if someone compels you to walk a mile, **go with him twain**. The believer is to be willing to “go the extra mile.” Doing double our duty not only proves our loyalty to human authority, but likewise proves the spiritual intention of our heart.

5:42. Jesus clearly taught that a loan should be looked upon as a potential gift. There are many statements in Proverbs against borrowing, lending, and surety (cf. Prov. 6:1; 11:15; 22:7; 27:13). While we are warned of the dangers of borrowing and lending, Jesus clearly emphasizes that the believer ought to be willing to lend to those in need.

Even the beggar is to be ministered to through the provision of giving to **him that asketh thee**. This statement certainly forms the basis of all Christian charity, and provides the proper social application of the message of the gospel to the physical as well as the spiritual needs of man.

5:43, 44. The law of love, sometimes called “law of Christ,” summarizes the ethical principle of the Sermon on the Mount. “Love thy neighbor” summarizes the entire second table of the law (cf. Lev. 19:18-34). But the unscriptural addition “hate thine enemy” was a popular concept in Jesus’ day. The admonition **Love your enemies** is one of the greatest statements Jesus ever made. The love enjoined in this passage is love that originates from God Himself. Man is not commanded to attempt to love his enemy on the basis of mere human affection but rather on the basis of a love that comes from God. The quality of love commanded here is expressed by giving. **Bless them** that curse you, **do good** to them that hate you, and **pray** for them that persecute you. Loving an enemy involves doing good toward that enemy in order to win him over to Christ.

5:45-47. In summarizing the importance of love, Jesus reminded that love was a necessary proof of salvation: **that ye may be the children of your Father which is in heaven** may be better rendered, “that ye may prove to be sons of your Father.” An initial reading of this text out of its context might seem to imply that loving one’s neighbor automatically makes one a child of God. However, the New Testament is clear that love is the evidence that one is already saved by the grace of God (cf. 1 John 3:14). Therefore Jesus reminds us that we are to love our enemies as our **brethren**, for **even the publicans** love those who love them. Publicans were public officials of Jewish nationality who worked for the Roman government as tax collectors and were generally despised by the people.

5:48. This section of the Sermon on the Mount is summarized with the statement **Be ye therefore perfect**. Since the New Testament is clear that even the believer is capable of sin, the term *perfect* (Gr. *teleios*) is not to be taken as sinless perfection. *Perfect* here means “complete,” that is, possessing a complete love that, like God’s (v. 45), embraces those who love you as well as those who do not.

6:1. Jesus warns us not to give **alms before men** just to gain human recognition to ourselves. The one who does righteousness (or gives of his possessions) to the Lord before men merely **to be seen of them** has **no reward** from the Father in heaven. True worship results from the desire to serve God, not men, since pleasing God is far more important than pleasing men. Loss of reward is incurred by gaining the reward of human recognition as an end in itself.

6:2. Therefore in all of our giving we are not to **sound a trumpet** before us in a hypocritical manner of gaining attention to ourselves. This metaphorical phrase means do not “publicize” your righteousness, for such performers are **hypocrites** (from the Greek, “play actor”). Thus, Jesus warns against acting like the hypocrites, whose aim is to win human praise.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine ¹alms may be in secret: and thy Father which seeth in secret himself ^ashall reward thee openly.

Teachings on Prayer

5 And when thou prayest, thou shalt not be as the ¹hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, ^aenter into thy ¹closet, and when

6:4 ^aLuke 14:12-14
¹charitable deed
6:5 ¹pretenders
6:6 ^{a2} Kin. 4:33
¹inner room

6:7 ^a Eccl. 5:2
^{b1} Kin. 18:26
6:8 ^a [Rom. 8:26, 27]
6:9 ^a Matt. 6:9-13; Luke 11:2-4; [John 16:24; Eph. 6:18; Jude 20]
^b [Matt. 5:9, 16]
^c Mal. 1:11
6:10 ^a Matt. 26:42; Acts 22:42; Acts 21:14
^b Ps. 103:20

thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, ^ause not vain repetitions, as the heathen *do*: ^bfor they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father ^aknoweth what things ye have need of, before ye ask him.

9 After this ^amanner therefore pray ye: ^bOur Father which art in heaven, Hallowed be thy ^cname.

10 Thy kingdom come. ^aThy will be done in earth, ^bas *it is* in heaven.

6:3. Do not thy left hand know what thy right hand doeth means that one's giving of finances to the work of the Lord should be done so freely and spontaneously that his right hand cannot keep up with his left hand.

6:4. The real key to success in this kind of giving is found in the phrase **thy Father which seeth in secret ... shall reward** you. Giving by faith, out of a cheerful heart, depends on our total confidence in the fact that God does indeed see us and knows our needs. These verses certainly do not condemn public giving, but rather they speak against giving out of the wrong attitude and for the wrong motive.

6:5, 6. Praying, like giving, is to be done to the Lord, not to man. Jesus said that people **love to pray standing in the synagogues**. Both a time and place for prayer were customary in the ancient Jewish synagogue (cf. Mark 11:25). Therefore, Jesus is not condemning the practice of public prayer, but rather the misuse of it. Because of the statement **enter into thy closet**, some have suggested that all public prayer is wrong. This would be contrary to the rest of New Testament statements about prayer, commandments and restrictions regarding prayer, and examples of prayer meetings (cf. Acts 12:12). The principle here is that the believer should not make a show of his prayer nor of the answers he receives to prayer in such a way as to call unnecessary attention to himself.

6:7. Jesus warned that we **use not vain repetitions** (Gr. *battalogoō* denotes babbling or speaking without thinking). Such prayer was characteristic of the heathen. A good example of this is found in the ecstatic babblings of the false prophets in the Old Testament

and in the prophets of Baal who confronted Elijah on Mount Carmel (cf. 1 Kin. 18:26-29).

6:8. Prayer is not man's attempt to change the will of God. Prayer is not conquering God's reluctance to answer, but laying hold of His willingness to help. Prayer in the life of the true believer is an act of total confidence and assurance in the plan and purpose of God. The following sample prayer is given to the disciples as an example of a suitable prayer. This prayer, often called the "Lord's Prayer," is in reality a disciple's prayer. In no way does the prayer itself embody all of Christ's teaching about prayer; and having just warned against vain repetition, He did not intend for this particular prayer to be merely recited with empty meaninglessness.

6:9. The beginning phrase, **Our Father**, is completely uncommon to the prayers of the Old Testament. The two major elements of the prayer are adoration and petition. **Hallowed be thy name** addresses the attention of the prayer toward God and reverence for His name and His person. Hallowed (Gr. *hagiozo*) means to be held in reverence and holy awe.

6:10. The phrase **Thy kingdom come** refers to the eschatological nature of this prayer. Notice that the kingdom is to be prayed for, implying that it has not arrived. The kingdom represents the full and effective reign of God through the mediatorial office of the Messiah. The recognition of **Thy will be done** emphasizes the idea that prayer is to bring about the conformity of the will of the believer to the will of God. Prayer is an act of spiritual expression that brings us into conformity to the very nature and purpose of God.



GOD THE FATHER

6:9. The Father is the first person of the Trinity. With only one exception (John 17:3), Jesus always spoke of God as the Father. The Scriptures identify the fatherhood of God in five areas: He is the Father of Creation (James 1:17), the Father of Israel (Jer. 31:9), the unique Father of Jesus Christ (3:17), a protective Father emphasizing His defense of the poor and oppressed (Ps. 68:5), and a redemptive Father when we become the children of God (John 1:13; Rom. 8:15). **Illustration:** Just as physical fathers provide many benefits, so our heavenly Father also provides a number of spiritual benefits. Christians may have fellowship with (1 John 1:3), access to (vv. 9, 32), guidance by (Ps. 119:9; 2 Tim. 3:17), protection by (John 10:29), and an inheritance from (Rom. 8:17) the Father. **Application:** Just because God is the Father of all, because He is the Father of Creation, does not mean that everyone will go to heaven. A person must be born of God (John 1:13) to become a son of God (John 1:12). Then God becomes a redemptive Father. (First Reference, John 1:14; Primary Reference, Matt. 6:9; cf. Gen. 15:18.)

11 Give us this day our “daily bread.

12 And “forgive us our debts, as we forgive our debtors.

13 “And lead us not into temptation, but ^bdeliver us from ¹evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 “For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But “if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Teachings on Fasting

16 Moreover “when ye fast, be not, as the ¹hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, “anoint thine head, and wash thy face;

6:11 ^a [Job 23:12]; Prov. 30:8; Is. 33:16; Luke 11:3

6:12 ^a [Matt. 18:21, 22]

6:13 ^a [Matt. 26:41; 1 Cor. 10:31; 2 Pet. 2:9; Rev. 3:10]

^b John 17:15; [2 Thess. 3:3]; 2 Tim. 4:18;

[1 John 5:18] ¹ Or the evil one

6:14 ^a [Matt. 7:2]; Mark 11:25; [Eph. 4:32; Col. 3:13]

6:15 ^a Matt. 18:35; James 2:13

6:16 ^a Is. 58:3–7; Luke 18:12

¹ pretenders

6:17 ^a Ruth 3:3; 2 Sam. 12:20; Dan. 10:3

6:19 ^a Prov. 23:4;

[1 Tim. 6:17; Heb. 13:5]; James 5:1 ¹ ruin

6:20 ^a Matt. 19:21; Luke 12:33; 18:22; 1 Tim. 6:19; 1 Pet. 1:4

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Teachings on Treasures in Heaven

19 “Lay not up for yourselves treasures upon earth, where moth and rust doth ¹corrupt, and where thieves break through and steal:

20 “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 “The ¹light of the body is the eye: if therefore thine eye be ²single, thy whole body shall be full of light.

23 But if thine eye be ¹evil, thy

6:22 ^a Luke 11:34, 35 ¹ lamp ² Healthy

6:23 ¹ Unhealthy

6:11. The section of petitions begins with the request to **give us this day our daily bread**. Bread (Gr. *artos*) may be applied to the provision of food in general. The term *daily* (Gr. *epiousios*) denotes “indispensable.” The concept of daily provision of bread fits perfectly with the Old Testament example of the daily provision of manna to the Israelites while they were wandering in the wilderness (Ex. 16:14, 15).

6:12. **Forgive us our debts** refers to sins, which are our moral and spiritual debts to God’s righteousness. The request for forgiveness of sin is made here by the believer. In order to be saved one need not necessarily name all of his sins, but he must confess that he is a sinner.

6:13–15. **Lead us not into temptation** is a plea for the providential help of God in our daily confrontation with the temptation of sin. God does not tempt us to do evil, but we are tempted of our own lusts (James 1:13, 14). However, God does test us in order to give us the opportunity to prove our faithfulness to Him. He never desires to lead us into evil itself. Therefore if we resist the Devil, we are promised that he will flee from us. The prayer closes with a doxology of praise: **For thine is the kingdom, and the power, and the glory, for ever. Amen**, which is a liturgical ending similar to 1 Chronicles 29:11. Though omitted in some manuscripts, these words constitute a fitting and climactic affirmation of faith.

6:16. **When ye fast** is a reference both to fasting prescribed under the Mosaic Law in connection with the Day of Atonement (Lev. 16:29) and the voluntary fast of that day. The Pharisees added two fast days, Monday and Thursday of each week, as a case of public display and piety. The Pharisees regarded the practice of fasting as meritorious (cf. *Taanith*, 8:3) and appeared in the synagogues negligently attired. Their sad disfigurement of face and the wearing of mourning garb gave them an opportunity to exhibit

their superior ascetic sanctity before the people. The phrase **disfigure their faces** (Gr. *aphantizō*) literally denotes covering their faces and is a figurative expression for mournful gestures and neglected appearance of those wanting to call attention to themselves.

6:17, 18. This passage is not to be taken as a command against fasting but rather against the misuse of the spiritual exercise of fasting. Fasting that requires spectators is mere acting. Though Jesus Himself instituted no fast for His disciples, voluntary fasting does appear in the early churches (cf. Acts 13:2). The injunction to **anoint thine head** relates to the ancient custom of anointing one’s head when going to a feast. In other words, Jesus was saying that when we fast we are to do so secretly to the Lord, while outwardly maintaining the appearance of joy and triumph, which is the end result of true fasting.

6:19–21. The attention of the believer is directed toward **treasures in heaven**. The term *treasures* implies the addition or accumulation of things. The two kinds of treasures are conditioned by their place (either on earth or in heaven). The concept of laying up treasures in heaven is not pictured as one of meritorious benefits but rather of rewards for faithful service, as is illustrated elsewhere in the teaching of Jesus.

6:22, 23. The **light of the body** is associated with the **eye**. The concept here is based on the ancient idea that the eyes were the windows through which light entered the body. If the eyes were in good condition the body could receive such light. Jesus, using this language metaphorically, affirms that if a man’s spiritual sight is healthy and his affections directed toward heavenly treasure, his whole personality will be without blemish. The phrase **if... thine eye be single** indicates devotion to one purpose. The “single eye” refers to a single, fixed vision or goal. The phrase **if thine eye be evil** refers to either disease or deception of vision. The “evil eye” is not something mysterious

whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will ¹hold to the one, and despise the other. ^bYe cannot serve God and ²mammon.

Teachings on Worry

25 Therefore I say unto you, “Take ¹no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than ²meat, and the body than ³raiment?”

26 “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”

27 Which of you by ¹taking thought can add one cubit unto his ²stature?

28 And why ¹take ye thought for raiment? Consider the lilies of the

6:24 ^a Luke 16:9, 11, 13
^b [Gal. 1:10; 1 Tim. 6:17; James 4:4; 1 John 2:15]
¹ be loyal to
² Lit., in Aram., riches

6:25 ^a [Ps. 55:22]; Luke 12:22; [Phil. 4:6; 1 Pet. 5:7]

¹ Do not worry about
² food
³ clothing

6:26 ^a Job 38:41; Ps. 147:9; Matt. 10:29; Luke 12:24

6:27 ¹ worrying

² height

6:28 ¹ do you worry about clothing

6:29 ¹ clothed

6:30 ¹ clothes

6:31 ¹ do not worry

6:33 ^a 1 Kin. 3:13; Luke 12:31; [1 Tim. 4:8]

6:34 ¹ Therefore

do not worry about tomorrow

² trouble

field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not ¹arrayed like one of these.

30 Wherefore, if God so ¹clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more *clothe* you, O ye of little faith?

31 Therefore ¹take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But “seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 ¹Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the ²evil thereof.

or devilish, but rather a deceptive vision that causes the viewer to mistake the identity of an object. The mistake in this context is the darkening of the mind and thus **how great is that darkness!**

6:24. This kind of spiritual double vision causes one to believe he can **serve two masters**. Total loyalty to God cannot be divided between Him and loyalty to one’s material possessions. A master (Gr. *kurios*) is a lord or an owner. That God claims total lordship over His own is obvious in this passage. Therefore, Jesus rightly proclaimed, **Ye cannot serve God and mammon**. The term *mammon* is derived from the Aramaic term for possessions or wealth. Jesus is not condemning money or possessions in and of themselves, but the improper attitude of enslavement toward wealth.

6:25. Jesus now deals with the equally dangerous tendency of those who have few possessions: worry! **Take no thought** (Gr. *mē merimnaō*) means “Do not be anxious.” This word means to be so disturbed about material needs that we distrust God and are distracted from faithfully doing His will. Anxious care is the direct opposite of faith. Therefore, even the poor are not to worry needlessly about what they should eat, drink, or wear. The question **Is not the life more than meat, and the body than raiment?** indicates that inner mental stability must come from the spirit of a man and not from outward physical provisions. To set one’s heart on material possessions or to worry about the lack of them is to live in perpetual insecurity and to deprive oneself of the spiritual blessings of God.

6:26–32. Jesus illustrates His point by referring to objects in nature that were immediately at hand, the

birds of the air and the flowers of the field. The key point of this passage is found in the phrases **Are ye not much better than they?** (v. 26) and **shall he not much more clothe you?** (v. 30). The Bible clearly teaches that God is the Creator and sustainer of nature. Worry and anxiety are related to the length of one’s life in the phrase **add one cubit unto his stature**. A cubit is a measurement of 18 inches. However, this reference is probably not to one’s actual height but to the length of his life. The term *stature* (Gr. *hēlikia*) may mean “age.” Thus the idea seems to be that a man cannot add the smallest measure to the span of his life by worrying. This state of anxiety is related to having **little faith** (v. 30). Faith is total confidence in the provision of God.

6:33, 34. This portion of the Sermon on the Mount is summarized by the statement **seek ye first the kingdom of God**. The disciples who have pledged their allegiance to the King must continue seeking the kingdom and its righteousness. The present imperative form of the verb (Gr. *zētēō*) indicates a continual or constant seeking. The contrast between the spiritual and the material is again emphasized. The believer is to seek first the righteousness that is characteristic of God’s kingdom and then **all these things** (material things) shall be added to him. When our priority is spiritual, God will take care of the material, for where God guides, He provides. We need not even worry about tomorrow, for **sufficient unto the day is the evil thereof** (v. 34). This means that each day has its own troubles and challenges to be responsibly handled, without worrying about the hypothetical problems that could arise tomorrow.

Judging and Being Judged

7 Judge¹ a not, that ye be not judged.

2 For with what ¹judgment ye judge, ye shall be judged: ^aand with what measure ye ²mete, it shall be measured to you again.

3 ^aAnd why beholdest thou the ¹mote that is in thy brother's eye, but considerest not the ²beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the ¹mote out of thine eye; and, behold, a ²beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the ¹mote out of thy brother's eye.

6 ^aGive not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and ¹rend you.

7:1 ^aMatt. 7:1-5; Luke 6:37; Rom. 14:3; [1 Cor. 4:3, 4]
1 Condemn
7:2 ^aMark 4:24; Luke 6:38
1 Condemnation
2 use
7:3 ^aLuke 6:41
1 speck
2 plank
7:4 ¹speck
2 plank
7:5 ¹speck
7:6 ^aProv. 9:7, 8; Acts 13:45
1 tear

7:7 ^a[Matt. 21:22; Mark 11:24]; Luke 11:9-13; 18:1-8; [John 15:7; James 1:5, 6; 1 John 3:22]
7:8 ^aProv. 8:17; Jer. 29:12
7:9 ^aLuke 11:11
7:11 ^aGen. 6:5; 8:21; Ps. 84:11; Is. 63:7; [Rom. 8:32; James 1:17]; 1 John 3:1
7:12 ^aLuke 6:31
^bMatt. 22:40; Rom. 13:8; Gal. 5:14; [1 Tim. 1:5]

Asking and Receiving

7 ^aAsk, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For ^aevery one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 ^aOr what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, ^abeing evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things ^awhatsoever ye would that men should do to you, do ye even so to them: for ^bthis is the law and the prophets.

7:1-4. **Judge not** refers to an unfavorable and condemnatory judgment. This does not mean that a Christian should never exercise judgment of any kind under any circumstances. The point being made here is that we are not to judge the inner motives of another. We are not to render a verdict based upon prejudiced information. Nor are we to use ourselves as the standard of judgment for **with what ... ye mete** (measure) you shall be judged. **That ye be not judged** refers to the ultimate judgment of God rather than our own judgment. The terms **mote** (Gr. *karphos*) and **beam** (Gr. *dokos*) are used metaphorically for a small fault and a great fault. A mote is a small speck of sawdust whereas a beam is a rafter used in building. Thus, the idea of the text is that one cannot remove the speck from his brother's eye until he has removed the rafter from his own eye!

7:5, 6. **Thou hypocrite** is the only statement that can be made for this play actor who pretends to be a physician when he himself is sick. The **dogs** and **swine** refer to those who have deliberately rejected the message of truth. These particular animals were especially repulsive to Jesus' audience.

7:7-10. The three imperatives **ask**, **seek**, and **knock** are in the present tense of the original language, suggesting both perseverance and frequent prayer. Fervent and continual prayer is to be made on behalf of those for whom we are concerned. God promises to answer all genuine prayer (v. 8). Everything we need for spiritual success has been promised to us. God leaves us no excuse for failure.

7:11, 12. Jesus illustrated His point by comparing the willingness of a human father to give his child a gift with our heavenly Father who will gladly give us what we need. The term **evil** (v. 11) is used here of man's sinful nature. Even sinful men are kind to their children; therefore, **how much more** shall your heavenly Father delight to answer your prayers. Hence, rather than judging others, we are to treat them as we would like to be treated. The statement in verse 12, **Therefore all things whatsoever ye would that men should do to you, do ye even so to them**, is the biblical injunction often called the "Golden Rule." **This is the law and the prophets** indicates that the statement made here by Jesus is not intended to be novel, but rather a summarization of the second table of the law.



PRAYER

7:7. Both Jesus (Luke 18:1) and Paul (1 Tim. 2:1) emphasized the importance of prayer, noting that people ought always to pray. Prayer includes asking and getting answers from God. But it is more than just asking; it is confession, adoration, thanksgiving, and fellowship with God. By its nature, prayer is talking with God. It is the basis of the successful Christian life, and is so important that not praying is considered a sin (1 Sam. 12:23). When we pray, we should follow the model prayer Jesus gave His disciples and address it to our heavenly Father—beginning with adoration, including thanksgiving and confession of sins, making reconciliation with others, praying for our needs and the needs of others, and concluding in Jesus' name (6:9-15; John 14:14). **Illustration:** Jesus pointed out that God heard the prayer of a humble publican rather than that of a proud Pharisee (Luke 18:14). **Application:** God will answer our prayer when we obey Him (1 John 3:22), confess sin (Ps. 66:18), abide in Christ (John 15:7), ask according to the will of God (1 John 5:14), ask in faith (Mark 11:24), have pure motives (James 4:3), and live peaceably with our mate (1 Pet. 3:7). (First Reference, Gen. 3:8-13; Primary Reference, Matt. 7:7; cf. 1 John 5:14, 15.)

The Strait and Wide Gates

13 ^aEnter ye in at the ¹strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 ¹Because strait *is* the gate, and ²narrow *is* the way, which leadeth unto life, and few there be that find it.

False Prophets

15 ^aBeware of false prophets, ^bwhich come to you in sheep's clothing, but inwardly they are ¹ravens wolves.

16 ^aYe shall know them by their fruits. ^bDo men gather grapes of thorns, or figs of thistles?

17 Even so ^aevery good tree bringeth forth good fruit; but a corrupt tree bringeth forth ¹evil fruit.

18 A good tree cannot bring forth ¹evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 ^aEvery tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto

7:13 ^a Luke 13:24
¹ narrow
 7:14 ¹ How narrow
² difficult or confined
 7:15 ^a Deut. 13:3; Jer. 23:16; Ezek. 22:28; Mark 13:22; [Luke 6:26]; Rom. 16:17; Eph. 5:6; [Col. 2:8; 2 Pet. 2:1; 1 John 4:1-3]
^b Mic. 3:5
¹ ravenous
 7:16 ^a Matt. 7:20; 12:33; Luke 6:44; James 3:12
^b Luke 6:43
 7:17 ^a Jer. 11:19; Matt. 12:33
¹ bad
 7:18 ¹ bad
 7:19 ^a Matt. 3:10; Luke 3:9; [John 15:2, 6]

7:21 ^a Hos. 8:2; Matt. 25:11; Luke 6:46; Acts 19:13
^b Rom. 2:13; James 1:22
 7:22 ^a Num. 24:4
¹ demons
² miracles
 7:23 ^a Matt. 25:12; Luke 13:25; [2 Tim. 2:19]
^b Ps. 5:5; 6:8; [Matt. 25:41]; Luke 13:27
¹ lawlessness

me, ^aLord, Lord, shall enter into the kingdom of heaven; but he that ^bdoeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we ^anot prophesied in thy name? and in thy name have cast out ¹devils? and in thy name done many ²wonderful works?

23 And ^athen will I profess unto them, I never knew you: ^bdepart from me, ye that work ¹iniquity.

Rock or Sand Foundations

24 Therefore ^awhosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon ¹a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon ¹a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

7:24 ^a Matt. 7:24-27; Luke 6:47-49 ¹ the
 7:25 ¹ the

7:13, 14. The closing section of the Sermon on the Mount presents two choices to the listener. These are presented in a series of contrasts: two ways (vv. 13, 14); two trees (vv. 15-20); two professions (vv. 21-23); and two foundations (vv. 24-29). This was a common method of teaching in both Jewish and Greco-Roman thought. Enter ye in at the strait gate (narrow) means that one must come through the narrow gate in order to reach the path that leads to eternal life. Though many are on the broad ... way, that leadeth to destruction (eternal separation from God), the gate that leads to life is so narrow that few there be that find it. Christ Himself is both the gate and the way (cf. John 14:6), and God enables men to find that gate (cf. John 6:44).

7:15. The warning Beware of false prophets fits appropriately with the concept of the two ways. Since many are being led in the wrong way, they are obviously being led by the wrong people. False prophets were prevalent in the Old Testament, whereas God's true prophets were often in the minority. False prophets appear in sheep's clothing but are in reality ravens wolves. This is a perfect description of those preachers who have denied or distorted the truth of the gospel. They look like lambs but act like wolves. Their description is similar to that of the great False Prophet in Revelation 13:11.

7:16-20. A true test of a prophet was the conformity of his doctrine to the Scriptures (cf. 1 Cor. 14:37; Deut. 13:1-5). Their fruits refers not only to actions of their lives, but also to the doctrines they proclaim. The two trees are contrasted in relation to the fruit

they produce. Every good tree bringeth forth good fruit consistently, while a corrupt tree bringeth forth evil fruit continually. Therefore, the normal and consistent production of fruit, whether good or evil, in a person's life will bear evidence whether or not that life is of God. Verse 19 illustrates the unfruitful life of the unregenerate who is cast into the fire, a picture of eternal punishment in hell.

7:21-23. Not everyone professing Christ is genuinely saved. Even the outward verbal acknowledgment of His lordship is in itself not enough to save the unbeliever apart from true repentance and faith. A genuinely saved person is one that doeth the will of my Father, the Greek present tense suggesting that he is continually living in obedience to the will of God as the normal course of his life.

7:24-27. In drawing His concluding illustration of the two foundations, Jesus begins with the word therefore. On the basis of all that He has taught and illustrated, He concluded that all who both hear and do His sayings shall be saved. As a great Master Counselor, Jesus reminded His listener that hearing this message alone will not change his life. He must both hear and do what Jesus has said. The elements of the closing illustration are drawn from the simplicity of nature itself, the rock, the rain, and the winds. The man whose house collapsed was at fault, not because he failed to labor, but because he did not lay the proper foundation. The shifting sand represents human opinion and the doctrines of men as opposed to "these sayings" (v. 28).

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, ^athe people were astonished at his ¹doctrine:

29 ^aFor he taught them as *one* having authority, and not as the scribes.

Jesus Heals a Leper

8 When he was come down from the mountain, great multitudes followed him.

2 ^aAnd, behold, there came a leper and ^bworshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy ^awas cleansed.

4 And Jesus saith unto him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that ^bMoses ^ccommanded, for a testimony unto them.**

A Centurion's Faith

5 ^aAnd when Jesus was entered into Capernaum, there came unto him a ^bcenturion, beseeching him,

7:28 ^aMatt. 13:54; Mark 1:22; 6:2; Luke 4:32; John 7:46
¹ *teaching*

7:29 ^a[John 7:46]

8:2 ^aMatt. 8:2-4; Mark 1:40-45; Luke 5:12-14
^bMatt. 2:11; 9:18; 15:25; John 9:38; Acts 10:25

8:3 ^aMatt. 11:5; Luke 4:27

8:4 ^aMatt. 9:30; Mark 5:43; Luke 4:41; 8:56; 9:21
^bLev. 14:3, 4, 10; Mark 1:44; Luke 5:14
^cLev. 14:4-32; Deut. 24:8

8:5 ^aLuke 7:1-3
^bMatt. 27:54; Acts 10:1

8:6 ¹ *paralyzed*

8:8 ^aLuke 15:19, 21

^bPs. 107:20

8:11 ^a[Gen.

12:3; Is. 2:2, 3;

11:10]; Mal.

1:11; Luke

13:29; [Acts

10:45; 11:18;

14:27; Rom.

15:9-13; Eph.

3:6]

8:12 ^a[Matt.

21:43]

^bMatt. 13:42;

50; 22:13; 24:51;

25:30; Luke

13:28; 2 Pet.

2:17; Jude 13

¹ Lit. *sons*

6 And saying, Lord, my servant lieth at home ¹sick of the palsy, grievously tormented.

7 And Jesus saith unto him, **I will come and heal him.**

8 The centurion answered and said, Lord, ^aI am not worthy that thou shouldst come under my roof: but ^bspeak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.**

11 And I say unto you, That ^amany shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But ^athe ¹children of the kingdom ^bshall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.**

7:28. The entire Sermon on the Mount is addressed to believers and presupposes faith in Jesus as Messiah. The works done by the believer are not based on himself but on the "rock" (v. 24), who ultimately is Christ Himself (1 Cor. 10:4). He is the personal embodiment of all His teachings. Thus, when He finished the discourse, **the people were astonished.** Amazement engulfed the audience.

7:29. The outstanding feature of His teaching was His **authority**, meaning the divine approval and authoritative constraint with which He delivered His message. Such straightforward preaching, based on the depth of one's own life, was in direct contrast to that of **the scribes**, who were the copyists of the Law and the theologians of their day. They had to rely on tradition for their authority, whereas Christ was His own authority.

8:1-4. **Make me clean:** According to the law of Moses, to be leprous was to be ceremonially unclean (see Lev. 13:45, 46). **Jesus ... touched him**, which instead of bringing uncleanness to Jesus, caused the total cleansing of the leper! The purpose of Jesus in giving the command to **tell no man** was to draw attention away from the miracle itself and to appeal to the spiritual need in man. In the Gospels the crowds were often attracted by Jesus' miracles, but not always by His message. **Shew thyself to the priest**, that is, in

obedience to the Mosaic Law regarding cleansing. **Offer the gift that Moses commanded:** These gifts are found in Leviticus 14:2-32, where they are typical of Christ's atonement and the cleansing it provided. **For a testimony unto them:** that is, as evidence to the priest that the leper had indeed been cleansed.

8:5-9. A **centurion** ranked between an officer and a noncommissioned officer (somewhat equivalent to that of a modern sergeant major). It was a position of great responsibility in the Roman occupation force. (See the more complete account in Luke 7:2-10.) **Servant** (Gr. *pais*) means "child" or "servant." **Sick of the palsy** means to be paralyzed and greatly afflicted. The centurion was impressed with Jesus, whom he likened to himself as one **under authority**. He recognized that in dealing with the realm of sickness and death Jesus had all the power of God behind Him.

8:10-13. The words **from the east and west**, are taken from Psalm 107 (with allusions also to Is. 49:12; 59:19; Mal. 1:11). Here Christ is referring to the ingathering of the Gentiles through the preaching of the gospel, culminating in their final gathering at the time of His second coming. **The children of the kingdom** refers to those to whom the kingdom really belongs. **Outer darkness** refers to the condemnation of the second death. **There shall be ... gnashing of teeth:** *There* (in that place) is used emphatically to draw

And his servant was healed in the selfsame hour.

Jesus Heals Peter's Mother-in-Law

14 ^aAnd when Jesus was come into Peter's house, he saw ^bhis wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ^aWhen the even was come, they brought unto him many that were possessed with ¹devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^aHimself took our infirmities, and bare *our* sicknesses.

The Cost of Discipleship

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 ^aAnd a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.**

21 ^aAnd another of his disciples said unto him, Lord, ^bsuffer me first to go and bury my father.

22 But Jesus said unto him,

8:14 ^a Matt. 8:14-16; Mark 1:29-31; Luke 4:38, 39

^b 1 Cor. 9:5
8:16 ^a Mark 1:32-34; Luke 4:40, 41

¹ *demons*
8:17 ^a Is. 53:4; 1 Pet. 2:24

8:19 ^a Matt. 8:19-22; Luke 9:57, 58

8:21 ^a Luke 9:59, 60
^b 1 Kin. 19:20

Follow me; and let the dead bury their dead.

Jesus Calms the Winds and the Sea

23 And when he was entered into a ship, his disciples followed him.

24 ^aAnd, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, **Why are ye fearful, O ye of little faith?** Then ^ahe arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Healing of Devil-Possessed Men

28 ^aAnd when he was come to the other side into the country of the Gergesenes, there met him two possessed with ¹devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off

8:24 ^a Mark 4:37; Luke 8:23-25

8:26 ^a Ps. 65:7; 89:9; 107:29

8:28 ^a Mark 5:1-4; Luke 8:26-33
¹ *demons*

attention to the fact that such severe punishment is in fact a reality. Even though he was a Gentile, the servant was healed because of the faith of the centurion. The contrast to this incident drawn by Jesus emphasizes the foolishness of Israel's rejection of Him as the Messiah.

8:19-27. The reference to a **certain scribe** is unusual since scribes were usually referred to in the plural. **Master, I will follow thee:** These words indicated that he was willing to follow Christ both spiritually and publicly. The word master (Gr. *didaskalos*) here means "Teacher." Instead of making it easy to follow Him, Christ insisted that he count the cost of such commitment to discipleship. **The Son of man** is the title by which the Lord most frequently referred to Himself. The title originally came from Daniel 7:13 and had messianic significance. The Lord deliberately used this biblical title of Himself in order to teach the godly that He was, in fact, the Messiah. The reference to another of His disciples must refer to a professed disciple who was unwilling to follow Him unconditionally. The request to **bury my father** probably meant he wanted to stay at home until his father died. Jesus' strong reply, **Let the dead bury their dead**, was

not intended to be harsh, but rather to emphasize the time to be about the heavenly Father's business was now. The **tempest** refers to a violent storm. Jesus rebuked their **little faith** in light of the fact that He had commanded the trip across the Sea of Galilee. In one of His most awesome miracles, He simply **rebuked the winds and the sea**, resulting in an instantaneous miracle of total calm.

8:28. **Gergesenes:** The usually preferred reading is "Gadarenes." Gergesa was a town on the eastern slope of the Sea of Galilee and was included in the district of Gadara, one of the cities of the Decapolis. Both of these were included in the larger administrative district of Gerasa, whose center was the town of Gerasa in Gilead. **Two possessed with devils:** The two other synoptic writings mention only one. Mark and Luke emphasize the more predominant convert of the two, whereas Matthew gives the more complete account of both men with whom Jesus dealt, perhaps because the law demanded two or more witnesses.

8:29-34. **What have we to do with thee?** They reacted with resentment at Jesus' intrusion into their realm, meaning, "What is there in common between us?" Their reference to Him as the **Son of God** indi-

from them an herd of many swine feeding.

31 So the ¹devils besought him, saying, If thou cast us out, ²suffer us to go away into the herd of swine.

32 And he said unto them, **Go**. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the ¹possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, ^athey ¹besought *him* that he would depart out of their ²coasts.

Healing a Man with Palsy

9 And he entered into a ship, and passed over, ^aand came into his own city.

2 ^aAnd, behold, they brought to him a ¹man sick of the palsy, lying on a bed: ^band Jesus seeing their faith said unto the ²sick of the palsy; **Son, be of good cheer; thy sins be forgiven thee.**

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus ^aknowing their thoughts said, **Wherefore think ye evil in your hearts?**

5 For ¹whether is easier, to say,

8:31 ¹demons
begged
²permit

8:33 ¹demon-
possessed men

8:34 ^aDeut.
5:25; 1 Kin.
17:18; Amos
7:12; Luke 5:8;
Acts 16:39

1 begged
²region

9:1 ^aMatt. 4:13;
11:23; Mark
5:21

9:2 ^aMark
2:3–12; Luke
5:18–26

^bMatt. 8:10
¹paralyzed
man

²paralytic

9:4 ^aPs. 139:2;
Matt. 12:25;
Mark 12:15;
Luke 5:22; 6:8;
9:47; 11:17

9:5 ¹which

9:6 ¹paralytic

9:8 ^aMatt. 8:27;
John 7:15

9:9 ^aMark 2:14;
Luke 5:27

¹tax office

9:10 ^aMark 2:15;
Luke 5:29

¹at the table
²tax collectors

9:11 ^aMatt.
11:19; Mark
2:16; Luke 5:30;
15:2

^b[Gal. 2:15]
¹tax collectors

9:12 ¹are well

9:13 ^aMic. 6:6–8;
Matt. 12:7

^bMark 2:17;
Luke 5:32;

1 Tim. 1:15

Thy sins be forgiven thee; or to say, **Arise, and walk?**

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the ¹sick of the palsy,) **Arise, take up thy bed, and go unto thine house.**

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they ^amarvelled, and glorified God, which had given such power unto men.

Matthew Follows Jesus

9 ^aAnd as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the ¹receipt of custom: and he saith unto him, **Follow me**. And he arose, and followed him.

10 ^aAnd it came to pass, as Jesus sat ¹at meat in the house, behold, many ²publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with ^apublicans¹ and ^bsinners?

12 But when Jesus heard *that*, he said unto them, **They that ¹be whole need not a physician, but they that are sick.**

13 **But go ye and learn what *that* meaneth, ^aI will have mercy, and not sacrifice: for I am not come to call the righteous, ^bbut sinners to repentance.**

cates that the demons were fully aware of who Jesus was, and their question about being tormented **before the time** also indicates that they were aware of why He had come to earth. The reference to a **herd of many swine** suggests that they were being kept illegally by Jews who were living in this Gentile region. Swine were considered unclean by the Mosaic Law. **The whole herd ... perished:** Jesus granted the demons' request because of His concern for the man. The spiritual principle in this incident is that those

who are deliberately disobedient deprive themselves of divine protection and place themselves at the mercy of the forces of evil.

9:9–12. The receipt of custom refers to the toll-booth in the street where tax collectors sat to receive various taxes. **In the house** means at home. We know from the other synoptic writers that this house was Matthew's. See Mark 2:15; Luke 5:29, where the expression is phrased "in his house."

9:13–15. The righteous: The word is used here in



9:9 Matthew, also called Levi, an apostle, was by occupation a tax collector. He seems to have been an agent for Herod Antipas, stationed at Capernaum to collect revenue on goods passing between Damascus and the Mediterranean ports. Tax collectors ("publicans") were despised by the Jews and regarded as the lowest of sinners. They were perceived as extortionists and even as traitors since they served Rome. When Jesus called him, he immediately obeyed. From early times the church has regarded Matthew as the author of the first gospel. Mark and Luke identify him by the name Levi (Mark 2:14; Luke 5:27). (First Reference, Matt. 9:9; Primary Reference, Matt. 10:3.)

Questions About Fasting

14 Then came to him the disciples of John, saying, "Why do we and the Pharisees fast ¹oft, but thy disciples fast not?"

15 And Jesus said unto them, **Can "the ¹children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and ^bthen shall they fast.**

16 No man putteth a piece of ¹new cloth into an old garment, for ²that which is put in to fill it up ³taketh from the garment, and the ⁴rent is made worse.

17 Neither do men put new wine into old ¹bottles: else the bottles ²break, and the wine runneth out, and the bottles ³perish: but they put new wine into new bottles, and both are preserved.

The Healing of a Ruler's Daughter

18 "While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his ^adisciples.

20 "And, behold, a woman, which was diseased with ¹an issue of blood

9:14 ^a Mark 2:18; Luke 5:33-35; 18:12
¹ often
 9:15 ^a John 3:29
^b Acts 13:2, 3; 14:23
¹ friends of the bridegroom
 9:16 ¹ unshrunk
² The patch
³ pulls away from
⁴ tear
 9:17 ¹ wineskins
² burst
³ are ruined
 9:18 ^a Mark 5:22-43; Luke 8:41-56
 9:19 ^a Matt. 10:2-4
 9:20 ^a Mark 5:25; Luke 8:43
¹ a flow

^b Num. 15:38; Deut. 22:12; Matt. 14:36; 23:5; Mark 6:56
 9:22 ^a Matt. 9:29; 15:28; Mark 5:34; 10:52; Luke 7:50; 8:48; 17:19; 18:42
¹ take courage
 9:23 ^a Mark 5:38; Luke 8:51
^b 2 Chr. 35:25; Jer. 9:17; 16:6; Ezek. 24:17
¹ flute players
² crowd
 9:24 ^a John 11:3; Acts 20:10
 9:25 ^a Matt. 8:3, 15; Mark 1:31
¹ crowd
² outside
 9:26 ^a Matt. 4:24; Mark 1:28, 45; Luke 4:14, 37; 5:15; 7:17
¹ of this

twelve years, came behind *him*, and ^btouched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, **Daughter, ¹be of good comfort; ^athy faith hath made thee whole.** And the woman was made whole from that hour.

23 "And when Jesus came into the ruler's house, and saw ^bthe ¹minstrels and the ²people making a noise,

24 He said unto them, **"Give place: for the maid is not dead, but sleepeth.** And they laughed him to scorn.

25 But when the ¹people were put ²forth, he went in, and ^atook her by the hand, and the maid arose.

26 And the ^afame ¹hereof went abroad into all that land.

Sight and Speech Restored

27 And when Jesus departed thence, ^atwo blind men followed him, crying, and saying, ^bThou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them,

9:27 ^a Matt. 20:29-34 ^b Matt. 15:22; Mark 10:47; Luke 18:38, 39

an ironic sense, meaning self-righteous. Ultimately, as the Scripture tells us, "There is none righteous, no, not one" (Rom. 3:10). **The children of the bridechamber** refers to the wedding guests. **As long as the bridegroom is with them**, that is, while the wedding festivities last, might be for some days. **When the bridegroom shall be taken from them** is an allusion to His coming death and ascension.

9:16, 17. The principle expressed here is that the Lord Jesus Christ has come to bring in a whole new dispensation, which cannot be fitted into the forms of the old Jewish economy. The principle taught here by illustration is that the rule of the law must be replaced by that of grace, which will now have free reign in the hearts of all believers. **New cloth** means unbleached cloth. **Bottles** (skins) were frequently used in the ancient East as liquid containers. The strength of fermentation of the new wine would be too much for the partly worn, old, or inelastic skins and would cause them to break. See note on Mark 2:22 for interpretation.

9:18, 19. **A certain ruler**, that is, of the synagogue: The other Gospels call him Jairus (cf. Mark 5:22-43; Luke 8:41-56). **Worshipped**: This suggests that he recognized Jesus' deity and authority. In the parallel

passages we are told that his daughter was dying when he first came and that she died while he was en route. Matthew telescopes two phrases into one, saying she **is even now dead**.

9:20-22. **I shall be whole** (lit., "I shall be saved," i.e., "healed"): A rabbi customarily addressed a young girl as **daughter**. Jesus' exhortation to **be of good comfort** means to cheer up. The further statement **thy faith hath made thee whole** indicates that God's blessing on our behalf is usually in proportion to our willingness to trust Him.

9:23-26. The scene described here is typical of a Middle Eastern home where someone lay dead. Mourners were actually hired to make noise. The **minstrels** were flutists. Jesus' statement that **the maid is not dead, but sleepeth** meant that her death, though real, was ultimately going to be a temporary "sleep" in light of the fact that He would quickly raise her back to life again.

9:27-32. This incident is also peculiar to Matthew's gospel (cf. Luke 11:14-26). Two blind men call out, **Thou son of David**, which was a messianic designation. The form of their address seems to indicate that they had put their faith in Jesus as the Messiah.

Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, **According to your faith be it unto you.**

30 And their eyes were opened; and Jesus ¹straitly charged them, saying, **“See that no man know it.”**

31 **“But they, when they were departed, spread abroad his fame in all that ¹country.**

32 **“As they went out, behold, they brought to him a ¹dumb man possessed with a ²devil.**

33 And when the ¹devil was cast out, the ²dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, **“He casteth out ¹devils through the ²prince of the devils.**

Labourers for the Harvest

35 And Jesus went about all the cities and villages, ^ateaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 **“But when he saw the multitudes, he was moved with compassion on them, because they ¹fainted, and were scattered abroad, ^bas sheep having no shepherd.**

37 Then saith he unto his disci-

9:30 ^aMatt. 8:4; Luke 5:14

¹ sternly warned

9:31 ^aMark 7:36

¹ Lit. land

9:32 ^aMatt. 12:22, 24; Luke 11:14

¹ mute

² demon

9:33 ¹ demon

² mute

9:34 ^aMatt. 12:24; Mark 3:22; Luke 11:15;

John 7:20

¹ demons

² ruler of demons

9:35 ^aMatt. 4:23

9:36 ^aMark 6:34

^bNum. 27:17;

¹ Kin. 22:17;

Ezek. 34:5;

Zech. 10:2;

Mark 6:34

¹ were weary

9:37 ^aLuke 10:2;

John 4:35

9:38 ^a[Matt. 28:19, 20;

Eph. 4:11, 12];

²Thess. 3:1

10:1 ^aMark 3:13;

Luke 6:13

10:2 ^aJohn 1:42

10:3 ¹ tax collector

10:4 ^aLuke 6:15;

Acts 1:13

^bMatt. 26:14;

Luke 22:3; John 13:2, 26

10:5 ^aMatt. 4:15

^b2 Kin. 17:24;

Luke 9:52;

10:33; 17:16;

John 4:9

10:6 ^aMatt. 15:24; Acts 13:46

^bIs. 53:6; Jer. 50:6

10:7 ^aLuke 9:2

^bMatt. 3:2; Luke 10:9

¹ has come near

ples, **“The harvest truly is plenteous, but the labourers are few;**

38 **“Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

Instructions to the Disciples

10 And **“when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**

2 Now the names of the twelve apostles are these; The first, Simon, **“who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;**

3 Philip, and Bartholomew; Thomas, and Matthew the ¹publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 **“Simon the Canaanite, and Judas Iscariot, who also betrayed him.**

5 These twelve Jesus sent forth, and commanded them, saying, **“Go not into the way of the Gentiles, and into any city of ^bthe Samaritans enter ye not:**

6 **“But go rather to the ^blost sheep of the house of Israel.**

7 **“And as ye go, preach, saying, ^bThe kingdom of heaven ¹is at hand.**

9:33–38. The connection between spiritual evil and physical illness is clearly illustrated in this incident. The **prince of the devils** is Satan himself. **Fainted** means they were distressed. The observation that they were **as sheep having no shepherd** is taken mainly from the Septuagint, the Greek translation of the Hebrew Old Testament, of Numbers 27:17. Verses 37 and 38 constitute one of the great missionary passages of the New Testament. Jesus pictures the world as a great spiritual harvest in need of laborers to gather it into the storehouse.

10:1–4. The **twelve disciples** had been formed as a group some time previously. Now after a period of instruction and training they were sent on their first mission. They were also given **power**, or “authority,” over demons and disease. Their miracle-working ministry was to attest the legitimate claim of Jesus to be the Messiah. **Apostles** (Gr. *apostoloi*) is the technical term that later came to be applied to the 12 disciples. The literal meaning of the term is “Sent Ones.” In this passage their 12 names are arranged in six pairs, which probably corresponded to the arrangement in which they were sent out on this mission. **Simon** is Peter, who heads all four lists of the disciples (cf. Mark 3:16; Luke 6:14; Acts 1:13). Since

he appears to be the most prominent disciple in the early stages of Jesus’ ministry, as well as in the early period of the church, he probably exercised a natural leadership over the others. It does not follow from this, however, that his leadership was passed on to successors. **Bartholomew** was generally considered to be identical with the Nathanael of John 1:45–51. **Lebbeus, whose surname was Thaddaeus** (some texts read simply “Thaddeus”): Luke gives his name as Judas (Luke 6:16). **Simon the Canaanite** actually means the Cananaean. Since he had been a member of the nationalist party known as the Zealots, who resisted Herod the Great by force, he is also at times referred to as Simon the Zealot. **Judas Iscariot** has been variously interpreted as meaning he was a member of the tribe of Issachar, or an inhabitant of Kerioth, or the one who carried the purse (Aram. *secariota*), or the one who was strangled (Heb. *iscara*). He is generally recognized as the only disciple who was not a Galilean.

10:5–10. **The way of the Gentiles:** Several Greek cities in Galilee existed separately from the Jewish life-style. The apostles were instructed to avoid these towns and to confine themselves to the Jewish cities only. The word *Gentiles* is an objective genitive, indi-

8 Heal the sick, cleanse the lepers, raise the dead, cast out ¹devils: ^afreely ye have received, freely give.

9 ^aProvide neither gold, nor silver, nor ^bbrass in your ¹purses,

10 Nor ¹scrip for *your* journey, neither two ²coats, neither ³shoes, nor yet ⁴staves: ^afor the workman is worthy of his ⁵meat.

11 ^aAnd into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, ¹salute it.

13 ^aAnd if the ¹house be worthy, let your peace come upon it: ^bbut if it be not worthy, let your peace return to you.

14 ^aAnd whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, ^bshake off the dust of your feet.

15 Verily I say unto you, ^aIt shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Sheep Among Wolves

16 ^aBehold, I send you forth as sheep in the midst of wolves: ^bbe ye therefore wise as serpents, and ^charmless¹ as doves.

17 But beware of men: for ^athey will deliver you up to the councils, and ^bthey will scourge you in their synagogues;

10:8 ^a[Acts 8:18] ¹demons
10:9 ^a1 Sam. 9:7; Mark 6:8
^bMark 6:8
¹money belts

10:10 ^aLuke 10:7; [1 Cor. 9:4-14]; 1 Tim. 5:18

¹bag
²tunics
³sandals
⁴staves
⁵food

10:11 ^aLuke 10:8

10:12 ¹greet

10:13 ^aLuke 10:5

^bPs. 35:13
¹household

10:14 ^aMark 6:11; Luke 9:5
^bNeh. 5:13; Luke 10:10, 11; Acts 13:51

10:15 ^aMatt. 11:22, 24

10:16 ^aLuke 10:3

^b2 Cor. 12:16; Eph. 5:15; Col. 4:5

^c[Phil. 2:14-16]

¹innocent

10:17 ^aMatt. 23:34; Mark 13:9; Luke 12:11

^bActs 5:40; 22:19; 26:11

10:18 ^aActs 12:1; 2 Tim. 4:16

¹fo

10:19 ^aMark 13:11; Luke 12:11, 12; 21:14, 15

^bEx. 4:12; Jer. 1:7

¹do not worry about

10:20 ^a2 Sam. 23:2; [2 Tim. 4:17]

10:21 ^aMic. 7:6; Luke 21:16

18 And ^aye shall be brought before governors and kings for ^amy sake, for a testimony ¹against them and the Gentiles.

19 ^aBut when they deliver you up, ¹take no thought how or what ye shall speak: for ^bit shall be given you in that same hour what ye shall speak.

20 ^aFor it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 ^aAnd the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ^aye shall be hated of all *men* for my name's sake: ^bbut he that endureth to the end shall be saved.

23 But ^awhen they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have ^bgone ¹over the cities of Israel, ^ctill the Son of man be come.

24 ^aThe disciple is not above *his* ¹master, nor the servant above his lord.

25 It is enough for the disciple that he be as his ¹master, and the servant as his lord. If ^athey have called the master of the house ²Beelzebub,

10:22 ^aMatt. 24:9; Luke 21:17; John 15:18 ^b[Dan. 12:12]; Matt. 24:13; Mark 13:13

10:23 ^aMatt. 2:13; Acts 8:1 ^b[Matt. 24:14; Mark 13:10]

^cMatt. 16:28 ¹through

10:24 ^aLuke 6:40; John 15:20 ¹teacher

10:25 ^aMark 3:22; Luke 11:15, 18, 19; John 8:48, 52

¹teacher ²Many mss. *Beelzebub*; a Philistine deity

cating that they were not to enter a road even leading to the Gentiles, nor were they to enter a city of the Samaritans. The apostles were to **provide** (better, “get”) nothing in the way of money in their **purses** (lit., “belts”). The fold of the robe or the girdle served the same function as our pockets. A **scrip** was a small bag for holding various articles. **Coats** were the outer robes or tunics that corresponded to the Roman toga. The Greek for **staves** is actually singular, meaning “staff,” agreeing with Luke 9:3. **The workman is worthy of his meat:** They were to rely on the gifts and hospitality of those to whom they preached.

10:11-16. Enquire means “to search out.” Hospitality was a normal part of Oriental life and the disciples probably received many offers of accommodation; however, they were restricted to accepting hospitality only from those who received their message. **Shake off the dust of your feet** is a symbolic act of rejection and condemnation, the idea being that not even the dust of a wicked city was worthy of them. **Verily** (Gr. *amēn*) is a transliteration from the Hebrew meaning “truly” or one of its synonyms, which gives emphasis

to the statement that follows. **Wise as serpents** (cf. Gen. 3:1): In the ancient Near East the serpent was commonly regarded as the wisest of beasts. A cautious wisdom was necessary in order to deal with the fierce opposition that the disciples would face.

10:17-22. Take no thought means “Do not be anxious.” (See Mark 13:9-13; Luke 12:11, 12; 21:12-19.) **It shall be given you** promises that the inner prompting of the Holy Spirit would tell them what to say in each situation they would face. **For my name's sake:** They would endure great persecution because of their identification with Jesus Christ. **But he that endureth to the end shall be saved** is a promise of perseverance, not a teaching that salvation may be lost. Rather, it indicates that those who are truly saved will indeed endure to the end.

10:23, 24. The idea that the **Son of man** in this passage is Himself to be viewed as a forerunner of the yet-coming Messiah is ludicrous in light of all the statements made earlier in the Gospel of Matthew. Therefore, He must have His own *second* coming in view.

how much more *shall they call* them of his household?

26 Fear them not therefore: *“for there is nothing¹ covered, that shall not be revealed; and hid, that shall not be known.*

27 What I tell you in darkness, *that^a speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

28 *“And fear not them which kill the body, but are not able to kill the soul: but rather^b fear him which is able to destroy both soul and body in¹ hell.*

29 Are not two *“sparrows sold for a¹ farthing? and one of them shall not fall on the ground without your Father.*

30 *“But the very hairs of your head are all numbered.*

31 Fear ye not therefore, ye are of more value than many sparrows.

32 *“Whosoever therefore shall confess me before men, ^bhim will I confess also before my Father which is in heaven.*

33 *“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

34 *“Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

35 For I am come to set a man *“¹at variance^a against his father, and the daughter against her mother, and*

10:26 *a* Mark 4:22; Luke 8:17; 12:2, 3; [1 Cor. 4:5]

¹ veiled

10:27 *a* Luke 12:3; Acts 5:20

10:28 *a* Luke 12:4; [1 Pet. 3:14]

b Is. 8:13; Matt. 5:22; Luke 12:5

¹ Gr. gehenna

10:29 *a* Luke 12:6, 7

¹ Gr. assarion, a copper coin, 1/16 of a denarius

10:30 *a* 1 Sam. 14:45; 2 Sam. 14:11; 1 Kin. 1:52; Luke 21:18; Acts 27:34

10:32 *a* Ps. 119:46; Luke 12:8; [Rom. 10:9]

b [Rev. 3:5]

10:33 *a* [Mark 8:38; Luke 9:26]; 2 Tim. 2:12

10:34 *a* [Luke 12:49]

10:35 *a* Mic. 7:6; Matt. 10:21; Luke 12:53

¹ apart from

10:36 *a* Ps. 41:9; 55:13; John 13:18

10:37 *a* Deut. 33:9; Luke 14:26

10:38 *a* [Matt. 16:24; Mark 8:34; Luke 9:23; 14:27]

10:39 *a* Matt. 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25

10:40 *a* Mark 9:37; Luke 9:48; John 12:44; Gal. 4:14

the daughter in law against her mother in law.

36 And *“a man’s foes shall be* they of his own household.

37 *“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*

38 *“And he that taketh not his cross, and followeth after me, is not worthy of me.*

39 *“He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*

40 *“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*

41 *“He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward.*

42 *“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

John’s Questions for Jesus

11 And it came to pass, when Jesus had *“¹made an end of commanding his twelve disciples,*

10:41 *a* 1 Kin. 17:10; 2 Kin. 8:8

10:42 *a* [Matt. 25:40]; Mark 9:41; Heb. 6:10

11:1 *1 finished*

10:25–31. Beelzebul refers to Satan himself, the ultimate evil spirit. The disciples are told to **fear ... not**. The disciples’ enemies can only take their physical lives, which cannot prevent their blessed resurrection to life everlasting. In other words, Jesus reminded them that it was more important to fear Him who had authority over the **soul** as well as over the **body** and who can bring both to eternal condemnation in **hell** (Gr. *Gehenna*). Notice that God is the One who has authority to cast men into hell, and not Satan, who will himself be ultimately cast into everlasting fire. Conversely, Jesus reminded His disciples of the Father’s loving care, even for **sparrows**. **A farthing** (Gr. *assarion*) was a copper coin worth about one-sixteenth of a denarius. **Without your Father** means without His permission. Here we are reminded of God’s gracious providential care over His saints.

10:32–37. Confess me means “Acknowledge that you belong to Me.” In reality, secret discipleship is a practical impossibility. Jesus constantly called for an open confession of Himself by His followers. That our confession is to be **before men** clearly indicates that a public confession of true Christian faith is a virtual necessity. The warning **whosoever shall deny me** is

a comprehensive historical aorist tense, referring not to one moment of denial (such as Peter’s), but to an entire lifelong resistance to Christ. Therefore, a single act of denial does not make one unworthy of being a disciple, but a refusal to confess Christ at all eliminates one from being a true follower of Jesus Christ.

10:38–40. Taketh not his cross: This is the first mention of the cross in the New Testament. It was the custom for the condemned man to carry his cross on the way to his execution. There is plenty of evidence that our Lord anticipated the mode of His death. **Findeth his life** means to wrongfully gain something out of life for oneself. Here the word means the natural life as opposed to the spiritual life. That is, to pursue one’s natural well-being at the expense of the spiritual, or eternal, is sinful.

10:41, 42. In the name of a prophet (i.e., “as a prophet”): The meaning of this statement is that those who are not prophets themselves may share in the labor and reward of the prophets by willingly supporting their ministry. **One of these little ones** is a reference to the fact that even the smallest service done to the most insignificant of Christ’s servants shall be rewarded by the Lord Himself.

he departed thence to ^ateach and to preach in their cities.

2 ^aNow when John had heard ^bin the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou ^ahe that should come, or do we look for another?

4 Jesus answered and said unto them, Go and ¹shew John again those things which ye do hear and see:

5 ^aThe blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and ^bthe poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not ^abe offended ¹in me.

7 ^aAnd as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? ^bA reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, ^aand more than a prophet.

10 For this is *he*, of whom it is written, ^aBehold, I send my messenger before thy face, which shall prepare thy way before thee.

11:1 ^a Matt. 9:35; Luke 23:5
 11:2 ^a Luke 7:18-35
^b Matt. 4:12; 14:3; Mark 6:17; Luke 9:7
 11:3 ^a Gen. 49:10; Num. 24:17; Deut. 18:15, 18; Dan. 9:24; John 6:14
 11:4 ¹ tell John the things
 11:5 ^a Is. 29:18; 35:4-6; John 2:23
^b Ps. 22:26; Is. 61:1; Luke 4:18; James 2:5
 11:6 ^a Is. 8:14, 15; [Rom. 9:32]; 1 Pet. 2:8
¹ because of
 11:7 ^a Luke 7:24
^b [Eph. 4:14]
 11:9 ^a Matt. 14:5; 21:26; Luke 1:76; 20:6
 11:10 ^a Mal. 3:1; Mark 1:2; Luke 1:76

11:12 ^a Luke 16:16
 11:13 ^a Mal. 4:4-6
 11:14 ^a Mal. 4:5; Matt. 17:10-13; Mark 9:11-13; Luke 1:17; John 1:21
 11:15 ^a Matt. 13:9; Luke 8:8; Rev. 2:7, 11, 17, 29; 3:6, 13
 11:16 ^a Luke 7:31
¹ companions
 11:17 ¹ played the flute
² Lit. did not beat your breast
 11:18 ¹ demon

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 ^aAnd from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 ^aFor all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is ^aElias, which was for to come.

15 ^aHe that hath ears to hear, let him hear.

16 ^aBut whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their ¹fellows,

17 And saying, We have ¹piped unto you, and ye have not danced; we have mourned unto you, and ye ²have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a ¹devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a ¹winebibber, ^aa friend of ²publicans and sinners. ^bBut wisdom is justified ³of her children.

11:19 ^a Matt. 9:10 ^b Luke 7:35; John 2:1-11 ¹ wine drinker ² tax collectors ³ by

11:1-7. Verses 2-19 parallel Luke 7:18-35. This imprisonment has already been mentioned in Matthew 4:12, but the circumstances leading up to it are not described in detail until 14:3-12, where the manner of John's death is also recounted. **The works of Christ** refers to His miracles. **He that should come** refers to the predicted Messiah of Old Testament prophecy whose coming had already been proclaimed by John. **The blind receive their sight** is an allusion to Isaiah 35:5 and 61:1, where it is stated that this will be one of the works performed by the Messiah. **The poor have the gospel preached to them** is another allusion to Isaiah 61:1. Hence, Jesus was clearly vindicating His messiahship to John, who may have begun to question why Jesus had left him in prison.

11:8-11. **But what went ye out for to see? A prophet? ... more**, much more (Gr. *perissoteron*): The quotation in verse 10 is from Malachi 3:1. John was recognized as the foreordained forerunner of the Savior and, technically, the last of the Old Testament prophets. Thus, he belonged to the Old Testament dispensation. This certainly emphasizes a clear distinction from the Old Testament era and the New Testament. The weakest believer who has the knowledge

of the glory of God in the face of the risen Christ, is, therefore, in a more privileged position than the greatest of the Old Testament prophets. **Them that are born of women** means mortal men, the idea being that the greatest of all in this life cannot be compared with the glory of the life to come.

11:12-15. **The kingdom of heaven suffereth violence** (Gr. *biazomai*): The meaning of this saying, and the connection of verses 12-14 with preceding and following contexts, indicates that John opened the kingdom of heaven to sinners and thus became the culminating point of Old Testament witness. Jesus' statement that **this is Elias** (Elijah) indicates the ministry predicted by Malachi 4:5, 6.

11:16-19. **This generation** refused to exercise its capacity to hear, but made excuses for rejecting both John and Jesus. Some have likened the illustration of Christ to that of children playing a game of "weddings" and then a game of "funerals." The idea is that the children cannot decide which game to play; so they decide to play nothing at all. The reference to the rejection of John's ascetic ministry brought the charge that he was demon-possessed. However, Jesus' open contact with sinners brought the equally untrue claim that He was **gluttonous, and a winebibber**.

Unrepentant Cities

20 ^aThen began he to ¹upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago ^ain sackcloth and ashes.

22 But I say unto you, ^aIt shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, ^awhich art exalted unto heaven, shalt be brought down to ¹hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, ^aThat it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Rest for the Heavy Laden

25 ^aAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because ^bthou hast hid these things from the wise and prudent, ^cand hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 ^aAll things are delivered unto me of my Father: and no man knoweth the Son, but the Father; ^bneither knoweth any man the Father, ¹save the Son, and ^{he} to whomsoever the Son will reveal ^{him}.

28 Come unto ^ame, all ye that

11:20 ^aLuke 10:13–15, 18
¹rebuke

11:21 ^aJon. 3:6–8

11:22 ^aMatt. 10:15; 11:24

11:23 ^aIs. 14:13; Lam. 2:1; Ezek. 26:20; 31:14; 32:18, 24

¹Gr. *hades*

11:24 ^aMatt. 10:15

11:25 ^aLuke 10:21, 22
^bPs. 8:2; 1 Cor. 1:19; [2 Cor. 3:14]

^cMatt. 16:17

11:27 ^aMatt. 28:18; Luke 10:22; John 3:35; 13:3; 1 Cor. 15:27

^bJohn 1:18; 6:46; 10:15

¹except

11:28 ^a[John 6:35–37]

11:29 ^a[John 13:15]; Eph. 4:2; [Phil. 2:5; 1 Pet. 2:21; 1 John 2:6]

^bZech. 9:9; [Phil. 2:7, 8]

^cJer. 6:16

¹from
²gentle and humble

11:30 ^a[1 John 5:3]

12:1 ^aMark 2:23; Luke 6:1–5

^bDeut. 23:25

¹grainfields

²hungry

³heads of grain

12:3 ^aEx. 31:15; 35:2; 1 Sam. 21:6

¹hungry

12:4 ^aEx. 25:30; Lev. 24:5

^bEx. 29:32; Lev. 8:31; 24:9

12:5 ^aNum. 28:9; [John 7:22]

¹treat as common

12:6 ^a[2 Chr. 6:18; Is. 66:1, 2; Mal. 3:1]; Matt. 12:41, 42

labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, ^aand learn ¹of me; for I am ²meek and ^blowly in heart: ^cand ye shall find rest unto your souls.

30 ^aFor my yoke is easy, and my burden is light.

The Son of Man Is Lord of the Sabbath

12 At that time ^aJesus went on the sabbath day through the ¹corn; and his disciples were ²an hungred, and began to ^bpluck the ³ears of corn, and to eat.

2 But when the Pharisees saw ^{it}, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read ^awhat David did, when he was ¹an hungred, and they that were with him;

4 How he entered into the house of God, and did eat ^athe shewbread, which was not lawful for him to eat, neither for them which were with him, ^bbut only for the priests?

5 Or have ye not read in the ^alaw, how that on the sabbath days the priests in the temple ¹profane the sabbath, and are blameless?

6 But I say unto you, That in this place is ^aone greater than the temple.

7 But if ye had known what ^{this} meaneth, ¹I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

12:7 ^a[1 Sam. 15:22; Hos. 6:6; Mic. 6:6–8]; Matt. 9:13
¹desire mercy

11:20–24. The denunciation of Galilean cities that follows is recorded also by Luke, but in a different context (see Luke 10:13–16). **Chorazin** was about an hour's journey on foot north of **Capernaum**. **Bethsaida** was on the west side of the Sea of Galilee, about three miles southeast of Chorazin. **Tyre** and **Sidon** are both on the Mediterranean coast beyond the northern boundary of Palestine. **Shalt be brought down to hell**: The statement here is an allusion to Isaiah 14:13, 15, where it is spoken of the king of Babylon and probably refers to Satan himself.

12:1–9. **The sabbath day** is the seventh day of the week, corresponding to our Saturday (cf. Mark 2:23–3:6; Luke 6:1–11). However, it begins at sunset on Friday and lasts until the following sunset. The Pharisees had burdened the Sabbath with a multi-

tude of detailed observances that were not laid down in the Mosaic Law. In responding to their legalistic traditions, Jesus always referred to Scripture. **Have ye not read?** The passage referred to is 1 Samuel 21:1–6. The Lord makes the point that in the case of necessity the ceremonial law might be overruled. He uses the illustration of David eating the **shewbread**. These loaves were placed on the table in the holy place in the tabernacle each Sabbath. They were to be eaten only by the priest and his family (cf. Lev. 24:5–9; Num. 28:9). The priests prepared the sacrifices on the Sabbath in spite of the general prohibition of work. If the necessities of temple worship permitted the priests to **profane the sabbath**, there was all the more reason why the service of Christ would allow a similar liberty.

8 For the Son of man is Lord even of the sabbath day.

9 ^aAnd when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, ^aIs it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, **What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?**

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, **Stretch forth thine hand.** And he stretched *it* forth; and it was restored whole, like as the other.

14 Then ^athe Pharisees went out, and ¹held a council against him, how they might destroy him.

God's Beloved Servant

15 But when Jesus knew *it*, ^ahe withdrew himself from thence: ^band great multitudes followed him, and he healed them all;

16 And ^acharged ¹them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 ^aBehold my servant, whom I have chosen; my beloved, ^bin whom my soul is well pleased: I will put my spirit upon him, and he shall ¹shew judgment to the Gentiles.

19 He shall not ¹strive, nor ²cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth ¹judgment unto victory.

12:9 ^a Mark 3:1-6; Luke 6:6-11
12:10 ^a Luke 13:14; 14:3; John 9:16

12:14 ^a Ps. 2:2; Matt. 27:1; Mark 3:6; [Luke 6:11]; John 5:18; 10:39; 11:53

¹ took counsel
12:15 ^a Matt. 10:23; Mark 3:7

^b Matt. 19:2
12:16 ^a Matt. 8:4; 9:30; 17:9

¹ warned
12:18 ^a Is. 42:1-4; 49:3

^b Matt. 3:17; 17:5
¹ declare justice

12:19 ¹ quarrel

² cry out

12:20 ¹ justice

12:22 ^a Matt. 9:32; [Mark 3:11]; Luke 11:14, 15

¹ demon
² mute

12:23 ^a Matt. 9:27; 21:9
¹ multitudes

² Could this be
12:24 ^a Matt. 9:34; Mark 3:22; Luke 11:15

¹ demons
² Philistine deity

³ ruler
12:25 ^a Matt. 9:4; John 2:25; Rev. 2:23

12:27 ¹ demons
12:28 ^a [Dan. 2:44; 7:14; Luke 1:33]; 11:20;

[17:20, 21; 1 John 3:8]
¹ demons

12:29 ^a Is. 49:24; [Luke 11:21-23]
¹ plunder

12:31 ^a Mark 3:28-30; Luke 12:10; [Heb. 6:4-6; 10:26, 29; 1 John 5:16]

^b Acts 7:51
12:32 ^a Matt. 11:19; 13:55; John 7:12, 52

^b 1 Tim. 1:13

21 And in his name shall the Gentiles trust.

Of Beelzebub or God?

22 ^aThen was brought unto him one possessed with a ¹devil, blind, and ²dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the ¹people were amazed, and said, ²Is not this the ^ason of David?

24 ^aBut when the Pharisees heard *it*, they said, This *fellow* doth not cast out ¹devils, but by ²Beelzebub ³prince of the ¹devils.

25 And Jesus ^aknew their thoughts, and said unto them, **Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out ¹devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out ¹devils by the Spirit of God, then ^athe kingdom of God is come unto you.

29 ^aOr else how can one enter into a strong man's house, and ¹spoil his goods, except he first bind the strong man? and then he will ¹spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, ^aAll manner of sin and blasphemy shall be forgiven unto men: ^bbut the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever ^aspeaketh a word against the Son of man, ^bit shall be forgiven him: but whosoever

12:10-27. Withered (shriveled): Luke 6 shows that this incident occurred on a different Sabbath. However, the objection of the Pharisees on this occasion was ultimately the same. They were in opposition to Jesus' healing on the Sabbath. The reference to "their synagogue" (v. 9) indicates that in this particular synagogue the Pharisees were predominant.

12:28-30. The kingdom of God: Matthew's usual

expression is the "kingdom of heaven" (3:2). Some have attempted to distinguish between the meaning of the two, but they likely mean the same thing. **Is come unto you** (lit., "has come upon you"): The Lord's power over demons was evidence enough that He was the Messiah. Hence, **spoil his goods ... house** refers to Satan as being defeated or ruined by the capture of souls from him for Christ by the gospel.

speakeſt againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this ¹world, neither in the *world* to come.

33 Either make the tree good, and ^ahis fruit good; or elſe make the tree ¹corrupt, and his fruit ¹corrupt: for the tree is known by *his* fruit.

34 O ^ageneration¹ of vipers, how can ye, being evil, ſpeak good things? ^bfor out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart bringeth forth good things: and an evil man out of the evil treaſure bringeth forth evil things.

36 But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

The Sign of the Prophet

38 ^aThen certain of the ſcribes and of the Pharisees answered,

12:31–38. The blasphemy against the Holy Ghost is deliberate rejection of Christ, His Spirit-wrought miracles, and His salvation. It is the ultimate sin that by its very nature puts a man beyond the opportunity of salvation. The Holy Spirit brings the offer of salvation to the heart of man. To reject Him is to act “presumptuously” and thus to “blaspheme” God. Those who reject His offer of salvation are in reality blaspheming the very nature of God Himself and the genuineness of His grace.

12:39–42. The word **adulterous** means unfaithful to God. It was a metaphor frequently used in the Old Testament for spiritual “adultery.” **The prophet Jonas:** Jesus uses Jonah’s burial in the fish for **three days and three nights** as an illustration of the three days and three nights that Christ would spend in the grave Himself. The actual period was either, minimally, from Friday evening to Sunday

12:32 ¹age
12:33 ^aMatt. 7:16–18; Luke 6:43, 44; [John 15:4–7]
¹bad
12:34 ^aMatt. 3:7; 23:33; Luke 3:7
^b1 Sam. 24:13; Is. 32:6; [Matt. 15:18]; Luke 6:45; Eph. 4:29; [James 3:2–12]
¹brood or offspring
12:38 ^aMatt. 16:1; Mark 8:11; Luke 11:16; John 2:18; 1 Cor. 1:22

¹Lit. *Teacher*
12:39 ^aIs. 57:3; Matt. 16:4; Mark 8:38; [Luke 11:29–32]; John 4:48
12:40 ^aJon. 1:17; Luke 24:46; Acts 10:40; 1 Cor. 15:4
¹Lit. *belly of the great fish*
12:41 ^aJon. 3:5; Luke 11:32
^bJer. 3:11; Ezek. 16:51; [Rom. 2:27]
^cJon. 3:5
12:42 ^a1 Kin. 10:1–13; 2 Chr. 9:1; Luke 11:31
12:43 ^aLuke 11:24–26
^b[Job 1:7; 1 Pet. 5:8]
¹Lit. *goes*

ſaying, ¹Maſter, we would ſee a ſign from thee.

39 But he answered and ſaid unto them, An evil and ^aadulterous generation ſeeketh after a ſign; and there ſhall no ſign be given to it, but the ſign of the prophet Jonas:

40 ^aFor as Jonas was three days and three nights in the ¹whale’s belly; ſo ſhall the Son of man be three days and three nights in the heart of the earth.

41 ^aThe men of Nineveh ſhall riſe in judgment with this generation, and ^bſhall condemn it: ^cbecause they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 ^aThe queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon; and, behold, a greater than Solomon *is* here.

43 ^aWhen the unclean ſpirit is gone out of a man, ^bhe ¹walketh

morning (covering parts of three days idiomatically) or maximally, from Wednesday evening to Sunday morning (covering 72 literal hours). The reference to the **whale’s belly** in verse 40 of the Authorized Version is unfortunate. The Greek word *kētos* means “a great sea creature,” not necessarily a whale. The Old Testament references are to a “great fish” (Jon 1:17). Notice that the Lord placed this entire account on the same level of historical reality as that with which He Himself was dealing.

12:43–45. Jesus gives a striking parable of the precarious spiritual condition of the nation. The parable is that of a house well **swept** but unoccupied. The demon having been driven out, but finding no place to rest, returns with seven other spirits, resulting in an even greater degeneration. Only by inviting Christ to be the honored guest and head of the home could Israel know the full blessing of God.



SINS AGAINST THE HOLY SPIRIT

12:31, 32. All sin is serious, and to some degree challenges and attacks the character and authority of God. But six sins are specifically identified as sins against the Holy Spirit. Since the Holy Spirit is a person, He may be sinned against. Since He is also God, it is an extremely serious matter to be guilty of sinning against Him. These six sins are blaspheming (vv. 31, 32; Luke 12:10), lying or tempting (Acts 5:4, 9), despising (Heb. 10:29), resisting or striving with (Gen. 6:3; Acts 7:51), vexing or grieving (Is. 63:10; Eph. 4:30), and quenching (1 Thess. 5:19) the Holy Spirit. **Illustration:** Because of the severity with which Jesus describes blasphemy against the Holy Spirit, some people unnecessarily fear that they may have committed the unpardonable sin. One of the characteristics of such sin is that the Holy Spirit ceases to convict of sin in one’s life—so the fact that someone may be concerned about a particular sin indicates he is not beyond grace. He should immediately repent of that sin to restore fellowship with God. **Application:** The keys to not sinning against the Holy Spirit are to: (1) be led by the Spirit, (2) be filled with the Spirit, and (3) be illuminated by the Spirit. (First Reference, Gen. 6:3; Primary Reference, John 16:13.)

through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and ¹garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: ^aand the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

The Family of Jesus

46 While he yet talked to the ¹people, ^abehold, *his* mother and ^bhis ²brethren stood ³without, desiring to speak with him.

47 Then one said unto him, Behold, ^athy mother and thy brethren stand ¹without, desiring to speak with thee.

48 But he answered and said unto him that told him, **Who is my mother? and who are my brethren?**

49 And he stretched forth his hand toward his disciples, and said, **Behold my mother and my ^abrethren!**

50 For ^awhosoever shall do the will of my Father which is in heaven,

12:44 ¹ put in order
 12:45 ^a Mark 5:9; Luke 11:26; [Heb. 6:4-8; 10:26; 2 Pet. 2:20-22]
 12:46 ^a Mark 3:31-35; Luke 8:19-21
^b Matt. 13:55; Mark 6:3; John 2:12; 7:3, 5; Acts 1:14; 1 Cor. 9:5; Gal. 1:19
¹ multitudes
² brothers
³ outside
 12:47 ^a Matt. 13:55, 56; John 2:12; Acts 1:14
¹ outside
 12:49 ^a John 20:17; [Rom. 8:29]
 12:50 ^a John 15:14; [Gal. 5:6; 6:15; Col. 3:11; Heb. 2:11]

13:1 ^a Matt. 13:1-15; Mark 4:1-12; Luke 8:4-10
 13:2 ^a Luke 8:4
^b Luke 5:3
 13:3 ^a Luke 8:5
 13:5 ¹ immediately
 13:8 ^a Gen. 26:12; Matt. 13:23

the same is my brother, and sister, and mother.

The Sower and the Seed

13 The same day went Jesus out of the house, ^aand sat by the sea side.

2 ^aAnd great multitudes were gathered together unto him, so that ^bhe went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, ^aBehold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and ¹forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some ^aan hundredfold, some sixtyfold, some thirtyfold.

12:46-50. The chapter closes with a reference to **my mother and my brethren**. These brothers are presumably the children of Joseph and Mary born after the virgin birth of Jesus. While some have attempted to view them as cousins, this certainly is not implied in the Gospels. By asking, **Who is my mother?** Jesus called attention away from earthly relationships to more important spiritual relationships. This saying was not intended to be one of disrespect to Mary or to His brothers, for they too would come to share the spiritual relationship. However, there is no suggestion here at all that Jesus' mother had any special access to His presence or any particular influence over Him. By using this startling question, Jesus prepared the crowd to receive the precious truth that **whosoever shall do the will of my Father** was, in fact, His mother, His brother, and His sister.

13:1-3. On one of the busiest days of Jesus' earthly ministry He gave an extended series of parables (seven in Matthew and four in Mark, including one not given in Matthew). This is the turning point in Matthew's gospel. Already sensing His impending rejection, Jesus now expresses the "mystery" form of the kingdom that will feature the church. His early ministry involved a proclamation of the spiritual principles of the kingdom. To bring in a political kingdom before men were born again would be a travesty. Therefore, an interval is now announced between the Messiah's original appearance and His final return. That interval is the church age, during which believers are citizens

of the kingdom that is within them (Luke 17:21).

13:3. This section introduces a new subject, a new approach, and a new method of teaching by parables. **He spake ... in parables**, a common method of teaching in the Near East, used to convey spiritual truth through a series of earthly comparisons.

13:3-10. The first parable is set in an agricultural context. **A sower went forth** refers to the ancient seed sower, planting a crop. Jesus later interpreted this parable Himself. The seed depicts the Word of God (v. 19) and thus the sower is the gospel evangelist. The **way side** is the path trampled through the field. It was packed hard and the seed found no root, thus the **fowls** (demons? v. 19, wicked one[s]) snatched it away. Here there was no response at all to the gospel. The second category is called **stony places** or the rocky ledge beneath a thin, shallow layer of soil. This thin crust would warm quickly causing the seed to sprout instantly but without adequate rootage or moisture. Thus, the **sun ... scorched** the crop and it **withered away**. The third group of seeds fell **among thorns** that had not been plowed. The thorns (wild growth) choked out the crop. The **good ground** represents well-plowed and prepared soil capable of producing a large crop. The statement **Who hath ears to hear** goes beyond physical hearing and implies an inner spiritual reception of truth. This prompted the disciples to ask why He had spoken to them in parables. Whereas before, He had used parables to illustrate His messages, now they formed the basis of the message.

9 “Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because “it is given unto you to know the ¹mysteries of the kingdom of heaven, but to them it is not given.

12 “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, “By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not ^bperceive:

15 For this people’s heart is ¹waxed gross, and *their ears* ^aare dull of hearing, and *their eyes* they have ^bclosed; lest at any time they should see with *their eyes*, and hear with *their ears*, and should understand with *their heart*, and should ²be converted, and I ³should ^cheal them.

16 But ^ablessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, “That many prophets and righteous *men* have desired to see *those things*

13:9 ^a Matt. 11:15; Mark 4:9; Rev. 2:7, 11, 17, 29; 3:6, 13, 22

13:11 ^a [Matt. 11:25; 16:17]; Mark 4:10, 11; [John 6:65; 1 Cor. 2:10; Col. 1:27; 1 John 2:20, 27]

¹ *hidden truths*
13:12 ^a Matt. 25:29; Mark 4:25; Luke 8:18; 19:26

13:14 ^a Is. 6:9, 10; Ezek. 12:2; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8; [2 Cor. 3:14, 15] ^b [John 3:36]

13:15 ^a Ps. 119:70; Zech. 7:11; 2 Tim. 4:4; Heb. 5:11

^b Luke 19:42
^c Acts 28:26, 27
¹ *grown dull*

² *turn*
³ Most mss. *would*

13:16 ^a [Prov. 20:12; Matt. 16:17]; Luke 10:23, 24; [John 20:29]

13:17 ^a John 8:56; Heb. 11:13; 1 Pet. 1:10, 11

13:18 ^a Mark 4:13–20; Luke 8:11–15

13:19 ^a Matt. 4:23
¹ *snatches away*
13:20 ^a Is. 58:2; Ezek. 33:31, 32; John 5:35

¹ *immediately*
13:21 ^a [Acts 14:22]

^b Matt. 11:6; 2 Tim. 1:15
¹ *only endures*
² *immediately he stumbles*

which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 “Hear ye therefore the parable of the sower.

19 When any one heareth the word ^aof the kingdom, and understandeth *it* not, then cometh the wicked *one*, and ¹catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and ¹anon ^awith joy receiveth it;

21 Yet hath he not root in himself, but ¹dureth for a while: for when ^atribulation or persecution ariseth because of the word, ²by and by ^bhe is offended.

22 “He also that received seed ^bamong the thorns is he that heareth the word; and the ¹care of this world, and the deceitfulness of riches, choke the word, and he cometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth ^afruit, and ¹bringeth forth, some an hundred-fold, some sixty, some thirty.

The Wheat and the Tares

24 Another parable put he forth unto them, saying, *The kingdom of*

13:22 ^a Matt. 19:23; Mark 10:23; Luke 18:24; 1 Tim. 6:9; 2 Tim. 4:10 ^b Jer. 4:3 ¹ *cares*

13:23 ^a [John 15:5]; Phil. 1:11; Col. 1:6 ¹ *produces*

13:11–13. The Savior’s reply is that only the disciples are to know the **mysteries of the kingdom of heaven**. A “mystery” in the Bible implies a sacred secret into which one must be initiated in order to understand it. The mystery revealed would be the new form of the kingdom during the interval between the first and second advents.

13:18, 19. Jesus interpreted this parable Himself in verses 18–23. **The sower** is Christ working through the agency of His disciples to spread the gospel throughout the world. No longer is the message to be restricted to the house of Israel, but is to be declared to all people. The **word of the kingdom** is the gospel proclamation of Jesus as King and is not to be limited to an Old Testament, Jewish-only message. These parables clearly illustrate that the church is the present-day form of the kingdom. The key to interpreting the reception of the seed into the ground is the term **understandeth**, meaning to comprehend by believing faith (cf. v. 23). The unsaved listener does not understand

and does not receive the seed, whereas the believer both hears and “understands” the message, and his life produces fruit to prove it.

13:20–23. The **stony places** are shallow-hearted individuals who **anon** (at once) receive (outwardly) the message with **joy**. This emotional convert is not truly born again, for **hath he not root** and withers away. The one who is **among the thorns** (cares of this world) is the carnal, worldly convert, who never really breaks with his past. Worldliness and materialism **choke the word** in his life, and he is finally **unfruitful** (unsaved). The one who received seed in the **good ground** is the one who both heard the word and understood it, **which also beareth fruit** (evidence of true conversion). While such evidence may vary in its amount, all true believers will produce some fruit.

13:24–27. This parable serves as a warning to the laborers in the field (the world, v. 38). Unlike the Jewish form of the kingdom in the Old Testament, where citizens could be easily recognized, during the church

heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the ¹blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but ^agather the wheat into my barn.

The Mustard Seed and the Leaven

31 Another parable put he forth unto them, saying, ^aThe kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the ¹greatest among herbs, and becometh a ^atree, so that the birds of the air come and ²lodge in the branches thereof.

13:26 ¹ grain
13:30 ^a Matt.
3:12
13:31 ^a [Is. 2:2,
3; Mic. 4:1];
Mark 4:30; Luke
13:18, 19
13:32 ^a Ps.
104:12; Ezek.
17:22-24; 31:3-
9; Dan. 4:12
¹ greater than
the herbs
² nest

13:33 ^a Luke
13:20, 21
^b [1 Cor. 5:6;
Gal. 5:9]
¹ Gr. *sata*
13:34 ^a Mark
4:33, 34; John
10:6; 16:25
13:35 ^a Ps. 78:2
^b Rom. 16:25;
26; 1 Cor. 2:7;
Eph. 3:9; Col.
1:26
13:38 ^a Matt.
24:14; 28:19;
Mark 16:15;
Luke 24:47;
Rom. 10:18;
Col. 1:6
^b Gen. 3:15;
John 8:44; Acts
13:10
¹ Lit. *sons*
13:39 ^a Joel 3:13;
Rev. 14:15
¹ age
13:40 ¹ age
13:41 ^a Matt.
18:7; 2 Pet.
2:1, 2

33 ^aAnother parable spake he unto them; ^aThe kingdom of heaven is like unto leaven, which a woman took, and hid in three ¹measures of meal, till the ^bwhole was leavened.

34 ^aAll these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, ^aI will open my mouth in parables; ^bI will utter things which have been kept secret from the foundation of the world.

The Tares Explained

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, ^aHe that soweth the good seed is the Son of man;

38 ^aThe field is the world; the good seed are the ¹children of the kingdom; but the tares are ^bthe children of the wicked *one*;

39 The enemy that sowed them is the devil; ^athe harvest is the end of the ¹world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this ¹world.

41 The Son of man shall send forth his angels, ^aand they shall

age converts will be made from all over the world and received upon their profession of faith. Thus, it will be easier to slip in some counterfeits who profess the church, which is the subject of these parables. The **enemy** is Satan and the **tares** (Gr. *zizanon*, "darnel") are false converts. The darnel was a weed that resembled wheat but did not come to fruition. The **good seed ... sprung up, and brought forth fruit** again, emphasizing that true converts produce fruitful lives. By contrast, false converts produce no lasting fruit.

13:28-30. The servants asked what could be done with these tares. To uproot them would be to damage the entire crop. **Root up ... the wheat with them:** The implication seems to be that too much scathing of people's genuineness of faith may damage the saved before it exposes the lost. **Let both grow together** indicates that there will always be some false professors among true Christian believers until the **time of harvest** or judgment. Note that the tares are gathered, bound, and burned first, whereas the wheat is gathered into **my barn** (heaven).

13:31, 32. See Mark 4:30-34; Luke 13:18, 19. The **mustard seed** is unusually small and yet grows to a great size. The idea seems to be that the tiny beginning of the church will eventually culminate in great growth. **Herbs** (Gr. *lachanon*) are garden plants or vegetables. However, such numerical growth will come to harbor the **birds** (evil ones). The parable accordingly foreshadows the growth of the church into a world power. However, outward growth is not always a true picture of spiritual depth.

13:33-35. Kingdom of heaven is the spiritual form of the kingdom in the church. **Leaven** is a lump of old dough in a state of fermentation, which makes the bread dough rise. It is virtually always used as a symbol of evil (cf. Matt. 16:6-12; Mark 8:15; Gal. 5:9). **Three measures of meal**, a common baking quantity (cf. Gen. 18:6), equivalent to one-and-a-half gallons (Gr. *saton*; Heb. *seah*). The leaven is not just false profession of unsaved church members but false doctrine that they will attempt to bring into the church.

gather out of his kingdom all things that offend, and them which ¹do iniquity;

42 ^aAnd shall cast them into a furnace of fire: ^bthere shall be wailing and gnashing of teeth.

43 ^aThen shall the righteous shine forth as the sun in the kingdom of their Father. ^bWho hath ears to hear, let him hear.

The Treasure and the Goodly Pearl

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ^aselleth all that he hath, and ^bbuyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking ¹goodly pearls:

46 Who, when he had found ^aone pearl of great price, went and sold all that he had, and bought it.

The Full Net

47 Again, the kingdom of heaven is like unto a ¹net, that was cast into the sea, and ^agathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the

13:41 ¹ practise lawlessness

13:42 ^a Matt. 3:12; Rev. 19:20; 20:10
^b Matt. 8:12; 13:50

13:43 ^a [Dan. 12:3; 1 Cor. 15:42, 43, 58]
^b Matt. 13:9

13:44 ^a Phil. 3:7, 8
^b [Is. 55:1; Rev. 3:18]

13:45 ¹ beautiful
13:46 ^a Prov. 2:4; 3:14, 15; 8:10, 19
13:47 ^a Matt. 22:9, 10
¹ dragnet

13:49 ^a Matt. 25:32

¹ age
² separate
13:52 ^a Song 7:13

¹ A scholar in O.T. law

² concerning
13:54 ^a Ps. 22:22; Matt. 2:23; Mark 6:1; Luke 4:16; John 7:15

13:55 ^a Is. 49:7; Mark 6:3; [Luke 3:23]; John 6:42
^b Matt. 12:46
^c Mark 15:40

¹world: the angels shall come forth, and ^asever² the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every ¹scribe *which is instructed* ²unto the kingdom of heaven is like unto a man *that is an householder*, which bringeth forth out of his treasure ^athings new and old.

Without Honour in His Own Country

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 ^aAnd when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 ^aIs not this the carpenter's son? is not his mother called Mary? and ^bhis brethren, ^cJames, and Joses, and Simon, and Judas?

56 And his sisters, are they not all

13:45, 46. The **merchant man** is Christ, who comes to purchase, through His atonement, sinners who shall become **goodly pearls**. The **one pearl of great price** is the church for whom Christ gave His life, that is, **all that he had**. If the pearl is Christ or the kingdom, for whom a man must give all in order to obtain, then no one has ever yet given all that he has for Christ. While we receive Him as Savior, we also progressively continue surrendering areas of ourselves to Him as we come to know better His will for our lives.

13:47–50. The **dragnet** was pulled between two boats or taken out into the water by a single boat and drawn to shore by ropes. In such a process all kinds of fish and other objects would be caught together. The **good** were put into **vessels**, while the **bad** were cast away to be burned **of fire** (in hell). The imagery is similar to the parable of the tares (vv. 24–30).

13:53–58. Jesus then gave His disciples a firsthand opportunity to witness the truth of these parables in action by teaching at the **synagogue** in His home-



KINGDOM PARABLES

13:52. In the Gospel of Matthew, the kingdom of heaven receives special treatment. The terms *kingdom of heaven* and *kingdom of God* are often used interchangeably to refer to the whole body of believers. The seven parables in Matthew 13 prophetically describe the course of this age. First, there will come a period of sowing the gospel throughout the world (vv. 1–23). Second there will occur a counter-sowing by Satan (vv. 24–30, 36–43). Third, there will be an outward growth of Christendom, but not necessarily of the true church. It will grow from insignificant beginnings to exert worldwide influence (vv. 31, 32). The fourth parable of leaven (principle of corruption) contrasts true doctrine with the false doctrine sown by a corrupt church in an unconverted world (vv. 33–35). The fifth parable pictures Christ seeking the lost in all the world (v. 44), to gather a special people to Himself. The sixth parable of the lost pearl represents Christ finding the church (vv. 45, 46). The last parable tells how God will end the age in judgment (vv. 47–51). **Illustration:** Some believe that the seven parables, like the seven churches (Rev. 2, 3), suggest a development of the gospel in this age. **Application:** Even though the parables show growth of the church, each Christian should plant the seed of the gospel in the hearts of others. (First Reference, Ps. 126:5, 6; Primary Reference, Matt. 13:1–52; cf. Ezek. 37:11–14.)

with us? Whence then hath this *man* all these things?

57 And they ^awere offended ¹in him. But Jesus said unto them, ^b**A prophet is not without honour, ²save in his own country, and in his own house.**

58 And ^ahe did not many mighty works there because of their unbelief.

The Death of John the Baptist

14 At that time ^aHerod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore ¹mighty works do shew forth themselves in him.

3 ^aFor Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, ^a"It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multi-

13:57 ^a Matt. 11:6; Mark 6:3, 4
^b Luke 4:24; John 4:44
¹ at
² except
 13:58 ^a Mark 6:5, 6; John 5:44, 46, 47
 14:1 ^a Mark 6:14-29; Luke 9:7-9
 14:2 ¹ these powers are at work
 14:3 ^a Matt. 4:12; Mark 6:17; Luke 3:19, 20
 14:4 ^a Lev. 18:16; 20:21

14:5 ^a Matt. 21:26; Luke 20:6
 14:6 ¹ celebrated
 14:8 ¹ prompted by
² on a platter
 14:9 ¹ at the table
 14:11 ¹ on a platter
 14:13 ^a Matt. 10:23; 12:15; Mark 6:32-44; Luke 9:10-17; John 6:1, 2

tude, ^abecause they counted him as a prophet.

6 But when Herod's birthday was ¹kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being ¹before instructed of her mother, said, Give me here John Baptist's head ²in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him ¹at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought ¹in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

Five Thousand Fed

13 ^aWhen Jesus heard *of it*, he departed thence by ship into a desert

town (Nazareth, not Capernaum). The people were **astonished**, that is, greatly amazed or astounded. **Carpenter's son** refers to the family trade of Joseph, Jesus' legal guardian and earthly "father," being the husband of Mary. The word *carpenter* (Gr. *tektōn*) may refer to either a carpenter or a stonemason. The indication is that Jesus had learned His family's trade. There is no valid reason for understanding **brethren** and **sisters** in any sense but the normal one. They are Jesus' half brothers and half sisters, the children naturally generated by Joseph and Mary after Jesus' virgin birth. Two of them, James and Judas (Jude), wrote New Testament epistles and played a prominent role in the early church.

14:1, 2. The occasion of John's death signaled a time for Jesus to retreat, lest He provoke an early death, before the appointed time. **Herod the tetrarch** is Herod Antipas, the son of Herod the Great, the ruler of Galilee and Perea. His ignorance of Jesus prior to this time is probably due to his self-indulgent, luxuri-

ous life-style that had little contact with religious figures. His guilty conscience over John's death caused him to think Jesus was John the Baptist **risen from the dead**.

14:3-8. John had been arrested because he challenged the legitimacy of Herod's divorce and incestuous remarriage. **Herodias** was the daughter of Aristobulus, a half brother of Antipas. She had been married to her uncle, Herod **Philip**, and had borne him a daughter, Salome. However, she divorced her husband and married Antipas, who was already married. Herodias was a guilty and vindictive woman who wanted John dead, and she devised a plan to get rid of him. At the king's birthday party, her daughter performed a provocatively enticing dance which so appealed to the drunken Herod that he **promised with an oath** she could have whatever she wanted. She asked for **John Baptist's head in a charger** (a table platter).

14:13-19. The feeding of the five thousand is the Lord's only miracle recorded in each of the four Gos-



14:1 Herod Antipas, identified as Herod the tetrarch in the Gospels, was the son of Herod the Great and brother of Archelaus (2:22). Of the Herods, Antipas figures most prominently in the Gospels since he ruled over the regions where both John the Baptist and Jesus conducted most of their ministries—Perea and Galilee. Antipas is remembered primarily for his imprisonment and execution of John the Baptist. Antipas had married his brother Philip's wife, Herodias. Though Antipas respected and feared John, nevertheless he had John beheaded as the result of a plot by Herodias. The Gospels mention three occasions involving Jesus and Antipas. The first relates Antipas's fear when he learned of Jesus' ministry. He feared that John whom he had beheaded was resurrected (14:2). The second (Luke 13:31-33) relates the fear of others that Antipas would kill Jesus as He passed through Perea on His final trip to Jerusalem. On the third occasion Antipas finally meets Jesus, when He was sent from Pilate to be examined (Luke 23:6-12). After a long reign of 43 years (4 B.C.-A.D. 39) Antipas was deposed by Rome and exiled. (First Reference, Matt. 14:1; Primary Reference, Matt. 14.)

place ¹apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and ^awas moved with compassion toward them, and he healed their sick.

15 ^aAnd when it was evening, his disciples came to him, saying, This is a desert place, and the ¹time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, **They need not depart; give ye them to eat.**

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, **Bring them hither to me.**

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, ^ahe blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Jesus Walks on the Sea

22 And straightway Jesus ¹constrained his disciples to get into a ship, and to go before him unto the

14:13 ¹ by himself

14:14 ^a Matt. 9:36; Mark 6:34

14:15 ^a Mark 6:35; Luke 9:12 ¹ hour is

already late

14:19 ^a 1 Sam.

9:13; Matt.

15:36; 26:26;

Mark 6:41; 8:7;

14:22; Luke

24:30; Acts

27:35; [Rom.

14:6]

14:22 ¹ com-

pelled

14:23 ^a Mark 6:46; Luke 9:28; John 6:15

^b John 6:16

¹ by himself

14:24 ¹ middle

14:26 ^a Job 9:8

¹ ghost

14:27 ^a Acts

23:11; 27:22,

25, 36

¹ Take courage

2 Lit. I am

14:30 ¹ violent

14:31 ^a Matt.

6:30; 8:26

other side, while he sent the multitudes away.

23 ^aAnd when he had sent the multitudes away, he went up into a mountain ¹apart to pray: ^band when the evening was come, he was there alone.

24 But the ship was now in the ¹midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him ^awalking on the sea, they were troubled, saying, It is a ¹spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, ¹Be of good ^acheer; ²it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, **Come.** And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind ¹boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, **O thou of ^alittle faith, wherefore didst thou doubt?**

32 And when they were come into the ship, the wind ceased.

pels (Mark 6:30–44; Luke 9:10–17; John 6:1–13). According to John, Andrew, who had brought Peter to Jesus, now brought a boy's lunch consisting merely of **five loaves, and two fishes** (small baked rolls and dried fish, an adequate lunch for a boy, but hardly a crumb for the immense crowd). The simplicity of the story and its inclusion by all four evangelists should eliminate any doubt of its historical accuracy.

14:20, 21. Not only is the miracle itself amazing but its result was equally stunning. **Twelve baskets full** of fragments remained over and above what was eaten. The baskets (Gr. *kophinoi*) were small, carried on the arm, and used as a satchel. These may have belonged to the disciples, who received a basket full of blessing as a result of their labor to feed others. Collection of the fragments emphasized the adequacy and immensity of Christ's provision. Besides the **five thousand men** a large uncounted group of women and children were fed.

14:22–27. Following the miraculous feeding,

which John relates in the discourse on the Bread of Life (John 6:22–59), the disciples departed across the **sea** (of Galilee) by rented ship. Jesus dismissed the crowd and went up **into a mountain ... to pray**. That night, about three miles out in the lake (John 6:19), the disciples encountered great difficulty from a **wind** that was **contrary**. During the **fourth watch**, three to six A.M., Jesus came to them **walking on the sea**. The nearly exhausted disciples, who had been rowing all night, were afraid, thinking He was a **spirit** (Gr. *phantasma*), that is, a ghost or apparition. Jesus reassured them, saying, **It is I**.

14:28–32. **Peter answered him** in his characteristically impulsive manner. This part of the story is recounted only by Matthew, who was in the boat and on whom it must have made a deep impression. The incident is not presented as a parable, but as an actual event involving three miracles. Jesus walks on the water, Peter temporarily does so, and the wind ceases immediately.

33 Then they that were in the ship came and worshipped him, saying, Of a truth ^athou art the Son of God.

34 ^aAnd when they ¹were gone over, they came into the land of Genesaret.

35 And when the men of that place ¹had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And ¹brought him that they might only ^atouch the hem of his garment: and ^bas many as touched were made perfectly ²whole.

Defilement Comes from Within

15 Then ^acame to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 ^aWhy do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**

4 For God commanded, saying, **“Honour thy father and mother: and, ^bHe that curseth father or mother, let him ¹die the death.**

5 But ye say, Whosoever shall say to *his father or his mother*, **“It is ^{1a} a gift, by whatsoever thou mightest be profited by me;**

6 And honour not his father or his mother, **he shall be free. Thus have ye made the commandment of God of none effect by your tradition.**

14:33 ^a Ps. 2:7; Matt. 16:16; 26:63; Mark 1:1; Luke 4:41; John 1:49; 6:69; 11:27; Acts 8:37; Rom. 1:4

14:34 ^a Mark 6:53; Luke 5:1 ¹ had crossed

14:35 ¹ recognized him

14:36 ^a [Mark 5:24-34] ^b Matt. 9:20; Mark 3:10; [Luke 6:19]; Acts 19:12

¹ begged ² well

15:1 ^a Mark 7:1; John 1:19; Acts 25:7

15:2 ^a Mark 7:5

15:4 ^a Ex. 20:1, 12; Lev. 19:3; [Deut. 5:16]; Prov. 23:22; [Eph. 6:2, 3] ¹ Ex. 21:7; Lev. 20:9; Deut. 27:16; Prov. 20:20; 30:17

¹ be put to death

15:5 ^a Mark 7:11, 12 ¹ Dedicated to the temple

15:7 ^a Mark 7:6

15:8 ^a Ps. 78:36; Is. 29:13; Ezek. 33:31

¹ near

15:9 ^a Is. 29:13; [Col. 2:18-22]; Titus 1:14

15:10 ^a Mark 7:14

15:11 ^a [Acts 10:15; Rom. 14:14, 17, 20; 1 Tim. 4:4; Titus 1:15]

15:13 ^a [Is. 60:21; 61:3; John 15:2; 1 Cor. 3:12, 13]

15:14 ^a Is. 9:16; Mal. 2:8; Matt. 23:16, 24; Luke 6:39; Rom. 2:19

15:15 ^a Mark 7:17

¹ Explain

7 **Ye ^ahypocrites, well did Esaias prophesy of you, saying,**

8 **“This people draweth ¹nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.**

9 **But in vain they do worship me, ^ateaching for doctrines the commandments of men.**

10 **“And he called the multitude, and said unto them, **Hear, and understand:****

11 **“Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.**

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, **“Every plant, which my heavenly Father hath not planted, shall be rooted up.**

14 **Let them alone: ^athey be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**

15 **“Then answered Peter and said unto him, ¹Declare unto us this parable.**

16 And Jesus said, **“Are ye also yet without understanding?**

17 **Do not ye yet understand, that ^awhatsoever entereth in at the mouth goeth into the belly, and is ¹cast out into the draught?**

18 **But ^athose things which pro-**

15:16 ^a Matt. 16:9; Mark 7:18

15:17 ^a [1 Cor. 6:13] ¹ eliminated

15:18 ^a [Matt. 12:34]; Mark 7:20; [James 3:6]

14:33-36. The disciples worshipped him and recognized Him as **the Son of God**. Their spoken Aramaic of this phrase was a clear recognition of the deity of Jesus. No mere man deserved their worship and no mere man could do what He had done. It is no surprise that the people of Genesaret, on the plain to the northwest of the Sea of Galilee, were healed by simply touching **the hem of his garment**. This procedure may have been motivated by reports of the cure of hemorrhage that had previously occurred in this same region (cf. 9:20).

15:1, 2a. See Mark 7:1-23. **Of Jerusalem:** Apparently the central religious leaders came to investigate the ministry and teaching of Jesus. **The tradition of the elders:** Many Jews of the Lord’s time believed that, in addition to the written law of Moses, there was an oral law given to Moses on Sinai. This oral law, they believed, was passed down from Moses by word of mouth until it reached the great synagogue or council

of elders, which succeeded Ezra after the return from the Exile. This council seems to have been the source of the many additions to the law of God that have been found in Judaism, ancient and modern.

15:2b-9. **Wash not their hands:** The washing consisted of a ritual of pouring a trickle of cold water over the outstretched hands. The Jews were not concerned so much with cleanliness as with ritual. **Why do ye also transgress?** The Lord here shows that additions to the Word of God ultimately contradict it.

15:15-20. Peter, acting on behalf of the others, asks for an explanation of the saying that had given such offense. Our Lord proceeds to elaborate the teaching for their benefit. **Draught** (Gr. *aphedron*) means literally “latrine.” **They defile:** The “they” is emphatic. **Evil thoughts** are evil schemes. **Blasphemies** refers not only to blasphemy in the modern, narrow sense of the word, but also to criticism or libel of others.

ceed out of the mouth come forth from the heart; and they defile the man.

19 *“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

20 *These are the things which defile a man: but to eat with unwashen hands defileth not a man.*

A Canaanite Woman’s Faith

21 *“Then Jesus went thence, and departed into the ¹coasts of Tyre and Sidon.*

22 *And, behold, a woman of Canaan came out of the same ¹coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* ^ason of David; my daughter is grievously ²vexed with a devil.*

23 *But he answered her not a word. And his disciples came and ¹besought him, saying, Send her away; for she crieth after us.*

24 *But he answered and said, **“I am not sent but unto the lost sheep of the house of Israel.***

25 *Then came she and worshipped him, saying, Lord, help me.*

26 *But he answered and said, **It is not ¹meet to take the children’s bread, and to cast it to ^adogs.***

27 *And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.*

15:19 ^a Gen. 6:5; 8:21; Prov. 6:14; Jer. 17:9; Mark 7:21; [Rom. 1:29–32; Gal. 5:19–21]

15:21 ^a Mark 7:24–30
¹ region

15:22 ^a Matt. 1:1; 22:41, 42
¹ region

² demon-possessed

15:23 ¹ urged

15:24 ^a Matt. 10:5, 6; [Rom. 15:8]

15:26 ^a Matt. 7:6; Phil. 3:2
¹ good

15:28 ^a Luke 7:9
¹ you desire
² well

15:29 ^a Matt. 15:29–31; Mark 7:31–37

^b Matt. 4:18

15:30 ^a Is. 35:5, 6; Matt. 11:5;

^b Mark 7:25; Luke 7:38; 8:41;

10:39

¹ mute

² crippled

15:31 ^a Luke 5:25, 26; 19:37, 38

¹ marvelled

² mute

³ crippled

15:32 ^a Mark 8:1–10

¹ hungry

15:33 ^a 2 Kin. 4:43

¹ Where could we get

28 *Then Jesus answered and said unto her, **O woman, ^agreat is thy faith: be it unto thee even as ¹thou wilt.** And her daughter was made ²whole from that very hour.*

Four Thousand Fed

29 *“And Jesus departed from thence, and came nigh ^bunto the sea of Galilee; and went up into a mountain, and sat down there.*

30 *“And great multitudes came unto him, having with them *those that were* lame, blind, ¹dumb, ²maimed, and many others, and cast them down at Jesus’ ^bfeet; and he healed them:*

31 *Insomuch that the multitude ¹wondered, when they saw the ²dumb to speak, the ³maimed to be whole, the lame to walk, and the blind to see: and they ^aglorified the God of Israel.*

32 *“Then Jesus called his disciples *unto him*, and said, **I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away ¹fasting, lest they faint in the way.***

33 *“And his disciples say unto him, ¹Whence should we have so much bread in the wilderness, as to fill so great a multitude?*

34 *And Jesus saith unto them, **How many loaves have ye?** And they said, Seven, and a few little fishes.*

15:21–25. The second withdrawal of Jesus followed John’s death and further rejection by the religious leadership of Israel. Thus, Jesus actually left the country and went into parts of **Tyre and Sidon**, leaving Herod’s jurisdiction to retire to Phoenicia for a time of seclusion. This was interrupted by the **woman of Canaan** (lit., “Canaanitish woman”). Mark 7:26 calls her a Syrophenician woman. The word translated “coasts” (Gr. *merē*) means “districts.” This is the only known occasion during His ministry that the Lord went outside the boundaries of Palestine. The woman was a Gentile and descended from the Canaanites who inhabited Syria and Palestine before the conquest of the latter by Joshua.

15:26–28. By **children** the Lord means Jews, and by **dogs**, Gentiles. His attitude was intended to test the woman’s faith, which was rewarded by a miraculous healing. The term used for dogs (Gr. *kuhariois*) means little dogs (pets), not wild, scavenging beasts. She replied that such **dogs eat of the crumbs which fall from their master’s table**. She knew what could be hers, even as a Gentile, and thus became an illustration of millions of Gentiles

who would later be blessed by Israel’s Messiah. **Great is thy faith:** Jesus again commends Gentile belief (cf. 8:10).

15:29–39. See also Mark 7:31—8:10. The supposition that this is a confused duplicate account of the feeding of the five thousand must be rejected. Both Matthew and Mark include the accounts of the two events in a way that indicates they quite clearly knew them to be two separate miracles. The incident evidently took place on the southeast shore of Galilee, near Gentile Decapolis. Therefore, many Gentiles seem to be among His listeners who **glorified the God of Israel**. This feeding took place after the crowd had been with Him for **three days** and were fed with **seven loaves** and a **few little fishes** which were then distributed in a manner similar to the other feeding. This time **seven baskets full** remained. These baskets (Gr. *spuridas*) were much larger than those in 14:20. Each basket could hold about 50 loaves, and was the kind used to lower Paul down the city wall in Acts 9:25. In 16:9, 10 Jesus refers to both feedings as separate events, even referring to the different numbers and using the different words for the baskets.

35 And he commanded the multitude to sit down on the ground.

36 And ^ahe took the seven loaves and the fishes, and ^bgave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the ¹broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 ^aAnd he sent away the multitude, and took ship, and came into the coasts of Magdala.

The Request for a Sign from Heaven

16 The ^aPharisees also with the Sadducees came, and ¹tempting ²desired him that he would shew them a sign from heaven.

2 He answered and said unto them, *When it is evening, ye say, It will be fair weather: for the sky is red.*

3 *And in the morning, It will be foul weather to day: for the sky is red and ¹lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?*

4 *“A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.*

The Pharisees' and Sadducees' Leaven

5 And ^awhen his disciples were come to the other side, they had forgotten to take bread.

15:36 ^a Matt. 14:19; 26:27; Luke 22:17, 19; John 6:11, 23; Acts 27:35; [Rom. 14:6] ^b 1 Sam. 9:13; Luke 22:19
15:37 ¹ Fragments
15:39 ^a Mark 8:10
16:1 ^a Matt. 12:38; Mark 8:11; Luke 11:16; 12:54-56; 1 Cor. 1:22
¹ *testing*
² *asked*
16:3 ¹ *threatening*
16:4 ^a Prov. 30:12; Matt. 12:39; Luke 11:29; 24:46
16:5 ^a Mark 8:14

16:6 ^a Mark 8:15; Luke 12:1
¹ *yeast*
16:9 ^a Matt. 14:15-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14
16:10 ^a Matt. 15:32-38; Mark 8:1-9
16:11 ¹ *yeast*
16:12 ¹ *teaching*
16:13 ^a Mark 8:27; Luke 9:18
¹ *region*
16:14 ^a Matt. 14:2; Luke 9:7-9
^b Matt. 21:11
16:15 ^a John 6:67
16:16 ^a Matt. 14:33; Mark 8:29; Luke 9:20; John 6:69; 11:27; Acts 8:37; 9:20; Heb. 1:2, 5; 1 John 4:15

6 Then Jesus said unto them, *“Take heed and beware of the ¹leaven of the Pharisees and of the Sadducees.*

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 *Which* when Jesus perceived, he said unto them, *O ye of little faith, why reason ye among yourselves, because ye have brought no bread?*

9 *“Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?*

10 *“Neither the seven loaves of the four thousand, and how many baskets ye took up?*

11 *How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the ¹leaven of the Pharisees and of the Sadducees?*

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the ¹doctrine of the Pharisees and of the Sadducees.

The Confession of Simon Peter

13 When Jesus came into the ¹coasts of Caesarea Philippi, he asked his disciples, saying, *“Whom do men say that I the Son of man am?*

14 And they said, *“Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or ^bone of the prophets.*

15 He saith unto them, *But whom say ^aye that I am?*

16 And Simon Peter answered and said, *“Thou art the Christ, the Son of the living God.*

16:1-12. The unbelieving leaders came seeking a **sign from heaven**, that is, an outward miraculous manifestation. Notice that miracles alone never save anyone. They serve only to authenticate and call attention to the message, which must be believed in order for salvation to be experienced in the soul. Instead of another miracle, Jesus points them to the **signs of the times**, eschatologically related to the sky and His second coming. The **sign of the prophet Jonas** (Jonah) relates to His resurrection (see 12:38-40; John 2:18-22). This sign gives hope to the believer but is an indication of judgment for the unbeliever, who will be judged by the risen Christ at His second coming.

16:13-17. See Mark 8:27-33; Luke 9:19-21. **The**

coasts of Caesarea Philippi: This was a town in the extreme northeast of Galilee, near the source of the Jordan. Verse 14 shows that public opinion placed our Lord on the highest human pedestal by identifying Him with one of the national heroes of the past, **John the Baptist**. Herod himself was a victim of this particular superstition. (See 14:2.) From 21:15 we know that He was held in high esteem as a prophet by the people. **Thou art the Christ:** Simon Peter recognized and acknowledged openly the Lord's deity. He may have been speaking for all the disciples. Verse 20 suggests that it was a conviction they all now shared. Peter further used the Greek definite article “the” to designate that Jesus was **the Son of the living God**.

17 And Jesus answered and said unto him, **Blessed art thou, Simon Bar-jona: "for flesh and blood hath not revealed it unto thee, but ^bmy Father which is in heaven.**

18 And I say also unto thee, **That "thou art ¹Peter, and ^bupon this ²rock I will build my church; and**

16:17 ^a[Eph. 2:8];
^b[Matt. 11:27;
1 Cor. 2:10];
Gal. 1:16
16:18 ^aJohn 1:42
^bActs 2:41;
[Eph. 2:20; Rev.
21:14]
^cJob 33:17; Ps.
9:13; 107:18; Is.
38:10
¹Gr. *Petros*, lit.
A Stone

"the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and "whatsoever thou shalt bind on earth shall be bound in heaven: and

²Gr. *petra*, lit. *large rock*
16:19 ^aMatt. 18:18; John 20:23

16:18. The Greek word used for **rock** (*petra*) is played against the name *Peter* (Gr. *Petros*). Some use this passage to teach that Peter was the foundation stone of the church, that he had a primacy among the apostles, and that he became Bishop of Rome. The verse will scarcely bear the first of these propositions and certainly none of the others. Peter may be meant by the rock, but he is not the exclusive foundation. For the twelvefold foundation of the apostles of the church, see Ephesians 2:20 and Revelation 21:14. This seems borne out by the fact that the same words are spoken to all the disciples in Matthew 18:18 as are spoken to Simon Peter in 16:19. Therefore, the rock or foundation of the church is the confession (ultimately, the doctrine) of the apostles, which became normative for the true church.

The word here translated **church** (Gr. *ekklēsia*) means literally "a chosen or called-out assembly." Thus the use of the word as a technical term for an assembly or group of believers in Christ was quite natural. It is not viewed as an external organization, denomination, or hierarchical system. The New Testament church, therefore, is a local autonomous congregation

or assembly of believers, which is a "church" in and of itself. This is the first occurrence of the word in the New Testament. Since the commission in Matthew 10 sent the apostles only to the "house of Israel," and no further commission was given until chapter 28, there was no worldwide task for the disciples until the physical manifestation of the church on the Day of Pentecost.

Jesus promises that **the gates of hell shall not prevail** against the church. The phrase *shall not prevail* should be understood as meaning "shall not stand against." The imagery would then picture the church as being on the offensive against the gates of hell. Here hell (Gr. *haidēs*) probably represents the kingdom of Satan, not just death and the grave. While Jesus' resurrection certainly will overcome the sting of death, it will also enable His church to aggressively and offensively attack the gates of hell (cf. usage as Satan's kingdom in Job 38:17; Is. 38:10; Ps. 107:18) by snatching out victims from darkness into His glorious kingdom of light. The church is on the offensive here and hell is on the defensive.

16:19, 20. The Lord promises to Peter and the other apostles **the keys of the kingdom**. This means that



16:13 Caesarea Philippi was a Greek town in the northernmost regions of Palestine (120 miles north of Jerusalem and 50 miles southwest of Damascus) situated in a beautiful location at the foot of Mount Hermon, and the headwaters of the Jordan River. It had been called Panias, honoring the Greek god Pan. Herod the Great built a marble temple there to Caesar Augustus.

Herod's son, Philip the tetrarch, further adorned the city and renamed it in honor of Caesar. To distinguish it from the city on the coast he identified it as "of Philip," hence, Caesarea Philippi. This city is mentioned only twice in the New Testament, both passages relating Peter's great confession that Jesus is "the Christ, the Son of the living God" (Matt. 16:13–16; Mark 8:27–29). The transfiguration of Christ probably took place on the nearby slopes of Mount Hermon (Matt. 17:1–13). The Greek name is preserved in the present Syrian town of nine thousand, named Baniyas.



SON OF GOD

16:16. When the expression *Son of God* is used concerning Christ, it delineates the relationship between the first two members of the Trinity. The Hebrew expression *Son of* implies one with the same nature as the father. In this sense there is no real difference between "Son of God" and "God the Son." Both emphasize the deity of Christ and His unique relationship with the Father. **Illustration:** When Jesus identified God as His Father, implying that He was "the Son of God," the Jews understood this as a claim to deity (John 5:18). When Peter identified Jesus as the "the Son of the living God" (v. 16), it was the result of spiritual insight (v.17). **Application:** As we become increasingly intimate with Christ, we should also become increasingly aware that Jesus is the Son of God. (First Reference, Ps. 2:7; Primary Reference, Matt. 16:16; cf. John 3:16.)



CHURCH

16:18. The word *church* is a translation of *ekklēsia*, meaning "called out" or "assembly." In the New Testament it usually refers to a local group of Christians. In this sense a church is an assembly of baptized believers under the discipline of the Word of God. They are organized to carry out the Great Commission, the administration of New Testament ordinances, and the exercise of spiritual gifts. When a group of Christians today follows this example, it is a church in the biblical sense of the word. In the New Testament, Christians assembled as churches for fellowship, instruction, and worship, and to carry out the Great Commission. **Illustration:** Perhaps the best-known New Testament churches were at Jerusalem, Antioch, Thessalonica, Philippi, Corinth, Ephesus, and the other six cities mentioned in Revelation 2 and 3. **Application:** Every Christian should follow the example of New Testament believers by identifying with a local church, and getting involved in its ministry. (First Reference, Matt. 16:18; Primary Reference, Matt. 16:18; cf. Acts 2:42.)

whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Jesus Prepares His Disciples

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

16:20 ^a Matt. 17:9; Mark 8:30; Luke 9:21
¹ commanded
 16:21 ^a Matt. 20:17; Mark 8:31; 9:31; Luke 9:22; 18:31; 24:46; John 2:19

16:22 ¹ took him aside
² God be merciful to you
 16:23 ^a Matt. 4:10
^b [Rom. 8:7]
¹ are not mindful of

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

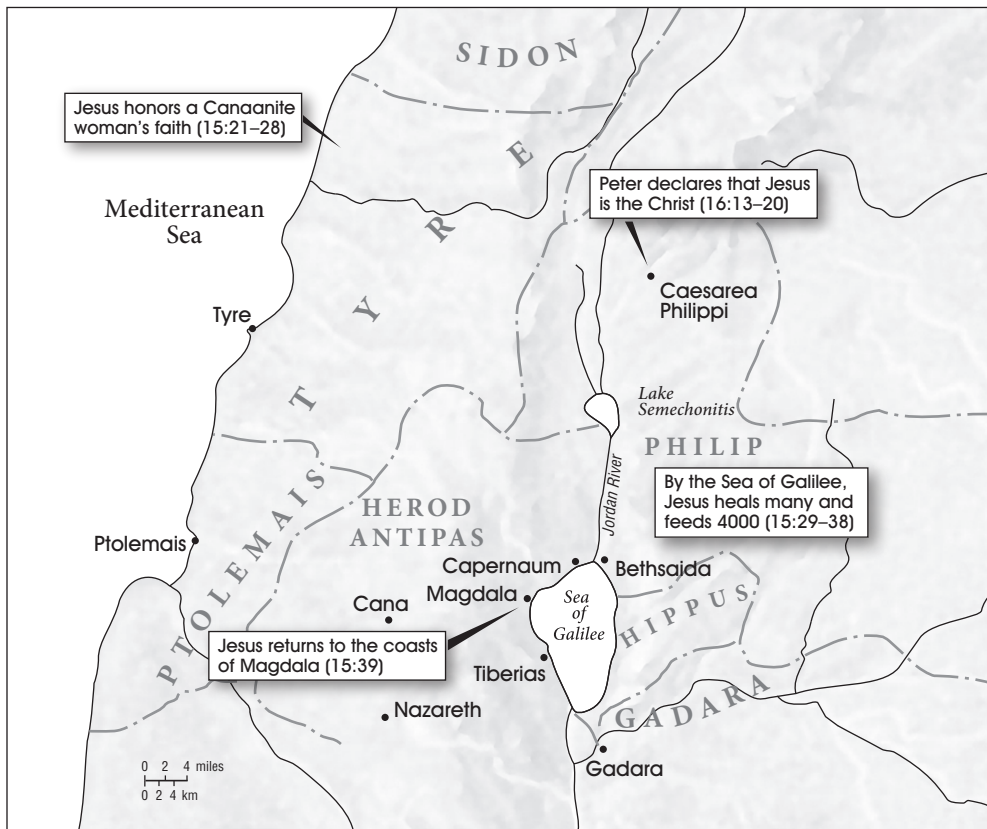
24 Then said Jesus unto his

16:24 ^a Mark 8:34; Luke 9:23; [Acts 14:22; 2 Cor. 4:10, 11; 1 Thess. 3:3; 2 Tim. 3:12]

Peter will have the right to enter the kingdom himself, and preaching the gospel would be the means of opening the kingdom of heaven. The Book of Acts shows us this process at work. By his sermon on the Day of Pentecost (Acts 2:14-40), Peter opened the door of the kingdom for the first time. The expressions **bind** and **loose** were common in Jewish legal phraseology, meaning to declare forbidden or to declare allowed. Peter and the other disciples (see 18:18) were to continue on earth the work of Christ in preaching the gospel and declaring God's will to men, and were armed with the same authority He Himself possessed.

16:21. Jesus then announces His coming rejection and death at Jerusalem. **From that time forth:** Now that the disciples' faith is established enough to bear it, He openly reveals His coming rejection. Thus, from this point onward, the Lord's ministry seeks to prepare His followers for the suffering that awaited Him and that would so disappoint their hopes. **Elders** were the religious leaders. The word probably denotes members of the Sanhedrin. The words **killed** and **raised again the third day** clearly indicate the divine Messiah's awareness of His earthly mission and destiny.

16:22-28. **Be it far from thee:** The sentence seems to mean literally "Have mercy on yourself,"



THE VISITS TO TYRE, SIDON, AND CAESAREA PHILIPPI

disciples, **If any man will come after me, let him deny himself, and take up his cross, and ^bfollow me.**

25 For **“whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**

26 For what is a man **“profited, if he shall gain the whole world, and lose his own soul? or ^bwhat shall a man give in exchange for his soul?**

27 For **“the Son of man shall come in the glory of his Father ^bwith his angels; ^cand then he shall reward every man according to his works.**

28 Verily I say unto you, **“There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.**

The Transfiguration of Jesus

17 And **“after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain ¹apart,**

2 And was transfigured before them: and his face did shine as the sun, and his ¹raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

16:24 ^b[1 Pet. 2:21]

16:25 ^aLuke 17:33; John 12:25

16:26 ^aLuke 12:20, 21
^bPs. 49:7, 8

16:27 ^aMatt. 26:64; Mark 8:38; Luke 9:26

^b[Dan. 7:10]; Zech. 14:5

^cJob 34:11; Ps. 62:12; Prov. 24:12; Rom. 2:6; 2 Cor. 5:10;

1 Pet. 1:17; Rev. 2:23

16:28 ^aMark 9:1; Luke 9:27; Acts 7:55, 56; Rev. 19:11

17:1 ^aMatt. 17:1–8; Mark 9:2–8; Luke 9:28–36

¹ *by themselves*
17:2 ¹ *clothes*

17:5 ^a2 Pet. 1:17
^bPs. 2:7; Matt. 3:17; Mark 1:11;

Luke 1:35; 3:22; [John 12:28–30]

^cIs. 42:1; Matt. 3:17; 12:18;

2 Pet. 1:17
^d[Deut. 18:15, 19; Acts 3:22, 23]

17:6 ^a2 Pet. 1:18
¹ *greatly*

17:7 ^aDan. 8:18
17:8 ¹ *except*

17:9 ¹ *commanded*
17:10 ^aMal. 4:5; Matt. 11:14; 16:14; Mark 9:11

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 **“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, ^bThis is my beloved Son, ^cin whom I am well pleased; ^ahear ye him.**

6 **“And when the disciples heard *it*, they fell on their face, and were ¹sore afraid.**

7 And Jesus came and **“touched them, and said, *Arise, and be not afraid.***

8 And when they had lifted up their eyes, they saw no man, ¹save Jesus only.

9 And as they came down from the mountain, Jesus ¹charged them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.**

10 And his disciples asked him, saying, **“Why then say the scribes that Elias must first come?**

11 And Jesus answered and said

which would signify, “God forbid!” Peter’s instantaneous reaction to our Lord’s new teaching shows how foreign to their way of thinking was this concept of His suffering. **Satan:** The Lord recognized in Peter’s words a repetition of the temptations to avoid the cross that He had undergone in the wilderness. The word translated **offence** (Gr. *skandalon*) means a “trap” or “snare.” **Savourest** (Gr. *phroneō*) means, “You don’t look at things from God’s point of view, but from man’s.” It occurs in Romans 8:5 and Philippians 2:5, meaning to adopt and maintain an attitude of mind upon which one’s life and actions are based. **Deny himself**, that is, refuse his own claims upon himself. **Take up:** The meaning is “lift up.” It is a stronger word than that used in 10:38, and implies a lifting of the cross on high, so that all may see it. This is the strongest statement in the New Testament about the

disciple’s need to crucify himself, by yielding to the claims of Christ’s lordship over him.

17:1–9. See Mark 9:2–13; Luke 9:28–36. **Peter, James, and John** represent the “inner circle” of leadership among the disciples (cf. Luke 8:51; Matt. 26:37) and serve here as ample witnesses according to Mosaic Law. They went into a **high mountain apart**, meaning privately, by themselves. Tradition claims this took place at Mount Tabor, but a more probable location would be Mount Hermon, near Caesarea Philippi. Jesus was **transfigured** before them. The verb (Gr. *meta morphōō*) indicates a transformation of essential form, proceeding from within. See Romans 12:2 and 2 Corinthians 3:18, where it is used of the spiritual transformation of the believer’s new nature. The witness of Peter in 2 Peter 1:17, 18 verifies the testimony that this was a real experience, not a vision.



COMING OF ELIJAH

17:11. During the first half of the Great Tribulation, two witnesses will begin to preach, having the power of God to perform miracles similar to those of Moses and Elijah (Rev. 11:6). One of these witnesses will probably be Elijah, who will appear before the Messiah returns (Mal. 3:1;

4:5, 6). **Illustration:** While noting the similarity between Elijah’s future ministry and that of John the Baptist in revealing Him to the nation, Jesus also confirmed the still future role of Elijah. Some have speculated the other witness may be Enoch, who also went to heaven without dying (cf. Heb. 9:27), or Moses, whose body was guarded by Michael (Jude 9) and who appeared transfigured with Jesus and Elijah (v. 3). **Application:** The world will largely reject the ministry of these witnesses, and even after their death and subsequent resurrection, will continue to live in sin and follow the Beast. (First Reference, Mal. 3:1; Primary Reference, Matt. 17:11; cf. Rev. 19:11.)

unto them, **Elias truly shall first come, and restore all things.**

12 **“But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.**

13 **“Then the disciples understood that he spake unto them of John the Baptist.**

The Healing of a Devil-Possessed Boy

14 **“And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,**

15 **Lord, have mercy on my son: for he is lunatick, and sore vexed:**

17:11 ^a [Mal. 4:6]; Luke 1:17
 17:12 ^a Matt. 11:14; Mark 9:12, 13
^b Matt. 14:3, 10
^c Matt. 16:21
¹ wished

17:13 ^a Matt. 11:14
 17:14 ^a Matt. 17:14–19; Mark 9:14–28; Luke 9:37–42
 17:15 ¹ epileptic, lit. moonstruck
² suffers greatly

17:17 ^a Deut. 32:5; Phil. 2:15
¹ unbelieving
² bear with

17:18 ^a Luke 4:41
¹ demon
 17:19 ¹ privately

17:20 ^a Matt. 21:21; Mark 11:23; Luke 17:6; [1 Cor. 12:9]

for ofttimes he falleth into the fire, and oft into the water.

16 **And I brought him to thy disciples, and they could not cure him.**

17 **Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.**

18 **And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.**

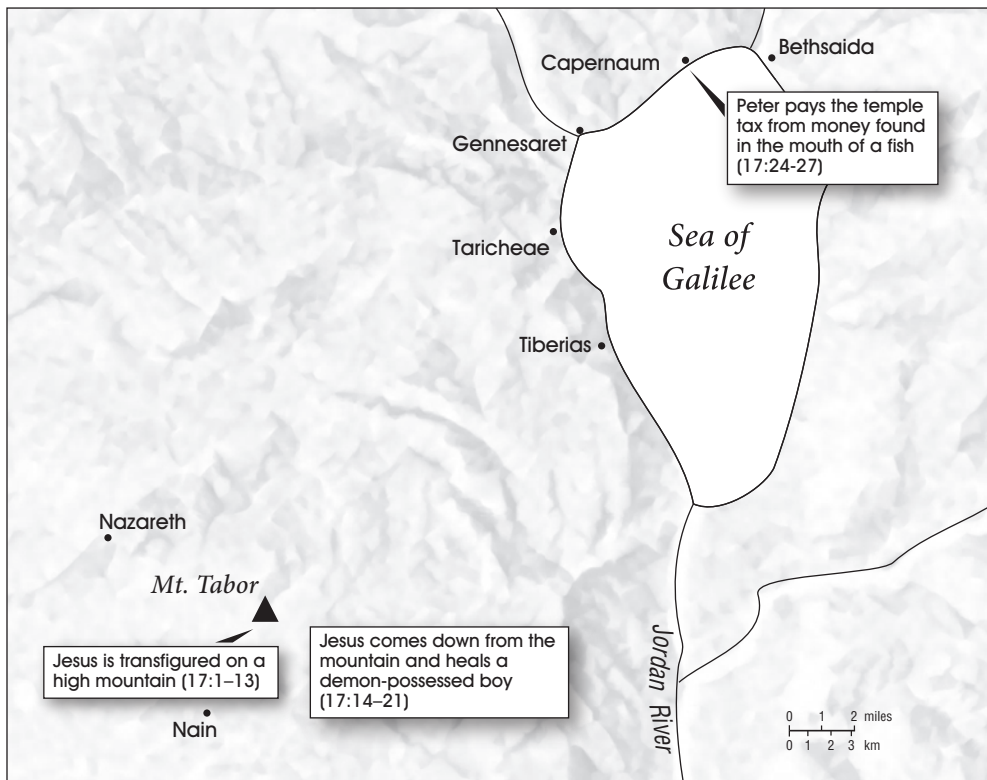
19 **Then came the disciples to Jesus apart, and said, Why could not we cast him out?**

20 **And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say**

17:10–14. The Lord’s answer is a quotation from Malachi 4:5, 6, where the coming of Elijah is prophesied.

17:15–23. The return down the mountain brought Jesus to His powerless disciples, who were attempting to cure a lunatic (epileptic). Sore vexed means

very ill. **How long shall I suffer you?** or, “Can I endure you?” **As a grain of mustard seed:** This seemingly impossible obstacle or difficulty stands in the way. Since Christ alone is the glorified Savior, the disciples’ ability to work depends totally upon His empowerment.



unto this mountain, Remove hence to yonder place; and it shall ¹remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ^aAnd while they abode in Galilee, Jesus said unto them, **The Son of man shall be betrayed into the hands of men:**

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding ^asorry.

The Question of Paying Tribute

24 And ^awhen they were come to Capernaum, they that received ¹tribute *money* came to Peter, and said, Doth not your master pay ¹tribute?

25 He saith, Yes. And when he was come into the house, Jesus ¹prevented him, saying, **What thinkest thou, Simon? of whom do the kings of the earth take custom or ²tribute? of their own ³children, or of ^astrangers?**

26 Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the ¹children free.**

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ¹piece of money: that take, and give unto them for me and thee.

17:20 ¹move
17:22 ^aMatt.
16:21; 26:57;
Mark 8:31; Luke
9:22, 44; John
18:12

17:23 ^aMatt.
26:22; 27:50;
Luke 23:46;
24:46; John
16:6; 19:30; Acts
10:40

17:24 ^aMark
9:33

¹The temple
tax, lit. *double
drachma*

17:25 ^a[Is.
60:10–17]
¹anticipated
²taxes

³Lit. sons

17:26 ¹Lit. sons
17:27 ¹Gr. *stater*,
the exact tem-
ple tax for two

18:1 ^aMark
9:33–37;
Luke 9:46–48;
22:24–27

18:2 ^aMatt.
19:14; Mark
10:14; Luke
18:14–17

18:3 ^aPs. 131:2;
Matt. 19:14;
Mark 10:15;
Luke 18:16;
[1 Cor. 14:20;
1 Pet. 2:2]

18:4 ^a[Matt.
20:27; 23:11]

18:5 ^a[Matt.
10:42]; Luke
9:48

18:6 ^aMark
9:42; Luke 17:2;
[1 Cor. 8:12]

¹cause to sin

18:7 ^aLuke 17:1;
[1 Cor. 11:19];
1 Tim. 4:1

^bMatt. 26:24;
27:4, 5

¹enticements
to sin

18:8 ^aMatt.
5:29, 30; Mark
9:43, 45
¹causes you
to sin
²lame

The Least Is the Greatest

18 At ^athe same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little ^achild unto him, and set him in the midst of them,

3 And said, Verily I say unto you, ^aExcept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 ^aWhosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And ^awhoso shall receive one such little child in my name receiveth me.

6 ^aBut whoso shall ¹offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the world because of ¹offences! for ^ait must needs be that offences come; but ^bwoe to that man by whom the offence cometh!

8 ^aWherefore if thy hand or thy foot ¹offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life ²halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

17:24–27. Jesus, the glorified Son of God, is greater than demons and also the temple itself. The two incidents following the Transfiguration clearly reassert His supremacy. **Tribute money** (lit., “two drachmae”) is a technical term for the tax of half a shekel which every Jew over 20 was expected to contribute to the upkeep of the temple. **Prevented**, meaning “preceded,” that is, to speak first, **of strangers**: The subject races were taxed first and most heavily. The **children**, the king’s own race, were **free**. Jesus Christ was the Lord and owner of the temple, and therefore it was not for Him to pay the tax. However, our Lord would not give offense by seeming to be a lawbreaker. **A piece of money** (Gr. *statēr*), the silver tetradrachma, was equivalent to the shekel and therefore the exact amount of the tax for two persons.

18:1–4. The dispute over **who is the greatest** was settled by Jesus’ emphasis that it was the one who was willing to forgive the most! **Be converted** means a “turning” (Gr. *strephō*) of one’s whole life and person

toward God. This is the true biblical picture of conversion. It is far more than mental acknowledgment of the truth or intellectual assent to certain ideas. To **become as little children** means to be born again (converted) as a newborn spiritual child, characterized by faith and humility.

18:5–7. The **little child** represents a new convert or young believer. To **receive** such a fellow believer is to welcome Christ Himself. Therefore, the basis of true Christian fellowship is established in Christ Himself. **Offences** are viewed as a reality that must be accepted in the present world, but **woe** (the prophetic condemnation to death) to the one who is the source of the offense. **A millstone** is literally an “ass-stone,” or a large grindstone turned by an ass.

18:8–14. The **hand, eye, and foot** are not the real source of temptation; nor are they the real cause of offending others. Just as temptation arises from within, so does offending others and being offended. The reference to **their angels** (v. 10) supports the idea of

9 And if thine eye ¹offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into ²hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ^atheir angels do always ^bbehold the face of my Father which is in heaven.

11 ^aFor the Son of man is come to save that which was lost.

A Lost Sheep

12 ^aHow think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the ^awill of your Father which is in heaven, that one of these little ones should perish.

A Trespassing Brother

15 Moreover ^aif thy brother ¹shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, ^bthou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in ^athe mouth of two or three witnesses every word may be established.

18:9 ¹causes you to sin
²Gr. *gehenna*
 18:10 ^a[Ps. 34:7]; Zech. 13:7; [Heb. 1:14]
^bEsth. 1:14;
 Luke 1:19; Acts 12:15; [Rev. 8:2]
 18:11 ^aLuke 9:56; John 3:17
 18:12 ^aMatt. 18:12-14; Luke 15:4-7
 18:14 ^a[1 Tim. 2:4]
 18:15 ^aLev. 19:17; [Luke 17:3, 4; Gal. 6:1]; 2 Thess. 3:15; [James 5:19]
^b[James 5:20]; 1 Pet. 3:1
¹sins
 18:16 ^aDeut. 17:6; 19:15; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28
 18:17 ^aRom. 16:17; 1 Cor. 5:9; [2 Thess. 3:6, 14; 2 John 10]
¹refuses
²tax collector
 18:18 ^aMatt. 16:19; [John 20:22, 23; 1 Cor. 5:4]
 18:19 ^a[1 Cor. 1:10]
^b[1 John 3:22; 5:14]
 18:20 ^aActs 20:7; 1 Cor. 14:26
 18:21 ^aLuke 17:4
 18:22 ^a[Matt. 6:14; Mark 11:25]; Col. 3:13
 18:23 ¹who wanted to settle accounts with
 18:24 ¹settle accounts
 18:25 ^aEx. 21:2; Lev. 25:39; 2 Kin. 4:1; Neh. 5:5, 8
¹was not able

17 And if he ¹shall neglect to hear them, tell *it* unto the church: but if he ¹neglect to hear the church, let him be unto thee as an ^aheathen man and a ²publican.

18 Verily I say unto you, ^aWhatever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 ^aAgain I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, ^bit shall be done for them of my Father which is in heaven.

20 For where two or three are gathered ^atogether in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? ^auntil seven times?

22 Jesus saith unto him, I say not unto thee, ^aUntil seven times: but, Until seventy times seven.

An Unforgiving Servant

23 Therefore is the kingdom of heaven likened unto a certain king, ¹which would take account of his servants.

24 And when he had begun to ¹reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he ¹had not to pay, his lord commanded him ^ato be sold, and his wife, and children, and all that he had, and payment to be made.

individual guardian angels for believers (see Heb. 1:14). Salvation is not just a privilege to be enjoyed by a select few, but it is also to be shared with the lost, so that they too may be saved. Thus, it is not the Father's **will** that any of these "little ones" **should perish**. The immediate context in Matthew relates "little ones" to believers, but the cross-reference in Luke 15:3-7 clearly refers to lost sheep. Thus we may conclude that it is not the ultimate wish (or desire) of God that anyone perish. While God permits man to perish in his unbelief, He does not sentence him to such condemnation against his will.

18:15-18. The setting of these verses fits into the context of church discipline. The responsibility of action is threefold: (1) personal, **go and tell him**; (2) private, **two or three witnesses**; and (3) corporate, **tell it unto the church**. **Tell him his fault** means to honestly express the point of offense. This should not be done in vindictive anger, but it must be done in straightforward honesty. To fail to speak up is to

be dishonest and will lead to harboring continued bitterness. The last phrase of verse 16 is taken from Deuteronomy 19:15. **Neglect**, better said, "refuse," **as an heathen man and a publican**: as those who would not be admitted into the church. The obstinate sinner is to be cut off, at least temporarily, from Christian fellowship. Examples of this are found in 1 Corinthians 5:4, 5 and 1 Timothy 1:20.

18:21, 22. All this teaching on forgiveness seemed overwhelming to the disciples, thus prompting Peter's question: **Lord, how oft shall my brother sin against me?** Peter wrongly assumes that **seven times** are ample to forgive anyone. Jesus responds that seven is not only insufficient but that one should forgive **seventy times seven**, in other words, unlimited forgiveness must characterize the true disciple.

18:23-27. The parable of the unforgiving servant (vv. 23-35) is used by Jesus to reinforce the power and importance of the principle of forgiveness. **A certain king** represents God, the sovereign Father (cf. v. 35), to

26 The servant therefore fell down, and ¹worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and ¹loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him an hundred ¹pence: and he laid hands on him, and took *him* by the throat, saying, Pay me ²that thou owest.

29 And his fellow servant fell down at his feet, and ¹besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou

18:26 ¹ prostrated himself
18:27 ¹ released him
18:28 ¹ Gr. denarii
² what
18:29 ¹ begged

18:32 ^a Luke 7:41–43
¹ begged

18:34 ¹ angry
² torturers

18:35 ^a Prov. 21:13; Matt. 6:12; Mark 11:26; James 2:13

19:1 ^a Matt. 19:1–9; Mark 10:1–12; John 10:40

¹ region

19:2 ^a Matt. 12:15

19:3 ¹ testing
² divorce
³ any reason

wicked servant, I forgave thee *“all that debt, because thou ¹desiredst me:*

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was ¹wroth, and delivered him to the ²tormentors, till he should pay all that was due unto him.

35 *“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

Teachings on Divorce

19 And it came to pass, *“that when Jesus had finished these sayings, he departed from Galilee, and came into the ¹coasts of Judaea beyond Jordan;*

2 *“And great multitudes followed him; and he healed them there.*

3 The Pharisees also came unto him, ¹tempting him, and saying unto him, Is it lawful for a man to ²put away his wife for ³every cause?

whom the debt is owed. The **one** who **owed him** is a servant or satrap who had access to the king’s money, and represents the individual sinner. **Ten thousand talents** was an insurmountable debt equivalent to millions of dollars in our currency. It represents the debt of sin, which the sinner cannot possibly pay by himself. The command that he be **sold ... and payment to be made** indicates his being placed in a debtor’s prison. In **compassion** the king releases him and forgives (cancels) the **debt**. The picture illustrates God’s total forgiveness when dealing with our sins at the point of salvation. The debt has been paid by Christ and we are set free from it forever!

18:28–35. The contrast in verse 28, where the **same servant** is unwilling to forgive his fellow servant a debt of an **hundred pence** (about 10 dollars), is deliberately presented as a hideous hypothetical situation. As unbelievable as this action would be, that is how unbelievable it would be for a Christian disciple, who has been forgiven a lifetime of sin, to be unforgiving of others. In the story, such an unforgiving servant is called a **wicked servant** because no true believer would do such. A truly saved man would never behave like the man in the story, who was delivered to the **tormentors** (Gr. *basanistēs*, “torturers” or “jailers”). This is certainly not a reference to purgatory. One behaving

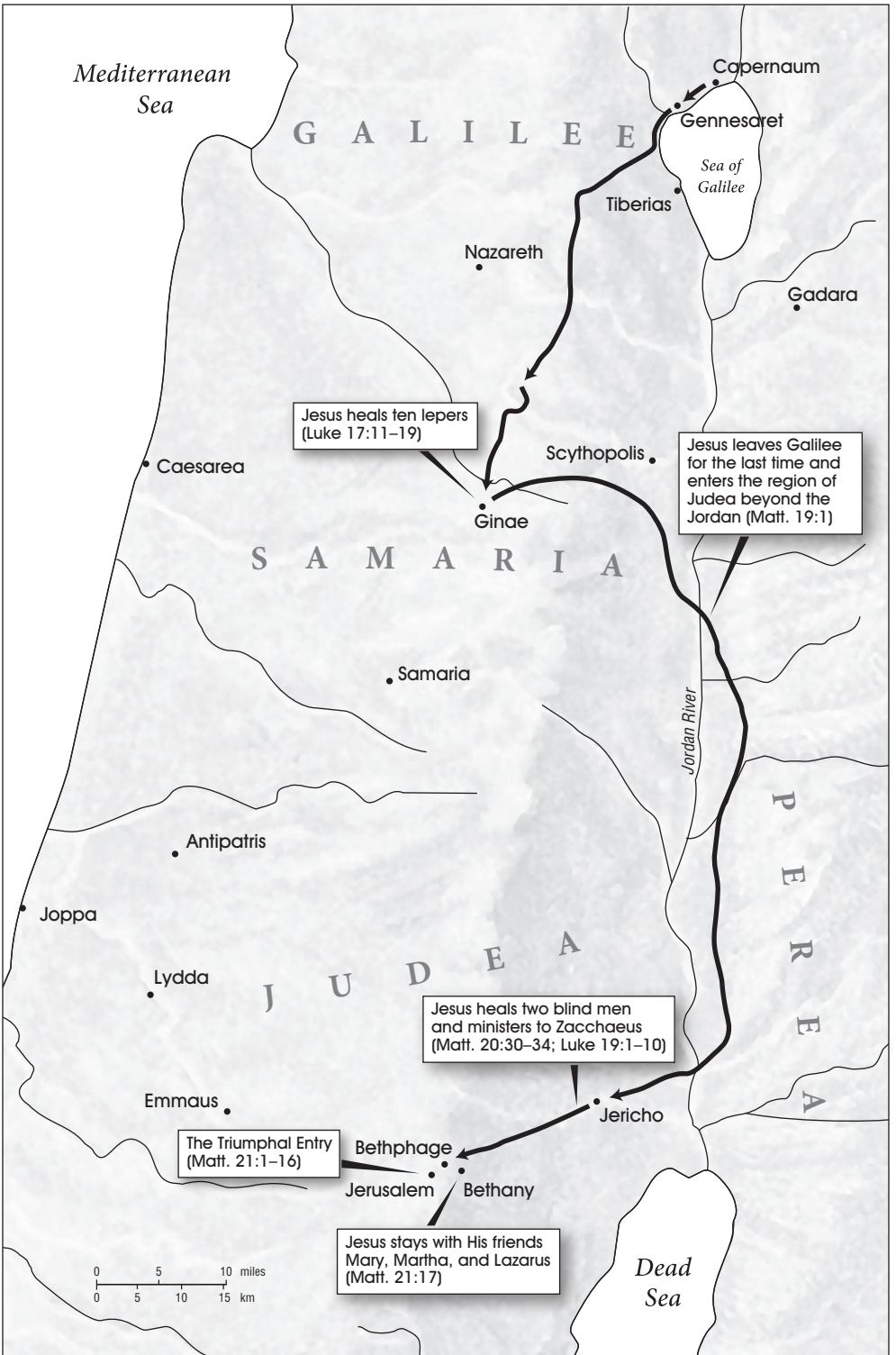
in this manner falls into the condemnation of the lost. True forgiveness “from the heart” of a regenerate man is one of the signs of genuine salvation and conversion (cf. Eph. 4:32). Saved people are both forgiven and forgiving. Unforgiving people prove that they have never been born of God.

19:1, 2. Verse 1 indicates the close of another division of the gospel (see 7:28). With verse 2 it describes very briefly a journey from Galilee into the district of Judea **beyond Jordan** (Perea). The journey must have taken considerable time, and the events of Luke 9:51–18:34 must largely be fitted into that time period.

19:3–6. **The Pharisees** come tempting Him with a difficult question. They want to test His wisdom with one of the most controversial questions of their day, and Jesus proves far superior to their expectations. **Is it lawful:** They sought to challenge His interpretation of Mosaic Law in Deuteronomy 24:1–5, where a “bill of divorcement” was required. The more strict school of Shammai held that divorce was lawful only upon a wife’s shameful conduct; whereas, the more liberal school of Hillel gave the widest possible allowances for divorce. **Have ye not read:** Jesus refers them to God’s original purpose in creation, that they should be **one flesh**. Genesis 2:24 indicates that being one flesh is one new entity, and is not to be limited to



19:1 Perea, though it is never so named in the New Testament, was the eastern part of Palestine, sometimes referred to simply as “beyond Jordan” or “Trans-jordan” (cf. v. 1). It was a 10-mile-wide strip east of the Jordan River starting below Galilee and running 50 miles to the middle of the eastern shore of the Dead Sea. Perea (like Galilee) was a Jewish region under the rule of Herod Antipas. A road through Perea provided the route for Galilean Jews to travel to the Jerusalem feasts without passing through Samaria. The Jews regarded the Samaritans as defiled and therefore avoided them (cf. John 4:9). Near the end of Christ’s public ministry He had an extended tour through Perea (Luke 13–19).



JESUS' LAST JOURNEY TO JERUSALEM

4 And he answered and said unto them, **Have ye not read, that he which made *them* at the beginning *made them male and female,***

5 And said, **“For this cause shall a man leave father and mother, and shall ¹cleave to his wife: and ^bthey² twain shall be one flesh?**

6 Wherefore they are ¹no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, **“Why did Moses then command to give a ¹writing of divorcement, and to put her away?**

8 He saith unto them, **Moses because of the ^ahardness of your hearts ¹suffered you to put away your ^bwives: but from the beginning it was not so.**

9 **“And I say unto you, Whosoever shall put away his wife, except *it be* for ¹fornication, and shall marry another, committeth adultery: and whoso marrieth her**

19:4 ^aGen. 1:27;

5:2; [Mal. 2:15]

19:5 ^aGen. 2:24;

Mark 10:5–9;

Eph. 5:31

^b1 Cor. 6:16;

7:2]

¹ *be joined*

² *the two*

19:6 ¹ *no longer*

two

19:7 ^aDeut. 24:1–

4; Matt. 5:31

¹ *certificate*

19:8 ^aHeb. 3:15

^bMal. 2:16

¹ *permitted*

19:9 ^a[Matt. 5:32];

Mark 10:11; Luke

16:18; 1 Cor. 7:10

¹ *sexual immorality*

19:10 ^a[Prov.

21:19]

¹ *said*

19:11 ^a[1 Cor. 7:2,

7, 9, 17]

¹ *accept*

² *except*

19:12 ^a[1 Cor.

7:32]

¹ *Emasculated*

men

19:13 ^aMatt.

20:31; Mark

10:13; Luke 18:15

19:14 ^aMatt. 18:3,

4; Mark 10:15;

Luke 18:17;

[1 Cor. 14:20;

1 Pet. 2:2]

¹ *Allow the*

which is put away doth commit adultery.

10 His disciples ¹say unto him, **“If the case of the man be so with *his* wife, it is not good to marry.**

11 But he said unto them, **“All *men* cannot ¹receive this saying, ²save *they* to whom it is given.**

12 For there are some ¹eunuchs, which were so born from *their* mother’s womb: and **“there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive *it*, let him receive *it*.**

Little Children Brought to Jesus

13 **“Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.**

14 But Jesus said, **“Suffer little children, and forbid them not, to come unto me: for *of such is the kingdom of heaven.***

sexual union. The Bible clearly indicates that sexual union does not itself constitute marriage, which is fundamentally a covenantal agreement between two partners for life (cf. Prov. 2:17; Mal. 2:14, “wife of thy covenant”).

19:7–9. The question **Why did Moses then command?** reveals the misuse of Deuteronomy 24 by the Jews of Jesus’ day. Moses did not command divorce. He *permitted* it. God had instituted marriage in the Garden of Eden. He is not the Author of divorce; man is its originator. However, to protect the Hebrew women from being taken advantage of by a verbal divorce, Moses commanded that it be done with a **writing of divorcement**, an official written contract, permitting remarriage. Some Jews tended to take this as an excuse or license to get divorced whenever they pleased. Therefore, Jesus gave one exception to the no-divorce intention of God, **for fornication** (Gr. *porneia*), “sexual sins,” not to be limited to premarital sex only, but it includes all types of sexual sin, such as adultery, homosexuality, and bestiality. Among the Jews, only the male could divorce, so Mark 10:12 reverses the statement for His Gentile audience.

19:10–12. Since divorce on any grounds was common in those days (cf. rabbinical literature) the disci-

ples felt **it is not good to marry**. The severity of Jesus’ statement is in total contrast to the society of that day and represents the true intention of God. While divorce appears to be allowed in both Testaments (cf. Deut. 24:1–5; 1 Cor. 7:15, 27, 28), it is never encouraged. This is because it always violates God’s original intention in marriage. Jesus’ reply, **All men cannot receive this saying**, indicates that some are called to be married and remain married; others (who cannot accept this) are called never to marry.

19:13–17. See the parallel accounts in Mark 10:17–31 and Luke 18:18–30. The **little children**, for whom Jesus cared so much, were evidently of sufficient age to respond to Him and He bade them **come unto me**, revealing that even a child may follow Christ. By contrast to their simple obedience came the complex, young rich man calling Jesus **Good Master**, which the Savior challenged, not to deny His own deity, but to impress upon this seeker the seriousness of the implication. “Are you sure you really mean that?” would be a modern paraphrase. The young man’s question **What good thing shall I do?** implies that he wanted to perform some work that might gain him **eternal life** (salvation). The Master’s reply, **If thou wilt enter into life**, implies that the young man was still on the



DIVORCE

19:3. Divorce was never part of God’s perfect plan for human experience, but every generation has engaged to some degree in this practice. Because of the hardness of men’s hearts, divorce was permitted under the law in cases of fornication, which would include all unorthodox sexual practices, that is, adultery, homosexuality, bestiality, and so on. While divorce is permitted, it is not necessarily prescribed. **Illustration:** God used the experience of Hosea, a prophet with an unfaithful wife, to teach a spiritual lesson to the people of that day. **Application:** A person should be very careful in taking any action to dissolve a marriage, fully understanding the extreme seriousness of such a move. (First Reference, Deut. 24:1; Primary Reference, Matt. 19:3–9; cf. Num. 13:1.)

15 And he laid *his* hands on them, and departed thence.

The Rich Young Man

16 ^aAnd, behold, one came and said unto him, ^bGood ¹Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, **Why callest thou me good? there is none ^agood but one, that is, God: but if thou ¹wilt enter into life, ^bkeep the commandments.**

18 He saith unto him, Which? Jesus said, **^aThou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,**

19 **^aHonour thy father and thy mother: and, ^bThou shalt love thy neighbour as thyself.**

20 The young man saith unto him, All these things have I ^akept from my youth up: what lack I yet?

21 Jesus said unto him, **If thou ¹wilt be perfect, ^ago and sell that thou hast, and give to the poor, and**

19:16 ^a Matt. 19:16–29; Mark 10:17–30; Luke 18:18–30
^b Luke 10:25
¹ Teacher
 19:17 ^a Ps. 25:8; 34:8; Nah. 1:7; [Rom. 2:4]
^b Lev. 18:5; Deut. 4:40; 6:17; 7:11; 11:22; 28:9; Neh. 9:29; Ezek. 20:21; [Gal. 3:10]
¹ want to
 19:18 ^a Ex. 20:13–16; Deut. 5:17–20
 19:19 ^a Ex. 20:12–16; Deut. 5:16–20; Matt. 15:4
^b Lev. 19:18; Matt. 22:39; [Rom. 13:9; Gal. 5:14; James 2:8]
 19:20 ^a [Phil. 3:6, 7]
 19:21 ^a Matt. 6:20; Luke 12:33; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19
¹ want to be
 19:23 ^a [Matt. 13:22]; Mark 10:24; 1 Cor. 1:26; [1 Tim. 6:9]
¹ it is hard for a rich man to

thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, **Verily I say unto you, That ^{a1}rich man shall hardly enter into the kingdom of heaven.**

24 And again I say unto you, **It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

25 When his disciples heard *it*, they were exceedingly amazed, saying, **Who then can be saved?**

26 But Jesus beheld *them*, and said unto them, **With men this is impossible; but ^awith God all things are possible.**

27 Then answered Peter and said unto him, Behold, **^awe have forsaken all, and followed thee; what shall we have therefore?**

19:26 ^a Gen. 18:14; Num. 11:23; Job 42:2; Is. 59:1; Jer. 32:17; Zech. 8:6; Luke 1:37
 19:27 ^a Deut. 33:9; Matt. 4:20; Luke 5:11

outside of such life. The imperative **keep the commandments** (v. 17) hits his point of pride—self-righteousness. Jesus goes to great lengths now to show him that he had not kept the commandments, and therefore needs God’s grace.

19:18–22. This list of commands in verse 18 centers on outward duties, rather than inward nature, which was the young man’s real problem. He protests that he had kept these outward demands. His luxurious wealth and self-righteousness had blinded him to his real weakness. To expose this, Jesus orders, **go and sell all your possessions and give to the poor ... and come ... follow me** (v. 21). This he would not do and went away **sorrowful**. Jesus thus shows him that he had not kept the commandments at all. He loved himself more than he loved his neighbor (“the poor”), and he loved his possessions more than he loved God (“me”). This passage teaches the seriousness of true discipleship, but it in no way teaches the average man that he must sell his possessions in order to be a Christian.

19:23–26. The further comment **that a rich man**

shall hardly enter into the kingdom of heaven shocked the disciples (v. 25, **Who then can be saved?**), who accepted the common notion of the day that the rich were blessed of God and therefore certainly saved. To correct that misunderstanding, Jesus explained the human difficulty for the rich to be converted. *Hardly* (Gr. *duskolōs*) implies with extreme difficulty, though not hopeless. The illustration of a **camel** going through the **eye of a needle** has been interpreted as a camel-hair rope going through a needle; or an actual camel squeezing through a small gate, “The Eye of a Needle,” next to the main gate at Jerusalem; or the absolute impossibility of a literal camel actually going through a tiny needle’s eye. This last usage is most likely.

19:27–30. **In the regeneration** (Gr. *paliggenesia*) refers to the renewed world of the future, the kingdom of righteousness yet to come. While the term is used for individual rebirth in Titus 3:5, here it looks to the future millennial kingdom where the apostles will judge **Israel** (literally). Forsaking earthly benefits will bring a **hundredfold** blessing and **everlasting life**.



INFANT SALVATION

19:14. Children who die before the age of accountability go to the presence of God and are considered *safe* in Jesus, rather than using the traditional word *saved*. This is based on the nature of God, who would not condemn anyone who lacked the ability to respond. **Illustration:**

Based on David’s words concerning a future meeting with his dead infant (2 Sam. 12:23), most Christians are assured that children who die before the age of accountability will be in heaven. How this is accomplished is open to speculation, since the Bible does not specifically say. The age of accountability is generally thought to be the time at which a child understands the difference between right and wrong. **Application:** Sometimes God will allow tragic events like the death of a child to enter our lives, so that we can understand and appreciate His comfort and be prepared to comfort others in their time of need (cf. 2 Cor. 1:3, 4). (First Reference, 2 Sam. 12:23; Primary Reference, Matt. 19:14.)

28 And Jesus said unto them, **Verily** I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ^aye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 ^aAnd every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or ¹lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 ^aBut many *that are* first shall be last; and the last *shall be* first.

The Parable of the Hired Labourers

20 For the kingdom of heaven is like unto a man *that is* an ¹householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ¹penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

19:28 ^aMatt. 20:21; Luke 22:28–30; [1 Cor. 6:2; Rev. 2:26]
19:29 ^a[Matt. 6:33]; Mark 10:29, 30; Luke 18:29, 30
¹Lit. *fields*
19:30 ^a[Matt. 20:16; 21:31, 32]; Mark 10:31; Luke 13:30
20:1 ¹ *landowner*
20:2 ¹ Gr. *denarius*

20:8 ¹ *wages*
20:9 ¹ Gr. *denarius*
20:11 ¹ *grumbled*
² *landowner*
20:12 ¹ *worked*
20:13 ¹ Gr. *denarius*
20:15 ^a [Rom. 9:20, 21]
^b Deut. 15:9; Prov. 23:6; [Matt. 6:23]; Mark 7:22
20:16 ^a Matt. 19:30; Mark 10:31; Luke 13:30
^b Matt. 22:14
20:17 ^a Matt. 20:17–19; Mark 10:32–34; Luke 18:31–33; John 12:12
20:18 ^a Matt. 16:21; 26:47–57; Mark 14:42, 64; John 18:5; 19:7
20:19 ^a Matt. 27:2; Mark 15:1, 16; Luke 23:1; John 18:28; Acts 3:13
^b Matt. 26:67, 68; 27:29, 41; Mark 15:20, 31
^c Matt. 27:26; Mark 15:15; John 19:1

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* ¹hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a ¹penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they ¹murmured against the ²goodman of the house,

12 Saying, These last have ¹wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a ¹penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 ^aIs it not lawful for me to do what I will with mine own? ^bIs thine eye evil, because I am good?

16 ^aSo the last shall be first, and the first last: ^bfor many be called, but few chosen.

Jesus Predicts His Death

17 ^aAnd Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 ^aBehold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 ^aAnd shall deliver him to the Gentiles to ^bmock, and to ^cscourge,

20:1–14. This parable reinforces Jesus' teaching regarding true Christian service and riches. The **householder** is Christ Himself, the Master of the **vineyard**, the field of labor (service to the world through His church). **Early in the morning**: The first workers were hired at dawn. A **penny** (Gr. *dēnariōn*) represents a denarius, or a common day's wage. **Others standing idle in the market place** were not lazy but were in the usual place to seek employment. From this unemployed group, the householder hired additional workers at 9 A.M., noon, 3 P.M., and 5 P.M. The pay scale will be **whatsoever is right**, indicating Christ's justice to His

laborers. **When even** [evening] **was come**, that is, at the end of the day, every man was paid the same wage. Therefore, the first hired laborers **murmured against the Goodman**. However, he reminded them that he had been just in paying them what they bargained for. The statement **I will give unto this last, even as unto thee** is Jesus' interpretation of "the last shall be first, and the first last" (v. 16). There is here, perhaps, a sweeping view of church history, in which those working in the last hour are promised blessing equal to that of His original disciples. Thus, Jesus warns against jealousy and impurity of motive in serving Him.

and to ^dcrucify *him*: and the third day he shall ^erise again.

The Request of James and John's Mother

20 ^aThen came to him the mother of ^bZebedee's children with her sons, worshipping *him*, and ¹desiring a certain thing of him.

21 And he said unto her, ¹What wilt thou? She saith unto him, Grant that these my two sons ^amay sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, **Ye know not what ye ask. Are ye able to drink of ^athe cup that I shall drink of, and to be baptized with ^bthe baptism that I am baptized with?** They say unto him, We are able.

23 And he saith unto them, ^aYe shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.*

24 ^aAnd when the ten heard *it*, they were moved with indignation against the two ¹brethren.

25 But Jesus called them *unto him*, and said, **Ye know that the princes of the Gentiles ¹exercise dominion over them, and they that are great exercise authority upon them.**

26 ^aBut ¹it shall not be so among you: but ^bwhosoever will be great

20:19 ^dMatt. 27:35; Luke 23:33; Acts 3:13-15
^eMatt. 28:5, 6; Mark 16:6, 9; Luke 24:5-8, 46; Acts 10:40; 1 Cor. 15:4

20:20 ^aMark 10:35-45
^bMatt. 4:21; 10:2

¹ asking
20:21 ^a[Matt. 19:28]
¹ What do you wish

20:22 ^aIs. 51:17, 22; Jer. 49:12; Matt. 26:39, 42; Mark 14:36; Luke 22:42; John 18:11
^bLuke 12:50
20:23 ^a[Acts 12:2; Rom. 8:17; 2 Cor. 1:7; Rev. 1:9]

20:24 ^aMark 10:41; Luke 22:24, 25

¹ brothers
20:25 ¹ lord it over

20:26 ^a[1 Pet. 5:3]
^bMatt. 23:11; Mark 9:35; 10:43; Luke 22:26

¹ servant
20:27 ^a[Matt. 18:4]

¹ first
² slave

20:28 ^aJohn 13:4
^b[Matt. 26:28; John 13:13; 2 Cor. 8:9; Phil. 2:6, 7; 1 Tim. 2:5, 6; Titus 2:14; Heb. 9:28; Rev. 1:5]

^cLuke 22:27; John 13:14
^d[Is. 53:10, 11; Dan. 9:24, 26; John 11:51, 52; 1 Pet. 1:18, 19]

among you, let him be your ¹minister;

27 ^aAnd whosoever will be ¹chief among you, let him be your ²servant:

28 ^aEven as the ^bSon of man came not to be ¹ministered unto, ^cbut to ²minister, and ^dto give his life a ransom ^efor many.

Jesus' Compassion for Two Blind Men

29 ^aAnd as they departed from Jericho, a great multitude followed him.

30 And, behold, ^atwo blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* ^bson of David.

31 And the multitude ^arebuked¹ them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, **What will ye that I shall do unto you?**

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had ^acompassion on *them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

^e [Rom. 5:15, 19; Heb. 9:28] ¹ served ² serve

20:29 ^aMark 10:46-52; Luke 18:35-43
20:30 ^aMatt. 9:27 ^b[2 Sam. 7:14-17; Ps. 89:3-5, 19-37; Is. 11:10-12; Ezek. 37:21-25]; Matt. 1:1; Luke 1:31, 32; [Acts 15:14-17]

20:31 ^aMatt. 19:13 ¹ warned them that they should be quiet

20:34 ^aMatt. 9:36; 14:14; 15:32; 18:27

20:17-28. See Mark 10:32-34; Luke 18:31-34. The journey to Jerusalem is now resumed after the stay in Perea. As the final events of His life draw nearer, the Lord again seeks to enlighten His disciples.

20:20-28. **Zebedee's children:** The two sons are the apostles James and John (4:21). **Grant** might better be translated "command." The request and the indignation of the others that follows show that the disciples are still thinking in terms of setting up an earthly kingdom, in spite of the clear prediction of suffering and death our Lord has just made. The cup and the baptism both refer to the Lord's suffering and death. **His life** (Gr. *psuchē*) could be translated "His soul." **A ransom:** This important phrase provides one of the occasions when the doctrine of substitutionary atonement is mentioned in the synoptic Gospels. It implies a price paid for the deliverance of captives. His life thus became the cost of our redemption. **Many** does not necessarily restrict the extent of His atonement (as contrasted to "all"), but it does indi-

cate that not all would accept His offer of salvation.

20:29-34. See parallel accounts in Mark 10:46-52; Luke 18:35-43. Luke places this event on the approach to the city, whereas Mark and Matthew state **as they departed from Jericho** (v. 29). In actuality there were two Jerichos. The Roman city lay about a mile east of Herod's winter headquarters (also called Jericho) where the wealthy friends of the Herodian family lived, near the palace and fortress. The healing of the blind man evidently took place while Jesus was going from one city to the other. Luke's attention would be on the Herodian city where his next recorded event, the calling of Zaccheus, took place. **Two blind men** are mentioned by Matthew, while the other synoptists refer only to the more prominent Bartimeus. Rebuked by the crowd, they cry the louder, **thou son of David**, a messianic title, earlier avoided by Jesus in public, but now accepted as He approaches Jerusalem. The miracle of restoring their sight was total, so that afterward **they followed him**.

Jesus' Triumphal Entry

21 And ^awhen they drew nigh unto Jerusalem, and were come to Bethphage, unto ^bthe mount of Olives, then sent Jesus two disciples,

2 Saying unto them, **Go into the village ¹over against you, and straightway ye shall find an ²ass tied, and a colt with her: ³loose them, and bring them unto me.**

3 And if any man say ¹ought unto you, ye shall say, **The Lord hath need of them; and straightway he will send them.**

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 ^aTell ye the daughter of Sion, Behold, thy King cometh unto thee, ¹meek, and sitting upon an ²ass, and a colt the foal of an ass.

6 ^aAnd the disciples went, and did as Jesus commanded them,

7 And brought the ¹ass, and the colt, and ^aput on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; ^aothers cut down branches from the trees, and ¹strawed *them* in the ²way.

9 And the multitudes that went before, and that followed, cried, saying, ^aHosanna to the son of David: ^bBlessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 ^aAnd when he was come into

21:1 ^a Mark 11:1-10; Luke 19:29-38
^b [Zech. 14:4]
 21:2 ¹ *opposite*
² *donkey*
³ *untie*
 21:3 ¹ *anything*
 21:5 ^a Is. 62:11;
 Zech. 9:9; John 12:15
¹ *lowly*
² *donkey*
 21:6 ^a Mark 11:4
 21:7 ^a 2 Kin. 9:13
¹ *donkey*
 21:8 ^a Lev. 23:40;
 John 12:13
¹ *spread*
² *road*
 21:9 ^a Ps. 118:25,
 26
^b Ps. 118:26;
 Matt. 23:39
 21:10 ^a John 2:13, 15

21:11 ^a [Deut. 18:15, 18]; Matt. 2:23; 16:14;
 Luke 4:16-29;
 John 6:14; 7:40;
 9:17; [Acts 3:22, 23]
 21:12 ^a Mal. 3:1;
 Mark 11:15-18;
 Luke 19:45-47;
 John 2:13-16
^b Deut. 14:25
¹ *drove*
² *overturned*
 21:13 ^a Is. 56:7
^b Jer. 7:11
 21:15 ^a Matt. 1:1;
 John 7:42
¹ *indignant*
 21:16 ^a Ps. 8:2;
 Matt. 11:25
¹ *nursing infants*
 21:17 ^a Matt. 26:6; Mark 11:1,
 11, 12; 14:3;
 Luke 19:29;
 24:50; John 11:1,
 18; 12:1
 21:18 ^a Mark 11:12-14, 20-24
¹ *was hungry*

Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus ^athe prophet of Nazareth of Galilee.

Jesus Cleanses the Temple

12 ^aAnd Jesus went into the temple of God, and ¹cast out all them that sold and bought in the temple, and ²overthrew the tables of the ^bmoneychangers, and the seats of them that sold doves,

13 And said unto them, **It is written, ^aMy house shall be called the house of prayer; but ye have made it a ^bden of thieves.**

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the ^ason of David; they were ¹sore displeased,

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, **Yea; have ye never read, ^aOut of the mouth of babes and ¹sucklings thou hast perfected praise?**

17 And he left them, and ^awent out of the city into Bethany; and he lodged there.

The Withered Fig Tree

18 ^aNow in the morning as he returned into the city, he ¹hungered.

21:1-9. This event is traditionally known as the triumphal entry, when Jesus officially offers Himself to the nation of Israel as her long-awaited Messiah. However, in many ways it was far from a triumph, for the day ended in Jesus' public prediction of His rejection by His own people. (See Mark 11:1-10; Luke 19:29-39; John 12:12-15.) **Bethphage** was a village near Bethany, about a mile east of Jerusalem and apparently hidden from it by the summit of the Mount of Olives, which was the hill on the east of Jerusalem. The quotation in verse 5 is a combination of Isaiah 62:11 and Zechariah 9:9, taken substantially from the Septuagint, the ancient Greek translation of the Old Testament. **Hosanna** is the transliteration of a Hebrew term meaning "please save," and occurs in 2 Samuel 14:4 and Psalm 118:25. From the following verse of this psalm the acclamation **Blessed is he that cometh in the name of the Lord** is taken. Riding on the colt of an ass marked the official entry of Israel's kings. Thus Jesus arrives in the full declaration of His kingship.

21:12-17. See Mark 11:15-19; Luke 19:45-47. A similar cleansing is recorded at the beginning of Jesus'

ministry (cf. John 2:13-22), indicating His disdain for the corruption of organized religion which lacked purity of life and the power of God. In light of the seriousness of what He had come to do, Jesus could not tolerate such gross perversion of **the temple**, meaning the whole temple area on Mount Moriah including all the precincts and courts. **Moneychangers**: Temple dues could be paid only in sacred coinage, and it was necessary to change one's money. The selling of doves was for purposes of sacrifice. This exchange became a source of extortion for the family of the high priest, who personally controlled it. In reality, the atmosphere amounted to a public bazaar. **It is written**: In His condemnation, the Lord quotes from the Greek Septuagint version of Isaiah 56:7 and Jeremiah 7:11. **Bethany** was a village on the eastern shoulder of the Mount of Olives, a little more than a mile east of Jerusalem. It was the home of His friend Lazarus and Lazarus's sisters.

21:18-22. See also Mark 11:12-14, 20-26. **The fig tree** fruit generally appears in February, followed by leaves, which are not formed until late spring. So there

19 ^aAnd when he saw a fig tree ¹in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward for ever.** And presently the fig tree withered away.

20 ^aAnd when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, **Verily I say unto you, ^aIf ye have faith, and ^bdoubt not, ye shall not only do this *which is done to the fig tree*, ^cbut also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.**

22 ^aAnd **all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**

23 ^aAnd when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and ^bsaid, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, **I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.**

25 The ^abaptism of ^bJohn, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he

21:19 ^a Mark 11:13
¹ by the road
21:20 ^a Mark 11:20
21:21 ^a Matt. 17:20
^b James 1:6
^c 1 Cor. 13:2

21:22 ^a Matt. 7:7-11; Mark 11:24; Luke 11:9; [John 15:7; James 5:16; 1 John 3:22; 5:14]

21:23 ^a Mark 11:27-33; Luke 20:1-8

^b Ex. 2:14; Acts 4:7; 7:27

21:25 ^a [John 1:29-34]
^b John 1:15-28

21:26 ^a Matt. 14:5; 21:46; Luke 20:6

^b Matt. 14:5; Mark 6:20

¹ to be
21:28 ^a Matt. 20:1; 21:33

21:29 ¹ regretted it
21:31 ^a Luke 7:29, 37-50

¹ tax collectors
21:32 ^a Luke 3:1-12; 7:29

^b Luke 3:12, 13
¹ relented or regretted

21:33 ^a Ps. 80:9; Mark 12:1-12; Luke 20:9-19

¹ landowner

will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we ^afear the people; ^bfor all hold John ¹as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, **Neither tell I you by what authority I do these things.**

The Parable of Two Sons

28 But what think ye? **A certain man had two sons; and he came to the first, and said, Son, go work to day in my ^avineyard.**

29 He answered and said, I will not: but afterward he ¹repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of *his father*? They say unto him, The first. Jesus saith unto them, **Verily I say unto you, That the ¹publicans and the harlots go into the kingdom of God before you.**

32 For ^aJohn came unto you in the way of righteousness, and ye believed him not: ^bbut the publicans and the harlots believed him: and ye, when ye had seen *it*, ¹repented not afterward, that ye might believe him.

The Parable of the Vineyard

33 Hear another parable: There was a certain ¹householder, **which**

should normally have been some fruit on the tree. The fig tree was often used as a symbol of the nation of Israel (cf. Hos. 9:10; Joel 1:7) and when Jesus literally came upon a barren fig tree, He used the incident to fully illustrate Israel's desperate condition. The curse **let no fruit grow ... for ever** results in the almost immediate withering of the entire tree. While trees are nonmoral, they, like all of nature, are subject to the word of Christ. The **disciples ... marvelled** at how this could happen so fast.

21:23-27. On Jesus' third day of successive visits to the **temple** His authority is challenged by the ever-threatened **chief priests**, including the high priest, who was also president of the Sanhedrin, and **elders**, who were laymen or scribes and also served as members of the Jewish high court. In their own view, they are attempting to protect their laws and traditions against one who appeared to be a usurper who reinterpreted the law, rejected tradition, and overthrew the money changers. They ask **by what authority** He had done these controversial things. Knowing that they would never recognize any authority but their own, He refuses to answer them. Instead,

He asks them about the authority of the **baptism of John**, which they had never officially recognized. To acknowledge that it was **from heaven** would be to condemn themselves for not receiving it, and to claim it was **of men** (human origin) would upset the people. Their reply **We cannot tell** is cowardly and brings His clever response: **Neither tell I you by what authority I do these things.**

21:28-32. The parable of the two sons (vv. 28-32) follows as an exposé of the hypocrisy of the religious leaders, as a vindication of John's ministry, and as a vindication of the true work of God in general. The first son initially said **I will not** (v. 29), representing the immoral disobedience of the **publicans** and **harlots** who later **repented** under John's and Jesus' preaching. The **second** son promised to go but did not follow through with obedience. Jesus asked, "Which **did the will of his father?**" By answering, **The first**, the religious leaders condemned themselves. This very effective teaching method is commonly used in the Bible as the judicial parable, whereby the answerer condemns himself by the obviously implied response.

21:33-39. In the parable of the wicked husband-

planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and ²let it out to ³husbandmen, and ^bwent into a far country:

34 And when the time of the ¹fruit drew near, he sent his servants to the ²husbandmen, that they might receive the fruits of it.

35 *“And the husbandmen took his servants, and beat one, and killed another, and stoned another.*

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his *“son, saying, They will ¹revere my son.*

38 But when the ¹husbandmen saw the son, they said among themselves, *“This is the heir; ^bcome, let us kill him, and let us seize on his inheritance.*

39 *“And they caught him, and cast him out of the vineyard, and slew him.*

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 *“They say unto him, ^bHe will miserably destroy those wicked men, ^cand will ¹let out his vineyard unto other ²husbandmen, which shall ³render him the fruits in their seasons.*

21:33 ^bMatt. 25:14
²leased
³tenant farmers
21:34 ¹vintage
²tenant farmers
21:35 ^a2 Chr. 24:21; 36:16; [Matt. 23:34, 37; Acts 7:52; 1 Thess. 2:15]; Heb. 11:36, 37
21:37 ^a[John 3:16]

¹respect
21:38 ^a[Ps. 2:8; Heb. 1:2]; ^b[Ps. 2:2]; John 11:53; Acts 4:27
¹tenant farmers
21:39 ^a[Matt. 26:50]; Mark 14:46; Luke 22:54; John 18:12; [Acts 2:23]

21:41 ^aLuke 20:16
^b[Luke 21:24]
^c[Matt. 8:11; Acts 13:46; Rom. 9; 10]
¹lease
²tenant farmers
³pay back

21:42 ^aPs. 118:22, 23; Is. 28:16; Mark 12:10; Luke 20:17; Acts 4:11; [Rom. 9:33]; Eph. 2:20; [1 Pet. 2:6, 7]

¹chief corner stone
21:43 ^a[Matt. 8:12]; Acts 13:46

21:44 ^aIs. 8:14, 15; Zech. 12:3; Luke 20:18; [Rom. 9:33]; 1 Pet. 2:8
^b[Is. 60:12; Dan. 2:44]

21:45 ¹knew

42 Jesus saith unto them, *“Did ye never read in the scriptures, The stone which the builders rejected, the same is become the ¹head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?*

43 Therefore say I unto you, *“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

44 And whosoever ^ashall fall on this stone shall be broken: but on whomsoever it shall fall, ^bit will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they ¹perceived that he spake of them.

46 But when they sought to lay hands on him, they ^afeared the multitude, because ^bthey ¹took him for a prophet.

The Parable of the Wedding Banquet

22 And Jesus answered *“and spake unto them again by parables, and said,*

2 The kingdom of heaven is like unto a certain king, which made a ¹marriage for his son,

3 And sent forth his servants to

21:46 ^aMatt. 21:26; Mark 11:18, 32 ^bMatt. 21:11; Luke 7:16; John 7:40 ¹held him to be

22:1 ^aLuke 14:16; [Rev. 19:7-9]

22:2 ¹wedding feast

men, the **householder** represents God the Father, and the **vineyard** is Israel, a symbol of the theocracy that was familiar to the Jewish leaders (cf. Ps. 80:8-16; Is. 5:1-7). The **husbandmen** were the priests and religious leaders, and the **far country** is heaven. The anticipated **fruit** represents spiritual evidence of true conversion, which was to be the end result of the work of the husbandmen. The **servants** sent by the owner represent the Old Testament prophets who came to correct religious abuses in the nation and were also rejected by their contemporaries (though venerated by subsequent generations). **Last of all** indicates that Jesus was God’s final emissary to Israel. None has ever appeared since Him, and none ever will until the Jews recognize Christ as their final Prophet and Messiah. The desire to kill the rightful heir of the Father had already been expressed by the Jewish leaders (cf. John 11:47-53). Jesus clearly foretells His coming rejection and death with the statement **they ... slew him**.

21:40-43. Verse 40 represents the condemning question of the judicial parable, **What will he do unto those husbandmen?** Their reply again unwittingly condemns their own attitude of rejection toward Jesus. The **other husbandmen** are the Gentiles (v.

43). Jesus quotes Psalm 118:22, 23 exactly from the Greek Septuagint version of the Old Testament, relating His present rejection to His ultimate triumph (cf. Acts 4:11; 1 Pet. 2:6, 7, where the **stone which the builders rejected** is also quoted in relation to Christ). The Sanhedrinists represent the builders of Israel’s religion, who rejected the real cornerstone of God, Jesus, the true Cornerstone of the foundation of the church.

21:44-46. The warning **The kingdom of God shall be taken from you** (v. 43) was fulfilled at Pentecost when the kingdom was mediocrally transferred to the church. Yet, within this warning of judgment, Jesus offers mercy to these falling **on this stone**, meaning, falling upon Him in repentance and faith. But His falling upon man in judgment will **grind him to powder**.

22:1-3. In preparation for the major confrontation that was coming, Jesus tells the parable of the marriage supper. While similar to the parable in Luke 14, this one differs in its occasion and details. Again, the **kingdom of heaven** must refer to the church viewed as the kingdom in the church age. The **king** is the Father and Christ is the **son**. The **marriage** must be taken in the full aspect of salvation, including union

call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: *“my oxen and my ¹fatlings are killed, and all things are ready: come unto the ²marriage.*

5 But they made light of *it*, and went their ways, one to his farm, another to his ¹merchandise:

6 And the ¹remnant took his servants, and ²intreated *them* ³spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth ^ahis armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were ¹bidden were not *“worthy.*

9 Go ye therefore into the highways, and as many as ye shall find, ¹bid to the marriage.

10 So those servants went out into the highways, and ^agathered together all as many as they found, both bad and good: and the wedding was ¹furnished with guests.

11 And when the king came in to see the guests, he saw there a man *“which had not on a wedding garment:*

12 And he saith unto him, Friend, how camest thou in hither not

22:4 ^a Prov. 9:2
¹ fattened cattle
² wedding feast
 22:5 ¹ business
 22:6 ¹ rest
² treated
³ insolently
 22:7 ^a [Dan. 9:26]
 22:8 ^a Matt. 10:11
¹ invited
 22:9 ¹ invite
 22:10 ^a Matt. 13:38, 47, 48; [Acts 28:28]
¹ filled
 22:11 ^a [2 Cor. 5:3; Eph. 4:24; Col. 3:10, 12; Rev. 3:4; 16:15; 19:8]

22:12 ^a [Rom. 3:19]
 22:13 ^a Matt. 8:12; 25:30; Luke 13:28
 22:14 ^a Matt. 20:16
 22:15 ^a Mark 12:13-17; Luke 20:20-26
 22:16 ^a Mark 3:6; 8:15; 12:13
¹ Teacher
² Lit. look not on the face of men
 22:17 ¹ permitted
² pay taxes
 22:18 ¹ knew
² test
 22:19 ¹ tax
² Gr. denarius
 22:20 ¹ inscription
 22:21 ^a Matt. 17:25
¹ Pay

having a wedding garment? And he was *“speechless.*

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him^a* into outer darkness; there shall be weeping and gnashing of teeth.

14 *“For many are called, but few are chosen.*

Render Tribute to Caesar and to God

15 *“Then went the Pharisees, and took counsel how they might entangle him in his talk.*

16 And they sent out unto him their disciples with the ^aHerodians, saying, ¹Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou ²regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it ¹lawful to ²give tribute unto Caesar, or not?

18 But Jesus ¹perceived their wickedness, and said, *Why ²tempt ye me, ye hypocrites?*

19 *Shew me the ¹tribute money.* And they brought unto him a ²penny.

20 And he saith unto them, *Whose is this image and ¹supercription?*

21 They say unto him, Caesar’s. Then saith he unto them, *“Render¹*

with Christ, culminating in glorification at the marriage supper, which inaugurates the millennial age. Rejection of the invitation to attend constitutes disloyalty to the King, as well as discourtesy to the Son, and accounts for the severe treatment of the rebels (vv. 6, 7), which includes their city being “burned up,” an obvious reference to the coming destruction of Jerusalem in A.D. 70.

22:4-14. The **bidden** guests are the people of Israel, whereas those in the **highways** are the Gentiles. **Both bad and good** refer to moral and immoral sinners who alike need God’s gracious invitation. The man without the **wedding garment** came to the feast but had disregarded the propriety of the king’s provision, since such garments were normally supplied by the host. The reference seems to be to the “robe of righteousness,” which we must receive from the Lord in order to attend the marriage feast. Casting the unclad guest into **outer darkness** symbolizes the eternal judgment of the lost.

22:15-22. See Mark 12:13-17; Luke 20:20-26. **The Herodians** were a party that favored the dynasty of Herod and stood for the Roman connection. They

cared little or nothing for religion and normally were bitterly opposed by the Pharisees. The statements recorded in verse 16 are insincere and intended as hypocritical flattery. Their question was intended to place the Lord in a dilemma. If He says yes, He can be held up to the people as a traitor. If He says no, He can be denounced to the Roman authorities. **Caesar** was the Roman Emperor and head of the Roman state. *Caesar* was the family name of Julius Caesar, the first man who aspired to autocracy. The name was taken over from him by his adopted son Octavian, afterward titled the Emperor Augustus. For **penny** see 20:2. **Render therefore unto Caesar:** The Lord means that we are to give the civil magistrates all that is due to them, as long as it does not interfere with the honor due to God. Jesus had broken the Herodians’ dilemma by making light of the ultimate significance of Caesar’s claim. The idea is: “If the penny is his, let him have it!” Jesus’ response, **render unto God the things that are God’s**, exposed the spiritual failure of the Herodians. In essence, Jesus made light of Caesar’s temporal claim in favor of God’s greater claim over men’s lives.

therefore unto Caesar the things which are ^bCaesar's; and unto God the things that are ^cGod's.

22 When they had heard *these words*, they ¹marvelled, and left him, and went their way.

Teachings on the Resurrection

23 ^aThe same day came to him the Sadducees, ^bwhich say that there is no resurrection, and asked him,

24 Saying, ¹Master, ^aMoses said, If a man die, having no children, his brother shall marry his wife, and raise up ²seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, ¹deceased, and, having no ²issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection

22:21 ^b[Rom. 13:1-7; 1 Pet. 2:13-15]
^c[1 Cor. 3:23; 6:19, 20; 12:27]

22:22 ¹were amazed

22:23 ^aMark 12:18-27; Luke 20:27-40

^bActs 23:8

22:24 ^aDeut. 25:5

¹Teacher
²offspring

22:25 ¹died
²offspring

22:29 ^aJohn 20:9
¹are mistaken

22:30 ^a[1 John 3:2]

22:31 ¹concerning

22:32 ^aGen. 17:7; 26:24;

28:21; Ex. 3:6, 15; Mark 12:26; Luke 20:37; Acts 7:32; [Heb. 11:16]

22:33 ^aMatt. 7:28

¹teaching

22:34 ^aMark 12:28-31; Luke 10:25-37

whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye ¹do err, ^anot knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but ^aare as the angels of God in heaven.

31 But ¹as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 ^aI am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, ^athey were astonished at his ¹doctrine.

The First and Great Commandment

34 ^aBut when the Pharisees had heard that he had put the Sadducees

22:23-29. The Sadducees make the next attempt to discredit Jesus and are even more severely humiliated. As the liberal party within first-century Judaism, they rejected belief in the supernatural, especially angels and the resurrection of the dead. (See Paul's encounter in Acts 23:8-10.) **Moses said** is a reference to Deuteronomy 25:5, where the practice of levirate marriage called for an unmarried brother to take his brother's widow to be his own wife (cf. Gen. 38:8). The absurd hypothetical case that follows represents another theological dilemma, this time attempting to discredit the legitimacy of the resurrection, which the Sadducees rejected. This extreme example must have been thought by them to be the ultimate proof of the foolishness of the doctrine of resurrection. All seven brothers had been married to her, **Therefore in the resurrection whose wife shall she be of the seven?** Jesus replies, **Ye do err, not knowing the scriptures.** Jesus had contempt for the Sadducees because they made light of the Bible and the **power of God** (i.e., His resurrection power; cf. Phil. 3:10). This is His strongest recorded rebuke of this Jewish party.

22:30. Jesus then explained that **in the resurrec-**

tion men do not **marry** but are asexual **as the angels.** The infantile illustration of the Sadducees shows that they had no confidence in the power of a glorious resurrection to a new life. They thought that a resurrection would be the same kind of life as on earth. Jesus teaches neither that glorified men become angels, nor that all earthly family relationships are lost in heaven. All resurrected believers will be in a state of perfect glorification and fellowship.

22:31-34. Jesus further attacks the Sadducees' major belief in no resurrection at all, by quoting Exodus 3:6, a statement from the only part of the Old Testament that the Sadducees unquestioningly accepted (the Pentateuch). He related the eternal "I AM" of God to the patriarchs (Abraham, Isaac, and Jacob) to demonstrate that they were **of the living**, or immortal (a fact unlikely to be denied by the Sadducees in a public dispute). **God is not the God of the dead** does not mean that He has no relationship to those who have departed; it means that the departed are not really dead, and are thus still responsible to the living God (cf. Heb. 10:31). Thus the crowd is **astonished** and the Sadducees are **put ... to silence.**



CHURCH AND STATE

22:21. In distinguishing obedience to God from obedience to Caesar, Jesus identified the underlying principle of two different kingdoms: church and state. Both are divinely ordained institutions, but ought to remain separate, since they have two distinct purposes. When church and state are united, the integrity of each institution is often called into question. This separation does not prohibit the involvement of Christians in areas of social responsibility. A government of the people, by the people, and for the people is an anarchy unless governed by eternal, self-evident principles, which are reflected in Scripture. **Illustration:** Jesus taught us not only to "render unto God" but also to "render unto Caesar." Christians are therefore responsible for obeying laws, paying taxes, praying for those in authority, and actively speaking out and standing for God and His laws in government. **Application:** The example of Christians involved in the political system demonstrates how God uses them to be both salt and light to the world (Matt. 5:13, 14). (First Reference, Dan. 6:2; Primary Reference, Matt. 22:21; cf. Eph. 5:32.)

to silence, they were gathered together.

35 Then one of them, *which was* ^aa lawyer, asked *him a question*, ¹tempting him, and saying,

36 ¹Master, which is the great commandment in the law?

37 Jesus said unto him, *“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

38 *This is the first and great commandment.*

39 *And the second is like unto it, “Thou shalt love thy neighbour as thyself.*

40 *“On these two commandments hang all the law and the prophets.*

Pharisees Questioned

41 *“While the Pharisees were gathered together, Jesus asked them,*

42 *Saying, What think ye of Christ? whose son is he? They say unto him, The ^ason of David.*

43 *He saith unto them, How then doth David ¹in spirit call him Lord, saying,*

44 *“The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?”*

22:35 ^aLuke 7:30; 10:25; 11:45, 46, 52; 14:3; Titus 3:13 ¹ *testing*

22:36 ¹ *Teacher*
22:37 ^aDeut. 6:5; 10:12; 30:6

22:39 ^aLev. 19:18; Matt. 19:19; Mark 12:31; Luke 10:27; [Rom. 13:9; Gal. 5:14; James 2:8]

22:40 ^a[Matt. 7:12; Rom. 13:10; 1 Tim. 1:5]

22:41 ^aMark 12:35–37; Luke 20:41–44

22:42 ^aMatt. 1:1; 21:9

22:43 ¹ *in the Spirit*
22:44 ^aPs. 110:1; [Matt. 26:64]; Mark 16:19; Acts 2:34; 1 Cor. 15:25; Heb. 1:13; 10:13

22:46 ^aLuke 14:6
^bMark 12:34; Luke 20:40
¹ *dared*

23:2 ^aDeut. 33:3; Ezra 7:6, 25; Neh. 8:4, 8; [Mal. 2:7]; Mark 12:38; Luke 20:45

23:3 ^a[Rom. 2:19]
¹ *according to*

45 *If David then call him Lord, how is he his son?*

46 ^aAnd no man was able to answer him a word, ^bneither ¹durst any man from that day forth ask him any more questions.

The Scribes and Pharisees

23 Then spake Jesus to the multitude, and to his disciples,

2 *Saying, “The scribes and the Pharisees sit in Moses’ seat:*

3 *All therefore whatsoever they bid you observe, that observe and do; but do not ye ¹after their works: for ^athey say, and do not.*

4 *“For they bind heavy burdens ¹and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.*

Hypocrisy Denounced

5 *But all their works they do for to ^abe seen of men: they make broad their phylacteries, and enlarge the borders of their garments,*

6 *“And love the ¹uppermost*

23:4 ^a[Matt. 11:29, 30]; Luke 11:46; Acts 15:10; Rom. 2:17–24; [Gal. 5:1; 6:13; Col. 2:16, 17] ¹ *hard to bear*

23:5 ^a[Matt. 6:1–6, 16–18]

23:6 ^aMark 12:38, 39; Luke 11:43; 20:46; 3 John 9
¹ *place of honour, lit. chief place*

22:35–40. A lawyer, an expert expounder of the Old Testament Law and equivalent to a doctor of theology today, asks Him, **which is the great commandment in the law?** The phrase **tempting him** implies that he is trying to draw Jesus into an argument regarding the Pharisees’ extensive interpretations of over six hundred laws. Instead, Christ summarizes the two tables of the law: (1) responsibility to God; and (2) responsibility to man, by paraphrasing Deuteronomy 6:5 and Leviticus 19:18, **love the Lord thy God and love thy neighbor as thyself.** The phrase **with all thy heart**, indicates the total being of a man in Hebrew thought and is part of the “Shema,” the Jewish confession of faith consisting of Deuteronomy 6:4–9; 11:13–21; and Numbers 15:37–41. As the greatest commandment, it was of supreme importance and priority. No Pharisee could fault such an answer.

22:41–46. Jesus then counterquestions the Pharisees: **What think ye of Christ? whose son is he?** By asking them who is the Messiah, He gave them a clear opportunity to acknowledge Him. The question is similar to that asked of the disciples earlier in 16:15, where they gave the correct answer. The Pharisees’ response, **the son of David**, was the common teaching of the scribes who accepted the Davidic lineage of the Messiah (cf. Mark 12:35). Jesus then calls their attention to Psalm 110, which they already recognized as messianic. This psalm, whose Davidic authorship Jesus affirms, was given **in spirit**, that is,

by inspiration of the Holy Spirit; in it David refers to the Messiah as his Lord. Jesus totally stumps the Pharisees, who wanted to believe in a human Messiah but not a divine Messiah. So no one was **able to answer him**, that is to say, defeat Him by question or debate, and therefore, no one dared ask Him **any more questions.**

23:1, 2. Jesus’ last condemnation of the Pharisees fills chapter 23 entirely. This now represents His final and official rejection of them at the temple, their own stronghold of influence and security. (See parallel passages in Mark 12:38–40 and Luke 20:45–47.) **Sit in Moses’ seat** (Gr. *kathedra*, “seat of authority”): This represents the synagogue chair, which symbolizes the origin and authority of their teaching.

23:3–6. **They make broad their phylacteries:** A phylactery was an amulet consisting of a strip of parchment, inscribed with certain portions of the Pentateuch, which was rolled and placed in a small metal cylinder inside a square leather case. The cases were attached by the Jews with straps to their foreheads and to the back of their right hands, following a strictly literal interpretation of Deuteronomy 6:8, 9. They were normally worn only during prayer, but the Pharisees appear to have worn them always and to have made them especially conspicuous. **The borders of their garments** were the fringes worn in obedience to Numbers 15:38, 39. **Uppermost rooms** might be better said “chief places.”

rooms at feasts, and the ²chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 ^aBut be not ye called Rabbi: for one is your ¹Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: ^afor one is your Father, which is in heaven.

10 Neither be ye called ¹masters: for one is your ²Master, *even* Christ.

11 But ^ahe that is greatest among you shall be your servant.

12 ^aAnd whosoever shall exalt himself shall be ¹abased; and he that shall humble himself shall be ²exalted.

13 But ^awoe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater ¹damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye ¹compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of ²hell than yourselves.

Woe on Scribes and Pharisees

16 Woe unto you, ^aye blind guides, which say, ^bWhosoever shall swear

23:6 ² best
23:8 ^a [2 Cor. 1:24; James 3:1; 1 Pet. 5:3]
¹ Leader or Teacher
23:9 ^a [Mal. 1:6]; Matt. 5:16, 48; 6:1, 9, 14, 26, 32; 7:11
23:10 ¹ leaders or teachers
² Leader
23:11 ^a Matt. 20:26, 27
23:12 ^a Job 22:29; Prov. 15:33; 29:23; Luke 14:11; 18:14; James 4:6; 1 Pet. 5:5
¹ humbled
² lifted up
23:13 ^a Luke 11:52
23:14 ^a Mark 12:40; Luke 20:47; [2 Tim. 3:6; Titus 1:10, 11]
¹ condemnation
23:15 ¹ travel
² Gr. *gehenna*
23:16 ^a Matt. 15:14; 23:24
^b [Matt. 5:33, 34]

¹ obligated to perform it
23:17 ^a Ex. 30:29
23:18 ¹ obligated to perform it
23:19 ^a Ex. 29:37
23:20 ¹ swears an oath
23:21 ^a 1 Kin. 8:13; 2 Chr. 6:2; Ps. 26:8; 132:14
23:22 ^a Ps. 11:4; Is. 66:1; Matt. 5:34; Acts 7:49
23:23 ^a Matt. 23:13; Luke 11:42; 18:12
^b [1 Sam. 15:22; Hos. 6:6; Mic. 6:8]; Matt. 9:13; 12:7
¹ neglected
² justice
23:24 ¹ out

by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is ¹a debtor!

17 Ye fools and blind: for whether is greater, the gold, ^aor the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ¹guilty.

19 Ye fools and blind: for whether is greater, the gift, or ^athe altar that sanctifieth the gift?

20 Whoso therefore shall ¹swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by ^ahim that dwelleth therein.

22 And he that shall swear by heaven, sweareth by ^athe throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye pay tithes of mint and anise and cummin, and ^bhave ¹omitted the weightier *matters* of the law, ²judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain ¹at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye make clean the outside of the cup and of the ¹platter, but within they are full of extortion and ²excess.

26 *Thou* blind Pharisee, cleanse

23:25 ^a Mark 7:4; Luke 11:39 ¹ dish ² self-indulgence

23:7–12. Rabbi is from a Hebrew word (lit., “my great one” or “my teacher”). Christ’s disciples are to call no man your father meaning in a spiritual sense. **Masters** (v. 10) is literally “guides,” “leaders,” or “teachers.” **Servant** means “minister” or “attendant.”

23:13–15. **Ye shut up the kingdom of heaven against men** is another way of saying, “You put stumbling blocks in the way of the sinner coming to repentance and conversion.” **Devour widows’ houses** means extort money from the helpless and bring them into debt and bondage, while making an outward show of religion. **The greater damnation**, that is, a more severe sentence. **Proselyte**: The Pharisees often sought proselytes for the sake of their own gain, under the guise of religion.

23:16–22. These verses illustrate the Pharisees’ false teaching in regard to oaths. **Temple** (Gr. *naos*, “sanctuary”): Our Lord teaches that all oaths are equally binding, and no man can expect to escape

their consequences before God by making distinctions such as these.

23:23. **Pay tithes of**: A tithe or tenth of all produce was, by the Mosaic Law, to be given for the use of the priests and Levites (Lev. 27:30). Several species of **mint** grow in Palestine. **Anise** (Gr. *anêthon*) is better rendered “dill.” It grew both wild and cultivated, its fruits being used for medicine. The seeds of **cummin**, which resemble caraway, were used as spice in seasoning. In such little matters the Pharisees were most careful to keep the law, yet they had completely overlooked its more important precepts.

23:24–26. **Strain at a gnat**, better “strain out a gnat”: The Jews strained (Gr. *diulizo*) wine before drinking it so as to avoid touching or swallowing anything unclean. **But within they are full of extortion and excess**: The *of* should be read “from.” The Pharisees’ living was obtained by extorting wrongfully from others.

first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye are like unto ¹whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and ¹iniquity.

29 ^aWoe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and ¹garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses ¹unto yourselves, that ^aye are the ²children of them which killed the prophets.

32 ^aFill ye up then the ¹measure of your fathers.

33 Ye serpents, ye ^ageneration ¹of vipers, how can ye escape the damnation of hell?

34 ^aWherefore, behold, I send unto you prophets, and wise men, and scribes: and ^bsome of them ye shall kill and crucify; and ^csome of them shall ye scourge in your synagogues, and persecute *them* from city to city:

23:27 ^aLuke 11:44; Acts 23:3
¹whitewashed tombs
23:28 ¹lawlessness
23:29 ^aLuke 11:47, 48
¹adorn
23:31 ^aMatt. 23:34, 37; [Acts 7:51, 52]; 1 Thess. 2:15
¹against
²Lit. sons
23:32 ^aGen. 15:16; [1 Thess. 2:16]
¹measure of guilt
23:33 ^aMatt. 3:7; 12:34; Luke 3:7
¹brood or offspring
23:34 ^aMatt. 21:34, 35; Luke 11:49
^bJohn 16:2; Acts 7:54–60; 22:19
^cMatt. 10:17; Acts 5:40; 2 Cor. 11:24, 25

23:35 ^aRev. 18:24
^bGen. 4:8; Heb. 11:4; 1 John 3:12
^c2 Chr. 24:20, 21
23:37 ^aLuke 13:34, 35
^b2 Chr. 24:20, 21; 36:15, 16; Neh. 9:26; Matt. 21:35, 36
^cDeut. 32:11, 12; Matt. 11:28–30
^dPs. 17:8; 91:4; Is. 49:5
23:39 ^aPs. 118:26; Matt. 21:9
24:1 ^aMark 13:1; Luke 21:5–36
24:2 ^a1 Kin. 9:7; Mic. 3:12; Luke 19:44

35 ^aThat upon you may come all the righteous blood shed upon the earth, ^bfrom the blood of righteous Abel unto ^cthe blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 ^aO Jerusalem, Jerusalem, *thou* that killest the prophets, ^band stonest them which are sent unto thee, how often would ^cI have gathered thy children together, even as a hen gathereth her chickens ^dunder *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, ^aBlessed is he that cometh in the name of the Lord.

Signs of the End

24 And ^aJesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, ^aThere shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, ^athe disciples came unto him privately, saying, ^bTell us, when

24:3 ^aMark 13:3 ^b[Matt. 24:27, 37, 39; Luke 17:20–37; 1 Thess. 5:1–3]

23:27–33. Whited sepulchers: Since contact with a dead body rendered a person unclean according to the Mosaic Law, graves were customarily painted white to make them conspicuous and give the opportunity of avoiding contact with them. **The children of them which killed** means literally “those who murdered.” **Generation** denotes “offspring.” **The damnation of hell** might be translated “being judged worthy of *Gehenna*.”

23:34–39. That upon you may come: The generation to which these words are addressed represents the climax of the whole sinful history of the nation, beginning with the murder of **Abel** by his brother Cain (see Gen. 4; Heb. 11:4) and going on to the murder of **Zacharias son of Barachias**. In 2 Chronicles 24:20, 21 we find the account of the murder of Zechariah son of Jehoiada “in the court of the house of the LORD.” Since the books of Chronicles closed the Hebrew order of the Old Testament canon, if this is the incident here referred to, the mention of Abel and Zechariah may be intended to cover the whole Old Testament reve-

lation. This passage is also recorded in Luke 11:49–51 and was evidently understood by His listeners. Jesus’ statement that they would **not see me henceforth** foreshadows His death, resurrection, and ascension.

24:1–4. This section forms Jesus’ last major discourse and His most prophetic and apocalyptic message of the coming of the end of the world (or the present age). While the message includes a prediction of the imminent fall of Jerusalem, it also goes far beyond to point us to the distant future during which the “times of the Gentiles” will continue until the end of the Great Tribulation. Jesus then left the city, crossed the Kidron Valley, and went east of Jerusalem to the **mount of Olives** from which He could look down on the temple courtyard. Here His disciples asked Him three questions: (1) **when shall these things be?** (the destruction of the temple); (2) **what shall be the sign of thy coming?** (Gr. *parousia*, technical term for the coming of the King); (3) **and of the end of the world?** (Gr. *aión*, “the age”). Therefore, the entire discourse must be looked upon as answering all three of these questions.

shall these things be? and what *shall* be the sign of thy coming, and of the end of the ¹world?

4 And Jesus answered and said unto them, ^aTake heed that no man deceive you.

5 For ^amany shall come in my name, saying, I am Christ; ^band shall deceive many.

6 And ye shall hear of ^awars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For ^anation shall rise against nation, and kingdom against kingdom: and there shall be ^bfamines, and pestilences, and earthquakes, in ¹divers places.

8 All these *are* the beginning of sorrows.

9 ^aThen shall they deliver you up to ¹be afflicted, and shall kill you:

24:3 ¹ age
24:4 ^a Eph. 5:6; [Col. 2:8, 18; 2 Thess. 2:3; 1 John 4:1-3]
24:5 ^a Jer. 14:14; John 5:43; Acts 5:36; [1 John 2:18; 4:3]
^b Matt. 24:11
24:6 ^a [Rev. 6:2-4]
24:7 ^a 2 Chr. 15:6; Is. 19:2; Hag. 2:22; Zech. 14:13
^b Acts 11:28; Rev. 6:5, 6
¹ *various*
24:9 ^a Matt. 10:17; Luke 21:12; [John 16:2; Acts 4:2, 3; Rev. 2:10
¹ *tribulation*

24:11 ^a Acts 20:29; 2 Pet. 2:1; Rev. 13:11; 19:20
^b [1 Tim. 4:1]
24:12 ^a [2 Thess. 2:3; 2 Tim. 3:1-3]
¹ *lawlessness*
² *grow*
24:13 ^a Matt. 10:22; Mark 13:13

and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And ^amany false prophets shall rise, and ^bshall deceive many.

12 And because ¹iniquity shall abound, the love of many shall ²wax ^acold.

13 ^aBut he that shall endure unto the end, the same shall be saved.

14 And this ^agospel of the kingdom ^bshall be preached in all the world for a witness unto all nations; and then shall the end come.

The Coming of the Son of Man

15 ^aWhen ye therefore shall see the abomination of desolation, spoken of by ^bDaniel the prophet, stand

24:14 ^a Matt. 4:23 ^b Rom. 10:18; Col. 1:6, 23
24:15 ^a Mark 13:14; Luke 21:20; [John 11:48]; Acts 6:13; 21:28 ^b Dan. 9:27; 11:31; 12:11

24:5-14. Many shall come refers to the parade of false messiahs who have now spanned the centuries of church history and have led many astray into false religious cults. Wars and rumours of wars refers to peace being taken from the earth and the constant wars that have continually marked the "age of the Gentiles." Famines, and pestilences: These events mark only the beginning of sorrows (Gr. *ōdin*), "birth pangs." This is followed by martyrdom and the rise of false prophets and the abounding of iniquity. The "gospel of the kingdom" refers to the missionary expansion of the church in all the world. The gospel shall be preached in all the world (Gr. *oikoumenē*), the inhabited world, and unto all nations (Gr. *ethnos*),

"Gentile nations," as contrasted with the Jews. Then shall the end come would then refer to the end of the church age.

24:15. Ye must be taken generically, since the disciples would not live to see this take place. The abomination of desolation refers to Daniel 9:27; 11:31; 12:11; where Antiochus Epiphanes' profanation of the Jewish temple worship would foreshadow a similar and more severe act by the eschatological Antichrist. Whereas Antiochus offered a pig on the sacred altar of the temple, the Antichrist will present himself (2 Thess. 2:4). The action of desecration by Antiochus, which Daniel had predicted, will now be repeated in the future by the Antichrist as the signal of



24:1. The Second Temple is sometimes referred to as Herod's Temple because of the extensive remodeling and rebuilding of Zerubbabel's original structure. The work began under Herod's administration in c. 20 B.C. and was mostly completed by 9 B.C., although various works of adornment continued until A.D. 63. It was considered one of the greatest and most beautiful temples of the ancient world and this spectacular structure certainly impressed Jesus' disciples, who must have been shocked by His prediction that it would be completely destroyed (Matt. 24:2). Herod's engineers expanded the temple precincts with massive retaining walls (of which the western wall, or "wailing wall," still remains). The outer court of the women contained the offering chests (site of the widow's mite incident). The court of the men was accessible only to ritually clean Jewish men. Beyond these areas, only the priests could enter the area of the sacrificial altars, and the holy place. At the innermost part of the temple was the holy of holies, accessible only to the high priest and only on the day of atonement. Despite its grandeur, the temple was destroyed by the Romans in A.D. 70. Many of the original stones cast onto the street below were uncovered by Israeli archaeologists and are now on display *in situ* in the archaeological park along the southern wall excavations.



24:3 The Mount of Olives (Olivet) is a small range of several summits (highest elevation 2,723 feet) running north-south for two-and-one-half miles. The range overlooks Jerusalem from the east, across the Kidron Valley. Jesus often went to the Mount of Olives to teach (Matt. 24:3), to pray (Luke 22:39, 40), and to rest (Luke 21:37). On the western slope, near the base, is a spot known as the Garden of Gethsemane where Jesus agonized in prayer on the night before His crucifixion (Luke 22:39-46; Mark 14:32). Jesus fittingly used Olivet to deliver one of His major prophetic discourses (Matt. 24-25), since from it He ascended into heaven (Acts 1:9-12) and to it He will return at His second coming (Zech. 14:4).

in the holy place, (^cwhoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And ^awoe unto them that are ¹with child, and to them ²that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For ^athen shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: ^abut for the ¹elect's sake those days shall be shortened.

23 ^aThen if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24:15 ^cDan. 9:23
24:19 ^aLuke 23:29
¹pregnant
²who are nursing babies
24:21 ^aDan. 9:26
24:22 ^aIs. 65:8, 9; [Zech. 14:2] ¹chosen ones
24:23 ^aMark 13:21; Luke 17:23

24:24 ^aDeut. 13:1; John 4:48; [2 Thess. 2:9]; Rev. 13:13
^b[John 6:37; Rom. 8:28; 2 Tim. 2:19]
24:26 ¹inner rooms
24:27 ^aLuke 17:24
¹flashes
24:28 ^aJob 39:30; Ezek. 39:17; Hab. 1:8; Luke 17:37
¹carcase
24:29 ^a[Dan. 7:11]
^bIs. 13:10; 24:23; Ezek. 32:7; Joel 2:10, 31; 3:15; Amos 5:20; 8:9; Zeph. 1:15; Matt. 24:29–35; Acts 2:20; Rev. 6:12–17; 8:12

24 For ^athere shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, ^bif it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the ¹secret chambers; believe it not.

27 ^aFor as the lightning cometh out of the east, and ¹shineth even unto the west; so shall also the coming of the Son of man be.

28 ^aFor wheresoever the ¹carcase is, there will the eagles be gathered together.

29 ^aImmediately after the tribulation of those days ^bshall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 ^aAnd then shall appear the

24:30 ^a[Dan. 7:13, 14; Matt. 16:27; 24:3, 37, 39]

the beginning of the Great Tribulation and the breaking of the covenant “in the midst of the week” (Dan. 9:27), that is, the Seventieth Week of Daniel’s prophecy, whose length is 42 months (Rev. 11:2), 1,260 days (Rev. 12:6), or “time, and times, and half a time” (Dan. 7:25; Rev. 12:14).

24:16–28. The warning to **flee into the mountains** eschatologically looks beyond the first century to the Jews’ flight from the persecution of the Antichrist (cf. Rev. 12:6–14). The reference to the **sabbath day** indicates that these events will occur in a Jewish area, where such restrictions would be observed. **Then shall be great tribulation** makes our Lord’s reference to Daniel 12:1 clearly evident as taking place just prior to the resurrection in Daniel 12:2. The terrible **days** of that time shall be **shortened** by the sudden return of Christ to destroy the Wicked One (2 Thess. 2:8). The phrase **if it were possible ... shall deceive the very elect** clearly indicates that those who have been truly saved cannot be deceived and fall away. For even if it were humanly possible, the Lord will stop it

by hastening His coming. The exclamation **Behold, I have told you before** indicates Jesus’ belief in the predictive nature of this prophecy. The **lightning** shining from **the east ... even unto the west** refers to the final aspect of Christ’s return (not the Rapture) in judgment upon the earth. In 1 Thessalonians 4, He comes in the clouds *for* the church; in 2 Thessalonians 1 and 2, He comes to the earth *with* the church to judge the world.

24:29–31. The reference to the events **immediately after the tribulation**, such as the sun being darkened and the stars falling, refer to the cataclysmic events that will accompany Christ’s millennial kingdom on earth. His return will be marked by the **sign of the Son of man in heaven**, which will identify His coming to the tribes of the earth. The **clouds of heaven** indicate that Christ will come from heaven to the earth (cf. Dan. 7:13, 14; 2 Thess. 1:7–9). The **angels** are the same agents of judgment as in 13:39. The **elect** are the saved who have come to faith in Christ by the grace of God and are gladly anticipating their Lord’s return.



CHARACTER OF THE GREAT TRIBULATION

24:21. In no other period of history (past or future) of the world will there be so much suffering and universal destruction as during the seven years called the Great Tribulation. These years are fraught with wrath (Ezek. 7:19), judgment (Rev. 14:7; 15:4; 16:5, 7), darkness (Joel 2:2; Amos 5:18), trouble (Jer. 30:7), suffering (Is. 24:20–21), desolation (Dan. 9:27), gloominess (Amos 5:18, 20), indignation (Is. 26:20, 21; 34:1–3), and sorrow. The scriptural representations of the Great Tribulation are wholly negative with no attempt to minimize the severity of human suffering in that time. During the Great Tribulation, God will pour out His wrath on mankind and will judge all of creation, just before the peace of the Millennium is ushered in. **Illustration:** If Christians do not realize that they will be taken out of the world before the Great Tribulation begins, they could become very discouraged looking forward to those years. **Application:** The realization of what awaits the unsaved following the Rapture ought to motivate every believer to win souls before it is too late. (First Reference, Dan. 9:27; Primary Reference, Matt. 24:21; cf. 2 Thess. 2:3–9.)

sign of the Son of man in heaven:^b and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 ^aAnd he shall send his angels with a great sound of a trumpet, and they shall gather together his ¹elect from the four winds, from one end of heaven to the other.

32 Now learn ^aa parable ¹of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know ^athat ¹it is near, *even* at the doors.

34 Verily I say unto you, ^aThis generation shall not pass, till all these things be fulfilled.

35 ^aHeaven and earth shall pass away, but my words shall not pass away.

God Knows the Day and Hour

36 ^aBut of that day and hour

24:30 ^bZech.

12:12

24:31 ^aEx. 19:16;

Deut. 30:4; Is.

27:13; Zech.

9:14; [1 Cor.

15:52; 1 Thess.

4:16]; Heb. 12:19;

Rev. 8:2; 11:15

¹ *chosen ones*

24:32 ^aLuke

21:29

¹ *from*

24:33 ^a [James

5:9; Rev. 3:20]

¹ *Or he*

24:34 ^a [Matt.

10:23; 16:28;

23:36]

24:35 ^a Ps.

102:25, 26; Is.

51:6; Mark 13:31;

Luke 21:33;

[1 Pet. 1:23–25;

2 Pet. 3:10]

24:36 ^a Mark

13:32; Acts 1:7;

1 Thess. 5:2;

2 Pet. 3:10

^b Zech. 14:7

24:38 ^a [Gen. 6:3–

5]; Luke 17:26;

[1 Pet. 3:20]

24:40 ^a Luke

17:34

24:42 ^a Matt.

25:13; Luke

21:36; 1 Thess.

5:6

24:43 ^a Luke

12:39; 1 Thess.

5:2; Rev. 3:3

¹ *master*

² *hour*

knoweth no *man*, no, not the angels of heaven, ^bbut my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 ^aFor as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 ^aThen shall two be in the field; the one shall be taken, and the other left.

41 ^aTwo women shall be grinding at the mill; the one shall be taken, and the other left.

42 ^aWatch therefore: for ye know not what hour your Lord doth come.

43 ^aBut know this, that if the ¹goodman of the house had known in what ²watch the thief would come, he would have watched, and would

24:32, 33. The illustration of the **fig tree** is referred to as a **parable**. The immediate context seems to refer to the fig tree in a natural (not symbolic) sense. While it is clear in Scripture that Israel is symbolized, at times, by the fig tree (ch. 21), the usage here simply seems to be that as these events reach the apex of their fulfillment, the actual and ultimate return of Christ follows immediately.

24:34. The **generation that shall not pass** is the generation in whose lifetime all these signs occur. That generation will not pass away until **all these things be fulfilled**. In other words, the previously listed signs will continue to multiply throughout the church age and reach their ultimate climax at the end of the age in the generation of those who will live to see the entire matter fulfilled in their lifetime.

24:35–38. Verses 35 and 36 warn against attempts to set an exact date for Christ's return at the end of the church age. To speculate that "day" and "hour"

do not eliminate "year" is a gross oversimplification. The **Father only** knows the time of Christ's return since it has been set by His authority (cf. Acts 1:7). However, we are given a comparison to the **days of Noe** (Noah and the Flood), which illustrate and prefigure the condition of humanity at the time of Christ's return. The last generation, like the one of Noah's day, is pleasure-oriented and self-gratifying by **eating and drinking**. The reference to **marrying and giving in marriage** may refer to carrying on the normal course of life without heeding the impending judgment.

24:39–42. The observation that the people of Noah's day **knew not** the severity and suddenness of the coming destruction indicates that this last generation will be totally unprepared for the **coming of the Son of man**, the return of Christ to judge the world. (See 2 Thess. 1:7, 8.) The reference to **two** being in the field or at work at the time of Christ's return implies the suddenness of His coming to separate the lost and the saved.



SIGNS OF CHRIST'S RETURN

24:33. Signs are indications that Christ is about to return to earth. Technically, they refer to the revelation of Christ, and not the Rapture. There are obvious signs during the seven-year Tribulation before the revelation, but there are no signs that precede the Rapture. However, there are conditions that suggest the Rapture will happen soon. No one will ever know the date of Jesus' return until He comes. Still there are certain things happening in our world to suggest that His return may be very close. These are: (1) Israel's return to the Promised Land; (2) the obvious accelerations of lawlessness; (3) increase of apostasy (1 Tim. 4:1); (4) the socio-religious climate preparing for the one world church; and (5) the rapid acceleration of life-threatening conditions—such as potential nuclear annihilation, population explosion, and pollution—that require Christ's return before events run their natural course and terminate the world. Paul listed certain conditions which, though true in every age, appear to be more prevalent today (2 Tim. 3:1–5). **Application:** The Christians in Thessalonica lived in expectation of Christ's imminent return, just as all Christians ought to live today. (First Reference, Jude 14; Primary Reference, Matt. 24:33; cf. Matt 13:52.)

not have ³suffered his house to be broken ⁴up.

44 ^aTherefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 ^aWho then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them ¹meat in due season?

46 ^aBlessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That ^ahe shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord ^adelayeth his coming;

49 And shall begin to ¹smite his fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is ^anot aware of,

51 And shall cut him ¹asunder, and appoint *him* his portion with the hypocrites: ^athere shall be weeping and gnashing of teeth.

Readiness and Stewardship

25 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet ^athe bridegroom.

2 ^aAnd five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

24:43 ³ allowed
⁴ into
 24:44 ^a Luke 12:35-40; [1 Thess. 5:6]
 24:45 ^a Luke 12:42-46; [Acts 20:28]
¹ food at the right time
 24:46 ^a Rev. 16:15
 24:47 ^a Matt. 25:21, 23; Luke 22:29
 24:48 ^a [2 Pet. 3:4-9]
 24:49 ¹ beat
 24:50 ^a Mark 13:32
 24:51 ^a Matt. 8:12; 25:30
¹ in two
 25:1 ^a [Eph. 5:29, 30; Rev. 19:7; 21:2, 9]
 25:2 ^a Matt. 13:47; 22:10

 25:5 ^a 1 Thess. 5:6
¹ delayed
 25:6 ^a [Matt. 24:31; 1 Thess. 4:16]
 25:7 ^a Luke 12:35
 25:8 ¹ going
 25:10 ^a [Matt. 7:21]; Luke 13:25
¹ wedding
 25:11 ^a [Matt. 7:21-23; Luke 13:25-30]
 25:12 ^a [Ps. 5:5; Hab. 1:13; John 9:31]
 25:13 ^a Mark 13:35; [Luke 21:36]; 1 Thess. 5:6
^b Matt. 24:36, 42
 25:14 ^a Luke 19:12-27
^b Matt. 21:33
 25:15 ^a [Rom. 12:6; 1 Cor. 12:7, 11, 29; Eph. 4:11]
¹ own

5 While the bridegroom ¹tarried, ^athey all slumbered and slept.

6 And at midnight ^athere was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and ^atrimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are ¹gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the ¹marriage: and ^athe door was shut.

11 Afterward came also the other virgins, saying, ^aLord, Lord, open to us.

12 But he answered and said, Verily I say unto you, ^aI know you not.

13 ^aWatch therefore, for ye ^bknow neither the day nor the hour wherein the Son of man cometh.

14 ^aFor *the kingdom of heaven is* ^bas a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; ^ato every man according to his ¹several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

24:43-51. The parable of the two servants follows to illustrate the seriousness of Christ's second coming, a fact that Jesus never allegorized or spiritualized, but spoke of in the most serious terms: **cut him asunder ... weeping and gnashing of teeth.**

25:1-13. The parable of the 10 virgins explains the place of Israel's true converts of the Great Tribulation period in relation to the church. These **virgins** (Gr. *parthenos*, cf. 1:23) are the attendants at the wedding, not multiple brides. The one bride of Christ is the church, John the Baptist is the best man (John 3:29, friend of the Bridegroom), and the prepared virgins are the saved of the Great Tribulation. While all share as the people of God, the church is accorded a unique relationship to the Master. The **lamps** seem to refer to their lives which are either prepared or unprepared. The **oil** refers to that which prepares them to

give forth light and may properly be illustrative of the regeneration of the Holy Spirit. The fact that they all slept **while the bridegroom tarried** implies a period of Jewish inactivity during the church age, while the bride is gathered.

25:14-23. The parable of the talents further emphasizes the need for personal preparation and faithful service to the Master. (See also Luke 19:11-28.) The **talents** represent large units of money and are distributed according to **ability** (v. 15). **Far country** indicates the time during which Jesus is in heaven, between His first coming and His final return. The three **servants** are typical of three types who are entrusted with various tasks in accordance with their own ability. Not all are expected to produce the same results, but all are to be faithful with what they have had entrusted to them. Thus, the first two double their money, while the last

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and ¹reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been ^afaithful over a few things, ^bI will make thee ruler over many things: enter thou into ^cthe joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, ^aWell done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the ^bjoy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not ¹strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* ^awicked and ¹slothful servant, thou knewest that I reap where I sowed not, and gather where I have not ²strawed:

25:19 ¹settled

²accounts

25:21 ^a[Luke 16:10; 1 Cor. 4:2;

2 Tim. 4:7, 8]

^b[Matt. 24:47;

25:34, 46; Luke

12:44; 22:29, 30;

Rev. 3:21; 21:7]

^c[2 Tim. 2:12;

Heb. 12:2; 1 Pet.

1:8]

25:23 ^aMatt.

24:45, 47; 25:21

^b[Ps. 16:11;

John 15:10, 11]

25:24 ¹scattered

²seed

25:26 ^aMatt.

18:32; Luke

19:22

¹lazy

²scattered seed

25:27 ¹bankers

²interest

25:29 ^aMatt.

13:12; Mark

4:25; Luke 8:18;

[John 15:2]

¹more shall

25:30 ^aMatt.

8:12; 22:13;

[Luke 13:28]

^bMatt. 7:23;

8:12; 24:51

^cPs. 112:10

25:31 ^a[Zech.

14:5]; Matt.

16:27; Mark

8:38; Acts 1:11;

[1 Thess. 4:16];

2 Thess. 1:7;

[Jude 14]; Rev.

1:7

25:32 ^a[Rom.

14:10; 2 Cor.

5:10; Rev. 20:12]

^bEzek. 20:38

25:33 ^aPs. 79:13;

100:3; [John

10:11, 27, 28]

25:34 ^a[Rom.

8:17; 1 Pet. 1:4,

9; Rev. 21:7]

^bMatt. 20:23;

Mark 10:40;

1 Cor. 2:9; Heb.

11:16

25:35 ^aIs. 58:7;

Ezek. 18:7, 16;

[James 1:27;

2:15, 16]

^bJob 31:32;

[Heb. 13:2];

3 John 5

¹hungry

²food

27 Thou oughtest therefore to have put my money to the ¹exchangers, and *then* at my coming I should have received mine own with ²usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 ^aFor unto every one that hath ¹shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant ^ainto outer darkness: ^bthere shall be weeping and ^cgnashing of teeth.

The Separation of Sheep and Goats

31 ^aWhen the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And ^abefore him shall be gathered all nations: and ^bhe shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the ^asheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, ^ainherit the kingdom ^bprepared for you from the foundation of the world:

35 ^aFor I was ¹an hungred, and ye gave me ²meat: I was thirsty, and ye gave me drink: ^bI was a stranger, and ye took me in:

36 ^aNaked, and ye clothed me: I was sick, and ye visited me: ^bI was in prison, and ye came unto me.

25:36 ^aIs. 58:7; Ezek. 18:7, 16; [James 2:15, 16] ^b2 Tim.

1:16

one hides the **one ... in the earth**. The phrase **after a long time** gives a veiled indication of the length of Christ's session in heaven during the present age. Each of those producing results is commended by the Master: **Well done, ... good and faithful servant** and is promised to be a **ruler over many things**, with a view to continued service in the millennial kingdom.

25:24, 25. The great mistake of the unfaithful servant is in misjudging the character of his Master: **thou art an hard man**. He could not have known the Master well to assume him to be severe and merciless. He fails to understand the real generosity of his Master, who wanted him to experience the joys of service. Whereas the parable of the 10 virgins emphasizes

personal preparation for the coming of Christ, the parable of the talents stresses the importance of faithful service during His present absence.

25:26-30. The fact that the latter man is called **wicked and slothful** and an **unprofitable servant** (v. 30), who is cast into **outer darkness**, indicates that he is not a true disciple of the Master.

25:31-46. The judgment of the nations concludes our Lord's prophetic discourse. This judgment of **all nations** must be distinguished from the Great White Throne judgment at the end of the Millennium. The nations (Gr. *ethnos*) are those peoples living through the Great Tribulation on earth at the time of Christ's return. This is a judgment of separation: **sheep on his**

37 Then shall the righteous answer him, saying, Lord, when saw we thee ¹an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, *“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

41 Then shall he say also unto them on the left hand, *“Depart from me, ye cursed, ^binto everlasting fire, prepared for ^cthe devil and his angels:*

42 For I was ¹an hungred, and ye gave me no ²meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer

25:37 ¹ hungry
25:40 ^a Prov. 14:31; Matt. 10:42; Mark 9:41; Heb. 6:10
25:41 ^a Ps. 6:8; Matt. 7:23; Luke 13:27
^b Matt. 13:40, 42
^c [2 Pet. 2:4]; Jude 6
25:42 ¹ hungry
² food

25:44 ¹ hungry
² thirsty
25:45 ^a Prov. 14:31; Zech. 2:8; Acts 9:5
25:46 ^a [Dan. 12:2; John 5:29; Acts 24:15; Rom. 2:7]
26:2 ^a Matt. 27:35; Mark 14:1, 2; Luke 22:1, 2; John 13:1; 19:18
26:3 ^a Ps. 2:2; John 11:47; Acts 4:25
26:4 ^a John 11:47; Acts 4:25-28
¹ plotted
² trickery

him, saying, Lord, when saw we thee ¹an hungred, or ²athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, *“Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

46 And *“these shall go away into everlasting punishment: but the righteous into life eternal.*

The Religious Leaders’ Plan to Kill Jesus

26 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 *“Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

3 *“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,*

4 And *“consulted¹ that they might take Jesus by ²subtilty, and kill him.*

5 But they said, Not on the feast

right... goats on the left. At this judgment all nations (better, “all Gentiles”) stand before Christ who then separates the sheep (the saved) from the goats (the lost) in a manner reminiscent of the wheat and tares parable. Note that these are living nations, whereas the Great White Throne judgment is one of the wicked dead whose bodies are resurrected to face the final judgment of the lost. Thus, the saved are invited to come into and share the blessings of His Kingdom: **Come, ye blessed of my Father, inherit the kingdom.** The basis of their acceptance seems to be their treatment of the **least of these my brethren**, the saved of the Great Tribulation.

26:1, 2. See also Mark 14:1, 2; Luke 22:1, 2. Jesus makes a final prediction of His death two days before Passover, which was eaten on the evening of Nisan 14. Thus the prediction was made on the twelfth of the month (April). The **feast of the passover** was the first feast on the Jewish yearly calendar and was kept in commemoration of the national deliverance from

Egypt in the Exodus under Moses. Passover takes its name from the Hebrew term related to the death angel passing over those who had applied the blood to their homes (cf. Ex. 12). Passover time was a great high day among the Jews and thousands of pilgrims flocked to Jerusalem each year to observe it.

26:2-5. Jesus also predicts His betrayal. **Son of man** is His favorite designation of Himself. **Betrayed** (Gr. *paradidōmi*) is better translated here as “delivered up” or “handed over.” The assemblage of the Sanhedrin takes place at the **palace** (Gr. *aulē*, “the courtyard of his residence”). **Caiaphas** was a Sadducee who had been appointed high priest a few years earlier, about A.D. 18, just before Christ’s earthly ministry began. **Not on the feast** means “not during the feast.” Since many of Jesus’ supporters from Galilee would be in Jerusalem during this time, the leaders did not want to upset the crowd, whose emotions were already high. Jesus ultimately foiled their plan and died at the very hour of the slaying of the Passover lambs.



26:3 Caiaphas was the officially appointed high priest from about A.D. 18 to 36 (during Christ’s ministry and the early years of the church). A problem arises in that Matthew 26:3 names Caiaphas as high priest, Acts 4:6 names Annas, and Luke 3:2 names both as high priests. John seems to explain the historical situation best. John 18:13 records that Jesus, after His arrest, was led “to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.” Yet the verses that follow immediately refer to Annas also as high priest (vv. 15, 19, 22). Later, Jesus is led to Caiaphas, the official high priest. Annas had served as high priest until he was deposed by Rome in A.D. 15. Yet his influence and power continued over the high priestly office, with five of his sons occupying that position. Hence, Annas could also be properly identified as high priest in that he was the patriarchal head of this line of high priests. Caiaphas was the high priest responsible for Christ’s death and the severe persecution of the early church (Acts 5:17; 9:1). An elaborate ossuary (bone box) bearing the name of Caiaphas was found in Jerusalem in 1990. (First Reference, Matt. 26:3; Primary Reference, John 18.)

day, lest there be an uproar among the ^apeople.

Precious Ointment

6 Now when Jesus was in ^aBethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster ^bbox of very ²precious ointment, and poured it on his head, as he sat *at* ³meat.

8 ^aBut when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, **Why trouble ye the woman? for she hath wrought a good work upon me.**

11 ^aFor ye have the poor always with you; but ^bme ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my ^aburial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, *there shall also*

26:5 ^a Matt. 21:26
 26:6 ^a Matt. 8:2; Mark 14:3-9; Luke 7:37-39; John 11:1, 2; 12:1-8
 26:7 ¹ flask
² costly/fragrant oil
³ The table
 26:8 ^a John 12:4
 26:11 ^a [Deut. 15:11; Mark 14:7; John 12:8
^b [Matt. 18:20; 28:20; John 13:33; 14:19; 16:5, 28; 17:11]
 26:12 ^a Matt. 27:60; Luke 23:53; John 19:38-42

26:14 ^a Mark 14:10, 11; Luke 22:3-6; John 13:2, 30
^b Matt. 10:4
 26:15 ^a Ex. 21:32; Zech. 11:12; Matt. 27:3
¹ counted out to him
 26:17 ^a Ex. 12:6, 18-20
 26:18 ^a Luke 9:51; John 12:23; 13:1; 17:1
¹ Lit. Teacher
 26:20 ^a Mark 14:17-21; Luke 22:14; John 13:21
¹ evening

this, that this woman hath done, be told for a memorial of her.

Judas Agrees to Betray Jesus

14 ^aThen one of the twelve, called ^bJudas Iscariot, went unto the chief priests,

15 And said *unto them*, ^aWhat will ye give me, and I will deliver him unto you? And they ¹covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

The Passover Meal

17 ^aNow the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, **Go into the city to such a man, and say unto him, The ¹Master saith, ^aMy time is at hand; I will keep the passover at thy house with my disciples.**

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 ^aNow when the ¹even was come, he sat down with the twelve.

26:6-16. The anointing at Bethany (cf. Mark 14:3-9; John 12:1-8) is related by John as taking place six days before Passover, indicating the one version is topical and the other chronological, since neither Matthew nor Mark dates the event. **Simon the leper** is mentioned only here and in the parallel at Mark 14:3. By a comparison with John 12:1-8, a reasonable deduction is that he was the father of Lazarus, Martha, and Mary. **She did it for my burial:** The point seems to be that the action was appropriate in view of His burial which was soon to take place, and that it might be regarded as symbolic or prophetic of the burial. **This gospel**, the Good News of the Lord's death and resurrection. (See also Mark 14:10, 11; Luke 22:3-6.) **Judas Iscariot**

[see Mark 3:19] ... **and they covenanted with him for thirty pieces of silver:** Actually, they counted out the amount to him, representing about a month's wages or the price of a common slave. These words are substantially from the Greek Septuagint version of Zechariah 11:12. **Betray him**, that is, hand Him over: The same verb is translated "deliver" in verse 15. The Last Supper is also related in Mark 14:12-16; Luke 22:7-13; and John 13:1-29.

26:17-22. **The first day ... of unleavened bread**, or the fourteenth of Nisan (cf. Mark 14:12; Luke 22:7). While Jesus said, **I will keep the passover**, the cross-reference in Luke 22:16 notes He added, "I will not any more eat thereof," implying an interruption.



26:14 Judas Iscariot was the apostle infamous for his betrayal of Christ. The gospel writers do not permit the reader to forget this fact, repeating it in about half of the total references to Judas. Though the significance of the name "Iscariot" is uncertain, many believe it means "man of Kerioth," a town in southern Palestine. This would make Judas the only non-Galilean among the Twelve. Judas's reasons for betraying Jesus are not explicitly stated, but two are probable. First, greed played some part. When Mary anointed Jesus' feet with very expensive spikenard, Judas objected, saying it should have been given to the poor. John comments on this, stating: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare [took] what was put therein" (John 12:6). Second, and more likely, Judas was disillusioned over the way Christ's kingdom was headed. He had been seeking personal gain, perhaps through political power, and his disappointment turned to spite and revenge. Though Matthew (27:3-7) and Luke (Acts 1:18) describe the events of his death differently, they can be harmonized several ways. One simple explanation may be found in the principle that, whereas Luke records all events as acts of Judas, Matthew distinguishes between what Judas did and what the priests did. Just as Judas bought the field only in that he paid for it, so he fell only in that he was thrown down upon the rocks after he had hanged himself. It does not state that he jumped. Judas hanged himself and later was cut down and thrown into a rocky ravine. (First Reference, Matt. 10:4; Primary References, John 12; Matt. 26, 27.)

21 And as they did eat, he said, **Verily I say unto you, that one of you shall ^abetray me.**

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, **“He that dippeth *his* hand with me in the dish, the same shall betray me.**

24 The Son of man goeth ^aas it is written of him: but ^bwoe unto that man by whom the Son of man is betrayed! ^cit had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, ¹Master, is it I? He said unto him, **Thou hast ²said.**

26 ^aAnd as they were eating, ^bJesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; ^cthis is my body.**

27 And he took the cup, and gave thanks, and gave *it* to them, saying, **“Drink¹ ye all of it;**

28 For ^athis is my blood ^bof the new testament, which is shed ^cfor many for the ¹remission of sins.

29 But ^aI say unto you, I will not drink henceforth of this fruit of the vine, ^buntil that day when I drink it new with you in my Father’s kingdom.

26:21 ^aMatt. 26:46; Mark 14:42; Luke 22:21–23; John 6:70, 71; 13:21
 26:23 ^aPs. 41:9; Luke 22:21; John 13:18
 26:24 ^aPs. 22; Dan. 9:26; Mark 9:12; Luke 24:25, 26, 46; Acts 17:2, 3; 26:22, 23;
 1 Cor. 15:3
^bMatt. 27:3–5; Luke 17:1; Acts 1:16–20
 c John 17:12; Acts 1:25
 26:25 ¹Gr. *Rabbi*
²said *it*
 26:26 ^aMark 14:22–25; Luke 22:17–20
^b1 Cor. 11:23–25
 c [1 Pet. 2:24]
 26:27 ^aMark 14:23
¹Drink *from it*, *all of you*
 26:28 ^a[Ex. 24:8; Lev. 17:11; Heb. 9:20]
^bJer. 31:31
 c Matt. 20:28; [Rom. 5:15; Heb. 9:22]
¹forgiveness
 26:29 ^aMark 14:25; Luke 22:18
^bActs 10:41
 26:30 ^aMark 14:26–31; Luke 22:31–34
 26:31 ^aMatt. 26:56; Mark 14:27; John 16:32
^b[Matt. 11:6]
 c Zech. 13:7
¹made to stumble
²strike

30 ^aAnd when they had sung an hymn, they went out into the mount of Olives.

Peter’s Vow of Loyalty

31 Then saith Jesus unto them, **“All ye shall ^bbe ¹offended because of me this night: for it is written, ^cI will ²smite the shepherd, and the sheep of the flock shall be scattered abroad.**

32 But after I am risen again, ^aI will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be ¹offended because of thee, yet will I never be ¹offended.

34 Jesus said unto him, **“Verily I say unto thee, That this night, before the ¹cock crow, thou shalt deny me ²thrice.**

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Jesus’ Prayer in Gethsemane

36 ^aThen cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, **Sit ye here, while I go and pray ¹yonder.**

26:32 ^aMatt. 28:7, 10, 16; Mark 14:28; 16:7; John 21:1
 26:33 ¹made to stumble
 26:34 ^aMatt. 26:74, 75; Mark 14:30; Luke 22:34; John 13:38
¹rooster crows
²three times
 26:36 ^aMark 14:32–35; Luke 22:39, 40; John 18:1
¹over there

Only Jesus and the 12 disciples were present. At this crucial time Jesus announced **one of you shall betray me**. For the first time, Jesus had clearly indicated that the betrayer would be one of His closest followers. They were **exceeding sorrowful**, indicating their grief over such an announcement. In the original language, the question **Lord, is it I?** suggests that a negative answer was cautiously expected by each one, “It is not I, is it?”

26:23–26. Jesus’ reply **Thou hast said** means “yes.” The statement **He that dippeth** reveals the personal and intimate nature of the betrayal. **Jesus took bread:** The head of the Jewish household was accustomed to doing this during the Passover feast. Jesus gave a completely new significance to the action. **This is my body:** During the Passover feast the Jewish householder took bread in his hand and said, “This is the bread of affliction which our fathers ate in the land of Egypt,” meaning, of course, that the one represented the other. By His words the Lord changed the whole significance and emphasis of the feast from looking

back to the typical redemption from Egypt to faith in the redemption from sin accomplished by His death. The bread and wine were only outward symbols of our Lord’s death. Nothing in the Gospels indicates that these were to be viewed as a means of grace, sacraments, or that they were physically necessary for one’s salvation.

26:27–30. The cup: Three cups were passed around by the Jewish householder during the Passover meal; the third, which is probably the one referred to here, being known as “the cup of blessing.” **My blood of the new testament** taken from the Greek Septuagint version of Exodus 24:8, with allusions to Jeremiah 31:31 and Zechariah 9:11. The covenant in Exodus 24:8 was sealed with blood. The word *testament* (Gr. *diathēkē*) can also mean “a covenant.” **Shed for many for the remission of sins:** Here is a clear statement that the death of Jesus was necessary to enable God to forgive sins. It, in fact, made it right or morally justifiable for Him to do so. **That day** refers to the time when He comes again in glory.



26:36 Gethsemane is the garden spot on the western slope of the Mount of Olives where Jesus frequently went (John 18:1, 2; Luke 22:39, 40). The temple lay directly opposite it across the Kidron Valley. It was the place of Christ’s agonizing prayer, Judas’s betrayal, and Christ’s arrest (Luke 22:39–54). A grove of ancient olive trees still stands there today next to the Church of All Nations.

37 And he took with him Peter and ^athe two sons of Zebedee, and began to be ¹sorrowful and ²very heavy.

38 Then saith he unto them, **My soul is exceeding sorrowful, even unto death: ¹tarry ye here, and watch with me.**

39 And he went a little farther, and fell on his face, and ^aprayed, saying, **O my Father, if it be possible, ^clet this cup pass from me: nevertheless ^dnot as I will, but as thou wilt.**

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **What, could ye not watch with me one hour?**

41 **Watch and pray, that ye enter not into temptation: ^bthe spirit indeed is willing, but the flesh is weak.**

42 He went away again the second time, and prayed, saying, **O my Father, if this cup may not pass away from me, ¹except I drink it, thy will be done.**

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, **Sleep on now, and take your rest: behold, the**

26:37 ^a Matt. 4:21; 17:1; Mark 5:37
¹ *grieved*
² *deeply distressed*

26:38 ^a John 12:27
¹ *stay*

26:39 ^a Mark 14:36; Luke 22:42; [Heb. 5:7-9]

^b John 12:27
^c Matt. 20:22
^d Ps. 40:8; Is. 50:5; John 5:30; 6:38; Phil. 2:8

26:41 ^a Mark 13:33; 14:38; Luke 22:40, 46; [Eph. 6:18]

^b Ps. 103:14-16; [Rom. 7:15; 8:23; Gal. 5:17]

26:42 ¹ *unless*
26:45 ¹ *Are you still sleeping and resting?*

^a Matt. 17:22, 23; 20:18, 19

26:47 ^a Mark 14:43-50; Luke 22:47-53; John 18:3-11; Acts 1:16

26:48 ¹ *seize him*
26:49 ^a 2 Sam. 20:9; [Prov. 27:6]

¹ *Gr. rabbi*
26:50 ^a Ps. 41:9; 55:13

26:51 ^a Mark 14:47; Luke 22:50; John 18:10
¹ *cut*

26:52 ^a Gen. 9:6; Rev. 13:10

26:53 ^a 2 Kin. 6:17; Dan. 7:10
¹ *provide me with*

hour is at hand, and the Son of man is **betrayed into the hands of sinners.**

46 **Rise, let us be going: behold, he is at hand that doth betray me.**

Jesus' Betrayal and Arrest

47 And ^awhile he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: ¹hold him fast.

49 And forthwith he came to Jesus, and said, Hail, ¹master; ^aand kissed him.

50 And Jesus said unto him, **Friend, wherefore art thou come?** Then came they, and laid hands on Jesus, and took him.

51 And, behold, ^aone of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and ¹smote off his ear.

52 Then said Jesus unto him, **Put up again thy sword into his place: ^afor all they that take the sword shall perish with the sword.**

53 **Thinkest thou that I cannot now pray to my Father, and he shall ¹presently give me ^amore than twelve legions of angels?**

26:36-39. Gethsemane means "Olive Press" and was a lush garden east of the city near the slopes of the Mount of Olives. Jesus often resorted there for peace and quiet. He took the same inner circle as at the Transfiguration (Peter, James, and John) further into the garden. **My soul is exceeding sorrowful** is found in the Greek Septuagint version of Psalm 43:5. The prayer for the **cup to pass** is not due to Jesus' fear of death. Jesus questions the **will** of the Father as to the necessity of drinking the cup. While this may refer to death ("he tasted death") it is more likely that the cup represents the wrath of God against sin, the divine wrath Christ would incur on the cross as man's sin-bearer. In the awful anguish of that moment, the sin of the world was poured on Christ and He became "sin for us" (2 Cor. 5:21). Thus, the Righteous One dies a substitutionary death for guilty mankind.

26:47-50. The arrest took place in the garden of Gethsemane during the middle of the night as a mixed mob arrived to take Jesus. There can be little doubt that Jesus saw them approaching, as there is always a full moon at Passover, and they probably carried lighted torches as well. The Roman soldiers carried **swords**

and the Jewish temple police had **staves** (clubs). The **sign** was necessary to identify Jesus to the Romans to whom He was unknown. Judas **kissed him** as the sign of betrayal of the One he still glibly called **master** (cf. 7:21-23).

26:51-56. **One of them** was Peter (John 18:10), who **drew his sword**, probably one of the short swords referred to in Luke 22:38. Attempting to defend Jesus, Peter **struck a servant of the high priest's, and smote off his ear**. In a typically impetuous move Peter had struck the one person who could have embarrassed them the most at the trial. Luke, a physician (22:51), tells us that Jesus healed him by replacing the ear (His last miracle before His crucifixion), and John (18:10) tells us his name was Malchus. Jesus' rebuke **Put up again thy sword** clearly revealed that His kingdom would not be brought in by force before His death. **They that take the sword shall perish with the sword** is a statement of fact, but cannot be taken by itself to teach nonviolence in all situations. **Twelve legions of angels** could be called to His aid. Each Roman legion had six thousand soldiers. Christ's restraint is due to His willingness to obey the will of the Father and so fulfill **the scriptures**.

54 But how then shall the scriptures be fulfilled, *“that thus it must be?”*

55 In that same hour said Jesus to the multitudes, *“Are ye come out as against a ¹thief with swords and ²staves for to take me? I sat daily with you teaching in the temple, and ye ³laid no hold on me.”*

56 But all this was done, that the *“scriptures of the prophets might be fulfilled.”* Then ^ball the disciples forsook him, and fled.

Jesus Before Caiaphas

57 *“And they that had laid hold on Jesus led ^{him} away to Caiaphas the high priest, where the scribes and the elders were assembled.”*

58 But ^aPeter followed him ¹afar off unto the high priest’s ²palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought *“false ¹witness against Jesus, to put him to death;”*

60 But found none: yea, though *“many false witnesses came, yet found they none. At the last came ^btwo false witnesses,”*

61 And said, *“This fellow said, ^aI am able to destroy the temple of God, and to build it in three days.”*

62 *“And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these ¹witness against thee?”*

63 But ^aJesus ¹held his peace, And the high priest answered and said

26:54 ^aIs. 50:6; 53:2–11; Luke 24:25–27, 44–46; John 19:28; Acts 13:29; 17:3; 26:23

26:55 ¹robber
²clubs
³did not seize me

26:56 ^aLam. 4:20

^bZech. 13:7; Matt. 26:31; Mark 14:27; John 18:15

26:57 ^aMatt. 17:22; Mark 14:53–65; Luke 22:54; John 18:12, 19–24

26:58 ^aJohn 18:15, 16

¹at a distance
²courtyard

26:59 ^aEx. 20:16; Ps. 35:11

¹testimony

26:60 ^aPs. 27:12; 35:11; Mark 14:55; Acts 6:13

^bDeut. 19:15

26:61 ^aMatt. 27:40; Mark 14:58; 15:29; John 2:19; Acts 6:14

26:62 ^aMark 14:60

¹testify

26:63 ^aPs. 38:13; 14; Is. 53:7; Matt. 27:12, 14; Acts 8:32

¹kept silent

^bLev. 5:1; 1 Sam. 14:24; 26; Luke 22:67–71

26:64 ^aDan. 7:13; Matt. 16:27; 24:30; 25:31; Luke 21:27; [John 1:51; Rom. 14:10; 1 Thess. 4:16]; Rev. 1:7

^bPs. 110:1; [Acts 7:55]

¹It is as you said

26:65 ^a2 Kin. 18:37

^bJohn 10:30–36

¹tore

unto him, ^b*“I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.”*

64 Jesus saith unto him, *“¹Thou hast said: nevertheless I say unto you, ^aHereafter shall ye see the Son of man ^bsitting on the right hand of power, and coming in the clouds of heaven.”*

65 *“Then the high priest ¹rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his ^bblasphemy.”*

66 What think ye? They answered and said, *“He is ¹guilty of death.”*

67 *“Then did they spit in his face, and ¹buffeted him; and ^bothers ²smote ^{him} with ³the palms of their hands,”*

68 Saying, *“Prophecy unto us, thou Christ, Who is he that smote thee?”*

Peter’s Denial of Jesus

69 *“Now Peter sat without in the palace: and a ¹damsel came unto him, saying, Thou also wast with Jesus of Galilee.”*

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out ¹into the porch, another *maid* saw him, and said unto them that were

26:66 ^aLev. 24:16; Matt. 20:18; John 19:7

¹deserving

26:67 ^aJob 16:10; Is. 50:6; 53:3; Lam. 3:30; Matt. 27:30

^bMic. 5:1; Luke 22:63–65; John 19:3

¹beat ²struck

³Or rods

26:68 ^aMark 14:65; Luke 22:64

26:69 ^aMark 14:66–72; Luke 22:55–62; John 18:16–18,

25–27 ¹servant girl

26:71 ¹to the gateway

26:57–68. See Mark 14:53–72; Luke 22:54–65; John 18:13–27. **Palace:** the open court around which the main buildings were built. **Servants** (Gr. *hypēretēs*, “officers,” lit., “under-rowers”). The evidence eventually brought forward (v. 61) was based on the Lord’s words recorded in John 2:19, 21, nearly three years earlier! **I adjure thee by the living God:** This statement put a man on his oath and compelled an answer. The high priest was seeking an admission that could be the foundation of a charge of blasphemy. **Thou hast said** means “yes,” and **buffeted** means “punched.” Verse 68 is a sarcastic demand to be told the names and identities of those who were strangers to Him as a sign of supernatural knowledge. The incident ends with the charge of **blasphemy** and the indictment that He is **guilty of death**. There can be no doubt that the Sanhedrin took Him to be claiming to be the Messiah, a claim they violently rejected.

26:69–72. Peter’s three denials (cf. Mark 14:66–72; Luke 22:54–65) occur during the trial proceedings. **Peter sat without in the palace** or courtyard. The first denial is prompted by a damsel, or young maid, and the porters who had admitted him and John. The form of the denial, **I know not what thou sayest**, is merely a pretense of ignorance on Peter’s part. Feeling the pressure of the interrogation, Peter goes **into the porch**, a passageway leading to the street. Then he is confronted by **another maid**, probably the outer gatekeeper, who alerted the men (thus Luke’s reference to a man as the interrogator) that **this fellow was also with Jesus of Nazareth**. The terms “Galilean” and “Nazarene” were probably used in a derogatory manner by these Judeans. This time his denial was stronger, **with an oath**, in spite of Jesus’ earlier warning against oath-taking (5:34).

there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy ^aspeech bewrayeth thee.

74 Then ^abegan he to ¹curse and to ²swear, *saying*, I know not the man. And immediately the ³cock crew.

75 And Peter remembered the word of Jesus, which said unto him, **“Before the cock crow, thou shalt deny me ¹thrice.** And he went out, and wept bitterly.

The Remorse and Death of Judas

27 When the morning was come, “all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and ^adelivered him to Pontius Pilate the governor.

3 “Then Judas, which had betrayed him, when he saw that he

26:73 ^a Mark 14:70; Luke 22:59; John 18:26

26:74 ^a Matt. 26:34; Mark 14:71; Luke 22:34; John 13:38

¹ call down curses
² Swear oaths
³ rooster crowed

26:75 ^a Matt. 26:34; Luke 22:61; John 13:38

¹ three times
27:1 ^a Ps. 2:2; Mark 15:1; Luke 22:66; 23:1; John 18:28

27:2 ^a Matt. 20:19; Luke 18:32; Acts 3:13
27:3 ^a Matt. 26:14

^b Matt. 26:15

¹ felt remorse

27:5 ^a 2 Sam. 17:23; Matt. 18:7; 26:24; John 17:12; Acts 1:18
¹ threw down

27:8 ^a Acts 1:19

27:9 ^a Zech. 11:12

¹ priced

27:10 ^a Jer. 32:6-9; Zech. 11:12, 13

¹ directed

was condemned, ¹repented himself, and brought again the thirty ^bpieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he ¹cast down the pieces of silver in the temple, ^aand departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter’s field, to bury strangers in.

8 Wherefore that field was called, “The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, “And they took the thirty pieces of silver, the price of him that was ¹valued, whom they of the children of Israel did value;

10 And gave them for the potter’s field, as the Lord ^aappointed¹ me.

26:73–75. The third denial comes **after a while** (less than an hour) when he is accused because **thy speech bewrayeth thee** or “makes you evident” or “gives you away.” Under the mounting emotional pressure and fear of being condemned along with Jesus, **began he to curse and to swear**. After the Resurrection, this outburst of denial was corrected by an emotion-packed reaffirmation of loyalty to the Savior (cf. John 21:17). **And immediately the cock crew** was probably “cockcrow” (the end of the Roman watch from midnight to 3 A.M.), verifying the illegitimacy of the trial which was being conducted during the middle of the night. **And Peter remembered**, not because he heard the noise, but as Luke (22:61) records: The Lord turned and looked upon him with a convicting glance from the balcony of the high priest’s house. Then he remembered the Savior’s warning and **went out, and wept bitterly**. All these events related to the betrayal, arrest, and trial of Jesus show that He was completely in control of each situation even while being in the hands of His captors.

27:1, 2. See also Mark 15:1–15; Luke 23:1–25; John 18:28–19:16. **Pontius Pilate the governor**: Pontius Pilate was the Roman procurator of Judea from A.D. 26 to 37, holding his office under the prefect of Syria. His usual place of residence was Caesarea, but he was in Jerusalem during the feast to deal with any insurrection or trouble.

27:3–8. **When he saw that he was condemned**, which would be evident from seeing Jesus being taken to Pilate (a move Judas may not have anticipated), he **repented himself** (Gr. *metamelomai*, “to regret”). This word is different from the term for repentance to salvation (Gr. *metanoia*). His admission, **I have sinned**, is not necessarily a true confession of faith. Judas then threw the money **in the temple** (Gr. *naos*, “sanctuary”) and **hanged himself**. His “falling headlong” (Acts 1:18, 19) is generally supposed to have happened while he was attempting to do this. Perhaps, hanging himself over the ledge, he then fell into the valley below.



27:2. Pontius Pilate was the Roman governor of Judea and Samaria during Christ’s ministry. Emperor Tiberius appointed him as the fifth procurator of Judea (A.D. 26–36). As procurator he controlled the Judean province, having an army of from three thousand to five thousand Roman soldiers. Usually he would govern from Caesarea, but during the Jewish feasts he and his troops would be garrisoned in Jerusalem just outside the temple area at the fortress of Antonia. Pilate was an insensitive, cruel leader who needlessly infuriated the Jews and Samaritans (cf. Luke 13:1). This evidently led to his recall to Rome. Both Jewish and Roman historians make reference to Pilate, and in 1961 an inscription found at Caesarea provided the first archaeological evidence of his rule. (First Reference, Matt. 27:2; Primary Reference, John 18, 19.)

Jesus Appears Before Pilate

11 And Jesus stood before the governor: ^aand the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^b*Thou¹ sayest.*

12 And when he was accused of the chief priests and elders, ^ahe answered nothing.

13 Then said Pilate unto him, ^aHearst thou not how many things they ¹witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ^aNow at *that* feast the governor was ¹wont to release unto the ²people a prisoner, whom they ³would.

16 And they had then a ¹notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^aenvy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 ^aBut the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

27:11 ^aMark 15:2-5; Luke 23:2, 3; John 18:29-38
^bJohn 18:37;
1 Tim. 6:13
¹It is as *you* say
27:12 ^aPs. 38:13,
14; Matt. 26:63;
John 19:9
27:13 ^aMatt.
26:62; John 19:10
¹testify
27:15 ^aMark
15:6-15; Luke
23:17-25; John
18:39-19:16
¹accustomed
²multitude
³wished
27:16 ¹notorious
27:18 ^aMatt.
21:38; John
15:22-25)
27:20 ^aMark
15:11; Luke
23:18; John 18:40;
Acts 3:14

27:21 ^aActs 3:14
27:23 ^aActs 3:13
27:24 ^aDeut.
21:6-8
¹accomplish
²rising
27:25 ^aDeut.
19:10; Josh. 2:19;
2 Sam. 1:16;
1 Kin. 2:32; Acts
5:28
27:26 ^a[Is. 50:6;
53:5]; Matt. 20:19;
Mark 15:15; Luke
23:16, 24, 25;
John 19:1, 16
¹flogged with a
scourge
27:27 ^aMark
15:16-20; John
19:2
¹Gr. *praetorium*,
the governor's
headquarters
²cohort
27:28 ^aMark
15:17; John 19:2
^bLuke 23:11
27:29 ^aPs. 69:19;
Is. 53:3; Matt.
20:19; Mark
10:34; Luke 18:32
¹twisted

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, ^aBarabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, ^aWhy, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could ¹prevail nothing, but *that* rather a tumult was ²made, he ^atook water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, ^aHis blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when ^ahe had ¹scourged Jesus, he delivered *him* to be crucified.

27 ^aThen the soldiers of the governor took Jesus into the ¹common hall, and gathered unto him the whole ²band of *soldiers*.

28 And they ^astripped him, and ^bput on him a scarlet robe.

29 ^aAnd when they had ¹platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

27:11-31. **Barabbas** means "The Father's Son" in Aramaic and must be seen in contrast with Jesus, the Father's Son. Pilate's question **Why, what evil hath he done?** comes late in the trial and represents a personal, though unofficial, acknowledgment of Jesus' innocence. Pilate thus attempts to shift the blame for Jesus' death to the Jews themselves. The dramatic answer **His blood be on us** eventually brought the wrath of God upon His own people. Encouraged by their willingness to take responsibility for His death, Pilate then **scourged Jesus** in hope that a bloody beating would appease them (cf. John 19:1-6). The scourging

was a whipping with a leather whip with sharp pieces of bone and metal embedded in its thongs. The statement that Pilate **delivered him** means he officially turned Him over to his soldiers for execution. They took Him **into the common hall** (Gr. *praetōrion* from Lat. *praetorium*) or governor's quarters, probably in the Fortress of Antonia. They mocked His claim to be King by clothing Him with a **scarlet robe** (Gr. *chlamus*). It was a military robe, usually fastened at the shoulder. The **crown of thorns** and the **reed** for a scepter added to their mockery.



27:16 Barabbas was the criminal whom the Jewish crowd chose instead of Jesus when Pilate offered the release of one. Barabbas is referred to in each of the Gospels and in Acts (3:14). He is described as a well-known prisoner (v. 16), a robber (John 18:40), and as one who had committed murder during an uprising (Mark 15:7). Jesus' only political crime was to acknowledge Himself as King, which the Jews pronounced as treason against Rome but which Pilate discounted. Since Barabbas was guilty of far more treasonous acts, Pilate had hoped to free Jesus by offering the release of one of them. Nothing is known of Barabbas after his release. (First Reference, Matt. 27:16; Primary Reference, Mark 15.)

30 And ^athey spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own ¹raiment on him, ^aand led him away to crucify *him*.

The Crucifixion of Jesus

32 ^aAnd as they came out, ^bthey found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ^aAnd when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ^aThey gave him ¹vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 ^aAnd they crucified him, and ¹parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, ^bThey ¹parted my garments among them, and upon my ²vesture did they cast lots.

36 ^aAnd sitting down they ¹watched him there;

37 And ^aset up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**.

38 ^aThen were there two ¹thieves crucified with him, one on the right hand, and another on the left.

27:30 ^a Is. 50:6; 52:14; Mic. 5:1; Matt. 26:67; Mark 10:34; 14:65; 15:19

27:31 ^a Is. 53:7; Matt. 20:19
¹ *clothes*

27:32 ^a 1 Kin. 21:13; Acts 7:58; Heb. 13:12

^b Mark 15:21; Luke 23:26; John 19:17

27:33 ^a Mark 15:22-32; Luke 23:33-43; John 19:17

27:34 ^a Ps. 69:21; Matt. 27:48
¹ *sour wine*

27:35 ^a Mark 15:24; Luke 23:34; John 19:24

^b Ps. 22:18

¹ *divided*

² *clothing*

27:36 ^a Ps. 22:17;

Matt. 27:54

¹ *guarded*

27:37 ^a Mark 15:26; Luke 23:38; John 19:19

27:38 ^a Is. 53:9, 12; Mark 15:27; Luke 23:32, 33; John 19:18

¹ *robbers*

27:39 ^a Job 16:4; Ps. 22:7; 109:25; Lam. 2:15; Mark 15:29; Luke 23:35

¹ *blasphemed*

27:40 ^a Matt. 26:61; John 2:19

^b Matt. 26:63

27:42 ^a [Matt. 18:11; John 3:14, 15]

27:43 ^a Ps. 22:8

27:44 ^a Mark 15:32; Luke 23:39-43

¹ *robbers*

39 And ^athey that passed by ¹reviled him, wagging their heads,

40 And saying, ^aThou that destroyest the temple, and buildest *it* in three days, save thyself. ^bIf thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He ^asaved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 ^aHe trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 ^aThe ¹thieves also, which were crucified with him, cast the same in his teeth.

Jesus' Death on the Cross

45 ^aNow from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour ^aJesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **My God, my God, why hast thou forsaken me?**

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them

27:45 ^a Amos 8:9; Mark 15:33-41; Luke 23:44-49

27:46 ^a [Heb. 5:7] ^b Ps. 22:1

27:32-35. A man of Cyrene, Simon by name: Cyrene was a Roman province in North Africa where many Jews lived. They also had a synagogue in Jerusalem (Acts 6:9). His sons, Alexander and Rufus, later became well-known Christians (Mark 15:21). **Compelled** [Gr. *aggarēuo*, a technical term for "requisitioned"] **to bear his cross:** The cross was generally carried by the prisoner, which John 19:17 indicates was at first the case with Christ. Evidently, the weight was more than He could bear, due to His severe scourging. The transverse piece was usually carried separately and attached by rope to the vertical pole at the place of execution. **Golgotha ... a place of a skull:** The name is a transliteration of the Aramaic word for skull and is equivalent to the Latin *calvaria*, probably due to the physical appearance of the hill. **They gave him vinegar to drink mingled with gall,** fulfillment of Psalm 69:21. This was customarily given to condemned prisoners to serve as a kind of anesthetic or anodyne. It was literally a drugged "wine" (Gr. *oinon*). The statement that **he would not drink** indicates that Jesus refused any mitigation of His sufferings on our behalf.

27:36-44. Pilate placed a placard over Jesus' head

with the accusation: **THIS IS JESUS THE KING OF THE JEWS**. Little did he realize how true this intended mockery of Jesus really was. Indeed, as Matthew shows, Jesus was the King of the Jews, whom they had rejected. **The thieves** (Gr. *lēstēs*) were robbers, perhaps cohorts of Barabbas. The statement **cast the same in his teeth** means they repeated similar taunts to Him.

27:45-50. From the sixth hour ... unto the ninth hour means from noon until 3 P.M. Mark (15:25) indicates Jesus had been placed on the cross at the third hour (9 A.M.). The **darkness** was evidently supernatural, since an eclipse of the sun at full noon is impossible. God's wrath was poured upon His Son during this time of darkness. At the ninth hour (3 P.M.) Jesus cried: **Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?** Here we have the high cost to Christ of His atonement for our sins, who was accused of God as our sin-bearer (cf. 2 Cor. 5:21; Gal. 3:13) and suffered the agony of spiritual death for us. **He ... cried ... with a loud voice**, as a shout of triumph, and **yielded up** His Spirit. In other words, having borne the wrath of God's judgment against sin, He knew He had triumphed over Satan and the curse of sin.

ran, and took a sponge, ^aand filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ^aJesus, when he had cried again with a loud voice, ^byielded up the ghost.

51 And, behold, ^athe veil of the temple was ¹rent in twain from the top to the bottom; and the earth did quake, and the rocks ²rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 ^aNow when the centurion, and they that were with him, ¹watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, ^bTruly this was the Son of God.

55 And many women were there beholding afar off, ^awhich followed Jesus from Galilee, ministering unto him:

27:48 ^a Ps. 69:21; Mark 15:36; Luke 23:36; John 19:29

27:50 ^a Mark 15:37; Luke 23:46; John 19:30
^b Dan. 9:26; Zech. 11:10, 11; Matt. 17:23; [John 10:18; 1 Cor. 15:3]

27:51 ^a Ex. 26:31; 2 Chr. 3:14; Zech. 11:10; Mark 15:38; Luke 23:45; Heb. 9:3
¹ torn in two
² split

27:54 ^a Mark 15:39; Luke 23:47

^b Matt. 14:33

¹ guarding

27:55 ^a Mark 15:41; Luke 8:2, 3

27:56 ^a Matt. 28:1; Mark 15:40, 47; 16:9; Luke 8:2; John 19:25; 20:1, 18
¹ Lit. sons

27:57 ^a Mark 15:42–47; Luke 23:50–56; John 19:38–42
¹ evening

27:58 ¹ asked for

27:60 ^a Is. 53:9; Matt. 26:12

27:61 ¹ opposite

56 ^aAmong which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's ¹children.

Jesus Buried in Joseph's Tomb

57 ^aWhen the ¹even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and ¹begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And ^alaid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting ¹over against the sepulchre.

Setting a Watch

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

27:51–53. The events immediately following Jesus' death are remarkable indeed. **The veil of the temple** refers either to the curtain over the entrance to the Holy Place (which could be viewed from the porch) or to the curtain separating the Holy Place from the Holy of Holies (cf. Ex. 26:31). The latter is probable here and symbolizes the permanent opening of God's presence to man and man's direct access to God through the atoning death of Christ.

27:54–56. **Truly this was the Son of God:** Whether this was an affirmation of genuine faith (based on all they had witnessed) or merely a pagan appreciation of the awesomeness of the circumstances is not clear. Certainly the incident reveals how Jesus' life and character, even in the face of death, rose above the greatest qualities of pagan Rome. The witnesses also included several key women: **Mary Magdalene** (cf. Magdala, in Galilee; she is the woman out of whom Jesus cast seven devils in that region, Mark 16:9). **Mary the mother of James and Joses** was the wife of Cleophas (John 19:25), the "other Mary" of verse 61; the **mother of**

Zebedee's children was Salome (cf. Mark 15:40) and apparently a sister of the Virgin Mary.

27:57–61. The burial of Jesus' body was seen to by a **rich man of Arimathea, named Joseph**. In fulfillment of Isaiah 53:9, Jesus made His death with the rich. Joseph was a member of the Sanhedrin, who had become a **disciple**. His wealth enabled him to own a tomb at Jerusalem even though he lived nearly 20 miles away. With help from Nicodemus, a believing Pharisee (cf. John 3), he took the body from the cross and wrapped it in a **clean linen cloth** or shroud, in the typical burial custom of the day. The body was then placed in Joseph's **own new tomb ... hewn out in the rock** and covered with a **great stone**, generally rolled in a groove and into place securely over the opening of the tomb.

27:62–66. **The next day ... followed the day of the preparation:** There is some question as to whether this was Saturday (the Sabbath), following a Friday crucifixion. However, John 19:14, 31 indicates that this "preparation" day was the day before the Passover



27:57 **Joseph of Arimathea** was from a small Judean town by that name and a member (counselor) of the Sanhedrin—the Jewish legislature and high court. Each of the gospel writers provides something distinct concerning Joseph. Matthew describes him as a wealthy man who possessed a new-hewn tomb. Luke refers to his character as being good and just. Though he was part of the Sanhedrin he did not consent to the death of Jesus. John notes that he feared the Jews and remained a secret disciple, whereas Mark observes his boldness following the Crucifixion to take public action when most others fled. History is silent concerning Joseph of Arimathea, but several legends are associated with him, including the carrying of the Holy Grail (the cup used at the Last Supper) to England. (References, Matt. 27:57–60; Mark 15:43–46; Luke 23:50–53; John 19:38–42.)

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, **“After three days I will rise again.”**

64 Command therefore that the ¹sepulchre be made ²sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last ³error shall be worse than the first.

65 Pilate said unto them, Ye have a ¹watch: go your way, make *it* as ²sure as ye can.

66 So they went, and made the sepulchre ¹sure, **“sealing the stone, and setting a ²watch.”**

The Risen Christ

28 In ¹the ^aend of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene ^band the other Mary to see the ²sepulchre.

2 And, behold, there was a great earthquake: for ^athe angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 ^aHis countenance was like lightning, and his ¹raiment white as snow:

4 And for fear of him the ¹keepers did shake, and became as ^a“dead men.”

27:63 ^a Matt. 16:21; 17:23; 20:19; 26:61; Mark 8:31; 10:34; Luke 9:22; 13:33; 24:6; 7; John 2:19

27:64 ¹ tomb

² secure

³ deception

27:65 ¹ guard

² secure

27:66 ^a Dan. 6:17

¹ secure

² guard

28:1 ^a Mark

16:1–8; Luke

24:1–10; John

20:1–8

^b Matt. 27:56, 61

¹ Now after the sabbath

² tomb

28:2 ^a Mark 16:5;

Luke 24:4; John

20:12

28:3 ^a Dan. 7:9;

10:6; Mark 9:3;

John 20:12; Acts

1:10

¹ clothing

28:4 ^a Rev. 1:17

¹ guards

28:6 ^a Hos. 6:2;

Ps. 16:10; 49:15;

Matt. 12:40;

16:21; 17:23;

20:19

28:7 ^a Matt.

26:32; 28:10, 16;

Mark 16:7

28:9 ^a Mark 16:9;

John 20:14

¹ Rejoice

28:10 ^a Ps. 22:22;

John 20:17;

Rom. 8:29;

[Heb. 2:11]

28:11 ¹ guard

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, ^aas he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, ^ahe goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, ^aJesus met them, saying, **“All hail.”** And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, **Be not afraid: go tell ^amy brethren that they go into Galilee, and there shall they see me.”**

11 Now when they were going, behold, some of the ¹watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken

feast day. This may account for Matthew’s not using the term *Sabbath* here. In modern Greek, the word here translated “preparation” (*paraskeuē*) is the word for Friday.

28:1–7. See also Mark 16:1–20; Luke 24:1–12; John 20:1–31. All four Gospels essentially agree in reporting the facts of the Resurrection. The variety of details in each account supplement rather than contradict one another. The empty tomb was discovered **in the end** [Gr. *opse*, used as improper preposition for “after”] **of the sabbath**, agreeing with the other evangelists. By Jewish reckoning the day ended at sunset and the new day began at the same time. Thus, Saturday night by our reckoning was actually Sunday by their calendar. Accordingly, the Resurrection actually occurred sometime during the night, for by the time the women arrived **as it began to dawn** He had already risen

from the dead. The **earthquake** and the **angel** (Mark’s “man ... in ... white”), who rolled the stone away, did not come to let Jesus out of the tomb, but to reveal that it was empty and that He was already gone.

28:8–15. Running ahead with **fear and great joy** they actually met Jesus and worshiped Him. We cannot imagine their emotions at this moment when fear and joy gripped them simultaneously. Again, they were instructed to go before Him into Galilee. Here Matthew’s account is considerably briefer and less detailed than other Gospels (where we have specific accounts of Peter and John running to the tomb; Mary meeting Jesus; the walk to Emmaus; the appearance in the Upper Room; the appearance to more than five hundred believers at once; and the incident on the seashore, John 21). Pilate had put the soldiers at the disposal of the Jewish Sanhedrin, so the soldiers



RESURRECTION OF CHRIST

28:6. The resurrection of Christ included five accomplishments: (1) the physical renewing of His life; (2) the reunion of His body and His spirit; (3) the subjugation of death under Him; (4) the attainment of His new position; and (5) His receiving of a transfigured body. **Application:** Because of the Resurrection, the Christian receives both eternal life (John 11:25) and spiritual power (Eph. 1:19, 20). Christ’s resurrection also provides for the future resurrection of the believer (1 Cor. 15:20) and is the key to victory in the Christian life because of our union with Christ (Eph. 2:6). (First Reference, Ps. 16:10; Primary Reference, 1 Cor. 15; cf. Acts 1:9.)

counsel, they gave ¹large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and ¹secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

28:12 ¹ much
28:14 ¹ make you secure
28:16 ^a Matt. 26:32; 28:7, 10; Mark 14:28; 15:41; 16:7
28:17 ^a John 20:24-29
28:18 ^a [Dan. 7:13, 14]; Matt. 11:27; Luke 1:32; 10:22; John 3:35; Acts 2:36; Rom. 14:9; 1 Cor. 15:27; [Eph. 1:10, 21]; Phil. 2:9, 10; [Heb. 1:2]; 1 Pet. 3:22
¹ authority

Jesus' Commission

16 Then the eleven disciples went away into Galilee, into a mountain ^awhere Jesus had appointed them.

17 And when they saw him, they worshipped him: but some ^adoubted.

18 And Jesus came and spake unto them, saying, **"All ¹power is given unto me in heaven and in earth.**

19 **"Go ye therefore, and ^bteach¹**

28:19 ^a Mark 16:15 ^b Is. 52:10; Luke 24:47; [Acts 2:38, 39]; Rom. 10:18; Col. 1:23 ¹ make disciples of

reported first to that body. The assemblage **gave large money** (a large bribe) to the soldiers to hide the truth of the Resurrection with the lie, **saying ... his disciples came by night, and stole him away while we slept**, a ridiculous statement in view of the disciples' earlier defection in the Garden of Gethsemane. Also, the soldiers would have been unable to testify about what happened while they slept!

28:16, 17. Now instead of sending His disciples back to the house of Israel, they are sent into all the world. The kingdom rejected by the Jews will now be offered to the Gentiles in accordance with Jesus' earlier parables. This appearance in **Galilee** is not to be confused with the appearances at Jerusalem and is probably the same as the appearance to "above five hundred brethren" (cf. 1 Cor. 15:6), with the **eleven** being among them. This is further implied by the statement **they worshipped him: but some doubted**, which would be unlikely of the Eleven after the earlier appearances and the "doubting Thomas" incident. The Greek verb *distazō* may also be translated "hesitated" in the sense that while they obviously saw Him,

they hesitated to offer Him such unbounded worship.

28:18-20. The Great Commission brings the first Gospel to its grand finale. Christianity is not represented here as the mere reverential devotion of disappointed men who honor their martyred leader. Here is a far different scene. The triumphant, living Lord sends forth His ambassadors to proclaim His gospel throughout all the world. The Great Commission is not just an order but a pronouncement of victory (*mundus regium Christi*) by the risen Savior through His disciples. **All power** or authority (Gr. *exousia*) is now in the hands of Christ, in heaven and on the earth. On the basis of that authority and power the Christian disciple is to carry out the Great Commission of the church. **Go ye**, though a participle, conveys the force of a command: "Go." In other words, the idea expressed is that you must go and make disciples. **Teach all nations** can be translated "disciple all nations." Thus the converting influence of the gospel is indicated here. The "all nations" clearly indicates that the commission to the church is a worldwide one, encompassing the entire missionary effort. The



TRINITY

28:19. Trinity designates one eternal God in unity, yet existing in three eternal persons. The members of the Trinity are equal in nature, distinct in person, and subordinate in duties. **Illustration:** As the Son is eternally begotten by the Father, so Jesus is submissive to do the work of the Father, yet equal in nature to Him. The Father is the source of authority, the Son is the channel, and the Holy Spirit the agent whereby authority is exercised. **Application:** Because each member of the Trinity is God, and a distinct person, each should be so recognized in worship by the Christian (Gen. 48:15; Num. 6:24-26; Is. 6:3; 2 Cor. 13:14). (First Reference, Gen. 1:26; Primary Reference, Matt. 28:19; cf. Matt. 6:9)



DEITY OF THE HOLY SPIRIT

28:19. There is no shortage of biblical evidence for the deity of the Holy Spirit. He is spoken of in Scripture as God. The attributes of God are assigned to Him, He is engaged in the work of God, and He receives honor due only to God. Further, He was recognized as God by the early church both in the baptismal formula (v. 19) and in the apostolic benediction (2 Cor. 13:14). Finally, the words of the Holy Spirit are recognized as being the words of God. **Illustration:** The apostle Paul recognized the deity of the Holy Spirit in his ministry when he followed the leading of the Holy Spirit (Acts 16:7). **Application:** One of the biblical characteristics of believers is that they are led by the Spirit of God (Rom. 8:14). (First Reference, Gen. 1:2; Primary Reference, Matt. 28:19; cf. John 15:26.)



PURPOSE OF THE CHURCH

28:19. The controlling purpose of the local church is to make disciples of all kinds of people. Those who are evangelized and converted should then be baptized, attesting to their identification with Christ and the local body of believers. The final phase of the Great Commission is to train disciples in Christian knowledge and for effective service. A church cannot choose one aspect of its responsibility and neglect the others. The Great Commission is a simple command with three steps—evangelism, baptism, and education. **Illustration:** The Great Commission is the strategy by which the church at Jerusalem saturated its community with the gospel. **Application:** Every Christian should determine that his ministry for Christ in the church upholds God's objectives for that institution. (First Reference, Matt. 16:18; Primary Reference, Matt. 28:19; cf. Phil. 1:27.)

all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 “Teaching them to observe all

28:20 ^a[Acts 2:42]

^b[Acts 4:31; 18:10; 23:11]

things whatsoever I have commanded you: and, lo, I am ^bwith you *always, even* unto the end of the world. Amen.

church is not to be merely “missionary-minded.” The church is the vehicle of Christ’s mission to the world.

Baptizing the converted disciples is the first step of outward obedience to the Lord. “Baptize” (Gr. *baptizō*) is an English transliteration, and means to “dip,” or “immerse,” thus indicating its proper mode. Nowhere does this term ever indicate “sprinkling” or “pouring.” These converts are to be baptized **in the name of the Father, and of the Son, and of the Holy Ghost**. The “name” is singular, followed by an elliptical clause indicating that one name is the name of each person of the Trinity. While baptismal references in Acts refer to being baptized in Jesus’ name (emphasizing His deity as Savior), they in no way eliminate or contradict the significance of this formula given by Christ Himself.

The closing promise, though given to the apostles, is transmitted by every generation of believers (cf. John 17:20). Christ’s promise of His presence, **I am with you always**, guarantees the success of the church’s mission because it is really His mission carried out by His called-out disciples. The phrase **unto the end of the world** means until the end of the “age” (Gr. *aiōn*). Therefore Christ’s empowerment of the church to evangelize the world is available in every age, even unto the end of the church age. In comparing the Great Commission with Jesus’ promise to continually build His church (ch. 18), we must conclude that He intended His church always to be spiritually militant and evangelistically aggressive as we take His claims of lordship to the entire world of our generation.

Authorship. Ancient testimony names John Mark as the writer. Few have challenged this tradition; none has done so persuasively. The gospel itself may contain a cryptic allusion to its author (14:51, 52), but no name is given. In Scripture Mark sometimes goes by the name John alone (Acts 13:5, 13; 15:37), sometimes by Mark alone (Col. 4:10, 2 Tim. 4:11. Philem. 24; 1 Pet. 5:13), and twice by both names (Acts 12:12, 25). He was the son of Mary, a woman of some means in Jerusalem (Acts 12:12). He was Barnabas's cousin (Col. 4:10). Along with Barnabas he participated in the early stages of Paul's first missionary journey. For some reason he did not finish the journey but went back to Jerusalem (Acts 13:13). Later on Paul would not have Mark on his mission team because of this desertion (Acts 15:38). Yet in later years he and Paul were reconciled (Col. 4:10; Philem. 24). Paul regarded him as one of the few who were faithful to his ministry to the end (2 Tim. 4:11). All of this suggests that Mark was a seasoned veteran of the Christian walk. He was well versed in apostolic teaching; he had extensive missionary experience under wise guides. Most importantly, he learned firsthand that God gives penitent believers opportunity to recover from past failure. Mark not only heard redemption and new life proclaimed, he experienced it in his own life.

Peter's Influence. There is good evidence that this gospel reflects Peter's contribution. Mark and Peter certainly had close ties (1 Pet. 5:13); perhaps Peter led him to Christ. The gospel

was composed by one who had considerable skill in literary, historical, and theological presentation, and this points to Mark's own God-given insight. Yet comparison of the Gospel of Mark with Peter's sermons in Acts and with other data, suggest we are listening to a version of a story told in part by the venerable apostle Peter himself.

Date. Many scholars date Mark in the 60s A.D. Some date it later, since Mark 13:2 predicts the fall of Jerusalem (A.D. 70), and they deny that Jesus could have foretold the future. But predictive prophecy is quite within the ability of the Jesus of the New Testament. Mark has in fact been dated by some as early as the 40s. The exact date is not crucial to a grasp of Mark's message. In any case the book bears the stamp of an early and authentic written witness to Jesus' ministry.

Distinctive Outlook. (1) There seems no reason to reject the ancient tradition that Mark wrote primarily for a largely Gentile audience resident in Rome. This might account for a number of Latin terms found in the Gospel of Mark. This would also explain the lack of a genealogy of Christ and less direct dependence on the Old Testament than we find in Matthew and Luke. On the other hand, non-Jewish converts to Christ were still quite aware of their Old Testament roots. We may conclude that Mark is concerned to aim directly at his target: Jesus' life, ministry, and passion. The gospel is Christocentric and action-oriented (*immediately*, or a synonym of this word, occurs over 40 times). Mark strives for conciseness and brevity. The other gospels serve to

fill out the Marcan framework. However, Mark does contain many unique details. (2) Mark seeks to involve the reader in the gospel's witness to Jesus Christ. He does this through an uncomplicated and vivid literary style. He also writes in such a way that the discerning reader feels addressed or questioned, often by Jesus Himself. Mark does not aim merely to convey information. He seeks rather to furnish grounds for our decision to follow and keep following the main character of the gospel: Jesus Christ.

Contents. Well over a third of the book (chs. 11–16) deals with a tiny fraction of Jesus' earthly lifetime: the

last week. Chapter 10 gives an account of Jesus' ministry as He moved slowly southward from Galilee to Jerusalem. This leaves 1:14–9:50 to cover His extensive work in Galilee, while the opening verses (1:1–13) vouch for the credentials of the Christ: His prophetic connections, His intimate kinship with God the Father and God the Spirit, and His bearing of the worst temptations that Satan could throw at Him.

Outline. The Gospel of Mark does not admit of easy topical analysis. Many suggestions have been made. This outline seeks to relate Jesus' actions and teaching to His geographical location.

OUTLINE OF MARK

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John's Message of Repentance

1 The ^abeginning of the gospel of Jesus Christ, ^bthe Son of God;

2 As it is written in the prophets, "Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the ¹remission of sins.

5 "And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was ^aclothed with camel's hair, and with a ¹girdle of a skin about his ²loins; and he did eat locusts and wild honey;

7 And preached, saying, "There cometh one mightier than I after me, the ¹latchet of whose ²shoes I am not worthy to stoop down and unloose.

8 "I indeed have baptized you

1:1 ^aMatt. 1:1; 3:1; Luke 3:22
^bPs. 2:7; Matt. 14:33; Luke 1:35

1:2 ^aMal. 3:1; Matt. 11:10; Luke 7:27

1:3 ^aIs. 40:3; Matt. 3:3; Luke 3:4; John 1:23

1:4 ^aMal. 4:6; Matt. 3:1; Luke 3:3

¹ *forgiveness*

1:5 ^aMatt. 3:5

1:6 ^aMatt. 3:4

¹ *leather belt*
² *waist*

1:7 ^aMatt. 3:11;

John 1:27; Acts 13:25

¹ *thong*

² *sandals*

1:8 ^aActs 1:5;

11:16

^bIs. 44:3; John 20:22; [Acts 2:4;

10:45, 46; 1 Cor. 12:13]

1:9 ^aMatt.

3:13-17; Luke 3:21, 22

1:10 ^aEzek. 1:1;

Matt. 3:16; John 1:32

^bIs. 11:2; 61:1;

Acts 10:38

¹ *torn open*

1:11 ^a[Ps. 2:7];

Is. 42:1; Matt. 3:17; 12:18;

Mark 9:7; Luke 3:22

with water; but he shall baptize you ^bwith the Holy Ghost.

Jesus' Baptism and Temptations

9 "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 "And straightway coming up out of the water, he saw the heavens ¹opened, and the Spirit like a dove ^bdescending upon him:

11 And there came a voice from heaven, *saying*, "Thou art my beloved Son, in whom I am well pleased.

12 "And immediately the Spirit ¹driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; ^aand the angels ministered unto him.

Peter, Andrew, James, and John Called

14 "Now after that John was put in prison, Jesus came into Galilee,

1:12 ^aMatt. 4:1-11; Luke 4:1-13 ¹ *sent him out*

1:13 ^aMatt. 4:10, 11

1:14 ^aMatt. 4:12

1:1. Mark begins with a burst of information that functions as a title. **The gospel** here refers not to the whole book but to the content of the early Christian proclamation, which in turn centers on a person. **Jesus** is His given name; **Christ** is both a name and His Old Testament title; **the Son of God** points to His unique familial intimacy with the God of the Old Testament.

1:2, 3. By **prophets**, Mark means the so-called major and minor prophets of the Old Testament, specifically Malachi and Isaiah. Because early Christians had a great reverence for Scripture, and had only the Old Testament for their Bible, passages foretelling Jesus' coming are regarded as strong proof of His divine identity. These prophecies relate especially to John's activity.

1:4. John (the Baptist) breaks a centuries-long prophetic silence in Israel. Other Jewish groups practiced ritual water cleansing, but John called all Israel to **repentance** (v. 15). John's baptism was not regarded as equal to baptism in the name of the Trinity as a testimony to one's personal trust in Christ. (See Acts 19:1-5.) **For** here means "with a view to," that is, in order to attain **remission of sins**. The Greek word order shows that it is not baptism but repentance that secures remission of sins.

1:5. The whole of Judea and Jerusalem is rocked by John's presence. The tense of **baptized** stresses that it took place continually over a length of time. The condition for baptism was a public response, by which and in which one confessed his sins.

1:6. John's appearance is reminiscent of Elijah (2 Kin. 1:8; cf. Mark 6:15).

1:7. Latchet refers to the thong of a sandal. John is concerned to make clear both his inferiority (so as

not to distract from the future-oriented focus of his message) and the Coming One's superiority (so as to cultivate longing and expectancy). **Preached, saying** denotes a continuous activity: this is John's characteristic message.

1:8. I and he are emphatic, stressing the contrast. John has a vital function, but Jesus has an even greater one. As John was used by God to administer immersion in water, Jesus will serve to bring men under the influence of the Holy Spirit.

1:9. Jesus did not need to repent of sin, but as the Messiah of Israel He identified thoroughly with the people of Israel. He also would have wished to show His support for John as God's prophet.

1:10. Mark uses a somewhat violent verb in Greek; **opened** can be rendered "being torn apart." Jesus witnesses heaven, closed to sinners, being torn open. This signifies that God is now accessible to penitent seekers. God's **Spirit** empowers Jesus for His coming service.

1:11. Along with new access to heaven (v. 10) comes new information from heaven. **Thou art** is a statement of fact. *Thou* is translated from an emphatic Greek personal pronoun stressing the identity of Jesus to the exclusion of all others. The force of this is, "You alone, rather than any others, are uniquely My beloved Son."

1:12. The verb **driveth** calls attention to the forcefulness of the Spirit's urging. The **wilderness** is the desert waste of Palestine.

1:13. The temptation is portrayed as lasting throughout the **forty days**. But so is the sustaining ministry of God's angels. **Wild beasts** underscores the loneliness and hostility of the surroundings.

1:14. Jesus' public ministry in **Galilee** gets underway.

^bpreaching the gospel of the kingdom of God,

15 And saying, *“The time is fulfilled, and ^bthe kingdom of God is ¹at hand: repent ye, and ²believe the gospel.*

16 *“Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.*

17 And Jesus said unto them,

1:14 ^bMatt. 4:23
1:15 ^aDan. 9:25; [Gal. 4:4; Eph. 1:10; 1 Tim. 2:6]; Titus 1:3
^bMatt. 3:2; 4:17; [Acts 20:21]
¹near
²believe in
1:16 ^aMatt. 4:18–22; Luke 5:2–11; John 1:40–42

1:17 ^aMatt. 13:47, 48

Come ye after me, and I will make you to become “fishers of men.

18 And straightway ^athey ¹forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

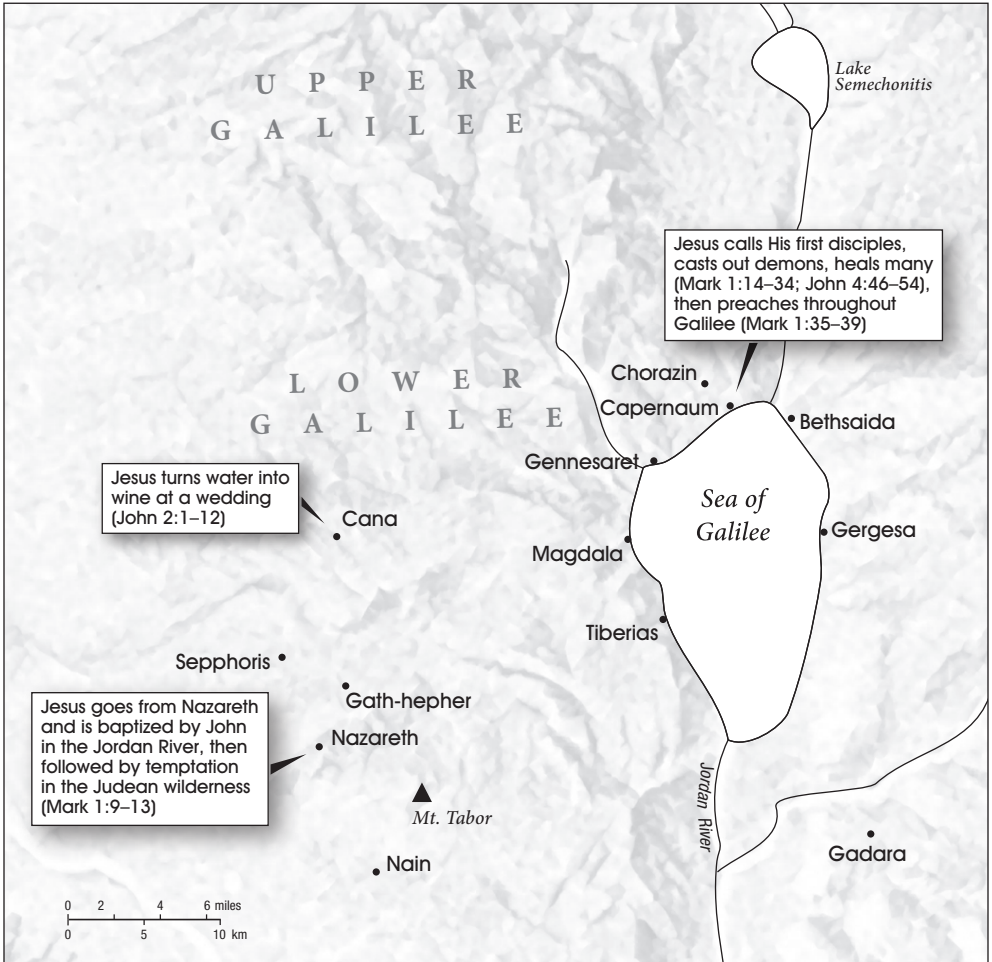
1:18 ^aMatt. 19:27; [Luke 14:26] ¹left

1:15. Jesus’ proclamation stresses the importance of that present time. The sphere of God’s sovereign rule is extending into humanity with new intensity. All, even Israel, are to repent, by God’s grace, turning from sin and to righteousness, not just outwardly but with the heart. Along with repenting must come believing, putting trust in Jesus’ message (and thus right from the start, to some extent, in Jesus Himself).

1:17. With a command Jesus summons two to be

disciples. Mark may preserve here Peter’s vivid memory of this brief and direct appeal. Seen against its Old Testament background, Jesus’ call is to the task of winning men in view of the impending judgment of God.

1:18–20. Jesus’ call is not an enthusiastic shout of temporary appeal but a summons to all-encompassing, whole-life commitment. Jesus gains at least four dedicated adherents, who follow him to Capernaum.



FROM NAZARETH TO CANA AND CAPERNAUM

20 And straightway he called them: and they left their father Zeb-
edee in the ship with the hired ser-
vants, and went after him.

An Unclean Spirit Rebuked

21 ^aAnd they went into Capernaum; and straightway on the sab-
bath day he entered into the ^bsynagogue, and taught.

22 ^aAnd they were astonished at his ¹doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their syna-
gogue a man with an ^aunclean spirit; and he cried out,

24 Saying, Let us alone; ^awhat have we to do with thee, thou Jesus of Nazareth? art thou come to de-
stroy us? I ^bknow thee who thou art, the ^cHoly One of God.

25 And Jesus ^arebuked him, say-
ing, **Hold thy peace, and come out of him.**

26 And when the unclean spirit ^ahad ¹torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, in-
so-much that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority command-
eth he even the unclean spirits, and they do obey him.

1:21 ^a Matt. 4:13; Luke 4:31-37
^b Ps. 22:22; Matt. 4:23; Luke 4:16; 13:10

1:22 ^a Matt. 7:28, 29; 13:54
¹ teaching

1:23 ^a [Matt. 12:43]; Mark 5:2; 7:25; Luke 4:33

1:24 ^a Matt. 8:28, 29; Mark 5:7, 8; Luke 8:28
^b Mark 3:11; Luke 4:41; James 2:19
^c Ps. 16:10

1:25 ^a [Luke 4:39]
¹ Lit. *Be muz-zled*

1:26 ^a Mark 9:20
¹ convulsed

1:28 ^a Matt. 4:24; 9:31

1:29 ^a Matt. 8:14, 15; Luke 4:38, 39

1:30 ¹ at once

1:31 ¹ served

1:32 ^a Matt. 8:16, 17; Luke 4:40, 41

¹ evening
² demons

1:34 ^a Matt. 9:33; Luke 13:32

^b Mark 3:12; Luke 4:41; Acts 16:17, 18

¹ various
² demons

1:35 ^a Luke 4:42, 43

^b Matt. 26:39, 44; Mark 6:46; Luke 5:16; 6:12; 9:28, 29; Heb. 5:7

¹ deserted

1:36 ¹ searched for

28 And immediately his ^afame spread abroad throughout all the region round about Galilee.

Many Diseased and Possessed Are Helped

29 ^aAnd forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and ¹anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and im-
mediately the fever left her, and she ¹ministered unto them.

32 ^aAnd at ¹even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with ²devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of ¹divers diseases, and ^acast out many ²devils; and ^bsuffered not the ²devils to speak, because they knew him.

35 And ^ain the morning, rising up a great while before day, he went out, and departed into a ¹solitary place, and there ^bprayed.

36 And Simon and they that were with him ¹followed after him.

37 And when they had found him,

1:21—3:12. Mark presents a series of incidents showing Jesus' power and the people's amazed responses.

1:21. Capernaum was the home of Peter, Andrew, James, and John.

1:22. Jesus astounds His listeners, for He teaches as one that had authority. The surprise is not uniformly pleasant. Some were doubtless offended by His seeming effrontery.

1:23, 24. The spirit voices his displeasure at being meddled with by the One he recognizes as God's Holy One.

1:25. Jesus commands the spirit to come out of the victim. He does not rebuke the man, but his oppressor. Jesus issues the same command, Hold thy peace, to the storm in 4:39.

1:28. Fame here is simply "report"; word about Jesus went out quickly in all directions. For some at least it is likely to have seemed "notoriety."

1:29, 30. Forthwith and anon are stylistic variations for the same Greek word meaning "immediately."

1:31. Peter's mother-in-law probably fixed a meal. Peter's family is quickly and dramatically affected by his decision to follow Jesus. This whole incident reflects Peter's point of view.

1:32-34. Mark sketches a portrait of a spirited response to Jesus after the sun did set: Jews would not have ventured out until evening marked the close of the Sabbath. Jesus' ministry is to both physical and spiritual disorder.

1:35. Mark emphasizes that it was a great while before day. Showing that Jesus began each day of His earthly ministry with prayer is only the secondary intention of this verse. The primary aim is to show how Jesus made important decisions: by earnest, persistent prayer. Here Jesus stands at the crossroads of decision: His first year of public preaching (vv. 9-20) has borne little visible fruit. But His miracles of healing are drawing huge crowds (vv. 31, 32) and bringing Him recognition (v. 28). So the question is whether He should continue to put the stress of His ministry on the preaching of the gospel for the healing of man's diseased soul, or place the stress of His work on the more popular performing of miracles for the healing of man's body. To make the proper choice, He seeks by prayer the Father's wisdom.

1:36. Followed is somewhat weak; they were at pains to track Jesus down in His retreat.

1:37, 38. The disciples bring news of human need.

they said unto him, *“All men ^bseek for thee.*

38 And he said unto them, *“Let us go into the next towns, that I may preach there also: for ^btherefore came I forth.*

39 *“And he preached in their synagogues throughout all Galilee, and ^bcast out ¹devils.*

A Leper Is Healed

40 *“And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou ¹wilt, thou canst make me clean.*

41 And Jesus, moved with *a* compassion, put forth *his* hand, and touched him, and saith unto him, *I will; be thou clean.*

42 And as soon as he had spoken, *“immediately the leprosy departed from him, and he was cleansed.*

43 And he ¹straitly charged him, and forthwith sent him away;

44 And saith unto him, *See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things ^awhich Moses commanded, for a testimony unto them.*

45 *“But he went out, and began to ¹publish *it* much, and to ²blaze*

1:37 *a* Matt. 4:25; John 3:26; 12:19
b [Heb. 11:6]
1:38 *a* Luke 4:43
b [Is. 61:1, 2; Mark 10:45; John 16:28; 17:4, 8]
1:39 *a* Ps. 22:22; Matt. 4:23; 9:35; Mark 1:21; 3:1; Luke 4:44
b Mark 5:8, 13; 7:29, 30
1 demons
1:40 *a* Matt. 8:2-4; Luke 5:12-14
1 are willing
1:41 *a* Luke 7:13
1:42 *a* Matt. 15:28; Mark 5:29
1:43 *1* strictly
1:44 *a* Lev. 14:1-32
1:45 *a* Matt. 28:15; Luke 5:15
1 proclaim
2 spread

b Mark 2:2, 13; 3:7; Luke 5:17; John 6:2
3 outside
2:1 *a* Matt. 9:1
1 heard
2:2 *1* not even near
2:3 *a* Matt. 4:24; 8:6; Acts 8:7; 9:33
1 paralysis
2 carried by
2:4 *1* near
2 crowd
3 paralytic
2:5 *1* paralytic
2:7 *a* Job 14:4; Is. 43:25; Dan. 9:9

abroad the matter, insomuch that Jesus could no more openly enter into the city, but was ³without in desert places: *b*and they came to him from every quarter.

Jesus Heals a Man with Palsy

2 And again *a*he entered into Capernaum after *some* days; and it was ¹noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, ¹not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of ¹the *a*palsy, which was ²borne of four.

4 And when they could not come ¹nigh unto him for the ²press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the ³sick of the palsy lay.

5 When Jesus saw their faith, he said unto the ¹sick of the palsy, *Son, thy sins be forgiven thee.*

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? *a*who can forgive sins but God only?

All men seek for thee, not to hear the gospel, but for viewing His miracles or to be healed physically. Perhaps even at that early hour, people were already gathering to see Jesus. The decision Jesus has reached by prayer is to **go into the next towns**, in order to **preach there also**; He has chosen to pursue the unpopular course and keep the emphasis of His work on preaching the gospel. Why? Because, He says, **therefore came I forth** from heaven: to preach. Jesus' response implicitly involves the disciples in their first mission tour.

1:39. This summary statement characterizes the scope (**all Galilee**) and activity (preaching, primarily; casting out demons, secondarily) of Jesus' ministry.

1:40. The leper assumes a respectful, if plaintive, posture. His **beseeching** is not based on Jesus' ability but on His willingness.

1:41. Jesus is **moved with compassion** to help. Mark's picture of Jesus is not of an unmoved problem-solver sweeping serenely and unemotionally from incident to incident. See Hebrews 4:15.

1:43. **Straitly charged** implies that Jesus was for some reason angry or irritated, as does the vivid **sent him away**, the same verb as in verse 12. Perhaps Jesus was indignant at the outrage of mankind's sickness and suffering, affronts to a loving God's power to redeem His creation from all that is tainted by the imperfect and ultimately evil.

1:45. This incident of the cleansed leper justifies Jesus' decision to emphasize preaching instead of healing. The leper's disobeying Jesus' command to inform no one but the priest of his healing indicates that although he was cleansed physically, he remained uncleansed inwardly (spiritually). The healing of man's sin-infected soul is therefore far more important than the healing of his body. The people's enthusiasm over miracles hinders Jesus' freedom to preach, causing Him to remain in the **desert places**.

2:1-12. Jesus continues to astound (and offend) by extraordinary works and claims.

2:1. Jesus comes back into Capernaum from His desert outposts (1:45).

2:5. Touched by their obvious and active trust, Jesus acts. But instead of a physical healing alone, Jesus proclaims a remission of **sins**.

2:6, 7. **Scribes** were professional students and teachers of the Old Testament and Jewish tradition surrounding it. They also served as judges in the Jewish legal body, the Sanhedrin. They were influential men in society. They take strong issue with Jesus' seeming presumptuousness, for it was common knowledge to students of the Old Testament that forgiving sin is God's prerogative alone. Jesus is implicitly making a claim to divinity, which to the Scribes ranks as blasphemy.

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, **Why reason ye these things in your hearts?**

9 **“Whether is it easier to say to the ¹sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk?*”**

10 **But that ye may know that the Son of man hath ¹power on earth to forgive sins,** (he saith to the ²sick of the palsy,)

11 **I say unto thee, Arise, and take up thy bed, and go thy way into thine house.**

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and ^aglorified God, saying, We never saw ¹it on this fashion.

The Calling of Levi

13 **“And he went forth again by the sea side; and all the multitude ¹resorted unto him, and he taught them.**

14 **“And as he passed by, he saw Levi the *son* of Alphaeus sitting at the ¹receipt of custom, and said unto him, ^b*Follow me*. And he arose and ^cfollowed him.**

2:9 ^a Matt. 9:5
¹ *paralytic*
 2:10 ¹ *authority*
² *paralytic*
 2:12 ^a Matt. 15:31; [Phil. 2:11]
¹ *anything like this*
 2:13 ^a Matt. 9:9
¹ *came*
 2:14 ^a Matt. 9:9-13; Luke 5:27-32
^b Matt. 4:19; 8:22; 19:21; John 1:43; 12:26; 21:22
^c Luke 18:28
¹ *tax office*

2:15 ^a Matt. 9:10
¹ *was dining*
² *tax collectors*
 2:16 ¹ *tax collectors*
 2:17 ^a Matt. 9:12, 13; 18:11; Luke 5:31, 32; 19:10
 2:18 ^a Matt. 9:14-17; Luke 5:33-38
¹ *were fasting*
 2:19 ¹ *friends of the bridegroom*
 2:20 ^a Acts 1:9; 13:2, 3; 14:23

15 **“And it came to pass, that, as Jesus ¹sat at meat in his house, many ²publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.**

16 And when the scribes and Pharisees saw him eat with ¹publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with ¹publicans and sinners?

17 When Jesus heard *it*, he saith unto them, **“They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

18 **“And the disciples of John and of the Pharisees ¹used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?**

19 And Jesus said unto them, **Can the ¹children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.**

20 **But the days will come, when the bridegroom shall be ^ataken away**

2:8. Jesus senses their indignation and addresses them directly, as in Mark He is inclined to do.

2:9. Modern English would drop the **whether**.
 2:10, 11. **Son of man** is one of Jesus’ favorite self-designations, used some 14 times in Mark. Scholars debate its exact meaning, some incredibly denying that Jesus applied the term to Himself. But such skepticism is surely misplaced. It seems to be a deliberately unclear title, one that could conjure up images of divine presence and might (Dan. 7:13, 14), but which could at the same time give willful skeptics enough rope, so to speak, to hang themselves in the tortuous coils of their stubborn doubt. By healing sickness in conjunction with forgiving sin, Jesus is not equating physical infirmity with spiritual depravity. Yet there is some ultimate connection, for sickness and death apparently invaded humanity through sin. (See Gen. 3; Rom. 5:12.) Some day, by God’s grace in Christ, sin, death, and all sickness will be vanquished. Jesus’ exercise of divine forgiveness here and its immediate consequences are perhaps advance tokens of the wondrous boon of ultimate redemption. In Jesus the sphere of God’s restorative influence, His kingdom, is indeed at hand (1:15), and that with great power.

2:12. Here as previously (1:22, 28, 45; 2:7) Mark calls attention to the response Jesus provoked. The observers have never seen anything like this.

2:13-22. Jesus returns to activity by the lake. Mark

pictures a constant coming and going of crowds.

2:14. **Levi** is known also as Matthew, the tax collector (publican).

2:15. By now Jesus has attracted a number of devotees. But He has also managed to appeal to those whom most pious Jews of that time and place would have avoided.

2:16, 17. With some irony Jesus deflects the barb of His detractors, who first seek to stir up His own disciples against Him. For Jesus, as well as for the Old Testament, no man is **righteous** in God’s sight by virtue of his own goodness. The point is that Jesus seeks out those who, being in need, sense and own up to it. **Sinners** refers to common folk who in their religious practices were less scrupulous than the Pharisees, and often more responsive to Jesus than cultivated religious people.

2:18-22. This is evidently a further incident, not directly connected in time with verses 13-17. Pharisees fasted twice weekly (Luke 18:12).

2:20. Jesus foresees the **days** when His disciples will **fast**. That time will be when He has returned to heaven. Fasting is practiced during a time of grief, not joy. As a bridegroom’s friends rejoice while he is with them (v. 19) and grieve when he is **taken away from them**, so Jesus’ disciples rejoice while He is among them, but will fast after His ascension into heaven. See Acts 13:2, 3; 14:23.

from them, and then shall they fast in those days.

21 No man *wines* seweth a piece of ¹new cloth on an old garment: else the new piece that filled it up ²taketh away from the old, and the ³rent is made worse.

22 And no man putteth new wine into old ¹bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be ²marred: but new wine must be put into new bottles.

The Sabbath Made for Man

23 ^aAnd it came to pass, that he went through the ¹corn fields on the sabbath day; and his disciples began, as they went, ^bto pluck the ²ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is ^anot lawful?

25 And he said unto them, *Have ye never read* ^awhat David did, when he had need, and was ¹an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, ^awhich is not lawful to eat ¹but for the priests, and gave also to them which were with him?

2:21 ¹ unshrunk
² pulls away
³ tear
2:22 ¹ wineskins
² ruined
2:23 ^a Matt. 12:1-8; Luke 6:1-5
^b Deut. 23:25
¹ grain
² heads of grain
2:24 ^a Ex. 20:10; 31:15
2:25 ^a 1 Sam. 21:1-6
¹ hungry
2:26 ^a Ex. 29:32, 33; Lev. 24:5-9
¹ except

2:27 ^a Gen. 2:3; Ex. 23:12; Deut. 5:14; Neh. 9:14; Ezek. 20:12
2:28 ^a Matt. 12:8
3:1 ^a Matt. 12:9-14; Luke 6:6-11
3:2 ^a [Ps. 37:32]; Luke 14:1; 20:20
^b Luke 13:14
3:3 ¹ Lit. Arise to the middle
3:4 ¹ kept silent
3:5 ^a Zech. 7:12
3:6 ^a Ps. 2:2; Mark 12:13
^b Matt. 22:16
¹ plotted

27 And he said unto them, *The sabbath was made for man, and not man for the* ^asabbath:

28 Therefore ^athe Son of man is Lord also of the sabbath.

Jesus Heals a Withered Hand

3 And ^ahe entered again into the synagogue; and there was a man there which had a withered hand.

2 And they ^awatched him, whether he would ^bheal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, ¹Stand forth.

4 And he saith unto them, *Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?* But they ¹held their peace.

5 And when he had looked round about on them with anger, being grieved for the ^ahardness of their hearts, he saith unto the man, *Stretch forth thine hand.* And he stretched *it* out: and his hand was restored whole as the other.

6 ^aAnd the Pharisees went forth, and straightway ¹took counsel with ^bthe Herodians against him, how they might destroy him.

The Multitude Follow Jesus

7 But Jesus withdrew himself with his disciples to the sea: and a great

2:22. **Bottles** are wineskins, the **old** ones figuratively representing Judaism and the **new** ones, Christianity. Old wineskins lose their elasticity and would be **burst** open by the fermentation of **new wine** put into them. The point: the old faith of Judaism and the new faith of Christianity cannot be mixed, nor can the practices or traditions (e.g., the time of fasting) of Judaism be forced on Christianity.

2:23-28. Jesus astounds by defying then-current Sabbath practice.

2:23. Not American **corn** but grain such as barley or wheat, thus "heads of grain."

2:25. David's action is found in 1 Samuel 21:1-6.

2:27, 28. Jesus' reasoning is that divine institutions on earth are to have a God-honoring, noble, and liberating function. Sabbath laws had for some degenerated into a mockery of God's intent. Jesus, **the Son of man and Lord... of the sabbath**, having power to forgive sin, can also teach rightly regarding proper observance of the Jewish Sabbath. Jesus here touches a raw nerve, as the next incident shows.

3:1-7. Jesus' power continues to be manifest, this time causing strong negative reaction.

3:1. Jesus was critical of certain aspects of the Jewish religion of His time, but He remained faithful in weekly synagogue attendance.

3:2. Sabbath regulations were extraordinarily detailed and often legalistic. Sabbath issues become a major battleground for Jesus and His detractors.

3:4. Based on the Old Testament alone, the answer would obviously be "to do good," even on the Sabbath. But religious tradition had added greatly to the Old Testament, in essence setting the Scripture aside for the sake of human rules. See 7:7.

3:5. Jesus again expresses strong displeasure. (See 1:43.) But along with a certain anger comes **being grieved**, connoting not censure but compassion.

3:6. The **Pharisees** were in Jesus' time the most influential Jewish sect. Some, like Nicodemus (John 3), gave Jesus a hearing. But many, perhaps most, were more zealous for their somewhat arbitrary rules than for the spirit of the Old Testament and for a personal relationship to God. Subservience to a man-made code of ethics worked a spiritually deadly result. The Pharisees appear to have been at the vanguard of attempts to discredit Jesus. They are joined here by the Herodians. This group, much smaller than the Pharisees, tended toward political opportunism. They would have perceived Jesus as a threat to the status quo of Roman rule, which benefited them.

multitude from Galilee followed him, ^aand from Judaea,

8 And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what ^agreat things he did, came unto him.

9 And he spake to his disciples, that a small ship should ¹wait on him because of the multitude, lest they should ²throng him.

10 For he had healed ^amany; in-somuch that they pressed ¹upon him for to ^btouch him, as many as had ²plagues.

11 ^aAnd unclean spirits, when they saw him, fell down before him, and cried, saying, ^bThou art the Son of God.

12 And ^ahe ¹straitly charged them that they should not make him known.

Jesus Ordains Twelve Disciples

13 ^aAnd he goeth up into a moun-tain, and calleth *unto him* whom he ¹would: and they came unto him.

14 And he ¹ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have ¹power to heal sicknesses, and to cast out ²devils:

16 And Simon ^ahe ¹surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he ¹surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Al-phaeus, and Thaddaeus, and Simon the Canaanite,

3:7 ^aMatt. 4:25;

Luke 6:17

3:8 ^aMark 5:19

3:9 ¹stand ready for

²crush

3:10 ^aMark 5:29,

34; Luke 7:21

^bMatt. 9:21;

14:36; Mark

6:56; 8:22

¹about

²afflictions

3:11 ^aMark 1:23,

24; Luke 4:41

^bMatt. 8:29;

14:33; Mark 1:1;

5:7; Luke 8:28

3:12 ^aMatt.

12:16; Mark

1:25, 34

¹strictly warned

3:13 ^aMatt.

10:1; Mark 6:7;

Luke 9:1

¹wanted

3:14 ¹appointed

3:15 ¹authority

²demons

3:16 ^aMatt.

16:18; John 1:42

¹gave the name

3:17 ¹gave them

the name

3:20 ^aMark 6:31

3:21 ^aPs. 69:8;

Matt. 13:55;

Mark 6:3; John

2:12

^bJohn 7:5;

10:20; Acts

26:24; [2 Cor.

5:13]

¹own people

²out of his mind

3:22 ^aMatt. 9:34;

10:25; Luke

11:15; John 7:20;

8:48, 52; 10:20

^b[John 12:31;

14:30; 16:11;

Eph. 2:2]

¹ruler of

demons

3:23 ^aMatt.

12:25–29; Luke

11:17–22

3:27 ^a[Is. 49:24,

25]; Matt. 12:29

¹plunder

3:28 ^aMatt.

12:31, 32; Luke

12:10; [1 John

5:16]

3:29 ¹subject to

²condemnation

3:30 ^aMatt. 9:34;

John 7:20; 8:48,

52; 10:20

19 And Judas Iscariot, which also betrayed him: and they went into an house.

A Divided Kingdom

20 And the multitude cometh together again, ^aso that they could not so much as eat bread.

21 And when his ^afriends¹ heard of it, they went out to lay hold on him: ^bfor they said, He is ²beside himself.

22 And the scribes which came down from Jerusalem said, ^aHe hath Beelzebub, and by the ^bprince¹ of the devils casteth he out devils.

23 ^aAnd he called them *unto him*, and said unto them in parables, **How can Satan cast out Satan?**

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 ^aNo man can enter into a strong man's house, and ¹spoil his goods, except he will first bind the strong man; and then he will ¹spoil his house.

28 ^aVerily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is ¹in danger of eternal ²damnation:

30 Because they ^asaid, He hath an unclean spirit.

3:12. Jesus seeks to keep His messianic identity somewhat hidden. (See 1:34, 44.) This was not totally possible, nor always desirable (John 4:26). But it seems to have been Jesus' general policy not to prejudice the masses unduly in His favor, as easy as this would have been. He sought the earnest commitment of true seekers for the living God, not merely hangers-on attaching themselves to a new and popular leader.

3:14, 15. The **twelve** doubtless represent in some new form the nation Israel with its 12 tribes. They have three functions: to be with Him (see Acts 1:21; 4:13), to be sent out to preach, and to share Jesus' uncanny mastery over physical and spiritual disorder.

3:20–35. Mark writes of three incidents of opposition to Jesus: among friends, scribes, and family.

3:20, 21. Jesus' popular appeal continues unabated. But acquaintances seek to detain Him, having decided that He is mentally unsound. They are apparently unsuccessful—and quite mistaken.

3:22–30. Scribes (see 2:6, 7) make a long journey to assess Jesus' work. Their verdict is negative.

3:22. Beelzebub is a synonym for Satan.

3:28–30. Verily translates the Greek *amēn*. This manner of speaking has the effect of solemnifying Jesus' words by implicitly invoking God's sanction of them. Jesus thereby claims to be God's very spokesman. **Said** (or, "they kept saying," v. 30) denotes rep-

Jesus' Family

31 "There came then his ¹brethren and his mother, and, standing ²without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren ¹without seek for thee.

33 And he answered them, saying, **Who is my mother, or my ¹brethren?**

34 And he looked round about on them which ¹sat about him, and said, **Behold my mother and my brethren!**

35 For whosoever shall do the "will of God, the same is my brother, and my sister, and mother.

The Sower's Seed

4 And ^ahe began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, ^aand said unto them in his ¹doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground,

3:31 ^a Matt. 12:46-50; Luke 8:19-21
¹ brothers
² outside
3:32 ¹ are outside seeking
3:33 ¹ brothers
3:34 ¹ sat in a circle about
3:35 ^a Eph. 6:6; Heb. 10:36; 1 Pet. 4:2; [1 John 2:17]
4:1 ^a Matt. 13:1-15; Luke 8:4-10
4:2 ^a Mark 12:38
¹ teaching

4:10 ^a Matt. 13:10; Luke 8:9
4:11 ^a [Matt. 11:25; 1 Cor. 2:10-16; 2 Cor. 4:6]
^b [1 Cor. 5:12, 13; Col. 4:5; 1 Thess. 4:12; 1 Tim. 3:7]
¹ secret or hidden truths
² outside
4:12 ^a Is. 6:9, 10; 43:8; Jer. 5:21; Ezek. 12:2; Matt. 13:14; Luke 8:10; John 12:40; Rom. 11:8
¹ turn
4:13 ¹ Under-stand
4:14 ^a Matt. 13:18-23; Luke 8:11-15

where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ^aAnd when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, **Unto you it is given to ^aknow the ¹mystery of the kingdom of God: but unto ^bthem that are ²without, all these things are done in parables:**

12 ^aThat seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should ¹be converted, and **their sins should be forgiven them.**

13 And he said unto them, ¹Know ye not this parable? and how then will ye ¹know all parables?

14 ^aThe sower soweth the word.

15 And these are they by the way side, where the word is sown; but

an illustration, showing the minds of men who should have known better being tragically closed to God's presence in Jesus. The sin Jesus warns against consists in a deliberate and psychologically irrevocable spurning of God's redeeming and cleansing power, going as far as to see in Jesus the incarnation of a demon. Profaning even God's *name* is deadly business (Ex. 20:7). But unforgivable, says Jesus, is the callousness of heart that leads to such debased spiritual sensitivity that God's Word, and deed, through Jesus can be trodden so ruthlessly underfoot. Such a perverse heart cuts itself off from saving grace. There can be no reconciliation. God gives the guilty party over to that ruler whom the man has willfully chosen to elevate above the Son of God.

3:31, 32. Like His friends (vv. 20, 21), His family wants to temper Jesus' by now quite controversial operations with some demands or advice.

3:33-35. Mutual obedience to God comprises a tie that binds more closely than mere bloodlines.

4:1-34. Jesus extends His influence by His teaching.

4:1-20. The parable of the sower. A **parable** is a brief story that makes a comparison. It typically uses

an illustration from everyday life to bring out a spiritual truth.

4:2. Doctrine refers here to the act of teaching, as well as to the content.

4:10. The Twelve do not grasp Jesus' meaning. Mark does not glorify the Twelve; they often lack understanding or are out of step with Jesus. This is part of what gives Mark its ring of genuineness, since a story embellished by the later church would surely paint more complimentary portraits of the apostles.

4:11. In the New Testament a **mystery** is not a decipherable puzzle but a profound spiritual truth, which God is just now revealing to whomever He chooses. The Twelve are evidently regarded as being receptive to the deeper meaning or application of the parable just related. In this sense the parable has a positive aim: to reveal a mystery of God's working. On the other hand, the parable obscures its meaning to those who are outside—who evidently lack the spiritual responsiveness for Jesus to divulge His story's full import.

4:12-20. Jesus interprets the parable. The four soils represent four kinds of people who hear the gospel. (1) Unresponsive people, **they by the way side**, fail

when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when ¹affliction or persecution ariseth for the word's sake, immediately they are ²offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the ^acares of this world, ^band the deceitfulness of riches, and the ¹lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth ^afruit, some thirtyfold, some sixty, and some an hundred.

Set Your Candle on a Candlestick

21 ^aAnd he said unto them, Is a ¹candle brought to be put under a ²bushel, or under a bed? and not to be set on a ³candlestick?

22 ^aFor there is nothing hid, which shall not be ¹manifested; neither was any thing kept secret, but that it should come ²abroad.

23 ^aIf any man have ears to hear, let him hear.

24 And he said unto them, Take

4:17 ¹ tribulation
² caused to stumble
 4:19 ^a Luke 21:34
^b Prov. 23:5; Eccl. 5:13; Luke 18:24; 1 Tim. 6:9, 10, 17
¹ desires
 4:20 ^a [John 15:2, 5; Rom. 7:4]
 4:21 ^a Matt. 5:15; Luke 8:16; 11:33
¹ lamp
² basket
³ lampstand
 4:22 ^a Eccl. 12:14; Matt. 10:26, 27; Luke 12:3; [1 Cor. 4:5]
¹ revealed
² to light
 4:23 ^a Matt. 11:15; 13:9, 43; Mark 4:9; Luke 8:8; 14:35; Rev. 3:6, 13, 22; 13:9
 4:24 ^a Matt. 7:2; Luke 6:38; 2 Cor. 9:6
¹ use
 4:25 ^a Matt. 13:12; 25:29; Luke 8:18; 19:26
 4:26 ^a [Matt. 13:24–30, 36–43]; Luke 8:1
¹ upon
 4:27 ^a [2 Cor. 3:18; 2 Pet. 3:18]
 4:28 ^a [John 12:24]
¹ grain in the head
 4:29 ^a [Matt. 13:30, 39]; Rev. 14:15
¹ ripens
 4:30 ^a Matt. 13:31, 32; Luke 13:18, 19; [Acts 2:41; 4:5; 5:14; 19:20]
¹ parable
² picture
 4:31 ¹ smaller
 4:32 ¹ birds
² its shade

heed what ye hear: ^awith what measure ye ¹mete, it shall be measured to you: and unto you that hear shall more be given.

25 ^aFor he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

The Growing Seed

26 And he said, ^aSo is the kingdom of God, as if a man should cast seed ¹into the ground;

27 And should sleep, and rise night and day, and the seed should spring and ^agrow up, he knoweth not how.

28 For the earth ^abringeth forth fruit of herself; first the blade, then the ear, after that the full ¹corn in the ear.

29 But when the fruit ¹is brought forth, immediately ^ahe putteth in the sickle, because the harvest is come.

The Grain of Mustard Seed

30 And he said, ^aWhereunto shall we liken the kingdom of God? or with what ¹comparison shall we ²compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is ¹less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the ¹fowls of the air may lodge under ²the shadow of it.

to respond to the seed or word (gospel) sown, so Satan quickly removes it lest they be saved (Luke 8:12). (2) Impulsive people, the stony ground, are those who immediately receive (v. 16) the gospel, but not counting the cost, have no root [spiritual reality] in themselves (v. 17). They believe for a while (Luke 8:13), but soon are offended (v. 17, defect from the truth) because of persecution. Their rejection of the gospel is as speedy as their reception of it. (3) Preoccupied people, those among thorns, allow legitimate matters (cares of this world) and illegitimate matters (deceitfulness of riches, and the lusts of other things) to take priority over the gospel. And (4) some people, good ground, hear and receive (take to heart) the gospel, which bears the fruits of faith, obedience, and fidelity in them. 4:21–23. Here is another practical illustration. Candle refers to a small lamp. Jesus' point in verses 21 and 22 seems to be that God's in-breaking kingdom, which it is Jesus' task to reveal in God's time, must for now

be partially hidden. But the time will come when it is gloriously revealed. 4:24, 25. This may be paraphrased: "Give careful attention to what you hear. For according to the proportion of study given God's Word, a corresponding amount of knowledge will be given you, and generously multiplied at that." The point is that God's truth, instead of being divinely hidden from man (vv. 21, 22), will be understood in proportion to one's attention to and study of it. 4:26–29. The point of this parable is that God causes the gospel to bear fruit and His kingdom to grow. Just how He does these things we do not fully understand. 4:30–32. The central truth here is: Although God's work in Jesus currently is very small, apparently insignificant, and making little visible headway, His kingdom will grow eventually worldwide and have global impact.

33 ^aAnd with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he ^aexpounded¹ all things to his disciples.

Jesus Rebukes the Wind

35 ^aAnd the same day, when the ¹even was come, he saith unto them, **Let us ²pass over unto the other side.**

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was ¹now full.

38 And he was in the ¹hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, ^aMaster,² ^bcarest thou not that we perish?

39 And he arose, and ^arebuked the wind, and said unto the sea, ^bPeace,¹ **be still.** And the wind ceased, and there was a great calm.

40 And he said unto them, **Why are ye so fearful? ^ahow is it that ye have no faith?**

41 And they feared exceedingly, and said one to another, ¹What manner of man is this, that even the wind and the sea obey him?

A Man with an Unclean Spirit

5 And ^athey came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him

4:33 ^a Matt. 13:34, 35; [John 16:12]

4:34 ^a Luke 24:27, 45
¹ explained

4:35 ^a Matt. 8:18, 23-27; Luke 8:22, 25
¹ evening
² cross

4:37 ¹ already
filling

4:38 ^a [Matt. 23:8-10]
^b Ps. 44:23
¹ stern
² Teacher

4:39 ^a Mark 9:25; Luke 4:39
^b Ps. 65:7; 89:9; 93:4; 104:6, 7;
Matt. 8:26; Luke 8:24
¹ Lit. Silence

4:40 ^a Matt. 14:31, 32; Luke 8:25
4:41 ¹ Who can this be

5:1 ^a Matt. 8:28-34; Luke 8:26-37

5:2 ^a Mark 1:23; 7:25; [Rev. 16:13, 14]

5:4 ¹ shackles
² pulled apart

5:7 ^a Matt. 26:63; Mark 1:24; Acts 19:13
¹ implore

5:8 ^a Mark 1:25; 9:25; [Acts 16:18]

5:10 ¹ begged him earnestly

5:11 ^a Lev. 11:7, 8; Deut. 14:8; Luke 15:15, 16
¹ near

5:12 ¹ demons
² begged

5:13 ¹ permission

out of the tombs a man with an ^aunclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with ¹fetters and chains, and the chains had been ²plucked asunder by him, and the ¹fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I ^aadjure¹ thee by God, that thou torment me not.

8 For he said unto him, **^aCome out of the man, *thou* unclean spirit.**

9 And he asked him, **What is thy name?** And he answered, saying, My name is Legion: for we are many.

10 And he ¹besought him much that he would not send them away out of the country.

11 Now there was there ¹nigh unto the mountains a great herd of ^aswine feeding.

12 And all the ¹devils ²besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them ¹leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about

4:33, 34. This is a summary statement. Jesus' indirect method of teaching created interest and summoned to decision, while yet leaving time to reflect and decide. The parables are at once both a sort of judgment on the hearers' spiritual dullness and an expression of God's active willingness to enlighten and save.

4:35-5:43. Jesus takes His disciples from the classroom to the laboratory. Having just taught that God's power will cause His kingdom to grow to worldwide proportion and influence (4:30-32), Jesus now performs four miracles that demonstrate this divine might. God's power is seen overcoming (1) the danger of a storm (4:35-41); (2) demons in a victim possessed (5:1-20); (3) disease in a woman physically ravished (5:21-34); and (4) the death of a little girl (5:35-43).

4:35-41. Jesus stills the storm. In the Old Testament such power resides only in God (Ps. 65:7; 107:29).

4:40. Jesus constantly questions in order to spur people to deeper trust. See 2:8, 19, 25, 26; 3:4, 23, 33; 4:13, 21, 30.

4:41. The fear must have been a mixture of reverential awe and real fright—it would be chillingly eerie to witness the instantaneous dissipation of a violent storm.

5:1-20. Jesus ministers to a demoniac.

5:1. **The sea** is the Lake of Galilee, about 12½ miles long by 7½ miles wide.

5:6. Not **worshipped** in the full sense. The idea is that he knelt or prostrated himself before Jesus.

5:9. **Legion** would mean simply a vast number. A legion was a Roman army unit consisting of as many as six thousand soldiers.

two thousand;) and were ²choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that ¹was done.

15 And they come to Jesus, and see him that was ^apossessed with the ¹devil, and had the legion, ^bsitting, and ^cclothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the ¹devil, and *also* concerning the swine.

17 And ^athey began to ¹pray him to depart out of their ²coasts.

18 And when he was come into the ship, ^ahe that had been possessed with the ¹devil prayed him that he might be with him.

19 Howbeit Jesus ¹suffered him not, but saith unto him, **Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.**

20 And he departed, and began to ^apublish ¹in ²Decapolis how great things Jesus had done for him: and all *men* did ^bmarvel.

Jairus's Daughter Is Raised to Life

21 ^aAnd when Jesus was ¹passed over again by ship unto the other side, much people gathered unto him: and he was ²nigh unto the sea.

22 ^aAnd, behold, there cometh one of the rulers of the synagogue,

5:13 ²drowned
 5:14 ¹happened
 5:15 ^aMatt. 4:24; 8:16; Mark 1:32
^bLuke 10:39
^c[Is. 61:10]
¹demon
 5:16 ¹demon
 5:17 ^aMatt. 8:34; Acts 16:39
¹plead with
²region
 5:18 ^aLuke 8:38, 39
¹demon begged
 5:19 ¹did not permit
 5:20 ^aEx. 15:2; Ps. 66:16
^bMatt. 9:8, 33; John 5:20; 7:21; Acts 3:12; 4:13
¹proclaim
 2 Lit. *The Ten Cities*
 5:21 ^aMatt. 9:1; Luke 8:40
¹crossed
²near
 5:22 ^aMatt. 9:18–26; Luke 8:41–56; Acts 13:15
 5:23 ^aMatt. 8:15; Mark 6:5; 7:32; 8:23, 25; 16:18; Luke 4:40; Acts 9:17; 28:8
¹begged him earnestly
 5:24 ¹a great multitude
 5:25 ^aLev. 15:19, 25; Matt. 9:20
¹a flow
 5:26 ¹no better
 5:27 ^aMatt. 14:35, 36; Mark 3:10; 6:56
¹crowd
 5:29 ¹affliction
 5:30 ^aLuke 6:19; 8:46
¹power
 2 crowd
 5:33 ^a[Ps. 89:7]

Jairus by name; and when he saw him, he fell at his feet,

23 And ¹besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and ^alay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and ¹much people followed him, and thronged him.

25 And a certain woman, ^awhich had an ¹issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was ¹nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the ¹press behind, and ^atouchèd his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that ¹plague.

30 And Jesus, immediately knowing in himself that ^avirtue ¹had gone out of him, turned him about in the ²press, and said, **Who touchèd my clothes?**

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, **Who touchèd me?**

32 And he looked round about to see her that had done this thing.

33 But the woman ^afearing and trembling, knowing what was done

5:15. **Possessed with the devil and had the legion** refers to this one man having been the victim of multiple-demon possession. **Afraid:** the same response the Twelve had in 4:41.

5:17. **Pray** here means “request” or “implore.” **Coasts** means “region.” The local citizens asked Jesus to leave their region, out of fear of suffering further financial losses, though His presence might have brought them additional blessings and their sick more healings.

5:20. **Decapolis** was the area southeast of the Sea of Galilee, containing many Gentile settlers. Jesus seems to have been more willing to make His deeds and identity known in a non-Jewish context. (See also John 4:4–26.) In the Capernaum area, by contrast, He felt the need to maintain a lower profile (1:34, 44; 3:12). The man tells what Jesus has done, although Jesus told Him to speak of “the Lord,” the God of Israel (v. 19).

5:22. A synagogue ruler was a layman who helped

oversee and plan the synagogue services. He also saw to the care of the building. Jairus may have had previous contact with Jesus, who attended synagogue regularly.

5:23. The laying on of hands was commonly associated with healing.

5:24. **Thronged** stresses that people were physically being pushed up against Jesus. See verse 31.

5:28. Popular belief had it that a person’s dignity and power extend to what he wears.

5:30. Jesus is immediately aware that God has exercised His power (**virtue**) through Jesus. The woman’s faith has been rewarded.

5:31. The disciples express impatience or annoyance, perhaps resenting Jesus’ delay at a critical time for Jairus’s daughter.

5:33. The woman would be fearful of a rebuke, since her bleeding rendered her “unclean” according to Jewish law. She ought not to have been mixing in the crowd, nor reaching out purposely to touch a

in her, came and fell down before him, and told him all the truth.

34 And he said unto her, **Daughter, ^athy faith hath made thee whole; ^bgo in peace, and be whole of thy ¹plague.**

35 ^aWhile he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the ¹Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, **Be not afraid, only ^abelieve.**

37 And he ¹suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that ^awept and wailed greatly.

39 And when he was come in, he saith unto them, **Why make ye this ¹ado, and weep? the ²damsel is not dead, but ^asleepeth.**

40 And they laughed him to scorn. ^aBut when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, **Talitha cumi;** which is, ¹being interpreted, **²Damsel, I say unto thee, arise.**

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were

5:34 ^aMatt. 9:22; Mark 10:52; Acts 14:9
^b1 Sam. 1:17; 20:42; 2 Kin. 5:19; Luke 7:50; 8:48; Acts 16:36; [James 2:16]

¹affliction
5:35 ^aLuke 8:49
¹Teacher
5:36 ^a[Mark 9:23; John 11:40]

5:37 ¹allowed
5:38 ^aMark 16:10; Acts 9:39
5:39 ^aJohn 11:4, 11
¹commotion
²Lit. child

5:40 ^aActs 9:40
5:41 ¹translated
²Little girl

5:42 ^aMark 1:27; 7:37

5:43 ^a[Matt. 8:4; 12:16–19; 17:9]; Mark 3:12
¹commanded
²strictly

6:1 ^aMatt. 13:54; Luke 4:16
6:2 ^aMatt. 7:28; Luke 4:32; Acts 4:13

^bJohn 6:42
¹performed
6:3 ^aMatt. 12:46; Gal. 1:19

^b[Matt. 11:6]
¹Or Judas
6:4 ^aMatt. 13:57; Luke 4:24; John 4:44
¹relatives

6:5 ^aGen. 19:22; 32:25; Matt. 13:58; [Mark 9:23]
¹except
²people

6:6 ^aIs. 59:16; Matt. 17:17, 20; [Heb. 3:18, 19; 4:2]
^bMatt. 9:35; Luke 13:22; Acts 10:38; Eph. 2:17

6:7 ^aMatt. 10:1; 28:19, 20; Mark 3:13, 14; Luke 9:1
^b[Eccl. 4:9, 10]
¹two by two
²authority

^aastonished with a great astonishment.

43 And ^ahe ¹charged them ²straitly that no man should know it; and commanded that something should be given her to eat.

Jesus Is Rejected in Nazareth

6 And ^ahe went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were ^aastonished, saying, ^bFrom whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are ¹wrought by his hands?

3 Is not this the carpenter, the son of Mary, ^athe brother of James, and Joses, and of ¹Juda, and Simon? and are not his sisters here with us? And they ^bwere offended at him.

4 But Jesus said unto them, **^aA prophet is not without honour, but in his own country, and among his own ¹kin, and in his own house.**

5 ^aAnd he could there do no mighty work, ¹save that he laid his hands upon a few sick ²folk, and healed *them*.

6 And ^ahe marvelled because of their unbelief. ^bAnd he went round about the villages, teaching.

The Disciples Sent Forth

7 ^aAnd he called *unto him* the twelve, and began to send them forth ¹by ^btwo and two; and gave them ²power over unclean spirits;

man. That she owned up openly indicates that her interest lay not only in physical health: she wanted to be right with Jesus Himself. Her faith, not the grasp of her hand, brought restoration to her.

5:35. Obviously, Jesus has intentionally let the time pass in which He might have preserved the girl's life.

5:36. Believe, literally: "Keep on believing."

5:37. Peter, and James, and John were also chosen to witness the Transfiguration (9:2).

5:38. Professional mourners would be already singing dirges and raising a stir.

5:39. The girl was in fact dead (v. 35). But Jesus knows her death will be reversed.

5:41. Talitha cumi is Aramaic for "Little girl, arise."

5:43. The crowd would eventually know, of course, that the girl had been raised from the dead. Jesus wants the fact to be concealed for the time being, giving Him time to depart and avoid ostentatious acclaim. Also, the parents will still be

able to keep the details of the resuscitation secret from the scornful unbelievers outside the door. Jesus' custom all along was to make Himself known to earnest seekers, but to conceal His true identity from skeptics.

6:1–6. Here begins Jesus' final extended ministry to His native area. His rejection there sets the stage for the mission beginning in verse 7.

6:1. His own country is doubtless Nazareth (1:9, 24).

6:5. The point is not that Jesus was suddenly lacking in ability to do miracles—He does perform a few. Rather He finds contempt and hardness of heart, which are the antitheses of receptivity and faith. Under such circumstances, further disclosure of God's presence in His Messiah is denied.

6:6. Only here does Mark speak of Jesus as having **marvelled**. Resistance to Him is tragically astounding.

8 And commanded them that they should take nothing for *their* journey, ¹save a staff only; no ²scrip, no bread, no ³money in *their* purse:

9 But ^abe shod with sandals; and not put on two ¹coats.

10 ^aAnd he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 ^aAnd whosoever shall not receive you, nor hear you, when ye depart thence, ^bshake off the dust under your feet for a ¹testimony against them. Verily I say unto you,

6:8 ¹except
²bag
³copper in their money belts
6:9 ^a[Eph. 6:15]
¹tunics
6:10 ^aMatt. 10:11; Luke 9:4; 10:7, 8
6:11 ^aMatt. 10:14; Luke 10:10
^bActs 13:51; 18:6
¹witness
²or
6:13 ^a[James 5:14]
¹demons
6:14 ^aMatt. 14:1-12; Mark 6:14-16; Luke 9:7-9
^bLuke 19:37
¹had become well known
²operate

It shall be more tolerable for Sodom² and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many ¹devils, ^aand anointed with oil many that were sick, and healed *them*.

Herod's Fear of John the Baptist

14 ^aAnd king Herod heard of *him*; (for his name ¹was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore ^bmighty works do ²shew forth themselves in him.

6:7-13. The twelve are sent out. From here to 9:50, Jesus and His followers will minister in a wide area well north of Jerusalem.

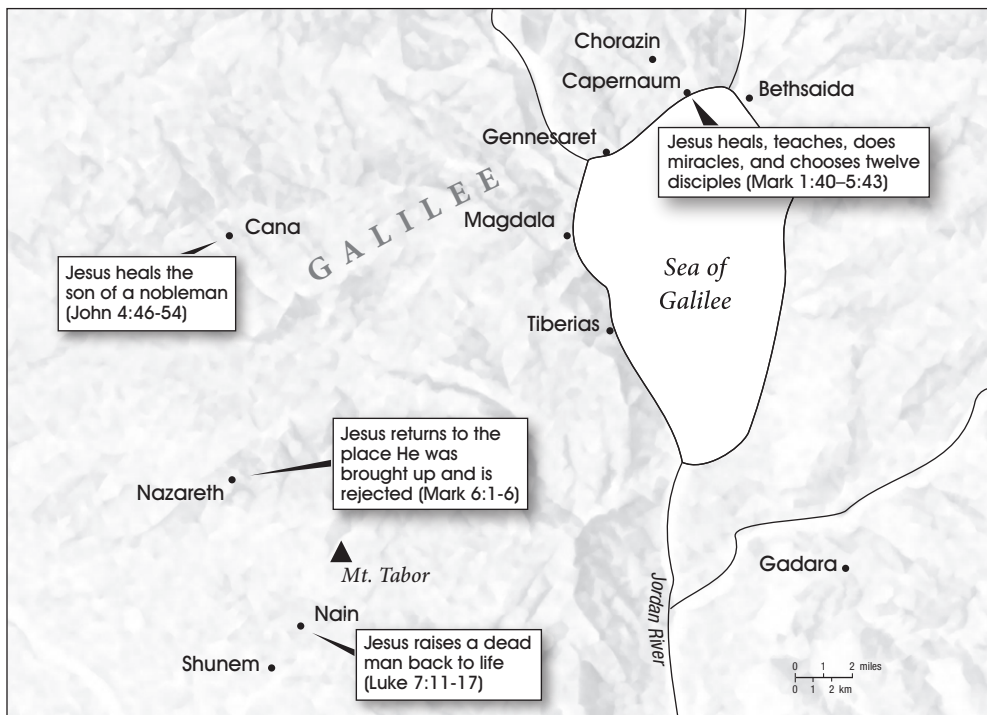
6:8. Scrip is a knapsack of some sort. Purse is a belt. 6:9. Jesus' commands make His disciples totally dependent on God. No bread, no bag, not even a coin or second coat (tunic) to ward off the night chill—all was calculated to make their initial preaching tour an exercise in radical faith.

6:12. The message is that of Jesus Himself (1:15).

6:14-29. This parenthetical section on Herod is inserted for the following reasons: (1) It elaborates on John the Baptist's sudden disappearance from the

public scene (briefly mentioned in 1:14) and his death. (2) The Baptist's martyrdom foreshadows one sort of persecution awaiting Jesus and many of His servants. (3) The Baptist's loss of ministry is one reason Jesus dispatches the Twelve in their mission in verses 7-13. (4) It shows Jesus' fame to be so widespread that it reaches Herod's court. (5) It reveals the world's blindness to Jesus: while many hold Him in high regard, identifying Him as Elias (Elijah), a prophet, or as the Baptist, they do not esteem Him highly enough; they fail to recognize Him as God's Son.

6:14. Herod heard perhaps due to the disciples' preaching.



CANA AND NAZARETH REVISITED

15 ^aOthers said, That it is Elias. And others said, That it is a ^bprophet, or as one of the prophets.

16 ^aBut when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, ^aIt is not lawful for thee to have thy brother's wife.

19 Therefore Herodias ¹had a quarrel against him, and would have killed him; but she could not:

20 For Herod ^afeared John, knowing that he was a just man and an ¹holy, and ²observed him; and when he heard him, he did many things, and heard him gladly.

21 ^aAnd when a convenient day was come, that Herod ^bon his birthday made a supper ¹to his lords, high ²captains, and chief ³estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever ¹thou wilt, and I will give *it* thee.

23 And he sware unto her, ^aWhatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me ¹by and by ²in a charger the head of John the Baptist.

26 ^aAnd the king was exceeding sorry; *yet* for his oath's sake, and for

6:15 ^aMatt. 16:14; Mark 8:28; Luke 9:19
^bMatt. 21:11
6:16 ^aMatt. 14:2; Luke 3:19
6:18 ^aLev. 18:16; 20:21
6:19 ¹held it against him
6:20 ^aMatt. 14:5; 21:26
¹holy man
²protected
6:21 ^aMatt. 14:6
^bGen. 40:20
¹for his nobles
²officers
³Men
6:22 ¹you want
6:23 ^aEsth. 5:3, 6; 7:2
6:25 ¹at once
²on a platter
6:26 ^aMatt. 14:9

¹refuse
6:28 ¹on a platter
6:29 ^a1 Kin. 13:29, 30; Matt. 27:58-61; Acts 8:2
6:30 ^aLuke 9:10
6:31 ^aMatt. 14:13
^bMark 3:20
¹aside
²deserted
6:32 ^aMatt. 14:13-21; Luke 9:10-17; John 6:5-13
¹deserted
²by themselves
6:33 ^a[Col. 1:6]
¹multitudes
²arrived before them
6:34 ^aMatt. 9:36; 14:14; [Heb. 5:2]
^bNum. 27:17; 1 Kin. 22:17; 2 Chr. 18:16; Zech. 10:2
^c[Is. 48:17; 61:1-3]; Luke 9:11
¹a great multitude
6:35 ^aMatt. 14:15; Luke 9:12
¹already the hour is late
6:37 ^aNum. 11:13, 22; 2 Kin. 4:43
¹said

their sakes which sat with him, he would not ¹reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head ¹in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and ^atook up his corpse, and laid it in a tomb.

Feeding the Five Thousand

30 ^aAnd the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 ^aAnd he said unto them, **Come ye yourselves ¹apart into a ²desert place, and rest a while:** for ^bthere were many coming and going, and they had no leisure so much as to eat.

32 ^aAnd they departed into a ¹desert place by ship ²privately.

33 And the ¹people saw them departing, and many ^aknew him, and ran afoot thither out of all cities, and ²outwent them, and came together unto him.

34 ^aAnd Jesus, when he came out, saw ¹much people, and was moved with compassion toward them, because they were as ^bsheep not having a shepherd: and ^che began to teach them many things.

35 ^aAnd when the day was now far spent, his disciples came unto him, and said, This is a desert place, and ¹now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, **Give ye them to eat.** And they ¹said unto him, ^aShall we go and buy

6:16. Herod's conscience troubles him.

6:17-29. Mark gives background for readers who might not be aware of the details behind Herod's and John's relationship, and John's eventual fate.

6:25. The use of a **charger** perhaps indicates Herodias's warped humor on that festive day when she could get even with her husband and be rid of John.

6:30-56. Jesus' influence broadens through additional miracles.

6:30. The **apostles** (here used, most likely, in a non-technical sense, meaning "ones sent out" or "emissaries") report to Jesus.

6:31, 32. Jesus recognizes their need for a break.

6:37. The Roman denarius, a silver coin used in

two hundred ²pennyworth of bread, and give them to eat?

38 He saith unto them, **How many loaves have ye? go and see.** And when they ¹knew, they ²say, “Five, and two fishes.

39 And he ^acommanded them to make all sit down by ¹companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he ^alooked up to heaven, ^band blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

Jesus Walks on the Sea

45 ^aAnd straightway he ¹constrained his disciples to get into the ship, and to go to the other side ²before unto Bethsaida, while he sent away the ³people.

46 And when he had sent them away, he ^adeparted into a mountain to pray.

47 And when ¹even was come, the ship was in the ²midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was ¹contrary unto them: and about the fourth watch of the night he cometh unto

6:37 ²Gr. *denarii*

6:38 ^aMatt. 14:17; Luke 9:13; John 6:9
¹found out
²said

6:39 ^aMatt. 15:35; Mark 8:6
¹in groups

6:41 ^aJohn 11:41, 42
^b1 Sam. 9:13; Matt. 15:36; 26:26; Mark 8:7; Luke 24:30

6:45 ^aMatt. 14:22–32; John 6:15–21

¹compelled
²before him
³multitude

6:46 ^aMark 1:35; Luke 5:16

6:47 ¹evening

²middle

6:48 ¹against

^aLuke 24:28

6:49 ^aMatt. 14:26; Luke 24:37

¹was
²ghost, Gr. *phantasma*

6:50 ^aMatt. 9:2; John 16:33
^bIs. 41:10

¹Take courage

²Lit. *I am*

6:51 ^aPs. 107:29
^bMark 1:27; 2:12; 5:42; 7:37

¹greatly
²marvelled

6:52 ^aMatt. 16:9–11; Mark 8:17, 18
^bIs. 63:17; Mark 3:5; 16:14

¹understood

6:53 ^aMatt. 14:34–36; John 6:24, 25

¹crossed

²anchored

6:54 ¹The people

6:56 ^aMatt. 9:20; Mark 5:27, 28; [Acts 19:12]

^bNum. 15:38, 39
¹marketplaces
²begged

7:1 ^aMatt. 15:1–20

them, walking upon the sea, and ^awould have passed by them.

49 But when they saw him walking upon the sea, they supposed it ¹had been a ^aspirit, ²and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, **“Be¹ of good cheer: ²it is I; be not ^bafraid.**

51 And he went up unto them into the ship; and the wind ^aceased: and they were ¹sore ^bamazed in themselves beyond measure, and ²wondered.

52 For ^athey ¹considered not *the miracle* of the loaves: for their ^bheart was hardened.

Those Who Touch Jesus Are Made Well

53 ^aAnd when they had ¹passed over, they came into the land of Genesaret, and ²drew to the shore.

54 And when they were come out of the ship, straightway ¹they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the ¹streets, and ²besought him that ^athey might touch if it were but the ^bborder of his garment: and as many as touched him were made whole.

The Pharisees Rebuked

7 Then ^acame together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

Palestine. A **pennyworth** amounted to the wage for one day of a rural worker’s labor.

6:41. Judaism forbade taking food without thanking God.

6:44. Five thousand would be an immense crowd, towns like Capernaum and Bethsaida numbering perhaps only two to three thousand inhabitants. But they were all filled, and there was an excess of food remaining—and the number does not include women and children.

6:45–52. In the wake of the miraculous feeding, Jesus performs yet other wonders, namely walking on the lake and stilling a gale.

6:48. The **fourth watch** was from 3 to 6 A.M.

6:49. **Spirit** here means an apparition or a ghost.

6:50. **Troubled** speaks of abject terror. Spirits of the night were thought to portend disaster.

6:51. See the disciples’ earlier response (4:41).

6:52. The disciples’ terror and confusion were rooted in not perceiving the true significance of Jesus’ words and deeds. They were unable to grasp that He was the divine Son of God, the Lord incarnate.

6:53–56. This scene summarizes Jesus’ wondrous and compassionate activity.

6:53. They had wanted to land at Bethsaida (v. 45), but the wind blew them off course.

6:54. By this time, Jesus had gained fame throughout the region.

7:1–23. Jesus’ influence spreads through confrontation.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with ^aunwashen,¹ hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands ¹oft, eat not, holding the ^atradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and ¹pots, brasen vessels, and of ²tables.

5 ^aThen the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, *Well hath Esaias prophesied of you* ^ahypocrites,¹ as it is written, ^bThis people honoureth me with *their* lips, but their heart is far from me.

7 *Howbeit in vain do they worship me, teaching* ¹for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of ¹pots and cups: and many other such like things ye do.

9 And he said unto them, *Full well ye* ^areject the commandment of God, that ye may keep your own tradition.

10 For Moses said, ^aHonour thy father and thy mother; and, ^bWhoso curseth father or mother, let him ¹die the death:

7:2 ^aMatt. 15:20

¹unwashed
7:3 ^aMark 7:5, 8, 9, 13; Gal. 1:14; 1 Pet. 1:18
¹in a special way

7:4 ¹pitchers
²couches

7:5 ^aMatt. 15:2

7:6 ^aMatt.

23:13–29

^bIs. 29:13

¹pretenders

7:7 ¹as

7:8 ¹pitchers

7:9 ^aProv. 1:25;

Is. 24:5; Jer.

7:23, 24

7:10 ^aEx. 20:12;

Deut. 5:16;

Matt. 15:4

^bEx. 21:17;

Lev. 20:9; Prov.

20:20

¹be put to

death

7:11 ^aMatt. 15:5;

23:18

¹Dedicated to

the temple

7:12 ¹allow

²anything

7:13 ¹no

²handed down

7:14 ^aMatt.

15:10

^bMatt. 16:9,

11, 12

¹multitude

7:15 ^aIs. 59:3;

[Heb. 12:15]

¹outside

7:16 ^aMatt.

11:15

7:17 ^aMatt.

15:15

¹away from the

crowd

7:18 ^a[Is. 28:9–

11; 1 Cor. 3:2;

Heb. 5:11–14]

7:19 ¹is elimi-

nated

²purifying all

foods

7:20 ^aPs. 39:1;

[Matt. 12:34–37;

James 3:6]

11 But ye say, If a man shall say to his father or mother, *It is* ^aCorban, that is to say, a ¹gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye ¹suffer him no more to do ²ought for his father or his mother;

13 Making the word of God of ¹none effect through your tradition, which ye have ²delivered: and many such like things do ye.

Things from Within Defile

14 ^aAnd when he had called all the ¹people unto *him*, he said unto them, *Hearken unto me every one of you, and* ^bunderstand:

15 There is nothing from ¹without a man, that entering into him can defile him: but the things which come out of him, those are they that ^adefile the man.

16 ^aIf any man have ears to hear, let him hear.

17 ^aAnd when he was entered into the house ¹from the people, his disciples asked him concerning the parable.

18 And he saith unto them, ^aAre ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and ¹goeth out into the draught, ²purging all meats?

20 And he said, ^aThat which cometh out of the man, that defileth the man.

7:1. Jerusalem was to Judaism what Rome is to Roman Catholicism. Officials from the city of Zion were sent out to monitor the activities of this miracle-worker in Palestine's hinterland. See also 3:22.

7:3. Certain unwritten traditions had come to be regarded as equal in authority to the Old Testament itself.

7:5, 6. The concern was not with dirty hands, but with how Jesus' disciples were ignoring Jewish tradition and thereby becoming ceremonially unclean.

7:7. **Howbeit** means "nevertheless."

7:8, 9. Years of tradition, Jesus is saying, had brought some Jewish religious practices into conflict with the far older commands of the Old Testament. Too many were substituting modern religious custom for divinely revealed truth.

7:11, 12. Jews could evade responsibility to parents by declaring their substance **Corban**, "devoted

to God." Religious leaders evidently condoned this clear circumvention of both the letter and the intent of the Old Testament.

7:13. Jesus' quarrel was not with God's word, but with human misuse of it.

7:18, 19. Once again Jesus challenges His disciples with searching questions.

7:20. Many apparently thought that the food itself forbidden by parts of the Old Testament (see, e.g., Lev. 11) rendered the eater unclean. Jesus is not challenging the accuracy of the Old Testament. He is pointing out that what one produces from, not what he takes into, himself is the essence of human sin. In context, Jesus is pointing out the futility of seeking spiritual salvation by means of ritual observances, like dietary laws, which are incapable of purifying the heart (i.e., the moral life). A clean heart is something different from a properly cared-for digestive tract.

21 “For from within, out of the heart of men, ^bproceed evil thoughts, ^cadulteries, ^dfornications, murders,

22 Thefts, ^acovetousness, wickedness, ^bdeceit, ^clasciviousness, ¹an evil eye, ^ablasphemy, ^cpride, foolishness:

23 All these evil things come from within, and defile the man.

A Girl Delivered and a Deaf Man Healed

24 “And from thence he arose, and went into the ¹borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be ^bhid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and ^afell at his feet:

26 The woman was a ¹Greek, a ²Syrophoenician by ³nation; and she ⁴besought him that he would cast forth the ⁵devil out of her daughter.

27 But Jesus said unto her, **Let the children first be filled: for it is not ¹meet to take the children’s bread, and to cast *it* unto the ²dogs.**

28 And she answered and said unto him, Yes, Lord: yet the ¹dogs under the table eat of the children’s crumbs.

29 And he said unto her, **For this saying go thy way; the ¹devil is gone out of thy daughter.**

30 And when she was come to her house, she found the ¹devil gone out, and her daughter laid upon the bed.

31 “And again, departing from the ¹coasts of Tyre and Sidon, he came

7:21 ^a Gen. 6:5; 8:21; Prov. 6:18; Jer. 17:9; Matt. 15:19
^b [Gal. 5:19–21]
^c 2 Pet. 2:14
^d 1 Thess. 4:3

7:22 ^a Luke 12:15
^b Rom. 1:28, 29
^c 1 Pet. 4:3
^d Rev. 2:9
^e 1 John 2:16
¹ licentiousness

7:24 ^a Matt. 15:29
^b Mark 2:1, 2
¹ region

7:25 ^a Mark 5:22; John 11:32; Rev. 1:17
7:26 ¹ Gentile

² A Syrian of Phoenicia

³ birth
⁴ kept begging
⁵ demon

7:27 ¹ Lit. good
² little dogs

7:28 ¹ little dogs
7:29 ¹ demon
^{has}

7:30 ¹ demon
7:31 ^a Matt. 15:29; Mark 15:37; Luke 23:46; 24:46; Acts 10:40; 1 Cor. 15:4

¹ region
7:32 ^a Matt. 9:32; Luke 11:14

¹ begged
7:33 ^a Mark 8:23; John 9:6

7:34 ^a Mark 6:41; John 11:41; 17:1
^b John 11:33, 38

7:35 ^a Is. 35:5, 6
¹ impeding

7:36 ^a Mark 5:43
¹ commanded
² widely
³ proclaimed

7:37 ^a Mark 6:51; 10:26

^b Matt. 12:22
¹ mute

8:1 ^a Matt. 15:32–39; Mark 6:34–44; Luke 9:12

8:2 ^a Matt. 9:36; 14:14; Mark 1:41; 6:34

8:3 ¹ hungry
² some

8:4 ¹ How

unto the sea of Galilee, through the midst of the ¹coasts of Decapolis.

32 And ^athey bring unto him one that was deaf, and had an impediment in his speech; and they ¹beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and ^ahe spit, and touched his tongue;

34 And ^alooking up to heaven, ^bhe sighed, and saith unto him, **Ephphatha, that is, Be opened.**

35 “And straightway his ears were opened, and the ¹string of his tongue was loosed, and he spake plain.

36 And ^ahe ¹charged them that they should tell no man: but the more he charged them, so much the more ²a great deal they ³published *it*;

37 And were ^abeyond measure astonished, saying, He hath done all things well: he ^bmaketh both the deaf to hear, and the ¹dumb to speak.

Feeding the Multitude

8 In those days ^athe multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 **I have ^acompassion on the multitude, because they have now been with me three days, and have nothing to eat:**

3 **And if I send them away ¹fasting to their own houses, they will faint by the way: for ²divers of them came from far.**

4 And his disciples answered him, ¹From whence can a man satisfy these *men* with bread here in the wilderness?

7:24—8:26. Jesus cares for and corrects various people.

7:24. Jesus and the disciples seek the privacy that has already eluded them twice (6:32, 33, 53, 54).

7:25. The woman’s behavior indicates both reverence and desperation.

7:26. This is one of Jesus’ few known dealings with a Gentile. The woman is from Phoenicia.

7:27. Jesus’ reply is not a cruel dismissal but a test of the woman’s resolve, persistence, and faith. **Children** would be either Israel (see Matt. 15:24) or the disciples. If the latter, Jesus is saying, “Can you not leave us in peace? The disciples are weary.” **Dogs** is literally “doggies,” household pets that would spend mealtimes beneath the table.

7:28. The woman responds with insight into Jesus’

patient grace. She turns His own words back on Him.

7:29. Her reply was evidence of the quality of her faith.

7:34. The word for “sigh” appears also in Romans 8:23 and 2 Corinthians 5:2. It reflects Jesus’ inner emotional and spiritual fervor as He beseeches God to undo this evil.

7:35. **String** would be simply that which had inhibited his speech.

8:1–9. Jesus again feeds a multitude. There are similarities with the account in 6:30–44, but also important differences.

8:3. **Divers** means “some.”

8:4. The disciples had still not grasped the miracle of the earlier feeding (6:52). They were unable to imagine what Jesus could do now.

5 ^aAnd he asked them, **How many loaves have ye?** And they said, Seven.

6 And he commanded the ¹people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the ¹people.

7 And they had a few small fishes: and ^ahe blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the ^bbroken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And ^astraightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ^aAnd the Pharisees came forth, and began to ¹question with him, seeking of him a sign from heaven, ²tempting him.

12 And he ^asighed deeply in his spirit, and saith, **Why doth this generation seek after a sign? verily I say unto you, There shall ^bno sign be given unto this generation.**

13 And he left them, and entering into the ship again departed to the other side.

The Leaven of the Pharisees

14 ^aNow ¹the *disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

8:5 ^aMatt. 15:34; Mark 6:38; John 6:9

8:6 ¹*multitude*

8:7 ^aMatt. 14:19; Mark 6:41

8:8 ¹Fragments

8:10 ^aMatt. 15:39

8:11 ^aMatt. 12:38; 16:1; Luke 11:16;

John 2:18; 6:30; 1 Cor. 1:22

¹*dispute*

²*testing*

8:12 ^aMark 7:34

^bMatt. 12:39

8:14 ^aMatt. 16:5

¹Many mss.

they

8:15 ^aMatt. 16:6; Luke 12:1

¹*yeast*

8:17 ^aMark 6:52; 16:14

¹*is*

8:19 ^aMatt. 14:20; Mark 6:43; Luke 9:17; John 6:13

8:20 ^aMatt. 15:37

8:21 ^a[Mark 6:52]

8:22 ^aMatt. 9:27; John 9:1

^bLuke 18:15

¹*begged*

8:23 ^aMark 7:33

¹*anything*

15 ^aAnd he charged them, saying, **Take heed, beware of the ¹leaven of the Pharisees, and of the leaven of Herod.**

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, **Why reason ye, because ye have no bread? ^aperceive ye not yet, neither understand? ¹have ye your heart yet hardened?**

18 **Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?**

19 **“When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.**

20 **And ^awhen the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.**

21 And he said unto them, **How is it that ^aye do not understand?**

Jesus Heals a Blind Man at Bethsaida

22 And he cometh to Bethsaida; and they bring a ^ablind man unto him, and ¹besought him to ^btouch him.

23 And he took the blind man by the hand, and led him out of the town; and when ^ahe had spit on his eyes, and put his hands upon him, he asked him if he saw ¹ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands

8:7. Not only were the fishes few, but Mark stresses that they were also small.

8:10-13. Jesus declines to satisfy the demands for a “sign” (i.e., proof of His messiahship).

8:10. **Dalmanutha** occurs only here in the New Testament; it has never been positively identified.

8:11. These Pharisees were evidently not interested in Jesus’ message. They sought rather to satisfy their own curiosity, or perhaps to gather further evidence against Him on the supposition that His work was of demonic origin (3:22).

8:12. **Generation** refers to those Jews living at that time. “This generation” carries a derogatory sense because this particular generation of Jews has rejected Jesus as their Messiah, despite all the evidence provided them.

8:14-21. Jesus challenges the **disciples** to deeper discernment. The disciples apparently failed to realize

from the feeding of the **five thousand** (6:30-44) and from the feeding of the **four thousand** that Jesus can certainly provide for their needs.

8:15. **Charged** means “ordered.” (See also 5:43; 7:36; 9:9.) **Leaven** here has a derogatory meaning: Jesus warns of the Pharisees’ hypocrisy and of Herod’s secularism.

8:16. The disciples miss the point totally.

8:17-21. Jesus is often portrayed as the gentle, patient Teacher. Here He barrages His followers with a battery of queries worthy of a prosecuting attorney.

8:22-26. This healing of a **blind man**, where sight gradually improved until he **saw** clearly, pictures the disciples’ slow but progressive spiritual comprehension, which climaxes in verse 29 with their confession of Jesus as Messiah.

8:22. **Bethsaida** had been the original destination in 6:45.

again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, **Neither go into the town, nor tell it to any in the town.**

27 ^aAnd Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, **Whom do men say that I am?**

28 And they answered, ^aJohn the Baptist: but some *say*, ^bElias; and others, One of the prophets.

29 And he saith unto them, **But whom say ye that I am?** And Peter answereth and saith unto him, **Thou art the Christ.**

30 ^aAnd he charged them that they should tell no man of him.

Jesus' Coming Death

31 And ^ahe began to teach them, that the Son of man must suffer many things, and be ^brejected of the elders, and *of* the chief priests, and scribes, and be ^ckilled, and after three days rise again.

32 And he spake that saying openly. And Peter ¹took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he ^arebuked Peter, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.**

Follow Me

34 And when he had called the people *unto him* with his disciples also, he said unto them, **Whosoever will come after me, let him deny**

8:26 ^a Matt. 8:4; Mark 5:43; 7:36
 8:27 ^a Matt. 16:13-16; Luke 9:18-20
 8:28 ^a Matt. 14:2
^b Mark 6:14, 15; Luke 9:7, 8
 8:29 ^a John 1:41; 4:42; 6:69; 11:27; Acts 2:36; 8:37; 9:20
 8:30 ^a Matt. 8:4; 16:20; Luke 9:21
 8:31 ^a [Is. 53:3-11]; Matt. 16:21; 20:19; Luke 18:31-33; 1 Pet. 1:11
^b Mark 10:33
^c Mark 9:31; 10:34
 8:32 ¹ *took him aside*
 8:33 ^a Mark 16:14; [Rev. 3:19]
¹ *you are not mindful of*
 8:34 ^a [Matt. 10:38]; Luke 14:27

8:35 ^a Matt. 10:39; Luke 17:33; John 12:25
 8:38 ^a Matt. 10:33; Luke 9:26; 12:9
^b Rom. 1:16; 2 Tim. 1:8, 9; 2:12
 9:1 ^a Matt. 16:28; Mark 13:26; Luke 9:27; Acts 7:55, 56; Rev. 20:4
^b [Matt. 24:30]
¹ *having come*
 9:2 ^a Matt. 17:1-8; Luke 9:28-36
 9:3 ^a Dan. 7:9; Matt. 28:3
¹ *clothing*
² *launderer*
³ *whiten*
 9:5 ¹ Gr. *Rabbi*
 9:6 ¹ *knew*
² *greatly*

himself, and take up his cross, and follow me.

35 **For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.**

36 **For what shall it profit a man, if he shall gain the whole world, and lose his own soul?**

37 **Or what shall a man give in exchange for his soul?**

38 **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

Jesus' Transfiguration

9 And he said unto them, **Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.**

2 ^aAnd after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, ¹Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he ¹wist not what to say; for they were ²sore afraid.

8:27—9:50. Jesus' influence expands through intimate self-disclosure.

8:27-33. This is the first prediction of Jesus' death. See 9:31; 10:33, 34.

8:29. Christ means here the "Messiah," the Anointed One of God, the Redeemer prophesied in the Old Testament.

8:32. In Jewish thought of that day there was no room for a doctrine of a suffering Messiah—to Peter, as to any other Jew, that would be a contradiction in terms.

8:34—9:1. Jesus teaches how to follow Him and why.

8:34. The people shows that this teaching is not limited to the present disciples, but extends to all who would serve Jesus.

8:38. Jesus makes a close connection between Himself and His words.

9:1. Various interpretations have been suggested. Jesus was likely pointing ahead to His Transfiguration (9:2-8).

9:2. Transfigured means to be altered in form, that is, the transformation is outwardly visible. The same word is used in Romans 12:2 and 2 Corinthians 3:18. The site was probably Mount Hermon (9,000 ft.).

9:3. A fuller was one who laundered clothes.

9:6. The word for sore afraid is used elsewhere only in Hebrews 12:21, where Moses trembled at God's self-disclosure on Mount Sinai.

7 And there was a “cloud that overshadowed them: and a voice came out of the cloud, saying, This is ^bmy beloved Son: ^chear him.

8 And suddenly, when they had looked round about, they saw no man any more, ¹save Jesus only with themselves.

9 ^aAnd as they came down from the mountain, he ¹charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another ^awhat the rising from the dead ¹should mean.

11 And they asked him, saying, Why say the scribes ^athat Elias must first come?

12 And he answered and told them, **Elias verily cometh first, and restoreth all things; and ^ahow it is written of the Son of man, that he must suffer many things, and ^bbe ¹set at nought.**

13 **But I say unto you, That ^aElias is indeed come, and they have done unto him whatsoever they ¹listed, as it is written of him.**

A Dumb and Deaf Spirit Cast Out

14 ^aAnd when he came to *his* disciples, he saw a great multitude about them, and the scribes ¹questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* ¹saluted him.

16 And he asked the scribes, **What ¹question ye with them?**

17 And ^aone of the multitude answered and said, ¹Master, I have brought unto thee my son, which hath a ²dumb spirit;

18 And wheresoever he ¹taketh

9:7 ^aEx. 40:34; 1 Kin. 8:10; Acts 1:9; Rev. 1:7
^bPs. 2:7; [Is. 42:1]; Matt. 3:17; Mark 1:11; Luke 1:35; 3:22; 2 Pet. 1:17
^cActs 3:22

9:8 ¹except
9:9 ^aMatt. 17:9-13; Mark 16:6; Luke 24:6, 7, 46
¹commanded

9:10 ^aJohn 2:19-22
¹meant

9:11 ^aMal. 4:5; Matt. 17:10

9:12 ^aPs. 22:6; Is. 53:3; Dan. 9:26

^bLuke 23:11; Phil. 2:7

¹treated with contempt

9:13 ^aMal. 4:5; Matt. 11:14; 17:12; Luke 1:17
¹wished

9:14 ^aMatt. 17:14-19; Luke 9:37-42
¹disputing

9:15 ¹greeted

9:16 ¹discuss

9:17 ^aMatt. 17:14; Luke 9:38
¹Teacher

²mute
9:18 ¹seizes

²throws him down

³becomes rigid

9:19 ^aJohn 4:48
¹bear with

9:20 ^aMark 1:26; Luke 9:42
¹convulsed

²foaming at the mouth

9:21 ¹From childhood

9:23 ^aMatt. 17:20; Mark 11:23; Luke 17:6; John 11:40

9:24 ^aLuke 17:5

9:25 ^aMark 1:25
¹unclean

²command

9:26 ¹convulsed

²severely

9:28 ^aMatt. 17:19

him, he ²teareth him: and he foameth, and gnasheth with his teeth, and ³pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, **O ^afaithless generation, how long shall I be with you? how long shall I ¹suffer you? bring him unto me.**

20 And they brought him unto him: and ^awhen he saw him, straightway the spirit ¹tare him; and he fell on the ground, and wallowed ²foaming.

21 And he asked his father, **How long is it ago since this came unto him? And he said, ¹Of a child.**

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, **^aIf thou canst believe, all things *are* possible to him that believeth.**

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; ^ahelp thou mine unbelief.

25 When Jesus saw that the people came running together, he ^arebuked the ¹foul spirit, saying unto him, ***Thou dumb and deaf spirit, I ²charge thee, come out of him, and enter no more into him.***

26 **And *the spirit* cried, and ¹rent him ²sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.**

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 ^aAnd when he was come into the house, his disciples asked him privately, Why could not we cast him out?

9:10. Not until after the Resurrection did the disciples fully grasp the importance of some of Jesus' sayings.

9:12. Jesus actually asks a question here by way of answering the question in verse 11.

9:13. **Elias** (Elijah) refers to John the Baptist.

9:14-29. Jesus handles a difficult case of demon possession.

9:17. The demon caused the boy to be unable to speak normally.

9:23. The sense of Jesus' words may be, "What do you mean, 'If you can'? **All things are possible to him that believeth.**" "Believeth" is lacking in some early manuscripts, giving the saying a different emphasis.

9:24. He had a certain faith; but it was confession of his undeniable inner turmoil and doubt that marked his faltering faith as truly authentic, if imperfect, trust. Before God honesty is a wise course.

29 And he said unto them, **This kind can come forth by nothing, but by prayer and fasting.**

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, **The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**

32 But they understood not that saying, and were afraid to ask him.

The Disciples' Dispute

33 And he came to Capernaum: and being in the house he asked them, **What was it that ye disputed among yourselves by the way?**

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, the same shall be last of all, and servant of all.**

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 **Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.**

Miracles in Jesus' Name

38 And John answered him, saying, Master, we saw one casting out

9:29 a [James 5:16]
 9:30 ¹ did not want any man to
 9:31 a Matt. 17:22; Luke 9:44
 b Matt. 16:21; 27:50; Luke 18:33; 23:46; Acts 2:23
 c Matt. 20:19; Luke 24:46; Acts 10:40; 1 Cor. 15:4
¹ is being delivered
 9:32 a Luke 2:50; 18:34; John 12:16
 9:33 a Matt. 18:1-5; Mark 14:53, 64; Luke 9:46-48; 22:24; John 18:12; 19:7
¹ discussed
² on the road
 9:34 a [Prov. 13:10]; Mark 15:20, 31
 b Matt. 18:4; [Mark 9:50]; 14:65; 15:15, 37; Luke 22:24; 23:46; 24:46
¹ kept silent
 9:35 a Matt. 20:26, 27; 23:11; Mark 10:43, 44; Luke 22:26, 27
 9:36 a Mark 10:13-16
 9:37 a Matt. 10:40; Luke 10:16; John 13:20
 9:38 a Num. 11:27-29; Luke 9:49
¹ Teacher
² demons
 9:39 a 1 Cor. 12:3
¹ soon afterward
 9:40 a [Matt. 12:30]; Luke 11:23
¹ side
 9:41 a Matt. 10:42
 9:42 a Matt. 18:6; Luke 17:1, 2; [1 Cor. 8:12]
¹ cause to stumble

2 devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, **Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.**

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Offend Not the Little Ones

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to

9:43 a [Deut. 13:6]; Matt. 5:29, 30; 18:8, 9
¹ makes you sin
² Gr. gehenna
 9:44 a Is. 66:24
 9:45 ¹ makes you sin
² lame
³ Gr. gehenna
 9:46 a Is. 66:24
 9:47 ¹ makes you sin

9:29. While some manuscripts omit **fasting**, it seems crucial to the context. Jesus does not seem to have resorted to prayer in the course of this healing. Perhaps He refers to a life-style of prevailing prayer that yields a reservoir of spiritual power for just such a crisis as this.

9:30-32. Jesus again foretells His death. (See 8:31; 10:33, 34.) The text implies that He sought to travel unnoticed in order to have undisturbed time to instill very difficult teaching in the disciples' hearts.

9:33-50. Jesus teaches about true greatness (servanthood), unity, and judgment.

9:33-35. Contrary to normal human assumptions, greatness is not a matter of dominance but of service—of being dominated by the will of God.

9:36, 37. **Child** may refer to just that; or Jesus may be anticipating John's report in verse 38 by saying, in

effect, "You should be tolerant of those who show a measure of openness to Me, and thus to God, even if their faith lacks maturity."

9:39. This does not mean that every miracle-worker is automatically blessed of God. See Matthew 7:22, 23.

9:40. This does not contradict Matthew 12:30. The two verses address different situations. When it comes to the critical point of accepting or rejecting Jesus (see the context of Matt. 12:30), not being for Jesus amounts to opposing Him (see John 3:18). But in the case of someone attempting to work in Christ's name, but perhaps with less than a full knowledge of Him (see Acts 18:25), there is no need to quench the smoking wick (Matt. 12:20).

9:42-50. The mention of reward in verse 41 causes Jesus to warn of the equally certain consequences of defying His words.

enter into the kingdom of God with one eye, than having two eyes to be cast into ²hell fire:

48 Where their ^aworm dieth not, and the ^bfire is not quenched.

Have Salt in Yourselves

49 For every one shall be ^asalted¹ with fire, ^band every sacrifice shall be ¹salted with salt.

50 ^aSalt is good: but if the salt have lost ¹his saltness, wherewith will ye season it? ^bHave salt in yourselves, and ^ahave peace one with another.

Marriage and Divorce

10 And ^ahe arose from thence, and cometh into the ¹coasts of Judaea by the farther side of Jordan: and the people ²resort unto him again; and, as he was ³wont, he taught them again.

2 ^aAnd the Pharisees came to him, and asked him, Is it lawful for a man to ¹put away *his* wife? ²tempting him.

3 And he answered and said unto them, **What did Moses command you?**

4 And they said, ^aMoses ¹suffered to write a bill of divorcement, and to ²put *her* away.

5 And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.**

9:47 ² Gr. *gehenna*
 9:48 ^a Is. 66:24
^b Jer. 7:20; [Rev. 21:8]
 9:49 ^a [Matt. 3:11]
^b Lev. 2:13; Ezek. 43:24
¹ seasoned
 9:50 ^a Matt. 5:13; Luke 14:34
^b [Eph. 4:29]; Col. 4:6
^c Rom. 12:18; 14:19; 2 Cor. 13:11; 1 Thess. 5:13; Heb. 12:14
¹ its *flavour*
 10:1 ^a Matt 19:1–9; John 10:40; 11:7
¹ region
² gathered
³ accustomed
 10:2 ^a Matt. 19:3
¹ divorce
² testing
 10:4 ^a Deut. 24:1–4; Matt. 5:31; 19:7
¹ permitted
² dismiss her
 10:5 ¹ Because of
 10:6 ^a Gen. 1:27; 5:2
 10:7 ^a Gen. 2:24; [1 Cor. 6:16]; Eph. 5:31
¹ reason
² be joined
 10:8 ¹ two
 10:9 ¹ separate
 10:11 ^a Ex. 20:14; [Matt. 5:32; 19:9]; Luke 16:18; [Rom. 7:3]; 1 Cor. 7:10, 11
¹ divorce
 10:12 ¹ divorce
 10:13 ^a Matt. 19:13–15; Luke 18:15–17

6 But from the beginning of the creation ^aGod made them male and female.

7 ^aFor this ¹cause shall a man leave his father and mother, and ²cleave to his wife;

8 And they ¹twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man ¹put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, ^aWho-soever shall ¹put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall ¹put away her husband, and be married to another, she committeth adultery.

Jesus Blesses the Children

13 ^aAnd they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, **Suffer the little children to come unto me, and forbid them not: for ^aof such is the kingdom of God.**

10:14 ^a [1 Cor. 14:20; 1 Pet. 2:2] ¹ Allow

9:49. The first phrase has reference to the **fire** of testing that every believer undergoes. (See 2 Tim. 3:12; 1 Pet. 4:12.) The second refers to the salting of Old Testament sacrifices (Lev. 2:13). Christians offer themselves to God as living sacrifices (Rom. 12:1). They must not seek to do so apart from the purging fire God sends for their purifying. See James 1:2; Romans 5:3.

9:50. Salt from the Dead Sea contains impurities and becomes easily stale and unpleasant in taste. **Salt in yourselves** is the distinctive quality that marks the person devoted to God. The reference to peace ties

in with verse 33, which precipitated this whole discourse.

10:1–52. Jesus' ministry shifts from the north to the area of Jerusalem in the south.

10:1. They departed from Capernaum (9:33).

10:2. The Pharisees wished to trap Jesus in His answer.

10:6. See Genesis 2:21–25.

10:11, 12. See also Matthew 5:32; 19:9.

10:14. Mark often stresses Jesus' showing of strong feeling. (See 1:41, 43; 3:5; 7:34; 8:34; 9:19.) **Suffer** here means "allow."



GEHENNA

9:43. The Greek word for hell, the eternal state of the wicked, is *gehenna*, a place of torment and suffering. With but one exception, every use of *gehenna* in Scripture comes from the lips of Jesus. It was probably used to describe hell because of its background in the minds of the Jews.

It had been associated with the valley of Hinnom outside of Jerusalem, the site of human sacrifices during the dark days of Israel's history; and a refuse dump at the time when Jesus spoke. The term *gehenna* in the New Testament confirms that it is more than an ancient valley outside of Jerusalem. *Gehenna* is associated with fire, punishment, torment, the undying worm, the gnashing of teeth, and eternity without God. All of the language stressing the repulsiveness of hell is a description of *gehenna*.

Illustration: The Scriptures incompletely describe *gehenna*, because such a place is psychologically impossible to comprehend. **Application:** The existence of this place, where the unsaved will consciously suffer for eternity without God, ought to stir every Christian to win souls. (First Reference, Matt. 5:22; Primary Reference, Mark 9:43; cf. Luke 16:19–31.)

15 Verily I say unto you, *“Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.*

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

The Rich Young Man

17 *“And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?*

18 And Jesus said unto him, *Why callest thou me good? there is none good but one, that is, God.*

19 Thou knowest the commandments, *“Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.*

20 And he answered and said unto him, *Master, all these have I observed from my youth.*

21 Then Jesus beholding him loved him, and said unto him, *One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.*

22 And he was sad at that saying, and went away grieved: for he had great possessions.

10:15 ^a Matt. 18:3, 4; 19:14; Luke 18:17
^b Luke 13:28
10:17 ^a Matt. 19:16-30; Luke 18:18-30
^b John 6:28; Acts 2:37
¹ Teacher
10:18 ^a 1 Sam. 2:2
10:19 ^a Ex. 20:12-16; Deut. 5:16-20; [Rom. 13:9; James 2:10, 11]
¹ murder
10:20 ^a Phil. 3:6
¹ Teacher
² kept
10:21 ^a [Luke 12:33; 16:9]
^b Matt. 6:19, 20; 19:21
^c [Mark 8:34]

10:23 ^a Matt. 19:23; [Mark 4:19]; Luke 18:24
¹ hard it is for those
10:24 ^a Job 31:24; Ps. 52:7; 62:10; [Prov. 11:28; 1 Tim. 6:17]
¹ it is
10:25 ^a [Matt. 13:22; 19:24]
10:26 ¹ beyond
10:27 ^a Job 42:2; Jer. 32:17; Matt. 19:26; Luke 1:37
10:28 ^a Matt. 19:27; Luke 18:28
10:29 ¹ brothers
² Lit. fields
10:30 ^a 2 Chr. 25:9; Luke 18:29, 30
^b 1 Thess. 3:3; 2 Tim. 3:12; [1 Pet. 4:12, 13]

All Things Are Possible with God

23 *“And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!*

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, *Children, how hard is it for them that trust in riches to enter into the kingdom of God!*

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, *Who then can be saved?*

27 And Jesus looking upon them saith, *With men it is impossible, but not with God: for with God all things are possible.*

28 *“Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

29 And Jesus answered and said, *Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s,*

30 *“But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

10:16. Every parent knows that no child is perfect. But Jesus sees in their refreshing openness to new things, their eagerness to learn and follow, a welcome contrast to adult self-dependence and cynicism.

10:18. Jesus knew that the man addressed Him as only a religious teacher. He reminds him that no mere man merits the title **good**, for that term applies only to God. As the Son of God, Jesus does of course merit highest praise.

10:20. **Master** is here literally “teacher.”

10:21. Jesus identifies the one area that revealed the man’s true lack of devotion to God. A clear-cut issue must be decided.

10:22. Matthew 19:20 reveals that this rich man was still young. Luke 18:18 shows that he was a ruler.

10:24. It was assumed that whoever was rich was in God’s favor.

10:25. **Needle** and **camel** are to be taken literally.

10:30. Persecutions are part of the disciples’ lot. See Romans 8:17, also the note on 9:49.



GOODNESS OF GOD

10:18. Only God is completely good in His nature and actions. His goodness includes all the positive moral attributes, such as grace, patience, and kindness. **Illustration:** When the rich young ruler called Jesus “Good Master,” Jesus reminded him that only God could be properly referred to as “good” (v. 18). The good that exists in the world around us truly reflects or expresses the goodness of God (cf. Gen. 1:10). There is no other source of true “good.” When God revealed His name to Moses, He described Himself as being “abundant in goodness” (Ex. 34:6). **Application:** The goodness of God is illustrated daily in our lives by the many good things that add comfort and enjoyment (James 1:17). Christians should be careful not to take these gifts for granted. (First Reference, Gen. 1:10; Primary Reference, Mark 10:18; cf. Eph. 2:8.)

31 *“But many that are first shall be last; and the last first.*

The Disciples Prepared for Jesus’ Death

32 *“And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. ^bAnd he took again the twelve, and began to tell them what things should happen unto him,*

33 *Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:*

34 *And they shall mock him, and shall ¹scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.*

James and John’s Request

35 *“And James and John, the sons of Zebedee, come unto him, saying, ¹Master, we would that thou shouldst do for us whatsoever we shall desire.*

36 *And he said unto them, **What would ye that I should do for you?***

37 *They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.*

38 *But Jesus said unto them, **Ye know not what ye ask: can ye drink of the ^acup that I drink of? and be baptized with the ^bbaptism that I am baptized with?***

10:31 ^aMatt. 19:30; 20:16; Luke 13:30
10:32 ^aMatt. 20:17–19; Luke 18:31–33
^bMark 8:31; 9:31; Luke 9:22; 18:31
10:34 ¹flog him with a Roman scourge
10:35 ¹[James 4:3]
¹Teacher
10:38 ^aMatt. 26:39, 42; Mark 14:36; Luke 22:42; John 18:11
^bLuke 12:50

10:39 ^aMatt. 10:17, 18, 21, 22; 24:9; John 16:33; Acts 12:2; Rev. 1:9

¹with
10:40 ^a[Matt. 25:34; John 17:2, 6, 24; Rom. 8:30; Heb. 11:16]

10:41 ^aMatt. 20:24

10:42 ^aLuke 22:25
¹considered rulers

²lord it over

10:43 ^aMatt. 20:26, 28; Mark 9:35; Luke 9:48
¹desires to be

²servant

10:44 ¹desires to be first

10:45 ^aLuke 22:27; John 13:14; [Phil. 2:7, 8]

^bMatt. 20:28; [2 Cor. 5:21; 1 Tim. 2:5, 6; Titus 2:14]

¹served

²serve

10:46 ^aMatt. 20:29–34; Luke 18:35–43

¹multitude

²road

10:47 ^aJer. 23:5; Matt. 22:42; Rom. 1:3, 4; Rev. 22:16

^bMatt. 15:22; Luke 17:13

39 *And they said unto him, We can. And Jesus said unto them, **“Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized ¹withal shall ye be baptized:***

40 *But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them ^afor whom it is prepared.*

41 *“And when the ten heard it, they began to be much displeased with James and John.*

42 *But Jesus called them to him, and saith unto them, **“Ye know that they which are ¹accounted to rule over the Gentiles ²exercise lordship over them; and their great ones exercise authority upon them.***

43 *“But so shall it not be among you: but whosoever ¹will be great among you, shall be your ²minister:*

44 *And whosoever of you ¹will be the chiefest, shall be servant of all.*

45 *For even ^athe Son of man came not to be ¹ministered unto, but to ²minister, and ^bto give his life a ransom for many.*

Jesus Heals Bartimaeus

46 *“And they came to Jericho: and as he went out of Jericho with his disciples and a great ¹number of people, blind Bartimaeus, the son of Timaeus, sat by the ²highway side begging.*

47 *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* ^ason of David, ^bhave mercy on me.*

10:31. God’s truth often contradicts human expectations.

10:32–45. Jesus sets His face toward Jerusalem.

10:32. The disciples feared what awaited Jesus, and themselves, in the city where Jesus’ enemies would be numerous.

10:33, 34. See 8:31; 9:31; also 9:12.

10:35–45. The disciples jockey for personal advantage even while Jesus prepares to face the Cross. They were simply incapable of visualizing, despite Jesus’ hints, the vindication that lay on the other side of His

death. Hence their scrambling for some measure of concrete assurance now.

10:38. Cup refers to Jesus’ coming sufferings.

10:39. James was martyred (Acts 12:2). John was later exiled (Rev. 1:9).

10:45. If Jesus’ sinless life was deemed by God as fit for sacrifice for sinners, how much more expendable are the lives of disciples? See Romans 8:36.

10:46. Jericho was 5 five miles west of the Jordan and about 18 miles northeast of Jerusalem.



10:46. **New Testament Jericho** was located at Tulul Abu el-Alayiq, whereas Old Testament Jericho was located at Tell es-Sultan. The new Jericho extended for nearly 2 miles southwest of the mound that covered the ruins of Old Testament Jericho, which explains the apparent contradiction between Mark 10:46–52 and Luke 18:35–43. In the one account Jesus leaves Jericho and in the other He enters Jericho. In reality, they were two different locations. The new city contained Herod’s winter palace and incorporated the foundations of earlier Hasmonean palaces. Mark relates the healing of Bartimaeus to Old Testament Jericho, where he also records Jesus’ encounter with Zachaeus (Luke 19:1).

48 And many ¹charged him that he should ²hold his peace: but he ³cried the more a great deal, *Thou son of David, have mercy on me.*

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good ¹comfort, rise; he calleth thee.

50 And he, ¹casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, *What wilt thou that I should do unto thee?* The blind man said unto him, ¹Lord, that I might receive my sight.

52 And Jesus said unto him, *Go thy way; ^athy faith hath made thee whole.* And immediately he received his sight, and followed Jesus in the way.

Jesus Enters Jerusalem

11 And ^awhen they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, *Go your way into the village ¹over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.*

3 *And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.*

4 And they went their way, and found the colt tied by the door ¹without ²in a place where two ways met; and they ³loose him.

5 And certain of them that stood

10:48 ¹warned
²keep silent
³cried out all the more
10:49 ¹cheer
10:50 ¹throwing aside
10:51 ¹Gr. *Rabboni, My Great One*
10:52 ^aMatt. 9:22; Mark 5:34
11:1 ^aMatt. 21:1-9; Luke 19:29; John 2:13
11:2 ¹opposite
11:4 ¹outside
²on the street
³untied

11:8 ^aMatt. 21:8
¹road
11:9 ^aPs. 118:25, 26; Matt. 21:9
11:10 ^aPs. 148:1
11:11 ^aMatt. 21:12
¹as the hour was already late
11:12 ^aMatt. 21:18-22
¹the next day
11:13 ^aMatt. 21:19
¹perhaps
11:14 ¹Let no man
11:15 ^aMal. 3:1; Matt. 21:12-16; Luke 19:45-47; John 2:13-16

there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 ^aAnd many spread their garments in the ¹way: and others cut down branches off the trees, and strawed *them* in the ¹way.

9 And they that went before, and they that followed, cried, saying, *“Hosanna; Blessed is he that cometh in the name of the Lord:*

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: *“Hosanna in the highest.*

A Fig Tree Rebuked

11 ^aAnd Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, ¹and now the eventide was come, he went out unto Bethany with the twelve.

12 ^aAnd ¹on the morrow, when they were come from Bethany, he was hungry:

13 ^aAnd seeing a fig tree afar off having leaves, he came, if ¹haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, ¹No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

Moneychangers Evicted

15 ^aAnd they come to Jerusalem: and Jesus went into the temple, and

10:51. This word **Lord** (Gr. *rabbouni*) occurs elsewhere only in John 20:16. It is an intensified form of the word for teacher or master. Its use implies a high regard for Jesus. See “son of David” in 10:47.

11:1—15:47. These are Jesus’ final days in Jerusalem. While the exact chronology of the passage is disputed, tradition places 11:1 on the Sunday before the Resurrection.

11:2. **Whereon never man sat:** An animal devoted to a sacred purpose must not have been put to common use (Num. 19:2, Deut. 21:3).

11:9, 10. The crowd’s cry echoes words from Psalm 118:25, 26. The occasion recalls the prophecy of Zechariah 9:9, a passage which rabbis of Jesus’ day were

unable to account for. How could the Messiah be content with so lowly an entry? **Hosanna** means “save, we pray,” or “save now.”

11:12-26. A fig tree is cursed and the temple is cleansed.

11:12. **On the morrow:** the incident occurred on Monday.

11:13. If it was not time for figs, why did Jesus look for them? The fig tree is a well-known Old Testament symbol for Israel. He is going to use this unproductive tree as a teaching aid. Looking for figs when there should have been none anyway would serve to heighten the disciples’ curiosity and sharpen their memory of the incident.

began to cast out them that sold and bought in the temple, and ¹overthrew the tables of the moneychangers, and the seats of them that sold ^bdoves;

16 And would not ¹suffer that any man should carry *any* ²vessel through the temple.

17 And he taught, saying unto them, **Is it not written, "My house shall be called ¹of all nations the house of prayer? but ^bye have made it a den of thieves.**

18 And "the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because ^ball the people was astonished at his ¹doctrine.

19 And when ¹even was come, he went out of the city.

The Lesson of the Fig Tree

20 ^aAnd in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, ¹Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, **Have faith in God.**

23 For ^averily I say unto you, **That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.**

24 Therefore I say unto you, **^aWhat things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.**

11:15 ^b Lev.

14:22

¹ overturned

11:16 ¹ allow

² wares

11:17 ^a Is. 56:7

^b Jer. 7:11

¹ for

11:18 ^a Ps. 2:2;

Matt. 21:45, 46;

Luke 19:47

^b Matt. 7:28;

Mark 1:22; 6:2;

Luke 4:32

¹ teaching

11:19 ¹ evening

11:20 ^a Matt.

21:19-22

11:21 ¹ Gr. *Rabbi*

11:23 ^a Matt.

17:20; 21:21;

Luke 17:6

11:24 ^a Matt. 7:7;

Luke 11:9; [John

14:13; 15:7;

16:24; James

1:5, 6]

11:25 ^a Matt.

6:14; 18:23-35;

Eph. 4:32; [Col.

3:13]

¹ anything

11:26 ^a Matt.

6:15; 18:35

11:27 ^a Matt.

21:23-27; Luke

20:1-8

11:28 ^a John 5:27

11:30 ^a [Mark

1:4, 5, 8]; Luke

7:29, 30

11:31 ¹ among

11:32 ^a Matt. 3:5;

14:5; Mark 6:20

12:1 ^a Matt.

21:33-46; Luke

20:9-19

¹ a wall or fence

25 And when ye stand praying, **^aforgive, if ye have ¹ought against any: that your Father also which is in heaven may forgive you your trespasses.**

26 But **^aif ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

Jesus' Authority Questioned

27 And they come again to Jerusalem: ^aand as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what ^aauthority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, **I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.**

30 **The ^abaptism of John, was it from heaven, or of men? answer me.**

31 And they reasoned ¹with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for ^aall men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, **Neither do I tell you by what authority I do these things.**

The Parable of the Vineyard

12 And ^ahe began to speak unto them by parables. **A certain man planted a vineyard, and set ¹an**

11:15. There were already laws against such misuse of the temple precincts, but no one was enforcing them.

11:16. **Carry any vessel through:** In addition to normal business traffic, some may have used the temple court as a shortcut.

11:17. **Of all nations:** The money-changers had their tables in the Court of the Gentiles. It was as close to the inner confines of temple worship as a Gentile could enter. But it was decidedly profaned, despite God's Old Testament intent for His house to be a haven of worship for all. The word for **thieves** here suggests plunder, taking by violent means. Jesus did not mince words. See Isaiah 56:7; Jeremiah 7:11.

11:20. **In the morning** was Tuesday of Passion week.

11:22-26. The withered fig tree gives occasion for Jesus to expound concerning faith, prayer, and forgiveness.

11:24. One must keep in mind other portions of Jesus' teaching that shed further light on this (14:36). See Matthew 6:10; 2 Corinthians 12:8.

11:30. In keeping with a favorite tactic, Jesus responds to a question with a question. This was also a common practice in normal rabbinic debate.

11:32. **All men counted** is like saying it was popular opinion.

12:1-12. The wicked vinedressers are a parable of Israel.

hedge about *it*, and digged *a place* for the winefat, and built a tower, and ²let it out to ³husbandmen, and went into a far country.

2 And at ¹the season he sent to the ²husbandmen a servant, that he might receive from the husbandmen ³of the fruit of the vineyard.

3 And they ¹caught *him*, and beat him, and sent *him* away ²empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; ^abeating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will ¹reverence my son.

7 But those ¹husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and ^akilled *him*, and cast *him* out of the vineyard.

9 What shall therefore the ¹lord of the vineyard do? he will come and destroy the ²husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; ^aThe stone which the builders rejected is become the ¹head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 ^aAnd they sought to lay hold on him, but feared the ¹people: for they knew that he had spoken the parable against them: and they left him, and went their way.

12:1 ²leased
³tenant farmers
12:2 ¹vintage-time
²tenant farmers
³some of
12:3 ¹took
²empty-handed
12:5 ^a Chr. 36:16
12:6 ¹respect
12:7 ¹tenant farmers
12:8 ^a [Acts 2:23]
12:9 ¹owner
²tenant farmers
12:10 ^a Ps. 118:22, 23
¹chief cornerstone
12:12 ^a Matt. 21:45, 46; Mark 11:18; John 7:25, 30, 44
¹ multitude

12:13 ^a Matt. 22:15-22; Luke 20:20-26
12:14 ^a Acts 18:26
¹ Teacher
² Court no one's favour
³ Lit. look not on the face of men
⁴ pay taxes
12:15 ^a Matt. 23:28; Luke 12:1
¹ pay
² test
³ Gr. denarius
12:16 ¹ inscription
12:17 ^a [Eccl. 5:4, 5]
¹ Pay
12:18 ^a Matt. 22:23-33; Luke 20:27-38
^b Acts 23:8
12:19 ^a Deut. 25:5
¹ offspring for
12:20 ¹ offspring

Paying Tribute

13 ^aAnd they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, ¹Master, we know that thou art true, and ²carest for no man: for thou ³regardest not the person of men, but teachest the ^away of God in truth: Is it lawful to ⁴give tribute to Caesar, or not?

15 Shall we ¹give, or shall we not give? But he, knowing their ^ahypocrisy, said unto them, **Why ²tempt ye me? bring me a ³penny, that I may see it.**

16 And they brought *it*. And he saith unto them, **Whose is this image and ¹superscription?** And they said unto him, Caesar's.

17 And Jesus answering said unto them, **Render to Caesar the things that are Caesar's, and to God the things that are God's.** And they marvelled at him.

Resurrection Questions

18 ^aThen come unto him the Sadducees, ^bwhich say there is no resurrection; and they asked him, saying,

19 Master, ^aMoses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up ¹seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no ¹seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left

12:1. By **parables** means "parabolically," denoting the manner in which Jesus spoke, for He uses only one parable. The vineyard stands for Israel, as the leaders recognize (v. 12).

12:2-5. These "servants" would stand for the Old Testament prophets and John the Baptist.

12:6-8. Jesus foresees the treatment He will receive. He will be cast out of the vineyard. Hebrews 13:12 speaks of Jesus suffering "without the gate."

12:9. Jerusalem's destruction in A.D. 70 may well be a partial fulfillment of this statement.

12:10. See Psalm 118:22, 23.

12:11. **Marvellous** is used in the sense of "remarkable" or "striking."

12:14. **Carest for no man** suggests no partiality.

12:17. **They marvelled** perhaps at the ease with which He escaped their trap. The Christian citizen has obligations to government, but there are limits. Allegiance to God is primary. One ought to do both without neglecting either, where possible. Other related passages are Romans 13:1-7; 1 Timothy 2:1-6; 1 Peter 2:13-17.

12:19. This is called "levirate marriage" (*levir* being Latin for "husband's brother") and is instituted in Deuteronomy 25:5.

no ¹seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, **Do ye not therefore ¹err, because ye know not the scriptures, neither the power of God?**

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but ^aare as the angels which are in heaven.

26 And ¹as touching the dead, that they ^arise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, ^b*I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

27 He is not the God of the dead, but the God of the living: ye therefore ¹do greatly err.

The Scribes and the Commandments

28 ^aAnd one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the ¹first commandment of all?

29 And Jesus answered him, **The ¹first of all the commandments is, ^aHear, O Israel; The Lord our God is one Lord:**

30 And thou shalt ^alove the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: **this is the first commandment.**

12:22 ¹ *offspring*
12:24 ¹ *go astray*
12:25 ^a [1 Cor. 15:42, 49, 52]
12:26 ^a [John 5:25, 28, 29]; Acts 26:8; Rom. 4:17; [Rev. 20:12, 13]
^b Ex. 3:6, 15
¹ *concerning*
12:27 ¹ *are greatly deceived*
12:28 ^a Matt. 22:34–40; Luke 10:25–28; 20:39
¹ *foremost*
12:29 ^a Deut. 6:4, 5; Is. 44:8; 45:22; 46:9;
 1 Cor. 8:6
¹ *foremost*
12:30 ^a [Deut. 10:12; 30:6]; Luke 10:27

12:31 ^a Lev. 19:18; Matt. 22:39; Gal. 5:14; James 2:8
^b [Rom. 13:9]
12:32 ^a Deut. 4:39; Is. 45:6, 14; 46:9; [John 1:14, 17; 14:6]
¹ *Well said, Teacher*
12:33 ^a [1 Sam. 15:22; Hos. 6:6; Mic. 6:6–8; Matt. 9:13; 12:7]
12:34 ^a Matt. 22:46
¹ *wisely*
² *dared*
12:35 ^a Matt. 22:41–46; Luke 20:41–44
12:36 ^a 2 Sam. 23:2
^b Ps. 110:1
12:37 ^a [Acts 2:29–31]
12:38 ^a Mark 4:2
^b Matt. 23:1–7; Luke 20:45–47
^c Matt. 23:7; Luke 11:43
¹ *teaching*
² *robes*
12:39 ^a Luke 14:7
¹ *best*
² *best places*
12:40 ^a Matt. 23:14

31 And the second is like, *namely this, ^aThou shalt love thy neighbour as thyself. There is none other commandment greater than ^bthese.*

32 And the scribe said unto him, ¹Well, Master, thou hast said the truth: for there is one God; ^aand there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, ^ais more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered ¹discreetly, he said unto him, **Thou art not far from the kingdom of God.** ^aAnd no man after that ²durst ask him *any question.*

35 ^aAnd Jesus answered and said, while he taught in the temple, **How say the scribes that Christ is the son of David?**

36 For David himself said ^aby the Holy Ghost, ^bThe LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his ^ason? And the common people heard him gladly.

38 And ^ahe said unto them in his ¹doctrine, ^bBeware of the scribes, which love to go in long ²clothing, and ^clove salutations in the market-places,

39 And the ^achief¹ seats in the synagogues, and the ²uppermost rooms at feasts:

40 ^aWhich devour widows' houses,

12:24. Ye know not the scriptures: They knew the words of the Old Testament, but they lacked insight into its spiritual implications.

12:25. The resurrection state will bring with it a life different from what we know now.

12:26. Here Jesus places a great deal of weight on the grammar of Exodus 3:6. God said “*I am*” despite the fact that the patriarchs had died long before He spoke these words to Moses. Thus the Old Testament itself points to the fact of life after death.

12:28. Jewish tradition found 613 individual commands in Old Testament Law, so it was important to determine their respective weight. Salvation, it was taught, depended on the scrupulous observance of each rule.

12:29. See Deuteronomy 6:4. These are the opening words of the *Shema*, the Jewish call to worship. They establish the basis of love for God in the fact of God’s

being the Lord *our* God, the God who has covenanted to redeem us to Himself.

12:31. See Leviticus 19:18.

12:33. This scribe, like some in the Old Testament (see 1 Sam. 15:22), realized that heart commitment and obedience out of gratitude to God were of utmost importance. God cannot be bribed into accepting us if we do not from the heart devote ourselves to Him. See also Psalm 40:6; Isaiah 1:11–17.

12:34. Discreetly, meaning wisely, or sensibly, appears only here in the New Testament.

12:36. Jesus grounds the authority of this Old Testament passage (Ps. 110:1) in its divine inspiration. David recognized the Messiah, who would be his descendant, as being also his Lord.

12:40. Many scribes of that day were dependent on generous individuals for their livelihood. Some

and for a pretence make long prayers: these shall receive greater ¹damnation.

The Widow's Offering of Two Mites

41 ^aAnd Jesus sat ¹over against the treasury, and beheld how the people cast money ^binto the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ¹mites, which make a ²farthing.

43 And he called *unto him* his disciples, and saith unto them, **Verily I say unto you, That ^athis poor widow hath cast more in, than all they which have cast into the treasury:**

44 For all *they* did cast in of their ¹abundance; but she ²of her want did cast in all that she had, ^a*even* ³all her living.

Signs of the End Times

13 And ^aas he went out of the temple, one of his disciples saith unto him, ¹Master, see what manner of stones and what build-ings *are here!*

2 And Jesus answering said unto him, **Seest thou these great build-ings? ^athere shall not be left one stone upon another, that shall not be thrown down.**

3 And as he sat upon the mount of Olives ¹over against the temple, ^aPeter and ^bJames and ^cJohn and ^dAndrew asked him privately,

4 ^aTell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

Wars and Rumours of Wars

5 And Jesus answering them began to say, **^aTake heed lest any man deceive you:**

12:40 ¹condemnation

12:41 ^aLuke

21:1-4

^b2 Kin. 12:9

¹opposite

12:42 ¹Gr. *lepta*,

small copper

coins

²Gr. *kodrantes*,

a Roman coin

12:43 ^a[2 Cor.

8:12]

12:44 ^aDeut.

24:6; [1 John

3:17]

¹surplus

²out of her

poverty

³whole liveli-

hood

13:1 ^aMatt. 24:1;

Luke 21:5-36

¹Teacher

13:2 ^aLuke

19:44

13:3 ^aMatt.

16:18; Mark

1:16

^bMark 1:19

^cMark 1:19

^dJohn 1:40

¹opposite

13:4 ^aMatt. 24:3;

Luke 21:7

13:5 ^aJer. 29:8;

Eph. 5:6; [Col.

2:8]; 1 Thess.

2:3; 2 Thess. 2:3

13:8 ^aHag. 2:22

^bMatt. 24:8

¹various

²Lit. birth

pangs

13:9 ^aMatt.

10:17, 18; 24:9;

Acts 12:4; [Rev.

2:10]

13:10 ^aMatt.

24:14

13:11 ^aMatt.

10:19-22; Luke

12:11; 21:12-17

^bActs 2:4;

4:8, 31

¹arrest

²do not worry

13:12 ^aMic. 7:6;

Matt. 10:21;

24:10; Luke

21:16

13:13 ^aMatt.

24:9; Luke

21:17; John

15:21

^bDan. 12:12;

Matt. 10:22;

24:13; [Rev.

2:10]

¹bear patiently

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet*.

8 For nation shall rise against nation, and ^akingdom against kingdom: and there shall be earthquakes in ¹divers places, and there shall be famines and troubles: ^bthese *are* the beginnings of ²sorrows.

9 But ^atake heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And ^athe gospel must first be published among all nations.

11 ^aBut when they shall ¹lead *you*, and deliver you up, ²take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, ^bbut the Holy Ghost.

Brother Shall Betray Brother

12 Now ^athe brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 ^aAnd ye shall be hated of all *men* for my name's sake: but ^bhe that shall ¹endure unto the end, the same shall be saved.

Days of Affliction

14 ^aBut when ye shall see the abomination of desolation, ^bspoken

13:14 ^aMatt. 24:15 ^bDan. 9:27; 11:31; 12:11

abused the hospitality they were shown and brought their hopeless donors to the brink of financial ruin. Others flaunted their religion for the sake of impressing others with their spirituality, perhaps thereby obtaining more support.

12:42. The mite (Heb. *lepton*) was worth something like one-eighth of a cent. It was so small that its stamp was barely legible.

12:43, 44. God does not measure giving by conventional human standards.

13:1-37. This is called the Olivet Discourse, having been delivered on the Mount of Olives.

13:1. The disciple refers to the huge stones of the

magnificent temple begun in 20 B.C. under Herod the Great and completed some 84 years later.

13:2. The temple was leveled by the Romans about A.D. 70.

13:9. **Take heed:** Throughout this chapter Jesus consistently stresses, not just coming events, but the proper response and life-style of His disciples. They ought always to live in the light of His coming.

13:10. **Published** here means simply "proclaimed" by whatever means.

13:14. See Daniel 9:27; 11:31; 12:11. This **abomination**, something or someone detestable to God, probably refers to two things. One could be the desecration

of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then ^alet them that be in Judaea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to ¹take up his garment.

17 ^aBut woe to them that are ¹with child, and to them ²that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 ^aFor *in* those days shall be ¹affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 ^aAnd then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and ^awonders, to ¹seduce, if *it were* possible, even the ²elect.

23 But ^atake ye heed: behold, I have foretold you all things.

24 ^aBut in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall

13:14 ^cLuke

21:21

13:16 ¹get

13:17 ^aLuke

21:23

¹pregnant
²with nursing babies

13:19 ^aDan.

9:26; 12:1; Joel

2:2; Matt. 24:21;

Mark 10:6

¹tribulation

13:21 ^aMatt.

24:23; Luke

17:23; 21:8

13:22 ^aDeut.

13:1-3; Rev.

13:13, 14

¹deceive

²chosen ones

13:23 ^aJohn

16:1-4; [2 Pet.

3:17]

13:24 ^aZeph.

1:15; Matt. 24:29

13:25 ^aIs. 13:10;

34:4; Heb. 12:26;

Rev. 6:13

13:26 ^a[Dan.

7:13, 14; Matt.

16:27; 24:30];

Mark 14:62;

Acts 1:11;

[1 Thess. 4:16;

2 Thess. 1:7, 10];

Rev. 1:7

13:28 ^aMatt.

24:32; Luke

21:29

¹already

13:29 ¹Or *he is*

near

13:31 ^aIs. 40:8;

[2 Pet. 3:7, 10,

12]

¹by *no means*

13:32 ^aMatt.

25:13

^bMatt. 24:36;

Acts 1:7

13:33 ^aMatt.

24:42; 25:13;

Luke 12:40;

21:34; [Rom.

13:11]; 1 Thess.

5:6; 1 Pet. 4:7

13:34 ^aMatt.

24:45; 25:14

^b[Matt. 16:19]

¹doorkeeper

13:35 ^aMatt.

24:42, 44

fall, and the powers that are in heaven shall be ^ashaken.

The Son of Man's Coming

26 ^aAnd then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 ^aNow learn a parable of the fig tree; When her branch is ¹yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that ¹it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but ^amy words shall ¹not pass away.

Watch and Pray

32 But of that day and *that hour* ^aknoweth no man, no, not the angels which are in heaven, neither the Son, but the ^bFather.

33 ^aTake ye heed, watch and pray: for ye know not when the time is.

34 ^aFor the Son of man is as a man taking a far journey, who left his house, and gave ^bauthority to his servants, and to every man his work, and commanded the ¹porter to watch.

35 ^aWatch ye therefore: for ye know not when the master of the

of the temple in the course of the fall of Jerusalem, A.D. 70. The other may well be the Man of Sin of the end time (2 Thess. 2:4). Biblical prophecy often has both a near and a remote point of reference.

13:22. Jesus also warns of impostors in Matthew 7:15. Deuteronomy 13 offers similar warning.

13:23. Prophecy in the biblical sense often involves "forthtelling," or setting forth God's verdict on a present situation. It can, however, also involve "foretelling," as here. Jesus' ministry included the fulfilling of the prophetic office in both senses.

13:26. See Daniel 7:13. Every verse of this section is laden with Old Testament imagery. Jesus would have been intimately familiar with it. Naturally the Son of God would uphold, and express Himself in terms of, the Word of God. Jesus held

the Old Testament in very high esteem.

13:30. **This generation:** Jesus perhaps means that the Jewish *genea* ("race," "people") will survive until the Son of Man returns. Or perhaps **all these things** makes primary reference to the events connected with Jerusalem's fall, A.D. 70. In this case Jesus speaks of the disciples themselves, along with their contemporaries. See 8:12, 38; 9:19.

13:31. God makes a similar claim about His Word in Isaiah 40:8.

13:32. Many of the general features about the end are clear, but not the chronological specifics.

13:33. See the other warnings in verses 5, 9, and 23. Jesus is not trying to encourage idle curiosity about last things, but rather to stir up His followers in faithful living, always.

house cometh, at ¹even, or at mid-night, or at the cockcrow, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

A Woman Anoints Jesus

14 After ^atwo days was the feast of the passover, and of ^bunleavened bread: and the chief priests and the scribes sought how they might take him by ¹craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ^aAnd being in Bethany in the house of Simon the leper, as he sat ¹at meat, there came a woman having an alabaster ²box of ointment of spikenard very ³precious; and she brake the ⁴box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ¹ointment made?

5 For it might have been sold for more than three hundred ^apence,¹ and have been given to the poor. And they ^bmurmured² against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a ¹good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: ^bbut me ye have not always.

8 She hath done what she could: she is come ¹aforehand to anoint my body ²to the burying.

9 Verily I say unto you, Whereso-

13:35 ¹ evening

14:1 ^a Matt. 26:2-5; Luke 22:1, 2; John 11:55; 13:1

^b Ex. 12:1-27; Mark 14:12

¹ trickery
14:3 ^a Matt. 26:6; Luke 7:37; John 12:1, 3

¹ at the table
² flask of oil
³ costly
⁴ flask

14:4 ¹ fragrant oil
14:5 ^a Matt. 18:28; Mark 12:15

^b Matt. 20:11; John 6:61

¹ Gr. denarii
² criticized her
14:6 ¹ beautiful deed

14:7 ^a Deut. 15:11; Matt. 26:11; John 12:8

^b [John 7:33; 8:21; 14:2, 12; 16:10, 17, 28]

14:8 ¹ beforehand
² for burial

14:9 ^a Matt. 28:19, 20; Mark 16:15; Luke 24:47

14:10 ^a Ps. 41:9; 55:12-14; Matt. 10:2-4

14:12 ^a Ex. 12:8; Matt. 26:17-19; Luke 22:7-13

¹ do you want
14:13 ¹ carrying
14:14 ¹ master
² Teacher

14:17 ^a Matt. 26:20-24; Luke 22:14, 21-23

14:18 ^a Ps. 41:9; Matt. 26:46; Mark 14:42; John 6:70, 71; 13:18

ever this gospel shall be ^apreached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ^aAnd Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

The Passover Prepared

12 ^aAnd the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where ¹wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man ¹bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the ¹goodman of the house, The ²Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 ^aAnd in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, ^aOne of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

13:37. The message, **Watch**, extends even to the present hour.

14:1. The Passover commemorated that night of deliverance (see Ex. 12) when God spared the Israelites the ravages of the death angel. This observance fell on the 14th of Nisan (April-May). The Feast of Unleavened Bread followed on the 15th to the 21st.

14:2. At feast time the city would be teeming with pilgrims; such crowds were easily incited to riot.

14:3. The woman is Mary, sister of Martha and Lazarus (John 12:3). **Box** would be a flask or vial.

14:5. Three hundred **pence** is equivalent to a year's income for a rural worker.

14:8. This statement shows that Jesus foresaw a criminal's death, for only in the case of a criminal's burial was the body not anointed before being laid to rest.

14:12. It is now Thursday. **Passover** here refers to the Passover lamb.

14:13. A man might commonly carry a wineskin, but generally only women carried water jars. He would be easily spotted in a crowd and no words would have to be exchanged—there was already a warrant out for Jesus' arrest (John 11:57).

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 *“The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.*

The Lord’s Supper

22 *“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my ^bbody.*

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, *This is my blood of the new testament, which is shed for many.*

25 *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*

26 *“And when they had sung ¹an hymn, they went out into the mount of Olives.*

Peter Asserts His Loyalty

27 *“And Jesus saith unto them, All ye shall be ¹offended because of me this night: for it is written, ^bI will ²smite the shepherd, and the sheep shall be scattered.*

28 *But ^aafter that I am risen, I will go before you into Galilee.*

29 *“But Peter said unto him, Although all shall be ¹offended, yet will not I.*

30 And Jesus saith unto him, *Verily I say unto thee, That this day, ^{even} in this night, before the ¹cock crow twice, thou shalt deny me ²thrice.*

31 But he spake the more vehemently, If I should die with thee, I will ¹not deny thee in any wise. Likewise also said they all.

14:21 ^a Matt. 26:24; Luke 22:22; Acts 1:16–20

14:22 ^a Matt. 26:26–29; Luke 22:17–20; 1 Cor. 11:23–25

^b [1 Pet. 2:24]

14:26 ^a Matt. 26:30

¹ Or *hymns*

14:27 ^a Matt. 26:31–35; Mark 14:50; John 16:32

^b [Is. 53:5, 10]; Zech. 13:7

¹ *caused to stumble*

² *strike*

14:28 ^a Matt. 28:16; Mark 16:7; John 21:1

14:29 ^a Matt. 26:33, 34; Luke 22:33, 34; John 13:37, 38

¹ *caused to stumble*

14:30 ¹ *rooster*

² *three times*

14:31 ¹ *never deny thee*

14:32 ^a Matt. 26:36–46; Luke 22:40–46; John 18:1

14:33 ^a Mark 5:37; 9:2; 13:3

¹ *greatly troubled*

² *deeply distressed*

14:34 ^a Is. 53:3, 4; Matt. 26:38; John 12:27

14:36 ^a Rom. 8:15; Gal. 4:6

^b [Heb. 5:7]

^c Is. 50:5; John 5:30; 6:38

¹ *will*

14:38 ^a Luke 21:36

^b [Rom. 7:18, 21–24; Gal. 5:17]

14:40 ¹ *knew*

14:41 ^a John 13:1; 17:1

¹ *Are you still sleeping and resting?*

² *is being*

14:42 ^a Matt. 26:46; Mark 14:18; Luke 9:44; John 13:21; 18:1, 2

¹ *has drawn near*

14:43 ^a Ps. 3:1; Matt. 26:47–56; Luke 22:47–53; John 18:3–11

Prayer in the Garden

32 *“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.*

33 And he ^ataketh with him Peter and James and John, and began to be ¹sore amazed, and to be ²very heavy;

34 And saith unto them, *“My soul is exceeding sorrowful unto death: tarry ye here, and watch.*

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, *“Abba, Father, ^ball things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou ¹wilt.*

37 And he cometh, and findeth them sleeping, and saith unto Peter, *Simon, sleepest thou? couldest not thou watch one hour?*

38 *“Watch ye and pray, lest ye enter into temptation. ^bThe spirit truly is ready, but the flesh is weak.*

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither ¹wist they what to answer him.

41 And he cometh the third time, and saith unto them, *¹Sleep on now, and take your rest: it is enough, ^athe hour is come; behold, the Son of man ²is betrayed into the hands of sinners.*

42 *“Rise up, let us go; lo, he that betrayeth me ¹is at hand.*

Jesus’ Arrest

43 *“And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great*

14:21. In the words **as it is written**, Jesus refers to Old Testament prophecies about His atoning death. An example would be Isaiah 53.

14:24. **Testament** means “covenant.”

14:26. The **hymn** would be a selection of verses from the Hallel (praise) Psalms, especially Psalms 116–118.

14:27. See Zechariah 13:7.

14:29. **Offended** means “fall away.” All of the disciples would desert Jesus.

14:33. **Amazed and heavy:** The sense is that Jesus is deeply distressed as He contemplates the coming hours. The weight of the prospect threatens to pull Him under.

14:36. By the word **Abba**, Jesus addresses God with the household term for Father. This was unheard of in Palestinian Judaism at that time. It points to Jesus’ unique relationship to God.

14:43. The arresting party would have included not only Roman soldiers, but a mixture of Jewish police and other Jewish authorities.

multitude with swords and ¹staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a ¹token, saying, Whomsoever I shall ^akiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, ¹Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and ¹smote a servant of the high priest, and cut off his ear.

48 ^aAnd Jesus answered and said unto them, **Are ye come out, as against a ¹thief, with swords and with ²staves to take me?**

49 **I was daily with you in the temple ^ateaching, and ye took me not: but ^bthe scriptures must be fulfilled.**

50 ^aAnd they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

Condemnation by the High Priest

53 ^aAnd they led Jesus away to the high priest: and with him were ^bassembled all the ^cchief priests and the elders and the scribes.

54 And ^aPeter followed him ¹afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 ^aAnd the chief priests and all the council sought for ¹witness against Jesus to put him to death; and found none.

56 For many bare ^afalse witness

14:43 ¹clubs
14:44 a [Prov. 27:6]
¹signal
14:45 ¹Gr. *Rabbi, rabbi*
14:47 ¹struck *the servant*
14:48 a Matt. 26:55; Luke 22:52
¹robber
²clubs
14:49 a Matt. 21:23
b Ps. 22:6; Is. 53:7; Luke 22:37; 24:44
14:50 a Ps. 88:8; Zech. 13:7; Matt. 26:31; Mark 14:27
14:53 a Matt. 26:57–68; Mark 10:33; Luke 22:54; John 18:12, 13, 19–24
b Mark 15:1
c Matt. 16:21; 27:12; Luke 9:22; 23:23; John 7:32; 18:3; 19:6
14:54 a John 18:15
¹at a distance
14:55 a Matt. 26:59
¹testimony
14:56 a Ex. 20:16; Ps. 27:12; 35:11; Prov. 6:16–19; 19:5
¹testimonies
14:58 a Matt. 26:61; Mark 15:29; John 2:19; [2 Cor. 5:1]
14:59 ¹not even then
²testimonies
14:60 a Matt. 26:62; Mark 15:3–5
¹testify
14:61 a Is. 53:7; John 19:9; Acts 8:32; [1 Pet. 2:23]
b Matt. 26:63; Luke 22:67–71
¹kept silent
14:62 a Matt. 24:30; 26:64; Luke 22:69
14:63 ¹to re

against him, but their ¹witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, ^aI will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But ¹neither so did their ²witness agree together.

60 ^aAnd the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these ¹witness against thee?

61 But ^ahe ¹held his peace, and answered nothing. ^bAgain the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, **I am: ^aand ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

63 Then the high priest ¹rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the ^ablasphemy: what think ye? And they all condemned him to be ¹guilty of ^bdeath.

65 And some began to ^aspit on him, and ¹to cover his face, and to ²buffet him, and to say unto him, Prophecy: and the ³servants did strike him with the palms of their hands.

Peter's Denial of Jesus

66 ^aAnd as Peter was ¹beneath in the ²palace, there cometh one of the maids of the high priest:

14:64 a John 10:33, 36 b Matt. 20:18; Mark 10:33; John 19:7 ¹deserving
14:65 a Job 16:10; Is. 50:6; 52:14; Lam. 3:30; Mark 10:34; Luke 18:32 ¹blindfolded ²beat ³officers
14:66 a Matt. 26:58, 69–75; Luke 22:55–62; John 18:16–18, 25–27 ¹below ²courtyard

14:45. Disciples commonly greeted their rabbi in this way.

14:47. The swordsman was Peter (John 18:10).

14:49. Jesus constantly looks to the Old Testament Scripture for strength and direction as He undergoes His last hours.

14:51, 52. This is perhaps a reference to Mark himself. He also “fled.”

14:53—15:15. This passage rehearses the trial of Jesus.

14:53. The **high priest** at the time was Caiaphas, who served 19 years (A.D. 18–37) in that position. The **chief priests** were those who had previously been high priests. **Elders** were representative laymen from

local families of influence. **Scribes** were lawyers, experts in questions pertaining to Old Testament Law and Jewish tradition.

14:54. The narrative bears the stamp of Peter's insight.

14:61. The Blessed: Jews customarily avoided uttering God's name out of reverence for Him. “Blessed” or “Blessed One” could be used instead.

14:62. Jesus claims to be both Messiah and the coming Judge. **Power** is here another indirect reference to God. See Daniel 7:13.

14:64. At this point a **death** sentence is pronounced by the assembled authorities.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with ^aJesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the ¹cock crew.

69 ^aAnd ^{1a} a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. ^aAnd a little after, they that stood by said again to Peter, Surely thou art *one* of them: ^bfor thou art a Galilaean, and thy ¹speech agreeth *thereto*.

71 But he began to ¹curse and to ²swear, *saying*, I know not this man of whom ye speak.

72 ^aAnd the second time the ¹cock crew. And Peter called to mind the word that Jesus said unto him, **Before the cock crow twice, thou shalt deny me ²thrice.** And when he thought thereon, he wept.

Jesus' Trial Before Pilate

15 And ^astraightway in the morning the chief priests held a consultation with the elders and scribes and the whole ¹council, and bound Jesus, and carried *him* away, and ^bdelivered *him* to Pilate.

2 ^aAnd Pilate asked him, Art thou the King of the Jews? And he answering said unto him, ¹**Thou sayest it.**

3 And the chief priests accused him of many things: but he ^aanswered nothing.

4 ^aAnd Pilate asked him again, saying, Answerest thou nothing? behold how many things they ¹witness against thee.

5 ^aBut Jesus yet answered nothing; so that Pilate marvelled.

6 Now ^aat *that* feast he ¹released unto them one prisoner, whomsoever they ²desired.

14:67 ^a Mark 10:47; John 1:45; Acts 10:38

14:68 ¹ rooster crowed

14:69 ^a Matt. 26:71; Luke 22:58; John 18:25
¹ the servant girl

14:70 ^a Matt. 26:73; Luke 22:59; John 18:26

^b Acts 2:7
¹ accent shows

14:71 ¹ call down curses
² swear by oaths

14:72 ^a Matt. 26:75; Mark 14:30; Luke 22:34; John 13:38

¹ rooster crowed
² three times

15:1 ^a Ps. 2:2; Matt. 27:1; Luke 22:66; 23:1; John 18:28; Acts 3:13; 4:26

^b Luke 18:32; Acts 3:13

¹ Sanhedrin

15:2 ^a Matt. 27:11-14; Luke 23:2, 3; John 18:29-38

¹ It is as you say

15:3 ^a Is. 53:7; John 19:9; Acts 8:32

15:4 ^a Matt. 27:13

¹ testify

15:5 ^a Ps. 38:13, 14; Is. 53:7; John 19:9

15:6 ^a Matt. 27:15-26; Luke 23:18-25; John 18:39-19:16

¹ used to release

² requested

15:7 ¹ who was chained

15:8 ¹ ask
² always

15:10 ¹ because of

15:11 ^a Matt. 27:20; Acts 3:14

¹ stirred up

15:12 ^a Ps. 2:6; [Is. 9:7]; Jer. 23:5; 33:15; Mic. 5:2

15:14 ^a Is. 53:9; John 8:46; 1 Pet. 2:21-23

15:15 ^a Is. 50:6; Matt. 27:26; Mark 10:34; John 19:1, 16

7 And there was *one* named Barabbas, ¹which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to ¹desire *him to do* as he had ²ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him ¹for envy.

11 But ^athe chief priests ¹moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the ^aKing of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, ^awhat evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ^aAnd so Pilate, ¹willing to content the people, released Barabbas unto them, and delivered Jesus, when he had ²scourged *him*, to be ^bcrucified.

16 ^aAnd the soldiers led him away into the hall, called Praetorium; and they call together the whole ¹band.

17 And they clothed him with purple, and ¹platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they ^asmote¹ him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

^b [Is. 53:8] ¹ wanting to gratify the crowd ² flogged with a Roman scourge

15:16 ^a Matt. 27:27-31 ¹ Lit. cohort

15:17 ¹ twisted

15:19 ^a [Is. 50:6; 52:14; 53:5]; Mic. 5:1; Mark 14:65 ¹ struck

14:70. Peter's Galilean accent would have been conspicuous in Jerusalem.

14:72. Despite this lapse, Peter will be forgiven and accepted again into His Lord's service (16:7).

15:1. The **whole council** would be the Sanhedrin, the highest Jewish judicial body, which must ratify the sentence pronounced by night in 14:64. **Pilate** alone, however, who wielded Rome's authority in Palestine, could actually have a death sentence carried out.

15:2. To the Jews, Jesus' crime was one of blasphemy, a religious offense. Pilate's concern is that Jesus might represent a political threat. Thus he questions Him on His pretensions, if any, to kingship.

15:5. On Jesus' silence see Isaiah 53:7 and 1 Peter 2:23.

15:16. **Band** is a cohort (six hundred men) of Roman soldiers. It may rather refer to a smaller contingent from among such a cohort.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Jesus Is Crucified at Golgotha

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

15:20 a Ps. 35:16; 69:19; Is. 53:3; Matt. 20:19; Mark 10:34; Luke 22:63; 23:11
15:21 a Matt. 27:32; Luke 23:26

15:22 a Matt. 27:33-44; Luke 23:33-43; John 19:17-24; Heb. 13:12

15:23 a Ps. 69:21; Matt. 27:34
15:24 a Ps. 22:18; Luke 23:34; John 19:23
1 divided
2 for

15:25 a Matt. 27:45; Luke 23:44; John 19:14

15:26 a Matt. 27:37; John 19:19

15:27 a Is. 53:9, 12; Matt. 27:38; Luke 22:37
1 robbers

15:28 a Is. 53:12; Luke 22:37
15:29 a Ps. 22:6, 7; 69:7

b Ps. 109:25
c Mark 14:58; John 2:19-21
15:31 a Luke 18:32

b Luke 7:14, 15; John 11:43, 44

15:32 a Amos 8:9; Matt. 27:44; Luke 23:39

15:33 a Matt. 27:45-56; Luke 23:44-49

15:34 a Ps. 22:1; Matt. 27:46
1 translated

15:36 a Matt. 27:48; John 19:29

b Ps. 69:21
1 sour wine
15:37 a Dan. 9:26; Zech. 11:10, 11; Matt. 27:50; Mark 8:31; Luke 23:46; John 19:30

1 breathed his last

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Jesus Dies on the Cross

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome;

15:38 a Ex. 26:31-33; Matt. 27:51; Luke 23:45
1 torn in two

15:39 a Matt. 27:54; Luke 23:47
1 opposite
2 breathed his last

15:40 a Matt. 27:55; Luke 23:49; John 19:25
b Ps. 38:11

15:21. Cyrene was a city on the northern coast of Africa. Since Mark may have been written to a Roman audience, it is worth asking whether this is the same Rufus as in Romans 16:13.

15:22. Golgotha lay outside the city wall, and was the execution site for Jerusalem. It is synonymous with Calvary, which comes from a Latin word also meaning "skull."

15:23. Myrrh would have dulled the pain, but Jesus would not take it.

15:24. Roman legal texts indicate that the executioners had a legal right to claim the minor possessions of the accused.

15:26. This sign confirms that Jesus was sentenced for having claimed to be the Jewish Messiah.

15:29. Railed on means they hurled insults.

15:33. Darkness reigned from noon until 3 P.M.

15:34. Mark preserves the Aramaic form of Jesus' outcry, which calls Psalm 22:1 to mind. Some mistook His words (v. 35). Even in the midst of bearing God's wrath for sin, Jesus still calls Him my God. His agony does not overcome His faith.

15:36. The thought in offering drink was to prolong consciousness in case Elias (Elijah) was about to appear.

15:38. The temple veil hung between the Holy of Holies (the sanctuary of God's very presence) and the rest of the temple. It was a somber reminder of the separation between God and man. Tearing of the veil indicates that Christ's death makes possible free access for sinners to the holy and almighty God.

15:40. Mention of these women is significant, for they serve as eyewitnesses to the death, burial, and Resurrection. See 15:47; 16:1.

41 (Who also, when he was in Galilee, ^afollowed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ^aAnd now when the ¹even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an ¹honourable counsellor, which also ^awaited for the kingdom of God, came, and went in boldly unto Pilate, and ²craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been ¹any while dead.

45 And when he ¹knew *it* of the centurion, he gave the body to Joseph.

46 ^aAnd he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Josès beheld where he was laid.

The Resurrected Christ

16 And ^awhen the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, ^bhad bought sweet spices, that they might come and anoint him.

2 ^aAnd very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the

15:41 ^aLuke 8:2, 3
15:42 ^aMatt. 27:57-61; Luke 23:50-56; John 19:38-42
¹evening
15:43 ^aMatt. 27:57; Luke 2:25, 38; 23:51; John 19:38
¹prominent council member
²asked for
15:44 ¹a long time
15:45 ¹learned
15:46 ^aIs. 53:9; Matt. 27:59, 60; Luke 23:53; John 19:40
16:1 ^aMatt. 28:1-8; Luke 24:1-10; John 20:1-8
^bLuke 23:56; John 19:39
16:2 ^aLuke 24:1; John 20:1

16:4 ¹large
16:5 ^aLuke 24:3; John 20:11, 12
¹robe
²alarmed
16:6 ^aPs. 16:10; 49:15; Hos. 6:2; Matt. 28:6; Mark 9:31; Luke 24:6
¹alarmed
16:7 ^aMatt. 26:32; 28:16, 17; Mark 14:28
16:8 ^aMatt. 28:8
16:9 ^aLuke 8:2
¹demons
16:10 ^aLuke 24:10
16:11 ^aMatt. 28:17; Luke 24:11, 41; John 20:25
16:12 ^aLuke 24:13-35
16:13 ¹rest

stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very ¹great.

5 ^aAnd entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white ¹garment; and they were ²affrighted.

6 ^aAnd he saith unto them, Be not ¹affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, ^aas he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: ^aneither said they any thing to any *man*; for they were afraid.

Jesus' First Appearance

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, ^aout of whom he had cast seven ¹devils.

10 ^aAnd she went and told them that had been with him, as they mourned and wept.

11 ^aAnd they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form ^aunto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the ¹residue: neither believed they them.

15:43. Craved means requested. Arimathea, Joseph's birthplace, was about 20 miles northwest of Jerusalem. Joseph was a member of the Sanhedrin, and asking for the body of one convicted of treason or sedition was a daring step of devotion to an unpopular figure. Such criminals were normally left to the elements and carrion birds.

15:44. Pilate was surprised at the report because men typically hung two or three days before dying. The centurion's expert opinion confirms the fact of Jesus' death.

16:3. Rolling the stone into its slot would have been relatively easy (15:46). But moving it away would have required the strength of several men.

16:5. Affrighted denotes extreme fear or distress.

Mark alone in the New Testament uses the word. See also 14:33.

16:6. The fact of the empty tomb did not explain itself. God provided a revelation of the meaning of what the women saw, or rather did not see. The Resurrection becomes the starting point and basis of the Christian faith. See Romans 1:4; 1 Corinthians 15:4.

16:9-20. Ancient manuscripts contain two different endings for Mark. While some suggest that Mark did indeed intend for his gospel to end at verse 8, it ends on a note of fear and lacks a clear Resurrection account. In light of the uncertainty attached to verses 9-20, it may be advised to take care in basing doctrine upon them (especially vv. 16-18).

Jesus' Commission of the Eleven

14 ^aAfterward he appeared unto the eleven as they sat ¹at meat, and ²upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 ^aAnd he said unto them, **Go ye into all the world, ^band preach the gospel to every creature.**

16 ^aHe that believeth and is baptized shall be saved; ^bbut he that believeth not shall be ¹damned.

17 And these ^asigns shall follow them that ¹believe; ^bIn my name shall they cast out ²devils; ^cthey shall speak with new tongues;

18 ^aThey shall take up serpents;

16:14 ^aLuke 24:36; John 20:19, 26; 1 Cor. 15:5
¹at the table
²rebuked

16:15 ^aMatt. 28:19; [John 15:16; Acts 1:8]; Col. 1:6
^b[Col. 1:23]

16:16 ^a[John 3:18, 36; Acts 2:38; 16:30, 31; Rom. 10:8–10]
^b[John 12:48]
¹condemned

16:17 ^aActs 5:12
^bMark 9:38; Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12
^c[Acts 2:4; 1 Cor. 12:10]

¹believed
²demons
16:18 ^a[Luke 10:19]; Acts 28:3–6

and if they drink any deadly thing, it shall ¹not hurt them; ^bthey shall lay hands on the sick, and they shall recover.

Jesus Ascends to Heaven

19 So then ^aafter the Lord had spoken unto them, he was ^breceived up into heaven, and ^csat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with ^athem, ^aand confirming the word with ¹signs following. Amen.

^b[Acts 5:15]; James 5:14 ¹never
16:19 ^aActs 1:2, 3 ^bPs. 68:18; Luke 9:51; 24:51; John 6:62; 20:17; Acts 1:2, 9–11; [1 Tim. 3:16; Rev. 4:2]
^c[Ps. 110:1]; Luke 22:69; [Acts 7:55]; 1 Pet. 3:22
16:20 ^aActs 5:12; [1 Cor. 2:4, 5; Heb. 2:4] ¹accompanying signs

16:9–18. Jesus commissions His disciples. See Matthew 28:16–20; Luke 24:46–49.

16:16. Only faith, not baptism, is essential for salvation, as the omission of baptism from the last clause shows.

16:19, 20. Christ ascends to glory. (See Luke 24:50–53; Acts 1:3–9.) The so-called “shorter ending” is accepted by no one as being written by Mark. The traditional ending (KJV) is in nearly all manuscripts, but is lacking in the two oldest ones we have.

LUKE

Authorship. Ancient testimony is unanimous that Luke (“the beloved physician,” Col. 4:14) penned the third Gospel. Modern scholarship has rightly drawn attention to Luke as the companion volume to Acts; the two works were certainly written by the same author. Together they make up over half of the New Testament, so by sheer volume of output alone Luke takes on special significance.

Some modern interpreters discount Luke’s authorship, but they fall short of proposing a convincing alternative to the ancient witnesses. These scholars feel that Luke’s outlook is so different from Paul’s that no companion of Paul (see Col. 4:14; 2 Tim. 4:11; Philem. 24, and the “we” sections of Acts: 16:10–17; 20:5–21:18; 27:1–28:16) could have written Luke-Acts. Such arguments are by no means convincing. The reader of the New Testament is not compelled to choose between Luke and Paul. Differences in outlook may as easily count in favor of Luke’s authorship as against.

While Luke was not himself an eyewitness of the gospel events (1:2), he had access to writings about, and eyewitnesses to, them. He had sifted sources carefully. Many feel that he must have made use of Mark’s gospel. Some have accordingly stressed his contribution as a historian, a discoverer and preserver of facts. Others see in him primarily a theologian, an expositor of the meaning of facts. He is really both. He presents both the meaning of the gospel saga and its factual ground. He produces what is, by the reckoning of many, the gospel most attractive in style and poignant in message that we possess.

Date. Luke implies that he wrote his gospel prior to writing Acts (Acts 1:1). Acts ends with Paul in prison, about A.D. 62. A number of scholars of various persuasions thus agree on a date near A.D. 60–62 for the writing of Luke. Those who date it much later (c. A.D. 80–90, or even in the second century) do so for reasons that fail to overturn the likelihood of an earlier date.

Distinctive Features. (1) Luke’s language: He uses 266 words (not counting proper names) found nowhere else in the New Testament. He is capable of elevated literary style (1:1–4). He often writes in a manner reminiscent of the Septuagint, the Greek translation of the Hebrew Old Testament. If he was a Gentile, as many think, he nonetheless knew and loved the Old Testament well. (2) Luke’s accuracy: For many, of course, accuracy in a biblical writing is assumed. But Luke has been a prominent battleground (one scholar calls Lucan studies a “storm center”) for those probing the New Testament’s reliability, since it so clearly places itself in the context of ancient history (e.g., 3:1, 2). In this century the historian and classical scholar Sir William Ramsay began by assuming Luke’s inaccuracy, but became convinced rather of the opposite. In this Ramsay is hardly alone. Where Luke can be tested, he shows a remarkable command of often obscure facts, and a determination not to distort those facts in the telling. (3) Luke’s focus: Several themes dominate the gospel. Luke stresses the overarching plan of God in human history as revealed through Israel, Christ, and the church. He puts special emphasis on “salvation” as such

(the word, though not the idea, is absent from Matt. and Mark, and appears once in John). He is concerned with individuals (Zacharias, Elisabeth, Mary the mother of Jesus, Mary and Martha, and Zaccheus, to name a few), shows the importance of women, and calls special attention to children, the poor, and the

disreputable. He stresses the Holy Spirit, both in the life of Jesus and in the early church. Finally, as in all the gospels, Jesus' suffering and death find lengthy and detailed treatment. Luke's gospel is a careful and engrossing presentation of God's saving will and work in the world, preeminently through His Son.

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VIII. Jesus takes up His cross	22:1—23:56	E. Jesus explains the Scripture (Old Testament)	24:44-46
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B. The Last Supper	22:7-38	G. Jesus ascends	24:50, 51
C. Agonized but prevailing prayer	22:39-46	H. The disciples rejoice	24:52, 53
D. Arrest	22:47-53		

Luke's Letter to Theophilus

1 Forasmuch as many have taken in hand to set forth in order a ¹declaration of those ^athings which are most surely believed among us,
2 Even as they ^adelivered them unto us, which ^bfrom the beginning were ^ceyewitnesses, and ministers of the word;

3 It seemed good to me also, having ¹had perfect understanding of all things from ²the very first, to write unto thee ³in order, ^amost excellent Theophilus,

4 ^aThat thou mightest know the certainty of those things, wherein thou hast been instructed.

1:1 ^a John 20:31
¹ narrative
1:2 ^a Acts 1:3;
 10:39; Heb. 2:3;
 1 Pet. 5:1; 2 Pet.
 1:16; 1 John 1:1
^b Mark 1:1;
 John 15:27; Acts
 1:21, 22
^c Acts 1:2
1:3 ^a Acts 1:1
¹ Lit. *accurately*
followed
² Or *above*
³ *an orderly*
account
1:4 ^a [John
 20:31]

1:5 ^a Matt. 2:1
^b 1 Chr. 24:1, 10
^c Neh. 12:4
^d Lev. 21:13, 14
¹ *division*
1:7 ¹ *advanced*
1:8 ¹ *served as*
priest

An Angel Foretells John's Birth

5 There was ^ain the days of Herod, the king of Judaea, a certain priest named Zacharias, ^bof the ¹course of ^cAbia: and his ^dwife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well ¹stricken in years.

8 And it came to pass, that while he ¹executed the priest's office

1:1-4. Luke states his purpose and method. He wants to supplement Theophilus's knowledge of the grounds of Christian certainty. He also wants to give his own summation of the gospel events which, already in Luke's time, are being committed to writing by various authors. As to method, Luke combines his knowledge of other writings with the eyewitness testimony of people he knows. He also lays claim to a comprehensive **understanding**, not only of historical data, but also of its theological significance. **Theophilus** means "Friend of God." By the way Luke addresses him he appears to have been a man of high standing.

1:5. **Herod** (the Great) ruled from 40 until 4 B.C. **Course of Abia** (Abijah) is one of the several divisions of Jewish priests. Elisabeth, too, was of priestly descent.

1:6. This does not mean they were sinless, of course, but that they served God faithfully. **Blameless** means no accusation could justly be made against them.

1:7. Mention of their age underscores that a pregnancy for Elisabeth was by this time highly unlikely. Since there was no mandatory retirement age for priests (unlike Levites), Zacharias may have been old indeed.



1:5 Zacharias (Zechariah) and **Elisabeth** were the parents of John the Baptist. They are mentioned only in Luke 1 (except for a brief allusion to Zechariah in 3:2). Both were godly and of Aaronic descent, Zechariah being a priest within the division of Abijah (cf. 1 Chr. 24:10). Elisabeth is called a "cousin" (v. 36) of Mary, the mother of Jesus, but the Greek term is not so specific and would better be translated "relative."

before God in the order of his ²course,

9 According to the custom of the priest's office, ¹his lot was ^ato burn incense when he went into the temple of the Lord.

10 ^aAnd the whole multitude of the people were praying ¹without at the ²time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ^athe altar of incense.

12 And when Zacharias saw *him*, ^ahe was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and ^athou shalt call his name John.

14 And thou shalt have joy and gladness; and ^amany shall rejoice at his birth.

15 For he shall be ^agreat in the sight of the Lord, and ^bshall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, ^ceven from his mother's womb.

16 And many of the ¹children of Israel shall he turn to the Lord their God.

1:8 ²division
1:9 ^aEx. 30:7;
8; 1 Chr. 23:13;
2 Chr. 29:11
¹he was chosen
by lot
1:10 ^aLev. 16:17
¹outside
²Lit. hour
1:11 ^aEx. 30:1
1:12 ^aJudg. 6:22;
Dan. 10:8; Luke
2:9; Acts 10:4;
Rev. 1:7
1:13 ^aLuke 1:57,
60, 63
1:14 ^aLuke 1:58
1:15 ^a[Luke
7:24–28]
^bNum. 6:3;
Judg. 13:4;
Matt. 1:18
^cJer. 1:5; Gal.
1:15
1:16 ¹Lit. sons

1:17 ^aMal. 4:5,
6; Matt. 3:2;
11:14; Mark 1:4;
9:12
1:18 ^aGen. 17:17
¹advanced
1:19 ^aDan. 8:16;
[Matt. 18:10];
Heb. 1:4
^bLuke 2:10
¹this good news
1:20 ^aEzek. 3:26;
24:27
¹mute
²own time
1:21 ¹delayed

17 ^aAnd he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, ^aWhereby shall I know this? for I am an old man, and my wife well ¹stricken in years.

19 And the angel answering said unto him, I am ^aGabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee ¹these glad ^btidings.

20 And, behold, ^athou shalt be ¹dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their ²season.

21 And the people waited for Zacharias, and marvelled that he ¹tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as

1:9. This would be a sacred moment in Zacharias's life, for no priest could offer **incense** more than once in his lifetime. Many never had the chance at all, there being an estimated 18,000 priests at this point in Jewish history.

1:13. Perhaps Zacharias's **prayer for a son** is referred to. However, it is more likely that in his priestly function he was praying for the salvation of Israel. (See Dan. 9:20.) **John** (meaning "The Lord Is Gracious" in Hebrew and Aramaic) would then be God's instrument in answering this prayer. Perhaps both prayer requests were being granted at once in an unforeseeable way.

1:15. John was not necessarily a Nazirite (Num. 6). For one thing, there is no mention of his hair remaining uncut. God's Spirit, not intoxicants, would infuse him from conception with a yearning to make

God's will his own. See Ephesians 5:17, 18.

1:17. **He shall go before him:** See Malachi 3:1, where God promises to send a messenger in advance of His own coming in judgment. On **Elias** (Elijah) see 1 Kings 17—2 Kings 2. Both he and John were entrusted with the call to repentance.

1:19. The only other angel named in Scripture is Michael (Rev. 12:7).

1:20. Zacharias's speechlessness serves to chasten him for his apparent skepticism. One may think it a harsh measure, but God who dispensed this judgment knew his heart. And the promise remained secure; Zacharias was merely prevented from easily spreading the news around.

1:23. He would be free to depart for his home on the day his duties ceased.



1:13 John the Baptist (or Baptizer) was God's gift in answer to the prayers of his parents, Zacharias the priest and his wife Elisabeth. From his birth John was filled with the Holy Spirit, and he ministered as the forerunner, the announcer, of the Christ (vv. 15, 41). John made it clear to his followers that he was not the Christ nor even the coming Elijah (John 1:20–23), though he, like Elijah, lived in the wilderness (v. 80) and preached a message of repentance. His ascetic life-style and dress dramatized the urgency of his message, involving the nation's need to repent before the imminent arrival of the Messiah. His brief ministry ended when Herod Antipas had him beheaded (Matt. 14:1–11). Yet his ministry's impact was far-reaching (cf. Acts 19:1–7). Though Jesus was John's "cousin," not until God's supernatural witness at Jesus' baptism did John understand that Jesus was the Messiah, the Son of God (John 1:29–34). Jesus declared that John was the greatest of the prophets. Yet, because of the greatness of the coming kingdom, even the lowliest believer would be greater than the prophets of old. John the Baptist is not mentioned in any of the epistles, but only in the Gospels and Acts. (First Reference, Matt. 3:1; Primary References, Luke 1; John 1.)

soon as ^athe days of his ¹ministration were ²accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to ^atake away my reproach among men.

An Angel Foretells Jesus' Birth

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin ^aespoused¹ to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, ^aHail, ¹thou that art highly favoured, ^bthe Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, ^ashe was troubled at his saying, and ¹cast in her mind what manner of ²salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found ^afavour with God.

31 ^aAnd, behold, thou shalt conceive in thy womb, and bring forth a son, and ^bshalt call his name JESUS.

1:23 ^a 2 Kin. 11:5; 1 Chr. 9:25
¹ *service*
² *completed*
1:25 ^a Gen. 30:23; Is. 4:1; 54:1, 4
1:27 ^a Matt. 1:18; Luke 2:4, 5
¹ *betrothed*
1:28 ^a Dan. 9:23
^b Judg. 6:12
¹ *Rejoice*
1:29 ^a Luke 1:12
¹ *considered*
² *greeting*
1:30 ^a Luke 2:52
1:31 ^a Is. 7:14; Matt. 1:21, 25; Gal. 4:4
^b Luke 2:21; [Phil. 2:9-11]

1:32 ^a Matt. 3:17; 17:5; Mark 5:7; Luke 1:35, 76; 6:35; Acts 7:48
^b 2 Sam. 7:12, 13, 16; Ps. 132:11; [Is. 9:6, 7; 16:5; Jer. 23:5]
^c 2 Sam. 7:14-17; Acts 2:33; 7:55
^d Matt. 1:1
¹ *Most High*
1:33 ^a [Dan. 2:4; Obad. 21; Mic. 4:7]; John 12:34; [Heb. 1:8]; 2 Pet. 1:11
1:34 ¹ *am a virgin*
1:35 ^a Matt. 1:20
^b Ps. 2:7; Matt. 3:17; 14:33; 17:5; Mark 1:1; John 1:34; 20:31; Acts 8:37; [Rom. 1:1-4; Heb. 1:2, 8]
¹ *Most High*
² *one*
1:36 ¹ *relative*

32 He shall be great, ^aand shall be called the Son of the ¹Highest: and ^bthe Lord God shall give unto him the ^cthrone of his ^dfather David:

33 ^aAnd he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I ¹know not a man?

35 And the angel answered and said unto her, ^aThe Holy Ghost shall come upon thee, and the power of the ¹Highest shall overshadow thee: therefore also that holy ²thing which shall be born of thee shall be called ^bthe Son of God.

36 And, behold, thy ¹cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For ^awith God nothing shall be impossible.

38 And Mary said, Behold the ¹handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Elisabeth's Joy

39 And Mary arose in those days, and went into the hill country with haste, ^ainto a city of Juda;

1:37 ^a Gen. 18:14; Jer. 32:17; Matt. 19:26; Mark 10:27;
Rom. 4:21
1:38 ¹ *maidservant*
1:39 ^a Josh. 21:9

1:24, 25. Jewish women regarded childlessness as a severe reproach. **Elisabeth** may have **hid herself** out of a sense of consternation before God and man. She came to be thankful, but the initial shock of the unexpected (and in human terms quite impossible) must have been considerable.

1:26. This was **the sixth month** of Elisabeth's pregnancy.

1:27. Espousal (similar to our engagement period) was, under Jewish law, as binding as marriage. It lasted about a year, during which time the woman's purity was maintained.

1:28. The word translated **highly favoured** is used of all believers in Ephesians 1:6.

1:29. Mary doubtless wondered why she should be addressed in such exalted terms.

1:31. **JESUS** means "Yahweh Is Salvation."

1:32. David's **throne**: See 2 Samuel 7:13.

1:35. By a process we cannot explain, Mary will find herself with child through no human agency. Conceived by God, Jesus would be of sinless nature, though no less human due to that fact.

1:38. Contrast Mary's response with that of Zacharias (v. 18).



VIRGIN BIRTH

1:27. One of the historic fundamentals of the faith is the virgin birth of Christ. It begins with the supernatural conception of Jesus Christ in the womb of Mary without the seed of a man. The miraculous birth is verified by the statement that she was a virgin when she gave birth to Christ (Matt. 1:23-25). By means of the Virgin Birth, Jesus had the human nature of His mother and the sinless, divine nature of His Father. **Illustration:** Those who deny the Virgin Birth tend also to deny His deity, so must necessarily question the integrity of the Scriptures. **Application:** The miracle of the Virgin Birth involved the yieldedness of Mary. This attitude is reflected in her last recorded words, which are a good standard for Christians today, "Whatsoever he [Jesus] saith unto you, do it" (John 2:5). (First Reference, Gen. 3:16; Primary Reference, Luke 1:27; cf. Heb. 4:15.)

40 And entered into the house of Zacharias, and ¹saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the ¹salutation of Mary, the babe leaped in her womb; and Elisabeth was ^afilled with the Holy Ghost:

42 And she spake out with a loud voice, and said, *“Blessed art thou among women, and blessed is the fruit of thy womb.*

43 And ¹whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And ^ablessed is she ¹that believed: for there shall be a ²performance of those things which were told her from the Lord.

Mary’s Joyful Song

46 And Mary said, *“My soul doth ¹magnify the Lord,*

47 And my spirit hath ^arejoiced in ^bGod my Saviour.

48 For ^ahe hath regarded the ¹low estate of his ²handmaiden: for, behold, from henceforth ^ball generations shall call me blessed.

49 For he that is mighty ^ahath done to me great things; and ^bholy is his name.

50 And ^ahis mercy is on them that fear him from generation to generation.

51 ^aHe hath shewed strength with his arm; ^bhe hath scattered the proud in the imagination of their hearts.

52 ^aHe hath put down the mighty from ^{their} ¹seats, and exalted ²them of low degree.

53 He hath ^afilled the hungry with good things; and the rich he hath sent empty away.

54 He hath ¹holpen his ^aservant Israel, ^bin remembrance of ^{his} mercy;

55 ^aAs he spake to our ^bfathers, to Abraham, and to his ^cseed for ever.

1:40 ¹ greeted
 1:41 ^a Acts 6:3
¹ greeting
 1:42 ^a Judg. 5:24
 1:43 ¹ why
 1:45 ^a John 20:29
¹ who believed
that there
² fulfillment
 1:46 ^a 1 Sam.
 2:1-10; Ps. 34:2,
 3; Hab. 3:18
¹ exalt
 1:47 ^a Ps. 35:9;
 Hab. 3:18
^b 1 Tim. 1:1; 2:3;
 Titus 1:3; 2:10;
 3:4; Jude 25
 1:48 ^a 1 Sam.
 1:11; Ps. 138:6
^b Luke 11:27
¹ lowly state
² maidservant
 1:49 ^a Ps. 71:19;
 126:2, 3
^b Ps. 111:9;
 Rev. 4:8
 1:50 ^a Gen. 17:7;
 Ex. 20:6; 34:6, 7;
 Ps. 103:17
 1:51 ^a Ps. 98:1;
 118:15; Is. 40:10
^b Ps. 33:10;
 [1 Pet. 5:5]
 1:52 ^a 1 Sam.
 2:7, 8
¹ thrones
² the lowly
 1:53 ^a [Matt. 5:6]
 1:54 ^a Is. 41:8
^b Ps. 98:3; [Jer.
 31:3]
¹ helped
 1:55 ^a Gen.
 17:19; Ps.
 132:11; [Gal.
 3:16]
^b [Rom. 11:28]
^c Gen. 17:7
 1:58 ^a [Rom.
 12:15]
¹ relatives
 1:59 ^a Gen.
 17:12; Lev. 12:3;
 Luke 2:21; Phil.
 3:5
 1:60 ^a Luke
 1:13, 63
 1:65 ¹ things
² discussed
 1:66 ^a Luke 2:19
^b Gen. 39:2;
 Acts 11:21
¹ kept them
 1:67 ^a Joel 2:28
 1:68 ^a 1 Kin.
 1:48; Ps. 106:48
^b Ex. 3:16
 1:69 ^a 2 Sam.
 22:3; Ps. 132:17;
 Ezek. 29:21

56 And Mary abode with her about three months, and returned to her own house.

John the Baptist’s Birth

57 Now Elisabeth’s full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her ¹cousins heard how the Lord had shewed great mercy upon her; and they ^arejoiced with her.

59 And it came to pass, that ^aon the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, *“Not so; but he shall be called John.*

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue ^{loosed}, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these ¹sayings were ²noised abroad throughout all the hill country of Judaea.

66 And all they that heard ^{them} ^alaid¹ ^{them} up in their hearts, saying, What manner of child shall this be! And ^bthe hand of the Lord was with him.

67 And his father Zacharias ^awas filled with the Holy Ghost, and prophesied, saying,

68 *“Blessed be the Lord God of Israel; for ^bhe hath visited and redeemed his people,*

69 *“And hath raised up an horn of salvation for us in the house of his servant David;*

1:46-56. This passage is called “the Magnificat,” based on the first word of the Latin translation (the Vulgate). It is rich in Old Testament imagery: Jesus’ coming was in fulfillment of Old Testament promises.

1:58. Her reproach (v. 25) is now completely removed.

1:65. Fear came: The working of God produced a

unique sensation among a people where not even a prophet had spoken for centuries.

1:67. His divinely empowered praise compensates for the months of being mute.

1:69. Horn of salvation would mean “A Mighty Deliverer.” Horn is an Old Testament symbol for power. See 2 Samuel 22:3.

70 ^aAs he spake by the mouth of his holy prophets, which have been ^bsince¹ the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 ^aTo perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 ^aThe oath which he swore to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might ^aserve him without fear,

75 ^aIn holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the ^aprophet of the Highest: for ^bthou shalt go before the face of the Lord to prepare his ways;

77 To give ^aknowledge of salvation unto his people by the ¹remission of their sins,

78 Through the tender mercy of our God; whereby the ¹dayspring from on high hath visited us,

79 ^aTo give light to them that sit in darkness and *in* the shadow of death, to ^bguide our feet into the way of peace.

80 And ^athe child grew, and ¹waxed strong in spirit, and ^bwas in the deserts till the day of his ²shewing unto Israel.

1:70 ^a Jer. 23:5;

Rom. 1:2

^b Acts 3:21

¹ Lit. *from the*

ages

1:72 ^a Lev. 26:42

1:73 ^a Gen. 12:3;

22:16–18; [Heb.

6:13]

1:74 ^a [Rom.

6:18; Heb. 9:14]

1:75 ^a Jer. 32:39;

[Eph. 4:24;

2 Thess. 2:13]

1:76 ^a Matt. 3:3;

11:9; Mark 3:2,

3; Luke 3:4;

John 1:23

^b Is. 40:3; Mal.

3:1; Matt. 11:10

1:77 ^a [Jer. 31:34;

Mark 1:4]; Luke

3:3

¹ *forgiveness*

1:78 ¹ Lit. *Dawn,*

the Messiah

1:79 ^a Is. 9:2;

Matt. 4:16; [Acts

26:18; 2 Cor. 4:6;

Eph. 5:14]

^b [John 10:4;

14:27; 16:33]

1:80 ^a Luke 2:40

^b Matt. 3:1

¹ *became*

² *manifestation*

2:1 ¹ *registered*

2:2 ^a Dan. 9:25;

Acts 5:37

¹ *registration,*

census

² *Quirinus*

2:3 ¹ *registered*

2:4 ^a 1 Sam. 16:1;

Mic. 5:2

^b Matt. 1:16

¹ *family*

2:5 ^a [Matt. 1:18]

¹ *betrothed*

2:6 ¹ *completed*

2:7 ^a Matt. 1:25;

Luke 1:31

¹ *feed trough*

2:9 ^a Luke 1:12

¹ *stood before*

² *greatly*

Jesus' Birth in Bethlehem

2 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be ¹taxed.

2 (^aAnd this ¹taxing was first made when ²Cyrenius was governor of Syria.)

3 And all went to be ¹taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto ^athe city of David, which is called Bethlehem; (^bbecause he was of the ¹house and lineage of David:)

5 To be taxed with Mary ^ahis ¹espoused wife, being great with child.

6 And so it was, that, while they were there, the days were ¹accomplished that she should be delivered.

7 And ^ashe brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a ¹manger; because there was no room for them in the inn.

Tidings of Great Joy

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord ¹came upon them, and the glory of the Lord shone round about them: ^aand they were ²sore afraid.

10 And the angel said unto them,

1:73. See Genesis 12:1–3; 13:14–17; 15:1–6; 22:15–18.

1:78. **Dayspring** means “dawn” and figuratively refers to the coming of the Messiah. The clause should be translated, “Dawn from heaven will visit us.” That is, the Messiah from heaven will come to help us. God’s messianic deliverance is often expressed as the bursting forth of a great light.

2:1. **Taxed:** A census was to take place. Augustus’s reign was from 27 B.C. to A.D. 14.

2:2. Syria was the large Roman province of which Judea was part. The capital was Antioch. Under this

administration came smaller political divisions such as Judea, which was ruled by Pilate at Jerusalem from A.D. 26 to 36.

2:3. Each was to return to his original birthplace.

2:4. Micah 5:2 had prophesied that the Messiah, the Son of David, would be born in Bethlehem, like David himself (1 Sam. 20:6).

2:7. **Swaddling clothes** were bandage-like strips of cloth wrapped around an infant to ensure that the limbs would grow straight. Not to swaddle a child would be a form of abuse (Ezek. 16:2–4). This wrapping would aid the shepherds in identifying Jesus.



2:1 **Augustus Caesar**, also known as Octavian, was the grand-nephew and adopted heir of Julius Caesar. When Julius Caesar was assassinated by his senatorial opponents on March 15, 44 B.C., his 19-year-old heir returned from his studies in Greece to claim his inheritance. The Roman people liked Octavian, so a triumvirate of leadership was established consisting of Octavian, Mark Anthony, and Lepidus. By 27 B.C. Octavian had defeated all other forces claiming power and so ended the various factions within the Roman republic. For this he received the title of Augustus and became the first emperor. His strong, brilliant leadership continued until his death in A.D. 14. The birth of Jesus occurred in the middle of his administration. His name occurs only here in Scripture. In Acts 25:21, 25 and 27:1 “Augustus” is a title designating the current Roman emperor, Nero.

“Fear not: for, behold, I bring you good tidings of great joy, ^bwhich shall be to all people.

11 “For unto you is born this day in the city of David ^ba Saviour, ^cwhich is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling ¹clothes, lying in a ²manger.

13 “And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 “Glory to God in the highest, and on earth ^bpeace, ^cgood will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*

2:10 ^aLuke 1:13, 30
^bGen. 12:3; Is. 49:6; [Matt. 28:19; Mark 1:15; Col. 1:23]
 2:11 ^aIs. 9:6
^bMatt. 1:21; John 4:42; [Acts 5:31]
^cMatt. 1:16; 16:16, 20; John 11:27; Acts 2:36; Phil. 2:11
 2:12 ¹cloths
²feed trough
 2:13 ^aGen. 28:12; Ps. 103:20; 148:2; Dan. 7:10; [Heb. 1:14]; Rev. 5:11
 2:14 ^aMatt. 21:9; Luke 19:38; Eph. 1:6
^bIs. 57:19; [Rom. 5:1]; Eph. 2:17; [Col. 1:20]
^c[John 3:16; Eph. 2:4, 7; 2 Thess. 2:16; 1 John 4:9]
 2:18 ¹marvelled
 2:19 ^aGen. 37:11; Luke 1:66
 2:20 ^aLuke 19:37
 2:21 ^aGen. 17:12; Lev. 12:3
^b[Matt. 1:21]
^cLuke 1:31
¹completed
 2:22 ^aLev. 12:2-8
¹completed
 2:23 ^aEx. 13:12; 22:29; Lev. 27:26; Deut. 18:4; Neh. 10:36
^bEx. 13:2, 12, 15; Num. 3:13; 8:17

¹wondered at those things which were told them by the shepherds.

19 “But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and ^apraising God for all the things that they had heard and seen, as it was told unto them.

Naming and Presentation

21 “And when eight days were ¹accomplished for the circumcising of the child, his name was called ^bJESUS, which was so named of the angel ^cbefore he was conceived in the womb.

22 And when ^athe days of her purification according to the law of Moses were ¹accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (^aAs it is written in the law of the Lord, ^bEvery male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, ^aA pair of turtledoves, or two young pigeons.

2:24 ^aLev. 12:2, 8

2:12. The **sign** was consistent with Old Testament precedent, in which God confirmed His works by a confirmatory sign. This helped authenticate the messianic proclamation of the angels, and would also strengthen Mary and Joseph in their assurance of the Lord’s continued blessing.

2:13, 14. Jesus’ birth creates praise among the angels. God’s **peace** and **good will** are extended to those “on whom He sees fit to bestow His grace” (alternate Greek readings). Some manuscripts have the last half of this verse, reading “and on earth peace among men of good will.” This signifies that true peace will be enjoyed only by the pious. The KJV’s reading expresses the divine intention to offer peace and good will to all men.

2:19. **Mary kept ... and pondered:** Quite possibly she was eventually the source of Luke’s rather intimate knowledge of the details of Jesus’ birth. See verse 51.

2:21. **Eight days:** See 1:59. Leviticus 12 gives the Old Testament basis for the practice of circumcision. (See also Gen. 17:10.) Jesus was as much a Son of Abraham as any of His generation.

2:23. See Exodus 13:2, 12.

2:24. See Leviticus 12:8. It is indicative of the relative poverty of Jesus’ family that they could not afford to offer a lamb as part of the cleansing and dedicatory ritual.



2:22 **Jerusalem** is located about 15 miles from the Dead Sea to the east and 31 miles from the Mediterranean to the west. It is situated on several hills at an elevation of 2,500 feet with ravines on all sides except the north. Jerusalem receives frequent mention as the site of many events in the Gospels and Acts. It is the scene of Christ’s death, resurrection, and future return (Zech. 14:4) and is mentioned 14 times in the rest of the New Testament. In A.D. 70 it was destroyed by the Romans, and in A.D. 135 it was rebuilt as a pagan city prohibited to all Jews. Early in the fourth century Constantine reopened it to Jews and Christians and built the Church of the Holy Sepulcher. Since that time Jerusalem has been under Byzantine, Arab, Crusader, and Turkish control. In 1542 the Turks built the city walls that stand today. In 1917 General Allenby entered the city, and it was placed under British mandate until 1948. At that time the city was divided so that the Arabs (Jordan) received the old, walled city and the Jews the western part. Since 1967 the whole city has been under Israeli control. The current population of Jerusalem is about 350,000. Much archaeological work has been conducted over the last century, and the opportunities have increased since the Israelis gained control in 1967. Excavations are presently under way along the western and southern walls of the temple area.

Simeon Beholds God's Salvation

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, ^awaiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not ^asee death, before he had seen the Lord's Christ.

27 And he came ^aby the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, ^anow lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes ^ahave seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 ^aA light to ¹lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is ¹set for the ^afall and rising again of many in Israel; and for ^ba sign which shall be spoken against;

35 (Yea, ^aa sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Anna Gives Thanks

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of ^aAser: she was of

2:25 ^a Is. 40:1; Mark 15:43; Luke 2:38; 23:51
2:26 ^a Ps. 89:48; [John 8:51; Heb. 11:5]

2:27 ^a Matt. 4:1
2:29 ^a Gen. 46:30; [Phil. 1:23]

2:30 ^a Ps. 119:166, 174; [Is. 52:10; Luke 3:6]
2:32 ^a Is. 9:2; 42:6; 49:6; 60:1-3; Matt. 4:16; Acts 10:45; 13:47; 28:28; [Rom. 9:24; Gal. 3:14]

¹ bring revelation to
2:34 ^a Is. 8:14; Hos. 14:9; Matt. 21:44; [Rom. 9:32]; 1 Cor. 1:23; [2 Cor. 2:16; 1 Pet. 2:7, 8]

^b Matt. 28:12-15; Acts 4:2; 17:32; 28:22; [1 Pet. 2:12; 4:14]

¹ destined
2:35 ^a Ps. 42:10; John 19:25
2:36 ^a Josh. 19:24

2:37 ^a Acts 26:7; 1 Tim. 5:5

2:38 ^a Lam. 3:25, 26; Mark 15:43; Luke 24:21

2:40 ^a Luke 1:80; 2:52; [1 Cor. 1:24, 30]

¹ became
2:41 ^a John 4:20
^b Ex. 23:15, 17; 34:23; Deut. 16:1, 16; Luke 22:15

2:42 ^a Ex. 23:14, 15
¹ according to
2:43 ^a Ex. 12:15
¹ lingered
2:44 ¹ relatives

a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers ^anight and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that ^alooked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 ^aAnd the child grew, and ¹waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Jesus Converses with Teachers

41 Now his parents went to ^aJerusalem ^bevery year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem ¹after the ^acustom of the feast.

43 And when they had fulfilled the ^adays, as they returned, the child Jesus ¹tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* ¹kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the

2:25. Simeon had his heart set on the messianic hope, which alone could bring consolation in his troubled land and day. Thus he was open under the Holy Spirit's influence for God to impart special insight to him.

2:27. By the Spirit: The Spirit guided him. He thus came to be in the right place at the right time.

2:29. Thy word refers to the promise of verse 26.

2:32, 33. Here for the first time the parents hear the startling prophecy that Jesus' significance will extend even to the **Gentiles**. This would be surprising even if it had not come from an apparent stranger.

2:34, 35. Jesus' coming will bring deliverance, but

also division and anguish. Both redemption and judgment are bound up in His advent.

2:36, 37. Like Simeon, **Anna** was of unusual commitment, and had been blessed, being a **prophetess**, with special spiritual insight.

2:40. Jesus' progress may be compared with that of John (1:80). The former overshadows the latter from the very start.

2:42. A Jewish male became a full member of the religious community at age 13. By age 12 he would be undergoing preparation for this.

2:46. Doctors were rabbis, teachers of Jewish law.

¹doctors, both hearing them, and asking them questions.

47 And ^aall that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou ¹thus dealt with us? behold, thy father and I have sought thee ²sorrowing.

49 And he said unto them, **How is it that ye sought me? ¹wist ye not that I must be ^aabout ^bmy Father's business?**

2:46 ¹ teachers
 2:47 ^a Matt. 7:28; 13:54; 22:33; Mark 1:22; 6:2; 4:32; John 7:15
 2:48 ¹ done this to us
² anxiously
 2:49 ^a John 9:4
^b [Mark 1:22; Luke 4:22, 32; John 4:34; 5:17, 36]
¹ knew
 2:50 ^a Mark 9:32; Luke 9:45; 18:34; John 7:15, 46
 2:51 ^a Dan. 7:28
 2:52 ^a [s. 11:2, 3; Col. 2:2, 3]
^b 1 Sam. 2:26; [Prov. 3:1-4]
 3:1 ^a Matt. 27:2

50 And ^athey understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother ^akept all these sayings in her heart.

52 And Jesus ^aincreased in wisdom and stature, ^band in favour with God and man.

John Preaches Repentance

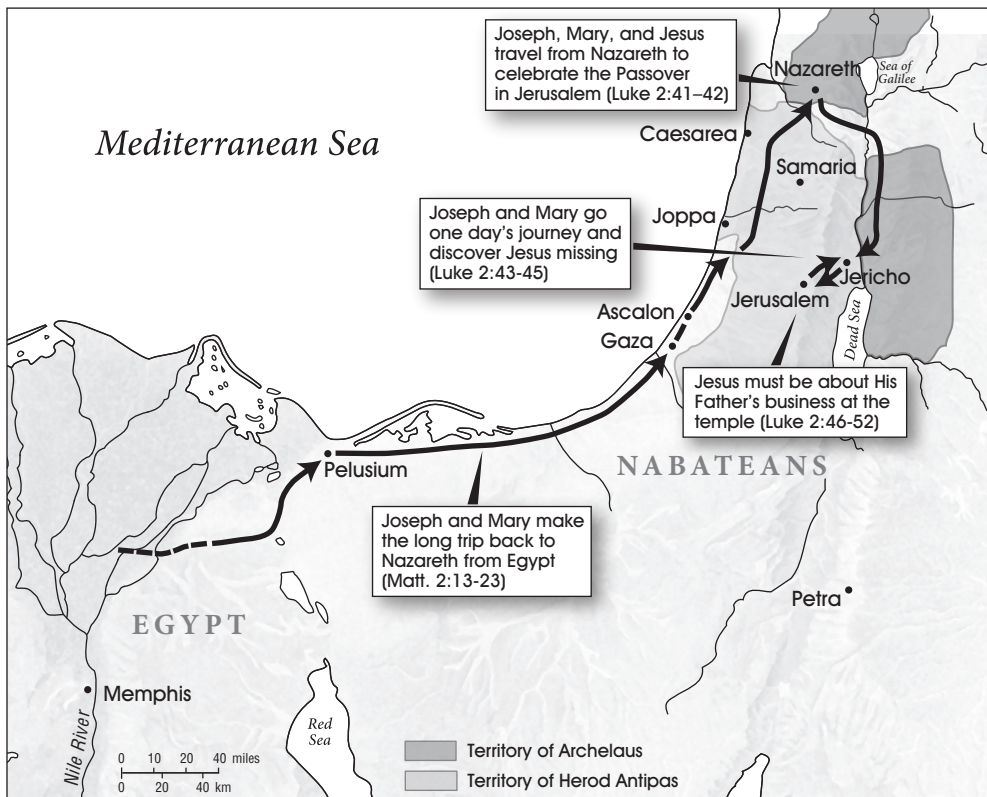
3 Now in the fifteenth year of the reign of Tiberius Caesar, ^aPontius Pilate being governor of Judaea,

2:47. This may be due not only to Jesus' person but also to a careful upbringing by His parents. The Old Testament placed great responsibility on parents to saturate their children's minds with Scripture (Deut. 6:7).

2:49. **Wist ye not** or "Did you not realize?": There is a certain tension between Jesus' responsibility to parents on the one hand and to His heavenly Father on the other.

2:52. The picture is one of consistent and well-rounded growth. There follows a gap of nearly two decades in Jesus' life. When we see Him again, He is prepared for the task set before Him.

3:1. Luke is about to speak of the real beginning of the gospel (see Mark 1:1; Acts 10:37), the preaching of John the Baptist. He sets the stage by giving a political overview. **Tiberius** was emperor of Rome during A.D. 14-37. Allowing for uncertainties in how ancient reigns were reckoned, Luke gives us a date of about A.D. 28 for the start of John's ministry. Pilate ruled from A.D. 26 to 36. **Herod** (Antipas, a son of Herod the Great) ruled over a tetrarchy (an area comprising one-fourth of a larger division) that included Galilee. Jesus calls him a fox in 13:32. He killed John the Baptist. Philip's domain was northeast of Herod's. **Abilene** lay northwest of Damascus.



THE RETURN FROM EGYPT; THE BOY JESUS IN THE TEMPLE

and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 ^aAnnas and Caiaphas being the high priests, the word of God came unto ^bJohn the son of Zacharias in the wilderness.

3 ^aAnd he came into all the ¹country about Jordan, preaching the baptism of repentance ^bfor the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the ¹crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And ^aall flesh shall see the salvation of God.

3:2 ^aJohn 11:49; 18:13; Acts 4:6
^bLuke 1:13
3:3 ^aMatt. 3:1; Mark 1:4
^bLuke 1:77
¹region around
3:4 ^aIs. 40:3-5; Matt. 3:3; Mark 1:3
3:5 ¹crooked places
3:6 ^aPs. 98:2; Is. 52:10; Luke 2:10; [Rom. 10:8-18]

3:7 ^aMatt. 3:7; 12:34; 23:33
¹brood or offspring
3:8 ^a[2 Cor. 7:9-11]
¹as
3:9 ^aMatt. 7:19; Luke 13:6-9
3:10 ^aLuke 3:12, 14; [Acts 2:37, 38; 16:30, 31]
3:11 ^aLuke 11:41; 2 Cor. 8:14; James 2:15, 16; [1 John 3:17; 4:20]
^bIs. 58:7; [1 Tim. 6:17, 18]
¹tinics
²give
³food

John Addresses the Multitude

7 Then said he to the multitude that came forth to be baptized of him, "O ¹generation of vipers, who hath warned you to flee from the wrath to come?"

8 Bring forth therefore fruits ^aworthy of repentance, and begin not to say within yourselves, We have Abraham ¹to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: ^aevery tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, "What shall we do then?"

11 He answereth and saith unto them, "He that hath two ¹coats, let him ²impart to him that hath none; and he that hath ³meat, ^blet him do likewise.

3:2. Annas had been high priest during A.D. 6-15, but continued to wield influence in later years. Caiaphas was ruling high priest from A.D. 18 to 36. Modern scholars debate the precise origin of John's ideas and preaching. Luke gives the major answer.

3:3. Luke, more than the other gospels, stresses **repentance**. John's baptism was an outward confession of an inward response to John's message. It was symbolic of another, greater baptism (v. 16). Forgiveness before God and reconciliation to Him always presupposes owning up to the symptoms of our alienation from Him. Biblical trust in God presupposes repentance toward God. See Mark 1:4 for the expression "the baptism of repentance for the remission of sins."

3:4-6. See Isaiah 40:3-5.

3:7. It was believed, with good Old Testament support, that the messianic reign would be accompanied by God's judgment against all evil. In the Cross this did indeed occur. The **wrath** spoken of here, while it may have some relation to Jerusalem's fate (A.D. 70), relates more directly to Jesus' second coming. See 2 Thessalonians 1:7-10.

3:8. Some apparently believed that, despite wayward lives, they would be saved due to being ethnic Jews. John reminds them that God demands both trust and obedience—each is incomplete without the other.

3:11-14. Personal response to God brings with it practical expression. **Meat** is food in general. People are not expected to come out of the world (see 1 Cor.



HUMANITY OF CHRIST

2:52. Jesus was not only God; He was also fully Man. As such He was subject to the same kind of limitations that all human beings experience. Like any other child, He inherited the nature of His parents. He possessed not only the divine nature of His Father but also the human nature of His mother. He was in every respect human except that He was without sin. The term *flesh* emphasizes His humanity. **Illustration:** The humanity of Christ is evident in the gospel accounts of His natural growth (v. 52), His becoming weary (John 4:6), and His experiencing sorrow and pain (22:44). Even when tempted by the Devil, Jesus did not use His supernatural powers as God to defeat him, but He responded as a Man dependent upon the Word of God for spiritual survival (Matt. 4:1-11; Heb. 4:15, 16). **Application:** Jesus' victory on that and other occasions reminds Christians that they have a Man in heaven as an understanding and approachable High Priest (Heb. 7:24, 25). (First Reference, Gen. 3:16; Primary Reference, Luke 2:52; cf. Matt. 16:16.)



3:1 Tiberius Caesar was the stepson of Augustus Caesar, who adopted him as his heir. Tiberius was recognized by the senate as Augustus's successor. By so doing the senate established the supremacy of the emperors within the Roman state, making the republic as such all but extinct. Tiberius faithfully continued the policies of Augustus. Yet his unimaginative administration led to discontent among the people, and he retired a dissatisfied old man. Since Tiberius ruled from A.D. 14 to 37, he is the Caesar repeatedly referred to during Christ's ministry and crucifixion. He is mentioned by name only in Luke 3:1.

12 Then ^acame also ¹publicans to be baptized, and said unto him, ²Master, what shall we do?

13 And he said unto them, ^aExact¹ no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ¹Do violence to no man, ^aneither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men ¹mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, ^aI indeed baptize you with water; but one mightier than I cometh, the ¹latchet of whose ²shoes I am not worthy to unloose: he shall ^bbaptize you with the Holy Ghost and with fire:

17 Whose ¹fan *is* in his hand, and he will throughly ²purge his ³floor, and ^awill gather the wheat into his ⁴garner; but the chaff he will burn with fire unquenchable.

18 And many other ¹things in his exhortation preached he unto the people.

19 ^aBut Herod the tetrarch, being ¹reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

John's Baptism of Jesus

21 Now when all the people were baptized, ^ait came to pass, that Jesus also being baptized, and praying, the heaven was opened,

3:12 ^a Matt. 21:32; Luke 7:29
¹ tax collectors
² Teacher
 3:13 ^a Luke 19:8
¹ Collect
 3:14 ^a Ex. 20:16; 23:1; Lev. 19:11
¹ intimidate, lit. shake down for money

3:15 ¹ reasoned
 3:16 ^a Matt. 3:11, 12; Mark 1:7, 8

^b John 7:39; 20:22; Acts 2:1-4
¹ strap
² sandal

3:17 ^a Mic. 4:12; Matt. 13:24-30
¹ winnowing fan

² clean out
³ threshing floor
⁴ barn

3:18 ¹ exhortations he preached

3:19 ^a Matt. 14:3; Mark 6:17
¹ rebuked

3:21 ^a Matt. 3:13-17; John 1:32

3:22 ^a Ps. 2:7; [Is. 42:1]; Matt. 3:17; 17:5; Mark 1:11; Luke 1:35; 9:35; 2 Pet. 1:17

3:23 ^a [Num. 4:3, 35, 39, 43, 47]

^b Matt. 13:55; John 6:42

¹ began his ministry at about

3:27 ^a Ezra 2:2
¹ Shealtiel, Ezra 3:8

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am ^awell pleased.

The Genealogy of Jesus

23 And Jesus himself ¹began to be ^aabout thirty years of age, being (as was supposed) ^bthe son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagee,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesea, which was *the son* of ^aZorobabel, which was *the son* of ¹Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

5:10) but to be loyal to their God in the midst of their secular responsibilities.

3:15. The people wondered if John might be the Messiah. The expectation of Simeon and Anna (2:25, 38) had spread considerably.

3:16. A **latchet** was the thong holding a sandal on the foot.

3:17. **Fan** would be a shovel-like implement. Wheat was threshed by beating it, then flinging it into the air so that the wind would carry off the lighter chaff. The wheat would fall to the threshing-area floor. **Garner** is a barn or storehouse.

3:19. **Him** refers to John the Baptist. See Mark 6:14-29.

3:23. **As was supposed**: Luke does not lose sight of the Virgin Birth.

3:23-38. It is not easy to harmonize all the features of this genealogy of Jesus with the one found in Matthew 1. Some suggest that Matthew gives a list of those standing in the legal line of descent from David, those who were heirs to the throne, generation by generation. Luke then gives the actual descendants of David who were ancestors in Joseph's particular branch of the Davidic line. Others argue that Luke's list gives Jesus' ancestry through the forebears of Mary. Luke is concerned to demonstrate that Jesus is a Son of both David and Abraham. Even more important, however, seems to be that Luke, in tracing Jesus' line back to Adam and God, makes two points. First, Jesus had an ancient place in the race of man. Second, as God's anointed Deliverer, Jesus has significance for all humanity and not just for the people of Israel.

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of ^aNathan, ^bwhich was *the son* of David,

32 ^aWhich was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, ^awhich was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of ¹Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of ²Sala,

36 ^aWhich was *the son* of Cainan, which was *the son* of ^bArphaxad, ^cwhich was *the son* of ¹Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, ^awhich was *the son* of God.

3:31 ^a Zech. 12:12;
^b 2 Sam. 5:14;
7:12; 1 Chr. 3:5;
17:11; Is. 9:7;
Jer. 23:5
3:32 ^a Ruth 4:18-22; 1 Chr. 2:10-12; Is. 11:1, 10
3:34 ^a Gen. 11:24, 26-30;
12:3; Num. 24:17; 1 Chr. 1:24-27
3:35 ¹ Reu, Gen. 11:18
² Shelah, 1 Chr. 1:18
3:36 ^a Gen. 11:12;
^b Gen. 10:22, 24; 11:10-13;
1 Chr. 1:17, 18
^c Gen. 5:6-32;
9:27; 11:10
¹ Shem, Gen. 10:1
3:38 ^a Gen. 5:1, 2

4:1 ^a [Is. 11:2; 61:1]; Matt. 4:1-11; Mark 1:12, 13
^b Ezek. 3:12; Luke 2:27
¹ Holy Spirit
4:2 ^a Ex. 34:28;
1 Kin. 19:8
¹ tested by
² was hungry
4:3 ^a Mark 3:11; John 20:31
4:4 ^a Deut. 8:3
4:6 ^a [John 12:31; 14:30; Rev. 13:2, 7]
¹ authority
4:8 ^a Deut. 6:13; 10:20; Matt. 4:10
4:9 ^a Matt. 4:5-7
4:10 ^a Ps. 91:11
4:11 ^a Ps. 91:12

The Temptation of Jesus

4 And ^aJesus being full of the ¹Holy Ghost returned from Jordan, and ^bwas led by the Spirit into the wilderness,

2 Being forty days ¹tempted of the devil. And ^ain those days he did eat nothing: and when they were ended, he afterward ²hungered.

3 And the devil said unto him, If thou be the ^aSon of God, command this stone that it be made bread.

4 And Jesus answered him, saying, **It is written, ^aThat man shall not live by bread alone, but by every word of God.**

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this ¹power will I give thee, and the glory of them: for ^athat is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, ^aThou shalt worship the Lord thy God, and him only shalt thou serve.**

9 ^aAnd he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, ^aHe shall give his angels charge over thee, to keep thee:

11 And ^ain *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto

4:1. Jesus had just been baptized (3:21, 22). See Mark 1:9-11.

4:3. The **if** used here implies that the Devil recognized Jesus' divine sonship, and could be translated "since."

4:4. See Deuteronomy 8:3. Jesus, setting an important precedent for the early church, places great store by the Old Testament as God's very words.

4:6. Despite Satan's claims, the Old Testament is clear that God, not Satan, stands with final authority over the regimes of mankind.

4:8. See Deuteronomy 6:13. Peter is rebuked by

Jesus with similar words (Mark 8:33).

4:9. The higher parts of the temple stood next to a deep ravine. The elevation would have been considerable. Had Jesus performed this feat before the crowds below, He would certainly have attracted acclaim. But His aim remained obedience, not popularity.

4:10, 11. Psalm 91:11, 12 is misquoted slightly to suit the need better.

4:12. See Deuteronomy 6:16. The effect of Satan's temptation was to offer the promise of rule without the agony of the Cross.

him, **It is said, "Thou shalt not tempt the Lord thy God."**

13 And when the devil had ended all the temptation, he departed from him ^afor² a season.

Jesus Preaches in Nazareth

14 ^aAnd Jesus returned ^bin the power of the Spirit into ^cGalilee: and there went out ^{1a} ^da fame of him through all the region round about.

15 And he ^ataught in their synagogues, ^bbeing glorified of all.

16 And he came to ^aNazareth, where he had been brought up: and, as his custom was, ^bhe went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 **"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

19 **To preach the acceptable year of the Lord.**

20 And he closed the book, and

4:12 ^a Deut. 6:16
¹ test
 4:13 ^a [John 14:30; Heb. 4:15; James 4:7]
¹ testing
² until an opportunity time
 4:14 ^a Matt. 4:12
^b John 4:43
^c Acts 10:37
^d Matt. 4:24
¹ news
 4:15 ^a Ps. 22:22; Matt. 4:23
^b Is. 52:13
 4:16 ^a Matt. 2:23; 13:54; Mark 6:1
^b Mark 1:21; John 18:20; Acts 13:14-16; 17:2
 4:18 ^a Is. 49:8; 9: 61:1, 2; Matt. 11:5; 12:18; John 3:34
^b [Dan. 9:24]
¹ oppressed

4:20 ¹ attendant
 4:21 ^a Matt. 1:22, 23; Acts 13:29
¹ hearing
 4:22 ^a [Ps. 45:2]; Matt. 13:54; Mark 6:2; Luke 2:47; [John 1:14, 17]
^b John 6:42
 4:23 ^a Matt. 4:13; 11:23
^b Matt. 13:54; Mark 6:1
 4:24 ^a Matt. 13:57; Mark 6:4; John 4:44
 4:25 ^a 1 Kin. 17:9; James 5:17
 4:26 ¹ Zarephath, 1 Kin. 17:9
 4:27 ^a 2 Kin. 5:1-14

he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, **This day is this scripture fulfilled in your ears.**

22 And all bare him witness, and **"wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?"**

23 And he said unto them, **Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.**

24 And he said, **Verily I say unto you, No prophet is accepted in his own country.**

25 **But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;**

26 **But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.**

27 **"And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.**

4:14. In the power of the Spirit: Having repulsed Satan, Jesus is all the more fortified to initiate His ministry.

4:15. Initially, Jesus drew high praise. But His rejection is already apparent in verse 28.

4:16. This is the oldest known description of a synagogue service. There would be prayers, both public and private, a sermon if someone suitable were on hand to deliver one, and several readings from the Old Testament. Here Jesus functions as reader.

4:17. Jesus selects a passage from a scroll containing Isaiah 61:1, 2.

4:19. Jesus leaves off the end of Isaiah 61:2. Is this

because "the day of vengeance of our God" relates not to Jesus' first but second coming? More likely Jesus, by reading these few lines, called the whole promise-laden context of Isaiah 61 to His hearers' attention. He effectively makes His point.

4:20. Minister is the synagogue attendant who looked after the scrolls. By sitting, Jesus is likely assuming the position of a teacher of that time.

4:23. Earlier activity in Capernaum may be implied in verse 14.

4:24, 25. See 1 Kings 17:8-24.

4:27. See 2 Kings 5:1-14.



HOLY SPIRIT IN THE LIFE OF CHRIST

4:18. Although Jesus was God during His earthly life and ministry, He still recognized His dependence upon the ministry of the Holy Spirit. This was particularly necessary in view of His humiliation in the Incarnation. So intimate was the relationship between Christ and the Holy Spirit that in the New Testament He is viewed as endued with the power of the Holy Spirit. **Illustration:** Specifically, the New Testament recognizes the ministry of the Holy Spirit in Christ's incarnation (Heb. 10:5), birth (Matt. 1:18), growth (2:40, 52), baptism (3:21, 22), temptation (v. 14), ministry (vv. 18, 19), miracles (Matt. 12:28), death (Heb. 9:14), resurrection (Rom. 8:11), and glorification (John 16:14). **Application:** The Lord recognized His need to have such an intimate relationship with the Holy Spirit, which in turn emphasizes the Christian's need to be filled with the Holy Spirit (Eph. 5:18). (First Reference, Luke 3:22; Primary Reference, Luke 4; cf. John 16:8.)

28 And all they in the synagogue, when they heard these things, were ^afilled with ¹wrath,

29 ^aAnd rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down ¹headlong.

30 But he ^apassing through the midst of them went his way,

A Spirit of an Unclean Devil

31 And ^acame down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were ^aastonished at his ¹doctrine: ^bfor his word was with ²power.

33 ^aAnd in the synagogue there was a man, which had a spirit of an unclean ¹devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? ^aI know thee who thou art; ^bthe Holy One of God.

35 And Jesus rebuked him, saying, **Hold thy peace, and come out of him.** And when the ²devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the ¹fame of him went out into every place of the country round about.

Jesus' Healing Ministry

38 ^aAnd he arose out of the synagogue, and entered into ¹Simon's

4:28 ^a Luke 6:11

¹ rage

4:29 ^a Luke 17:25; John 8:37; 10:31

¹ over the cliff

4:30 ^a John 8:59; 10:39

4:31 ^a Is. 9:1; Matt. 4:13; Mark 1:21

4:32 ^a Matt. 7:28, 29

^b Luke 4:36; [John 6:63; 7:46; 8:26, 28, 38, 47; 12:49, 50]

¹ teaching

² authority

4:33 ^a Mark 1:23

¹ demon

4:34 ^a Luke 4:41

^b Ps. 16:10; Is. 49:7; Dan. 9:24;

Luke 1:35

4:35 ¹ Lit. *Be*

muzzled

² demon

4:37 ¹ report

about him

4:38 ^a Matt. 8:14, 15; Mark 1:29-31

¹ Peter's

^b Mark 5:23

² afflicted

4:39 ^a Luke 8:24

¹ served

4:40 ^a Matt. 8:16, 17; Mark 1:32-34

¹ various

4:41 ^a Mark 1:34;

3:11; Acts 8:7

^b Mark 8:29

^c Mark 1:25,

34; 3:11; Luke 4:34, 35

¹ demons

² did not allow

them

4:42 ^a Mark 1:35-38; Luke 9:10

¹ deserted

² tried to

restrain him

4:43 ^a Mark 1:14;

[John 9:4]

4:44 ^a Matt. 4:23;

9:35; Mark 1:39

5:1 ^a Matt. 4:18-22;

Mark 1:16-20; John 1:40-42

^b Acts 13:44

¹ crowded

5:3 ^a John 8:2

¹ asked him to

² multitudes

house. And Simon's wife's mother was ²taken with a great fever; and they ^bbesought him for her.

39 And he stood over her, and ^arebuked the fever; and it left her: and immediately she arose and ¹ministered unto them.

40 ^aNow when the sun was setting, all they that had any sick with ¹divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ^aAnd ¹devils also came out of many, crying out, and saying, ^bThou art Christ the Son of God. And ^che rebuking *them* ²suffered them not to speak: for they knew that he was Christ.

42 ^aAnd when it was day, he departed and went into a ¹desert place: and the people sought him, and came unto him, and ²stayed him, that he should not depart from them.

43 And he said unto them, **I must preach the kingdom of God to other cities also: for therefore am I sent.**

44 ^aAnd he preached in the synagogues of Galilee.

Fishermen Follow Jesus

5 And ^ait came to pass, that, as the people ¹pressed upon him to ^bhear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and ¹prayed him that he would thrust out a little from the land. And he ^asat down, and taught the ²people out of the ship.

4:28. **When they heard:** The Greek construction indicates that their rage built as they sat listening.

4:29. There are cliffs in the vicinity of Nazareth.

4:30. It is not clear whether this is a miraculous deliverance, or whether Jesus by dint of His imposing presence was able to stare His opponents down and then walk away untouched.

4:31. **Came down:** Nazareth lay among hills reaching 1,200 feet; **Capernaum** on the Sea of Galilee was nearly seven hundred feet below sea level.

4:32. The source of Jesus' **power** (see also v. 36) is found in verse 14.

4:37. An immediate effect of this **fame** is reflected in verse 40.

4:38. Luke's description of the **fever** as **great** may reflect his knowledge of then-current medical terminology.

4:40. The laying on of hands was not a magical or mystical flourish. In Judaism it was an act through which divine blessing was bestowed.

4:42. Jesus had gone out to pray (Mark 1:35). **Stayed him** means they tried to keep Jesus from going away.

5:1. **Lake of Gennesaret** was another name for the Sea (or Lake) of Galilee.

5:3. Jesus needed to get off the land due to the press of the crowd (v. 1).

4 Now when he had ¹left speaking, he said unto Simon, **“Launch out into the deep, and let down your nets for a ²draught.**

5 And Simon answering said unto him, Master, we have toiled all the night, and have ¹taken ^anothing; nevertheless ^bat thy word I will let down the net.

6 And when they had this done, they ¹inclosed a great multitude of fishes: and their net ²brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, **“Depart from me; for I am a sinful man, O Lord.**

9 For he was ^aastonished, and all that were with him, at the ¹draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; ^a“from henceforth thou shalt catch men.**

11 And when they had brought their ships to land, ^a“they ¹forsook all, and followed him.

Jesus Heals a Leper

12 ^a“And it came to pass, when he was in a certain city, behold a man full of ^bleprosy: who seeing Jesus fell on *his* face, and ¹besought him, saying, Lord, if thou wilt, thou canst make me clean.

5:4 ^a John 21:6

¹ stopped

² catch

5:5 ^a John 21:3

^b Ps. 33:9

¹ caught

5:6 ¹ caught

² was breaking

5:8 ^a 2 Sam. 6:9;

1 Kin. 17:18

5:9 ^a Mark 5:42;

10:24, 26

¹ catch

5:10 ^a Matt. 4:19;

Mark 1:17

5:11 ^a Matt. 4:20;

19:27; [Mark

1:18; 8:34, 35;

Luke 9:59–62];

John 12:26

¹ left behind

5:12 ^a Matt. 8:2–

4; Mark 1:40–44

^b Lev. 13:14

¹ implored

5:13 ^a Matt.

20:34; Luke

8:44; John 5:9

5:14 ^a Matt. 8:4;

Luke 17:14

^b Lev. 13:1–3;

14:2–32

¹ make an offering

5:15 ^a Mark 1:45

^b Matt. 4:25;

Mark 3:7; John

6:2

¹ the report

5:16 ^a Luke 9:10

^b Matt. 14:23;

Mark 1:35; Luke

6:12; 9:18; 11:1

5:17 ¹ teachers

5:18 ^a Matt. 9:2–

8; Mark 2:3–12

¹ paralyzed

5:19 ^a Matt.

15:30

¹ bed

13 And he put forth *his* hand, and touched him, saying, **I will: be thou clean.** And ^a“immediately the leprosy departed from him.

14 ^a“And he charged him to tell no man: **but go, and shew thyself to the priest, and ¹offer for thy cleansing, ^baccording as Moses commanded, for a testimony unto them.**

15 But so much the more went there ¹a ^afame abroad of him: ^band great multitudes came together to hear, and to be healed by him of their infirmities.

16 ^a“And he withdrew himself into the wilderness, and ^bprayed.

Jesus Heals a Man Taken with Palsy

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and ¹doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ^a“And, behold, men brought in a bed a man which was ¹taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* ¹couch into the midst ^a“before Jesus.

20 And when he saw their faith, he said unto him, **Man, thy sins are forgiven thee.**

5:4. Draught here means “catch” of fish.

5:8. Peter, who had also been listening to Jesus' teaching and would have heard reports about Him, saw the hand of God in the current circumstance. His response shows him to be a man of some sensitivity and humility. He becomes keenly aware of the presence of One who is holy. See also 4:34.

5:9, 10. The astonishment of Peter and his partners is understandable. As seasoned fishermen by trade, they reckoned they knew where and when fish were to be had and when not (v. 5). Jesus calls **Simon** to a ministry of winning converts.

5:11. All three follow in discipleship.

5:12. In Jewish thought of the day, curing a leper was considered as difficult as raising someone from the dead. Leviticus 13 and 14 give the Old Testament leprosy laws, though not all of the ailments dealt with

are the same as the leprosy we know today (Hansen's disease).

5:14. According to Leviticus 14, the priests had to verify a leper's healing. In light of Mark 1:44, Jesus' instruction was meant to be a **testimony** to the verifying priests, causing them to recognize that the Messiah was among Israel.

5:16. There is doubtless a link between the fame Jesus was gaining (v. 15) and His need to maintain close secret communion with the Father.

5:17. Doctors were teachers of the Jewish **law**. Luke indicates that virtually every village had one or several. **Them** refers to the sick.

5:19. Couch is the bed on which the man was carried (v. 18).

5:20. How can **faith**, being an invisible quality or attitude, be “seen”? New Testament faith acts in ac-

21 ^aAnd the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? ^bWho can forgive sins, but God alone?

22 But when Jesus ^aperceived their thoughts, he answering said unto them, ¹What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the ¹sick of the palsy,) ^aI say unto thee, Arise, and take up thy ²couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^aglorifying God.

26 And they were all amazed, and they ^aglorified God, and were filled with fear, saying, We have seen strange things to day.

Levi Follows Jesus

27 ^aAnd after these things he went forth, and saw a ¹publican, named Levi, sitting at the ²receipt of custom: and he said unto him, ^bFollow me.

28 And he left all, rose up, and ^afollowed him.

29 ^aAnd Levi made him a great feast in his own house: and ^bthere was a great company of ¹publicans and of others that sat down with them.

30 But their scribes and Pharisees

5:21 ^a Matt. 9:3; 26:65; Mark 2:6, 7; John 10:33
^b Ps. 32:5; 130:4; Is. 43:25

5:22 ^a Luke 9:47; John 2:25
¹ Why do you

5:24 ^a Mark 2:11;

5:41; Luke 7:14

¹ paralyzed man

² bed

5:25 ^a Luke 17:15, 18; Acts 3:8

5:26 ^a Luke 1:65; 7:16

5:27 ^a Matt. 9:9-17; Mark 2:13-22

^b [Mark 8:34];

Luke 9:59; John 12:26; 21:19, 22

¹ tax collector

² tax office

5:28 ^a Matt. 4:22;

19:27; Mark 10:28

5:29 ^a Matt. 9:9, 10; Mark 2:15

^b Luke 15:1

¹ tax collectors

5:30 ^a Matt. 11:19; Luke 15:2; Acts 23:9

¹ grumbled

² tax collectors

5:31 ¹ healthy

5:32 ^a Matt. 9:13;

1 Tim. 1:15

5:33 ^a Matt. 9:14;

Mark 2:18; Luke 7:33

5:34 ^a John 3:29

¹ friends of the bridegroom

5:36 ^a Matt. 9:16, 17; Mark 2:21, 22

¹ tear

² does not match

5:37 ¹ wineskins

² be ruined

5:38 ¹ wineskins

¹murmured against his disciples, saying, ^aWhy do ye eat and drink with ²publicans and sinners?

31 And Jesus answering said unto them, They that are ¹whole need not a physician; but they that are sick.

32 ^aI came not to call the righteous, but sinners to repentance.

Fasting Customs Addressed

33 And they said unto him, ^aWhy do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the ¹children of the bride-chamber fast, while the ^abridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ^aAnd he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a ¹rent, and the piece that was taken out of the new ²agreeth not with the old.

37 And no man putteth new wine into old ¹bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall ²perish.

38 But new wine must be put into new ¹bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

cordance with what it asserts to be true. Faith that claims validity but sees obedience as a nonessential extra is bogus. Jesus taught that those who love (trust, believe in) Him will also do what He commands (John 14:15).

5:22. Jesus' uncanny insight into their thoughts may be seen as part of His prophetic or spiritual-abling, or as evidence of His deity.

5:23. Actually either is impossible for mere man. But Jesus does both, thus giving an important clue to His identity.

5:27. A **publican** was a tax collector. This one is better known as Matthew, the author of the first gospel.

5:29. Levi was evidently celebrating his new faith, and he invited former friends to share in the festivities.

5:30. The **Pharisees** held that it was defiling to have

dealings, let alone to eat, with people like Levi and his associates.

5:32. Jesus is of course not dealing with the question of whether there are in fact **righteous** people who need no repentance. By *righteous* He refers to the Pharisees, who thought they were righteous, and thus felt they had no need to repent. They were truly self-righteous.

5:37. **Bottles** are wineskins. They could be used but once for **new wine**, which fermented and built up pressure in the container. If new wine was placed in an old skin, whose elasticity was gone, the skin would break and the wine would spill. For the meaning of this analogy, see Mark 2:21, 22.

5:39. This verse is unique to Luke. It is an ironic aside pertaining to the unwillingness of many of the Jews to hear the gospel.

Behaviour on the Sabbath

6 And ^ait came to pass on the second sabbath after the first, that he went through the ¹corn fields; and his disciples plucked the ²ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that ^awhich is not lawful to do on the sabbath days?

3 And Jesus answering them said, *Have ye not read so much as this, ^awhat David did, when himself was ¹an hungred, and they which were with him;*

4 *How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; ^awhich it is not lawful to eat but for the priests alone?*

5 And he said unto them, *That the Son of man is Lord also of the sabbath.*

6 ^aAnd it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees ¹watched him, whether he would ^aheal on the sabbath day; that they might find an ^baccusation against him.

8 But he ^aknew their thoughts, and said to the man which had the withered hand, *Rise up, and stand forth in the midst.* And he arose and stood forth.

9 Then said Jesus unto them, *I will*

6:1 ^a Matt. 12:1-8; Mark 2:23-28
¹ grain
² heads of grain
6:2 ^a Ex. 20:10
6:3 ^a 1 Sam. 21:6
¹ hungry
6:4 ^a Lev. 24:9
6:6 ^a Matt. 12:9-14; Mark 3:1-6; Luke 13:14; 14:3; John 9:16
6:7 ^a Luke 13:14; 14:1-6
^b Luke 20:20
¹ closely watched
6:8 ^a Matt. 9:4; John 2:24, 25

6:9 ^a John 7:23
6:10 ¹ Many mss. *him*
6:11 ¹ rage
² discussed
6:12 ^a Matt. 14:23; Mark 1:35; Luke 5:16; 9:18; 11:1
6:13 ^a John 6:70
^b Matt. 10:1
6:14 ^a John 1:42
6:15 ¹ the Zealot
6:16 ^a Jude 1
^b Luke 22:3-6
¹ became
6:17 ^a Matt. 4:25; Mark 3:7, 8
¹ a level place

ask you one thing; ^aIs it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto ¹the man, *Stretch forth thy hand.* And he did so: and his hand was restored whole as the other.

11 And they were filled with ¹madness; and ²communed one with another what they might do to Jesus.

Twelve Apostles Chosen

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in ^aprayer to God.

13 And when it was day, he called *unto him* his disciples: ^aand of them he chose ^btwelve, whom also he named apostles;

14 Simon, (^awhom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphaeus, and Simon called ¹Zelotes,

16 And Judas ^athe brother of James, and ^bJudas Iscariot, which also ¹was the traitor.

Words of Blessing and Woe

17 And he came down with them, and stood in ¹the plain, and the company of his disciples, ^aand a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

6:1. Corn would be a cereal grain such as wheat. Ears were the heads of grain.

6:2. The disciples' action was not in itself illegal (Deut. 23:25), but the oral tradition held that they were breaking the Sabbath.

6:4. Jesus has in mind 1 Samuel 21:1-6. He quotes the Old Testament to show the "experts" that the Scriptures refuted the false tradition they had erected.

6:5. Having already asserted His prerogative, like God Himself, to forgive sins (5:20), Jesus now assumes the right to interpret the Old Testament in a way far different from that of the religious leaders of His time.

6:8. As in 5:22, Jesus was able to discern their deliberations. See also 9:47 and 11:17.

6:9. Jesus illustrates the principle lying behind 6:5. If it was in one's power to do good to someone in such

dire need, it would be wrong not to do so, whatever the day of the week. The Sabbath was not designed to make men suffer. The Pharisees seem to have lost sight of this.

6:11. The word for **madness** appears elsewhere in the New Testament only at 2 Timothy 3:9, where it means "folly." Here in Luke it means irrational fury. Jesus had silenced them for a time, but like Satan himself (4:13) they would be back.

6:12. The example of Jesus here is seen again in Acts 13:2 and 14:23, where special **prayer** preceded weighty decision. See also the note on Mark 1:35.

6:17-49. This may be Luke's version of the Sermon on the Mount (Matt. 5-7). Or it may be similar teaching drawn from a different setting. In a three-year ministry Jesus would probably not give many presentations on the same theme.

18 And they that were ¹vexed with unclean spirits: and they were healed.

19 And the whole multitude ^asought to ^btouch him: for ^cthere went ¹virtue out of him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, *“Blessed be ye poor: for your’s is the kingdom of God.*

21 *“Blessed are ye that hunger now: for ye shall be ^bfilled.¹ Blessed are ye that weep now: for ye shall ^alaugh.*

22 *“Blessed are ye, when men shall hate you, and when they ^bshall separate you from their company, and shall ¹reproach you, and cast out your name as evil, for the Son of man’s sake.*

23 *“Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for ^bin the like manner did their fathers unto the prophets.*

24 *“But woe unto you ^bthat are rich! for ^cye have received your consolation.*

25 *“Woe unto you that are full! for ye shall hunger. ^bWoe unto you that laugh now! for ye shall mourn and ^cweep.*

26 *“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.*

Teachings on Treatment of Others

27 *“But I say unto you which hear, Love your enemies, do good to them which hate you,*

28 *“Bless them that curse you, and ^bpray for them which ¹despitefully use you.*

29 *“And unto him that smiteth thee on the *one* cheek offer also the*

6:18 ¹tormented

6:19 ^aMatt. 9:21; 14:36; Mark 3:10

^bMark 5:27, 28; Luke 8:44-47

^cMark 5:30; Luke 8:46

¹power

6:20 ^aMatt. 5:3-12; [11:5]; Luke 6:20-23; [James 2:5]

6:21 ^aIs. 55:1; 65:13; Matt. 5:6

^b[Rev. 7:16]

^c[Is. 61:3; Rev. 7:17]

^dPs. 126:5

¹satisfied

6:22 ^aMatt. 5:11; 1 Pet. 2:19; 3:14; 4:14

^b[John 16:2]

¹revile

6:23 ^aMatt. 5:12; Acts 5:41; [Col. 1:24]; James 1:2

^bActs 7:51

6:24 ^aAmos 6:1; Luke 12:21; James 5:1-6

^bLuke 12:21

^cMatt. 6:2, 5, 16; Luke 16:25

6:25 ^a[Is. 65:13]

^b[Prov. 14:13]

^cJames 4:9

6:26 ^a[John 15:19; 1 John 4:5]

6:27 ^aEx. 23:4; Prov. 25:21; Matt. 5:44; Rom. 12:20

6:28 ^aRom. 12:14

^bLuke 23:24; Acts 7:60

¹spitefully

6:29 ^aMatt. 5:39-42

^b[1 Cor. 6:7]

¹tunic

6:30 ^aDeut. 15:7; 8; Prov. 3:27; 21:26; Matt. 5:42

6:31 ^aMatt. 7:12

6:32 ^aMatt. 5:45

¹credit

6:33 ¹credit

6:34 ^aMatt. 5:42

¹credit

6:35 ^a[Rom. 13:10]

^bHeb. 13:16

^cLev. 25:35-37; Ps. 37:26

^dMatt. 5:46

¹in return

other; ^band him that taketh away thy cloak forbid not to take thy ¹coat also.

30 *“Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.*

31 *“And as ye would that men should do to you, do ye also to them likewise.*

32 *“For if ye love them which love you, what ¹thank have ye? for sinners also love those that love them.*

33 *And if ye do good to them which do good to you, what ¹thank have ye? for sinners also do even the same.*

34 *“And if ye lend to *them* of whom ye hope to receive, what ¹thank have ye? for sinners also lend to sinners, to receive as much again.*

35 *But ^alove ye your enemies, and ^bdo good, and ^clend, hoping for nothing ¹again; and your reward shall be great, and ^dye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*

36 *“Be ye therefore merciful, as your Father also is merciful.*

Teachings on Judging Others

37 *“Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^bforgive, and ye shall be forgiven:*

38 *“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your ^bbosom.¹ For ^cwith the same measure that ye ²mete withal it shall be measured to you again.*

6:36 ^aMatt. 5:48; Eph. 4:32

6:37 ^aMatt. 7:1-5; Rom. 14:4; [1 Cor. 4:5] ^bMatt. 18:21-35

6:38 ^a[Prov. 19:17; 28:27] ^bPs. 79:12; Is. 65:6, 7; Jer. 32:18

^cMatt. 7:2; Mark 4:24; James 2:13 ¹The fold in a garment used as a pocket ²use

6:18. The word for **vexed** appears elsewhere only in Hebrews 12:15, where the KJV translates it “trouble.” So here it means “those who were troubled by unclean spirits.”

6:19. **Virtue** translates the Greek word for “power.” See its use in 4:14.

6:20-23. Poverty, hunger, sadness, persecution, isolation, being falsely accused—seemingly a recipe for despondency. Yet such has traditionally been the lot of the faithful who have sought the Lord and not merely popular religion. If these conditions arise out of faithfulness to Christ (see also 1 Pet. 3:14), they are cause for rejoicing.

6:24-26. Pronouncing **woe** (“Alas for you”) was also

part of the ministry of Isaiah, Amos, and Habakkuk.

6:25. The word for **laugh** seems to have the sense of a haughty or derisive delight in the inferior position or misfortune of others.

6:27-36. What Jesus teaches here He also practiced, and at great cost to Himself. The Father, too, serves as a model (v. 36). See also Matthew 5:48; 1 John 4:10.

6:37. **Judge** can mean “to distinguish,” or “to consider carefully.” Jesus does not forbid this (John 7:24). Here He warns rather against high-handed condemnation of others. It is God’s task alone to render a judgment that condemns.

6:38. **Withal** is an old expression meaning “with that.”

39 And he spake a parable unto them, "Can the blind lead the blind? shall they not both fall into the ditch?"

40 "The disciple is not above his ¹master: but every one that is ²perfect shall be as his ¹master.

41 "And why beholdest thou the ¹mote that is in thy brother's eye, but perceivest not the ²beam that is in thine own eye?"

42 Either how canst thou say to thy brother, Brother, let me pull out the ¹mote that is in thine eye, when thou thyself beholdest not the ²beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Good and Bad Fruit

43 "For a good tree bringeth not forth ¹corrupt fruit; neither doth a ¹corrupt tree bring forth good fruit.

44 For "every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for ^bof the abundance of the heart his mouth speaketh.

Building on a Firm Foundation

46 "And why call ye me, Lord, Lord, and do not the things which I say?"

47 "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the

6:39 ^a Matt. 15:14; 23:16; Rom. 2:19
6:40 ^a Matt. 10:24; [John 13:16; 15:20]

¹ teacher
² perfectly trained

6:41 ^a Matt. 7:3
¹ speck
² plank

6:42 ¹ speck
² plank

6:43 ^a Matt. 7:16-18, 20
¹ bad

6:44 ^a Matt. 12:33

6:45 ^a Matt. 12:35
^b Prov. 15:2, 28; 16:23; 18:21; Matt. 12:34

6:46 ^a Mal. 1:6; Matt. 7:21; 25:11; Luke 13:25

6:47 ^a Matt. 7:24-27; [John 14:21]; James 1:22-25

7:1 ^a Matt. 8:5-13
¹ hearing

7:3 ¹ imploring

7:4 ¹ implored him earnestly

7:7 ^a Ps. 33:9; 107:20
¹ I did not even think

7:8 ^a [Mark 13:34]

flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

A Centurion's Faith

7 Now when he had ended all his sayings in the ¹audience of the people, he "entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, ¹beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they ¹besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore ¹neither thought I myself worthy to come unto thee: but "say in a word, and my servant shall be healed.

8 For I also am a man set under ^aauthority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things,

6:40. Perfect here refers to the state of being "fully trained" in accordance with a teacher's instruction. Sinless perfection is not in view.

6:41. A mote is a speck of something like wood or straw, denoting anything insignificant.

6:46, 49. To hear what Jesus teaches and not to respond is as foolish as building a house with no thought for its foundation.

7:2. A centurion was an army commander. He would not commonly care for a servant, or be very

well-disposed toward the Jewish people.

7:5. A local commander would have ample opportunity to benefit financially from his post. Thus he was in a position to provide support for a building if he wished.

7:6, 8. The centurion reasons from the character of military discipline to the authority Jesus has been delegated under God.

7:9. Amid so much skepticism and hostility, Jesus was pleasantly surprised.

he marvelled at him, and ¹turned him about, and said unto the people that followed him, **I say unto you, I have not found so great faith, no, ²not in Israel.**

10 And they that were sent, returning to the house, found the servant ¹whole that had been sick.

Jesus Raises a Dead Man

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, ¹and much people.

12 Now when he came ¹nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and ²much people of the city was with her.

13 And when the Lord saw her, he had ^acompassion on her, and said unto her, **^bWeep not.**

14 And he came and touched the ¹bier: and they that bare *him* stood still. And he said, **Young man, I say unto thee, ^aArise.**

15 And he that was dead ^asat up, and began to speak. And he ^bdelivered him to his mother.

16 ^aAnd ¹there came a fear on all: and they ^bglorified God, saying, ^cThat a great prophet is risen up among us; and, ^dThat God hath visited his people.

17 And this ¹rumour of him went forth throughout all Judaea, and throughout all the region round about.

John's Disciples

18 ^aAnd the disciples of John ¹shewed him of all these things.

7:9 ¹turned around
²not even
 7:10 ¹healthy
 7:11 ¹a large crowd
 7:12 ¹near
²a large crowd
 7:13 ^aLam. 3:32;
 John 11:35;
 [Heb. 4:15]
^bLuke 8:52
 7:14 ^aMark 5:41;
 Luke 8:54; John
 11:43; Acts 9:40;
 [Rom. 4:17]
¹open coffin
 7:15 ^aMatt. 11:5;
 Luke 8:55; John
 11:44
^b1 Kin. 17:23;
 2 Kin. 4:36
 7:16 ^aLuke 1:65
^bLuke 5:26
^cLuke 24:19;
 John 4:19; 6:14;
 9:17
^dLuke 1:68
¹fear seized them all
 7:17 ¹report about
 7:18 ^aMatt.
 11:2-19
¹reported to

7:19 ^a[Mic. 5:2;
 Zech. 9:9; Mal.
 3:1-3]
¹the coming one
²are we to look
 7:20 ¹the coming one
 7:21 ¹afflictions
 7:22 ^aMatt. 11:4
^bIs. 35:5
^cJohn 9:7
^dMatt. 15:31
^eLuke 17:12-14
^fMark 7:37
^g[Is. 61:1-3;
 Luke 4:18]
 7:23 ¹caused to stumble
²because of
 7:24 ^aMatt. 11:7
¹multitudes
 7:25 ¹garments
²dressed
³in luxury
 7:27 ^aIs. 40:3;
 Mal. 3:1; Matt.
 11:10; Mark 1:2

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou ¹he that should ^acome? or ²look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou ¹he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and ¹plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 ^aThen Jesus answering said unto them, **Go your way, and tell John what things ye have seen and heard; ^bhow that the blind ^csee, the lame ^dwalk, the lepers are ^ecleansed, the deaf ^fhear, the dead are raised, ^gto the poor the gospel is preached.**

23 And blessed is *he*, whosoever shall not be ¹offended ²in me.

24 ^aAnd when the messengers of John were departed, he began to speak unto the ¹people concerning John, **What went ye out into the wilderness for to see? A reed shaken with the wind?**

25 But what went ye out for to see? A man clothed in soft ¹raiment? Behold, they which are gorgeously ²apparelled, and live ³delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, **^aBehold, I send my messenger before thy face, which shall prepare thy way before thee.**

7:10. Whole means fully restored to health.

7:11-17. This incident is recorded only in Luke.

7:11. Nain, a small village some six miles southeast of Nazareth, is mentioned nowhere else in Scripture. Today it is called Nein.

7:14. Jesus, the Lawgiver Himself, overrules the Old Testament strictures against touching a dead body (Num. 19:11, 16) in order to perform this act of mercy. The law had never been intended to be unmerciful. A **bier** was some sort of open coffin for transporting the body.

7:15. The verb **sat up** occurs elsewhere only in Acts 9:40 (the raising of Dorcas).

7:16. Jesus was more than a **great prophet**. But the whole account is highly reminiscent of works performed by Elijah (1 Kin. 17:17-24) and Elisha (2 Kin. 4:8-37).

7:17. Jesus' success confirms the impression that through Him God is once again visiting His ancient people Israel. There is thus acknowledgment of Jesus' power, along with praise of God.

7:18. John the Baptist's followers report to John about Jesus.

7:20. **He that should come:** In Jesus' day the "Coming One" may have been a title for the expected Messiah. (See John 6:14; 11:27.) Even if this is not the case, Jesus' answer betrays the awareness that He comes in fulfillment of messianic prophecy.

7:22. See Isaiah 29:18, 19; 35:5, 6a; 61:1. Jesus sees His ministry in terms of Old Testament promises.

7:27. Over four centuries earlier God had foretold John's work (Mal. 3).

28 For I say unto you, Among those that are born of women there is not a ^agreater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the ¹publicans, ²justified God, ^abeing baptized with the baptism of John.

30 But the Pharisees and ¹lawyers rejected ^athe counsel of God ²against themselves, being not baptized of him.

31 And the Lord said, ^aWhereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have ¹piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For ^aJohn the Baptist came ^bneither eating bread nor drinking wine; and ye say, He hath a ¹devil.

34 The Son of man is come ^aeating and drinking; and ye say, Behold a gluttonous man, and a ¹winebibber, a friend of ²publicans and sinners!

35 ^aBut wisdom is justified of all her children.

Jesus' Feet Washed with Tears

36 ^aAnd one of the Pharisees ¹desired him that he would eat with him. And he went into the Pharisee's house, and sat down ²to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat ¹at meat in the Pharisee's house, brought an alabaster ²box of ointment,

38 And stood at his feet behind

7:28 ^a[Luke 1:15]
7:29 ^aMatt. 3:5; Luke 3:12
¹tax collectors
²declared the righteousness of
7:30 ^aActs 20:27
¹experts in the law
²for
7:31 ^aMatt. 11:16
7:32 ¹played the flute for you
7:33 ^aMatt. 3:1
^b[Matt. 3:4]; Luke 1:15
¹demon
7:34 ^aLuke 15:2
¹wine drinker
²tax collectors
7:35 ^aMatt. 11:19
7:36 ^aMatt. 26:6; Mark 14:3; John 11:2
¹asked him to eat
²at the table
7:37 ¹at the table
²flask of fragrant oil

7:38 ¹fragrant oil
7:39 ^aLuke 15:2
¹invited
7:40 ¹Teacher
7:41 ^aMatt. 18:28; Mark 6:37
¹Gr. denarii
7:42 ¹repay
²freely
7:44 ^aGen. 18:4; 19:2; 43:24; Judg. 19:21; 1 Tim. 5:10
7:45 ^aRom. 16:16
7:46 ^a2 Sam. 12:20; Ps. 23:5; Eccl. 9:8; Dan. 10:3
¹fragrant oil
7:47 ^a[1 Tim. 1:14]

him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ¹ointment.

39 Now when the Pharisee which had ¹bidden him saw *it*, he spake within himself, saying, ^aThis man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, **Simon, I have somewhat to say unto thee.** And he saith, ¹Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred ^apence,¹ and the other fifty.

42 And when they had nothing to ¹pay, he ²frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, **Thou hast rightly judged.**

44 And he turned to the woman, and said unto Simon, **Seest thou this woman? I entered into thine house, thou gavest me no ^awater for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.**

45 Thou gavest me no ^akiss: but **this woman since the time I came in hath not ceased to kiss my feet.**

46 ^aMy head with oil thou didst not anoint: but **this woman hath anointed my feet with ¹ointment.**

47 ^aWherefore I say unto thee, **Her sins, which are many, are**

7:29. John plays a vital role; but more blessed still are those who find the narrow gate into the kingdom.

7:29, 30. Justified God: They agreed that God's seal was on John's ministry and that he had rightly called them to repentance. The leaders had not received John's baptism and doubted his validity. This would be another point of contention between them and Jesus.

7:35. Justified of means "vindicated by." **Children** refers to the disciples of John and of Jesus. Their decision to heed the messages of the prophet and the Messiah will prove to have been well founded.

7:36. Jesus was known for His association with sinners (v. 34). But He also extends Himself to the

well-to-do, who stand in the same need of salvation. **Meat** refers to food generally.

7:37. Sinner probably means "prostitute"; even to enter the company where **Jesus** was eating was a bold act. She must have felt a tremendous sense of gratitude, mingled with profound unworthiness. See also Mark 14:3-9.

7:38. Normally the head, not the **feet**, were **anointed**. The woman's **weeping**, and the fact that she let down her hair in public (forbidden in that society) suggest that she may have been quite overcome with feeling.

7:40. Jesus interrupts Simon's thoughts (v. 39).

7:41. Pence was a unit of money (a denarius) equal to a laborer's daily wage.

forgiven; for she loved much: but to whom little is forgiven, *the same loveth little.*

48 And he said unto her, *“Thy sins are forgiven.*

49 And they that sat ¹at meat with him began to say within themselves, *“Who is this that forgiveth sins also?”*

50 And he said to the woman, *“Thy faith hath saved thee; go in peace.*

Throughout Every City

8 And it came to pass afterward, that he went throughout every city and village, preaching and ¹shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And ^acertain women, which had been healed of evil spirits and ¹infirmities, Mary called Magdalene, ^bout of whom went seven ²devils,

3 And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ¹ministered unto him of their ²substance.

4 ^aAnd when ¹much people were gathered together, and were come to him out of every city, he spake by a parable:

The Parable of the Sower

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was ¹trodden down, and the fowls of the air devoured it.

7:48 ^a Matt. 9:2; Mark 2:5
7:49 ^a Matt. 9:3; [Mark 2:7]; Luke 5:21

¹ at the table
7:50 ^a Matt.

9:22; Mark 5:34; 10:52; Luke 8:48; 18:42

8:1 ¹ proclaiming the good news

8:2 ^a Matt. 27:55; Mark 15:40, 41;

Luke 23:49, 55
^b Matt. 27:56; Mark 16:9

¹ sicknesses

² demons

8:3 ¹ provided

² possessions
8:4 ^a Matt. 13:2–9; Mark 4:1–9

¹ a great multitude
8:5 ¹ trampled

8:8 ^a Matt. 11:15; Mark 7:16; Luke 14:35; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9
8:9 ^a Matt.

13:10–23; Mark 4:10–20

¹ mean

8:10 ^a Is. 6:9; Matt. 13:14;

Acts 28:26
¹ Veiled or hidden teachings

8:11 ^a Matt. 13:18; Mark 4:14; [1 Pet. 1:23]

^b Luke 5:1; 11:28

8:13 ¹ testing

8:14 ^a Matt. 19:23; 1 Tim. 6:9, 10

¹ maturity

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, *“He that hath ears to hear, let him hear.*

9 ^aAnd his disciples asked him, saying, What might this parable ¹be?

10 And he said, *Unto you it is given to know the ¹mysteries of the kingdom of God: but to others in parables; ^athat seeing they might not see, and hearing they might not understand.*

11 ^aNow the parable is this: The seed is the ^bword of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of ¹temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and ^ariches and pleasures of *this* life, and bring no fruit to ¹perfection.

7:47. Lovelessness in the Christian life may sometimes stem from a lack of honest awareness of one’s own sins, and thus a corresponding lack of appreciation for what Christ has done in working forgiveness.

8:1–3. Here is a glimpse into Jesus’ traveling arrangements. The presence of **women** in such a group

was perhaps unusual (John 4:27). Jesus’ work was apparently financed by people such as Luke mentions here. (See also Mark 15:40, 41.) **Chuza** appears to have been a man of rank. He may have been the source of information regarding John the Baptist’s fate in **Herod’s** court.

8:4–18. See Mark 4:14–23 for an explanation.



8:2 **Mary Magdalene** was a woman from Magdala, a town on the western bank of the Sea of Galilee. Jesus cast seven demons out of her. To associate Mary with a past of immorality, and to identify her as the sinful woman of Luke 7:37, seems incorrect since she gained not only a position of prominence in the Gospels but also a position of leadership among the women who followed Christ. Mary Magdalene, whom Jesus had apparently healed of mental or physical infirmities, was probably a wealthy woman who both supported and traveled with Christ (vv. 1–3). Mary also ministered to Christ before and after His crucifixion (Matt. 27:56) and was the first to see Christ resurrected. Though the events are somewhat confusing, Mary apparently started out with the other women (Matt. 28:1), but was the first to arrive at the tomb (John 20:1). She at once told Peter and John of the empty sepulcher. Later the other women arrived, confirming the story to all. When Peter and the beloved disciple ran to the tomb, Mary followed. She lingered behind, weeping at the tomb, and saw two angels and finally Christ Himself (John 20:11–18). (First Reference, Matt. 27:56; Primary Reference, John 20.)

15 But that on the good ground are they, which in ¹an honest and good heart, having heard the word, keep *it*, and bring forth fruit with ^apatience.

The Candle's Light

16 ^aNo man, when he hath lighted a ¹candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a ²candlestick, that they which enter in may see the ^blight.

17 ^aFor nothing is secret, that shall not be ^bmade¹ manifest; neither *any thing* hid, that shall not be known and come ²abroad.

18 Take heed therefore how ye hear: ^afor whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to ^bhave.

The Family of Jesus

19 ^aThen came to him *his* mother and his ¹brethren, and could not come at him for the ²press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand ¹without, desiring to see thee.

21 And he answered and said unto them, **My mother and my brethren are these which hear the word of God, and do it.**

Jesus Calms the Waters

22 ^aNow it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, **Let us go over unto the other side of the lake.** And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were ¹filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master,

8:15 ^a[Rom. 2:7; Heb. 10:36-39; James 5:7, 8] ¹a noble

8:16 ^aMatt. 5:15; Mark 4:21; Luke 11:33

^bMatt. 5:14

¹lamp

²lampstand

8:17 ^aMatt. 10:26; Luke 12:2; [1 Cor. 4:5]

^b[Eccl. 12:14; 2 Cor. 5:10]

¹revealed

²to light

8:18 ^aMatt. 25:29

^bMatt. 13:12

8:19 ^aPs. 69:8; Matt. 12:46-50; Mark 3:31-35

¹brothers

²crowd

8:20 ¹outside

8:22 ^aMatt. 8:23-27; Mark 4:36-41

8:23 ¹filling

8:25 ^aLuke 9:41

^bLuke 4:36; 5:26

¹marvelled

8:26 ^aMatt. 8:28-34; Mark 5:1-17

¹sailed to

²opposite

8:27 ¹demons

²wore

8:28 ^aMark 1:26; 9:26

^bMark 1:23, 24

^cLuke 4:41

¹beg

8:29 ¹seized

²shackles

³demon

8:30 ¹demons

8:31 ^aRom. 10:7; [Rev. 20:1, 3]

¹begged

²Lit. abyss

8:32 ^aLev. 11:7; Deut. 14:8

¹begged

²allow

³allowed

8:33 ¹demons

we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, ^aWhere is your faith? And they being afraid ¹wondered, saying one to another, ^bWhat manner of man is this! for he commandeth even the winds and water, and they obey him.

A Man Possessed with Devils

26 ^aAnd they ¹arrived at the country of the Gadarenes, which is ²over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had ¹devils long time, and ²ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he ^acried out, and fell down before him, and with a loud voice said, ^bWhat have I to do with thee, Jesus, ^cthou Son of God most high? I ¹beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had ¹caught him: and he was kept bound with chains and ²in fetters; and he brake the bands, and was driven of the ³devil into the wilderness.)

30 And Jesus asked him, saying, **What is thy name?** And he said, Legion: because many ¹devils were entered into him.

31 And they ¹besought him that he would not command them to go out ^ainto the ²deep.

32 And there was there an herd of many ^aswine feeding on the mountain: and they ¹besought him that he would ²suffer them to enter into them. And he ³suffered them.

33 Then went the ¹devils out of the man, and entered into the swine:

8:19. Press: Jesus seems to have been continually surrounded by crowds.

8:21. See Mark 3:35. True believers, members of God's family (**My mother and my brethren**), are those who **hear** and obey His **word**.

8:23. The Sea of Galilee is surrounded by mountains. High winds sweep down suddenly from these heights, whipping up the sea.

8:25. It was a struggle for the disciples, as for others, to come to grips with the person of Christ. Witnessing

His mighty works helped, but a personal faith commitment still had to be made. The decision would not have been an easy one.

8:26. They arrive on the east shore of the lake.

8:26-39. See the note on Mark 4:35—5:43.

8:31. Deep translates *abyssos*, the underworld, the abode of the dead (Rom. 10:7), of Satan (Rev. 20:3, "pit"), and here of imprisoned demons.

8:32. Suffer means "permit."

and the herd ran violently down a steep place into the lake, and ²were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the ¹devils were departed, ^asitting at the ^bfeet of Jesus, clothed, and in his ^cright mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ^aThen the whole multitude of the country of the Gadarenes round about ^bbesought¹ him to ^cdepart from them; for they were ²taken with great ^dfear: and he went up into the ship, and returned back again.

38 Now ^athe man out of whom the devils were departed ¹besought him that he might be with him: but Jesus sent him away, saying,

39 **Return to thine own house, and shew how great things God hath done unto thee.** And he went his way, and ¹published throughout the whole city how great things Jesus had done unto him.

Jairus's Daughter

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ^aAnd, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and ¹besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay ^adying. But as he went the ¹people thronged him.

8:33 ²drowned
8:35 ^a [Matt. 11:28]
^b Matt. 28:9; Mark 7:25; Luke 10:39; 17:16; John 11:32
^c [2 Tim. 1:7]
¹ devils
8:37 ^a Matt. 8:34
^b Mark 1:24; Luke 4:34
^c Job 21:14; Acts 16:39
^d Luke 5:26
¹ asked
² seized
8:38 ^a Mark 5:18-20
¹ begged
8:39 ¹ proclaimed
8:41 ^a Matt. 9:18-26; Mark 5:22-43
¹ begged
8:42 ^a Luke 7:2
¹ multitudes

8:43 ^a Matt. 9:20
^b Luke 15:19-22
¹ a flow
² livelihood
8:44 ^a Mark 6:56; Luke 5:13
¹ flow
² stopped
8:46 ^a Mark 5:30; Luke 6:19
¹ power
8:48 ^a Mark 5:34; Luke 7:50
^b John 8:11
¹ cheer
² well
8:49 ^a Mark 5:35
¹ Teacher
8:50 ^a [Mark 11:22-24]
8:51 ¹ permitted
² except
8:52 ^a Luke 7:13
^b [John 11:11, 13]
¹ mourned for

43 ^aAnd a woman having ¹an ^bissue of blood twelve years, which had spent all her ²living upon physicians, neither could be healed of any,

44 Came behind *him*, and ^atouched the border of his garment: and immediately her ¹issue of blood ²stancheth.

45 And Jesus said, **Who touched me?** When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, **Who touched me?**

46 And Jesus said, **Somebody hath touched me: for I perceive that ^avirtue¹ is gone out of me.**

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, **Daughter, be of good ¹comfort: ^athy faith hath made thee ²whole; ^bgo in peace.**

49 ^aWhile he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the ¹Master.

50 But when Jesus heard *it*, he answered him, saying, **Fear not: ^abelieve only, and she shall be made whole.**

51 And when he came into the house, he ¹suffered no man to go in, ²save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and ¹bewailed her: but he said, **^aWeep not; she is not dead, ^bbut sleepeth.**

53 And they laughed him to scorn, knowing that she was dead.

8:35. From demoniac to disciple: no wonder the onlookers feared.

8:39. Along with his healing, the man, like every convert, receives a responsibility: to bear witness of what the Lord has done.

8:40. Waiting: Probably they were eager to see further miracles.

8:41-56. See the note on Mark 4:35—5:43.

8:42. Thronged him refers to the crowd pressing against Jesus, not Jairus.

8:44. Border may refer simply to the hem of Jesus' robe, or it may be the tassel worn by Jews on the four corners of their outer garments (Num. 15:38; Deut. 22:12).

8:46. Virtue means "power." See also 6:19.

8:48. The woman likely had superstitious notions about how she had been healed, but Jesus clarifies what took place.

8:52. She was dead indeed, but Jesus knew her condition to be temporary.

54 And he put them all out, and took her by the hand, and called, saying, **Maid, "arise."**

55 And her spirit came again, and she arose straightway: and he commanded to give her ¹meat.

56 And her parents were astonished: but ^ahe charged them that they should tell no man what was done.

The Twelve Sent to Preach and Heal

9 Then ^ahe called his twelve disciples together, and ^bgave them power and authority over all ¹devils, and to cure diseases.

2 And ^ahe sent them to preach the kingdom of God, and to heal the sick.

3 ^aAnd he said unto them, **Take nothing for *your* journey, neither ¹staves, nor ²scrip, neither bread, neither money; neither have two ³coats apiece.**

4 ^aAnd whatsoever house ye enter into, there abide, and thence depart.

5 ^aAnd whosoever will not receive

8:54 ^a Luke 7:14;

John 11:43

8:55 ¹ food

8:56 ^a Matt. 8:4;

9:30; Mark 5:43

9:1 ^a Matt. 10:1,

2; Mark 3:13; 6:7

^b Mark 16:17,

18; [John 14:12]

¹ demons

9:2 ^a Matt. 10:7,

8; Mark 6:12;

Luke 10:1, 9

9:3 ^a Matt. 10:9–

15; Mark 6:8–11;

Luke 10:4–12;

22:35

¹ staves

² bag

³ tunics

9:4 ^a Matt. 10:11;

Mark 6:10

9:5 ^a Matt. 10:14

you, when ye go out of that city, ^bshake off the very dust from your feet for a testimony against them.

6 ^aAnd they departed, and went through the towns, preaching the gospel, and healing every where.

7 ^aNow Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? ^aAnd he ¹desired to see him.

Feeding the Five Thousand

10 ^aAnd the apostles, when they were returned, told him all that they had done. ^bAnd he took them, and went aside privately into a ¹desert place belonging to the city called Bethsaida.

11 And the ¹people, when they knew *it*, followed him: and he re-

8:55. Jesus commanded that she be given nourishment. **Meat** means "food."

8:56. **Astonished** is a favorite expression of Luke. (See also 2:47; 24:22.) The same Greek word in Acts 2:7, 12; 9:21 is rendered "amazed" by the KJV.

9:1–6. See Mark 6:7–13. To help prepare the **twelve disciples** to carry on His work following the Ascension into heaven, Jesus wisely begins now to send them out in pairs on short missions of ministry. They start to practice what He has been teaching them.

9:3. The Twelve were, at all costs, to avoid the impression that they were following Jesus for personal gain, the amassing of personal fortune.

9:4. They were not to be shifting about in search of the most comfortable accommodations.

9:5. See 10:10. Jesus is clearly speaking of general rejection by a whole **city**, not by isolated individuals.

9:6. Mark 6:12 is a reminder that this early gospel preaching was based on a call to repentance. See also 5:32; 13:3, 5; 15:7, 10; 24:47.

9:7–9. See Mark 6:14–29; Mark goes on to relate a longer account which Luke omits.

9:7. Herod the tetrarch: See 3:1 and the note on this verse. He is also called Herod Antipas.

9:9. Herod's wish to see Jesus is mentioned again in 23:8. But from 13:31 we learn that his intentions were not totally benign.

9:10–17. See Mark 6:30–44. The reasons this paragraph is included are: (1) It concludes the story of Jesus sending the **twelve** disciples out on a mission. (2) It reveals that Jesus took His disciples **aside** (v. 10) temporarily so they could rest, having completed their busy preaching trip. (3) Jesus shows the disciples by example how to receive love impromptu, and how to minister to people. (4) Though the disciples had trusted God to provide for their own needs on their brief mission (v. 3), the feeding of a **multitude** teaches them to trust Him for bigger needs. (5) It shows the disciples that, when one uses his resources (**five loaves and two fishes**) to meet the needs of others, God will surely meet his needs, as seen in the **twelve baskets** of food left over. (6) It further discloses Jesus' deity to His disciples.

9:10. The **desert place** was not a barren setting, but one free of crowds (for a time at least). **Bethsaida** was a fairly new settlement built by Herod Philip at the head of the lake.

9:11. Here, as elsewhere, Jesus' ministry consist-



9:10 Bethsaida was situated on the north shore of the Sea of Galilee, probably just east of the point where the Jordan enters Galilee, though problems exist in identifying the exact site. Bethsaida was the hometown of Peter, Andrew, and Philip (John 1:44). Peter and Andrew, however, left and lived in Capernaum during Christ's public ministry (Mark 1:29). Though few specific miracles of Jesus are recorded as occurring in Bethsaida (e.g., the feeding of the five thousand, vv. 10–17), apparently many miracles did occur there, because Jesus condemns Bethsaida (along with Chorazin and Capernaum) for unbelief despite His many miracles (Matt. 11:20–24). Bethsaida is mentioned only in the Gospels. Neither it nor any other Galilean city, however, has any prominence in the Book of Acts.

ceived them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ^aAnd when the day began to ¹wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get ²victuals: for we are here in a ³desert place.

13 But he said unto them, ¹Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy ²meat for all this people.

14 For they were about five thousand men. And he said to his disciples, ¹Make them sit down by fifties in a ¹company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he ^ablessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all ¹filled: and there was taken up of fragments that remained to them twelve baskets.

18 ^aAnd it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, ¹Whom say the ¹people that I am?

19 They answering said, ^aJohn the Baptist; but some ^{say}, Elias; and others ^{say}, that one of the old prophets is risen again.

20 He said unto them, ¹But whom say ye that I am? ^aPeter answering said, The Christ of God.

21 ^aAnd he ¹straitly charged them,

9:12 ^a Matt. 14:15; Mark 6:35; John 6:1, 5
¹ decline
² provisions
³ deserted
 9:13 ¹ You give
² food
 9:14 ¹ group
 9:16 ^a Luke 22:19; 24:30
 9:17 ¹ satisfied
 9:18 ^a Matt. 16:13–16; Mark 8:27–29
¹ crowds
 9:19 ^a Matt. 14:2
 9:20 ^a Matt. 16:16; John 6:68, 69
 9:21 ^a Matt. 8:4; 16:20; Mark 8:30
¹ strictly warned

9:22 ^a Matt. 16:21; 17:22; Luke 18:31–33; 23:46; 24:46
 9:23 ^a Matt. 10:38; 16:24; Mark 8:34; Luke 14:27
¹ desires to
 9:24 ^a Matt. 10:39; Luke 17:33; [John 12:25]
¹ desires to
² loses
 9:25 ^a Matt. 16:26; Mark 8:36; [Luke 16:19–31]; Acts 1:18, 25
¹ benefited
² is destroyed
³ lost
 9:26 ^a [Rom. 1:16]
^b Matt. 10:33; Mark 8:38; Luke 12:9; 2 Tim. 2:12
 9:27 ^a Matt. 16:28; Mark 9:1; Acts 7:55, 56; Rev. 20:4
 9:28 ^a Matt. 17:1–8; Mark 9:2–8
 9:29 ¹ appearance of his face
² robe
³ glistening
 9:30 ^a Heb. 11:23–29
^b 2 Kin. 2:1–11

and commanded *them* to tell no man that thing;

22 Saying, ^aThe Son of man will suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Follow Me

23 ^aAnd he said to *them* all, If any *man* ¹will come after me, let him deny himself, and take up his cross daily, and follow me.

24 ^aFor whosoever ¹will save his life shall lose it: but whosoever ²will lose his life for my sake, the same shall save it.

25 ^aFor what is a man ¹advanced, if he gain the whole world, and ²lose himself, or ³be cast away?

26 ^aFor whosoever shall be ashamed of me and of my words, of him shall the Son of man be ^bashamed, when he shall come in his own glory, and *in his Father's*, and of the holy angels.

27 ^aBut I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

Jesus' Transfiguration

28 ^aAnd it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the ¹fashion of his countenance was altered, and his ²raiment was white and ³glistening.

30 And, behold, there talked with him two men, which were ^aMoses and ^bElias:

31 Who appeared in glory, and

ed not only of proclamation but also of dealing with physical needs.

9:12. The people seem not to have been from that area, since their homes were apparently far away.

9:16. Jesus prays, understandably, with five thousand hungry onlookers, the Twelve, and gathering darkness combined to raise the question: Just what will Jesus do now? Jews did not normally look up to pray; but see 18:13; Mark 7:34; John 11:41.

9:17. Here Jesus not only provides miraculously in the face of human need; He does so in abundance. **Twelve baskets** remain, a convincing proof for the doubting 12 disciples.

9:18. Jesus at prayer: See 3:21; 5:16; 6:12; 9:28; 22:41.

9:20. See Mark 8:29. Luke stresses that Peter made the confession. Jesus had already been identified as the Messiah, God's anointed, by angels (2:11), Simeon (2:26), and demons (4:41).

9:27. Jesus likely had the Transfiguration (vv. 28–36) in view in these remarks.

9:28–42. See Mark 9:2–29.

9:28. Experiences like this in the lives of Peter and John stood behind the statement in Acts 4:13. What a rare privilege, as well as a searching one, to spend time with Jesus in prayer.

9:29. Jesus' face: Compare Exodus 34:29; 2 Corinthians 3:7, 18.

9:31. If Jesus is being reminded here of His

spake of his ¹decease which he ²should accomplish at Jerusalem.

32 But Peter and they that were with him ^awere heavy with sleep: and when they ¹were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ¹tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the ^acloud.

35 And there came a voice out of the cloud, saying, ^aThis is my beloved Son: ^bhear him.

36 And when the voice ¹was past, Jesus was found alone. ^aAnd they kept it ²close, and told no man in those days any of those things which they had seen.

Jesus Heals a Possessed Boy

37 ^aAnd it came to pass, that on the next day, when they were come down from the hill, ¹much people met him.

38 And, behold, a man of the ¹company cried out, saying, ²Master, I ³beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit ¹taketh him, and he suddenly crieth out; and it ²teareth him ³that he foameth again, and bruising him ⁴hardly departeth from him.

40 And I ¹besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, **O ¹faithless and ²perverse generation, how long shall I be with you, and ³suffer you? Bring thy son hither.**

9:31 ¹ Death, lit. departure
² was about to

9:32 ^a Dan. 8:18; 10:9; Matt. 26:40, 43; Mark 14:40

¹ were fully awake

9:33 ¹ Temporary dwellings

9:34 ^a Ex. 13:21; Acts 1:9

9:35 ^a Ps. 2:7; [Is. 42:1; Matt. 3:17; 12:18]; Mark 1:11; Luke 3:22

^b Acts 3:22

9:36 ^a Matt. 17:9; Mark 9:9

¹ had ceased
² quiet

9:37 ^a Matt. 17:14–18; Mark 9:14–27

¹ a great multitude

9:38 ¹ multitude
² Teacher
³ beg

9:39 ¹ seizes
² convulses
³ so that he foams at the mouth

⁴ with great difficulty departs

9:40 ¹ implored

9:41 ¹ unbelieving
² perverted
³ bear with

9:42 ¹ demon
² convulsed

9:43 ¹ majesty

9:44 ^a Matt. 17:22; Mark 10:33; 14:53; Luke 22:54; John 18:12

9:45 ^a Mark 9:32; Luke 2:50; 18:34

¹ so that

9:46 ^a Matt. 18:1–5; Mark 9:33–37; Luke 22:24

¹ dispute

9:47 ^a Matt. 9:4; John 2:24, 25

^b Luke 18:17

¹ beside

9:48 ^a Matt. 18:5; Mark 9:37; John 12:44

^c John 13:20

^d [Matt. 23:11, 12]; 1 Cor. 15:9; Eph. 3:8

9:49 ^a Mark 9:38–40

¹ demons

42 And as he was yet a coming, the ¹devil threw him down, and ²tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Jesus Again Predicts His Death

43 And they were all amazed at the ¹mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 ^aLet these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 ^aBut they understood not this saying, and it was hid from them, ¹that they perceived it not: and they feared to ask him of that saying.

The Least to Be the Greatest

46 ^aThen there arose a ¹reasoning among them, which of them should be greatest.

47 And Jesus, ^aperceiving the thought of their heart, took a ^bchild, and set him ¹by him,

48 And said unto them, **^aWhosoever shall receive this child in my name receiveth me: and ^bwhosoever shall receive me ^creceiveth him that sent me: ^dfor he that is least among you all, the same shall be great.**

49 ^aAnd John answered and said, Master, we saw one casting out ¹devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, **Forbid him not: for ^ahe that is not against us is for us.**

Samaritans' Rejection of Jesus

51 And it came to pass, when the time was come that ^ahe should be

9:50 ^a Matt. 12:30; Luke 11:23

9:51 ^a Is. 50:7; Mark 16:19; Acts 1:2

impending death, He will also have been assured of His promised resurrection (Mark 9:9).

9:35. Compare the **voice** at Jesus' baptism (3:22). There, however, God speaks to Jesus; here the message is to the disciples.

9:42. Mark 9:29 indicates that due to prayer Jesus was successful where His disciples were not. Faithlessness (v. 41) is not just a matter of lack of faith in a time of need; it also pertains to failure to be diligent in prayer in advance of spiritual crisis.

9:43. Jesus' works evoked wonder. But Jesus was

concerned that His disciples not only see wonders but also receive an interpretation of them.

9:45. Part of the disciples' ignorance was unavoidable, but part of it was willful. Possibly they could not perceive because of what they would not receive.

9:49, 50. See Mark 9:38–40. Matthew and John do not record this incident in their gospels.

9:51–56. This account is recorded only in Luke.

9:51. By this phrase, **the time**, Luke envisions the unfolding of a divine plan. The word for being re-

received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And ^athey did not receive him, because his face was ¹as though he would go to Jerusalem.

54 And when his disciples ^aJames and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as ^bElias did?

55 But he turned, and rebuked them, and said, **Ye know not what manner of ^aspirit ye are of.**

56 For ^athe Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

The High Cost of Discipleship

57 ^aAnd it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man ^ahath ¹not where to lay his head.**

59 ^aAnd he said unto another, **Follow me.** But he said, Lord, ¹suffer me first to go and bury my father.

60 Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.**

61 And another also said, Lord, ^aI will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, **No man, having put his hand to the**

9:53 ^a John 4:4, 9

¹ set to journey

to

9:54 ^a Mark 3:17

^b 2 Kin. 1:10, 12

9:55 ^a [Rom.

8:15; 2 Tim. 1:7]

9:56 ^a Luke

19:10; John 3:17;

12:47

9:57 ^a Matt.

8:19-22

9:58 ^a Luke 2:7;

8:23

¹ *nowhere*

9:59 ^a Matt.

8:21, 22

¹ *allow*

9:61 ^a 1 Kin.

19:20

9:62 ^a 2 Tim.

4:10

10:1 ^a Matt. 10:1;

Mark 6:7

¹ *by*

² *was about*

to go

10:2 ^a Matt. 9:37;

38; John 4:35

^b 2 Thess. 3:1;

[1 Cor. 3:9]

10:3 ^a Matt.

10:16

10:4 ^a Matt.

10:9-14; Mark

6:8-11; Luke

9:3-5

^b 2 Kin. 4:29

¹ *bag*

² *sandals*

³ *greet*

⁴ *along the road*

10:5 ^a 1 Sam.

25:6; Matt. 10:12

10:6 ¹ Many mss.

a son

10:7 ^a Matt.

10:11

^b 1 Cor. 10:27

^c [Matt. 10:10];

1 Cor. 9:4-8;

1 Tim. 5:18

¹ *wages*

10:9 ^a Mark 3:15

^b Matt. 3:2; 10:7;

Luke 10:11

¹ *near to*

10:11 ^a Matt.

10:14; Mark

6:11; Luke 9:5;

Acts 13:51

¹ *clings to*

plough, and looking back, is ^afit for the kingdom of God.

Seventy Labourers Sent Forth

10 After these things the Lord appointed other seventy also, and ^asent them two ¹and two before his face into every city and place, whither he himself ²would come.

2 Therefore said he unto them, **^aThe harvest truly is great, but the labourers are few: ^bpray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.**

3 Go your ways: ^abehold, I send you forth as lambs among wolves.

4 ^aCarry neither purse, nor ¹scrip, nor ²shoes: and ^bsalute ³no man ⁴by the way.

5 ^aAnd into whatsoever house ye enter, first say, **Peace be to this house.**

6 And if ¹the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 ^aAnd in the same house remain, ^beating and drinking such things as they give: for ^athe labourer is worthy of his ¹hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 ^aAnd heal the sick that are therein, and say unto them, ^bThe kingdom of God is come ¹nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 ^aEven the very dust of your city, which ¹cleaveth on us, we do wipe

ceived up occurs only here. Jesus' death, as well as His ascension, is in view.

9:52. Advance preparations would be necessary for so large a following.

9:53. There were long-standing tensions between Jews and Samaritans. The latter would not receive travelers bound for Jerusalem.

9:54. See 2 Kings 1:10-12. Peter is not the only disciple to make rash judgments. Retaliation in the face of rejection goes far beyond Jesus' order in 9:5.

9:57-60. See Matthew 8:18-22.

9:61, 62. This passage is recorded only in Luke. A similar request was made by Elisha (1 Kin. 19:20).

9:62. Fit, occurring elsewhere only in 14:35 and Hebrews 6:7, means "suitable" or "usable." One who

makes life's lesser matters of greater priority than God's work is of little use to Him.

10:1. Only Luke makes mention of this mission.

10:4. Salute no man: In view of the urgency of the hour, they were to dispense with the usual elaborate and time-consuming Eastern greetings.

10:6. Son of peace could refer either to a peaceful man or to a man in whose heart the gospel message finds a place. (See Matt. 10:13.) The rest of the sentence here should probably read **your peace** [i.e., the beneficial results of the message you proclaim] **shall rest upon (him).**

10:9. See Jesus' similar declaration in 11:20.

10:11. Notwithstanding or "yet." The kingdom arrives and people are responsible to respond to the

off against you: notwithstanding be ye sure of this, that the kingdom of God ²is come nigh unto you.

12 But I say unto you, that *“it shall be more tolerable in that day for Sodom, than for that city.*

13 *“Woe unto thee, Chorazin! woe unto thee, Bethsaida! ^bfor if the mighty works had been done in Tyre and Sidon, which have been done in you, they ¹had a great while ago repented, sitting in sackcloth and ashes.*

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 *“And thou, Capernaum, which art ^bexalted to heaven, ^cshalt be thrust down to ¹hell.*

16 *“He that heareth you heareth me; and ^bhe that ¹despiseth you ¹despiseth me; ^cand he that ¹despiseth me ¹despiseth him that sent me.*

The Laborers’ Joyful Return

17 And *“the seventy returned again with joy, saying, Lord, even the ¹devils are subject unto us through thy name.*

18 And he said unto them, *“I beheld Satan as lightning fall from heaven.*

19 Behold, *“I give unto you ¹power to ²tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.*

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because *“your names are written in heaven.*

Jesus Rejoices in the Spirit

21 *“In that hour Jesus rejoiced in ¹spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the*

10:11 ² has come near

10:12 ^a Gen. 19:24–28; Lam. 4:6; Matt. 10:15; 11:24; Mark 6:11

10:13 ^a Matt. 11:21–23
^b Ezek. 3:6

¹ would have

10:15 ^a Matt. 11:23

^b Gen. 11:4; Deut. 1:28; Is. 14:13–15; Jer. 51:53

^c Ezek. 26:20

¹ Gr. *hades*

10:16 ^a Matt. 10:40; Mark 9:37; Luke 13:20; Gal. 4:14

^b [John 12:48];

¹ Thess. 4:8

^c John 5:23

¹ rejects

10:17 ^a Luke 10:1

¹ demons

10:18 ^a John 12:31; Rev. 9:1; 12:8, 9

10:19 ^a Ps. 91:13; Mark 16:18; Acts 28:5

¹ authority

² trample

10:20 ^a [Ex. 32:32, 33]; Ps. 69:28; Is. 4:3; Dan. 12:1; Phil. 4:3; Heb. 12:23; Rev. 13:8

10:21 ^a Matt. 11:25–27

¹ the Spirit

10:22 ^a Matt. 28:18; John 3:35; 5:27; 17:2

^b [John 1:18; 6:44, 46]

¹ wills to reveal

10:23 ^a Matt. 13:16, 17

¹ turned to

10:24 ^a 1 Pet. 1:10, 11

10:25 ^a Matt. 19:16–19; 22:35

¹ expert in the law

² tested

³ Teacher

10:27 ^a Deut. 6:5

^b Lev. 19:18; Matt. 19:19

10:28 ^a Lev. 18:5; Neh. 9:29; Ezek. 20:11, 13, 21; Matt. 19:17; Rom. 10:5

10:29 ^a Luke 16:15

¹ wanting

wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 *“All things are delivered to me of my Father: and ^bno man knoweth who the Son is, but the Father; and who the Father is, but the Son, and ^{he} to whom the Son ¹will reveal *him.**

23 And he ¹turned him unto *his* disciples, and said privately, *“Blessed are the eyes which see the things that ye see:*

24 For I tell you, *“that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them.**

The Parable of the Good Samaritan

25 And, behold, a certain ¹lawyer stood up, and ²tempted him, saying, *“Master,³ what shall I do to inherit eternal life?*

26 He said unto him, *What is written in the law? how readest thou?*

27 And he answering said, *“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ^bthy neighbour as thyself.*

28 And he said unto him, *Thou hast answered right: this do, and ^athou shalt live.*

29 But he, ¹willing to *“justify himself, said unto Jesus, And who is my neighbour?*

30 And Jesus answering said, *A certain man went down from Jerusalem to Jericho, and fell among ¹thieves, which stripped him of his ²raiment, and wounded *him, and departed, leaving *him* half dead.**

31 And by chance there came

10:30 ¹ robbers ² clothing

gospel message. If they do not, this does not prevent the kingdom’s progress; it only prevents their own participation in it.

10:12–15. See Matthew 11:21–24.

10:17, 18. The disciples’ power over demons demonstrates that Satan’s power is decisively broken through by Jesus’ ministry. See Mark 3:27 and Revelation 12:7–12.

10:20. Perhaps a warning against spiritual pride.

10:22. Will is used here in the sense of resolve. The

Greek word denotes a decision of the will after careful deliberation. A knowledge of the Father is bestowed to whomever the Son decides (chooses, resolves) to reveal it.

10:25–28. See Matthew 22:34–40 and Mark 12:28–34.

10:29–37. Only Luke records this incident.

10:30. Went down: The winding road dropped some 3,300 feet in about 17 miles, an ideal area for an ambush!

10:31, 32. Ritual considerations may have been

down a certain priest that way: and when he saw him, ^ahe passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain ^aSamaritan, as he journeyed, came where he was: and when he saw him, he had ^bcompassion on him,

34 And went to him, and ¹bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the ¹morrow when he departed, he took out two ^apence,² and gave them to the ³host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the ¹thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, ^aGo, and do thou likewise.

10:31 ^aPs. 38:11

10:33 ^aJohn 4:9

^bLuke 15:20

10:34 ¹bandaged

10:35 ^aMatt.

20:2

¹next day

²Gr. denarii

³innkeeper

10:36 ¹robbers

10:37 ^aProv.

14:21; [Matt.

9:13; 12:7]

10:38 ^aJohn

11:1; 12:2, 3

¹welcomed

10:39 ^a[1 Cor.

7:32–40]

^bLuke 8:35;

Acts 22:3

10:40 ¹distracted with

²tell

10:41 ¹worried

10:42 ^a[Ps. 27:4;

John 6:27]

Martha and Mary

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named ^aMartha ¹received him into her house.

39 And she had a sister called Mary, ^awhich also ^bsat at Jesus' feet, and heard his word.

40 But Martha was ¹cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? ²bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art ¹careful and troubled about many things:

42 But ^aone thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

The Model Prayer

11 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach

used by the priest and Levite as excuses for passing by; or they may have feared the thieves themselves. In either case Jesus' point is that they were heartless in their behavior. The Levites were officials of lower rank than priests; they oversaw the temple worship. Unlike the priest, the Levite at least approached the victim and gazed at him. But neither extended aid.

10:33. Jews and Samaritans were bitter rivals (John 4:9). The Samaritans were despised for having at least partially Gentile ancestry (due to Assyria's conquest of Samaria in 721 B.C.) and for having a different worship center (Mount Gerizim; John 4:20). Thus Jesus' parable was highly provocative. **Samaritan** was to Jesus' hearers automatically a term of reproach. To portray a Samaritan as fulfilling the commandment (see v. 27), but Jews as circumventing it, would be a supreme insult to the listening lawyer (v. 25) and to the rest of the audience.

10:37. The lawyer cannot even bring himself to say "the Samaritan." Jesus shows that racial considerations are utterly transcended by God's command

to love Him, and thus to love others as He does, without prejudice or partiality.

10:38. The village was Bethany (John 12:1). Martha and Mary were Lazarus's sisters.

10:40. **Cumbered** means that Martha was distracted by matters that, in light of Jesus' visit, should have been secondary.

10:41. The repetition of her name denotes a gentle and sympathetic reply. **Careful** (see 1 Cor. 7:32–35) often indicates a this-worldly, unbelieving attitude that hinders proper attention to the things of God; that is, to be unduly concerned about secondary matters.

10:42. **One thing:** This can be explained in two ways here. Jesus may be saying that only one simple dish is required for a meal; Martha can handle the preparations without Mary's help. In this case Martha is being primarily rebuked. Or Jesus may by *one thing* refer to the spiritual nourishment craved by Mary. In this case Jesus is implying that Martha, too, should leave her housework for a time and concentrate on a more urgent matter.

11:1. Religious communities of the time custom-



10:38, 39 Martha and Mary were the sisters of Lazarus and were from Bethany, which was about two miles east of Jerusalem. Martha seems to be the older sister since she takes the lead in the several narratives: both at the supper (Luke 10), and at Lazarus's death (John 11). Martha is remembered for her impatience and excessive concern for mundane matters, whereas Mary is remembered for her spiritual desire and discernment (Luke 10:38–42; Matt. 26:6–13; John 11:2; 12:2–8). Mary's act of anointing Christ in anticipation of His death is a lasting memorial to her (Mark 14:9). Though several problems arise when collating the four gospel accounts of the anointing, it seems best to regard the accounts in Matthew 26, Mark 14, and John 12 as one event occurring in Bethany shortly before Christ's crucifixion. The account in Luke 7 probably refers to an earlier occasion involving a different woman—one who had been saved from a life of immorality and who lived in Galilee (Luke 7:37).

us to pray, as John also taught his disciples.

2 And he said unto them, **When ye pray, say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

3 Give us day by day our daily bread.

4 And ^aforgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from ¹evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, ^aThough he will not rise and give him, because he is his friend, yet because of his ¹importunity he will rise and give him as many as he needeth.

9 ^aAnd I say unto you, Ask, and it shall be given you; ^bseek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 ^aIf a son shall ask bread of any of you that is a father, will he give him a stone? or if *he* ask a fish, will he for a fish give him a serpent?

11:2 ^a Matt. 6:9-13
 11:4 ^a [Eph. 4:32] ¹ the evil one
 11:8 ^a [Luke 18:1-5] ¹ persistence
 11:9 ^a Ps. 50:14, 15; Jer. 33:3; [Matt. 7:7; 21:22; Mark 11:24; John 15:7; James 1:5; 6; 1 John 3:22; 5:14, 15]
 11:11 ^a Matt. 7:9

11:12 ¹ give
 11:13 ^a James 1:17
 11:14 ^a Matt. 9:32-34; 12:22, 24
¹ demon
² mute
³ multitudes
 marvelled
 11:15 ^a Matt. 9:34; 12:24
¹ demons
² Gr. Beelzebub
³ ruler
 11:16 ^a Matt. 12:38; 16:1; Mark 8:11
¹ testing
 11:17 ^a Matt. 12:25-29; Mark 3:23-27
^b Matt. 9:4; John 2:25
 11:18 ¹ demons
 11:19 ¹ demons
 11:20 ^a Ex. 8:19
 11:21 ^a Matt. 12:29; Mark 3:27
¹ fully armed
² guards
³ estate
 11:22 ^a [Is. 53:12; Col. 2:15]
¹ plunder

12 Or if he shall ask an egg, will he ¹offer him a scorpion?

13 If ye then, being evil, know how to give ^agood gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Jesus Accused of Evil

14 ^aAnd he was casting out a ¹devil, and it was ²dumb. And it came to pass, when the ¹devil was gone out, the ²dumb spake; and the ³people wondered.

15 But some of them said, ^aHe casteth out ¹devils through ²Beelzebub the ³chief of the devils.

16 And others, ¹tempting *him*, ^asought of him a sign from heaven.

A House Divided Cannot Stand

17 ^aBut ^bhe, knowing their thoughts, said unto them, **Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.**

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out ¹devils through Beelzebub.

19 And if I by Beelzebub cast out ¹devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I ^awith the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 ^aWhen a strong man ¹armed ²keepeth his ³palace, his goods are in peace:

22 But ^awhen a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his ¹spoils.

arily had their own distinctive prayers. Perhaps the disciples wanted theirs.

11:2-4. See Matthew 6:9-13. Jesus' use of the familiar Aramaic term *Abba* (**Father**) at the head of this prayer is probably the background for similar usage in Romans 8:15 and Galatians 4:6.

11:5-8. This passage is recorded only by Luke.

11:8. The word translated **importunity** probably describes the man's persistence. Jesus is, then, giving an example of prevailing prayer. (See 18:1.) The same word does lend itself to a second interpretation. It may refer, not to the petitioner, but to the one being petitioned. In this case the lesson would be that God, because of His desire to uphold His good name, grants

the requests of those who seek Him, as a means of bearing witness to His own character and power.

11:9-13. See Matthew 7:7-11.

11:18-20. In response to the conviction that He exorcised demons by satanic power (9:15), Jesus raises a hypothetical situation: "Let's suppose, for a moment, that Satan opposes himself, as some of you think; in that case his kingdom of darkness could not last and remain intact." Thus is the foolishness of Jesus' opponents exposed.

11:21, 22. The strong man stands for Satan, the stronger man for Christ. Jesus' own power is unlimited; yet He does not represent Satan to the disciples as a weakening or figure of minor consequence.

23 "He that is not with me is against me: and he that gathereth not with me scattereth.

24 "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and ¹garnished.

26 Then goeth he, and taketh ¹to him seven other spirits more wicked than himself; and they enter in, and dwell there: and "the last state of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the ¹company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the ²paps which thou hast sucked.

28 But he said, ¹Yea "rather, blessed are they that hear the word of God, and keep it.

Jonas and the Son of Man

29 "And when the ¹people were gathered thick together, he began to say, This is an evil generation: they seek a ^bsign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as "Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a ^bgreater than Solomon is here.

32 The men of Nineve shall rise

11:23 a Matt. 12:30; Mark 9:40
11:24 a Matt. 12:43-45; Mark 1:27; 3:11; 5:13; Acts 5:16; 8:7
11:25 ¹ put in order

11:26 a John 5:14; [Heb. 6:4-6; 10:26; 2 Pet. 2:20]

¹ With
11:27 a Luke 1:28, 48
¹ crowd
² breasts which nursed thee

11:28 a Ps. 1:1, 2; 112:1; 119:1, 2; Is. 48:17, 18; [Matt. 7:21; Luke 8:21]; James 1:25
¹ More than that

11:29 a Matt. 12:38-42
^b 1 Cor. 1:22
¹ multitudes

11:30 a Jon. 1:17; 2:10; 3:3-10; Luke 24:46; Acts 10:40; 1 Cor. 15:4

11:31 a 1 Kin. 10:1-9; 2 Chr. 9:1-8
^b [Is. 9:6; Rom. 9:5]

11:32 a Jon. 3:5

11:33 a Matt. 5:15; Mark 4:21; Luke 8:16
^b Matt. 5:15
¹ lamp
² lampstand

11:34 a Matt. 6:22, 23
¹ lamp
² good or clear
³ bad

11:36 ¹ lamp
11:37 ¹ asked
² at the table

11:38 a Matt. 15:2; Mark 7:2, 3

11:39 a Matt. 23:25
^b Gen. 6:5; Titus 1:15
¹ grasping or robbery

11:40 a Gen. 1:26, 27
¹ outside

11:41 a Is. 58:7; Dan. 4:27; [Luke 12:33; 16:9]
¹ Or what is inside

up in the judgment with this generation, and shall condemn it: for "they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The Light of the Body

33 "No man, when he hath lighted a ¹candle, putteth it in a secret place, neither under a ^bbushel, but on a ²candlestick, that they which come in may see the light.

34 "The ¹light of the body is the eye: therefore when thine eye is ²single, thy whole body also is full of light; but when *thine eye* is ³evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a ¹candle doth give thee light.

Jesus Rebukes the Pharisees

37 And as he spake, a certain Pharisee ¹besought him to dine with him: and he went in, and sat down ²to meat.

38 And "when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 "And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but ^byour inward part is full of ¹ravens and wickedness.

40 Ye fools, did not "he that made that which is ¹without make that which is within also?

41 "But rather give alms of ¹such things as ye have; and, behold, all things are clean unto you.

11:23. Jesus warns that neutrality between Him and Satan is not possible.

11:24-26. It is necessary, not only to be rid of evil, but to be indwelt by good. The alternative is disastrous.

11:27, 28. These verses are unique to Luke. They show that spiritual relationship with Jesus is more important than family ties, and that blessedness is a matter of both hearing and doing God's word.

11:29-32. See Matthew 12:39-42. Jesus is emphasizing that His presence implies judgment for all who do not respond to His message. If men hearkened to the words of a Jonah or a Solomon, how much more

should they heed the call of the Son of Man?

11:33-36. Jesus likens Himself, or His teaching about the kingdom, to light that dispels spiritual darkness. To shrink from, repress, or otherwise fail to walk in that light is perilous.

11:38. The Pharisees' indignation is explained in Mark 7:3.

11:39. Ravens means "greed" or "robbery."

11:40. Despite the Pharisees' strenuous attempts at piety, Jesus addresses them as ungodly men, lacking in real goodness.

11:41. Jesus is not suggesting that God's favor can be purchased through giving. He is pointing to the

42 “But woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and ^bpass over ¹judgment and the ^clove of God: these ought ye to have done, and not to leave the other undone.

43 “Woe unto you, Pharisees! for ye love the ¹uppermost seats in the synagogues, and greetings in the markets.

44 “Woe unto you, scribes and Pharisees, hypocrites! ^bfor ye are as graves which ¹appear not, and the men that walk over *them* are not aware of *them*.

Jesus Rebukes Lawyers

45 Then answered one of the ¹lawyers, and said unto him, ²Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! “for ye ¹lade men with burdens ²grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 “Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye ¹allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, “I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

11:42 ^a Matt. 23:23
^b [Mic. 6:7, 8]
^c John 5:42
¹ justice
11:43 ^a Matt. 23:6; Mark 12:38, 39; Luke 14:7; 20:46
¹ best, lit. first
11:44 ^a Matt. 23:27
^b Ps. 59
¹ are not seen
11:45 ¹ experts in the law
² Teacher
11:46 ^a Matt. 23:4
¹ load
² heavy to bear
11:47 ^a Matt. 23:29; Acts 7:52
11:48 ¹ approve
11:49 ^a Prov. 1:20; Matt. 23:34

11:51 ^a Gen. 4:8; 2 Chr. 36:16
^b 2 Chr. 24:20, 21
11:52 ^a Matt. 23:13
¹ experts in the law
11:53 ¹ assail
² interrogate him about
11:54 ^a Mark 12:13
12:1 ^a Matt. 16:6; Mark 8:15
^b Matt. 16:12; Luke 11:39
¹ trampled
² yeast
12:2 ^a Matt. 10:26; Mark 4:22; Luke 8:17; [1 Cor. 4:5]
12:3 ¹ inner rooms
12:4 ^a Is. 51:7, 8, 12, 13; Jer. 1:8; Matt. 10:28
^b [John 15:13-15]

51 “From the blood of Abel unto ^bthe blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 “Woe unto you, ¹lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to ¹urge *him* vehemently, and to ²provoke him to speak of many things:

54 Laying wait for him, and “seeking to catch something out of his mouth, that they might accuse him.

Beware of Hypocrisy

12 In “the mean time, when there were gathered together an innumerable multitude of people, insomuch that they ¹trode one upon another, he began to say unto his disciples first of all, ^bBeware ye of the ²leaven of the Pharisees, which is hypocrisy.

2 “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in ¹closets shall be proclaimed upon the housetops.

Fear the Power of God

4 “And I say unto you ^bmy friends, Be not afraid of them that kill the body, and after that have no more that they can do.

need for the greedy to overcome their selfishness, and then go on to share with others rather than take from them. See Ephesians 4:28.

11:42. Jesus does not quarrel with the Pharisees’ concern to be obedient even in minor points. But this concern must not get in the way of weightier issues such as justice and love.

11:44. Jesus speaks of **graves** that may lie underfoot without the knowledge of the person walking by. To touch a grave meant seven days of ritual impurity (Num. 19:16).

11:47. Jesus condemns their hypocrisy. Their ancestors killed the prophets, and they think that they can be better than their ancestors by honoring the prophets. Yet the present generation is as corrupt as its ancestry, being still unwilling to hear the voice of

God’s true prophets, whether John the Baptist or Jesus.

11:49. The **wisdom of God** may be taken as “God in His wisdom.”

11:51. See Matthew 23:35.

11:52. See Matthew 23:13.

11:53. **Urge him vehemently** may be rendered “to hold a terrible grudge,” that is, to act very hostile toward Jesus. **To provoke him to speak** means “to question Him closely,” the purpose being to trap Him by His own words (v. 54). Jesus was set on like an animal by hunting dogs.

12:1, 2. Hypocrisy, piety just for the sake of appearance, is futile; for even hidden motives will one day be laid bare by God.

12:4. The body’s death is not the end of a person’s life.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into ¹hell; yea, I say unto you, ^aFear him.

6 Are not five sparrows sold for two ¹farthings, and ^anot one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 ^aAlso I say unto you, Whosoever shall confess me ^bbefore men, him shall the Son of man also confess before the angels of God:

9 But he that ^adenieth me before men shall be denied before the angels of God.

10 And ^awhosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 ^aAnd when they bring you unto the synagogues, and *unto* magistrates, and ¹powers, ²take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall ^ateach you in the same hour what ye ought to say.

Beware of Covetousness

13 And one of the ¹company said unto him, ²Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, ^aMan, who made me a judge or ¹a divider over you?

12:5 ^a Ps.
119:120

¹ Gr. *gehenna*
12:6 ^a Matt. 6:26
1 Gr. *assarion*,
a coin worth
about 1/16 of a
denarius

12:8 ^a 1 Sam.
2:30; Matt.
10:32; [Mark
8:38; Rom. 10:9;
2 Tim. 2:12;
1 John 2:23]
^b Ps. 119:46

12:9 ^a Matt.
10:33; [Mark
8:38; 2 Tim.
2:12]

12:10 ^a [Matt.
12:31, 32; Mark
3:28; 1 John
5:16]

12:11 ^a Matt.
6:25; 10:19;
Mark 13:11
¹ authorities
² do not worry
about

12:12 ^a [John
14:26]

12:13 ¹ crowd
² Teacher

12:14 ^a [John
18:36]
¹ an arbitrator

12:15 ^a [1 Tim.
6:6-10]

12:17 ¹ store my
crops

12:18 ¹ store
² crops

12:19 ^a Eccl.
11:9; 1 Cor.
15:32; James 5:5
^b [Eccl. 2:24;

3:13; 5:18; 8:15]
12:20 ^a Job 27:8;
Ps. 52:7; [James
4:14]

^b Ps. 39:6; Jer.
17:11

12:21 ^a [Matt.
6:20; Luke
12:33; 1 Tim.
6:18, 19; James
2:5; 5:1-5]

12:22 ^a Matt.
6:25-33
¹ Do not worry
about

12:23 ¹ food
² clothing

15 And he said unto them, ^aTake heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to ¹bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I ¹bestow all my ²fruits and my goods.

19 And I will say to my soul, ^aSoul, thou hast much goods laid up for many years; take thine ease, ^beat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night ^athy soul shall be required of thee: ^bthen whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, ^aand is not rich toward God.

Do Not Worry or Be Fearful

22 And he said unto his disciples, Therefore I say unto you, ^aTake ¹no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than ¹meat, and the body *is* more than ²raiment.

24 Consider the ravens: for they neither sow nor reap; which neither

12:5. God is the One with this power (James 4:12).

12:6, 7. God is not only to be feared (v. 5), He also cares for and tenderly watches over the life of each of His children.

12:8, 9. How one regards Jesus determines how God will regard that one.

12:10. See Mark 3:28-30.

12:11, 12. Jesus foretells that **synagogues** and **magistrates** are tribunals before which His followers will have to give account of their loyalty to Him. **Take ye no thought** is the same word used for Martha's anxiety in 10:41: they need not be demoralized by present danger. **The Holy Ghost shall teach:** Remember that (1) these men had had Jesus as a personal teacher; (2) these disciples, being Jews, had a great command of Old Testament Scripture; and (3) the New Testament was not yet begun. This is not to say that Jesus' promise has no application today, since the experience of persecuted Christians in this century proves other-

wise. Yet it would be dangerous to presume on direct, supernatural guidance without doing all possible to avail oneself of means already at hand to learn of God and His ways.

12:13-21. These verses are unique to Luke.

12:14. Jesus will not be part of furthering someone's selfish interests. He calls for people to serve the Lord and others, not themselves.

12:15. See 1 Timothy 6:10, 17, 18.

12:21. Here Jesus brings out the meaning of verses 16-20. Notice that what Jesus calls for follows quite logically out of His own example (2 Cor. 8:9), as well as out of God's graciousness toward all who seek Him (Rom. 10:12). Jesus is thus not speaking of a pay-as-you-go faith, but of participation in a relationship in which God already provides what He wishes His people to give back to Him.

12:22-31. See Matthew 6:25-33.

have storehouse nor barn; and ^aGod feedeth them: how much more are ye better than the fowls?

25 And which of you ¹with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why ¹take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that ^aSolomon in all his glory was not ¹arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of ^alittle faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither ¹be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father ^aknoweth that ye have need of these things.

31 ^aBut rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for ^ait is your Father's good pleasure to give you the kingdom.

33 ^aSell that ye have, and give ^balms; ^cprovide yourselves bags which ¹wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth ²corrupteth.

34 For where your treasure is, there will your heart be also.

Be Watchful

35 ^aLet your ¹loins be girded about, and ^byour ²lights burning;

12:24 ^aJob 38:41; Ps. 147:9
12:25 ¹by worrying
12:26 ¹are you anxious for
12:27 ^a1 Kin. 10:4-7; 2 Chr. 9:3-6
¹clothed
12:28 ^aMatt. 6:30; 8:26; 14:31; 16:8
12:29 ¹have an anxious mind
12:30 ^aMatt. 6:31, 32
12:31 ^aMatt. 6:33
12:32 ^a[Dan. 7:18, 27]; Zech. 13:7; [Matt. 11:25, 26; Luke 22:29, 30]
12:33 ^aMatt. 19:21; Acts 2:45; 4:34
^bLuke 11:41
^cMatt. 6:20; Luke 16:9; [1 Tim. 6:19]
¹do not grow
²destroys
12:35 ^a[Eph. 6:14; 1 Pet. 1:13]
^b[Matt. 25:1-13]
¹waist
²lamps
12:37 ^aMatt. 24:46
¹master
²eat
12:39 ^aMatt. 24:43; 1 Thess. 5:2; [2 Pet. 3:10]; Rev. 3:3; 16:15
¹master
²allowed
³into
12:40 ^aMatt. 24:44; 25:13; Mark 13:33; [Luke 21:34, 36]; 1 Thess. 5:6; [2 Pet. 3:12]
12:41 ¹all people
12:42 ^aMatt. 24:45, 46; 25:21; [1 Cor. 4:2]
¹food
12:43 ¹master
12:44 ^aMatt. 24:47; 25:21; [Rev. 3:21]
12:45 ^aMatt. 24:48; 2 Pet. 3:3, 4
¹maidservants

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 ^aBlessed are those servants, whom the ¹lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to ²meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 ^aAnd this know, that if the ¹goodman of the house had known what hour the thief would come, he would have watched, and not have ²suffered his house to be broken ³through.

40 ^aBe ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to ¹all?

42 And the Lord said, ^aWho then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of ¹meat in due season?

43 Blessed *is* that servant, whom his ¹lord when he cometh shall find so doing.

44 ^aOf a truth I say unto you, that he will make him ruler over all that he hath.

45 ^aBut and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and ¹maidens, and to eat and drink, and to be drunken;

12:25. No amount of fretting will add to one's height or improve one's lot in life.

12:27, 28. There are lessons to be learned from reflecting on God's general revelation in nature in the light of His Word.

12:33. Sell that ye have, that is, sell your possessions. Giving alms involves putting one's material assets to a use that will glorify God, quite possibly by relieving some human need. **Wax not old** means that they do not lose their contents due to the wear and tear of age.

12:35-48. Jesus recommends constant readiness in light of the approaching Judgment Day.

12:35. Loins be girded: One's outer robe had to be tucked into a belt before working, running, doing battle, or the like. Jesus is saying, "Be alert!"

12:36. See a similar setting in Revelation 3:20. Envisioned is a festive wedding banquet, after which, at a time impossible to foretell, the celebrating groom claimed his bride at her parents' home, then returned to his own. Whatever the hour, likely quite late, the servants were expected to be found ready.

12:38. The Jews divided the night into three watches. (See Judg. 7:19.) The second and third watches would be the latest hours of the night.

12:39. Goodman is simply the head of the household.

46 The lord of that servant will come in a ^aday when he looketh not for *him*, and at an hour when he is not aware, and will cut him ¹in sunder, and will appoint him his portion with the unbelievers.

47 And ^athat servant, which ^bknew his ¹lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 ^aBut he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ^aI am come to send fire on the earth; and ¹what will I, ²if it be already kindled?

50 But ^aI have a baptism to be baptized with; and how am I ¹straitened till it be ^baccomplished!

51 ^aSuppose ye that I am come to give peace on earth? I tell you, Nay; ^bbut rather division:

52 ^aFor from henceforth there shall be five in one house divided, three against two, and two against three.

53 The ^afather shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Discerning the Times

54 And he said also to the ¹people, ^aWhen ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

12:46 ^a 1 Thess.

5:3

¹ in two

12:47 ^a Num.

15:30; Deut.

25:2; [John

9:41; 15:22; Acts

17:30]

^b [James 4:17]

¹ master's

12:48 ^a [Lev.

5:17; Num.

15:29; 1 Tim.

1:13]

12:49 ^a Luke

12:51

¹ how I wish

² if were

12:50 ^a Matt.

20:18, 22, 23;

Mark 10:38

^b John 12:27;

19:30

¹ distressed

12:51 ^a Matt.

10:34–36

^b Mic. 7:6; John

7:43; 9:16;

10:19; Acts 14:4

12:52 ^a Matt.

10:35; Mark

13:12

12:53 ^a Matt.

10:21, 36

12:54 ^a Matt.

16:2, 3

¹ multitudes

12:55 ^a Job 37:17

¹ hot weather

12:56 ^a Luke

19:41–44

12:58 ^a Prov.

25:8; Matt.

5:25, 26

^b [Ps. 32:6; Is.

55:6]

¹ drag

13:1 ¹ mixed

13:2 ¹ more than

13:4 ¹ debtors

13:6 ^a Is. 5:2;

Matt. 21:19

55 And when ye see the ^asouth wind blow, ye say, There will be ¹heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern ^athis time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ^aWhen thou goest with thine adversary to the magistrate, ^bas thou art in the way, give diligence that thou mayest be delivered from him; lest he ¹hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Repent or Perish

13 There were present at that season some that told him of the Galilaeans, whose blood Pilate had ¹mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners ¹above all the Galilaeans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ¹sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; ^aA certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

12:46. In sunder means "in two."

12:47, 48. These verses, unique to Luke, stress the heavy responsibility of servants, as followers of Jesus are supposed to be.

12:49. Fire refers to judgment. There is perhaps a connection with 3:16. By saying **What will I?** Jesus is exclaiming, "How I wish it were **already kindled!**"

12:50. Jesus doubtless refers to His death. See Mark 10:38.

12:51. Jesus has mentioned peace in 7:50; 8:48; and 10:5. Elsewhere He is clear that He bestows a peace of a different quality from the peace found in the world (John 14:27).

12:57. It is much easier to point out the flaws of others than to face up to one's own.

13:1. Apparently soldiers under Pilate had killed some Galilean worshippers who were offering sacrifices in the temple.

13:3, 5. It is hazardous to assume that the misfortunes of others (1) show them to be worthy of punishment, and (2) show oneself to be worthy of continued untroubled existence. Jesus reminds that all are deserving of a violent fate that can be avoided only by turning in repentance to a merciful God.

13:6–9. This short parable speaks of the Lord's forbearance, but also of His eventual severity on

7 Then said he unto the ¹dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why ²cumbereth it the ground?

8 And he answering said unto him, ¹Lord, let it alone this year also, till I shall dig about it, and ²dung it:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt ^acut it down.

A Woman with Infirmary Healed

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was ¹bowed together, and could in no wise ²lift up herself.

12 And when Jesus saw her, he called *her to him*, and said unto her, **Woman, thou art loosed from thine ^ainfirmity.**

13 ^aAnd he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had ^ahealed on the sabbath day, and said unto the people, ^bThere are six days in which men ought to work: in them therefore come and be healed, and ^cnot on the sabbath day.

13:7 ¹keeper
²does it use up or waste
13:8 ¹Master
²fertilize
13:9 ^a[John 15:2]
13:11 ¹bent over
²raise
13:12 ^aLuke 7:21; 8:2
13:13 ^aMark 16:18; Acts 9:17
13:14 ^a[Luke 6:6-11; 14:1-6]; John 5:16
^bEx. 20:9; 23:12
^cMatt. 12:10; Mark 3:2; Luke 6:7; 14:3

15 The Lord then answered him, and said, *Thou hypocrite*, ^adoth not each one of you on the sabbath loose his ox or *his* ¹ass from the stall, and lead *him* away to watering?

16 And ought not this woman, ^abeing a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ¹ashamed: and all the ²people rejoiced for all the glorious things that were ^adone by him.

The Kingdom of God

18 ^aThen said he, **Unto what is the kingdom of God like? and whereunto shall I ¹resemble it?**

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and ¹waxed a great tree; and the fowls of the air ²lodged in the branches of it.

20 And again he said, **Whereunto shall I liken the kingdom of God?**

21 It is like ¹leaven, which a woman took and hid in three ^ameasures² of meal, till the whole was leavened.

The Strait Gate

22 ^aAnd he went through the cities and villages, teaching, and journeying toward Jerusalem.

13:15 ^a[Matt. 7:5; 23:13]; Luke 14:5
¹donkey
13:16 ^aLuke 19:9
13:17 ^aMark 5:19, 20
¹put to shame
²multitude
13:18 ^aMatt. 13:31, 32; Mark 4:30-32
¹compare
13:19 ¹became
²nested
13:21 ^aMatt. 13:33
¹yeast
²Gr. *sata*
13:22 ^aMatt. 9:35; Mark 6:6

those who are continually fruitless. See Romans 11:22.

13:12. The perfect tense of the verb **loosed** stresses the completeness of the cure.

13:14. This is obviously not the synagogue ruler of 8:41. This bitter soul is an example of the hypocrisy that Jesus condemns in Matthew 23:13.

13:15-17. Jesus makes His point well. But there remains in every generation the temptation for traditions and programs to take priority over the needs of people.

13:18, 19. See the note on Mark 4:30-32.

13:21. See Matthew 13:33.



REPENTANCE

13:3. This was the common theme in the preaching of the prophets (Jer. 18:8), John the Baptist (Matt. 3:8), Jesus (Mark 1:15), and the apostles (Acts 2:38). Repentance is necessary for salvation, but repentance alone does not save. It means to change one's mind about sin in such a way as to result in a change of action. In this sense, it is similar to conversion, which involves both repentance and faith. Repentance begins with a change of thought concerning sin, often resulting in a sense of godly sorrow. In coming to Christ for salvation there is also a change in the will. Repentance is produced in the life by means of the Word of God (Rom. 2:4), the chastisement of the Lord (Rev. 3:19), belief of the truth (Jon. 3:5), and a new vision of God (Job 42:5, 6). Jesus taught that repentance could not be produced by miracles (Matt. 11:20, 21), not even by someone rising from the dead (16:30, 31). **Illustration:** In the Old Testament, Manasseh was carried into captivity before he acknowledged his sin and repented. On His trip through Jericho, Jesus encountered a man named Zaccheus. This man repented, although he had lived an evil life for many years. Both of these men found salvation, yet others whose lives have been less evil remain unsaved because they will not repent. **Application:** Whenever God speaks to a Christian about a certain sin in his life, he should immediately repent and depend on God to give victory. (First Reference, Jude 14, 15; Primary Reference, Luke 13:3; cf. Eph. 2:8.)

23 Then said one unto him, Lord, are there ^afew that be saved? And he said unto them,

24 ^aStrive to enter in at the ¹strait gate: for ^bmany, I say unto you, will seek to enter in, and shall not be able.

25 ^aWhen once the master of the house is risen up, and ^bhath shut to the door, and ye begin to stand ¹without, and to knock at the door, saying, ^cLord, Lord, open unto us; and he shall answer and say unto you, ^dI know you not ²whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 ^aBut he shall say, I tell you, I know you not ¹whence ye are; ^bdepart from me, all ye workers of iniquity.

28 ^aThere shall be weeping and gnashing of teeth, ^bwhen ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 ^aAnd, behold, there are last which shall be first, and there are first which shall be last.

Jerusalem's Desolate House

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod ¹will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out ¹devils, and I ²do cures to day and to

13:23 ^a [Matt. 7:14; 20:16]

13:24 ^a [Matt. 7:13]

^b [John 7:34; 8:21; 13:33; Rom. 9:31]

¹ narrow

13:25 ^a [Ps. 32:6]; Is. 55:6

^b Matt. 25:10;

Rev. 22:11

^c Luke 6:46; 7:23

^d Matt. 7:23;

25:12

¹ outside

² where you are from

13:27 ^a [Matt. 7:23; 25:41]

^b Ps. 6:8; [Matt. 25:41]; Titus 1:16

¹ where you are from

13:28 ^a Matt. 8:12; 13:42;

24:51

^b Matt. 8:11

13:30 ^a [Matt. 19:30; 20:16];

Mark 10:31

13:31 ¹ wants to

13:32 ¹ demons

² perform

^a Luke 24:46;

Acts 10:40;

1 Cor. 15:4;

[Heb. 2:10; 5:9;

7:28]

³ Resurrected

13:33 ¹ journey

² should perish

outside of

13:34 ^a 2 Chr. 24:20, 21;

36:15, 16; Matt. 23:37–39

13:35 ^a Lev. 26:31, 32; Ps. 69:25; Is. 1:7; Jer. 22:5; Dan. 9:27;

Mic. 3:12

^b Ps. 118:26;

Matt. 21:9;

Mark 11:10;

Luke 19:38;

John 12:13

14:1 ¹ closely

watched

14:3 ^a Matt. 12:10

¹ experts in the law

14:4 ¹ kept silent

14:5 ^a [Ex. 23:5;

Deut. 22:4];

Luke 13:15

¹ donkey

morrow, and the third *day* ^aI shall be ³perfected.

33 Nevertheless I must ¹walk to day, and to morrow, and the *day* following: for it cannot be that a prophet ²perish out of Jerusalem.

34 ^aO Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

35 Behold, ^ayour house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, ^bBlessed is he that cometh in the name of the Lord.

Teachings on Humility

14 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they ¹watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the ¹lawyers and Pharisees, saying, ^aIs it lawful to heal on the sabbath day?

4 And they ¹held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, ^aWhich of you shall have an ¹ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him ¹again to these things.

14:6 ¹ regarding these

13:23. This was a much-debated question in that era, and Jesus too taught on the subject (Matt. 22:14). The following verses (24–30) give a firm and clear answer.

13:24. **Strait** means “narrow.” Christ said there was only one way to be saved—through Himself (John 14:6; see Acts 4:12).

13:31. Herod Antipas is mentioned also at 3:1; 9:7; 23:7.

13:32. **That fox** is not a complimentary title. Jesus knows that a set time lies ahead for Him to continue His ministry, and then will come the consummation of His earthly mission.

13:33. This verse helps explain the previous one.

13:34, 35. Characteristically, Jesus’ recollection of Jerusalem’s past sins does not lead Him to spiteful accusations, but rather to a heartfelt lament. Jesus clearly shows tenderness for God’s ancient chosen nation (of which He is a member!) and their crown city. Yet God is not partial; sin eventually finds the sinner out; Jerusalem will be left desolate. The final words most likely look forward to the Second Coming.

14:2. **Dropsy** involves swelling due to a buildup of fluid in tissues and cavities.

14:5. Sabbath regulations had become so unbalanced in practice that it was indeed permissible to have mercy on a beast—but not on a person. See 13:14.

7 And he put forth a parable to those which were ¹bidden, when he ²marked how they chose out the ³chief rooms; saying unto them,

8 When thou art bidden of any man to a ¹wedding, sit not down in the ²highest room; lest a more honourable man than thou be bidden of him;

9 And he that ¹bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest ²room.

10 ^aBut when thou art bidden, go and sit down in the lowest ¹room; that when he that ²bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have ³worship in the presence of them that sit at meat with thee.

11 ^aFor whosoever exalteth himself shall be ¹abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that ¹bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also ²bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call ^athe poor, the ¹maimed, the lame, the blind:

14 And thou shalt be ^ablessed; for they cannot ¹recompense thee: for thou shalt be recompensed at the resurrection of the just.

A Great Supper

15 And when one of them that sat ¹at meat with him heard these

14:7 ¹ invited
² noted
³ best places
14:8 ¹ wedding
feast
² best place
14:9 ¹ invited
² place
14:10 ^a Prov.
25:6, 7
¹ place
² invited
³ glory
14:11 ^a Job
22:29; Ps. 18:27;
Prov. 29:23;
Matt. 23:12;
Luke 18:14;
James 4:6;
[1 Pet. 5:5]
¹ humbled
14:12 ¹ invited
² invite you
back
14:13 ^a Neh.
8:10, 12
¹ crippled
14:14 ^a [Matt.
25:34-40]
¹ repay
14:15 ¹ at the
table

^a Rev. 19:9
14:16 ^a Matt.
22:2-14
¹ invited
14:17 ^a Prov.
9:2, 5
14:18 ¹ Accord
14:19 ¹ test
14:21 ¹ reported
² crippled
³ lame
14:24 ^a [Matt.
21:43; 22:8; Acts
13:46]

things, he said unto him, ^aBlessed is he that shall eat bread in the kingdom of God.

16 ^aThen said he unto him, A certain man made a great supper, and ¹bade many:

17 And ^asent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one ¹consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to ¹prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and ¹shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the ²maimed, and the ³halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, ^aThat none of those men which were bidden shall taste of my supper.

14:7-11. This account is unique to Luke. Verse 11 sums up Jesus' point. As usual, He is able to invest a mundane scene with profound meaning.

14:8. **Bidden** means "invited." The **highest room** was the place of honor at a banquet.

14:10. **Worship** would be more modernly translated "esteem." Jesus is not encouraging human pride (cf. v. 11). Proverbs 25:6, 7 offers a parallel.

14:12-14. This passage is found only in Luke. It is surely not a command to refuse hospitality to friends, family, and those who may be well off. Jesus fellowshiped in such circles Himself. Jesus rather issues the reminder that it is incumbent on His followers to do good both to the lovable and the unlovable. (See Matt. 5:46.) If the unevangelized and needy are to be reached, God's people must maintain ties with them, and should want to do so for the gospel's sake.

(See 1 Cor. 5:9-11.) Jesus was known as a Friend of sinners.

14:14. To do what is right in God's eyes at all times is virtuous, but even more so when one's charitable acts cannot possibly be attributed to desire for immediate personal advantage.

14:15. **Eat bread** refers to enjoying a full and sumptuous meal. The thought is evidently of the heavenly banquet at the end of the age.

14:16-24. The comment in verse 15 gives rise to a parable. **Great supper** often stands for a communal celebration of salvation.

14:21. **The halt** here are those who cannot walk.

14:24. Among other things the parable teaches that it is folly to trifle with the summons of the gospel. God is able to extend His invitation, and He is also able to isolate people from the benefits of His grace.

The Cost of Discipleship

25 And there went great multitudes with him: and he turned, and said unto them,

26 *“If any man come to me, ^band hate not his father, and mother, and wife, and children, and ^bbrethren, and sisters, ^cyea, and his own life also, he cannot be my disciple.*

27 And *“whosoever doth not bear his cross, and come after me, cannot be my disciple.*

28 For *“which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?*

29 Lest *haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,*

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and ¹consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth ¹an ambassage, and ²desireth conditions of peace.

33 So likewise, whosoever he be of you that *“forsaketh not all that he hath, he cannot be my disciple.*

34 *“Salt is good: but if the salt have*

14:26 *a* Deut. 13:6; 33:9; Matt. 10:37
b Rom. 9:13
c Rev. 12:11
¹ *brothers*
 14:27 *a* Matt. 16:24; Mark 8:34; Luke 9:23; [2 Tim. 3:12]
 14:28 *a* Prov. 24:27
 14:29 ¹ *perhaps*
 14:31 ¹ *considers*
 14:32 ¹ *a delegation*
² *asks for*
 14:33 *a* Matt. 19:27
 14:34 *a* Matt. 5:13; [Mark 9:50]

¹ *its flavour*
² *with what*
 14:35 ¹ *rubbish heap*
 15:1 *a* [Matt. 9:10–15]
¹ *tax collectors*
 15:2 *a* Acts 11:3; Gal. 2:12
¹ *welcomes*
 15:4 *a* Matt. 18:12–14; 1 Pet. 2:25
 15:6 *a* [Rom. 12:15]
^b [Luke 19:10; 1 Pet. 2:10, 25]
 15:7 *a* [Luke 5:32]
^b [Mark 2:17]
¹ *upright*
 15:8 ¹ Gr. *drachma*, a valuable silver coin often worn in a ten-piece garland by married women

lost ¹his savour, ²wherewith shall it be seasoned?

35 *It is neither fit for the land, nor yet for the ¹dunghill; but men cast it out. He that hath ears to hear, let him hear.*

A Lost Sheep, a Lost Coin, and a Lost Son

15 Then *“drew near unto him all the ¹publicans and sinners for to hear him.*

2 And the Pharisees and scribes murmured, saying, This man ¹receiveth sinners, *“and eateth with them.*

3 And he spake this parable unto them, saying,

4 *“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

5 And when he hath found *it, he layeth it on his shoulders, rejoicing.*

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, *“Rejoice with me; for I have found my sheep ^bwhich was lost.*

7 I say unto you, that likewise *joy shall be in heaven over one sinner that repenteth, ^amore than over ninety and nine ¹just persons, which ^bneed no repentance.*

8 Either what woman having ten *pieces of silver, if she lose one*

14:25. Jesus had gained a wide hearing. Here was the temptation to water down the demands that discipleship entails. Yet in the following verses Jesus clearly does just the opposite.

14:26. In comparison to one's devotion to Christ, one's family ties must be secondary. This does not set aside Jesus' other teachings to love one's enemies, to honor **father** and **mother**, and the like. It does highlight that absolute loyalty to Christ is paramount, even though in many societies, including the one in which Jesus taught, as well as many today, following Him involves precisely the either-or that this verse sets up.

14:28–32. These verses are found only in Luke. Jesus pinpoints the major lesson of the two stories in verse 33.

14:33. **Forsaketh** means literally “renounce” or “give up.” Disciples must live in constant readiness to put their means at the disposal of the Lord's ends.

14:34. See Mark 9:50 and note.

14:35. Jesus' conclusion regarding His teaching in the many previous verses is that disciples who do not act like disciples are worthless. Jesus places a

premium on perseverance. Paul's statement in Titus 1:16 is similar.

15:1. Luke makes much of Jesus' contact with **sinners** (the class of persons written off by many of the religious people of the day). (See also 5:30, 32; 7:34.) **Publicans** were tax gatherers, who were regarded (often with good reason!) with special contempt. See 5:27, 29, 30; 7:29, 34; 18:10, 11, 13.

15:2. The Pharisees' traditions forbade them to share a meal with any they considered sinful.

15:3–32. These verses comprise parables that show Jesus' message to be “the Gospel for the outcast” (I. H. Marshall).

15:4–7. This is not only a poignant picture of God's searching love, but also a rebuke of the selfish murmuring of verse 2.

15:8–10. If a woman and her neighbors delight in recovering a solitary coin, and if a shepherd takes joy in rescuing a single sheep, how much more praiseworthy is the salvation of a sinner? While some portray God as impersonal or aloof from human affairs, Jesus here teaches of His concern for every individual.

²piece, doth not light a ³candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them ^a*his* ¹living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his ¹substance with ²riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would ¹fain have filled his belly with the ²husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, ^aI have

15:8 ²coin
³lamp
15:12 ^aMark 12:44
¹livelihood
15:13 ¹possessions
²wasteful or prodigal
15:16 ¹gladly
²carob pods
15:18 ^aEx. 9:27; 10:16; Num. 22:34; Josh. 7:20; 1 Sam. 15:24, 30; 26:21; 2 Sam. 12:13; 24:10, 17; Ps. 51:4; Matt. 27:4

15:19 ¹longer
15:20 ^a[Jer. 3:12]; Matt. 9:36; [Acts 2:39; Eph. 2:13, 17]
15:21 ^aPs. 51:4
15:22 ¹sandals
15:24 ^aMatt. 8:22; Luke 9:60; 15:32; Rom. 11:15; [Eph. 2:1, 5; 5:14; Col. 2:13; 1 Tim. 5:6]
15:28 ¹begged

sinned against heaven, and before thee,

19 And am no ¹more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But ^awhen he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, ^aand in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and ¹shoes on *his* feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 ^aFor this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and ¹intreated him.

29 And he answering said to *his* father, Lo, these many years do I

15:12. According to Deuteronomy 21:17, the older of two sons was entitled to a double portion of a father's estate. Here the younger son would have received one-third. He was probably under a moral obligation to use the inheritance in a way pleasing to the father, but he ignores this.

15:13. Gathered all together means that he turned his assets into hard cash. Not many days is Luke's understatement. The lad wasted no time getting ready to waste money.

15:15. A Jew would have been unbearably degraded by feeding swine. Also, the owner would have had to be a Gentile, since both keeping and feeding swine were forbidden to Jews.

15:17. Came to himself may well be a Semitic idiom for repentance. See the following verse.

15:19. Having claimed his birthright (v. 12), the son had no further claim on his father's estate. He at least

had the integrity not to resort to begging; he knew his offense and was willing to abide by the implications of it—a mark of genuine repentance.

15:20. The father had not yet heard his son's confession (v. 21), but like the seekers of the previous two parables, his desire is to see the restoration of that which was lost.

15:21–24. The son rehearses his speech. But the father's graciousness presents an entirely different result from the one the son had envisioned.

15:25–28. The older son valued his own higher privilege, and despised his brother who had squandered his portion. He thus felt superior and self-righteous, and was now understandably annoyed that his brother was being lavished with mercy and kindness. Jesus is clearly painting a portrait of the attitude behind the murmuring of verse 2. Again the father takes the initiative.

serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a ¹kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy ¹living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was ¹meet that we should make merry, and be glad: ^afor this thy brother was dead, and is alive again; and was lost, and is found.

An Unjust Steward

16 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an ^aaccount of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my ¹lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his

15:29 ¹young

²goat

15:30 ¹livelihood

15:32 ^aLuke

15:24

¹right

16:2 ^a[Rom.

14:12; 2 Cor.

5:10; 1 Pet.

4:5, 6]

16:3 ¹master

16:6 ¹Gr. *batos*,

same as Heb.

bath; 8 or 9

gallons each

16:7 ¹Gr. *koros*,

same as Heb.

kor; 10 or 12

bushels each

²*eighty*

16:8 ^a[John

12:36; Eph. 5:8];

1 Thess. 5:5

¹*shrewdly*

²Lit. *sons*

16:9 ^aDan. 4:27;

[Matt. 6:19;

19:21]; Luke

11:41; [1 Tim.

6:17-19]

¹Lit., in Aram.,

wealth

16:10 ^aMatt.

25:21; Luke

19:17

16:11 ¹*wealth*

16:12 ^a[1 Pet.

1:3, 4]

16:13 ^aMatt.

6:24; Gal. 1:10

lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ¹measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ¹measures of wheat. And he said unto him, Take thy bill, and write ²fourscore.

8 And the lord commended the unjust steward, because he had done ¹wisely: for the ²children of this world are in their generation wiser than ^athe ²children of light.

9 And I say unto you, ^aMake to yourselves friends of the ¹mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 ^aHe that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ¹mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your ^aown?

13 ^aNo servant can serve two masters: for either he will hate the

15:29, 30. The son is articulate in airing his grievance: his brother enjoys a fatted calf, while he has never had even a kid, which was much cheaper fare. He speaks not of "my brother" but of **this thy son**.

15:31. **Son** is an affectionate address, quite unlike the son's complaint to the father. He reaffirms his regard for the older son.

15:32. By the words **this thy brother** the father reminds him of what he implicitly rejected in verse 30. The whole story is a moving portrayal of a loving God's persistence in seeking out the lost—and of human perversity in resenting such grace, which exceeds our natural understanding.

16:1-31. Previous to this Jesus has been explaining His attitude toward the lowly and the poor. Now He warns of the dangers of riches, of setting one's heart on life's purely earthly resources.

16:4. **I am resolved** expresses the thought "I have just realized."

16:8. **Lord** is often considered to refer to the steward's master. Yet it may well refer to Jesus, who commends the steward's readiness to reduce the bill when he realizes that he has been found out.

In light of impending judgment, by the analogy of this action, men should spare no effort to right their wrongs. For similar uses of the word translated **wisely**, see 12:42; 1 Corinthians 4:10; 10:15. The same quality of wisdom in the sense of being ready for judgment is seen also in the parable of the 10 virgins, Matthew 25:1-13.

16:9. **Mammon of unrighteousness** is earthly as opposed to heavenly riches. **When ye fail** is a euphemism for "when you die." But another interpretation would be "when the day comes that wealth fails." This verse is not teaching salvation by works, but it does stress that true discipleship also involves financial commitment. **They** refers to heaven's angels and is a way of indirectly referring to God.

16:11. If one's pocketbook is not at God's disposal, one's heart is probably not surrendered to God, either.

16:12. **Another man's** means literally "another's." It may well refer to God. Everything that comes into a disciple's possession is actually God's. In context, **that which is your own** means the heavenly riches that will accrue to the accounts of disciples who live so as to become "rich toward God" (12:21).

one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

God Knows the Heart

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The Rich Man and the Beggar

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the

16:13 ¹wealth
16:14 ^aMatt.
23:14
¹lovers of money
²Lit. turned up the nose at

16:15 ^aLuke 10:29
^b[Matt. 6:2, 5, 16]
^c1 Chr. 28:9; 2 Chr. 6:30; Ps. 7:9; Prov. 15:11; Jer. 17:10
^d1 Sam. 16:7; Ps. 10:3; Prov. 6:16-19; 16:5
16:16 ^aMatt. 3:1-12; 4:17; 11:12, 13; Luke 7:29

¹pressing
16:17 ^aPs. 102:26, 27; Is. 40:8; 51:6; Matt. 5:18; 1 Pet. 1:25
¹The smallest stroke of a Heb. letter

16:18 ^aMatt. 5:32; 19:9; Mark 10:11; 1 Cor. 7:10, 11
¹divorces
²divorced
16:19 ¹lived in luxury

16:22 ^aMatt. 8:11
16:23 ¹Gr. *hades*
16:24 ^aZech. 14:12
^b[Is. 66:24; Mark 9:42-48]
16:25 ^aJob 21:13; Luke 6:24; James 5:5
16:29 ^aIs. 8:20; 34:16; [John 5:39, 45]; Acts 15:21; 17:11; [2 Tim. 3:15]
16:31 ^a[John 5:46]
^bJohn 12:10, 11

angels into Abraham's bosom: the rich man also died, and was buried;
23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

16:14. A common human response to God's convicting truth is to ridicule or sneer at it. This is precisely the opposite of the penitent attitude of the steward just above.

16:15. Some things considered acceptable among men are hated by God.

16:16-18. This section serves to emphasize Jesus' rejection of the Pharisees' cavalier attitude toward God's Word, the Law, in favor of their tradition. But it is precisely the Law and the Prophets, the Old Testament, that should have prepared their hearts to receive the message of the kingdom. Verse 18 points to the Old Testament's continuing validity as God intended it, according to Jesus' interpretation, and not according to Pharisaical misuse.

16:19-31. Two warnings are implied. First, earthly blessedness does not necessarily mean God's ulti-

mate favor; the reverse may be true. Second, the Law and the Prophets have an important role in jolting people out of the spiritual deadness often induced by wealth. Those who do not have the sensitivity to obey God's Word would not be swayed by a direct miracle done in their presence. In all of this one detects a thinly veiled attack on the views of Jesus' listeners.

16:22. Abraham's bosom conveys the idea of the poor man enjoying Abraham's company at the messianic banquet (13:29).

16:25. This is an illustration of 6:24, as well as 13:30.

16:26. See Hebrews 9:27. After death there is no second chance.

16:31. If here carries the weight of "since." They were not paying attention to the light they already had. Hard-heartedness is not necessarily overcome by miraculous signs.

Offences Will Come

17 Then said he unto the disciples, **“It is impossible but that ¹offences will come: but ^bwoe unto him, through whom they come!**

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should ¹offend one of these little ones.

3 Take heed to yourselves: **“If thy brother trespass against thee, ^brebuke him; and if he repent, forgive him.**

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 **“And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this ¹sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.**

17:1 ^a [1 Cor. 11:19]
^b Matt. 18:6, 7; 26:24; Mark 9:42; [2 Thess. 1:6]; Jude 11
¹ *stumbling blocks*

17:2 ¹ *cause one of these little ones to stumble*

17:3 ^a [Matt. 18:15, 21]
^b Lev. 19:17; [Prov. 17:10; Gal. 6:1; James 5:19, 20]

17:6 ^a Matt. 17:20; 21:21; [Mark 9:23; 11:23]; Luke 13:19
¹ *mulberry*

17:7 ¹ *tending sheep*
² *eat*

17:8 ^a [Luke 12:37]
¹ *something for me to eat*

17:9 ¹ *think*
17:10 ^a Job 22:3; 35:7; Ps. 16:2; Matt. 25:30; Rom. 3:12; 11:35; [1 Cor. 9:16, 17]; Philem. 11

17:11 ^a Luke 9:51, 52; John 4:4

7 But which of you, having a servant plowing or ¹feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to ²meat?

8 And will not rather say unto him, Make ready ¹wherewith I may sup, and gird thyself, **“and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?**

9 Doth he thank that servant because he did the things that were commanded him? I ¹trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are **“unprofitable servants: we have done that which was our duty to do.**

Jesus Heals Ten Lepers

11 And it came to pass, **“as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.**

12 And as he entered into a certain village, there met him ten men

17:1, 2. Impossible: Offenses are inevitable. See also Matthew 18:6, 7; Mark 9:42.

17:3: See Matthew 18:15.

17:4. See Matthew 18:21, 22. **Saying** does not have to imply that the repentance is shallow. **Thou shalt** is a command.

17:5, 6. The magnitude of the command in verse 4 leads to a plea for assistance. Faith, understood here not merely in a mental sense, but also in the sense of active “faithfulness,” is the key. One’s faith often

increases as one steps out in trusting obedience.

17:7–10. Contrary to folk wisdom of the day (and now), Jesus is clear that human obedience to God does not put God in debt to man. Jesus here gives a succinct picture of the attitude that should underlie our service to God. Otherwise we are merely hirelings. Contrast Jesus’ teaching with the reasoning in 18:12.

17:11. Mention of Samaria reminds Luke’s readers that Jesus is working His way toward Jerusalem (9:51, 52).



SHEOL/HADES

16:19–31. The terms *Sheol* (Heb. *She’ōl*) and *Hades* (Gr. *Haidēs*) both refer to the place of suffering where the unsaved go until they are released into hell (*Gehenna*). In the Old Testament, to descend into Sheol was apparently a penalty for sin (Ps. 55:15; Prov. 9:18). It is described as “destruction” (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20). It was further described as “naked before” God (Job 26:6) and the place where the wrath of God burns (Deut. 32:22). At times Sheol is also pictured as the home of the wicked only (Ps. 9:17). At times Sheol is identified simply as the grave of the physically dead, where all people go when they die. In the New Testament, the rich man went to Hades on dying, and suffered the torments of burning, separation, loneliness, conviction by memory, thirst, and stench. Also, those lost in Hades can glimpse the paradise of the saved (“Abraham’s bosom”), although there is no biblical indication that the reverse is true. Some believe that, until the Ascension, Abraham’s bosom was also located in Sheol, that is, the place of the physically dead. When Christ died, He descended into Hades and “led captivity captive” (Eph. 4:8–10). **Application:** Everyone should give careful consideration to the gospel and trust the Lord as Savior in order to escape the torments of Hades (First Reference, Deut. 32:22; Primary Reference, Luke 16:19–31; cf. Revelation 9:1.)



TORMENTS

16:23–25. The word used here for torments originally referred to a stone used for testing gold and other metals, and then came to mean the torture-rack used to extort prisoners’ confessions. In this context, the word can refer only to the most extreme forms of human suffering. **Illustration:** Specific torments in this passage are the flame, the sight of the righteous, thirst, the victims’ memories of their previous lives, and the realization that they are in a hopeless situation. **Application:** Because of the severity of these torments, no one should assume he is going to heaven unless he has personally trusted Christ as Savior. (First Reference, Matt. 8:29; Primary Reference, Luke 16:23–25; cf. Rom. 1:18.)

that were lepers, ^awhich stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, ^aGo shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice ^aglorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a ^aSamaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 ^aAnd he said unto him, Arise, go thy way: thy faith hath made thee whole.

Teachings on God's Kingdom

20 And when he was ¹demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 ^aNeither shall they say, Lo here! or, lo there! for, behold, ^bthe kingdom of God is ¹within you.

22 And he said unto the disciples, ^aThe days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

17:12 ^a Lev. 13:46; Num. 5:2
 17:14 ^a Lev. 13:1-59; 14:1-32; Matt. 8:4; Luke 5:14
 17:15 ^a Luke 5:25; 18:43
 17:16 ^a 2 Kin. 17:24; Luke 9:52, 53; John 4:9
 17:19 ^a Matt. 9:22; Mark 5:34; 10:52; Luke 7:50; 8:48; 18:42
 17:20 ¹ asked by
 17:21 ^a Luke 17:23
^b [Rom. 14:17] ¹ in your midst
 17:22 ^a Matt. 9:15; Mark 2:20; Luke 5:35; [John 17:12]

17:23 ^a Matt. 24:23; Mark 13:21; [Luke 21:8]
 17:24 ^a Matt. 24:27
¹ flashes
 17:25 ^a Matt. 26:67; 27:29-31; Mark 8:31; 9:31; 10:33
^b Luke 9:22
 17:26 ^a Matt. 24:37-39
^b [Gen. 6:5-7]
^c [Gen. 6:8-13]
^d 1 Pet. 3:20
 17:27 ^a Gen. 7:1-16
^b Gen. 7:19-23
 17:28 ^a Gen. 19
 17:29 ^a Gen. 19:16, 24, 29; 2 Pet. 2:6, 7

17:30 ^a [Matt. 16:27]; 1 Cor. 1:7; [Col. 3:4; 2 Thess. 1:7]; 1 Pet. 1:7; 4:13; 1 John 2:28
 17:31 ^a Matt. 24:17, 18; Mark 13:15
¹ possessions
 17:32 ^a Gen. 19:26
 17:33 ^a Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; John 12:25
 17:34 ^a Matt. 24:40, 41; [1 Thess. 4:17]

23 ^aAnd they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 ^aFor as the lightning, that ¹lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 ^aBut first must he suffer many things, and be ^brejected of this generation.

26 ^aAnd as it ^bwas in the ^cdays of ^aNoe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the ^aday that Noe entered into the ark, and the flood came, and ^bdestroyed them all.

28 ^aLikewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But ^athe same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man ^ais revealed.

31 In that day, he ^awhich shall be upon the housetop, and his ¹stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 ^aRemember Lot's wife.

33 ^aWhosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 ^aI tell you, in that night there

17:14. They obeyed Jesus' command, and in the process found themselves healed. See Leviticus 14:1-32.

17:16. For Jews, who often despised Samaritans, the last word would be a stinging surprise.

17:18. **Stranger** literally means "of another race of people"; it therefore refers to a Gentile. The word occurs nowhere else in the New Testament. This non-Jew, Jesus points out, is more spiritually minded than the nine leprous Jews. Yet "strangers" (to cite a use of the word from outside the Scripture) were forbidden to enter the temple's inner confines by prominent signs in the temple precincts.

17:19. All were healed, but only one gives Jesus thanks. His salvation is complete.

17:20-37. This prophecy concerns the kingdom. The Pharisees asked a question dealing strictly with the future; Jesus points them also to the present. **With-in you** (v. 21) is perhaps better translated "among you." If they cared to look around, it was clear that with John the Baptist and Jesus the kingdom was in fact already at hand.

17:22. Having addressed the Pharisees, Jesus now directs His teaching to the disciples. Much of what Jesus says is paralleled in Matthew 24. Disciples are not to be deceived, even though the day will come when they will long for Christ to return.

17:24. When Christ does return in His glory, it will not be a hidden but an unmistakable event.

17:25. For the Son of Man to return, He must first depart; and this meant going to the Cross.

17:26. **Noe** (Noah) (see Gen. 6): Life went on and people spurned Noah's warnings; but judgment did finally befall (v. 27).

17:30. Jesus applies the previous verses. Apathy in the world at large must not dull the disciples' diligence in expecting their deliverance and the world's judgment.

17:31-33. Wholehearted devotion to God, as opposed to loving possessions or life itself, will be the only refuge in that day.

17:34-36. As discipleship divides close relatives and associates in daily life (12:52, 53), so the coming

shall be two ¹men in one bed; the one shall be taken, and the other shall be left.

35 *“Two women shall be grinding together; the one shall be taken, and the other left.*

36 *Two men shall be in the field; the one shall be taken, and the other left.*

37 And they answered and said unto him, *“Where, Lord? And he said unto them, Wheresoever the body is, thither will the ¹eagles be gathered together.*

God Avenges His Own

18 And he spake a parable unto them *to this end*, that men ought *“always to pray, and not to faint;*

2 *Saying, There was ¹in a city a judge, which feared not God, neither ²regarded man:*

3 *And there was a widow in that city; and she came unto him, saying, ¹Avenge me of mine adversary.*

4 *And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;*

5 *“Yet because this widow troubleth me, I will ¹avenge her, lest by her continual coming she weary me.*

6 *And the Lord said, Hear what the unjust judge saith.*

7 *And “shall not God ¹avenge his*

17:34 ¹People
17:35 ^a Matt.
24:40, 41
17:37 ^a Job
39:30; Matt.
24:28
¹ vultures
18:1 ^a Luke 11:5–
10; Rom. 12:12;
[Eph. 6:18]; Col.
4:2; 1 Thess.
5:17
¹ lose heart
18:2 ¹ in a
certain city
² respected
18:3 ¹ Vindicate
me against
18:5 ^a Luke 11:8
¹ vindicate
18:7 ^a Rev. 6:10
¹ vindicate

18:8 ^a Heb.
10:37; [2 Pet.
3:8, 9]
¹ vindicate
18:9 ^a Prov.
30:12; Luke
10:29; 16:15
18:10 ¹ tax
collector
18:11 ^a Ps. 135:2;
^b Is. 1:15; 58:2;
Rev. 3:17
¹ tax collector
18:13 ¹ tax
collector
² beat
18:14 ^a Job
22:29; Matt.
23:12; Luke
14:11; James
4:6; 1 Pet. 5:5]

own elect, which cry day and night unto him, though he bear long with them?

8 I tell you *“that he will ¹avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

The Pharisee and the Publican

9 And he spake this parable unto certain *“which trusted in themselves that they were righteous, and despised others:*

10 *Two men went up into the temple to pray; the one a Pharisee, and the other a ¹publican.*

11 *The Pharisee “stood and prayed thus with himself, ^bGod, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this ¹publican.*

12 *I fast twice in the week, I give tithes of all that I possess.*

13 *And the ¹publican, standing afar off, would not lift up so much as ^{his} eyes unto heaven, but ²smote upon his breast, saying, God be merciful to me a sinner.*

14 *I tell you, this man went down to his house justified rather than the other: “for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

day of the Son of Man will make evident who has chosen Christ and who has not.

17:37. The disciples press for further details. Jesus answers only indirectly. **Eagles** here are vultures. As vultures gather over carrion, so judgment’s storm clouds pile up over the spiritually unprepared. Since Jesus saw such unprepared people everywhere, He may be answering, “Everywhere,” to the question of where the harsh separation of verses 34–36 will take place. Thus He indicates the universal implications of the Son of Man’s return.

18:1–14. These verses teach on prayer, a prominent emphasis in Luke.

18:1. To faint means “to lose heart.” Precisely when tempted to give up, men ought to be strong in their resolve to pray.

18:2–5. Jesus makes a similar point in 11:5–8.

18:6–8. If an unjust judge acts in this way, how much more hope may God’s children place in God? However, the issue is not God’s faithfulness. It is whether believers will persist in supplication (v. 7), or whether their patience and perseverance will give out by the time Christ finally returns (v. 8; see also v. 1).

18:9–14. Here is a parable with special application to ancient or modern Pharisees. Jesus’ teaching

method was generally direct rather than evasive.

18:10. Publicans (tax collectors) were known for being corrupt. Pharisees on the other hand were held in high esteem by most. Listeners here would have expected the Pharisee to be extolled and the tax gatherer condemned.

18:11. Standing was a usual position for prayer, but here standing suggests a certain arrogance. (Compare the sinner’s hesitancy in v. 13.) A sense of personal superiority is not a good reason for thanking God. It is rather in itself cause for repentance.

18:12. This is not exaggeration, but an example of how Pharisees truly exceeded the letter of the law in their piety. But their pride and contempt for others reveals their true state of heart.

18:13. The heart was regarded as the seat of sin. The publican’s action implies acute contrition and a sense of personal unworthiness. To obtain forgiveness he thinks not of his own works but solely of God’s mercy.

18:14. The publican’s anguished confession would be followed by results in keeping with his repentance. (See 19:8.) But justification by faith comes independently of the works which that justification produces. Such works are the result and not the cause of God’s accepting the sinner.

Let the Children Come

15 **“And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.**

16 But Jesus called them *unto him*, and said, **“Suffer little children to come unto me, and forbid them not: for *of such is the kingdom of God.*”**

17 **“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.**

A Ruler’s Love of Money

18 **“And a certain ruler asked him, saying, Good ¹Master, what shall I do to inherit eternal life?**

19 And Jesus said unto him, **Why callest thou me good? none *is* good, save ^aone, *that is*, God.**

20 Thou knowest the commandments, **“Do not commit adultery, Do not ¹kill, Do not steal, Do not bear false witness, ^bHonour thy father and thy mother.**

21 And he said, All ^athese have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, **Yet lackest thou one thing: *“sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.*”**

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, **“How ¹hardly shall they that have riches enter into the kingdom of God!**

25 **For it is easier for a camel to go**

18:15 ^a Matt. 19:13–15; Mark 10:13–16
 18:16 ^a Matt. 18:3; 1 Cor. 14:20; 1 Pet. 2:2
¹ Allow
 18:17 ^a Matt. 18:3; 19:14; Mark 10:15
 18:18 ^a Matt. 19:16–29; Mark 10:17–30
¹ Teacher
 18:19 ^a Ps. 86:5; 119:68
 18:20 ^a Ex. 20:12–16; Deut. 5:16–20; Mark 10:19; Rom. 13:9
^b Eph. 6:2; Col. 3:20
¹ murder
 18:21 ^a Phil. 3:6
 18:22 ^a Matt. 6:19, 20; 19:21; [1 Tim. 6:19]
 18:24 ^a Prov. 11:28; Matt. 19:23; Mark 10:23
¹ hard it is for those . . . to enter
 18:27 ^a Job 42:2; Jer. 32:17; Zech. 8:6; Matt. 19:26; Luke 1:37
 18:28 ^a Matt. 19:27
 18:29 ^a Deut. 33:9
 18:30 ^a Job 42:10
¹ many times
² age
 18:31 ^a Matt. 16:21; 17:22; 20:17; Mark 10:32; Luke 9:51
^b Ps. 22; [Is. 53]
¹ fulfilled
 18:32 ^a Matt. 26:67; 27:2, 29, 41; Mark 14:65; 15:1, 19, 20, 31; Luke 23:1; John 18:28; Acts 3:13
¹ insulted
 18:34 ^a Mark 9:32; Luke 2:50; 9:45; [John 10:6; 12:16]
 18:35 ^a Matt. 20:29–34; Mark 10:46–52

through a needle’s eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, **“The things which are impossible with men are possible with God.**

28 ^aThen Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, **Verily I say unto you, *“There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake,*”**

30 **“Who shall not receive ¹ manifold more in this present time, and in the ² world to come life everlasting.**

Jesus’ Coming Death

31 ^aThen he took *unto him* the twelve, and said unto them, **Behold, we go up to Jerusalem, and all things ^bthat are written by the prophets concerning the Son of man shall be ¹accomplished.**

32 For ^ahe shall be delivered unto the Gentiles, and shall be mocked, and ¹spitefully entreated, and spit-
 ted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 ^aAnd they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Jesus Heals a Blind Man

35 ^aAnd it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

18:15. Touch here means blessing by laying on hands. Few of history’s religious leaders have shown much concern for children. Jesus, however, breaks this tradition.

18:16. Children are highly receptive and incapable of having produced good works to merit heaven. Jesus implies that to such, who are open to His teaching and do not depend on their own presumed goodness, belongs the kingdom of God.

18:17. Verily is the *amen* of authoritative pronouncement. It presupposes Jesus’ right to state who will and who will not be granted entrance into the kingdom. See John 14:6.

18:18–30. See Matthew 19:16–29; Mark 10:17–30; and the notes on these passages.

18:31–34. Jesus further prepares the Twelve for what awaits. He stresses the Old Testament’s predictive role in authenticating what lies before. Here see also 24:25, 27, 32, 44.

18:32. On **mocked**, see 22:63; 23:11, 36. **Spitefully entreated** in Luke appears elsewhere only at 20:11.

18:33. On **scourge**, see Mark 15:15.

18:34. Until the Resurrection, much of Jesus’ teaching was not well understood. Perhaps the disciples thought Jesus’ death was somehow figurative. (See 17:33.) **Was hid** may imply a divine veiling until an appointed time. See 24:16, 31.

18:35–43. See Matthew 20:29–34; Mark 10:46–52; and the notes on these passages.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* ^ason of David, have mercy on me.

39 And they which went before rebuked him, that he should ¹hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus ¹stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, **What wilt thou that I shall do unto thee?** And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, **Receive thy sight: *thy faith hath saved thee.***

43 And immediately he received his sight, and followed him, ^aglorifying God: and all the people, when they saw *it*, gave praise unto God.

18:38 ^a Matt. 9:27

18:39 ¹ *be quiet*

18:40 ¹ *stood still*

18:42 ^a Luke 17:19

18:43 ^a Luke 5:26; Acts 4:21;

11:18

19:1 ^a Josh. 6:26;

1 Kin. 16:34

19:2 ¹ *a chief tax collector*

19:3 ^a John 12:21

¹ *because of the crowd*

² *small*

19:5 ¹ *hurry*

² *stay*

19:6 ¹ *hurried*

19:7 ^a Matt. 9:11;

Luke 5:30; 15:2

¹ *grumbled*

Jesus' Encounter with Zacchaeus

19 And *Jesus* entered and passed through ^aJericho.

2 And, behold, *there was* a man named Zacchaeus, which was ¹the chief among the publicans, and he was rich.

3 And he sought to ^asee Jesus who he was; and could not ¹for the press, because he was ²little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, **Zacchaeus, *1*make haste, and come down; for to day I must ²abide at thy house.**

6 And he ¹made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all ¹murmured, saying, ^aThat he was gone to be guest with a man that is a sinner.

18:38. Somehow the beggar is aware of Jesus' ability to heal. By this stage of Jesus' ministry His reputation must have been quite widespread. On **Son of David** in Luke, see 1:27, 32; 3:31; 20:41. It was clearly a messianic title.

18:39. As in verse 15, some try to hinder those regarded as merely troublesome from coming to Jesus. But the cry is one of desperation and faith, a combination Jesus never fails to hear.

18:40. **Stood**, that is, He came to a halt. Jesus' command serves also to rebuke those who lacked compassion for the beggar. In the midst of the attempt to hear Jesus, one must take care not to be insensitive to the plight of others.

18:43. After physical and spiritual healing, the man follows Jesus, which perhaps implies that he became a committed disciple. He and the people give praise to God, but Jesus approaches a time when His works will rather be despised (19:47; 22:2; 23:10, 13ff.).

19:2. Zacchaeus' name indicates he was Jewish. (See also v. 9.) As a chief tax collector, and a rich one, he would not have been very ethical in his business practices.

19:3. Perhaps Jesus' reputation as a Friend even of publicans had reached Zacchaeus.

19:4. This is not an American or European sycamore, but one of the mulberry family. They were often planted close to roadsides and were low, spreading trees, easy to climb.

19:5. This would seem to be an example of Jesus exercising supernatural knowledge. The **must** in Luke's usage implies that it is part of God's plan for Jesus, and for Zacchaeus, that this appointment should take place.

19:6. Zacchaeus' joy could stem from Jesus' sheer willingness to dine with him. Table fellowship was a sign of a certain amount of mutual acceptance (which is why the Pharisees would not eat with publicans).

19:7. For similar responses see 5:30; 15:2.



19:1 Jericho, or the area in its immediate vicinity, is the site of a number of successive ancient cities receiving mention in the Old and New Testaments. The New Testament site is south of the remains marking the location of the famous walled fortress besieged by Joshua (Josh. 6), and both are one mile west of the modern-day Arab town. Jericho is 17 miles northeast of Jerusalem and 10 miles northwest of the Dead Sea. Though situated in the Jordan Valley, it lies very near the Judean mountains. The area provides the main ford for crossing the lower Jordan and contains a good passage into the Judean mountains. The profuse spring at Jericho has made it an attractive site for many centuries. The New Testament site was developed when Herod the Great built a splendid winter palace there. The New Testament records only two events as occurring at Jericho: the conversion of Zacchaeus (vv. 1–10) and the healing of two blind men, one being Bartimeus (Matt. 20:29–34; Mark 10:46–52; Luke 18:35–43). Though the three gospel accounts are somewhat different, they describe the same event. All relate the healing of the more notable of the two men—Bartimeus. The conflict as to whether this happened as Jesus was entering Jericho (Mark 10; Luke 18) or leaving (Matt. 20) can be resolved several ways. First, the healing may have occurred as Jesus left the old city and was approaching the new. Or, second, the blind men may have approached Jesus as He was entering Jericho but were not healed until He was leaving.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the ^apoor; and if I have taken any thing from any man by ^bfalse accusation, ^cI restore *him* fourfold.

9 And Jesus said unto him, **This day is salvation come to this house, forsomuch as ^ahe also is ^ba son of Abraham.**

10 **“For the Son of man is come to seek and to save that which was lost.**

A Nobleman’s Ten Pounds

11 And as they heard these things, he added and spake a parable, because he was ¹nigh to Jerusalem, and because ^athey thought that the kingdom of God should immediately appear.

12 **“He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

13 And he called his ten servants, and delivered them ten ¹pounds, and said unto them, ²Occupy till I come.

14 **“But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.**

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying,

19:8 ^a[Ps. 41:1]
^bLuke 3:14
^cEx. 22:1; Lev. 6:5; Num. 5:7; 1 Sam. 12:3; 2 Sam. 12:6
 19:9 ^aLuke 3:8; 13:16; [Rom. 4:16; Gal. 3:7]
^b[Luke 13:16]
 19:10 ^aMatt. 18:11; [Luke 5:32; Rom. 5:8]
 19:11 ^aActs 1:6
¹near
 19:12 ^aMatt. 25:14–30; Mark 13:34
 19:13 ¹Gr. *mna*, same as Heb. *minah*, each worth about three months’ salary
²Do business
 19:14 ^a[John 1:11]

19:17 ^aMatt. 25:21, 23
^bLuke 16:10
¹Well done
 19:20 ¹handkerchief
 19:21 ^aMatt. 25:24
¹a severe
²you collect
³what you did not deposit
 19:22 ^a2 Sam. 1:16; Job 15:6; [Matt. 12:37]
^bMatt. 25:26
¹a severe
²collecting
³what I did not deposit
 19:23 ¹interest
 19:25 ¹Master
 19:26 ^aMatt. 13:12; 25:29; Mark 4:25; Luke 8:18

Lord, thy pound hath gained ten pounds.

17 And he said unto him, **“Well,¹ thou good servant: because thou hast been ^bfaithful in a very little, have thou authority over ten cities.**

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a ¹napkin:

21 **“For I feared thee, because thou art ¹an austere man: ²thou takest up ³that thou layedst not down, and reapest that thou didst not sow.**

22 And he saith unto him, **“Out of thine own mouth will I judge thee, *thou* wicked servant. ^bThou knewest that I was ¹an austere man, ²taking up ³that I laid not down, and reaping that I did not sow:**

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with ¹usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, **“Lord, he hath ten pounds.)**

26 For I say unto you, **“That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.**

19:8. Zacchaeus’s confession reveals a penitent heart. **If** does not suggest doubt that he is guilty of wrongdoing; the only question is to what extent. Leviticus 6:1–5 stipulated that illegally gained money had to be returned, plus one-fifth. A fourfold return was legislated where livestock were concerned (Ex. 22:1; 2 Sam. 12:6).

19:9. **This house** may refer just to the house of Zacchaeus. But see Acts 10:2; 11:14; 16:15, 31; 18:8.

19:10. The words **seek, save,** and **lost** all appear elsewhere in Scripture in a shepherd context. This verse may be taken as a kernel statement of the central theme of Luke: Jesus is the compassionate, searching Herdsman who seeks to save those who can by no means save themselves.

19:11–27. There are notable differences with the similar parable of Matthew 25:14–30. Likely Jesus told two parables using a similar theme. Here Jesus’ point, as He approaches Jerusalem and suspense builds, is

to keep His followers from expecting too much too soon. Many of the **citizens**, the Jews, will not acknowledge the **nobleman**, Jesus, as their Master. And there will be a period when servants will have opportunity to demonstrate their faithfulness and resourcefulness. Jesus by this instruction braces the disciples for some of the jolts and challenges just ahead—some of which are no less pressing today.

19:13. **Occupy** means “do business,” “trade.” This is a word used only by Luke.

19:14. Luke’s readers would understand that Jewish rejection of Jesus is implied.

19:20. The **napkin** was a cloth for protecting the head and neck from the sun, or a facecloth similar to our handkerchief.

19:21. The details about the master are part of the story and should not be allegorized to apply to God or Christ.

19:26. See also 8:18; Matthew 13:12; Mark 4:25.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The Entry into Jerusalem

28 And when he had thus spoken, ^ahe went ¹before, ascending up to Jerusalem.

29 ^aAnd it came to pass, when he was come nigh to Bethphage and ^bBethany, at the mount called ¹the ^cmount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village ¹over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even ^aas he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: ^aand they ¹cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes ¹in the way.

37 And when he was come ¹nigh, even now at the descent of the

19:28 ^a Mark 10:32
¹ on ahead
19:29 ^a Matt. 21:1; Mark 11:1
^b Matt. 26:6; John 12:1
^c John 8:1; Acts 1:12
¹ Olivet
19:30 ¹ opposite
19:32 ^a Luke 22:13
19:35 ^a 2 Kin. 9:13; Matt. 21:7; Mark 11:7
¹ spread
19:36 ¹ on the road
19:37 ¹ near

^a Luke 13:17; 18:43
19:38 ^a Ps. 118:26; Luke 13:35
^b Luke 2:14; [Eph. 2:14]
19:39 ¹ Teacher
19:40 ^a Hab. 2:11
¹ keep silent
19:41 ^a Is. 53:3; John 11:35
19:42 ^a Ps. 95:7, 8; Heb. 3:13
^b [Luke 1:77-79; Acts 10:36]
^c [Rom. 5:1]
19:43 ^a Is. 29:3, 4; Jer. 6:3, 6; Luke 21:20
¹ build an embankment
² surround
³ close you in
19:44 ^a 1 Kin. 9:7, 8; Mic. 3:12
^b Matt. 24:2; Mark 13:2; Luke 21:6
^c [Dan. 9:24; Luke 1:68, 78; 1 Pet. 2:12]
¹ level
19:45 ^a Mal. 3:1; Matt. 21:12, 13; Mark 11:11, 15-17; John 2:13-16

mount of Olives, the whole multitude of the disciples began to ^arejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, ^aBlessed be the King that cometh in the name of the Lord: ^bpeace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, ¹Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should ¹hold their peace, ^athe stones would immediately cry out.

41 And when he was come near, he beheld the city, and ^awept over it,

42 Saying, If thou hadst known, even thou, at least in this ^athy day, the things which ^bbelong unto thy ^cpeace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall ^acast¹ a trench about thee, and ²compass thee round, and ³keep thee in on every side,

44 And ^ashall ¹lay thee even with the ground, and thy children within thee; and ^bthey shall not leave in thee one stone upon another; ^cbecause thou knewest *not* the time of thy visitation.

45 ^aAnd he went into the temple, and began to cast out them that sold therein, and them that bought;

19:27. Jesus refers to the malcontents of verse 14. The severity of the image (see also 1 Sam. 15:33; Rev. 14:10) would impress those who heard Jesus, but opposed Him, of the danger in which they stood.

19:28-40. This is the Triumphant Entry. See Matthew 21:1-9; Mark 11:1-10; and the notes on these passages.

19:35. See also John 12:12-15.

19:38. The crowd's acclamation resembles that of the angels (2:14). The thought is of the Messiah's somehow manifesting God's glory on earth. In a few days some of the same populace would be demanding Jesus' execution (23:1, 21).

19:39, 40. Such a tumult might bring Roman troops into action; and in any event the Pharisees did not want to see Jesus proclaimed king. Jesus' response may refer to a proverb. See Habakkuk 2:11.

19:41-44. Jesus laments over Jerusalem. He was not fooled by the ardor of the welcoming mob. The picture is one of Jesus being overcome with emotion following the months or years of preparation

for a ministry whose terrible climax would take place here.

19:42. This thy day: There is still time to repent, but Jesus knows that comparatively few will make use of it. **Peace** is another way of expressing what "salvation" implies. The city that for so long has rejected God's messengers (11:50, 51; 13:34) is no longer capable of discerning its redemptive last chance.

19:43, 44. Jesus sketches a brutal siege and conquest; there can be no doubt that the Roman assault of A.D. 70 is in view. **Lay thee even with the ground:** The verb used combines the ideas of destruction of a city (Is. 3:26) and of dashing infants against rocks (Ps. 137:9). **Visitation** in Scripture refers to God's coming, whether to bless or to judge. Here Jesus comes, and His whole life has been and continues to be one of extending God's grace and blessing. But His visitation for a good purpose, now unrecognized and finally rejected, will become the basis for judgment.

19:45, 46. See Matthew 21:12-16; Mark 11:15-17; and the notes on these passages.

46 Saying unto them, **“It is written, My house is the house of prayer: but ye have made it a ^bden of thieves.**

47 And he ^ataught daily in the temple. But ^bthe chief priests and the scribes and the ¹chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to ^ahear him.

Jesus’ Authority Questioned

20 And ^ait came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, ^aby what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, **I will also ask you one thing; and answer me:**

4 **The ^abaptism of John, was it from heaven, or of men?**

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: ^afor they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, **Neither tell I you by what authority I do these things.**

19:46 ^aIs. 56:7
^bJer. 7:11
19:47 ^aLuke 21:37; 22:53
^bMark 11:18; Luke 20:19; John 7:19; 8:37
¹leaders
19:48 ^aLuke 21:38
20:1 ^aMatt. 21:23–27; Mark 11:27–33
20:2 ^aActs 4:7; 7:27
20:4 ^aJohn 1:26, 31
20:6 ^aMatt. 14:5; 21:26; Mark 6:20; Luke 7:24–30

20:9 ^aPs. 80:8; Matt. 21:33–46; Mark 12:1–12
¹leased it
²tenant farmers
20:10 ^a2 Kin. 17:13, 14; 2 Chr. 36:15, 16; [Acts 7:52; 1 Thess. 2:15]
¹vintage-time
²tenant farmers
³some of
⁴empty-handed
20:11 ¹treated
²empty-handed
20:13 ¹respect
20:14 ^a[Heb. 1:1–3]
^bMatt. 27:21–23
^cJohn 11:47, 48
¹tenant farmers
20:15 ^aLuke 23:33; Acts 2:22, 23; 3:15
¹owner
20:16 ^a[John 1:11–13]; Rom. 11:1, 11; 1 Cor. 6:15; Gal. 2:17; 3:21; 6:14
¹tenant farmers
²Certainly not!
20:17 ^aPs. 118:22; Matt. 21:42; 1 Pet. 2:7, 8

The Lord of the Vineyard

9 Then began he to speak to the people this parable; **“A certain man planted a vineyard, and ¹let it forth to ²husbandmen, and went into a far country for a long time.**

10 And at ¹the season he ^asent a servant to the ²husbandmen, that they should give him ³of the fruit of the vineyard: but the ²husbandmen beat him, and sent *him away* ⁴empty.

11 And again he sent another servant: and they beat him also, and ¹entreated *him* shamefully, and sent *him away* ²empty.

12 And again he sent a third: and they wounded him also, and cast *him out*.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will ¹revere *him* when they see him.

14 But when the ¹husbandmen saw him, they reasoned among themselves, saying, This is the ^aheir: come, ^blet us kill him, that the inheritance may be ^cours.

15 So they cast him out of the vineyard, and ^akilled *him*. What therefore shall the ¹lord of the vineyard do unto them?

16 He shall come and destroy these ¹husbandmen, and shall give the vineyard to ^aothers. And when they heard *it*, they said, ²God forbid.

17 And he beheld them, and said, **What is this then that is written, ^a“The stone which the builders rejected,**

19:47, 48. The chief of the people were prominent citizens, in addition to Jesus’ other numerous enemies. They have already decided to seize him. But the right time must be found to avoid mob response, since Jesus’ followers exceeded His opponents in number.

20:1–8. Jesus’ teaching and proclamation of the gospel is interrupted by those seeking to challenge and discredit Him. Jesus remains firmly in control, even strengthening His position as opponents seek to undermine it. See Matthew 21:23–27; Mark 11:27–33; and the notes on these passages.

20:9–18. See Matthew 21:33–46; Mark 12:1–12; and the notes on these passages. Jesus’ story has Isaiah 5:1–7 as its basis. Jesus sets out allegorically how things stand between Himself and the Jewish leaders. See verse 19.

20:9. **Husbandmen** were tenant farmers.

20:10–12. The owner seeks to collect his share of the estate’s proceeds. The tenants rebuff the mes-

sengers. Yet the owner shows forbearance in giving repeated second chances.

20:13. Jesus is picturing a God who goes the second mile to give opportunity for repentance (2 Pet. 3:9). See God’s words to Jesus in 3:22.

20:14. They think they can somehow get away with their stubborn wickedness. Jesus, in veiled terms, is also predicting His death.

20:15, 16. Such rebellion must be punished, and the owner’s patience is equaled or exceeded by His thirst for justice. The wrongdoers receive their reward. The horrified response of the listeners likely stems from the shock of Jesus’ strong hint that the Jews, or their leaders, have so conducted themselves and are now standing at the brink of reaping the consequences.

20:17. Jesus bolsters His point by asking, in effect, “What else does the Scripture say at Psalm 118:22?” Men, even among God’s chosen people, may reject Him. But God’s plan will succeed, whether with or in spite of them.

the same is become the 'head of the corner?

18 Whosoever shall fall upon that stone shall be ^abroken; but ^bon whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; ¹and they feared the people: for they ²perceived that he had spoken this parable against them.

Paying Tribute to Caesar

20 ^aAnd they watched *him*, and sent forth spies, which ¹should feign themselves just men, that they might ²take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, "Master, ¹we know that thou sayest and teachest rightly, neither ²acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to ¹give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, **Why ¹tempt ye me?**

24 **Shew me a ¹penny. Whose image and ²superscription hath it?** They answered and said, Caesar's.

25 And he said unto them, **"Render therefore unto Caesar the things**

20:17 ¹chief corner stone
20:18 ^aIs. 8:14, 15
^b[Dan. 2:34, 35, 44, 45]; Matt. 21:44
20:19 ¹but ²knew
20:20 ^aMatt. 22:15
¹pretended to be
²catch him in
20:21 ^aMatt. 22:16; Mark 12:14
¹Teacher
²are you partial to any, lit. receive the face
20:22 ¹pay taxes
20:23 ¹test
20:24 ¹Gr. denarius
²inscription
20:25 ^aMatt. 17:24-27; Rom. 13:7; [1 Pet. 2:13-17]

20:26 ¹catch him in
²kept silent
20:27 ^aMatt. 22:23-33; Mark 12:18-27
^bActs 23:6, 8
20:28 ¹Teacher
²offspring
20:34 ¹sons of this age
20:35 ^aPhil. 3:11
¹age

which be Caesar's, and unto God the things which be God's.

26 And they could not ¹take hold of his words before the people: and they marvelled at his answer, and ²held their peace.

Children of the Resurrection

27 ^aThen came to *him* certain of the Sadducees, ^bwhich deny that there is any resurrection; and they asked him,

28 Saying, ¹Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up ²seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, **The ¹children of this world marry, and are given in marriage:**

35 **But they which shall be ^aaccounted worthy to obtain that ¹world,**

20:18. See Isaiah 8:14, 15; Daniel 2:34, 35.

20:19. There can be no doubt as to the application of Jesus' story. His detractors fume, while a sizable group evidently supports Him.

20:20-26. See Matthew 22:15-22; Mark 12:13-17; and the notes on these passages. The officials hatch a plot whereby certain ones will pretend to be upright, honest seekers. In reality they are trying to get Jesus to incriminate Himself, so they will have firm legal grounds to arrest Him.

20:21. Note the attempt to disarm by flattery (Prov. 29:5).

20:23. By their **craftiness** we see their willingness to stoop as low as needed to achieve their goal.

20:26. Luke again stresses that the officials were thwarted, but that the common people were on Jesus' side.

20:27-40. See Matthew 22:23-33; Mark 12:18-27;

and the notes on these passages. This forms the climax of Luke's presentation of Jesus in dispute. Hereafter He will have cleared the field for His teaching, until the time for His arrest.

20:28. See Deuteronomy 25:5-10. The Sadducees are going to try to use a farfetched case to ridicule belief in the resurrection, which they rejected (see also Acts 23:8) but which Jesus, with Old Testament support, clearly taught.

20:34. Jesus starts by affirming the present state of affairs.

20:35, 36. For Christians, the life to come will be something incomprehensibly superior to the present one. Jesus speaks of a **resurrection from the dead**; this is not the general resurrection "of" the dead but the redemption to fullness of life from the dead for those who died in Christ. The fellowship of **marriage**, as high an ideal as this is in Scripture, will be superseded



20:22. Tiberius Caesar was the ruling Roman emperor during Jesus' years of ministry. Simply referred to as "Caesar" in the Gospels, he ruled from A.D. 14-37. The city of Tiberius on the Sea of Galilee (see John 6:1) was named for him and built in his honor by Herod Antipas, the son of Herod the Great. Tiberius was the Caesar who appointed Pontius Pilate governor of Judea. In the incident of the question about paying taxes to Rome, the coin Jesus requested would have been the silver denarius which was inscribed with both the image and name of Tiberius "son of the Divine Augustus."

and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for “they are equal unto the angels; and are the ¹children of God, ^bbeing the ¹children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the ¹bush, when he calleth the Lord “the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for “all live unto him.

39 Then certain of the scribes answering said, ¹Master, thou hast ²well said.

40 And after that they ¹durst not ask him any *question at all*.

David’s Son and Lord

41 And he said unto them, “How say they that Christ is David’s son?

42 And David himself saith in the book of Psalms, “The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, “how is he then his son?

45 “Then in the ¹audience of all the people he said unto his disciples,

20:36 ^a [1 Cor. 15:42, 49, 52; 1 John 3:2] ^b Rom. 8:23 ¹ Lit. sons

20:37 ^a Ex. 3:1–6, 15; Acts 7:30–32 ¹ burning bush

20:38 ^a [Rom. 6:10, 11; 14:8, 9; Heb. 11:16]

20:39 ¹ Teacher ² spoken well

20:40 ¹ dared

20:41 ^a Matt. 22:41–46; Mark 12:35–37

20:42 ^a Ps. 110:1; Acts 2:34, 35

20:44 ^a Acts 1:3; 9:4, 5

20:45 ^a Matt. 23:1–7; Mark 12:38–40 ¹ hearing

20:46 ^a Matt. 23:5

^b Luke 11:43; 14:7

¹ best, lit. first ² best places, lit. first places

20:47 ^a Matt. 23:14 ^b [Matt. 6:5, 6] ¹ pretense ² condemnation

21:1 ^a Mark 12:41–44 ¹ putting

21:2 ^a [2 Cor. 6:10] ^b Mark 12:42 ¹ Small copper coins

21:3 ^a [2 Cor. 8:12]

21:4 ^a [2 Cor. 8:12] ¹ poverty ² livelihood

46 “Beware of the scribes, which desire to walk in long robes, and ^blove greetings in the markets, and the ¹highest seats in the synagogues, and the ²chief rooms at feasts;

47 “Which devour widows’ houses, and for a ^bshew¹ make long prayers: the same shall receive greater ²damnation.

A Widow’s Sacrificial Offering

21 And he looked up, ^aand saw the rich men ¹casting their gifts into the treasury.

2 And he saw also a certain ^apoor widow casting in thither two ^bmites.¹

3 And he said, Of a truth I say unto you, ^athat this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her ¹penury hath cast in ^aall the ²living that she had.

Not One Stone Left on Another

5 “And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which ^athere shall not be left one stone upon another, that shall not be thrown down.

21:5 ^a Matt. 24:1; Mark 13:1 **21:6** ^a Is. 64:10, 11; Lam. 2:6–9; Mic. 3:12; Luke 19:41–44

by the depth and diversity of new life in the presence of God. Death will be a thing of the past. People will be **equal unto the angels** in the sense that they are incapable of ever again experiencing death. Life will certainly not be reduced to some level beneath that of marriage. Rather, all will be taken up into the fuller life of God’s eternal family. The emotional intimacy and affection of heart, now restricted only to one’s spouse, will be lawfully experienced with all citizens of heaven.

20:37. At the bush: See Exodus 3:6.

20:38. Hundreds of years had passed since Abraham’s death when God said to Moses, “I am [present tense] the God of Abraham.” All men of all time are alive to God; their present and eternal state is subject to His will and jurisdiction.

20:41–44. See Matthew 22:41–45; Mark 12:35–37; and the notes on these passages. Jesus’ question involves the interpretation of Psalm 110:1. The problem is, how can the Messiah—who everyone agreed was to be a descendant of David—also be addressed by David as “my Lord”? Jesus’ answer would take on full clarity for His listeners only after the Resurrection. But the idea is that the expected Davidic descendant would at the same time be an exalted figure whose person would comprise a fusion of both natural-human and supernatural-divine characteristics. Jesus, David’s Son (3:23–38), is Lord, not only of David (whose prophecy

uncannily noted the fact) but of all people.

20:45–47. See Matthew 23:1–7; Mark 12:38–40; and the notes on these passages. Consider the similar criticisms by Jesus in 11:37–54. Following Jesus’ rejections of the theologies of various leading religious groups (vv. 19–44), He now warns against their way of life. Is this a hint that false theology contributes to bankrupt behavior?

21:1–4. See Mark 12:41–44 and the notes.

21:4. Penury means “poverty.” In amount this poor widow gave far less than did the rich men. But proportionately she contributed more than they. Because she gave all her money and the wealthy gave only a small part of theirs, her contribution was greater than theirs. Jesus commends sacrificial giving while disparaging the hypocritical posture that affects to give but does so painlessly. The Son of David here reflects knowledge of a principle voiced centuries earlier by David himself. See 2 Samuel 24:24.

21:5–38. See Matthew 24; Mark 13; and the notes on these passages.

21:5–7. Goodly stones: One ancient authority put the size of some of them at over 60 feet in length. Jesus’ allegation that such a noble and unusually large edifice would fall, quite naturally provokes a desire for further details. Jesus’ answer will deal with two related but separate issues: the ultimate judgment

7 And they asked him, saying, ¹Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

Deceivers, Wars, and Disasters

8 And he said, ^aTake heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of ^awars and commotions, be not terrified: for these things must first come to pass; but the end ¹is not by and by.

10 ^aThen said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great ^aearthquakes shall be in ¹divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Persecution Will Come

12 ^aBut before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and ^binto prisons, ^cbeing brought before kings and rulers ^afor my name's sake.

13 And ^ait shall ¹turn to you for a testimony.

14 ^aSettle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, ^awhich all your adversaries shall not be able to ¹gainsay nor resist.

21:7 ¹Teacher
21:8 ^aMatt. 24:4;
Mark 13:5; Eph.
5:6; 2 Thess. 2:3;
[1 John 4:1]

21:9 ^aRev. 6:4
¹is not coming
immediately

21:10 ^aMatt.
24:7

21:11 ^aRev. 6:12
¹various

21:12 ^aMark
13:9; John 16:2;
[Rev. 2:10]

^bActs 4:3; 5:18;
12:4; 16:24
^cActs 25:23

^d1 Pet. 2:13
21:13 ^a[Phil.
1:12-14, 28;
2 Thess. 1:5]

¹be an occasion
21:14 ^aMatt.
10:19; Mark
13:11; Luke
12:11

21:15 ^aActs 6:10
¹refute

21:16 ^aMic. 7:6;
Mark 13:12

^bActs 7:59; 12:2
21:17 ^aMatt.
10:22

21:18 ^aMatt.
10:30; Luke 12:7

21:20 ^aMatt.
24:15; Mark
13:14

¹surrounded
²near

21:21 ¹country
21:22 ^aIs. 63:4;
[Dan. 9:24-27];
Hos. 9:7; [Zech.
11:1]

21:23 ^aMatt.
24:19

¹pregnant
²are nursing
babies

21:24 ^a[Dan.
9:27; 12:7]

¹trampled
21:25 ^aIs. 13:9,
10, 13; Matt.
24:29; Mark
13:24; [2 Pet.
3:10-12]

16 ^aAnd ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^bsome of you shall they cause to be put to death.

17 And ^aye shall be hated of all *men* for my name's sake.

18 ^aBut there shall not an hair of your head perish.

19 In your patience possess ye your souls.

Take Heed and Watch

20 ^aAnd when ye shall see Jerusalem ¹compassed with armies, then know that the desolation thereof is ²nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the ¹countries enter thereinto.

22 For these be the days of vengeance, that ^aall things which are written may be fulfilled.

23 ^aBut woe unto them that are ¹with child, and to them that ²give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be ¹trodden down of the Gentiles, ^auntil the times of the Gentiles be fulfilled.

25 ^aAnd there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of

attended by the return of the Son of Man (v. 27), and the more immediate destruction of Jerusalem (v. 20). From the disciples' point of view, both events were future, and there is overlap in Jesus' warnings with respect to each. Diligence in Christian living is especially commended, a daily close walk with, and trust in, the Lord whose reign extends over all apparent calamities, and who is able to deliver in the midst of the worst circumstances.

21:20-24. Here Luke plainly refers not to the final end-time but to the fall of Jerusalem. One ancient source claims that 1.1 million people were slaughtered during the siege that climaxed in A.D. 70. This is probably an inflated figure, but undoubtedly the loss of life was staggering. Jesus' early warning (v. 21) of this calamity enabled a number of Christians to flee from Jerusalem to Pella before it was too late.



THE TIMES OF THE GENTILES

21:24. This is that period beginning with the Babylonian captivity and ending with the defeat of the Gentile world alliance when Christ returns in glory at the Battle of Armageddon. Until that time, the city of Jerusalem will be "trodden down of the Gentiles" (v.24). **Illustration:** Paul reminds the Romans that God's primary plan is for His promised people (Gen. 12:1-3) and calls Israel the natural olive branches. But he says that God turned his attention to the Gentiles and "grafted in wild olive branches" (Rom. 11:15-26). **Application:** God's willingness to allow Israel, with which He so closely identifies in the Old Testament and in the future kingdom age, to be so mistreated should remind the Christian that no one is exempt from the consequences of rejecting God's plan. (First Reference, Hos. 3:4; Primary Reference, Rom. 11:15-26.)

nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them ¹for fear, and ²for looking after those things which are coming on the earth: ^afor the powers of heaven shall be shaken.

27 And then shall they see the Son of man ^acoming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for ^ayour redemption draweth ¹nigh.

29 ^aAnd he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now ¹nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is ¹nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 ^aHeaven and earth shall pass away: but my ^bwords shall not pass away.

34 And ^atake heed to yourselves, lest at any time your hearts be ¹overcharged with ²surfeiting, and drunkenness, and ^bcares of this life, and *so* that day come upon you unawares.

35 For ^aas a snare shall it come on all them that dwell on the face of the whole earth.

36 ^aWatch ye therefore, and ^bpray always, that ye may be accounted ^cworthy to escape all these things that shall come to pass, and ^dto stand before the Son of man.

37 ^aAnd in the day time he was teaching in the temple; and ^bat night

21:26 ^a Matt. 24:29
¹ from
² expectation of
21:27 ^a Dan. 7:13; [Matt. 16:27; 24:30; 26:64]; Mark 13:26; Rev. 1:7; 14:14
21:28 ^a [Rom. 8:19, 23]
¹ near
21:29 ^a Matt. 24:32; Mark 13:28
21:30 ¹ near
21:31 ¹ near
21:33 ^a Is. 51:6; Matt. 24:35; Heb. 1:10, 11; [2 Pet. 3:7, 10, 12]
^b Is. 40:8; Luke 16:17; 1 Pet. 1:24, 25
21:34 ^a Matt. 24:42-44; Mark 4:19; Luke 12:40, 45; Rom. 13:13; 1 Thess. 5:6; 1 Pet. 4:7
^b Luke 8:14
¹ weighed down
² carousing
21:35 ^a 1 Thess. 5:2; [2 Pet. 3:10]; Rev. 3:3; 16:15
21:36 ^a Matt. 24:42; 25:13; Mark 13:33; Luke 12:40
^b Luke 18:1; [Eph. 6:18]; Col. 4:2; 1 Thess. 5:17
^c Luke 20:35
^d Ps. 1:5; [Eph. 6:13]
21:37 ^a John 8:1, 2
^b Luke 22:39
¹ stayed
² Olivet
22:1 ^a Matt. 26:2-5; Mark 14:1, 2
22:2 ^a Ps. 2:2; John 11:47; Acts 4:27
22:3 ^a Matt. 26:14-16; Mark 14:10, 11; John 13:2, 27
^b Matt. 10:2-4
22:4 ¹ conferred
22:5 ^a Zech. 11:12
¹ agreed
22:6 ^a Ps. 41:9
22:7 ^a Matt. 26:17-19; Mark 14:12-16
¹ sacrificed
22:11 ¹ master
² Teacher

he went out, and ¹abode in the mount that is called ²the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

Judas Agrees to Betray Jesus

22 Now ^athe feast of unleavened bread drew nigh, which is called the Passover.

2 And ^athe chief priests and scribes sought how they might kill him; for they feared the people.

3 ^aThen entered Satan into Judas surnamed Iscariot, being of the number of the ^btwelve.

4 And he went his way, and ¹communicated with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and ^acovenanted ¹to give him money.

6 And he promised, and sought opportunity to ^abetray him unto them in the absence of the multitude.

Passover Preparations

7 ^aThen came the day of unleavened bread, when the passover must be ¹killed.

8 And he sent Peter and John, saying, **Go and prepare us the passover, that we may eat.**

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, **Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.**

11 And ye shall say unto the ¹goodman of the house, **The ²Master saith unto thee, Where is the guest-chamber, where I shall eat the pass-over with my disciples?**

21:34-38. These verses are unique to Luke.
21:34. Surfeiting means "to indulge one's appetites excessively." No believer is beyond the temptation to fall into sin. Jesus warns against slackness and lack of daily readiness in the Christian walk.

21:36. Prayer is the better part of valor when persevering for Christ under pressure. Prayer alone will enable one to stand before the returning Son of Man, when those all around are falling, whether in condemnation before Christ or to the temptation to deny Christ under the trials of the hour. The

admonition to **pray ... to escape** what is coming is probably a reference to the rapture of believers (1 Thes. 4:13-17).

22:1-6. The plot to silence Jesus gains momentum with the aid of a turncoat. See Matthew 26:2-5; Mark 14:1, 2; and the notes on these passages.

22:6. In the absence of the multitude: Due to Jesus' popular following it was feared that an arrest in broad daylight would provoke a riot.

22:7-13. See Matthew 26:17-20; Mark 14:12-17; and the notes on these passages.

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and ^afound as he had said unto them: and they made ready the passover.

The Lord's Supper

14 ^aAnd when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ¹With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, ^auntil it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For ^aI say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ^aAnd he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my ^bbody which is given for you: ^cthis do in remembrance of me.

20 Likewise also the cup after supper, saying, ^aThis cup is the new ¹testament in my blood, which is shed for you.

21 ^aBut, behold, the hand of him that betrayeth me is with me on the table.

22 ^aAnd truly the Son of man goeth, ^bas it was determined: but woe unto that man by whom he is betrayed!

23 ^aAnd they began to enquire among themselves, which of them it was that should do this thing.

24 ^aAnd there was also a ¹strife

22:13 ^aLuke

19:32

22:14 ^aMatt. 26:20; Mark 14:17

22:15 ¹I have earnestly desired

22:16 ^aLuke 14:15; [Acts 10:41; Rev. 19:9]

22:18 ^aMatt. 26:29; Mark 14:25

22:19 ^aMatt. 26:26; Mark 14:22

^b[1 Pet. 2:24] ^c1 Cor. 11:23–26

22:20 ^a1 Cor. 10:16

¹covenant

22:21 ^aPs. 41:9; Matt. 26:21, 23; Mark 14:18;

Luke 22:48; John 13:21, 26, 27

22:22 ^aMatt. 26:24

^bJohn 17:12; Acts 2:23

22:23 ^aMatt. 26:22; John 13:22, 25

22:24 ^aMark 9:34; Luke 9:46–48

¹rivalry

²considered

22:25 ^a[Matt. 20:25–28]; Mark 10:42–45

22:26 ^aMatt. 20:26; [1 Pet. 5:3]

^bLuke 9:48 ¹leader

22:27 ^a[Luke 12:37] ^bMatt. 20:28; John 13:13, 14; Phil. 2:7

¹who

²at the table

22:28 ^a[Heb. 2:18; 4:15] ¹trials

22:29 ^aMatt. 24:47 ¹bestow upon

²bestowed upon

22:30 ^a[Matt. 8:11; Rev. 19:9] ^bPs. 49:14; [Matt. 19:28; 1 Cor. 6:2; Rev. 3:21]

22:31 ^a1 Pet. 5:8 ^bAmos 9:9

among them, which of them should be ²accounted the greatest.

25 ^aAnd he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 ^aBut ye shall not be so: ^bbut he that is greatest among you, let him be as the younger; and he that is ¹chief, as he that doth serve.

27 ^aFor ¹whether is greater, he that sitteth ²at meat, or he that serveth? is not he that sitteth ²at meat? but ¹I am among you as he that serveth.

28 Ye are they which have continued with me in ^amy ¹temptations.

29 And ^aI ¹appoint unto you a kingdom, as my Father hath ²appointed unto me;

30 That ^aye may eat and drink at my table in my kingdom, ^band sit on thrones judging the twelve tribes of Israel.

Advice for the Disciples

31 And the Lord said, Simon, Simon, behold, ^aSatan hath desired to have you, that he may ^bsift you as wheat:

32 But ^aI have prayed for thee, that thy faith fail not: and when ¹thou art converted, ^bstrengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 ^aAnd he said, I tell thee, Peter, the ¹cock shall not crow this day, before that thou shalt ²thrice deny that thou knowest me.

22:32 ^a[John 17:9, 11, 15] ^bJohn 21:15–17; Acts 1:15; 2:14; 2 Pet. 1:10–15 ¹you have turned again

22:34 ^aMatt. 26:33–35; Mark 14:29–31; Luke 22:61; John 13:37, 38 ¹rooster ²three times

22:15. With desire I have desired reflects the Hebrew background of Jesus' speech. He means simply, "I have had an intense desire."

22:17–20. See Matthew 26:26–29; Mark 14:22–25; and the notes on these passages.

22:20. A testament is a covenant, a God-initiated and God-fulfilled arrangement that results in the reconciliation of people to Himself.

22:21–23. See Matthew 26:21–23; Mark 14:18–21; and the notes on these passages.

22:25–27. See Matthew 20:25–28; Mark 10:42–45; and the notes on these passages.

22:25. Benefactors: The underlying Greek word appears nowhere else in the New Testament. Mid-

dle-Eastern kings liked to rule with an iron hand, and then take on a title that extolled their benevolence. Christians should crave neither such power nor such acclaim.

22:28. The disciples have stuck with Jesus, if not always with perfect understanding, still when others have fallen away. See John 6:66.

22:29, 30. The disciples' diligence will not go unrewarded. See Matthew 19:28.

22:31–34. Jesus predicts Peter's denial but also his repentance (v. 32; art converted means "have come back to your former firm stand").

22:33. See 1 Corinthians 10:12.

35 *“And he said unto them, When I sent you without purse, and ¹scrip, and ²shoes, lacked ye any thing? And they said, Nothing.*

36 *Then said he unto them, But now, he that hath a purse, let him take it, and likewise his ¹scrip: and he that hath no sword, let him sell his garment, and buy one.*

37 *For I say unto you, that this that is written must yet be ¹accomplished in me, *“And he was reckoned among the transgressors: for the things concerning me have an end.**

38 *And they said, Lord, behold, here are two swords. And he said unto them, It is enough.*

Jesus’ Agony in Prayer

39 *“And he came out, and ^bwent, as he was ¹wont, to the mount of Olives; and his disciples also followed him.*

40 *“And when he was at the place, he said unto them, Pray that ye enter not into temptation.*

41 *“And he was withdrawn from them about a stone’s ¹cast, and kneeled down, and prayed,*

42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless *“not my will, but thine, be done.**

43 *And there appeared *“an angel unto him from heaven, strengthening him.**

44 *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

22:35 *a* Matt. 10:9; Mark 6:8; Luke 9:3; 10:4
1 bag
2 sandals
22:36 *1* bag
22:37 *a* Is. 53:12; Matt. 27:38; Mark 15:28; Luke 22:32
1 fulfilled
22:39 *a* Matt. 26:36; John 18:1
b Luke 21:37
1 accustomed
22:40 *a* Matt. 26:36–46; Mark 14:32–42
22:41 *a* Matt. 26:39; Mark 14:35; [Luke 18:11–14]
1 throw
22:42 *a* Is. 50:5; John 4:34; 5:30; 6:38; 8:29
22:43 *a* Matt. 4:11
22:44 *a* John 12:27; [Heb. 5:7]

22:46 *a* Luke 9:32
b 1 Chr. 16:11; Luke 22:40; [Eph. 6:18]; 1 Thess. 5:17
22:47 *a* Matt. 26:47–56; Mark 14:43–50; John 18:3–11
b Ps. 41:9; Matt. 20:18; Luke 9:44; 22:21; Acts 1:16, 17
22:48 *a* [Prov. 27:6]
22:49 *1* was going to happen
2 strike
22:50 *a* Matt. 26:51
1 struck
22:51 *1* Permit even this
22:52 *a* Matt. 26:55
b Luke 23:32
1 Have
2 robber
3 clubs

45 *And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,*

46 *And said unto them, Why *“sleep ye? rise and ^bpray, lest ye enter into temptation.**

Judas’s Betrayal of Jesus

47 *And while he yet spake, *“behold a multitude, and he that was called ^bJudas, one of the twelve, went before them, and drew near unto Jesus to kiss him.**

48 *But Jesus said unto him, Judas, betrayest thou the Son of man with a *“kiss?**

49 *When they which were about him saw what ¹would follow, they said unto him, Lord, shall we ²smite with the sword?*

50 *And *“one of them ¹smote the servant of the high priest, and cut off his right ear.**

51 *And Jesus answered and said, *1*Suffer ye thus far. And he touched his ear, and healed him.*

52 *“Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, *1*Be ye come out, as against a *2*thief, *2* with swords and *3*staves?*

53 *When I was daily with you in the *“temple, ye ¹stretched forth no hands against me: but this is your ^bhour, and the power of darkness.**

22:53 *a* Luke 19:47, 48 *b* [John 12:27] *1* did not try to seize

22:36. But now sets up a strong contrast with the preceding verse (which refers to 10:4). The conditions that existed during Jesus’ earthly days will not always be the norm during the time of the church.

22:37. See Isaiah 53:12. Jesus is seeking to strengthen them for the bewildering and dangerous time just ahead.

22:38. Jesus’ “sword saying” (only in Luke; see v. 36) results in a quick taking of inventory. **Two swords** are found, and when one comes into literal use Jesus undoes its harm (vv. 50, 51). He is not counseling readiness for armed rebellion. Rather, He is stressing the peril they face and the courage they need to muster for the crisis just ahead. **It is enough** is a dismissal of their overliteral response. Jesus’ admonition sought to sting them into alertness, not institute violence as a means of following Jesus.

22:39. As he was wont (as was His custom): Evidently Jesus had been making it a habit in the

closing week to withdraw for prayer.

22:40–46. See Matthew 26:36–46; Mark 13:32–42; and the notes on these passages.

22:43, 44. Only Luke notes this. Jesus is borne up in His hour of greatest need, when He must intercede not only for Himself but for His followers, who are about to leave Him in the lurch. **Agony** appears only here in the New Testament; it points to the intensity of Jesus’ struggle. Surely Jesus wrestles, not so much with death itself, but with His own destiny to be made the sin-bearer for all mankind for all the ages. The punishment that had to be borne for our sins brings Jesus to His knees in anguish.

22:47–53. See Matthew 26:47–56; Mark 14:43–49; and the notes on these passages.

22:51. Suffer ye thus far is an ambiguous statement. Perhaps it should be translated, “Stop! No more of this!” He may be discouraging further violence by saying, “Let events now take their course.”

Peter's Denial of Jesus

54 ^aThen took they him, and led him, and brought him into the high priest's house. ^bAnd Peter followed afar off.

55 ^aAnd when they had kindled a fire in the midst of the ¹hall, and were set down together, Peter sat down among them.

56 But a certain ¹maid beheld him as he sat by the fire, and ²earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 ^aAnd after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 ^aAnd about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a ^bGalilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, ¹the cock crew.

61 And the Lord turned, and looked upon Peter. And ^aPeter remembered the word of the Lord, how he had said unto him, ^bBefore the ¹cock crew, thou shalt deny me ²thrice.

62 And Peter went out, and wept bitterly.

Jesus Mocked and Smitten

63 ^aAnd the men that held Jesus mocked him, and ^bsmote ¹him.

64 And when they had blindfolded him, they ^astruck him on the face, and asked him, saying, Prophecy, who is it that ¹smote thee?

65 And many other things blasphemously spake they against him.

22:54 ^a Is. 53:7; 8; Matt. 26:57; Mark 14:53; Luke 9:44; Acts 8:32

^b Matt. 26:58; Mark 14:54; John 18:15

22:55 ^a Matt. 26:69-75; Mark 14:66-72; John 18:15, 17, 18

¹ *courtyard*

22:56 ¹ *servant girl*

² *intently*

22:58 ^a Matt. 26:71; Mark 14:69; John 18:25

22:59 ^a Matt. 26:73; Mark 14:70; John 18:26

^b Acts 1:11; 2:7

22:60 ¹ *a rooster crowed*

22:61 ^a Matt. 26:75; Mark 14:72

^b Matt. 26:34, 75; Mark 14:30; Luke 22:34; John 13:38

¹ *rooster crows*

² *three times*

22:63 ^a Ps. 69:1, 4, 7-9; Matt. 26:67, 68; Mark 14:65; John 18:22

^b Job 16:10; Is. 50:6; Lam. 3:30

¹ *beat*

22:64 ^a Zech. 13:7

¹ *struck*

22:66 ^a Matt. 27:1; Mark 15:1

^b Ps. 2:2; Acts 4:26

¹ *Sanhedrin*

22:67 ^a Matt. 26:63-66; Mark 14:61-63; Luke 22:67-71; John 18:19-21

^b Luke 20:5-7

22:69 ^a [Ps. 110:1; Matt. 26:64; Mark 14:62; 16:19]; Acts 2:33; 7:55; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1

22:70 ^a Matt. 26:64; 27:11; Mark 14:62; Luke 1:35

¹ *rightly say*

22:71 ^a Matt. 26:65; Mark 14:63; John 19:7

¹ *testimony*

Jesus Before the Council

66 ^aAnd as soon as it was day, ^bthe elders of the people and the chief priests and the scribes came together, and led him into their ¹council, saying,

67 ^aArt thou the Christ? tell us. And he said unto them, **If I tell you, ye will ^bnot believe:**

68 **And if I also ask you, ye will not answer me, nor let me go.**

69 ^aHereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, **Ye ¹say that I am.**

71 ^aAnd they said, What need we any further ¹witness? for we ourselves have heard of his own mouth.

Pilate Finds No Fault in Jesus

23 And ^athe whole ¹multitude of them arose, and led him unto ^bPilate.

2 And they began to ^aaccuse him, saying, We found this *fellow* ^bperverting the nation, and ^cforbidding to ¹give tribute to Caesar, saying ^dthat he himself is Christ a King.

3 ^aAnd Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, **Thou sayest it.**

4 Then said Pilate to the chief priests and to the ¹people, ^aI find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all ¹Jewry, beginning from ^aGalilee to this place.

23:1 ^a Matt. 27:2; Mark 15:1; Luke 18:32; John 18:28

^b Luke 3:1; 13:1 ¹ *assembly*

23:2 ^a Acts 24:2 ^b Acts 17:7 ^c Matt. 17:27; Mark 12:17

^d John 19:12 ¹ *pay taxes*

23:3 ^a Matt. 27:11; 1 Tim. 6:13 ¹ *It is as you say*

23:4 ^a Matt. 27:19; [1 Pet. 2:22] ¹ *crowd*

23:5 ^a John 7:41 ¹ *Judea*

22:54-62. This is Peter's denial. See Matthew 26:69-75; Mark 14:66-72; and the notes on these passages.

22:63-65. Jesus endures the violence of the soldiers, whose contempt is clear.

22:66-71. This is the trial before the Sanhedrin, the Jewish supreme court.

22:68. Jesus had already made His messianic claims evident, especially by way of hard questions to those who now were judging Him. They always evaded His questions, and Jesus knows things would be no different now.

22:69-71. Jesus is condemned for blasphemy, that

is, for supposedly elevating Himself to divine status.

23:1. The Jewish Sanhedrin could pronounce a verdict on a religious offense. But in most cases, and this was one of them, only the Roman governor could pronounce a death sentence.

23:2. Pilate would not be impressed by a charge of blasphemy against their God. So they try to show that Jesus is guilty of political crime against Rome.

23:5. The enemies become desperate. Mention of Galilee probably causes Pilate to send Jesus off to Herod (v. 7), whose jurisdiction extended over that lake district.

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

Jesus Sent to Herod

7 And as soon as he knew that he belonged unto “Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, ^ahe was exceeding glad: for he ¹was desirous to see him ²of a long season, because ^bhe had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him ^anothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 ^aAnd Herod with his men of war ¹set him at nought, and mocked *him*, and ²arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day ^aPilate and Herod ¹were made friends together: for before they were at enmity between themselves.

Pilate Seeks to Release Jesus

13 ^aAnd Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, ^aYe have brought this man unto me, as one that ¹perverteth the people: and, behold, ^bI, having examined *him* before you, have found no fault in this man ²touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent

23:7 ^a Matt. 14:1; Mark 6:14; Luke 3:1; 9:7; 13:31
 23:8 ^a Luke 9:9 ^b Matt. 14:1; Mark 6:14
¹ had desired
² for
 23:9 ^a Is. 53:7; Matt. 27:12, 14; Mark 15:5; John 19:9
 23:11 ^a Is. 53:3
¹ treated him with contempt
² dressed
 23:12 ^a Acts 4:26, 27
¹ became
 23:13 ^a Matt. 27:23; Mark 15:14; John 18:38
 23:14 ^a Luke 23:1, 2
^b Luke 23:4
¹ misleads
² concerning

23:15 ¹ by
 23:16 ^a Matt. 27:26; Mark 15:15; Luke 23:22; John 19:1; Acts 16:37
 23:17 ^a Matt. 27:15; Mark 15:6; John 18:39
 23:18 ^a Is. 53:3; Acts 3:13–15
 23:19 ¹ insurrection
 23:22 ¹ reason for
 23:23 ¹ insistent
 23:24 ^a Matt. 27:26; Mark 15:15; John 19:16
 23:25 ^a Is. 53:8
¹ insurrection
² requested
 23:26 ^a Matt. 27:32; Mark 15:21; John 19:17
 23:27 ¹ multitude

you to him; and, lo, nothing worthy of death is done ¹unto him.

16 ^aI will therefore chastise him, and release *him*.

17 ^a(For of necessity he must release one unto them at the feast.)

18 And ^athey cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain ¹sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no ¹cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were ¹instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And ^aPilate gave sentence that it should be as they required.

25 ^aAnd he released unto them him that for ¹sedition and murder was cast into prison, whom they had ²desired; but he delivered Jesus to their will.

Jesus Crucified at Calvary

26 ^aAnd as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great ¹company of people, and of women,

23:8. In God’s eyes Herod’s interest represents a yen for the sensational, a curiosity for the unusual. This is not the kind of person to whom Jesus reveals Himself in a saving way. See the next verse.

23:11, 12. Only Luke records this specific information. Herod may have concluded that Pilate was playing a joke on him in referring so trivial a case. On their new friendship see also Acts 4:27.

23:16. Despite the efforts of Jesus’ detractors (vv. 1, 2, 5, 10), Pilate finds Jesus innocent of any capital political offense.

23:17. See Mark 15:6. To curry favor with his constituency, it seems that Pilate would pardon a condemned criminal during the Passover festival. Jesus should have been released in any case; He had been acquitted and deserved freedom. Yet the Jews were calling for His conviction. Pilate ob-

serves the custom of the occasion as a way out of his dilemma.

23:22. Jesus’ legal innocence is beyond doubt.

23:23, 24. Instant means “insistent.” A riot is brewing. Pilate’s decision is pragmatic—better one dead unjustly than the whole city racked with dissent and violence—which would in the end also do Pilate’s political fortunes no good.

23:26. Customarily a condemned man carried his own cross (or at least the cross bar); evidently Jesus was physically exhausted after the long and bitter night He had endured.

23:27–31. These verses are unique to Luke. Not everyone in Jerusalem opposed Jesus; He was sentenced by the efforts of the well-organized, insistent, vocal few. The incident shows Jesus’ continued compassion for His followers. He ministers to them,

which also bewailed and lamented him.

28 But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

29 *“For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the ¹paps which never gave suck.*

30 Then shall they begin *“to say to the mountains, Fall on us; and to the hills, Cover us.*

31 *“For if they do these things in a green tree, what shall be done in the dry?”*

32 *“And there were also two other, ¹malefactors, led with him to be put to death.*

33 And *“when they were come to the place, which is called ¹Calvary, there they crucified him, and the ²malefactors, one on the right hand, and the other on the left.*

34 Then said Jesus, **Father, forgive them; for ^bthey know not what they do.** And *“they ¹parted his raiment, and cast lots.*

35 And *“the people stood beholding. And the ^brulers also with them ¹derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

36 And the soldiers also mocked him, coming to him, and offering him *“vinegar,¹*

23:29 *a* Matt. 24:19; Luke 21:23

¹ *breasts which never nursed*

23:30 *a* Is. 2:19; Hos. 10:8; Rev. 6:16, 17; 9:6

23:31 *a* [Prov. 11:31; Jer. 25:29]; Ezek. 20:47; 21:3, 4; 1 Pet. 4:17

23:32 *a* Is. 53:9, 12; Matt. 27:38; Mark 15:27; John 19:18

¹ *criminals*

23:33 *a* Ps. 22:16–18; Matt. 27:33–44; Mark 15:22–32; John 19:17–24

¹ *Latin for Skull*

² *criminals*

23:34 *a* Ps. 109:4; [Matt. 5:44]; Acts 7:60; 1 Cor. 4:12

^b *Acts 3:17*

^c *Ps. 22:18;*

Matt. 27:35;

Mark 15:24;

John 19:23

¹ *divided his garments*

23:35 *a* Ps. 22:17;

[Zech. 12:10]

^b *Ps. 22:8; Matt.*

27:39; Mark

15:29

¹ *sneered*

23:36 *a* Ps. 69:21

¹ *sour wine*

23:38 *a* Matt.

27:37; Mark

15:26; John

19:19

23:39 *a* Matt.

27:44; Mark

15:32

¹ *criminals*

² *blasphemed*

23:41 *a* [2 Cor.

5:21; Heb. 7:26;

1 Pet. 2:21–24]

¹ *wrong*

37 And saying, If thou be the king of the Jews, save thyself.

38 *“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.*

39 *“And one of the ¹malefactors which were hanged ²railed on him, saying, If thou be Christ, save thyself and us.*

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done *“nothing ¹amiss.*

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, **Verily I say unto thee, To day shalt thou be with me in *“paradise.***

Jesus Commends His Spirit to God

44 *“And it was about the sixth hour, and there was a darkness over all the ¹earth until the ninth hour.*

45 And the sun was darkened, and *“the veil of the temple was ¹rent in the midst.*

46 And when Jesus had cried with

23:43 *a* [2 Cor. 12:4; Eph. 4:8–10; Rev. 2:7]

23:44 *a* Amos 8:9; Matt. 27:45–56; Mark 15:33–41 ¹ *land*

23:45 *a* Ex. 26:31–33; Zech. 11:10; Matt. 27:51; Mark

15:38; [Heb. 9:3; 10:19, 20] ¹ *torn in the middle*

seeking to prepare them for coming days, at the peak of His own hour of need.

23:30. Jesus speaks of a final day of wrath. See Hosea 10:8 and Revelation 6:16.

23:31. Several interpretations have been proposed, among them the suggestion that if the innocent Jesus meets such an end, what level of horror is apt to befall on the day when Jesus' accusers are judged?

23:33–43. Jesus is crucified. See Matthew 27:33–44;

Mark 15:22–32; and the notes on these passages.

23:40–43. Only Luke gives this information. One of the thieves apparently had a change of heart and, with his faltering understanding, casts himself on Jesus' mercy. He is amply rewarded (v. 43). He seeks eternal life in the hereafter, but receives the assurance of everlasting blessing, starting that very day.

23:44–49. See Matthew 27:45–56; Mark 15:33–41; and the notes on these passages.



23:33 **Calvary** is derived from the Latin word for “skull.” In the account of Jesus' crucifixion, Luke alone does not use the Aramaic word for skull, “Golgotha,” but only the Greek translation, *kranion*. The translators of the King James Version used the Latin term which was familiar to them. In any case, Calvary, or Golgotha as the New Testament more commonly has it, is the name of the execution site just outside the walls of Jerusalem (John 19:20; cf. Heb. 13:12, 13) yet in a location easily observable (Mark 15:40). The naming of this site as the “Place of the Skull” can be explained several ways: (1) Many skulls were found there. (2) It was a place of execution. (3) The site in some way resembled a skull. Two sites are presently regarded as the possible original locations of Golgotha: (1) a mound under the Church of the Holy Sepulcher and (2) a site known as the Garden Tomb or Gordon's Calvary. Both sites were outside the first-century walls. The first has the support of church tradition from the fourth century on. The second resembles a skull. Although both lack conclusive confirmation, most scholars favor the former as the authentic location of Calvary.

a loud voice, he said, **“Father, into thy hands I commend my spirit:** ^band having said thus, he ¹gave up the ghost.

47 ^aNow when the centurion saw what ¹was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the ¹people that came together to that sight, beholding the things which were done, ²smote their breasts, and returned.

49 ^aAnd all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Joseph Buries the Body of Jesus

50 ^aAnd, behold, *there was* a man named Joseph, a ¹counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: ^awho also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 ^aAnd he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was ^athe preparation, and the sabbath drew ¹on.

55 And the women also, ^awhich came with him from Galilee, followed after, and ^bbeheld the sepulchre, and how his body was laid.

56 And they returned, and ^aprepared spices and ¹ointments; and rested the sabbath day ^baccording to the commandment.

23:46 ^aPs. 31:5; 1 Pet. 2:23
^bDan. 9:26; Zech. 11:10, 11; Matt. 27:50; Mark 15:37; Luke 9:22; 18:33; John 19:30
¹breathed his last
 23:47 ^aMatt. 27:54; Mark 15:39
¹had happened
 23:48 ¹crowd
²beat
 23:49 ^aPs. 38:11; Matt. 27:55; Mark 15:40; John 16:20-22; 19:25
 23:50 ^aMatt. 27:57-61; Mark 15:42-47; John 19:38-42
¹council
 member
 23:51 ^aMark 15:43; Luke 2:25, 38
 23:53 ^aIs. 53:9; Matt. 27:59; Mark 15:46
 23:54 ^aMatt. 27:62; Mark 15:42
¹near
 23:55 ^aLuke 8:2
^bMark 15:47
 23:56 ^aMark 16:1; Luke 24:1
^bEx. 20:10; Deut. 5:14
¹fragrant oils
 24:1 ^aMatt. 28:1-8; Mark 16:1-8; John 20:1-8
^bLuke 23:56
¹tomb
 24:2 ^aMatt. 28:2; Mark 16:4
 24:3 ^aMark 16:5
 24:4 ^aJohn 20:12; Acts 1:10
¹about this
 24:6 ^aMatt. 16:21; Mark 8:31; Luke 9:22
 24:7 ^aHos. 6:1, 2; Luke 9:44; 11:29, 30; 18:31-33
 24:8 ^aLuke 9:22, 44; John 2:19-22
 24:9 ^aMatt. 28:8; Mark 16:10
 24:10 ^aLuke 8:3
 24:11 ^aLuke 24:25
 24:12 ^aJohn 20:3-6

The Resurrection of Jesus

24 Now ^aupon the first *day* of the week, very early in the morning, they came unto the ¹sepulchre, ^bbringing the spices which they had prepared, and certain *others* with them.

2 ^aAnd they found the stone rolled away from the sepulchre.

3 ^aAnd they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed ¹thereabout, ^abehold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: ^aremember how he spake unto you when he was yet in Galilee,

7 Saying, **The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**

8 And ^athey remembered his words,

9 ^aAnd returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and ^aJoanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 ^aAnd their words seemed to them as idle tales, and they believed them not.

12 ^aThen arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes

23:48. **Smote their breasts** is an expression of abject misery. See 18:13.

23:50-56. This is Jesus' burial. See Matthew 27:57-61; Mark 15:42-47; John 19:38-42; and the notes on these passages.

23:50. A **counsellor** was a member of the Jewish council, or Sanhedrin.

23:51. Clearly, one man, at least, had refused to go along with the lynch-mob movement against Jesus. Now Joseph's refusal to condemn Jesus blossoms into a willingness to be associated with Him publicly by asking for His body—not a safe action in such a volatile atmosphere. Jesus' own disciples, for example, apparently could not muster the courage to step forward in this way.

23:54. It was Friday, and late in the day, with the **sabbath** beginning at sundown. Jesus had to be laid to rest in haste (v. 55), and final care of the body would have to await the Sabbath's end (v. 56).

24:1-12. See Matthew 28:1-8; Mark 16:1-8; John 20:1-8; and the notes on these passages.

24:8. Jesus had foretold His death and resurrection at 9:22; 17:25; and 18:32, 33.

24:11. Some today imagine that early Christians were gullible religionists, ready to believe anything. This is not the picture given here, but rather one of hardened and skeptical men who with their own eyes or ears knew of Jesus' decease—and had no illusions about a fanciful tale that a dead man suddenly now lived.

laid by themselves, and departed, wondering in himself at that which was come to pass.

The Emmaus Road

13 ^aAnd, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore ¹furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they ¹communed *together* and reasoned, ^aJesus himself drew near, and went with them.

16 But ^atheir eyes were ¹holden that they ²should not know him.

17 And he said unto them, **What ¹manner of communications are these that ye have one to another, as ye walk, and are sad?**

18 And the one of them, ^awhose name was Cleopas, answering said unto him, Art thou ¹only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, **What things?** And they said unto him, Concerning Jesus of Nazareth, ^awhich was a prophet ^bmighty in deed and word before God and all the people:

20 ^aAnd how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we ¹trusted ^athat it had been he which ²should have redeemed Israel: and beside all this, to

24:13 ^a Mark

16:12

¹ Gr. *stadia*

24:15 ^a [Matt.

18:20]

¹ talked

24:16 ^a John

20:14; 21:4

¹ restrained

² would

24:17 ¹ kind of

conversation

24:18 ^a John

19:25

¹ the only

stranger

24:19 ^a Matt.

21:11; Luke

7:16; John 3:2;

Acts 2:22

^b Acts 7:22

24:20 ^a Luke

23:1; Acts 13:27,

28

24:21 ^a Luke

1:68; 2:38; [Acts

1:6]

¹ were hoping

² would have

24:22 ^a Matt.

28:8; Mark

16:10; Luke

24:9, 10

24:24 ^a Luke

24:12

24:26 ^a Acts

17:2, 3; [Heb.

2:9, 10]

^b [1 Pet. 1:10–

12]

24:27 ^a [Gen.

3:15; 12:3; Num.

21:9; Deut.

18:15]; John

5:46

^b [Ps. 16:9, 10;

22; 132:11; Is.

7:14; 9:6; Jer.

23:5; 33:14, 15;

Ezek. 34:23;

37:25; Dan.

9:24]; Mic. 7:20;

[Mal. 3:1; 4:2];

John 1:45; 5:39;

[Rom. 1:1–6]

24:28 ^a Gen.

32:26; 42:7;

Mark 6:48

¹ near

day is the third day since these things were done.

22 Yea, and ^acertain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And ^acertain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:**

26 **^aOught not Christ to have suffered these things, and to enter into his ^bglory?**

27 And beginning at ^aMoses and ^ball the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew ¹nigh unto the village, whither they went: and ^ahe made as though he would have gone further.

29 But ^athey constrained him, saying, ^bAbide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as ^ahe sat ¹at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

24:29 ^a Gen. 19:2, 3; Acts 16:15 ^b [John 14:23]

24:30 ^a Matt. 14:19; Mark 8:6; Luke 9:16 ¹ at the table

24:12. This action by Peter seems to be referred to in verse 24. Peter does not yet necessarily believe in the Resurrection. He has merely gone from confirmed skepticism to bewilderment. Sometimes profound uncertainty precedes life-changing faith.

24:13–35. The Emmaus Road incident is a priceless account that only Luke records.

24:13. Today the exact location of Emmaus is uncertain. Luke gives its distance from Jerusalem as about seven miles.

24:16. In a number of Jesus' appearances He was not recognized at first (Matt. 28:17; John 20:14; 21:4).

24:18. Whether this is the Cleopas of John 19:25 (Cleophas) cannot be decided with final certainty. Apparently, there were few in Jerusalem who were not familiar with the details of Jesus' death.

24:21. Jesus was widely held to be a prophet (v. 19), but these disciples had pinned their full hope on Him as the promised Redeemer of Israel. With Jesus now

dead for three days, their confidence in Him was being seriously tried.

24:22–24. Whatever the reason for the empty tomb, the net result remained: **Him they saw not.** Profound sadness gripped these pilgrims. See verse 17.

24:26. **Ought** (Gr. *dei*) bespeaks a divine necessity; what the prophets had foretold (see Is. 53; Ps. 16; 22) *must* and did come to pass. The disciples had been ready to see in Jesus a glorious deliverer, but Jesus' rebuke (v. 25) relates to their unwillingness to take seriously the many Old Testament texts that speak not only of the Messiah's **glory**, but also of His suffering.

24:27. The entire Old Testament is indispensable for a grounded grasp of the identity and significance of Jesus.

24:28, 29. Apparently Jesus would have kept on walking. But at the invitation and insistence of the disciples, who still do not recognize Him, He stops for the **day** with them. Night travel on the unlit byways of Palestine would not have been common.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ^ahath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

Jesus' Appearance

36 ^aAnd as they thus spake, Jesus himself stood in the midst of them, and saith unto them, **Peace be unto you.**

37 But they were terrified and ¹afrighted, and supposed that they had seen ^aa spirit.

38 And he said unto them, **Why are ye troubled? and why do ¹thoughts arise in your hearts?**

39 **Behold my hands and my feet, that it is I myself: ^ahandle me, and see; for a ^bspirit hath not flesh and bones, as ye see me have.**

40 And when he had thus spoken,

24:34 ^a 1 Cor. 15:5
 24:36 ^a Mark 16:14; John 20:19; 1 Cor. 15:5
 24:37 ^a Matt. 14:26; Mark 6:49
¹ frightened
 24:38 ¹ doubts
 24:39 ^a John 20:20, 27; 1 John 1:1
 b[1 Cor. 15:50]

24:41 ^a Gen. 45:26
 b John 21:5
¹ marvelled
² food
 24:43 ^a Acts 10:39-41
 24:44 ^a Matt. 16:21; 17:22; 20:18; Mark 8:31; Luke 9:22; 18:31
 24:45 ^a Acts 16:14; 1 John 5:20
 24:46 ^a Ps. 22; Hos. 6:2; Luke 11:29, 30; Acts 17:3
¹ was necessary for
 24:47 ^a Dan. 9:24; Acts 5:31; 10:43; 13:38; 26:18
 b [Ps. 22:27; Jer. 31:34; Mic. 4:2]
 24:48 ^a [Acts 1:8]; 1 Pet. 5:1
 24:49 ^a Is. 44:3; Joel 2:28; Acts 2:4
¹ stay

he shewed them *his* hands and *his* feet.

41 And while they yet believed not ^afor joy, and ¹wondered, he said unto them, **^bHave ye here any ²meat?**

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 ^aAnd he took *it*, and did eat before them.

The Scriptures Fulfilled

44 And he said unto them, ***These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.***

45 Then ^aopened he their understanding, that they might understand the scriptures,

46 And said unto them, ***Thus it is written, and thus it ^bbehoved Christ to suffer, and to rise from the dead the third day:***

47 ***And that repentance and ^aremission of sins should be preached in his name ^bamong all nations, beginning at Jerusalem.***

48 ***And ^aye are witnesses of these things.***

49 ***And, behold, I send the promise of my Father upon you: but ¹tarry ye in the city of Jerusalem, until ye be endued with power from on high.***

24:31. Why they should have recognized Him finally just at this point is not clear. Perhaps God just opened their eyes to give true sight to their hearts.

24:32. On reflection the pieces fall into place. Jesus makes the scriptures come alive; the Scriptures find their most central application in pointing men to Jesus.

24:33. They had recently stopped for the night. Now the threat of darkness is immaterial. They hasten back to tell the others. But the eleven had great news for them (v. 34).

24:35. They were the two from the Emmaus Road.

24:37. Again one notes the reluctance of the disciples to accept that Jesus could actually be alive following crucifixion. It is one thing to hear and compare reports (vv. 33-35); it is quite another to have the form of one known to be dead appear in the midst of a group convened behind locked doors.

24:38-43. Jesus allays their fears, deals with their doubts, and makes His bodily (not merely spiritual) presence unmistakable. The New Testament stresses that Jesus arose and appeared in bodily form: He retained His scars, He could be touched, and He ate.

24:44-48. Having dealt with their fear, doubt, and

uncertainty, Jesus proceeds to instruct them. He recalls yet again that all He has undergone is according to the scriptures, a vital point for Jewish disciples, for whom the Old Testament was the unquestioned expression of God's mind and will. The law, prophets, and psalms comprise the threefold Jewish division of the whole of the Old Testament.

24:45. It cannot be overstressed that knowledge of Jesus Christ is inseparably related to knowledge of the Scriptures.

24:47. From the start, a relationship to Christ carries with it the privilege and responsibility to proclaim the gospel. Repentance is the first step, apparently, in receiving the message aright. The preaching was to start in Jerusalem, but also to extend to all nations.

24:48. Those who are personally aware of Jesus' identity and saving power are entrusted with the mandate of world evangelization.

24:49. Here is the source of strength for effective evangelism. The promise of my Father stresses that the Spirit's coming is not an afterthought, but an integral part of God's eternal will. Endued conveys the picture of one being clothed with God's enablement. Waiting is part of necessary preparation for reception of God's guidance and sanction.

Jesus' Ascension

50 And he led them out ^aas far as to Bethany, and he lifted up his hands, and blessed them.

51 ^aAnd it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

24:50 ^a Matt. 21:17; Acts 1:12
24:51 ^a Ps. 68:18; 110:1; Mark 16:19; Acts 1:9-11

24:52 ^a Matt. 28:9
24:53 ^a Acts 2:46

52 ^aAnd they worshipped him, and returned to Jerusalem with great joy:

53 And were continually ^ain the temple, praising and blessing God. Amen.

24:50-53. In his remarks on the Ascension, Luke compresses and summarizes what he expands and explains in Acts 1:1-11.

24:52. They worshipped him is one of the strongest arguments for Jesus' divinity, and one too seldom noted. These Jews, in a militantly monotheistic culture, accorded such praise and honor to One who was at the same time unmistakably and totally human.

Great joy: Doubtless many questions remained; but they knew Jesus was Lord over death and over all, and they knew the task He had given them.

24:53. Luke's gospel begins in the **temple** with Zacharias; it also ends in the temple with the first Christians glorifying **God**. This is Luke's own note of worship to the God who has brought about the events of sending and sustaining His Son.

The Gospel of John and the Other Gospels. John's gospel is noticeably distinct from the other three gospels. In attempting to explain the differences, we should note three factors. (1) Often a discourse follows an incident and discusses the implications of that incident. For example, Jesus' thirst at Jacob's well was followed by the discourse on living water (ch. 4), and the feeding of the five thousand was followed by the discourse on the Bread of Life (ch. 6). (2) In the other gospels the miracles are normally used to reveal Jesus' power. In John the miracles are usually teaching signs (2:11; 20:30), and a message follows each one. (3) John's purpose is unique, and consequently, so is his interpretation of the life of Jesus. The length of Jesus' public ministry is usually calculated from the Passovers mentioned in John's gospel (2:13; 6:4; 11:55). If the feast mentioned in 5:1 is also a Passover, His ministry lasted a little over three years; if not, it lasted a little over two years.

Authorship. Unlike Paul's epistles, the text of this gospel does not name its author. However, John's gospel was readily included in early collections of the New Testament canon. This means that it was believed to be written by a credible and accepted person, such as a disciple. Tradition (the testimony of early Christian writers) almost unanimously attributes it to John, the son of Zebedee. The text tells us that the "beloved disciple" is the author (21:20, 24)—so who *is* this "beloved disciple"? A process of elimination may reveal his identity. Surely he was one of the inner three disciples (Peter, James, John)

who were with Jesus at the Transfiguration, the healing of Jairus's daughter, and in the Garden of Gethsemane. He is distinguished from Peter in 21:20 (cf. 13:23, 24); and since James was slain about A.D. 40 (Acts 12:2), long before this gospel was composed, this leaves only John as the "beloved disciple."

Date. Most Bible students agree that this gospel is the last of the four to be written, perhaps completed while John was at Ephesus about A.D. 85.

Purpose of the Writing. This is clearly stated in 20:30, 31, and there are three key words. (1) The word *signs* is used 17 times in John and is often translated "miracle." Throughout all the other gospels it appears only 28 times. These are teaching signs. (2) The word *believe* appears 98 times in John—and only 29 times in all the other gospels combined. Belief often results from "signs." (3) The word *life* is used 34 times in John (and only 13 times elsewhere in the gospels). The term is closely related to faith.

John's purpose is clearly evangelistic—that his readers may believe (20:31). Thus he records the confrontations of Jesus with Nicodemus, who is saved much later; the story of the woman at Jacob's well, who is saved on the first contact; and the miracle of the man born blind, saved on the second contact. But John also writes for believers, that they may be sanctified. He thus communicates three things—the promise of the Holy Spirit, the truth that Jesus is the True Vine, and Simon Peter's denial and restoration.

Content. A prominent feature of this gospel is its emphasis on the deity of our Lord Jesus Christ. Jesus is twice called

“God” (1:1; 20:28). He is called the “[only begotten] Son of God” 10 times (1:14, 18, 34, 49; 3:16, 18; 6:69; 9:35; 10:36; 11:27). He is equated with the Father four times (5:18; 10:30; 14:9; 16:27). John refers to God as “Father” 116 times, more than all the other gospels combined. Jesus always says “*your* Father,” “*the* Father,” or “*My* Father,” but never “*Our* Father.” This is because His relationship to the Father is unique. It is stated four times that He never sinned (8:46; 18:38; 19:4, 6). The classical attributes of deity are used to refer to Jesus’ omnipresence (1:18; 3:13), His omnipotence (5:21; 6:19; 10:18), and His omniscience (2:25; 11:11–14). He uses the expression “I am” (*ego eimi*) many times. He says “I am” the Messiah (4:25, 26); the Bread of Life (6:35, 41, 48, 51); the Light of the World (8:12; 9:5; 12:46); the Door (10:7, 9); the Good Shepherd (10:11, 14); the Resurrection and the Life (11:25); the Way, the Truth, and the Life (14:6); and

the True Vine (15:1, 5). His two most remarkable statements are: “Before Abraham was, I am” (8:58), and simply—“I am” (18:5, 8; cf. Ex. 3:14).

John and Peter are closely related in this gospel (they are together in six passages). Of the two first disciples, one was probably John, while the other was Peter’s brother Andrew, who then brought Peter to Jesus (ch. 1). At the Last Supper Peter signals John to ask who the betrayer is, but John perceives the betrayer to be Judas (ch. 13). John brings Peter into the court of the High Priest, where Peter denies his Lord (ch. 18). Peter and John come to the sepulcher together. John “saw” and “believed,” but Peter rushes in (ch. 20). Later, in the fishing boat, John is the first to recognize Jesus. He watches while Peter jumps in the water. Finally, Peter asks Jesus what John would do (ch. 21). Philip and Andrew are also often together in this gospel (see chs. 1, 6, 12).

OUTLINE OF JOHN

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2. The discourse on the Good Shepherd	10:1-42	E. The Lord's intercessory prayer	17:1-26
III. Alienation	11:1—12:50	1. Prayer for Himself	17:1-5
A. The last sign	11:1-57	2. Prayer for the disciples	17:6-19
1. The death of Lazarus	11:1-16	3. Prayer for the church	17:20-26
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3. The reaction	11:45-57	A. Jesus is arrested in Gethsemane	18:1-11
B. The last visit with His friends	12:1-11	B. Jesus is tried by the authorities	18:12—19:16
C. The last manifestation to Israel	12:12-19	1. The Jewish trial	18:12-27
D. The last public discourse: His hour has come	12:20-36	2. The Roman trial	18:28—19:16
E. The last rejection	12:37-43	C. Jesus is crucified on Golgotha	19:17-37
F. The last invitation	12:44-50	D. Jesus is buried in a tomb	19:38-42
IV. Preparation	13:1—17:26	VI. Resurrection	20:1-31
A. The lesson of humility	13:1-20	A. The empty tomb	20:1-10
B. Jesus foretells His betrayal	13:21-30	B. Jesus appears to Mary Magdalene	20:11-18
C. The discourse in the Upper Room	13:31—14:31	C. Jesus appears in the Upper Room	20:19-31
1. The announcement	13:31-35	VII. Epilogue	21:1-25
2. The questions	13:36—14:24	A. Jesus' manifestation of Himself again	21:1-8
a. Of Peter	13:36—14:4	B. Jesus' invitation to the disciples	21:9-14
b. Of Thomas	14:5-7	C. Jesus' examination of Peter	21:15-23
c. Of Philip	14:8-21	D. Postscript	21:24, 25
d. Of Judas	14:22-24		
3. The promise	14:25-31		
D. The discourses on the way to the garden	15:1—16:33		

The Word Was God

1 In the beginning ^awas the Word, and the ^bWord was ^cwith God, and the Word was ^dGod.

2 ^aThe same was in the beginning with God.

3 ^aAll things were made by him; and without him was not any thing made that was made.

4 ^aIn him was life; and ^bthe life was the light of men.

5 And ^athe light shineth in dark-

1:1 ^aGen. 1:1; [Col. 1:17]; ^b1 John 1:1; ^c[John 1:14]; Rev. 19:13; ^d[John 17:5; 1 John 1:2]; ^e[1 John 5:20] **1:2** ^aGen. 1:1 **1:3** ^aPs. 33:6; [Eph. 3:9; Col. 1:16, 17; Heb. 1:2] **1:4** ^a[1 John 5:11] ^bJohn 8:12; 9:5; 12:46 **1:5** ^a[John 3:19] ¹apprehended

ness; and the darkness ¹comprehended it not.

6 There was a ^aman sent from God, whose name *was* John.

7 The same came for a ^awitness, to bear witness of the Light, that all *men* through him might ^bbelieve.

8 He was not that Light, but *was sent* to bear witness of that ^aLight.

1:6 ^aMal. 3:1; Matt. 3:1-17; Mark 1:1-11; Luke 3:1-22 **1:7** ^aJohn 3:25-36; 5:33-35 ^b[John 3:16] **1:8** ^aIs. 9:2; 49:6

1:1-18. The introduction to John occurs in two cycles of three points each—the message, the messenger, and the hearers. The key idea is **the Word** (Gr. *logos*). In the Old Testament, Creation was by the Word of God: “And God said, Let there be light” (Gen. 1:3; cf. 2 Pet. 3:5). The Scriptures are also called the Word of God (Acts 8:14).

1:1. The **beginning** (Gr. *en archēi*, lit., “in beginning”) **with God** signifies the perfect fellowship between God the Father and God the Son in eternity. **The Word was God:** Just as the previous expression (*the Word was with God*) emphasizes distinction in the Godhead, this phrase stresses the essential unity.

In the Greek text of this verse, *God* is a predicate adjective, appearing without article and preceding *the Word*, thus emphasizing Jesus' divinity. John could not have expressed the full divinity of Christ more completely.

1:3. Made by him: Compare with Colossians 1:16, and Hebrews 1:2.

1:4, 5. Life ... light: See also 8:12; 9:5; 11:25; 14:6. In John's writings, life represents salvation and deliverance through Christ, and light denotes Jesus' revelation of God which calls men to accountability.

1:6. John: This is John the Baptist (cf. vv. 19-34).

9 ^aThat was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and ^athe world knew him not.

11 ^aHe came unto ¹his own, and ²his own received him not.

12 But ^aas many as received him, to them gave he ¹power to become the ²sons of God, *even* to them that believe on his name:

13 ^aWhich were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ^aAnd the Word ^bwas¹ made

1:9 ^aIs. 49:6
1:10 ^aActs 13:27;
1 Cor. 8:6; Col.
1:16; Heb. 1:2
1:11 ^aIs. 53:3;
[Luke 19:14]
1 His own
things or
domain
2 His own
people
1:12 ^a[John
11:52]; Gal. 3:26
1 *the right*
2 *Lit. children*
1:13 ^a[John 3:5];
James 1:18;
[1 Pet. 1:23;
1 John 2:29; 3:9]
1:14 ^aMatt. 1:16;
Rev. 19:13
^bRom. 1:3;
Gal. 4:4; Phil.
2:7; 1 Tim.
3:16; Heb. 2:14;
1 John 1:1; 4:2;
2 John 7

^cflesh, and dwelt among us, (and ^awe beheld his glory, the glory as of the only begotten of the Father,) ^cfull of grace and truth.

John's Witness of Christ

15 ^aJohn bare witness of him, and cried, saying, This was he of whom I spake, ^bHe that cometh after me ^cis preferred before me: ^cfor he was before me.

16 And of his ^afulness have all we received, and grace for grace.

^cHeb. 2:11 ^dIs. 40:5; 2 Pet. 1:16–18 ^e[John 8:32; 14:6; 18:37]; Col. 1:19 ¹*became flesh*
1:15 ^aMal. 3:1; John 3:32 ^b[Matt. 3:11] ^c[Col. 1:17]
¹*ranks higher than I*
1:16 ^a[Eph. 1:23; 3:19; 4:13; Col. 1:19; 2:9]

1:9. **Lighteth every man** means that God's revelation is universally available. It does not signify universal salvation (cf. v. 12; 3:18, 36).

1:10. **Knew:** The world did not acknowledge or recognize Him (v. 2) as the true Light.

1:11. **Unto his own:** He came to His own, that is, the world (cf. v. 10). **His own received him not:** His own people, the Jews, did not receive Him. Jesus was rejected by His own world in general, and by His own people in particular (cf. Is. 53:3; Luke 19:14).

1:12. **Received him** (lit., "take") emphasizes appropriating Jesus Christ, taking Him as Savior. **Power** literally means "authority." **Even to them that believe** is explanatory of *receive*. To **believe on his name** is the same as taking Him as Savior.

1:13. **Born:** This follows the thought in the previous verse of becoming a son of God. *Born* implies a birth, and verse 13 explains how it takes place (cf. 3:3–7). **Blood** is literally "bloods." One's family lineage or national heritage does not bring about the New Birth. **But of God:** The New Birth is not of human origin. Rather, it is spiritual and supernatural.

1:14. **Made flesh** indicates the incarnation of God

the Son. The use of *flesh* contradicts the Gnostic heresy that God could not be united with human flesh, which was seen as evil. **Dwelt among us:** John uses the word for "tabernacled," here translated "dwelt." The Old Testament tabernacle was where God dwelt among the Jews in the wilderness. In this context, God is dwelling in the person of Jesus Christ. **We beheld his glory:** Perhaps John refers to the shekinah glory which appeared in the tabernacle of the Old Testament. The expression signifies the visible manifestation of God. John later uses *glory* to refer to Jesus' life (2:11), death, and resurrection (12:23).

1:15. **After me:** Jesus came into this world about six months after John (for human chronology, see Luke 1:56, 57). **He was before me:** Jesus existed in eternity, so had precedence over John in authority.

1:16, 17. **Fulness** (cf. Col. 1:19): Here the fullness looks back to verse 14, "full of grace and truth." **Grace for grace** means "grace heaped on grace." Grace is evident in the Old Testament (cf. Gen. 6:8; Ex. 34:6) but not in the fullness now experienced in Jesus Christ. Grace is God's unmerited favor toward sinners for their salvation (cf. Eph. 2:8, 9).



LOGOS

1:1. One of the most important titles of Christ is *Logos* ("Word"). The idea behind this title embodied God's revelation of Himself to humanity. Scholars debate whether John borrowed this term from the Greeks or the Jews. If the term is Greek, there may be numerous philosophical implications; if Hebrew, it may have referred to wisdom (Prov. 5–8) or the Law (Ex. 20). Probably Jesus is called "the Word of God" because the phrase occurs over 1,200 times in the Old Testament to refer to the message of God. Jesus is the expression and communication of the Word. He is both the incarnate and the inspired Word. **Illustration:** Satan is twice recorded in Scripture as tempting someone. On the first occasion he questioned the integrity of the Word of God (Gen. 3:1–5). On the second occasion he questioned the integrity of Christ, the Word of God incarnate (Matt. 4:3, 6). Those who question the validity of the Scriptures today similarly question the integrity of Christ. **Application:** Christians need to study the written Word of God to learn more about the incarnate Word of God. (First Reference, Gen. 15:1; Primary Reference, John 1:1.)



INCARNATION

1:14. The term *incarnation* refers here to the miracle of God the Son becoming human, yet remaining God. John summarizes this miracle with the expression "the Word was made flesh" (v. 14). The term *Word* is a title of deity used by John to describe Jesus. (See *Logos*, v. 1.) The term *flesh* speaks of Christ's humanity. (See *Humanity of Christ*, Luke 2:52.) **Illustration:** To deny either the deity or humanity of Christ is to deny the very nature of the God-man. **Application:** Even in New Testament times there were people with the spirit of antichrist who denied truths concerning the Lord (1 John 2:18). The Christian response to such individuals is complete separation (2 John 7–11). (First Reference, Gen. 3:15; Primary Reference, John 1:14; cf. Luke 1:27.)

17 For ^athe law was given by Moses, ^bbut grace and ^ctruth came by Jesus Christ.

18 ^aNo man hath seen God at any time; ^bthe only begotten Son, which is in the bosom of the Father, he hath declared *him*.

John's Denial That He Was the Christ

19 And this is ^athe ¹record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And ^ahe confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ^athat prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, ^aI am the voice of one crying in the wilderness, Make straight the way of the Lord, as ^bsaid the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, ^aI baptize with water: ^bbut there standeth one among you, whom ye know not;

1:17 ^a[Ex. 20:1]

^bJohn 1:14;

[Rom. 5:21;

6:14]

^c[John 8:32;

14:6; 18:37]

1:18 ^aEx. 33:20;

Matt. 11:27;

1 Tim. 6:16

^bPs. 2:7; John

3:16, 18; 1 John

4:9

1:19 ^aJohn 5:33

¹ testimony

1:20 ^aLuke 3:15;

John 3:28; Acts

13:25

1:21 ^aDeut.

18:15, 18; Matt.

21:11; John 6:14;

7:40

1:23 ^aMatt. 3:3

^bMal. 3:1; Is.

40:3

1:26 ^aMatt. 3:11;

[Mark 1:8; Luke

3:16; Acts 1:5]

^bMal. 3:1; John

4:10; 8:19; 9:30;

Acts 13:27

1:27 ^a[John

3:31]; Acts 19:4;

[Col. 1:17]

¹ ranks higher

than I

1:28 ^aJudg. 7:24

1:29 ^a[Ex. 12:3];

Acts 8:32; [1 Pet.

1:19]; Rev. 5:6-14

^b[Is. 53:11;

1 Cor. 15:3; Gal.

1:4; 1 Pet. 2:24;

1 John 2:2; Rev.

1:5]

1:30 ¹ ranks

higher than I

1:31 ^aMal. 3:1;

Matt. 3:6

1:32 ^aIs. 42:1;

61:1; Matt. 3:16;

Mark 1:10; Luke

3:22

¹ witness

² remained

1:33 ^aMatt. 3:11;

Mark 1:8; Luke

3:16; Acts 1:5

1:34 ^aPs. 2:7;

Luke 1:35; John

11:27

¹ testified

27 ^aHe it is, who coming after me ¹is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done ^ain Bethabara beyond Jordan, where John was baptizing.

Behold the Lamb of God

29 The next day John seeth Jesus coming unto him, and saith, Behold ^athe Lamb of God, ^bwhich taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which ¹is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, ^atherefore am I come baptizing with water.

32 ^aAnd John bare ¹record, saying, I saw the Spirit descending from heaven like a dove, and it ²abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, ^athe same is he which baptizeth with the Holy Ghost.

34 And I saw, and ¹bare record that this is the ^aSon of God.

Two of John's Disciples Follow Jesus

35 Again the next day after John stood, and two of his disciples;

1:18. No man hath seen God: That is, no one has ever seen God in all of His essence, since God is Spirit (4:24; 1 Tim. 6:16). **Only begotten Son:** Some manuscripts read "only begotten God." **He hath declared him:** Although no one has seen God in all of His essence, people have at least seen God in Jesus Christ (cf. 14:9).

1:19—2:11. Here the events of the first week are given: John testifies to the Sanhedrin (vv. 19–28); John testifies of his experience of baptizing Jesus (vv. 29–34); John testifies further and the first two disciples are called (vv. 35–39); Simon Peter comes to Christ (vv. 40–42); two more disciples, Philip and Nathanael, come to Christ (vv. 43–51); Jesus performs the first miracle (2:1–11).

1:21. Elias (Elijah): Malachi predicts the coming of Elijah in the last two verses of the Old Testament (Mal. 4:5, 6). But John says he is not Elijah in the way that the Jews think, that is, as inaugurator of the regime of the Jewish earthly kingdom. Contrast this with what

Jesus says in Matthew 11:11–14 and 17:11–13. **That prophet** refers to the promise in Deuteronomy 18:15 of the Messiah's coming.

1:23. I am the voice: When asked who he is, John replies that who he is matters less than what he says. John underscores his message (cf. Is. 40:3).

1:25. Why baptizest thou: Baptism could only be performed by prophets, or other authorities. It was the rite of Gentile entrance into Judaism.

1:29. Lamb of God: The lamb was used for sacrifice in the Passover (Ex. 12) and the sin offering (Lev. 4). Some suggest that this may allude to the scapegoat (Lev. 16), or to the suffering servant (Is. 53:7).

1:31. The baptism of Jesus serves as a proof of His deity to John. The Holy Spirit came on Jesus and remained (cf. 3:34) to assist in His baptismal work. Before Jesus' baptism, John knew Him only as a good cousin, not as the Lamb of God. Not until he saw the Holy Spirit descending on Jesus did John realize that He was the Son of God (v. 34).

36 And looking upon Jesus as he walked, he saith, "Behold the Lamb of God!"

37 And the two disciples heard him speak, and they^a followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, ¹Master,) where ²dwell-est thou?

39 He saith unto them, **Come and see.** They came and saw where he dwelt, and ¹abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was ^aAndrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, ¹being interpreted, the ²Christ.

42 And he brought him to Jesus.

1:36 ^a John 1:29
1:37 ^a Matt. 4:20, 22
1:38 ¹ *Teacher*
² *are you staying*
1:39 ¹ *remained*
1:40 ^a Matt. 4:18; Mark 1:29; 13:3; John 6:8; 12:22
1:41 ¹ *translated*
² *Lit. Anointed One*

1:42 ^a Matt. 16:18
¹ *Peter*
1:43 ^a Matt. 10:3; John 6:5; 12:21, 22; 14:8, 9
¹ *wanted to*
1:44 ^a John 12:21
1:45 ^a John 21:2
^b [Gen. 3:15; Deut. 18:18]; Luke 24:27
^c [Is. 4:2; 7:14; 9:6; Mic. 5:2; Zech. 6:12]; Luke 24:27
^d [Matt. 2:23]; Luke 2:4
^e Luke 3:23
1:46 ^a John 7:41, 42, 52

And when Jesus beheld him, he said, **Thou art Simon the son of Jona: ^athou shalt be called Cephas,** which is by interpretation, ¹A stone.

The Calling of Philip and Nathanael

43 The day following Jesus ¹would go forth into Galilee, and findeth ^aPhilip, and saith unto him, **Follow me.**

44 Now ^aPhilip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth ^aNathanael, and saith unto him, We have found him, of whom ^bMoses in the law, and the ^cprophets, did write, Jesus ^dof Nazareth, the ^eson of Joseph.

46 And Nathanael said unto him, ^aCan there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming

1:39. Tenth hour: This was ten o'clock in the morning. John used Roman time, not Jewish time as is used in the other gospels. See 19:14.

1:40. One of the two: The other disciple was probably John, the author of this gospel.

1:41, 42. Simon means "Hot-tempered, Volatile, and Violent." **Cephas** (Aramaic) means "Stable as

a Rock." *Petros* (Greek) means "Rock."

1:44. Bethsaida was on the north coast of the Sea of Galilee where Philip, Andrew, Peter, James, and John worked as fishermen. The other gospels indicate Capernaum was another home of Andrew and Peter.

1:45. Nathanael may have been the disciple who is called Bartholomew elsewhere in the gospels.



1:40 Andrew was a native of Bethsaida on the shore of the Sea of Galilee (John 1:44), but during the ministry of Christ he, like his brother Simon Peter, worked as a fisherman out of Capernaum (Mark 1:21, 29). They worked as partners with James and John, the sons of Zebedee (Luke 5:10). Andrew is best known for his ministry of bringing men to Christ. When John the Baptist first proclaimed Jesus to be the Son of God, Andrew left John and at once found Simon. Then they both followed Jesus. When Greek proselytes sought Jesus, Andrew with Philip arranged the meeting (John 12:20–22). Though Andrew was present on the Day of Pentecost and involved in the ministry of the early church, nothing is known of his specific ministry. (First Reference, Matt. 4:18; Primary Reference, John 1.)



ANOINTED OFFICES OF CHRIST

1:41. In the Old Testament, men of God who were called for special service were initiated into three offices by an act of anointing. Each of these three offices finds its fulfillment in Christ. The titles *Christ* and *Messiah* literally mean "Anointed One." **Illustration:** As the *Prophet*, like Moses (Deut. 18:15), Jesus declared the most complete revelation of the Father (v. 18). As the faithful *Priest* (1 Sam. 2:35). He offered the ultimate sacrifice, the sacrifice of Himself (Heb. 9:14). As the *King of Kings*, He is not only in ultimate control now (Ps. 21:1), but will also reign a thousand years in His own kingdom (Rev. 20:1–6). **Application:** Because Jesus is our Prophet, Priest, and King, believers should heed what He says as a Prophet in the Scriptures, come in prayer to Him as to a Priest, and serve Him as their King. (First Reference, Ps. 2:2; Primary Reference, John 1:41; cf. Phil. 2:7.)



1:45 Nathanael was an early disciple of Jesus and possibly one of the Twelve. At the beginning of Jesus' ministry Philip brought Nathanael to Him. Both were Galileans: Nathanael from Cana, Philip from Bethsaida. Nathanael was skeptical about the Messiah coming from Nazareth, but when Jesus manifested His supernatural knowledge of Nathanael (v. 47, 48), he believed and followed Him. Nathanael is mentioned only in John's gospel (1:45–51; 21:2), but the following evidence supports his identification with Bartholomew: Nathanael is mentioned only in John's gospel, and Bartholomew is mentioned only in the listings of the Twelve in Acts and the synoptic Gospels (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13); Philip brought Nathanael to Jesus, and Bartholomew is listed together with Philip; finally, John associates Nathanael with the Twelve (21:2). It thus seems at least plausible to identify Nathanael and Bartholomew as the same man. "Bartholomew" is patronymic (naming the father), meaning Son of Tolmai, so its bearer would also possess another name, such as Nathanael.

to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

48 Nathanael saith unto him, **Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

49 Nathanael answered and saith unto him, Rabbi, **thou art the Son of God; thou art the King of Israel.**

50 Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

51 And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

1:47 ^a Ps. 32:2; 73:1
 1 *deceit*
 1:48 ¹ *How*
 1:49 ^a Ps. 2:7; Matt. 14:33; Luke 1:35
^b Matt. 21:5
 1:51 ^a Gen. 28:12; [Luke 2:9, 13]; Acts 1:10; 7:55, 56

2:1 ^a [Heb. 13:4]
^b Josh. 19:28
^c John 19:25
 2:2 ¹ *invited*
 2:3 ¹ *ran out of*
 2:4 ^a John 19:26
^b 2 Sam. 16:10
^c John 7:6, 8, 30; 8:20
¹ *does your concern have to do with me*
 2:6 ^a Matt. 15:2; [Mark 7:3; John 11:39]; John 3:25
¹ *according to*
² Gr. *metretes*

Jesus Turns Water Into Wine

2 And the third day there was a ^amarriage in ^bCana of Galilee; and the ^cmother of Jesus was there:

2 And both Jesus was ¹called, and his disciples, to the marriage.

3 And when they ¹wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.**

5 His mother saith unto the servants, **Whatsoever he saith unto you, do it.**

6 And there were set there six waterpots of stone, ^aafter¹ the manner of the purifying of the Jews, containing two or three ²firkins apiece.

7 Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim.

1:48. When thou wast under the fig tree: This was a favorite place used by the Jews for meditation. Jesus evidently meant a specific time which Nathanael understood. And if Nathanael had been praying concerning the promised Messiah (v. 45), this would explain his remarkable response in verse 49, where he confesses Jesus' deity and messiahship.

1:49. Nathanael believed readily because of the witness of Philip (v. 45), and the sincerity of his heart (no guile, v. 47). But he was not gullible; he questioned anyone from Nazareth (v. 46), and the impact of the presence of Jesus (v. 47, 48). Nathanael was from Cana in Galilee (see 21:2); in chapter 2 we find Jesus also at Cana. Perhaps chapter 2 records Nathanael's wedding.

1:51. Here is another reference to Jacob, who saw angels ascending and descending (Gen. 28:12). We have no record of when the disciples saw this prophecy fulfilled. In this passage the angels were ascending first, then descending; perhaps a reference to prayers sent heavenward and then answered. Jesus is presented as the stair between heaven and earth.

2:1. According to Jewish **marriage** customs, the betrothal lasted about a year. In the evening, the bride was led to the bridegroom's home for the ceremony, which was followed by a supper. The festivities often lasted more than a day. Jesus' mother, Mary, may have been responsible for the arrangements. (See also v. 5.) Her name never appears in John's gospel; she is merely referred to as the mother of Jesus. **Cana** is only about seven miles north of Nazareth. Jesus attended the wedding, blessing the festive and joyful occasion. Some of His disciples also attended—Andrew, Simon, Philip, Nathanael, and John. His presence at such legitimate functions prompted the Pharisees to call Jesus a "winebibber."

2:4. The term **woman** in Greek (*gunē*) is one of respect (cf. 19:26). **Mine hour is not yet come** (cf. 7:8, 30; 8:20; 17:1) refers to His crucifixion hour, His greatest concern. It was not yet time for Him to reveal His messiahship (cf. 8:20).

2:6. **Waterpots** were normally used for washing feet. **Firkins** were about nine gallons, so each pot held 18 to 27 gallons (total capacity: 108 to 162 gallons).



SON OF MAN

1:51. The primary name Jesus used of Himself was "Son of man" (e.g., 12:34). It emphasized His messianic office and uniquely identified His humanity. The messianic nature of this title is tied to Daniel's vision of the Ancient of Days. **Illustration:** When Stephen spoke of seeing "the Son of man standing on the right hand of God" (Acts 7:56), he clearly referred to the Messiah. **Application:** As Messiah, Jesus fulfilled the three anointed offices of Prophet, Priest, and King. He is today: our Prophet, spokesman for God; our Priest, representative before God; and our King, ruler in the lives of God's subjects. (First Reference, Gen. 14:17–24; Primary Reference, John 1:51; cf. John 18:6.)



2:1 **Cana** of Galilee is a village west of the Sea of Galilee. It is mentioned only in John's gospel and only on three occasions. First, it is identified as the place where Jesus performed His first miracle—changing water to wine (vv. 1, 11). Second, here Jesus spoke the word that healed a nobleman's son who lay sick in Capernaum (4:46–54). Third, Cana is named as Nathanael's hometown (21:2). The exact geographical location of Cana has not yet been ascertained, but two sites are commonly proposed. The first is about four miles northeast of Nazareth. The second, which most scholars identify as the probable location of the ancient village, is nine miles north of Nazareth. It bears the Arabic title Khirbet Qana, highly reminiscent of the biblical name.

8 And he saith unto them, ¹**Draw out now, and ²bear unto the ³governor of the feast.** And they bare it.

9 When the ¹ruler of the feast had tasted ^athe water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the ¹governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is ¹worse: *but* thou hast kept the good wine until now.

11 This ^abeginning of ¹miracles did Jesus in Cana of Galilee, ^band ²manifested forth his glory; and his disciples believed on him.

Jesus Cleanses the Temple

12 After this he went down to ^aCapernaum, he, and his mother, and ^bhis brethren, and his disciples: and they continued there not many days.

13 ^aAnd the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 ^aAnd found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a ¹scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and ²overthrew the tables;

16 And said unto them that sold doves, **Take these things hence; make not ^amy Father's house an house of merchandise.**

2:8 ¹Draw some out

²take it

³master

2:9 ^aJohn 4:46

¹master

2:10 ¹inferior

2:11 ^aJohn 4:54

^b[John 1:14]

¹signs

²revealed

2:12 ^aMatt. 4:13;

John 4:46

^bMatt. 12:46;

13:55

2:13 ^aEx. 12:14;

Deut. 16:1-6;

John 5:1; 6:4;

11:55

2:14 ^aMal. 3:1;

Matt. 21:12;

Mark 11:15, 17;

Luke 19:45

2:15 ¹whip

²overturned

2:16 ^aLuke 2:49

2:17 ^aPs. 69:9

2:18 ^aMatt.

12:38; John 6:30

2:19 ^aMatt.

26:61; 27:40;

[Mark 14:58;

15:29]; Luke

24:46; Acts 6:14;

10:40; 1 Cor.

15:4

2:20 ¹raise

2:21 ^a[1 Cor.

3:16; 6:19; 2 Cor.

6:16; Col. 2:9;

Heb. 8:2]

2:22 ^aLuke 24:8;

John 2:17; 12:16;

14:26

2:23 ^a[John

5:36; Acts 2:22]

¹signs

2:24 ^aMatt. 9:4;

John 16:30; Rev.

2:23

2:25 ^a1 Sam.

16:7; 1 Chr. 28:9;

Matt. 9:4; [Mark

2:8]; John 6:64;

16:30; Acts 1:24;

Rev. 2:23

3:2 ^aJohn 7:50;

19:39

^bJohn 9:16, 33;

Acts 2:12

17 And his disciples remembered that it was written, ^aThe zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, ^aWhat sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou ¹rear it up in three days?

21 But he spake ^aof the temple of his body.

22 When therefore he was risen from the dead, ^ahis disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw ^athe ¹miracles which he did.

24 But Jesus did not commit himself unto them, because he ^aknew all *men*,

25 And needed not that any should testify of man: for ^ahe knew what was in man.

Nicodemus Questions Jesus

3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 ^aThe same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for ^bno man can do these

2:9. Much has been written about the **wine** Jesus created. *Oinos* is the New Testament word for the fruit of the vine, but it implies nothing concerning fermentation. Whatever Jesus re-creates (water) is better than it was and better than man can make it (fermented wine).

2:11. Jesus' miracles always had a purpose. This miracle resulted in the manifestation of His glory (cf. 1:14), and in His disciples' belief in Him (cf. 20:31).

2:14. **Changers of money:** Pilgrims to Jerusalem carried all sorts of currencies, but they brought no animals for sacrifices. Exchanges and purchases could be made at the temple.

2:15. **Drove them all out:** The synoptic Gospels report that Jesus cleansed the temple, but only during the last week before the Crucifixion (Matt. 21:12-27;

Mark 11:15-33; Luke 19:45—20:8). John alone describes such a cleansing early in Christ's ministry.

2:23-25. **Many believed** in Jesus when they witnessed His miracles, but Jesus did not entrust His fate to their hands, for He knew what was in man. The same word, *pisteuō* ("believe," or "commit"), is used in verses 23 and 24. Jesus knew men's hearts. This is illustrated by His subsequent interviews with Nicodemus, the woman at the well, and the nobleman.

3:1. Nicodemus was a Pharisee, a ruler of the Jews (member of the Sanhedrin), and a master of Israel (a rabbi, v. 10).

3:2. **By night:** Probably he feared criticism. John refers several times to "fear of the Jews" (see 7:13; 9:22; 12:42, 43; 19:38). Nicodemus accepted Jesus as a teacher and a rabbi from God who worked miracles,

¹miracles that thou doest, except ^cGod be with him.

3 Jesus answered and said unto him, **Verily, verily, I say unto thee, "Except a man be born ¹again, he**

3:2 c [Acts 10:38]
¹ signs
 3:3 a [John 1:13; Gal. 6:15; Titus 3:5; James 1:18; 1 Pet. 1:23; 1 John 3:9]
¹ Or from above

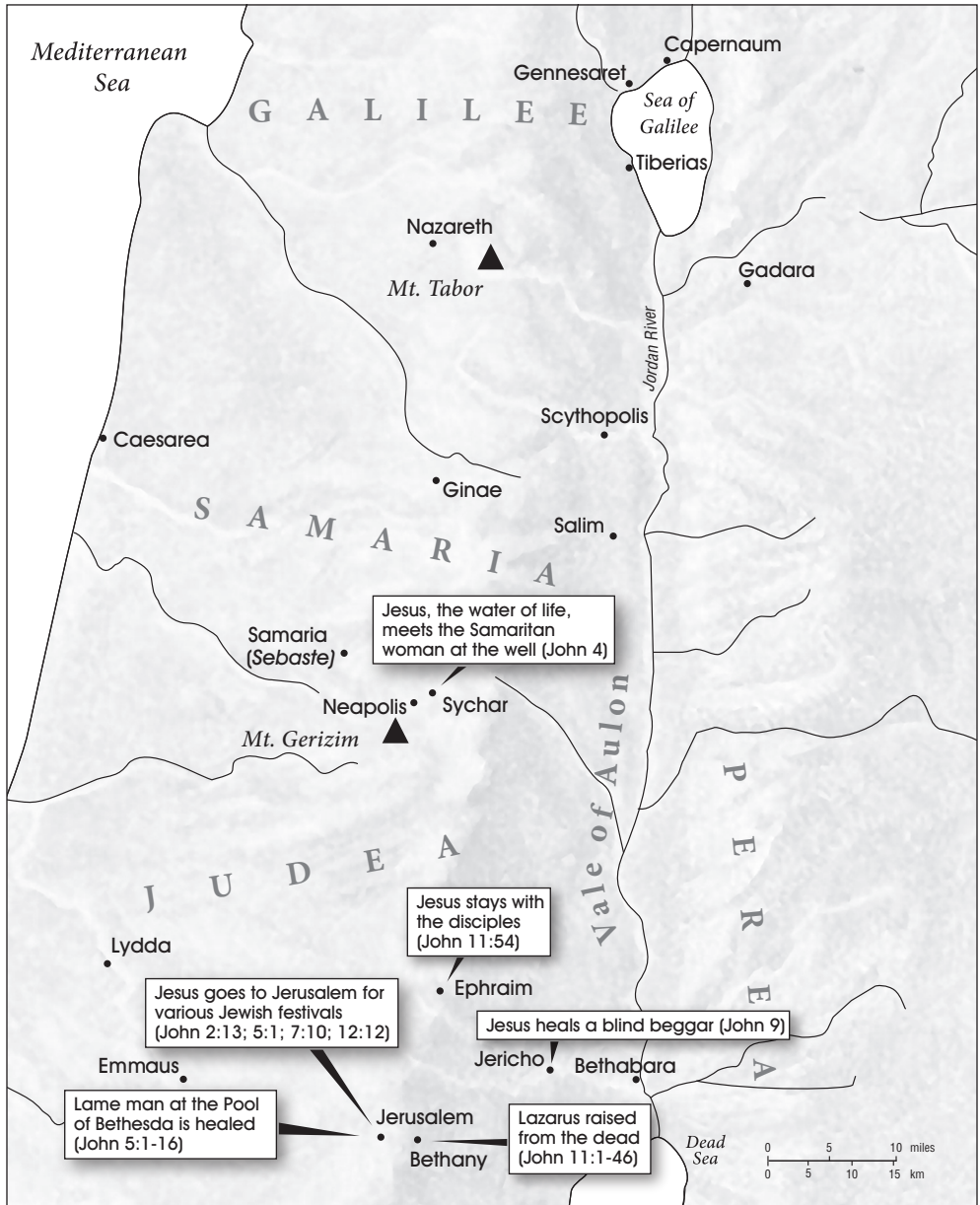
cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

but Jesus was not impressed with the depth of Nicodemus's belief or understanding. Many unbelievers still agree that Jesus was "a great man."

3:3. Verily, verily (lit., "amen, amen") occurs only in John's gospel, and then always for emphasis.

Born again may be translated either "again" or "from above." Perhaps both ideas should be combined here, to indicate the repetition of an act from another source. John might have said "again" had he wished to indicate repetition of an act from the same source.



JESUS' VISITS TO JERUSALEM

5 Jesus answered, *Verily, verily, I say unto thee, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

6 That which is born of the flesh is *"flesh; and that which is born of the Spirit is spirit.*

7 Marvel not that I said unto thee, *Ye must be born again.*

8 *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

9 Nicodemus answered and said unto him, *"How can these things be?*

10 Jesus answered and said unto him, *Art thou a ¹master of Israel, and knowest not these things?*

11 *"Verily, verily, I say unto thee, We speak ¹that we do know, and testify ¹that we have seen; and ^bye receive not our witness.*

3:5 *a* Mark 16:16; [Acts 2:38]
 3:6 *a* John 1:13; 1 Cor. 15:50
 3:8 *a* Ps. 135:7; Eccl. 11:5; Ezek. 37:9; 1 Cor. 2:11
¹ wishes
 3:9 *a* John 6:52, 60
 3:10 ¹ teacher
 3:11 *a* [Matt. 11:27]
^b John 3:32; 8:14
¹ what

3:13 *a* Deut. 30:12; Prov. 30:4; Acts 2:34; Rom. 10:6; 1 Cor. 15:47; Eph. 4:9
 3:14 *a* Num. 21:9
^b Matt. 27:35; Mark 15:24; Luke 23:33; John 8:28; 12:34; 19:18
 3:15 *a* John 6:47
^b John 3:36
 3:16 *a* Rom. 5:8; Eph. 2:4; 2 Thess. 2:16; [1 John 4:9, 10; Rev. 1:5]
^b [Is. 9:6]
 3:17 *a* Matt. 1:21; Luke 9:56; 1 John 4:14
 3:18 *a* John 5:24; 6:40, 47; 20:31; Rom. 8:1

God So Loved the World

12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

13 *And "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

14 *"And as Moses lifted up the serpent in the wilderness, even so ^bmust the Son of man be lifted up:*

15 *That whosoever ^abelieveth in him should not perish, but ^bhave eternal life.*

16 *"For God so loved the world, that he gave his only begotten ^bSon, that whosoever believeth in him should not perish, but have everlasting life.*

17 *"For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

18 *"He that believeth on him is not condemned: but he that believeth not is condemned already,*

Only John uses this expression in the Gospels. This concept of the New Birth includes these implications: (1) It undercuts Jewish dependence on being sons of Abraham (cf. 8:39). (2) It reveals that there must be a work of God "from above," since the Jews considered children (new births) to be God's blessing. (3) It teaches the necessity of a new beginning.

3:5. Born of water implies natural, physical birth, since **Spirit** refers to supernatural spiritual birth.

3:13. Son of man was a messianic title. See Daniel 7:13 for the Old Testament source.

3:14. Serpent: Nicodemus was a follower of Moses. Numbers 21 tells of the Jewish murmuring, the fiery serpents, the brass serpent, and the healing of the people who looked in faith (cf. 2 Cor. 5:21, showing that Jesus was made "sin for us").

3:18. This verse answers the question, "Why do people go to hell?" It is because they do not believe in Jesus.



3:1 Nicodemus was the ruler of the Jews who secretly came to Jesus during the night. He was a Pharisee and a teacher (v. 10), who like Joseph of Arimathea (another secret disciple) was a member of the Sanhedrin. Nicodemus is mentioned three times in the New Testament, all in John's gospel. In these three passages, John seems to focus on the progression in his spiritual life. In chapter 3 he comes to Jesus without any change evident in his life. In John 7:50 a change is observable in that he defends Jesus against the charges of the Sanhedrin. At the Crucifixion both Nicodemus and Joseph boldly and publicly stand as disciples of Jesus (19:38, 39). (Primary Reference, John 3.)



LOVE OF GOD

3:16. Love is both an attribute of God and a description of His being. He alone is the epitome of divine love and the source of all true love. His love is unconditional and consistently seeks the highest good of the one who is loved. **Illustration:** God's love was clearly demonstrated at Calvary when Jesus died for all our sins (1 John 3:1). **Application:** Because God first loved us, we ought to love others as well (1 John 4:11). (First Reference, Gen. 2:16, 17; Primary Reference, John 3:16; cf. James 1:17.)



ONLY BEGOTTEN

3:16. The Greek word *monogenēs* is used by John to convey only the unique relationship between God the Father and Jesus as the Son of the Father. It serves to distinguish Christ as the only Son of God, in contrast with the many children of God. The uniqueness of this relationship is further emphasized by the fact that we *become* the children of God whereas Jesus *always was* the Son of God. **Illustration:** Though unique in His relationship to God, Jesus is described by Paul as the firstborn among many brethren. **Application:** Christians' relationship to God may not be the same as that of Christ to the Father, but Christians can call God their Father. As children of God we should always seek to be as obedient as the only begotten Son of God. (First Reference, Ps. 2:7; Primary Reference, John 3:16.)

because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, ^athat ¹light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For ^aevery one that ¹doeth evil hateth the light, neither cometh to the light, lest his deeds should be ²reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are ^awrought in God.

John Testimony About Jesus

22 After these things came Jesus and his disciples into the land of Judaea; and there he ¹tarried with them, ^aand baptized.

23 And John also was baptizing in Aenon near to ^aSalim, because there was much water there: ^band they came, and were baptized.

24 For ^aJohn was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^ato whom thou barest witness, behold, the same baptizeth, and all *men* ^bcome to him.

27 John answered and said, ^aA man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, ^aI am not the Christ, but ^bthat I am sent before him.

29 ^aHe that hath the bride is the bridegroom: but ^bthe friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

3:19 ^a[John 1:4, 9-11]

¹Lit. *the light*

3:20 ^a[Job 24:13;

Eph. 5:11, 13

¹*practises*

²*exposed*

3:21 ^a[John

15:4, 5]; 1 Cor.

15:10

3:22 ^aJohn 4:1, 2

¹*remained*

3:23 ^a1 Sam. 9:4

^bMatt. 3:5, 6

3:24 ^aMatt. 4:12;

14:3; Mark 6:17;

Luke 3:20

3:26 ^aJohn 1:7,

15, 27, 34

^bMark 2:2; 3:10;

5:24; Luke 8:19

3:27 ^a[Rom.

12:5-8]; 1 Cor.

3:5, 6; 4:7; Heb.

5:4; [James 1:17;

1 Pet. 4:10, 11]

3:28 ^aJohn

1:19-27

^bMal. 3:1; Mark

1:2; [Luke 1:17]

3:29 ^aMatt. 22:2;

[2 Cor. 11:2;

Eph. 5:25, 27];

Rev. 21:9

^bSong 5:1

3:30 ^a[Is. 9:7]

3:31 ^aJohn 3:13;

8:23

^bMatt. 28:18;

John 1:15, 27;

13:13; Rom. 9:5;

[Col. 1:17, 18]

^c1 Cor. 15:47

^dJohn 6:33;

1 Cor. 15:47;

Eph. 1:21; Phil.

2:9

3:32 ^a[Is. 53:1, 3;

John 3:11; 15:15

¹*bears witness*

3:33 ^aRom. 3:4;

1 John 5:10

¹*certified*

3:34 ^aDeut.

18:18; John 7:16

^bJohn 1:16

3:35 ^aMatt.

11:27; Luke

10:22; John 5:20;

[Heb. 2:8]

3:36 ^aJohn 3:16,

17; 6:47; Rom.

1:17; 1 John

5:10

^bRom. 1:18;

Eph. 5:6;

1 Thess. 1:10

¹*remains*

4:1 ^aJohn 3:22,

26; 1 Cor. 1:17

4:4 ¹*needed*

²*to go*

30 ^aHe must increase, but I *must* decrease.

31 ^aHe that cometh from above ^bis above all: ^che that is of the earth is earthly, and speaketh of the earth: ^dhe that cometh from heaven is above all.

32 And ^awhat he hath seen and heard, that he ¹testifieth; and no man receiveth his testimony.

33 He that hath received his testimony ^ahath ¹set to his seal that God is true.

34 ^aFor he whom God hath sent speaketh the words of God: for God giveth not the Spirit ^bby measure *unto him*.

35 ^aThe Father loveth the Son, and hath given all things into his hand.

36 ^aHe that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the ^bwrath of God ¹abideth on him.

The Woman at Jacob's Well

4 When therefore the Lord knew how the Pharisees had heard that Jesus made and ^abaptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judaea, and departed again into Galilee.

4 And he ¹must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the ¹parcel of ground that ^aJacob ^bgave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

4:5 ^aGen. 33:19; Josh. 24:32 ^bGen. 48:22; Josh. 4:12

¹*plot*

3:22-24. Here are the concurrent ministries of Jesus and John. Sometimes the other gospels may leave the impression that John's ministry ended when Jesus' began. Although it did decrease, it continued for a season (cf. Acts 19:1-7).

3:23. **Much water** suggests that John's baptism was probably by immersion.

3:34. **God giveth not the Spirit by measure unto him:** Some manuscripts read: "He gives the Spirit without measure," which would then refer to the

sending of the Holy Spirit (cf. 7:37-39; Acts 1:5; 11:15, 16).

4:4. **Go through Samaria:** The circuitous route taken by strict Jews from Jerusalem to Galilee was toward Jericho, across the Jordan River to the east side, north through Perea (bypassing the hated Samaritans), and finally recrossing the Jordan into Galilee. See verse 9 below.

4:5. **Sychar** was the Old Testament Shechem (Gen. 33:18-20).

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

8 (For his disciples were gone away unto the city to buy ¹meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for ^athe Jews have no dealings with the ^bSamaritans.

10 Jesus answered and said unto her, **If thou knewest the ^agift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^bliving water.**

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his ¹cattle?

13 Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again:**

14 **But ^awhosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him ^bshall be in him a ¹well of water springing up into everlasting life.**

15 ^aThe woman saith unto him,

4:8 ¹food
4:9 ^aActs 10:28
^b2 Kin. 17:24;
Matt. 10:5;
6; Luke 9:52;
10:33; 17:16;
John 8:48
4:10 ^a[Rom.
5:15]
^bIs. 12:3; 44:3;
Jer. 2:13; Zech.
13:1; 14:8; John
7:38
4:12 ¹livestock
4:14 ^a[John
6:35, 58]
^bJohn 7:37, 38
¹fountain

4:15 ^aJohn
6:34, 35; 17:2,
3; [Rom. 6:23;
1 John 5:20]
4:19 ^aMatt.
21:11; Luke
7:16, 39; 24:19;
John 6:14; 7:40;
9:17
4:20 ^aGen.
12:6-8; 33:18,
20; Judg. 9:7
^bDeut. 12:5,
11; 1 Kin. 9:3;
2 Chr. 7:12; Ps.
122:1-9
4:21 ^a[Mal.
1:11]; 1 Tim. 2:8
4:22 ^a[2 Kin.
17:28-41]
^b[Is. 2:3; Luke
24:47; Rom. 3:1;
9:4, 5]
4:23 ^aMatt.
18:20; [Heb.
13:10-14]
^bPhil. 3:3
^c[John 1:17]
4:24 ^a2 Cor. 3:17

Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, **Go, call thy husband, and come hither.**

17 The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:**

18 **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

19 The woman saith unto him, Sir, ^aI perceive that thou art a prophet.

20 Our fathers worshipped in ^athis mountain; and ye say, that in ^bJerusalem is the place where men ought to worship.

21 Jesus saith unto her, **Woman, believe me, the hour cometh, ^awhen ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

22 **Ye worship ^aye know not what: we know what we worship: for ^bsalvation is of the Jews.**

23 **But the hour cometh, and now is, when the true worshippers shall ^aworship the Father in ^bspirit ^cand in truth: for the Father seeketh such to worship him.**

24 **^aGod is a Spirit: and they that worship him must worship him in spirit and in truth.**

4:9. The Samaritans had intermarried with Gentiles during the Assyrian captivity (2 Kin. 17:24-41). They acknowledged only the Pentateuch as Scripture, and around 400 B.C. built a temple on Mount Gerizim.

4:10. The **living water** refers to the Holy Spirit (cf. 7:38, 39).

4:20. **This mountain** means Gerizim. See the note on verse 9.

4:24. The original stresses the idea of God's nature or being as spiritual (cf. 5:37).



4:4 **Samaria** is the name of both a city and a region in the heart of Palestine. The region has as its east-west boundaries the Jordan River and the Mediterranean, and for its north-south boundaries Galilee and Judea. Its major cities are Shechem (Sychar) and Samaria (Sebaste) in the center, and Joppa and Caesarea on its western coast. The city of Samaria was the Old Testament capital of the northern kingdom. Herod the Great completely rebuilt it between 30 and 20 B.C. and named it Sebaste. It is to this city that Philip takes the gospel (Acts 8:5-25); and Peter, by the laying on of his hands, confirms that this work among the Samaritans is one with the Jewish work in Jerusalem (Acts 8:14-17). The Samaritan people had been despised by the Jews since Old Testament times due to their intermarriage with the Gentile peoples among whom they lived (cf. 2 Kin. 17:24-33), and due to their belief that Mount Gerizim, not Jerusalem, was the place appointed by God for sacrifice (cf. v. 20). When Christ first commissioned the Twelve, He forbade them to go to the Samaritans; Israel needed to repent first, Matthew 10:5, 6. Later, however, Christ specifically sent them to the Samaritans (Acts 1:8). Christ treated the Samaritans graciously, as is evident from His dealings with the Samaritan woman at the well (vv. 9-26), and from His teaching in the parable of the Good Samaritan (Luke 10:29-37) and His healing of the 10 lepers, in which the thankful one was a Samaritan (Luke 17:11-19). Samaria was ruled alternately by the Herods and the Roman procurators: Herod the Great and Archelaus until A.D. 6; procurators, including Pilate, from A.D. 6 to 41; Herod Agrippa I from A.D. 41 to 44; and procurators thereafter, including Felix and Festus (Acts 24-26).

25 The woman saith unto him, I know that Messiah ^acometh, which is called Christ: when he is come, ^bhe will tell us all things.

26 Jesus saith unto her, ^aI that speak unto thee am *he*.

Fields Are White to Harvest

27 And upon this came his disciples, and marvelled that he talked with ¹the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, ^awhich told me all things that ever I did: ¹is not this the Christ?

30 Then they went out of the city, and ¹came unto him.

31 In the mean while his disciples ¹prayed him, saying, ²Master, eat.

32 But he said unto them, *I have ¹meat to eat that ye know not of.*

33 Therefore said the disciples one to another, Hath any man brought him ¹ought to eat?

34 Jesus saith unto them, ^aMy ¹meat is to do the will of him that sent me, and to ^bfinish his work.

35 Say not ye, There are yet four months, and *then cometh ^aharvest?* behold, I say unto you, Lift up your eyes, and look on the fields; ^bfor they are white already to harvest.

36 ^aAnd he that reapeth receiveth wages, and gathereth fruit unto life eternal: that ^bboth he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, ^aOne soweth, and another reapeth.

4:25 ^a Deut. 18:15
^b John 4:29, 39
 4:26 ^a Dan. 9:25;
 Matt. 26:63, 64;
 Mark 14:61, 62
 4:27 ¹ Lit. *a*
 4:29 ^a John 4:25
¹ could this be
 4:30 ¹ were coming
 4:31 ¹ urged
² Gr. *Rabbi*
 4:32 ¹ food
 4:33 ¹ Anything
 4:34 ^a Ps. 40:7, 8;
 Heb. 10:9
^b Job 23:12;
 [John 6:38; 17:4; 19:30]
¹ food
 4:35 ^a Gen. 8:22
^b Matt. 9:37;
 Luke 10:2
 4:36 ^a Dan. 12:3;
 Rom. 6:22
^b 1 Thess. 2:19
 4:37 ^a 1 Cor. 3:5-9

4:38 ^a Jer. 44:4;
 [1 Pet. 1:12]
¹ have not laboured
 4:39 ^a John 4:29
 4:40 ¹ urged
² stay
³ stayed
 4:41 ^a Luke 4:32;
 [John 6:63]
 4:42 ^a John 17:8;
 1 John 4:14
 4:44 ^a Matt. 13:57; Mark 6:4;
 Luke 4:24
 4:45 ^a John 2:13,
 23; 3:2
^b Deut. 16:16
 4:46 ^a John 2:1, 11
¹ royal official
 4:47 ¹ implored

38 I sent you to reap that whereon ye ¹bestowed no labour: ^aother men laboured, and ye are entered into their labours.

The Belief of the Samaritans

39 And many of the Samaritans of that city believed on him ^afor the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they ¹besought him that he would ²tarry with them: and he ³abode there two days.

41 And many more believed because of his own ^aword;

42 And said unto the woman, Now we believe, not because of thy saying: for ^awe have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Jesus Heals a Nobleman's Son

43 Now after two days he departed thence, and went into Galilee.

44 For ^aJesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilaeans received him, ^ahaving seen all the things that he did at Jerusalem at the feast: ^bfor they also went unto the feast.

46 So Jesus came again into Cana of Galilee, ^awhere he made the water wine. And there was a certain ¹nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and ¹besought him that he would come down, and heal

4:25. **Messias:** Compare to Deuteronomy 18:15-22.

4:35. **Fields ... white already to harvest:** Jesus may have pointed to the multitudes who came from Sychar to see Him because of the testimony of the woman.

4:39-42. At first they believed because of the woman's testimony. But to people of this culture, this was not adequate. They would have to hear for themselves. Jesus' acceptance of the woman in her new role shows that He did not share this condescending attitude toward women.



DEFINITION OF GOD

4:24. John gives three descriptions of God. He is Spirit (John 4:24), love (1 John 4:8), and light (1 John 1:5). God is a spiritual being who is invisible and without a body; He is a divine person who reveals Himself in perfect intellect, emotion, and will; He is the source and personification of all material and spiritual life; He is self-existent; He is eternal in relationship to time; He is unlimited in relationship to the immensity of space; He is immutable in His nature; He is the unity of all existence; and He is consistent in His being—that is, He corresponds in actual fact to His nature and attributes as they are revealed to us. (First Reference, Gen. 1:1; Primary Reference, John 4:24.)

his son: for he was at the point of death.

48 Then said Jesus unto him, **“Except ye see signs and wonders, ye will not believe.”**

49 The nobleman saith unto him, Sir, come down ¹ere my child die.

50 Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to ¹amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, **Thy son liveth:** and himself believed, and his whole ¹house.

54 This *is* again the second ¹miracle *that* Jesus did, when he was come out of Judaea into Galilee.

A Healing at the Pool of Bethesda

5 After ^athis there was a feast of the Jews; and Jesus ^bwent up to Jerusalem.

2 Now there is at Jerusalem ^aby the sheep ¹market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of ¹impotent folk, of blind, ²halt, ³withered, waiting for the moving of the water.

4:48 ^a John 6:30; Rom. 15:19; 1 Cor. 1:22; 2 Cor. 12:12; [2 Thess. 2:9]; Heb. 2:4
4:49 ¹ before my child dies
4:52 ¹ get better
4:53 ¹ household
4:54 ¹ sign
5:1 ^a Lev. 23:2; Deut. 16:16
5:2 ^a Neh. 3:1, 32; 12:39
¹ Gate
5:3 ¹ sick people
² lame
³ paralyzed

5:4 ¹ time
² stirred up
5:6 ¹ Condition
² Do you want to be
5:7 ¹ sick
² stirred up
5:8 ^a Matt. 9:6; Mark 2:11; Luke 5:24
5:9 ^a John 9:14
¹ well
5:10 ^a Ex. 20:10; Neh. 13:19; Jer. 17:21, 22; Matt. 12:2; Mark 2:24; Luke 6:2
5:13 ^a Luke 13:14; 22:51
¹ knew
² withdrawn

4 For an angel went down at a certain ¹season into the pool, and ²troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that* ¹case, he saith unto him, **“Wilt thou be made whole?”**

7 The ¹impotent man answered him, Sir, I have no man, when the water is ²troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, **“Rise, take up thy bed, and walk.”**

9 And immediately the man was made ¹whole, and took up his bed, and walked: and ^aon the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: “it is not lawful for thee to carry *thy* bed.”

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was ^ahealed ¹wist not who it was: for Jesus had ²conveyed himself away, a multitude being *in that* place.

4:54. This was only the second miracle worked in Galilee. Evidently Jesus had performed others in Judea. See 2:23; 3:2.

5:1. Jerusalem: Previously Jesus had dealt primarily with individuals. Now He confronts the Jewish leaders. John 5:1—10:42 reveals the rising controversy and the opposition that finally resulted in His crucifixion. A **feast** was taking place in Jerusalem, but which one is not clearly stated (see Introduction). There were three major Jewish feasts: Passover (in the spring), Pentecost (50 days later), and the feast of Tabernacles (in the fall).

5:2. Bethesda means “House of Mercy.”

5:5. Thirty and eight years indicates that the man had been infirm since before Jesus was born. We are not told his condition, but it kept him from walking. Perhaps it was the result of sin (cf. v. 14).

5:9–18. Sabbath: Two charges are brought against Jesus for healing on the “wrong” day of the week (vv. 9b, 10, 16). The Pharisees had added many oral traditions to the written law. First, no burden-bearing was allowed. People could not even carry a needle in their clothing, write anything, or put out a lamp. Certainly they could not carry their own beds. Second, no medical practices were permitted on the Sabbath, except to prevent death.



5:2. The Pool of Bethesda was a series of pools connected by five porticos, probably constructed by Herod the Great. The ruined remains of these pools can be seen today near the Crusader Church of St. Anne, north of the temple mount. The porticos and colonnades involved a series of steps and various levels which would have been difficult for the lame to traverse. The connection of this pool to healing probably predated Herod’s time, and archaeological remains found there even indicated that the Romans themselves sought healing there after their occupation of Jerusalem in A.D. 135.

14 Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: "sin no more, lest a worse thing come unto thee.**

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And ¹therefore did the Jews "persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, "**My Father worketh hitherto, and I work.**

18 Therefore the Jews "sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, ^bmaking himself equal with God.

All Judgment Given to Jesus

19 Then answered Jesus and said unto them, **Verily, verily, I say unto you, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

20 For "the Father loveth the Son, and ^bsheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and ¹quickeneth them; "even so the Son ¹quickeneth whom he will.

22 For the Father judgeth no man, but "hath committed all judgment unto the Son:

5:14 ^a Matt. 12:45; [Mark 2:5]; John 8:11
5:16 ^a Luke 4:29; John 8:37; 10:39
¹ for this reason
5:17 ^a [John 9:4; 17:4]

5:18 ^a John 7:1, 19
^b John 10:30; Phil. 2:6

5:19 ^a Matt. 26:39; John 5:30; 6:38; 8:28; 12:49; 14:10

5:20 ^a Matt. 3:17; John 3:35; 2 Pet. 1:17
^b [Matt. 11:27]

5:21 ^a Luke 7:14; 8:54; [John 11:25]

¹ gives life to
5:22 ^a Matt. 11:27; 28:18; [John 3:35; 17:2; Acts 17:31; 1 Pet. 4:5]

5:23 ^a Luke 10:16; 1 John 2:23

5:24 ^a John 3:16, 18; 6:47
^b [1 John 3:14]

¹ judgment
5:25 ^a [Eph. 2:1, 5; Col. 2:13]

5:26 ^a Ps. 36:9
^b [John 1:4; 14:6]; 1 Cor. 15:45

5:27 ^a John 9:39; [Acts 10:42; 17:31]

^b Dan. 7:13
5:28 ^a [1 Thess. 4:15-17]

5:29 ^a Is. 26:19; [1 Cor. 15:52]

^b Dan. 12:2; Matt. 25:46; Acts 24:15

¹ condemnation
5:30 ^a John 5:19
^b Matt. 26:39; John 4:34; 6:38

¹ righteous
5:31 ^a John 8:14; Rev. 3:14

¹ valid as testimony
5:32 ^a [Matt. 3:17; John 8:18; 1 John 5:6]

23 That all *men* should honour the Son, even as they honour the Father. "He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into ¹condemnation; ^bbut is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when "the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For "as the Father hath life in himself; so hath he given to the Son to have ^blife in himself;

27 And "hath given him authority to execute judgment also, ^bbecause he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall "hear his voice,

29 "And shall come forth; ^bthey that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of ¹damnation.

30 "I can of mine own self do nothing: as I hear, I judge: and my judgment is ¹just; because ^bI seek not mine own will, but the will of the Father which hath sent me.

Bearing Witness of Jesus

31 "If I bear witness of myself, my witness is not ¹true.

32 "There is another that beareth

5:17, 18. Jesus' response is considered blasphemy. He spoke of His **Father**. The Jews realize that He is equating Himself with God.

5:17. **I work:** Jesus manifested power in two capacities that are prerogatives of deity: judgment (vv. 22,

27, 30), and resurrection (vv. 21, 25, 26, 28, 29). Jesus was submissive to the Father, but not subordinate to Him (vv. 19, 30).

5:31-47. Jesus said there were six possible witnesses to His person (already evident in John): (1) He did



DEITY OF CHRIST

5:18. Christ, the second person of the Trinity, is equal to the Father in nature, separate in person, yet submissive in duties; as such, He is God. The arguments for His deity are His applying the titles of deity of Himself, His speaking of God as uniquely His Father, His making claims to deity, His using the Yahwistic "I Am," and His claiming to be equal with God in nature. In deity, Jesus is God, and was unalterably God. Such a claim would have been the highest form of blasphemy had it not been true. **Illustration:** Our Lord was not the only one to be recognized as God in New Testament times. When Herod accepted praise from his subjects—that he spoke as a god—he was destroyed by worms sent from God (Acts 12:23). In contrast, when Paul and Barnabas were called gods, they denied any deity in themselves, instead preaching the living God to their audience (Acts 14:11-18). **Application:** Christians should allow Christ to live His divine life in them, so others will see His influence and glorify God (Matt. 5:16). (First Reference, Gen. 3:16; Primary Reference, John 5:18; cf. Luke 2:52.)

deity, His using the Yahwistic "I Am," and His claiming to be equal with God in nature. In deity, Jesus is God, and was unalterably God. Such a claim would have been the highest form of blasphemy had it not been true. **Illustration:** Our Lord was not the only one to be recognized as God in New Testament times. When Herod accepted praise from his subjects—that he spoke as a god—he was destroyed by worms sent from God (Acts 12:23). In contrast, when Paul and Barnabas were called gods, they denied any deity in themselves, instead preaching the living God to their audience (Acts 14:11-18). **Application:** Christians should allow Christ to live His divine life in them, so others will see His influence and glorify God (Matt. 5:16). (First Reference, Gen. 3:16; Primary Reference, John 5:18; cf. Luke 2:52.)

witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, ^aand he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and ^aa shining ¹light: and ^bye were willing for a ²season to rejoice in his light.

36 But ^aI have greater witness than *that* of John: for ^bthe works which the Father hath given me to finish, the same ^cworks that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, ^ahath borne witness of me. Ye have neither heard his voice at any time, ^bnor seen his ¹shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ^aSearch ¹the scriptures; for in them ye think ye have eternal life: and ^bthey are they which testify of me.

40 ^aAnd ¹ye will not come to me, that ye might have life.

41 ^aI receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 ^aHow can ye believe, which receive honour one of another, and seek not ^bthe honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: ^athere is *one* that

5:33 ^a [John 1:15, 19, 27, 32]
5:35 ^a 2 Sam. 21:17; 2 Pet. 1:19

^b Matt. 13:20; Mark 6:20
¹ lamp
² time

5:36 ^a 1 John 5:9
^b John 3:2; 10:25; 17:4

^c John 9:16; 10:38

5:37 ^a Matt. 3:17; John 6:27; 8:18

^b Deut. 4:12; John 1:18; 1 Tim. 1:17; 1 John 4:12
¹ form

5:39 ^a Is. 8:20; 34:16; Luke 16:29; Acts 17:11

^b Deut. 18:15, 18; Luke 24:27

¹ You search

5:40 ^a [John 1:11; 3:19]

¹ But

5:41 ^a John 5:44; 7:18; 1 Thess. 2:6

5:44 ^a John 12:43
^b [Rom. 2:29]

5:45 ^a Rom. 2:12

5:46 ^a [Gen. 3:15]; Deut. 18:15, 18; John 1:45; Acts 26:22

5:47 ^a Luke 16:29, 31

6:1 ^a Matt. 14:13; Mark 6:32; Luke 9:10, 12

^b John 6:23; 21:1

6:2 ^a Matt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2

¹ signs

6:4 ^a Lev. 23:5, 7; Deut. 16:1; John 2:13

¹ near

6:5 ^a Matt. 14:14; Mark 6:35; Luke 9:12

^b John 1:43
¹ crowd

6:6 ¹ rest

6:7 ^a Num. 11:21, 22

¹ Gr. denarii

6:8 ^a John 1:40

6:9 ^a 2 Kin. 4:43

accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: ^afor he wrote of me.

47 But if ye believe ^anot his writings, how shall ye believe my words?

Five Loaves and Two Fishes

6 After ^athese things Jesus went over the sea of Galilee, which is *the sea of* ^bTiberias.

2 And a great multitude followed him, because they saw his ¹miracles which he did on them that were ^adis-eased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^aAnd the passover, a feast of the Jews, was ¹nigh.

5 ^aWhen Jesus then lifted up *his* eyes, and saw a great ¹company come unto him, he saith unto ^bPhilip, **Whence shall we buy bread, that these may eat?**

6 And this he said to ¹prove him: for he himself knew what he would do.

7 Philip answered him, ^aTwo hundred ¹pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, ^aAndrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: ^abut what are they among so many?

10 And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and

not yet claim His own witness to Himself (vv. 31, 32). Contrast this with His later claim in 8:14. (2) John the Baptist was a witness (vv. 33–35). (3) His works or miracles are a witness (v. 36). (4) The Father witnessed to His sonship (vv. 37, 38). (5) The Scriptures bear witness to Him (vv. 39, 40). (6) Moses wrote of Him (vv. 45–47).

6:1. Tiberias: John is the only gospel writer to call this sea "Tiberias." Following the destruction of Jerusalem (A.D. 70), the Sea of Galilee was renamed Tiberias, after Tiberias Caesar (Luke 3:1), who ruled A.D. 14–37.

6:2–14. The feeding of the five thousand with five loaves and two fish is the only miracle included in all four of the Gospels (Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17). John's is the only gospel to mention Philip, Andrew, and the lad.

6:4. This is the third **passover** during Jesus' ministry. See 2:13; 5:1.

6:7. Two hundred pennyworth: Two hundred denarii was two hundred days' wages. The denarius ("penny") was the average day's wage of a working man.

when he had given thanks, he distributed to the disciples, and the disciples to them that were ¹set down; and likewise of the fishes as much as they ²would.

12 When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.**

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^athat prophet ¹that should come into the world.

15 When Jesus therefore perceived that they ¹would come and take him by force, to make him a ^aking, he departed again into a mountain himself alone.

Jesus Walks on the Sea

16 ^aAnd when ¹even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus ¹was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty ¹furlongs, they see Jesus walking on the sea, and drawing ²nigh unto the ship: and they were ^aafraid.

20 But he saith unto them, **“It is I; be not afraid.**

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they ¹went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, ¹save that one

6:11 ¹ sitting

² wanted

6:14 ^a Gen. 49:10; Deut. 18:15, 18; John 1:21; 7:40; Acts 3:22; 7:37

¹ who is coming

6:15 ^a [John 18:36]

¹ were about to come

6:16 ^a Matt. 14:23; Mark 6:47

¹ evening

6:17 ¹ had

6:19 ^a Matt. 17:6

¹ Gr. *stadia*

² near to

6:20 ^a Is. 43:1, 2

6:21 ¹ were going

6:22 ¹ except

6:23 ¹ near

6:24 ^a Mark 1:37;

Luke 4:42

¹ got into boats

6:26 ¹ signs

6:27 ^a Matt. 6:19

^b John 4:14;

[Eph. 2:8, 9]

^c Ps. 2:7; Is.

42:1; Matt. 3:17;

17:5; Mark 1:11;

9:7; Luke 3:22;

9:35; John 5:37;

Acts 2:22; 2 Pet.

1:17

¹ food

6:29 ^a 1 Thess.

1:3; James 2:22;

[1 John 3:23];

Rev. 2:26

6:30 ^a Matt.

12:38; 16:1;

Mark 8:11;

1 Cor. 1:22

¹ will you

perform

6:31 ^a Ex. 16:15;

Num. 11:7;

1 Cor. 10:3

^b Ex. 16:4, 15;

Neh. 9:15; Ps.

78:24

6:32 ^a John

3:13, 16

whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias ¹nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also ¹took shipping, and came to Capernaum, ^aseeking for Jesus.

Jesus Is the True Bread from Heaven

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the ¹miracles, but because ye did eat of the loaves, and were filled.**

27 ^aLabour not for the ¹meat which perisheth, but ^bfor that ¹meat which endureth unto everlasting life, which the Son of man shall give unto you: ^afor him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, **“This is the work of God, that ye believe on him whom he hath sent.**

30 They said therefore unto him, ^a“What sign ¹shewest thou then, that we may see, and believe thee? what dost thou work?

31 ^a“Our fathers did eat manna in the desert; as it is written, ^bHe gave them bread from heaven to eat.

32 Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but ^amy Father giveth you the true bread from heaven.**

6:15–24. The Jews attempted to make Jesus a King (v. 15). Hunger was common and a Messiah who could multiply food was the one most people were ready to follow. Jesus departed to a mountain. Other gospels add *to pray*.

6:19. The disciples took a boat from Tiberias to Capernaum. During the night **Jesus** came to them

walking on the sea. Only Matthew (14:25–31) tells of Peter’s walking on the water on this occasion.

6:27. **Meat which endureth:** See the water that satisfies in 4:14; 6:28, 29.

6:28. The **works of God** meant to believe on Jesus (Heb. 11:6; Rom. 14:23b).

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 "Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, "I am the bread of life: ^bhe that cometh to me shall never hunger; and he that believeth on me shall never ^cthirst.

36 "But I said unto you, That ye also have seen me, and believe ^bnot.

37 "All that the Father giveth me shall come to me; and ^ahim that cometh to me I will ¹in no wise cast out.

38 For I came down from heaven, "not to do mine own will, ^bbut the will of him that sent me.

39 And this is the Father's will which hath sent me, "that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Murmuring of the Jews

41 The Jews then ¹murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"

43 Jesus therefore answered and said unto them, ¹Murmur not among yourselves.

44 "No man can come to me, except the Father which hath sent me ^bdraw him: and I will raise him up at the last day.

45 "It is written in the prophets, And they shall be all taught of God. ^bEvery man therefore that hath heard, and hath learned of the Father, cometh unto me.

6:34 ^a John 4:15

6:35 ^a John 6:48, 58
^b John 4:14;
7:37; Rev. 7:16
^c Is. 55:1, 2

6:36 ^a John 6:26, 64; 15:24
^b John 10:26

6:37 ^a John 6:45
^b [Matt. 24:24;
John 10:28, 29];
2 Tim. 2:19;
1 John 2:19

¹ *certainly not*

6:38 ^a Matt. 26:39; John 5:30
^b John 4:34

6:39 ^a John 10:28; 17:12; 18:9

6:40 ^a John 3:15, 16; 4:14; 6:27, 47, 54

6:41 ¹ *grumbled*

6:42 ^a Matt. 13:55; Mark 6:3; Luke 4:22

6:43 ¹ *Stop grumbling*

6:44 ^a Song 1:4
^b [Eph. 2:8, 9; Phil. 1:29; 2:12, 13]

6:45 ^a Is. 54:13; Jer. 31:34; Mic. 4:2; [Heb. 8:10]
^b John 6:37

6:46 ^a John 1:18
^b Matt. 11:27; [Luke 10:22]; John 7:29

¹ *from*

6:47 ^a [John 3:16, 18]

6:48 ^a John 6:33, 35; [Gal. 2:20; Col. 3:3, 4]

6:49 ^a John 6:31, 58

6:50 ^a John 6:51, 58

6:51 ^a John 3:13
^b Heb. 10:5

6:52 ^a John 7:43; 9:16; 10:19

¹ *quarrelled*

6:53 ^a Matt. 26:26

6:54 ^a John 4:14; 6:27, 40

6:55 ¹ *food*

6:56 ^a [1 John 3:24; 4:15, 16]

6:57 ¹ *because of*

6:58 ^a John 6:49-51
^b Ex. 16:14-35

6:60 ^a Matt. 11:6; John 6:66
¹ *a difficult*
² *understand*

46 "Not that any man hath seen the Father, ^bsave he which is ¹of God, he hath seen the Father.

47 Verily, verily, I say unto you, "He that believeth on me hath everlasting life.

48 "I am that bread of life.

49 "Your fathers did eat manna in the wilderness, and are dead.

50 "This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread "which came down from heaven: if any man eat of this bread, he shall live for ever: and ^bthe bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore "strove¹ among themselves, saying, How can this man give us *his* flesh to eat?"

53 Then Jesus said unto them, Verily, verily, I say unto you, Except "ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is ¹meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, "dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live ¹by me.

58 "This is that bread which came down from heaven: not ^bas your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

Many Disciples Fall Away

60 "Many therefore of his disciples, when they had heard *this*, said, This is ¹an hard saying; who can ²hear it?"

6:35. I am the bread of life means the bread that gives life. The life of which He speaks is spiritual and eternal.

6:38. I came down from heaven is another indication of Jesus' deity (cf. 3:13).

6:53. Blood: The Jews were forbidden to drink blood (Lev. 7:26, 27). This was a "hard saying" (v. 60) because they missed His point (cf. Lev. 17:11). Jesus came to bring and sustain spiritual life, yet they were still thinking of physical life (cf. v. 63).

61 When Jesus knew in himself that his disciples ¹murmured at it, he said unto them, **Doth this offend you?**

62 *“What and if ye shall see the Son of man ascend up where he was before?”*

63 *“It is the spirit that ¹quickeneth; the ^bflesh profiteth nothing; the ^cwords that I speak unto you, they are spirit, and they are life.”*

64 *But ^athere are some of you that believe not. For ^bJesus knew from the beginning who they were that believed not, and who should betray him.*

65 And he said, **Therefore ^asaid I unto you, that no man can come unto me, except it were given unto him of my Father.**

66 *“From that ^{time} many of his disciples went ¹back, and walked no more with him.*

67 Then said Jesus unto the twelve, **Will ye also go away?**

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast ^athe words of eternal life.

69 *“And we believe and ¹are sure that thou art that Christ, the Son of the living God.*

70 Jesus answered them, **Have not I chosen you twelve, ^band one of you is a devil?**

71 He spake of ^aJudas Iscariot *the son of Simon: for he it was that should ^bbetray him, being one of the twelve.*

The Disbelief of Jesus' Brothers

7 After these things Jesus walked in Galilee: for he would not walk in ¹Jewry, ^abecause the Jews sought to kill him.

6:64. **Betray** refers primarily to Judas, who has not yet been named in this gospel, but will be in verses 70, 71.

6:67. Here is the first mention of the **twelve** in John's gospel (cf. Mark 3; Luke 6). Only five of them have been named thus far: John, Andrew, Peter, Philip, and Nathanael (vv. 68, 69). Perhaps this is John's account of the confession of Simon Peter at Caesarea Philippi (cf. Matt. 16:16).

6:70. **Devil** (Gr. *diabolos*, “adversary” or “devil”) means “slanderer.” Compare this with 13:27, “Satan entered into him.”

6:71. This is the first occasion in John where Peter and Judas appear in contrast (cf. vv. 68, 69). See also chapters 13 and 18.

7:2. Feast of tabernacles: Jesus' visit to the feast (Feast of Booths, approximately early October) was

6:61 ¹grumbled

6:62 ^aMark 16:19; John 3:13; Acts 1:9; 2:32, 33; Eph. 4:8

6:63 ^aGen. 2:7;

²Cor. 3:6

^bJohn 3:6

^c[John 6:68;

14:24]

¹gives life

6:64 ^aJohn 6:36

^bJohn 2:24, 25;

13:11

6:65 ^aJohn 6:37,

44, 45

6:66 ^aLuke 9:62;

John 6:60

¹away

6:67 ¹Do you

also want to

6:68 ^aActs 5:20

6:69 ^aMatt.

16:16; Mark

8:29; Luke 9:20;

John 1:49; 11:27

¹Lit. know

6:70 ^aLuke 6:13

^b[John 13:27]

6:71 ^aJohn 12:4;

13:2, 26

^bMatt. 26:14–16

7:1 ^aMatt. 21:38;

26:4; John 5:18;

7:19, 25; 8:37, 40

¹Judea

7:2 ^aLev. 23:34;

Deut. 16:13–15;

Neh. 8:14, 18;

Zech. 14:16–19

7:3 ^aMatt. 12:46;

Mark 3:21; John

7:5, 10; Acts

1:14

7:4 ¹while

7:5 ^aPs. 69:8;

Mic. 7:6

^bMatt. 12:46;

13:55; Mark

3:21; John

7:3, 10

7:6 ^aJohn 2:4;

8:20

7:7 ^a[John

15:19]

^bJohn 3:19

7:8 ^aJohn 8:20

7:9 ¹remained

7:11 ^aJohn 11:56

7:12 ^aJohn 9:16;

10:19

^bMatt. 21:46;

Luke 7:16; John

6:14; 7:40

2 *“Now the Jews' feast of tabernacles was at hand.*

3 *“His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.*

4 *For ^{there is} no man ^{that} doeth any thing in secret, ¹and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

5 *For ^aneither did his ^bbrethren believe in him.*

6 *Then Jesus said unto them, **“My time is not yet come: but your time is already ready.”***

7 *“The world cannot hate you; but me it hateth, ^bbecause I testify of it, that the works thereof are evil.*

8 *Go ye up unto this feast: I go not up yet unto this feast; ^afor my time is not yet full come.*

9 *When he had said these words unto them, he ¹abode ^{still} in Galilee.*

10 *But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.*

11 *Then ^athe Jews sought him at the feast, and said, Where is he?*

12 *And ^athere was much murmuring among the people concerning him: for ^bsome said, He is a good man: others said, Nay; but he deceiveth the people.*

13 *Howbeit no man spake openly of him ^afor fear of the Jews.*

7:13 ^a[John 9:22; 12:42; 19:38]

debated by His half brothers, about six months prior to the Crucifixion. During this feast, for six consecutive days a procession of priests carried water in golden vessels into the temple area. This pouring of water was thought to have physical and spiritual significance. On the seventh day, the “great day” (v. 37), no water was carried. It was then that Jesus stood and taught of the “rivers of living water” (v. 38), an especially significant reference to the Holy Spirit.

7:3–5. The advice of Jesus' unbelieving half brothers was to go to the feast. Notice that Mary had other children by Joseph, but they were as yet unbelievers (cf. Acts 1:14).

7:6–8. **My time** refers to His death. This moment of His glorification (cf. 17:4, 5) was **not yet come** (cf. 2:4; 7:30; 8:20; 17:1).

The Jews Marvel at Jesus' Teaching

14 Now about the ¹midst of the feast Jesus went up into the temple, and "taught.

15 ^aAnd the Jews marvelled, saying, How knoweth this man letters, having never ¹learned?

16 Jesus answered them, and said, **"My doctrine is not mine, but his that sent me.**

17 **"If any man will do his will, he shall know¹ of the doctrine, whether it be of God, or whether I speak of myself.**

18 **"He that speaketh of himself seeketh his own glory: but he that ^bseeketh his glory that sent him, the same is true, and 'no unrighteousness is in him.**

19 **"Did not Moses give you the law, and yet none of you keepeth the law? ^bWhy go ye about to kill me?**

20 The people answered and said, "Thou hast a ¹devil: who goeth about to kill thee?

21 Jesus answered and said unto them, **I have done one work, and ye all marvel.**

22 **"Moses therefore gave unto you circumcision; (not because it is of Moses, ^bbut of the fathers;) and ye on the sabbath day circumcise a man.**

23 **If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because "I have made a man ¹every whit whole on the sabbath day?**

24 **"Judge not according to the appearance, but judge righteous judgment.**

7:15. How knoweth: Jesus had probably received the normal synagogue training of Jewish boys (cf. Luke 2:47, when Jesus was 12 years old at the temple). But He had not attended a school for rabbis in Jerusalem, as Paul did under Gamaliel. Jesus claimed that His ability to teach should prove the divine origin of His message.

7:17. Obedience will help to determine true doctrine. Unfortunately, most people seek to reverse this order. They want to know more than is necessary before they act.

7:21. One work probably refers to the healing of the infirm man in chapter 5 (cf. 7:23). For the Jews, the conflict was between the commands to keep the Sabbath and to circumcise on the eighth day.

7:25-52. This passage focuses on Jesus' claim to messiahship. There is no question in the minds of

7:14 ^a Ps. 22:22; Matt. 4:23; 5:2; 7:29; Mark 6:34; Luke 4:15; 5:3; John 8:2

¹ middle
7:15 ^a Matt. 13:54; Mark 6:2; [Luke 4:22]; Acts 2:7

¹ studied
7:16 ^a Deut. 18:15, 18, 19; John 3:11

7:17 ^a Ps. 25:9, 14; Prov. 3:32; Dan. 12:10; John 3:21; 8:43

¹ concerning
7:18 ^a John 5:41

^b John 8:50
^c John 8:46; [2 Cor. 5:21]; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22]

7:19 ^a Ex. 24:3; Deut. 33:4; Acts 7:38

^b Matt. 12:14
7:20 ^a John 8:48, 52

¹ demon
7:22 ^a Lev. 12:3
^b Gen. 17:9-14; Acts 7:8

7:23 ^a John 5:8, 9, 16
¹ completely well

7:24 ^a Deut. 1:16; Prov. 24:23; John 8:15; James 2:1

7:25 ^a Matt. 21:38; 26:4; Luke 22:2; John 5:18; 8:37, 40

7:26 ^a John 7:48
7:27 ^a Matt. 13:55; Mark 6:3; Luke 4:22

7:28 ^a John 8:14
^b John 5:43
^c Rom. 3:4
^d John 1:18; 8:55

7:29 ^a Matt. 11:27; John 8:55; 17:25

7:30 ^a Mark 11:18
^b Matt. 21:46; John 7:32, 44; 8:20; 10:39

A Division Among the People

25 Then said some of them of Jerusalem, Is not this he, whom they seek to "kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. "Do the rulers know indeed that this is the very Christ?

27 "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, **"Ye both know me, and ye know whence I am: and ^bI am not come of myself, but he that sent me ^cis true, ^awhom ye know not.**

29 **But ^aI know him: for I am from him, and he hath sent me.**

30 Then "they sought to take him: but ^bno man laid hands on him, because his hour was not yet come.

31 And "many of the people believed on him, and said, When Christ cometh, will he do more ¹miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, **"Yet a little while ¹am I with you, and then I ^bgo unto him that sent me.**

34 **Ye ^ashall seek me, and shall not find me: and where I am, *thither* ye ^bcannot come.**

7:31 ^a Matt. 12:23 ¹ signs
7:33 ^a John 13:33 ^b [Mark 16:19; Luke 24:51; Acts 1:9; Heb. 9:24; 1 Pet. 3:22] ¹ I shall be
7:34 ^a Hos. 5:6 ^b [Matt. 5:20; 1 Cor. 6:9; 15:50; Rev. 21:27]

His listeners about His claim, which He had made clear to them. But their response is confused and divided (v. 43). There were three very good reasons for accepting His claim: (1) the hesitancy of **the rulers** to stop Him (vv. 25, 26, 30, 32, 44); (2) the **miracles** He did (v. 31); and (3) the excellence of His speaking (vv. 40, 46). However, they found three reasons for rejecting His claim: (1) It was commonly believed that the Messiah would come in a spectacular fashion (Mal. 3:1), but Jesus' supposed origin was well known (v. 27). (2) The Messiah was to sit on the throne of David and therefore must be a Judean from Bethlehem, the city of David (Mic. 5:2), but they thought Jesus was born in Galilee (vv. 41, 42, 52). (3) The Messiah was to be a defender of the **law**—yet Jesus seemed indifferent to it (vv. 47-49) by healing on the Sabbath.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto “the ¹dispersed among the ²Gentiles, and teach the Gentiles?”

36 What *manner of saying* is this that he said, **Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?**

37 “In the last day, that great *day* of the feast, Jesus stood and cried, saying, ^b**If any man thirst, let him come unto me, and drink.**

38 **“He that believeth on me, as the scripture hath said, ^bout of his ¹belly shall flow rivers of living water.**

39 (“But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet ^bglorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is “the Prophet.

41 Others said, This is “the Christ. But some said, Shall Christ come out of Galilee?”

42 “Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, ^bwhere David was?”

43 So “there was a division among the people because of him.

44 And “some of them would have taken him; but no man laid hands on him.

7:35 ^a Ps. 147:2; [Is. 11:12; 56:8; Zeph. 3:10]; James 1:1; 1 Pet. 1:1

¹ *dispersion*, scattered Jews
² *Greeks*

7:37 ^a Lev. 23:36; Num. 29:35;

Neh. 8:18

^b [Is. 55:1]

7:38 ^a Deut.

18:15

^b [Is. 12:3; 43:20;

44:3; 55:1; [John

6:35]; Rev. 21:6;

22:17

¹ *heart*

7:39 ^a Is. 44:3;

[Joel 2:28]; John

1:33

^b John 12:16;

13:31; 17:5

7:40 ^a Deut.

18:15, 18

7:41 ^a John 4:42;

6:69

7:42 ^a Ps. 132:11;

Jer. 23:5; Mic.

5:2; Matt. 2:5;

[Luke 2:4]

^b 1 Sam. 16:1, 4

7:43 ^a John 7:12

7:44 ^a John 7:30

7:46 ^a Matt.

13:54, 56; Luke

4:22

7:49 ¹ *crowd*

7:50 ^a John 3:1,

2; 19:39

¹ *Lit. to him*

7:51 ^a Deut.

1:16, 17; 19:15

7:52 ^a [Is. 9:1, 2];

Matt. 4:15

8:2 ^a John 8:20;

18:20

8:3 ¹ *caught*

8:4 ¹ *Teacher*

The Pharisees' Unbelief

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, “Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this ¹people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (“he that came ¹to Jesus by night, being one of them,)

51 “Doth our law judge *any* man, before it hear him, and know what he doeth?”

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for “out of Galilee ariseth no prophet.

53 And every man went unto his own house.

Jesus Forgives an Adulterous Woman

8 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and “taught them.

3 And the scribes and Pharisees brought unto him a woman ¹taken in adultery; and when they had set her in the midst,

4 They say unto him, ¹Master, this

7:49. **This people:** The Pharisees despise the rural people who do not rigidly observe **the law**.

7:50, 51. It is not known whether **Nicodemus** was saved at this point. He was probably John’s source for this event.

7:52. **Out of Galilee ariseth no prophet:** Of course they were wrong. Jonah came from Gath-hepher in Galilee (2 Kin. 14:25); Nahum was from El Kosh, which

may have been Capernaum (lit., “Village of Nahum”), renamed in honor of the prophet (cf. Nah. 1:1). Also, Hosea is believed to have been from Galilee.

7:53–8:11. Certain ancient manuscripts do not contain this passage, while others place it later in John’s gospel, or in Luke’s. Certainly the passage records a historical event in the life of Jesus, so we need not doubt its authenticity.



INDWELLING OF THE HOLY SPIRIT

7:39. One of God’s purposes since the beginning has been to dwell with humanity and enjoy fellowship with us. He does it in this dispensation through the indwelling of the Holy Spirit. The indwelling of the Holy Spirit (1) occurs automatically when a person is saved; (2) is not an “experience,” but produces spiritual experiences; (3) remains permanently; (4) is the basis of all the other ministries of the Holy Spirit; and (5) is the source of new life in the believer. **Illustration:** When Paul met 12 disciples of John who did not know of the Holy Spirit, he knew they needed to be saved. So he preached the gospel to them (Acts 19:1–5). **Application:** The Holy Spirit’s indwelling should motivate the believer to be careful not to harm his body nor indulge his body in sin (1 Cor. 6:19, 20). (First Reference, Ex. 35:31; Primary Reference, John 7:37–39; cf. 1 Cor. 12:13.)

woman was ²taken in ^aadultery, in the very act.

5 ^aAs Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, ¹tempting him, that they ^amight ²have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he ¹lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.**

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, ^abeing convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had ¹lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? hath no man condemned thee?**

11 She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and ^bsin no more.**

The Light of the World

12 Then spake Jesus again unto them, saying, **I am the light of the world: he that ^bfolloweth me shall not walk in darkness, but shall have the light of life.**

13 The Pharisees therefore said unto him, **Thou bearest ¹record of thyself; thy ¹record is not ²true.**

8:4 ^aEx. 20:14; [Matt. 5:27; 19:9; Rom. 7:3]

² caught
8:5 ^aLev. 20:10; Deut. 22:22-24
8:6 ^aMatt. 22:15
¹ testing
² have something of which to

8:7 ^aDeut. 17:7; [Rom. 2:1]

¹ raised
8:9 ^aRom. 2:22
8:10 ¹ raised
8:11 ^a[Luke 9:56; 12:14; John 3:17]

^b [John 5:14]
8:12 ^aIs. 9:2; Mal. 4:2; John 1:4; 9:5; 12:35; [2 Tim. 1:10]

^b 1 Thess. 5:5
8:13 ^aJohn 5:31
¹ witness
² valid as testimony

8:14 ^aJohn 7:28; 9:29

¹ witness
8:15 ^a1 Sam. 16:7; John 7:24
^b [John 3:17; 12:47; 18:36]

¹ according to
8:16 ^aJohn 16:32
¹ am with
8:17 ^aDeut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; Heb. 10:28

8:18 ^aJohn 5:37; 1 John 5:9
8:19 ^aJohn 16:3
^b John 14:7

8:20 ^aMark 12:41, 43; Luke 21:1
^b John 2:4; 7:30
^c John 7:8

8:21 ^aJohn 7:34; 13:33
^b John 8:24
¹ am going away
² Lit. sin

8:23 ^aJohn 3:31
^b John 15:19; 17:16; 1 John 4:5

8:24 ^aJohn 8:21
^b [Mark 16:16]

14 Jesus answered and said unto them, **Though I bear ¹record of myself, yet my record is true: for I know whence I came, and whither I go; but ^aye cannot tell whence I come, and whither I go.**

15 **Ye judge ¹after the flesh; ^bI judge no man.**

16 And yet if I judge, my judgment is true: for ^aI am not alone, but I ¹and the Father that sent me.

17 **It is also written in your law, that the testimony of two men is true.**

18 I am one that bear witness of myself, and ^athe Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, **Ye neither know me, nor my Father: ^bif ye had known me, ye should have known my Father also.**

20 These words spake Jesus in ^athe treasury, as he taught in the temple: and ^bno man laid hands on him; for ^chis hour was not yet come.

21 Then said Jesus again unto them, I ¹go my way, and **ye shall seek me, and ^bshall die in your ²sins: whither I go, ye cannot come.**

22 Then said the Jews, Will he kill himself? because he saith, **Whither I go, ye cannot come.**

Jesus Speaks for the Father

23 And he said unto them, **Ye are from beneath; I am from above: ^bye are of this world; I am not of this world.**

24 **I said therefore unto you, that ye shall die in your sins: ^bfor if ye**

8:4. This woman: Women caught in **adultery** were not normally brought to Jesus. The scribes and Pharisees were seeking to trick Him to see whether He would uphold the law—or defend the sinner. The dilemma they posed was designed either to accuse Him of breaking Jewish law which called for execution, or Roman law, which forbid execution without Roman approval.

8:5. Moses ... commanded: They quoted the Old Testament accurately, if not completely (Lev. 20:10; Deut. 22:22-24).

8:9. The **eldest** left first, readily admitting they were sinners.

8:11. Jesus was the only one who could have condemned her—but He did not, partly because such cases demanded two or more witnesses. Also, He knew (cf. 2:25) she was repentant, which explains why she did not flee when her accusers left. Jesus did not

take her sin lightly; rather He commanded her, **Sin no more. Neither do I condemn:** The prerogative to forgive sins is a divine one, so in this instance Jesus demonstrates His deity (cf. Luke 5:23, 24).

8:12, 13. Jesus claimed to be **the light of the world** (cf. 1:4, 5; 9:4, 5; 11:9, 10; 1 John 1:5), but the **Pharisees** disputed His authority because He witnessed to Himself.

8:14-18. **My record is true:** Contrast this with 5:31 where **Jesus** did not claim Himself as a witness. Jesus said His own witness agreed with the witness of **the Father**, satisfying the law's requirement of **two** witnesses.

8:21-29. The Jews' spiritual preparation is inadequate. They could not become His disciples because (1) they are **of this world** (v. 23); (2) they do not **believe** in Jesus (v. 24); and (3) they do not understand (v. 27).

believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I ^asaid unto you from the beginning.

26 I have many things to say and to judge ¹of you: but ^ahe that sent me is true; and ^bI speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have ^alifted¹ up the Son of man, ^bthen shall ye know that I am *he*, and ^cthat I do nothing of myself; but ^das my Father hath taught me, I speak these things.

29 And ^ahe that sent me is with me: ^bthe Father hath not left me alone; ^cfor I do always those things that please him.

30 As he spake these words, ^amany believed on him.

Abraham's Seed

31 Then said Jesus to those Jews which believed on him, If ye ^acontinue¹ in my word, *then* are ye my disciples indeed;

32 And ye shall know the ^atruth, and ^bthe truth shall make you free.

33 They answered him, ^aWe be Abraham's ¹seed, and were never ²in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, ^aWhosoever committeth sin is the ¹servant of sin.

35 And ^athe servant abideth not in the house for ever: *but* the Son abideth ¹ever.

36 ^aIf the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's

8:25 ^a John 4:26

8:26 ^a John 7:28

^b John 3:32;

15:15

¹ concerning

8:28 ^a Matt.

27:35; Mark

15:24; Luke

23:33; John 3:14;

12:32; 19:18

^b [Rom. 1:4]

^c John 5:19, 30

^d Deut. 18:15,

18, 19; John

3:11

¹ Crucified

8:29 ^a John 14:10

^b John 8:16;

16:32

^c John 4:34;

5:30; 6:38

8:30 ^a John 7:31;

10:42; 11:45

8:31 ^a [John

14:15, 23]

¹ abide

8:32 ^a [John

1:14, 17; 14:6]

^b [Rom. 6:14,

18, 22; James

1:25; 2:12]

8:33 ^a Lev. 25:42;

[Matt. 3:9]; Luke

3:8

¹ descendants

² enslaved

8:34 ^a Prov.

5:22; Rom. 6:16;

2 Pet. 2:19

¹ slave

8:35 ^a Gen.

21:10; Gal. 4:30

¹ forever

8:36 ^a [Rom.

8:2; 2 Cor. 3:17];

Gal. 5:1

8:37 ^a John 7:19

¹ descendants

8:38 ^a [John

3:32; 5:19, 30;

14:10, 24]

8:39 ^a Matt. 3:9;

John 8:37

^b [Rom. 2:28;

Gal. 3:7, 29]

8:40 ^a John 8:37

^b John 8:26

8:41 ^a Deut.

32:6; Is. 63:16;

Mal. 1:6

8:42 ^a ¹ John 5:1

^b John 16:27;

17:8, 25

^c John 5:43;

Gal. 4:4

8:43 ^a [John

7:17]

¹seed; but ^aye seek to kill me, because my word hath no place in you.

38 ^aI speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, ^aAbraham is our father. Jesus saith unto them, ^bIf ye were Abraham's children, ye would do the works of Abraham.

40 ^aBut now ye seek to kill me, a man that hath told you the truth, ^bwhich I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; ^awe have one Father, *even* God.

42 Jesus said unto them, ^aIf God were your Father, ye would love me: ^bfor I proceeded forth and came from God; ^cneither came I of myself, but he sent me.

43 ^aWhy do ye not understand my speech? *even* because ye cannot hear my word.

The Devil's Children

44 ^aYe are of *your* father the devil, and the ^blusts¹ of your father ye will ^cdo. He was a murderer from the beginning, and ^aabode² not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh ³of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you ¹convinceth me of sin? And if I say the truth, why do ye not believe me?

8:44 ^a Matt. 13:38; 1 John 3:8 ^b 1 John 2:16, 17 ^c [1 John 3:8-10, 15] ^d [Jude 6] ¹ desires ² stands ³ from his own nature

8:46 ¹ convicts

8:28. **Lifted up the Son** refers to the Crucifixion (cf. 3:14).

8:30-36. Jesus identifies the true **disciples** as those who (1) **believed** in Him (v. 30); (2) continued in His **word** (v. 31), unlike the Jews in verses 37, 43, 47; (3) will be freed from sin by **the truth** (vv. 32-36). They will not be sinless, but blameless—free from the power of sin.

8:37-59. Jesus shows that discipleship depends on having the right **Father**. They had the wrong father. He refers to **your father** (vv. 38, 41, 44). They

claimed to be sons of **Abraham** (v. 39), but Jesus shows this to be false in verses 39 and 40. They are Abraham's physical **seed** (v. 37), but he is not their spiritual father. They also claim to be sons of **God** (v. 41), which Jesus shows to be false (v. 42). When you love the Parent, you will not hate the Son. Finally, Jesus says they are sons of the **devil** (v. 44), the father of lies, for they were knowingly doing his works (vv. 38, 41, 44).

8:46. Whether Jesus was a sinner was often debated by His enemies. See 9:24; 18:38; 19:4, 6.

47 **“He that is of God heareth God’s words: ye therefore hear *them* not, because ye are not of God.**

Honoured by the Father

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and ^ahast a ¹devil?

49 Jesus answered, **I have not a ¹devil; but I honour my Father, and ^aye do dishonour me.**

50 And **“I seek not mine own glory: there is one that seeketh and judgeth.**

51 **Verily, verily, I say unto you, ^aIf a man keep my ¹saying, he shall never see death.**

52 Then said the Jews unto him, Now we know that thou ^ahast a ¹devil. ^bAbraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: ^awhom maketh thou thyself?

54 Jesus answered, **“If I honour myself, my honour is nothing: ^bit is my Father that honoureth me; of whom ye say, that he is your God:**

55 **Yet ^aye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and ^bkeep his ¹saying.**

56 **Your father Abraham ^arejoiced to see my day: ^band he saw *it*, and was glad.**

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

8:47 ^a Luke 8:15; John 10:26; 1 John 4:6

8:48 ^a John 7:20; 10:20

¹ demon

8:49 ^a John 5:41

¹ demon

8:50 ^a John 5:41; 7:18; [Phil. 2:6–8]

8:51 ^a John 5:24; 11:26

¹ word

8:52 ^a John 7:20; 10:20

^b Zech. 1:5; Heb. 11:13

¹ demon

8:53 ^a John 10:33; 19:7

8:54 ^a John 5:31, 32

^b John 5:41; Acts 3:13

8:55 ^a John 7:28, 29

^b [John 15:10]

¹ word

8:56 ^a Luke 10:24

^b Matt. 13:17; Heb. 11:13

8:58 ^a Mic. 5:2; John 17:5; Heb. 7:3; Rev. 22:13

^b Ex. 3:14; Is. 43:13; John 17:5, 24; Col. 1:17; Rev. 1:8

8:59 ^a John 10:31; 11:8

^b Luke 4:30; John 10:39

9:2 ^a Luke 13:2; John 9:34; Acts 28:4

¹ Rabbi

9:3 ^a John 11:4

¹ revealed

9:4 ^a [John 4:34; 5:19, 36; 17:4]

^b John 11:9, 10; 12:35; Gal. 6:10

9:5 ^a [John 1:5; 9:3; 19:8; 12:35, 46]

9:6 ^a Mark 7:33; 8:23

¹ saliva

² applied the clay upon the eyes of the blind man

9:7 ^a Neh. 3:15; Is. 8:6; Luke 13:4; John 9:11

^b 2 Kin. 5:14

¹ translated

58 Jesus said unto them, **Verily, verily, I say unto you, ^aBefore Abraham was, ^bI am.**

59 Then ^atook they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^bgoing through the midst of them, and so passed by.

Jesus Heals a Man Blind from Birth

9 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, ¹Master, ^awho did sin, this man, or his parents, that he was born blind?

3 Jesus answered, **Neither hath this man sinned, nor his parents: ^abut that the works of God should be ¹made manifest in him.**

4 **“I must ^awork the works of him that sent me, while it is ^bday: the night cometh, when no man can work.**

5 **As long as I am in the world, ¹I am the light of the world.**

6 When he had thus spoken, ^ahe spat on the ground, and made clay of the ¹spittle, and he ²anointed the eyes of the blind man with the clay,

7 And said unto him, **Go, wash ^ain the pool of Siloam, (which is ¹by interpretation, Sent.) ^bHe went his way therefore, and washed, and came seeing.**

8 The neighbours therefore, and they which ¹before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others

9:8 ¹ previously

8:53. The question is: Who is Jesus? (cf. 4:10).

8:56. **Abraham** saw the promise of Christ from a distance (Heb. 11:13). This probably refers to the universal scope of the Abrahamic covenant (Gen. 12, 13, 15, 17).

8:58. This clear statement of deity caused the Jews to try to stone Him. **Before Abraham was** [historical], **I am** [*egō eimi*—eternal]: Abraham had a beginning—Jesus is eternal. The Jewish audience clearly understood Jesus’ claim to deity by applying the sacred name **I am** to Himself (cf. Ex. 3:14). John’s seven “I am” declarations seem to be based on this central affirmation (cf. 5:35; 8:12; 10:7, 11; 11:25; 14:6; 15:5).

8:59. **Going through the midst:** While they are preparing to stone Him, Jesus makes Himself inaccessible to them.

9:1—10:42. The controversy arose during the Feast of Dedication. See notes on 10:22.

9:2. There was a Jewish belief that all suffering was punishment for sin (cf. v. 34). But how could a person have sinned before birth? The Jews considered human life to begin at conception (cf. Ps. 51:5; 139:13–16; Jer. 1:5; Gal. 1:15). Thus, they thought one could theoretically sin even before birth.

9:5. **Light of world** (cf. 1:4, 9; 8:12) means “as long as I am in the world.” When He is no longer in the world, then believers become the light of the world (Matt. 5:14).

9:7. Faith to **go** and **wash in the pool of Siloam** is required before the healing.

said, He is like him: *but* he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ^aA man that is called Jesus made clay, and anointed mine eyes, and said unto me, **Go to the pool of Siloam, and wash:** and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

The Pharisees Question the Healing

13 They brought to the Pharisees him that ¹aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he ¹keepeth not the sabbath day. Others said, ^aHow can a man that is a sinner do such miracles? And ^bthere was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ^aHe is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

9:11 ^a John 9:6, 7
9:13 ¹ formerly
9:16 ^a John 3:2; 9:33
^b John 7:12, 43; 10:19
¹ observes
9:17 ^a [John 4:19; 6:14]

9:22 ^a John 7:13; 12:42; 19:38; Acts 5:13
^b John 16:2
9:24 ^a Josh. 7:19; 1 Sam. 6:5; Ezra 10:11; Rev. 11:13
^b John 9:16
9:27 ¹ listen
² why do you want to
³ do you also want to be
9:29 ^a Ex. 19:19; 20; 33:11; 34:29; Num. 12:6-8
^b [John 5:45-47] John 7:27, 28; 8:14
9:30 ^a John 3:10
9:31 ^a Job 27:9; 35:12; Ps. 18:41; Prov. 1:28; 15:29; 28:9; Is. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13; [James 5:16]
9:33 ^a John 3:2; 9:16
9:34 ^a Ps. 51:5; John 9:2
¹ Excommunicated him
9:35 ^a John 5:14

22 These *words* spake his parents, because ^athey feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he ^bshould be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, ^aGive God the praise: ^bwe know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not ¹hear: ²wherefore would ye hear *it* again? ³will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God ^aspake unto ^bMoses: *as for this fellow*, ^cwe know not from whence he is.

30 The man answered and said unto them, ^aWhy herein is a marvelous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that ^aGod heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 ^aIf this man were not of God, he could do nothing.

34 They answered and said unto him, ^aThou wast altogether born in sins, and dost thou teach us? And they ¹cast him out.

The Healed Man's Belief

35 Jesus heard that they had cast him out; and when he had ^afound

9:14. Once again the issue of healing on the Sabbath arises. Surely Jesus healed on other days as well—but John chooses to record healings that dramatize the conflicts between Jesus and the Jews.

9:16. **A division:** The confusion of the Pharisees is

shown by their handling this case in a group, and by their repeated questions: How did He do it? (v. 15), What do you say of Him? (v. 17), How does he now see? (v. 19), What did He do to you? (v. 26), and "Are we blind also?" (v. 40). See also 10:19, 21.

him, he said unto him, **Dost thou^b believe on^c the Son of God?**

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, **Thou hast both seen him, and^a it is he that talketh with thee.**

38 And he said, Lord, I believe. And he^a worshipped him.

39 And Jesus said, **For judgment I am come into this world,^b that they which see not might see; and that they which see might be made blind.**

40 And *some* of the Pharisees which were with him heard these words, ^aand said unto him, Are we blind also?

41 Jesus said unto them, **“If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

The Good Shepherd

10 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the¹porter openeth; and the sheep hear his voice: and he calleth his own sheep by^a name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a^a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This¹parable spake Jesus unto them: but they understood not what

9:35 ^bJohn 1:7; 16:31
^cMatt. 14:33; 16:16; Mark 1:1; John 10:36; 1 John 5:13
9:37 ^aJohn 4:26
9:38 ^aMatt. 8:2
9:39 ^a[John 3:17; 5:22, 27; 12:47]
^bMatt. 13:13; 15:14
9:40 ^a[Rom. 2:19]
9:41 ^aJohn 15:22, 24
10:3 ^aJohn 20:16
¹doorkeeper
10:5 ^a[2 Cor. 11:13–15]
10:6 ¹illustration

10:9 ^a[John 14:6; Eph. 2:18]
10:10 ¹except
10:11 ^aGen. 49:24; Is. 40:11; Ezek. 34:23; [Heb. 13:20]; 1 Pet. 2:25; 5:4; Rev. 7:17
10:12 ^aZech. 11:16, 17
¹hired man
10:14 ^aIs. 40:11; Nah. 1:7; Zech. 13:7; John 6:64; 2 Tim. 2:19
^b2 Tim. 1:12
10:15 ^aMatt. 11:27
^bMatt. 27:50; Mark 15:37; Luke 23:46; [John 15:13; 19:30]; 1 John 3:16
10:16 ^aIs. 42:6; 56:8; Acts 10:45; 11:18; 13:46
^bEzek. 37:22; John 11:52; 17:20; Eph. 2:13–18; 1 Pet. 2:25
¹flock
10:17 ^aJohn 5:20
^b[Is. 53:7, 8, 12; Heb. 2:9]
10:18 ^aMatt. 26:53; [John 2:19; 5:26]

things they were which he spake unto them.

7 Then said Jesus unto them again, **Verily, verily, I say unto you, I am the door of the sheep.**

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 **“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.**

10 The thief cometh not, ¹but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 **“I am the good shepherd: the good shepherd giveth his life for the sheep.**

12 But he that is an¹ hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and^a leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and^a know my sheep, and^b am known of mine.

15 **“As the Father knoweth me, even so know I the Father: ^band I lay down my life for the sheep.**

16 And^a other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^band there shall be one¹ fold, *and* one shepherd.

17 Therefore doth my Father^a love me, ^bbecause I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I^a have power

9:31–33. Jesus could not work miracles if He were a sinner as they said (vv. 31, 33). See also verses 16 and 24; compare 2 Chronicles 16:9a, and Psalm 66:18.

9:35–37. Jesus confirms His deity once again.

10:1. Door is the one who stood in the opening of the (stone) fold. The thieves and robbers were the Pharisees. See also verse 8.

10:3. Sheep know only their own shepherd’s voice. In the Near East several flocks belonging to different shepherds may be in one fold (a fenced-in area). But only a shepherd’s own sheep will follow him out of the fold. Cattle can be driven, but sheep must be led.

10:10–16. Good shepherd: When Jesus uses this

terminology, thoughtful Jews remember Psalm 23, “The LORD is my shepherd,” and even understand Jesus’ claim to be God. In verse 11 Jesus again predicts His crucifixion (cf. v. 15).

10:12. A hireling (a servant for pay) will flee in time of personal danger, because he is working for money, and neither owns nor loves the sheep.

10:16. The other sheep are Gentiles who will be saved later (cf. John 11:52; Eph. 2:13–22).

10:17, 18. Jesus does more than predict His crucifixion and resurrection. He also shows that He has the power to lay down His life and take it up again, once more asserting His deity.

to lay it down, and I have power to take it again. ^bThis commandment have I received of my Father.

19 “There was a division therefore again among the Jews for these sayings.

20 And many of them said, “He hath a ¹devil, and is ²mad; why hear ye him?”

21 Others said, These are not the words of him that hath a ¹devil. “Can a ¹devil ^bopen the eyes of the blind?”

Jesus Charged with Blasphemy

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple ^ain Solomon’s porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ¹make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: “the works that I do in my Father’s name, they ^bbear witness of me.

26 But ^aye believe not, because ye are not of my sheep, as I said unto you.

27 “My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish,

10:18 ^b[John 6:38; 14:31; 17:4; Acts 2:24, 32]

10:19 ^aJohn 7:43; 9:16

10:20 ^aJohn 7:20
¹demon
²insane

10:21 ^a[Ex. 4:11]
^bJohn 9:6, 7,

32, 33
¹demon

10:23 ^aActs 3:11; 5:12

10:24 ¹keep us
in suspense

10:25 ^aJohn 5:36; 10:38

^bMatt. 11:4; John 2:11; 20:30

10:26 ^a[John 8:47]

10:27 ^aJohn 10:4, 14

10:28 ¹snatch

10:29 ^aJohn 14:28

^b[John 17:2, 6, 12, 24]

¹snatch

10:30 ^aJohn 17:11, 21–24

10:31 ^aJohn 8:59

10:33 ^aJohn 5:18
^bMatt. 9:3

10:34 ^aPs. 82:6

10:35 ^aMatt. 5:17, 18
^b1 Pet. 1:25

10:36 ^aJohn 6:27
^bJohn 3:17

^cJohn 5:17, 18
^dLuke 1:35

10:37 ^aJohn 10:25; 15:24

10:38 ^aJohn 5:36
^bJohn 14:10, 11

neither shall any *man* ¹pluck them out of my hand.

29 “My Father, ^bwhich gave *them* me, is greater than all; and no *man* is able to ¹pluck *them* out of my Father’s hand.

30 “I and my Father are one.

31 Then “the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?”

33 The Jews answered him, saying, For a good work we stone thee not; but for ^ablasphemy; and because that thou, being a man, ^bmakest thyself God.

34 Jesus answered them, “Is it not written in your law, I said, Ye are gods?”

35 If he called them gods, “unto whom the word of God came, and the scripture ^bcannot be broken;

36 Say ye of him, “whom the Father hath sanctified, and ^bsent into the world, Thou blasphemest; ‘because I said, I am ^athe Son of God?’

37 “If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, “believe the works: that ye may know, and believe, ^bthat the Father is in me, and I in him.

10:22. The feast of the dedication celebrated the cleansing of the temple by Judas Maccabeus after its desecration by Antiochus Epiphanes in 165 B.C. It began on the twenty-fifth of Kislev (or Chislev, November-December) and lasted eight days. It was called Hanukkah (Heb. for “Dedication”).

10:27–29. Never perish: These verses declare the assurance that all believers will be utterly safe from any creature that might wish to destroy them.

10:30. Here is the plainness of speech they desire, a clear indication of His deity (cf. v. 24).

10:33. Blasphemy: They understood that He claimed to be God.

10:34. Ye are gods (cf. Ps. 82:6) refers to Hebrew judges who interpret God’s Law and justice. His point is not to deny deity, but to deny that He had said anything that could *necessarily* be construed as the crime of blasphemy. He was also demonstrating His superior knowledge of Scripture.

10:35. Scripture cannot be broken means that the Scriptures are a binding authority. Jesus understood the Old Testament Scriptures to be inerrant.

10:36–39. Essentially, Jesus’ claim to deity is attested not so much by His verbal witness, but by His works—and they are conclusive (v. 38).



THE SECURITY OF THE BELIEVER

10:28. The doctrine of eternal security teaches that God is able to complete the good work of eternal life that He has begun in every believer (Phil. 1:6). The eternal security of the believer is guaranteed by the person and work of God. He is true and just, and cannot deny Himself. Therefore anyone who *has* eternal life, has it forever. God promises that no one can ever be separated from His love (Rom. 8:33–39). **Illustration:** Some argue that this doctrine leads to antinomianism, that is, allowing Christians to live in sin. This charge, however, denies the very nature of salvation, which involves union with Christ and death to sin (cf. Rom. 6). But to the extent that a Christian fails to serve God, his reward may be lost, though he will be saved from everlasting wrath (1 Cor. 3:15). **Application:** The Christian is saved and secured by faith, but in love and gratitude to Christ will seek to faithfully serve Him. (First Reference, Gen. 15:6; Primary Reference, John 10:28; cf. 2 Cor. 6:17.)

39 ^aTherefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan into the place ^awhere John at first baptized; and there he ¹abode.

41 And many ¹resorted unto him, and said, John did no ²miracle: ^abut all things that John spake of this man were true.

42 And many believed on him there.

Jesus' Friend Lazarus Dies

11 Now a certain *man* was sick, *named Lazarus*, of Bethany, the town of ^aMary and her sister Martha.

10:39 ^aJohn 7:30, 44
10:40 ^aJohn 1:28
¹ stayed
10:41 ^a [John 1:29, 36; 3:28–36; 5:33]
¹ came to
² sign
11:1 ^a Luke 10:38, 39; John 11:5, 19

11:2 ^a Matt. 26:7
¹ fragrant oil
11:6 ^a John 10:40
¹ stayed

2 (^aIt was *that* Mary which anointed the Lord with ¹ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, ^ahe ¹abode two days still in the same place where he was.

10:40. And went away: Jesus retreated to a ministry in Perea on the east side of the **Jordan**.

11:1–44. The raising of Lazarus from the dead is the last and greatest miracle during the active ministry of Jesus. The locale is the home of Mary, Martha, and Lazarus, in Bethany, a village on the Mount of Olives on the road from Jerusalem to Jericho.

11:2. Mary: Compare this with 12:3.

11:4. Glorified: Compare this with 9:3.

11:5. Jesus loved [Gr. *agapaō*]: In verse 3 the sisters (and the Jews in v. 36) suggest that He loves Lazarus. The stronger word (*agapaō*) indicates Jesus loves them more than anyone knew.

11:6. Why does Jesus linger **two days**? He is



AUTHORITY OF THE SCRIPTURES

10:35. The Scriptures (both Old and New Testaments) were recognized by the early church as the final authority on all matters of faith and practice. Jesus spoke of the letters (Matt. 5:18) and verb tenses (Matt. 22:31, 32) as being significant and authoritative. Part of Paul's argument against the legalism in Galatia was based upon a simple noun that the apostle held as authoritative (Gal. 3:16). Jesus said the Scripture could not be broken, that is, treated as though it does not exist (v. 35). **Illustration:** A brief reading of Matthew shows how authoritative the Old Testament was to early Christians. That this authority applied also to the New Testament is illustrated by Paul in 1 Timothy 5:18. There Paul quotes from both Old and New Testaments (Deut. 25:4; Luke 10:7) in biblical support of his argument. **Application:** As we study the Scriptures, we must be careful to be *doers* of the Word and not hearers only. (First Reference, Gen. 3:1; Primary Reference, John 10:35; cf. John 17:17.)



10:41. The **Tomb of Lazarus** is associated with el-Azariyeh, which preserves the name of Lazarus in Arabic. It is located at Bethany, about 2 miles from Jerusalem on the eastern slope of the Mount of Olives. The traditional location of Lazarus's tomb is very old. Eusebius noted that it was a place of Christian pilgrimage in his time (fourth century A.D.). Excavations at Bethany have uncovered the remains of ancient Christian churches at this site dating back to at least the fourth century A.D.



11:1 Lazarus, the brother of Martha and Mary of Bethany, was raised from the dead. When Jesus heard of Lazarus's illness, though He tarried in order to enhance the miracle (vv. 4, 15), He finally went and performed one of His greatest miracles—resurrection. Though Jesus had performed two earlier resurrections (Luke 7:11–17; 8:40–56), this one was most noteworthy, for no one could question Lazarus's death, since he had been dead for four days and was buried. So convincing was this miracle that the priests plotted to kill Lazarus (12:9, 10). Unlike Martha and Mary, nothing specific is known concerning Lazarus's character. Something did, however, endear both him and his sisters to Jesus (vv. 3, 36). Only John 11 and 12 refer to him; all other history is silent. Even the silence in John is noteworthy, for not one word spoken by Lazarus is recorded, nor any account of his post-death experiences. This Lazarus must not be confused with the beggar who died and was carried to "Abraham's bosom" (Luke 16:20–22).



11:1 Bethany is a village about two miles east of Jerusalem on the lower eastern slope of the Mount of Olives. It is located on the winding road from Jericho to Jerusalem. In the Scriptures it is primarily known as the home of Martha, Mary, and Lazarus. The notable events that occurred there include the raising of Lazarus from the dead (ch. 11) and the anointing of Jesus by Mary, which was symbolic of His death (Mark 14:3–9; John 12:1–8). Bethany was one place where Jesus commonly lodged when in Jerusalem (Matt. 21:17; Mark 11:11). Today an Arab village with a population of about one thousand occupies the site, which is called el-Azariyeh ("The Place of Lazareth"). The tomb at Bethany associated with Lazarus has been so identified since the fourth century.

7 Then after that saith he to *his* disciples, **Let us go into Judaea again.**

8 *His* disciples say unto him, ¹Master, the Jews of late sought to “stone thee; and goest thou thither again?”

9 Jesus answered, **Are there not twelve hours in the day? ^aIf any man walk in the day, he stumbleth not, because he seeth the ^blight of this world.**

10 **But ^aif a man walk in the night, he stumbleth, because there is no light in him.**

11 These things said he: and after that he saith unto them, **Our friend Lazarus ^asleepeth; but I go, that I may awake him out of sleep.**

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, **Lazarus is dead.**

15 **And I am glad for your sakes that I was not there, to the intent ye**

11:8 ^a John 8:59; 10:31
¹ *Rabbi*
 11:9 ^a Luke 13:33; John 9:4; 12:35
^b Is. 9:2
 11:10 ^a John 12:35
 11:11 ^a Deut. 31:16; [Dan. 12:2]; Matt. 9:24; Acts 7:60; [1 Cor. 15:18, 51]

11:16 ^a Matt. 10:3; Mark 3:18; Luke 6:15; John 14:5; 20:26–28; Acts 1:13
 11:17 ¹ *tomb*
 11:18 ¹ *near*
² Gr. *stadia*; about 1/8 mile
 11:19 ¹ Lit. *to those around Martha*
 11:22 ^a [John 9:31; 11:41]

may believe; nevertheless let us go unto him.

16 Then said ^aThomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Martha's Assurance of the Resurrection

17 Then when Jesus came, he found that he had *lain* in the ¹grave four days already.

18 Now Bethany was ¹nigh unto Jerusalem, about fifteen ²furlongs off:

19 And many of the Jews came ¹to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, ^awhatsoever thou wilt ask of God, God will give *it* thee.

“beyond the Jordan” where John baptized (10:40) and not in Judea (v. 7). The journey to Bethany would require about one day. (It was approximately 18 miles minimum.) A summary of the four days helps answer the above question:

On the first day, the messenger travels from Bethany east across the Jordan to find Jesus. The next two days Jesus lingers (v. 6). On the fourth day Jesus travels west across the Jordan to Bethany. Since Lazarus had already lain in the grave four days when Jesus arrived (vv. 17, 39), he must have already been in his grave when the messenger reached Jesus at the end of the first day. (Jews normally buried a person on the day of the death.) Thus, Jesus did not tarry two days waiting for Lazarus to die.

Some Jews apparently believed that the soul hovered near a body for three days hoping to reinhabit the body. By the fourth day they believed the soul abandoned hope and left. Perhaps Jesus tarried two days so that the resurrection would take place after

the fourth day—and convince even those who felt His earlier resurrection miracles could be explained by this theory about the soul. (The others had taken place shortly after death, or in the case of the son of the widow of Nain in Luke 7, and Jairus’s daughter in Matthew 9, apparently on the very day of death.)

11:11. Death is often compared to sleep (cf. Matt. 9:24; Mark 5:39; Luke 8:52; 1 Thess. 4:13–17), but this euphemism applies only to believers.

11:16. **Die with him** refers to with Jesus, not Lazarus. The Jews in Judea had tried to kill Jesus on His previous visits (7:1, 19, 25; 8:37, 40, 59; 10:31, 39). **Didymus** means “Twin.” Perhaps Thomas was a twin brother of Matthew since they appear together in lists of the apostles. See Matthew 10:3; Mark 3:18; Luke 6:15.

11:18, 19. **Jews from Jerusalem** are present on this occasion. Some were enemies of Jesus. This explains why Martha called Mary “secretly” (v. 28). **Bethany** was less than two miles from Jerusalem.



11:16 Thomas was one of the 12 disciples. Other than in John’s gospel, Thomas is mentioned only in the listings of the Twelve. On three of four occasions where John mentions Thomas, he also refers to him as Didymus. *Thomas* is an Aramaic name meaning “twin” (Didymus in Greek). He seems to be inquisitive and impulsive. In John 11:16, thinking that Jesus is going to Bethany to die with Lazarus, he exhorts his fellow disciples to go and die with Jesus. When Jesus speaks of His return to heaven, Thomas confesses his ignorance of where Christ is going (14:5). Thomas thus reveals that he was spiritually ignorant and was lacking in faith, as were also the majority of the disciples during Christ’s earthly ministry. Thomas is remembered primarily for his doubts concerning Christ’s resurrection (20:24–29). He was absent at Christ’s first appearance to the disciples and refused to believe without tangible evidence. Jesus’ later appearance removed Thomas’s doubts. Several apocryphal books that are associated with Thomas speak of a phenomenal ministry that he allegedly fulfilled in India, but they lack credibility. (First Reference, Matt. 10:3; Primary Reference, John 20:24–29.)

23 Jesus saith unto her, **Thy brother shall rise again.**

24 Martha saith unto him, ^aI know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, **I am ^athe resurrection, and the life: ^bhe that believeth in me, though he ¹were ^cdead, yet shall he live:**

26 **And whosoever liveth and believeth in me shall never die. Believeth thou this?**

27 She saith unto him, Yea, Lord: ^aI believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The ¹Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 ^aThe Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up ¹hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Jesus Weeps

32 Then when Mary was come where Jesus was, and saw him, she ^afell down at his feet, saying unto him, ^bLord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, **Where have ye laid him?** They said unto him, Lord, come and see.

11:24 ^a[Luke 14:14; John 5:29]

11:25 ^aJohn 5:21; 6:39, 40, 44; [Rev. 1:18] ^bJohn 3:16, 36; 1 John 5:10; ^c1 Cor. 15:22; [Heb. 9:27]

1 ¹may die
11:27 ^aMatt. 16:16; Luke 2:11; John 4:42; 6:14, 69
11:28 ¹Teacher
11:31 ^aJohn 11:19, 33
1 ¹quickly
11:32 ^aMark 5:22; 7:25; Rev. 1:17
^bJohn 11:21

11:35 ^aLuke 19:41

11:37 ^aJohn 9:6, 7
11:38 ^aMatt. 27:60, 66; Mark 15:46; Luke 24:2; John 20:1
1 ¹tomb
2 ²against

11:40 ^a[John 11:4, 23]

11:42 ^aJohn 12:30; 17:21

11:44 ^aJohn 19:40
^bJohn 20:7
1 ¹wrapped with a cloth

11:45 ^aJohn 2:23; 10:42; 12:11, 18

35 ^aJesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ^awhich opened the eyes of the blind, have caused that even this man should not have died?

Jesus Raises Lazarus

38 Jesus therefore again groaning in himself cometh to the ¹grave. It was a cave, and a ^astone lay ²upon it.

39 Jesus said, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe, thou shouldest ^asee the glory of God?**

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, **Father, I thank thee that thou hast heard me.**

42 **And I knew that thou hearest me always: but ^abecause of the people which stand by I said *it*, that they may believe that thou hast sent me.**

43 And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth.**

44 And he that was dead came forth, bound hand and foot with ^agraveclothes: and ^bhis face was ¹bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.**

The Plan to Kill Jesus

45 Then many of the Jews which came to Mary, ^aand had seen the things which Jesus did, believed on him.

46 But some of them went their

11:25. **I am the resurrection** is one of Jesus' greatest "I am" statements, signifying His power to give eternal life.

11:35. **Jesus wept:** The verb *wept* is used only here in the New Testament, meaning a shedding of tears, a deep grief (cf. Heb. 5:7). Although Jesus was God, He was also Man. John recognizes and records this expression of a very human emotion. He affirms the full humanity of Christ as well as His deity. John is not a Docetist, one who believes Jesus was merely a phantom.

11:45-48. The **Pharisees** had tried to kill Jesus

on several occasions, always by the orthodox Jewish method of stoning. The Sadducees were willing to accomplish it through their political union with the Roman power. Thus prophecy was fulfilled (Ps. 22:1-18). Of course the Sadducees were particularly agitated by Lazarus's resurrection, since they did not believe in the resurrection. However, their main concern with Jesus was that He might cause a messianic uprising (v. 48). Unlike the Pharisees, their interests were political, not theological: blasphemy or healing on the Sabbath did not particularly disturb them.

ways to the Pharisees, and ^atold them what things Jesus had done.

47 ^aThen gathered the chief priests and the Pharisees a council, and said, ^bWhat ¹do we? for this man doeth many miracles.

48 If we let him ¹thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* ^aCaiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 ^aNor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not ¹of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not ^afor that nation only, ^bbut that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they ¹took counsel together for to ^aput him to death.

54 Jesus ^atherefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called ^bEphraim, and there ¹continued with his disciples.

55 ^aAnd the Jews' passover was ¹nigh at hand: and many went out of the country up to Jerusalem before the passover, to ^bpurify themselves.

56 ^aThen sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew

11:46 ^a John 5:15

11:47 ^a Ps. 2:2; Matt. 26:3; Mark 14:1; Luke 22:2

^b John 12:19; Acts 4:16

¹ *shall we do*

11:48 ¹ *alone like this*

11:49 ^a Matt. 26:3; Luke 3:2; John 18:14; Acts 4:6

11:50 ^a John 18:14

11:51 ¹ *on his own authority*

11:52 ^a Is. 49:6; Acts 10:45; 11:18; 13:46; [1 John 2:2]

^b Ps. 22:27; John 10:16; [Eph. 2:14-17]

11:53 ^a Matt. 26:4; Luke 6:11; 19:47; 22:2; John 5:16

¹ *plotted to put*

11:54 ^a John 4:1, 3; 7:1

^b 2 Chr. 13:19

¹ *remained*

11:55 ^a Matt. 26:1; Mark 14:1; Luke 22:1; John 2:13; 5:1; 6:4

^b Num. 9:10, 13; 31:19, 20; 2 Chr. 30:17; Luke 2:22

¹ *near*

11:56 ^a John 7:11

11:57 ^a Matt. 26:14-16

¹ *report*

² *seize*

12:1 ^a Matt. 21:17; John 11:1, 43

12:2 ^a Matt. 26:6; Mark 14:3; Luke 10:38-41

12:3 ^a Luke 10:38, 39; John 11:2

^b Song 1:12

¹ *oil*

² *fragrance*

12:4 ^a John 13:26

12:5 ¹ *fragrant oil*

² Gr. *denarii*

12:6 ^a John 13:29

¹ *money box*

² *used to take*

12:7 ¹ *for*

12:8 ^a Deut. 15:11; Matt. 26:11; Mark 14:7; John 17:11

12:9 ^a John 11:43, 44

¹ *A great crowd*

where he were, he should ¹shew *it*, that they might ^atake² him.

Mary Anoints the Feet of Jesus

12 Then Jesus six days before the passover came to Bethany, ^awhere Lazarus was which had been dead, whom he raised from the dead.

2 ^aThere they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took ^aMary a pound of ¹ointment of ^bspikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the ²odour of the ointment.

4 Then saith one of his disciples, ^aJudas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ¹ointment sold for three hundred ²pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and ^ahad the ¹bag, and ²bare what was put therein.

7 Then said Jesus, **Let her alone: ¹against the day of my burying hath she kept this.**

8 **For ^athe poor always ye have with you; but me ye have not always.**

9 ¹Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, ^awhom he had raised from the dead.

10 ^aBut the chief priests ¹consulted that they might put Lazarus also to death;

11 ^aBecause that by reason of him many of the Jews went away, and believed on Jesus.

12:10 ^a Luke 16:31 ¹ *took counsel*

12:11 ^a John 11:45; 12:18

11:49-52. **Caiaphas (high priest, A.D. 18-36)** prophesied that Jesus would **die** for the Jewish **nation** and would also reach the Gentiles (cf. 10:16).

12:1-8. Here is a character study of **Martha, Mary, and Judas**. Note that Martha **served** (v. 2). Nothing has changed since the earlier and similar occasion recorded in Luke 10:38-42. The place of this **supper** is the house of Simon the leper. (See Matt. 26:6-13; Mark 14:3-9.) **Jesus** and **Lazarus** are honored guests. Mary worshiped (v. 3). She anoints Jesus for His burial (cf.

19:39, 40). In John's gospel she anoints His **feet**, but Matthew and Mark record how she pours the **ointment** on His head. Evidently she does both. There would be no time for anointing later (cf. Mark 16:1). Observe that Judas covets (vv. 4-6). The **three hundred** denarii was almost a year's wages; one denarius was a day's wages for a laborer. The other disciples evidently agree with Judas that this is wasteful (Matt. 26:8). John portrays Judas as a **thief**. He **had the bag**, that is, he was the treasurer (cf. 13:29).

Jesus Enters Jerusalem

12 ^aOn the next day ¹much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: *“Blessed is the King of Israel that cometh in the name of the Lord.*

14 ^aAnd Jesus, when he had found a young ¹ass, sat thereon; as it is written,

15 ^aFear not, daughter of Zion: behold, thy King cometh, sitting on an ¹ass’s colt.

16 These things ^aunderstood not his disciples at the first: ^bbut when Jesus was glorified, ^cthen remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare ¹record.

18 ^aFor this cause the people also met him, for that they heard that he had done this ¹miracle.

19 The Pharisees therefore said among themselves, *“Perceive¹ ye how ye² prevail nothing? behold, the world is gone after him.*

The Son of Man to Be Glorified

20 And there ^awere certain Greeks among them ^bthat came up to worship at the feast:

21 The same came therefore to Philip, ^awhich was of Bethsaida of Galilee, and ¹desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

12:12 ^aMatt. 21:4–9; Mark 11:7–10; Luke 19:35–38

¹ *a great multitude*

12:13 ^aPs. 118:25, 26

12:14 ^aMatt. 21:7

¹ *donkey*

12:15 ^aIs. 40:9;

Zech. 9:9

¹ *donkey’s*

12:16 ^aLuke 18:34

^b John 7:39;

12:23

^c [John 14:26]

12:17 ¹ *witness*

12:18 ^a John 12:11

¹ *sign*

12:19 ^a John 11:47, 48

¹ *See*

² *accomplish*

12:20 ^a Mark 7:26; Acts 17:4

^b 1 Kin. 8:41, 42;

Acts 8:27

12:21 ^a John 1:43, 44; 14:8–11

¹ *asked*

12:23 ^a Matt. 26:18, 45; John 13:32; Acts 3:13

12:24 ^a [Rom. 14:9]; 1 Cor. 15:36

¹ *grain*

² *remains*

12:25 ^a Matt. 10:39; Mark 8:35; Luke 9:24

12:26 ^a [Matt. 16:24]

^b John 14:3;

17:24; [1 Thess. 4:17]

12:27 ^a [Matt. 26:38, 39]; Mark 14:34; Luke 12:50; John 11:33

^b Luke 22:53;

John 18:37

¹ *purpose*

12:28 ^a Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35

12:30 ^a John 11:42

12:31 ^a Matt. 12:29; Luke 10:18; [Acts 26:18; 2 Cor. 4:4]

¹ *ruler*

23 And Jesus answered them, saying, *“The hour is come, that the Son of man should be glorified.*

24 Verily, verily, I say unto you, *“Except a ¹corn of wheat fall into the ground and die, it ²abideth alone: but if it die, it bringeth forth much fruit.*

25 *“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*

26 If any man serve me, let him *“follow me; and ^bwhere I am, there shall also my servant be: if any man serve me, him will *my* Father honour.*

27 *“Now is my soul troubled; and what shall I say? Father, save me from this hour: ^bbut for this ¹cause came I unto this hour.*

28 *“Father, glorify thy name. ^aThen came there a voice from heaven, saying, I have both glorified *it*, and will glorify *it* again.*

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, *“This voice came not because of me, but for your sakes.*

31 *Now is the judgment of this world: now shall ^athe ¹prince of this world be cast out.*

32 And I, ^aif I be ¹lifted up from the earth, will draw ^ball men unto me.

33 ^aThis he said, signifying what death he should die.

34 The people answered him, *“We have heard out of the law that Christ*

12:32 ^a John 3:14; 8:28 ^b [Rom. 5:18; Heb. 2:9] ¹ Crucified

12:33 ^a John 18:32; 21:19

12:34 ^a Ps. 89:36, 37; Is. 9:6, 7; Mic. 4:7

12:13. **Hosanna** is Hebrew for “save now.”

12:15. Compare this verse to Zechariah 9:9. A “foal” or **ass’s colt** was an animal that had never borne a burden. It was therefore young and inexperienced. A **king** would ride such an untrained beast when he was on a mission of peace, whereas he would ride a mature, trained horse when on a mission of war (cf. Rev. 19:11 where Jesus comes on a white horse).

12:16–18. **Glorified** signifies resurrected and ascended. Witnesses of the raising of **Lazarus** give their testimony, and people come out to see Jesus because of this miracle.

12:20–22. Compare the Magi coming at His birth in Matthew 2:1–12.

12:25. Whenever we see love and hate contrasted, we should understand that love for the one is so undivided that it may appear as hate for the other, although it is not necessarily so (cf. Luke 14:26, disciples hating mother and father; Rom. 9:13, God hating Esau).

12:31. **Now** means at the Crucifixion, not when he is bound before the Millennium, or when he is cast into the lake of fire. **Shall ... be:** because the Cross was still a future event. **The prince of this world** is Satan (cf. 14:30; 16:11).

abideth for ever: and how sayest thou, **The Son of man must be lifted up?** who is this Son of man?

35 Then Jesus said unto them, **Yet a little while ^ais the light with you.** ^bWalk while ye have the light, lest darkness come upon you: for ^che that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may ¹be ^athe children of light. These things spake

12:35 ^a[John 1:9; 7:33; 8:12]
^b[Jer. 13:16; [Gal. 6:10]; Eph. 5:8
^cJohn 11:10; [1 John 2:9-11]
12:36 ^aLuke 16:8; John 8:12
¹become sons

^bJohn 8:59
²was hidden
12:37 ^aJohn 11:47
¹signs
12:38 ^aIs. 53:1; Rom. 10:16

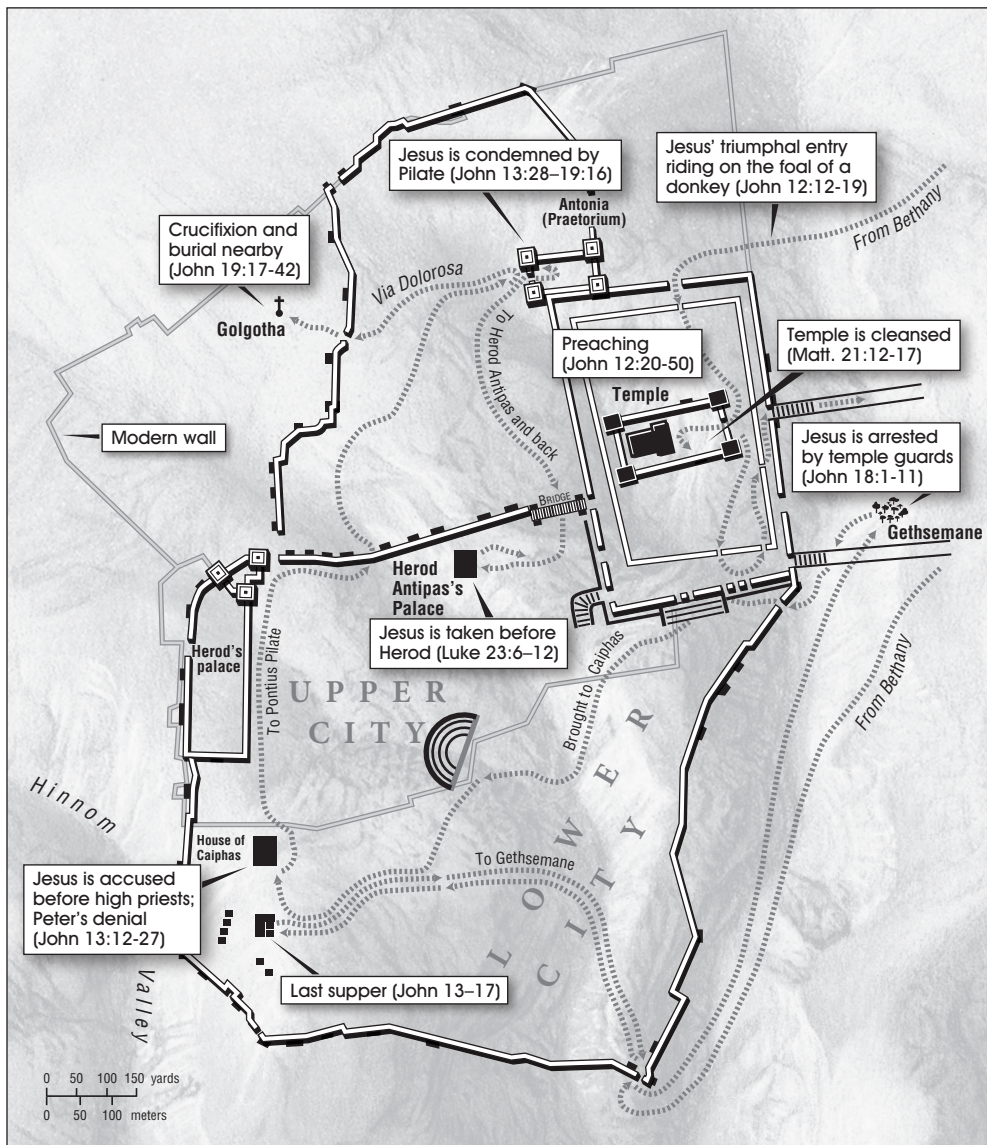
Jesus, and departed, and ^bdid² hide himself from them.

Refusal to Confess Jesus

37 But though he had done so many ^amiracles¹ before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, ^aLord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not



JESUS' TRIAL, JUDGMENT, AND CRUCIFIXION

believe, because that Esaias said again,

40 ^aHe hath blinded their eyes, and hardened their heart; ^bthat they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 ^aThese things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but ^abecause of the Pharisees they did not ¹confess *him*, lest they should be put out of the synagogue:

43 ^aFor they loved the praise of men more than the praise of God.

44 Jesus cried and said, ^aHe that believeth on me, ^bbelieveth not on me, ^cbut on him that sent me.

45 And ^ahe that seeth me seeth him that sent me.

46 ^aI am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, ^aI judge him not: for ^bI came not to judge the world, but to save the world.

48 ^aHe that rejecteth me, and receiveth not my words, hath one that judgeth him: ^bthe word that I have spoken, the same shall judge him in the last day.

49 For ^aI have not spoken of ¹myself; but the Father which sent me, he gave me a commandment, ^bwhat I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I ^aspeak.

12:40 ^aIs. 6:9, 10

^bMatt. 13:14

12:41 ^aIs. 6:1

12:42 ^aJohn

7:13; 9:22

¹publicly

acknowledge

12:43 ^aJohn

5:41, 44

12:44 ^aMark

9:37

^b[John 3:16, 18,

36; 11:25, 26]

^c[John 5:24]

12:45 ^a[John

14:9]

12:46 ^aJohn 1:4,

5; 8:12; 12:35, 36

12:47 ^aJohn 5:45

^bJohn 3:17

12:48 ^a[Luke

10:16]

^bDeut. 18:18,

19; [John 5:45;

8:47]

12:49 ^aJohn 8:38

^bDeut. 18:18

¹my own

authority

12:50 ^aJohn

5:19; 8:28

13:1 ^aMatt. 26:2

^bJohn 12:23;

17:1

^cJohn 15:9

13:2 ^aLuke 22:3

¹already

13:3 ^aMatt.

11:27; [John

5:20-23; 17:2;

Acts 2:36; 1 Cor.

15:27; [Heb. 2:8]

^bJohn 8:42;

16:28

^cJohn 17:11;

20:17

¹was going

13:4 ^a[Luke

22:27; Phil.

2:7, 8]

13:6 ^aMatt. 3:14

¹Lit. he

²are you

washing

13:7 ^aJohn

12:16; 16:12

^bJohn 13:19

¹understandeth

13:8 ^a[Ps. 51:2,

7; Ezek. 36:25;

Acts 22:16;

1 Cor. 6:11; Eph.

5:26; Titus 3:5;

Heb. 10:22]

13:10 ^a[John

15:3; Eph. 5:26]

¹bathed

²completely

clean

Jesus Washes the Feet of the Disciples

13 Now ^abefore the feast of the passover, when Jesus knew that ^bhis hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he ^cloved them unto the end.

2 And supper being ended, ^athe devil having ¹now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing ^athat the Father had given all things into his hands, and that he was ^bcome from God, and ^cwent ¹to God;

4 ^aHe riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and ¹Peter saith unto him, Lord, ^adost ²thou wash my feet?

7 Jesus answered and said unto him, **What I do thou ^aknowest ¹not now; ^bbut thou shalt know hereafter.**

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, **If I wash thee not, thou hast no part with me.**

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, **He that is ¹washed needeth not save to wash *his* feet, but is ²clean every whit: and ^aye are clean, but not all.**

12:45-47. This is a further claim to deity (cf. 10:30; 14:8-11). He came first to save, not to judge (cf. 3:17). He will judge later at the judgment seat of Christ (2 Cor. 5:10), and at the Great White Throne (Rev. 20:11).

13:4, 5. Began to wash the disciples' feet: Washing the guests' feet was always done by the humblest of the servants. It was considered a menial task. Perhaps Jesus had waited for one of the disciples to perform this task, but they were evidently debating who should be the greatest (cf. Luke 22:24-27). The purpose of the action was to set an example (v. 15), not to establish an ordinance. He said, "Do as I have done to you," not "Do *what* I have done to you." It was a lesson on humility and service they sorely needed.

13:9, 10. If a guest had bathed properly at home, only his **feet** needed cleansing. **Jesus** says the whole bath is not necessary because **Peter** has already been **washed** (saved). Jesus uses Peter's comment to suggest that a traitor was in their midst. One of them needs the whole bath, but it is not Peter. *Washed* (*leloumenos*) should be translated "bathed." The whole body needed this. **Wash** (*nipsasthai*) is properly translated. Only the hands and feet needed this. This same word is used in verses 5, 6, 8, 12, and 14. In verse 13, washing their feet did not mean that He was not their Lord; rather it showed that the work of the Lord was service (cf. Phil. 2:6-8).

11 For ^ahe knew who ¹should betray him; therefore said he, **Ye are not all clean.**

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you?**

13 **“Ye call me ¹Master and Lord: and ye say well; for so I am.**

14 **“If I then, *your* Lord and ¹Master, have washed your feet; ^bye also ought to wash one another’s feet.**

15 For ^aI have given you an example, that ye should do as I have done to you.

16 **“Verily, verily, I say unto you, The servant is not greater than his ¹lord; neither he that is sent greater than he that sent him.**

17 **“If ye know these things, happy are ye if ye do them.**

Preparing for His Betrayal

18 I speak not of you all: I know whom I have chosen: but that the ^ascripture may be fulfilled, ^bHe that eateth bread with me hath lifted up his heel against me.

19 **“Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.**

20 **“Verily, verily, I say unto you, He that receiveth whomsoever I**

13:11 ^aJohn 6:64; 18:4
¹would
13:13 ^aMatt. 23:8, 10; Luke 6:46; [1 Cor. 8:6; 12:3]; Eph. 6:9; [Phil. 2:11]
¹Teacher
13:14 ^aLuke 22:27
^b[Rom. 12:10; Gal. 6:1, 2; 1 Pet. 5:5]
¹Teacher
13:15 ^aMatt. 11:29; Phil. 2:5; [1 Pet. 2:21–24]; 1 John 2:6
13:16 ^aMatt. 10:24; [Luke 6:40]; John 15:20
¹master
13:17 ^aMatt. 7:24; Luke 11:28; [James 1:25]
13:18 ^aJohn 15:25; 17:12
^bPs. 41:9; Matt. 26:23
13:19 ^aJohn 14:29; 16:4
13:20 ^aMatt. 10:40; Mark 9:37; Luke 9:48; 10:16; Gal. 4:14

13:21 ^aMatt. 26:21; Mark 14:18; Luke 22:21
^bJohn 12:27
^cPs. 41:9; Matt. 26:46; Mark 14:42; Luke 22:48; John 6:64; 18:5; Acts 1:17; 1 John 2:19
13:22 ¹perplexed about

send receiveth me; and he that receiveth me receiveth him that sent me.

21 **“When Jesus had thus said, ^bhe was troubled in spirit, and testified, and said, **Verily, verily, I say unto you, that ^cone of you shall betray me.****

22 Then the disciples looked one on another, ¹doubting of whom he spake.

23 Now ^athere was ¹leaning on Jesus’ bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then ¹lying on Jesus’ breast saith unto him, Lord, who is it?

26 Jesus answered, **He it is, to whom I shall give a ¹sop, when I have dipped it.** And when he had dipped the ¹sop, he gave it to ^aJudas Iscariot, *the son of Simon.*

27 **“And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.****

28 Now no man at the table knew for what ¹intent he spake this unto him.

13:23 ^aJohn 19:26; 20:2; 21:7, 20
¹reclining at
13:25 ¹leaning back
13:26 ^aMatt. 10:4; John 6:70, 71; 12:4; Acts 1:16
¹piece of bread
13:27 ^aLuke 22:3
13:28 ¹reason

13:14, 15. **Wash one another’s feet:** Jesus is merely setting an example, not establishing an ordinance. There is little evidence that the early church practiced foot-washing, except as a social custom. The practice is not mentioned in Acts. The only other mention in the New Testament is 1 Timothy 5:10, where widows may be provided for by the church only if they have practiced this custom specifically on the saints.

13:23. **One of his disciples:** The disciple whom Jesus loved was John. Peter beckoned to him to ask Jesus to identify the betrayer. Peter was carrying a

sword (cf. 18:10). Perhaps he intended to use it on the culprit on this occasion.

13:26. A host would often distinguish an honored guest by giving him a choice morsel dipped in the sauce and placing it on his tongue. Contrast this with Judas’s kiss in the garden. Evidently only John heard the explanation of this act. See verse 28.

13:30. **And it was night:** Given the light versus darkness imagery in John’s writing, this observation should not go unnoticed. The Lord Jesus is about to engage the forces of darkness. This is the “hour” He has long awaited.



FOOT WASHING

13:10. Some denominations see the example of foot washing as a third ordinance of the church. Although early Christians washed feet as an act of hospitality (1 Tim. 5:10), they never practiced this as a church *ordinance*. The real meaning of Jesus’ actions was twofold. First, washing feet was a slave’s task, so Jesus washed the disciples’ feet out of humility, attempting to teach them the principle of servant leadership. Second, foot washing symbolized cleansing. **Illustration:** Although Christians are clean, having been “bathed” with the washing of regeneration (Titus 3:5), sins committed after salvation “soil our feet,” hindering our fellowship with God and renewing the need for a cleansing to restore fellowship. When a Christian senses sin in his life, he should confess this sin to God, who will forgive and cleanse (1 John 1:9). **Application:** Jesus said, “He that is washed”—referring to salvation—“needeth not save to wash his feet”—cleansing for renewed fellowship. He could not get saved again—“Ye are clean.” (First Reference, John 13:4-17; Primary Reference, John 13:10-17; cf. 1 Pet. 5:1-4.)

29 For some of them thought, because ^aJudas had the ¹bag, that Jesus had said unto him, Buy those things that we have need of ²against the feast; or, that he should give something to the poor.

30 He then having received the ¹sop went immediately out: and it was night.

Peter to Deny Jesus

31 Therefore, when he was gone out, Jesus said, ^aNow is the Son of man glorified, and ^bGod is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and ^ashall ¹straightway glorify him.

33 Little children, yet a ^alittle while I am with you. Ye shall seek me: ^band as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 ^aA new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ^aBy this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I ^ago, thou canst not follow me now; but ^bthou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will ^alay down my life for thy sake.

13:29 ^a John 12:6
¹ money box
² for

13:30 ¹ piece of bread

13:31 ^a John 12:23; Acts 3:13
^b [John 14:13; 17:4; 1 Pet. 4:11]

13:32 ^a John 12:23

¹ immediately

13:33 ^a John 12:35; 14:19; 16:16–19

^b Mark 16:19; [John 7:34; 8:21]; Acts 1:9

13:34 ^a Lev. 19:18; Eph. 5:2; 1 Thess. 4:9; James 2:8; 1 Pet. 1:22; 1 John 2:7

13:35 ^a 1 John 2:5

13:36 ^a John 13:33; 14:2; 16:5

^b John 21:17; 2 Pet. 1:14

13:37 ^a Matt. 26:33–35; Mark 14:29–31; Luke 22:33, 34

13:38 ^a Matt. 26:74; Mark 14:30; Luke 22:61; John 18:25–27

14:1 ^a [John 14:27; 16:22, 24]

14:2 ^a Matt. 25:34; John 13:33; 36; Heb. 11:16

¹ Lit. dwellings

14:3 ^a [Acts 1:11]

^b [John 12:26; 1 Thess. 4:17]

14:5 ^a Matt. 10:3; John 11:16; 20:24–29; 21:2

14:6 ^a [John 10:9; Rom. 5:2; Eph. 2:18; Heb. 9:8; 10:19, 20]

^b [John 1:14, 17; 8:32; 18:37]

^c [John 11:25]

^d 1 Tim. 2:5

^e [John 10:7–9; Acts 4:12]

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not ^acrow, till thou hast denied me thrice.

A House of Many Mansions

14 Let ^anot your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many ^amansions: if *it were not so*, I would have told you. ^aI go to prepare a place for you.

3 And if I go and prepare a place for you, ^aI will come again, and receive you unto myself; that ^bwhere I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

Jesus Is the Way, the Truth, and the Life

5 ^aThomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am ^athe way, ^bthe truth, and ^cthe life: ^dno man cometh unto the Father, ^ebut by me.

7 ^aIf ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it ¹sufficeth us.

14:7 ^a John 8:19

14:8 ¹ will satisfy

13:31. Now ... glorified refers to Christ's death, burial, and resurrection (cf. 12:31).

13:37, 38. Peter's profession reveals his pride. Jesus predicts just the opposite response from Peter than Peter claims would occur. This is the second of three times when John contrasts Peter with Judas. See also chapters 6 and 18.

14:1. Let not your heart be troubled refers to Peter, Jesus having just told him of his imminent denial of his Lord (13:38). But the larger reference is

to all the apostles, through whom Jesus is going to lay the foundation of the church. His comfort also includes instruction about His departure, the sending of the Holy Spirit, the promise of spiritual power, of answered prayer, and of peace, but especially the promise of His return.

14:6. Jesus does not tell them about the way, nor does He show them the way. He does not even guide them along the way. He says He is the way!

14:9. Seen me ... seen the Father: There are no



HEAVEN

14:2. Heaven is a place and the eternal hope of the saved. Scripture describes it as a beautiful city where the redeemed will live for eternity. The activities in heaven include singing (Rev. 15:3), worship (Rev. 5:9), serving (Rev. 22:3), ruling (2 Tim. 2:12; Rev. 22:5), fellowship with others (Matt. 17:3), and eating (Rev. 2:17). **Illustration:** The quality of existence in heaven is a life of fellowship with God (Rev. 22:4), a life of rest (Rev. 14:13), a life of service (Rev. 22:3), a life of growth (Rev. 22:2), and a life of worship (Rev. 19:1). **Application:** The glories of heaven belong only to those who have personally trusted Christ for their salvation. Christians who work to win souls are gathering friends who will spend eternity with them in heaven. (First Reference, Gen. 1:1; Primary Reference, Rev. 21:1–5; cf. Is. 24:1.)

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ^ahe that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that ^aI am in the Father, and the Father in me? the words that I speak unto you ^bI speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that *I am* in the Father, and the Father in me: ^aor else believe me for the very works' sake.

12 ^aVerily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 ^aAnd whatsoever ye shall ask in my name, that will I do, that the Father may be ^bglorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

A Comforter Will Come

15 ^aIf ye love me, keep my commandments.

14:9 ^aJohn 12:45; Col. 1:15; Heb. 1:3
14:10 ^aJohn 10:38; 14:11, 20
^bDeut. 18:18; John 5:19; 14:24
¹ *my own* authority
14:11 ^aJohn 5:36; 10:38
14:12 ^aMatt. 21:21; Mark 16:17; Luke 10:17
14:13 ^aMatt. 7:7; [Mark 11:24]; Luke 11:9; John 15:16; 16:23, 24; [James 1:5-7; 1 John 3:22]
^bJohn 13:31
14:15 ^a1 John 5:3

14:16 ^aJohn 15:26; 20:22; Acts 2:4, 33; Rom. 8:15
¹ *Helper*, Gr. *Paraclete*
14:17 ^aJohn 15:26; 16:13; 1 John 4:6; 5:7
^b [1 Cor. 2:14]
^c [1 John 2:27]
14:18 ^a [Matt. 28:20]
^b [John 14:3, 28]
¹ *orphans*

14:19 ^aJohn 16:16, 22
^b [Rom. 5:10; 1 Cor. 15:20; 2 Cor. 4:10]
14:20 ^aJohn 10:38; 14:11

16 And I will pray the Father, and ^ahe shall give you another ¹Comforter, that he may abide with you for ever;

17 *Even* ^athe Spirit of truth; ^bwhom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, ^cand shall be in you.

18 ^aI will not leave you ¹comfortless: ^bI will come to you.

19 Yet a little while, and the world seeth me no more; but ^aye see me: ^bbecause I live, ye shall live also.

20 At that day ye shall know that ^a*I am* in my Father, and ye in me, and I in you.

21 ^aHe that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will ¹manifest myself to him.

22 ^aJudas saith unto him, not Iscariot, Lord, how is it that thou wilt

14:21 ^a 1 John 2:5 ¹ *reveal*
14:22 ^a Luke 6:16; Acts 1:13

attributes of deity that the Son does not possess. This statement is most powerful. Everything that is true of God the Father is also true of the Son. The doctrine of the Trinity in the New Testament may be inscrutable, but it is also inescapable.

14:11. Works' sake: Jesus reiterates what He had said to the Pharisees (10:38), but here His words fall on receptive ears. The works have evidential value to the unsaved (to convince of the truth), and the saved (to assure them of the truth).

14:12. Greater works: Greater in quantity, certainly not quality. Christ's ministry was primarily to Israel. His followers were going to reach the limits of the world.

14:13, 14. In my name means "as My agent." The promise of answered prayer is based on the disciple

acting as the agent of Jesus' will (cf. 16:23-26). It is also linked here especially in the accomplishment of the "greater works." The promise is for unlimited resources to do the works of God.

14:16. Another (*allon*) stresses that the Holy Spirit would be "another" like Jesus. A **Comforter** (*Paraclete*) is an advocate called alongside for aid in time of trouble. See the same word in 1 John 2:1, "Advocate."

14:17. The Spirit ... shall be in you: Compare with 7:37-39. The ministry of the Holy Spirit, promised to believers of this age, is unique since it is given to all believers alike, and is permanent (**dwelleth**, that is, "takes up residence"). See verse 23.

14:20. I am in my Father, and ye in me, and I in you (cf. 10:27-30): The believer is secure in Christ, and Christ is in God.



TRUTH OF GOD

14:6. The word *truth* is used in Scripture in two ways: true as contrasted with false; and genuine as contrasted with unreal. Although both apply to God, when we speak of the truth of God, normally His genuineness is contrasted with false gods of other religions. The Scriptures in this sense declare Him "the only true God" (John 17:3). **Illustration:** When Elijah confronted the prophets of Baal on Mount Carmel, he challenged them to evaluate the genuineness of the Lord and of Baal (1 Kin. 18:21). The true God answered by fire. **Application:** Because the Lord is God, we are obligated to Him in all He demands. (First Reference, Deut. 32:4; Primary Reference, John 14:6; cf. Acts 17:31.)



COMFORTER

14:16. The Greek word *paraklētos* literally means "one called alongside to help," hence the idea of a comforter. The Holy Spirit is called *another* comforter because this is also one of Christ's titles (1 John 2:1, transl. "advocate"). **Illustration:** The Father is also known as The God of All Comfort (2 Cor. 1:3). Though those in the early church often endured persecutions, they found their comfort in the Holy Spirit (Acts 9:31). **Application:** Today, Christians can find comfort in the Holy Spirit when trials come. (First Reference, John 7:37-39; Primary Reference, John 14:16-18; cf. John 7:39.)

manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our ¹abode with him.**

24 He that loveth me not keepeth not my ¹sayings: and ^athe word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But ^athe ¹Comforter, *which is* the Holy Ghost, whom the Father will ^bsend in my name, ^che shall teach you all things, and bring all things to your ^dremembrance, whatsoever I have said unto you.

27 ^aPeace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how ^aI said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, ^bI go unto the Father: for ^cmy Father is greater than I.

29 And ^anow I have told you

14:23 ^a2 Cor. 6:16; Eph. 3:17; [1 John 2:24]; Rev. 3:20; 21:3
¹ home

14:24 ^aJohn 5:19
¹ words

14:26 ^aLuke 24:49

^bJohn 15:26

^c1 Cor. 2:13

^dJohn 2:22;

12:16; 1 John

2:20

¹ Helper, Gr.

Paraclete

14:27 ^aLuke

1:79; [John

16:33; 20:19;

Phil. 4:7]; Col.

3:15

14:28 ^aJohn

14:3, 18

^bJohn 16:16

^c[John 5:18;

Phil. 2:6]

14:29 ^aJohn

13:19

14:30 ^a[John

12:31]

^b[John 8:46;

2 Cor. 5:21;

Heb. 4:15; 1 Pet.

1:19; 2:22]

¹ ruler

14:31 ^aIs. 50:5;

John 10:18;

Phil. 2:8

15:1 ¹ genuine

² vine-dresser

15:2 ^aMatt.

15:13

^b[Matt. 13:12]

¹ prunes

15:3 ^a[John

13:10; 17:17];

Eph. 5:26

¹ Lit. *because of*

before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: ^afor the ¹prince of this world cometh, and hath ^bnothing in me.

31 But that the world may know that I love the Father; and ^aas the Father gave me commandment, even so I do. Arise, let us go hence.

The True Vine

15 I am the ¹true vine, and my Father is the ²husbandman.

2 ^aEvery branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit, he ¹purgeth it, that it may bring forth ^bmore fruit.

3 ^aNow ye are clean ¹through the word which I have spoken unto you.

4 ^aAbide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much ^afruit: for without me ye can do ^bnothing.

15:4 ^aJohn 17:23; Eph. 3:17; [Col. 1:23]

15:5 ^aHos. 14:8; [Gal. 5:22, 23] ^b2 Cor. 3:5

14:23. If a man love me ... we will come ... and make our abode: The divine indwelling is conditional on love, and obedience to Jesus' words. The Word of the gospel is primarily (though not exclusively) in view here.

14:26. Comforter ... whom ... he: The Holy Spirit is a person, not a force. **Bring ... to your remembrance:** The Holy Spirit would enable the apostles to remember all the words and works of Jesus when they were writing the New Testament.

14:28. My Father is greater than I (cf. vv. 7–11): The Father is greater in authority, not being. See also 1 Corinthians 15:27, 28.

14:30. The prince of this world is the Devil (cf. 12:31; 16:11): Perhaps Jesus is referring to Judas, that is, the Devil within him (cf. 13:27).

15:1–16:4. In John 14 Jesus tells His disciples what He would be doing for them, and in John 15 He tells them what they would be doing for Him. Probably the words of chapters 15 and 16 are spoken as they walk from the upper room (14:31) through the streets of Jerusalem toward Gethsemane (18:1).

15:1–9. Jesus explains the divine-human relationships by the analogy of a grapevine. Jesus is like the main vine. The disciples are compared with branches. The Father tends the branches like a gardener. At that time of year, branches of grapevines would be budding in Jerusalem.

15:2. Taketh away: He is not dealing here with the loss of salvation, but with the bearing of fruit (cf. Gal. 5:22–26).



UNION WITH CHRIST

15:5. The uniqueness of the Christian experience results from the union of Christ and the believer. This is expressed in Scripture as Christ being in the believer and the believer in Christ. Ten times Paul uses the Greek preposition *sun* ("together") to describe this relationship. Believers were crucified (Gal. 2:20), dead (Col. 2:20), buried (Rom. 6:4), quickened or made alive (Eph. 2:1–5; Col. 2:13), raised (Col. 3:1; Eph. 2:6), seated (Eph. 2:6), and glorified (Rom. 8:17) together with Christ. **Illustration:** Jesus used the image of the vine and its branches to describe His union with the believer. **Application:** On the basis of this union, the apostle Paul showed how the successful Christian life can be opened with four key words in Romans 6: *know* (v. 6), *reckon* (v. 11), *yield* (v. 13), and *obey* (v. 17). The Christian can conquer sin because Christ lives in him (Gal. 2:20). (First Reference, John 7:37, 38; Primary Reference, John 15:1–5; cf. 1 John 5:13.)

6 If a man abide not in me, ^ahe is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words ^aabide in you, ^bye shall ask what ye will, and it shall be done ¹unto you.

8 ^aHerein is my Father glorified, that ye bear much fruit; ^bso shall ye be my disciples.

9 As the Father hath ^aloved me, so have I loved you: ¹continue ye in my love.

10 ^aIf ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and ^athat your joy might be full.

12 ^aThis is my ^bcommandment, That ye love one another, as I have loved you.

13 ^aGreater love hath no man than this, that a man lay down his life for his friends.

14 ^aYe are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; ^afor all things that I have heard of my Father I have made known unto you.

16 ^aYe have not chosen me, but I have chosen you, and ^bordained¹ you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father ^ain my name, he may give it you.

17 These things I command you, that ye love one another.

15:6 ^aMatt. 3:10

15:7 ^a1 John

2:14

^bJohn 14:13;

16:23

¹for

15:8 ^aPs. 22:23;

[Matt. 5:16];

John 13:31; 17:4;

[Phil. 1:11];

1 Pet. 4:11

^bJohn 8:31

15:9 ^aJohn 5:20;

17:26

¹abide

15:10 ^aJohn

14:15

15:11 ^a[John

16:24]; 1 John

1:4

15:12 ^aJohn

13:34; 1 John

3:11

^bRom. 12:9

15:13 ^aEph. 5:2;

1 John 3:16

15:14 ^a[Matt.

12:50; 28:20];

John 14:15;

21; Acts 10:42;

1 John 3:23, 24

15:15 ^aGen.

18:17

15:16 ^aJohn

6:70; 13:18;

15:19; 1 John

4:10

^b[Matt. 28:19;

Mark 16:15;

Col. 1:6]

^cJohn 14:13;

16:23, 24

¹appointed

15:18 ^aJohn 7:7;

1 John 3:13

15:19 ^a1 John

4:5

^bJohn 17:14

15:20 ^aMatt.

10:24; John

13:16

^bEzek. 3:7

15:21 ^aMatt.

10:22; 24:9;

[1 Pet. 4:14];

Rev. 2:3

15:22 ^aJohn

9:41; 15:24;

^b[Rom. 1:20;

James 4:17]

¹excuse

15:23 ^a1 John

2:23

15:24 ^aJohn 3:2

^bJohn 14:9

15:25 ^aPs. 35:19;

69:4; 109:3-5

15:26 ^aLuke

24:49; [John

14:17]; Acts

2:4, 33

^b1 John 5:6

¹Helper, Gr.

Paraclete

The World Will Hate Jesus' Followers

18 ^aIf the world hate you, ye know that it hated me before *it hated* you.

19 ^aIf ye were of the world, the world would love his own: but ^bbecause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, ^aThe servant is not greater than his lord. If they have persecuted me, they will also persecute you; ^bif they have kept my saying, they will keep yours also.

21 But ^aall these things will they do unto you for my name's sake, because they know not him that sent me.

22 ^aIf I had not come and spoken unto them, they had not had sin: ^bbut now they have no ¹cloke for their sin.

23 ^aHe that hateth me hateth my Father also.

24 If I had not done among them ^athe works which none other man did, they had not had sin: but now have they both ^bseen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ^aThey hated me without a cause.

26 ^aBut when the ¹Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, ^bhe shall testify of me:

27 And ^aye also shall bear witness, because ^bye have been with me from the beginning.

Words of Warning

16 These things have I spoken unto you, that ye ^ashould not be ¹offended.

15:27 ^aLuke 24:48; 1 Pet. 5:1; 2 Pet. 1:16 ^bMatt. 3:14;

Luke 1:2; 1 John 1:1

16:1 ^aMatt. 11:6 ¹made to stumble

15:6. This refers to the judgment of believers at the judgment seat of Christ (2 Cor. 5:10).

15:7. See the note on 14:13, 14.

15:10-17. Several results of obedience are indicated here: (1) abiding in His love (v. 10); (2) full joy (v. 11); (3) love for one another (vv. 12, 13, 17; cf. 13:34, 35); (4) friends, not servants (vv. 14, 15); (5) fruit remains (v. 16); and (6) answered prayer (v. 16).

15:16. I have chosen you: By Christ's appointment, not by their choice, they were taken out of

the world (v. 19) and sent out to bear fruit.

15:26, 27. The **Comforter** refers to the Advocate beside us as we bear witness to Christ (cf. 14:15, 16). Compare verse 27 with John 18:21. See also Luke 1:2. **Proceedeth:** The Holy Spirit, like the Son, is God from God. The Son is "generated" or "begotten," whereas the Holy Spirit "proceeds" from God. Again, while the Trinitarian relationships are a mystery to us, they are nonetheless very evident in the New Testament.

2 “They shall put you out of the synagogues: yea, the time cometh, ^bthat whosoever killeth you will think that he doeth God service.

3 And ^athese things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I ^ago my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, ^asorrow hath filled your heart.

16:2 ^aJohn 9:22
^bActs 8:1
16:3 ^aJohn 8:19;
15:21; Acts 13:27;
Rom. 10:2
16:5 ^aJohn 7:33;
13:33; 14:28;
17:11
16:6 ^aMatt.
17:23; [John
16:20, 22]

16:7 ^aActs 2:33
¹ *advantageous*
² *Helper or Advocate, Gr. Paraclete*
16:8 ^aActs 1:8;
2:1–4, 37
¹ *convict*
16:9 ^aActs 2:22
16:10 ^aActs 2:32
^bJohn 5:32
16:11 ^aActs 26:18
^b[Luke 10:18]
¹ *ruler*
16:12 ^aMark 4:33
16:13 ^a[John
14:17]
^bJohn 14:26;
Acts 11:28; Rev.
1:19

7 Nevertheless I tell you the truth; It is ¹expedient for you that I go away: for if I go not away, the ²Comforter will not come unto you; but ^aif I depart, I will send him unto you.

8 And when he is ^acome, he will ¹reprove the world of sin, and of righteousness, and of judgment:

9 ^aOf sin, because they believe not on me;

10 ^aOf righteousness, ^bbecause I go to my Father; and ye see me no more;

11 ^aOf judgment, because ^bthe ¹prince of this world is judged.

12 I have yet many things to say unto you, ^abut ye cannot bear them now.

13 Howbeit when he, ^athe Spirit of truth, is come, ^bhe will guide you

16:2. This verse refers to the fulfillment of the prophecy. See Acts 7:57–60.

16:8–11. The work of the Holy Spirit is to **reprove** (*elegchō*), to point out a fault or an error, or to expose something as it really is (cf. 3:20). The Holy Spirit reproves concerning three topics. (1) **Sin** (v. 9): the Holy Spirit reveals the *need* of redemption. **Because they believe not on me:** the greatest sin is unbelief (3:18), while the greatest work is belief (6:29). (2) **Righteousness** (v. 10): the Holy Spirit reveals the *possibility* of

redemption. **Because I go to my Father:** Christ goes to the Father after a righteous life, and a death that will impute this righteousness to others. (3) **Judgment** (v. 11): the Holy Spirit reveals the *reality* of redemption. **Because the prince of this world is judged:** the power of Christ to judge Satan and to overthrow his kingdom is not future, but at the Cross and the Resurrection. “Is judged” (*kekritai*) means “has been judged” (cf. 13:31). For “the prince of this world” see also 12:31 and 14:30.



PROCESSION OF THE SPIRIT

15:26. The action of the word translated “proceedeth” is “in the process”—“continually proceeds.” The eternal procession of the Spirit means that He continually proceeds from beside, not out of, the Father. If the Holy Spirit came out of God, He would be less than God. To be more specific, the Holy Spirit not only proceeds from the Father, but also from the Son. This means the Father and the Son continually send the Holy Spirit. This in no way suggests the Spirit is less in deity than are the Father or Son. Instead it explains the relationship among the three eternal persons of the Trinity. **Illustration:** Just as Jesus came to do the will of His Father, so the Holy Spirit is sent to speak not of Himself, but of Christ (16:13). **Application:** In this sense the Holy Spirit is the Promise of the Father who has been given to every Christian (Acts 1:4; 2:39). (First Reference, John 15:26; Primary Reference, John 15:26; cf. Gen. 1:2.)



CONVICTION OF THE HOLY SPIRIT

16:8. The word *conviction* embraces a number of biblical expressions in its meaning. Originally it derived from two Latin terms meaning “cause to see.” The New Testament uses the terms *reproof*, *conviction*, and *illumination* to communicate the ministry of the Holy Spirit whereby He causes the individual to “see” (understand) truth. **Illustration:** When the Holy Spirit came at Pentecost, many who had no prior conviction of sin were convicted by the Holy Spirit, which led to their salvation (Acts 2:36, 37). **Application:** Christians today should also depend upon this ministry of the Holy Spirit to help them understand truth and respond accordingly. (First Reference, Gen. 6:3; Primary Reference, John 16:8; cf. 2 Thess. 2:7.)



PERSONALITY OF THE HOLY SPIRIT

16:13. The Holy Spirit is the third person of the Trinity—equal with the Father and Son in essence, separate in person, and submissive in duties. Since one major aspect of God’s nature is that He is a person, it follows that the Holy Spirit is a person. The Scriptures clarify this by ascribing the attributes of personality to the Holy Spirit, addressing Him as a person, describing the personal actions of the Holy Spirit, and ascribing masculine pronouns to the Holy Spirit (John 14:17; 16:13). **Illustration:** Ananias and Sapphira lost their lives in a foolish attempt to deceive the Holy Spirit. This was because He is a divine person who is omniscient, omnipresent, and omnipotent. **Application:** Because He is God, the Holy Spirit is worthy of receiving believers’ adoration, love, and worship; also, the Christian can engage in fellowship with the Holy Spirit. (First Reference, Gen. 1:2; Primary Reference, John 14—16.)

into all truth: for he shall not speak ¹of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 *“He shall glorify me: for he shall receive ¹of mine, and shall ²shew it unto you.*

15 *“All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

16 *A ^alittle while, and ye shall not see me: and again, a little while, and ye shall see me, ^bbecause I go to the Father.*

Your Sorrow Will Turn to Joy

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot ¹tell what he ²saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, *Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?*

20 Verily, verily, I say unto you, That ye shall weep and ^alament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into ^bjoy.

21 *“A woman when she is in ¹travail hath sorrow, because her hour is come: but as soon as she ²is delivered of the child, she remembereth no more the anguish, for joy that a ³man is born into the world.*

22 And ye now therefore have sorrow: but I will see you again, and *“your heart shall rejoice, and your joy no man taketh from you.*

23 And in that day ye shall ask me nothing. *“Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, *“that your joy may be ^bfull.*

25 These things have I spoken

16:13 ¹on his own authority

16:14 ^aJohn 15:26

¹what is mine

²declare

16:15 ^aMatt. 11:27; John 3:35

16:16 ^aJohn 7:33; 12:35; 13:33; 14:19; 19:40–42; 20:19

^bJohn 13:3

16:18 ¹understand

²is saying

16:20 ^aMark 16:10; Luke 23:48; 24:17

^bLuke 24:32, 41

16:21 ^aGen. 3:16; Is. 13:8; 26:17; 42:14; 1 Thess. 5:3

¹labour

²has given birth to

³human being

16:22 ^aLuke 24:41; John 14:1, 27; 20:20; Acts 2:46; 13:52; 1 Pet. 1:8

16:23 ^aMatt. 7:7; [John 14:13; 15:16]

16:24 ^aJohn 17:13

^bJohn 15:11

16:25 ^aJohn 7:13

¹figurative language

²tell

16:27 ^aJohn 14:21, 23]

^bJohn 3:13

16:28 ^aJohn 13:1, 3; 16:5, 10, 17

16:29 ¹use no figures of speech

16:30 ^aJohn 21:17

^bJohn 17:8

16:32 ^aZech. 13:7; Matt. 26:31, 56; Mark 14:27, 50; Acts 8:1

^bJohn 20:10

^cJohn 8:29

¹his own place

16:33 ^a[Is. 9:6; Rom. 5:1; Eph. 2:14]

^b2 Tim. 3:12

^cRom. 8:37; [1 John 4:4]

17:1 ^aJohn 12:23

17:2 ^aDan. 7:14; Matt. 11:27; John 3:35; [Phil. 2:10; Heb. 2:8]

^bJohn 6:37, 39; 17:6, 9, 24

¹authority

17:3 ^a[Is. 53:11]; Jer. 9:23, 24

^b1 Cor. 8:4; 1 Thess. 1:9

^cJohn 3:34

17:4 ^aJohn 13:31

^b[Dan. 9:24]; John 4:34; 19:30

^cIs. 49:3; 50:5; John 14:31

17:5 ¹Lit. alongside

unto you in ¹proverbs: but the time cometh, when I shall no more speak unto you in ¹proverbs, but I shall ²shew you ^aplainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 *“For the Father himself loveth you, because ye have loved me, and ^bhave believed that I came out from God.*

28 *“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*

29 His disciples said unto him, Lo, now speakest thou plainly, and ¹speakest no proverb.

30 Now are we sure that ^athou knowest all things, and needest not that any man should ask thee: by this ^bwe believe that thou camest forth from God.

31 Jesus answered them, *Do ye now believe?*

32 *“Behold, the hour cometh, yea, is now come, that ye shall be scattered, ^bevery man to ¹his own, and shall leave me alone: and ^cyet I am not alone, because the Father is with me.*

33 These things I have spoken unto you, that ^ain me ye might have peace. ^bIn the world ye shall have tribulation: but be of good cheer; ^cI have overcome the world.

Jesus' Prayer for Himself

17 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, *“the hour is come; glorify thy Son, that thy Son also may glorify thee:*

2 *“As thou hast given him ¹power over all flesh, that he should give eternal life to as many ^bas thou hast given him.*

3 And *“this is life eternal, that they might know thee ^bthe only true God, and Jesus Christ, ^cwhom thou hast sent.*

4 *“I have glorified thee on the earth: ^bI have finished the work ^cwhich thou gavest me to do.*

5 And now, O Father, glorify thou me ¹with thine own self with the

glory “which I had with thee before the world was.

Jesus' Prayer for His Disciples

6 “I have ¹manifested thy name unto the men ^bwhich thou gavest me out of the world: ^cthine they were, and thou gavest them ²me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words “which thou gavest me; and they have received *them*, ^band have known surely that I came out from thee, and they have believed that ^cthou didst send me.

9 I pray for them: ^a“I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and ^athine are mine; and I am glorified in them.

11 ^a“And now I am no ¹more in the world, but these are in the world, and I come to thee. Holy Father, ^bkeep through thine own name

17:5 ^a Prov. 8:22–30; John 1:1, 2; Phil. 2:6; Col. 1:15; Heb. 1:3

17:6 ^a Ps. 22:22
^b John 6:37
^c Ezek. 18:4; Rom. 14:8
¹ revealed
² to me

17:8 ^a John 8:28
^b John 6:42; 16:27, 30
^c Deut. 18:15, 18

17:9 ^a [1 John 5:19]

17:10 ^a John 16:15

17:11 ^a [Mark 16:19; Luke 24:51]; John 13:1; [Acts 1:9; Heb. 4:14; 9:24; 1 Pet. 3:22]
^b [1 Pet. 1:5]; Jude 1
¹ longer

^c John 10:30

17:12 ^a Heb. 2:13
^b [John 6:39; 18:9]; 1 John 2:19

^c Matt. 27:4, 5; John 6:70; Acts 1:16–20
^d Ps. 41:9; 109:8; John 13:18; Acts 1:20

¹ destroyed
² destruction

17:14 ^a Matt. 24:9; Luke 6:22; 21:17; John 15:19; 1 John 3:13
^b John 8:23

those whom thou hast given me, that they may be one, ^cas we *are*.

12 While I was with them in the world, ^aI kept them in thy name: those that thou gavest me I have kept, and ^bnone of them is ¹lost, ^cbut the son of ²perdition; ^athat the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; ^aand the world hath hated them, because they are not of the world, ^beven as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but ^athat thou shouldst keep them from the ¹evil.

16 They are not of the world, even as I am not of the world.

17 ^aSanctify¹ them through thy truth: ^bthy word is truth.

17:15 ^a Matt. 6:13; Gal. 1:4; 2 Thess. 3:3; [2 Tim. 4:18];

2 Pet. 2:9; 1 John 5:18 ¹ evil one

17:17 ^a [Acts 15:9; Eph. 5:26; 1 Pet. 1:22] ^b Ps. 119:9, 142, 151 ¹ Set them apart

17:1–26. This is the real “Lord’s Prayer” and is often called the High Priestly Prayer of Christ, because He prays first for Himself and then for His own—the Twelve, in verse 6, and all who will believe, in verse 20.

17:1. His **hour** had finally come (cf. 2:4; 7:8–30; 8:20). This refers not only to His death, but also to His resurrection and exaltation. **Glorify** refers to the Cross and the Resurrection. Verse 2 means that the giving of eternal life directly depended on the glorification of the Son.

17:3. Eternal life is more than an endless exist-

ence. It is a personal relationship with God.

17:4. I have finished (*teleiosas*) means “I have made perfect or completed.” This verb is in the active voice, indicating Christ had finished His active ministry (cf. 4:34). He now assumes a passive role. In 19:30 (“It is finished”) the passive voice suggests that He has by then finished His passive ministry as well.

17:5. Jesus gives clear testimony to His preexistence (cf. 1:1).

17:12. The son of perdition was Judas (cf. 2 Thess. 2:3).



GLORIFICATION OF CHRIST

17:5. The celestial glory that Jesus had from the beginning was temporarily hidden (veiled) during His earthly life. At the ascension of Christ, Jesus was both glorified and transfigured. **Illustration:** It is interesting to contrast the post-resurrection appearances of Christ with the post-ascension revelations. In the former, Christ often concealed His glory to the point that He was not recognized, such as by the disciples at Emmaus (Luke 24:16, 31), or by Mary Magdalene who thought He was the gardener (20:14). The post-ascension revelations involve His radiant appearance. The difference between John’s meeting with Christ in John 21 and in Revelation 1 was that of seeing the Resurrection body (not glorified) and of later seeing the transformed and celestial body (glorified). **Application:** Someday Christians will also be glorified together with Christ (Rom. 8:17). (First Reference, John 17:1; Primary Reference, Rev. 1:13–16; cf. 1 John 2:1.)



INERRANCY

17:17. When applied to Scripture, the term *inerrancy* means that what God revealed and inspired is accurate, reliable, authoritative, and without error. Since all Scripture is inspired, every Word of God is true. Just as a book often reflects the character of its writer, so the Scripture is without error because God is without fault. **Illustration:** Jesus upheld the principle of inerrancy when He preached in Nazareth. He carefully stopped reading in the middle of a verse before announcing the fulfillment of Scripture that day (cf. Is. 61:1, 2; Luke 4:18). The rest of the Isaiah passage will be fulfilled at His second coming. **Application:** As we read the Scriptures, we can have total confidence in their reliability and accuracy. (First Reference, Ps. 119:160; Primary Reference, John 17:17; cf. Jer. 36:27.)

18 “As thou hast sent me into the world, even so have I also sent them into the world.

19 And “for their sakes I sanctify myself, that they also might be sanctified through the truth.

Jesus’ Prayer for Believers

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 “That they all may be one; as ^bthou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the “glory which thou gavest me I have given them; ^bthat they may be one, even as we are one:

23 I in them, and thou in me, “that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 “Father, I ¹will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: ^bfor thou lovedst me before the foundation of the world.

25 O righteous Father, “the world hath not known thee: but ^bI have known thee, and ^cthese have known that thou hast sent me.

26 “And I have declared unto them thy name, and will declare it: that the love ^bwherewith thou hast loved me may be in them, and I in them.

17:18 ^a John 4:38; 20:21

17:19 ^a 1 Cor. 1:2; 1 Thess. 4:7; [Heb. 10:10]

17:21 ^a [John 10:16; Rom. 12:5; Gal. 3:28]; Eph. 4:4, 6

^b John 10:38; 17:11, 23

17:22 ^a John 14:20; 1 John 1:3

^b [2 Cor. 3:18]

17:23 ^a [Col. 3:14]

17:24 ^a [John 12:26; 14:3;

1 Thess. 4:17]

^b Matt. 25:34; John 17:5

¹ *desire*

17:25 ^a John 15:21

^b John 7:29; 8:55; 10:15

^c John 3:17; 17:3, 8, 18,

21, 23

17:26 ^a Ex. 34:5–7; John 17:6

^b John 15:9; [Eph. 3:17–19]

18:1 ^a Matt. 26:30, 36; Mark 14:26, 32; Luke 22:39

^b 2 Sam. 15:23;

1 Kin. 2:37;

15:13; 2 Kin.

23:4, 6, 12;

2 Chr. 15:16;

29:16; 30:14; Jer. 31:40

¹ *Kidron*, 2 Sam. 15:23

18:2 ^a Luke 21:37; 22:39

¹ *often met*

18:3 ^a Matt. 26:47–56; Mark 14:43–50; Luke 22:47–53; Acts 1:16

¹ *Lit. cohort*, about 600 soldiers

18:4 ^a John 6:64; 13:1, 3; 19:28

Betrayal in the Garden

18 When Jesus had spoken these words, “he went forth with his disciples over ^bthe brook ¹Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: “for Jesus ¹oft-times resorted thither with his disciples.

3 “Judas then, having received a ¹band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, “knowing all things that should come upon him, went forth, and said unto them, **Whom seek ye?**

5 They answered him, “Jesus ¹of Nazareth. Jesus saith unto them, **I am he.** And Judas also, which ^bbetrayed him, stood with them.

6 As soon then as he had said unto them, **I am he**, they ¹went backward, and fell to the ground.

7 Then asked he them again, **Whom seek ye?** And they said, Jesus of Nazareth.

8 Jesus answered, **I have told you that I am he: if therefore ye seek me, let these go their way:**

9 That the saying might be fulfilled, which he spake, “**Of them**

18:5 ^a Matt. 21:11; Mark 1:24; 14:67; 16:6; Luke 18:37; 24:19 ^b Ps. 41:9; Matt. 20:18; 26:21; John 13:21 ¹ *Lit.*

the Nazarene

18:6 ¹ *drew back*

18:9 ^a [John 6:39; 17:12]

17:17. Sanctify means to “set apart” or “separate for God’s purposes.”

17:18. Sent me ... sent them means the mission of the church, corresponding to that of Christ. Their tasks are alike—in fact, in purpose, and in results, as this prayer shows.

17:21. They ... may be one conveys spiritual unity, not organizational unity (cf. 1 Cor. 12:13; 2 Cor. 1:11; Eph. 2:19; 4:3–16; Heb. 10:25).

18:1—19:42. The passion (suffering) narrative was probably the first portion of Christ’s life and ministry to be recorded. It circulated orally for several years before it was put into writing. It was developed because an understanding of Jesus’ death was so vital to the preaching of the early church. The early disciples were forced by the nature of the case to explain why the innocent Savior was crucified as a criminal. The story they told revealed not only the blameless passion of Jesus, but also the evil passions of the men who caused His death.

18:1. The brook Cedron is a ravine on the east side of Jerusalem toward the Mount of Olives. The “garden” was Gethsemane, though John does not give its name. Nor does he give an account of Jesus’ prayer there, or of the disciples’ sleepiness (cf. Matt. 26:36–46).

18:2–4. Judas brought the band of men and officers from the chief priests and Pharisees (the Sanhedrin) with lanterns, torches (it was night), and weapons. They hunted the Light of the World with flickering lanterns and torches. **Band of men** is a Roman cohort (three hundred to six hundred Roman soldiers). John’s account of the betrayal and arrest does not mention Judas’s kiss. It does, however, supply many other interesting details not given in the synoptic Gospels. Jesus knew the future; He knew they sought Him.

18:5–8. I am (*egō eimi*) recalls His earlier use of this expression (see Introduction).

18:9. Fulfilled: Compare with 17:12.

which thou gavest me have I lost none.

10 ^aThen Simon Peter having a sword drew it, and ¹smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, **Put up thy sword into the sheath: ^athe cup which my Father hath given me, shall I not drink it?**

Jesus Appears Before Annas

12 Then the ¹band and the captain and officers of the Jews took Jesus, and bound him,

13 And ^aled him away to ^bAnnas first; for he was father in law to ^cCaiaphas, which was the high priest that same year.

14 ^aNow Caiaphas was he, which gave counsel to the Jews, that it was ¹expedient that one man should die for the people.

Peter Denies Jesus

15 ^aAnd Simon Peter followed Jesus, and *so did* ^banother¹ disciple: that disciple was known unto the high priest, and went in with Jesus into the ²palace of the high priest.

16 ^aBut Peter stood at the door ¹without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the ¹damsel that kept the door unto Peter, Art not

18:10 ^a Matt. 26:51; Mark 14:47; Luke 22:49, 50
¹ *struck*

18:11 ^a Matt. 20:22; 26:39; Mark 14:36; Luke 22:42

18:12 ¹ *cohort*

18:13 ^a Matt. 26:57

^b Luke 3:2; John 18:24; Acts 4:6

^c Matt. 26:3;

John 11:49, 51

18:14 ^a John 11:50

¹ *advantageous*

18:15 ^a Matt. 26:58; Mark 14:54; Luke 22:54

^b John 20:2–5

¹ Some mss. *the other*

² *courtyard*

18:16 ^a Matt. 26:69; Mark 14:66–68; Luke 22:55–57

¹ *outside*

18:17 ¹ *servant girl*

^a Matt. 26:34

18:20 ^a Matt. 26:55; Luke 4:15; John 8:26

^b John 6:59

^c Mark 14:49;

John 7:14, 28

¹ *always*

² *meet*

18:21 ^a Mark 12:37

18:22 ^a Job 16:10; Is. 50:6; Jer. 20:2; Lam. 3:30; Acts 23:2

¹ Lit. *gave Jesus a blow*

18:24 ^a Matt. 26:57; Luke 3:2; Acts 4:6

^b John 11:49

18:25 ^a Matt. 26:71–75; Mark 14:69–72; Luke 22:58–62

thou also *one* of this man's disciples? He saith, I am ^anot.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Jesus Is Questioned About His Doctrine

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, **^aI spake openly to the world; I ¹ever taught ^bin the synagogue, and ^cin the temple, whither the Jews always ²resort; and in secret have I said nothing.**

21 **Why askest thou me? ask ^athem which heard me, what I have said unto them: behold, they know what I said.**

22 And when he had thus spoken, one of the officers which stood by ^astruck¹ Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, **If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

24 ^aNow Annas had sent him bound unto ^bCaiaphas the high priest.

Peter Twice Again Denies Jesus

25 And Simon Peter stood and warmed himself. ^aThey said therefore unto him, Art not thou also *one*

18:10, 11. Only John gives us the name of the disciple who **cut off** the servant's ear. It was **Peter**. (Peter and John were often together—see Introduction.) And only John gives us the servant's name (**Malchus**), yet he does not record the healing of Malchus's ear. See Luke 22:51.

18:12–27. There were three stages of this Jewish trial: (1) a preliminary arraignment before **Annas**, given only by John here; (2) an informal trial before

Caiaphas and the Sanhedrin before dawn (v. 24), reported fully in Matthew 26:57–68 and Mark 14:53–65; (3) a formal trial by the Sanhedrin after dawn, reported fully in Luke 22:66–71, and briefly mentioned in Matthew 27:1 and Mark 15:11.

18:15. Another disciple was probably John.

18:24. John does not record Jesus' arraignment before **Caiaphas** (cf. Matt. 26:57).

18:25–27. Peter's denials were predicted by Jesus



I AM

18:6. In the Gospel of John, Jesus says "I Am" seven times while revealing Himself as the Bread of Life (6:35); the Light of the World (8:12); the Door (10:9); the Good Shepherd (10:11); the Resurrection and the Life (11:25); the Way, the Truth, and the Life (14:6); and the Vine (15:5). His use of "I Am" without a predicate complement (4:26; 8:24; 18:5, 6, 8) demonstrates His identity with Yahweh in the Old Testament, who was first revealed to Moses as "I AM THAT I AM" (Ex. 3:14). **Illustration:** Yahweh was the covenant name of God in the Old Testament and was most often used to express God's relationship with His people. Jesus took on human flesh that He might bring humanity into an everlasting relationship with God. **Application:** All of our needs in the Christian life, from salvation through glorification, are met in the "I Am." (First Reference, Ex. 3:13, 14; Primary Reference, John 18:6; cf. John 1:1.)

of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and “immediately the ¹cock crew.

Jesus Is Brought Before Pilate

28 “Then led they Jesus from Caiaphas unto the ¹hall of judgment: and it was early; ²and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 “Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a ¹malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 “That the saying of Jesus might be fulfilled, which he spake, ²signifying what death he should die.

33 “Then Pilate entered into the ¹judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?*

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 “Jesus answered, *²My kingdom is not of this world: if my kingdom*

18:27 ^aMatt. 26:74; Mark 14:72; Luke 22:60; John 13:38

¹rooster crowed

18:28 ^aMatt. 27:2; Mark 15:1; Luke 23:1; Acts 3:13

^bJohn 11:55; Acts 10:28; 11:3

¹Gr. *praetorium*, the governor’s headquarters

18:29 ^aMatt. 27:11–14; Mark 15:2–5; Luke 23:2, 3

18:30 ¹*evildoer*

18:32 ^aMatt. 20:17–19; 26:2; Mark 10:33; Luke 18:32

^bJohn 3:14; 8:28; 12:32, 33

18:33 ^aMatt. 27:11

¹Gr. *praetorium*

18:36 ^a1 Tim. 6:13

^b[Dan. 2:44; 7:14]; Luke 12:14; John 6:15; 8:15

18:37 ^a[Matt. 5:17; 20:28; Luke 4:43; 12:49; 19:10;

John 3:17; 9:39; 10:10; 12:47]

^bIs. 55:4; Rev. 1:5

^c[John 14:6]

^dJohn 8:47; 10:27; [1 John 3:19; 4:6]

¹*sayest* rightly

18:38 ^aIs. 53:9; Matt. 27:24; Luke 23:4; John 19:4, 6

¹Pet. 2:22–24

18:39 ^aMatt. 27:15–26; Mark 15:6–15; Luke 23:17–25

18:40 ^aIs. 53:3; Acts 3:14

^bLuke 23:19

19:1 ^aMatt. 20:19; 27:26; Mark 15:15; Luke 18:33

¹whipped him with a Roman scourge

19:2 ¹twisted

19:3 ^aIs. 50:6

¹struck

were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, *Thou ¹sayest that I am a king. To this end was I born, and for this cause came I into the world, ^athat I should bear ^bwitness unto the truth. Every one that ^cis of the truth ^dheareth my voice.*

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, ^aI find in him no fault *at all.*

39 “But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 “Then cried they all again, saying, Not this man, but Barabbas. ^bNow Barabbas was a robber.

Jesus Is Scourged and Mocked

19 Then ^aPilate therefore took Jesus, and ¹scourged *him.*

2 And the soldiers ¹platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they ^asmote¹ him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, ^athat ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

19:4 ^aIs. 53:9; John 18:33, 38; 1 Pet. 2:22–24

in 13:38 (cf. 21:15–17; also Matt. 26:69–75; Mark 14:66–72; Luke 22:54–62).

18:28–19:15. This Roman trial, although certainly unjust, was probably technically legal, since Christ was not a Roman citizen with legal rights.

18:28–31. Defiled: They will not enter the house of a Gentile and thus cause ceremonial defilement—but they are willing to commit murder. When **Pilate** asks for the **accusation**, they admit there is none deserving of death by Roman law (vv. 30, 31). Pilate realizes that Jesus has been **delivered** to him on account of their jealousy.

18:32. Fulfilled: This is a fulfillment of 12:32, 33. If the Jews, rather than the Romans, had slain

Him, it would have been by stoning.

18:35–38. Pilate’s only concern is whether Jesus has incited rebellion against Rome. Jesus’ answers show this is not the case. For this reason **Pilate** finds **no fault** with Him.

19:1–3. Scourging (whipping) often preceded crucifixion. The Roman *flagellum* consisted of a whip, split into several strips, into which sharp bones were embedded so as to cut the flesh. The **crown of thorns**, the **purple robe**, and the mocking **Hail** were used to ridicule His claim to be a **king** (cf. 18:36). When the soldiers hit Him in the face and body it was probably with their fists (contrast with 18:22).

6 “When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye *him*, and crucify *him*: for I find no fault in *him*.

7 The Jews answered *him*, “We have a law, and by our law he ought to die, because ^bhe made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, ¹Whence art thou? ^aBut Jesus gave *him* no answer.

10 Then saith Pilate unto *him*, Speakest thou not unto me? knowest thou not that I have ¹power to crucify thee, and have ¹power to release thee?

11 Jesus answered, “**Thou couldst have no ¹power at all against me, except it were given thee from above: therefore ^bhe that delivered me unto thee hath the greater sin.**

12 And from thenceforth Pilate sought to release *him*: but the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend: “whosoever maketh himself a king speaketh against Caesar.

13 “When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And “it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify *him*.

19:6 ^a Acts 3:13
19:7 ^a Lev. 24:16
^b Matt. 26:63–66; John 5:18; 10:33

19:9 ^a Is. 53:7; Matt. 27:12, 14; Luke 23:9
¹ Where are you from?

19:10 ¹ authority
19:11 ^a [Luke 22:53]; John 7:30;
^b John 3:27; Rom. 13:1
¹ authority

19:12 ^a Luke 23:2; John 18:33; Acts 17:7

19:13 ^a Deut. 1:17; 1 Sam. 15:24; Prov. 29:25; Is. 51:12; Acts 4:19

19:14 ^a Matt. 27:62; John 19:31, 42

19:15 ^a [Gen. 49:10]

19:16 ^a Matt. 27:26, 31; Mark 15:15; Luke 23:24

19:17 ^a Matt. 27:31, 33; Mark 15:21, 22; Luke 23:26, 33

^b Num. 15:36; Heb. 13:12

19:18 ^a Ps. 22:16–18; Is. 53:12; Matt. 20:19; 26:2

¹ center

19:19 ^a Matt. 27:37; Mark 15:26; Luke 23:38

19:20 ¹ near

19:23 ^a Matt. 27:35; Mark 15:24; Luke 23:34

¹ tunic

19:24 ^a Ps. 22:18

¹ tear

² garments

³ clothing

Pilate saith unto them, Shall I crucify your King? The chief priests answered, “We have no king but Caesar.

16 “Then delivered he *him* therefore unto them to be crucified. And they took Jesus, and led *him* away.

Jesus Is Crucified at Golgotha

17 ^aAnd he bearing his cross ^bwent forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified *him*, and ^atwo other with *him*, on either side one, and Jesus in the ¹midst.

19 “And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was ¹nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 “Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* ¹coat: now the ¹coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not ¹rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, “They parted my ²raiment among them, and for my ³vesture they did cast lots. These things therefore the soldiers did.

19:7. Here the Jews acknowledge the real reason they favor Christ’s crucifixion: He claimed to be God, and they were accusing Him of blasphemy (Lev. 24:16).

19:9. No answer: Compare to Isaiah 53:7.

19:10, 11. Pilate’s assertion and Jesus’ response are reminiscent of Jesus’ third exchange with Satan (Matt. 4:8–10). God alone is Sovereign of the universe.

19:14. The preparation was on Friday before the Sabbath, so that no work would have to be done on the Sabbath. The sixth hour: John uses Roman time, which would be six o’clock in the morning.

19:15. No king but Caesar is said by the chief priests or Sadducees (politicians). Would any Phar-

isee have been willing to make such a blasphemous statement when God alone was to have been their King?

19:17. Jesus carries His own cross, as was the custom, to the place of a skull or Golgotha (cf. Matt. 27:33). His path through Jerusalem has been called the *Via Dolorosa* (“Sorrowful Way”).

19:18–27. These verses record the first three hours on the cross, from nine o’clock in the morning to noon.

19:23. This is a fulfillment of Psalm 22:18. Psalm 22 is a messianic Psalm. See especially verses 1a, 7, 8, 14–18.

25 “Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the *wife* of ^bCleophas,¹ and Mary Magdalene.

26 When Jesus therefore saw his mother, and ^athe disciple standing by, whom he loved, he saith unto his mother, ^b**Woman, behold thy son!**

27 Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her ^aunto his own *home*.

Jesus Dies on the Cross

28 After this, Jesus knowing that all things were now accomplished, ^athat the scripture might be fulfilled, saith, **I thirst.**

29 Now there was set a vessel full of ¹vinegar: and ^athey filled a sponge with ¹vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the ¹vinegar, he said, **It is finished:** and he bowed his head, and gave up ²the ghost.

31 The Jews therefore, ^abecause it was the preparation, ^bthat the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an ^chigh day,) ^bbesought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and

19:25 ^aMatt. 27:55; Mark 15:40; Luke 2:35; 23:49
^bLuke 24:18
¹ Gr. *Clophas*
19:26 ^aJohn 13:23; 20:2; 21:7, 20, 24
^bJohn 2:4
19:27 ^aLuke 18:28; John 1:11; 16:32; Acts 21:6
19:28 ^aPs. 22:15
19:29 ^aPs. 69:21; Matt. 27:48, 50; Mark 15:36; Luke 23:36
¹ *sour wine*
19:30 ^aDan. 9:26; Zech. 11:10, 11; John 17:4
¹ *sour wine*
2 *his spirit*
19:31 ^aMatt. 27:62; Mark 15:42; Luke 23:54
^bDeut. 21:23; Josh. 8:29; 10:26
^cEx. 12:16; Lev. 23:6, 7
¹ *asked*

19:34 ^a[1 John 5:6, 8]
¹ *immediately*
19:35 ^aJohn 21:24
^b[John 20:31]
19:36 ^a[Ex. 12:46; Num. 9:12]; Ps. 34:20
19:37 ^aPs. 22:16, 17; Zech. 12:10; 13:6; Rev. 1:7
19:38 ^aMatt. 27:57–61; Mark 15:42–47; Luke 23:50–56
^b[John 7:13; 9:22; 12:42]
¹ *asked*
2 *permission*

brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and ¹forthwith ^acame there out blood and water.

35 And he that saw *it* bare record, and his record is ^atrue: and he knoweth that he saith true, that ye might ^bbelieve.

36 For these things were done, ^athat the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, ^aThey shall look on him whom they pierced.

Joseph and Nicodemus Bury Jesus

38 ^aAnd after this Joseph of Arimathaea, being a disciple of Jesus, but secretly ^bfor fear of the Jews, ^bbesought Pilate that he might take away the body of Jesus: and Pilate gave *him* ²leave. He came therefore, and took the body of Jesus.

39 And there came also ^aNicodemus, which at the first came to Jesus by night, and brought a mixture of ^bmyrrh and aloes, about an hundred ¹pound *weight*.

19:39 ^aJohn 3:1, 2; 7:50 ^bPs. 45:8; Prov. 7:17; Song 4:14; Matt. 2:11 ¹ Gr. *litras*

19:25. Four women attend the Crucifixion, and they remain while the disciples flee (except for John, who returns). Several women, including these mentioned here, have accompanied Jesus and His disciples on their journeys, taking care of their daily needs.

19:28–30. These verses record the second three hours on the cross from noon to three in the afternoon. Here is the fulfillment of Psalm 69:21. Notice that the only words Jesus spoke indicating pain or discomfort were **I thirst**. It was not that He did not suffer, but only that He did not complain.

19:30. It is finished: His passive (Lat. *patior*, “suffering”) ministry is now completed. (See the note on 17:4.) The words of **Jesus** on the cross are significant: The first words concern the Roman soldiers who were crucifying Him: “Father, forgive them; for they know not what they do” (Luke 23:34). The second statement is made to the penitent thief: “To day shalt thou be with me in paradise” (Luke 23:43). The third statement comes while looking at His grief-stricken mother: “Woman, behold thy son!” To John He says, “Behold thy mother!” (vv. 26, 27). The fourth cry is addressed to God at the ninth hour and comes from Psalm 22: “My God, my God, why hast thou forsaken me?” (Matt. 27:46; Mark 15:34). The fifth statement is

“I thirst” (v. 28), followed by His taking of vinegar from a sponge. The sixth cry is “It is finished” (v. 30). (See comments on 17:4.) The seventh cry was addressed to His Father: “Father, into thy hands I commend my spirit” (Luke 23:46).

19:31. The preparation was Friday, the day before the **sabbath** (cf. vv. 14, 42). (See especially Mark 15:42.) It was a **high day** because it was the Sabbath during the Passover week. The Jews did not mind putting an innocent man to death, even the Son of God, but they were very careful not to break the Sabbath.

19:36. A bone of him shall not be broken is a fulfillment of Psalm 34:20. It was also a requirement of the Passover lamb (Ex. 12:46; Num. 9:12) that no bone be broken. Christ is our Passover according to 1 Corinthians 5:7. Compare this with John 1:29, where John calls Him the Lamb of God.

19:37. This verse fulfills Zechariah 12:10.

19:38. The other gospels tell us that **Joseph of Arimathaea** was rich (Matt. 27:57), and that this accomplishment required boldness (Mark 15:43). Joseph was likely a member of the Sanhedrin. See Luke 23:51.

19:39. Nicodemus did the only anointing of Jesus’ body before the burial (cf. 12:3, 7). Jesus was raised before the women arrived on Sunday with the spices.

40 Then took they the body of Jesus, and ^awound¹ it in linen ²clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new ¹sepulchre, wherein was never man yet laid.

42 ^aThere laid they Jesus therefore ^bbecause of the Jews' preparation day; for the sepulchre was ¹nigh at hand.

An Empty Tomb

20 The ^afirst day of the week cometh Mary Magdalene early, when it was yet dark, unto the ¹sepulchre, and seeth the ^bstone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^aother disciple, ^bwhom Jesus loved, and saith unto them, They have taken away the Lord out of the ¹sepulchre, and we know not where they have laid him.

3 ^aPeter therefore went forth, and that other disciple, and ¹came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw ^athe linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And ^athe ¹napkin, that was about his head, not lying with the linen clothes, but ²wrapped together in a place by itself.

19:40 ^aLuke 24:12; John 20:5, 7; Acts 5:6
¹bound
²strips

19:41 ¹tomb

19:42 ^aIs. 53:9;

Matt. 26:12;

Mark 14:8

^bJohn 19:14, 31

¹nearby

20:1 ^aMatt. 28:1–

8; Mark 16:1–8;

Luke 24:1–10;

Acts 20:7; 1 Cor.

16:2

^bMatt. 27:60;

66; 28:2; Mark

15:46; 16:4;

Luke 24:2; John

11:38

¹tomb

20:2 ^aJohn

21:23, 24

^bJohn 13:23;

19:26; 21:7,

20, 24

¹tomb

20:3 ^aLuke 24:12

¹were going to

the tomb

20:5 ^aJohn 19:40

20:7 ^aJohn 11:44

¹face cloth

²folded

20:8 ^aJohn

21:23, 24

¹tomb

20:9 ^aPs. 16:10;

Acts 2:25, 31;

13:34, 35

¹understood

20:11 ^aMark

16:5

¹outside

20:14 ^aMatt.

28:9; Mark 16:9

^b[Luke 24:16,

31]; John 21:4

¹around

20:15 ¹carried

him away

20:16 ^aJohn 10:3

¹Teacher

20:17 ^aMark

16:19; Luke 24:5;

Acts 1:9; 2:34–

36; Eph. 4:8–10;

Heb. 4:14

^bPs. 22:22;

Matt. 18:10;

Rom. 8:29; Heb.

2:11

^cJohn 16:28;

17:11

¹Do not cling

to me

8 Then went in also that ^aother disciple, which came first to the ¹sepulchre, and he saw, and believed.

9 For as yet they ¹knew not the ^ascripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

Mary Magdalene Sees Jesus

11 ^aBut Mary stood ¹without at the sepulchre weeping; and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 ^aAnd when she had thus said, she turned ¹herself back, and saw Jesus standing, and ^bknew not that it was Jesus.

15 Jesus saith unto her, **Woman, why weepest thou? whom seekest thou?** She, supposing him to be the gardener, saith unto him, Sir, if thou have ¹borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, ^aMary. She turned herself, and saith unto him, Rabboni; which is to say, ¹Master.

17 Jesus saith unto her, **Touch me not; for I am not yet ^aascended to my Father: but go to ^bmy brethren, and say unto them, ^cI ascend unto my**

19:40. Notice that Jesus' **body** was **wound**, not mummy style, but with **linen** cloths lengthwise, from head to foot, according to the Jewish custom. Lazarus was also wrapped this way, but Lazarus was unable to free himself (11:44) because his hands and feet were tied together.

19:41. The other gospels tell us it was Joseph's **sepulchre** (Matt. 27:59, 60).

19:42. This work of Joseph and Nicodemus prevented the body of Jesus from being thrown into the valley of Hinnom, as was often the case with the bodies of unclaimed crucified criminals.

20:1–21:25. John records four post-resurrection appearances of **Jesus** to His followers: to **Mary Magdalene** outside the tomb on Resurrection morning (20:1–18); to 10 **disciples** in the Upper Room—**Thomas**

is absent (20:19–23); to 11 disciples in the Upper Room (20:24–29); and to seven disciples in **Galilee** (21:1–25).

20:1–10. Several other women were present on this first visit (cf. Matt. 28:1–8; Mark 16:1–8; and Luke 24:1–12). His **clothes** lay in an orderly fashion. Had His body been stolen, the grave-clothes would not have been left.

20:8, 9. Believed. For as yet they knew not: They believed Jesus was alive, not yet knowing the details of His resurrection.

20:11, 12. This was Mary's second visit (vv. 11–18; cf. Mark 16:9–11).

20:17. Touch me not is a present imperative, forbidding the continuation of an action already begun. "Stop clinging to me" is a helpful paraphrase. Compare with verse 27, where, one week later, we

Father, and your Father; and to ^amy God, and your God.

18 ^aMary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

The Disciples See Jesus

19 ^aThen the same day at evening, being the first *day* of the week, when

20:17 ^dEph. 1:17
20:18 ^aMatt. 28:10; Luke 24:10, 23
20:19 ^aMark 16:14; Luke 24:36; John 14:27; 1 Cor. 15:5

^bJohn 9:22; 19:38
^cJohn 14:27; 16:16; Eph. 2:17
20:20 ^aActs 1:3
^bJohn 16:20, 22

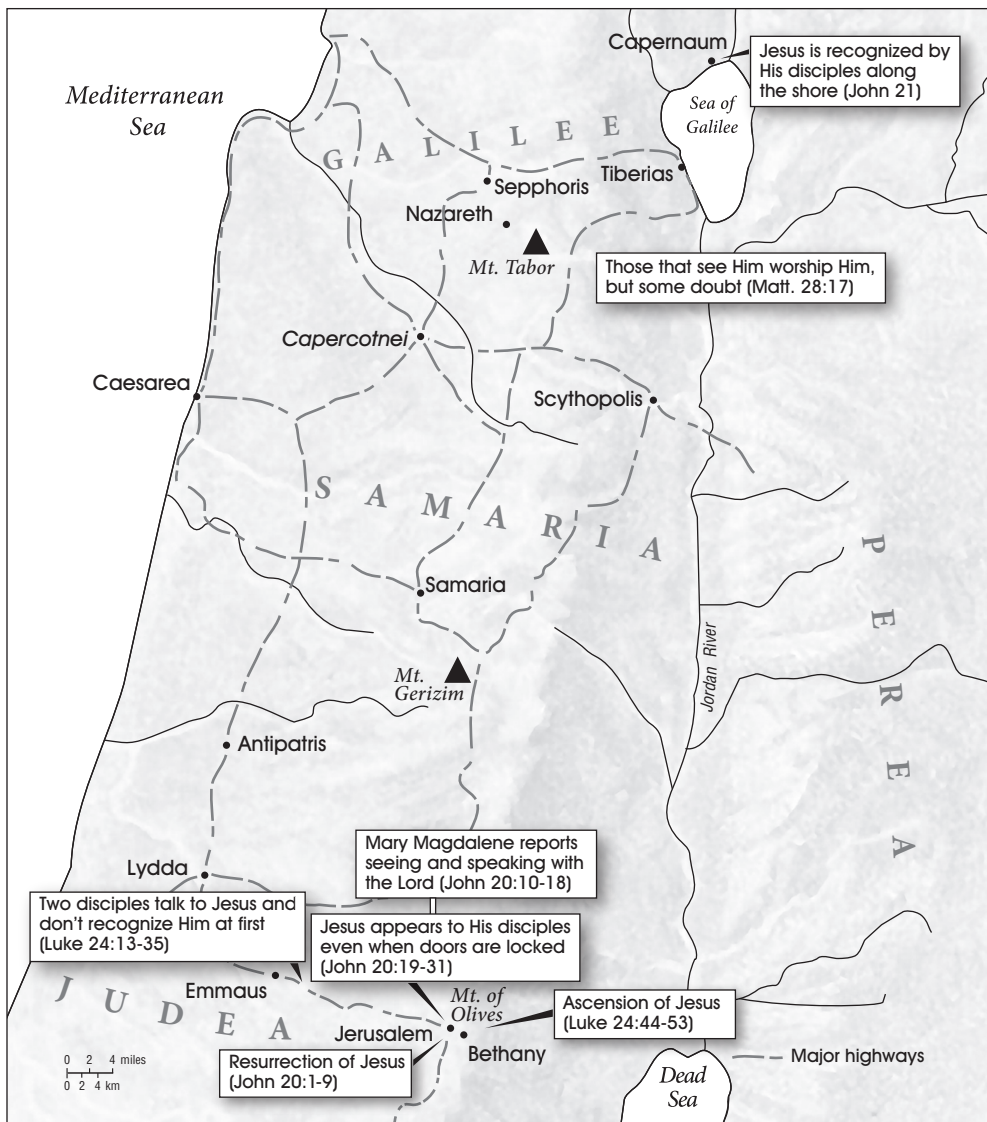
the doors were shut where the disciples were assembled for ^bfear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you.**

20 ^aAnd when he had so said, he ^ashewed unto them *his* hands and his side. ^bThen were the disciples glad, when they saw the Lord.

are told He encouraged Thomas to touch Him. **I am not yet ascended:** "Do not worry, I am not leaving immediately."

20:19. This was Sunday evening of the Resurrec-

tion. The **doors** are **shut**, and **Jesus** appears in His Resurrection body. Evidently He could appear, disappear, pass through material, and defy the law of gravity (as He did at the Ascension) in His Resurrection body.



21 Then said Jesus to them again, **Peace be unto you: "as my Father hath sent me, even so send I you.**

22 And when he had said this, he breathed on *them*, and saith unto them, **Receive ye the Holy Ghost:**

23 **"Whose soever sins ye ¹remit, they are ²remitted unto them; and whose soever sins ye retain, they are retained.**

Thomas Sees Jesus

24 But Thomas, one of the twelve, ^acalled Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.**

27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and ^areach hither thy hand, and thrust it into my side: and be not ^bfaithless, ¹ but believing.**

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: ^ablessed are they that have not seen, and yet have believed.**

30 And ^amany other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 ^aBut these are written, that ^bye might believe that Jesus ^cis the Christ, the Son of God; ^dand that believing ye might have life ¹through his name.

20:21 ^a [Matt. 28:18–20]; John 17:18, 19; [2 Tim. 2:2]; Heb. 3:1

20:23 ^a Matt. 16:19; 18:18
¹ forgive
² forgiven

20:24 ^a John 11:16

20:27 ^a Ps. 22:16; Zech. 12:10; 13:6; 1 John 1:1

^b Mark 16:14
¹ unbelieving
20:29 ^a 2 Cor. 5:7; 1 Pet. 1:8

20:30 ^a John 21:25

20:31 ^a Luke 1:4
^b John 19:35;

1 John 5:13
^c Luke 2:11; 1 John 5:1

^d John 3:15, 16; 5:24; [1 Pet. 1:8, 9]
¹ Lit. *in*

21:1 ^a Matt. 26:32; Mark 14:28; John 6:1
¹ *in this way*

21:2 ^a John 20:24
^b John 1:45–51
^c John 2:1

^d Matt. 4:21; Mark 1:19; Luke 5:10

21:3 ¹ *am going*
² Lit. *the*

21:4 ^a Luke 24:16; John 20:14

21:5 ^a Luke 24:41
¹ *food*

21:6 ^a Luke 5:4, 6, 7

21:7 ^a John 13:23; 20:2
¹ *put on*
² *had removed it*

21:10 ¹ *some of*

Jesus' Appearance by the Sea

21 After these things Jesus shewed himself again to the disciples at the ^asea of Tiberias; and ¹on this wise shewed he *himself*.

2 There were together Simon Peter, and ^aThomas called Didymus, and ^bNathanael of ^cCana in Galilee, and ^dthe *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I ¹go a fishing. They say unto him, We also go with thee. They went forth, and entered into ²a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples ^aknew not that it was Jesus.

5 Then ^aJesus saith unto them, **Children, have ye any ¹meat?** They answered him, No.

6 And he said unto them, **^aCast the net on the right side of the ship, and ye shall find.** They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore ^athat disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he ¹girt *his* fisher's coat *unto him*, (for he ²was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, **Bring ¹of the fish which ye have now caught.**

11 Simon Peter went up, and

20:22. Here the disciples are anointed by the Holy Spirit preliminary to Acts 2. This corresponds to the Holy Spirit's special ministries in the Old Testament. Such ministries were for special tasks. Soon the Holy Spirit would come and permanently abide with them (Acts 2).

20:23. **Remit ... sins:** This is a divine prerogative (cf. Mark 2:7). The anointing of the Holy Spirit makes this possible.

20:28. **Lord ... God:** These words from **Thomas**

form the climax to John's gospel and summarize its theme.

20:30, 31. John tells us here he wrote this gospel for purposes of conversion, **that ye might believe**, and of sanctification, **that believing ye might have life**.

21:7. **Naked** (i.e., stripped for work): **Peter** was wearing no outer garment. He swam the hundred yards to shore.

21:8. **Little ship** is the small skiff attached to the main fishing vessel.

drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, **“Come and¹ dine.** And none of the disciples ²durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now ^athe third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

Jesus Challenges Peter

15 So when they had ¹dined, Jesus saith to Simon Peter, **Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I ²love thee. He saith unto him, **“Feed my lambs.**

16 He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I ¹love thee. **“He saith unto him, ²Feed my^b sheep.**

17 He saith unto him the third time, **Simon, son of Jonas, ¹lovest thou me?** Peter was grieved because he said unto him the third time, **“¹ Lovest thou me?** And he said unto him, Lord, ^a“thou knowest all things; thou knowest that I ²love thee. Jesus saith unto him, **Feed my sheep.**

18 **“Verily, verily, I say unto thee,**

21:12 ^aActs 10:41
¹ eat breakfast
² dared

21:14 ^aJohn 20:19, 26
21:15 ^aActs 20:28; 1 Tim. 4:6; 1 Pet. 5:2
¹ eaten breakfast
² have affection for

21:16 ^aMatt. 2:6; Acts 20:28; Heb. 13:20; 1 Pet. 2:25; 5:2, 4
^b Ps. 79:13;
Matt. 10:16;
15:24; 25:33;
26:31

¹ have affection for
² Tend
21:17 ^aJohn 2:24, 25; 16:30
¹ do you have affection for me
² have affection for

21:18 ^aJohn 13:36; Acts 12:3, 4

21:19 ^a 2 Pet. 1:13, 14
^b [Matt. 4:19; 16:24]; John 21:22

21:20 ^a John 13:23; 20:2
^b John 13:25
21:21 ¹ what about this man
21:22 ^a [Matt. 16:27, 28; 25:31; 1 Cor. 4:5; 11:26; Rev. 2:25; 3:11; 22:7, 20]

¹ remain
21:23 ¹ desire
² remain
21:24 ^a John 19:35; 3 John 12

21:25 ^a John 20:30
^b Amos 7:10
¹ one by one

21:19 ^a 2 Pet. 1:13, 14
^b [Matt. 4:19; 16:24]; John 21:22

21:20 ^a John 13:23; 20:2
^b John 13:25
21:21 ¹ what about this man
21:22 ^a [Matt. 16:27, 28; 25:31; 1 Cor. 4:5; 11:26; Rev. 2:25; 3:11; 22:7, 20]

¹ remain
21:23 ¹ desire
² remain
21:24 ^a John 19:35; 3 John 12
21:25 ^a John 20:30
^b Amos 7:10
¹ one by one

When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying ^aby what death he should glorify God. And when he had spoken this, he saith unto him, **^bFollow me.**

20 Then Peter, turning about, seeth the disciple ^awhom Jesus loved following; ^bwhich also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and ¹what *shall* this man do?

22 Jesus saith unto him, **If I will that he ¹tarry^a till I come, what is that to thee? follow thou me.**

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, **If I ¹will that he ²tarry till I come, what is that to thee?**

24 This is the disciple which ^atestifieth of these things, and wrote these things: and we know that his testimony is true.

25 ^aAnd there are also many other things which Jesus did, the which, if they should be written ¹every one, ^bI suppose that even the world itself could not contain the books that should be written. Amen.

21:14. This is the **third** appearance to the **disciples**, although there had been appearances to other people (cf. comments after 20:18).

21:15–17. This interview was probably conducted within the hearing of the other six disciples. **Peter** had publicly professed his loyalty before the Crucifixion and Jesus wants the other disciples to understand Peter's restoration. Jesus uses his old name **Simon**, not “Rock,” his new spiritual name. **More than these** is a reference to the other disciples (cf. Matt. 26:33, where Peter claimed he would be loyal when all others failed). Jesus repeats the question three times, no

doubt to remind Peter of his three denials of his Lord.

21:18, 19. Jesus predicts the manner of Peter's **death**. A late tradition suggests that Peter was crucified upside down in Rome by Nero (c. A.D. 68), but this is questionable since it is not recorded until the fourth century.

21:20–23. Perhaps John added this account to counteract a commonly believed notion that Jesus had predicted that John would not die. He did outlive all of the other disciples. In fact, all of the others were probably dead by the time John wrote this beloved gospel in about A.D. 85.



DOUBLE VERILIES

21:18. Twenty-five times in the Gospel of John, Jesus uses the expression *Verily, verily* to introduce a concept the hearer might have difficulty believing. This intensive expression emphasized that what was stated was true just as God is true. In the Old Testament, a person who might be doubted would use such an expression to insist that he was telling the truth (Num. 5:22). **Illustration:** In the New Testament, Peter confessed he found some of Paul's epistles hard to understand; nevertheless he accepted them with the other Scriptures (2 Pet. 3:15, 16). **Application:** When a Christian approaches his Bible, he should do so with a commitment to believe the whole Word of God and not just part of it. (First Reference, John 1:51; Primary Reference, John 21:18; cf. Rom. 1:17.)

THE ACTS

of the Apostles

Theme. The Acts of the Apostles is a unique and therefore crucial book of the New Testament. It alone presents an extensive picture of early church life and history. The title as we know it comes from the second century and only partially discloses the theme of the document. The book focuses primarily on the acts of two apostles, Peter and Paul. And it proposes to show the continuation “of all that Jesus began both to do and teach” (1:1). It contains the acts Jesus carried out after His ascension, through the Holy Spirit, in establishing the church. The author evidently follows the Great Commission in developing this theme, showing the beginning in Jerusalem, the outreach to Judea and Samaria, and the expansion to the distant city of Rome (1:8).

Authorship. Verse 1 demonstrates clearly that the unnamed author of Acts is the same person as the unnamed author of the third gospel (cf. Luke 1:3 with Acts 1:1, 2). The Gospel of Luke and the Book of Acts form a single, two-volume work. The author quite certainly was Luke for the following reasons: First, the author was a companion of Paul. The best evidence for this is contained in the three “we” passages where the author, by using the first person plural pronoun, evidently places himself into the narrative with Paul (16:10–17; 20:5–21:18; 27:1–28:16). The author distinguishes himself from Paul’s other companions in Acts by naming them. Of Paul’s unnamed companions only Titus and Luke could have been with Paul during each of the three “we” passages. As the Book of Acts closes, the

author places himself beside Paul at the Roman imprisonment. Paul in his epistle states that Luke, not Titus, was with him at that time (Philem. 24). Second, the author gives some evidence of being a physician by the attention he gives to medical detail (Luke 8:43) and the technical Greek terms he uses (3:7). Luke was called “the beloved physician” (Col. 4:14). Third, the early church writers attribute the third gospel and the Book of Acts to Luke. Since Luke is an otherwise little-known figure, there is no logical reason to attribute the authorship to him, unless he is in fact the author.

Date. Luke nowhere mentions the date for the writing of this document, yet the manner in which he closes the book suggests a date. Luke stops abruptly after mentioning the duration of Paul’s Roman imprisonment. He mentions neither the progress of the church nor the plans of Paul. Therefore, it seems as if Luke stops where the history ends; he describes the events up to the current time. If so, the date is about A.D. 62.

Purpose. Luke wrote to convince Theophilus of the “certainty of those things, wherein thou hast been instructed” (Luke 1:4). Theophilus was probably a Gentile official who had been won to Christ, and Luke desires that he may understand more clearly the historical events that underlie his Christian faith and practice.

Second, Luke’s purpose is not to write *the* history of the early church. Nothing is said of the spread of the gospel eastward or even southward into Egypt. Virtually nothing is recorded for large

segments of time (e.g., A.D. 35–44). Luke is not a chronicler seeking to record every event. But he does write a history that shows the beginning and spread of the church. He focuses on the important initial events and those that give meaning to the epistles of Paul by tracing Paul's ministry. Chronologically, the book divides into three periods: (1) Luke concentrates on the several years involved in the beginnings of the church among the Jews (ch. 2), the Samaritans (ch. 8), and the Gentiles at Caesarea (ch. 10), from 1:1 to 11:18. (2) A period of virtual silence covering about 10 years follows. Glimpses of these times can be caught in 9:31 and 11:19–21. (3) The period A.D. 44–62 focuses around the ministry of Paul, and so might be designated the Pauline period.

Third, Luke wrote to provide a unity between Christ's works in the gospels and the apostles' labors after His ascension. That which Theophilus experienced in his church in A.D. 60 was vastly different from all he had read in Luke's gospel. Acts explains those changes. It shows the transition from Christ's message of a coming kingdom to the apostles' message of one new body of Jew and Gentile in Christ, called the church (Eph. 2:11–3:12). Often the experiences of Acts reveal a transitional event rather than advocate a doctrinal truth. The apostles in their epistles explain the doctrinal truths that are intended to be normative for God's people today. Thus, Luke's purpose in Acts is more to provide a bridge for understanding these changes than to provide a basis for universal doctrinal truth.

Finally, Luke wrote to show to the Roman world that Christianity is not a subversive political movement. Unlike some of the Jews of Judea, Christians were not seeking to overthrow Rome. Though they spoke of another King and rejected the emperor as "lord,"

they submitted to political authority. Though the apostles were often imprisoned, they were always exonerated. Sometimes God Himself intervened (5:18–20; 9:1–5; 12:5–10; 16:24–26; 28:3–6); other times the governmental authority did (16:35–39; 18:12–17; 19:37–41; 23:29; 26:32). But each time they were vindicated.

Application. Few biblical books are as misused as the Book of Acts. Some denominations have collected their distinctive and divisive teachings from their interpretation of Acts. The Book of Acts provides examples of how to do things but also how not to do them, of what to do but also what not to do. We cannot properly interpret the Book of Acts by merely teaching the experiences the apostles had. We must experience the things they taught. The apostles taught out of their experiences, and we ought to do the same thing. When the apostles experienced something early in the church age, yet later taught contrary principles, we must realize God does not desire us to practice that today. For example, the apostles cast lots in Acts 1; we should not, for we possess the inner leading of God's Spirit (Rom. 8:14, 26, 27; Gal. 5:18). The early church shared all things communally (chs. 2, 4). We are instructed to be faithful stewards who freely and cheerfully share (2 Cor. 9:6–8). Some regard the absence of musical instruments in Acts as a mandate to exclude them from church services today. The apostles do not so instruct us. Some teach us to receive the Holy Spirit as in Acts 2; others, as in Acts 10. The apostles teach, however, that *everyone* who receives Christ also receives the Spirit (Rom. 8:9; 1 Cor. 12:13; Eph. 1:13; 1 John 3:24; 4:13). "We must not make the tragic spiritual mistake of 'teaching the experiences of the apostles,' but rather 'experience the teachings of the apostles'" (Laurin, *Acts: Life in Action*, p. 157).

OUTLINE OF ACTS

I. The church beginning in Jerusalem: its birth among the Jews, early growth, and local opposition		1:1—7:60
A. The birth of the church		1:1—2:47
1. Preliminary matters: relating Acts to the Gospels		1:1-26
2. Pentecost: the coming of the Holy Spirit		2:1-47
B. A miracle with significant consequences		3:1—4:31
1. The healing of a lame man		3:1-11
2. The preaching of Peter		3:12-26
3. The threatenings of the Sadducees		4:1-31
C. Opposition from within and without		4:32—5:42
1. The incident concerning Ananias and Sapphira		4:32—5:11
2. The persecution by the Sadducees renewed		5:12-42
D. The Seven chosen and ministering in Jerusalem		6:1—7:60
1. The Seven chosen to serve in the Jerusalem church		6:1-7
2. Stephen's ministry in Jerusalem		6:8—7:60
II. The church spreading throughout Judea, Samaria, and Syria: its beginnings among the Gentiles		8:1—12:25
A. The persecution that scattered the entire church		8:1-4
B. The ministry of Philip		8:5-40
1. To the Samaritans		8:5-25
2. To an Ethiopian proselyte		8:26-39
3. At Caesarea		8:40
C. The conversion and early ministry of Saul, the Apostle to the Gentiles		9:1-31
1. His conversion and commission		9:1-19
2. His early ministries		9:20-30
3. His conversion brings peace and growth to the churches of Palestine		9:31
D. The ministry of Peter		9:32—11:18
1. His itinerant ministry throughout Judea and Samaria		9:32-43
2. His ministry to Gentiles in Caesarea		10:1—11:18
E. The mission at Antioch of Syria		11:19-30
1. The early work among the Jews		11:19
2. The later work among the Gentiles		11:20-22
3. The ministry at Antioch		11:23-30
F. The prosperity of the church despite persecution by the Palestinian king		12:1-25
1. Herod's attempts to hinder the church		12:1-19
2. God's victory through the slaying of Herod		12:20-25
III. The church progressing westward to Rome: its shift from a Jewish to a Gentile entity		13:1—28:31
A. First missionary journey		13:1—14:28
1. At Antioch of Syria: the commissioning		13:1-4
2. On Cyprus: Sergius Paulus believes		13:5-13
3. At Antioch of Pisidia: Paul's message received by the Gentiles, rejected by Jews		13:14-52
4. In the Galatian cities: Iconium, Lystra, Derbe		14:1-20
5. On the return: establishing new churches and reporting home		14:21-28
B. Jerusalem council		15:1-35
1. The problem: conflict over the place of the Law in salvation and church life		15:1-3
2. The discussion		15:4-18
3. The decision: stated and sent		15:19-35
C. Second missionary journey		15:36—18:22
1. The opening events		15:36—16:10
2. The work at Philippi		16:11-40
3. The work at Thessalonica, Berea, and Athens		17:1-34
4. The work at Corinth		18:1-17
5. The return to Antioch		18:18-22
D. Third missionary journey		18:23—21:16
1. Preliminary work at Ephesus involving Apollos		18:23-28
2. Paul's work at Ephesus		19:1-41
3. Paul's return to the established churches		20:1-16

E. Phase one of the Roman imprisonment: Paul's witness in Jerusalem 21:17—23:35

1. Paul with the Jerusalem church 21:17-26
2. Paul seized and falsely accused 21:27-36
3. Paul's defence before the people 21:37—22:29
4. Paul's defence before the Sanhedrin 22:30—23:10
5. Paul delivered from a conspiracy 23:11-35

F. Phase two of the Roman imprisonment: Paul's witness in Caesarea 24:1—26:32

1. Paul before Felix 24:1-27
2. Paul before Festus 25:1-12
3. Paul's case presented to King Agrippa 25:13-27
4. Paul's defence before King Agrippa 26:1-32

G. Phase three of the Roman imprisonment: Paul's witness in Rome 27:1—28:31

1. The sea voyage and shipwreck 27:1-44
2. The winter on Melita 28:1-10
3. The final trip to Rome 28:11-15
4. The witness at Rome 28:16-31

Prologue

I The former treatise have I made, O ^aTheophilus, of all that Jesus began both to do and teach,

2 ^aUntil the day in which he ¹was taken up, after that he through the Holy Ghost ^bhad given commandments unto the apostles whom he had chosen:

3 ^aTo whom also he ¹shewed himself alive after his ²passion by many ³infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Wait for the Promise of the Father

4 ^aAnd, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but **wait for the promise of the**

1:1 ^aLuke 1:3
1:2 ^aMark 16:19; Acts 1:9, 11, 22
^bMatt. 28:19; Mark 16:15; John 20:21; Acts 10:42
¹ Ascended into heaven
1:3 ^aMatt. 28:17; Mark 16:12, 14; Luke 24:34, 36; John 20:19, 26; 21:1, 14; 1 Cor. 15:5-7
¹ presented
² suffering
³ unmistakable
1:4 ^aLuke 24:49
^b[John 14:16, 17, 26; 15:26]; Acts 2:33
1:5 ^aMatt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16
^b[Joel 2:28]
1:7 ^a1 Thess. 5:1
^bMatt. 24:36; Mark 13:32
¹ authority
1:8 ^a[Acts 2:1, 4]
^bLuke 24:49

Father, which, saith he, ye have ^bheard of me.

5 ^aFor John truly baptized with water; ^bbut ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, ^aIt is not for you to ^bknow the times or the seasons, which the Father hath put in his own ¹power.

8 ^aBut ye shall receive power, ^bafter¹ that the Holy Ghost is come upon you: and ^cye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in ^aSamaria, and unto the ^euttermost part of the earth.

^cLuke 24:48; John 15:27 ^dActs 8:1, 5, 14 ^eMatt. 28:19; Mark 16:15; Rom. 10:18; Col. 1:23; [Rev. 14:6] ¹when

1:1. The former treatise must refer to Luke's gospel. Both books were written to an otherwise unknown **Theophilus**. Theophilus probably was a Roman official, since Luke designates him as "most excellent Theophilus" (Luke 1:3). The Greek term (*kratistos*) is used only three other times in the New Testament. Each of these is used to address a Roman official: Felix (23:26; 24:3) and Festus (26:25). In the Book of Acts Luke continues the ministry of Christ he began in his gospel. Christ's ministry in Acts is carried on by His Spirit through His disciples.

1:3. For some specific **proofs** see Luke 24:36-43.

1:4, 5. Compare Luke's gospel account of John the Baptist's words where a baptism of fire is also predicted (Luke 3:16, 17). Christ excluded that work from what would shortly occur on Pentecost, for it refers to a more remote work involving judgment (cf. Luke 3:17).

1:6-8. The disciples' question concerning the nearness of Christ's literal kingdom is not incongruous with Old Testament promises (Is. 9:6, 7; Dan. 2:44,

45), nor with the gospel teachings (Luke 19:11; 21:31; 22:18). Jesus does not rebuke or correct the question as if the disciples had misunderstood God's kingdom program. The words **restore again the kingdom to Israel** imply four facts: (1) this kingdom had once literally existed with Israel; (2) this kingdom is not now present; (3) this kingdom will come in God's unrevealed time (cf. Matt. 24:36, 42); and (4) this kingdom will be the same, literal kingdom that once existed, only now with the promised Christ as King.

1:8. The first part of this verse is better translated, "But you will receive power when the Holy Spirit comes upon you." The disciples were to be concerned with world evangelism and discipleship. This Great Commission still applies today since the promise underlying it, the Holy Spirit, still applies (cf. Matt. 28:20). This commission may also provide the key to Luke's plan in developing the Book of Acts: witness in **Jerusalem** (chs. 1-7), witness throughout **Judaea** and **Samaria** (chs. 8-12), and witness to the distant parts of **the earth** (chs. 13-28).

Jesus' Ascension into Heaven

9 ^aAnd when he had spoken these things, while they beheld, ^bhe was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them ^ain white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, ^ashall so come in like manner as ye have seen him go into heaven.

The Upper Room

12 ^aThen returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up ^ainto an upper room, where ¹abode both ^bPeter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James ^{the son of} Alphaeus, and ^cSimon ²Zelotes, and ^aJudas ^{the 3}brother of James.

14 ^aThese all continued with one ¹accord in prayer and supplication, with ^bthe women, and Mary the mother of Jesus, and with ^chis brethren.

Judas Is Replaced by Matthias

15 And in those days Peter stood up in the midst of the disciples, and said, (the number ^aof names to-

1:9 ^aLuke 24:50, 51
^bPs. 68:18; 110:1; Mark 16:19; Luke 23:43; John 20:17; Acts 1:2; [Heb. 4:14; 9:24; 1 Pet. 3:22]
 1:10 ^aMatt. 28:3; Mark 16:5; Luke 24:4; John 20:12; Acts 10:3, 30
 1:11 ^aDan. 7:13; Mark 13:26; Luke 21:27; [John 14:3]; 2 Thess. 1:10; Rev. 1:7
 1:12 ^aLuke 24:52
 1:13 ^aMark 14:15; Luke 22:12; Acts 9:37, 39; 20:8
^bMatt. 10:2-4
^cLuke 6:15
^dJude 1
¹ were staying
² the Zealot
³ son of
 1:14 ^aActs 2:1, 46
^bLuke 23:49, 55
^cMatt. 13:55
¹ purpose or mind
 1:15 ^aLuke 22:32; Rev. 3:4

1:16 ^aPs. 41:9
^bMatt. 26:47; Mark 14:43; Luke 22:47; John 18:3
 1:17 ^aMatt. 10:4
^bActs 1:25
 1:18 ^aMatt. 27:3-10
^bMatt. 18:7; 26:14, 15, 24; Mark 14:21; Luke 22:22; John 17:12
¹ wages of unrighteousness
² open
 1:19 ¹ own language

gether were about an hundred and twenty,)

16 Men ^{and} brethren, this scripture must needs have been fulfilled, ^awhich the Holy Ghost by the mouth of David spake before concerning Judas, ^bwhich was guide to them that took Jesus.

17 For ^ahe was numbered with us, and had obtained part of ^bthis ministry.

18 ^aNow this man purchased a field with ^bthe ¹reward of iniquity; and falling headlong, he burst ²asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their ¹proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, ^aLet his ¹habitation be ²desolate, and let no man dwell therein: and ^bhis ³bishoprick let another take.

21 Wherefore of these men which have ¹companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that ^ahe was taken up from us, must one ¹be ordained ^bto be a witness with us of his resurrection.

1:20 ^aPs. 69:25 ^bPs. 109:8 ¹ dwelling place ² deserted
³ Gr. episkopen, office of overseer
 1:21 ¹ accompanied
 1:22 ^aActs 1:9 ^bActs 1:8; 2:32 ¹ become

1:9-11. While they beheld suggests several things that are not apparent. Unlike the appearances and disappearances of the former 40 days in which Jesus instantly appeared and vanished, this was a gradual and visible departure. This was different and final. He would no longer appear to them. His next appearance on earth will be at the Second Coming when He visibly (Rev. 1:7) and bodily sets His feet on Mount Olivet (Zech. 14:4).

1:12. A sabbath day's journey was the distance a Jew was allowed to travel on the Sabbath (about 3/8 mile).

1:16. For the prophetic statement see John 13:18, 19 and then Psalm 41:9.

1:18. This verse needs to be correlated with Matthew 27:3-10. The simplest explanation may be found in the principle that, whereas in Acts Luke records all events (such as the acts of Judas), Matthew distinguishes between what Judas did and what the priests did. Just as the priests were the ones who purchased Potter's Field with Judas's money after his death, so Judas may have fallen only in that he was thrown down upon the rocks of that field.



ASCENSION OF CHRIST

1:9. After His resurrection, Christ ascended physically to heaven to reassume His glory and enthronement. He also began His high priestly ministry in heaven for believers which continues until this day. **Illustration:** It is doubtful that the disciples who watched His physical ascension completely understood all that it signified at first. **Application:** When the Christian understands the ascension of Christ, he looks forward to His imminent return and appropriates His present ministry as well. (First Reference, John 16:28; Primary Reference, Acts 1:9; cf. John 17:5.)

23 And they ¹appointed two, Joseph called ^aBarsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, ^a“which knowest the hearts of all *men*, shew ¹whether of these two thou hast chosen,

25 ^a“That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they ¹gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Day of Pentecost

2 And when ^athe day of Pentecost was fully come, ^bthey were all with one ¹accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and ^a“it filled all the house where they were sitting.

3 And there appeared unto them ¹cloven tongues like as of fire, and it sat upon each of them.

4 And ^athey were all filled with the Holy Ghost, and began ^bto speak

1:23 ^a Acts 15:22
¹ proposed
 1:24 ^a 1 Sam. 16:7; Jer. 17:10; Acts 1:2
¹ which
 1:25 ^a Acts 1:17
 1:26 ¹ cast
 2:1 ^a Lev. 23:15; Deut. 16:9; Acts 20:16; 1 Cor. 16:8
^b Acts 1:14
¹ purpose or mind
 2:2 ^a Acts 4:31
 2:3 ¹ divided
 2:4 ^a Matt. 3:11; 5:6; 10:20; Luke 3:16; John 14:16; 16:7–15; Acts 1:5
^b Mark 16:17; Acts 10:46; 19:6; [1 Cor. 12:10, 28, 30; 13:1]

2:5 ^a Luke 2:25; Acts 8:2
 2:6 ^a Acts 4:32
¹ sound occurred
² confused
 2:7 ^a Matt. 26:73; Acts 1:11
 2:8 ¹ language or dialect
 2:9 ^a 1 Pet. 1:1
 2:10 ¹ visitors from

with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, ^a“devout men, out of every nation under heaven.

6 Now when this ¹was noised abroad, the ^a“multitude came together, and were ²confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak ^a“Galileans?

8 And how hear we every man in our own ¹tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and ^a“Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ¹strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and

1:26. Prior to Pentecost the casting of **lots** was a divinely approved method of discerning God’s will (Josh. 18:8). Proverbs 16:33 states: “The lot is cast into the lap; but the whole disposing thereof is of the LORD.” Nowhere else in Acts is there any record of a New Testament church using lots. The Holy Spirit now provides that direction (16:6, 7; Rom. 8:14, 26, 27; Gal. 5:18).

2:1. Before **Pentecost** the Holy Spirit’s work had been: (1) from without (“Spirit came upon”); (2) temporary; and (3) exceptional. After Pentecost the Spirit’s work is: (1) from within (He indwells—John 7:37–39; 14:17; 1 Cor. 6:19; 1 John 3:24; 4:13); (2) permanent (Rom. 8:9); and (3) normal, involving all (1 Cor. 12:12). Under the Old (Mosaic) Covenant God’s work with Israel had been external, but under the New Covenant it is internal (Ezek. 36:26, 27; Heb. 8:9, 10).

2:2, 3. On the Day of Pentecost God provided two symbols of the Spirit’s presence: the **wind**, which was associated by the Jews with the Spirit (Ezek. 37:9–14; John 3:8), and the fiery **tongues** which divided and rested **upon each** one, showing that the Spirit’s baptism included all. The purpose here for the sign gift of tongues was not to make possible the hearing of the gospel but to seize the attention of all, so they would listen. The hearers were not pilgrims, but foreign-born inhabitants (v. 8). They were not merely visiting, but living in Jerusalem (vv. 5, 14). Only those from Rome are identified as visitors (v. 10). Also, when the gospel is preached, Peter speaks to them all in one language.

2:4. Though verse 4 mentions only the filling with the Spirit, both the filling and the baptism occurred.

Christ promised that the baptism would occur (1:4, 5) and Peter later affirms that it did happen at Pentecost (11:15, 16). The filling and baptism are two different works performed by the Holy **Spirit**. Note their contrasts: (1) Following Pentecost every believer receives the baptism of the Spirit (1 Cor. 12:13); hence the New Testament never commands the Christian to receive it. But the filling of the Spirit is not experienced by all believers, and so is commanded (Eph. 5:18). (2) The baptism is permanent, happening but once for all. The filling is ongoing, occurring continuously as seen in the present tense imperative of Ephesians 5:18, that is, “Keep on being filled.” The verse commands: “And be not drunk with wine, wherein is excess [riotousness]; but be filled with the Spirit.” Since Paul compares the influences of wine and the filling of the Spirit, the word *control* can aptly express the idea of either. The filling of the Spirit is the controlling influence of the Spirit within the believer. Such control is neither universal nor unending, thus it must be commanded and does recur within the believers (cf. 4:8, 31; Peter and others had been previously filled on Pentecost, v. 4). The adjective *full* expresses the abiding character of a Spirit-filled man (6:3, 5; 7:55; 11:24), but the participle form **filled** (used in 2:4; 4:8, 31; 9:17; 13:9) expresses an action performed at that moment. The baptism is the act by which Jesus, through the Spirit, at conversion brings the believer into relation with Himself and makes the believer a part of God’s people, the church. The filling is the continuous experience within the Christian whereby the Spirit, who already indwells him, keeps control over his life.

were ¹in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

Peter Addresses the Crowd

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, ^aseeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 ^aAnd it shall come to pass in the last days, saith God, ^bI will pour out of my Spirit upon all flesh: and your sons and ^cyour daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; ^aand they shall prophesy:

19 ^aAnd I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 ^aThe sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that*

2:12 ¹perplexed

2:15 ^a1 Thess.

5:7

2:17 ^aIs. 44:3; Ezek. 11:19; Joel 2:28-32; [Zech. 12:10; John 7:38]

^bActs 10:45

^cActs 21:9

2:18 ^aActs 21:4,

9; 1 Cor. 12:10

2:19 ^aJoel 2:30

2:20 ^aIs. 13:10;

Ezek. 32:7; Matt.

24:29; Mark

13:24, 25; Luke

21:25; Rev. 6:12

2:21 ^aRom.

10:13

2:22 ^aIs. 50:5;

John 3:2; 5:6;

Acts 10:38

¹attested by

2:23 ^aMatt. 26:4;

Luke 22:22;

Acts 3:18; 4:28;

[1 Pet. 1:20]

^bActs 5:30

¹lawless

2:24 ^a[Rom.

8:11; 1 Cor. 6:14;

2 Cor. 4:14; Eph.

1:20; Col. 2:12];

1 Thess. 1:10;

Heb. 13:20

¹destroyed

²Lit. *birth*

pangs

³held by

2:25 ^aPs.

16:8-11

¹shaken

2:27 ^aActs

13:30-37

¹Gr. *hadēs*

2:28 ¹in *thy*

presence

2:29 ^aActs 13:36

¹tomb

2:30 ^a2 Sam.

7:12; Ps. 132:11;

Luke 1:32; Rom.

1:3; 2 Tim. 2:8

^awhosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man ¹approved of God among you ^aby miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, ^abeing delivered by the determinate counsel and foreknowledge of God, ^bye have taken, and by ¹wicked hands have crucified and slain:

24 ^aWhom God hath raised up, having ¹loosed the ²pains of death: because it was not possible that he should be ³holden of it.

25 For David speaketh concerning him, ^aI foresaw the Lord always before my face, for he is on my right hand, that I should not be ¹moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in ¹hell, neither wilt thou suffer thine Holy One to see ^acorruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy ¹with thy countenance.

29 Men *and* brethren, let me freely speak unto you ^aof the patriarch David, that he is both dead and buried, and his ¹sepulchre is with us unto this day.

30 Therefore being a prophet, ^aand knowing that God had sworn

2:16-21. Peter does not say that Pentecost is the fulfillment of Joel's prophecy concerning the last days (Rev. 6:12). Peter does not see a celestial cataclysm (vv. 19, 20). Yet it is that of which **Joel** speaks, because it is the *beginning* of that fulfillment. Peter did not see the **Spirit** coming upon *all* people, but he did see Him coming upon 120. It was the beginning, but surely not the complete fulfillment. Peter understood, as we should, that the **last days** had already begun, even with the birth of Christ (Heb. 1:2; 1 Pet. 1:20).

2:22-36. The main point of Peter's sermon is to

prove that **Jesus** is both God and the Messiah (v. 36). Peter seeks to prove this through Christ's miraculous works (v. 22), His resurrection (vv. 23-32), and His sending of the Holy Spirit (vv. 33-35).

2:27. **Hell** is the word *hadēs* and does not refer to the eternal lake of fire but to the intermediate state of the Old Testament dead. In the New Testament the term also refers to the grave. Peter states that David's words of Psalm 16:10 are a prophecy concerning the immediate resurrection of the Messiah, of whom David is a type.



OUTPOURING OF THE HOLY SPIRIT

2:17. One of the characteristics of the future reign of Christ is the abundant outpouring of the Holy Spirit. On the Day of Pentecost, Peter recognized that the outpouring anticipated an even greater outpouring yet to come (v. 17). **Illustration:** The frequent outpourings of the Holy Spirit in this age are the source of the great spiritual revivals and spiritual awakenings. Because of the great blessings received in times of revival, Christians have often used descriptions from the future kingdom age to describe their experiences (cf. 3:19). **Application:** While the believer looks forward to the coming kingdom of Christ, he may also pray for an outpouring of the Holy Spirit in revival today. (First Reference, Joel 2:28; Primary Reference, Acts 2:17; cf. Gal. 5:22.)



THE JEWISH DIASPORA IN THE TIMES OF JESUS

with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, ^athat his soul was not left in ¹hell, neither his flesh did see corruption.

32 ^aThis Jesus hath God raised up, ^bwhereof we all are witnesses.

33 Therefore ^abeing by the right hand of God ^bexalted, and ^chaving received of the Father the promise of the Holy Ghost, he ^dhath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, ^aThe LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The Crowd's Response

37 Now when they heard *this*, ^athey were ¹pricked in their heart,

2:31 ^a Ps. 16:10; Is. 50:8; 53:10
¹ Gr. *hades*
 2:32 ^a Acts 2:24
^b Acts 1:8; 3:15
 2:33 ^a Ps. 68:18; [Acts 5:31]; Phil. 2:9
^b Ps. 110:1; Mark 16:19; [Heb. 10:12]
^c Luke 24:49; [John 14:26]
^d Matt. 3:11; 5:6; Luke 3:16; 22:69; John 14:16; 16:7–15; Acts 2:1–11, 17; 10:45; Eph. 4:8
 2:34 ^a Ps. 68:18; 110:1; Matt. 22:44; Luke 23:43; John 20:17; 1 Cor. 15:25; Eph. 1:20; Heb. 1:13
 2:37 ^a [Zech. 12:10]; Luke 3:10, 12, 14; John 16:8
¹ cut to the heart

2:38 ^a Luke 24:47
¹ forgiveness
 2:39 ^a Joel 2:28, 32
^b Acts 11:15, 18; Eph. 2:13
 2:40 ¹ crooked
 2:42 ^a Acts 1:14; Rom. 12:12; Eph. 6:18; Col. 4:2; Heb. 10:25
 2:43 ^a Mark 16:17; Acts 2:22
¹ through
 2:44 ^a Acts 4:32, 34, 37; 5:2

and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, ^aRepent, and be baptized every one of you in the name of Jesus Christ for the ¹remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and ^ato your children, and ^bto all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this ¹untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 ^aAnd they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and ^amany wonders and signs were done ¹by the apostles.

44 And all that believed were together, and ^ahad all things common;

2:38. Repent means “to change one’s mind.” Here, as throughout Scripture, one aspect of conversion is commonly used to represent all aspects: believing and calling as well as repenting. The grammatical name for allowing part of something to represent the whole is called synecdoche. Repentance is something every person must do (17:30). For several reasons **be baptized** should not be joined with **for the remission of sins** to teach baptismal regeneration. First, the context of this passage demonstrates that only the repentance is connected with the removal of sin at salvation: “Whosoever shall call ... shall be saved” (v. 21). Peter’s next recorded sermon states only: “Repent ... that your sins may be blotted out” (3:19). Second, throughout Acts men demonstrate their faith and salvation prior to baptism (cf. 10:43–47). Third, the soteriological passages throughout the New Testament do not include water baptism

in the salvation experience—John 3:16; Acts 16:31; Romans 4:10; Ephesians 2:1–10; 1 Peter 1:18, 19. Thus this verse more clearly reads, “Repent for the remission of sins, and you will receive the gift which is the Holy Spirit; and let each of you be baptized in the name of Christ.” Though water baptism does not save or wash away our sins, it is a command that needs to be obeyed speedily after conversion. Jesus commanded it (Matt. 28:19, 20), as does Peter here. This is the consistent pattern throughout Acts (16:31–34; 18:8).

2:40. Untoward means “morally crooked” or “perverse.”

2:41, 42. The pattern set here for new believers is normative throughout this age. They publicly profess their faith through baptism and join in fellowship, edification, and service within the assembly of God’s people.



APOSTLES' DOCTRINE

2:42. The word *doctrine* derives from the Latin term for teaching and refers to the content that was taught in the New Testament. The proper teaching of Scripture was called “the apostles’ doctrine,” meaning that which the apostles taught. This contrasted with erroneous teaching called “doctrines of devils” (1 Tim. 4:1), meaning that teaching whose source is not God but the messengers of Satan, whose desire it is to substitute false religion for Christianity (2 Cor. 11:13–15). **Illustration:** The apostles’ doctrine was true, not because an apostle taught it, but because it was consistent with the Scriptures. The Bereans examined the teaching of Paul in light of the Scriptures before accepting it (17:11). Also, the church at Ephesus examined some who called themselves apostles and found them liars (Rev. 2:2). **Application:** A Christian should attempt to understand and believe true doctrine, while rejecting all that disagrees with the Word of God (1 John 4:1). (First Reference, Acts 2:42; Primary Reference, Acts 2:42; cf. Titus 3:10.)

45 And sold their possessions and goods, and ^aparted¹ them to all *men*, as ²every man had need.

46 ^aAnd they, continuing daily with one ¹accord ^bin the temple, and ^cbreaking bread from house to house, did eat their ²meat with gladness and ³singleness of heart,

47 Praising God, and having favour with all the people. ^aAnd the Lord added to the church daily such as ¹should be saved.

A Lame Man Healed

3 Now Peter and John went up together ^ainto the temple at the hour of prayer, ^bbeing the ninth hour.

2 And ^aa certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, ^bto ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them,

2:45 ^aIs. 58:7

¹ distributed

² anyone

2:46 ^a Acts 1:14

^b Luke 24:53

^c Luke 24:30;

Acts 2:42; 20:7;

[1 Cor. 10:16]

¹ mind

² food

³ simplicity

2:47 ^a Acts 5:14

¹ were being

3:1 ^a Acts 2:46

^b Ps. 55:17;

Matt. 27:45;

Acts 10:30

3:2 ^a Acts 14:8

^b John 9:8; Acts

3:10

3:6 ^a Acts 4:10

3:8 ^a Is. 35:6

3:9 ^a Acts 4:16,

21

3:10 ^a John 9:8;

Acts 3:2

¹ begging

3:11 ^a John

10:23; Acts 5:12

¹ held on to

² amazed

expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: ^aIn the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he ^aleaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 ^aAnd all the people saw him walking and praising God:

10 And they knew that it was he which ^asat ¹for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Peter Admonishes the Onlookers

11 And as the lame man which was healed ¹held Peter and John, all the people ran together unto them in the porch ^athat is called Solomon's, greatly ²wondering.

2:44, 45. Communal sharing was practiced for a brief time by the early church but not throughout Acts. These believers were expecting the very soon return of Christ (as Peter demonstrates in his sermons of chs. 2 and 3), and they therefore sold their possessions. This did not last. Such communal life is not taught by the apostles. Rather we are taught to be good stewards of that with which God has entrusted us and to share willingly and cheerfully (2 Cor. 8, 9). Further, this does not correspond to communism, because this resulted from a spiritual unity among the people and was a voluntary act (cf. 5:4).

3:1. According to Jewish reckoning, the day began at 6 A.M. Hence, **the ninth hour** is 3 P.M. The Jewish prayer time was held in conjunction with the evening sacrifices and offering of incense (cf. Luke 1:8–10; Rev. 8:3, 4). Peter and John commonly went to the temple

to pray at this hour. The Greek imperfect tense could well be translated “used to go up.”

3:2–16. This passage demonstrates some important truths regarding Bible miracles: (1) They always involve demonstrable, physical needs so that they are signs (2:43). (2) They involve a complete and perfect work (even in Mark 8:22–26). (3) They involve genuine, biblical faith. That is, there is nothing special about the lame man's faith (vv. 4–7) nor about Peter's (v. 12). Rather, faith is man responding to God's word and will. Faith is believing God concerning what He has said, knowing God's will, and then acting on it. This man was healed because God willed it as a sign, and then because Peter acted on what God's Spirit witnessed to him. Salvation is a supernatural work of God, but it is never described in Scripture as a sign or miracle.



CHURCH DISCIPLINE

2:42. One of the first religious exercises of the New Testament church after Pentecost was persevering in the apostles' doctrine. Doctrinal purity was essential in New Testament church. The local churches placed themselves under God's authority by accepting the discipline of the Word of God. The proclamation of the Scriptures became a positive discipline, developing correct beliefs and life-style. When Christians need to be confronted and rebuked for sin or false belief, either individually or corporately, negative discipline will correct the error and bring the church back to its biblical role. When an assembly of people removes itself from the authority of Scripture, that assembly ceases to be a New Testament church. **Illustration:** Although the church at Sardis had quite a reputation in its community Jesus viewed it as having already died (Rev. 3:1). **Application:** All Christians should carefully evaluate the beliefs and practices of a church by the standards of God's Word. Then they should associate with and support the one that meets the New Testament standards. (First Reference, Matt. 18:17; Primary Reference, Acts 2:42; cf. Matt. 28:19.)

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so ¹earnestly on us, as though by our own power or ²holiness we had made this man to walk?

13 ^aThe God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ^bhath glorified his Son Jesus; whom ye ^cdelivered up, and ^ddenied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied ^athe Holy One ^band the Just, and ^cdesired a murderer to be granted unto you;

15 And killed the ¹Prince of life, ^awhom God hath raised from the dead; ^bwhereof we are witnesses.

16 ^aAnd his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which ¹is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I ¹wot that ^athrough ignorance ye did *it*, as *did* also your rulers.

18 But ^athose things, which God ¹before had shewed ^bby the mouth of all his prophets, that Christ ²should suffer, he hath so fulfilled.

19 ^aRepent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 ^aWhom the heaven must receive until the times of ^brestitution¹ of all things, ^cwhich God hath

3:12 ¹intently
2 godliness
3:13 ^a John 5:30
^b Is. 49:3; John 7:39; 12:23;
13:31
^c Matt. 27:2
^d Matt. 27:20;
Mark 15:11;
Luke 23:18; John 18:40; Acts 13:28
3:14 ^a Ps. 16:10;
Mark 1:24; Luke 1:35
^b Acts 7:52;
2 Cor. 5:21
^c John 18:40
3:15 ^a Acts 2:24
^b Acts 2:32
¹ Author
3:16 ^a Matt. 9:22;
Acts 4:10; 14:9
¹ Comes through Jesus
3:17 ^a Luke 23:34; John 16:3;
[Acts 13:27;
17:30]; ¹ Cor. 2:8; 1 Tim. 1:13
¹ know
3:18 ^a Luke 24:44; Acts 26:22
^b Ps. 22; Is. 50:6;
53:5; Dan. 9:26;
Hos. 6:1; Zech. 13:6; 1 Pet. 1:10
¹ foretold by
² would
3:19 ^a [Acts 2:38;
26:20]
3:21 ^a Acts 1:11
^b Matt. 17:11;
[Rom. 8:21]
^c Luke 1:70
¹ restoration
3:22 ^a Deut. 18:15, 18, 19;
Acts 7:37
3:24 ^a 2 Sam. 7:12; Luke 24:25
3:25 ^a Acts 2:39;
[Rom. 9:4, 8;
Gal. 3:26]
^b Gen. 12:3;
18:18; 22:18;
26:4; 28:14
¹ sons
² families
3:26 ^a Matt. 15:24;
John 4:22; Acts 13:46; [Rom. 1:16; 2:9]
^b Is. 42:1; Matt. 1:21
¹ Or Servant
4:1 ^a Matt. 22:23
4:2 ¹ greatly
disturbed

spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, ^aA prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, ^athat every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and ^aall the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 ^aYe are the ¹children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ^bAnd in thy seed shall all the ²kindreds of the earth be blessed.

26 Unto you ^afirst God, having raised up his ¹Son Jesus, sent him to bless you, ^bin turning away every one of you from his iniquities.

Peter and John Are Arrested

4 And as they spake unto the people, the priests, and the captain of the temple, and the ^aSadducees, came upon them,

2 Being ¹grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in ¹hold unto the next day: for it was now ²eventide.

4 Howbeit many of them which heard the word believed; and the

4:3 ¹ custody ² evening

3:12-26. Peter's second sermon also focuses on the person of Jesus Christ, showing (1) that He is the Healer of this man (vv. 12-16); (2) that His suffering demonstrates Him to be the Messiah (vv. 17, 18); and, (3) that the delay in His kingdom is due to their unbelief (vv. 19-26). Peter literally commands in verse 19, "Repent ... [so that] times of refreshing may come from the presence of the Lord." The word translated **when** is used over 50 times in the New Testament and only here is translated "when." It should be translated "that," showing the purpose for or the result of the promised forgiveness. Israel's nationwide repentance will precede the return of Christ to establish His kingdom (Zech. 13:8—14:4; Rom. 11:24-26; Rev. 7:3-10). Peter's sermon teaches these three things: (1) God's ancient program

concerning His kingdom is unchanged. (2) This program awaits the return of Christ. (3) Israel will share in it.

4:1. Luke gives an extended account here of the arrest and trial of Peter and John, as he does later with Paul, to demonstrate that Christianity is not an illegal sect even though continually attacked.

4:2. The annoyance to the Jewish leaders was twofold: (1) the presumption of the apostles to teach people as if they were recognized rabbis (cf. v. 13); and (2) the teaching of the resurrection, which was denied by these Sadducees (cf. 23:6).

4:4. Their phenomenal results may also have had something to do with their arrest. Five thousand men, plus women and children, have now turned to Christ in Jerusalem.

number of the men was about five thousand.

Peter's Sermon to the Council

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ^aAnnas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the ¹kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, "By what power, or by what name, have ye done this?"

8 "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day ¹be examined of the good deed done to the ²impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, "that by the name of Jesus Christ of Nazareth, whom ye crucified, ^bwhom God raised from the dead, *even* by him doth this man stand here before you whole.

11 "This is the stone which was ¹set at nought of you builders, which is become the ²head of the corner.

12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, ^aand perceived that they were ¹unlearned and ignorant men, they marvelled; and they ²took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed ^astanding with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

4:6 ^aLuke 3:2; John 11:49; 18:13
¹family
 4:7 ^aEx. 2:14; Matt. 21:23; Acts 7:27
 4:8 ^aLuke 12:11, 12
 4:9 ¹are judged for
²helpless
 4:10 ^aActs 2:22; 3:6, 16
^bActs 2:24
 4:11 ^aPs. 118:22; Is. 28:16; Matt. 21:42
¹rejected by
²chief cornerstone
 4:12 ^aIs. 42:1, 6, 7; 53:11; Dan. 9:24; [Matt. 1:21; John 14:6; Acts 10:43; 1 Tim. 2:5, 6]
 4:13 ^aMatt. 11:25; [1 Cor. 1:27]
¹uneducated and untrained
²realized that
 4:14 ^aActs 3:11

4:16 ^aJohn 11:47
^bActs 3:7-10
¹remarkable sign
²known
 4:17 ¹severely
 4:18 ^aActs 5:28, 40
 4:19 ^aActs 5:29
 4:20 ^aActs 1:8; 2:32
^bActs 22:15; [1 John 1:1, 3]
 4:21 ^aMatt. 21:26; Luke 20:6, 19; 22:2; Acts 5:26
^bMatt. 15:31
^cActs 3:7, 8
¹for which
 4:22 ¹had been performed
 4:23 ^aActs 2:44-46; 12:12
¹Companions
 4:24 ^aEx. 20:11; 2 Kin. 19:15; Neh. 9:6; Ps. 146:6
 4:25 ^aPs. 2:1, 2
¹plot
 4:26 ¹took their stand

16 Saying, "What shall we do to these men? for that indeed a ¹notable miracle hath been done by them *is* ^bmanifest² to all them that dwell in Jerusalem; and we cannot deny *it*."

17 But that it spread no further among the people, let us ¹straitly threaten them, that they speak henceforth to no man in this name.

Peter and John Must Speak

18 ^aAnd they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

20 "For we cannot but speak the things which ^bwe have seen and heard."

21 So when they had further threatened them, they let them go, finding nothing ¹how they might punish them, ^abecause of the people: for all *men* ^bglorified God for ^cthat which was done.

22 For the man was above forty years old, on whom this miracle of healing ¹was shewed.

A Prayer for Boldness

23 And being let go, ^athey went to their own ¹company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, "thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, "Why did the heathen rage, and the people ¹imagine vain things?"

26 The kings of the earth ¹stood up, and the rulers were gathered together against the Lord, and against his Christ.

4:6. Annas was the patriarchal, ex-high priest. His son-in-law Caiaphas held the political office (cf. Luke 3:2).

4:12. The name of Jesus Christ is the center of contention (v. 7, 10, 12) and ever will be. Salvation for Jew and Gentile alike is exclusively through the name of Jesus Christ (cf. John 14:6).

4:13. The Greek words literally say that Peter and John were "unlettered" men and "commoners." They were unlettered or uneducated in the technical, rabbinical teachings. They were commoners in that they possessed no official positions nor special abilities. But the priests do clearly note that these men have been with Jesus. This explains their boldness and power.

27 For ^aof a truth against ^bthy holy ¹child Jesus, ^cwhom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 ^aFor to do whatsoever thy hand and thy ¹counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, ^athat with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; ^aand that signs and wonders may be done ^bby¹ the name of ^cthy holy ²child Jesus.

31 And when they had prayed, ^athe place was shaken where they were assembled together; and they were all filled with the Holy Ghost, ^band they spake the word of God with boldness.

Distribution of Possessions

32 And the multitude of them that believed ^awere of one heart and of one soul: ^bneither said any of them that ¹ought of the things which he possessed was his own; but they had all things common.

33 And with ^agreat power gave the apostles ^bwitness of the resurrection of the Lord Jesus: and ^cgreat grace was upon them all.

34 Neither was there any among them that lacked: ^afor as many as were possessors of lands or houses sold them, and brought the ¹prices of the things that were sold,

35 ^aAnd laid them down at the apostles' feet: ^band distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of ¹con-

4:27 ^aMatt. 26:3; Luke 22:2; 23:1, 8
^b[Luke 1:35]
^cLuke 4:18; John 10:36
¹servant

4:28 ^aActs 2:23; 3:18

¹purpose

4:29 ^aActs 4:13, 31; 9:27; 13:46; 14:3; 19:8; 26:26; Eph. 6:19

4:30 ^aActs 2:43; 5:12

^bActs 3:6, 16

^cActs 4:27

¹through

2 Or servant

4:31 ^aMatt.

5:6; Acts 2:2, 4;

16:26

^bActs 4:29

4:32 ^aActs 5:12;

Rom. 15:5, 6;

2 Cor. 13:11;

Phil. 1:27; 2:2;

1 Pet. 3:8

^bActs 2:44

¹any

4:33 ^a[Acts 1:8]

^bActs 1:22

^cRom. 6:15

4:34 ^a[Matt.

19:21]; Acts 2:45

¹proceeds

4:35 ^aActs 4:37;

5:2

^bActs 2:45; 6:1

4:36 ¹encouragement

4:37 ^aActs 4:34, 35; 5:1, 2

5:2 ¹aware of

5:3 ^aNum. 30:2;

Deut. 23:21;

Eccl. 5:4

^bMatt. 4:10;

Luke 22:3; John

13:2, 27

5:4 ¹control

5:5 ^aEzek. 11:13;

Acts 5:10, 11

¹breathed his

last

5:6 ^aJohn 19:40

¹wrapped

5:9 ^aMatt. 4:7;

Acts 5:3, 4

¹test

5:10 ^aEzek.

11:13; Acts 5:5

¹instantly

²breathed her

last

solation,) a Levite, and of the country of Cyprus,

37 ^aHaving land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

Ananias and Sapphira

5 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being ¹privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

3 ^aBut Peter said, Ananias, why hath ^bSatan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own ¹power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words ^afell down, and ¹gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, ^awound¹ him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together ^ato ¹tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 ^aThen fell she down ¹straightway at his feet, and ²yielded up the ghost: and the young men came in,

4:27. Child (Gr. *pais*, vv. 27 and 30) would better be translated "servant" in this context.

4:31. As with Peter in verse 8, so now the whole body of believers experiences a renewal of the controlling influence or filling of the Spirit. See the note on 2:4.

5:3, 4. The deity of the Holy Spirit is evident within this passage. In verse 3 Peter states that Ananias has lied to the Holy Spirit. Then in verse 4 Ananias is told that he has lied to God.

5:4. Communal sharing is still being practiced some weeks or months after Pentecost, but it was totally voluntary. Ananias's sin was not that of keeping back part of what he sold, but his hypocrisy about it.

5:5. Though God does not judge every believer's sin with death, in some situations God does (1 Cor. 11:30; 1 John 5:16). As with Achan, this first act in a new era serves as an example (Josh. 7:10-26).

and found her dead, and, carrying her forth, buried her by her husband.

11 ^aAnd great fear came upon all the church, and upon as many as heard these things.

Many Signs and Wonders

12 And ^aby¹ the hands of the apostles were many signs and wonders ²wrought among the people; (^band they were all with one accord in Solomon's porch.

13 And ^aof the rest ¹durst no man join himself to them: ^bbut the people ²magnified them.

14 And believers were ¹the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, ^athat at the least the shadow of Peter passing by might ¹overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing ^asick folks, and them which were ¹vexed with unclean spirits: and they were healed every one.

The Apostles Suffer Persecution

17 ^aThen the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with ¹indignation,

18 ^aAnd laid their hands on the apostles, and put them in the common prison.

19 But ^athe angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people ^aall the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. ^aBut the high priest came, and they that were with him, and called the council

5:11 ^a Acts 2:43; 5:5; 19:17
 5:12 ^a Acts 2:43; 4:30; 6:8; 14:3; 15:12; [Rom. 15:19]; 2 Cor. 12:12; Heb. 2:4
^b Acts 3:11; 4:32
¹ through
² done
 5:13 ^a John 9:22
^b Acts 2:47; 4:21
¹ dared
² esteemed them highly
 5:14 ¹ increasingly
 5:15 ^a Matt. 9:21; 14:36; Acts 19:12
¹ fall on
 5:16 ^a Mark 16:17, 18; [John 14:12]
¹ tormented by
 5:17 ^a Matt. 3:7; Acts 4:1, 2, 6
¹ jealousy
 5:18 ^a Luke 21:12; Acts 4:3; 16:37
 5:19 ^a Matt. 1:20; 24:2; 13; 19; 28:2; Luke 1:11; 2:9; Acts 12:7; 16:26
 5:20 ^a [John 6:63, 68; 17:3; 1 John 5:11]
 5:21 ^a Acts 4:5, 6

¹ council of elders
² Lit. sons
² reported
 5:23 ¹ security
² outside
 5:24 ^a Luke 22:4; Acts 4:1; 5:26
¹ wondered
 5:26 ^a Matt. 21:26
 5:28 ^a Acts 4:17, 18
^b Acts 2:23, 36
^c Matt. 23:35
¹ strictly
 5:29 ^a Acts 4:19
 5:30 ^a Acts 3:13, 15
^b Acts 10:39; 13:29; [Gal. 3:13; 1 Pet. 2:24]
 5:31 ^a Mark 16:19; [Acts 2:33, 36; Phil. 2:9-11]
^b Acts 3:15; Rev. 1:5
^c Matt. 1:21
^d Luke 24:47; [Eph. 1:7; Col. 1:14]
 5:32 ^a John 15:26, 27; Acts 15:28; Rom. 8:16; Heb. 2:4
^b Acts 2:4; 10:44

together, and all the ¹senate of the ²children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and ¹told,

23 Saying, The prison truly found we shut with all ¹safety, and the keepers standing ²without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and ^athe captain of the temple and the chief priests heard these things, they ¹doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: ^afor they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, ^aDid not we ¹straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, ^band intend to bring this man's ^cblood upon us.

29 Then Peter and the *other* apostles answered and said, ^aWe ought to obey God rather than men.

30 ^aThe God of our fathers raised up Jesus, whom ye slew and ^bhanged on a tree.

31 ^aHim hath God exalted with his right hand to be ^ba Prince and ^ca Saviour, ^dfor to give repentance to Israel, and forgiveness of sins.

32 And ^awe are his witnesses of these things; and *so is* also the Holy Ghost, ^bwhom God hath given to them that obey him.

5:12. **Solomon's porch** refers to the colonnaded eastern wall of the temple courtyard. The early Christians commonly gathered here for mass meetings (cf. 3:11). Few places could better accommodate the thousands.

5:21. Both **council** and **senate** refer to the Jewish Sanhedrin. It functioned both as the high court and

legislative body of the Jews. See the note on 23:6. 5:29. Peter is not sanctioning civil disobedience, as he makes clear in his first epistle (1 Pet. 2:13-17; cf. Rom. 13:1-7). We are to obey civil government, but when it goes contrary to the explicit commands of God, we must obey God and be ready to suffer the consequences.

Gamaliel's Counsel

33 When they heard *that*, they were ^acut¹ to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named ^aGamaliel, a ¹doctor of the law, ²had in reputation among all the people, and commanded to put the apostles forth ³a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as ¹touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ¹obeyed him, were scattered, and brought to ²nought.

37 After this man rose up Judas of Galilee in the days of the ¹taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, ¹Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 ^aBut if it be of God, ye cannot overthrow it; lest haply ye be found even ^bto fight against God.

40 And to him they agreed: and

5:33 ^a Acts 2:37; 7:54
¹ furious
 5:34 ^a Acts 22:3
¹ teacher
² held in respect by
³ for a little while
 5:35 ¹ regarding
 5:36 ¹ followed
² nothing
 5:37 ¹ census
 5:38 ¹ Keep away
 5:39 ^a Luke 21:15; 1 Cor. 1:25
^b Acts 7:51; 9:5

5:40 ^a Acts 4:18
^b Matt. 10:17; Mark 13:9; Acts 16:22, 23; 21:32; 2 Cor. 11:25
 5:41 ^a Matt. 5:10-12; Rom. 5:3; 2 Cor. 12:10; Heb. 10:34; [James 1:2; 1 Pet. 4:13-16]
 5:42 ^a Acts 2:46
^b Acts 4:20, 29
¹ as the Christ
 6:1 ^a Acts 2:41; 4:4
^b Acts 9:29; 11:20
^c Acts 4:35; 11:29
¹ Hellenists
² food distribution
 6:2 ^a Ex. 18:17
¹ desirable
 6:3 ^a Deut. 1:13; 1 Tim. 3:7
^b Phil. 1:1; 1 Tim. 3:8-13
¹ seek
 6:4 ^a Acts 2:42
 6:5 ^a Acts 6:3; 11:24
^b Acts 8:5, 26; 21:8

when they had ^acalled the apostles, ^band beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, ^arejoicing that they were counted worthy to suffer shame for his name.

42 And daily ^ain the temple, and in every house, ^bthey ceased not to teach and preach Jesus ¹Christ.

Seven Spirit-Filled Men

6 And in those days, ^awhen the number of the disciples was multiplied, there arose a murmuring of the ^bGrecians¹ against the Hebrews, because their widows were neglected ^ain the daily ²ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, ^aIt is not ¹reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, ^alook¹ ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this ^bbusiness.

4 But we ^awill give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, ^aa man full of faith and of the Holy Ghost, and ^bPhilip, and

not receiving the same care as the other widows. The apostles have become overburdened serving **tables** (not waiting on, but dispensing communal funds) and seek others to assist them. Though these seven are not deacons as such, that office later arises to meet similar needs (1 Tim. 3:8-13). The biblical principles for the care of widows should not be gleaned merely from this historical incident. One must always look for the full teaching of the Scriptures. The apostle Paul provides extensive teaching on this subject in 1 Timothy 5:3-16.

6:5-7. The gracious nature of the early church is seen in its diligence and willingness to correct the irritation. This graciousness can be seen in that all seven men who are chosen have Greek names. The result: God prospers the work.



5:34. Gamaliel was a respected Pharisee, a prominent teacher at Jerusalem, a member of the Jewish high council (the Sanhedrin), and the teacher of Paul. Jewish tradition states that Gamaliel's grandfather was Hillel, the prominent rabbi who represented the liberal wing of the Pharisees in opposition to the more rigid, and conservative wing led by Shammai. When the lives of the apostles were in jeopardy before the Sanhedrin, Gamaliel quieted them with his persuasive and pragmatic speech. Gamaliel is mentioned only twice in Scripture: Acts 5:34 and 22:3.

Prochorus, and Nicanor, and Timon, and Parmenas, and ^cNicolas a proselyte of Antioch:

6 Whom they set before the apostles: and ^awhen they had prayed, ^bthey laid *their* hands on them.

7 And ^athe word of God ¹increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company ^bof the priests were obedient to the faith.

Stephen Charged with Blasphemy

8 And Stephen, full of faith and power, did great ^awonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the ¹Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And ^athey were not able to resist the wisdom and the spirit by which he spake.

11 ^aThen they ¹suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to

6:5 ^cRev. 2:6, 15
 6:6 ^aActs 1:24
^bNum. 8:10; 27:18; Deut. 34:9; [Mark 5:23; Acts 8:17; 9:17; 13:3; 19:6; 1 Tim. 4:14; 2 Tim. 1:6]; Heb. 6:2
 6:7 ^aActs 12:24; Col. 1:6
^bJohn 12:42
¹spread
 6:8 ^aActs 2:43; 5:12; 8:15; 14:3
 6:9 ¹Freedmen
 6:10 ^aEx. 4:12; Is. 54:17; Luke 21:15
 6:11 ^a1 Kin. 21:10, 13; Matt. 26:59, 60
¹bribed

6:14 ^aActs 10:38; 25:8
 7:2 ^aActs 22:1
^bPs. 29:3; 1 Cor. 2:8
^cGen. 11:31, 32
 7:3 ^aGen. 12:1
¹relatives
 7:4 ^aGen. 11:31; 15:17; Heb. 11:8-10
^bGen. 11:32
 7:5 ^aGen. 12:7; 13:15; 15:3, 18; 17:8; 26:3
 7:6 ^aGen. 15:13, 14, 16; 47:11, 12
¹in this way
²descendants

speak blasphemous words against this holy place, and the law:

14 ^aFor we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Stephen's Council Speech

7 Then said the high priest, Are these things so?

2 And he said, ^aMen, brethren, and fathers, hearken; The ^bGod of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in ^cCharran,

3 And said unto him, ^aGet thee out of thy country, and from thy ¹kindred, and come into the land which I shall shew thee.

4 Then ^acame he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was ^bdead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: ^ayet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake ¹on this wise, ^aThat his ²seed should sojourn in a

7:2-53. The theme of Stephen's speech concerns Israel's repeated rejection of God's messengers, despite God's grace. Using primarily **Joseph** and **Moses**, Stephen shows how **Israel** rejected first their own brother Joseph (v. 9), then Moses as the deliverer (v. 27), and later Moses as the God-appointed leader (v. 39). It was the Sanhedrin and the nation, not Stephen, who blasphemed Moses (v. 37) and the Law (v. 53). Stephen, through indirect suggestion, shows that Christ has been rejected like Joseph and Moses. Such rebellion is not a characteristic of God's redeemed people.

7:6. **Four hundred years** is the round number used (as in Gen. 15:13) to express the 430 years in Egypt (Ex. 12:40).

6:9. The **synagogue** was the assembly of the Jews similar to the Christian assembly, but founded before Christ. There evidently were synagogues in Jerusalem composed of various ethnic groups. The **Libertines** were slaves who had been freed along with their descendants. **Stephen** has an active ministry among these Hellenistic Jews.

6:11-13. Stephen is falsely accused of blaspheming in three areas: (1) **God**, verse 11; (2) **Moses or the law**, verses 11, 13; and (3) the temple, verse 13. Stephen answers these charges in his sermon.

7:2. God spoke to Abraham in Ur before he moved to Haran (cf. Gen. 12:1; 15:7; Josh. 24:2, 3; and Neh. 9:7).



6:5 Stephen was one of the seven chosen to assist the apostles in the administrative affairs of the early Jerusalem church. His name and activities strongly suggest that he was not a Jew of the strictest Palestinian tradition, but a Hellenist. That is, he was one of those who accepted at least some Greek customs. Among the seven, he seems to be noted for his outstanding character. He was full of the Spirit, faith, wisdom, and power. His career was brief but illustrious. He was a forceful apologist and a worker of miracles. God's approval of Stephen's work was evident by the angelic countenance given to him (v. 15). Nevertheless the Jews, led by a young radical named Saul (later Paul), rejected his message and martyred him. Stephen is mentioned only in Acts 6-8; 11:19; and 22:20.

strange land; and that they ³should bring them into ^bbondage, and ⁴entreat *them* evil four hundred years.

7 ^aAnd the nation to whom they shall be in bondage will I ^bjudge, said God: ^cand after that shall they come forth, and serve me in this place.

8 ^aAnd he gave him the covenant of circumcision: ^band so *Abraham* begat Isaac, and circumcised him the eighth day; ^cand Isaac *begat* Jacob; and ^dJacob *begat* the twelve patriarchs.

Joseph Sold by the Patriarchs

9 ^aAnd the patriarchs, moved with envy, ^bsold Joseph into Egypt: ^cbut God was with him,

10 And delivered him out of all his afflictions, ^aand gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 ^aNow there came a ¹dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 ^aBut when Jacob heard that there was ¹corn in Egypt, he sent out our fathers first.

13 And at the ^asecond *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 ^aThen sent Joseph, and called his father Jacob to *him*, and ^ball his kindred, threescore and fifteen souls.

15 ^aSo Jacob went down into Egypt, ^band died, he, and our fathers,

16 And ^awere carried over into Sychem, and laid in ^bthe ¹sepulchre that Abraham bought for a sum of money of the sons of ²Emmor *the father* of Sychem.

17 But when ^athe time of the promise drew nigh, which God had sworn to Abraham, ^bthe people grew and multiplied in Egypt,

18 Till another king ^aarose, which knew not Joseph.

7:6 ^bEx. 1:8-14; 12:40, 41; Gal. 3:17
³would
⁴oppress them
 7:7 ^aGen. 15:14
^bEx. 14:13-31
^cEx. 3:12; Josh. 3:1-17

7:8 ^aGen. 17:9-14
^bGen. 21:1-5
^cGen. 25:21-26
^dGen. 29:31-30:24; 35:18, 22-26

7:9 ^aGen. 37:4, 11, 28; Ps. 105:17
^bGen. 37:28
^cGen. 39:2, 21, 23

7:10 ^aGen. 41:38-44
 7:11 ^aGen. 41:54; 42:5

¹famine
 7:12 ^aGen. 42:1, 2
¹grain

7:13 ^aGen. 45:4, 16

7:14 ^aGen. 45:9, 27
^bGen. 46:26, 27; Deut. 10:22
 7:15 ^aGen. 46:1-7
^bGen. 49:33; Ex. 1:6

7:16 ^aGen. 50:13; Ex. 13:19; Josh. 24:32
^bGen. 23:16
¹tomb

²Hamor, Gen. 33:19

7:17 ^aGen. 15:13; Ex. 2:23-25; Acts 7:6, 7
^bEx. 1:7-9; Ps. 105:24, 25
 7:18 ^aEx. 1:8

7:19 ^aEx. 1:22
¹treacherously
²people
³oppressed
⁴exposed their babies

7:20 ^aEx. 2:1, 2
^bHeb. 11:23
¹well pleasing to God

7:21 ^aEx. 2:3, 4
^bEx. 2:5-10
¹set
²as

7:22 ^aLuke 24:19

7:23 ^aEx. 2:11, 12; Heb. 11:24-26

7:26 ¹reconciled *them*

7:27 ^aEx. 2:14; Luke 12:14; Acts 7:35

7:29 ^aHeb. 11:27
^bEx. 2:15, 21, 22; 4:20; 18:3

¹sojourner
 7:30 ^aEx. 3:1-10; Is. 63:9

19 The same dealt ¹subtily with our ²kindred, and ³evil entreated our fathers, ^aso that they ⁴cast out their young children, to the end they might not live.

Through Moses God Delivered Israel

20 ^aIn which time Moses was born, and ^bwas ¹exceeding fair, and nourished up in his father's house three months:

21 And ^awhen he was ¹cast out, ^bPharaoh's daughter took him up, and nourished him ²for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was ^amighty in words and in deeds.

23 ^aAnd when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have ¹set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, ^aWho made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 ^aThen fled Moses at this saying, and was a ¹stranger in the land of Madian, where he ^bbegat two sons.

30 ^aAnd when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

7:14. The number 75 should not be seen as in conflict with the Old Testament accounts. Genesis 46:26 identifies the number as 66, in referring to those who accompanied Jacob to Egypt. Exodus 1:5 gives the

number 70, but refers to all those who came out of Jacob's loins, including Joseph, his two sons, and Jacob himself. Stephen here includes within that number **all his kindred**, totaling 75.

31 When Moses saw *it*, he ¹wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, ^a*I am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and ¹durst not behold.

33 ^aThen said the Lord to him, ¹Put off thy ²shoes from thy feet: for the place where thou standest is holy ground.

34 ^aI have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ^bsend thee into Egypt.

35 This Moses whom they refused, saying, ^aWho made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer ^bby the hand of the angel which appeared to him in the bush.

36 ^aHe brought them out, after that he had ^bshewed wonders and signs in the land of Egypt, ^cand in the Red sea, ^aand in the wilderness forty years.

Raising Up a Prophet

37 This is that Moses, which said unto the children of Israel, ^aA prophet shall the Lord your God raise up unto you of your brethren, like unto me; ^bhim shall ye hear.

38 ^aThis is he, that was in the ¹church in the wilderness with ^bthe angel which spake to him in the mount Sina, and *with* our fathers: ^cwho received the ²lively ^doracles to give unto us:

39 To whom our fathers ^awould not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 ^aSaying unto Aaron, Make us gods to go before us: for *as for* this

7:31 ¹ marvelled
 7:32 ^a Ex. 3:6, 15; [Matt. 22:32]; Heb. 11:16
¹ dared not look
 7:33 ^a Ex. 3:5, 7, 8, 10
¹ Take
² sandals
 7:34 ^a Ex. 2:24, 25
^b Ps. 105:26
 7:35 ^a Ex. 2:14; Acts 7:27
^b Ex. 14:21
 7:36 ^a Ex. 12:41; 33:1; Deut. 6:21, 23; Heb. 8:9
^b Ex. 7:8, 9; Deut. 6:22; Ps. 105:27; John 4:48
^c Ex. 14:21
^d Ex. 16:1, 35; Num. 14:33; Ps. 95:8-10; Acts 7:42; 13:18; Heb. 3:8
 7:37 ^a Deut. 18:15, 18, 19; Acts 3:22
^b Matt. 17:5
 7:38 ^a Ex. 19:3
^b Is. 63:9; Gal. 3:19; Heb. 2:2
^c Ex. 21:1; Deut. 5:27; John 1:17
^d Rom. 3:2; Heb. 5:12; 1 Pet. 4:11
¹ assembly
² living sayings
 7:39 ^a Ps. 95:8-11
 7:40 ^a Ex. 32:1, 23
¹ know
 7:41 ^a Ex. 32:2-4; Deut. 9:16; Ps. 106:19
^b Ex. 32:6, 18, 19
 7:42 ^a Ps. 81:12; [2 Thess. 2:11]
^b Deut. 4:19; 2 Kin. 21:3
^c Amos 5:25-27
 7:43 ^a 2 Chr. 36:11-21; Jer. 25:9-12
¹ images
 7:44 ^a Ex. 25:40; [Heb. 8:5]
 7:45 ^a Deut. 32:49; Josh. 3:14; 18:1; 23:9
^b Neh. 9:24; Ps. 44:2
^c 2 Sam. 6:2-15
¹ having received it in turn, brought
 7:46 ^a 2 Sam. 7:1-13; 1 Kin. 8:17
^b 1 Chr. 22:7; Ps. 132:4, 5
¹ asked
² a dwelling

Moses, which brought us out of the land of Egypt, we ¹wot not what is become of him.

41 ^aAnd they made a calf in those days, and offered sacrifice unto the idol, and ^brejoiced in the works of their own hands.

42 Then ^aGod turned, and gave them up to worship ^bthe host of heaven; as it is written in the book of the prophets, ^cO ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, ¹figures which ye made to worship them: and ^aI will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, ^athat he should make it according to the fashion that he had seen.

45 ^aWhich also our fathers ¹that came after brought in with Jesus into the possession of the Gentiles, ^bwhom God drave out before the face of our fathers, unto the ^cdays of David;

46 ^aWho found favour before God, and ^bdesired¹ to find ²a tabernacle for the God of Jacob.

47 ^aBut Solomon built him an house.

48 Howbeit ^athe most High dwelleth not in temples made with hands; as saith the prophet,

49 ^aHeaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand ^amade all these things?

7:47 ^a 1 Kin. 6:1-38; 8:20, 21; 2 Chr. 3:1-17
 7:48 ^a 1 Kin. 8:27; 2 Chr. 2:6; Acts 17:24
 7:49 ^a Is. 66:1, 2; Matt. 5:34
 7:50 ^a Ps. 102:25

7:38. The reference to the gathering of the Israelites in the wilderness as a **church** is unfortunate. In Acts the Greek term (*ekklesia*) sometimes possesses its general sense of congregation or assembly. Here it is used for the gathering of the nation of Israel when it received the Law. In Acts 19 it is used of the town meeting of the unbelieving mob of Ephesus (vv. 32,

39, 41). The 111 other occurrences of the word refer to the church of Jesus Christ.

7:43. **Moloch** or Molech is a Canaanite title for deities to whom human fiery sacrifices were offered (cf. Lev. 18:21; 2 Kin. 23:10; Jer. 32:35). **Remphan** or Rephan probably comes from the Egyptian name for the god associated with the planet Saturn.

Stephen Accuses His Accusers

51 Ye ^astiffnecked¹ and ^buncircumcised² in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 ^aWhich of the prophets have not your fathers persecuted? and they have slain them which ¹shewed before of the coming of ^bthe Just One; of whom ye have been now the betrayers and murderers:

53 ^aWho have received the law by the ¹disposition of angels, and have not kept *it*.

The Stoning of Stephen

54 ^aWhen they heard these things, they were ¹cut to the heart, and they gnashed ²on him with *their* teeth.

55 But he, ^abeing full of the Holy Ghost, looked up stedfastly into heaven, and saw the ^bglory of God, and Jesus standing on the right hand of God,

56 And said, Behold, ^aI see the heavens opened, and the ^bSon of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and ^athe witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, ¹calling upon *God*, and saying, Lord Jesus, ^areceive my spirit.

60 And he kneeled down, and cried with a loud voice, ^aLord, lay not this sin to their charge. And when he had said this, he fell asleep.

7:51 ^a Ex. 32:9;

Is. 6:10

^b Lev. 26:41

¹ *stubborn*

² *Impenitent*

7:52 ^a 2 Chr.

36:16; Matt.

21:35; 23:35;

1 Thess. 2:15

^b Acts 3:14;

22:14; 1 John

2:1

¹ *foretold*

7:53 ^a Ex. 20:1;

Deut. 33:2; Acts

7:38; Gal. 3:19;

Heb. 2:2

¹ *direction*

7:54 ^a Acts 5:33

¹ *furiosus*

² *at*

7:55 ^a Matt. 5:8;

16:28; Mark

9:1; Luke 9:27;

Acts 6:5

^b [Ex. 24:17]

7:56 ^a Matt. 3:16

^b Dan. 7:13

7:58 ^a Acts 22:20

7:59 ^a Ps. 31:5

¹ *as he was*

calling

7:60 ^a Matt. 5:44;

Luke 23:34

8:1 ^a John 16:2;

Acts 8:4; 11:19

¹ *arose*

8:2 ^a Gen. 32:2

8:3 ^a Acts 7:58;

1 Cor. 15:9; Gal.

1:13; Phil. 3:6;

1 Tim. 1:13

¹ *dragging off*

8:4 ^a Matt. 10:23

8:5 ^a Acts 6:5;

8:26, 30

¹ *Lit. a*

8:6 ¹ *multitudes*

8:7 ^a Mark 16:17

¹ *paralysis*

8:9 ^a Acts 8:11;

13:6

^b Acts 5:36

¹ *practised*

magic

² *astonished*

Persecution of the Church

8 And Saul was consenting unto his death. And at that time there ¹was a great persecution against the church which was at Jerusalem; and ^athey were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and ^amade great lamentation over him.

3 As for Saul, ^ahe made havock of the church, entering into every house, and ¹haling men and women committed *them* to prison.

Philip Preaches in Samaria

4 Therefore ^athey that were scattered abroad went every where preaching the word.

5 Then ^aPhilip went down to ¹the city of Samaria, and preached Christ unto them.

6 And the ¹people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For ^aunclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with ¹palsies, and that were lame, were healed.

8 And there was great joy in that city.

Simon's Attempted Purchase

9 But there was a certain man, called Simon, which beforetime in the same city ^aused¹ sorcery, and ²bewitched the people of Samaria, ^bgiving out that himself was some great one:

7:60. Stephen's prayer demonstrates that he was speaking the truth in love, not in malice.

8:1-4. The earlier persecutions of chapters 4 and 5 involved persecutions of the Christian leaders, the apostles, by the Jewish leaders, primarily the

priests. This persecution is much more severe, since it involves the laypeople and since it comes from the unrelenting hands of Saul. Yet God's work prospers in that the gospel is widely spread outside Jerusalem.



8:5 Philip was one of the seven chosen by the Jerusalem church to assist the apostles in the administration of daily affairs. Like Stephen, Philip was far more than an assistant helping with physical needs. He was a Spirit-filled evangelist (21:8). When the Christians were scattered beyond Jerusalem due to the intense persecution by Saul, Philip was the first to take the gospel to non-Jewish people. God confirmed his message with miracles (vv. 6, 7) so that many believed. God also sent Philip to a Gentile from Ethiopia (v. 27), and so used Philip to expand the work into North Africa. Philip had a brief itinerant ministry throughout Judaea and Samaria which ended at Caesarea (v. 40). He apparently settled there, for Caesarea is described as his home when he is introduced over 20 years later (21:8). Philip the evangelist must not be confused with Philip the apostle (cf. John 1:43; Acts 1:13). (First Reference, Acts 6:5; Primary Reference, Acts 8.)

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they ¹had regard, because that of long time he had ²bewitched them with ³sorceries.

12 But when they believed Philip ¹preaching the things ^aconcerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and ¹wondered, beholding the miracles and signs which were done.

14 Now when the ^aapostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, ^athat they might receive the Holy Ghost:

16 (For ^aas yet he was fallen upon none of them: only ^bthey were baptized in ^cthe name of the Lord Jesus.)

17 Then ^alaid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because ^athou hast thought that ^bthe gift of God may be purchased with money.

21 Thou hast neither part nor ¹lot in this matter: for thy ^aheart is not right in the sight of God.

22 Repent therefore of this thy

8:11 ¹ paid attention
² astonished
³ magic arts
 8:12 ^a Acts 1:3;
 8:4
¹ as he preached
 8:13 ¹ was amazed
 8:14 ^a Acts 5:12, 29, 40
 8:15 ^a Acts 2:38; 19:2
 8:16 ^a Acts 19:2
^b Matt. 28:19;
^c Acts 10:48; 19:5
 8:17 ^a Acts 6:6; 19:6; Heb. 6:2
 8:20 ^a 2 Kin. 5:16; Is. 55:1; Dan. 5:17; [Matt. 10:8]
^b [Acts 2:38; 10:45; 11:17]
 8:21 ^a Jer. 17:9
¹ portion

8:22 ^a Dan. 4:27; 2 Tim. 2:25
 8:23 ^a Heb. 12:15
¹ poisoned by bitterness
² bound by
 8:24 ^a Gen. 20:7, 17; Ex. 8:8; Num. 21:7; 1 Kin. 13:6; Job 42:8; James 5:16
 8:26 ^a Acts 6:5
¹ deserted
 8:27 ^a Ps. 68:31; 87:4; Is. 56:3; Zeph. 3:10
^b 1 Kin. 8:41, 42; John 12:20
 8:31 ¹ asked
 8:32 ^a Is. 53:7, 8
^b Matt. 26:62, 63; 27:12, 14; John 19:9
¹ silent

wickedness, and pray God, ^aif perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art ¹in ^athe gall of bitterness, and ²in the bond of iniquity.

24 Then answered Simon, and said, ^aPray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

The Ethiopian Eunuch's Baptism

26 And the angel of the Lord spake unto ^aPhilip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is ^ddesert.

27 And he arose and went: and, behold, ^aa man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and ^bhad come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he ¹desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, ^aHe was led as a sheep to the slaughter; and like a lamb ^ddumb before his shearer, ^bso opened he not his mouth:

8:14–17. The ministry of Peter and John must be understood in the light of the unique historical situation. As at Pentecost, God is initiating a new work—the beginning of the church among a distinct ethnic group. The Samaritans were Jews of mixed blood whom the other Jews despised. At Pentecost, no human instrument was involved in the baptism of the Holy Spirit. Here God delays the outpouring until after the arrival of Peter and the laying on of his hands. Thus, the Jerusalem church and the Samaritan

church are united into one work, one body. Without Peter's involvement, this work may not have been accepted by some Jews. Thus schism was avoided from the start.

8:18–24. Simon the sorcerer made an outward profession of faith (v. 13), but his response demonstrates his lack of spiritual life. Early Christian writings substantiate this fact. Simon, like Elisha's servant, Gehazi (2 Kin. 5:20–27), sought to use God's miraculous gift for his own benefit.

33 In his humiliation his ^ajudgment¹ was taken away: and who shall declare his generation? for his life is ^btaken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, ^aand began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; ^awhat doth hinder me to be baptized?

37 And Philip said, ^aIf thou believest with all thine heart, thou mayest. And he answered and said, ^bI believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

8:33 ^a Luke 23:1–25
^b Luke 23:33–46
¹ Justice
8:35 ^a Luke 24:27; Acts 17:2; 18:28; 28:23
8:36 ^a Acts 10:47; 16:33
8:37 ^a Matt. 28:19; [Mark 16:16; Rom. 10:9, 10]
^b Matt. 16:16; John 6:69; 9:35, 38; 11:27

8:39 ^a 1 Kin. 18:12; 2 Kin. 2:16; Ezek. 3:12, 14; 2 Cor. 12:2
8:40 ^a Acts 21:8
¹ *Ashdod*, Josh. 11:22
9:1 ^a Acts 7:57; 8:1, 3; 26:10, 11; Gal. 1:13; 1 Tim. 1:13
¹ *murder*
9:2 ^a Acts 22:5
¹ *asked*
² *the Way*
9:3 ^a Acts 22:6; 26:12, 13; 1 Cor. 15:8

39 And when they were come up out of the water, ^athe Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at ¹Azotus: and passing through he preached in all the cities, till he came to ^aCaesarea.

Saul's Conversion

9 And ^aSaul, yet breathing out threatenings and ¹slaughter against the disciples of the Lord, went unto the high priest,

2 And ¹desired of him ^aletters to Damascus to the synagogues, that if he found any of ²this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And ^aas he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

8:37. Acts 16:32–34 and 18:8 demonstrate that faith precedes baptism.

8:40. Philip appears to have established his ministry in **Caesarea**, since about 20 years later he and his family are still there (21:8).

9:1. The persecution described in chapters 7 and 8 continues for some time, since **Saul** will not allow it to cease. Even after the Christians are scattered from Jerusalem and Judea, Paul travels 150 miles to Damascus to harass them.



9:1 Paul was called Saul before his conversion and missionary journeys. He was the most prominent apostle in the early church due to his effectiveness in starting so many churches. Paul was from Tarsus of Cilicia and was born into a well-to-do home. Paul, as a rabbi, was required to learn a trade and so labored in the low-paying, menial task of tentmaking. But two facts demonstrate the social status of his family: (1) his Roman citizenship (22:28); (2) his opportunity to study in Jerusalem under the foremost teacher, Gamaliel (22:3). Paul's primary attribute, however, was not his education but his zeal, which was as much a part of his life before his conversion as afterward. Paul was the first to martyr the Christians (7:48) and to wreak havoc in the Jerusalem church (8:1, 3, 4), pursuing them even as far as Antioch. At that time God graciously saved him and commissioned him (Gal. 1:13–17). Paul became the Apostle to the Gentiles (Gal. 2:9; Rom. 11:13) and immediately preached in Damascus, Jerusalem, Tarsus, and throughout Syria and Cilicia (Gal. 1:21–23). About 10 years later while serving in Antioch, Paul was sent to Cyprus and Galatia in what is called his first missionary journey (chs. 13, 14). He later evangelized Greece (chs. 16–18) and then Asia Minor (called Asia in Acts 19). When he returned to Jerusalem he was arrested and imprisoned: two years in Caesarea (chs. 23–26) and two years in Rome (ch. 28). During his missionary journeys he wrote Galatians, 1 and 2 Thessalonians, 1 and 2 Corinthians, and Romans. While in Rome he wrote the so-called Prison Epistles: Philippians, Ephesians, Colossians, and Philemon. The books of Acts and 2 Timothy (along with the statements of church history) imply that Paul was released from prison, preached in Spain and the Aegean Sea area, wrote 1 and 2 Timothy and Titus, was rearrested, and was finally martyred by Nero. Paul was neither physically impressive nor an orator (2 Cor. 10:10; Gal. 4:13–15), but his unquenchable zeal and love, plus his powerful pen, have endeared him not only to Christians of the first century but also to those of the last 20 centuries. (First Reference, Acts 7:58; Primary References, Acts 9, 13–28; Galatians 1, 2; 2 Corinthians 11, 12.)



9:2 Damascus is a very ancient city, the capital of Old Testament Syria (Is. 7:8). It is located about 150 miles northwest of Jerusalem in a fertile plain somewhat surrounded by mountains with desert on the east. Though it lacks sufficient rainfall, the region is well watered by the Abana and Pharpar rivers. During the New Testament era Damascus had a large Jewish population, and thus many Jewish Christians fled there when Saul (Paul) was persecuting the church (8:1; 9:1, 2). Paul was bound for Damascus on a mission of destruction when God graciously saved him. Damascus is mentioned in the New Testament only in Acts (chs. 9, 22, 26) and twice by Paul (2 Cor. 11:32; Gal. 1:17), all in reference to Paul's conversion. Today Damascus is the capital of Syria and has a population of about 800,000.

4 And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, "why persecutest thou me?"**

5 And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest: it is hard for thee to kick against the 'pricks.**

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, **Arise, and go into the city, and it shall be told thee what thou must do.**

7 And ^athe men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

9:4 ^a[Matt. 25:40]
 9:5 ¹ *goads*
 9:7 ^a Dan. 10:7; [Acts 22:9; 26:13]

9:10 ^a Acts 22:12
 9:11 ^a Acts 21:39; 22:3
 9:13 ^a Acts 9:1 ¹ *harm*
 9:14 ^a Acts 7:59; 9:2, 21; 1 Cor. 1:2; 2 Tim. 2:22

Ananias and Saul

10 And there was a certain disciple at Damascus, "named Ananias; and to him said the Lord in a vision, **Ananias.** And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, **Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, "of Tarsus: for, behold, he prayeth,**

12 And hath seen in a vision a man named Ananias coming in, and putting *his hand on him*, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, "how much ¹evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all ^athat call on thy name.

15 But the Lord said unto him, **Go**

9:5. Saul is depicted as a rebellious beast that fights against the prod of its master (cf. 26:14). He is persecuting Jesus in that he is afflicting the body of Christ. When someone does something for or against a Christian, Jesus Christ not only knows but feels it just as we do (cf. Matt. 25:35-40). He is moved with the feeling of our infirmities (Heb. 4:15).

9:7. **The men which journeyed with Saul** are important as witnesses to this event. Saul is not experiencing some emotional or traumatic seizure. Someone is communicating with Saul as these men bear witness. A study of Paul's two parallel accounts in chapters 22 and 26 makes the events clearer. This verse says that the men **stood speechless**. But this must be understood to say that whereas Saul continued to lie on the ground as Jesus spoke with him, these men were able to get up, because they all had fallen to the ground (26:14). This verse says that the witnesses heard **a voice**, whereas 22:9 says they did not hear the voice. This seeming contradiction has

two possible explanations. First, 9:7 could be saying that the witnesses heard *Saul's* voice but did not see anyone to whom Saul could be speaking, whereas 22:9 says, "They heard not the voice *of him* that spake to me." They neither saw nor heard anyone. The second explanation takes note of the Greek grammar and seems to fit the meaning of the passage better. Chapter 9 says that the witnesses heard a voice (Gr. *phōnēs*, genitive case); chapter 22 says that they did not hear the voice (Gr. *phōnēn*, accusative case). The first form allows hearing that may or may not involve understanding; the latter form involves hearing with understanding. Hence chapter 9 apparently says that the witnesses heard without understanding the voice of the One who spoke to Saul. Chapter 22 says that they did *not* hear *with* understanding, thus saying the same thing. A comparable situation occurred when God spoke from heaven to Jesus, but many in the crowd only discerned it as thunder (John 12:28, 29).



9:10 Ananias was a common name among the Jews, which in its Hebrew form was Hananiah. Three men have this name in the New Testament. The most important of the three was the disciple from Damascus whom God used to minister to Saul (Paul) after his conversion. Paul describes him as "a devout man according to the law," with a good testimony before others (22:12). When Ananias laid hands upon Saul, he received his sight and was filled with the Holy Spirit. It is significant that Ananias was simply a disciple (not an apostle) in that Paul's apostleship was not founded on the ministry of another apostle (Gal. 1:1, 12). Tradition says that Ananias later became bishop of Damascus and died a martyr.

Another Ananias, together with his wife Sapphira, was part of the early church at Jerusalem (5:1-10). Their act of selling property to appear as though they were giving like the others (4:32-37), and then keeping back part of the money, resulted in God's judgment of their hypocrisy with death.

The third Ananias was the high priest and president of the Sanhedrin at the time of Paul's arrest (23:2). He was appointed high priest in A.D. 48 and remained until 58. His haughtiness at the time of Paul's arrest was characteristic of his whole tenure. His apparent cooperation with the conspirators who were seeking to assassinate Paul (23:12-15) further reveals his unscrupulous character. In A.D. 66, when the Romans came to subdue the Jewish people, Ananias was himself murdered by assassins for his collaboration with the Romans.

thy way: for ^ahe is a chosen vessel unto me, to bear my name before ^bthe Gentiles, and ^ckings, and the ^dchildren of Israel:

16 For ^aI will shew him how great things he must suffer for my ^bname's sake.

17 ^aAnd Ananias went his way, and entered into the house; and ^bputting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and ^cbe filled with the Holy Ghost.

18 And immediately there fell from his eyes ¹as it had been scales: and he received sight ²forthwith, and arose, and was baptized.

Saul in Damascus

19 And when he had received ¹meat, he was strengthened. ^aThen was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, ^aIs not this he that destroyed them which called on this name in Jerusalem, and came hither for that ¹intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, ^aand confounded the Jews which dwelt at Damascus, proving that ¹this is very Christ.

9:15 ^a Acts 13:2; 22:21; Rom. 1:1; 1 Cor. 15:10; Gal. 1:15; Eph. 3:7, 8; 1 Tim. 2:7; 2 Tim. 1:11
^b Rom. 1:5; 11:13; Gal. 2:7, 8

^c Acts 25:22, 23; 26:1
^d Acts 21:40; Rom. 1:16; 9:1-5

9:16 ^a Acts 20:23; 2 Cor. 11:23-28; 12:7-10; Gal. 6:17; Phil. 1:29, 30
^b 2 Cor. 4:11

9:17 ^a Acts 22:12, 13
^b Acts 8:17
^c Acts 2:4; 4:31; 8:17; 13:52

9:18 ¹ something like
² at once

9:19 ^a Acts 26:20
¹ food

9:21 ^a Acts 8:3; 9:13; Gal. 1:13, 23
¹ purpose

9:22 ^a Acts 18:28
¹ this Jesus is the Christ

9:23 ^a Acts 23:12; 2 Cor. 11:26
¹ plotted

9:24 ^a 2 Cor. 11:32
¹ plot

9:25 ^a Josh. 2:15; 1 Sam. 19:12

9:26 ^a Acts 22:17-20; 26:20; Gal. 1:17, 18
¹ tried

9:27 ^a Acts 4:36; 13:2
^b Acts 9:20, 22
¹ on the road

9:28 ^a Gal. 1:18
2 Jesus

9:29 ^a Acts 6:1; 11:20
^b Acts 9:23; 2 Cor. 11:26

The Disciples Save Saul from Death

23 And after that many days were fulfilled, ^athe Jews ¹took counsel to kill him:

24 ^aBut their ¹laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ^alet *him* down by the wall in a basket.

Saul in Jerusalem

26 And ^awhen Saul was come to Jerusalem, he ¹assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 ^aBut Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord ¹in the way, and that ²he had spoken to him, ^band how he had preached boldly at Damascus in the name of Jesus.

28 And ^ahe was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and ¹disputed against the ^aGrecians:² ^bbut they ³went about to slay him.

30 *Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

31 ^aThen had the churches rest throughout all Judaea and Galilee

¹ spoke openly ² Hellenists, Greek-speaking Jews

³ attempted

9:31 ^a Acts 5:11; 8:1; 16:5

9:15-17. Note that even Saul's commission does not come directly from God but through a God-appointed disciple. By contrast, his apostolic authority did come directly from Christ, not by succession through one of the apostles (cf. Gal. 1:1, 11, 12).

9:23. The many days of this verse allow for Saul's lengthy stay in Arabia (cf. Gal. 1:17, 18). Apparently after his conversion and brief stay in Damascus, Saul spent over two years alone with God in a desert region

receiving revelation (Gal. 1:12). Then after another brief ministry in Damascus he fled to Jerusalem, returning to that city three years after he first left for Damascus (Gal. 1:18).

9:31. This verse summarizes a period of almost 10 years in the life of the early Jewish churches, during which peace and prosperity prevailed, and about which the Book of Acts is otherwise silent.



9:30 Tarsus was the capital of the Roman province of Cilicia and was located in the southeast corner of Asia Minor 10 miles inland from the Mediterranean. The extent of its ruins has caused some to estimate the population as exceeding half a million during Roman times. Tarsus was a noted academic center, being surpassed only by Athens and Alexandria. It was known for its school of Stoic philosophers. Tarsus is mentioned only in Acts and always with reference to Paul's life. Paul was born there (22:3), and though he spent much of his youth in Jerusalem, shortly after his conversion he returned and probably remained about 10 years (cf. v. 30 with 11:25). During those years Paul no doubt helped establish many churches in Cilicia, including Tarsus. Paul implies this by stating that he went into the regions of Syria and Cilicia during this time (Gal. 1:21), and then confirms it by going back several years later (second journey) to strengthen those same churches (15:41).

and Samaria, and were ^bedified; and walking in the ^cfear of the Lord, and in the ^dcomfort of the Holy Ghost, were ^emultiplied.

Aeneas Healed by Peter

32 And it came to pass, as Peter passed ^athroughout all ¹quarters, he came down also to the saints which dwelt at ²Lydda.

33 And there he found a certain man named Aeneas, which had ¹kept his bed eight years, and was ²sick of the palsy.

34 And Peter said unto him, Aeneas, ^aJesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and ^aSaron ¹saw him, and ^bturned to the Lord.

Dorcas Raised from Death

36 Now there was at Joppa a certain disciple named Tabitha, which ¹by interpretation is called ²Dorcas: this woman was full ^aof good works and ³almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid ^{her} in ^aan upper chamber.

38 And forasmuch as Lydda was

9:31 ^b[Eph. 4:16, 29]
^cPs. 34:9
^dJohn 14:16
^eActs 16:5
9:32 ^aActs 8:14
¹Parts of the country
²Lod, 1 Chr. 8:12
9:33 ¹been bedridden
²paralyzed
9:34 ^a[Acts 3:6, 16; 4:10]
9:35 ^a1 Chr. 5:16; 27:29; Is. 33:9; 35:2; 65:10
^bActs 11:21; 15:19
¹Sharon, Is. 35:2
9:36 ^a1 Tim. 2:10; Titus 3:8
¹is translated
²Lit., in Gr., Gazelle
³charitable deeds
9:37 ^aActs 1:13; 9:39

9:38 ¹implored
9:39 ¹tunics
9:40 ^aMatt. 9:25
^bLuke 22:41; Acts 7:60
^cMark 5:41, 42; John 11:43
9:43 ^aJohn 11:45
¹stayed
10:1 ^aActs 8:40; 23:23
¹Lit. cohort

nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, ¹desiring ^{him} that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the ¹coats and garments which Dorcas made, while she was with them.

40 But Peter ^aput them all forth, and ^bkneeled down, and prayed; and turning ^{him} to the body ^csaid, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her ^{his} hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; ^aand many believed in the Lord.

43 And it came to pass, that he ¹tarried many days in Joppa with one ^aSimon a tanner.

Cornelius's Vision

10 There was a certain man in ^aCaesarea called Cornelius, a centurion of the ¹band called the Italian ^{band},

9:32. About the time that Saul traveled to Damascus and Philip headed toward Caesarea, **Peter** had an itinerant ministry throughout Judea and Samaria which ultimately brings him to Caesarea.

10:1. A **centurion** was a Roman military officer who commanded about one hundred men. The importance of the **Cornelius** incident in the history of the early church is evidenced in that, not only does

chapter 10 record the historical account, but chapter 11 reiterates it. Herein is recorded the conversion of the first Gentiles (cf. 11:1, 18). Gentiles who had become circumcised proselytes had no doubt already been saved (2:10; 8:27), but not those uncircumcised (and so unaccepted by the Jews for fellowship). This event happened very early in the history of the church (cf. 15:7, 14).



9:36 **Joppa** was the seaport city that before the time of Christ served as the harbor for Jerusalem and Judea (cf. Jon. 1:3). It is about 35 miles northwest of Jerusalem. Shortly before the birth of Christ, Caesarea with its harbor was developed and the commerce of Palestine shifted from the Jewish city of Joppa to the Gentile city of Caesarea. Joppa is mentioned in the New Testament only in Acts 9—11. At Joppa Peter raised the godly woman Tabitha from the dead. Shortly thereafter he received a vision of a sheet let down from heaven, which God used to prepare him to take the gospel to the Gentiles at Caesarea. Until that time no one had taken the gospel to uncircumcised Gentiles. Cornelius would be the first to accept the gospel (11:1, 18; 15:7, 14). Today, Joppa is a major city named Jaffa and is part of the Tel Aviv-Jaffa municipality.



10:1 **Cornelius** was a Roman centurion at Caesarea who would have been under Pontius Pilate's authority until A.D. 36, and who was in command of approximately a hundred men. He is mentioned only in Acts 10 but he is important because he was the first known Gentile to be saved (cf. 11:1, 18; 15:7, 14). Philip had gone earlier to the Samaritans and to the proselyte from Ethiopia (ch. 8), but both of these had undergone circumcision and were following the law. So they were not a major offense to the Jews. The Jews could, according to the law, fellowship with such men. But such was not the case with an uncircumcised Gentile like Cornelius, even though he was a "God-fearer" who gave alms and prayed to God. Hence, God used four supernatural events (11:4—17) to persuade Peter to go to the Gentiles and to convince the Jerusalem Jews to accept them.

2 ^aA devout *man*, and one that ^bfeared God with all his house, which gave ¹much alms to the people, and prayed to God alway.

3 ^aHe saw in a vision ¹evidently about ²the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now ^asend men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one ^aSimon a tanner, whose house is by the sea side: ^bhe shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

Peter's Trance and Vision

9 On the ¹morrow, as they went on their journey, and drew nigh unto the city, ^aPeter went up upon the housetop to pray about ²the sixth hour:

10:2 ^a Acts 8:2; 9:22; 22:12
^b [Acts 10:22, 35; 13:16, 26]
¹ many charitable gifts
 10:3 ^a Acts 10:30; 11:13
¹ clearly
 2 3:00 P.M.
 10:5 ^a Acts 11:13, 14
 10:6 ^a Acts 9:43
^b Acts 11:14
 10:9 ^a Acts 10:9-32; 11:5-14
¹ next day
² Noon

10:11 ^a Ezek. 1:1; Matt. 3:16; Acts 7:56; Rev. 4:1; 19:11
¹ bound
 10:14 ^a Lev. 11:4; 20:25; Deut. 14:3, 7; Ezek. 4:14
 10:15 ^a [Matt. 15:11; Mark 7:19]; Acts 10:28; [Rom. 14:14]; 1 Cor. 10:25; [1 Tim. 4:4; Titus 1:15]
 10:16 ¹ three times
 10:17 ¹ wondered

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And ^asaw heaven opened, and a certain vessel descending unto him, as it had been a great sheet ¹knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, **Rise, Peter; kill, and eat.**

14 But Peter said, Not so, Lord; ^afor I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, **What God hath cleansed, that call not thou common.**

16 This was done ¹thrice: and the vessel was received up again into heaven.

17 Now while Peter ¹doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

10:2-4. Though Cornelius's good works and prayers served as a **memorial**, they did not save him. He was saved after he heard the gospel of Jesus Christ. See verse 44; 11:10-14.

10:5, 6. Philip probably was already in Caesarea (8:40), but God required Cornelius to **send for Peter**. Peter's presence here was just as important as it was in Samaria (8:14-17). On each of the three occasions where God initiates a new aspect of the church age (at Pentecost among the Jews, then among the

Samaritans, and here among the Gentiles), God chooses Peter for the task, thereby providing unity and equality among each of these groups within the church. Note that even Peter comes under attack for his actions (11:1, 2). How much more any other man!

10:15. God uses the sheet vision to teach Peter two important truths: (1) **God** has now **cleansed** all animals for food, contrary to the dietary codes of the Mosaic Law; (2) all men are fit for salvation (v. 28).



10:1 Caesarea was a magnificent Roman city built about 10 years before the birth of Christ by Herod the Great in honor of the Roman Emperor Caesar Augustus. It was situated on the Mediterranean coast 65 miles northwest of Jerusalem at a site formerly called Strato's Tower. Caesarea was the official residence for both the Herodian kings and the Roman procurators who at various times governed Judea and Samaria. This Gentile city was a busy commercial center, handling both inland trade between Egypt and the north (Tyre) and the maritime trade made possible by its man-made harbor. Three significant New Testament events occurred at Caesarea, which is mentioned only in Acts. First, this is where the door of the church age was opened in somewhat of a second Pentecost for the Gentiles (11:1, 18; 15:7, 14), through the Roman centurion Cornelius (vv. 1-48). Second, evidently Caesarea became the base for Philip the Evangelist's lifelong ministry (cf. 8:40 with 21:8). Third, Paul stopped there several times, and later he was imprisoned there for two years (24:27) before being shipped to Rome for another two years of imprisonment (28:30). Today, the city is in ruins. Its interesting features are the enormous Roman theater and aqueduct, and the fort built by the Crusaders.

19 While Peter thought on the vision, ^athe Spirit said unto him, Behold, three men seek thee.

20 ^aArise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and ^aof good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Peter Visits Cornelius

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, ^aand certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his ¹kinsmen and ²near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter ¹took him up, saying, ^aStand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how ^athat it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ^bGod hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without ¹gainsaying, as soon as I was sent for: I ask therefore for what ²intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, ^aa man stood before me ^bin bright clothing,

10:19 ^aActs 11:12
 10:20 ^aActs 15:7-9
 10:22 ^aActs 22:12
 10:23 ^aActs 10:45; 11:12
 10:24 ¹relatives
 ²close
 10:26 ^aActs 14:14, 15; Rev. 19:10; 22:8
 ¹lifted
 10:28 ^aJohn 4:9; 18:28; Acts 11:3; Gal. 2:12
 ^b[Acts 10:14, 35; 15:8, 9]
 10:29 ¹objection
 ²reason
 10:30 ^aActs 15:10
 ^bMatt. 28:3; Mark 16:5

10:31 ^aDan. 10:12
 ^bHeb. 6:10
 ¹your charitable gifts
 ²remembered
 10:34 ^aDeut. 10:17; 2 Chr. 19:7; Rom. 2:11; Gal. 2:6; Eph. 6:9
 ¹impartial
 10:35 ^aActs 15:9; [1 Cor. 12; 13; Eph. 2:13]
 ^bPs. 15:1, 2
 10:36 ^aIs. 57:19; Eph. 2:14; [Col. 1:20]
 ^bMatt. 28:18; Acts 2:36; Rom. 10:12; 1 Cor. 15:27
 ¹Lit. sons
 10:37 ^aLuke 4:14
 ¹proclaimed
 10:38 ^aIs. 61:1-3; Luke 4:18
 ^bMatt. 4:23
 ^cJohn 3:2; 8:29
 10:39 ^aActs 1:8
 ^bActs 2:23
 ¹killed by hanging on
 10:40 ^aHos. 6:2; Matt. 12:39, 40; 16:4; 20:19; John 2:19-21; Acts 2:24
 10:41 ^a[John 14:17, 19, 22; 15:27]
 ^bLuke 24:30, 41-43
 10:42 ^aMatt. 28:19
 ^bJohn 5:22, 27; Acts 17:31
 ^cRom. 14:9; 2 Tim. 4:1; 1 Pet. 4:5

31 And said, Cornelius, ^athy prayer is heard, ^band ¹thine alms are ²had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Preaching to Cornelius

34 Then Peter opened *his* mouth, and said, ^aOf a truth I perceive that God is ¹no respecter of persons:

35 But ^ain every nation he that feareth him, and worketh righteousness, is ^baccepted with him.

36 The word which *God* sent unto the ¹children of Israel, ^apreaching peace by Jesus Christ: (^bhe is Lord of all:)

37 That word, *I say*, ye know, which was ¹published throughout all Judaea, and ^abegan from Galilee, after the baptism which John preached;

38 How ^aGod anointed Jesus of Nazareth with the Holy Ghost and with power: who ^bwent about doing good, and healing all that were oppressed of the devil; ^cfor God was with him.

39 And we are ^awitnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they ^bslew¹ and hanged on a tree:

40 Him ^aGod raised up the third day, and shewed him openly;

41 ^aNot to all the people, but unto witnesses chosen before of God, *even* to us, ^bwho did eat and drink with him after he rose from the dead.

42 And ^ahe commanded us to preach unto the people, and to testify ^bthat it is he which was ordained of God *to be* the Judge ^cof quick and dead.

10:36-43. Peter's preaching presents in clear fashion the gospel: how Christ lived and died, was raised from the dead, and how He did this sacrificially and vicariously for our sins.

43 ^aTo him give all the prophets witness, that through his name ^bwhosoever believeth in him shall receive ^cremission¹ of sins.

Gentiles Receive the Holy Spirit

44 While Peter yet spake these words, ^athe Holy Ghost fell on all them which heard the word.

45 ^aAnd ¹they of the circumcision which believed were astonished, as many as came with Peter, ^bbecause that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost ^aas well as we?

48 ^aAnd he commanded them to be baptized ^bin the name of the Lord. Then ¹prayed they him to ²tarry certain days.

Jewish Believers Challenge Peter

11 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, ^athey that were of the circumcision ¹contended with him,

3 Saying, ^aThou wentest in to men uncircumcised, ^band didst eat with them.

4 But Peter ¹rehearsed *the matter* from the beginning, and expounded it ^aby² order unto them, saying,

5 ^aI was in the city of Joppa praying; and in a trance I saw a vision, A

10:43 ^a[Is. 42:1; 53:11; 61:1; Jer. 31:34; Dan. 9:24; Hos. 6:1-3; Mic. 7:18; Zech. 13:1; Mal. 4:2]

^b[John 3:16, 18; Acts 26:18]; Rom. 10:11; Gal. 3:22

^cActs 13:38, 39

¹forgiveness

10:44 ^aActs 4:31

10:23

^bIs. 42:1, 6;

49:6; Luke 2:32;

John 11:52; Acts

1:18

¹The Jews

10:47 ^aActs 2:4;

10:44; 11:17;

15:8

10:48 ^a1 Cor.

1:14-17

^bActs 2:38;

8:16; 19:5

¹asked

²stay

11:2 ^aActs 10:45

¹disputed

11:3 ^aMatt. 9:11;

Acts 10:28

^bGal. 2:12

11:4 ^aLuke 1:3

¹explained

²in

11:5 ^aActs 10:9

11:12 ^a[John

16:13]; Acts

10:19; 15:7

^bActs 10:23

11:13 ^aActs

10:30

11:15 ^aActs 2:1-

4; 15:7-9

certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, **Arise, Peter; slay and eat.**

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, **What God hath cleansed, that call not thou common.**

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And ^athe Spirit bade me go with them, nothing doubting. Moreover ^bthese six brethren accompanied me, and we entered into the man's house:

13 ^aAnd he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, ^aas on us at the beginning.

10:44-47. Cornelius's household was saved when they **heard** the gospel (11:13-15). Note that they receive the baptism of the Holy Spirit at the moment of their belief without the laying on of hands (11:15-17), just as the apostles teach that we receive the Holy Spirit when saved (Rom. 8:9; Eph. 1:13; 1 John 3:24; 4:13). Note also that the receiving of the Holy Spirit precedes water baptism, indicating that salvation precedes water baptism, since only Christians possess the Holy Spirit. Spirit baptism is no substitute for water baptism. The demonstration of **tongues** seems to have been given for the benefit of the Jewish brethren rather than for Cornelius and his household (v. 45).

11:1-18. Although there was joy in heaven over the conversion of Cornelius, there was little joy in Jerusalem, for **Peter** had fellowshiped with **uncircumcised ... Gentiles**. Peter defends his action by reciting all of the phenomenal things **God** has done in bringing this about. Peter did not go by choice.

11:15, 16. First, Peter says the Holy Spirit came on these Gentiles **as on us**. What happened to Cornelius is parallel to what took place at Pentecost. This is a "Gentile Pentecost." Second, Peter relates this event to what had happened to the Jews **at the beginning**. Peter thus describes Pentecost as the beginning of something. It is most easily understood as the beginning or birth of the church. Third, Peter says, **then remembered I** how Christ promised that He would baptize in the Holy Spirit. It would seem that Peter has seen few dramatic outpourings of the Holy Spirit involving tongues, as he did at Pentecost and here with Cornelius. Both served as signs to Jews who were slow to accept the work God was doing.

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16 Then remembered I the word of the Lord, how that he said, **“John indeed baptized with water; but ^bye shall be baptized with the Holy Ghost.**

17 ^aForasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; ^bwhat was I, that I could withstand God?

18 When they heard these things, they ¹held their peace, and glorified God, saying, ^aThen hath God also to the Gentiles granted repentance unto life.

Barnabas Sent to Antioch

19 ^aNow they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when

11:16 ^aMatt. 3:11; Mark 1:8; John 1:26, 33; Acts 1:5; 19:4 ^bIs. 44:3
11:17 ^a[Acts 15:8, 9]
^bActs 10:47
11:18 ^aIs. 42:1, 6; 49:6; Luke 2:32; John 11:52; Rom. 10:12, 13; 15:9, 16
¹became silent
11:19 ^aActs 8:1, 4

11:20 ^aActs 6:1; 9:29
¹Hellenists
11:21 ^aLuke 1:66; Acts 2:47
^bActs 9:35; 14:1
11:22 ^aActs 4:36; 9:27
¹news
11:23 ^aActs 13:43; 14:22
¹encouraged
²continue with
11:24 ^aActs 6:5
^bActs 5:14; 11:21
11:25 ^aActs 9:11, 30

they were come to Antioch, spake unto ^athe ¹Grecians, preaching the Lord Jesus.

21 And ^athe hand of the Lord was with them: and a great number believed, and ^bturned unto the Lord.

22 Then ¹tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth ^aBarnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and ^aexhorted¹ them all, that with purpose of heart they would ²cleave unto the Lord.

24 For he was a good man, and ^afull of the Holy Ghost and of faith: ^band much people was added unto the Lord.

25 Then departed Barnabas to ^aTarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year

11:19. The events of this verse expand on what was stated in 8:4. Due to Saul’s persecution the believers went everywhere preaching including **Phenice, Cyprus, and Antioch**. This early preaching predates Cornelius’ conversion and so was to **the Jews only**. As with any history one must not suppose that all events are in a strictly chronological order. The events, for example, of Paul’s ministry at Jerusalem and Tarsus in chapter 9 are several years later than this.

11:20–22. Several years, possibly as many as 10,

after the gospel was first preached in Antioch, men from **Cyprus and Cyrene** come preaching to non-Jews. When the Jerusalem church heard of this, they sent another Cypriot, Barnabas, to minister there.

11:26. The believers were called **Christians first in Antioch**. The name *Christian* was at first a derogatory term, referring to the people of the Christ. Obviously the Antiochenes, constantly hearing the name of Christ, name these people such. The Jews would never label them as Christians, because that would



11:19 Antioch of Syria was situated on the Orontes River about 15 miles from the Mediterranean and was located along important land routes between Asia Minor, Syria, and Palestine. It was about three hundred miles north of Jerusalem. Antioch was founded during the time of the Greek Empire (300 B.C.) and served as the capital of Syria during the Seleucid and Roman times. At its height, it probably had a population exceeding half a million and was the third largest city of the Roman Empire, surpassed only by Rome and Alexandria. Since many Jews lived in Antioch, Josephus’ statement that the Seleucids encouraged Jews to immigrate to Antioch, giving them the rights of full citizens, may be true. Antioch of Syria is mentioned in the New Testament only in Acts and in Galatians (2:11). Here the followers of Christ were first called “Christians” (11:26). Antioch became the center of Paul’s labors in that Paul began each of his three missionary journeys there. The modern Turkish city of Antäkyä (pop. 60,000) occupies the ancient site.



11:22. Barnabas was one of the leaders in the early Jerusalem church and was later a missionary to the Gentiles. His name was *Joses*, but the apostles called him Barnabas, which is an Aramaic name meaning “Son of Prophecy,” and which Luke translates “Son of Consolation” or “Son of Encouragement.” He was a Levite from the island of Cyprus, but is first seen in Jerusalem (4:36). He was generous with his possessions (4:37), showed a kind spirit toward others (9:27), and was godly in his character (11:24). When the Jews in the Jerusalem church heard of the Gentile conversions at Antioch, they chose Barnabas to go to them. For a year he stayed and accomplished a great work among them. Then, when God called Paul to begin his missionary work, He also called Barnabas (13:2). They severed their relationship before Paul’s second missionary journey over the issue of John Mark’s reliability, since Mark had abandoned them on their first journey (15:36–41). Barnabas does not appear again in the narrative of Acts. He is identified by Tertullian as the author of Hebrews. Clement of Alexandria reports that Barbabas was one of the Seventy (Luke 10:1) and was the author of a so-called Epistle of Barnabas. But all of these reports are probably incorrect. (First Reference, Acts 4:36; Primary Reference, Acts 13.)

they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Relief for Judea

27 And in these days came ^aprophets from Jerusalem unto Antioch.

28 And there stood up one of them named ^aAgabus, and ¹signified by the Spirit that there should be great ²dearth throughout all the world: which came to pass in the days of ^bClaudius Caesar.

29 Then the disciples, every man according to his ability, determined to send ^arelief unto the brethren which dwell in Judaea:

30 ^aWhich also they did, and sent it to the elders by the hands of Barnabas and Saul.

Persecution by Herod

12 Now about that time Herod the king stretched forth *his* hands to ¹vex certain of the church.

2 And he killed James ^athe brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to

11:27 ^a Acts 2:17; 13:1; 15:32; 21:9; 1 Cor. 12:28; Eph. 4:11
11:28 ^a John 16:13; Acts 21:10
^b Acts 18:2
¹ showed
² famine
11:29 ^a Rom. 15:26; 1 Cor. 16:1; 2 Cor. 9:1
11:30 ^a Acts 12:25
12:1 ¹ harass
12:2 ^a Matt. 4:21; 20:23

12:3 ^a Ex. 12:15; 23:15; Acts 20:6
¹ seize
12:4 ^a John 21:18
¹ Gr. *tetrads, squads of four*
² Lit. *the Pass-over*
12:6 ¹ was about to bring
² guards
12:7 ^a Acts 5:19
¹ stood by

¹take Peter also. (Then were ^athe days of unleavened bread.)

4 And ^awhen he had apprehended him, he put *him* in prison, and delivered *him* to four ¹quaternions of soldiers to keep him; intending after ²Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod ¹would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the ²keepers before the door kept the prison.

The Angel of the Lord Frees Peter

7 And, behold, ^athe angel of the Lord ¹came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith

be tantamount to saying that these were the people of the Messiah. The term *Christian* occurs in only two other biblical passages: 26:28; 1 Peter 4:16.

11:27, 28. **Agabus** is the first prophet of the church to be so called. He predicted a famine, which occurred during the reign of **Claudius** (A.D. 41–54). Josephus, the first-century Jewish historian, describes such a famine occurring in **Judaea** about A.D. 46.

12:1. **About that time**, during which the famine occurred, **Herod** Agrippa I, king of Palestine, and grandson of Herod the Great, began persecuting

the **church**. According to Josephus's reckoning this was shortly before the closing events of chapter 11, because Agrippa died in A.D. 44. See the note on 25:13.

12:2–4. James's death is the first and only apostolic martyrdom recorded in Scripture. Herod intended to make **Peter** the second martyr and took extreme measures to secure his imprisonment, leaving four soldiers to guard him at all times. Though **Easter** does communicate correctly the time of year, the Greek word must be translated "Passover."



11:28. Claudius Caesar, the nephew of Tiberius Caesar, reigned from A.D. 41 to 54. Despite both physical and mental disabilities, Claudius ruled well during his early years. Due to his several marriages, his latter years were marred by suspicion and intrigue as various mother-son duos schemed to inherit the empire. One of his later wives, his niece Agrippina, persuaded him to make Nero, her son of a former marriage, heir instead of his own son, Britannicus. In A.D. 54 Claudius chose to restore Britannicus as his successor, but before he could proclaim this, Agrippina poisoned him. Claudius's reign corresponds in time to the core events of Acts, so Luke fittingly refers to him twice (v. 28; 18:2). No other emperor is personally mentioned in Acts. The Caesar to whom Paul appeals for justice, though unnamed, is Nero (25:8–12).



12:1 Herod Agrippa, referred to only as Herod, was the grandson of Herod the Great, nephew of Herod Antipas, and brother of Herodias (Matt. 14:1–11). Agrippa was schooled in Rome but lived as a prodigal both in Rome and Palestine. When his friend Caligula became emperor in A.D. 37, Agrippa received the title of king and part of Palestine to rule. When Antipas requested the same honor, he was deposed and Agrippa received his realm. Shortly afterward he was given all of Palestine. He is mentioned only in Acts 12 when he beheaded James and intended to do the same to Peter. But God intervened and it was Herod Agrippa who died violently under God's judgment. Three of Agrippa's children are mentioned in Scripture: Drusilla (24:24), Bernice, and Agrippa II (who alone is referred to as Agrippa in Scripture—25:13). (Only Reference, Acts 12.)

unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and ^awist¹ not that it was ²true which was done by the angel; but thought ^bhe saw a vision.

10 When they were past the first and the second ¹ward, they came unto the iron gate that leadeth unto the city; ^awhich opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know ¹of a surety, that ^athe Lord hath sent his angel, and ^bhath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, ^ahe came to the house of Mary the mother of ^bJohn, whose surname was Mark; where many were gathered together ^cpraying.

13 And as Peter knocked at the door of the gate, a damsel came to ¹hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art ¹mad. But she constantly af-

firmed that it was even so. Then said they, ^aIt is his angel.

16 But Peter continued knocking; and when they had opened *the door*, and saw him, they were astonished.

17 But he, ^abeckoning unto them with the hand to ¹hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the ¹keepers, and commanded that *they* should be put to death. And he went down from Judaea to Caesarea, and *there* abode.

God Smites Herod

20 And Herod was ¹highly displeased with them of ^aTyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because ^btheir country was ²nourished by the king's *country*.

21 And upon a set day Herod, ¹arrayed in royal apparel, sat upon his throne, and made an ²oration unto them.

12:9 ^aPs. 126:1
^bActs 10:3, 17; 11:5
¹knew
²real
12:10 ^aActs 5:19; 16:26
¹guard posts
12:11 ^a[Ps. 34:7]; Dan. 3:28; 6:22; [Heb. 1:14] ^bJob 5:19; [Ps. 33:18, 19; 34:22; 41:2]; 2 Cor. 1:10; [2 Pet. 2:9] ¹for certain
12:12 ^aActs 4:23
^bActs 13:5, 13; 15:37; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13
^cActs 12:5
12:13 ¹answer
12:15 ¹out of your mind

^aGen. 48:16; [Matt. 18:10]
12:17 ^aActs 13:16; 19:33; 21:40
¹keep silent
12:19 ¹guards
12:20 ^aMatt. 11:21
^b1 Kin. 5:11; Ezra 3:7; Ezek. 27:17
¹very angry
²supplied with food
12:21 ¹dressed
²speech

12:10. The text implies that the guards themselves unwittingly opened the first two gates for Peter, and then through the miraculous hand of God the last gate opened of its **own accord** (Gr. *automatē*) or “automatically.”

12:12–16. Though the prayer of the church was fervent due to Peter's situation (v. 5), there was a deficiency in faith (vv. 15, 16). Evidently they did not believe God would answer in this miraculous way, or so soon.



12:12 John Mark was apparently a Jew and a native of Jerusalem. His mother, Mary, was a woman of means, since her home was large enough to house church meetings and since she possessed at least one maidservant (vv. 12, 13). Mark was the cousin of Barnabas, and went with him on Paul's first missionary journey. But he abandoned that mission (Acts 13:5, 13). At the beginning of the next journey Barnabas desires to give Mark another chance, but Paul rejects the idea, and Barnabas and Paul separate (15:36–40). After Mark matures, he is found again with Paul during the apostle's Roman imprisonment (Col. 4:10; Philem. 24). Several years later, when Paul is imprisoned again, the apostle speaks words of high praise about Mark, charging Timothy to “take Mark, and bring him with thee: for he is profitable to me for the ministry” (2 Tim. 4:11). Mark had close ties with Peter also (1 Pet. 5:13), and this association made Mark a well-informed author for the second gospel. (First Reference, Acts 12:12; Primary Reference, Acts 15.)



12:20 Tyre was an ancient city in the center of Phoenicia on the Mediterranean coast and was a major trade and shipping center during the Old Testament era. It remained autonomous most of the time and successfully resisted both the Assyrians and Babylonians. It was, however, destroyed by Alexander the Great in 332 B.C. The city was rebuilt on an adjacent site and possessed some of its former importance during New Testament times. It is mentioned in the Gospels and Acts: Christ had a brief ministry in the region (Mark 7:24–30), and Paul ministered briefly in a church there (21:3–7).

22 And the people ¹gave a shout, *saying, It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord ^asmote him, because ^bhe gave not God the glory: and he was eaten of worms, and ¹gave up the ghost.

24 But ^athe word of God grew and multiplied.

25 And ^aBarnabas and Saul returned from Jerusalem, when they had ^bfulfilled *their* ministry, and ^ctook with them ^dJohn, whose surname was Mark.

Saul and Barnabas Sail to Cyprus

13 Now there were ^ain the church that was at Antioch certain prophets and teachers; as ^bBarnabas, and Simeon that was

12:22 ¹kept shouting
12:23 ^a 1 Sam. 25:38; 2 Sam. 24:16, 17; 2 Kin. 19:35; Acts 5:19
^b Ps. 115:1
¹ died
12:24 ^a Is. 55:11; Acts 6:7; 19:20
12:25 ^a Acts 11:30
^b Acts 11:30
^c Acts 13:5, 13
^d Acts 12:12; 15:37
13:1 ^a Acts 14:26
^b Acts 11:22

^c Rom. 16:21
13:2 ^a Num. 8:14; Acts 9:15; 22:21; Rom. 1:1; Gal. 1:15; 2:9
^b Matt. 9:38; Acts 14:26; Rom. 10:15; Eph. 3:7, 8; 1 Tim. 2:7; 2 Tim. 1:11; Heb. 5:4
13:3 ^a Matt. 9:15; Mark 2:20; Luke 5:35; Acts 6:6
13:4 ^a Acts 4:36

called Niger, and ^cLucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, ^aSeparate me Barnabas and Saul for the work ^bwhereunto I have called them.

3 And ^awhen they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to ^cCyprus.

5 And when they were at Salamis, ^athey preached the word of God in the synagogues of the Jews: and they had also ^bJohn ¹to *their* minister.

13:5 ^a [Acts 13:46] ^b Acts 12:25; 15:37 ¹ as *their* assistant

13:1. Three factors demonstrate the shift that takes place in chapter 13. (1) The spread of the gospel in the earlier chapters was often the result of persecution. Now it becomes the result of a program—missions. (2) As this evangelism spreads to the Gentiles the focus passes from Peter to Paul. (3) Likewise, the base of operations passes from Jerusalem to **Antioch** of Syria. Antioch was the capital of the province of Syria and the third largest city within the Empire, being surpassed only by Rome and Alexandria. It was a cosmopolitan and commercial center. The list of men who are leaders in the church at Antioch represent a wide spectrum within society, from **Simeon called Niger** (the black) to **Manaen**, the boyhood companion of Herod Antipas. This may be the man who carried Christ's cross (Mark 15:21; Luke 23:26), called Simon of Cyrene (North Africa). Men from

Cyrene had begun the ministry among the Gentiles in Antioch (11:20).

13:2–4. The commissioning of **Barnabas and Saul** for this missionary endeavor was the work of the Holy Spirit. The Holy Spirit most likely spoke through one of the prophets since there were prophets within this group and that was the usual means of communicating the Spirit's message (1 Cor. 14). This sending forth was the work of the Spirit rather than the church. From the text it appears that both **sent them**. But the Greek words are different. Indeed, they were **sent forth** (*ekpempthentes*) by the Holy Spirit, whereas they were "released" (*apelusan*) by the church. This word denotes a releasing from any tie, whether contract or relationship, such as the contract of marriage through divorce. The church released them from their ministry at Antioch, but the Holy Spirit sent them.



ORDINATION

13:3. This act is the symbolic laying of hands on a candidate for the ministry, after he has been examined by the church and it has been verified that he is called by God and equipped to provide leadership for the church. Following ordination, he is generally recognized to lead the church in ministry, to determine its soundness of doctrine, to administer its ordinances, and to educate its adherents. Ordination does not imply the communication of power or authority but rather recognizes the minister's being called and gifted by God. **Illustration:** In the Old Testament, God's servants were often anointed with oil before undertaking a work to which He had called them. The practice of laying on of hands was a biblical act of identification and accreditation and was practiced by New Testament Christians in the initiation of ministries (6:6; 13:1–3). **Application:** Jesus taught that all Christians are ordained to bear fruit and have their prayers answered (John 15:16). (First Reference, Num. 28:6; Primary Reference, Acts 13:3; cf. Mal. 3:10.)



13:4 Cyprus is a large island in the northeast corner of the Mediterranean, 60 miles from both the Syrian coast to the east and the Asia Minor coast to the north. The island is 140 miles long and 60 miles at its widest point. Though it has been ruled by the Phoenicians, Persians, Greeks, Egyptians, and Syrians, the ancient Mycenaean culture of southern Greece influenced Cypriot life more than the others. It was made into a Roman province in 58 B.C. Most of the references to Cyprus in the New Testament relate to Barnabas; all are found in Acts. When Barnabas led the new missionaries on their first journey, they traveled first through the island of Cyprus (13:4 ff). It was Barnabas's home (4:36). When Paul and Barnabas separated (15:39–41), Barnabas returned to Cyprus; Paul apparently never did. For that reason Cyprus seldom enters into the narrative of Acts, even though churches had been established there since the early days of the church age (11:19).

6 And when they had gone through the isle unto Paphos, they found ^aa certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the ¹deputy of the country, Sergius Paulus, ²a prudent man; who called for Barnabas and Saul, and ³desired to hear the word of God.

8 But ^aElymas the sorcerer (for so is his name ¹by interpretation) ²withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) ^afilled with the Holy Ghost, ¹set his eyes on him,

10 And said, O full of all ¹subtily and all ²mischief, ^athou ³child of the devil, *thou* enemy of all righteousness, wilt thou not cease ⁴to pervert the ⁵right ways of the Lord?

11 And now, behold, ^athe hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a ¹season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the ¹doctrine of the Lord.

Paul and Barnabas in Antioch

13 Now when Paul and his company ¹loosed from Paphos, they came to Perga in Pamphylia: and

13:6 ^a Acts 8:9
 13:7 ¹ *proconsul*
² *an intelligent*
³ *sought*
 13:8 ^a Ex. 7:11;
 2 Tim. 3:8
¹ *translated*
² *opposed*
 13:9 ^a Acts 2:4;
 4:8
¹ *looked intently*
at
 13:10 ^a Matt.
 13:38; John 8:44;
 [1 John 3:8]
¹ *deceit*
² *fraud*
³ *son*
⁴ *making*
⁵ *crooked*
⁵ *straight*
 13:11 ^a Ex. 9:3;
 1 Sam. 5:6; Job
 19:21; Ps. 32:4;
 Heb. 10:31
¹ *time*
 13:12 ¹ *teaching*
 13:13 ¹ *set sail*

^a Acts 15:38
 13:14 ^a Acts 16:13
 13:15 ^a Luke 4:16
^b Heb. 13:22
 13:16 ^a Acts 10:35
¹ *listen*
 13:17 ^a Ex. 6:1, 6;
 13:14, 16; Deut.
 7:6-8
^b Acts 7:17
^c Ex. 14:8
¹ *an uplifted*
 13:18 ^a Ex. 16:35;
 Num. 14:34; Acts
 7:36
¹ *he put up with*
their ways
 13:19 ^a Deut. 7:1
^b Josh. 14:1, 2;
 19:51; Ps. 78:55
 13:20 ^a Judg.
 2:16; 1 Sam. 4:18;
 7:15
^b 1 Sam. 3:20;
 Acts 3:24
 13:21 ^a 1 Sam. 8:5
^b 1 Sam. 10:20-
 24
¹ *for*

^aJohn departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and ^awent into the synagogue on the sabbath day, and sat down.

15 And ^aafter the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have ^bany word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ^aye that fear God, ¹give audience.

17 The God of this people of Israel ^achose our fathers, and exalted the people ^bwhen they dwelt as strangers in the land of Egypt, and with ¹an high arm ^cbrought he them out of it.

18 And ^aabout the time of forty years ¹suffered he their manners in the wilderness.

19 And when he had destroyed ^aseven nations in the land of Chanaan, ^bhe divided their land to them by lot.

20 And after that ^ahe gave unto *them* judges about the space of four hundred and fifty years, ^buntil Samuel the prophet.

21 ^aAnd afterward they desired a king: and God gave unto them ^bSaul the son of Cis, a man of the tribe of Benjamin, ¹by the space of forty years.

13:7. Sergius Paulus, the Roman ruler over the island of Cyprus, becomes one of Paul's first prominent converts. Though translated **deputy**, Luke's word calls him a proconsul (Gr. *anthypatos*). Proconsuls normally were former Roman senators who had been commissioned by the Senate to govern the affairs of the peaceful provinces throughout the Roman Empire. Over more turbulent provinces the emperor himself would send legates (like Cyrenius [Quirinius] in Syria, Luke 2:2) or procurators in lesser provinces (like Felix and Festus over Judea, chs. 24—26). See the note on 23:24.

13:9–13. Whether or not Saul changed his name to Paul due to his prominent convert Sergius Paulus, Luke at least uses this opportunity to change his name to Paul. Also, this is the point at which Paul takes the reins of leadership. The former designation had always been Barnabas and Saul; now it becomes Paul and his company. This as much as anything may have prompted Barnabas's relative, John Mark (Col. 4:10), to abort the mission and return home to Jerusalem (Acts 12:12).

13:16–41. In Paul's first recorded message, he emphasizes that Jesus is the Christ. Similarities can be seen between this sermon and Stephen's (ch. 7), which may have been the first Christian sermon Paul ever heard. Both Stephen and Paul narrate Israel's history and prophecies, and warn their Jewish audiences not to reject God's message as their fathers have done. But there are also distinct differences within the two messages. Whereas Stephen focuses on Joseph and Moses as prototypes of Christ's rejection, Paul focuses on David as the "prophet" of Christ's birth and resurrection.

13:20. The four hundred and fifty years in the Greek text precedes the references to the judges. This phrase, therefore, chronologically covers the period mentioned from verse 17 through verse 19; that is, the Jews sojourned in Egypt for four hundred years, wandered in the wilderness for 40 years, and spent about a decade conquering Canaan. So verse 20 could be translated, "After these things [namely, the events spanning the 450 years in verses 17–19] God gave them judges until Samuel the prophet."

22 And ^awhen he had removed him, ^bhe risen up unto them David to be their king; to whom also he gave testimony, and said, ^cI have found David the *son* of Jesse, ^da man after mine own heart, which shall fulfil all my will.

23 ^aOf this man's ¹seed hath God according ^bto *his* promise raised unto Israel ^ca Saviour, Jesus:

24 ^aWhen John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, ^aWhom think ye that I am? I am not *he*. But, behold, ^bthere cometh one after me, whose ¹shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, ¹children of the ²stock of Abraham, and ^awho-soever among you feareth God, ^bto you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, ^abecause they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 ^aAnd though they found no cause of death *in him*, yet ¹desired they Pilate that he should be slain.

13:22 ^a 1 Sam. 15:23, 26, 28
^b 1 Sam. 16:1, 12, 13
^c Ps. 89:20
^d 1 Sam. 13:14
 13:23 ^a Is. 11:1
^b Ps. 132:11
^c [Matt. 1:21]
¹ descendants
 13:24 ^a Matt. 3:1; [Luke 3:3]
 13:25 ^a Matt. 3:11; Mark 1:7; Luke 3:16
^b John 1:20, 27
¹ sandals
 13:26 ^a Ps. 66:16
^b Matt. 10:6
¹ sons
² family
 13:27 ^a Luke 23:34
 13:28 ^a Matt. 27:22, 23; Mark 15:13, 14; Luke 23:21-23; John 19:15; Acts 3:14; [2 Cor. 5:21; Heb. 4:15]; 1 Pet. 2:22
¹ they asked

13:29 ^a Luke 18:31
^b Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42
¹ tomb
 13:30 ^a Ps. 16:10, 11; Hos. 6:2; Matt. 12:39, 40; 28:6
 13:31 ^a Matt. 28:16; Acts 1:3, 11; 1 Cor. 15:5-8
 13:32 ^a [Gen. 3:15]

29 ^aAnd when they had fulfilled all that was written of him, ^bthey took *him* down from the tree, and laid *him* in a ¹sepulchre.

30 ^aBut God raised him from the dead:

31 And ^ahe was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that ^athe promise which was made unto the fathers,

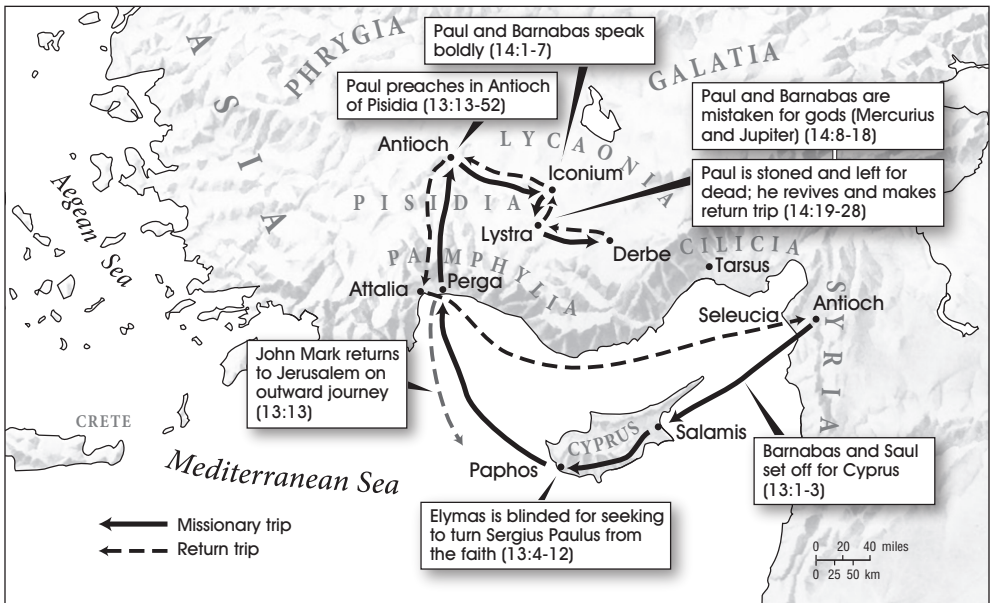
33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, ^aThou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to ¹corruption, he said on this wise, ^aI will give you the sure ²mercies of David.

35 Wherefore he saith also in another *psalm*, ^aThou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served

13:33 ^a Ps. 2:7; Heb. 1:5
 13:34 ^a Is. 55:3 ¹ the state of decay ² blessings
 13:35 ^a Ps. 16:10; Acts 2:27



THE FIRST MISSIONARY JOURNEY OF PAUL

¹his own generation by the will of God, ^afell on sleep, and was laid ²unto his fathers, and ³saw corruption:

37 But he, whom God raised again, saw no ¹corruption.

38 Be it known unto you therefore, men *and* brethren, that ^athrough this man is preached unto you the forgiveness of sins:

39 And ^aby him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 ^aBehold, ye despisers, and ¹wonder, and perish: for I work a work in your days, a work which ye shall ²in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles ¹besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious ¹proselytes followed Paul and Barnabas: who, speaking to them, ^apersuaded them to continue in ^bthe grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and ^aspake ¹against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas ¹waxed bold, and said, ^aIt was necessary that the word of God should first have been spoken to you: but

13:36 ^a Acts 2:29

¹ in his

² with

³ His body

decayed

13:37 ¹ decay

13:38 ^a Jer. 31:34

13:39 ^a [Is. 53:11;

John 3:16]

13:41 ^a Hab. 1:5

¹ marvel

² by no means

13:42 ¹ begged

13:43 ^a Acts

11:23

^b Titus 2:11;

Heb. 12:15;

1 Pet. 5:12

¹ Gentile

converts to

Judaism

13:45 ^a Acts

18:6; 1 Pet. 4:4;

Jude 10

¹ opposed

13:46 ^a Matt.

10:6; Acts 3:26;

Rom. 1:16

¹ grew

^b Ex. 32:10;

Deut. 32:21;

Is. 55:5; Matt.

21:43; Rom.

10:19

^c Acts 18:6

² reject it

13:47 ^a Is. 42:6;

49:6; Luke 2:32

13:48 ^a [Acts

2:47]

13:50 ^a Acts

7:52; 2 Tim. 3:11

¹ prominent

² region

13:51 ^a Matt.

10:14; Mark

6:11; [Luke 9:5]

13:52 ^a Matt.

5:12; John 16:22

^b Acts 2:4; 4:8,

31; 13:9

14:1 ^a John 7:35;

Acts 18:4; Rom.

1:14, 16; 1 Cor.

1:22

14:2 ¹ Lit. *souls*

² bitter or angry

14:3 ^a Mark

16:20; Acts 4:29;

20:32; Heb. 2:4

^b Acts 5:12

14:4 ^a Luke

12:51

^b Acts 13:2, 3

^bseeing ye ²put it from you, and judge yourselves unworthy of everlasting life, lo, ^cwe turn to the Gentiles.

47 For so hath the Lord commanded us, ^asaying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: ^aand as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and ¹honourable women, and the chief men of the city, and ^araised persecution against Paul and Barnabas, and expelled them out of their ²coasts.

51 ^aBut they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples ^awere filled with joy, and ^bwith the Holy Ghost.

Paul and Barnabas at Iconium

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the ^aGreeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their ¹minds ²evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, ^awhich gave testimony unto the word of his grace, and granted signs and ^bwonders to be done by their hands.

4 But the multitude of the city was ^adivided: and part held with the Jews, and part with the ^bapostles.

13:46. Paul's missionary principle was always to go to his own people, the Jews, first (Rom. 1:16), but he always went to the **Gentiles**, too, and indeed was known as the Apostle to the Gentiles (Gal. 2:7, 8; Eph. 3:6-8).

13:51. This verse helps to demonstrate the important principle that just because the apostles did something in the Book of Acts does not make it normative, to be performed by Christians today. More importantly we must listen to the teachings of the apostles in the Epistles. When the teachings differ from the experiences of Acts, we must follow the teachings. When they agree we must perform them. We cannot safely apply Acts apart from a knowledge

of the Epistles. Paul obtained this symbolic gesture of shaking dust off his feet from the Twelve (Matt. 10:14). So, should preachers do it today? Was Paul required to do it? Paul thought not, for on the next occasion he shakes out his *clothing* (18:6).

14:4. Others beyond the Twelve are called **apostles**, as is Barnabas here and in verse 14. Though these apostles should not be regarded as of the same stature as the Twelve, they had witnessed the resurrected Christ and received some special call (cf. 1:21, 22; 1 Cor. 9:1). Other such apostles include James the Lord's brother (Gal. 1:19) and some unnamed in 1 Corinthians 15:7.

5 And when there was ¹an assault made both of the Gentiles, and also of the Jews with their rulers, ^ato ²use *them* despitefully, and to stone them,

6 They ¹were ware of *it*, and ^afled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

Ministry in Lystra

8 ^aAnd there sat a certain man at Lystra, ¹impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: ¹who ²stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, ^aStand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, ^aThe gods are come down to us in the likeness of men.

12 And they called Barnabas, ¹Jupiter; and Paul, ²Mercurius, because he was the chief speaker.

13 Then the priest of ¹Jupiter, ²which was before their city, brought oxen and garlands unto the gates, ^aand would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard of, ^athey ¹rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, ^awhy do ye

14:5 ^a 2 Tim. 3:11

¹ a violent

² attempt

² abuse

14:6 ^a Matt.

10:23

¹ became aware

14:8 ^a Acts 3:2

¹ without

strength

14:9 ¹ Paul

² intently

observing

14:10 ^a [Is. 35:6]

14:11 ^a Acts 8:10;

28:6

14:12 ¹ Zeus

² Hermes

14:13 ^a Dan. 2:46

¹ Zeus

² whose temple

was

14:14 ^a Num.

14:6; Matt.

26:65; Mark

14:63

¹ tore

14:15 ^a Acts

10:26

^b James 5:17

^c 1 Sam. 12:21;

Jer. 8:19; 14:22;

Amos 2:4; 1 Cor.

8:4

^d 1 Thess. 1:9

^e Gen. 1:1; Ex.

20:11; Ps. 146:6;

Acts 4:24; 17:24;

Rev. 14:7

¹ useless things

14:16 ^a Ps. 81:12;

Mic. 4:5; 1 Pet.

4:3

¹ past genera-

tions

² allowed

14:17 ^a Acts

17:24-27; Rom.

1:19, 20

^b Lev. 26:4;

Deut. 11:14;

[Matt. 5:45]

^c Ps. 145:16

14:18 ¹ they

could scarcely

restrain

² multitudes

³ from sacrific-

ing to them

14:19 ^a Acts

13:45, 50; 14:2-

5; 1 Thess. 2:14

^b Acts 14:5;

2 Cor. 11:25;

2 Tim. 3:11

^c [2 Cor. 12:1-4]

¹ they dragged

these things? ^bWe also are men of like passions with you, and preach unto you that ye should turn from ^cthese ¹vanities ^dunto the living God, ^ewhich made heaven, and earth, and the sea, and all things that are therein:

16 ^aWho in ¹times past ²suffered all nations to walk in their own ways.

17 ^aNevertheless he left not himself without witness, in that he did good, and ^bgave us rain from heaven, and fruitful seasons, filling our hearts with ^cfood and gladness.

18 And with these sayings ¹scarce restrained they the ²people, ³that they had not done sacrifice unto them.

Paul Stoned and Left for Dead

19 ^aAnd there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, ^band, having stoned Paul, ¹drew *him* out of the city, supposing he had been ^cdead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

The Return to Antioch

21 And when they had preached the gospel to that city, ^aand ¹had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 ¹Confirming the souls of the disciples, ^aand ^aexhorting them to continue in the faith, and that ^bwe must through much tribulation enter into the kingdom of God.

14:21 ^a Matt. 28:19 ¹ made many disciples

14:22 ^a Acts 11:23 ^b Matt. 10:38; Luke 22:28; [Rom.

8:17; 2 Tim. 2:12; 3:12] ¹ Strengthening

14:11, 12. Passing strangers were commonly regarded as gods among the Greeks (and later the Romans) due to the mingling of the gods with mortals in their myths. **Jupiter** and **Mercurius** were the Roman names for Zeus and Hermes. The Roman poet Ovid records a local myth involving the coming of these two gods disguised as mortals. They were turned away by all except an old couple. According to the myth a flood came and in judgment destroyed all but the old couple. These superstitious people seem to fear a similar fate.

14:17. Even though all men have not received the special revelation of God's written Word, all have received God's general revelation which is witnessed through the creation and man's own nature, making man without excuse if he rejects this (Rom. 1:18-20:

2:14, 15). Romans 1 states that the context of general revelation is that God is holy and all-powerful. Acts 14:17 further states that He is good.

14:19. Luke does not clearly indicate whether the stoning killed Paul. Maybe Paul himself did not really know. Though this incident is commonly correlated with Paul's testimony of being caught up into the third heaven (2 Cor. 12:1-5), the time of the events does not fit. The stoning of Acts 14 occurred about A.D. 48. Paul says that his experience of 2 Corinthians 12 occurred 14 years before he wrote the book, that is, about A.D. 41. Nevertheless, one can glean from 2 Corinthians 12 that Paul on this occasion did not realize whether he was dead or alive. If he were dead, he did not miss his body; if he were alive, his body did not hinder him.

23 And when they had ^aordained¹ them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been ¹recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, ^athey ¹rehearsed all that God had done with them, and how he had ^bopened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

A Dispute Over Circumcision

15 And ^acertain men which came down from Judaea taught the brethren, *and said*, ^bExcept ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and ¹disputation with them, they determined that ^aPaul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

14:23 ^a Matt. 9:15; Mark 2:20; Luke 5:35; 2 Cor. 8:19; Titus 1:5
¹ appointed

14:26 ¹ commended

14:27 ^a Acts 15:4, 12
^b 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Rev. 3:8
¹ reported

15:1 ^a Gal. 2:12
^b John 7:22; Acts 15:5; Gal. 5:2; Phil. 3:2; [Col. 2:8, 11, 16]
15:2 ^a Gal. 2:1
¹ dispute

15:3 ^a Acts 20:38; 21:5; Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16; Titus 3:13; 3 John 6
^b Acts 14:27; 15:4, 12
¹ sent

² describing
15:4 ¹ reported
15:5 ¹ necessary
15:7 ^a Acts 10:20
15:8 ^a 1 Chr. 28:9; Acts 1:24
^b Acts 2:4; 10:44, 47
15:9 ^a Rom. 10:12
^b Acts 10:15, 28
¹ made no distinction

15:10 ^a Matt. 23:4; Gal. 5:1
¹ test
² by putting
15:11 ^a Rom. 3:4; 5:15; 2 Cor. 13:14; [Eph. 2:5-8; Titus 2:11]

3 And ^abeing ¹brought on their way by the church, they passed through Phenice and Samaria, ^bdeclaring² the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they ¹declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was ¹needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, ^aMen *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, ^awhich knoweth the hearts, bare them witness, ^bgiving them the Holy Ghost, even as *he did* unto us;

9 ^aAnd ¹put no difference between us and them, ^bpurifying their hearts by faith.

10 Now therefore why ¹tempt ye God, ^ato² put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But ^awe believe that through

14:23. At the end of this missionary tour Paul returned to the young churches and **ordained ... elders** to carry on the work. The word *ordain* (Gr. *cheirotoneōsantes*) originally meant "to elect" by the raising of the hand, but later developed the meaning "to appoint." Either meaning is possible here, but several factors make the former preferable. (1) This exact word is used only one other time in Scripture (2 Cor. 8:19), and there it has the sense of congregational selection. (2) The selection of the Seven in chapter 6 was the act of the congregation, not an appointment by the leaders. (3) If Luke had desired to express the idea of appointment, several other words could have served more precisely.

14:26. Paul considered his work now finished in that he had strengthened the believers, organized the church with leadership, and committed them into God's hands. These churches are not under the authority of Jerusalem, Antioch, or even Paul himself. They are under the authority of Christ alone, and Paul will treat them accordingly.

15:1. During the early decades of the church,

some professing Jews who had lived under Judaism disrupted the church by saying that no one could be saved apart from the Law and especially circumcision. These Judaizers came from Jerusalem proclaiming their message. The message of salvation involving works is as old as the need of salvation itself. Jesus and the apostles clearly teach that salvation is by God's grace through faith alone (2:21; 16:31; John 3:3, 36; 5:24; Rom. 3:24; 4:4, 5, 21-24; 5:1; 10:9, 10, 13; Eph. 2:8, 9; Titus 3:5; 1 Pet. 1:18, 19; 1 John 5:11-13; Rev. 1:5; 5:9). The Book of Galatians extensively deals with this problem.

15:7-11. The primary speakers at this conference, often called the Jerusalem council, were **Peter**, Paul, Barnabas, and James. Peter begins by relating how **God** had clearly saved Cornelius and the other **Gentiles** with him apart from any works of the Law (vv. 7-9). In fact, Peter acknowledges that not only do the Gentiles not need to become like Jews to be saved, but conversely **we**, the Jews, need to be saved **as they**, the Gentiles (v. 11). The works of the Law for salvation will not even aid a Jew.

the grace of the Lord Jesus Christ we shall be saved, ¹even as they.

12 Then all the multitude kept silence, and ¹gave audience to Barnabas and Paul, declaring ²what miracles and wonders God had ^awrought³ among the Gentiles ⁴by them.

13 And after they had ¹held their peace, ^aJames answered, saying, Men *and* brethren, hearken unto me:

14 ^aSimeon¹ hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 ^aAfter this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the ¹residue of men might seek after the Lord, ²and all the Gentiles, ³upon whom my name is called, saith the Lord, who doeth all these things.

15:11 ¹ in the same manner

15:12 ^a Acts

14:27; 15:3, 4

¹ listened

² how many

³ worked

⁴ through

15:13 ^a Acts

12:17

¹ stopped speaking

15:14 ^a Acts

15:7; 2 Pet. 1:1

¹ Or Simon

15:16 ^a Amos

9:11, 12

15:17 ¹ rest of mankind

² even

³ who are called by my name

15:18 ¹ eternity

15:19 ^a Acts

15:28; 21:25

^b 1 Thess. 1:9

¹ judgment

15:20 ^a Acts

21:25

^b Gen. 35:2; Ex.

20:3, 23; Ezek.

20:30; [1 Cor.

8:1; 10:20, 28];

Rev. 2:14

^c [1 Cor. 6:9];

Gal. 5:19; Eph.

5:3; Col. 3:5;

1 Thess. 4:3;

1 Pet. 4:3

^d Gen. 9:4; Lev.

3:17; Deut.

12:16; 1 Sam.

14:33

18 Known unto God are all his works from ¹the beginning of the world.

19 Wherefore ^amy ¹sentence is, that we trouble not them, which from among the Gentiles ^bare turned to God:

20 But that we ^awrite unto them, that they abstain ^bfrom ¹pollutions of idols, and ^cfrom ²fornication, ^dand from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, ^abeing read in the synagogues every sabbath day.

Letters to the Gentile Believers

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed ^aBarsabas, and Silas, chief men among the brethren:

¹ things polluted by ² sexual immorality

15:21 ^a Acts 13:15, 27; 2 Cor. 3:14

15:22 ^a Acts 1:23

15:15–17. James’s use of Amos’s prophecy (Amos 9:11, 12) concerning **Gentiles** in God’s kingdom does not equate the church with the messianic kingdom, making them one. James does not say that the church is fulfilling the prophecy but that what is happening in the church does **agree** with what will happen later in the kingdom. James further clarifies this point by changing Amos’s words “in that day” to **after this**, by which he may suggest that after the church age God will restore the kingdom, wherein the redeemed Gentiles will fully share God’s blessing.

15:20. Though redeemed Gentiles are not under

the Mosaic Law, four restrictions are placed upon them. These are not the usual four prohibitions preached during the twentieth century, but they were amazingly comprehensive and were important to the first-century church. They involve religious, moral, and physical purity. They also concern the primary element separating Jews from Gentiles—dietary regulations. These principles did much to remove offensive practices without establishing legalism. Paul more appropriately enunciates two timeless principles for governing Christian conduct apart from the Law: (1) Live by love. (2) Live by the Holy Spirit (Gal. 5:13–16).



15:13 James was the half brother of Jesus and so grew up in a carpenter’s home in Nazareth (Matt. 13:55). Like his brothers he did not believe in Jesus as Lord until the end of Christ’s earthly ministry (John 7:1–5). But following the resurrection of Jesus he witnessed a special appearance of Jesus (1 Cor. 15:7), experienced Pentecost (1:14), and became the leader of the Jerusalem church throughout most of the period of Acts (v. 13; 21:18). Paul referred to him as a “pillar” and acknowledged his prominence in the Jerusalem fellowship (Gal. 2:9, 12). He later became known as “The Just” because of his fervent piety, which won the respect of Christian and Jew alike. James authored one of the earliest books of the New Testament (Epistle of James) and sent it to the believing Jews who had been scattered from their homeland. Josephus, the first-century Jewish historian, states that James was martyred about A.D. 62. The discovery of an ossuary (bone box) bearing the name “James son of Joseph brother of Jesus” was identified in 2002. However, the credibility of the inscription is still greatly debated.



15:22 Silas, who was also called Silvanus, was Paul’s coworker along with Timothy on the second missionary journey. He traveled with Paul through Syria, Asia Minor, and Europe (Macedonia and Greece). At the end of the second missionary journey, when Paul leaves Corinth, Silas appears to remain behind and is not mentioned again in Acts. From what is recorded in Acts we know that Silas was a leading member of the Jerusalem church (v. 22), a prophet (v. 32), and probably a Roman citizen (16:37–39). The man whom Paul calls Silvanus (1 Thess. 1:1; 2 Thess. 1:1; 2 Cor. 1:19) is likely the same man whom Luke in Acts calls Silas (a contracted form of Silvanus). Silas had ministered with Paul and Timothy in Thessalonica (17:4) and in Corinth (18:5). Very probably the Silvanus involved with Peter in the writing or sending of his first epistle (1 Pet. 5:12) is the same man. (First Reference, Acts 15:22; Primary Reference, Acts 16–18.)

23 And they wrote ¹letters by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that ^acertain which went out from us have troubled you with words, ^bsubverting¹ your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 ^aMen that have ¹hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by ¹mouth.

28 For it seemed good to the Holy

15:23 ¹ this letter
 15:24 ^a Acts 15:1; Gal. 2:4; 5:12; Titus 1:10, 11
^b Gal. 1:7; 5:10
¹ unsettling
 15:26 ^a Acts 13:50; 14:19; 1 Cor. 15:30; 2 Cor. 11:23-26
¹ risked
 15:27 ¹ word of mouth

15:29 ^a Acts 15:20; 21:25; Rev. 2:14, 20
^b Lev. 17:14
^c 1 Cor. 5:1; 6:18; 7:2; Col. 3:5; 1 Thess. 4:3
¹ things
² sexual immorality
 15:30 ¹ sent off
 15:31 ¹ encouragement
 15:32 ^a Acts 11:27; 1 Cor. 12:28; Eph. 4:11; Rev. 18:20
^b Acts 14:22; 18:23
¹ strengthened
 15:33 ^a Mark 5:34; Acts 16:36; 1 Cor. 16:11; Heb. 11:31

Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 ^aThat ye abstain from ¹meats offered to idols, and ^bfrom blood, and from things strangled, and from ^cfornication:² from which if ye keep yourselves, ye shall do well. Fare ye well.

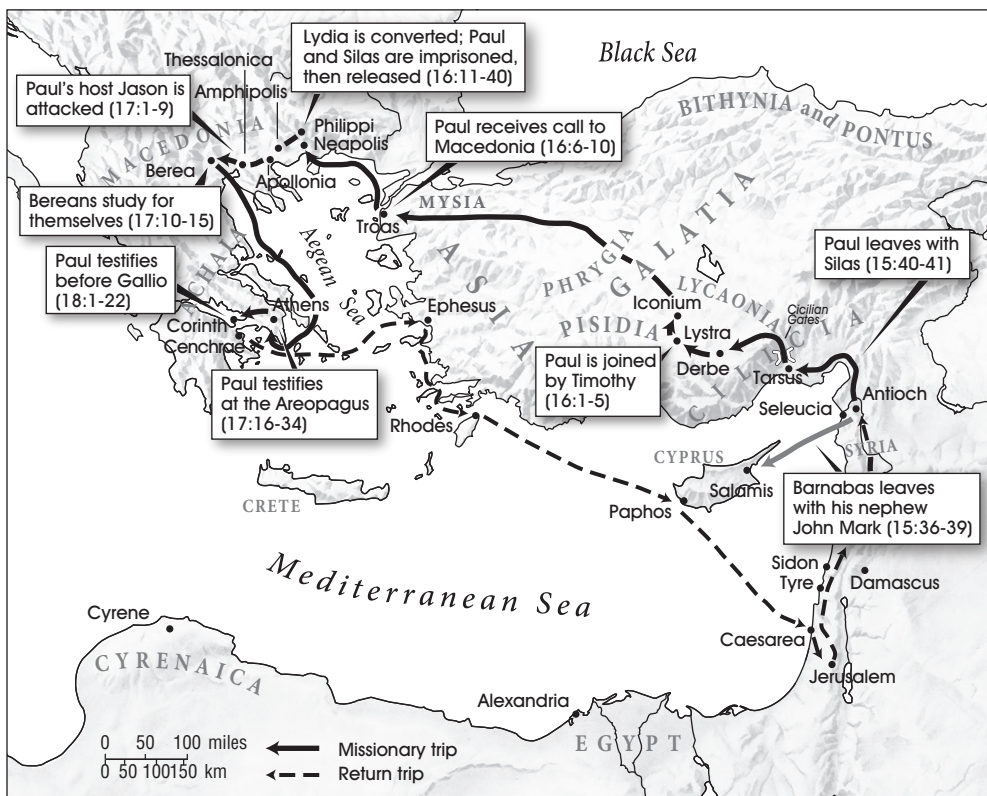
30 So when they were ¹dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the ¹consolation.

32 And Judas and Silas, being ^aprophets also themselves, ^bexhorted the brethren with many words, and ¹confirmed *them*.

33 And after they had ¹tarried *there*² a space, they were ³let ^ago in peace from the brethren unto the apostles.

¹ stayed ² for a time ³ sent back with greetings



THE SECOND MISSIONARY JOURNEY OF PAUL

34 Notwithstanding it pleased Silas to abide there still.

35 ^aPaul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas Disagree

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them ^aJohn, whose surname was Mark.

38 But Paul thought not good to take him with them, ^awho departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they ¹departed asunder one from the other: and so Barnabas took Mark, and sailed unto ^aCyprus;

40 And Paul chose Silas, and departed, ^abeing recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ^aconfirming¹ the churches.

15:35 ^a Acts 13:1
15:37 ^a Acts 12:12, 25; Col. 4:10; 2 Tim. 4:11; Philem. 24
15:38 ^a Acts 13:13
15:39 ^a Acts 4:36; 13:4
¹ separated
15:40 ^a Acts 11:23; 14:26
15:41 ^a Acts 16:5
¹ strengthening

16:1 ^a Acts 14:6
^b Acts 19:22; Rom. 16:21; 1 Cor. 4:17; 16:10; Phil. 1:1; 2:19; 1 Thess. 3:2; 2 Tim. 1:2
^c 2 Tim. 1:5; 3:15
16:3 ^a [1 Cor. 9:20; Gal. 2:3; 5:2]
¹ that region
16:4 ^a Acts 15:19–21
^b Acts 15:28, 29
¹ determined by
16:5 ^a Acts 2:47; 15:41
¹ strengthened
16:6 ^a Acts 18:23; Gal. 1:1, 2
¹ The Roman province of Asia

Timothy Joins Paul and Silas

16 Then came he to ^aDerbe and Lystra: and, behold, a certain disciple was there, ^bnamed Timothy, ^cthe son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and ^atook and circumcised him because of the Jews which were in ¹those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the ^adecrees for to keep, ^bthat were ¹ordained of the apostles and elders which were at Jerusalem.

5 And ^aso were the churches ¹established in the faith, and increased in number daily.

Paul's Macedonian Vision

6 Now when they had gone throughout Phrygia and the region of ^aGalatia, and were forbidden of the Holy Ghost to preach the word in ¹Asia,

15:36. The opening events of Paul's second missionary journey begin here. This journey ends at 18:22.

15:37–40. Both Paul and Barnabas were spiritual men; both are described as full of the Holy Spirit. Yet they disagreed and made mistakes. Luke implies that Paul's decision was less emotional (**thought** and **chose** rather than **determined**) and does state that he was **recommended** or commended (Gr. *paradotheis*) **by the brethren**. Silas was a good choice being (1) a prophet (v. 32); (2) one of the two commissioned by the Jerusalem church to proclaim the decree of the council (v. 22); and (3) a Roman citizen (16:37).

16:3, 4. At first the circumcision of Timothy seems strange in light of the recent decrees of the Jerusalem council (cf. 15:1–5, 24), the **decrees** Paul is now proclaiming. But the context makes it clear that Paul's

purpose in the circumcision was not for salvation, but for service, in that he wanted Timothy **to go forth with him**. Paul knew that Timothy's ministry to the Jews would be hampered if he remained uncircumcised. Paul's practice was to do all things that would help to win men to Christ. He was willing to give up all of his personal rights (1 Cor. 9:19–23).

16:6–9. Paul's call to **Macedonia** (Europe) was preceded by other directives from the **Spirit**. After passing through the central part of Asia Minor, Paul attempted to swing down through the southerly province of **Asia**. The Spirit forbade him. He then attempted to turn back through the northern province of **Bithynia**. Again the Spirit stopped him. After guiding Paul to the west coast of Asia Minor at **Troas**, the Holy Spirit finally gave him the positive direction for which He had been preparing him.



16:1 Timothy, often spelled *Timotheus*, was Paul's spiritual son in the faith and loyal coworker. In the New Testament Timothy appears with Paul more than any other man. Though Timothy's mother was Jewish and taught him the Scriptures (2 Tim. 1:5; 3:15), his father was Greek. Timothy grew up in Lystra (or possibly Derbe) in southern Galatia, and when Paul passed through on his second missionary journey he chose Timothy to join him. Timothy not only served with Paul on the second and third journeys but also traveled with him to Jerusalem (20:4), was with him during the Roman imprisonment (Col. 1:1), and traveled with him on a fourth journey, staying on at Ephesus (1 Tim. 1:3). During Paul's second Roman imprisonment (not recorded in Acts) Timothy is summoned (2 Tim. 4:9, 21) and is himself imprisoned, then later released (Heb. 13:23). Timothy was a reserved young man whom Paul repeatedly encouraged to overcome his timidity and fear (1 Cor. 16:10, 11; cf. 2 Tim. 1:7). His strengths include his great compassion and absolute loyalty (Phil. 2:19–22). (First Reference, Acts 16:1; Primary References, Acts 16–20; 1 and 2 Timothy.)

7 After they were come to Mysia, they ¹assayed to go into Bithynia: but the Spirit ²suffered them not.

8 And they passing by Mysia ^acame down to Troas.

9 And a vision appeared to Paul in the night; There stood a ^aman of Macedonia, and ¹prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go ^ainto Macedonia, ¹assuredly gathering that the Lord had called us for to preach the gospel unto them.

Lydia Is Converted and Baptized

11 Therefore ¹loosing from Troas, we came with a straight course to ²Samothracia, and the next *day* to Neapolis;

16:7 ¹ tried
² permitted
16:8 ^a Acts 16:11;
20:5; 2 Cor. 2:12;
2 Tim. 4:13
16:9 ^a Acts 10:30
¹ pleaded with
16:10 ^a 2 Cor.
2:13
¹ concluding
16:11 ¹ sailing
² Or Samo-
thrace

16:12 ^a Acts
20:6; Phil. 1:1;
1 Thess. 2:2
¹ foremost
16:13 ¹ custom-
arily
² met
16:14 ^a Rev. 1:11;
2:18, 24
^b Luke 24:45
¹ to heed
16:15 ^a Gen.
19:3; 33:11;
Judg. 19:21;
Luke 24:29;
[Heb. 13:2]
¹ begged

12 And from thence to ^aPhilippi, which is the ¹chief city of that part of Macedonia, ^{and} a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was ¹wont to be made; and we sat down, and spake unto the women which ²resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of ^aThyatira, which worshipped God, heard *us*: whose ^bheart the Lord opened, ¹that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she ¹besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And ^ashe constrained us.

16:10. For the first time, the author of Acts places himself in the narrative by means of the first person plural personal pronouns—**we** and **us**. Luke seems to join the missionary team at Troas, then at the end of chapter 16 remains at Philippi when the others leave. Interestingly, the “we” passages resume about six years later, at the end of Paul’s third journey as he passes through Philippi (20:5, 6). The third “we” passage of Acts involves Paul’s transport as a prisoner to Rome in chapter 27.

16:13. Jews often gathered by a riverside on the Sabbath when their community lacked enough Jewish males to establish a synagogue. Since the institution of the synagogue is usually dated with the Exile (as in Ezek. 11:16), this practice may also have arisen from Ezekiel (1:1; 3:15).

16:14. Paul’s first European convert was from the very province (Asia) where Paul had recently been forbidden to go (16:6). **Thyatira** was famous for its purple dye.



16:6 Galatia in New Testament times referred to two entities: one ethnic, the other political. More than two hundred years before Christ, the Gauls moved into north central Asia Minor and established an independent kingdom known as Galatia. In 25 B.C. Caesar Augustus made it a Roman province. The province of Galatia during the New Testament era was comprised of much that was neither ethnically nor linguistically Galatian, including the cities of Lycaonia (Lystra, Derbe) and the cities of Phrygia (Pisidian Antioch, Iconium). The boundaries of this province changed many times. Thus, the meaning of the term “Galatia” in the New Testament is much debated. Does it refer to the ethnic, northern part of Galatia, or to the political, southern part? To whom did Paul write the Book of Galatians? The evidence seems to favor the southern view. First, Paul did have an extensive ministry during the first journey in southern Galatia (chs. 13, 14). Second, Paul’s alleged ministry in northern Galatia was brief, even if he did pass through there at Acts 16:6 and 18:23. This is unlikely since the grammar describes the area as one Phrygian-Galatian region. Third, the location of the Roman roads favors the south, not the north. Further, since the churches of Galatia were included among those who sent an offering for the poor of Jerusalem (1 Cor. 16:1), it is significant that the only Galatian city cited among the list of messengers (20:4) is the southern city of Derbe.



16:12 Philippi was a prominent city in the eastern part of Macedonia, which Philip, the father of Alexander the Great, enlarged and fortified in the fourth century B.C. It was located on the eastern end of the Via Egnatia, the military road that connected Rome with the east, and eight miles north of the seaport of Neapolis. Luke describes Philippi as “the chief city of that part of Macedonia” (v. 12). Several readings and translations have been proposed regarding this difficult statement in that Thessalonica, not Philippi, was the capital of the province of Macedonia. Luke may be saying that Philippi was the chief city of this part of Macedonia, since at one time Macedonia had been divided into four districts, or he may be saying that this was the first great city as one enters Macedonia from the east (as Paul and Luke did). Luke also describes it as a colony, having the same rights and privileges as a city within Italy itself. Philippi was not ruled by the proconsul at Thessalonica but was self-governing. Paul entered Europe by divine leading (v. 9) and ministered first at Philippi. He evidently left Luke there, and when he returned five years later at the end of his third journey, Luke rejoined Paul. After his first Roman imprisonment Paul probably returned to Philippi at least one more time (1 Tim. 1:3).

16 And it came to pass, as we went to prayer, a certain damsel ^apossessed with a spirit of divination met us, which brought her masters ^bmuch gain by ¹soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, ^abeing ¹grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. ^bAnd he came out the same hour.

19 And ^awhen her masters saw that the hope of their gains was gone, they ¹caught Paul and Silas, and ^bdrew² them into the marketplace unto the ³rulers,

Paul and Silas Are Beaten and Jailed

20 And brought them to the magistrates, saying, These men, being Jews, ^ado exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates ¹rent off their clothes, ^aand commanded to beat them.

16:16 ^a Lev. 19:31; 20:6, 27; Deut. 18:11; 1 Sam. 28:3, 7; 2 Kin. 21:6; 1 Chr. 10:13; Is. 8:19
^b Acts 19:24
¹ fortune-telling
16:18 ^a Mark 1:25, 34
^b Mark 16:17
¹ greatly annoyed
16:19 ^a Acts 16:16; 19:25, 26
^b Matt. 10:18
¹ seized
² dragged
³ authorities
16:20 ^a 1 Kin. 18:17; Acts 17:8
16:22 ^a 2 Cor. 6:5; 11:23, 25; 1 Thess. 2:2
¹ tore

16:23 ¹ securely
16:24 ¹ fastened their feet in
16:25 ¹ were praying and singing hymns
16:26 ^a Acts 4:31
^b Acts 5:19; 12:7, 10
¹ chains
16:29 ¹ ran
16:30 ^a Luke 3:10; Acts 2:37; 9:6; 22:10
16:31 ^a [John 3:16, 36; 6:47; Acts 13:38, 39; Rom. 10:9-11; 1 John 5:10]

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them ¹safely:

24 Who, having received such a charge, thrust them into the inner prison, and ¹made their feet fast in the stocks.

25 And at midnight Paul and Silas ¹prayed, and sang praises unto God: and the prisoners heard them.

Conversion of the Prison Keeper

26 ^aAnd suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately ^ball the doors were opened, and every one's ¹bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and ¹sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, "Sirs, what must I do to be saved?"

31 And they said, "Believe on the

16:17. The strange words of the demon-possessed girl, that Paul is proclaiming **the way of salvation**, reveal Satan's insidious attack upon the work of God. His method is to counterfeit that which is genuine, thereby confusing and corrupting it (cf. Luke 4:41; 2 Cor. 11:13-15).

16:25-31. Verse 25 is the key to the prison episode, since the earthquake was not intended to deliver Paul but to convert the jailer. God knew that Paul would be released the next day; therefore the earthquake was not merely for Paul and Silas's benefit. The earthquake would have been meaningless had not the jailer and prisoners heard Paul's testimony in prayer and song. Their singing brought about the

divine intervention in the earthquake, and all would understand its significance. Hence, the jailer would run to Paul asking how he could be saved. God's purposes of Peter's deliverance of chapter 12, and Paul's of chapter 16, are apparent. The purpose of Peter's imprisonment was his execution; for Paul, the intention was only to threaten him. Surprisingly, Peter sleeps whereas Paul prays and sings. Neither is controlled by his circumstances. In Peter's case God puts the guards to sleep and delivers Peter by means of a silent angel. The guards are executed. In Paul's case God awakens the sleeping jailer with an earthquake. The jailer is saved; Paul chooses to remain in jail.



16:14 Thyatira was one of the seven cities of the Roman province of Asia addressed in Revelation 2 and 3. It was situated over 50 miles northeast of Smyrna and about 30 miles southeast of Pergamum on the road from Pergamum to Laodicea. Thyatira was a busy commercial center famous for its purple cloth and "fine brass" (bronze) works, especially armor. Lydia was apparently a salesperson traveling hundreds of miles from her hometown. Archaeologists have uncovered many inscriptions at Thyatira revealing a more diversified manufacturing center here than among the more renowned cities like Ephesus or Smyrna. These crafts included wool, linen, leather, bronze, dyeing, tanning, and pottery. Thyatira today is called Akhisar (pop. 47,000).

Lord Jesus Christ, and thou shalt be saved, and thy ¹house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, ^ahe set ¹meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the ¹serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, ^abeing Romans, and have cast *us* into prison; and now do they ¹thrust us out ²privily? nay verily; but let them come themselves and fetch us out.

38 And the ¹serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and ^adesired¹ *them* to depart out of the city.

40 And they went out of the prison, ^aand entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

16:31 ¹ household
 16:34 ^a Matt. 5:4; Luke 5:29; 19:6
¹ food
 16:35 ¹ Lit. *rodbearers*
 16:37 ^a Acts 22:25-29
¹ put
² secretly
 16:38 ¹ Lit. *rodbearers*
 16:39 ^a Matt. 8:34
¹ asked
 16:40 ^a Acts 16:14

17:1 ^a Acts 17:11, 13; 20:4; 27:2; Phil. 4:16;
 1 Thess. 1:1;
 2 Thess. 1:1;
 2 Tim. 4:10
 17:2 ^a Luke 4:16; Acts 9:20; 13:5, 14; 14:1; 16:13; 19:8
^b 1 Thess. 2:1-16
¹ custom
 17:3 ^a Luke 24:26, 46; Acts 18:5, 28; Gal. 3:1
¹ Explaining
² demonstrating
 17:4 ^a Acts 28:24
^b Acts 15:22, 27, 32, 40
¹ were persuaded
² joined
 17:5 ^a Acts 13:45
^b Acts 17:6, 7, 9; Rom. 16:21
¹ were not persuaded
² evil men
³ marketplace
⁴ mob
⁵ attacked
 17:6 ^a [Acts 16:20]
¹ dragged
 17:7 ^a Luke 23:2; John 19:12;
 1 Pet. 2:13
¹ welcomed
 17:8 ¹ crowd

Preaching at Thessalonica

17 Now when they had passed through Amphipolis and Apollonia, they came to ^aThessalonica, where was a synagogue of the Jews:

2 And Paul, as his ¹manner was, ^awent in unto them, and three sabbath days ^breasoned with them out of the scriptures,

3 ¹Opening and ²alleging, ^athat Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 ^aAnd some of them ¹believed, and ²consorted with Paul and ^bSilas; and of the devout Greeks a great multitude, and of the chief women not a few.

Jason's House Assaulted

5 But the Jews which ¹believed not, moved with ^aenvy, took unto them certain ²lewd fellows of the ³baser sort, and gathered a ⁴company, and set all the city on an uproar, and ⁵assaulted the house of ^bJason, and sought to bring them out to the people.

6 And when they found them not, they ¹drew Jason and certain brethren unto the rulers of the city, crying, ^aThese that have turned the world upside down are come hither also;

7 Whom Jason hath ¹received: and these all do contrary to the decrees of Caesar, ^asaying that there is another king, *one* Jesus.

8 And they troubled the ¹people and the rulers of the city, when they heard these things.

16:32-34. Some assume that the baptism of the jailer's household implies infant baptism. This is an unfortunate inference. Note carefully that they all heard the **word** preached (v. 32) and were all **baptized** (v. 33) after they all had believed (v. 34—Gr. perfect tense). All who hear and receive the gospel of Jesus Christ are fit candidates for baptism. Hearing, believing, and being baptized are the consistent pattern in Acts. See 18:8.

16:37. Luke's purpose for the Book of Acts as an apologetic to the Roman world, showing that Christianity is not subversive, is demonstrated here. Though **Paul** does not claim his Roman citizenship to protect himself, he will not quietly leave Philippi, allowing the citizens to assume that the church was begun by a criminal.



17:1 **Thessalonica** was the capital of the Roman province of Macedonia. It was founded after Macedonia became a world power (c. 316 b.c.) and became the principal city of Macedonia. It is situated on the northern tip of the Thermaic Gulf of the Aegean Sea and lies at the junction of two main land routes: the renowned Via Egnatia between east and west, and the main route from the Aegean area to the Danube. Paul, during his second missionary journey, established the Thessalonian church and shortly thereafter wrote to them two of his earliest epistles. He returned at the end of his third trip (20:1) and probably several times later (Phil. 1:25, 26; 1 Tim. 1:3). The present city is called Thessaloniki (or Salonika) and has a population of nearly half a million.

9 And when they had taken security of Jason, and of the ¹other, they let them go.

The Night Journey to Berea

10 And ^athe brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more ¹noble than those in Thessalonica, in that they received the word with all readiness of mind, and ^asearched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and stirred up the ¹people.

14 ^aAnd then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and

17:9 ¹rest
17:10 ^aActs
9:25; 17:14
17:11 ^aIs. 34:16;
Luke 16:29;
John 5:39;
17:13 ¹fair-minded
17:14 ^aMatt.
10:23

17:15 ^aActs 18:5
17:16 ^a2 Pet. 2:8
¹provoked
within
²full of idols
17:17 ¹he
reasoned
²Gentile worshippers
³marketplace
⁴happened to be there
17:18 ^a1 Cor.
15:12
¹Lit. seed-picker, an idler who makes a living picking up scraps
²proclaimer
17:19 ¹Lit. the Hill of Ares, or Mars' Hill

^areceiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Paul Waits in Athens

16 Now while Paul waited for them at Athens, ^ahis spirit was ¹stirred in him, when he saw the city ²wholly given to idolatry.

17 Therefore ¹disputed he in the synagogue with the Jews, and with the ²devout persons, and in the ³market daily with them that ⁴met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this ¹babblor say? other some, He seemeth to be a ²setter forth of strange gods: because he preached unto them ^aJesus, and the resurrection.

19 And they took him, and brought him unto ¹Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and

17:18, 19. The economic and political importance of Athens had waned, yet it remained an intellectual center throughout the New Testament era. The leading schools of thought were the Epicurean and Stoic philosophies. Epicurus (c. 300 B.C.) had taught that though gods exist they are not interested in human affairs. Denying any future life, he regarded freedom from fear and pain, that is mental tranquility, as the highest goal in life. Not merely pleasure, but mental pleasure is to be the goal of life. Do that which brings tranquility. Zeno at about the same time taught in the Porch (Gr. *stoa*)—thus his followers became known

as **Stoicks**. He was a pantheist and so had taught that men need to live in harmony with nature, practicing self-discipline and virtue. The Stoics would strive to deny the flesh, whereas the **Epicureans** would ignore it, seeking not to become its slave. Paul was regarded by these philosophers as a **babblor** (Gr. *spermologos*, “seed picker”). Like the birds that flutter around the marketplace picking up chance seeds, what significant thing could Paul have to say? Nevertheless, they permitted him to speak at the **Areopagus** (Mars’ Hill), where philosophical, moral, and religious matters were heard and evaluated.



17:10 Berea was a small city in southern Macedonia. It lay about 50 miles southwest of Thessalonica and was situated on the eastern slope of the Olympian range. It is now of no historical, political, or even commercial importance, but it was prosperous during New Testament times. It contained a colony of Jews with whom Paul commenced his work at Berea during the second missionary journey. The present city is named Verroia (pop. 26,000).



17:16 Athens was the chief city of the ancient city-state of Attica. After the Roman conquests it was given the status of a free city and exemption from paying taxes to Rome. Though it lay within the province of Achaia, it was free from the rule of the proconsul (governor) at Corinth. Athens is located 50 miles east of Corinth and five miles from the Aegean Sea on a narrow plain surrounded by mountains. During the New Testament era Athens was no longer as politically and economically influential as had once been the case, but it remained a major intellectual center of the Roman Empire. Paul ministered there during the second missionary journey but had few converts and may never have returned. Athens continued to decline through the centuries and in the early 1800s had only five thousand residents. Today it is the capital of Greece and has a population exceeding 600,000, with nearly two million in the metropolitan area.

¹strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Paul Addresses the Men of Athens

22 Then Paul stood in the midst of ¹Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are ²too superstitious.

23 For as I passed by, and beheld your ¹devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ²ignorantly worship, him declare I unto you.

24 ^aGod that made the world and all things therein, seeing that he is ^bLord of heaven and earth, ^cdwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he ^agiveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and ^athe bounds of their habitation;

27 ^aThat they should seek the Lord, ^bif haply they might ²feel after him, and find him, ^bthough he be not far from every one of us:

28 For ^ain him we live, and move, and have our being; ^bas certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the

17:21 ¹foreigners
17:22 ¹Gr.
Areopagus
²very religious
17:23 ¹objects of worship
²worship without knowing
17:24 ^aIs. 42:5;
Acts 14:15;
^bDeut. 10:14;
Ps. 115:16; Matt. 11:25
^c1 Kin. 8:27;
Acts 7:48-50
17:25 ^aGen. 2:7;
Is. 42:5; Dan. 5:23
17:26 ^aDeut. 32:8; Job 12:23;
Dan. 4:35
17:27 ^a[Rom. 1:20]
^bDeut. 4:7; Ps. 139:7, 10; Jer. 23:23, 24; [Acts 14:17]
¹in the hope that
²grape for
17:28 ^a[Col. 1:17; Heb. 1:3]
^bTitus 1:12

17:29 ^aPs. 115:4-7; Is. 40:18, 19; Rom. 1:23
¹Divine Nature
²shaped
³devising
17:30 ^aActs 14:16; [Rom. 3:25]
^bLuke 24:47; Acts 26:20; [Titus 2:11, 12]; 1 Pet. 1:14; 4:3
¹overlooked
17:31 ^aPs. 9:8; 96:13; 98:9; John 5:22, 27; Acts 10:42; Rom. 2:16
^bActs 2:24
17:34 ¹joined
²Member of the Athenian Supreme Court
18:2 ^aRom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19

offspring of God, ^awe ought not to think that the ¹Godhead is like unto gold, or silver, or stone, ²graven by art and man's ³device.

30 And ^athe times of this ignorance God ¹winked at; but ^bnow commandeth all men every where to repent:

31 Because he hath appointed a day, in the which ^ahe will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that ^bhe hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men ¹clave unto him, and believed: among the which *was* Dionysius ²the Areopagite, and a woman named Damaris, and others with them.

Paul Completes His Journey

18 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named *Aquila*, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

17:22, 23. Paul does not condemn the Greeks in his introduction, calling them **too superstitious**. The word (Gr. *deisidaimonesterous*) could better be translated "religious." Paul is seeking to establish rapport with his audience by commending them for their zeal in worshiping **THE UNKNOWN GOD**. Paul will declare this true God to them.

17:24-31. With the Jews Paul could use the Old Testament as common ground. With the Athenians, however, he must begin with the general revelation that every man possesses. He proclaims the true **God** as Creator and therefore transcendent above His cre-

ation (vv. 24, 25). He proclaims that this true God is sovereignly involved in the affairs of **men** (v. 26). In fact, the true God is near them, within the reach of those who **seek** Him (vv. 27, 28). Therefore **all** peoples must **repent** and turn to Him, because a resurrection and a judgment day are coming.

17:34. An **Areopagite** was a member of the Athenian high council.

18:2. **Claudius** Caesar expelled the **Jews ... from Rome** in about A.D. 49. Paul's arrival in Corinth should be dated about A.D. 50 since the arrival of Gallio (v. 12) probably occurred in the summer of A.D. 51.



JUSTICE OF GOD

17:31. The justice of God is the active extension of the holiness of God into matters of decision. It implies that God has the authority and ability to establish the standard for all relationships and that He will be consistent in relating to His obedient and disobedient creatures. The justice of God is both legislative and distributive. **Illustration:** When Abraham attempted to prevent the destruction of Sodom, he appealed to God's justice: he knew the Judge of all the earth would do right (Gen. 18:25). **Application:** So today, everyone can have confidence that God will deal with him justly, but the believer may additionally plead God's mercy. (First Reference, Gen. 3:14; Primary Reference, Acts 17:31; cf. Mark 10:18.)

3 And because he was of the same ¹craft, he abode with them, ^aand ²wrought: for by their occupation they were tentmakers.

4 ^aAnd he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And ^awhen Silas and Timotheus were come from Macedonia, Paul was ^bpressed¹ in the spirit, and testified to the Jews *that Jesus ²was Christ.*

6 And ^awhen they opposed ¹themselves, and blasphemed, ^bhe shook *his ²raiment*, and said unto them, *Your blood ^{be} upon your own heads; ^dI am clean; ^efrom henceforth I will go unto the Gentiles.*

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house ^ljoined hard to the synagogue.

8 ^aAnd Crispus, the chief ruler of the synagogue, believed on the Lord

18:3 ^a Acts 20:34; 1 Cor. 4:12; 9:14; 2 Cor. 11:7; 12:13; 1 Thess. 2:9; 4:11; 2 Thess. 3:8
¹ trade
² worked
18:4 ^a Acts 17:2
18:5 ^a Acts 17:14, 15
^b Acts 18:28
¹ compelled by the Spirit
² is the Christ
18:6 ^a Acts 13:45
^b Neh. 5:13; Matt. 10:14; Acts 13:51
^c Lev. 20:9, 11, 12; 2 Sam. 1:16; 1 Kin. 2:33; Ezek. 18:13; 33:4, 6, 8; Matt. 27:25; Acts 20:26
^d [Ezek. 3:18, 19]
^e Acts 13:46–48; 28:28
¹ Or him
² garments
18:7 ¹ was next door to
18:8 ^a 1 Cor. 1:14

¹ household
18:9 ^a Acts 23:11
¹ do not keep silent

with all his ¹house; and many of the Corinthians hearing believed, and were baptized.

9 Then ^aspake the Lord to Paul in the night by a vision, **Be not afraid, but speak, and ¹hold not thy peace:**

10 ^aFor I am with thee, and no man shall ¹set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 And when Gallio was the ¹deputy of Achaia, the Jews ²made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto

18:10 ^a Jer. 1:18, 19 ¹ attack
18:12 ¹ proconsul ² rose up

18:8. See the notes on 8:37 and 16:32–34.

18:12. Like Sergius Paulus of Cyprus, **Gallio** was the proconsul of the Roman province of **Achaia**. See the note on 13:7.

18:13–15. Judaism was a “legitimate religion” un-

der Roman **law**. Christianity was afforded that same advantage as long as it was identified with Judaism. These Jews are seeking to sever that identification, but **Gallio** does not agree.



18:1 **Corinth** was the capital of the Roman province of Achaia (southern Greece). It lay on the western end of a four-mile isthmus between the Peloponnesus and central Greece. Good harbors existed on both sides of the isthmus: Cenchrea on the east and Lechaem on the west. In ancient times ships were dragged across the isthmus on rollers to avoid the stormy seas to the south. As early as New Testament times men (Nero) sought to build a canal through the isthmus, but it was not accomplished until 1893, after the invention of dynamite. In 146 b.c. the Romans crushed the Achaean League and destroyed Corinth. One hundred years later (46 b.c.) Julius Caesar rebuilt Corinth as a Roman city, and Augustus later made it the capital of Achaia. At its height this new city had a population of well over half a million. Corinth was known for its immorality even from ancient times, due partly to the temple of Aphrodite, goddess of love, with its thousand priestesses who engaged in prostitution. In New Testament times Corinth was a place of wealth and indulgence. Hence, “to live as a Corinthian” meant to live in luxury and immorality. Many of these problems affected the Corinthian church, as Paul’s epistles reveal. Paul spent over 18 months during his second journey (vv. 9–11) seeking to establish a strong church. An inscription found at Delphi in 1908 dates Paul’s stay in Corinth as occurring in the very early fifties, the inscription dating the beginning of Gallio’s term of office as A.D. 51 or 52. Modern Corinth (pop. 16,000) is four miles from the ancient site.



18:2 **Priscilla** (Prisca) and **Aquila** were Christian workers who moved from place to place, seeking to help establish churches. Aquila was a Jew born in Pontus in northern Asia Minor. He lived in Rome until Emperor Claudius expelled the Jews in about A.D. 49. Paul first encountered them at Corinth where he and they worked together as tentmakers and as church planters. The couple’s total involvement included opening their home as the meeting place for the church in Ephesus (1 Cor. 16:19; cf. 16:8), in Rome (Rom. 16:3–5), and probably again at Ephesus (2 Tim. 4:19). Priscilla and Aquila are also significant for their instruction of Apollos at Ephesus (vv. 24–28).



18:12 **Achaia** was the Roman province that included southern (the Peloponnesus) and central Greece. The name was used by Homer to designate the people of this region and by others to designate all Greeks. Caesar Augustus, in 27 b.c., divided Greece into two provinces: Macedonia and Achaia. Achaia was organized as a senatorial province with Corinth as its capital. This status was lost from A.D. 15 until A.D. 44 at which time Claudius restored it as a senatorial province. Therefore, when Paul arrived in Corinth about A.D. 50, Achaia was a province, with the Roman Gallio wielding power.

the Jews, If it were a matter of wrong or wicked ¹lewdness, O ye Jews, ²reason would that I should bear with you:

15 But if it be a ^aquestion of words and names, and *of your law*, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took ^aSos-thenes, the chief ruler of the syna-gogue, and beat *him* before the judgment seat. And Gallio ¹cared for none of those things.

18 And Paul *after this* ¹tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with

18:14 ¹crimes
²there would be reason why
18:15 ^aActs 23:29; 25:19
18:17 ^a1 Cor. 1:1
¹took no notice
18:18 ¹remained

^aNum. 6:2, 5, 9, 18; Acts 21:24
^bRom. 16:1
²had his hair cut off
18:20 ¹asked
²stay a
18:21 ^aActs 19:21; 20:16
^b1 Cor. 4:19; Heb. 6:3; James 4:15
18:22 ^aActs 8:40
¹To Jerusalem
²greeted

him Priscilla and Aquila; having ^ashorn² his head in ^bCenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they ¹desired *him* to ²tarry longer time with them, he consented not;

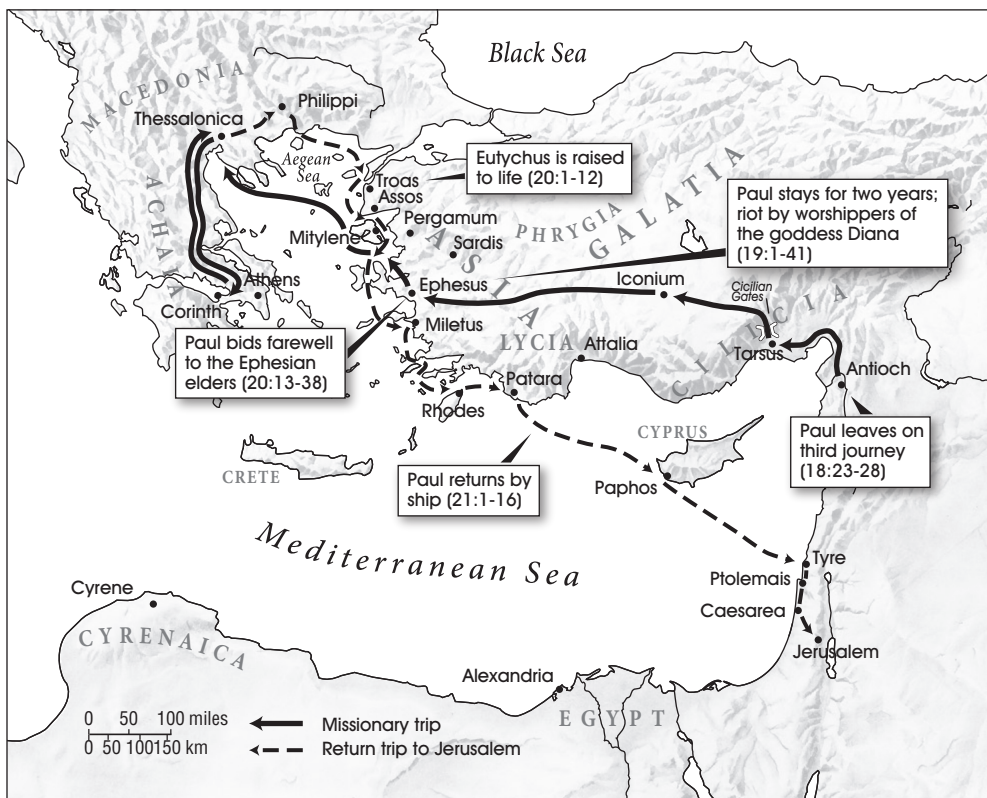
21 But bade them farewell, saying, ^aI must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, ^bif God will. And he sailed from Ephesus.

22 And when he had landed at ^aCaesarea, and ¹gone up, and ²sa-luted the church, he went down to Antioch.

18:16, 17. The **judgment seat** (Gr. *bēma*) from which **Gallio** judged the affairs of Achaia and before which Paul stood was located in the market area. The Corinthians no doubt passed it often. Paul uses this to teach graphically that all those who know Christ will stand before His judgment seat, His bema judgment.

Paul's two references to Christ's bema are (1) to the church at Corinth (2 Cor. 5:10) and (2) in a letter he wrote from Corinth—Romans (Rom. 14:10). See also 1 Corinthians 3:12-15.

18:22. The second missionary journey ends with Paul going up to visit the church at Jerusalem and then



THE THIRD MISSIONARY JOURNEY OF PAUL

23 And after he had spent some time *there*, he departed, and went over *all* the country of ^aGalatia and Phrygia in order, ^bstrengthening all the disciples.

Apollos Speaks in the Synagogue

24 ^aAnd a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being ^afervent in the spirit, he spake and taught ¹diligently the things of the Lord, ^bknowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they

18:23 ^a Gal. 1:2
^b Acts 14:22;
15:32, 41

18:24 ^a Acts
19:1; 1 Cor. 1:12;
3:4; 16:12; Titus
3:13

18:25 ^a Rom.
12:11
^b [Matt. 3:1–11;
Mark 1:7, 8;
Luke 3:16, 17;
7:29; John 1:26,
33]; Acts 19:3
¹ *accurately*

18:26 ¹ *ex-
plained*
² *accurately*

18:27 ^a 1 Cor. 3:6
18:28 ^a Acts
9:22; 17:3; 18:5
¹ *refuted*

19:1 ^a 1 Cor.
1:12; 3:5, 6;
Titus 3:13
^b Acts 18:23
¹ *regions*

took him unto *them*, and ¹expounded unto him the way of God more ²perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, ^ahelped them much which had believed through grace:

28 For he mightily ¹convinced the Jews, *and that* publicly, ^ashowing by the scriptures that Jesus was Christ.

The Baptism of John's Disciples

19 And it came to pass, that, while ^aApollos was at Corinth, Paul having passed through the ^bupper ¹coasts came to Ephesus: and finding certain disciples,

returning to the church at **Antioch** of Syria. The term **gone up** is often a technical phrase in the Gospels and Acts meaning to “go up to Jerusalem.” To “go down” meant to leave Jerusalem.

18:24–28. When Paul returned to Antioch he left Aquila and Priscilla in Ephesus. They encounter a follower of John the Baptist named **Apollos**. They inform him of the progress of God’s work and revelation through the apostles. Apollos is eloquent and zealous, and ministers successfully both in Ephesus and Corinth (1 Cor. 3:4–6).

19:1–5. This incident is unique in that here are 12 men whom the text presents as believers who are, nevertheless, rebaptized. They, like John the Baptist, had received Christ and were baptized. But they knew nothing of the church age or the coming of the Holy Spirit, even though these had happened 20 years earlier. Paul deems it necessary to rebaptize

them. The evidence that they had already been saved is substantial. First, Luke refers to them as **disciples**. Second, Paul speaks of them as those who have **believed**. Third, if they were saved through Paul’s witness here, it would be fitting that they receive the Holy Spirit and the demonstration of tongues at the moment of belief (as with Cornelius, 10:44) rather than after their baptism. It seems best to understand these disciples of John as men who had been saved *before Pentecost*, but who had never been informed of its occurrence. Hence, they would not have received the baptism of the Spirit when saved back then, and no later event brought it about as Pentecost did for the 120 in the Upper Room. Obviously, therefore, John the Baptist did not initiate the church age; otherwise, the rebaptism of these men would have been unnecessary, as well as the demonstration of tongues.



18:24 Apollos was an Alexandrian Jew who arrived in Ephesus not long before Paul’s arrival during his third missionary journey. Apollos had received the message of Christ but knew nothing of the Spirit’s coming and the church age. He was an eloquent speaker with a good command of the Old Testament. When Priscilla and Aquila heard him, they informed him concerning all the recent wonderful works and revelations of God. Before Paul arrived, Apollos sailed for Corinth and powerfully proclaimed the Old Testament Scriptures proving that Jesus was the Messiah. He became so popular with some that factions arose (1 Cor. 3:1–4). Apollos returned to Ephesus and was with Paul even as he wrote his epistle dealing with the faction (1 Cor. 16:12). Little else is known about him except for a brief allusion in Titus 3:13. Martin Luther first suggested, and many have agreed, that Apollos was the author of Hebrews due to his Alexandrian background and his skill in the Old Testament.



19:1 Ephesus was located halfway up the western coast of the Asia Minor. Situated on the Aegean Sea at the mouth of the Cayster River, it lay 250 miles due east of Athens. Though Pergamum was the capital of the province of Asia, Ephesus was its most important city. With its one-third of a million people, Ephesus was impressive. A 70-foot-wide colonnaded street (Arcadian Way) ran through the city down to the sea. Ephesus was also the home of the fertility goddess, Diana (Artemis). The temple of Diana was described by ancient writers as four times the size of the Parthenon in Athens and was regarded as one of the seven wonders of the world. During New Testament times, however, the city experienced economic decline as its harbor began to silt shut. Today Ephesus lies in ruins. Paul initiated the work of the gospel in Ephesus when he placed Aquila and Priscilla there at the end of his second missionary journey. He returned shortly (third journey) and spent three years (20:31) establishing the churches throughout the province of Asia (v. 10). Several prominent men ministered in Ephesus during the New Testament era: Paul, Apollos (18:24), Timothy (1 Tim. 1:3), and John the apostle (according to Irenaeus and Eusebius).

2 He said unto them, ¹Have ye received the Holy Ghost ²since ye believed? And they said unto him, ^aWe have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, ^aUnto John's baptism.

4 Then said Paul, ^aJohn verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized ^ain the name of the Lord Jesus.

6 And when Paul had ^alaid *his* hands upon them, the Holy Ghost came on them; and ^bthey spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ^aAnd he went into the synagogue, and spake boldly for the space of three months, ¹disputing and persuading the things ^bconcerning the kingdom of God.

9 But ^awhen ¹divers were hardened, and believed not, but spake

19:2 ^a 1 Sam. 3:7; Acts 8:16
¹ *Did you receive*
² *when*
 19:3 ^a Luke 7:29; Acts 18:25
 19:4 ^a Matt. 3:11; Mark 1:4, 7, 8; Luke 3:16; [John 1:15, 26, 27]; Acts 13:24
 19:5 ^a Matt. 28:19; Acts 8:12, 16; 10:48
 19:6 ^a Acts 6:6; 8:17
^b Mark 16:17; Acts 2:4; 10:46
 19:8 ^a Acts 17:2; 18:4
^b Acts 1:3; 28:23
¹ *reasoning*
 19:9 ^a 2 Tim. 1:15; 2 Pet. 2:2; Jude 10
¹ *some*

^b Acts 9:2; 19:23; 22:4; 24:14
² *the Way*
³ *withdrew*
⁴ *reasoning*
 19:10 ^a Acts 19:8; 20:31
 19:11 ^a Mark 16:20; Acts 14:3
¹ *unusual*
 19:12 ^a 2 Kin. 4:29; Acts 5:15
 19:13 ^a Matt. 12:27; Luke 11:19
^b Mark 9:38; Luke 9:49
^c 1 Cor. 1:23; 2:2
¹ *itinerant Jewish exorcists*
² *Solemnly command*

evil ^bof ²that way before the multitude, he departed from them, and ³separated the disciples, ⁴disputing daily in the school of one Tyrannus.

10 And ^athis continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

God's Miracles Through Paul

11 And ^aGod wrought ¹special miracles by the hands of Paul:

12 ^aSo that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ^aThen certain of the ¹vagabond Jews, exorcists, ^btook upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We ²adjure you by Jesus whom Paul ^cpreacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

19:2. Paul's question here is better translated, "Did you receive the Holy Spirit when you believed?" The manner and time of the receiving of the Holy Spirit in the Book of Acts does not follow a set pattern. Therefore, to base one's beliefs on any one passage in this transitional book is precarious. (Note 2:4; 8:15-17; 9:17, 18; 10:44; 13:48, 52; 16:31-34; 18:8; 19:6.) Rather, we must listen to what the apostles understood concerning these circumstances. Follow the consistent teachings of the apostles rather than their diverse experiences. Every person at the moment of his salvation receives the Holy Spirit without the laying on of hands and without any outward sign. See Romans 8:9; 1 Corinthians 12:13; Ephesians 1:13; 1 John 3:24; 4:13.

19:6. The experience of **tongues** is found only three times in Acts. It may have occurred at other times; certainly the text suggests that it did not occur commonly. (See the note on 11:15, 16.) Even if it did occur more commonly, Luke through the Holy Spirit has preserved for us only the occurrences at Pentecost (ch. 2), Cornelius's house (ch. 10), and here at Ephesus. In each of these situations tongues serve as a sign

to Jews who seem slow to believe all that God is doing. Also, each of these three occurrences relates to one of the geographical regions involved in the spread of the church. First, at Jerusalem God gives this gift of tongues as a sign to the unsaved Jews to show that they need to heed the message of the apostles. Three thousand do. Second, in Judea and Samaria God uses tongues through Cornelius to convince the Jews there with Peter and later those in Jerusalem that the Gentiles have received everything that the Jews have, and that they are equal in the church of God. Third, in the distant city of Ephesus, God grants this gift of tongues for the benefit of the speakers themselves. It is a sign to all those who have followed John's message, showing that these teachings are incomplete and much more can be had, so listen to Paul.

19:11, 12. At Ephesus God worked **special** or **unusual miracles** so that even **handkerchiefs** were used in healing the **sick**. But this was very unusual even for the apostles. At other times Paul was unable to perform even a single healing. See 2 Corinthians 12:8; 2 Timothy 4:20.



19:10 **Asia** identifies three geographical areas: (1) the Roman province of New Testament times encompassing the western third of Asia Minor; (2) the westernmost peninsula of the Asian continent, known as Asia Minor (roughly equivalent to modern-day Turkey); and (3) the continent. All of the 21 references to Asia in the New Testament involve the Roman province, of which Ephesus was the prominent city. Ephesus and Asia were the target of Paul's third missionary journey (ch. 19). When Luke records that "all they which dwelt in Asia heard the word" (v. 10) during Paul's two-year ministry, he certainly has reference to the province, not the continent.

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and ^afear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and ^aconfessed, and shewed their deeds.

19 Many of them also which ¹used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 ^aSo mightily grew the word of God and prevailed.

21 ^aAfter these things were ¹ended, Paul ^bpurposed in the spirit, when he had passed through ^cMacedonia and Achaia, to go to Jerusalem, saying, After I have been there, ^dI must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, ^aTimotheus and ^bErastus; but he himself stayed in Asia for a ¹season.

Confusion in Ephesus

23 And ^athe same time there arose no small stir about ^bthat¹ way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines ¹for ²Diana, brought ^ano small ³gain unto the craftsmen;

25 Whom he called together with the workmen of ¹like occupation, and said, Sirs, ye know that by this ²craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that ^athey ¹be no gods, which are made with hands:

27 So that not only this our craft

19:17 ^a Luke 1:65; 7:16; Acts 2:43; 5:5, 11
 19:18 ^a Matt. 3:6
 19:19 ¹ *practised magic*
 19:20 ^a Acts 6:7; 12:24
 19:21 ^a Rom. 15:25; Gal. 2:1
^b Acts 20:22;
 2 Cor. 1:16
^c Acts 20:1;
 1 Cor. 16:5
^d Acts 18:21; 23:11; Rom. 1:13; 15:22-29
¹ *accomplished*
 19:22 ^a 1 Tim. 1:2
^b Rom. 16:23;
 2 Tim. 4:20
¹ *time*
 19:23 ^a 2 Cor. 1:8
^b Acts 9:2
¹ *the Way*
 19:24 ^a Acts 16:16, 19
¹ *of*
² *Gr. Artemis*
³ *profit*
 19:25 ¹ *similar*
² *trade*
 19:26 ^a Deut. 4:28; Ps. 115:4;
 Is. 44:10-20; Jer. 10:3; Acts 17:29;
 1 Cor. 8:4; 10:19;
 Rev. 9:20
¹ *are not*

19:27 ¹ *of falling into disrepute*
² *may*
 19:29 ^a Acts 20:4; Rom. 16:23; 1 Cor. 1:14; 3 John 1
^b Acts 20:4;
 27:2; Col. 4:10;
 Philem. 24
¹ *seized*
 19:30 ¹ *allowed*
 19:31 ¹ *officials*
² *pleading*
³ *venture*
 19:32 ¹ *majority*
 19:33 ^a 1 Tim. 1:20; 2 Tim. 4:14
^b Acts 12:17
¹ *wanted to make*
 19:35 ¹ *quieted*
² *temple guardian*
³ *heaven*

is in danger ¹to be set at nought; but also that the temple of the great goddess Diana ²should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having ¹caught ^aGaius and ^bAristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples ¹suffered him not.

31 And certain of the ¹chief of Asia, which were his friends, sent unto him, ²desiring *him* that he would not ³adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the ¹more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ^aAlexander ^bbeckoned with the hand, and ¹would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had ¹appealed the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is ²a worshipper of the great goddess Diana, and of the *image* which fell down from ³Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

19:19, 20. The burning of these occultic books, valued at over one million dollars by current standards, might be considered a senseless waste by some (cf. 1 Sam. 15:1-3, 9-22). The sale of these scrolls could only provide financial resources. The rejection of and

separation from them resulted in God's blessing, and **so mightily grew the word of God and prevailed.**

19:27. The temple of the great goddess Diana (Artemis was her Greek name) at Ephesus was one of the seven wonders of the ancient world.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course.

41 And when he had thus spoken, he dismissed the assembly.

Paul Visits Macedonia and Greece

20 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them

19:37 ¹ temples
 19:38 ¹ courts
 are
 2 proconsuls
 3 bring charges
 against
 19:40 ¹ disorderly gathering
 20:1 ^a 1 Cor. 16:5; 1 Tim. 1:3
 20:2 ^a Acts 17:15; 18:1
 1 encourage-ment
 20:3 ^a Acts 9:23; 23:12; 25:3; 2 Cor. 11:26
 1 stayed
 2 plotted
 against
 20:4 ^a Acts 19:29; Col. 4:10
^b Acts 19:29
^c Acts 16:1
^d Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12
^e Acts 21:29; 2 Tim. 4:20
 20:5 ^a 2 Cor. 2:12; 2 Tim. 4:13
 1 having gone ahead
 2 waited
 20:6 ^a Ex. 12:14, 15
^b Acts 16:8; 2 Cor. 2:12; 2 Tim. 4:13
 1 stayed
 20:7 ^a 1 Cor. 16:2; Rev. 1:10
^b Acts 2:42, 46; 20:11; 1 Cor. 10:16

much exhortation, he came into Greece,

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Eutychus Is Raised from the Dead

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 spoke 2 the next day 3 message

19:37. Robbers of churches (Gr. *hierosulous*) should be translated "robbers of temples." Paul and his companions had not plundered the temple of Diana where vast wealth was deposited.

20:4. The men traveling with Paul at the end of this journey are probably those delegated by their churches to carry offerings for the collection Paul is taking to the needy Judean Christians. See 24:17; Romans 15:25, 26; 1 Corinthians 16:1-4; 2 Corinthians 8, 9.

20:6. Luke, the author of the book, rejoins Paul at Philippi as indicated by **we**. See the note on 16:10.

20:7. This passage provides the clearest evidence that the New Testament churches assembled on the first day of the week. In fact, this was the primary service of the week. Paul stayed in Troas one full week. Then on Sunday, when the disciples came together to break bread, Paul preached unto them. He consistently preached on the Jewish Sabbath, because

that was the day the Jews would gather in the synagogues. On Sunday it would be virtually empty. But when Paul gathered for fellowship with the church it was on Sunday, as revealed here and in 1 Corinthians 16:2. Sunday was the day they received offerings; Sunday was the day they observed the Lord's Supper. The teachings of the apostles agree with this practice. Only once do the apostles mention the Sabbath in teaching its proper place (Col. 2:16). Several other times reference is clearly made to the Sabbath (Rom. 14:5, 6; Gal. 4:9-11). In each of these passages Christians are urged not to allow the Sabbath to become an issue. Normally, Christians observe Sunday because of Christ's resurrection on Sunday and because of the early church's example. Neither Saturday nor Sunday is, however, the Christian's Sabbath. We worship a Person, not a day. Every day is to be holy to the Lord. Remember the weekday to keep it holy.



20:5 Troas was an important seaport on the Aegean Sea in northwest Asia Minor and was the main port between Asia Minor and Macedonia (Europe). It was the ideal place for God to lead Paul when sending him into Europe with the gospel (16:6-10). Troas was 10 miles south of ancient Troy, made famous by Homer. Troas was founded by the successors of Alexander the Great in 300 B.C. and named Alexandria Troas. Paul was in Troas at least three times. Early in Paul's second missionary journey, while at Troas, he received the vision leading him to Macedonia. Luke, the author of Acts, apparently joined the missionary party at Troas, for he begins to use the first person pronoun (we) to narrate the events (16:10). About seven years later, at the end of the third journey, Paul entered Troas for the second and third times. When he first left Ephesus on his way to Macedonia (vv. 1, 2) he passed through Troas preaching the gospel and expecting to meet Titus there (2 Cor. 2:12). Then, after several months in Macedonia and Achaia, he spent seven days in Troas (vv. 5, 6). Paul evidently had a fourth visit, during which he left some essential possessions that he later needed during his second Roman imprisonment (2 Tim. 4:13).

8 And there were many lights ^ain the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul ¹was long preaching, he sunk down with sleep, and fell down from the third ²loft, and was taken up dead.

10 And Paul went down, and ^afell on him, and embracing *him* said, ^bTrouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

Paul Calls the Ephesian Elders

13 And we went ¹before to ship, and sailed unto Assos, there intending to take ²in Paul: for so had he ³appointed, ⁴minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for ^ahe ¹hasted, if it were possible for him, ^bto be at Jerusalem ^cthe day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, ^afrom the first day that I came into Asia, after what manner I have been with you at all ¹seasons,

19 Serving the Lord with all humility of mind, and with many tears,

20:8 ^a Acts 1:13
 20:9 ¹ continued speaking
² story
 20:10 ^a 1 Kin. 17:21; 2 Kin. 4:34
^b Matt. 9:23, 24; Mark 5:39
 20:13 ¹ ahead to the
² on board
³ ordered
⁴ intending
 20:16 ^a Acts 18:21; 19:21; 21:4
^b Acts 24:17
^c Acts 2:1; 1 Cor. 16:8
¹ was hurrying
 20:18 ^a Acts 18:19; 19:1, 10; 20:4, 16
¹ times

20:19 ^a Acts 20:3
¹ trials
² plotting
 20:20 ^a Acts 20:27
 20:21 ^a Acts 18:5; 19:10
^b Mark 1:15
 20:22 ^a Acts 19:21
 20:23 ^a Acts 21:4, 11
¹ Except
² chains
³ await
 20:24 ^a Acts 21:13
^b Acts 13:25; 2 Tim. 4:7
^c Acts 1:17
^d Gal. 1:1
 20:26 ^a Acts 18:6; 2 Cor. 7:2
¹ testify to you
² innocent
 20:27 ^a Luke 7:30; John 15:15; Eph. 1:11
 20:28 ^a Luke 12:32; John 21:15-17; Acts 20:29; [1 Tim. 4:16]; [1 Pet. 5:2
^b 1 Cor. 12:28
^c Eph. 1:7, 14; Col. 1:14; Titus 2:14; Heb. 9:12; [1 Pet. 1:19]; Rev. 5:9
^d Heb. 9:14
¹ shepherd
 20:29 ^a Ezek. 22:27; Matt. 7:15
¹ savage
 20:30 ^a 1 Tim. 1:20; 2 Tim. 1:15
 20:31 ^a Acts 19:8, 10; 24:17

and ¹temptations, which befell me ^aby the ²lying in wait of the Jews:

20 And how ^aI kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 ^aTestifying both to the Jews, and also to the Greeks, ^brepentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, ^aI go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 ¹Save that ^athe Holy Ghost witnesseth in every city, saying that ²bonds and afflictions ³abide me.

24 But ^anone of these things move me, neither count I my life dear unto myself, ^bso that I might finish my course with joy, ^cand the ministry, ^dwhich I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I ¹take you to record this day, that I *am* ^apure² from the blood of all *men*.

27 For I have not shunned to declare unto you all ^athe counsel of God.

28 ^aTake heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost ^bhath made you overseers, to ¹feed the church of God, ^cwhich he hath purchased ^dwith his own blood.

29 For I know this, that after my departing ^ashall ¹grievous wolves enter in among you, not sparing the flock.

30 Also ^aof your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that ^aby the space of three years I ceased not to warn every one night and day with tears.

20:17. These church leaders from Ephesus are called elders (Gr. *presbuteros*) and overseers or bishops (Gr. *episkopous*) in verse 28. Two names are given for one office—the former designating their character,

the latter their responsibility to superintend.

20:31. This does not contradict the statement in 19:10. Paul spent a total of three years in Ephesus; two in the school of Tyrannus.

32 And now, brethren, I commend you to God, and ^ato the word of his grace, which is able ^bto build you up, and to give you ^can inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, ^athat these hands have ¹ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, ^ahow that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **It is more blessed to give than to receive.**

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all ^awept ¹sore, and ^bfell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Danger in Jerusalem

21 And it came to pass, that after we ¹were gotten from them, and had ²launched, we came with a straight course unto ³Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set ¹forth.

3 Now when we had ¹discovered Cyprus, we ²left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to ³unlade her ⁴burden.

20:32 ^a Heb. 13:9
^b Acts 9:31
^c Acts 26:18; Eph. 1:14, 18; 5:5; Col. 1:12; 3:24; [Heb. 9:15; 1 Pet. 1:4]

20:34 ^a Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8
¹ provided for

20:35 ^a Rom. 15:1; 1 Cor. 9:12; 2 Cor. 11:9; 12; Eph. 4:28; 1 Thess. 4:11; 2 Thess. 3:8

20:37 ^a Acts 21:13
^b Gen. 45:14
¹ freely

21:1 ¹ had departed
² set sail
³ Or *Cos*
21:2 ¹ sail
21:3 ¹ sighted
² passed
³ unload
⁴ cargo

21:4 ^a [Acts 20:23; 21:12]
¹ stayed

21:5 ^a Luke 22:41; Acts 9:40; 20:36

¹ come to the end of
² accompanied

21:6 ^a John 1:11
21:7 ¹ voyage
² greeted
³ stayed

21:8 ^a Acts 8:40; 21:16
^b Acts 8:5, 26, 40; Eph. 4:11; 2 Tim. 4:5
^c Acts 6:5

¹ companions
21:9 ^a Joel 2:28; Acts 2:17

21:10 ^a Acts 11:28
¹ stayed

21:11 ^a Acts 20:23; 21:33; 22:25
¹ belt

21:12 ¹ begged
21:13 ^a Acts 20:24, 37

4 And finding disciples, we ¹tarried there seven days: ^awho said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had ¹accomplished those days, we departed and went our way; and they all ²brought us on our way, with wives and children, till *we were* out of the city: and ^awe kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned ^ahome again.

7 And when we had finished *our* ¹course from Tyre, we came to Ptolemais, and ²saluted the brethren, and ³abode with them one day.

8 And the next *day* we that were of Paul's ¹company departed, and came unto ^aCaesarea: and we entered into the house of Philip ^bthe evangelist, ^cwhich was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, ^awhich did prophesy.

10 And as we ¹tarried *there* many days, there came down from Judaea a certain prophet, named ^aAgabus.

11 And when he was come unto us, he took Paul's ¹girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, ^aSo shall the Jews at Jerusalem bind the man that owneth this ¹girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, ¹besought him not to go up to Jerusalem.

13 Then Paul answered, ^aWhat

20:35. Here alone is a quotation from Christ that is not recorded in the Gospels.

21:4. Whether Paul was right to go up to Jerusalem at this time has long been debated. This verse probably more than any other could be used to demonstrate that Paul was wrong in going. Yet, the total evidence seems to favor his decision. First, though the word Spirit is capitalized here, the same word is not in 20:22 but could be. Thus, Paul may be saying, "I go bound in the Spirit unto Jerusalem." Second, Paul was often very sensitive to the leading of the Spirit (16:6-19). Third, Paul's reasons for going were proper (20:24; 24:11, 17). Fourth, Paul never felt that he had made a mistake (21:14; 23:1; 24:16). Fifth, Paul considered

his life as well as his words ordained of God, which he states while in Roman bondage resulting from this trip to Jerusalem (Phil. 3:17; 4:9). Sixth, these warnings were probably preparatory rather than prohibitive since the trip and the persecution conform to Paul's commission (9:15, 16).

21:9. Philip's four daughters are not described as women possessing the office of a prophet (cf. v. 10) or possessing any leadership role. In the early church the Spirit gave the gift of prophecy to anyone. He might choose: leader or layman, man or woman (cf. 2:17; 1 Cor. 11:5). The prophet was merely the mouthpiece for some truth God desired to make known.

24 They take, and purify thyself with them, and ¹be at charges with them, that they may ^ashave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As ¹touching the Gentiles which believe, ^awe have written *and* ²concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from ³fornication.

26 Then Paul took the men, and the next day purifying himself with them ^aentered into the temple, ^bto ¹signify the accomplishment of the days of purification, ²until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, ^athe Jews which were of Asia, when they saw him in the temple, stirred up all the people, and ^blaid hands on him,

28 Crying out, Men of Israel, help: This is the man, ^athat teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath ¹polluted this holy place.

29 (For they had seen ¹before with him in the city ^aTrophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And ^aall the city was ¹moved, and the people ran together: and they ²took Paul, and ³drew him out of the temple: and forthwith the doors were shut.

31 And as they went ^aabout to kill him, ¹tidings came unto the ²chief captain of the ³band, that all Jerusalem was in an uproar.

32 ^aWho immediately took soldiers and centurions, and ran down unto them: and when they saw the ¹chief captain and the soldiers, they ²left beating of Paul.

21:24 ^aNum. 6:2, 13, 18; Acts 18:18
¹ pay their expenses
 21:25 ^aActs 15:19, 20, 29
¹ concerning
² decided
³ sexual immorality
 21:26 ^aJohn 11:55; Acts 21:24; 24:18
^b Num. 6:13; Acts 24:18
¹ announce the expiration
² at which time
 21:27 ^aActs 20:19; 24:18
^b Acts 26:21
 21:28 ^a[Matt. 24:15]; Acts 6:13; 24:6
¹ defiled
 21:29 ^aActs 20:4
¹ previously
 21:30 ^{a2} Kin. 11:15; Acts 16:19; 26:21
¹ disturbed
² seized
³ dragged
 21:31 ^{a2} Cor. 11:23
¹ news
² commander
³ cohort
 21:32 ^aActs 23:27; 24:7
¹ commander
² stopped
 21:33 ^aActs 24:7
^b Acts 20:23; 21:11; Eph. 6:20; 2 Tim. 1:16; 2:9
¹ asked
 21:34 ¹ truth
² because of
³ barracks
 21:35 ¹ reached
² carried by
³ because of
⁴ mob
 21:36 ^aLuke 23:18; John 19:15; Acts 22:22
 21:37 ¹ barracks
² commander
 21:38 ^aActs 5:36
¹ raised a revolt
² assassins
 21:39 ^aActs 9:11; 22:3; 2 Cor. 11:22; Phil. 3:4-6
¹ obscure
² permit
 21:40 ^aActs 12:17
^b John 5:2; Acts 22:2
¹ permission
² language
 22:1 ^aActs 7:2
 22:2 ^aActs 21:40
¹ language
 22:3 ^aActs 21:39; 2 Cor. 11:22
^b Deut. 33:3
^c Acts 5:34
^d Acts 23:6; 26:5; Phil. 3:6
¹ strictness

33 Then the ^achief captain came near, and took him, and ^bcommanded *him* to be bound with two chains; and ¹demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the ¹certainty ²for the tumult, he commanded him to be carried into the ³castle.

35 And when he ¹came upon the stairs, so it was, that he was ²borne of the soldiers ³for the violence of the ⁴people.

36 For the multitude of the people followed after, crying, ^aAway with him.

37 And as Paul was to be led into the ¹castle, he said unto the ²chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 ^aArt not thou that Egyptian, which before these days ¹madest an uproar, and leddest out into the wilderness four thousand men that were ²murderers?

39 But Paul said, ^aI am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no ¹mean city: and, I beseech thee, ²suffer me to speak unto the people.

40 And when he had given him ¹licence, Paul stood on the stairs, and ^abeckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the ^bHebrew ²tongue, saying,

Paul's Testimony

22 Men, ^abrethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the ^aHebrew ¹tongue to them, they kept the more silence: and he saith,)

3 ^aI am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city ^bat the feet of ^cGamaliel, *and* taught ^daccording to the ¹perfect manner of the law of

21:34. The castle was in the fortress Antonia located in the northwest corner of the temple area. Serving both as a palace and a barracks for Roman soldiers, it

provided a tower for observing the affairs within the temple area, and its stairs gave an instant access to the temple courtyard.

the fathers, and ^ewas zealous toward God, ^fas ye all are this day.

4 ^aAnd I persecuted this ¹way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and ^aall the ¹estate of the elders: ^bfrom whom also I received letters unto the brethren, and went to Damascus, ^cto bring them which were there ²bound unto Jerusalem, for to be punished.

Saul Meets the Lord

6 And ^ait came to pass, that, as I made my journey, and was come ¹nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?**

8 And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.**

9 And ^athey that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, **Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.**

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And ^aone Ananias, a devout

22:3 ^e Acts 21:20; Gal. 1:14
[Rom. 10:2]
22:4 ^a Acts 8:3; 26:9-11; Phil. 3:6; 1 Tim. 1:13
1 Way

22:5 ^a Acts 23:14; 24:1; 25:15
^b Luke 22:66; Acts 4:5; 1 Tim. 4:4

^c Acts 9:2

1 council

2 in chains

22:6 ^a Acts 9:3;

26:12, 13

1 near

22:9 ^a Dan. 10:7;

Acts 9:7

22:12 ^a Acts 9:17

^b Acts 10:22

^c 1 Tim. 3:7

22:14 ^a Acts

3:13; 5:30

^b Acts 9:15;

26:16; Gal. 1:15

^c Acts 3:14; 7:52

^d Acts 9:17;

26:16; 1 Cor.

9:1; 15:8

^e 1 Cor. 11:23;

Gal. 1:12

22:15 ^a Acts

23:11

^b Acts 4:20;

26:16

22:16 ^a Acts

2:38; 1 Cor. 6:11;

[Eph. 5:26];

Heb. 10:22

^b Acts 9:14;

Rom. 10:13

1 do you wait

22:17 ^a Acts

9:26; 26:20;

2 Cor. 12:2

22:18 ^a Acts

22:14

^b Matt. 10:14

1 Hurry

22:19 ^a Acts 8:3;

22:4

^b Matt. 10:17;

Acts 26:11

22:20 ^a Acts

7:54-8:1

^b Luke 11:48

1 guarded the

clothes

22:21 ^a Acts

9:15; Rom. 1:5;

11:13; Gal. 2:7;

8; Eph. 3:7;

8; 1 Tim. 2:7;

2 Tim. 1:11

man according to the law, ^bhaving a good report of all the ^cJews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

God's Choice of a Witness

14 And he said, ^aThe God of our fathers ^bhath chosen thee, that thou shouldest ^cknow his will, and ^dsee that Just One, and ^eshouldest hear the voice of his mouth.

15 ^aFor thou shalt be his witness unto all men of ^bwhat thou hast seen and heard.

16 And now why ¹tarriest thou? arise, and be baptized, ^aand wash away thy sins, ^bcalling on the name of the Lord.

17 And ^ait came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And ^asaw him saying unto me, **Make¹ haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.**

19 And I said, Lord, ^athey know that I imprisoned and ^bbeat in every synagogue them that believed on thee:

20 ^aAnd when the blood of thy martyr Stephen was shed, I also was standing by, and ^bconsenting unto his death, and ¹kept the raiment of them that slew him.

21 And he said unto me, **Depart: ^afor I will send thee far hence unto the Gentiles.**

22:6-11. For an explanation of the conversion events, see the note on 9:7.

22:16. Some believe that this statement teaches baptismal regeneration, that baptism is required for salvation. Several factors must be considered. (1) The historical narrative of Paul's conversion in chapter 9 shows that he was saved and filled with the Holy Spirit before his baptism. (2) The same is true of Cornelius's conversion in chapter 10. He was clearly saved and baptized with the Spirit before he was **baptized** in water (10:47). (3) More importantly, one must listen to Paul's teaching on this subject. Regeneration, not water baptism, washes away our **sins** (Titus 3:5). In fact, Paul helps us to see more properly the relation of baptism to regeneration by minimizing baptism (1 Cor. 1:14-17). (4) The other apostles agree with these teachings. The redeeming blood of Christ washes

away our sins (1 Pet. 3:21; 1 John 1:7; Rev. 1:5). (5) The means by which sins are washed away is indicated by the participle **calling on**. The verse may then be rendered, "Be baptized, and wash away thy sins by calling on the name of the Lord." Water baptism is an outward action symbolizing what regeneration has already accomplished in the Christian's life.

22:17, 18. Paul provides an inside look at his first post-conversion trip to **Jerusalem**. In the historical narrative (9:26-30) Luke gives the concerned urging of his brethren as the reason for Paul's departure from Jerusalem. Here Paul informs us that the reason also involved God's command. Paul, in a **trance**, was told by God to **get ... out of Jerusalem quickly**. An important aspect of biblical interpretation is illustrated here: compare Scripture with other Scripture, especially with parallel accounts.

Paul's Citizenship

22 And they ¹gave him audience unto this word, and *then* lifted up their voices, and said, ^a“Away with such a *fellow* from the earth: for it is not fit that ^bhe should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The ¹chief captain commanded him to be brought into the ²castle, and ³bade that he should be examined by ⁴scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, ^a“Is it lawful for you to ¹scourge a man that is a Roman, and uncondemned?”

26 When the centurion heard *that*, he went and told the ¹chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the ¹chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was ¹free born.

29 Then straightway they departed from him which ¹should have examined him: and the ²chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he ¹would have known the certainty ²wherefore he was accused of the Jews, he loosed him from *his* ³bands,

22:22 ^a Acts 21:36; 1 Thess. 2:16
^b Acts 25:24
¹ listened to him until
 22:24 ¹ commander ordered
² barracks
³ said
⁴ whipping
 22:25 ^a Acts 16:37
¹ whip
 22:26 ¹ commander
 22:27 ¹ commander
 22:28 ¹ born a citizen
 22:29 ¹ were about to examine
² commander
 22:30 ¹ wanted to know for sure
² why
³ bonds

23:1 ^a Acts 24:16; 1 Cor. 4:4; 2 Cor. 1:12; 4:2; 2 Tim. 1:3; Heb. 13:18
 23:2 ^a 1 Kin. 22:24; Jer. 20:2; John 18:22
¹ strike
 23:3 ^a Lev. 19:35; Deut. 25:1, 2; John 7:51
¹ whitewashed
² according to
 23:4 ¹ Do you revile
 23:5 ^a Lev. 5:17, 18
^b Ex. 22:28; Eccl. 10:20; 2 Pet. 2:10
¹ knew
 23:6 ^a Acts 26:5; Phil. 3:5
^b Acts 24:15, 21; 26:6; 28:20
¹ concerning
² being judged
 23:8 ^a Matt. 22:23; Mark 12:18; Luke 20:27

and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Paul Addresses the Council

23 And Paul, earnestly beholding the council, said, Men *and* brethren, ^a“I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him ^a“to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* ¹whited wall: for sittest thou to judge me ²after the law, and ^acommandest me to be smitten contrary to the law?”

4 And they that stood by said, ¹Reveltest thou God’s high priest?”

5 Then said Paul, ^a“I ¹wist not, brethren, that he was the high priest: for it is written, ^bThou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, ^a“I am a Pharisee, the son of a Pharisee: ^bof ¹the hope and resurrection of the dead I am ²called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 ^a“For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and

22:21, 22. The Jews listen with some restraint to Paul’s account of God’s dealing in his life. But when Paul speaks one word, **Gentiles**, these Jews break into a frenzy. They cannot believe that God would send him to the Gentiles. Compare the similar reaction of the Jews in Rome (28:25–29).

23:6. After the captain learns that he will not be allowed to beat the truth out of Paul since he is a Roman citizen, he determines to discover the truth by bringing Paul before the Jewish high council, the Sanhedrin. As Paul communicates with the council, he discerns a very strong and hostile religious division. One faction, the **Sadducees**, were a small, elite group composed of the priestly family. The Sadducees were known for what they denied. They rejected all aspects of the supernatural: miracles, angels, and the **resurrection**. They rejected

all of the Old Testament Scriptures except the Pentateuch, the five books of Moses. Politically, they were liberal in order to win the favor of Rome. They were, therefore, able to control the office of the high priest, which was appointed by Rome. By contrast, the **Pharisees** were associated more with the common people and so exerted a stronger influence over them. They accepted all of the Old Testament Scriptures but also much tradition, which they regarded as the Oral Law handed down from the time of Moses. They did accept the supernatural: miracles and the resurrection. Paul’s family had for several generations been Pharisees; so Paul now identifies himself with them and appeals for support for his belief in the Resurrection. Paul was able to direct the hostility of the Jewish council from himself toward its own members.

the scribes *that were* of the Pharisees' part arose, and ¹strove, saying, "We find no evil in this man: but ^bif a spirit or an angel hath spoken to him, ^clet us not fight against God.

10 And when there arose a great dissension, the ¹chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the ²castle.

11 And ^athe night following the Lord stood by him, and said, **Be of good cheer, Paul: for as thou hast testified of me in ^bJerusalem, so must thou bear witness also at ^cRome.**

A Conspiracy to Kill Paul

12 And when it was day, ^acertain of the Jews banded together, and bound themselves under ¹a curse, saying that they would neither eat nor drink till they had ^bkilled Paul.

13 And they were more than forty which had ¹made this conspiracy.

14 And they came to the chief priests and ^aelders, and said, We have bound ourselves under a great ¹curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council ¹signify to the ²chief captain that he bring him down unto you to morrow, as though ye would enquire something ³more perfectly concerning him: and we, ⁴or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their ¹lying in wait, he went and entered into the ²castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring

23:9 ^a Acts 25:25;

26:31

^b John 12:29;

Acts 22:6, 7,

17, 18

^c Acts 5:39

¹ *protested*

23:10 ¹ *commander*

² *barracks*

23:11 ^a Acts

18:9; 27:23, 24

^b Acts 21:18, 19;

22:1-21

^c Acts 28:16,

17, 23

23:12 ^a Acts

23:21, 30; 25:3

^b Acts 9:23, 24;

25:3; 26:21;

27:42; 1 Thess.

2:15

¹ *an oath*

23:13 ¹ *formed*

23:14 ^a Acts 4:5,

23; 6:12; 22:5;

24:1; 25:15

¹ *oath*

23:15 ¹ *suggest*

² *commander*

³ *further*

⁴ *before he*

comes

23:16 ¹ *ambush*

² *barracks*

23:17 ¹ *commander*

23:18 ¹ *asked*

23:20 ^a Acts

23:12

¹ *ask*

² *fully*

23:22 ¹ *revealed*

23:23 ^a Acts

8:40; 23:33

¹ *seventy*

² 9:00 P.M.

23:24 ¹ *mounts*

this young man unto the ¹chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and ¹prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, "The Jews have agreed to ¹desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more ²perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast ¹shewed these things to me.

Paul Taken to Caesarea

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to ^aCaesarea, and horsemen ¹threescore and ten, and spearmen two hundred, at ²the third hour of the night;

24 And provide *them* ¹beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

23:12-15. Over 40 men vow to kill Paul and then explain their scheme to the **priests**. These would-be murderers, in presenting this illegal plot to the priests, must have regarded them as corrupt and blinded by hatred. This band of men may have included those called the *Sicarii* (dagger-men) who roamed Judea assassinating their enemies with short daggers. The Roman **captain** had earlier suspected Paul of being one of these murderers (Gr. *sikariōn*, Acts 21:38).

23:24. The **governor** (Gr. *hēgemonā*) technically refers to Felix's office as Roman procurator. Third-rate provinces received men from the equestrian order rather than men of nobility. By contrast, the procurators were noblemen. (See the note on 13:7.) Other procurators who governed Judea were Pontius Pilate and Festus, though technically in Judea procurators were called prefects before A.D. 44. Pilate governed A.D. 26-36; Felix A.D. 52-59(?).

27 ^aThis man was ¹taken of the Jews, and ²should have been killed of them: then came I with ³an army, and rescued him, having understood that he was a Roman.

28 ^aAnd when I ¹would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused ^aof questions of their law, ^bbut to have nothing laid to his charge worthy of death or of ¹bonds.

30 And ^awhen it was told me how that the Jews laid wait for the man, I sent straightway to thee, and ^bgave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the ¹castle:

33 Who, when they came to ^aCaesarea, and delivered the ^bepistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of ^aCilicia;

35 ^aI will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in ^bHerod's ¹judgment hall.

Paul Speaks Before Felix

24 And after ^afive days ^bAnanias the high priest ¹descended with the elders, and *with* a certain orator *named* Tertullus, who ²informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great ¹quietness, and ²that very worthy deeds are done unto this nation by thy ³providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

23:27 ^aActs 21:30, 33; 24:7
¹ seized by ² was about to be ³ the troops
 23:28 ^aActs 22:30
¹ wanted to know
 23:29 ^aActs 18:15; 25:19
^b Acts 25:25; 26:31
¹ chains
 23:30 ^aActs 23:20
^b Acts 24:8; 25:6
 23:32 ¹ barracks
 23:33 ^a Acts 8:40
^b Acts 23:26-30
 23:34 ^a Acts 6:9; 21:39
 23:35 ^a Acts 24:1, 10; 25:16
^b Matt. 27:27
¹ Gr. praetorium
 24:1 ^a Acts 21:27
^b Acts 23:2, 30, 35; 25:2
¹ came down ² gave evidence to
 24:2 ¹ peace ² prosperity is being brought ³ foresight
 24:4 ¹ by thy courtesy
 24:5 ^a Luke 23:2; Acts 6:13; 16:20; 17:6; 21:28; 1 Pet. 2:12, 15
¹ plague ² creator of dissension
 24:6 ^a Acts 21:28
^b John 18:31
¹ seized
 24:7 ^a Acts 21:33; 23:10
¹ commander
 24:8 ^a Acts 23:30
¹ him yourself you may ascertain all these
 24:10 ¹ nodded
 24:11 ^a Acts 21:15, 18, 26, 27; 24:17
¹ no more than
 24:12 ^a Acts 25:8; 28:17
¹ inciting the crowd
 24:14 ^a Amos 8:14; Acts 9:2; 24:22
^b 2 Tim. 1:3
^c Acts 26:22; 28:23
¹ according to the Way
 24:15 ^a Acts 23:6; 26:6, 7; 28:20
^b [Dan. 12:2; John 5:28, 29; 11:24]
¹ accept

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us ¹of thy clemency a few words.

5 ^aFor we have found this man ^a*pestilent fellow*, and a ²mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 ^aWho also hath gone about to profane the temple: whom we ¹took, and would ^bhave judged according to our law.

7 ^aBut the ¹chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 ^aCommanding his accusers to come unto thee: by examining ¹of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

Paul's Defence Before Felix

10 Then Paul, after that the governor had ¹beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are ¹yet but twelve days since I went up to Jerusalem ^afor to worship.

12 ^aAnd they neither found me in the temple disputing with any man, neither ¹raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that ¹after ^athe way which they call heresy, so worship I the ^bGod of my fathers, believing all things which are written in ^cthe law and in the prophets:

15 And ^ahave hope toward God, which they themselves also ¹allow, ^bthat there shall be a resurrection of the dead, both of the just and unjust.

23:27. Notice that the commander alters the facts. The truth is that he learned of Paul's Roman citizenship later when he was about to scourge him (22:24-26).

16 And ^aherein¹ do I exercise myself, to have always a conscience ²void of offence toward God, and toward men.

17 Now after many years ^aI came to bring alms to my nation, and offerings.

18 ^aWhereupon certain Jews from Asia found me ^bpurified in the temple, neither with multitude, nor with tumult.

19 ^aWho ought to have been here before thee, and object, if they had ¹ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one ¹voice, that I cried standing among them, ^aTouching² the resurrection of the dead I am ³called in question by you this day.

22 And when Felix heard these things, having more ¹perfect knowledge of ²that ^away, he ³deferred them, and said, When ^bLysias the chief captain shall come down, I will ⁴know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and ^athat he should forbid none of his acquaintance to ¹minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla,

24:16 ^a Acts 23:1
¹ this being so, I myself strive

24:17 ^a Acts 11:29, 30; Rom. 15:25-28; 1 Cor. 16:1-4; 2 Cor. 8:1-4; 9:1, 2, 12; Gal. 2:10

24:18 ^a Acts 21:27; 26:21
^b Acts 21:26

24:19 ^a [Acts 23:30; 25:16]
¹ anything

24:21 ^a [Acts 23:6; 24:15; 28:20]
¹ statement

24:22 ^a Acts 9:2; 18:26; 19:9, 23; 22:4
^b Acts 23:26; 24:7

¹ accurate
² The Way
³ adjourned the proceedings

⁴ make a decision on

24:23 ^a Acts 23:16; 27:3; 28:16
¹ provide for

24:24 ^a [John 3:15; 5:24; 11:25; 12:46; 20:31; Rom. 10:9]

24:25 ¹ about
² self-control
³ was afraid

⁴ time
24:26 ^a Ex. 23:8
24:27 ^a Ex. 23:2; Acts 12:3; 23:35; 25:9, 14

¹ succeeded
Felix
² wanting
³ favour

25:1 ^a Acts 8:40; 25:4, 6, 13
¹ went up

25:2 ^a Acts 24:1; 25:15
¹ petitioned

which was a Jewess, he sent for Paul, and heard him concerning the ^afaith in Christ.

25 And as he reasoned ¹of righteousness, ²temperance, and judgment to come, Felix ³trembled, and answered, Go thy way for this time; when I have a convenient ⁴season, I will call for thee.

26 He hoped also that ^amoney should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus ¹came into Felix' room: and Felix, ^awilling² to shew the Jews a ³pleasure, left Paul bound.

Paul Appeals to Caesar

25 Now when Festus was come into the province, after three days he ¹ascended from ^aCaesarea to Jerusalem.

2 ^aThen the high priest and the chief of the Jews informed him against Paul, and ¹besought him,

3 And ¹desired favour against him, that he would send for him to Jerusalem, ^alaying² wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.

25:3 ^a Acts 23:12, 15 ¹ asked ² while they lay in ambush

24:5. The Jews would not call the believers Christians, the people of the Christ (Messiah). They used other terms like **the sect of the Nazarenes**. This nickname was derived from Jesus' hometown of Nazareth.

24:24. **Drusilla**, the wife of **Felix**, was the daughter of Herod Agrippa I (ch. 12) and the sister of Agrippa II and Bernice (25:23). Though Felix possessed no nobility of his own, he successively married three wives of royal birth.

24:25. Men often put off receiving Christ as Savior, waiting for a **convenient season**. Rarely does that time come. There is no record that **Felix** ever found

the right moment. God says, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

24:26. Felix hoped that the detention of **Paul** might cause Paul to offer him **money**. Paul's family probably did possess substantial resources, having sent Paul abroad to study at Jerusalem under one of the most prominent teachers of the day (22:3). More likely, however, Felix had heard of the large financial aid that Paul had brought for the Jews from the Gentile churches. Compare verse 17, and see the note on 20:4.



24:27 **Felix** and **Festus** were successive procurators of Judea and Samaria during the time of Paul's ministry just as Pilate had been during Christ's earthly ministry 30 years earlier. Procurators ruled over troublesome provinces (like Judea) and so were under the authority of the emperor rather than the Roman senate. Caesarea on the Mediterranean coast was the seat of their government, though they often traveled to Jerusalem for such Jewish feasts as Passover and Pentecost. Felix was a greedy and cruel official; Festus was a just and capable one. Felix unjustly left Paul in prison two whole years, hoping to receive a bribe and to appease the Jews (vv. 26, 27). Felix governed from A.D. 52 to 59; Festus from A.D. 59 to 62.

5 Let them therefore, said he, which among you ¹are able, go down with *me*, and accuse this man, ^aif there be any wickedness in him.

6 And when he had ¹tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, ^aand laid many and ¹grievous complaints against Paul, which they could not prove.

8 While he answered for himself, ^aNeither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, ^awilling to do the Jews a pleasure, answered Paul, and said, ^bWilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 ^aFor if I be an offender, or have committed any thing worthy of death, I ¹refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ^bI appeal unto Caesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

25:5 ^a Acts 18:14; 25:18
¹ have authority
 25:6 ¹ remained
 25:7 ^a Mark 15:3; Luke 23:2, 10; Acts 24:5, 13
¹ serious
 25:8 ^a Acts 6:13; 24:12; 28:17
 25:9 ^a Acts 12:2; 24:27
^b Acts 25:20
 25:11 ^a Acts 18:14; 23:29; 25:25; 26:31
^b Acts 26:32; 28:19
¹ do not object to dying

25:13 ¹ greet
 25:14 ^a Acts 24:27
¹ a prisoner
 25:15 ^a Acts 24:1; 25:2, 3
¹ asking for a
 25:16 ^a Acts 25:4, 5
¹ custom
² has opportunity
 25:17 ^a Matt. 27:19; Acts 25:6, 10
¹ the next day
 25:19 ^a Acts 18:14, 15; 23:29
¹ religion
 25:20 ¹ was uncertain
 25:21 ^a Acts 25:11, 12
¹ decision

King Agrippa Visits Festus

13 And after certain days king Agrippa and Bernice came unto Caesarea to ¹salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ^aThere is a certain man left ¹in bonds by Felix:

15 ^aAbout whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, ¹desiring to *have* judgment against him.

16 ^aTo whom I answered, It is not the ¹manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and ²have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, ^awithout any delay ¹on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 ^aBut had certain questions against him of their own ¹superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I ¹doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had ^aappealed to be reserved unto the ¹hearing of

25:6. Regarding the **judgment seat**, see the note on 18:16, 17.

25:13. **King Agrippa**, historically identified as Agrippa II, was the son of the Herod of chapter 12, Herod Agrippa I. When Agrippa I died in A.D. 44 (12:23), Agrippa II was considered too young to rule over the entire Palestinian kingdom of his father. Thus Cuspius Fadus was appointed as procurator over the troublesome province of Judea. Felix and **Festus** later

occupy this same office. By the time of chapter 25 (c. A.D. 59), Agrippa II had become king of Galilee, other northern regions, and part of Perea. King Agrippa had no authority over Festus. Rome often allowed Eastern rulers to use the popular title of king. Each governed his own realm. King Agrippa came to **Caesarea** merely to salute (greet) the new procurator. A similar situation exists in the Gospels between Herod Antipas and Pilate (Luke 23:6, 7, 12). See also the note on 23:24.



25:13 Herod Agrippa II, called simply Agrippa in Scripture, was the son of the Herod in Acts 12. Bernice and Drusilla (24:24) were his sisters. Since he was young when his father died, he did not receive his father's realm. But as the years passed he received one part and eventually the rest. He had a long reign, from A.D. 50 until about A.D. 100. His incestuous relations with his sister Bernice became a subject of gossip as far away as Rome. (Only Reference, Acts 25, 26.)

Augustus, I commanded him to be kept till I might send him to Caesar.

22 Then ^aAgrippa said unto Festus, I ¹would also hear the man myself. To morrow, said he, thou shalt hear him.

Festus Orders a Hearing

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the ¹place of hearing, with the ²chief captains, and ³principal men of the city, at Festus' commandment ^aPaul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom ^aall the multitude of the Jews have ¹dealt with me, both at Jerusalem, and *also* here, crying that he ought ^bnot to live any longer.

25 But when I found that ^ahe had committed nothing worthy of death, ^band that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination ¹had, I might have ²somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

Paul Appears Before Agrippa

26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself ^ahappy, king Agrippa, because I shall answer ^bfor myself this day before thee ¹touching all the things whereof I am ^caccused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews:

25:22 ^a Acts 9:15
¹ also would like to
 25:23 ^a Acts 9:15
¹ auditorium
² commanders
³ prominent
 25:24 ^a Acts 25:2, 3, 7
^b Acts 21:36; 22:22
¹ petitioned me
 25:25 ^a Acts 23:9, 29; 26:31
^b Acts 25:11, 12
 25:26 ¹ has taken place
² something
 26:2 ^a [1 Pet. 3:14; 4:14]
^b [1 Pet. 3:15, 16]
^c Acts 21:28; 24:5, 6
¹ concerning

26:4 ¹ spent from the beginning
 26:5 ^a [Acts 22:3; 23:6; 24:15, 21]; Phil. 3:5
¹ strictest
 26:6 ^a Acts 23:6
^b [Gen. 3:15; 22:18; 26:4; 49:10; Deut. 18:15; 2 Sam. 7:12; Ps. 132:11; Is. 4:2; 7:14; 9:6; 40:10; Jer. 23:5; 33:14–16; Ezek. 34:23; 37:24; Dan. 9:24]; Acts 13:32; Rom. 15:8; [Titus 2:13]
 26:7 ^a James 1:1
^b Luke 2:37; 1 Thess. 3:10; 1 Tim. 5:5
^c Phil. 3:11
¹ earnestly
² attain
³ by
 26:9 ^a John 16:2; 1 Cor. 15:9; 1 Tim. 1:12, 13
^b Acts 2:22; 10:38
 26:10 ^a Acts 8:1–3; 9:13; Gal. 1:13
^b Acts 9:14
¹ cast my vote
 26:11 ^a Matt. 10:17; Acts 22:19
¹ often
² enraged
³ foreign
 26:12 ^a Acts 9:3–8; 22:6–11; 26:12–18
 26:14 ¹ language
² goads

wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was ¹at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after ^athe ¹most straitest sect of our religion I lived a Pharisee.

6 ^aAnd now I stand and am judged for the hope of ^bthe promise made of God unto our fathers:

7 Unto which *promise* ^aour twelve tribes, ¹instantly serving *God* ^bday and night, ^chope to ²come. For which hope's sake, king Agrippa, I am accused ³of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 ^aI verily thought with myself, that I ought to do many things contrary to the name of ^bJesus of Nazareth.

10 ^aWhich thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority ^bfrom the chief priests; and when they were put to death, I ¹gave my voice against *them*.

11 ^aAnd I punished them ¹oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly ²mad against them, I persecuted *them* even unto ³strange cities.

Paul Describes His Conversion

12 ^aWhereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew ¹tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the ²pricks.*

26:10. The word translated *voice* (Gr. *psēphon*) is the word for the pebble used by ancient juries in voting: a black one for conviction, a white one for acquittal. Paul cast his vote against the Christians. This

lends some support to the opinion that Paul had been a member of the Sanhedrin or some lesser council.

26:12–18. For the interpretation of the events at Paul's conversion, see the note on 9:7.

15 And I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutest.**

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, **“to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will ¹appear unto thee;**

17 Delivering thee from the people, and **from the Gentiles, “unto whom now I send thee,**

18 **“To open their eyes, and ^bto turn them from darkness to light, and from the power of Satan unto God, ^cthat they may receive forgiveness of sins, and ^dinheritance among them which are ^esanctified¹ by faith that is in me.**

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But **“shewed first unto them of Damascus, and at Jerusalem, and throughout all the ¹coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do ^bworks ²meet for repentance.**

21 For these causes the Jews ¹caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, saying none other things than those **“which the prophets and ^bMoses did say should come:**

23 **“That Christ should suffer, and ^bthat he should be the first that should rise from the dead, and ^cshould¹ shew light unto the people, and to the Gentiles.**

Almost Persuaded

24 And as he thus spake for himself, Festus said with a loud voice,

26:28. Agrippa confesses that he is close to believing what Paul has proclaimed. But another interpretation is possible. **Almost** (Gr. *en oligōi*) can be translated “in a short time.” Understanding Agrippa’s words as a question the verse would read: “In a short time are you trying to persuade me to be a Christian?”

26:32. Though Agrippa’s comment certainly did not help Paul, it did have apologetic value for Luke in demonstrating Paul’s innocence despite his years in prison.

26:16 ^a Acts 22:15; Eph. 3:6-8
¹ *reveal*
 26:17 ^a Acts 22:21
 26:18 ^a Is. 35:5; 42:7, 16; Luke 1:79; [John 8:12; 2 Cor. 4:4]; Eph. 1:18; 1 Thess. 5:5
^b 2 Cor. 6:14; Eph. 4:18; 5:8; [Col. 1:13]; 1 Pet. 2:9
^c Luke 1:77
^d Eph. 1:11; Col. 1:12
^e Acts 20:32
¹ *set apart*

26:20 ^a Acts 9:19, 20, 22; 11:26
^b Matt. 3:8; Luke 3:8
¹ *region*
² *befitting*
 26:21 ¹ *seized*
 26:22 ^a Luke 24:27; Acts 24:14; 28:23; Rom. 3:21
^b John 5:46
 26:23 ^a Luke 24:26
^b 1 Cor. 15:20, 23; Col. 1:18; Rev. 1:5
^c Is. 42:6; 49:6; Luke 2:32; 2 Cor. 4:4
¹ *would proclaim*

26:24 ^a 2 Kin. 9:11; John 10:20; [1 Cor. 1:23; 2:13, 14; 4:10]
¹ *is driving*
 26:25 ¹ *out of my mind*
² *reason*
 26:26 ^a Acts 26:3
 26:29 ^a 1 Cor. 7:7
 26:31 ^a Acts 23:9, 29; 25:25
¹ *chains*
 26:32 ^a Acts 28:18
^b Acts 25:11
 27:1 ^a Acts 25:12, 25
¹ *regiment, lit. cohort*
 27:2 ^a Acts 19:29
¹ *set sail*
² *along*

Paul, **“thou art beside thyself; much learning ¹doth make thee mad.**

25 But he said, I am not ¹mad, most noble Festus; but speak forth the words of truth and ²soberness.

26 For the king **“knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.**

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, **“I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.**

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, **“This man doeth nothing worthy of death or of ¹bonds.**

32 Then said Agrippa unto Festus, This man might have been set at **“liberty, ^bif he had not appealed unto Caesar.**

Paul Sent to Rome

27 And when **“it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus’ ¹band.**

2 And entering into a ship of Adramyttium, we ¹launched, meaning to sail ²by the coasts of Asia; **one ^aAristarchus, a Macedonian of Thessalonica, being with us.**

27:2. Paul’s companions during his trip to Rome were **Aristarchus** and Luke, the author of Acts. Luke’s presence is evident by his use of the pronouns **we** and **us**. (See the note on 16:10 for the other “we” passages.) Aristarchus had come with Paul to Jerusalem (20:4), and he now travels to Rome and remains with Paul throughout his imprisonment. Paul refers to him as his “fellow prisoner” (Col. 4:10), implying either Aristarchus’s faithful devotion or Paul’s own incarceration. Also, the centurion in charge of the soldiers was himself kind (v. 3) and helpful (v. 43) to Paul.

3 And the next *day* we ¹ touched at Sidon. And Julius ^a courteously² entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed ¹ under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city of Lycia*.

6 And there the centurion found a ship of ^a Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not ¹ suffering us, we sailed ² under ^a Crete, ³ over against Salmone;

8 And, ¹ hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, ^a because ¹ the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with ¹ hurt and much ² damage, not only of the ³ lading and ship, but also of our lives.

11 Nevertheless the centurion believed the ¹ master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not ¹ commodious to winter in, the ² more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an ³ haven of Crete, and ⁴ lieth toward the south west and north west.

A Storm Arises

13 And when the south wind blew softly, supposing that they had

27:3 ^a Acts 24:23; 28:16

¹ landed
² treated Paul kindly

27:4 ¹ under the shelter of

27:6 ^a Acts 28:11; 27:12, 21; Titus 1:5, 12

¹ permitting
² under the shelter of

³ opposite
27:8 ¹ with difficulty

27:9 ^a Lev. 16:29-31; 23:27-29; Num. 29:7

¹ The Day of Atonement

27:10 ¹ disaster
² loss
³ cargo

27:11 ¹ pilot
27:12 ¹ suitable

² majority
³ harbour
⁴ opens toward

27:14 ¹ A south-east wind that stirs up waves

27:15 ¹ head
² be driven

27:16 ¹ under the shelter of
² secure the ship's skiff

27:17 ¹ taken it on board
² cables

³ run aground on the Syrtis Sands

27:19 ^a Jon. 1:5
27:20 ¹ beat

27:21 ¹ From food
² disaster

27:22 ¹ urge
² take heart

27:23 ^a Acts 18:9; 23:11; 2 Tim. 4:17

^b Dan. 6:16; Rom. 1:9; 2 Tim. 1:3

27:25 ^a Luke 1:45; Rom. 4:20, 21; 2 Tim. 1:12

¹ take heart
27:26 ^a Acts 28:1
¹ run aground

obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called ¹ Euroclydon.

15 And when the ship was caught, and could not ¹ bear up into the wind, we let *her* ² drive.

16 And running ¹ under a certain island which is called Clauda, we had much work to ² come by the boat:

17 Which when they had ¹ taken up, they used ² helps, undergirding the ship; and, fearing lest they should ³ fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* ^a we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest ¹ lay on *us*, all hope that we should be saved was then taken away.

21 But after long ¹ abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this ² harm and loss.

22 And now I ¹ exhort you to ² be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 ^a For there stood by me this night the angel of God, whose I am, and ^b whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, ¹ be of good cheer: ^a for I believe God, that it shall be even as it was told me.

26 Howbeit ^a we must ¹ be cast upon a certain island.

27:3. Luke carefully records much nautical detail, which is hardly significant for showing the spread of the church. Three explanations for this extended coverage seem plausible. (1) Maybe since Luke is an eyewitness, he carefully records minute detail. Chapters 16, 20, and 21 demonstrate much the same amplification when Luke is with Paul on those occasions. (2)

Maybe it is because of Paul's leadership and counsel even though he is a prisoner. (3) Maybe it is to show generally how God governs in the daily affairs of life.

27:9. The **fast** refers to the one required fast of the Old Testament, the Day of Atonement (Lev. 23:27-32). This would place the date as late September or early October.

The Shipwreck

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen ¹deemed that they drew near to some ²country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should ¹have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the ¹shipmen were about to flee out of the ship, when they had let down the ²boat into the sea, under ³colour as though they would have cast anchors out of the ⁴foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the ¹boat, and let her fall off.

33 And while the day was coming on, Paul ¹besought *them* all to take ²meat, saying, This day is the fourteenth day that ye have ³tarried and continued ⁴fasting, having ⁵taken nothing.

34 Wherefore I pray you to take *some* ¹meat: for this is for your ²health: for ^athere shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and ^agave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all ¹of good cheer, and they also took *some* ²meat.

37 And we were in all in the ship two hundred threescore and sixteen ^asouls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they ¹knew not the land: but they discov-

27:27 ¹sensed
²land
27:29 ¹run
aground
27:30 ¹sailors
²skiff
³pretense
⁴proW
27:32 ¹skiff
27:33 ¹begged
²food
³waited
⁴without food
⁵eaten
27:34 ^a1 Kin.
1:52; [Matt.
10:30; Luke
12:7; 21:18]
¹food
²survival
27:35 ^a1 Sam.
9:13; Matt.
15:36; Mark
8:6; John 6:11;
[1 Tim. 4:3, 4]
27:36 ¹encour-
aged
²food
27:37 ^aActs
2:41; 7:14; Rom.
13:1; 1 Pet. 3:20
27:39 ¹did not
recognize

²bay
³beach
27:40 ¹cast off
²left them in
the sea
³ropes
27:41 ^a2 Cor.
11:25
¹striking
²proW
³stern
⁴being broken
27:42 ¹plan
27:43 ¹wanting
27:44 ^aActs
27:22, 31
28:1 ^aActs 27:26
¹Or Malta
28:2 ^aActs 28:4;
Rom. 1:14;
1 Cor. 14:11;
Col. 3:11
¹natives
²unusual
28:4 ¹creature
²justice
³allows
28:5 ^aMark
16:18; Luke
10:19
¹creature
²suffered

ered a certain ²creek with a ³shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ¹taken up the anchors, they ²committed *themselves* unto the sea, and loosed the rudder ³bands, and hoised up the mainsail to the wind, and made to-ward shore.

41 And ¹falling into a place where two seas met, ^athey ran the ship aground; and the ²forepart stuck fast, and remained unmoveable, but the ³hinder part was ⁴broken with the violence of the waves.

42 And the soldiers' ¹counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, ¹willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, ^athat they escaped all safe to land.

Paul's Healing Ministry on Melita

28 And when they were es-caped, then they knew that ^athe island was called ¹Melita.

2 And the ^abarbarous¹ people shewed us ²no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* ¹beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet ²vengeance ³suffereth not to live.

5 And he shook off the ¹beast into the fire, and ^afelt² no harm.

27:30. Under colour as though (Gr. *prophasei*) means "under the pretext that"

27:31. This verse with verse 24 illustrates the relation between divine sovereignty and human respon-

sibility. Though God has unconditionally promised to Paul that every life would be spared, Paul warns that the sailors must stay on board to man **the ship**. The sailors had a responsibility to fulfill (vv. 39, 40).

6 Howbeit they ¹looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and ^asaid that he was a god.

7 In the same ¹quarters ²were possessions of the ³chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of ¹a bloody flux: to whom Paul entered in, and ^aprayed, and ^blaid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many ^ahonours; and when we departed, they ¹laded us with such things as were ^bnecessary.

Paul Arrives at Rome

11 And after three months we departed in a ship of ^aAlexandria, which had wintered in the isle, whose ¹sign was ²Castor and Pollux.

12 And landing at Syracuse, we ¹tarried *there* three days.

13 And from thence we ¹ fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found ^abrethren, and were ¹desired to tarry with them

28:6 ^a Acts 12:22; 14:11

¹ expected that

28:7 ¹ region

² was an estate

³ Magistrate

28:8 ^a Acts 9:40;

[James 5:14, 15]

^b Matt. 9:18;

Mark 5:23; 6:5;

7:32; 16:18;

Luke 4:40;

Acts 19:11, 12;

[1 Cor. 12:9, 28]

¹ dysentery

28:10 ^a Matt.

15:6; 1 Tim. 5:17

^b [Phil. 4:19]

¹ provided

28:11 ^a Acts 27:6

¹ figurehead

² Gr. Dioscou-

roi, the Twin

Brothers of

Zeus

28:12 ¹ stayed

28:13 ¹ circled

around

28:14 ^a Rom. 1:8

¹ invited to stay

28:15 ¹ Inns

28:16 ^a Acts

23:11; 24:25;

27:3

¹ permitted

² guarded

28:17 ^a Acts

23:29; 24:12, 13;

26:31

^b Acts 21:33

¹ leaders

28:18 ^a Acts

22:24; 24:10;

25:8; 26:32

¹ wanted to

28:19 ^a Acts

25:11, 21, 25

¹ compelled

² anything

28:20 ^a Acts

26:6, 7

^b Acts 26:29;

Eph. 3:1; 4:1;

6:20; 2 Tim.

1:8, 16; Philem.

10, 13

seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three ¹taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but ^aPaul was ¹suffered to dwell by himself with a soldier that ²kept him.

Paul Speaks to the Jews

17 And it came to pass, that after three days Paul called the ¹chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, ^athough I have committed nothing against the people, or customs of our fathers, yet ^bwas I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, ^awhen they had examined me, ¹would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, ^aI was ¹constrained to appeal unto Caesar; not that I had ²ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that ^afor the hope of Israel I am bound with ^bthis chain.

21 And they said unto him, We

28:8, 9. According to verse 8 God miraculously healed (Gr. *iasato*) Publius's father through the laying on of Paul's hands. Verse 9 states that many came and were healed. But a different word is used (Gr. *ether-*

apeuonto), and any mention of laying on of hands is missing. Consequently, the healings of verse 9 could have been by medical means, through the hands of Luke the Physician.



28:16 Rome, according to tradition, was founded in 753 B.C., organized as the republic in about 510 B.C., and had its first emperor, Caesar Augustus, before the birth of Christ. Rome is located on the Tiber River 15 miles from the Mediterranean. During New Testament times it enjoyed the height of its splendor. The population far exceeded one million and represented nations from Arabia to Britain. Close to half of these people were slaves; and the others, free citizens, thought it degrading to do manual labor. Decadence was setting in; Rome desperately needed the gospel. Scripture does not state how Rome first received the gospel. That an apostle (like Peter or Paul) began the work is most unlikely. In Paul's Epistle to the Romans, the church there appears unstructured and ungrounded in the basic doctrines, which no apostle would allow. Also, Paul declares to these very believers that he avoided building on another man's work (Rom. 15:20); yet he would be doing exactly that if another apostle had established it. From the information that Scripture provides, it is likely the visitors from Rome who were in Jerusalem at Pentecost (Acts 2:10) began the work. That Paul did get to Rome and did minister there evidently is important to the development of Acts, since this occupies the last several chapters (cf. 23:11; 28:30, 31).

neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any ¹harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where ^ait is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; ^ato whom he ¹expounded and testified the kingdom of God, persuading them concerning Jesus, ^bboth out of the law of Moses, and *out of* the prophets, from morning till evening.

Some Believe and Some Do Not

24 And ^asome believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, ^aGo unto this people,

28:21 ¹evil
28:22 ^aLuke 2:34; Acts 24:5, 14; [1 Pet. 2:12; 3:16; 4:14, 16]
28:23 ^aLuke 24:27; [Acts 17:3; 19:8]
^bActs 26:6, 22
¹explained
28:24 ^aActs 14:4; 19:9
28:26 ^aIs. 6:9, 10; Jer. 5:21; Ezek. 12:2; Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:40, 41; Rom. 11:8

28:27 ¹has grown dull
28:28 ^aIs. 42:1, 6; 49:6; Matt. 21:41; Luke 2:32; Rom. 11:11
28:29 ¹dispute
28:30 ¹rented
28:31 ^aActs 4:31; Eph. 6:19

and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people ¹is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent ^aunto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great ¹reasoning among themselves.

30 And Paul dwelt two whole years in his own ¹hired house, and received all that came in unto him,

31 ^aPreaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

28:25–29. As it was with the **Jews** in Jerusalem, so now in Rome. These Jews listen until Paul mentions that God has sent him to the **Gentiles**. The Jews have corporately rejected the Gospel from Jerusalem to Rome. The pattern is established. The church is becoming a largely Gentile entity.

28:30, 31. During Paul's two-year confinement at Rome he associated with many coworkers. Along with Luke and Aristarchus the following men spent some time with Paul in Rome: Onesimus and Tychicus (Col. 4:7–9), Epaphras (Col. 1:7, 8), Epaphroditus (Phil. 4:18), Mark and Demas (Col. 4:10, 14), and Timothy (Col. 1:1). Paul's ministry, though limited in its breadth, was not limited in its depth. Paul continued to preach, winning men to **Christ**. He also wrote

four epistles: Philippians, Ephesians, Colossians, and Philemon. Luke closes the document with the westward spread of the gospel to Rome, not with the end of Paul's life. Paul's two-year detention may have ended in a trial in which Paul was acquitted. More likely, though, the matter ended in default without ever coming to trial. Since early church tradition refers to a later ministry by Paul in the west (Spain) and the Pastoral Epistles (1 and 2 Timothy and Titus) refer to a later ministry in the Aegean Sea area, Paul no doubt was released and several years later rearrested (2 Tim. 1:16; 4:6–18) and martyred. If, indeed, Paul had been acquitted, Luke the apologist would have sought to exonerate Paul. Luke's silence concerning a trial or its outcome strongly suggest there never was one.

ROMANS

Romans has been called “The Constitution of Christianity,” “The Christian Manifesto,” and “The Cathedral of the Christian Faith.” It is noteworthy for being the most complete compendium of Christian doctrine.

Historical Setting. The Epistle of Romans was written between A.D. 56 and 58 from Corinth during Paul’s third missionary journey. Before his departure for Jerusalem, Paul stayed in Corinth for three months (cf. Acts 20:22). In Romans 15:25, 30–32, Paul anticipated his departure for Jerusalem. Following his trip to Jerusalem to deliver the collection for the Jerusalem saints, Paul intended to make a fourth missionary journey to the western extremity of the Roman Empire (15:24). He wanted the Roman church to assist him with making that journey and wrote this epistle to establish contact with the Roman church in preparation for the anticipated visit.

The church at Rome was most likely founded by converts of Peter’s ministry at Pentecost, or perhaps of Paul’s ministry, who had migrated to Rome. Rome was the center of the Roman Empire. Because of the Roman passion for road construction, travel was relatively easy and the saying “All roads lead to Rome” was literally true. The Greek language was common throughout the Roman Empire, for it was the language of culture. Latin was the language of government. Citizens moving to Rome would have no trouble communicating in their new environment.

The church was primarily made up of

Gentiles and had very little central organization or local church government. Small groups of believers met all over the city (cf. 16:5, 10, 11, 14, 15). This is the reason that the epistle is not addressed to the “church” at Rome but to “saints” (1:7). This is different from 1 and 2 Corinthians, 1 and 2 Thessalonians, and Galatians, which are addressed to the churches in those cities. It is possible that the Gospel of Mark was written in A.D. 68 to this same group of saints.

The apostle Paul desired to visit Rome (1:10–15) and planned to fulfill that desire (15:22–33). He wanted to instruct them in his gospel (cf. 16:25). Phoebe was in Corinth and was going to make a trip to Rome (cf. 16:1, 2). This gave Paul an opportunity to send the letter by her.

The apostle Paul had three objectives in writing this epistle: (1) to teach them the fundamental doctrine of salvation in order to fortify them against the Judaizers (chs. 1–3); (2) to explain the unbelief of Israel and vindicate the faithfulness of God in His dealings with Israel (chs. 9–11); and (3) to give practical instruction concerning Christian living in the society of his day (chs. 12–16).

Authorship. We know from 1:1 that the author of this epistle is Paul. In addition, the author makes some personal references that are only applicable to Paul (cf. 11:13; 15:15–20). The case for Pauline authorship is conclusive and practically unquestioned both in the history of the church and in modern scholarship.

OUTLINE OF ROMANS

I. Salutation and theme	1:1-17		
A. The salutation	1:1-7		
B. The relation of Paul to the church in Rome	1:8-17		
II. Justification, or the imputation of righteousness	1:18-5:21		
A. The universal need of righteousness	1:18-3:20		
1. The guilt of the Gentiles	1:18-32		
2. The guilt of the Jews	2:1-3:8		
3. The proof of universal guilt	3:9-20		
B. The universal provision of righteousness	3:21-26		
1. Manifested to sinners	3:21		
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C. Justification and the law	3:27-31		
1. No ground for boasting	3:27, 28		
2. There is only one God	3:29, 30		
3. Justification by faith alone	3:31		
D. Justification and the Old Testament	4:1-25		
1. The relationship of good works to justification	4:1-8		
2. The relationship of ordinances to justification	4:9-12		
3. The relationship of the law to justification	4:13-25		
E. The certainty of salvation	5:1-11		
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F. The universality of justification	5:12-21		
1. The necessity for universal righteousness	5:12-14		
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III. The impartation of righteousness	6:1-8:17		
A. The basis of sanctification: identification with Christ	6:1-14		
B. The new principle in sanctification: enslavement to righteousness	6:15-23		
C. The new relationship in sanctification: emancipation from the law	7:1-25		
D. The new power in sanctification: the work of the Holy Spirit	8:1-17		
IV. Confirmation to the righteous One	8:18-39		
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Paul's Salutation

1 Paul, a ¹servant of Jesus Christ, ^acalled to be an apostle, ^bseparated unto the gospel of God,

2 (^aWhich he had promised ¹afore ^bby his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was ^amade¹ of the seed of David according to the flesh;

4 And ^adeclared to be the Son of God with power, according ^bto the ¹spirit of holiness, by the resurrection from the dead:

5 By whom ^awe have received grace and apostleship, for ^bobedience to the faith among all nations, ^cfor his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, ^acalled to be saints: ^bGrace to you and peace from God our Father, and the Lord Jesus Christ.

Paul Longs to Visit Rome

8 First, ^aI thank my God through Jesus Christ for you all, that ^byour faith is spoken of throughout the whole world.

9 For ^aGod is my witness, ^bwhom I serve ¹with my spirit in the gospel of his Son, that ^cwithout ceasing I

1:1 ^a1 Cor. 1:1; 9:1; 15:9; 2 Cor. 1:1; 1 Tim. 1:11
^bActs 9:15; 13:2; [Gal. 1:15]
¹slave

1:2 ^aActs 26:6
^bGal. 3:8
¹before

1:3 ^a2 Sam. 7:12; 1 Chr. 17:11; Is. 9:7; Jer. 23:5; Gal. 4:4
¹born

1:4 ^aPs. 2:7; Acts 9:20; 13:33; Heb. 1:2
^bPs. 16:10; [Heb. 9:14]
¹Or Spirit

1:5 ^aEph. 3:8
^bActs 6:7; Rom. 16:26
^cActs 9:15

1:7 ^aActs 9:13; Rom. 8:28; 1 Cor. 1:2, 24
^bNum. 6:25; 1 Cor. 1:3;

2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2

1:8 ^a1 Cor. 1:4; Eph. 1:15; Phil. 1:3; Col. 1:3; 1 Thess. 1:2; 2:13
^bActs 28:22; Rom. 16:19

1:9 ^aRom. 9:1
^bActs 27:23
^c1 Thess. 3:10
¹Or in

1:10 ¹last
²find a way in the will

1:11 ^aRom.

15:29
1:12 ^aTitus 1:4
¹encouraged

make mention of you always in my prayers;

10 Making request, if by any means now at ¹length I might ²have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that ^aI may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be ¹comforted together with you by ^athe mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I ¹purposed to come unto you, (but ^awas ²let hitherto,) that I might have some ^bfruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

The Just Shall Live by Faith

16 For ^aI am not ashamed of the gospel of Christ: for ^bit is the power of God unto salvation to every one that believeth; ^cto the Jew first, and also to the Greek.

1:13 ^a[1 Thess. 2:18] ^bPhil. 4:17 ¹planned ²hindered
1:16 ^aPs. 40:9, 10 ^b1 Cor. 1:18, 24 ^cLuke 2:30; Acts 3:26; Rom. 2:9

1:1. Called to be an apostle means “an apostle by way of God’s sovereign call.”

1:3, 4. Was made of the seed of David: This emphasizes the humanity of Christ and His human lineage (cf. 2 Sam. 7:13; Jer. 33:17). **Declared** (lit., “marked out”) ... **Son of God:** Jesus could not come to be God. He could only receive this designation as a recognition of an eternal truth. **By the resurrection:** The proof of Jesus’ deity is His resurrection from the dead. **The spirit of holiness** is the Holy Spirit.

1:5. Grace (Gr. *charin*, “unmerited favor”) and **apostleship:** “Grace” emphasizes the ministry in relation to Paul; he did not deserve or earn it. “Apostleship” emphasizes the ministry in relation to others: to teach revelation authoritatively and establish churches.

1:7. Called to be saints: This tells how they got to be saints, namely, by way of God’s call (cf. 8:30). **Grace** is the typical Greek greeting, whereas **peace** is the traditional Hebrew greeting. Note Paul’s greeting in his other epistles for this characteristic expression of Paul.

1:9. Whom I serve: The word for service (Gr. *latreuō*) signifies “priestly service.” Here the reference is to his regular intercession on their behalf.

1:11. Spiritual gift: Anticipates the discussion in 12:1–8.

1:12. Mutual faith: See Jude 3.

1:13. Let (lit., “hindered”). **Fruit:** See John 4:36, 15:16; Philippians 1:22; Colossians 1:6.

1:14. Debtor signifies one who is morally obligated. Because of his call and gift of apostleship (1:1, 5), Paul was obligated culturally **to the Greeks.** These people were cultured and refined. **To the Barbarians:** These were strangers to the Greek language and culture. Educationally, he was indebted **to the wise,** whether they were wise in handicraft, the affairs of life, the sciences, or learning. He was also indebted **to the unwise,** or unlearned. This was Paul’s way of expressing his burden to get the gospel to everyone.

1:16. The power of God: The English words *dynamite* and *dynamo* are derived from the word “power.” If Paul were writing today he would probably speak of atomic power. The gospel is so powerful that it takes people all the way into heaven. **Salvation:** This is past (cf. Luke 7:50; Rom. 1–3); present (cf. Rom. 6:3–11), and future (cf. 2 Cor. 4:16–5:10; Rom. 8:16–25). Paul will develop the full breadth of this truth throughout this epistle. **Every one that believeth:** The basis of salvation is God’s gracious provision (Rom. 3:23–26). But the only means by which the sinner can appropriate this gift is faith (10:9–17). The gospel is the essential content of that faith. This is why Paul is so burdened to preach Christ to the world.

17 For ^atherein is the righteousness of God revealed from faith to faith: as it is written, ^bThe just shall live by faith.

God's Wrath Against Ungodliness

18 ^aFor the wrath of God is revealed from heaven against all ungodliness and ^bunrighteousness of men, who ¹hold the truth in unrighteousness;

19 Because ^athat which may be known of God is ¹manifest ²in them; for ^bGod hath shewed *it* unto them.

20 For ^athe invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and ¹Godhead; so that they are without excuse:

1:17 ^a Rom. 3:21; 9:30; Phil. 3:9
^b Hab. 2:4; Gal. 3:11; Heb. 10:38

1:18 ^a [Acts 17:30]

^b Rom. 6:13; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17

¹ suppress

1:19 ^a [Acts 14:17; 17:24]

^b [John 1:9]

¹ evident

² among

1:20 ^a Job 12:7-9; Ps. 19:1-6; Jer. 5:22

¹ divine nature

1:21 ^a 2 Kin. 17:15; Jer. 2:5; Eph. 4:17

¹ futile

² thoughts

1:22 ^a Jer. 10:14; [1 Cor. 1:20]

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but ^abecame ¹vain in their ²imaginat-ions, and their foolish heart was darkened.

22 ^aProfessing themselves to be wise, they became fools,

23 And changed the glory of the ^auncorruptible ^bGod into an image made like to ¹corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 ^aWherefore God also gave them up to uncleanness through the lusts of their own hearts, ^bto dis-

1:23 ^a 1 Tim. 1:17; 6:15, 16 ^b Deut. 4:16-18; Ps. 106:20; Jer. 2:11; Acts 17:29 ¹ perishable

1:24 ^a Ps. 81:12; Acts 7:42; Eph. 4:18, 19 ^b 1 Cor. 6:18

1:17. Righteousness, God's essential attribute, is revealed. It is not man's invention; it is God's revelation. Left to himself, man would never have thought of it. **From faith to faith:** Its source and end are the same. To those who possess God's righteousness Paul pronounces, **The just shall live by faith.** What one believes *does* make a difference. If he believes the gospel he has life (union with God); otherwise he has death (separation from God).

1:18. The wrath is not the revelation of a future judgment of God or of the Great Tribulation, but a present revelation that parallels the present revelation of God's righteousness (cf. 1:17). This revelation comes **from heaven**. **Ungodliness** is failure in the religious realm. **Unrighteousness** is failure in the

moral sphere or injustice toward man. **Who hold** (lit., "hold down," "suppress") **the truth in unrighteousness.** They received the truth concerning the wrath of God but hindered it and prevented it from completing its work.

1:20. God's creation reveals two things about Him: **his eternal power** and **Godhead** (Gr. *theiotēs*, "divine nature," "divinity"). Creation reveals that God is powerful; hence, man is obligated to Him and the fact that He is God. **Without excuse:** No man is able to stand before God and say that he turned away from God because God did not give any light. All men have had the revelation of God; therefore, all men are accountable to Him.



FAITH—DEFINITION

1:17. Six kinds or expressions of faith occur in Scripture. Doctrinal faith, called "*the* faith," refers to the content of Christian belief (Jude 3). Saving faith is trusting in Christ and in Him alone for salvation (Acts 16:31). Justifying faith is the believer's reliance on the fact that God has declared

him righteous (Gen. 15:6). Indwelling faith is trusting God's Word in and through us (Gal. 2:20). Daily faith is that day-by-day dependence on God which is part of the sanctification process (2 Cor. 5:7). The gift of faith is a special ability of faith, resulting in a vision of what God can do, faith that is the means by which we can achieve that vision, and the power with God to get answers to prayer (Heb. 11:1-3). **Illustration:** God's hall of faith (Heb. 11) identifies a number of Old Testament saints who experienced God's blessing as a result of their faith. Although they did not all experience the same kind of victories, all pleased God by faith (Heb. 11:6). **Application:** The Christian should remember that it is impossible to please God without faith (Heb. 11:6). (First Reference, Gen. 15:6; Primary Reference, Rom. 1:17; cf. Rom. 4:20.)



WRATH OF GOD

1:18. In order to express His nature (holiness, truth, and justice), God must punish sin. Since sin personally offends God, no one should be surprised that sin makes God angry. To deny His anger is to reject the necessity of Christ's reconciling work on the cross. God's wrath is revealed both in nature and in the Scriptures. **Illustration:** The rage that today is vented against sin will someday be completely unleashed in hell against those who refuse to accept the satisfaction (propitiation) that Christ made on the cross for sin. **Application:** Since this propitiation by Christ suffices for the whole world, there is no reason anyone should spend eternity in hell unless he voluntarily rejects God's truth. (First Reference, Gen. 49:7; Primary Reference, Rom. 1:18; cf. John 14:2.)



COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD

1:20. The argument from cause and effect is one logical argument for the existence of God. As everything that exists must have an adequate cause, so an all-powerful and intelligent God is an adequate cause to explain the universe. The Scripture identifies that "cause" as the creative power of God (Gen. 1:1; Rom. 1:19, 20). (First Reference, Gen. 1:1; Primary Reference, Rom. 1:20; cf. Ps. 94:9.)

honour their own bodies ^cbetween themselves:

25 Who ¹changed ^athe truth of God ^binto² a lie, and worshipped and served the creature ³more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto ^avile affections: for even their women did ¹change the natural use ²into that which is against nature:

27 And likewise also the ¹men, leaving the natural use of the ²woman, burned in their lust one toward another; ¹men with ¹men working that which is ³unseemly, and receiving in themselves that ⁴recompence of their error which was ⁵meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a ¹reprobate mind, to do those things ^awhich are not ²convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, ¹debate, deceit, ²malignity; whisperers,

30 Backbiters, haters of God, ¹despightful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, cov-

1:24 ^c Lev. 18:22
 1:25 ^a 1 Thess. 1:9
^b Is. 44:20; Jer. 10:14; 13:25; 16:19
¹ exchanged
² for the lie
³ rather
 1:26 ^a Lev. 18:22; Eph. 5:12
¹ exchange
² for
 1:27 ¹ Lit. *males*
² Lit. *female*
³ *shameful*
⁴ *penalty*
⁵ *due*
 1:28 ^a Eph. 5:4
¹ *debased*
² *fitting*
 1:29 ¹ *strife*
² *evil-mindedness*
 1:30 ¹ *violent*

1:31 ¹ *unforgiving*
 1:32 ^a [Rom. 2:2]
^b [Rom. 6:21]
^c [Ps. 50:18]; Hos. 7:3
¹ *righteous judgment*
² *approve of*
 2:1 ^a [Rom. 1:20]
^b 2 Sam. 12:5-7; [Matt. 7:1-5; Luke 6:37]; John 8:9; Rom. 14:22
 2:4 ^a Rom. 9:23; 11:33; [2 Cor. 8:2; Eph. 1:7; 18; 2:7; Phil. 4:19; Col. 1:27; 2:2; Titus 3:6]
^b [Rom. 3:25]
^c Ex. 34:6; [Rom. 9:22; 1 Tim. 1:16]; 1 Pet. 3:20
^d Is. 30:18; [2 Pet. 3:9, 15]
 2:5 ^a [Deut. 32:34]; Prov. 1:18; James 5:3

enantbreakers, without natural affection, ¹implacable, unmerciful:

32 Who ^aknowing the ¹judgment of God, that they which commit such things ^bare worthy of death, not only do the same, but ^chave² pleasure in them that do them.

God's Righteous Judgment

2 Therefore thou art ^ainexcusable, O man, whosoever thou art that judgest: ^bfor wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou ^athe riches of his goodness and ^bforbearance and ^clongsuffering; ^dnot knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart ^atreasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

1:24-32. **God gave them up** (cf. vv. 24, 26, 28): This giving is not permissive (i.e., God lets them do what they want to do) or privative (i.e., God withdraws His gracious help); it is judicial. They were blinded not because God withdrew His light, but because of the judicial acts of God whereby He delivered them over to the natural result of their unbelief and action. When they followed the **lie** they began to walk in conformity to the lie. This is the kind of life-style described. Three results of the Gentiles' rejection are given: God gave them up to all forms of uncleanness and its consequent

actions (vv. 24, 25); God gave them up to all forms of sexual depravity and its consequent actions (vv. 26, 27); and God gave them over to a mind that would not retain Him in its knowledge and its consequent actions (vv. 28-32).

2:1. **Thou ... that judgest:** Paul now turns his attention to the self-righteous moralist.

2:3. **Escape the judgment of God:** Jewish tradition taught that Abraham sat at the gate of hell to prevent any Jew from entering. They were not ignorant of God, but of God's design to bring them to repentance.



JUDGMENTS

2:1-16. Throughout the Scriptures, God is presented as a Judge. In the Old Testament, the judgment of God is observable through the Flood, the destruction of Sodom, and the collapse of various nations, including both Israel and Judah. In the New Testament, judgment tends to occur in eight areas: (1) the Cross judgment (John 16:11); (2) the believer's self-judgment (1 Cor. 11:31); (3) the chastisement by the Father (Heb. 12:6-11); (4) the Bema (judgment seat) of Christ (2 Cor. 5:10); (5) the Tribulation (Ezek. 20:37, 38); (6) the judgment of Gentile nations (Matt. 25:31-46); (7) the Great White Throne judgment (Rev. 20:11-15); and (8) the judgment of angels (1 Cor. 6:3). **Illustration:** the fundamental principle of divine judgment is that God will judge according to truth (v. 2), deeds (v. 6), light (vv. 11-15), and the gospel, which reveals human thoughts and motives (v. 16). **Application:** Christians should live their lives accountable to God for their attitudes and actions. (First Reference, Gen. 3:15; Primary Reference, Rom. 2:1-16; cf. Obad. 15.)

6 ^aWho will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are ¹contentious, and ^ado not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew ^afirst, and also of the ¹Gentile;

10 ^aBut glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ¹Gentile:

11 For ^athere is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

2:6 ^a [Job 34:11]; Ps. 62:12; Prov. 24:12; Jer. 17:10; [2 Cor. 5:10; Rev. 20:12, 13]

2:8 ^a Job 24:13; [2 Thess. 1:8]

2:9 ^a Amos 3:2; Luke 12:47; Acts 3:26; Rom. 1:16; 1 Pet. 4:17

¹ Lit. Greek

2:10 ^a Rom. 2:7; Heb. 2:7; [1 Pet. 1:7]

¹ Lit. Greek

2:11 ^a Deut. 10:17; [Job 34:19]; Acts 10:34; [Eph. 6:9]

2:13 ^a Matt. 7:21, 22; John 13:17; [James 1:22, 25; 1 John 3:7]

2:15 ^a 1 Cor. 5:1

^b Acts 24:25

¹ between themselves

2:16 ^a Eccl. 12:14; [Matt. 25:31]; Rev. 20:12

^b John 5:22; Acts 10:42; 17:31;

Rom. 3:6; 14:10

^c 1 Tim. 1:11

13 (For ^anot the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the ^awork of the law written in their hearts, their ^bconscience also bearing witness, and *their* thoughts ¹the mean while accusing or else excusing one another;)

16 ^aIn the day when God shall judge the secrets of men ^bby Jesus Christ ^caccording to my gospel.

Cautions Against Hypocrisy

17 Behold, ^athou art called a Jew, and ^bretest in the law, ^cand makest thy boast of God,

2:17 ^a [Matt. 3:9]; John 8:33 ^b Mic. 3:11; John 5:45; Rom. 2:23; 9:4 ^c Is. 48:1, 2

2:6. In this parenthetical discourse setting forth the controlling principle of God’s judgment, Paul explains *how* and *why* God will judge, and how He can judge *both* Jew and Gentile and be completely fair in the process. The controlling principle will be **according to ... deeds** because deeds give incontrovertible proof of what is in the heart.

2:7–10. For the regenerate the judgment will result in **eternal life**; for the unregenerate it will result in **indignation and wrath**. **To the Jew first**: Unbelieving Jews will have prominence in condemnation; believing Jews will have prominence in reward.

2:11–15. God can judge on the basis of works because He is impartial and because the **law** is immaterial. The Gentile will not be judged on the basis of the Jews’ law, and the Jew will not be excused by the Gentiles’ lack of law. Works demonstrate the heart’s true condition. Conscience is sufficient grounds for

condemnation because it establishes a framework of right and wrong and reflects **the law written in their hearts**.

2:17, 18. Five phrases express the Jews’ five God-given privileges: **Called a Jew** (Gr. *Ioudaios*) emphasizes a national difference resulting from the theocratic appointment of Genesis (12:1–3). **Restest in the law**: The Jews have the objective revelation of God’s law whereas the Gentiles had only the variable law of conscience. **Makest thy boast of God**: God was revealed as the God of Israel, and Israel was the only nation to have unique relationship to the only God of the universe. **Knowest his will, and approvest the things that are more excellent**: They gave approval to the things that were in keeping with the character of God, because they were **instructed out of the law**. The “law” was their teacher and taught them God’s specific will.



ANTHROPOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD

2:15. The existence of man as a moral and intellectual being is an argument for the existence of a moral and intellectual being called God. This is true because man was created in the image and likeness of God (Gen. 1:26), and even after the Fall he has the law of God written in his heart (v. 15). **Illustration**: When people follow God, they often follow the God they see in the lives of others. Paul taught the Corinthians to follow him as he followed the Lord (1 Cor. 11:1). **Application**: So today, Christians ought to be careful to reflect the character of God in their lives and not become a stumbling block to the gospel. (First Reference, Gen. 1:26; Primary Reference, Rom. 2:15; cf. 1 John 4:8.)



CONSCIENCE

2:15. Deep within man is the consciousness of God (John 1:9), and the sense of what God requires (v. 15). The conscience of man dwells in the heart (see the Key to Doctrine at Prov. 4:23), acting as a moral regulator of what is right or wrong. The implied meaning of the word *conscience* is “a knowing within oneself.” Since memory and thinking are functions of the heart, that is the apparent location of the conscience. **Illustration**: The heart is the place where God communicates to the individual. However, continually stifling the conscience renders it inoperative (1 Tim. 4:2). An incapacitated consciousness of God is called a “seared” conscience. **Application**: A wise Christian will be careful not to engage in activities that bother his conscience. (First Reference, John 8:9; Primary Reference, Rom. 2:15; cf. 1 John 2:15,16.)

18 And ^aknowest *his* will, and ^bap-
provest the things that are more excel-
lent, being instructed out of the
law;

19 And ^aart confident that thou
thyself art a guide of the blind, a light
of them which are in darkness,

20 An instructor of the foolish, a
teacher of babes, ^awhich hast the
form of knowledge and of the truth
in the law.

21 ^aThou therefore which teach-
est another, teachest thou not thy-
self? thou that preachest a man
should not steal, dost thou steal?

22 Thou that sayest a man should
not ¹commit adultery, dost thou
commit adultery? thou that abhor-
rest idols, ^adost thou commit sacri-
lege?

23 Thou that ^amakest thy boast of
the law, through breaking the law
dishonourest thou God?

24 For the name of God is ^ablas-
phemed among the Gentiles
through you, as it is ^bwritten.

25 ^aFor circumcision verily prof-
iteth, if thou keep the law: but if thou
be a breaker of the law, thy circum-
cision ¹is made uncircumcision.

26 Therefore ^aif the uncircumci-
sion keep the ¹righteousness of the
law, shall not his uncircumcision be
counted for circumcision?

27 And shall not uncircumcision
which is ¹by nature, if ²it fulfil the
law, ^ajudge thee, who ³by the letter
and circumcision dost transgress
the law?

28 For ^ahe is not a Jew, which is
one outwardly; neither *is that*

2:18 ^a Deut. 4:8
^b Phil. 1:10
2:19 ^a Matt.
15:14; John 9:34
2:20 ^a [2 Tim.
3:5]
2:21 ^a Ps. 50:16;
Matt. 23:3
2:22 ^a Mal. 3:8
¹ *rob temples*
2:23 ^a Mic. 3:11;
John 5:45; Rom.
2:17; 9:4
2:24 ^a Ezek.
16:27
^b 2 Sam. 12:14;
Is. 52:5; Ezek.
36:22
2:25 ^a Gen.
17:10-14; [Gal.
5:3]
¹ *has become*
2:26 ^a [Acts
10:34]
¹ *righteous
requirements*
2:27 ^a Matt. 12:41
¹ *physical*
² *he*
³ *even with your
written code*
2:28 ^a [Matt. 3:9];
John 8:39; Rom.
2:17; 9:6; [Gal.
6:15]

2:29 ^a [1 Pet. 3:4]
^b Phil. 3:3; Col.
2:11
^c Deut. 30:6;
Rom. 2:27; 7:6;
[2 Cor. 3:6]
^d John 5:44;
12:43; [1 Cor.
4:5; 2 Cor.
10:18]; 1 Thess.
2:4
¹ *A play on
words—Jew is
literally praise.*
3:1 ¹ *the circum-
cision*
3:2 ^a Deut. 4:5-8;
Ps. 147:19; Rom.
9:4
¹ *sayings*
3:3 ^a Rom. 10:16;
Heb. 4:2
^b Num. 23:19;
[2 Tim. 2:13]
¹ *faithfulness*
3:4 ^a Job 40:8
^b [John 3:33]
^c Ps. 62:9
^d Ps. 51:4
¹ *Certainly not*
² *Found true*

circumcision, which is outward in
the flesh:

29 But *he is a Jew*, ^awhich is one
inwardly; and ^bcircumcision *is that*
of the heart, ^cin the spirit, *and* not in
the letter; ^dwhose ¹praise *is* not of
men, but of God.

God Is Faithful and Just

3 What advantage then hath the
Jew? or what profit *is there* of
circumcision?

2 Much every way: chiefly, be-
cause that ^aunto them were commit-
ted the ¹oracles of God.

3 For what if ^asome did not be-
lieve? ^bshall their unbelief make the
¹faith of God without effect?

4 ^aGod ¹forbid: yea, let ^bGod be
²true, but ^cevery man a liar; as it is
written, ^dThat thou mightest be jus-
tified in thy sayings, and mightest
overcome when thou art judged.

5 But if our unrighteousness
¹commend the righteousness of
God, what shall we say? *Is* God un-
righteous who ²taketh vengeance?
(^aI speak as a man)

6 ¹God forbid: for then ^ahow shall
God judge the world?

7 For if the truth of God hath more
abounded through my lie unto his
glory; why yet am I also judged as a
sinner?

8 And ¹not *rather*, (as we be slan-
derously reported, and as some af-
firm that we say,) ^aLet us do evil, that
good may come? whose ²damnation
is just.

3:5 ^a Rom. 6:19; 1 Cor. 9:8; 15:32; Gal. 3:15 ¹ *demon-
strates* ² *inflicts wrath*
3:6 ^a [Gen. 18:25] ¹ *Certainly not*
3:8 ^a Rom. 5:20 ¹ *why not say* ² *condemnation*

2:19, 20. **Them which are in darkness:** This is a
reference to those without a specific revelation from
God (cf. Is. 9:2). **Form of knowledge:** As Jesus was “in
the form of God” (Phil. 2:6), the Jews possessed in the
law the very “form” of that sacred knowledge which
would impart salvation (2 Tim. 3:15).

2:24, 25. Israel’s superior privileges should have
produced a corresponding life-style, but they did not.
This inconsistency has caused the **name of God** to
be **blasphemed among the Gentiles**. In addition,
their **circumcision is made uncircumcision**. The
rite of “circumcision” was distinctively characteristic
of the Jews. It was a testimony of the father’s belief in
the promises given to Abraham (cf. Gen. 17:9 ff.). The
rite without the reality of personal devotion to God is
meaningless and is really unrighteousness.

3:1. **Circumcision** made Israel a distinctive na-
tion, so Paul has national superiority and privilege in
view. The question is, “What benefit is there to being
a member of the Jewish race?”

3:2. **Oracles of God** refers to the words of the Old
Testament, which Paul, like other New Testament
writers and even Jesus Himself, regarded as divinely
inspired.

3:3, 4. **God forbid** (Gr. *mē genoito*, “may it never
be,” “perish the thought”): This direct denial is a
formula of negation in which the individual recoils
with horror at something that is previously suggested.
It occurs in Paul’s writings more than 60 times. **Let
God be true** refers to God’s keeping His promises to
Israel. God’s faithfulness does not depend upon the
faithfulness of man.

No One Is Righteous

9 What then? are we better *than they?* ¹No, in no wise: for we have ²before proved both Jews and ³Gentiles, that ^athey are all under sin;

10 As it is written, ^aThere is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 ^aTheir throat is an open ¹sepulchre; with their tongues they have used deceit; ^bthe poison of asps is under their lips:

14 ^aWhose mouth is full of cursing and bitterness:

15 ^aTheir feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 ^aThere is no fear of God before their eyes.

19 Now we know that what things soever ^athe law saith, it saith to them

3:9 ^aRom. 3:19, 23; 11:32; Gal. 3:22
¹Not at all
²previously charged
³Lit. Greeks
 3:10 ^aPs. 14:1-3; 53:1-3; Eccl. 7:20
 3:13 ^aPs. 5:9
^bPs. 140:3
¹grave
 3:14 ^aPs. 10:7
 3:15 ^aProv. 1:16; Is. 59:7, 8
 3:18 ^aPs. 36:1
 3:19 ^aJohn 10:34

^bJob 5:16; Ps. 107:42
 3:20 ^aPs. 143:2; [Acts 13:39; Gal. 2:16]
 3:21 ^aActs 15:11
^bJohn 5:46
^c1 Pet. 1:10
¹apart from
 3:22 ^aRom. 10:12; [Gal. 3:28; Col. 3:11]
 3:23 ^aGal. 3:22
¹fall
 3:24 ^aRom. 4:4, 16; [Eph. 2:8; Titus 3:5, 7]
^b[Matt. 20:28; Eph. 1:7; Col. 1:14; 1 Tim. 2:6; Heb. 9:12, 15; 1 Pet. 1:18, 19]
¹without any cost
 3:25 ^aLev. 16:15
^bCol. 1:20
^cActs 14:16; 17:30; [Rom. 2:4]

who are under the law: that ^bevery mouth may be stopped, and all the world may become guilty before God.

20 Therefore ^aby the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

God's Righteousness by Faith

21 But now ^athe righteousness of God ¹without the law is manifested, ^bbeing witnessed by the law ^aand the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for ^athere is no difference:

23 For ^aall have sinned, and ¹come short of the glory of God;

24 Being justified ¹freely ^aby his grace ^bthrough the redemption that is in Christ Jesus:

25 Whom God hath set forth ^ato be ¹a propitiation through faith ^bin his blood, to ²declare his righteousness for the ³remission of ^csins that are past, through the forbearance of God;

¹a mercy seat ²demonstrate ³passing over of

3:9. Are we better than they? The sense seems to be: "Are we any less deserving of God's judgment than the Gentiles? For we Jews have rejected God's revelation (2:18-29) and God's Messiah" (3:1-8).

3:10-18. Paul quotes Scripture to prove universal guilt. Scripture, not Paul, is the judge. See Psalm 5:9; 10:7; 14:1-3; 140:3; Isaiah 59:7, 8.

3:20. By the law: The purpose of the law was to bring conviction and prove guilt, not for justification. The law never justified anyone; its purpose is to reveal sin.

3:21. The righteousness: The emphasis here is on the gift of personal relationship to God imparted to those who trust Christ (cf. 5:17). **But now:** Paul's emphasis shifts to the new age or dispensation. He is not contrasting Jew and Gentile but the time when the law held sway and the present time when grace prevails.

3:22. Faith of [or "in"] Jesus Christ: Jesus Christ

is the only valid object in which man must place his faith.

3:23. For all have sinned: The human need and the divine provision are alike applied universally. **Come short of the glory of God:** Man can exceed his own standards but never, left to himself, can he attain to God's standard of righteousness.

3:24. Being justified (Gr. *dikaioumenoi*) indicates being declared righteous. It signifies the believer's judicial standing before God. **Freely:** There is no just cause in man to warrant justification. **By his grace:** Unmerited favor is bestowed **through the redemption** (release on payment of ransom). Christ's death is the ransom. The sinner is released on the basis of the ransom's having been paid.

3:25, 26. Through faith: Christ's death satisfies the Father's righteous demands. Its benefits are appropriated only through faith in His finished work. **In his blood:** The emphasis is not on the blood as



PERSONAL SIN

3:23. A personal sin may be one of commission (doing something that is prohibited) or a sin of omission (failing to do what is required of us). It may also express itself in either an act or attitude.

Illustration: Sin is portrayed in Scripture as falling short of God's glory (v. 23), going astray like a wandering sheep (Is. 53:6), transgressing or overstepping the law (Ps. 51:1; Luke 15:29), and trespassing, which means exercising our own wills in the realm of divine authority (Eph. 2:1). Sin brings hideous results, affecting not only our relationship with God, but also our relationship with others. If not checked, sin will destroy the natural process of every person. **Application:** Christians should not sin; but if they do, they should remember their Advocate (Jesus Christ), and confess their sins in order to restore fellowship with God (1 John 1:9-2:2). (First Reference, Gen. 3:6; Primary Reference, Rom. 3; cf. Ps. 51:5.)

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude ^athat a man is ¹justified by faith ²without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing ^a*it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? ¹God forbid: yea, we establish the law.

3:27 ^aRom. 2:17, 23; [1 Cor. 1:29]; Eph. 2:9
3:28 ^aGal. 2:16
¹declared
righteous
²apart from
3:30 ^aRom. 10:12; [Gal. 3:8, 20]
3:31 ¹Certainly not

4:1 ^aGen. 11:27–25:9; Is. 51:2; [Matt. 3:9]; John 8:33
^b[Luke 3:8]; John 8:53; James 2:21
4:2 ^aRom. 3:20, 27
¹boast
4:3 ^aGen. 15:6; Rom. 4:9, 22; Gal. 3:6; James 2:23

4:4 ^aRom. 11:6
¹according to
4:5 ^a[Gal. 2:16; Eph. 2:8, 9]
^bJosh. 24:2
¹imputed as
4:6 ^aPs. 32:1, 2
¹apart from

Justification Through Faith

4 What shall we say then that ^aAbraham our ^bfather, as pertaining to the flesh, hath found?

2 For if Abraham were ^ajustified by works, he hath *whereof* to ¹glory; but not before God.

3 For what saith the scripture? ^aAbraham believed God, and it was counted unto him for righteousness.

4 Now ^ato him that worketh is the reward not reckoned ¹of grace, but ¹of debt.

5 But to him that worketh ^anot, but believeth on him that justifieth ^bthe ungodly, his faith is ¹counted for righteousness.

6 Even as David also ^adescribeth the blessedness of the man, unto whom God imputeth righteousness ¹without works,

it coursed through Christ’s veins, but as it was shed for our sins. This is how the propitiation was accomplished. **Just, and the justifier:** God can remain just (true to His nature) and still declare sinners to be righteous only because Christ has paid for sin and satisfied (propitiated) His holy law. The sinner is not rendered *guiltless* but *pardoned*. Christ has taken the sin on Himself and has imputed His righteousness to the sinner.

3:27–31. Paul gives three reasons why the principle of justification by faith does not vitiate the law: (1) because it omits any ground of boasting; (2) because the same God establishes both; and (3) because Jesus Christ fulfilled the law; He did not destroy it.

4:1. Abraham is a classic example of the principle of justification by faith. In this chapter Paul uses Abraham’s experience as evidence that this is not a new principle, but the same one God has always used in justifying the ungodly. **Abraham our Father:** Abra-

ham is important for two reasons: He is the acknowledged father of the Jewish nation, and God justified him before the law was ever given.

4:4. **Worketh ... debt:** Wages received are not a manifestation of grace; they are earned. Works remove grace from salvation. Justification is by faith alone.

4:5. **Faith is counted for righteousness:** Faith is not a work performed to earn righteousness. Rather, it is the means through which God can impute the righteousness of Jesus Christ to the sinner. He is thus “accounted” righteous, not “made” righteous. The former is the work of justification. The latter is the process of sanctification. See chapters 6–8.

4:6–8. **David:** The appeal to David, the second most esteemed man in the history of Israel, shows that the giving of the law subsequent to Abraham does not abrogate the principle of justification by faith. It is still in force.



PROPITIATION

3:25. Propitiation is the act of God, motivated by His immense love, whereby He accepts the blood of Christ as the complete and satisfying sacrifice for all human sin, thus establishing a means of reconciliation between God and man. While the offering of the blood of Christ was a sufficient propitiation for the sins of the whole world (1 John 2:2), the complete benefits of His sacrifice are available only to those who by faith accept this provision for sin. **Illustration:** The first occurrence of the Greek word for propitiation in the New Testament is in an expression used by Peter, sometimes translated as “God have mercy on you” (Matt. 16:22). Ironically, it was only because mercy was not extended to Christ in His suffering that propitiation was made for Peter and for the world. **Application:** Those of us who have benefited from this expression of God’s love ought also to love one another (1 John 4:10, 11). (First Reference, Lev. 16:2; Primary Reference, Rom. 3:25; cf. 1 Pet. 1:18, 19.)



JUSTIFICATION

3:28. Justification is the act of God whereby our legal standing in heaven is changed and we are declared righteous. The verb *justify* and the adjective *righteous* are linked in Scripture, since both share a common Greek root. When we express saving faith in God, He adds righteousness and perfection to our record. God is the source, with the power to declare righteous, and man is the recipient, being declared righteous. **Illustration:** Abraham is the first person the Bible describes as being justified. This does not mean he was the first child of God, only that his is the first recorded case of justification. With Abraham, as with others later, justification was the result of saving faith (Gen. 15:6; Rom. 5:1). **Application:** Anyone who comes to God and trusts Christ for salvation will be justified. (First Reference, Gen. 15:6; Primary Reference, Rom. 3:28; cf. Eph. 3:2–8.)

7 *Saying*, ^aBlessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was ¹reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And ^ahe received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that ^bhe might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father ^aAbraham, which *he had* being *yet* uncircumcised.

A Father of Many Nations

13 For the promise, that he should be the ^aheir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For ^aif they which are of the law

4:7 ^aPs. 32:1, 2
¹lawless deeds
 4:9 ¹imputed
 4:11 ^aGen. 17:10
^bLuke 19:9;
 Rom. 4:16
 4:12 ^aRom.
 4:18-22
 4:13 ^aGen. 17:4-
 6; 22:17
 4:14 ^aGal. 3:18

4:15 ^aRom. 3:20
 4:16 ^aRom.
 3:24]
^b[Gal. 3:22]
^cIs. 51:2
¹according to
 4:17 ^aGen. 17:5
^b[Rom. 8:11]
^cRom. 9:26
¹gives life to
 4:18 ^aGen. 15:5
¹contrary to
 4:19 ^aGen. 17:17
^bHeb. 11:11
 4:20 ¹wavered
²strengthened
 4:21 ^aGen.
 18:14; [Ps. 115:3;
 Luke 1:37; Heb.
 11:19]
¹convinced
 4:22 ^aGen. 15:6

be heirs, faith is made void, and the promise made of none effect:

15 Because ^athe law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* ^aby¹ grace; ^bto the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; ^cwho is the father of us all,

17 (As it is written, ^aI have made thee a father of many nations,) before him whom he believed, *even* God, ^bwho ¹quickeneth the dead, and calleth those ^cthings which be not as though they were.

18 Who ¹against hope believed in hope, that he might become the father of many nations, according to that which was spoken, ^aSo shall thy seed be.

19 And being not weak in faith, ^ahe considered not his own body now dead, when he was about an hundred years old, ^bneither yet the deadness of Sarah's womb:

20 He ¹staggered not at the promise of God through unbelief; but was ²strong in faith, giving glory to God;

21 And being fully ¹persuaded that, what he had promised, ^ahe was able also to perform.

22 And therefore ^ait was imputed to him for righteousness.

4:9-12. **This blessedness** is a reference to the twofold blessedness of having God's righteousness imputed (v. 7) and of not having sins imputed (v. 8). **Circumcision only, or upon the uncircumcision:** Paul anticipates the argument that circumcision, not faith, brought about Abraham's justification. Again, Abraham establishes Paul's point in that he was justified 24 years before he was circumcised. **The sign of circumcision:** Circumcision is a **sign** (a testimony) or a **seal**. It has no value in itself, but represents the value another places on the thing sealed. Circumcision represented the value that Abraham placed on the promises of God and which he demonstrated by taking this "sign" in his flesh. Abraham was not justified because he was circumcised; he was circumcised as a testimony to the fact that he was justified.

4:13. **The promise:** Many Jews thought that the privileges they enjoyed came from their adherence to the Mosaic Law. This is false. The promises were given to Abraham 430 years before the law was given; hence the law does not annul the Abrahamic covenant. It was merely added alongside until Christ should come to fulfill it (cf. Gal. 3:17-19).

4:13. **Heir of the world:** This promise is not stated

directly but is drawn from Genesis 12:3. Paul understands this as being fulfilled in Jesus Christ (cf. Gal. 3). The Messiah would rule more than the geographical area promised to Abraham (Gen. 15:18-21). Hence, both the law *and* the promise have their ultimate focus and fulfillment in Jesus Christ.

4:16. **Father of us all:** Only those who have the faith of Abraham are the spiritual seed of Abraham, whether Jew or Gentile.

4:17-22. There are five essential characteristics of faith. (1) Faith must have a valid content. Paul quotes Genesis 17:5; the content of Abraham's faith was valid because that content was the revelation of God (v. 17a). (2) Faith must have a valid object. The object of Abraham's faith was God, the giver of the revelation (v. 17b). (3) Faith is contrary to **hope** and yet rests upon hope. This is a hope in which there is no element of uncertainty (v. 18a). (4) Faith has a purpose. The purpose of Abraham's faith was that **he might become the father of many nations**, realizing the promises given him in the Abrahamic covenant (cf. Gen. 12:1-3; v. 18b). (5) Faith produces works. Abraham's faith conditioned the way he lived. He staggered not at (did not doubt) God's promises.

23 Now ^ait was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe ^aon him that raised up Jesus our Lord from the dead;

25 ^aWho was delivered ¹for our offences, and ^bwas raised again ¹for our justification.

Justified by the Blood of Christ

5 Therefore ^abeing justified by ^bfaith, we have ^bpeace with God through our Lord Jesus Christ:

2 ^aBy whom also we have access by faith into this grace ^bwherein we stand, and ^crejoice in hope of the glory of God.

3 And not only so, but ^awe glory in tribulations also: ^bknowing that tribulation ¹worketh patience;

4 ^aAnd patience, ¹experience; and experience, hope:

4:23 ^aRom. 15:4; 1 Cor. 10:6

4:24 ^aActs 2:24

4:25 ^aIs. 53:4, 5; [Rom. 5:6, 8; 8:32; Gal. 2:20; Eph. 5:2; Heb. 9:28]

^b[Rom. 5:18;

1 Cor. 15:17;

2 Cor. 5:15]

¹ because of

5:1 ^aIs. 32:17;

John 16:33

^b[Is. 53:5]; Acts

10:36; [Eph.

2:14]

5:2 ^a[John 10:9;

Eph. 2:18; 3:12;

Heb. 10:19;

1 Pet. 3:18]

^b1 Cor. 15:1

^cHeb. 3:6

5:3 ^aMatt. 5:11,

12; [John 16:33;

Acts 5:41; 2 Cor.

12:9]; James 1:2

^bJames 1:3

¹ produces

perseverance

5:4 ^aPhil. 2:22;

[James 1:12]

¹ character

5 ^aAnd hope ¹maketh not ashamed; ^bbecause the love of God ²is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, ¹in due time ^aChrist died for the ungodly.

7 For scarcely for a righteous man will one die: yet ¹peradventure for a good man some would even dare to die.

8 But ^aGod ¹commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, ¹being now justified ^aby his blood, we shall be saved ^bfrom wrath through him.

5:5 ^aPhil. 1:20 ^b2 Cor. 1:22; Eph. 1:13 ¹ does not

disappoint ² has been poured out in

5:6 ^aIs. 53:5; [Rom. 4:25; 5:8; 8:32; Gal. 2:20; Eph. 5:2]

¹ at the right time

5:7 ¹ perhaps

5:8 ^a[John 3:16; 15:13; Rom. 8:39] ¹ demonstrates his own

5:9 ^aEph. 2:13; [1 John 1:7] ^bRom. 1:18; 1 Thess. 1:10

¹ having been

4:23–25. But for us also: The principle of justification valid for Abraham is valid for all believers. **Raised again for our justification:** Because Jesus was raised from the dead we know that His sacrifice on Calvary was accepted in God's sight and Jesus' righteousness is available for all.

5:1–4. Justified by faith (lit., "because we have been justified by faith"): It was God's doing, not man's. **Peace with God:** This is not a feeling but a standing. God and the believer are no longer at enmity but have been reconciled (cf. 5:10, 11; 2 Cor. 5:18). This is a primary result of our justification. **Access:** We can come directly into the presence of God. Jesus Christ is not only our Redeemer, but He is also our

Advocate. By Him we gain entrance and acceptance before the Father (cf. 1 John 2:1, 2). **Wherein we stand:** This is the answer to the psalmist's question: "If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?" (Ps. 130:3). **Rejoice** (lit., "we boast") **in hope** denotes the absolute certainty the believer has of God's deliverance.

5:5. Holy Ghost ... given: The believer has the abiding presence of the Holy Spirit. This is not a "second blessing," but is just as much a certitude as the believer's justification (cf. 1 Cor. 12:13).

5:8. Christ died for us: His death was vicarious. That is, He did not die merely for our benefit but in our place. His was a substitutionary sacrifice.



FAILURE OF FAITH

4:20. There are six New Testament expressions that trace the decline of faith in an individual. Before a person is saved, he may have: (1) "vain faith" or belief in the wrong doctrine (1 Cor. 15:14–17); or (2) "dead faith," or belief in orthodox doctrine without personal belief in Christ (James 2:19, 20). After a person is saved, he can experience the following varieties of faith: (1) a kind of unbelief—experienced by believers who fail to accept the whole work of Christ (Mark 16:11–14); (2) "little faith"—a mixture of faith and unbelief (Mark 7:26); (3) "weak faith"—referring to belief expressed as mere legalism (14:1); or (4) "strong faith"—faith that is rooted in the promises of God (v. 20). **Illustration:** As Christians mature, they should grow in faith. This was the experience of Abraham. Early in his pilgrimage with God, he could not trust God to protect him in Egypt. This was *weak faith* (Gen. 12:10–20). He was later able to trust God, in sacrificing his son Isaac. This was *strong faith* (Heb. 11:17–19). **Application:** The Christian life is a continual growing adventure in faith. (First Reference, Gen. 15:6; Primary Reference, Rom. 4:20; cf. Rom. 8:16.)



SUBSTITUTIONARY DEATH

5:8. One of the historic fundamentals of the faith is the vicarious Atonement, in which Christ died as a substitute for sin. **Illustration:** In the Old Testament, this was taught typologically by the offering of an animal sacrificed for sin, looking forward to that ultimate sacrifice for sin, Christ (cf. Gen. 22:8). In the New Testament, Christ is described as having died in the place of the Christian (v. 8), of the church (Eph. 5:25), and of the world (Heb. 2:9). The concept of substitutionary death is illustrated by the offering of a ram in the place of Isaac (Gen. 22:13). Though Abraham was willing to offer his son as requested, God was prepared to accept a substitute that He had provided. **Application:** Because Jesus died for everyone, Christians should take the message of the gospel to "every creature" (Mark 16:15). (First Reference, Gen. 3:21; Primary Reference, Rom. 5:8; cf. Eph. 1:5.)

10 For ^aif, when we were enemies, ^bwe were reconciled to God by the death of his Son, much more, ¹being reconciled, we shall be saved ^aby his life.

11 And not only so, but we also ^ajoy in God through our Lord Jesus Christ, by whom we have now received the ¹atonement.

The Abundant Grace of Christ

12 Wherefore, as ^aby one man sin entered into the world, and ^bdeath by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but ^asin is not imputed when there is no law.

5:10 ^a [Rom. 8:32]
^b Rom. 11:28; 2 Cor. 5:18; [Eph. 2:5, 6]; Col. 1:21
^c John 14:19
¹ *having been*
 5:11 ^a [Gal. 4:9]
¹ *reconciliation*
 5:12 ^a Gen. 2:17; 3:6, 19; [Rom. 5:15-17; 1 Cor. 15:21]
^b Gen. 2:17
 5:13 ^a 1 John 3:4
 5:14 ^a [1 Cor. 15:21, 22]
¹ *likeness*
² *a type*
 5:15 ^a [Is. 53:11]
¹ *the free gift is not like the false step*
² Adam
 5:16 ¹ *the gift is not like that which came through the one who sinned*

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the ¹similitude of Adam's transgression, ^awho is ²the figure of him that was to come.

15 But ¹not as the offence, so also *is* the free gift. For if through the offence of ²one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded ^aunto many.

16 And ¹not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

5:9, 10. **By his blood ... by his life:** The death of Christ and His shed blood effect salvation (Eph. 1:7; 2:13; Col. 1:14; Heb. 9:12-15), but the life of Christ sustains it. The reference is to the abiding results of Jesus' death and resurrection (cf. 4:25).

5:12-21. In this passage Paul compares the imputation of Christ's righteousness with the imputation of Adam's sin. Just as Adam's sin resulted in a sinful race, the gift of grace through the righteous act of Christ results in a spiritual race. The principle of imputation that reduces all men to the same ultimate condition also provides for all men the same ultimate answer—the righteousness of Jesus Christ. **By one man sin entered:** The entry of sin into the world is traced to its human source from which all mankind came. **All have sinned** refers to a point in time when all sinned. It points to the moment when all were in one man, Adam. When he fell the entire human race was "constituted sinners" (lit. sense of 5:19).

5:13, 14. **Sin was in the world:** This gives evidence to the universal presence of sin. **Nevertheless death reigned from Adam to Moses:** The point of verses

13 and 14 is that since there was no specific law between Adam and Moses by which men could be held accountable, the very fact that they all died indicates that God was holding them responsible for the transgression of Adam. This is not unjust, because the principle also works in reverse. Sinners can be constituted righteous, and hence live, through Jesus Christ.

5:15-17. Paul sets forth three contrasts. The first contrast shows that if Adam's sin caused many to die, Christ's **gift by grace** also abounds to the many (i.e., it is equally extensive in its outreach). The second contrast indicates that Adam brings about **judgment and condemnation**, while Christ brings justification. The third contrast is that Adam's transgression issues in a reign of **death**, while Christ's righteous obedience results in a reign of **life**. Note however that the two groups are not coextensive. Paul is not teaching that everyone will be saved. Adam's sin affects all who are part of the human race. Christ's righteousness is for all who are a part of His spiritual race. The former includes everyone. The latter includes only believers.



HEADSHIP OF ADAM

5:12. Adam, the federal head of the human race, was also the *seminal* head. The word *seminal* (seed) implies that everyone existed in seed form within Adam, and that he was the head of the human race. We were all in the body of Adam when he sinned, just as Levi was in the body of Abraham when he met Melchizedek (Heb. 7:10). In that sense, every member of the human race played a part in the fall of man. When Adam sinned, we were actually sinning with him. Adam was also the federal head of the race. In this sense, Adam's vote for sin is similar to the vote of a representative in the legislature (Congress or Senate), who by his vote obligates his constituents for certain indebtedness. While Adam's disobedience resulted in the human race being plunged into sin, the obedience of Christ (the Second Adam) gives Christians the power to overcome sin in their lives. (First Reference, Rom. 5:12; Primary Reference, Rom. 5:12-21; cf. Gen. 2:24.)



IMPUTED SIN

5:12. The meaning of *impute* is "to ascribe to" or "reckon." The imputation of sin occurred originally when the sin of Adam was charged to the account of every person. The imputation of sin is not arbitrarily charging people with sins for which they are not naturally responsible, but reckoning to them the guilt they deserve. Imputation of sin is charged to all because we all are connected with Adam's race. **Illustration:** God not only imputes the sin of Adam to the race; He also offers to do the same with the righteousness of Christ (v. 21). When God imputes the righteousness of Christ to the account of a believer, He makes the person's record as good (or as perfect) as Jesus Christ's. **Application:** Imputed righteousness is the only remedy for imputed sin. (First Reference, Rom. 5:12; Primary Reference, Rom. 5; cf. Jer. 3:23.)

17 For if by one man's offence death reigned by ¹one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by ¹the offence of one *judgment came* upon all men to condemnation; even so by ²the righteousness of ^aone *the free gift came* ^bupon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the ^aobedience of one shall many be made righteous.

20 Moreover ^athe law entered, that the ¹offence might abound. But where sin abounded, grace did much ^bmore abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Walk in Newness of Life

6 What shall we say then? ^aShall we continue in sin, that grace may abound?

2 ¹God forbid. How shall we, ²that

5:17 ¹ the one
5:18 ^a [1 Cor. 15:21, 45]
^b Matt. 1:21; [John 12:32]
¹ Lit. *one false step*
² *one righteous act*
5:19 ^a Is. 53:11, 12; [Phil. 2:8]
5:20 ^a John 15:22
^b Luke 7:47; Rom. 6:1; 1 Tim. 1:14
¹ *sin*
6:1 ^a Rom. 3:8; 6:15
6:2 ¹ *Certainly not*
² *who died*

^a [Rom. 6:11; 7:4, 6; Gal. 2:19; Col. 2:20; 3:3]; 1 Pet. 2:24
6:3 ^a Acts 2:38; 8:16; 19:5; [Gal. 3:27]; Col. 2:12
^b [1 Cor. 15:29]
¹ Lit. *Or know*
6:4 ^a Col. 2:12
^b 1 Cor. 6:14
^c John 2:11
^d Rom. 7:6; [2 Cor. 5:17; Gal. 6:15; Eph. 4:23; Col. 3:10]
¹ *just*
6:5 ^a 2 Cor. 4:10; Phil. 3:10; Col. 2:12; 3:1
¹ *united*
² Lit. *certainly we*

are ^adead to sin, live any longer therein?

3 ¹Know ye not, that ^aso many of us as were baptized into Jesus Christ ^bwere baptized into his death?

4 Therefore we are ^aburied with him by baptism into death: that ^blike¹ as Christ was raised up from the dead by ^cthe glory of the Father, ^deven so we also should walk in newness of life.

5 ^aFor if we have been ¹planted together in the likeness of his death, ²we shall be also *in the likeness of his resurrection*:

6 Knowing this, that ^aour old man is crucified with *him*, that ^bthe body of sin might be ¹destroyed, that henceforth we should not ²serve sin.

7 For ^ahe that is dead is freed from sin.

8 Now ^aif we ¹be dead with Christ, we believe that we shall also live with him:

9 Knowing that ^aChrist being raised from the dead dieth no more;

6:6 ^a Gal. 2:20; 5:24; 6:14 ^b Col. 2:11 ¹ *rendered inoperative* ² *be slaves of*
6:7 ^a 1 Pet. 4:1
6:8 ^a Rom. 6:4; 2 Cor. 4:10; 2 Tim. 2:11 ¹ *died*
6:9 ^a Rev. 1:18

5:18, 19. Paul's reference to Adam shows that he understood Adam to have been a real person. Adam was not a mythological figure any more than Jesus was.

6:1. **Shall we continue in sin that grace may abound?** If sin generates grace, should we encourage sin in order to cause more grace to be granted?

6:2. **God forbid** (Gr. *mē genoito*): Perish the thought; may it never be; don't even think that way. This expression of unthinkable horror occurs in Paul's epistles more than 60 times. He uses it whenever the thought suggested is too repugnant to entertain. **Sin** is singular in this verse and throughout this chapter. It refers to the *sin nature*.

6:3. **Baptized into Jesus Christ:** Baptism joins the believer to Christ. This is a reference to the work of the Holy Spirit at salvation (cf. 1 Cor. 12:13). Water bap-

tism symbolizes this union. It separates the believer from his old life and identifies him, in resurrection, with new life in Christ. In this chapter Paul will dwell on baptism's profound practical significance. **Into his death:** We were identified with all Christ accomplished. His death forever broke sin's control over us.

6:4. **We also should walk in newness of life:** We should live our everyday lives manifesting resurrection life, free from sin's control.

6:6. **Our old man:** This is our old self, the person we were before we were crucified with Christ. **Might be destroyed** (lit., "rendered inoperative"). The believer now has the power to serve Christ instead of his old master, sin.

6:7. **Freed from sin:** The believer has been delivered from the guilt and penalty of sin and is set free to serve Christ.



BAPTISM

6:4. The word *baptism* derives from a verb meaning "to immerse" or "to identify with." Spiritual baptism happens when the new believer is united with Christ and His people (1 Cor. 12:13), and is identified with Him in death, burial, and resurrection. Water baptism should be practiced by every Christian after conversion, hence it is sometimes called the first step of faith. There are many reasons why every Christian should be baptized, but perhaps Christ's example is the compelling one. Water baptism is the act of immersing the new believer in water as a testimony that he has experienced the reality of the conversion experience. The act is not to be equated with salvation. **Illustration:** Paul reminds the Romans of baptism's symbolic significance. First, it represents redemption, picturing the gospel (v. 4). Second, baptism represents our hope in a future resurrection (v. 5). Ultimately, baptism symbolizes our new life (v. 6). **Application:** Every believer should be baptized but only of his own free will. (First Reference, Matt. 3:6; Primary Reference, Rom. 6:4-10; cf. 1 Cor. 11:20.)

death hath no more dominion over him.

10 For in that he died, ^ahe died unto sin ¹once: but in that he liveth, ^bhe liveth unto God.

11 Likewise ¹reckon ye also yourselves to be ^adead indeed unto sin, but ^balive unto God ²through Jesus Christ our Lord.

12 ^aLet not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither ¹yield ye your ^amembers as ²instruments of unrighteousness unto sin: but ^byield ¹yourselves unto God, as those that are alive from the dead, and your members as ²instruments of righteousness unto God.

14 For ^asin shall not have dominion over you: for ye are not under the law, but under grace.

Servants of Righteousness

15 What then? shall we sin, ^abecause we are not under ¹the law, but under grace? ²God forbid.

16 Know ye not, that ^ato whom ye ¹yield yourselves servants to obey, his ²servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

6:10 ^a Heb. 9:27
^b Luke 20:38
¹ once for all
6:11 ^a [Rom. 6:2; 7:4, 6]
^b [Gal. 2:19; Col. 2:20; 3:3]; 1 Pet. 2:24
¹ consider
² in Christ Jesus
6:12 ^a Ps. 19:13
6:13 ^a Rom. 6:16, 19; 7:5; Col. 3:5; James 4:1
^b Rom. 12:1; 2 Cor. 5:14; 1 Pet. 2:24; 4:2
¹ present
² Or weapons
6:14 ^a [Rom. 7:4; 6; 8:2; Gal. 5:18]
6:15 ^a 1 Cor. 9:21
¹ law
² Certainly not
6:16 ^a Prov. 5:22; [Matt. 6:24]; John 8:34; 2 Pet. 2:19
¹ present
² slaves
6:17 ^a 2 Tim. 1:13
¹ though ye
² slaves
³ to which you were entrusted
6:18 ^a John 8:32; Rom. 6:22; 8:2; 1 Cor. 7:22; Gal. 5:1; 1 Pet. 2:16
6:19 ¹ in human terms
² weakness
³ presented
⁴ slaves
⁵ lawlessness
⁶ present
6:20 ^a John 8:34
6:21 ^a Jer. 12:13; Ezek. 16:63; Rom. 7:5
^b Rom. 1:32; Gal. 6:8

17 But God be thanked, that ¹ye were the ²servants of sin, but ye have obeyed from the heart ^athat form of doctrine ³which was delivered you.

18 Being then ^amade free from sin, ye became the servants of righteousness.

19 I speak ¹after the manner of men because of the ²infirmity of your flesh: for as ye have ³yielded your members ⁴servants to uncleanness and to iniquity unto ⁵iniquity; even so now ⁶yield your members ⁴servants to righteousness unto holiness.

20 For when ye were ^athe servants of sin, ye were free from righteousness.

21 ^aWhat fruit had ye then in those things whereof ye are now ashamed? for ^bthe end of those things is death.

22 But now ^abeing made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ^athe wages of sin is death; but ^bthe gift of God is eternal life ¹through Jesus Christ our Lord.

6:22 ^a [John 8:32]; Rom. 6:18; 8:2
6:23 ^a Gen. 2:17 ^b Rom. 2:7; 1 Pet. 1:4 ¹ Lit. in Christ Jesus

6:11. Reckon (Gr. *logizesthe*, “reckon,” “take into account,” “calculate”). The believer is to calculate all the facts as to his identification with Christ and his separation from sin, then live accordingly.

6:12. Let not (lit., “stop letting”): The believer is to stop letting sin have mastery over his life.

6:13. Neither yield ye (lit., “stop presenting”): In the day-to-day confrontations with sin, stop giving in. **But yield** (lit., “present yourselves”): Paul calls for a determined commitment.

6:15. Shall we sin? Paul now asks a slightly different question than he did previously. In 6:1 he sought to correct any misunderstanding as to the relationship of the believer to grace. Now he wishes to correct any misunderstanding that might arise as to the believ-

er’s relation to the law. Neither the submission to the former, nor release from the latter, is to be construed as an encouragement to sin.

6:17. That form of doctrine (lit., “pattern of teaching”) which resulted in their conversion. Doctrine profoundly affects one’s life. The life tells the type of doctrine that has shaped it.

6:18. The believer is not free to do whatever he wants. He is free only to do that which is consistent with the character of God. True freedom is freedom from sin.

6:19. Holiness: They are set apart from the practice of sin and set apart to the practice of righteousness.

6:23. Wages: Emphasizes what we deserve. **Gift of God:** Emphasizes God’s unmerited favor.



CONVERSION

6:17. The term *conversion* refers to the human response to the gospel, while *regeneration* is God’s creation of a new nature in the one who believes. Conversion requires the commitment of the total personality, intellect, emotion, and will. This is how people respond to the message of the gospel, when they understand the nature of Christ’s atonement, feel the guilt of conviction, love God, and surrender their wills to the offer of salvation. The result of conversion is the changed life. **Illustration:** Paul noted that the Romans had been servants of sin, but had “obeyed from the heart that form of doctrine,” that is, the gospel. **Application:** Just as conversion results in our obtaining salvation and ultimate liberty from sin, so a continuous yielding of our will to God as Christians is the key to spiritual victory (v. 13). (First Reference, Heb. 11:4; Primary Reference, Rom. 6:17; cf. Luke 13:3.)

Deliverance from the Law

7 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For ^athe woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law ¹of *her* husband.

3 So then ^aif, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^adead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should ^bbring forth fruit unto God.

5 For when we were in the flesh, the ¹motions of sins, which were ²by the law, ^adid work in our members ^bto bring forth fruit unto death.

6 But now we are delivered from

7:2 ^a 1 Cor. 7:39
 1 *concerning*
 7:3 ^a [Matt. 5:32]
 7:4 ^a Rom. 8:2;
 Gal. 2:19; 5:18;
 [Col. 2:14]
^b Gal. 5:22

7:5 ^a Rom. 6:13
^b Rom. 6:21;
 Gal. 5:19; James
 1:15
 1 *passions*
 2 *aroused by*

7:6 ^a Rom. 2:29;
 2 Cor. 3:6
 1 *having died to*
what we were
held by

7:7 ^a Rom. 3:20
^b Ex. 20:17;
 Deut. 5:21; Acts
 20:33

1 *Certainly not*
 2 *would not*
have known
 3 *covetousness*
 7:8 ^a Rom. 4:15
^b 1 Cor. 15:56
 1 *opportunity*
 2 *produced*
 3 *desire*

4 *apart from*
 7:10 ^a Lev. 18:5;
 Ezek. 20:11, 13,
 21; Luke 10:28;
 Rom. 10:5;
 2 Cor. 3:7; Gal.
 3:12

7:12 ^a Ps. 19:8
 7:13 ¹ *Certainly*
not

the law, ¹that being dead wherein we were held; that we should serve ^ain newness of spirit, and not *in* the oldness of the letter.

The Struggle Against Sin

7 What shall we say then? *Is* the law sin? ¹God forbid. Nay, ¹I ²had not known sin, but by the law: for I ²had not known ³lust, except the law had said, ^bThou shalt not covet.

8 But ^asin, taking ¹occasion by the commandment, ²wrought in me all manner of ³concupiscence. For ^bwithout⁴ the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, ^awhich *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore ^athe law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? ¹God forbid.

7:1–6. Know ye not? This question connects chapter 7 with chapter 6 and further explains the statement “ye are not under the law” (6:14). Paul is still on the same subject—the sanctified life in Christ. But now he changes the metaphor. Instead of the analogy of slavery, he uses the analogy of marriage. **So long as he liveth:** Only death breaks the marital union. **Loosed from the law of her husband:** In the event of the husband’s death the wife is free from obligation to her husband and may either remain unmarried or may remarry. **Called an adulteress:** Under Roman law polygamy and polyandry were forbidden. To marry another while one’s spouse was still living and without a legal divorce was adultery. Marriage is an indissoluble union which in general is broken only by the death of one of the partners. Through the believer’s identification with the death of Christ he is now freed from the law (6:15), but joined to Christ to bear fruit unto God.

7:5. In the flesh means before we were saved. **We are delivered from the law:** Paul is still answering the question raised in 6:15. Its force is especially appropriate for the legalist who sees no legitimate reason for holiness unless there is a rule dictating it.

The motivation to holiness in Christ and under grace is equally valid but with a new dynamic (cf. Eph. 2:10).

7:7, 8. Is the law sin? It might be concluded that the law is sinful. Because of what the law does, it appears to be the culprit. Paul shows that the law is not sinful and examines its precise relation to sin in order to dismiss this suggestion. Paul answers his question (1) by giving a direct denial, **God forbid** (Gr. *mē genoito*, “may it never happen,” “don’t even think that way”) and (2) by giving positive instruction. The law reveals the *fact* of sin, for **I had not known sin, but by the law**. Sin is unknowable without some law. The law also reveals the *power* of sin.

7:9. I was alive without the law once: There was a time when Paul lived a complacent life insensitive to the demands of the law. **I died:** When Paul understood the law he realized that he was accused, guilty, and marked for death.

7:12, 13. The law is holy, ... just, and good: The law is an expression of God’s righteousness and is intrinsically good. Sin, not the law, produced death. The law shows us that we are helplessly under the control of sin and points us to Christ, the only One who can help us.



PENALTY OF SIN

6:23. The penalty of sin is death, both spiritual and physical. The moment Adam sinned he died spiritually; in that sense, everyone is born dead in sin (Eph. 2:1). Physical death, described as the separation of the body and spirit (James 2:26), is the ultimate result of sin (cf. Gen. 3). People who die in their sin (in an unsaved state) will have to face a “second death” portrayed as a “lake of fire” (Rev. 20:15). **Application:** The only escape from this second death is to receive the gift of eternal life in the person of the Lord Jesus Christ. (First Reference, Gen. 3:14–24; Primary Reference, Rom. 6; cf. Rom. 8:13.)

But sin, that it might appear sin, ²working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am ¹carnal, ^asold under sin.

15 For that which I do I ¹allow not: for ^awhat I ²would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I ¹consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that ^ain me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I ¹would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I ¹would do good, evil is present with me.

22 For I ^adelight in the law of God ¹after ^bthe inward man:

23 But ^aI see another law in ^bmy members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:13 ² was producing
7:14 ^a 1 Kin. 21:20, 25; 2 Kin. 17:17; Rom. 6:16
¹ *fleshly*
7:15 ^a Rom. 7:19; [Gal. 5:17]
¹ *understand*
² *want to do*
7:16 ¹ *agree with*
7:18 ^a [Gen. 6:5; 8:21]
7:19 ¹ *want to do*
7:21 ¹ *want to do*
7:22 ^a Ps. 1:2
^b [2 Cor. 4:16; Eph. 3:16; 1 Pet. 3:4]
¹ *according to*
7:23 ^a Rom. 6:19; [Gal. 5:17]; James 4:1; 1 Pet. 2:11
^b Rom. 6:13, 19

7:24 ^a [Rom. 8:11; 1 Cor. 15:51, 52; 1 Thess. 4:14-17]
¹ *this body of death*
7:25 ^a 1 Cor. 15:57
8:1 ^a Gal. 5:16
8:2 ^a Rom. 6:18, 22
^b [1 Cor. 15:45]
^c Rom. 7:24, 25
8:3 ^a Acts 13:39; [Heb. 7:18]
^b [2 Cor. 5:21; Gal. 3:13]
¹ *an account of*
8:4 ^a [Rom. 6:4; 2 Cor. 5:7]; Gal. 5:16, 25; Eph. 4:1; 5:2, 15; [1 John 1:7; 2:6]
¹ *righteous requirement*
8:5 ^a John 3:6
^b [Gal. 5:22-25]
¹ *set their minds on*
8:6 ^a Gal. 6:8
8:7 ^a James 4:4
^b 1 Cor. 2:14

24 O wretched man that I am! who shall deliver me ^afrom ¹the body of this death?

25 ^aI thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The Spirit of Life

8 *There is* therefore now no condemnation to them which are in Christ Jesus, who ^awalk not after the flesh, but after the Spirit.

2 For ^athe law of ^bthe Spirit of life in Christ Jesus hath made me free from ^cthe law of sin and death.

3 For ^awhat the law could not do, in that it was weak through the flesh, ^bGod sending his own Son in the likeness of sinful flesh, and ¹for sin, condemned sin in the flesh:

4 That the ¹righteousness of the law might be fulfilled in us, who ^awalk not after the flesh, but after the Spirit.

5 For ^athey that are after the flesh ¹do mind the things of the flesh; but they that are after the Spirit ^bthe things of the Spirit.

6 For ^ato be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because ^athe carnal mind *is* enemy against God: for it is not subject to the law of God, ^bneither indeed can be.

8 So then they that are in the flesh cannot please God.

7:14. The law is spiritual: The law has the characteristics of the Spirit and is consistent with the character of God. **I am carnal:** What follows is autobiographical and designed to reveal the real struggle the apostle experienced in the flesh. His experience is also exemplary, for it shows the problems all believers experience in their battle with sin.

7:18. Flesh: This term is used by Paul in a variety of ways. Sometimes it simply refers to the physical body (Eph. 2:15; Philem. 16). Sometimes it refers to physical descent (1:3; 9:3). Here it is used in an ethical sense to refer to a condition of being dominated by sin and sinful pursuits. See also verse 25; 8:5-7; Galatians 5:17.

7:23. Law of my mind: Paul seems to equate this with "law of God after the inward man" (v. 22). This no doubt connects with the new dynamic for service spoken of in verse 6 as the "newness of spirit." It refers to the influence of the Holy Spirit in the believer's life to obedience and good works. In 8:2 he refers to it as "the law of the Spirit of life in Christ Jesus." **Law of sin:** The law caused sin to "revive" (v. 9), literally, "become alive." Sin takes on an active force through-

out this passage, which climaxes in this expression, "the law of sin." It refers to that in man which is sold under sin. It is "the law of sin and death" in 8:2. Apart from the indwelling Holy Spirit, the law of sin would dominate in Paul's life.

7:24. O wretched man: The reference here is to Paul's tragic condition of defeat and frustration with sin. **The body of this death** is not the physical body, but the inherited sin nature received from Adam. It is that in him which is continually inclined toward thoughts and deeds that yield only death.

8:1. Many manuscripts omit "who walk not after the flesh, but after the Spirit."

8:2. Law of the Spirit of life: See the note on 7:23.

8:3. Law ... was weak: There is nothing inherently wrong with the law. The presence of sin renders the believer powerless to do what the law demands. **The likeness of sinful flesh:** Christ was truly human but not a sinner (2 Cor. 5:21).

8:6. To be carnally minded means to have one's life dominated by the sin nature. To be **spiritually minded** is to be controlled by the Holy Spirit.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of ^ahim that raised up Jesus from the dead dwell in you, ^bhe that raised up Christ from the dead shall also ¹quicken your mortal bodies ²by his Spirit that dwelleth in you.

Led by the Spirit

12 ^aTherefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For ^aif ye live after the flesh, ye shall die: but if ye through the Spirit do ^bmortify¹ the deeds of the body, ye shall live.

14 For ^aas many as are led by the

8:11 ^a Acts 2:24; Rom. 6:4
^b 1 Cor. 6:14
¹ give life to
² Or because of
8:12 ^a [Rom. 6:7, 14]
8:13 ^a Gal. 6:8
^b Eph. 4:22; [Col. 3:5-10]
¹ put to death
8:14 ^a [Gal. 5:18]

8:15 ^a [1 Cor. 2:12]; Heb. 2:15
^b 2 Tim. 1:7
^c [Is. 56:5]
^d Mark 14:36; Gal. 4:6
8:16 ^a Eph. 1:13
8:17 ^a Acts 26:18
^b Phil. 1:29
8:18 ^a 2 Cor. 4:17; [1 Pet. 1:6; 4:13]
8:19 ^a [2 Pet. 3:13]
¹ creation
8:20 ^a Gen. 3:17-19
¹ creation
² futility

Spirit of God, they are the sons of God.

15 For ^aye have not received the spirit of bondage again ^bto fear; but ye have received the ^cSpirit of adoption, whereby we cry, ^dAbba, Father.

16 ^aThe Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then ^aheirs; heirs of God, and joint-heirs with Christ; ^bif so be that we suffer with *him*, that we may be also glorified together.

Anticipation of Glory

18 For I reckon that ^athe sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For ^athe earnest expectation of the ¹creature waiteth for the manifestation of the sons of God.

20 For ^athe ¹creature was made subject to ²vanity, not willingly, but

8:9. None of his: Any who lack the Spirit are unsaved. The Holy Spirit abides in all who are regenerated (cf. 8:4; 1 Cor. 12:13).

8:10. The body is dead: It is still mortal and subject not only to death but also to the temptation of sin. **The Spirit is life** anticipates verse 11 and the hope of resurrection.

8:11. Quicken your mortal bodies: Resurrection is “bodily.” Resurrected believers will, like Christ, receive new physical forms (1 Cor. 15:44).

8:12. Debtors: The word places emphasis on Paul’s moral obligation. He uses the same term in 1:14.

8:13. Mortify: Death signifies separation. Here it denotes separation from the sinful deeds of the flesh.

8:15. The Spirit of adoption: The Holy Spirit places the believer as a son in God’s family. **Abba** (Aram. for “father”): This is the intimate name used only by

members of the family. Its use here denotes the intimacy of the believer’s relation to God.

8:17. Joint-heirs with Christ: All believers share all of the inheritance together. They also have the promise of glorification if their lives are lived devotedly and sacrificially unto the Lord.

8:18. The sufferings of this present time: See 2 Corinthians 4:17, 18. **The glory which shall be revealed:** The blessed hope of the Christian looks ahead with anticipation to this great moment. See also 1 Thessalonians 4:15-18; Titus 2:13.

8:19. The creature, or creation, eagerly looks forward to the revelation of the sons of God in the Millennium (Christ’s thousand-year earthly reign) because that is the time when the curse will be lifted and creation will be restored to Edenic conditions.

8:20. Vanity (Gr. *mataiotēti*, “vanity,” “empti-



FLESH

8:13. The Scriptures use the word *flesh* in five ways. It may refer to: (1) the body or physical being; (2) the old nature or sin nature; (3) the epidermis (skin); (4) man’s immaterial nature; or (5) the whole being of man. Paul uses the term in each of these verses in this chapter. Flesh itself is not evil (cf. Job 19:26), yet Paul uses it to represent humanity’s evil nature, which cannot please God (v. 8). **Application:** Christians should glorify God in their physical bodies (flesh) as well as in their spirits, since both belong to God (1 Cor. 6:20). (First Reference, Gen. 2:21; Primary Reference, Rom. 7:14-8:9; cf. Gen. 7:17.)



WITNESS OF THE SPIRIT

8:16. The witness of the Spirit is the inner assurance of God’s truth. One of the conditions of this inner conviction concerning the things of God is obedience to His known will (John 7:17). God uses this ministry of the Holy Spirit to convince us of truth that cannot be understood other than through divine help (Matt. 16:17). **Illustration:** This witness was obvious in Peter’s confession of Christ (Matt. 16:16, 17). Even though others had observed Christ and drawn certain erroneous conclusions, Peter received spiritual insight from God as to who Jesus really was (Matt. 16:17). This enlightenment did not mean he had nothing more to learn, because perhaps within minutes of his confession, he was being rebuked by Jesus for his lack of spiritual insight (Matt. 16:23). **Application:** Christians should be careful always to obey the clearly revealed will of God, so as not to hinder this ministry in their lives. (First Reference, Matt. 16:17; Primary Reference, Rom. 8:16; cf. Heb. 6:1, 2.)

by reason of him who hath subjected *the same* in hope,

21 Because the ¹creature itself also shall be delivered from the bondage of ²corruption into the glorious ^aliberty of the children of God.

22 For we know that the whole creation ^agroaneth and ¹travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have ^athe firstfruits of the Spirit, ^beven we ourselves groan ^cwithin ourselves, ¹waiting for the adoption, *to wit*, the ^dredemption of our body.

24 For we are saved by hope: but ^ahope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with ¹patience ²wait for *it*.

26 Likewise the Spirit also helpeth our ¹infirmities: for ^awe know not what we should pray for as we ought:

8:21 ^a[2 Cor. 3:17]; Gal. 5:1, 13

¹ creation

² decay

8:22 ^aJer. 12:4, 11

¹ suffers birth pangs

8:23 ^a2 Cor. 5:5;

Eph. 1:14

^b2 Cor. 5:2, 4

^c[Luke 20:36]

^dLuke 21:28;

Eph. 1:14; 4:30;

[Phil. 3:20, 21]

¹ eagerly waiting

8:24 ^aRom. 4:18;

2 Cor. 5:7; Heb. 11:1

8:25 ¹ perseverance

² eagerly wait

8:26 ^aMatt. 20:22; 2 Cor. 12:8

¹ weaknesses

^bJohn 14:16;

Rom. 8:15; Eph. 6:18

8:27 ^a1 Chr. 28:9

^b1 John 5:14

8:28 ^a2 Tim. 1:9

8:29 ^a2 Tim. 2:19

but ^bthe Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And ^ahe that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints ^baccording to *the will* of God.

More Than Conquerors

28 And we know that all things work together for good to them that love God, to them ^awho are the called according to *his* purpose.

29 For whom ^ahe did foreknow, ^bhe also did predestinate ^cto be conformed to the image of *his* Son, ^dthat he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also ^acalled: and

^bRom. 9:23; 1 Cor. 2:7; Eph. 1:5, 11 ^c[2 Cor. 3:18]

^d[Col. 1:15, 18]; Heb. 1:6

8:30 ^aRom. 8:28; 9:24; 1 Cor. 1:9; Gal. 1:6, 15; 5:8; Eph. 1:11; 3:11; 2 Thess. 2:14; [Heb. 9:15; 1 Pet. 2:9; 3:9]

ness," "frailty," "folly") is a reference to the curse of Genesis 3:14–19 and considers the whole thing as unnecessary. Creation did not actively participate in the Fall.

8:21. Delivered from the bondage of corruption: There will be no more death. **The creature** (or Creation) looks forward to the Millennium when redeemed man is glorified and will never again have to face God's curse.

8:22. Groaneth and travaileth in pain refers to Adam's Fall, which has caused misery from then until the present. The present sufferings of creation are the "birth pangs" of the new age to be born, the Millennium. From the Fall until now, creation has been groaning over the pointlessness of having been made subject to a curse. It eagerly looks forward to the time when the curse will be lifted (v. 19).

8:23. The firstfruits of the Spirit: The Holy Spirit is the first installment of the glory yet to follow (Eph. 1:13, 14). **Groan:** The believer groans because of the conflict experienced in 7:14–24, from which he needs a final and complete deliverance. This is the ultimate answer to 7:24. Christ will deliver us by the resurrection and glorification of our bodies.

8:26, 27. Our infirmities may refer to the presence of sin (cf. 7:14 ff.). **Groanings:** The Spirit also groans along with creation and the believer. The reference

is to the Spirit's interpretation of the believer's innermost feelings, which cannot be put into words. **Searcheth the hearts:** Denotes divine omniscience (cf. 1 Chr. 28:9; Ps. 139:1, 23; Jer. 17:10; 1 Cor. 4:5; Heb. 4:12, 13).

8:28. To them that love God is the human perspective. God is working all things together for good, but those who **love God** are best able to appreciate that fact because they love Him no matter what (cf. Job 13:15). **To them who are the called** is the divine perspective. Scripture often refers to believers as "the called" or "the elect."

8:29. Foreknow: This is not simple prescience or advance knowledge. This knowledge should also not be understood in the sense of "being acquainted with," but in the sense of "bringing into a special relation with," as "Adam *knew* Eve his wife" (Gen. 4:1), "You only have I *known* of all the families of the earth" (Amos 3:2), "I... *know* my sheep" (John 10:14), and "I never *knew* you" (Matt. 7:23). Foreknowledge is God's determination from eternity to bring certain ones into a special relationship with Himself. (See also 11:2.) **Predestinate:** See Ephesians 1:5. **To be conformed to the image of his Son:** The goal of predestination is not to send some to hell and some to heaven, but is the believer's glorification, to make every Christian increasingly more like His Son.



FOREKNOWLEDGE

8:29. Foreknowledge speaks of God's awareness of the actual and potential future (Acts 2:23; 26:5; Rom. 8:29; 11:2; 1 Pet. 1:2, 20; 2 Pet. 3:17). The word means "foreordination" (Acts 2:23; 1 Pet. 1:20). Those whom God foreknew, He also loved and ordained to be conformed to the

image of His Son. **Illustration:** On the Day of Pentecost, the apostle Peter vividly illustrated the harmony between God's sovereignty and man's personal responsibility. Even though the Cross was in the eternal plan of God and part of His sovereign will, those who crucified Christ did so as a rebellious act of their will. Therefore they bore personal responsibility for the Christ's death. **Application:** We too are responsible for our personal actions and behavior (Acts 2:23). (First Reference, Rom. 11:2; Primary Reference, Rom. 8:29; cf. Rom. 6:17.)

whom he called, them he also ^bjustified: and whom he justified, them he also ^cglorified.

31 What shall we then say to these things? ^aIf God *be* for us, who *can be* against us?

32 ^aHe that spared not his own Son, but ^bdelivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall ¹lay any thing to the charge of God's elect? ^a*It is* God that ²justifieth.

34 ^aWho *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, ^bwho is even at the right hand of God, ^cwho also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ^aFor thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 ^aNay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that nei-

8:30 ^b 1 Cor. 6:11; [Gal. 2:16]
^c John 17:22; Rom. 8:21

8:31 ^a Num. 14:9
8:32 ^a Rom. 5:6, 10
^b [Rom. 4:25]

8:33 ^a Is. 50:8, 9; Rev. 12:10
¹ bring a charge against

² declares righteous

8:34 ^a John 3:18
^b Mark 16:19; Col. 3:1; Heb. 1:3

^c Heb. 7:25; 9:24
8:36 ^a Ps. 44:22; Acts 20:24;

1 Cor. 4:9; 15:30; [2 Cor. 1:9; 4:10; 6:9; 11:23]

8:37 ^a John 16:33; 1 Cor. 15:57; 2 Cor. 2:14; 1 John 5:4

8:38 ^a [1 Cor. 15:24; Eph. 1:21; 1 Pet. 3:22]

9:1 ^a 2 Cor. 1:23
¹ tell
² am not lying

9:2 ^a Rom. 10:1
¹ sorrow
² grief

9:3 ^a Ex. 32:32
9:4 ^a Ex. 4:22; [Rom. 8:15]
^b 1 Sam. 4:21

^c Gen. 17:2; Deut. 29:14; Luke 1:72; Acts 3:25
^d Deut. 4:13; Ps. 147:19

ther death, nor life, nor angels, nor ^aprincipalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Paul's Burden for Israel

9 I ^asay¹ the truth in Christ, I ²lie not, my conscience also bearing me witness in the Holy Ghost,

2 ^aThat I have great ¹heaviness and continual ²sorrow in my heart.

3 For ^aI could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; ^ato whom *pertaineth* the adoption, and ^bthe glory, and ^cthe covenants, and ^dthe giving of the law, and ^ethe service of God, and ^fthe promises;

5 ^aWhose *are* the fathers, and of ^bwhom as concerning the flesh Christ *came*, ^cwho is over all, ¹God blessed for ever. Amen.

6 ^aNot as though the word of God

^e Heb. 9:1, 6 ^f [Acts 2:39; 13:32; Eph. 2:12]
9:5 ^a Deut. 10:15 ^b [Luke 1:34, 35; 3:23] ^c Jer. 23:6
¹ the eternally blessed God
9:6 ^a Num. 23:19

8:30. Called: The calling of 8:28 is pretemporal; it occurred before the creation of the world (Eph. 1:4). The calling here is temporal and refers to the effectual communication of the gospel, resulting in salvation.

Justified: See 3:24. **Glorified:** Glorification is God's doing. While God's foreknowledge and predestination take place in eternity, and while God's calling and justification are realized in history, God's glorifying is yet future. It is as certain, however, as the previous works. Hence **glorified** is in the past tense. From God's point of view it is already accomplished.

8:32. For us all: This does not teach or necessitate limited atonement (the view that Christ died only for the elect), for Christ died for all the sins of all the world (2 Cor. 5:19). His death is effective unto salvation, however, only for those who call upon the name of the Lord (cf. 10:13, 17).

8:33, 34. God's elect: See 8:28. **Lay any thing to the charge:** No charge is admissible, because the Father justifies, in that the Son died, was raised, and now intercedes for us.

8:38, 39. We cannot be separated from God's love, because it is set forth in a person who is God Himself, Jesus Christ, our Savior. God's desire to redeem believers cannot be frustrated, because He is infinitely greater than any potential enemy. His plan will be realized because it is His **purpose** (cf. v. 28).

9:3. My kinsmen according to the flesh expresses Paul's sorrow for Israel. The question he now undertakes concerns the privilege and subsequent

spiritual blindness of the Jewish nation. It is a natural question following chapter 8. Has the promise of God failed Israel—and could His promise fail in our case?

9:4, 5. Paul recites Israel's privileges bestowed because of their relationship to God. They are called **Israelites** (the name sovereignly bestowed upon Jacob by God, Gen. 32:28). **The adoption**, with the definite article, may look at a particular event: when Moses was instructed to stand before Pharaoh and tell him that Israel was God's son (Ex. 4:22). **The glory** refers to the glory cloud that led Israel from Egypt to Israel (cf. Ex. 13:20–22; 16:10). **The covenants** refer to Israel's four great unconditional covenants that govern all that God will do for and with Israel—the Abrahamic covenant, Genesis 12, 13, a *nation* forever; the Palestinian covenant, Deuteronomy 30, a *land* forever; the Davidic covenant, 2 Samuel 7, a *king* forever; and the new covenant, Jeremiah 31, a *redeemed people* forever. **The giving of the law** refers to Sinai (Ex. 19–31). **The service of God** refers to the offerings, priesthood, and levitical institution (cf. Heb. 10:1–5). **The promises** refer particularly to the messianic promises (Gen. 3:15; 49:10; Num. 24:15–19; Deut. 18:15–22). **The fathers** refers to the Old Testament patriarchs and leaders: Abraham, Isaac, Jacob, Joseph, Moses, David, and so on. **Christ** is their national fruit. Humanly, He came from Israel. **God blessed for ever** is probably not a doxology but rather a spontaneous and explicit assertion of Christ's deity.

hath taken none effect. For ^bthey are not all Israel, which are of Israel:

7 ^aNeither, because they are the seed of Abraham, *are they* all children: but, In ^bIsaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but ^athe children of the promise are counted ¹for the seed.

9 For this *is* the word of promise, ^aAt this time will I come, and Sarah shall have a son.

10 And not only *this*; but when ^aRebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of ^ahim that calleth;)

12 It was said unto her, ^aThe elder shall serve the younger.

13 As it is written, ^aJacob have I loved, but Esau have I hated.

God Shows Mercy as He Wills

14 What shall we say then? ^aIs *there* unrighteousness with God? ¹God forbid.

15 For he saith to Moses, ^aI will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For ^athe scripture saith unto Pharaoh, ^bEven for this same purpose have I raised thee up, that I might shew my power in thee, and

9:6 ^b[John 8:39; Gal. 6:16]
 9:7 ^a[John 8:33, 39; Gal. 4:23]
^bGen. 21:12; Heb. 11:18
 9:8 ^aGal. 4:28
¹as
 9:9 ^aGen. 18:10, 14; Heb. 11:11
 9:10 ^aGen. 25:21
 9:11 ^aRom. 4:17; 8:28]
 9:12 ^aGen. 25:23
 9:13 ^aMal. 1:2, 3
 9:14 ^aDeut. 32:4
¹Certainly not
 9:15 ^aEx. 33:19
 9:17 ^aGal. 3:8
^bEx. 9:16

9:18 ^aEx. 4:21; Deut. 2:30; Josh. 11:20; John 12:40; Rom. 11:7, 25
 9:19 ^a2 Chr. 20:6; Job 9:12; Dan. 4:35
 9:20 ^aIs. 29:16; Jer. 18:6; Rom. 9:22; 2 Tim. 2:20
 9:21 ^aProv. 16:4
^b2 Tim. 2:20
 9:22 ^a[1 Thess. 5:9]
^bProv. 16:4; [1 Pet. 2:8]
¹wanting
²prepared for
 9:23 ^a[Col. 1:27]
^b[Rom. 8:28-30]
¹beforehand
 9:24 ^a[Rom. 8:28]
^bIs. 42:6, 7; 49:6; Luke 2:32; Rom. 3:29
 9:25 ^aHos. 2:23; 1 Pet. 2:10
 9:26 ^aHos. 1:10
¹sons
 9:27 ^aIs. 10:22, 23
^bRom. 11:5

that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he ^ahardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For ^awho hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? ^aShall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the ^apotter power over the clay, of the same lump to make ^bone vessel unto honour, and another unto dishonour?

22 *What* if God, ¹willing to shew *his* wrath, and to make his power known, endured with much long-suffering ^athe vessels of wrath ^bfitted² to destruction:

23 And that he might make known ^athe riches of his glory on the vessels of mercy, which he had ^bbefore¹ prepared unto glory,

24 Even us, whom he hath ^acalled, ^bnot of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, ^aI will call them my people, which were not my people; and her beloved, which was not beloved.

26 ^aAnd it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called the ¹children of the living God.

27 Esaias also crieth concerning Israel, ^aThough the number of the children of Israel be as the sand of the sea, ^ba remnant shall be saved:

9:6. They are not all Israel, which are of Israel:

The contrast is between Abraham's physical descendants and his spiritual descendants. Not all of Abraham's physical descendants are to be recipients of His spiritual blessing. What follows in verses 7-18 shows how God's eternal purpose played a hand in Israel's history.

9:13. **Loved ... hated** (Gen. 25:23; Mal. 1:2, 3) are not matters of emotion; they are matters of the Father's will. In the papyri (ancient secular writings dating to biblical times), the expressions "loved" and "hated" are used of a man who could afford to adopt only one of two twin orphaned boys. He was said to have "loved" the one he adopted and "hated" the one he did not adopt. Here all that is signified is that Jacob was blessed and Esau was not.

9:19, 20. **Who hath resisted his will?** Does all this

lead to fatalism? Paul does not answer this question directly, for it is absurd and raised by one who is ignorant of the righteous character of the infinite God and the finite character of man. Paul rather deals with the heart attitude that would produce such a question and reminds man of his limited understanding of the unlimited and sovereign God.

9:23. **The glory** is to be recipients of God's righteousness and heaven.

9:25-29. Paul documents his teaching by quoting Hosea 2:23 to show that the Old Testament teaches that vessels of mercy are to be found among the Gentiles (vv. 25, 26), Isaiah 10:22, 23 to show that the Old Testament prophesied that only **a remnant** of Israel would be saved (vv. 27, 28), and Isaiah 1:9 to show the conclusion of the whole matter (v. 29). This anticipates the subsequent discussion in chapter 11.

28 For he will finish the work, and cut *it* short in righteousness: ^abecause a short work will the Lord make upon the earth.

29 And as Esaias said before, ^aExcept the Lord of Sabaoth had left us a seed, ^bwe ¹had been as Sodoma, and been made like unto Gomorrhah.

Israel Stumbles

30 What shall we say then? ^aThat the Gentiles, which followed not after righteousness, have attained to righteousness, ^beven the righteousness which is of faith.

31 But Israel, ^awhich followed after the law of righteousness, ^bhath not attained to the law of righteousness.

32 ¹Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For ^athey stumbled at that stumblingstone;

33 As it is written, ^aBehold, I lay in Sion a stumblingstone and rock of offence: and ^bwhosoever believeth on him shall not be ¹ashamed.

Israel's Rejection of Christ

10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them ¹record ^athat they have a zeal ²of God, but not according to knowledge.

3 For they being ignorant of ^aGod's righteousness, and going about to establish their own ^brighteousness, have not submitted themselves unto the righteousness of God.

4 For ^aChrist is the end of the law for righteousness to every one that believeth.

5 For Moses ¹describeth the

9:28 ^a Is. 10:23; 28:22
 9:29 ^a Is. 1:9
^b Deut. 29:23; Is. 13:19; Jer. 49:18; 50:40; Amos 4:11
¹ *would have become*
 9:30 ^a Rom. 4:11
^b Rom. 1:17; 3:21; 10:6; [Gal. 2:16; 3:24; Phil. 3:9]; Heb. 11:7
 9:31 ^a [Rom. 10:2-4]
^b [Gal. 5:4]
 9:32 ^a [Luke 2:34; 1 Cor. 1:23]
¹ *Why*
 9:33 ^a [Ps. 118:22]; Is. 8:14; 28:16; [Matt. 21:42; 1 Pet. 2:6-8]
^b Rom. 5:5; 10:11
¹ *put to shame*
 10:2 ^a Acts 21:20; Gal. 1:14
¹ *witness*
² *for*
 10:3 ^a [Rom. 1:17]
^b [Phil. 3:9]
 10:4 ^a Matt. 5:17; [Rom. 7:1-4; Gal. 3:24; 4:5]
 10:5 ¹ *writes about*
^a Lev. 18:5; Neh. 9:29; Ezek. 20:11, 13, 21; Rom. 7:10; Gal. 3:12
 10:6 ^a Deut. 30:12-14
 10:7 ¹ *abyss*
 10:8 ^a Deut. 30:14
¹ *near*
 10:9 ^a Matt. 10:32; Luke 12:8; Acts 8:37; Rom. 14:9; [1 Cor. 12:3]; Phil. 2:11
 10:11 ^a Is. 28:16; Jer. 17:7; Rom. 9:33
¹ *put to shame*
 10:12 ^a Acts 15:9; Rom. 3:22, 29; Gal. 3:28
^b Acts 10:36;
 1 Tim. 2:5
^c Eph. 1:7

righteousness which is of the law, ^aThat the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, ^aSay not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the ¹deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? ^aThe word is ¹nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That ^aif thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, ^aWhosoever believeth on him shall not be ¹ashamed.

12 For ^athere is no difference between the Jew and the Greek: for ^bthe same Lord over all ^cis rich unto all that call upon him.

13 ^aFor whosoever shall call ^bupon the name of the Lord shall be saved.

Preaching to a Disobedient People

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear ^awithout a preacher?

10:13 ^a Joel 2:32; Acts 2:21 ^b Acts 9:14
 10:14 ^a Acts 8:31; Titus 1:3

9:32. They sought it not by faith: Israel mistook the possession of the law as a means of righteousness, when the law was given only to confirm the Fall and to show the need of God's righteousness (cf. 5:20). **Stumblingstone:** This is a reference to Messiah (cf. Is. 7:14; 1 Pet. 2:8).

10:4. Christ is the end of the law: Israel mistook the purpose of the law. The law pointed to the righteousness that is attainable only by belief in Christ. Israel also mistook the scope of the law. The righteousness to which it pointed was universally available to all who responded to God's revelation of Himself through the law. But by Paul's time many had substituted works for faith. Rather than seeking redemption in God's mercy, they pinned their hopes on their own religious achievement.

10:6-9. Paul skillfully weaves together quotations from Deuteronomy 9:4 and 30:10-14, which speak of God's initiative in grace and man's humble obedience to it. He then applies this truth to the gospel of Christ.

10:10, 11. Confession is made unto salvation: One is not saved by his mouth's confession, but rather, the mouth testifies readily of the grace of God in Christ which has been received by faith.

10:13. Whosoever: As chapter 9 stressed divine sovereignty in salvation, this passage stresses human responsibility. Scripture does not view these two principles as paradoxical or contradictory, but as mutually compatible truths.

10:14, 15. In presenting the universal proclamation of the gospel, Paul presents the reasons why a

15 And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed our report?"

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, "their sound went into all the earth, ^band their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by *them that are* ¹no people, *and* by a ^bfoolish nation I will anger you.

20 But Esaias is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, "All day long I have stretched forth my hands unto a disobedient and ¹gainsaying people.

10:15 ^aIs. 52:7; Nah. 1:15
 10:16 ^aIs. 53:1; John 12:38
 10:18 ^aPs. 19:4; Matt. 24:14; Mark 16:15; Rom. 1:8; Col. 1:6, 23; 1 Thess. 1:8
^b1 Kin. 18:10; Matt. 4:8
 10:19 ^aDeut. 32:21; Rom. 11:11
^bTitus 3:3
¹not a nation
 10:20 ^aIs. 65:1; Rom. 9:30
 10:21 ^aIs. 65:2
¹contrary

11:1 ^aPs. 94:14; Jer. 46:28
^b1 Sam. 12:22; Jer. 31:37
^c2 Cor. 11:22; Phil. 3:5
¹Certainly not
 11:2 ^a[Rom. 8:29]
¹Know
 11:3 ^a1 Kin. 19:10, 14
¹torn
 11:4 ^a1 Kin. 19:18
 11:5 ^a2 Kin. 19:4; Rom. 9:27
 11:6 ^aRom. 4:4
 11:7 ^aRom. 9:31

A Remnant Remains

11 I say then, "Hath God cast away his people? ^bGod¹ forbid. For ^cI also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which ^ahe foreknew. ¹Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 "Lord, they have killed thy prophets, and ¹digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? "I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 "Even so then at this present time also there is a remnant according to the election of grace.

6 And "if by grace, then *is it* no more of works: otherwise grace is no more grace. But *if it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? "Israel hath not ob-

universal proclamation is necessary: First, because the call must be preceded by faith; second, because faith must be preceded by hearing. This shows that knowledge is essential to belief. Faith must have a valid content (cf. 4:18ff.); third, because hearing requires a preacher; fourth, because preaching requires being sent. The One who sends is God. Salvation is completely from God.

10:17. The word of God: Better, "the word of Christ." The reference is to the oral communication of the gospel. (The word translated "report" in v. 16 is translated "hearing" here.) Notice that it is not faith *in* what is heard, but faith that *comes about* by what is heard. This is what Paul meant in 1:16 when he said the gospel "is the power of God unto salvation." Saving faith is not man doing his part in response to God's having done His part (synergism). Saving faith can come about only through the gospel. Salvation is God's work alone (monergism). This also shows that

there is no other way to be saved but by the explicit gospel of Christ.

11:1. Hath God cast away his people? The question is asked in such a way that we know Paul expected a negative answer. The question is answered by a direct denial, **God forbid**. This chapter is designed to show that God has not abrogated all His promises to Israel. She is only temporarily laid aside. When God has finished with His largely Gentile work in the church, Israel will once again be restored and flourish with the blessing of God. Notice that the church does not take over all the promises to Israel. They are two very distinct works of God.

11:2-6. His people which he foreknew: Those with whom He was once intimately related. This deals with national and not individual destiny and is a strong argument to show that God has not terminated His program for Israel.

11:7, 8. The election (lit., "the chosen ones"): These



SALVATION

10:13. Salvation is the most common biblical expression used to identify the subjective changes in people's lives, when by faith they have received the benefit of Christ's death and resurrection. The term implies deliverance, safety, preservation, healing, and soundness. It occurs in

Scripture in three phases. First, the Christian has been saved from the guilt and penalty of sin (Eph. 2:5, 8). Second, the Christian is being saved from the habit and dominion of sin in this life (Gal. 2:19, 20). Finally, when the Lord returns, the Christian will be saved from all the physical results of sin and of God's curse on the world (8:18-23). **Illustration:** Although Jesus used this word only once (Luke 19:9), He used many other expressions to describe salvation. The dramatic change in Zacchaeus was proof of his salvation. **Application:** The Christian today should also demonstrate a change in his life to confirm this "so great salvation." (First Reference, Gen. 3:15; Primary Reference, Romans; cf. 2 Cor. 5:19.)

tained that which he seeketh for; but the ¹election hath obtained it, and the rest were ^bblinded²

8 (According as it is written, ^aGod hath given them the spirit of ¹slumber, ^beyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ^aLet their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

New Branches Grafted In

11 I say then, Have they stumbled that they should fall? ¹God forbid: but *rather* ^athrough their ²fall salvation *is come* unto the Gentiles, for to provoke them to ^bjealousy.

12 Now if the ¹fall of them *be* the riches of the world, and the ²diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as ^aI am ¹the apostle of the Gentiles, I magnify ²mine office:

14 If by any means I may provoke to ¹emulation *them which are* my flesh, and ^amight save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, ^abut life from the dead?

16 For if ^athe firstfruit *be* holy, the

11:7 ^bMark 6:52; Rom. 9:18; 11:25; 2 Cor. 3:14
¹elect
²hardened
11:8 ^aIs. 29:10, 13
^bDeut. 29:3, 4; Is. 6:9; Matt. 13:13, 14; John 12:40; Acts 28:26, 27
¹stupid
11:9 ^aPs. 69:22, 23
11:11 ^aIs. 42:6, 7; Acts 28:28
^bDeut. 32:21; Acts 13:46; Rom. 10:19
¹Certainly not
²trespass
11:12 ¹trespass
²failure
11:13 ^aActs 9:15; 22:21; Gal. 1:16; 2:7-9; Eph. 3:8
¹Lit. an
²my ministry
11:14 ^a1 Cor. 9:22; 1 Tim. 4:16; James 5:20
¹jealousy
11:15 ^a[Is. 26:16-19]
11:16 ^aLev. 23:10; [James 1:18]
11:17 ^aJer. 11:16; [John 15:2]
^bActs 2:39; [Eph. 2:12]
¹were
11:18 ^a[1 Cor. 10:12]
¹remember that you do not support the
11:20 ^aHeb. 3:19
¹haughty
11:22 ^a1 Cor. 15:2; Heb. 3:6, 14
^b[John 15:2]
11:23 ^a[2 Cor. 3:16]
11:24 ¹were

lump is also *holy*: and if the root *be* holy, so *are* the branches.

17 And if ^asome of the branches be broken off, ^band thou, being a wild olive tree, ¹wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 ^aBoast not against the branches. But if thou boast, ¹thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of ^aunbelief they were broken off, and thou standest by faith. Be not ¹highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, ^aif thou continue in *his* goodness: otherwise ^bthou also shalt be cut off.

23 And they also, ^aif they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou ¹wert cut out of the olive tree which is wild by nature, and ¹wert grafted contrary to nature into a good olive tree: how much more shall these, which be the

are the believing Israelites, like Paul (v. 1) who have believed and are being saved today. **Were blinded:** This is a judicial blindness. Like Pharaoh (9:18), Israel is blinded. This fulfills Isaiah 29:10 (cf. Matt. 13:14).

11:9, 10. Paul quotes from David (Ps. 69:22, 23) to show that David anticipated that such an experience would be Israel's. God is working according to His eternal plan. The hardening of Israel will reach its height in the middle of the Tribulation. Scripture anticipates the condition of Israel as it is today. God is not surprised; neither should we be. If it were otherwise, we should be troubled.

11:11. Have they stumbled that they should fall? This is to ask whether Israel has stumbled so badly that they have fallen completely out of God's program. Is there no future for Israel? Paul shows that Israel's apparent rejection is not permanent because of God's purposes for Israel's rejection, and the promise of her restoration.

11:15. Israel's rejection brought the greatest blessing the Gentile world ever had—the preaching of the gospel to the world. When she is restored the blessings

to accrue to the world will be even greater. Paul anticipates worldwide millennial blessing and salvation.

11:16. The root: The root of the tree is the covenantal promise to Abraham, which anticipated blessing to Jew and Gentile. Israel's essential nature is **holy** (set apart for God's purpose). The **firstfruit** signifies Abraham; the **branches** refer to Israel individually.

11:17. Some of the branches ... broken off: Israel is set aside, but there is a remnant. **Wild olive tree ... grafted in among them:** The Gentiles do not displace Israel. They merely partake **of the root and fatness of the olive tree**. Paul recognized both a unity of the church with Israel as enjoying the same blessing, and a diversity—neither usurping the other.

11:19-24. When God is finished with the Gentiles He will reinstate Israel. Israel was set aside because of unbelief. The Gentiles have favor because of their belief. Therefore they should not be proud, but realize that intrinsic nature does not matter to or deter God. They should realize that God is capable of setting the Gentiles aside and of grafting Israel in again. This is precisely what He will do.

natural *branches*, be grafted into their own olive tree?

God's Covenant with Israel

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be ^awise in your own ¹conceits; that ^bblindness² in part is happened to Israel, ^cuntil the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, ^aThere shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 ^aFor this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but ¹as touching the election, *they are* ^abeloved for the fathers' sakes.

29 For the gifts and calling of God *are* ^awithout¹ repentance.

30 For as ye ^ain times past ¹have not believed God, yet have now obtained mercy through their ²unbelief:

31 Even so have these also now not ¹believed, that through ²your mercy they also may obtain mercy.

32 For God hath ¹concluded them ^aall² in unbelief, that he might have mercy upon all.

11:25 ^aRom. 12:16
^b2 Cor. 3:14
^cLuke 21:24;
 John 10:16;
 Rom. 11:12
¹ *opinion*
² *hardening*
 11:26 ^aPs. 14:7;
 Is. 59:20, 21
 11:27 ^aIs. 27:9;
 Heb. 8:12
 11:28 ^aDeut. 7:8; 10:15; Rom. 9:5
¹ *concerning the*
 11:29 ^aNum. 23:19
¹ *irrevocable*
 11:30 ^a[Eph. 2:2]
¹ *were disobedient to*
² *disobedience*
 11:31 ¹ *obeyed*
² *the mercy shown you*
 11:32 ^aRom. 3:9;
 [Gal. 3:22]
¹ *confin'd*
² *to disobedience*
 11:34 ^aIs. 40:13;
 Jer. 23:18; 1 Cor. 2:16
^bJob 36:22
 11:35 ^aJob 41:11
¹ *repaid*
 11:36 ^a[1 Cor. 8:6; 11:12]; Col. 1:16; Heb. 2:10
^bHeb. 13:21
 12:1 ^a1 Cor. 1:10; 2 Cor. 10:1-4
^bPhil. 4:18;
 Heb. 10:18, 20
¹ *rational*
 12:2 ^aMatt. 13:22; Gal. 1:4;
 1 John 2:15
^bEph. 4:23;
 [Titus 3:5]
^c[1 Thess. 4:3]

Glory to God

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the ^amind of the Lord? or ^bwho hath been his counsellor?

35 ^aOr who hath first given to him, and it shall be ¹recompensed unto him again?

36 For ^aof him, and through him, and to him, *are* all things: ^bto whom *be* glory for ever. Amen.

The Perfect Will of God

12 I ^abeseech you therefore, brethren, by the mercies of God, that ye present your bodies ^aliving sacrifice, holy, acceptable unto God, *which is* your ¹reasonable service.

2 And ^abe not conformed to this world: but ^bbe ye transformed by the renewing of your mind, that ye may ^cprove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, ^athrough the grace given unto me, to every man that is among you, ^bnot to think *of himself* more highly than he ought to think; but to think soberly, according as

12:3 ^aRom. 1:5; 15:15; 1 Cor. 3:10; 15:10; Gal. 2:9; Eph. 3:7 ^bProv. 25:27

11:25. **Mystery:** Compare Matthew 13:11; Romans 16; 1 Corinthians 1:7-10; Ephesians 3:3. **The fulness of the Gentiles** refers to the time when the last Gentile will have been saved and the church will be removed from the earth by the Rapture. It is distinct from the Time of the Gentiles (Luke 21:24), which refers to the period of time from the Babylonian captivity (587 B.C.) to the rapture of the church.

11:26-32. **And so all Israel shall be saved:** National salvation will come to Israel. This is the ultimate fulfillment of the new covenant (cf. Jer. 31:31-34) and will be realized when Jesus returns to the earth to set up His kingdom. Paul weaves together Psalm 14:7, Isaiah 59:20, 21, and Jeremiah 31:31 to show that he understood the Old Testament literally and that the Old Testament prophesied Israel's deliverance from sin. God cannot do otherwise because of His promises to the fathers and His unconditional covenants. God has set Israel aside temporarily for the sake of the Gentiles, but He has not forgotten them because of His promise to the fathers.

11:36. God is the source of all things—**of him**; God is the channel of all things—**through him**; God is the goal of all things—**to him**; and Man's only proper response to God is to worship Him.

12:1. **By the mercies of God** summarizes all that God

has accomplished for the believer in Romans 1—11 in justifying the believer (chs. 1—5), enabling the believer to live a righteous life (chs. 6—8), and being faithful to Israel (chs. 9—11). **That ye present** refers to a definite act of presentation. The verb is used of offering a sacrifice that became "holy" under the Levitical system (cf. Ex. 29:37). This shows that the Christian life begins with total commitment and irrevocable presentation. **Your bodies:** The body has been an instrument of sin (ch. 6). Now it is to be presented to God as a channel through which the righteousness of God is manifested.

12:2. **Be not conformed** (lit., "stop conforming yourselves"): They are to resist being poured into the mold of the present thinking, value systems, and conduct of this world. This term is used only here and in 1 Peter 1:14.

12:3. The righteousness of God will cause the believer to conduct himself in humility in the local church (vv. 3-8). Paul meets two dangers that the individual faced in the exercise of his spiritual gifts. He might overestimate himself and try to exercise a gift God never gave him. Or he might underestimate himself and fail to exercise the gift God has given to him. Paul shows that God has given each believer specific gifts to enable him to do what God wants him to do. No one is excluded.

God hath dealt ^cto every man the measure of faith.

4 For ^aas we have many members in one body, and all members have not the same ¹office:

5 So ^awe, *being* many, are one body in Christ, and ¹every one members one of another.

6 Having then gifts differing according to the grace that is ^agiven to us, whether prophecy, *let us* ^bprophecy according to the proportion of faith;

7 Or ministry, *let us wait on our* ministering: or ^ahe that teacheth, on teaching;

8 Or ^ahe that exhorteth, on exhortation: ^bhe that giveth, *let him do it* with ¹simplicity; ^che that ruleth, with diligence; he that sheweth mercy, ^dwith cheerfulness.

Overcome Evil with Good

9 *Let* love be without ¹dissimulation. ^bAbhor that which is evil; ²cleave to that which is good.

10 *Be* kindly ¹affectioned one to another with brotherly love; ^bin honour ²preferring one another;

11 Not ¹slothful in business; fervent in spirit; serving the Lord;

12 *Rejoicing* in hope; ^bpatient¹ in tribulation; ^ccontinuing² instant in prayer;

13 *Distributing* to the ¹necessity of saints; ^bgiven to hospitality.

14 *Bless* them which persecute you: bless, and curse not.

12:3 ^c[Eph. 4:7]

12:4 ^a1 Cor. 12:12-14; [Eph. 4:4, 16]

¹function

12:5 ^a[1 Cor. 10:17]; Gal. 3:28

¹individually

12:6 ^a[John 3:27]

^bActs 11:27

12:7 ^aEph. 4:11

12:8 ^aActs 15:32

^b[Matt. 6:1-3]

^c[Acts 20:28]

^d2 Cor. 9:7

¹liberality

12:9 ^a2 Cor. 6:6;

1 Tim. 1:5

^bPs. 34:14

¹hypocrisy

²cling

12:10 ^aJohn

13:34; 1 Thess.

4:9; Heb. 13:1;

2 Pet. 1:7

^bRom. 13:7;

Phil. 2:3; [1 Pet.

2:17]

¹affectionate

²giving preference to

12:11 ¹lagging

in diligence

12:12 ^aLuke

10:20

^bLuke 21:19

^cLuke 18:1

¹persevering

²steadfastly

12:13 ^a1 Cor.

16:1; Heb. 13:16;

1 Pet. 4:9

^bMatt. 25:35;

1 Tim. 3:2

¹needs

12:14 ^a[Matt.

5:44]; Luke 6:28;

1 Cor. 4:12

12:15 ^a[1 Cor.

12:26]

12:16 ^aRom.

15:5; 2 Cor.

13:11; [Phil. 2:2;

4:2]; 1 Pet. 3:8

^bJer. 45:5

¹Do not set

your mind on

²associate with

the humble

³estimation

15 *Rejoice* with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. ^bMind¹ not high things, but ²condescend to men of low estate. Be not wise in your own ³conceits.

17 *Recompense*¹ to no man evil for evil. ^bProvide² things honest in the sight of all men.

18 If it be possible, as much as ¹lieth in you, ^alive peaceably with all men.

19 Dearly beloved, ^aavenge not yourselves, but *rather* give place unto wrath: for it is written, *Vengeance is mine; I will repay*, saith the Lord.

20 *Therefore* if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but *overcome* evil with good.

Be Subject to Higher Powers

13 Let every soul be ^asubject unto the ¹higher ²powers. For there is no ³power but of God: the ²powers that be are ⁴ordained of God.

12:17 ^a[Matt. 5:39]; 1 Pet. 3:9 ^b2 Cor. 8:21 ¹Repay

²Have regard for good things

12:18 ^aHeb. 12:14 ¹depends on

12:19 ^aLev. 19:18 ^bDeut. 32:35; Ps. 94:1; 1 Thess. 4:6;

Heb. 10:30

12:20 ^a2 Kin. 6:22; Prov. 25:21, 22; [Matt. 5:44]; Luke 6:27

12:21 ^a[Rom. 12:1, 2]

13:1 ^aTitus 3:1; 1 Pet. 2:13 ¹governing ²authorities

³authority ⁴appointed by

12:5. **One body in Christ:** See 1 Corinthians 12:12, 13.

12:6. The spiritual **gifts** listed here are seven in number: 1. Prophecy, 2. Ministry, 3. Teaching, 4. Exhorting, 5. Giving, 6. Ruling, 7. Mercy.

12:9. **Without dissimulation** (lit., “without hypocrisy”). The Christian’s conduct in the local church toward fellow believers is to be a volitional caring for others, loving faithfully in spite of the response received. The love is to be genuine and unfeigned.

12:11. **Fervent** (lit., “boiling over”).

12:14. **Bless** (lit., “speak well of”).

12:19-21. **Give place unto wrath:** Paul quotes Deuteronomy 32:35 to show that only God has the right to avenge, and He certainly will avenge. **Heap coals of fire on his head** (cf. Prov. 25:22): This may refer to a sense of shame or remorse engendered when we treat an evildoer kindly. Paul is discussing *personal, not national* enemies. He is not teaching pacifism.

13:1. **Let every soul be subject:** Subjection to the government is the obligation of all mankind, not just Christians. It is not optional, but an absolute necessity. **The higher powers** are established by God. See Titus 3:1; 1 Peter 2:13. But see also Acts 5:29.



DEDICATION TO THE WILL OF GOD

12:1, 2. God’s will refers to His purpose for the life of the believer. It implies His guidance or direction in all of life’s decisions. Dedication is an act of surrender or submission to His will for our lives whereby we become a “living sacrifice.” Daily dependence on God results in our transformation into the image of Christ. **Illustration:** When we seek to discern the will of God we must also be committed to doing the will of God as it is revealed in the Word of God (John 7:17). **Application:** The believer should evaluate every decision on the basis of biblical principles, knowing that obedience brings God’s blessing. (First Reference, Gen. 22:12; Primary Reference, Rom. 12:1.)

2 Whosoever therefore resisteth ^athe ¹power, resisteth the ordinance of God: and they that resist shall receive to themselves ²damnation.

3 For rulers are not a terror to good works, but to the evil. ¹Wilt thou then not be afraid of the ²power? ^ado that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, ¹a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ^aye must needs be subject, not only ¹for wrath, ^bbut also for conscience sake.

6 For for this cause pay ye ¹tribute also: for they are God's ministers, attending continually upon this very thing.

7 ^aRender therefore to all their dues: ¹tribute to whom ¹tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

Love One Another

8 Owe no man any thing, but to love one another: for ^ahe that loveth another hath fulfilled the law.

9 For this, ^aThou shalt not commit adultery, Thou shalt not ¹kill, Thou shalt not steal, Thou shalt not bear

13:2 ^a[Titus 3:1]
¹ authority
² judgment
 13:3 ^a 1 Pet. 2:14
¹ Do you want to be unafraid
² authority
 13:4 ¹ an avenger
 13:5 ^a Eccl. 8:2
^b Acts 24:16;
 [1 Pet. 2:13, 19]
¹ because of
 13:6 ¹ taxes
 13:7 ^a Matt. 22:21; Mark 12:17; Luke 20:25
¹ tax
 13:8 ^a [Matt. 7:12; 22:39; John 13:34; Rom. 13:10; Gal. 5:13, 14; 1 Tim. 1:5; James 2:8]
 13:9 ^a Ex. 20:13-17; Deut. 5:17-21; Matt. 19:18
¹ murder

^b Lev. 19:18; Mark 12:31; James 2:8
² summed up
 13:10 ^a [Matt. 7:12; 22:39, 40; John 13:34]; Rom. 13:8; Gal. 5:14; James 2:8
¹ does no harm
 13:11 ^a Mark 13:37; [1 Cor. 15:34; Eph. 5:14]; 1 Thess. 5:6
¹ first believed
 13:12 ^a Eph. 5:11
^b [2 Cor. 6:7; 10:4; Eph. 6:11, 13; 1 Thess. 5:8]
 13:13 ^a Phil. 4:8
^b Prov. 23:20
^c [1 Cor. 6:9]
^d James 3:14

false witness, Thou shalt not covet; and if *there be* any other commandment, it is ^abriefly comprehended in this saying, namely, ^bThou shalt love thy neighbour as thyself.

10 Love ¹worketh no ill to his neighbour: therefore ^alove *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time ^ato awake out of sleep: for now *is* our salvation nearer than when we ¹believed.

12 The night is far spent, the day is at hand: ^alet us therefore cast off the works of darkness, and ^blet us put on the armour of light.

13 ^aLet us walk ¹honestly, as in the day; ^bnot in ²rioting and drunkenness, ^cnot in ³chambering and ⁴wantonness, ^dnot in strife and envying.

14 But ^aput ye on the Lord Jesus Christ, and ^bmake not provision for the flesh, to *fulfil* the lusts *thereof*.

Christian Liberty

14 Him that ^ais weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he ^amay eat all things: another, who is weak, eateth ¹herbs.

¹ properly ² revelry ³ licentiousness ⁴ lewdness
 13:14 ^a Job 29:14; Gal. 3:27; [Eph. 4:24; Col. 3:10, 12]
^b [Gal. 5:16]; 1 Pet. 2:11
 14:1 ^a [Rom. 14:2; 15:1; 1 Cor. 8:9; 9:22]
 14:2 ^a 1 Cor. 10:25; [Titus 1:15] ¹ only vegetables

13:2. Damnation (Gr. *krima*, "judgment"): This is not a reference to eternal judgment, but is still a judgment by God, because God has delegated authority to human government.

13:3, 4. The minister of God to thee for good: The purpose of human government is to uphold the good and punish the evil. Right and wrong is determined by the state. The Christian citizen is to fear and obey the government, as long as the government does not demand citizens to violate God's Word. Governmental officials hold office by virtue of God's appointment and are primarily the servants of God in their offices. The political leader is to actively uphold the good. **The sword** is a symbol representing the authority given to government to protect its citizens by punishing those who do what it has determined is wrong. It is important for Christians to be actively involved in government so that the government's values are consistent with the Word of God.

13:8. Owe no man any thing: Paul is not setting down the fiscal policy of paying only cash for everything, but is talking about the Christian's social responsibility of not acting in such a way toward his fellowman that he incurs any debt other than to love him. This debt is never paid up. In doing this the be-

liever will actually perform the righteousness to which the law could only point.

13:11, 12. Sleep means insensitivity to the demands of Christ on the Christian's life. **Now is our salvation nearer:** The coming of Christ to deliver us from this sinful world grows nearer every day. The **night** is the time while Christ is out of the world, and the world has been delivered into the control of the prince of the power of the air (Eph. 2:2). **The day** is a reference to the time when Christ will return and establish His reign of righteousness.

13:14. Make not provision for the flesh: One should not seek opportunities to satisfy the deep-seated desires of the sin nature, but should seek occasion to manifest works that are consistent with the new life in Christ.

14:1-3. Weak in the faith: The weak brother is sick with reference to the faith. The contention of which Paul speaks is over things that in themselves are morally indifferent. The weak brother attributes a moral value to them and feels he must abstain from certain practices that are in fact not sinful in themselves. The strong brother is to take the weak brother to himself with tenderness. **Not to doubtful disputations:** The strong brother is not to "split hairs" with the weak

3 Let not him that eateth despise him that eateth not; and ^alet not him which eateth not judge him that eateth: for God hath received him.

4 “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be ¹holden up: for God is able to make him stand.

5 “One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully ¹persuaded in his own mind.

6 He that ^aregardeth ¹the day, regardeth *it* unto the Lord; and he that ¹regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for ^bhe giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For ^anone of us liveth to himself, and no man dieth to himself.

8 For whether we ^alive, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.

9 For ^ato this end Christ both died, and rose, and ¹revived, that he might be ^bLord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou ¹set at nought thy brother? for ^awe shall all stand before the judgment seat of Christ.

11 For it is written, ^aAs I live, saith

14:3 ^a[Rom. 14:10, 13; Col. 2:16]
 14:4 ^aRom. 9:20; James 4:11, 12
¹made to stand
 14:5 ^aGal. 4:10
¹Convinced
 14:6 ^aGal. 4:10
^bMatt. 14:19; 15:36; [1 Cor. 10:31; 1 Tim. 4:3]
¹observes
 14:7 ^a[1 Cor. 6:19; Gal. 2:20]; 1 Thess. 5:10; [1 Pet. 4:2]
 14:8 ^a2 Cor. 5:14, 15
 14:9 ^a2 Cor. 5:15
^bActs 10:36
¹lived again
 14:10 ^aRom. 2:16; 2 Cor. 5:10
¹despise
 14:11 ^aIs. 45:23; [Phil. 2:10, 11]

14:12 ^aMatt. 12:36; 16:27; [Gal. 6:5]; 1 Pet. 4:5
 14:13 ^a1 Cor. 8:9
 14:14 ^a1 Cor. 10:25
¹considers
 14:15 ^aRom. 14:20; 1 Cor. 8:11
¹by
²food
 14:16 ^a[Rom. 12:17]
 14:17 ^a1 Cor. 8:8
^b[Rom. 8:6]
¹food
 14:18 ^a2 Cor. 8:21; Phil. 4:8; 1 Pet. 2:12
 14:19 ^aPs. 34:14; Rom. 12:18; 1 Cor. 7:15; 2 Tim. 2:22; Heb. 12:14
^b1 Cor. 14:12; 1 Thess. 5:11
¹build up
 14:20 ^aRom. 14:15
^bActs 10:15
¹food

the Lord, every knee shall bow to me, and every tongue shall confess to God.

We Are All Accountable

12 So then ^aevery one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that ^ano man put a stumblingblock or an occasion to fall in *his* brother’s way.

14 I know, and am persuaded by the Lord Jesus, ^athat *there is* nothing unclean of itself: but to him that ¹esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved ¹with *thy* ²meat, now walkest thou not charitably. ^aDestroy not him with thy ²meat, for whom Christ died.

16 ^aLet not then your good be evil spoken of:

17 ^aFor the kingdom of God is not ¹meat and drink; but righteousness, and ^bpeace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ ^ais acceptable to God, and approved of men.

19 ^aLet us therefore follow after the things which make for peace, and things wherewith ^bone may ¹edify another.

20 ^aFor ¹meat destroy not the work of God. ^bAll things indeed *are*

brother. In receiving people with diverse convictions in questionable areas, receive them tenderly, recognize their different convictions or practices, and let them alone. See 1 Corinthians 8 for discussion as to why the eating of meat was a problem for some in the early church.

14:5, 6. **One day above another:** This, along with the diet problem (v. 3), reflects some of the tension the early church incurred as it brought Jews and Gentiles together in one body, the church. See also 15:8–13; Ephesians 2:11–22; Colossians 2:16, 17.

14:10. **The judgment seat of Christ:** See 1 Corinthians 3:10–15; 2 Corinthians 5:10. The judgment seat of Christ is not punitive. It is for the sake of rewards, and every believer will be there, though some will receive special rewards for faithfulness.

14:11, 12. Paul quotes Isaiah 45:23 to point out that a day is coming when every believer will give account to God concerning why he did or did not do everything. At this time the weaker and stronger brothers will give their own explanations to God for their divergent practices.

14:13. **Let us not therefore judge one another any more:** Only the Lord has the right to judge, and He will judge the believer’s use of his freedom in amoral things (matters of conscience, not clear biblical teaching). Judgment must stop now, because it mars the harmony in the church by focusing attention on something that is of secondary importance to God. A **stumblingblock** is conduct that is offensive or causes shock to another. In this case it brings **an occasion to fall**. It causes a believer to imitate the conduct of another, with the result that he is conscience-stricken and feels that he has sinned against God.

14:16–19. **Let not your good be evil spoken of:** The stronger brother might destroy his testimony. The stronger brother says his liberty comes from God, but the weaker brother says it comes from Satan. True spirituality is not shown in the manifestation of liberty, but in the manifestation of the Spirit. True liberty may be shown by refraining from the exercise of one’s liberty. The stronger brother might disrupt the peace of the body, so he should forego his liberty in the interest of **peace** in the assembly.

pure; ^cbut *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat ^aflesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. *Happy is* he that condemneth not himself in that thing which he ¹alloweth.

23 And he that doubteth is ¹damned if he eat, because *he eateth* not of faith: for ^awhatsoever is not of faith is sin.

Be Likeminded

15 We ^athen that are strong ought to bear the ¹infirmities of the weak, and not to please ourselves.

2 ^aLet every one of us please *his* neighbour for *his* good to ¹edification.

3 ^aFor even Christ pleased not himself; but, as it is written, The ^breproaches of them that reproached thee fell on me.

4 For ^awhatsoever things were written ¹aforetime were written for our learning, that we through ²patience and comfort of the scriptures might have hope.

5 ^aNow the God of patience and ¹consolation grant you to be likeminded one toward another according to Christ Jesus:

14:20 ^c1 Cor. 8:9-12
 14:21 ^a1 Cor. 8:13
 14:22 ^a[1 John 3:21]
¹ *approves*
 14:23 ^aTitus 1:15
¹ *condemned*
 15:1 ^aRom. 14:1; [Gal. 6:1, 2]; 1 Thess. 5:14
¹ *weaknesses*
 15:2 ^a1 Cor. 9:22; 10:24, 33; 2 Cor. 13:9
¹ *being built up*
 15:3 ^aMatt. 26:39; [Phil. 2:5-8]
^bPs. 69:9
 15:4 ^aRom. 4:23, 24; 1 Cor. 10:11; 2 Tim. 3:16, 17
¹ *beforehand*
² *perseverance*
 15:5 ^a1 Cor. 1:10; Phil. 1:27
¹ *comfort*

15:6 ^aActs 4:24
 15:7 ^aRom. 14:1, 3
^bRom. 5:2
 15:8 ^aMatt. 15:24; Acts 3:26
^b[Rom. 4:16]; 2 Cor. 1:20
¹ *became a servant*
 15:9 ^aJohn 10:16
^b2 Sam. 22:50; Ps. 18:49
 15:10 ^aDeut. 32:43
 15:11 ^aPs. 117:1
 15:12 ^aIs. 11:1, 10
 15:13 ^aRom. 12:12; 14:17
 15:14 ^a2 Pet. 1:12
^b1 Cor. 1:5; 8:1, 7, 10
¹ *confident*

Glorify God Together

6 That ye may ^awith one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ^areceive ye one another, ^bas Christ also received us to the glory of God.

8 Now I say that ^aJesus Christ ¹was a minister of the circumcision for the truth of God, ^bto confirm the promises *made* unto the fathers:

9 And ^athat the Gentiles might glorify God for *his* mercy; as it is written, ^bFor this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, ^aRejoice, ye Gentiles, with his people.

11 And again, ^aPraise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, ^aThere shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all ^ajoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Paul Ministers to the Gentiles

14 And ^aI myself also am ¹persuaded of you, my brethren, that ye also are full of goodness, ^bfilled with all knowledge, able also to admonish one another.

14:21, 22. **It is good neither to eat flesh, nor to drink wine:** Avoid anything that might be a stumbling block. If “flesh” had special significance in the early church, “wine” does today. The highest good is not in the use of liberty, but in the recognition of liberty and refraining from offense. Paul makes two recommendations. In the area of practice, **have it** (the **faith** that one’s actions are not sinful) ... **before God**. But recognize the responsibility that goes with liberty. If you practice something that is not sinful but may nevertheless offend others, don’t make an issue of it. In the area of experience, **happy** [Gr. *makarios*, “happy,” “blessed,” the same word used in the Beatitudes, Matt 5:3ff.] is **he that condemneth not himself in that thing which he alloweth**. If he has not seen anything about it in the Word of God and concludes he has liberty in the matter, he should still not allow his exercise of Christian liberty to become an occasion for a weaker brother to stumble.

14:23. **He that doubteth is damned** (“condemned”): The one who is uncertain in his practice of amoral things is conscience-stricken because he does not really feel he has liberty in the matter. He does not fully believe he has the liberty he is exercising.

Whatsoever is not of faith is sin: The weaker brother is led into sin because he “feels” he has sinned, and as far as he is concerned, it is sin.

15:1-3. **Strong ought to bear the infirmities of the weak:** The strong brother is morally obligated to take the initiative and bear with the weak brother in those things that bother him. The stronger brother must forego his liberty for the good of the weaker, so he is not offended or impaired in his spiritual life. The best example is Christ, who took our sins upon Himself.

15:8-12. Since God’s purpose has been to unite both Jew and Gentile into one body, diverse convictions and practices in doubtful matters should give way to harmony and unity. Paul quotes from the Psalms (18:49; 117:1), the Law (Deut. 32:43), and the Prophets (Is. 11:1, 10) to show that this unity has always been God’s plan.

15:13. **The power of the Holy Ghost** is the means by which unity will be accomplished as the Holy Spirit enables the strong and weak brothers to see the other’s positions and to refuse to let their differences mar the unity that they have in Christ. This is true spiritual freedom and maturity.

15 Nevertheless, brethren, I have written the more boldly unto you ¹in some sort, as ²putting you in mind, ^abecause of the grace that is given to me of God,

16 That ^aI should be ¹the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^boffering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore ¹whereof I may glory through Jesus Christ ^ain those things which pertain to God.

18 For I will not dare to speak of any of those things ^awhich Christ hath not wrought by me, ^bto make the Gentiles obedient, by word and deed,

19 ^aThrough mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I ¹strived to preach the gospel, not where Christ was named, ^alest I should build upon another man's foundation:

21 But as it is written, ^aTo whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also ^aI have been much hindered from coming to you.

Paul Desires to Visit Rome

23 But now having no more place in these parts, and ^ahaving a great desire these many years to come unto you;

15:15 ^aRom. 1:5; 12:3
¹on some points
²reminding you
15:16 ^aActs 9:15; Rom. 11:13
^b[Is. 66:20]
¹a

15:17 ^aHeb. 2:17; 5:1
¹reason to glory
15:18 ^aActs 15:12; 21:19; 2 Cor. 3:5; Gal. 2:8
^bRom. 1:5

15:19 ^aActs 19:11

15:20 ^a1 Cor. 3:10; [2 Cor. 10:13, 15, 16]
¹aimed

15:21 ^aIs. 52:15
15:22 ^aRom. 1:13; 1 Thess. 2:17, 18

15:23 ^aActs 19:21; 23:11; Rom. 1:10, 11

15:24 ^aActs 15:3
^bRom. 1:12
¹helped

²may enjoy your company for a while

15:25 ^aActs 19:21

15:26 ^a1 Cor. 16:1; 2 Cor. 8:1-15

15:27 ^aRom. 11:17
^b1 Cor. 9:11

¹material
15:28 ^aPhil. 4:17
¹by way of you

15:29 ^a[Rom. 1:11]
15:30 ^aPhil. 2:1

^b2 Cor. 1:11; Col. 4:12
¹through the Lord Jesus Christ

²through
15:31 ^a2 Tim. 3:11; 4:17

^b2 Cor. 8:4
¹acceptable to
15:32 ^aRom. 1:10

^bActs 18:21
^c1 Cor. 16:18

15:33 ^aRom. 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; [1 Thess. 5:23]; 2 Thess. 3:16; Heb. 13:20

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, ^aand to be ¹brought on my way thitherward by you, if first I ²be somewhat ^bfilled with your *company*.

25 But now ^aI go unto Jerusalem to minister unto the saints.

26 For ^ait hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For ^aif the Gentiles have been made partakers of their spiritual things, ^btheir duty is also to minister unto them in ¹car-nal things.

28 When therefore I have performed this, and have sealed to them ^athis fruit, I will come ¹by you into Spain.

29 ^aAnd I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, ¹for the Lord Jesus Christ's sake, and ^afor ²the love of the Spirit, ^bthat ye strive together with me in *your* prayers to God for me;

31 ^aThat I may be delivered from them that do not believe in Judaea; and that ^bmy service which *I have* for Jerusalem may be ¹accepted of the saints;

32 ^aThat I may come unto you with joy ^bby the will of God, and may with you ^cbe refreshed.

33 Now ^athe God of peace *be* with you all. Amen.

15:15. As putting you in mind: This statement gives possible support for the view that the church of Rome was founded by Paul's converts. It suggests that he had taught them originally. It might also mean that Paul views the epistle as a "reminder" to the Roman Christians of things they already knew in part from other Christian leaders.

15:19. Unto Illyricum: In the western Balkan sea-coast region.

15:20, 21. The principle that Paul used in his ministry was not to **build upon another man's foundation**. He sought to preach where Christ had not previously been preached. He quotes Isaiah 52:15 to show that he has done what the Old Testament said would be done, that is, the message of Christ would be brought to those in ignorance.

15:22. Paul desired to come to the Romans, but states his past prohibition, **I have been much hindered**. Many interruptions have been interfering with his plans to come to Rome.

15:24. Journey into Spain: He will not remain in Rome, but plans to go on to the western extreme of the Roman Empire.

15:31, 32. That I may be delivered from them that do not believe in Judaea: This prayer was granted. Although Paul was seized by the Jews (Acts 22:24-27) and his life endangered (Acts 23:12), he survived to journey to Rome and preach the gospel (Acts 28:16-31).

15:33. Amen brings the formal part of the epistle to a conclusion. All that remain are personal greetings and a word of warning.

Paul's Greetings

16 I commend unto you Phebe our sister, which is a servant of the church which is at "Cenchrea:

2 "That ye receive her in the Lord, ^bas becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a ¹succourer of many, and of myself also.

3 Greet ^aPriscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life ¹laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* ^athe church that is in their house. Salute my wellbeloved Epaenetus, who is ^bthe firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 ¹Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the ^aapostles, who also ^bwere in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

16:1 ^a Acts 18:18
16:2 ^a Phil. 2:29
^b Phil. 1:27
¹ helper
16:3 ^a Acts 18:2, 18, 26; 1 Cor. 16:19; 2 Tim. 4:19
16:4 ¹ risked
16:5 ^a 1 Cor. 16:19; Col. 4:15; Philem. 2
^b 1 Cor. 16:15
16:7 ^a Acts 1:13, 26
^b Rom. 8:11; 16:3, 9, 10; 2 Cor. 5:17; 12:2; Gal. 1:22
¹ Greet, and so throughout the chapter

16:13 ^a 2 John 1
16:16 ^a 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14
16:17 ^a [Acts 15:1]
^b [1 Cor. 5:9]
¹ note
16:18 ^a Phil. 3:19
^b Col. 2:4; 2 Pet. 2:3
¹ smooth
² flattering
³ innocent
16:19 ^a Rom. 1:8
^b Jer. 4:22; Matt. 10:16; 1 Cor. 14:20
¹ reported
16:20 ^a Rom. 15:33
^b Gen. 3:15
^c 1 Cor. 16:23; 2 Cor. 13:14; Gal. 6:18; Phil. 4:23; 1 Thess. 5:28; 2 Thess. 3:18; Rev. 22:21
¹ crush

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus ^achosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 ^aSalute one another with an holy kiss. The churches of Christ salute you.

Avoid Them Who Cause Divisions

17 Now I beseech you, brethren, ¹mark them ^awhich cause divisions and offences contrary to the doctrine which ye have learned; and ^bavoid them.

18 For they that are such serve not our Lord Jesus Christ, but ^atheir own belly; and ^bby ¹good words and ²fair speeches deceive the hearts of the ³simple.

19 For ^ayour obedience is ¹come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you ^bwise unto that which is good, and simple concerning evil.

20 And ^athe God of peace ^bshall ¹bruise Satan under your feet shortly. ^cThe grace of our Lord Jesus Christ *be* with you. Amen.

16:1, 2. A servant (Gr. *diakonon*, lit., "deacon"): This is one passage used in support of the office of deaconess. No precise specifications however are given of such an office. Such women are better viewed as being either the wives of deacons (cf. 1 Tim. 3:11) or godly widows who were supported financially by the church (cf. 1 Tim. 5:9, 10). Here it is best to understand Phoebe's role to be that of "helper." **Cenchrea** is the little town east of Corinth from which Paul wrote Romans.

16:3-7. Priscilla and Aquila: See Acts 18:2, 26; 1 Corinthians 16:19; 2 Timothy 4:19. **Laid down their own necks:** We do not know the specific incident of which Paul speaks. **The church... in their house:** Apparently there were a number of small local churches that met in various houses and collectively were the "church at Rome." See also 1 Corinthians 16:19; Colossians 4:15; Philemon 2. **Who are of note among the apostles:** Better "well known to the apostles." The New Testament knows only the 12 apostles plus Matthias (Acts 1:26) and Paul. The office of apostle was not extended beyond this number. Andronicus and

Junia (a woman) are not apostles, but they were well known to many of the apostles.

16:10. Aristobulus is thought by some to be the grandson of Herod the Great.

16:17. Words of warning concerning danger threatening the church. Paul does not want the unity implied in verses 3-16 to be broken, marred, or impaired. Paul delivers the command to **mark them** who are the source of divisions and stumbling blocks in the assembly, because they **cause divisions and offences** (cf. 14:13b). They are to **avoid them** or "turn away" from them. They are not to try to argue with or convert them (cf. 14:1).

16:18. Serve not our Lord: Anyone who mars the unity or harmony of the local church does not serve the Lord Jesus Christ, regardless of his claim. He puts his interest above the welfare and interest of the local church.

16:20. Shall bruise Satan under your feet shortly: The underlying imagery is found in Genesis 3:15. In freeing themselves from those who were causing division and marring the unity of the church, they would

Final Salutations

21 ^aTimotheus my workfellow, and ^bLucius, and ^cJason, and ^dSosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 ^aGaius mine host, and of the whole church, saluteth you. ^bErastus the ¹chamberlain of the city saluteth you, and Quartus a brother.

24 ^aThe grace of our Lord Jesus Christ *be* with you all. Amen.

Glory to God Only Wise

25 Now ^ato him that is ¹of power

16:21 ^aActs 16:1; Heb. 13:23

^bActs 13:1

^cActs 17:5

^dActs 20:4

16:23 ^a1 Cor.

1:14

^bActs 19:22;

2 Tim. 4:20

¹ *treasurer*

16:24 ^a1 Thess.

5:28

16:25 ^a [Eph.

3:20; Jude 24]

¹ *able*

^b Rom. 2:16

^c Matt. 13:35;

Rom. 11:25;

1 Cor. 2:1, 7;

4:1; Eph. 1:9

^d Col. 1:26; 2:2;

4:3; [1 Tim. 3:16]

² *establish*

to ²establish you ^baccording to my gospel, and the preaching of Jesus Christ, ^caccording to the revelation of the mystery, ^dwhich was kept secret since the world began,

26 But ^anow is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for ^bthe obedience of faith:

27 To ^aGod only wise, *be* glory through Jesus Christ for ever. Amen.

16:26 ^a Eph. 1:9 ^b [Acts 6:7]; Rom. 1:5

16:27 ^a Jude 25

be experiencing what Jesus will ultimately experience when He finally defeats Satan for all eternity.

16:21–23. **Lucius** was a prophet and teacher of Antioch who now may have moved to Corinth (cf. Acts 13:1). **Jason** was Paul's host at Thessalonica (cf. Acts 17:5). **Sosipater** was from Berea (cf. Acts 20:4). **Tertius** was the amanuensis, or scribe, who wrote the letter down as Paul dictated it to him. **Gaius** was Paul's host while he was in Corinth at the time he

wrote Romans (cf. 1 Cor. 1:14). **Erastus the chamberlain** was probably the city treasurer (cf. 2 Tim. 4:20). He is mentioned as being a resident of Corinth. His name has been found on a pavement he donated to Corinth.

16:24. Many manuscripts omit this verse.

16:25, 26. **Mystery:** Paul explains his use of this term in these verses. It is a truth previously unknown but now made plain. See also Ephesians 3:3–7.

The First Epistle of Paul the Apostle to the
CORINTHIANS

First Corinthians both complements and contrasts Paul's great doctrinal epistle to the saints in Rome. While Romans emphasizes matters of biblical theology, 1 Corinthians is concerned with practical theology and its application to a particular local assembly.

The City of Corinth. Corinth was a wealthy commercial center located on a narrow neck of land (four miles wide) that connected the Peloponnesus and northern Greece. Situated as it was, it became a crossroads for travel and commerce, both north and south, and east and west. It had two harbors, one (Lechaeum) facing Italy and the other (Cenchrea) facing Asia. The wealth of Corinth was acquired by hauling freight and smaller vessels across the isthmus, and by levying tolls on such commerce.

The original city of Corinth rose to wealth and fame during the period of the Greek city-states. It was known for its cosmopolitan culture and luxurious temples. A shining sanctuary to Aphrodite, Greek goddess of love and beauty, was located on the gray, rocky hill to the south of the city (called Acrocorinth). Visible far out to sea, this temple was serviced by a thousand slave girls who doubled as prostitutes and entertainers for the city's nightlife. Corinth's fortunes fell dramatically in 146 B.C. when Rome besieged and sacked the city.

Julius Caesar built a new city on the same site in 46 B.C. When Paul came to Corinth in about A.D. 51, it was again a thriving metropolis, the capital of the senatorial province of Achaia. It was ruled by a Roman proconsul ("deputy," Acts 18:12).

Religiously, the city had every type of

cult its pluralistic society could bring to it. There was also a synagogue and a large contingency of Jews. From such a diverse cultural hub, a strong gospel witness might well be heard all over the world. No wonder Paul felt constrained to bear a testimony to such a city.

The moral depravity of Corinth, legendary even in the ancient pagan world, vividly reflected the spiritual need of the city, which was known as a seaman's paradise and moral cesspool. "Easy" women roamed the streets, and the atmosphere was polluted with the alluring aura of sin. The city may furnish some of the background for the catalog of man's sins in Romans 1:18-32 (written by Paul while a guest of Gaius in Corinth).

Origin of the Church. Luke records the origin of the church at Corinth in Acts 18:1-17. Paul came to Corinth in about A.D. 51 after a courageous evangelistic effort at Athens (Acts 17:16-34).

Perhaps running short of funds on his arrival, Paul accepted the hospitality of Aquila and his wife Priscilla, Jews exiled from Rome. During the week, he worked with them making tents (Acts 18:1-4). On the Sabbath he would go to the synagogue where he reasoned with the Jews concerning Christ.

Paul ministered in Corinth some 18 months (Acts 18:11), and during that time he also wrote 1 and 2 Thessalonians. Note that another church apparently was started in the eastern port of Corinth in Cenchrea (cf. Rom. 16:1). Whether Paul had a hand in ministering to this fellowship directly is not known for certain. In any case, Apollos, an eloquent preacher from Alexandria, assumed the leadership of the main

Corinthian assembly at the conclusion of Paul's first visit (Acts 18:24—19:1). Paul then moved on to Ephesus where he enjoyed what appears to be his longest ministry ever in one place.

Purpose. At least two factors prompted Paul's letter. First, he had received word from two sources of division in the church (1:11; 16:17). Paul shows them that this is totally incompatible with the gospel of Christ.

Second, Paul had apparently received a letter from the assembly requesting answers to a series of questions (7:1). He felt obliged to respond.

Furthermore, other reports not recorded (such as that mentioned in 5:1) apparently concerned the apostle. Thus Paul purposes to (1) rebuke the party spirit in the assembly, (2) encourage them to moral purity, (3) instruct them regarding specific doctrinal problems, (4) urge their participation in the collection for Jerusalem, and (5) inform them of his immediate plans.

Authorship. The authorship of 1 Corinthians is well attested. The writer calls himself Paul (1:1; 3:4, 6, 22; 16:21). The epistle harmonizes well with Acts and other Pauline letters. Frequent mention is made in 1 Corinthians of contemporaries of the mid-first century. Christian writers around A.D. 100 quote the epistle. Virtually all scholars agree that this is a genuine Pauline writing.

Date and Place of Writing. Paul indicates that he is writing from Ephesus (1 Cor. 16:8, 19). If this letter comes at the end of Paul's stay there, as seems likely, the time would be about the spring of A.D. 55.

Theme. The theme of this, Paul's longest epistle is that believers are called into the fellowship of Jesus Christ (1:9). A number of vital concerns are wrapped up in this theme.

Paul is deeply disturbed that the Co-

inthians do not seem to understand the nature of the gospel and the need for discipline and submission to the authority of Christ and of Paul, Christ's apostle.

Certain terms are used repeatedly, such as *knowledge, wisdom, discern, love, holy, and sanctify*.

Chapter 13 contains perhaps the greatest chapter in the Bible on love. Chapter 15 is a classic passage on the Resurrection.

Throughout the epistle, Paul reflects the intense concern of a spiritual father struggling to bring his problem children back into fellowship and submission. The thrust throughout is practical. As each situation warrants, the letter takes the form of instruction, correction, rebuke, or edification. But always one sees the heart of this great pastor-apostle reaching out to a congregation with much potential, but also with many problems.

Argument. Paul opens the epistle with a rebuke of the disorders in the assembly, namely, misconceptions regarding the nature of the body of Christ, the message of the gospel, and the nature of the ministry (chs. 1—4). Then he deals with matters of discipline as necessary in the case of lust, lawsuits, and license (chs. 5, 6). Having taken care of these matters, Paul next answers the specific questions addressed to him on matters of doctrine and church government. Here he focuses his attention on Christian marriage, Christian liberty, worship, and spiritual gifts (chs. 7—14). Finally his chapter on the Resurrection is directed to an additional problem of certain Greeks in the assembly who had problems with the doctrine of the bodily resurrection (ch. 15). This is the only doctrinal error as such that Paul has to deal with in the epistle, and it does not appear to have been one of the questions asked by the Corinthians.

OUTLINE OF 1 CORINTHIANS

I. Introduction	1:1-9	2. Concerning the permanence of marriage	7:8-16
A. The salutation of the apostle	1:1-3	3. Concerning the place of marriage	7:17-21
B. The setting of the epistle	1:4-9	4. Concerning the priorities of marriage	7:25-40
II. Disorder in the fellowship	1:10-4:21	B. Doctrine for Christian liberty	8:1-11:1
A. Denunciation of division	1:10-31	C. Doctrine for worship	11:2-34
B. Demonstration of divine wisdom	2:1-16	D. Doctrine for spiritual gifts	12:1-14:40
C. Development of mature service	3:1-23	1. The partitioning of gifts	12:1-11
D. Defense of a faithful steward	4:1-21	2. The proportion in the body	12:12-31
III. Discipline for the fellowship	5:1-6:20	3. The primacy of love	13:1-13
A. Relating to lust	5:1-13	4. The prominence of prophecy	14:1-40
B. Relating to lawsuits	6:1-11	E. Doctrine of the Resurrection	15:1-58
C. Relating to license	6:12-20	V. Conclusion	16:1-24
IV. Doctrine for the fellowship	7:1-15:58		
A. Doctrine for Christian marriage	7:1-40		
1. Concerning the precept of marriage	7:1-7		

Grace and Peace

1 Paul, *called to be* an apostle of Jesus Christ ^bthrough the will of God, and *Sosthenes our brother,*

2 Unto the church of God which is at Corinth, to them that ^aare sanctified in Christ Jesus, ^bcalled to be saints, with all that in every place call upon the name of Jesus Christ ^cour Lord, ^dboth theirs and ours:

3 *Grace be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Paul's Thankfulness

4 I thank my God always ¹on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are en-

1:1 ^aRom. 1:1
^b2 Cor. 1:1
^cActs 18:17
1:2 ^a[Acts 15:9]
^bRom. 1:7; Eph. 4:1; 1 Thess. 2:12
^c[1 Cor. 8:6]
^d[Rom. 3:22]
1:3 ^aRom. 1:7
1:4 ^aRom. 1:8
¹ *concerning you*
1:5 ^a[1 Cor. 12:8]
1:6 ^a2 Thess. 1:10; 1 Tim. 2:6; 2 Tim. 1:8; Rev. 1:2
1:7 ^aLuke 17:30; Rom. 8:19, 23; Phil. 3:20; Titus 2:13; [2 Pet. 3:12]
¹ *short*
² *revelation*
1:8 ^a1 Thess. 3:13; 5:23
^bPhil. 1:6; Col. 1:22; 2:7

riched by him, *in all utterance, and in all knowledge;*

6 Even as *the testimony of Christ was confirmed in you:*

7 So that ye come ¹behind in no gift; ^awaiting for the ²coming of our Lord Jesus Christ:

8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

9 *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

Contentions in the Church

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ,

1:9 ^aDeut. 7:9; Is. 49:7; 1 Cor. 10:13; 2 Cor. 1:18; 1 Thess. 5:24; 2 Thess. 3:3 ^b[John 15:4]

1:1. Apostle (lit., “one who is sent”): There is particular stress on Paul’s authority as an apostle through divine call. **Sosthenes** was not a fellow apostle, but certainly a fellow minister of the gospel. He was probably the ruler of the Jewish synagogue mentioned in Acts 18:17.

1:2. Sanctified in Christ Jesus could be rendered “made holy by virtue of your relation with Christ Jesus.” Here Paul has special reference to the Corinthians’ right relationship with God. They are set apart for God’s special use. His aim in the epistle is to bring the Corinthians’ actions and life-style into closer harmony with God’s expectations for those He has made His own.

1:3. Grace ... and peace: In the former, Paul contemplates all that is understood by God’s gracious unmerited favor as it is extended to sinners. The latter has in mind benefits that fall from the exercise of God’s love.

1:7. While **gift** has a wide variety of meanings, here it probably has reference to spiritual gifts, a theme developed later in the epistle.

1:8. Confirm (strengthen, establish, make firm): Historically, the gospel had been confirmed in them. Now they anticipate the prospect of that blessed event when Jesus Christ shall also confirm them blameless before the throne of God.

1:9. Unto the fellowship of his Son: The term *fellowship* includes both union and communion. The Corinthian believers had been brought into union with the Lord Jesus Christ. Accordingly, this great truth implies that they had been brought into communion with one another. Here in a nutshell is the theme of this epistle.

1:10. Now is transitional. With this, Paul turns to his appeal for unity. **No divisions:** The first major concern of this epistle has to do with the divisive spirit in Corinth. Paul approaches the problem by first

“that ye all ¹ speak the same thing, and *that* there be no ² divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are ¹ contentions among you.

12 Now this I say, ^a that every one of you saith, I am of Paul; and I of ^b Apollos; and I of ^c Cephas; and I of Christ.

13 “Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?”

14 I thank God that I baptized ^a none of you, but ^b Crispus and ^c Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^a Stephanas; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: ^a not with wisdom of words, lest the cross of Christ should be made of none effect.

The Foolishness of the World's Wisdom

18 For the ¹ preaching of the cross is to ^a them that perish ^b foolishness; but unto us ^c which are saved it is the ^d power of God.

19 For it is written, ^a “I will destroy

1:10 ^a 2 Cor. 13:11; 1 Pet. 3:8
¹ Have a uniform testimony
² *dissensions* or *schisms*

1:11 ¹ *quarrels*

1:12 ^a Matt. 3:8–10; 1 Cor. 3:4

^b Acts 18:24; 1 Cor. 3:22

^c John 1:42; 1 Cor. 3:22; 9:5;

15:5
 1:13 ^a 2 Cor. 11:4

1:14 ^a John 4:2

^b Acts 18:8
^c Rom. 16:23

1:16 ^a 1 Cor. 16:15, 17

1:17 ^a [1 Cor. 2:1, 4, 13]

1:18 ^a 2 Cor. 2:15

^b Acts 17:18
^c [1 Cor. 2:14; 15:2]

^d Rom. 1:16; 1 Cor. 1:24

¹ *message*, lit. *word*

1:19 ^a Is. 29:14

1:20 ^a Is. 19:12; 33:18

^b Job 12:17; Matt. 13:22;

1 Cor. 2:6, 8; 3:18, 19

¹ *debater*

1:21 ^a Dan. 2:20; [Rom. 11:33]

¹ *the message preached*

1:22 ^a Matt. 12:38; Mark 8:11;

John 2:18; 4:48

1:23 ^a Is. 8:14; Luke 2:34; John 6:60; Gal. 5:11;

[1 Pet. 2:8]

^b [1 Cor. 2:14]

1:24 ^a [Rom. 1:4]

^b Col. 2:3

1:26 ^a John 7:48

¹ *consider*

1:27 ^a Ps. 8:2; Matt. 11:25

¹ *put to shame*

the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 “Where *is* the wise? where *is* the scribe? where *is* the ¹ disputer of this world? ^b hath not God made foolish the wisdom of this world?”

21 For after that in the ^a wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of ¹ preaching to save them that believe.

22 For the ^a Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, ^a unto the Jews a stumblingblock, and unto the Greeks ^b foolishness;

24 But unto them which are called, both Jews and Greeks, Christ ^a the power of God, and ^b the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Glory in the Lord

26 For ¹ ye see your calling, brethren, how that ^a not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But ^a God hath chosen the foolish things of the world to ¹ confound the wise; and God hath chosen the weak things of the world to ¹ confound the things which are mighty;

denouncing their factional tendencies (vv. 10–31), then by demonstrating the quality of divine wisdom as contrasted with human wisdom (ch. 2). In chapter 3, he considers those qualities that make for mature Christian service. Finally in chapter 4, he defends his own ministry, and that of Apollos and the apostles, contrasting personal discomfort which he himself endured with the arrogance of the Corinthians who are now criticizing him.

1:14. I baptized none of you: In view of the divisions in the assembly, Paul is thankful that very few in Corinth were baptized by him. The implication of this is significant. Baptism has no saving power, or else the apostle would have been giving thanks to God that he was instrumental in saving so few!

1:17. Lest the cross of Christ should be made of none effect (Gr. *kenōō*, “to empty of substance” or “make of no effect”): The success of the gospel lies in the plain doctrine of a crucified Lord. In spite of his learning at the feet of Gamaliel (Acts 22:3), the apostle Paul lays his learning aside when he preaches the simple gospel of Christ. This truth needs no artificial dress. It alone carries with it the “power of God unto salvation” (Rom. 1:16).

1:18. The preaching [lit., “word”] **of the cross** (i.e., the message about Jesus’ atoning death): In its effect on man, Paul singles out two groups. Those who perish deem the word of the Cross foolishness. But to the saved, the simple message of the Cross is the power of God.

1:19, 20. It is written: The “wise” of Corinth are no more effective in the saving of souls than the “wise” of Judah are in staving off the threat from Sennacherib in Isaiah’s day. God will **destroy** human wisdom, and make the wisdom of this world **foolish**. See Isaiah 19:12; 29:14; 33:18.

1:21. Preaching (lit., “the thing preached”): Paul’s emphasis here is not on the act of preaching, but on the content of preaching, namely the message of the Cross (cf. v. 18).

1:26. Not many wise: The nature of Paul’s argument tells us that most of the Corinthian congregation were of the poor class of Corinthian society.

1:27–29. God hath chosen: The selection by God is designed to silence the wisdom of man. He chooses the foolish to shame the wise. He chooses **weak things** to shame things deemed by man to be **mighty** and things men do not even realize exist to counteract

28 And ¹base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to ²nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God ¹is made unto us wisdom, and ^arighteousness, and sanctification, and redemption:

31 That, according as it is written, ^aHe that glorieth, let him glory in the Lord.

Faith in God's Power

2 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, ^asave¹ Jesus Christ, and him crucified.

3 And ^aI was with you ^bin weakness, and in fear, and in much trembling.

4 And my speech and my preaching ^awas not with ¹enticing words of man's wisdom, ^bbut in demonstration of the Spirit and of power:

1:28 ¹ insignificant
² nothing
 1:30 ^a Jer. 23:5; 33:16; [2 Cor. 5:21; Phil. 3:9]
¹ became for us
 1:31 ^a Jer. 9:23; 24; 2 Cor. 10:17
 2:2 ^a 1 Cor. 1:23; Gal. 6:14
¹ except
 2:3 ^a Acts 18:1
^b [2 Cor. 4:7]
 2:4 ^a 2 Pet. 1:16
^b Rom. 15:19;
 1 Cor. 4:20
¹ persuasive

2:5 ^a Rom. 1:16;
 1 Thess. 1:5
¹ be

2:6 ¹ mature
² rulers
³ age
⁴ nothing
 2:7 ¹ predetermined
² ages

2:8 ^a Luke 23:34
^b Matt. 27:33-50
¹ rulers
² age

2:9 ^a [Is. 64:4; 65:17]

2:10 ^a Matt. 11:25; 13:11;
 16:17; [Gal. 1:12;
 Eph. 3:3, 5]

2:11 ^a Job 32:8;
 Eccl. 12:7;
 [1 Cor. 6:20;
 James 2:26]
^b Rom. 11:33
¹ except

5 That your faith should not ¹stand in the wisdom of men, but in the ^apower of God.

The Wisdom of God

6 Howbeit we speak wisdom among them that are ¹perfect: yet not the wisdom of this world, nor of the ²princes of this ³world, that come to ⁴nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ¹ordained before the ²world unto our glory:

8 Which none of the ¹princes of this ²world knew: for ^ahad they known *it*, they would not have ^bcrucified the Lord of glory.

9 But as it is written, ^aEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But ^aGod hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, *yea*, the deep things of God.

11 For what man knoweth the things of a man, ¹save the ^aspirit of man which is in him? ^beven so the

things which are, powers and institutions erected and relied upon by man.

1:30. **Of him** [because of the Father's work] **are ye in** [intimate with] **Christ Jesus**: Paul concludes that all the riches of salvation exist in Christ Jesus. All that the Corinthian believers are, they owe to Him. Thus it is not in oneself, or in party alignment, or in supposed human ability that any believer ought to glory. Paul tabulates the qualities that belong to the believer in Christ. **Wisdom** is not merely the acquisition of intellectual skills but the gaining of spiritual discernment based on the wisdom of God as demonstrated in the Cross. **Righteousness** is a legal concept and has in mind the righteousness that is applied to the believer's account the moment he believes (Rom. 5). **Sanctification** has already been mentioned in verse 2, "sanctified in Christ Jesus." This contemplates the work of Christ "in" the believer, as opposed to that which he does "for" the believer in justification. **Redemption** underlies all the above. Christ's redemptive work opened the way for God to extend His grace to sinful man and to pour out upon him such benefits as wisdom, righteousness, and sanctification.

2:1, 2. **Testimony of God**: This was not Paul's testimony of God, but God's testimony of Himself (namely, "the Cross"). **I determined** (lit., "I decided"): The implication is that Paul gave careful thought to his approach, and resolved to lay aside the ornaments of speech and philosophical skill to announce **Jesus Christ, and him crucified**. Paul's message and method reflected divine wisdom.

2:4. Paul's mention of **the Spirit** here is significant. The Corinthians thought they knew a great deal about the Holy Spirit, for more than most churches in apostolic times, perhaps, they had experienced various manifestations of the Spirit's power.

2:6. **Perfect** refers to the morally and spiritually mature. Paul cannot resist the use of irony here. In verse 4 he denies the use of **wisdom**; now he admits to using it—but only among those capable of comprehending and appreciating it (namely, the perfect).

2:7. **In a mystery**: *In* may be instrumental (i.e., "by a mystery"), modal ("in the form of a mystery"), or local ("hidden in a mystery"). *Mystery* refers to some work or purpose of God unrevealed until now (Rom. 16:25, 26). In this case, the reference is to the **hidden wisdom, which God ordained... unto our glory**. The purpose of God concerning our salvation was designed by God from eternity and is directed toward the everlasting glory that believers will enjoy in His presence.

2:8. **Lord of glory**: See Psalm 29:1; Acts 7:2; Ephesians 1:17; and James 2:1.

2:10. **Revealed... unto us**: *Unto us* is in the emphatic position in Greek, emphasizing the enormous privilege granted the recipients of divine revelation. The magnificent treasure of God's revealed truth is accessible to the mature believer.

2:10-13. The apostle deals with three vital doctrines. In verse 10 he touches on the doctrine of revelation. The truth Paul is talking about is contained in the record God has given to us—the Bible. This is the eternal and unchanging truth of God. Verse 11 deals

things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the ¹spirit of the world, but ^athe spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 ^aBut the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 ^aFor who hath known the mind of the Lord, that he may instruct him? ^bBut we have the mind of Christ.

Labourers with God

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto ^ababes in Christ.

2:12 ^a[Rom. 8:15]

¹ Or *Spirit*

2:14 ^a Matt.

16:23

2:16 ^a Job 15:8;

Is. 40:13; Rom.

11:34

^b [John 15:15]

3:1 ^a 1 Cor. 2:6;

Eph. 4:14; Heb.

5:13

3:2 ^a Heb. 5:12;

1 Pet. 2:2

^b John 16:12

¹ *solid food*

² *until now*

3:3 ¹ *discussions*

² *fleshy*

³ Lit. *according*

to man

3:5 ^a Rom. 15:16;

2 Cor. 3:3, 6; 4:1;

5:18; 6:4; Eph.

3:7; Col. 1:25;

1 Tim. 1:12

3:6 ^a Acts 18:4;

1 Cor. 4:15; 9:1;

15:1; 2 Cor.

10:14

^b Acts 18:24–27;

1 Cor. 1:12

^c [2 Cor. 3:5]

3:7 ^a 2 Cor.

12:11; [Gal. 6:3]

3:8 ^a Ps. 62:12;

Rom. 2:6

2 I have fed you with ^amilk, and not with ¹meat: ^bfor ²hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and ¹divisions, are ye not ²carnal, and walk ³as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ^aministers by whom ye believed, even as the Lord gave to every man?

6 ^aI have planted, ^bApollos watered; ^cbut God gave the increase.

7 So then ^aneither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: ^aand every man shall receive his own reward according to his own labour.

9 For ^awe are ¹labourers together with God: ye are God's ²husbandry, *ye are* ^bGod's building.

3:9 ^a Mark 16:20; Acts 15:4; 2 Cor. 6:1 ^b [1 Cor. 3:16; Eph. 2:20–22]; Col. 2:7; Heb. 3:3, 4; [1 Pet. 2:5] ¹ Lit. *God's fellow workers* ² *field*

with the doctrine of illumination, which has to do with human understanding of divine truth. The subject of verses 12 and 13 is the doctrine of inspiration. In verse 12 Paul talks about the content of inspiration. In verse 13 his concern is with the communication of inspiration. Paul's message was not of human contrivance. He was a channel, simply communicating God's truth (cf. Gal. 1:11, 12).

2:13. Comparing spiritual things with spiritual: The term *comparing* occurs only here and in 2 Corinthians 10:12 where the meaning is clearly "compare." However, in classical Greek, the term was always used in a sense of "to compound" or "to interpret." Probably the most satisfactory interpretation is "combining spiritual things with spiritual words." After speaking of spiritual "things," (vv. 11–13), Paul now speaks of the "forms" in which they are conveyed. Spiritual truth is conveyed in language that is given by God's Spirit.

2:14. Natural man (lit., "unspiritual man") is un-receptive. He does not admit the truth into his heart (cf. Luke 8:13; Acts 8:14; 11:1; James 1:21). As spiritual discernment is generated only by the Holy Spirit, the capacity to know spiritual truth is beyond the innate powers of the natural man. **Spiritually discerned:** The fundamental idea of *discerned* is that of "examination" or "scrutiny." It is used only by Paul and Luke, and mostly of "judicial examination" (cf. Luke 23:14; Acts 4:9; 1 Cor. 9:3; 10:25, 27). On the spiritual plane, the natural man does not have the ability to sift the facts.

2:15. The difference between the natural man and the **spiritual** man is primarily that the spiritual man has founded his faith on God's revelation. He can judge

now both earthly and heavenly things. He can discern what is and what is not of the gospel and salvation, and whether a man truly preaches the truth of God.

2:16. We have the mind of Christ means that Christians possess the Lord's own understanding, that is, His thoughts, opinions, judgments, plans, and so on. This answers the question that Paul puts in the same verse, **Who hath known the mind of the Lord?** The answer is, "**We do!**" The term *we* includes the apostle Paul and to some extent all true believers, though believers today are prudent to acknowledge the superiority of apostolic insight into spiritual matters to that of their own.

3:1–3. I have fed you with milk, and not with meat: In the case of newborn babes, this would be natural and to be expected (1 Pet. 2:2). But it is embarrassing at this stage in their development. *Milk* figuratively stands for elementary Christian instruction, and *meat* refers to advanced doctrine. **Carnal** (lit., "fleshy"): The warfare between the flesh and the spirit receives continual emphasis in Paul's writings (cf. Rom. 7:14–8:13; Gal. 5:17). The factions that have destroyed the unity in Corinth indicate that these believers were not walking by the Spirit, but were allowing the flesh to direct their behavior.

3:4. Carnal: A number of early manuscripts read "men." In such a case, Paul is saying, "Are you not mere men?"

3:8, 9. We are labourers together with God (lit., "God's fellow workers") is the key to this chapter. This, in effect, restates the phrase in verse 8, **he that planteth and he that watereth are one.**

10 ^aAccording to the grace of God which is given unto me, as a wise masterbuilder, I have laid ^bthe foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than ^athat is laid, ^bwhich is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, ¹stubble;

13 Every man's work shall ¹be made manifest: for the day ^ashall declare it, because ^bit shall be revealed by fire; and the fire shall ²try every man's work of what sort it is.

14 If any man's work ¹abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as ¹by fire.

The Temple of God

16 ^aKnow ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man ¹defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 ^aLet no man deceive himself. If any man among you seemeth to be wise in this ¹world, let him become a fool, that he may be wise.

3:10 ^aRom. 1:5

^b1 Cor. 4:15

3:11 ^aIs. 28:16; Matt. 16:18;

2 Cor. 11:4

^bEph. 2:20;

1 Pet. 2:4

3:12 ¹ *straw*

3:13 ^a 1 Pet. 1:7

^b Mal. 3:1-3;

Luke 2:35

¹ *become*

evident

² *test*

3:14 ¹ *endures*

3:15 ¹ *through*

3:16 ^a Rom.

8:9; 1 Cor. 6:19;

2 Cor. 6:16; Eph.

2:21

3:17 ¹ *destroys*

3:18 ^a Prov. 3:7

¹ *age*

3:19 ^a Job 5:13

3:20 ^a Ps. 94:11

¹ *futile*

3:21 ^a [2 Cor. 4:5]

3:23 ^a Rom.

14:8; 1 Cor.

15:23; 2 Cor.

10:7; [Gal. 3:29]

4:1 ^a Matt. 24:45;

Rom. 13:6;

2 Cor. 3:6; Col.

1:25

^b Luke 12:42;

1 Cor. 9:17;

Titus 1:7; 1 Pet.

4:10

¹ *consider us*

² *servants*

³ *hidden truths*

4:3 ¹ Lit. *day*

4:4 ¹ *against*

4:5 ^a Matt. 7:1;

Rom. 2:1; [Rev.

20:12]

^b Matt. 10:26

^c 1 Cor. 3:13

^d Rom. 2:29;

1 Cor. 3:8;

[2 Cor. 5:10]

¹ *reveal*

² *motives*

19 For the wisdom of this world is foolishness with God. For it is written, ^aHe taketh the wise in their own craftiness.

20 And again, ^aThe Lord knoweth the thoughts of the wise, that they are ¹vain.

21 Therefore let no man glory in men. For ^aall things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ^aye are Christ's; and Christ is God's.

Ministers and Stewards

4 Let a man so ¹account of us, as of ^athe ²ministers of Christ, ^band stewards of the ³mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's ¹judgment: yea, I judge not mine own self.

4 For I know nothing ¹by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 ^aTherefore judge nothing before the time, until the Lord come, who both will bring to ^blight the hidden things of darkness, and will ¹make ^cmanifest the ²counsels of the hearts: and ^dthen shall every man have praise of God.

6 And these things, brethren, I

3:13. The day is the day of the judgment seat of Christ (cf. 4:5; 2 Cor. 5:10). **Fire** is figurative for judgment, more specifically, the absolutely righteous judgment of God. Fire is used here to denote, not enlightening power, but consuming power. Of the six types of material mentioned, three are combustible and three are incombustible. See also Deuteronomy 4:24; Malachi 3:2; 2 Thessalonians 1:8; Hebrews 12:29.

3:14. Reward (lit., "wages," cf. 3:8): Of course, even the "wages" mentioned here are entirely a gift of grace (cf. 1 Cor. 9:17; 2 John 8; Rev. 11:18).

3:15. Saved: Such a one does not suffer the loss of his salvation, but the loss of reward. The stress in this entire passage is not on a person's relationship to Christ, but on service to Christ.

3:16. Temple of God: The temple here is the local church, not the individual believer (2 Cor. 6:16; Eph. 2:21). But see the note on 6:19.

3:17. Destroy is a stronger expression than "suffer loss" (v. 15). Paul seems to have in mind unsaved people who may or may not be in the assembly, but

who are in fact false believers. The prospect for such a one is fearful.

3:21, 22. For all things are yours: The one who belongs to Christ is a child of God, and his Father will do anything for him. The absurdity of their division over allegiances to any of these men is that God gave them "all" to the Corinthians.

4:1, 2. Ministers (lit., "a subordinate," or "servant"): This term is used only here in Paul's epistles. It differs from the word translated "ministers" in 3:5 in that it has the idea of an attendant or helper who assists a master. The apostle or minister of Christ is simply an attendant of Christ. He takes orders and executes them.

4:4. I know nothing by myself (lit., "I know nothing against myself"). This sort of total commitment gave Paul the authority to make such a statement as "be ye followers of me" (cf. 1 Cor. 4:16; 11:1).

4:6. Not to think... above that which is written is a proverbial expression. Paul is telling the Corinthians not to go beyond Scripture. In other words, learn to live by the Book, and stop following men.

have ¹in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be ²puffed up for one against another.

7 For who ¹maketh thee to differ *from another*? and ^awhat hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, ^anow ye are rich, ye have reigned as kings without us: and I ¹would to God ye did reign, that we also might reign with you.

Fools for Christ's Sake

9 For I think that God hath ¹set forth us the apostles last, as ²it were appointed to death: for we are made a ^aspectacle unto the world, and to angels, and to men.

10 We *are* ^afools for Christ's sake, but ye *are* wise in Christ; ^bwe *are* weak, but ye *are* strong; ye *are* ¹honourable, but we *are* ²despised.

11 Even unto this present hour we both hunger, and thirst, and are ¹naked, and are ²buffeted, and ³have no certain dwellingplace;

12 ^aAnd labour, working with our own hands: ^bbeing reviled, we bless; being persecuted, we ¹suffer it:

13 Being ¹defamed, we ²intreat: ^awe are made as the filth of the world, and *are* the offscouring of all things unto this day.

Paul's Fatherly Guidance

14 I write not these things to shame you, but ^aas my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet *have*

4:6 ¹figuratively

²proud

4:7 ^aJohn 3:27; Rom. 12:3, 6;

1 Pet. 4:10

¹distinguishes

you

4:8 ^aRev. 3:17

¹wish you

really did

4:9 ^aHeb. 10:33

¹displayed

²men con-

demned

4:10 ^aActs 17:18;

26:24; 1 Cor. 1:18

^b1 Cor. 2:3;

2 Cor. 13:9

¹distinguished

²dishonoured

4:11 ¹poorly

clothed

²beaten

³are homeless

4:12 ^aActs 18:3;

20:34

^bMatt. 5:44

¹endure

4:13 ^aLam. 3:45

¹slandered

²encourage

4:14 ^a2 Cor.

6:13; 12:14;

1 Thess. 2:11;

1 John 2:1;

3 John 4

4:15 ^aNum.

11:12; Acts

18:11; 1 Cor.

3:8; Gal. 4:19;

Philem. 10

4:16 ^a[1 Cor.

11:1]; Phil. 3:17;

4:9; [1 Thess.

1:6]; 2 Thess. 3:9

¹urge

²imitate me

4:17 ^aActs 19:22;

Phil. 2:19

^b1 Cor. 4:14;

1 Tim. 1:2, 18;

2 Tim. 1:2

^c1 Cor. 11:2

^d1 Cor. 7:17;

Titus 1:5

^e1 Cor. 14:33

4:18 ^a1 Cor. 5:2

¹arrogant

4:19 ^aActs 19:21;

20:2; 1 Cor.

11:34; 16:5, 7-9;

2 Cor. 1:15

^bActs 18:21;

Heb. 6:3; James

4:15

4:20 ^a1 Thess.

1:5

^b1 Cor. 2:4

ye not many fathers: for ^ain Christ Jesus I have begotten you through the gospel.

16 Wherefore I ¹beseech you, ^bbe² ye followers of me.

17 For this cause have I sent unto you ^aTimotheus, ^bwho is my beloved son, and faithful in the Lord, who shall bring you ^cinto remembrance of my ways which be in Christ, as I ^dteach every where ^ein every church.

18 ^aNow some are ¹puffed up, as though I would not come to you.

19 ^aBut I will come to you shortly, ^bif the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For ^athe kingdom of God is not in word, but in ^bpower.

21 What ¹will ye? ^ashall I come unto you with a rod, or in love, and in the spirit of ²meekness?

Fornication in the Church

5 It is ¹reported commonly that *there is* ²fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's ^awife.

2 ^aAnd ye are ¹puffed up, and have not rather ^bmourned, that he that hath done this deed might be taken away from among you.

3 ^aFor I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4:21 ^a2 Cor. 10:2 ¹do you want ²gentleness

5:1 ^aLev. 18:6-8; Deut. 22:30; 27:20 ¹actually reported

that ²sexual immorality

5:2 ^a1 Cor. 4:18 ^b2 Cor. 7:7-10 ¹proud

5:3 ^aCol. 2:5; 1 Thess. 2:17

4:9. **Spectacle** (Gr. *theatron*, lit., "a theater"): The apostles were like exhibits in a sideshow. Notice the verb form of this term in Hebrews 10:33.

4:10-13. **We are fools for Christ's sake** [lit., "on account of Christ"], but ye are wise: The apostles are considered fools because they knew and preached nothing but Christ. On the other hand, the Corinthians used their Christianity as another philosophy to extend their reputation as wise and enlightened people.

4:15. **I have begotten you:** *I* is emphatic, producing the thought, "I—rather than your ten thousand instructors—am responsible for the beginning of the Christian assembly." The term *begot* does not so much denote the conversion of these people, but that Paul

laid the foundation (3:10). **Through the gospel:** Their salvation was not through the power of Paul's personality, or through his sagacity, but through the gospel of Christ and Him crucified (cf. 2:1-5).

5:1. **Have his father's wife:** One of the members of the church had taken his stepmother (cf. Lev. 18:8) and had married her (the expression *to have a woman* always means "to marry," cf. Matt. 14:4; 22:28; 1 Cor. 7:2, 29). Hence, this man's crime is worse than adultery. It is incest.

5:3-8. Discipline in the early church was perhaps administered in the following manner. The congregation was called together, with an apostle presiding if available, and the person accused was arraigned before them. After the evidence had been heard, and the

4 In the “name of our Lord Jesus Christ, when ye are gathered together, and my spirit, ^bwith the power of our Lord Jesus Christ,

5 “To deliver such an one unto ^bSatan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 “Your glorying is not good. Know ye not that ^ba little leaven leaveneth the whole lump?

7 ¹Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even “Christ our ^bpassover is sacrificed for us:

8 Therefore “let us keep the feast, ^bnot with old leaven, neither “with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Put Away the Wicked

9 I wrote unto you in an epistle “not to ¹company with ²fornicators:

5:4 ^a[Matt. 18:20]
^b[Matt. 16:19; John 20:23];
 2 Cor. 12:9
 5:5 ^aPs. 109:6; Prov. 23:14; Luke 22:31; 1 Tim. 1:20
^b[Acts 26:18]
 5:6 ^a1 Cor. 3:21
^bHos. 7:4; Matt. 16:6, 12; Gal. 5:9; 2 Tim. 2:17
 5:7 ^aIs. 53:7
^bJohn 19:14
¹Clean out
 5:8 ^aEx. 12:15
^bDeut. 16:3
^cMatt. 16:6
 5:9 ^a2 Cor. 6:14; Eph. 5:11; 2 Thess. 3:6
¹associate
²sexually immoral people
 5:10 ^aJohn 17:15
 5:11 ^aMatt. 18:17
^bGal. 2:12
¹reviler
 5:12 ¹with judging
²outside
 5:13 ^aDeut. 13:5; 17:7, 12; 19:19; 21:21; 22:21, 24; 24:7; 1 Cor. 5:2
¹outside

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go “out of the world.

11 But now I have written unto you not to keep company, “if any man that is called a brother be a fornicator, or covetous, or an idolater, or a ¹railer, or a drunkard, or an extortioner; with such an one ^bno not to eat.

12 For what have I to do ¹to judge them also that are ²without? do not ye judge them that are within?

13 But them that are ¹without God judgeth. Therefore “put away from among yourselves that wicked person.

Judgment by the Saints

6 Dare any of you, having a matter against another, go to law before the ¹unjust, and not before the “saints?

6:1 ^aDan. 7:22; Matt. 19:28 ¹unrighteous

accused had given a defense of himself, the judgment of the congregation was pronounced. Paul, though absent in person, yet pictures himself present and presiding in spirit, and he leaves them in no doubt concerning the proper verdict: the offense should be condemned and the offender excommunicated.

5:5. To deliver... unto Satan: Several observations must be made concerning this difficult and obscure passage. (1) It involved excommunication from the church (v. 2). (2) It involved the chastisement of the man. The reference seems to be to the destruction of the physical appetites that prompted this gross immorality. (3) Paul has the ultimate restoration of the offender in view, **that the spirit may be saved**. This last purpose shows that the phrase **destruction of the flesh** cannot mean that the person could be brought to death. God does not want him killed; He wants him restored (cf. Matt. 18:15; 2 Cor. 2:1–11; Gal. 6:1).

5:6. A little leaven leaveneth the whole: No sin can be considered an isolated event. Just as with the sin of Achan (Josh. 7), the sin had to be purged, or else it would contaminate the whole **lump**. The stress is on the church as a unity.

5:7. Here the **old leaven** does not signify the sinful man as such, but evil of any kind. The background for this metaphor is Exodus 12:19 and 13:7. The larger

scope of the apostle’s imagery here is that he sees Christ as the fulfillment of the Old Testament Passover Feast of Unleavened Bread. The Passover foreshadowed Christ’s vicarious death on behalf of mankind. He is “the Lamb of God, which taketh away the sin of the world” (John 1:29). The Feast of Unleavened Bread accompanied the Passover. It involved a period of seven days during which no leaven was to be found in the homes of the Israelites. This was symbolic of the holy life that was to accompany partaking of the Paschal lamb.

5:8. Keep the feast (lit. “go on keeping”): Not surprisingly, the apostle uses the Passover as an illustration here. First Corinthians was written just before the Passover (cf. 16:8), and the celebration of the feast is on Paul’s mind.

5:9. I wrote unto you in an epistle: This is the “previous epistle.” This letter is now lost, but we know that at least one subject discussed in this letter was that they were **not to keep company with fornicators**.

5:11. Not to keep company: The term translated “to keep company” is found only here, in verse 9, and in 2 Thessalonians 3:14. It is a compound of three Greek terms, and means “to mingle together with.” It has the idea of close, habitual association.

6:1. The terms **unjust** and **saints** are generic, referring to unbelievers in general as opposed to believers



POLLUTION BY SIN

5:6. Even a little sin has a corrupting and polluting influence in the life of the saved or the lost.

Illustration: Man in his sin is compared to a snake (“adder” or “viper”) for its venom (Job 20:16; Ps. 140:3), a donkey for its stubbornness (Job 11:12), a bear for its cruelty (Dan. 7:5), a dog for its uncleanness (Prov. 26:11), a fox for its cunning (Luke 13:32), a leopard for its fierceness (Dan. 7:6), a moth for its appetite (Job 27:18), a sheep for its stupidity (Is. 53:6), a spider’s web for its flimsiness (Is. 59:5), a pig for its filthiness (2 Pet. 2:22), and a wolf for its ferociousness (John 10:12). **Application:** By contrast, Christians should be characterized by the evident fruit of the Holy Spirit in their lives (Gal. 5:22, 23). (First Reference, Gen. 3:6–24; Primary Reference, Rom. 3; cf. Rom. 6:23.)

2 Do ye not know that ^athe saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^ajudge angels? how much more things that pertain to this life?

4 If then ye have ¹judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is ¹utterly a fault among you, because ye go to law one with another. ^aWhy do ye not rather ²take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that ¹your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: ^aneither ¹fornicators, nor idolaters, nor adulterers, nor ²effeminate, nor ³abusers of themselves with mankind,

6:2 ^aPs. 49:14

6:3 ^a2 Pet. 2:4

6:4 ¹ courts

6:7 ^a [Prov.

20:22]

¹ an utter

failure

² accept

6:8 ¹ To your

6:9 ^a Acts 20:32;

[1 Cor. 15:50];

Gal. 5:21; Eph.

5:5; 1 Tim. 1:9

¹ the sexually

immoral

² homosexuals

³ sodomites

6:11 ^a [1 Cor.

12:2; Col. 3:5-7;

Titus 3:3-7]

^b Heb. 10:22

¹ set apart

² declared

righteous

6:12 ^a 1 Cor.

10:23

¹ helpful

² anything

6:13 ^a Matt.

15:17; [Rom.

14:17]; Col. 2:22

^b 1 Cor. 5:1;

Gal. 5:19; Eph.

5:3; Col. 3:5;

1 Thess. 4:3

^c 1 Thess. 4:3

^d [Eph. 5:23]

¹ Foods

6:14 ^a Rom. 6:5;

8; 2 Cor. 4:14

^b Eph. 1:19

6:15 ^a Rom.

12:5; 1 Cor. 6:13;

12:27; Eph. 5:30

¹ Certainly not

6:16 ^a Gen. 2:24;

Matt. 19:5; Mark

10:8; Eph. 5:31

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were ^asome of you: ^bbut ye are washed, but ye are ¹sanctified, but ye are ²justified in the name of the Lord Jesus, and by the Spirit of our God.

The Believer's Body a Temple

12 ^aAll things are lawful unto me, but all things are not ¹expedient: all things are lawful for me, but I will not be brought under the power of ²any.

13 ^aMeats¹ for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for ^bfornication, but ^cfor the Lord; ^dand the Lord for the body.

14 And ^aGod hath both raised up the Lord, and will also raise up us ^bby his own power.

15 Know ye not that ^ayour bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? ¹God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for ^atwo, saith he, shall be one flesh.

as a group. How incredible that the just should go before the unjust for justice!

6:2, 3. The saints shall judge the world: See Daniel 7:22; Matthew 19:28; Revelation 2:26; 3:21; 20:4.

We shall judge angels: See Isaiah 24:21; 2 Peter 2:4; Jude 6.

6:4. Set them to judge who are least esteemed: In the Greek, this may be taken either as imperative or interrogative. If it is the former, Paul is being sarcastic: "If you are going to go to a civil court, you might just as well appoint your least qualified members as jurors." If it is a question, it is emphatic, "Are you setting them to judge who are least esteemed (i.e., the heathen) in the church?" This would elicit expressions of shock and surprise that they were doing such a thing. The latter seems more in keeping with the context.

6:9, 10. The unrighteous shall not inherit the kingdom of God: There were evidently some in the Corinthian assembly who had professed Christianity as a system of doctrine, but not as a rule of life. The apostle warns that this is a fatal mistake. **Be not deceived:** No one who can allow himself the indulgence of known sin in his life can be saved. This passage proves that Paul and James are in basic agreement. Both affirm that genuine faith produces good works (cf. Eph. 2:8-10), and that the absence of good works indicates the absence of saving faith (cf. James 2:14-26).

6:12. Paul's principles may be summarized in three words: **Lawful, expedient, and power.** The first is the principle of liberty. When Paul says "all things," we cannot take this in an absolute sense. Obviously, what God forbids can never be allowed. Rather, it refers to those things about which the Scriptures are not explicit. Such matters are left to the Christian's own judgment. The apostle is careful not to weaken the important doctrine of Christian liberty by leading these people back under Judaistic legalism. Rather, his intent is to circumscribe its application through proper restrictions. These are expressed in the principle of "expediency." Not everything is beneficial. A second restriction is expressed in the words, **I will not be brought under the power of any.** This is the principle of self-control. Certain forms of indulgence become wrong when they bring the person into bondage.

6:13, 14. Paul's use of the pronoun **us** shows that his use of the term *body* goes beyond its normal usage to signify the whole man. (Note also its connection with the second personal pronoun in verse 19.) On the destiny of the body, see also 15:15, 20, 35-56; Romans 8:11; 2 Corinthians 4:14; Philipians 3:21; 1 Thessalonians 4:14.

6:15, 16. The verb **joined** is used in Genesis 2:24 of the relationship of husband and wife. It is also used of man's relationship to God (Deut. 10:20; 11:22; Jer. 13:11).

17 “But he that is joined unto the Lord is one spirit.

18 “Flee fornication. Every sin that a man doeth is ¹without the body; but he that committeth fornication sinneth ^bagainst his own body.

19 What? ^aknow ye not that your body is the temple of the Holy Ghost *which is in you, which ye have of God, ^band ye are not your own?*

20 For ^aye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.

Paul’s Teachings on Marriage

7 Now concerning the things whereof ye wrote unto me: *“It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 “Let the husband render unto the wife due ^bbenevolence: and likewise also the wife unto the husband.

6:17 ^a[John 17:21–23; Rom. 8:9–11]; 1 Cor. 6:15; [Gal. 2:20]; Eph. 4:4

6:18 ^aRom. 6:12; 1 Cor. 6:9; 2 Cor. 12:21; Eph. 5:3; Col. 3:5; Heb. 13:4

^bRom. 1:24; 1 Thess. 4:4

¹outside

6:19 ^aJohn 2:21; 1 Cor. 3:16; 2 Cor. 6:16

^bRom. 14:7

6:20 ^aActs 20:28; 1 Cor. 7:23; Gal. 3:13; 1 Pet. 1:18; 2 Pet. 2:1; Rev. 5:9

7:1 ^a1 Cor. 7:8, 26

7:3 ^aEx. 21:10

¹affection

7:4 ¹authority over

7:5 ^aJoel 2:16

^b1 Thess. 3:5

¹Deprive

²because of

³lack of self-control

7:6 ^a2 Cor. 8:8

7:7 ^aActs 26:29

7:8 ^a1 Cor. 7:1, 26

7:9 ^a1 Tim. 5:14

¹exercise self-control

²burn with passion

4 The wife hath not ¹power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 “Defraud¹ ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^bSatan tempt you not ²for your ³incontinency.

6 But I speak this by permission, *^aand not of commandment.*

7 For “I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, “It is good for them if they abide even as I.

9 But ^aif they cannot ¹contain, let them marry: for it is better to marry than to ²burn.

Abide in the Same Calling

10 And unto the married I command, *yet not I, but the “Lord, ^bLet*

7:10 ^aMark 10:6–10 ^bMal. 2:14; [Matt. 5:32]

6:17. One spirit suggests the highest possible unity between the believer and the Lord. The sheep may wander from the shepherd, the branch may be cut off from the vine, the member may be severed from the body, the child alienated from the father, and even the wife from the husband, but when two spirits blend in one, nothing can part them.

6:18. The present tense of **flee** in Greek denotes standard procedure for Christians: “Always flee fornication” or “Make it your habit to flee fornication.”

6:19. Your body is the temple of the Holy Ghost: Not only is the local church a temple of the Holy Spirit (cf. 3:16), but the individual believer’s body itself also is a temple of the Holy Spirit.

6:20. Bought with a price: The blessed fact that our body is the temple of the Holy Spirit has two sides: one, that He is ours; the other, that we are His. The believer was purchased on Golgotha’s hill. The price paid was the blood of God’s only Son (Acts 20:28).

This has profound significance for the believer (cf. 1 Tim. 4:10; 1 Pet. 2:9).

7:1, 2. Now concerning (Gr. *peri de*; see also v. 25; 8:1; 16:1, 12): This recurring formula indicates that Paul is dealing in turn with the issues the Corinthians had raised in their letter. **Good** (“morally good,” cf. 9:15; Matt. 17:4): That the apostle does not intend to teach that marriage is morally wrong as compared with celibacy is clear from verses 2, 7, 9, and 26. See also Genesis 2:18; Romans 7:4; 2 Corinthians 11:2; Ephesians 5:28–33; 1 Timothy 4:3.

7:6. Commandment: The apostle does not take sides with the extreme Jewish view that held that it was a sin if a man reached 20 without being married. Instead, he regards the matter as optional.

7:7. Myself: Paul wished his readers were content, not necessarily single. He himself was probably a widower. The point is that **every man hath his proper gift of God** (cf. vv. 17, 20, 24, and 27). Both marriage and celibacy are gifts of the Holy Spirit.



SERVING GIFTS

7:7. A spiritual gift is a sovereignly given ability to minister to others in the power of God, with an evident manifestation of the Holy Spirit through the Christian as he serves God. Such gifts are sometimes identified as enabling and task gifts. *The enabling gifts* of the Spirit are given to all Christians and include faith (Rom. 1:11; 1 Cor. 12:9), knowledge (12:8), wisdom (12:8), and discernment (12:10). These gifts help the believer to use his specific task gifts. *These task gifts* include prophecy (Rom. 12:6; 1 Cor. 14:3), teaching (Rom. 12:7), exhortation (Rom. 12:8), shepherding (Eph. 4:11), showing mercy (Rom. 12:8), ministering (Rom. 12:7), helping (12:28), giving (Rom. 12:8), ruling (Rom. 12:8), governing (12:28), evangelism (Eph. 4:11), and hospitality (1 Pet. 4:9). Some would add to this list martyrdom (13:3) and celibacy (Matt. 19:11, 12). Every Christian has at least one spiritual gift (v. 7) and may have more. The apostle Paul apparently had and exercised every spiritual gift. **Application:** Christians should use their gifts to serve God in some area of ministry that calls for the gift(s) they possess. (First Reference, Luke 11:13; Primary Reference, Rom. 12:3–8; cf. Eph. 5:18.)

not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband ¹put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not ¹put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not ¹leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else ^awere your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us ^ato peace.

16 For what knowest thou, O wife, whether thou shalt ^asave *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And ^aso ordain I in all churches.

18 Is any man called being circumcised? let him not become

7:11 ¹ divorce
7:12 ¹ divorce
her
7:13 ¹ divorce
7:14 ^a Ezra 9:2;
Mal. 2:15
7:15 ^a Rom.
12:18
7:16 ^a Rom.
11:14; 1 Pet. 3:1
7:17 ^a 1 Cor. 4:17

7:18 ^a Acts 15:1
7:19 ^a [Rom.
2:27, 29; Gal.
3:28; 5:6; 6:15;
Col. 3:11]
^b [John 15:14]
¹ what matters
is *keeping*
7:21 ¹ *slave*
7:22 ^a [John
8:36]; Rom.
6:18; Philem. 16
^b [1 Cor. 9:21;
Gal. 5:13]; Eph.
6:6; Col. 3:24;
1 Pet. 2:16
7:23 ^a Lev. 25:42;
1 Cor. 6:20;
1 Pet. 1:18, 19;
Rev. 5:9
7:24 ^a [Eph. 6:5-
8; Col. 3:22-24]
7:25 ^a 2 Cor. 8:8
^b 2 Cor. 4:1;
1 Tim. 1:13, 16
^c 1 Tim. 1:12
7:26 ^a 1 Cor.
7:1, 8

uncircumcised. Is any called in uncircumcision? ^alet him not be circumcised.

19 ^aCircumcision is nothing, and uncircumcision is nothing, but ^bthe¹ keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being a* ¹servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being a* servant, is ^athe Lord's freeman: likewise also he that is called, *being free*, is ^bChrist's servant.

23 ^aYe are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with ^aGod.

Unmarried Men and Women

25 Now concerning virgins ^aI have no commandment of the Lord: yet I give my judgment, as one ^bthat hath obtained mercy of the Lord ^cto be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, ^athat *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin

7:10, 11. **Not I, but the Lord:** No doubt the apostle has in mind explicit instruction of our Lord recorded in Matthew 5:32; 19:3-9; Mark 10:2-12; Luke 16:18.

7:12, 13. **Not the Lord:** This is not to be taken as marking a contrast between inspired Scripture and what Paul is about to say. On the contrary, while on the earth the Lord explicitly gave instructions about marriage and divorce. However, He did not make any special reference to the case of a mixed marriage. Thus it is incumbent on the apostle Paul, under inspiration of the Holy Spirit, to give additional instructions regarding this kind of situation.

7:14. **Is sanctified:** This is not to indicate that the children or the spouse of a believer are automatically born into the family of God. The words **holy** and **unclean** in this text are equivalent to "sacred" and "profane." The apostle's thought has Old Testament antecedents (cf. Hag. 2:11-13). The unbeliever and the children are considered holy in a positional sense. Hence, the principle of the communication of uncleanness given in the Old Testament does not apply here (cf. also Rom. 11:16). Together with the believer, they share in God's blessing, and are more likely to become converted.

7:15. **Depart** is in the middle voice and is almost a technical term for divorce. **Bondage:** There is no conflict here between Paul's advice and that of our Lord in Matthew 5:32. The point is that the divine standard cannot be imposed on the unregenerate. There is nothing the believer can do but submit to the divorce.

7:24. **Abide with God:** The prescription for peace and holiness in marriage is to remain in communion with God.

7:25. **Virgins:** See the note on verses 36-38. Again Paul is about to deal with another subject about which the Corinthians had written him (cf. 7:1). **No commandment of the Lord:** In our Lord's instruction regarding marriage and divorce recorded in the Gospels, there is no record of His speaking directly to this issue.

7:26. **Present distress:** This expression is probably best understood in light of 15:30, 31 and 2 Corinthians 11:21-33. Paul had already experienced intense persecution and no doubt anticipated it would get worse. History records all too well that he was right.

7:28. **Trouble in the flesh:** The Greek term *thlipsis* probably indicates that Paul understands this trouble will not come from within, as though marriage would

marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But ^athis I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not ^aabusing *it*: for ^bthe ¹fashion of this world passeth away.

32 But I would have you without ¹carefulness. ^aHe that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman ^acareth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may ¹cast a snare upon you, but for that which is ²comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself ¹uncomely toward his ²virgin, if she pass the flower of *her* ³age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart

7:29 ^a[Rom. 13:11]; 1 Cor. 7:31; 1 Pet. 4:7; [2 Pet. 3:8, 9]
7:31 ^a1 Cor. 9:18
^bPs. 39:6; 1 Cor. 7:29; James 1:10; 4:14; 1 Pet. 1:24; 4:7; [1 John 2:17]
¹form
7:32 ^a1 Tim. 5:5
¹concern
7:34 ^aLuke 10:40
7:35 ¹put a leash on
²proper
7:36 ¹improperly
²Or virgin daughter
³youth

7:38 ^aHeb. 13:4
7:39 ^aRom. 7:2
^b2 Cor. 6:14
7:40 ^a1 Cor. 7:6, 25
^b1 Thess. 4:8
8:1 ^aActs 15:20; 1 Cor. 8:4, 7, 10
^bRom. 14:14
^cRom. 14:3
¹concerning
²love
³builds up
8:2 ^a[1 Cor. 13:8–12]; Gal. 6:3; [1 Tim. 6:4]
8:4 ^aIs. 41:24
^bDeut. 4:35, 39; 6:4; 1 Cor. 8:6
8:5 ^a[John 10:34]
8:6 ^aMal. 2:10; Eph. 4:6
^bActs 17:28
^cJohn 13:13; 1 Cor. 1:2; Eph. 4:5; [1 Tim. 2:5]
^dJohn 1:3; [Col. 1:16, 17]; Heb. 1:2
^eRom. 5:11; Rev. 4:11; 5:9, 10
¹for
²live by
8:7 ^a[1 Cor. 10:28]
^bRom. 14:14, 22

that he will keep his virgin, doeth well.

38 ^aSo then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 ^aThe wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^bonly in the Lord.

40 But she is happier if she so abide, ^aafter my judgment: and ^bI think also that I have the Spirit of God.

Food Sacrificed to Idols

8 Now ^aas ¹touching things offered unto idols, we know that we all have ^bknowledge. ^cKnowledge puffeth up, but ²charity ³edifieth.

2 And ^aif any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that ^aan idol is nothing in the world, ^band that *there is* none other God but one.

5 For though there be that are ^acalled gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But ^ato us *there is but* one God, the Father, ^bof whom *are* all things, and we ¹in him; and ^cone Lord Jesus Christ, ^dby whom *are* all things, and ^ewe ²by him.

7 Howbeit *there is* not in every man that knowledge: for some ^awith conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is ^bdefiled.

necessarily be accompanied by turmoil and distress; rather, this trouble would come from without. This fits well with his emphasis on the persecution and trouble confronting the church at that time.

7:32–35. Paul's argument here is not that the married life is less spiritual than the celibate life, but that the celibate life is less distracted by worldly cares. Hence, the single man or woman, enjoying greater freedom, therefore enjoys greater potential in terms of service. The focal point of Paul's advice

is the promotion of faithful, undistracted devotion to the Lord.

7:36–38. It will help in understanding this passage to remember the control the father had over the marriage of his daughter in ancient times. The virgin referred to is an unmarried daughter.

7:39, 40. I think (Gr. *dokēō*) does not suggest doubt in any way (cf. 12:22; Gal. 2:6). The phrase is better translated, "I consider also that I have the Spirit of God."

8 But ^ameat¹ commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But ^atake heed lest by any means this ¹liberty of yours become ^ba ²stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge ¹sit at meat in the idol's temple, shall not ^athe conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And ^athrough¹ thy knowledge shall the weak brother perish, for whom Christ died?

12 But ^awhen ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ^aif ¹meat make my brother to ²offend, I will eat no flesh while the world standeth, lest I make my brother to ²offend.

Apostles' Freedom and Power

9 Am ^aI not an apostle? Am I not free? ^bhave I not seen Jesus Christ our Lord? ^care not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for ^athe ¹seal of mine apostleship are ye in the Lord.

3 ¹Mine answer to them that do examine me is this,

4 ^aHave we not ¹power to eat and to drink?

8:8 ^a[Rom. 14:17]
¹ food
 8:9 ^a Gal. 5:13
^b Rom. 12:13, 21; 1 Cor. 10:28
¹ Lit. right
² cause of offence
 8:10 ^a 1 Cor. 10:28
¹ eating
 8:11 ^a Rom. 14:15, 20
¹ because of
 8:12 ^a Matt. 25:40
 8:13 ^a Rom. 14:21; 1 Cor. 10:32; 2 Cor. 6:3; 11:29
¹ food
² stumble
 9:1 ^a Acts 9:15; 2 Cor. 12:12
^b Acts 9:3, 17; 18:9; 22:14, 18; 23:11; 1 Cor. 15:8
^c 1 Cor. 3:6; 4:15
 9:2 ^a 2 Cor. 12:12
¹ certification
 9:3 ¹ My defence
 9:4 ^a 1 Cor. 9:14; [1 Thess. 2:6, 9]; 2 Thess. 3:8
¹ right
 9:5 ^a Matt. 13:55
^b Matt. 8:14; John 1:42
¹ right
² a believing wife
³ brothers
 9:6 ^a Acts 4:36; [2 Thess. 3:8]
¹ right
² refrain from
 9:7 ^a 2 Cor. 10:4; 1 Tim. 1:18; 2 Tim. 2:3
^b Deut. 20:6; Prov. 27:18; 1 Cor. 3:6, 8
^c John 21:15
¹ to war
² expense
³ shepherds

5 Have we not ¹power to lead about a sister, a ²wife, as well as other apostles, and ^aas ³the ³brethren of the Lord, and ^bCephas?

6 Or I only and Barnabas, ^ahave not we ¹power to ²forbear working?

7 Who ^agoeth ¹a warfare any time at his own ²charges? who ^bplanteth a vineyard, and eateth not of the fruit thereof? or who ^cfeedeth³ a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, ^aThou shalt not muzzle the mouth of the ox that treadeth out the corn. ¹Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that ^ahe that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 ^aIf we have sown unto you spiritual things, *is it* a great thing if we shall reap your ¹carnal things?

12 If others be partakers of *this* ¹power over you, *are* not we ²rather? ^aNevertheless we have not used this ¹power; but ³suffer all things, ^blest we should hinder the gospel of Christ.

9:9 ^a Deut. 25:4; 1 Tim. 5:18 ¹ Is it oxen God is concerned about?
 9:10 ^a 2 Tim. 2:6
 9:11 ^a Rom. 15:27; 1 Cor. 9:14 ¹ material
 9:12 ^a [Acts 18:3; 20:33]; 1 Cor. 9:15, 18 ^b 2 Cor. 11:12
¹ authority, right ² even more ³ endure

8:9. **Liberty** means “freedom of choice,” or “right to decide.” The availability of an option does not necessitate its exercise, especially when love and concern for someone else becomes a factor. The most serious danger in an unrestrained approach to Christian liberty is the possibility of causing sin in the weaker brother.

8:11. **Perish:** This is tantamount to what Paul says in Romans 14:23. “He that doubteth is damned if he eat.” In other words, he is under the sure judgment of God for his sin. The most extreme application of this principle would involve sinning unto death (cf. 5:5; 11:30; and 1 John 5:16, 17).

8:13. **I will eat no flesh:** In order to avoid offending a brother, Paul would permanently exclude meat from his diet. The passage does not refer to legalists desirous of imposing their narrow-minded scruples on others. Such are not weak brethren, but headstrong brethren desirous of glorying in the subjection of others to their tenets (cf. Gal. 6:11–13). This is tyranny, and Christianity must always be on guard against this.

Note further in this verse that the decision to follow the path of love rests with Paul, not with the weak. The strong are to yield to love's appeal voluntarily, not because the weak demand it. Legalists always demand subjection to their laws.

9:1. **Have I not seen Jesus Christ our Lord?** This follows to substantiate his claim to apostleship (cf. Acts 1:21, 22; 9:3–9, 17). All the questions in this verse expect a positive answer.

9:5. **Lead about a sister:** Paul had the prerogative to take a wife and bring her on his journeys with him as **other apostles. The brethren of the Lord, and Cephas:** This shows the fallacy of those who promote celibacy among the clergy by citing the example of the apostles (cf. Matt. 8:14).

9:11, 12. **Spiritual things ... carnal things:** Paul, as their minister and teacher, imparted to them spiritual things. Would it then be improper if he should expect remuneration to sustain the body? The former (spiritual) refers to things of infinite value, the latter (carnal) to things of only temporal value.

13 ^aDo ye not know that they which minister about holy things live *of the things* of the ^btemple? and they which ¹wait at the altar are partakers with the altar?

14 Even so ^ahath the Lord ¹ordained ^bthat they which preach the gospel should live of the gospel.

15 But ^aI have used none of these things: neither have I written these things, that it should be so done unto me: for ^bit were better for me to die, than that any man should make my ¹glorying void.

16 For though I preach the gospel, I have nothing to glory of: for ^anecessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, ^aI have a reward: but if against my will, ^ba ¹dispensation *of the gospel* is ²committed unto me.

18 What is my reward then? *Verily* that, ^awhen I preach the gospel, I may ¹make the gospel of Christ without charge, that I ^babuse not my ²power in the gospel.

A Servant Unto All

19 For though I be ^afree from all *men*, yet have ^bI made myself servant unto all, ^cthat I might ¹gain the more.

20 And ^aunto the Jews I became

9:13 ^a Lev. 6:16, 26; 7:6, 31
^b Num. 18:8-31; Deut. 18:1
¹ *serve*

9:14 ^a Matt. 10:10; Luke 10:7, 8; 1 Tim. 5:18
^b Rom. 10:15
¹ *commanded*

9:15 ^a Acts 18:3; 20:33; 1 Cor. 9:12, 18
^b 2 Cor. 11:10
¹ *boasting*

9:16 ^a Acts 9:15; [Rom. 1:14]
9:17 ^a John 4:36; 1 Cor. 3:8, 14; 9:18
^b 1 Cor. 4:1; Gal. 2:7; Eph. 3:2; Col. 1:25
¹ *stewardship*

9:18 ^a 1 Cor. 10:33
^b 1 Cor. 7:31; 9:12
¹ *present*
² *authority*

9:19 ^a 1 Cor. 9:1
^b 2 Cor. 4:5; Gal. 5:13
^c Matt. 18:15; 1 Pet. 3:1
¹ *win*

9:20 ^a Acts 16:3; 21:23-26; Rom. 11:14
¹ *win*

9:21 ^a [Gal. 2:3; 3:2]
^b [Rom. 2:12, 14]
^c [1 Cor. 7:22; Gal. 6:2]

9:22 ^a Rom. 14:1; 15:1; 2 Cor. 11:29
^b 1 Cor. 10:33
^c Rom. 11:14
¹ *have become*

9:24 ^a Gal. 2:2; 2 Tim. 4:7; Heb. 12:1

as a Jew, that I might ¹gain the Jews; to them that are under the law, as under the law, that I might ¹gain them that are under the law;

21 ^aTo ^bthem that are without law, as without law, (^cbeing not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 ^aTo the weak became I as weak, that I might gain the weak: ^bI ¹am made all things to all *men*, ^cthat I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? ^aSo run, that ye may obtain.

25 And every man that ¹striveth for the mastery ²is temperate in all things. Now they *do it* to obtain a ³corruptible crown; but we ^aan ⁴in-corrutable.

26 I therefore so run, ^anot as uncertainly; so fight I, not as one that beateth the air:

27 ^aBut I ¹keep under my body,

9:25 ^a 2 Tim. 4:8; James 1:12; [1 Pet. 5:4; Rev. 2:10; 3:11]
¹ *competes for the prize* ² *has self-control* ³ *perishable*
⁴ *imperishable*

9:26 ^a 2 Tim. 2:5

9:27 ^a [Rom. 8:13] ¹ *discipline*

9:14. **Live of the gospel** (i.e., make a living by preaching the gospel): The ministers of the gospel in the New Testament have no less holy a vocation than the priests of the Old Testament and have the right to receive remuneration for their work.

9:17. **If against my will:** The apostle is not implying that he was an unwilling servant of the Lord (cf. 15:9; Rom. 1:5; 11:13; 15:15, 16; Gal. 1:15, 16; Eph. 3:8). He is simply drawing a distinction between what was optional for him and what was obligatory for him. Paul was given a **dispensation**, a "commission" or "stewardship" to preach. That was enough (cf. 4:1, 2; Luke 17:10). A steward received no pay. He was merely a slave doing his assigned task faithfully.

9:19. **That I might gain the more:** His foremost interest was to preach the gospel and win men to Jesus Christ. Whatever it took in terms of loss of personal freedom, he was prepared to pay the price.

9:24. Paul draws on a scene familiar to his Corinthian readers in order to drive home his point. The Isthmian Games were an athletic event known to all of his readers. They were held on alternate summers in the vicinity of Corinth. It was an event not to be missed by anyone of importance in all parts of Greece. As a national institution, it was as familiar to his readers as modern football to most Americans.

9:27. **I keep under my body** (i.e., discipline my body): The expression *I keep under* loses much of



LIBERTY AND RESPONSIBILITY

9:19. One of the results of redemption is the liberty of the believer. Christians are free from depending on the law and free from the bondage of their old nature. Christian liberty releases us to accomplish all our potential. But that liberty should not be abused to justify hedonistic

behavior. Although believers live in a state of freedom, concern for reaching others with the gospel and helping weaker believers grow will result in voluntary self-restraint in areas that might offend others, or hinder our efforts in reaching and helping people. **Illustration:** Paul referred to the example of eating meat offered to idols. He had the freedom to eat such meat, but he suggested that believers abstain because the practice acted as a stumbling block for weaker believers (Rom. 14). **Application:** Believers should act responsibly in exercising their liberty if they wish to be most effective in service to Christ. (First Reference, Lev. 25:10; Primary Reference, 1 Cor. 9:19; cf. Matt. 7:7.)

and ^bbring it into subjection: lest that by any means, when I have preached to others, I myself should be ^ca² castaway.

Israel's History as an Example

10 Moreover, brethren, I ¹would not that ye should be ²ignorant, how that all our fathers were under ^athe cloud, and all passed through ^bthe sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same ^aspiritual ¹meat;

4 And did all drink the same ^aspiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with ¹many of them God was not well pleased: for they ^awere ²overthrown in the wilderness.

6 Now these things ¹were our examples, to the intent we should not lust after evil things, as ^athey also lusted.

7 ^aNeither be ye idolaters, as *were*

9:27 ^b[Rom. 6:18] ^cJer. 6:30; 2 Cor. 13:5

² *disqualified*

10:1 ^a Ex. 13:21,

22; Ps. 105:39

^b Ex. 14:21, 22,

29; Neh. 9:11;

Ps. 66:6

¹ *do not want*

² *unaware*

10:3 ^a Ex. 16:4,

15, 35; Deut. 8:3;

Neh. 9:15, 20;

Ps. 78:24; John

6:31

¹ *food*

10:4 ^a Ex. 17:5-7;

Num. 20:11; Ps.

78:15

10:5 ^a Num.

14:29, 37; 26:65;

Heb. 3:17;

Jude 5

¹ *most*

² *straw*

10:6 ^a Num. 11:4,

34; Ps. 106:14

¹ *became*

10:7 ^a Ex. 32:4;

1 Cor. 5:11;

10:14

^b Ex. 32:6; 1 Cor.

15:32

10:8 ^a Rev. 2:14

^b Num. 25:1-9

^c Ps. 106:29

¹ *sexual immorality*

10:9 ^a Ex. 17:2, 7

^b Num. 21:6-9

¹ *test*

some of them; as it is written, ^bThe people sat down to eat and drink, and rose up to play.

8 ^aNeither let us commit ¹fornication, as ^bsome of them committed, and ^cfell in one day three and twenty thousand.

9 Neither let us ¹tempt Christ, as ^asome of them also tempted, and ^bwere destroyed of serpents.

10 Neither murmur ye, as ^asome of them also murmured, and ^bwere destroyed of ^cthe destroyer.

11 Now all these things happened unto them for ensamples: and ^athey are written for our ¹admonition, ^bupon whom the ends of the ²world are come.

12 Wherefore ^alet him that thinketh he standeth take heed lest he fall.

13 There hath no temptation ¹taken you but such as is common to man: but ^aGod is faithful, ^bwho will

10:10 ^a Ex. 16:2 ^b Num. 14:37 ^c Ex. 12:23; 2 Sam. 24:16; 1 Chr. 21:15; Heb. 11:28

10:11 ^a Rom. 15:4 ^b Phil. 4:5 ¹ *instruction* ² *ages*

10:12 ^a Rom. 11:20

10:13 ^a 1 Cor. 1:9 ^b Ps. 125:3 ¹ *overtaken*

the original sense. It has the idea of to "give one a black eye," "buffet," or "bruise." Paul's readers knew that in the Isthmian Games, the boxers wore gloves consisting of ox-hide bands covered with knots and nails, and loaded with lead and iron. To prepare for such an event, a man would have to brace himself to endure all forms of physical abuse. **Lest that by any means ... I myself should be a castaway** (lit., "So that ... I myself will not be disqualified"): Paul was not afraid of losing his salvation: his subject is still Christian liberty. The point is that the believer must discipline himself to avert both being disqualified from Christian ministry, and forfeiting the rewards for such service.

10:1. How that all: The five *alls* in verses 1-4 emphasize the five downward moral steps of verses 5-10. The very same people who enjoyed great privilege from God also fell into serious apostasy from God. **Under the cloud:** This speaks of divine guidance and protection (cf. Num. 9:15-23; 14:14; Deut. 1:33; Ps. 78:14). **Passed through the sea:** This has reference to divine deliverance (cf. Ex. 14:15-22; Ps. 66:6).

10:2. Baptized unto Moses: This is a figurative use of the term *baptism*. The people were immersed under Moses' authority. Thus the expression speaks of divine leadership (cf. Ex. 14:31; Gal. 3:24).

10:3. Same spiritual meat: Paul does not intend to imply that the manna was not literal food. It was clearly designed for ordinary nourishment (cf. Neh. 9:15; John 6:49). It was spiritual in the sense that it was supernaturally provided by the Spirit of God. Likewise, the water that was received from the rock was real water. It was spiritual in the sense that it was given through God's direct intervention.

10:4. That Rock was Christ: The Rock was not a

theophany (a visible revelation of God). Rather, it was a "type" of Christ. It prefigured the provision that Christ would ultimately make for His people. But also it is intended to mean that the source of supply was Christ and not the rock. This passage is an impressive affirmation of the preexistence of Jesus Christ (cf. also v. 9; John 8:58; 12:41; Heb. 11:26; and Jude 5).

10:8. In one day three and twenty thousand is not a mistake. In Numbers 25:9 the total of people who died is given as 24,000. The apparent discrepancy may be accounted for in at least two ways. The actual figure may be midway between 23,000 and 24,000; in this case the figure is rounded off. But note that Paul refers to the number slain in one day. Numbers refers to the total number that died. In either case, the discrepancy is resolved by recognizing that the number is given in approximate terms.

10:11, 12. Ensamples (lit., "Now these things happened to them typically"): The expression emphasizes God's providential control over all affairs of men (cf. Gen. 50:20; Prov. 21:1). **Written for our admonition:** One of the reasons God caused Moses to record the experiences of the children of Israel was that He had Paul and the Corinthian believers in mind. He knew that the Corinthians were going to face similar crisis situations. When that time came, the example of the children of Israel would provide the deterrent to guide them from sin and to lead them to spiritual victory. **Ends of the world:** That is, "for us who are living in the end times." Paul considered the second coming of Christ to be imminent.

10:13. Make a way to escape (lit., "an egress" or "way out"): In early Greek usage, this term had the

not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to ²bear it.

14 Wherefore, my dearly beloved, ^aflee from idolatry.

15 I speak as to ^awise men; judge ye what I say.

16 ^aThe cup of blessing which we bless, is it not the ¹communion of the blood of Christ? ^bThe bread which we break, is it not the ¹communion of the body of Christ?

17 For ^awe *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold ^aIsrael ^bafter the flesh: ^care not they which eat of the sacrifices ¹partakers of the altar?

19 What say I then? ^athat the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles ^asacrifice, ^bthey sacrifice to ¹devils, and not to God: and I would not that ye should have fellowship with devils.

21 ^aYe cannot drink the cup of the Lord, and ^bthe cup of ¹devils: ye cannot be partakers of the ^cLord's table, and of the table of ¹devils.

22 Do we ^aprovoke the Lord to jealousy? ^bare we stronger than he?

Do All to the Glory of God

23 All things are lawful for me, but all things are not ^aexpedient: ¹all things are lawful for me, but all things ²edify not.

24 Let no man seek his own, but every man ^aanother's ¹wealth.

10:13 ²endure

10:14 ^{a2} Cor. 6:17

10:15 ^{a1} Cor. 8:1

10:16 ^a Matt.

26:26-28; Mark

14:23; Luke

22:20; 1 Cor.

11:25

^b Matt. 26:26;

Luke 22:19;

Acts 2:42; 1 Cor.

11:23

¹ Lit. *fellowship*

10:17 ^a Rom.

12:5; 1 Cor. 12:12,

27; Eph. 4:4, 16;

Col. 3:15

10:18 ^a Rom. 4:12

^b Rom. 4:1

^c Lev. 3:3; 7:6, 14;

Deut. 12:17

¹ Lit. *sharers*

10:19 ^{a1} Cor. 8:4

10:20 ^a Lev. 17:7

^b Deut. 32:17; Ps.

106:37; Gal. 4:8;

Rev. 9:20

¹ *demons*

10:21 ^{a2} Cor.

6:15, 16

^b Deut. 32:38

^c [1 Cor. 11:23-

29]

¹ *demons*

10:22 ^a Deut.

32:21

^b Ezek. 22:14

10:23 ^{a1} Cor. 6:12

¹ *helpful*

² *do not build up*

10:24 ^a Phil. 2:4

¹ Well-being

10:25 ^a [1 Tim.

4:4]

¹ *meat market*

10:26 ^a Ex. 19:5;

Ps. 24:1; 50:12;

1 Tim. 4:4

10:27 ^a Luke

10:7, 8

¹ *desire to*

10:28 ^a [1 Cor.

8:7, 10, 12]

^b Deut. 10:14;

Ps. 24:1

¹ *told you*

10:29 ^a Rom.

14:16; [1 Cor.

9:19]

10:30 ^a Rom.

14:6

¹ *with thanks*

² *partake*

10:31 ^a Col. 3:17;

1 Pet. 4:11

25 ^aWhatsoever is sold in the ¹shambles, *that* eat, asking no question for conscience sake:

26 For ^athe earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye ¹be disposed to go; ^awhatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not ^afor his sake that ¹shewed it, and for conscience sake: for ^bthe earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for ^awhy is my liberty judged of another *man's* conscience?

30 For if I ¹by grace ²be a partaker, why am I evil spoken of for that ^afor which I give thanks?

31 ^aWhether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 ^aGive none offence, neither to the Jews, nor to the ¹Gentiles, nor to the church of God:

33 Even ^aas I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

Proper Worship

11 Be ^aye ¹followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and

10:32 ^a Rom. 14:13 ¹ Lit. *Greeks*

10:33 ^a Rom. 15:2; 1 Cor. 9:22; [Gal. 1:10]

11:1 ^a Eph. 5:1 ¹ *imitators*

sense of a landing place for a ship. The idea is thus not that He will enable us to escape temptation, but that He will enable us to land intact on the other side.

10:14. **Wherefore** (Gr. *dioper*, a strengthened form of *dio*, lit., "for this very reason"): This term appears only here and in 8:13.

10:18. **Partakers of the altar**: When a sacrifice was brought to the altar, it was not entirely consumed. Rather, a portion was divided between the priest and the offerer (cf. Lev. 7:15; 8:31; Deut. 12:18). Thus it became an act of mutual sharing and worshiping God. This passage must not be construed to indicate that the Lord's Supper is a sacrifice. The point of correspondence was not sacrifice, but communion.

10:20. **Devils** (lit., "demons"): Of grave concern to the apostle is that behind the idols are fallen angels,

evil spirits. This is in keeping with Deuteronomy 32:17 and Psalm 96:5. Since Paul has already established that these religious feasts involved fellowship with the altar, if the Corinthians attend a heathen feast, they will be having **fellowship with devils**. And this was the last thing Paul hoped for his young converts at Corinth.

10:23, 24. **All things**: Paul is speaking in a restricted sense (cf. 6:12). He means all matters of indifference.

10:25. **The shambles** (Gr. *makellon*, a term used only here in the New Testament, refers to the market): In the sacrifices, usually only a part of the animal was consumed. The rest was given to the priest or sold again in the market. Anyone might therefore unknowingly purchase meat offered to idols.

10:29, 30. **If I by grace be a partaker** may be better rendered, "If I partake with thankfulness."

keep the ¹ordinances, as I delivered *them* to you.

3 But I would have you know, that ^athe head of every man is Christ; and ^bthe head of the woman *is* the man; and ^cthe head of Christ *is* God.

4 Every man praying or ^aprophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is ¹even all one as if she were ^ashaven.

6 For if the woman be not covered, let her also be shorn: but if it be ^aa shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as ^ahe is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman ^aof the man.

9 Neither was the man created for the woman; but the woman ^afor the man.

10 For this cause ought the woman to have ¹power on *her* head because of the angels.

11 Nevertheless ^aneither is the

11:2 ¹ traditions

11:3 ^a Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19; ^b Gen. 3:16; [Eph. 5:23] ^c John 14:28

11:4 ^a 1 Cor. 12:10

11:5 ^a Deut. 21:12

¹ one and the same

11:6 ^a Num. 5:18

11:7 ^a Gen. 1:26, 27; 5:1; 9:6; James 3:9

11:8 ^a Gen. 2:21-23; 1 Tim. 2:13

11:9 ^a Gen. 2:18

11:10 ¹ a symbol of authority

11:11 ^a [Gal. 3:28]

¹ independent of

11:13 ¹ proper

11:14 ¹ dishonour

11:16 ^a 1 Tim. 6:4

^b 1 Cor. 7:17

11:18 ^a 1 Cor. 1:10-12; 3:3

11:19 ^a Matt. 18:7; Luke 17:1; 1 Tim. 4:1; 2 Pet. 2:1

^b [Deut. 13:3]; Luke 2:35;

1 John 2:19

¹ factions

² recognized

man ¹without the woman, neither the woman ¹without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it ¹comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a ¹shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But ^aif any man seem to be contentious, we have no such custom, ^bneither the churches of God.

Unworthy Communion

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, ^aI hear that there be divisions among you; and I partly believe it.

19 For ^athere must be also ¹heresies among you, ^bthat they which are approved may be ²made manifest among you.

11:3. Head of Christ is God: The concept of headship does not denote qualitative or essential difference. It denotes responsibility and accountability, not superiority. The prototype is seen in the persons of the Trinity. The Father and Christ are coequal, yet they fulfill different functions (cf. 15:28; John 6:38-40; 10:29, 30; Phil. 2:6). Paul is not a male chauvinist. On the contrary, he argues here for the equality of the sexes in personal worth but distinction in function and responsibility.

11:5. Head uncovered: The covering is symbolic, indicating the authority that exists above the woman, yet still under Christ.

11:6. It be a shame for a woman to be shorn: In Corinth it was not uncommon for prostitutes and loose women to shave their heads and wear blonde wigs, signifying their availability to the men in the streets. Just as no respectable Christian woman would go out in public dressed as a prostitute, it is equally important that she not participate in public worship without a head covering.

11:7. The image and glory of God: This does not infer that the man is in the image of God, and the woman is not. Genesis 1:26, 27 states that God created man in His own image, "male and female created he them." But Paul uses the term *image* here in a restricted sense. The only sense in which the man is uniquely in the image of God is that to him was given dominion over the earth. This was done before the creation of

the woman. That is, whatever dominion and authority she has is delegated.

11:10. Angels: The reference is to the holy angels, who elsewhere are spoken of as "ministering spirits" (cf. Heb. 1:14). The keynote of Paul's thought is submission to the divine order of things. Women should demonstrate the same sense of submission to God in recognizing their true position, and fulfilling its claims, as do the angels who know nothing of insubordination among their ranks.

11:12. Even so is the man also by the woman: Just as the principle of submission is supported by the order of creation, so the principle of mutual dependency is supported by the order of procreation.

11:14, 15. If a man have long hair: It cannot be said that he has in mind a specific kind of haircut. He is simply saying that it is shameful for a man to wear his hair in an effeminate way.

11:16. We have no such custom: In other words, there is no other precedent. To violate this principle is to go against a standard that is maintained in every church known to Paul.

11:19. For there must be also heresies (lit., "factions," the term is used in a nonecclesiastical sense. Note Acts 5:17 and 15:5, translated "the sect"): Paul was certain that some division would occur in the assembly, if only to bring to light those who defend the truth.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh ¹before *other* his own supper: and one is hungry, and ^aanother is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye ^athe church of God, and ^bshame ¹them that have not? What shall I say to you? shall I praise you in this? I praise you not.

The Lord's Supper

23 For ^aI have received of the Lord that which also I delivered unto you, ^bThat the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

25 After the same manner also *he* took the cup, ¹when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.**

11:21 ^a 2 Pet. 2:13; Jude 12
¹ ahead of others

11:22 ^a 1 Cor.

10:32

^b James 2:6

¹ The poor

11:23 ^a 1 Cor.

15:3; Gal. 1:12;

Col. 3:24

^b Matt. 26:26-

28; Mark

14:22-24; Luke

22:17-20; 1 Cor.

10:16

11:25 ¹ after

supper

11:26 ^a John

14:3; [Acts 1:11]

¹ proclaim

11:27 ^a [John

6:51]

¹ in an unwor-

thy manner

11:28 ^a Matt.

26:22; 2 Cor.

13:5; Gal. 6:4

11:29 ¹ in an

unworthy

manner

² judgment

11:30 ¹ Are dead

11:31 ^a [Ps. 32:5;

1 John 1:9]

11:32 ^a 2 Sam.

7:14; Ps. 94:12;

[Heb. 12:5-10;

Rev. 3:19]

11:33 ^a 1 Cor.

14:26

¹ wait

11:34 ¹ for

judgment

26 For as often as ye eat this bread, and drink this cup, ye do ¹shew the Lord's death ^atill he come.

27 Wherefore whosoever shall eat ^athis bread, and drink *this* cup of the Lord, ¹unworthily, shall be guilty of the body and blood of the Lord.

28 But ^alet a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh ¹unworthily, eateth and drinketh ²damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many ¹sleep.

31 For ^aif we would judge ourselves, we should not be judged.

32 But when we are judged, ^awe are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye ^acome together to eat, ¹tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together ¹unto condemnation. And

11:21. For in eating: In the early church, the Lord's Supper was commonly preceded by a fellowship meal, later known as the *agapē* or love feast. Eventually, so many problems accompanied these feasts that at the Council of Carthage (A.D. 397) they were strictly forbidden.

11:24. This is my body is certainly not literal, but figurative. His actual body was there in the midst, participating with the disciples in eating the element of the bread which signifies His incarnation.

11:25. New testament: Christ is the Mediator of the New Covenant, who "by his own blood ... entered in once into the holy place, having obtained

eternal redemption for us" (Heb. 9:12-15). Notice the emphasis on the blood. This signifies our Lord's death, which in turn signifies the grounds on which an eternal salvation is applied to the heart of the believing sinner.

11:29. Damnation is best rendered "judgment." The kinds of judgment the apostle has in mind are enumerated in the following verse.

11:30. Many sleep: The verb *koimaomai*, "sleep," when referring to death, usually refers to the death of believers (cf. 15:6, 18, 20, 51; John 11:11, 12; Acts 7:60; 1 Thess. 4:13, 14, 15; 2 Pet. 3:4). Our word *cemetery* is related to this word.



LORD'S SUPPER

11:20. The Lord's Supper is the distinctive symbol of Christian worship instituted by the Lord on the eve of His death, being a spiritual partaking of bread and the fruits of the vine. These elements are presented as a thankful expression of Christ's sacrifice, taken in fellowship with Him

and with one another. It is a memorial conducted in remembrance of Christ's atoning death, anticipating His return to earth. The two symbols of this ordinance are the bread, representing the broken body of Christ, and the cup, representing His shed blood. Christians are divided as to whether the table should be "open" or "closed." The chief argument supporting open communion is that it is the *Lord's* Supper, not a ceremony of a particular religious denomination. Those who believe that the table should be restricted argue that the church should not allow a person to eat unworthily or bring judgment on his own head (vv. 27-30). "Close" (not "closed") communion is an attempt to have the best of both. The pastor reminds everyone of the need for self-evaluation. But after this instruction, the pastor leaves the decision to participate up to the individual. **Illustration:** God judged some Corinthian Christians with sickness and death for their failure to properly observe this ordinance. **Application:** Every Christian should use the Lord's Supper to examine his own spiritual progress and attitudes before partaking. (First Reference, Matt. 26:26; Primary Reference, 1 Cor. 11:20-34; cf. John 13:10.)

the rest will I set in order when I come.

The Diversities of Gifts

12 Now ^aconcerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know ^athat ye were Gentiles, carried away unto these ^bdumb¹ idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus ¹accused: and ^athat no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now ^athere are ¹diversities of gifts, but ^bthe same Spirit.

5 ^aAnd there are differences of ¹administrations, but the same Lord.

6 And there are diversities of ¹operations, but it is the same God ^awhich worketh ²all in all.

7 But the manifestation of the Spirit is given to every man to profit ¹withal.

8 For to one is given by the Spirit ^athe word of wisdom; to another ^bthe word of knowledge by the same Spirit;

12:1 ^a 1 Cor. 12:4; 14:1, 37
12:2 ^a 1 Cor. 6:11; Eph. 2:11; 1 Pet. 4:3
^b Ps. 115:5; Is. 46:7; Jer. 10:5; Hab. 2:18
¹ silent
12:3 ^a Matt. 16:17
¹ Gr. *anathema*
12:4 ^a Rom. 12:3-8; 1 Cor. 12:11; Eph. 4:4, 11; Heb. 2:4
^b Eph. 4:4
¹ various kinds
12:5 ^a Rom. 12:6
¹ ministries
12:6 ^a 1 Cor. 15:28; Eph. 1:23; 4:6
¹ activities
² all things in
12:7 ¹ All
12:8 ^a 1 Cor. 2:6, 7; 2 Cor. 1:12
^b Rom. 15:14; [1 Cor. 2:11, 16]; 2 Cor. 8:7

12:9 ^a Matt. 17:19; [1 Cor. 13:2]; 2 Cor. 4:13
^b Matt. 10:1; Mark 3:15; 16:18; James 5:14

12:10 ^a Mark 16:17
^b Rom. 12:6
^c 1 John 4:1
^d Acts 2:4-11

9 ^aTo another faith by the same Spirit; to another ^bthe gifts of healing by the same Spirit;

10 ^aTo another the working of miracles; to another ^bprophecy; to another ^cdiscerning of spirits; to another ^ddivers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, ^adividing¹ to every man ²severally ^bas he will.

The Body of Christ

12 For ^aas the body is one, and hath many members, and all the members of that one body, being many, are one body: ^bso also is Christ.

13 For ^aby one Spirit are we all baptized into one body, ^bwhether we be Jews or ¹Gentiles, whether we be ²bond or free; and ^chave been all made to drink into one Spirit.

12:11 ^a Rom. 12:6; 2 Cor. 10:13 ^b [John 3:8] ¹ distributing ² individually
12:12 ^a Rom. 12:4, 5; 1 Cor. 10:17; Eph. 4:4 ^b [Gal. 3:16]
12:13 ^a [Rom. 6:5] ^b Rom. 3:22; Gal. 3:28; [Eph. 2:13-18]; Col. 3:11 ^c [John 7:37-39] ¹ Lit. *Greeks* ² slaves

11:33, 34. Set in order refers to an outward, practical arrangement (cf. 9:14; 16:1; Matt. 11:1; and Gal. 3:19).

12:1. Spiritual gifts (Gr. *pneumatikon*, "spiritual"): This term may be either masculine or neuter, referring to either men or gifts. The context is determinative. Here it is better understood as neuter, denoting "spiritual gifts" (cf. v. 4 and 14:1, where the neuter term is used). **I would not have you ignorant:** This is a common Pauline expression to denote a subject of importance (cf. 10:1; 14:38; Rom. 1:13; 10:3; 11:25; 2 Cor. 1:8; 2:11; 1 Thess. 4:13).

12:2. Dumb idols: The pagan worship at Corinth involved a pagan exercise of "tongues." The practice of "ecstatic utterances" was common in the cults and in the worship of various Greek gods and goddesses.

12:8-10. Gifts of healing: This has in mind gifts whereby the sick were healed (cf. Acts 4:30). The em-

phasis is on the results, not on the process. The gift does not produce divine "healers" but divine healing (cf. James 5:14, 15). **Prophecy** is the communication of special revelation from God. It could have been in the sense of foretelling (Acts 11:28) or simply forth telling. Most of the New Testament epistles fall into this latter category. This was a temporary gift, no longer needed after the canon of the New Testament was completed. Its major counterpart today is preaching. **Tongues:** The gift of speaking in tongues in the Book of Acts appears to have been limited to speaking in "known [foreign] languages" (cf. Acts 2:4; 10:46; and 19:6). Paul uses the expression in precisely the same way.

12:13. Are we all baptized into one body: This is not the baptism of water but the baptism of the Spirit. This has the same meaning as the expression **and have been all made to drink into one Spirit:** This



BAPTISM OF THE HOLY SPIRIT

12:13. The baptism of the Holy Spirit is an act whereby the individual believer becomes united with Christ. Even though the *effects* of the Holy Spirit are realized at a believer's conversion, which is thus experiential, the baptism of the Holy Spirit is not experiential. **Illustration:** The fact that all the Christians at Corinth were baptized in the Spirit shows that the baptism of the Holy Spirit does not itself eradicate the sin nature. Some Christians are confused as to when the baptism occurs. There are four biblical answers to this question: The theological answer states the baptism of the Spirit is the effect of the death, burial, and resurrection of Christ and that the believer is united with Christ by this baptism (Gal. 2:20). Initially, the baptism of the Holy Spirit occurred on the Day of Pentecost when the new church was baptized in the Spirit (Acts 2:2). Personally, a Christian is baptized in the Spirit at the moment of conversion (v. 13). As the believer submits to water baptism, he testifies of the baptism of the Holy Spirit (Rom. 6:4-6). **Application:** Because all Christians have been baptized by the Holy Spirit into the body of Christ, they should also submit to the biblical ordinance of water baptism and become a part of a local church. (First Reference, Matt. 3:11; Primary Reference, 1 Cor. 12:13; cf. Eph. 1:13.)

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath ^aGod set the members every one of them in the body, ^bas it hath pleased him.

19 And if they were all one member, where ¹were the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more ¹feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our

12:18 ^a 1 Cor. 12:28
^b Rom. 12:3
12:19 ¹ would the body be
12:22 ¹ weak

12:23 ¹ unrepresentable
² modesty
12:24 ¹ presentable
² composed
12:25 ¹ division
12:26 ¹ if

12:27 ^a Rom. 12:5; Eph. 1:23; 4:12; 5:23, 30; Col. 1:24
^b Eph. 5:30
¹ individually

12:28 ^a Eph. 4:11
^b [Eph. 2:20; 3:5]
^c Acts 13:1; Rom. 12:6
^d 1 Cor. 12:10, 29; Gal. 3:5
^e Mark 16:18; 1 Cor. 12:9, 30
^f Num. 11:17
^g Rom. 12:8; 1 Tim. 5:17; Heb. 13:17, 24
¹ appointed these
² varieties
12:31 ^a 1 Cor. 14:1, 39
¹ desire

¹uncomely *parts* have more abundant ²comeliness.

24 For our ¹comely *parts* have no need: but God hath ²tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ¹schism in the body; but *that* the members should have the same care one for another.

26 And ¹whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ^aye are the body of Christ, and ^bmembers ¹in particular.

28 And ^aGod hath ¹set some in the church, first ^bapostles, secondarily ^cprophets, thirdly teachers, after that ^dmiracles, then ^egifts of healings, ^fhelps, ^ggovernments, ²diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But ^acovet ¹earnestly the best gifts: and yet shew I unto you a more excellent way.

fulfills Matthew 3:11; John 1:33; and Acts 1:5. That this baptism is common to all believers at Corinth is implied by the fact that Paul does not exhort them to be baptized by the Spirit. Rather, he asserts that they have all been baptized. The believer does not tarry or pray for this baptism. It occurs at the moment of regeneration. This passage is clear that all believers have received the baptism of the Holy Spirit.

12:27. In one succinct statement, the apostle expresses both the unity and the diversity of the body of Christ. The absence of the definite article in Greek (*ho*, “the”) before the expression *body of Christ* emphasizes character: since they are Christ’s body, their actions and attitudes toward one another should reflect His character.

12:31. But covet earnestly the best gifts: This expression explains why the apostle has arranged the list in verse 28 in order of priority. He wants his readers

to be clear in their own minds as to which gifts are the best. Obviously, his intent is to steer them away from the more spectacular gifts such as tongues. *Covet* here is not to be construed negatively but means “earnestly desire.” **A more excellent way:** The import of this statement is to be seen in chapter 13. Paul will show that a better way is not through contentious striving but through loving. Many feel that Paul is here showing how the gifts are to be administered, that is, in love. However, the use of way (Gr. *hodos*) in the sense of “a path” instead of the way (Gr. *tropos*) in the sense of “manner,” and the statement of 14:1, indicates that Paul was pointing out a path of life superior to a life spent seeking and displaying spiritual gifts. Paul’s interest here is not to instruct his readers in how they may best use their gifts, but how to have their priorities straight. They should strive for love, not spiritual gifts.



BODY OF CHRIST

12:27. The church in the New Testament is called the “body of Christ,” and reflects the spiritual organism of the whole church on earth. When the local church is called the body of Christ, the spiritual aspect is emphasized. **Illustration:** As the church is considered to be the body, so individual members are seen as parts of the body. For any church to function properly, every member must do his or her part in a harmonious spirit of cooperation with the other members. Had the church at Corinth learned this lesson, many of their problems would have been solved. **Application:** When Christians disrupt the harmony of a church, they bring reproach on the body of Christ. (First Reference, Matt.

16:18; Primary Reference, 1 Cor. 12:27; cf. Matt. 16:18.)

Charity Never Fails

13 Though I speak with the tongues of men and of angels, and have not ¹charity, I am become *as* sounding brass, or a ²tinkling cymbal.

2 And though I have *the gift of* ^aprophecy, and understand all mysteries, and all knowledge; and though I have all faith, ^bso that I could remove mountains, and have not ¹charity, I am nothing.

3 And ^athough I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not ¹charity, it profiteth me nothing.

4 ^aCharity ¹suffereth long, *and* is ^bkind; charity ^cenvieth not; ¹charity ²vaunteth not itself, is not ³puffed up,

5 Doth not behave itself ¹unseemly, ^aseeketh not her own, is not easily provoked, ²thinketh no evil;

6 ^aRejoiceth not in iniquity, but ^brejoiceth in the truth;

7 ^aBeareth all things, believeth all things, hopeth all things, endureth all things.

8 ¹Charity never faileth: but whether *there be* prophecies, they shall ²fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall ²vanish away.

9 ^aFor we know in part, and we prophesy in part.

13:1 ¹love
²clanging
13:2 ^aMatt. 7:22;
1 Cor. 12:8-10,
28; 14:1
^bMatt. 17:20;
21:21; Mark
11:23; Luke
17:6

¹love
13:3 ^aMatt.
6:1, 2
¹love

13:4 ^aProv.
10:12; 17:9;
1 Thess. 5:14;
[1 Pet. 4:8]
^bEph. 4:32
^cGal. 5:26

¹Love
²does not brag
on
³arrogant
13:5 ^a1 Cor.
10:24; Phil. 2:4
¹rudely

²keeps no ac-
counts of evil

13:6 ^aPs. 10:3;
Rom. 1:32
^b2 John 4;

3 John 3
13:7 ^aRom. 15:1;
Gal. 6:2; 2 Tim.
2:24

13:8 ¹Love
²cease
13:9 ^a1 Cor. 8:2;
13:12

13:10 ¹complete
13:12 ^a[2 Cor.
3:18; 5:7]; Phil.
3:12; James 1:23
^bGen. 32:30;
Num. 12:8;
Matt. 18:10;
[1 John 3:2]

¹mirror
²dimly

13:13 ¹love
14:1 ^a1 Cor.
12:31; 14:39
^bNum. 11:25,
29
¹love

10 But when that which is ¹perfect is come, then that which is in part shall be done away.

Put Away Childish Things

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For ^anow we see through a ¹glass, ²darkly; but then ^bface to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, ¹charity, these three; but the greatest of these is ¹charity.

The Gift of Tongues

14 Follow after ¹charity, and ^adesire spiritual gifts, ^bbut rather that ye may prophesy.

2 For he that ^aspeaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* ^aedification, and ^bexhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with

14:2 ^aActs 2:4; 10:46

14:3 ^aRom. 14:19; 15:2; 2 Cor. 10:8; 12:19; Eph. 4:12, 29
^b1 Tim. 4:13; 2 Tim. 4:2; Titus 1:9; 2:15; Heb. 3:13; 10:25

13:1. Tongues of men and of angels: Such was the association of tongues speaking in pagan worship at Corinth. When a priest or devotee spoke in tongues, it was considered that he spoke in the language of the gods.

13:8. Tongues, they shall cease: The Greek term *paúō* was the most appropriate term in the Greek language that the apostle could use to speak of the cessation of an activity involving speaking (cf. Luke 11:1; Acts 5:42; 6:13; 20:31; Eph. 1:16). The middle voice in Greek is to be translated: "Tongues shall cut themselves off." The imagery is that of immediate cessation.

13:9, 10. That which is perfect is best understood, in light of 2:6, in the sense of "mature" (cf. also Col. 3:14; Heb. 6:1). It is neuter in the Greek and could refer to the completeness or fullness of Scripture, not to the coming of Christ. **Then that which is in part shall be done away:** The body, growing up as a perfect man (cf. Eph. 4:13), will eventually outgrow the need for certain things associated with immaturity, as verse 11 will show.

13:11. Paul's use of *spake*, *understood*, and *thought* seems to correspond respectively to "tongues," "prophecy," and "knowledge." The point of this passage is to explain that partial revelation via

tongues, and so forth, will cease when the full revelation of God in Scripture is completed. This occurred by the end of the apostolic age when the New Testament was completed.

13:12. Now we see through a glass, darkly (lit., "Now we see through a mirror in a riddle," that is, indistinctly or dimly): Paul seems to be alluding to the incident in Numbers 12:8. On another occasion Paul says the writings were an enigma compared to the revelations contained in the gospel (cf. 2 Cor. 3:12, 13).

14:1. Follow after charity (lit., "pursue love"): This ties the preceding thought to what follows (cf. 12:31; 13:13). **But rather that ye may prophesy:** Now, as for desiring spiritual gifts, it is only proper to seek gifts that will best fulfill the mandate of love. Since prophecy issues in the greatest benefit to the greatest number of people, it is only appropriate that one seek that gift above all others. Thus, Paul advocates the greater value of speaking God's message in a known language.

14:2. Unknown tongue (lit., "tongue"): Omit *unknown* in this chapter whenever it occurs with tongues; it was supplied by the translators. Paul's discussion of tongues follows the same idea as the tongues in Acts which were foreign languages miraculously heard and translated by the recipients.

tongues, but ¹rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive ²edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ^arevelation, or by knowledge, or by prophesying, or by ¹doctrine?

7 And even things without life giving sound, whether ¹pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without ¹signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a ¹barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

The Gift of Interpretation

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may ^ainterpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What ¹is it then? I will pray with the spirit, and I will pray with the

14:5 ¹even more
²building up
14:6 ^a1 Cor.
14:26; Eph. 1:17
¹teaching
14:7 ¹flute
14:10 ¹meaning
14:11 ¹foreigner
14:13 ^a1 Cor.
12:10
14:15 ¹is the
conclusion

^aEph. 5:19; Col. 3:16
^bPs. 47:7
14:16 ^aDeut. 27:15-26; 1 Chr. 16:36; Neh. 5:13; 8:6; Ps. 106:48; Jer. 11:5; 28:6; 1 Cor. 11:24; Rev. 5:14; 7:12
¹place
²uninformed
14:20 ^aPs. 131:2; [Matt. 11:25; 18:3; 19:14]; Rom. 16:19; 1 Cor. 3:1; Eph. 4:14; Heb. 5:12, 13
^b[Matt. 18:3; 1 Pet. 2:2]
¹babes
²mature
14:21 ^aJohn 10:34; 1 Cor. 14:34
^bIs. 28:11, 12
14:22 ^aMark 16:17
14:23 ^aActs 2:13
¹uninformed
²insane
14:24 ¹by
14:25 ^aIs. 45:14; Dan. 2:47; Zech. 8:23; Acts 4:13

understanding also: "I will sing with the spirit, and I will sing ^bwith the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the ¹room of the ²unlearned say Amen ^aat thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, ^abe not children in understanding: howbeit in malice ^bbe ye ¹children, but in understanding be ²men.

21 ^aIn the law it is ^bwritten, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a ^asign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* ¹unlearned, or unbelievers, ^awill they not say that ye are ²mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced ¹of all, he is judged ¹of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report ^athat God is in you of a truth.

14:11. Paul's use of **barbarian** here simply has the general sense of "foreigner" (cf. Acts 28:4; Rom. 1:14; Col. 3:11).

14:12. **Excel to the edifying of the church:** If you must be zealous about spiritual gifts, seek one that will benefit the entire church. The context of the chapter emphasizes that the most beneficial gifts are those communicated in a known language.

14:21. **In the law it is written:** *Law* means the entire Old Testament Scriptures. Here Paul refers spe-

cifically to Isaiah 28:11, 12 (cf. John 10:34; Rom. 3:20).

14:22. **Tongues are for a sign:** This is best understood as a general reference of divine power evidenced in the exercise of the gift. Its purpose was to demonstrate divine power to the unbeliever. However, if an unbeliever should visit a congregation where gifts are being exercised without regard for order or understanding, the results will be just the opposite. The very purpose of the gift is destroyed by the unbridled exercise of it.

The Author of Peace

26 How is it then, brethren? when ye come together, every one of you hath a psalm, ^ahath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ^bLet all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and ^alet the other judge.

30 If *any thing* be revealed to another that sitteth by, ^alet the first ¹hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be ¹comforted.

32 And ^athe spirits of the prophets are subject to the prophets.

33 For God is not *the author* of ¹confusion, but of peace, ^aas in all churches of the saints.

34 ^aLet your women keep silence in the churches: for it is not permitted unto them to speak; but *they are*

14:26 a 1 Cor. 12:8–10; 14:6
b 1 Cor. 12:7;
[2 Cor. 12:19]
14:29 a 1 Cor. 12:10
14:30 a [1 Thess. 5:19, 20]
¹ keep silent
14:31 ¹ encouraged
14:32 a 1 John 4:1
14:33 a 1 Cor. 11:16
¹ disorder
14:34 a 1 Tim. 2:11; 1 Pet. 3:1

b Gen. 3:16
¹ submissive
14:36 ¹ originally from
14:37 a 2 Cor. 10:7; [1 John 4:6]
14:39 a 1 Cor. 12:31; 1 Thess. 5:20
¹ earnestly desire
14:40 a 1 Cor. 14:33
15:1 a Rom. 2:16; [Gal. 1:11]
b [Rom. 5:2; 11:20; 2 Cor. 1:24]
15:2 a Rom. 1:16; 1 Cor. 1:21
b Gal. 3:4
¹ hold fast
² the word

commanded to be ¹under obedience, as also saith the ^blaw.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God ¹out from you? or came it unto you only?

37 ^aIf any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, ^acovet ¹to prophesy, and forbid not to speak with tongues.

40 ^aLet all things be done decently and in order.

Witnesses of Christ's Resurrection

15 Moreover, brethren, I declare unto you the gospel ^awhich I preached unto you, which also ye have received, and ^bwherein ye stand;

2 ^aBy which also ye are saved, if ye ¹keep in memory ²what I preached unto you, unless ^bye have believed in vain.

14:32–35. Let your women keep silence in the churches: Obviously, this must be interpreted in light of 11:5 where it is clear that Paul understood that women were permitted to prophesy and to pray in public. The expression possibly has reference to what is alluded to in verse 35. They were not allowed to interrupt the service by speaking in tongues.

15:1. The only doctrinal error to which the apostle addresses himself in this epistle is contained in this chapter. What were the historical factors behind this problem? Probably the best view understands this question in light of Acts 17:32. The tenets of Greek Platonic philosophy had generally pervaded the Hellenistic world. Generally, the material universe was considered unsuited to a spiritual existence. The Gnostics, for example, even went as far as to suggest that the body was intrinsically evil. This kind of skepticism formed the background for both chapter 15 and Colossians 2:8–23. See also 2 Timothy 2:17, 18.

15:2. Vain, occurring six times in this chapter, translates three Greek words with different nuances.

(1) *Eikēi*: Not retaining the gospel will show the Corinthians to have **“believed in vain”** (v. 2), that is, “without effect.” A temporary faith makes no appreciable difference in one’s life because the gospel fails to take effect.

(2) *Kenos*: Divine grace granted Paul “was not in vain” (v. 10), that is, “without success,” for he “labored more abundantly” than the other apostles. If Christ had not been resurrected, apostolic preaching was vain (v. 14), or “without truth.” Believers’ “faith is also vain” (v. 14), that is, “without basis.” But since believers will someday be resurrected, Christian “labour is not in vain” (v. 58), that is, “for nothing.”

(3) *Mataios*: If Christ was not really raised from the dead, believers’ “faith is vain” (v. 17), or “useless.” Thus, “Ye are yet in your sins.”



GOSPEL

15:1. The most important message of Scripture is summarized in the word *gospel*, meaning “Good News.” The gospel is both a proposition and a person. As a proposition, it embraces the death, burial, and resurrection of Christ (vv. 3, 4). But the gospel is also a person—the person of the Lord Jesus Christ (Mark 1:1). To alter this gospel in any way is to subject ourselves to a curse from God (Gal. 1:8, 9). To be saved, we must believe the gospel. This requires that we both receive the person of Christ as Savior (Rev. 3:20) and trust in His death, burial, and resurrection to save us from sin (Rom. 10:9, 10). **Application:** Every Christian is responsible for sharing the Good News with others. (First Reference, Matt. 4:23; Primary Reference, 1 Cor. 15:1–8; cf. Rom. 10:13.)

3 For ^aI delivered unto you first of all that ^bwhich I also received, how that Christ died for our sins ^caccording to the scriptures;

4 And that he was buried, and that he rose again the third day ^aaccording to the scriptures:

5 ^aAnd that he was seen of ¹Cephas, then ^bof the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some ¹are fallen asleep.

7 After that, he was seen of James; then ^aof all the apostles.

8 ^aAnd last of all he was seen of me also, as of one born out of due time.

9 For I am ^athe least of the apostles, that am not ¹meet to be called an apostle, because ^bI persecuted the church of God.

10 But ^aby the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: ^byet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

The Resurrection Defended

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

15:3 ^a 1 Cor. 11:2, 23
^b [Gal. 1:12]
^c Ps. 22:15; Is. 53:5-12; Acts 3:18; 1 Pet. 1:1-13; 2 Kin. 20:8; Ps. 16:9-11; 68:18; 110:1; Is. 53:10; Jon. 1:17; 2:10; Hos. 6:2; Matt. 12:39, 40; Mark 8:31; Luke 11:29, 30; 24:26; John 2:19-21; Acts 2:25
 15:5 ^a Luke 24:34
^b Matt. 28:17
 1 Peter
 15:6 ¹ Have died
 15:7 ^a Luke 24:50; Acts 1:3, 4
 15:8 ^a [Acts 9:3-8; 22:6-11; 26:12-18]; 1 Cor. 9:1
 15:9 ^a 2 Cor. 12:11; Eph. 3:8; 1 Tim. 1:15
^b Acts 8:3
¹ worthy
 15:10 ^a Eph. 3:7, 8
^b Matt. 10:20; Rom. 15:18; Gal. 2:8; Phil. 2:13

15:13 ^a [1 Thess. 4:14]
 15:14 ¹ futile
 15:15 ^a Acts 2:24
 15:17 ^a [Rom. 4:25]
¹ futile
 15:18 ^a Job 14:12; Ps. 13:3
 1 Have died
 15:19 ^a 1 Cor. 4:9; 2 Tim. 3:12
¹ pitiable
 15:20 ^a Acts 2:24; 1 Pet. 1:3
^b Acts 26:23; 1 Cor. 15:23; Rev. 1:5
¹ have fallen asleep, have died

13 But if there be no resurrection of the dead, ^athen is Christ not risen:

14 And if Christ be not risen, then *is* our preaching ¹vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because ^awe have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* ¹vain; ^aye are yet in your sins.

18 Then they also which ¹are fallen ^aasleep in Christ are perished.

19 ^aIf in this life only we have hope in Christ, we are of all men most ¹miserable.

20 But now ^ais Christ risen from the dead, *and* become ^bthe firstfruits of them that ¹slept.

21 For ^asince by man *came* death, ^bby man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all ^abe made alive.

23 But ^aevery man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he

15:21 ^a Gen. 3:19; Ezek. 18:4; Rom. 5:12; 6:23; Heb. 9:27
^b John 11:25
 15:22 ^a [John 5:28, 29]
 15:23 ^a [1 Thess. 4:15-17]

15:3, 4. Four vital truths are asserted here, introduced by **that Christ died for our sins**. This is a substitutionary and propitiatory sacrifice (cf. Rom. 3:23-26). **He was buried**: This evidences the reality and totality of his death. **He rose again**: The perfect tense stresses abiding results—He was raised in the past and remains alive now. **According to the scriptures**: The facts of the gospel are not only important historically, but prophetically as well. They occurred as had been predicted (cf. Ps. 16:10; John 20:9; Acts 26:23).

15:5-7. **Five hundred brethren**: It is not certain when this last event occurred. The likely possibility is shown in Matthew 28:16-20. Since Jesus had previously announced this meeting (cf. Matt. 26:32; 28:10, 16) it is unlikely that anyone would have intentionally missed it. This **James** is probably the Lord's brother (Matt. 13:55). He was mentioned earlier as an unbeliever (cf. John 7:5) and later with the assembly of believers (cf. Acts 1:14). Subsequently, he was a leader in the Jerusalem church (cf. Acts 12:17; 15:13; 21:18). One wonders if this was not the turning point of his life.

15:12. **No resurrection**: Paul has established first of all that resurrection is an essential fact of the gospel. He now mentions some logical consequences of denying the resurrection of believers.

15:13-19. The first consequence of denying the resurrection of believers is that Christ would still be in the grave. Not only that, but **our preaching is vain**, that is, "without basis." And not only so, but **we are found false witnesses of God** (false witnesses against God). Further, **ye are yet in your sins**: Since the resurrection of Christ is essential to our justification (Rom. 4:25), then the denial of it undermines the forgiveness of sins. Not only that, but **they also which are fallen asleep in Christ are perished**. If our **hope in Christ** does not take us beyond this present **life**, then **we are of all men most miserable**.

15:20. **Firstfruits** (cf. Lev. 23:9-14): The "first fruits" in Israel always anticipated a harvest.

15:23-26. **Order** (lit., "group"): **Afterward they that are Christ's at his coming**: When Christ comes for the church at the Rapture, believers will also experience resurrection (cf. 1 Thess. 3:13; 4:14-18).

shall have delivered up ^athe kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, ^atill he hath put all enemies under his feet.

26 ^aThe last enemy *that* shall be destroyed *is* death.

27 For he ^ahath put all things under his feet. But when he saith all things are put under *him*, *it is* ¹manifest that he is excepted, which did put all things under him.

28 ^aAnd when all things shall be subdued unto him, then ^bshall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And ^awhy stand we in jeopardy every hour?

31 I ¹protest by ^ayour² rejoicing which I have in Christ Jesus our Lord, ^bI die daily.

32 If after the manner of men ^aI have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^blet us eat and drink; for to-morrow we die.

33 Be not deceived: ^aevil ¹communications corrupt good ²manners.

34 ^aAwake to righteousness, and sin not; ^bfor some have not the knowledge of God: ^cI speak *this* to your shame.

15:24 ^a[Dan.

2:44; 7:14, 27;

2 Pet. 1:11]

15:25 ^aPs. 110:1;

Matt. 22:44

15:26 ^a[2 Tim.

1:10; Rev. 20:14;

21:4]

15:27 ^aPs. 8:6

¹ *evident*

15:28 ^a[Phil.

3:21]

^b 1 Cor. 3:23;

11:3; 12:6

15:30 ^a 2 Cor.

11:26

15:31 ^a 1 Thess.

2:19

^b Rom. 8:36

¹ *affirm*

² *the boasting*

in you which

15:32 ^a 2 Cor. 1:8

^b Eccl. 2:24; Is.

22:13; 56:12;

Luke 12:19

15:33 ^a [1 Cor.

5:6]

¹ *company*

corrupts

² *habits*

15:34 ^a Rom.

13:11; Eph. 5:14

^b [1 Thess. 4:5]

^c 1 Cor. 6:5

15:35 ^a Ezek.

37:3

15:36 ^a John

12:24

¹ *made alive*

15:37 ¹ *mere*

² *perhaps wheat*

15:40 ¹ *heavenly*

² *earthly*

15:42 ^a [Dan.

12:3; Matt.

13:43]

¹ *a perishable*

state

² *imperishable*

15:43 ^a [Phil.

3:21; Col. 3:4]

15:45 ^a Gen. 2:7

The Resurrection Body Explained

35 But some *man* will say, ^aHow are the dead raised up? and with what body do they come?

36 *Thou* fool, ^athat which thou sowest is not ¹quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but ¹bare grain, ²it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also ¹celestial bodies, and bodies ²terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 ^aSo also *is* the resurrection of the dead. It is sown in ¹corruption; it is raised ²in incorruption:

43 ^aIt is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, ^aThe first man Adam was made a living soul;

15:27, 28. Then shall the Son also himself be subject unto him: This is a difficult expression and has often been misunderstood to suggest that the apostle subordinated the Son to the Father. However, two facts must be accounted for here. First, when Paul says that the Son is subject to the Father, he is not speaking of the Son in terms of His essence, but in terms of His function, or ministry, as the incarnate Son. Second, the thrust of Paul's statement is best understood dispensationally. At this present time the administration of the messianic kingdom is given to the Son (cf. Matt. 28:18). However, at the conclusion of the messianic kingdom, this function will be returned to the Father **that God may be all in all.**

15:29. Baptized for the dead: The practice of vicarious baptism appeared as early as the second century. Some suppose that this custom had already been introduced at Corinth. It is extremely doubtful that the apostle would have made reference to this

heretical practice without in the same breath condemning it. The expression probably refers rather to young converts who took the place of the older brethren in the church who had died, so that it would be properly rendered "baptized in the place of." The Greek preposition *hyper* admits this sense (cf. 2 Cor. 5:15; Philem. 13).

15:31. I die daily: This does not teach that Paul mortified the flesh every day. The context tells us that he, in effect, faced wild beasts every day. Paul's life was in such constant jeopardy that he never knew when he might be called on to give his life for the gospel.

15:43, 45. The last Adam: The expression *last Adam* was coined by the apostle Paul as a reference to Christ (cf. also Rom. 5:14). The contrast here is not so much between the soul and the spirit as it is between "living" and "life-giving." The principle of life is common with all men. The second Adam offers infinitely more than that (John 5:26).

^bthe last Adam *was made* ^ca ¹quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 ^aThe first man *is* of the earth, ^bearthy: ¹the second man *is* the Lord ^cfrom heaven.

48 As *is* the ¹earthy, such *are* they also that are earthy: ^aand as *is* the heavenly, such *are* they also that are heavenly.

49 And ^aas we have borne the image of the ¹earthy, ^bwe shall also bear the image of the heavenly.

50 Now this I say, brethren, that ^aflesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Victory Over Death

51 Behold, I shew you a mystery; ^aWe shall not all sleep, ^bbut we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last ¹trump: ^afor the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and ^athis mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^aDeath is swallowed up in victory.

55 ^aO death, where *is* thy sting? ^aO grave, where *is* thy victory?

56 The sting of death *is* sin; and ^athe strength of sin *is* the law.

57 ^aBut thanks *be* to God, which

15:45 ^b[Rom. 5:14]
^cJohn 5:21;
6:57; [Rom. 8:2;
Phil. 3:21; Col. 3:4]

¹ *life-giving*
15:47 ^aJohn 3:31
^bGen. 2:7; 3:19
^cJohn 3:13

¹ *made of dust*
15:48 ^aPhil. 3:20
¹ *man of dust*

15:49 ^aGen. 5:3
^bRom. 8:29;
[2 Cor. 3:18;
Phil. 3:21;

¹ John 3:2]
¹ *man of dust*
15:50 ^aMatt. 16:17; [John 3:3, 5]

15:51 ^a[1 Thess. 4:15]
^b[Phil. 3:21]

15:52 ^aZech. 9:14; Matt. 24:31; John 5:25
¹ *trumpet*

15:53 ^a2 Cor. 5:4
15:54 ^aIs. 25:8; [Rev. 20:14]

15:55 ^aHos. 13:14
¹ *Gr. hades*

15:56 ^a[Rom. 3:20; 4:15; 7:8]

15:57 ^a[Rom. 7:25]; 2 Cor. 2:14

^bRom. 8:37;
[Heb. 2:14; 1 John 5:4]; Rev. 21:4

15:58 ^a2 Pet. 3:14
^b[1 Cor. 3:8]

¹ *futile*
16:1 ^aActs 11:29;
Gal. 2:10

¹ *orders*
16:2 ^aActs 20:7
¹ *lay something aside, and store up*

² *collections*
16:3 ^a2 Cor. 3:1; 8:18

¹ *gifts*
16:4 ^a2 Cor. 8:4, 19

¹ *fitting*
16:5 ^aActs 19:21; 2 Cor. 1:15, 16

16:6 ^aActs 15:3; Rom. 15:24;
1 Cor. 16:11

¹ *send*
16:7 ^aActs 18:21; James 4:15

¹ *on*
² *stay*

giveth us ^bthe victory through our Lord Jesus Christ.

58 ^aTherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know ^bthat your labour is not ¹in vain in the Lord.

A Collection for the Saints

16 Now concerning ^athe collection for the saints, as I have given ¹order to the churches of Galatia, even so do ye.

2 ^aUpon the first *day* of the week let every one of you ¹lay by him in store, as *God* hath prospered him, that there be no ²gatherings when I come.

3 And when I come, ^awhomsoever ye shall approve by *your* letters, them will I send to bring your ¹liberality unto Jerusalem.

4 ^aAnd if it be ¹meet that I go also, they shall go with me.

Stand Fast in the Faith

5 Now I will come unto you, ^awhen I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may ^abring¹ me on my journey whithersoever I go.

7 For I will not see you now ¹by the way; but I trust to ²tarry a while with you, ^aif the Lord permit.

8 But I will tarry at Ephesus until ^aPentecost.

9 For ^aa great ¹door and effectual is opened unto me, and ^bthere are many adversaries.

16:8 ^aLev. 23:15-22

16:9 ^aActs 14:27; 2 Cor. 2:12; Col. 4:3 ^bActs 19:9 ¹ *and effective door*

15:52. At the last trumpet: This is not the last trumpet of Revelation 11:15, but the last trumpet of 1 Thessalonians 4:16. It is so designated because it signals the end of the present age. Two groups are distinguished. **The dead shall be raised incorruptible, and we shall be changed:** The term *dead* refers to those who have died in Christ. The term *we* refers to those who are still living at the time of the Rapture.

16:1. Now concerning (Gr. *peri de*) is the common formula used in this epistle to introduce matters about which the Corinthians had questioned the apostle. (See the note on 7:1.) In this case it had to do

with the **collection for the saints**. The believers at Corinth were aware that the apostle was gathering funds for the Jerusalem church, and apparently they had written to inquire how they could participate in this collection.

16:5. Now I will come unto you, when I shall pass through Macedonia: Paul here changes his original itinerary and subsequently came under the charge of being fickle (cf. 2 Cor. 1:15-17).

16:9. Many adversaries: The apostle seems to have in mind his pending trip through Macedonia and is accounting for why he is staying a little longer in Ephesus (cf. 15:32; Acts 19:1-4).

10 Now ^aif Timotheus come, see that he may be with you without fear: for ^bhe worketh the work of the Lord, as I also *do*.

11 ^aLet no man therefore despise him: but ¹conduct him forth ^bin peace, that he may come unto me: for I ²look for him with the brethren.

12 As ¹touching *our* brother ^aApollus, I greatly ²desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 ^aWatch ye, ^bstand fast in the faith, ¹quit you like men, ^abe strong.

14 ^aLet all your things be done with ¹charity.

15 I beseech you, brethren, (ye know ^athe house of Stephanas, that it is ^bthe firstfruits of Achaia, and *that* they have ¹addicted themselves to ^cthe ministry of the saints,)

16 ^aThat ye submit yourselves unto such, and to every one that ¹helpeth with *us*, and ^blaboureth.

17 I am glad of the coming of Stephanas and Fortunatus and

16:10 ^aActs 19:22; 2 Tim. 1:2
^bPhil. 2:20;

1 Thess. 3:2

16:11 ^a1 Tim.

4:12; Titus 2:15

^bActs 15:33

¹ send

² am waiting

16:12 ^aActs

18:24; 1 Cor.

1:12; 3:5

¹ concerning

² urged

16:13 ^aMatt.

24:42

^b1 Cor. 15:1;

Gal. 5:1; Phil.

1:27; 4:1;

1 Thess. 3:8;

2 Thess. 2:15

^c[Ps. 31:24;

Eph. 3:16; 6:10;

Col. 1:11]

¹ be brave

16:14 ^a[1 Pet.

4:8]

¹ love

16:15 ^a1 Cor.

1:16

^bRom. 16:5

^c2 Cor. 8:4

¹ devoted

16:16 ^aEph.

5:21; 1 Thess.

5:12; Heb. 13:17

^b[Heb. 6:10]

¹ works

16:17 ^a2 Cor.

11:9; Phil. 2:30

16:18 ^aCol. 4:8

^bPhil. 2:29

Achaicus: ^afor that which was lacking on your part they have supplied.

18 ^aFor they have refreshed my spirit and your's: therefore ^backnowledge ye them that are such.

Paul Delivers Salutations

19 The churches of Asia ¹salute you. Aquila and Priscilla ¹salute you ²much in the Lord, ^awith the church that is in their house.

20 All the brethren greet you. ^aGreet ye one another with an holy kiss.

21 ^aThe salutation of *me* Paul with mine own hand.

22 If any man ^alove not the Lord Jesus Christ, ^blet him be ¹Anathema ^cMaranatha.²

23 ^aThe grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

16:19 ^aRom. 16:5 ¹greet ²heartily

16:20 ^aRom. 16:16

16:21 ^aRom. 16:22; Gal. 6:11; Col. 4:18; 2 Thess. 3:17;

Philem. 19

16:22 ^aEph. 6:24 ^bGal. 1:8, 9 ^cJude 14, 15 ¹Accursed

²O Lord, come.

16:23 ^aRom. 16:20

16:10. Timotheus come (cf. Acts 19:22): At this time Timothy was traveling through Macedonia, and the apostle anticipated that he would be reaching Corinth eventually (cf. 4:17). **Without fear:** The apostle hoped that the Corinthians would not intimidate Timothy, since he was apparently a somewhat timid individual (cf. 1 Tim. 4:12; 5:21–23; 2 Tim. 1:6–8; 2:1, 3, 15; 4:1, 2).

16:19. Aquila and Priscilla: Paul first met this couple in Corinth. After they were exiled from Rome (Acts 18:2) they moved to Ephesus (cf. also Rom. 16:3–5).

16:20–24. Greet ye one another with an holy kiss

(cf. Rom. 16:16; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14): In the custom of the day, this was an expression of mutual affection and friendship. **Anathema** means “devoted to destruction” (cf. 12:3; Rom. 9:3; Gal. 1:8, 9). **Maranatha:** Properly, two words in the Aramaic. It expresses one of two possible ideas. It may be taken in the sense of “our Lord is come,” signifying the Incarnation. Or it may mean “our Lord cometh,” signifying the Second Coming. The latter seems to be in view here. It is much like John’s concluding remarks in Revelation: “Even so, come, Lord Jesus” (Rev. 22:20).

The Second Epistle of Paul the Apostle to the
CORINTHIANS

Paul's so-called second letter to the Corinthians is actually the fourth letter that he wrote to Corinth (see the Introduction to 1 Corinthians). A "previous epistle" was written prior to 1 Corinthians and 2 Corinthians. Several features distinguish the second canonical letter. The first epistle is both practical and instructional, but this one is intensely personal and autobiographical.

Authorship. Second Corinthians as a Pauline letter is attested in Polycarp, the Letter to Diognetus, Athnagoras, Theophilus of Antioch, Tertullian, Clement of Alexandria, Irenaeus, the Muratorian Canon, and Marcion's *Apostolocon*. It is also found in the old Syriac and the old Latin versions, along with the first epistle. By the end of the second century the attestation is very full.

The internal evidence is also very strong. The writer calls himself Paul (1:1; 10:1). Scholarship is virtually unanimous in its agreement that the Pauline authorship of this epistle is unmistakable, not only in content but in style and vocabulary.

Background. Second Corinthians is written to the assembly that was founded on Paul's first visit to that city. Since his departure and subsequent ministry in Ephesus, the apostle has learned a great deal about the serious problems fermenting in this assembly. Problems with worldliness, internal wranglings, and doctrinal defections continue to fester in spite of Paul's efforts in the first epistle.

Opposition to Paul's ministry continues to mount, especially coming from

the party that associated itself with "Christ" (cf. 10:7; 11:13). The leader of this group seems to have been especially hostile to the apostle (10:7–11.) The charges leveled against the apostle by this group are indicated in a number of passages. For example, he was accused of fickleness (1:17), authoritarianism (1:24), ministering without proper credentials (3:1), cowardice (10:1, 10), failure to maintain proper clerical dignity (11:7), presumption (10:13–17), and fleshliness (10:2). Likewise, the apostle has a few things to say about his accusers. For example, they corrupted the Word (2:17); they were deceptive (3:1); they were Jews masquerading as ministers of Christ (11:23–27); they were domineering (11:20); they were bold (11:21); they lacked the spiritual courage to step out and start their own ministry (11:23–27). Thus it was no small wonder that the apostle was seriously concerned about the spiritual well-being of the church at Corinth.

Purpose and Argument. In light of their problems, Paul wrote 2 Corinthians in order (1) to explain his sufferings in Asia (1:3–11); (2) to justify himself in his change of plans about returning to Corinth (1:12–2:4); (3) to instruct them in the treatment of the offender (2:5–11); (4) to express his joy at the good news of their progress (2:14–17); (5) to bring about their full reconciliation with himself (6:11–7:16); (6) to urge the Corinthians to participate in the collection for the church at Jerusalem (chs. 8, 9); and (7) to establish his authority as an apostle (10:1–13:10).

OUTLINE OF SECOND CORINTHIANS

I. Introduction	1:1–11	IV. Vindication of Paul's authority	
II. Explanation of Paul's ministry		(Authority)	10:1–13:10
(Apology)	1:12–7:16	A. The defense of the apostle	10:1–18
A. The conduct of Paul	1:12–2:11	B. The boast of the apostle	11:1–12:10
B. The calling of Paul	3:1–6:10	C. The credentials of the apostle	12:11–18
C. The challenge of Paul	6:11–7:16	D. The charge of the apostle	12:19–13:10
III. Collection for Jerusalem		V. Conclusion	13:11–14
(Appeal)	8, 9		

Greeting

1 Paul, ^aan apostle of Jesus Christ by the will of God, and ^bTimothy our brother, unto the church of God which is at Corinth, ^cwith all the saints which are in all Achaia:

2 ^aGrace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

The Comfort of God

3 ^aBlessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who ^acomforteth us in all our tribulation, that we may be able to comfort them which are in any ¹trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as ^athe sufferings of Christ abound in us, so our ¹consolation also aboundeth by Christ.

6 And ¹whether we be afflicted, ^a*it is* for your consolation and salvation, which is ²effectual in the enduring of the same sufferings which

1:1 ^a1 Cor. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1
^bActs 16:1;
 1 Cor. 16:10
^cPhil. 1:1; Col. 1:2

1:2
 1:2 ^aRom. 1:7
 1:3 ^aEph. 1:3; 1 Pet. 1:3
 1:4 ^aIs. 51:12; 66:13; 2 Cor. 7:6, 7, 13
¹tribulation
 1:5 ^a[Acts 9:4]; 2 Cor. 4:10; Phil. 3:10; Col. 1:24
¹comfort
 1:6 ^a2 Cor. 4:15; 12:15; Eph. 3:1, 13; 2 Tim. 2:10
¹if
²effective

1:7 ^a[Rom. 8:17; 2 Tim. 2:12]
¹comfort
 1:8 ^aActs 19:23; 1 Cor. 15:32; 16:9
¹tribulation
²burdened
 1:9 ^aJer. 17:5, 7
 1:10 ^a[2 Pet. 2:9]
 1:11 ^aRom. 15:30; Phil. 1:19; Philem. 22
^b2 Cor. 4:15; 9:11
¹given to

we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that ^aas ye are partakers of the sufferings, so *shall ye be* also of the ¹consolation.

Deliverance from Suffering and Death

8 For we would not, brethren, have you ignorant of ^aour ¹trouble which came to us in Asia, that we were ²pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should ^anot trust in ourselves, but in God which raiseth the dead:

10 ^aWho delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also ^ahelping together by prayer for us, that ^bfor the gift ¹bestowed upon us by the means of

1:1. Timothy: This companion of Paul is not mentioned in the introduction to 1 Corinthians, presumably because Timothy had already been sent to Corinth (1 Cor. 4:17; 16:10). His appearance here indicates that he has since rejoined the apostle, given his report concerning the affairs at Corinth, and traveled with him from Ephesus to Macedonia. **Achaia:** This would embrace at least the Christians who were in Athens (cf. Acts 17:34) and in Cenchræa, the eastern port of Corinth (cf. Rom. 16:1).

1:2. Grace be to you and peace: For Paul, grace always precedes peace. Peace is subsequent and comes because God's grace has been received by faith. Nothing brings this peace as much as the undiluted gospel of God's grace (cf. Eph. 2:14; Phil. 4:7; Col. 1:20; 3:15). **From:** The single preposition *apo* links the Father and the Son in an indissoluble union, thus pointing to the deity of Christ.

1:3, 4. Blessed (Gr. *eulogētos*, "well spoken of") is used in the New Testament of God, (e.g., Eph. 1:3). It is a term of adoration and praise. **The Father of mer-**

cies: The mercies in view here include everything from deliverance from the world, sin, and Satan, to participation in sonship, light, and life. But the force is even more than this. The stress is that the Father is characterized by mercy (cf. Ps. 86:5; Dan. 9:9; Mic. 7:18).

1:5. So our consolation also aboundeth by Christ: As the problems increase, so does the consolation. Both, in this case, are measured by this experience of Christ (cf. Luke 24:26, 46; Phil. 3:10; Col. 1:24; 1 Pet. 1:11). Paul's use of the terms *abound* and *abundant* is significant throughout this epistle (cf. 4:15; 8:2, 7; 9:8, 12).

1:6, 7. Many ancient manuscripts differ in the order of the clauses in these verses. But the sense in every case is basically the same: "If we are afflicted it is for your good, or if we are comforted it is for your good." Everything else in these verses is subordinated to these two main ideas. Paul does not glory in suffering in itself. But he knows that suffering for Christ identifies us with Him and with His church (cf. Rom. 8:17).

many persons thanks may be given by many on our behalf.

Simplicity and Godly Sincerity

12 For our ¹rejoicing is this, the testimony of our conscience, that in ²simplicity and ³godly sincerity, ^bnot with fleshly wisdom, but by the grace of God, we have ³had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or ¹acknowledge; and I trust ye shall ¹acknowledge even to the end;

14 As also ye have ¹acknowledged us in part, ^athat we are your ²rejoicing, even as ^bye also *are* ours in the day of the Lord Jesus.

15 And in this confidence ^aI was minded to come unto you before, that ye might have ^ba second benefit;

16 And to pass by you into Macedonia, and ^ato come again out of Macedonia unto you, and of you to be ¹brought on my way toward Judaea.

17 When I therefore was ¹thus minded, did I use lightness? or the things that I ²purpose, do I purpose ^aaccording to the flesh, that with me there should be yea yea, and nay nay?

18 But *as God is* ^atrue, ¹our word toward you was not yea and nay.

19 For ^athe Son of God, Jesus Christ, who was preached among you by us, *even* by me and ^bSilvanus and ^cTimotheus, was not yea and nay, ^dbut in him was yea.

20 ^aFor all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

1:12 ^a2 Cor. 2:17

^b[1 Cor. 2:4]

¹boasting
2 The opposite of duplicity
³conducted ourselves

1:13 ¹understand

1:14 ^a2 Cor. 5:12

^bPhil. 2:16;

1 Thess. 2:19

¹understood

²boast

1:15 ^a1 Cor. 4:19

^bRom. 1:11;

15:29

1:16 ^aActs 19:21;

1 Cor. 16:3-6

¹helped

1:17 ^a2 Cor. 10:2;

11:18

¹planning this

²plan

1:18 ^a1 John

5:20

¹faithful

1:19 ^aMark 1:1;

Luke 1:35; John

1:34; 20:31;

1 John 5:5, 20

^b1 Thess. 1:1;

2 Thess. 1:1;

1 Pet. 5:12

^cActs 18:5;

2 Cor. 1:1

^d[Heb. 13:8]

1:20 ^a[Rom.

15:8, 9]

1:21 ^a[1 John

2:20, 27]

¹establishes

1:22 ^a[Eph. 4:30]

^bRom. 8:16;

2 Cor. 5:5; [Eph.

1:14]

¹down payment

1:23 ^aRom. 1:9;

Gal. 1:20; Phil.

1:8

^b1 Cor. 4:21;

2 Cor. 2:3; 12:20

¹as witness

against

²no more unto

1:24 ^a1 Cor. 3:5;

2 Cor. 4:5; 11:20;

[1 Pet. 5:3]

^bRom. 11:20;

1 Cor. 15:1

¹fellow workers

for

2:1 ^a2 Cor. 1:23

¹sorrow

21 Now he which ¹stablisheth us with you in Christ, and ^ahath anointed us, *is* God;

22 Who ^ahath also sealed us, and ^bgiven the ¹earnest of the Spirit in our hearts.

23 Moreover ^aI call God ¹for a record upon my soul, ^bthat to spare you I came ²not as yet unto Corinth.

24 Not for ^athat we have dominion over your faith, but are ¹helpers of your joy: for ^bby faith ye stand.

Paul's Love for the Corinthian Church

2 But I determined this with myself, ^athat I would not come again to you in ¹heaviness.

2 For if I make you ^asorry, ¹who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, ^aI should have sorrow from them of whom I ought to rejoice; ^bhaving confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; ^anot that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

Forgiveness and Comfort

5 But ^aif any have caused grief, he hath not ^bgrieved me, but in part: that I may not ¹overcharge you all.

2:2 ^a2 Cor. 7:8 ¹sorrowful

2:3 ^a1 Cor. 4:21; 2 Cor. 12:21 ^b2 Cor. 8:22; Gal. 5:10;

2 Thess. 3:4; Philem. 21

2:4 ^a[2 Cor. 2:9; 7:8, 12]

2:5 ^a[1 Cor. 5:1] ^bGal. 4:12 ¹be too severe with

1:15, 16. I was minded to come unto you: In Paul's initial itinerary he intended to go immediately from Ephesus to Corinth. **Second benefit** must not be misconstrued as Paul's second visit to them, since he had already visited them twice (cf. 12:14); the meaning is that in his trip he would be seeing them twice. **Of you to be brought on my way toward Judaea** can mean (1) "to be escorted by some of you to Judaea," or (2) "to be helped [with food, money, arrangements for lodging, etc.] by you on my journey to Judaea," or (3) both.

1:20-22. Amen is equivalent to **yea**. Whether one is a Gentile (*yea*; Gr. *nai*) or a Hebrew (*amen*), the promises of God are sure. But the force of Paul's analogy is that his word is as good as the gospel, because **he which stablisheth us with you in Christ ... is God. Sealed us:** The sealing of the Holy Spirit has a threefold significance in the New Testament: (1) to indicate ownership; (2) to indicate genuineness; (3) to

preserve and keep safe (cf. Eph. 4:30; 2 Tim. 2:19; Rev. 7:2, 3). This last idea is amplified with **the earnest of the Spirit**. The Holy Spirit Himself is the down payment, or pledge, of redemption. The indwelling Spirit is the surety and the "security" of all that is to follow in the final salvation of the believer (cf. Rom. 8:9-11, 23; 2 Cor. 5:5; Eph. 1:14).

2:1. Come again to you: While there is no mention of it in the Book of Acts, it is clear from 12:14, 21, and 13:1 of this epistle that Paul had already visited the Corinthian assembly after writing 1 Corinthians, for the purpose of correcting abuses and dealing directly with those who were challenging his ministry and authority. Paul had vowed within himself that he would not allow this to happen again.

2:5. If any have caused grief: Paul is generalizing in order to state a principle. At the same time he is speaking specifically to the situation recorded in

6 Sufficient to such a man *is* this punishment, which *was inflicted*^a of many.

7 ^aSo that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would ¹confirm *your* love toward him.

9 For to this end also did I write, that I might ¹know the proof of you, whether ye be ^aobedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the ¹person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

The Savour of Life and Death

12 Furthermore, ^awhen I came to Troas to *preach* Christ's gospel, and ^ba¹ door was opened unto me of the Lord,

2:6 ^a 1 Cor. 5:4; 5; 2 Cor. 7:11; 1 Tim. 5:20
2:7 ^a Gal. 6:1; Eph. 4:32
2:8 ¹ *reaffirm*
2:9 ^a 2 Cor. 7:15; 10:6
¹ *put you to the test*
2:10 ¹ *presence*
2:12 ^a Acts 16:8
^b 1 Cor. 16:9
¹ An opportunity

2:13 ^a 2 Cor. 7:6; 13; 8:6; Gal. 2:1; 3; 2 Tim. 4:10;
Titus 1:4
2:14 ¹ *leads us in*
² *fragrance*
2:15 ^a [1 Cor. 1:18]
^b [2 Cor. 4:3]
¹ *the fragrance of*
² *among*
2:16 ^a Luke 2:34; [John 9:39; 1 Pet. 2:7]
^b [1 Cor. 15:10]
¹ *aroma*
2:17 ^a 2 Pet. 2:3
^b 1 Cor. 5:8; 2 Cor. 1:12; 1 Thess. 2:4; 1 Pet. 4:11
¹ *peddle by trickery*
² *from*
3:1 ^a 2 Cor. 5:12; 10:12, 18; 12:11
^b Acts 18:27

13 ^aI had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always ¹causeth us to triumph in Christ, and maketh manifest the ²savour of his knowledge by us in every place.

15 For we are unto God ¹a sweet savour of Christ, ^ain² them that are saved, and ^bin² them that perish:

16 ^aTo the one *we are* the ¹savour of death unto death; and to the other the ¹savour of life unto life. And ^bwho *is* sufficient for these things?

17 For we are not as many, which ^acorrupt¹ the word of God: but as ^bof sincerity, but as ²of God, in the sight of God speak we in Christ.

Ministers of the New Testament

3 Do ^awe begin again to commend ourselves? or need we, as some *others*, ^bepistles of commendation to you, or *letters* of commendation from you?

1 Corinthians 5. **He hath not grieved me, but in part: that I may not overcharge you all:** The sentence structure is awkward here, and the sense is difficult to derive from the KJV. Here Paul is saying, to paraphrase, "If someone has caused grief in the assembly, his offense is not so much against the apostle as it is against the local assembly, to put it mildly." For this reason the obligation of discipline lies not on the shoulders of the apostle, but on the leadership of the local church, and Paul is prepared to go along with their decision (cf. v. 10).

2:6. Sufficient: Your discipline of this individual is enough. Paul sensed that they had gone far enough in bringing this person to repentance.

2:10. To whom ye forgive any thing, I forgive also: Paul awaits the church's decision. He was prepared to sanction their ruling on the matter. Notice here that there is no hierarchical structure dictating to the local assembly. The ruling authority was the local church.

2:11. His devices: Paul knows that Satan can and will use this incident to distract and diminish the work of God in the Corinthian assembly, unless it is properly handled. The main target of Satan's attack is the gospel (cf. 4:4). If he can bring disunity to the church, which is the agent of propagating the gospel, then he

will also bring dishonor on the gospel. The church that God can best use is the church that exudes God's forgiveness and consolation. On Satan's devices, see also 10:3, 4; 11:3, 12-14.

2:14-17. Triumph (cf. Col. 2:9-15): The imagery conveyed in the use of this term is of the Roman general who marched in victory with his entourage, consisting of two groups: **them that are saved and, ... them that perish.** The former group referred to those allowed to live as slaves of the empire. The latter group comprised the condemned, who were being led to their death. Each group carried burning incense. The one was, verse 16, a **savour of death unto death**, the other was a fragrance of **life unto life**. Calvary was the mighty display of the infinite power of a sovereign God. The human race was divided into two categories: those of life unto life and those of death unto death.

3:1. Epistles of commendation to you: Such letters of introduction constituted a common practice in the early church (cf. Acts 9:1, 2; 18:27). Due to the prevailing social, political, and religious climate, such letters were both advisable and necessary. Paul here does not disparage their use. He can only be amazed that the Corinthian believers require it of *him*.



2:13 Titus was one of Paul's most trusted coworkers. Yet little is known about Titus due to the absolute silence of Acts concerning him. He was a Greek (Gal. 2:3) who joined Paul not later than the conclusion of Paul's first journey. No mention is made concerning where they met or where he was from. Paul used Titus in laboring with the Greek peoples: Corinth, Crete, and Dalmatia. During Paul's absence from Corinth, he sent Titus as his representative to work with this troublesome church. Paul spoke only words of praise concerning Titus's character and pastoral work (8:16, 17). (First Reference, 2 Cor. 2:13; Primary Reference, 2 Cor. 7, 8.)

2 ^aYe are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ^aministered¹ by us, written not with ink, but with the Spirit of the living God; not ^bin ²tables of stone, but ^cin fleshy ²tables of the heart.

4 And such trust have we through Christ to God-ward:

5 ^aNot that we are sufficient of ourselves; but ^bour sufficiency *is* of God;

6 Who also hath made us ¹able ^aministers of ^bthe new ²testament; not ^cof the letter, but of the ³spirit: for ^athe letter killeth, ^ebut the spirit giveth life.

The Glory of the Lord

7 But if ^athe ¹ministration of death, ^bwritten *and* engraven in stones, was glorious, ^cso that the children of Israel could not ²stedfastly behold the face of Moses for the glory of his countenance; which *glory* was ³to be done away:

8 How shall not ^athe ¹ministration of the ²spirit be ³rather glorious?

9 For if the ¹ministration of condemnation *be* glory, much more doth the ¹ministration ^aof righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, ¹by reason of the glory that excelleth.

11 For if that which is ¹done away

3:2 ^a 1 Cor. 9:2

3:3 ^a 1 Cor. 3:5

^b Ex. 24:12;

31:18; 32:15;

2 Cor. 3:7

^c Ps. 40:8

¹ *cared for*

² *tables*

3:5 ^a [John 15:5]

^b 1 Cor. 15:10

3:6 ^a 1 Cor. 3:5;

Eph. 3:7

^b Jer. 31:31;

Matt. 26:28;

Luke 22:20

^c Rom. 2:27

^d [Rom. 3:20];

Gal. 3:10

^e John 6:63;

Rom. 8:2

¹ *sufficient as*

² *covenant*

³ *Or Spirit*

3:7 ^a Rom. 7:10

^b Ex. 34:1; Deut.

10:1

^c Ex. 34:29

¹ *ministry*

² *steadily*

³ *passing away*

3:8 ^a [Gal. 3:5]

¹ *ministry*

² *Or Spirit*

³ *more*

3:9 ^a [Rom. 1:17;

3:21]

¹ *ministry*

3:10 ¹ *because*

3:11 ¹ *passing*

3:12 ^a Acts 4:13,

29; 2 Cor. 7:4;

Eph. 6:19

¹ *boldness*

3:13 ^a Ex. 34:33–

35; 2 Cor. 3:7

^b Rom. 10:4;

[Gal. 3:23]

¹ *look steadily*

² *was passing*

³ *away*

3:14 ^a Is. 6:10;

29:10; Acts

28:26; Rom.

11:7, 8; 2 Cor. 4:4

¹ *made dull*

3:16 ^a Ex. 34:34;

Rom. 11:23

^b Is. 25:7

¹ *one*

was glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, ^awe use great ¹plainness of speech:

13 And not as Moses, ^awhich put a veil over his face, that the children of Israel could not ¹stedfastly look to ^bthe end of that which ²is abolished:

14 But ^atheir minds were ¹blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless ^awhen ¹it shall turn to the Lord, ^bthe veil shall be taken away.

17 Now ^athe Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* ^bliberty.

18 But we all, with ¹open face beholding ^aas in a ²glass ^bthe glory of the Lord, ^care ³changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Preaching Christ Jesus the Lord

4 Therefore seeing we have this ministry, ^aas we have received mercy, we ¹faint ^bnot;

2 But have renounced the hidden

3:17 ^a [1 Cor. 15:45] ^b John 8:32; Gal. 5:1, 13

3:18 ^a 1 Cor. 13:12 ^b [2 Cor. 4:4, 6] ^c [Rom. 8:29, 30]

¹ *unveiled* ² *mirror* ³ *being transformed*

4:1 ^a 1 Cor. 7:25 ^b Luke 18:1; 2 Cor. 4:16; Gal. 6:9; Eph.

3:13; 2 Thess. 3:13 ¹ *do not lose heart*

3:6. The **new testament** (lit., “New Covenant”) is both new in time (not being inaugurated until Christ—Matt. 26:28; Luke 22:7–23; 1 Cor. 11:25; Heb. 8:8) and new in quality (providing better spiritual blessings than did the old Mosaic covenant). **Letter, but of the spirit:** This expression corresponds to the thought of verse 3 contrasting “ink” with the “Spirit.” The contrast is between the externalism inherent in the Old Covenant and the internalism inherent in the New Covenant. **The letter killeth:** Since certain Jews in the assembly at Corinth were concerned with Paul’s defection from Moses’ law, Paul here explains his position. The best the law could do was to condemn the sinner. It is not here implied that the law of Moses was evil. On the contrary, it is holy, just, and good (Rom. 7:12). This can be asserted because it brought men to the end of themselves, to Christ (Gal. 3:24).

3:13. **And not as Moses:** What follows is an allegorization of the account given in Exodus 34:29–35. The veil was not intended to hide the glory but to obscure it. The people saw his brightness, but not directly. Not

only did this veil actually conceal the full brightness of the glory, but it also concealed the **end of that which is abolished**. The transience of the glory that accompanied the Old Covenant was not evident to the children of Israel. And for Paul this has typical significance.

3:15. **Veil is upon their heart:** Unfortunately, as far as the Jews are concerned, Christ is still a stumbling block they cannot see (cf. 1 Cor. 1:23). For the apostle this is no light matter and a concern that caused him great anxiety (cf. Rom. 9:1–4). But now the veil is not so much on the revelation of the glory as on their own hearts (cf. Luke 24:25; Acts 13:27–29).

3:18. **Beholding as in a glass:** The term *beholding* can have the sense of “reflecting.” The believer himself “reflects” the glory of the Lord just as the face of Moses reflected the glory of the Lord. For Moses the glory eventually faded away, but under the New Covenant the believer is **changed into the same image**. This transformation takes place by the abiding presence of the Spirit of God.

things of ¹dishonesty, not walking in craftiness, nor ²handling the word of God deceitfully; but by manifestation of the truth ^acommending ourselves to every man's conscience in the sight of God.

3 But if our gospel be ¹hid, ^ait is hid to them that are ²lost:

4 In whom ^athe god of this world ^bhath blinded the minds of them which believe not, lest ^cthe light of the ¹glorious gospel of Christ, ^awho is the image of God, should shine unto them.

5 ^aFor we preach not ourselves, but Christ Jesus the Lord; and ^bourselves your servants for Jesus' sake.

6 For God, ^awho commanded the light to shine out of darkness, hath ^bshined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, ^athat the excellency of the power may be of God, and not of us.

Cast Down but Not Destroyed

8 *We are* ^atroubled¹ on every side, yet not ²distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not ^aforsaken; ^bcast¹ down, but not destroyed;

10 ^aAlways bearing about in the body the dying of the Lord Jesus, ^bthat the life also of Jesus might be made manifest in our body.

11 For we which live ^aare always delivered unto death for Jesus' sake, that the life also of Jesus might

4:2 ^a2 Cor. 5:11

¹ shame

² adulterating

the word of God

4:3 ^a1 Cor. 1:18;

2 Cor. 2:15

¹ veiled

² perishing

4:4 ^a John 12:31;

[Eph. 6:12]

^b John 12:40

^c [2 Cor. 3:8, 9]

^d [John 1:18];

Phil. 2:6; Col.

1:15; Heb. 1:3

¹ gospel of the

glory of

4:5 ^a 1 Cor. 1:13

^b 1 Cor. 9:19

4:6 ^a Gen. 1:3

^b Is. 9:2; Mal. 4:2;

Luke 1:78; 2 Pet.

1:19

4:7 ^a Judg. 7:2;

1 Cor. 2:5

4:8 ^a 2 Cor. 1:8; 7:5

¹ hard-pressed

² crushed

4:9 ^a Ps. 37:24

^b Ps. 129:2; [Heb.

13:5]

¹ struck

4:10 ^a Phil. 3:10

^b Rom. 8:17

4:11 ^a Rom. 8:36

4:13 ^a 2 Pet. 1:1

^b Ps. 116:10

4:14 ^a [Rom. 8:11]

4:15 ^a Col. 1:24

^b 1 Cor. 9:19;

2 Cor. 1:11

¹ abound

4:16 ^a 2 Cor. 4:1;

Gal. 6:9

^b [Is. 40:29, 31;

Col. 3:10]

¹ do not lose

heart

² is perishing

4:17 ^a Matt. 5:12;

Rom. 8:18; 1 Pet.

1:6

4:18 ^a Rom. 8:24;

[2 Cor. 5:7; Heb.

11:1, 13]

5:1 ^a Job 4:19;

1 Cor. 15:47;

2 Cor. 4:7

^b Mark 14:58;

Acts 7:48; Heb.

9:11, 24

¹ Physical body

² tent

³ destroyed

5:2 ^a Rom. 8:23;

2 Cor. 5:4

be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having ^athe same spirit of faith, according as it is written, ^bI believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that ^ahe which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For ^aall things *are* for your sakes, that ^bthe abundant grace might through the thanksgiving of many ¹redound to the glory of God.

16 For which cause we ^afaint ^anot; but though our outward man ²perish, yet the inward *man* is ^brenewed day by day.

17 For ^aour light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 ^aWhile we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

An Eternal Building in the Heavens

5 For we know that if ^aour ¹earthly house of *this* ²tabernacle were ³dissolved, we have a building of God, an house ^bnot made with hands, eternal in the heavens.

2 For in this ^awe groan, earnestly desiring to be clothed upon with our house which is from heaven:

4:4. The god of this world: On Satan's control of the world system see Matthew 4:8, 9; John 12:31; 14:30; 1 Corinthians 10:20; Ephesians 2:2; 6:12; 2 Timothy 2:26. The "lost" of verse 3 are the unbelievers of verse 4. They are so controlled by Satan that he effectively shields them from the **light of the glorious gospel of Christ**. The apostle thus categorizes those who find his message difficult to accept. In effect, he is saying that the person who is criticizing his ministry at Corinth is not even saved. He is lost, unbelieving, and has been blinded by Satan.

4:7. Earthen vessels: In the wilderness under the old covenant, God's presence dwelt in a tent. Today He dwells in the believer's heart. This is unspeakable truth and forms a theological basis for holy living (cf. 1 Cor. 6:19, 20). But the stress here is on *earthen*. An earthenware jar is brittle. It depicts humanity in its weakness. The gospel is not a product of human ge-

nus or clever intellect (humanity in its strength). Yet it resides in men of clay, **that the excellency of the power may be of God, and not of us.**

4:13. Spirit of faith: That is, the same Spirit of 3:17, who is the Holy Spirit, often designated by the effects He produces. For example, He is called the Spirit of adoption (Rom. 8:15), the Spirit of wisdom (Eph. 1:17), the Spirit of grace (Heb. 10:29), and the Spirit of glory (1 Pet. 4:14). Here He is so called because He is the Spirit who produces faith.

5:1. Earthly house: *Earthly* here has the sense of "terrestrial," that which is on the earth (cf. 1 Cor. 15:40). **Tabernacle** is best rendered as "tent." The figure has reference to the physical body and its transient character. **Building of God, an house ... eternal** is a reference to the resurrection body, sometimes associated with the redemption of the body (cf. Rom. 8:23; Eph. 1:14; 4:30).

3 If so be that ^abeing clothed we shall not be found naked.

4 For we that are in *this*¹ tabernacle do groan, being burdened: not for that we would be unclothed, but ^aclothed upon, that mortality might be swallowed up of life.

5 Now he that hath ¹wrought us for ²the selfsame thing is God, who also ^ahath given unto us the ³earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For ^awe walk by faith, not by sight:)

8 We are confident, *I say*, and ^awilling rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ¹labour, that, whether present or absent, we may be ²accepted of him.

10 ^aFor we must all appear before the judgment seat of Christ; ^bthat every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

The Constraining Love of Christ

11 Knowing therefore ^athe terror of the Lord, we persuade men; but

5:5. The earnest of the Spirit (lit., “the guarantee” or “pledge that is the Spirit”): Paul views this in a twofold sense. First, the abiding presence of the Spirit is a continual reminder of the certainty of Jesus’ promises. Second, the Spirit Himself generates those inner longings within the believer which will be satisfied only when he sees Christ face-to-face (cf. Rom. 8:23).

5:10. The judgment seat of Christ: The judgment seat (Gr. *bēma*) was an elevated seat in the square at Corinth where Roman magistrates sat to administer justice, and where the athletes who distinguished themselves in the arena received their reward. The judgment in view here is not of the unbeliever but of the believer (cf. 1 Cor. 4:5; Col. 3:4). While it is true that for the Christian there is “no condemnation” (Rom. 8:1), it is not correct to assume that God will not hold him responsible for the deeds done in the body. Paul has already stated this truth in 1 Corinthians 3:10–15.

5:11. The terror of the Lord is best understood

5:3 ^aRev. 3:18

5:4 ^a1 Cor. 15:53

¹ tent

5:5 ^aRom. 8:23;

[2 Cor. 1:22];

Eph. 1:14

¹ prepared

² this very

³ down payment

5:7 ^aRom. 8:24;

Heb. 11:1

5:8 ^aPhil. 1:23

5:9 ¹ make it our

aim

² well pleasing to

5:10 ^aMatt.

16:27; Acts

10:42; Rom. 2:16;

14:10, 12

^bGal. 6:7; Eph.

6:8

5:11 ^a[Heb.

10:31; 12:29;

Jude 23]

5:12 ^a2 Cor. 3:1

^b2 Cor. 1:14;

Phil. 1:26

5:13 ^aMark 3:21;

2 Cor. 11:1, 16;

12:11

¹ if

² for

³ of sound mind

5:14 ^a[Rom. 5:15;

6:6; Gal. 2:20;

Col. 3:3]

5:15 ^a[Rom.

6:11]

5:16 ^a2 Cor. 10:3

^b[Matt. 12:50]

¹ we regard

² according to

5:17 ^a[John 6:63]

^b[Rom. 8:9]

c Is. 43:18; 65:17;

[Eph. 4:24]; Rev.

21:4

^d[Rom. 6:3–10;

Col. 3:3]

¹ creation

5:18 ^aRom. 5:10;

we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For ^awe commend not ourselves again unto you, but give you occasion ^bto glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For ^awhether¹ we be beside ourselves, *it is*² to God: or whether we be ³sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that ^aif one died for all, then were all dead:

15 And *that* he died for all, ^athat they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 ^aWherefore henceforth ¹know we no man ²after the flesh: yea, though we have known Christ after the flesh, ^byet now henceforth know we *him* no more.

A New Creature in Christ

17 Therefore if any man ^abe in Christ, *he is*^b a new ¹creature: ^cold things are passed away; behold, all things are become ^anew.

in the general sense of “the fear of the Lord” as it is found throughout the Scriptures (cf. 7:1; Acts 9:31; Rom. 3:18; Eph. 5:21). It denotes a deep reverence for God, here particularly in view of the judgment seat before which all must stand.

5:17. If any man be in Christ, he is a new creature: What Paul particularizes in verse 16 he generalizes in verse 17. Paul could no longer think of Christ in purely carnal terms, because of the universal truth that has been applied to him personally. That is, when a man comes into vital union with the risen and glorified Lord, he is a “new creation” (cf. John 3:3; 15:5; Rom. 8:1, 9; Gal. 6:14, 15) and perceives Christ in a new way. **Old things are passed away:** The aorist tense indicates a decisive break with the old life at the moment of salvation. **Behold, all things are become new** (lit., “new things have come to be”): Paul changes to the perfect tense to stress the abiding results of the Christian’s union with Christ (cf. Is. 43:18, 19; 65:17; Eph. 4:24; Rev. 21:4, 5).



5:10 Judgment Seat is the English translation of the Greek *bēma* (cf. Rom. 14:10). These were large rectangular stone structures that served as platforms for official public proclamations which were read to the local citizens assembled before them. They were also places where individuals were required to appear before Roman officials. *Bēmas* are mentioned as the places where Pilate tried Jesus in Jerusalem (Matt. 27:19; John 19:13), where Paul appeared before Festus (Acts 25:1–12) and where Paul appeared before Gallio in Corinth (Acts 18:12–17). The *bēma* at Corinth has been excavated and is clearly visible today at the side of the street by the ancient *agora* (marketplace).

18 And all things *are* of God, ^awho hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 ¹To wit, that ^aGod was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ^aambassadors for Christ, as though God did beseech *you* by us: we ¹pray *you* in Christ's ²stead, be ye reconciled to God.

21 For ^ahe hath made him *to be* sin for us, who knew no sin; that we might be made ^bthe righteousness of God in him.

The Day of Salvation

6 We then, as ^aworkers together with him, ^bbeseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, ^aI have heard thee in a time accepted, and in the day of salvation have I ¹succoured thee:

[Eph. 2:16; Col. 1:20]

5:19 ^a[Rom. 3:24]

¹ That is

5:20 ^a Mal. 2:7;

Eph. 6:20

¹ implore

² behalf

5:21 ^a Is. 53:6, 9

^b [Rom. 1:17;

3:21]; 1 Cor.

1:30

6:1 ^a 1 Cor. 3:9

^b 2 Cor. 5:20

6:2 ^a Is. 49:8

¹ helped

6:3 ^a Rom. 14:13

6:4 ^a 1 Cor. 4:1

¹ commending

² endurance

6:5 ^a 2 Cor. 11:23

¹ sleeplessness

6:6 ¹ Lit. without

hypocrisy

6:7 ^a 2 Cor. 7:14

^b 1 Cor. 2:4

^c Rom. 13:12;

2 Cor. 10:4

6:9 ^a 2 Cor. 4:2;

5:11

^b 1 Cor. 4:9, 11

^c Ps. 118:18

6:10 ^a 1 Cor. 1:5;

behold, now *is* the accepted time; behold, now *is* the day of salvation.)

Give No Offence in Any Thing

3 ^aGiving no offence in any thing, that the ministry be not blamed:

4 But in all *things* ¹approving ourselves ^aas the ministers of God, in much ²patience, in afflictions, in necessities, in distresses,

5 ^aIn stripes, in imprisonments, in tumults, in labours, in ¹watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love ¹unfeigned,

7 ^aBy the word of truth, by ^bthe power of God, by ^cthe armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and ^a*yet* well known; ^bas dying, and, behold, we live; ^cas chastened, and not killed;

5:19. Not to impute sin means to forgive (cf. Rom. 4:5–8; Col. 2:13; 2 Tim. 4:16). The present tense here emphasizes a continuous action (cf. 1 John 1:9).

5:21. Three aspects of Paul's concept of imputation are seen in this passage. In verse 19 God imputes not iniquity (cf. Ps. 32:2). Then He imputes sin to Christ, the spotless Lamb of God (cf. John 1:29; 1 Pet. 1:19). Finally, God imputes the righteousness of Christ to the sinner's account. This truth may be viewed from the side of justification, whereby the sinner is declared righteous based on the merits of Jesus Christ (cf. Rom. 3:24, 25), or it may be viewed from the side of sanctification, wherein the righteousness of Christ is daily applied. This latter sense is probably in view here. Compare 3:18; see also 1 Corinthians 1:2.

6:1. **That ye receive not the grace of God in vain** (lit., "not receive the grace of God to no purpose"): There is no hint here that the salvation of the Corinthian believers is in jeopardy. The grace of which he speaks has reference to 5:21. That they have received this grace clearly indicates that the people to whom he is speaking are genuinely born again. But a judicial pardon does not guarantee practical Christian living. Paul has in mind the application of the "righteousness

of God in him" (5:21) on a practical level (cf. 1 Pet. 1:22; 2:9).

6:2. **I have heard thee in a time accepted:** The sense of the Hebrew of this Old Testament passage is somewhat lost here. Literally, the expression reads, "In a favorable time I answer you." **In the day of salvation have I succoured [helped] thee:** Consistent with Hebrew parallelism, this is intended to echo the previous expression. In Isaiah the two expressions constituted a promise to the Servant of the Lord to sustain Him in the time of His ministry. However, the passage not only has messianic implications; it is also addressed to the Messiah's people, who represent Him. This is the sense here.

6:4–10. A careless reading of verses 4–10 might lead one to think that the apostle is spontaneously tabulating disjointed thoughts as they come to his mind. A closer look, however, will reveal a very careful and logical arrangement. There are 27 categories, divided into three groups of nine each. In verses 4 and 5 his thoughts are on his trials, in verses 6 and 7, on divine provision, and in verses 8–10, on his resultant victory over circumstances.

6:7. The **word of truth** refers to the "preaching of the truth" (cf. 4:2).



RECONCILIATION

5:19. Reconciliation is the act whereby God on the basis of Christ's death, has eliminated the cause of hostility between Himself and humanity, making possible a complete and maturing fellowship. (The hostility was caused by sin, and was eliminated by the Cross.) **Illustration:**

When David prepared to fight the Philistines, they feared he might betray them in battle in order to become reconciled with Saul. They answered that such an act would greatly please King Saul and be sufficient to restore a decayed relationship between Saul and David. **Application:** Those who have become reconciled to God have also been given the ministry of reconciliation, which is fulfilled when they engage in soul-winning (v. 19). (First Reference, Lev. 6:30; Primary Reference, 2 Cor. 5:19; cf. Rom. 3:25.)

10 As sorrowful, yet always rejoicing; as poor, yet making many ^arich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth ¹is open unto you, ^aour heart is ²enlarged.

12 Ye are not ¹straitened in us, but ^aye are ¹straitened in your own ²bowels.

13 Now ¹for a recompence in the same, (^aI speak as unto *my* children,) be ye also ²enlarged.

Be Not Unequally Yoked

14 ^aBe ye not unequally yoked together with unbelievers: for ^bwhat ¹fellowship hath righteousness with ²unrighteousness? and what ³communion hath light with darkness?

15 And what ¹concord hath Christ with Belial? or what part hath he that believeth with an ²infidel?

16 And what agreement hath the temple of God with idols? for ^aye are the temple of the living God; as God hath said, ^bI will dwell in them, and

[2 Cor. 8:9]

6:11 ^aIs. 60:5;

² Cor. 7:3

¹ has spoken

freely

² wide open

6:12 ^a 2 Cor.

12:15

¹ restricted by

² affections

6:13 ^a 1 Cor. 4:14

¹ in return for

² open

6:14 ^a Deut. 7:2,

3; 22:10; 1 Cor.

5:9

^b 1 Sam. 5:2, 3;

1 Kin. 18:21;

Eph. 5:6, 7, 11;

1 John 1:6

¹ in common

² lawlessness

³ fellowship

6:15 ^a accord

² unbeliever

6:16 ^a [1 Cor.

3:16, 17; 6:19];

Eph. 2:21; [Heb.

3:6]

^b Ex. 29:45;

Lev. 26:12; Jer.

31:33; 32:38;

Ezek. 37:26, 27;

Zech. 8:8

6:17 ^a Num.

33:51–56; Is.

52:11; Rev. 18:4

6:18 ^a 2 Sam.

walk in *them*; and I will be their God, and they shall be my people.

17 ^aWherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 ^aAnd will be a Father unto you, and ye shall be my ^bsons and daughters, saith the Lord Almighty.

Joyful in Tribulation

7 Having ^atherefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, ^awe have defrauded no man.

3 I speak not *this* to condemn *you*: for ^aI have said before, that ye are in our hearts to ¹die and ²live with *you*.

7:14; Jer. 31:1, 9; [Rev. 21:7] ^b [John 1:12; Rom. 8:14;

Gal. 4:5–7]; Phil. 2:15; 1 John 3:1

7:1 ^a [1 John 3:3]

7:2 ^a Acts 20:33

7:3 ^a 2 Cor. 6:11, 12 ¹ die together ² live together

6:11. O ye Corinthians: Paul addresses his readers by name in only two other places (Gal. 3:1; Phil. 4:15). In each case it reflects deep emotion. **Our mouth is open unto you** (i.e., opened to speak frankly): On the significance in this passage, see 3:12. **Our heart is enlarged** (Gr. *peplatuntai*, from *platus*, “broad”): This is a common expression from the Septuagint, or Greek version of the Old Testament (cf. Gen. 9:27; Ps. 4:1; 119:32). To *enlarge the heart* is to increase its capacity for sympathy and understanding.

6:15. **Belial** (lit., “worthlessness” or “wickedness”): The expression may also be used in the sense of “wicked one” (cf. 2 Sam. 23:6; 1 Kings 21:10). Here it is used as a reference to Satan (cf. the parallel use of *ho ponēros*, “the wicked one” in 1 John 2:13, 14).

6:16. **Temple of God:** In Scripture this expression has a variety of meanings. (1) It may have reference to heaven as God’s dwelling place (cf. Ps. 11:4; Hab. 2:20). (2) It may refer to the church as God’s temple (1 Cor. 3:16; Eph. 2:20, 21). (3) It may have reference to the individual believer as a temple of God (1 Cor. 6:19). The plural pronouns (namely, **them, their, they, v. 16; “you,” v. 17**) in the Old Testament quotation suggest

that Paul had the second idea in mind in this passage. That is, collectively they constitute the temple of God. Accordingly, the promise of God in Exodus 29:45 and Leviticus 26:11, 12 applies to their situation as well.

6:17, 18. In citing these promises from the Old Testament, Paul has a twofold purpose. The first is edification. He reflects on what he has just written. The “ministry of reconciliation” (5:18) was motivated by the fear of the Lord (5:11), energized by the “love of Christ” (5:14), exemplified by the experience of Paul (6:1–10), and qualified by the promises of God (6:16–18). The second purpose is exhortation. Here Paul anticipates what he is about to write. Paul always roots practical Christianity in sound Bible doctrine. The exhortation is to holiness before God and reconciliation with the apostle.

7:2. **Receive us:** The biblical definition of separation has both a negative and a positive side. The negative, expressed in 6:14–17, is that the believer abstains from spiritual fellowship with all who are opposed to God. But the positive side is that the believer is open to all who are truly the children of God. Paul places himself in this category.



SEPARATION

6:17. A Christian should live a holy life that reflects the nature of God, who saved him (1 Pet. 1:16). He should separate himself from actions, influences, or people that will contaminate him. A Christian should apply the biblical principles of separation and avoid what is (1) against a biblical standard of purity (1 Cor. 6:17–20; 2 Cor. 10:4, 5); (2) against a biblical prohibition (Ex. 20:3–17); (3) an association that will harm (v. 14–18); (4) harmful to the body (1 Cor. 6:19); (5) harmful to a weaker brother (1 Cor. 8:8–13); (6) offensive to the conscience (James 4:17); or (7) failure to follow the example of Christ (1 Pet. 2:21). **Illustration:** The Corinthian church was an immature congregation, with problems in many areas, but victory was available through Christ (1 Cor. 15:57). **Application:** Correct relationship to the Holy Spirit will make a believer “holy” and “spiritual.” (First Reference, Gen. 6:2; Primary Reference, 2 Cor. 6:17; cf. 1 Pet. 2:9.)

4 ^aGreat is my boldness of speech toward you, ^bgreat is my ¹glorying of you: ^cI am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, ^awhen we were come into Macedonia, our flesh had no rest, but ^bwe were troubled on every side; ^cwithout¹ were fightings, within were fears.

6 Nevertheless ^aGod, that comforteth those that are cast down, comforted us by ^bthe coming of Titus;

7 And not by his coming only, but by the ¹consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your ²fervent mind toward me; so that I rejoiced the more.

8 For though I made you ^asorry with a letter, I do not ¹repent, ^bthough I did ¹repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a ²season.

Godly Sorrow

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ¹after a godly manner, that ye might ²receive damage by us in nothing.

10 For ^agodly sorrow worketh repentance to salvation not to be ¹repented of: ^bbut the sorrow of the world worketh death.

11 For behold this selfsame thing,

7:4 ^a2 Cor. 3:12
b 1 Cor. 1:4
c Phil. 2:17; Col. 1:24

¹ *boasting on your behalf*
7:5 ^a Rom. 15:26;

2 Cor. 2:13
b 2 Cor. 4:8
c Deut. 32:25

¹ *outside*
7:6 ^a Is. 49:13;

2 Cor. 1:3, 4
b 2 Cor. 2:13;

7:7 ¹ *comfort*
² *zeal for me*
7:8 ^a 2 Cor. 2:2

b 2 Cor. 2:4
¹ *regret it*
² *while*

7:9 ¹ *according to*
² *suffer loss from*

7:10 ^a 2 Sam. 12:13; Ps. 32:10;
Matt. 26:75
b Prov. 17:22

¹ *regretted*

7:11 ^a Eph. 5:11
b 2 Cor. 2:5-11

¹ *manner*
² *diligence*
³ *vindication*
⁴ *proved*

7:12 ^a 2 Cor. 2:4
7:13 ^a Rom. 15:32

7:15 ^a 2 Cor. 2:9;
Phil. 2:12

7:16 ^a 2 Cor. 2:3;
8:22; 2 Thess. 3:4; Philem. 8, 21

8:1 ¹ *make known to you*

that ye sorrowed after a godly ¹sort, what ²carefulness it wrought in you, yea, *what* ^aclearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* ³revenge! In all *things* ye have ^aapproved yourselves to be ^bclear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ^abut that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^awas refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth ^athe obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that ^aI have confidence in you in all *things*.

Macedonians an Example of Giving

8 Moreover, brethren, we ¹do you to wit of the grace of God bestowed on the churches of Macedonia;

7:5, 6. **The coming of Titus** refers to his arrival from Corinth with the news that the church had accepted Paul's letter (the "severe letter," 2:3, 4).

7:8-10. **Repentance:** See Matthew 3:8; Luke 5:32; Acts 5:31; Hebrews 12:17.

8:1-9:15. These chapters concern the offering for the poor saints at Jerusalem. Pentecost and poverty have long distinguished the Christian church (Acts 2:45). But the problem facing the church at this time was especially acute. On March 23, A.D. 37, in the reign of Caligula, there occurred a great earthquake. It was followed by another in the reign of Claudius, accompanied by widespread crop failures. The Christians, the poorest of all, had their source of help in the church of Antioch. Agabus, the prophet, had announced a famine at hand (Acts 11:28), and the fellowship determined to send relief. Saul and Barnabas were chosen to take the contribution to the elders at Jerusalem (Acts 11:30). A few years later, at the council of Jerusalem (A.D. 50), a special plea was added to the decree. Both the Diaspora (Jews living outside of Palestine) and the Gentile Christians were to remember

the suffering and the poverty of the Judean Christians (Acts 15:23-29). And this, Paul later says, he was very anxious to do (Gal. 2:10). From that point on a definite plan of missionary giving becomes a primary part of every church Paul establishes (1 Cor. 16:1-4), and he urges it upon all those to whom he writes (Rom. 15:26, 27). But Corinth had failed, though she had been first to pledge. Now special attention and instruction are necessary.

8:1, 2. **The grace of God** refers not to salvation grace, but to an unusual divine blessing. It is identified as **the riches of their liberality**, that is, "their rich generosity." Christians are not naturally generous; it must be divinely cultivated. Generosity is a wonderful blessing to be coveted like other gifts of God (v. 7), and it leads to the reception of other blessings: the assurance that all of one's needs will be met (9:8), an increased personal capacity to give more (9:10), personal enrichment in every way (9:11), the meeting of the saints' needs (9:11), God's glorification (9:12), and the earnest prayers of the recipients in behalf of the givers (9:14).

2 How that in a great trial of affliction the abundance of their joy and ^atheir deep poverty abounded unto the riches of their liberality.

3 For to *their* ¹power, I bear ²record, yea, and beyond *their* power *they were* willing of themselves;

4 ¹Praying us with much ²intreaty that we would receive the gift, and *take upon us* ^athe fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first ^agave their own selves to the Lord, and unto us by the ^bwill of God.

6 Insomuch that ^awe ¹desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ^aye abound in every *thing*, *in* faith, and ¹utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* ^bthat ye abound in this grace also.

8 ^aI speak not by commandment, but by ¹occasion of the forwardness of others, and to ²prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, ^athat, though he was rich, yet for your sakes he became poor, that ye through his poverty might be ^brich.

10 And herein ^aI give *my* advice: for ^bthis is ¹expedient for you, who have begun before, not only to do, ²but also to be ^cforward a year ago.

11 ¹Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a ²performance also out of that which ye have.

8:2 ^a Mark 12:44

8:3 ¹ *ability*

² *witness*

8:4 ^a Acts 11:29;

24:17; Rom.

15:25, 26; 1 Cor.

16:1, 3, 4; 2 Cor.

9:1

¹ *Implying*

² *urgency*

8:5 ^a [Rom.

12:1, 2]

^b [Eph. 6:6]

8:6 ^a 2 Cor. 8:17;

12:18

¹ *urged*

8:7 ^a [1 Cor. 1:5;

12:13]

^b 2 Cor. 9:8

¹ *speech*

8:8 ^a 1 Cor. 7:6

¹ *the diligence*

of others

² *test*

8:9 ^a Matt. 8:20;

Luke 9:58; Phil.

2:6, 7

^b Rom. 9:23;

[Eph. 1:7; Rev.

3:18]

8:10 ^a 1 Cor.

7:25, 40

^b [Prov. 19:17;

Matt. 10:42;

1 Tim. 6:18, 19;

Heb. 13:16]

^c 1 Cor. 16:2;

2 Cor. 9:2

¹ *profitable*

² *and were*

desiring to do a

year ago

8:11 ¹ *But now*

you also must

complete the

doing

² *completion*

8:12 ^a Mark

12:43, 44; Luke

21:3, 4; 2 Cor.

9:7

8:14 ¹ *lack*

8:15 ^a Ex. 16:18

8:17 ¹ *diligent*

8:18 ^a 1 Cor.

16:3; 2 Cor.

12:18

8:19 ^a Acts 14:23;

1 Cor. 16:3, 4

^b 2 Cor. 4:15

¹ *gift*

² *Lord himself*

8:20 ¹ *lavish gift*

8:21 ^a Rom.

12:17; Phil. 4:8;

1 Pet. 2:12

¹ *honourable*

12 For ^aif there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their ¹want, that their abundance also may be *a supply* for your ¹want: that there may be equality:

15 As it is written, ^aHe that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

Titus's Love for the Corinthian Church

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more ¹forward, of his own accord he went unto you.

18 And we have sent with him ^athe brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also ^achosen of the churches to travel with us with this ¹grace, which is administered by us ^bto the glory of the ²same Lord, and *declaration* of your ready mind:

20 Avoiding this, that no man should blame us in this ¹abundance which is administered by us:

21 ^aProviding ¹for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have often-

8:6. Titus: In Titus's previous visit, he no doubt had already begun discussing the collection (cf. 1 Cor. 16:1). At Paul's suggestion Titus assumes the responsibility of overseeing the offering at Corinth.

8:9. Though he was rich, yet for your sakes he became poor: On the self-emptying of Christ, see Philippians 2:7 and Hebrews 1:2, 3. The intent of Paul's argument is not unlike that of verse 8. Sacrificial love was exemplified by the Macedonian churches. But the supreme example of such love is demonstrated by our Lord.

8:10, 11. You, who have begun before (see 9:2): It is only right for Paul to expect the Corinthian church to participate. This was their expressed desire more than a year before.

8:18–21. The brother: All that is known of this individual is what is given here. Since his name is not given, it is useless to conjecture who he was. Like Titus, he seems to have been selected by the churches to assist the apostles in overseeing the collection for Jerusalem. Most likely, he was one of the men cited in Acts 20:4. These men were chosen so that no one would question how the funds were acquired or what was subsequently done with them. Especially in financial matters, the apostle is scrupulously aware of his vulnerability to criticism.

8:22. Our brother: Along with the previously unnamed individual (v. 18), one other will accompany Titus when he visits Corinth.

times proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of ^aTitus, *he is* my partner and ¹fellow-helper concerning you: or our brethren *be enquired of, they are* ^bthe ²messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our ^aboasting on your behalf.

Ministry to the Saints

9 For as touching ^athe ministering to the saints, it is superfluous for me to write to you:

2 For I know the ¹forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready ^ayear ago; and your zeal hath ²provoked very many.

3 ^aYet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (¹that we say not, ye) should be ashamed in this same confident boasting.

God Loves a Cheerful Giver

5 Therefore I thought it necessary to exhort the brethren, that they would go ¹before unto you, and make up beforehand your ²bounty, whereof ye had ³notice before, that the same might be ready, as *a matter of* ⁴bounty, and not as *of* ⁵covetousness.

8:23 ^a 2 Cor. 7:13, 14
^b [John 13:16]; Phil. 2:25
¹ *worker*
² *Lit. apostles*
8:24 ^a 2 Cor. 7:4, 14; 9:2
9:1 ^a Acts 11:29; Rom. 15:26; 1 Cor. 16:1; 2 Cor. 8:4; Gal. 2:10
9:2 ^a 2 Cor. 8:10
¹ *willingness*
² *stirred up the majority*
9:3 ^a 2 Cor. 8:6, 17
9:4 ¹ *not to mention you*
9:5 ¹ *on ahead*
² *bountiful gift*
³ *promised*
⁴ *generosity*
⁵ *grudging obligation*

9:6 ^a Prov. 11:24; 22:9; Gal. 6:7, 9
¹ *Lit. in blessings*
9:7 ^a Deut. 15:7
^b Deut. 15:10; 1 Chr. 29:17; [Prov. 11:25]; Rom. 12:8; [2 Cor. 8:12]
¹ *compulsion*
² *joyful*
9:8 ^a [Prov. 11:24]
9:9 ^a Ps. 112:9
9:10 ^a Is. 55:10
^b Hos. 10:12
¹ *may he*
² *supplies*
³ *supply*
9:11 ^a 2 Cor. 1:11
¹ *liberality*
9:12 ^a 2 Cor. 8:14
¹ *needs*
² *abounding*
9:13 ^a [Matt. 5:16]
^b [Heb. 13:16]
¹ *proof*
² *ministry*
³ *the obedience of your confession*
⁴ *sharing*
9:14 ^a 2 Cor. 8:1
¹ *yearn for*
9:15 ^a [John 3:16; 4:10; Rom. 6:23; 8:32; Eph. 2:8; James 1:17]
¹ *indescribable*

6 ^aBut this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth ¹bountifully shall reap also ¹bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; ^anot grudgingly, or of ¹necessity: for ^bGod loveth ^acheerful giver.

8 ^aAnd God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, ^aHe hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now ¹he that ^aministereth ²seed to the sower both ³minister bread for *your* food, and multiply your seed sown, and increase the fruits of your ^brighteousness;)

11 Being enriched in every thing to all ¹bountifulness, ^awhich causeth through us thanksgiving to God.

12 For the administration of this service not only ^asupplieth the ¹want of the saints, but is ²abundant also by many thanksgivings unto God;

13 Whiles by the ¹experiment of this ²ministration they ^aglorify God for ³your professed subjection unto the gospel of Christ, and for *your* liberal ^bdistribution ⁴unto them, and unto all *men*;

14 And by their prayer for you, which ¹long after you for the exceeding ^agrace of God in you.

15 Thanks *be* unto God ^afor his ¹unspeakable gift.

9:6. One's return is determined by his investment (cf. Prov. 11:24; Luke 6:38; Gal. 6:7). The expression *ep' eulogiais* ordinarily translated "with blessings" here has the sense of "generously." While it does not suggest indiscriminate giving, it does denote "unrestrained" giving.

9:7. Cheerful giver: The giver is to have a willing heart and a sincere desire to participate in the offering. Paul is not so much interested in their money. Nor is God, for that matter, as the passage from Proverbs 22:9 indicates. The Greek term *hilaron*, from which the English "hilarious" derives, is best rendered as the English text suggests, "cheerful." Giving is not a joke. It is serious business, but it is a delightful experience all the same.

9:9. His righteousness [prosperity] **remaineth for ever:** Neither Paul nor Psalm 112:9, cited here, advocates "prosperity theology," that is, that every generous believer will be financially wealthy. Both experience and the context (cf. 8:2) deny this. This statement only says that the generous believer will always prosper in two ways: (1) financially, all his needs will be met, so that he will be able to keep giving (v. 8); and (2) spiritually, he will increase in everything (v. 12).

9:10. This verse may be translated, "Now He who supplies seed to the sower and bread to eat will supply and multiply your seed and will increase the harvest [yield] of your righteousness [prosperity]."

9:11. Being enriched is better translated, "You will be enriched."

Mighty Weapons of Warfare

10 Now ^aI Paul myself beseech you by the meekness and gentleness of Christ, ^bwho in presence *am* ¹base among you, but being absent *am* bold toward you:

2 But I beseech you, ^athat I may not be bold when I am present with that confidence, wherewith I ¹think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war ¹after the flesh:

4 (^aFor the weapons ^bof our warfare *are* not ¹carnal, but ^cmighty through God ^dto the pulling down of strong holds;)

5 ^aCasting down ¹imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 ^aAnd having in a readiness to ¹revenge all disobedience, when ^byour obedience is fulfilled.

7 ^aDo ye look on things after the outward appearance? ^bIf any man ¹trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* ^cwe Christ's.

8 For though I should boast somewhat more ^aof our authority, which the Lord hath given us for ¹edification, and not for your destruction, ^bI should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but ^a*his* bodily presence *is* weak, and ^b*his* speech contemptible.

10:1 ^aRom. 12:1

^b1 Thess. 2:7

¹lowly

10:2 ^a1 Cor.

4:21; 2 Cor.

13:2, 10

¹intend

10:3 ¹according

to

10:4 ^aEph. 6:13

^b1 Cor. 9:7;

[2 Cor. 6:7];

1 Tim. 1:18

^cActs 7:22

^dJer. 1:10;

[2 Cor. 10:8;

13:10]

¹of the flesh

10:5 ^a1 Cor. 1:19

¹arguments

10:6 ^a2 Cor.

13:2, 10

^b2 Cor. 7:15

¹punish

10:7 ^a[John

7:24]; 2 Cor.

5:12

^b1 Cor. 1:12;

14:37

^c[Rom. 14:8];

1 Cor. 3:23

¹is convinced in

10:8 ^a2 Cor.

13:10

^b2 Cor. 7:14

¹building up

10:10 ^a1 Cor.

2:3, 4; 2 Cor.

12:7; Gal. 4:13

^b[1 Cor. 1:17];

2 Cor. 11:6

10:12 ^a2 Cor.

5:12

10:13 ^a2 Cor.

10:15

¹beyond

²province

³apportioned

10:14 ^a1 Cor.

3:5, 6

10:15 ^aRom.

15:20

¹in our prov-

ince

10:16 ¹province

of accomplish-

ment

10:17 ^aIs. 65:16;

Jer. 9:24; 1 Cor.

1:31

10:18 ^aProv.

27:2

^bRom. 2:29;

[1 Cor. 4:5]

11:1 ^aMatt.

17:17; 2 Cor.

11:4, 16, 19

¹you do bear

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

God's Rule of Measure

12 ^aFor we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 ^aBut we will not boast of things ¹without *our* measure, but according to the measure of the ²rule which God hath ³distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you: ^afor we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, ^aof other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you ¹according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's ¹line of things made ready to our hand.

17 ^aBut he that glorieth, let him glory in the Lord.

18 For ^anot he that commendeth himself is approved, but ^bwhom the Lord commendeth.

Guard Against False Preaching

11 Would to God ye could bear with me a little in ^a*my* folly: and indeed ¹bear with me.

10:1—13:14. Paul's tone changes drastically. For this reason some suggest that this section constitutes the text of the "severe letter" of 7:8. However, as has been noted, the change in approach may be more readily accounted for by a change in the direction of Paul's words. In the remaining chapters he turns his attention to a small pocket of resistance that continues to voice opposition to his ministry.

10:1. I Paul myself is a very strong expression; it reminds the readers of his apostleship and asserts his authority. The change in Paul's tone is therefore immediately evident.

10:2. According to the flesh: The charge is not that he is carnal, but that he is lacking divine unction in his ministry and has usurped the apostolic office to himself.

10:3–5. Though we walk [live] in the flesh [in a body], **we do not war** [fight] **after** [according to] **the flesh** (human standards): The first phrase of verse 5 looks back to verse 3 and expresses the manner in which believers conduct spiritual warfare. It is by **casting down** [destroying] **imaginations** (false arguments), such as Paul's opponents have raised.

10:17, 18. Lest the Corinthians interpret what Paul has to say as an expression of conceit, Paul shows that, in the final analysis, his commendation comes from Christ. Paul was always careful to show that any success he enjoyed in the ministry was not due to his own innate ability, but to Christ working in him (cf. Rom. 15:17, 18).

11:1. My folly: The apostle is uneasy about what he has to do. For him it is "foolishness."

2 For I am ^ajealous over you with godly jealousy: for ^bI have ¹espoused you to one husband, ^cthat I may present *you* ^das a chaste virgin to Christ.

3 But I fear, lest by any means, as ^athe serpent ¹beguiled Eve through his ²subtilty, so your minds ^bshould be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive ¹another spirit, which ye have not received, or ^aanother¹ gospel, which ye have not accepted, ye might well bear with *him*.

5 For I ¹suppose ^aI was not ²a whit behind the very chiefest apostles.

6 But though ^aI *be* ¹rude in speech, yet not ^bin knowledge; but ^cwe have been thoroughly made manifest among you in all things.

7 Have I committed an offence in ¹abasing myself that ye might be exalted, because I have preached to you the gospel of God ^afreely?²

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and ¹wanted, ^aI was ²chargeable to no man: for that which was lacking to me ^bthe brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 ^aAs the truth of Christ is in me, ^bno man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? ^abecause I love you not? God knoweth.

12 But what I do, that I will do,

11:2 ^aGal. 4:17

^bHos. 2:19;

[Eph. 5:26]

^cCol. 1:28

^dLev. 21:13

¹ betrothed

11:3 ^aGen. 3:4,

13; John 8:44;

1 Thess. 3:5;

1 Tim. 2:14;

[Rev. 12:9, 15]

^bEph. 6:24

¹ deceived

² craftiness

11:4 ^aGal. 1:6-8

¹ a different

11:5 ^a1 Cor.

15:10; 2 Cor.

12:11; Gal. 2:6

¹ consider

² at all inferior

to

11:6 ^a[1 Cor.

1:17]

^b[1 Cor. 12:8;

Eph. 3:4]

^c[2 Cor. 12:12]

¹ untrained

11:7 ^aActs 18:3;

1 Cor. 9:18;

2 Cor. 12:13

¹ humbling

² free of charge

11:9 ^aActs 20:33

^bPhil. 4:10

¹ in need

² a burden

11:10 ^aRom. 1:9;

9:1; 2 Cor. 1:23;

[Gal. 2:20]

^b1 Cor. 9:15

11:11 ^a2 Cor.

6:11; 12:15

11:12 ^a1 Cor.

9:12

¹ opportunity

11:13 ^aActs

15:24; Rom.

16:18; Gal. 1:7;

Phil. 1:15; 2 Pet.

2:1; Rev. 2:2

^bPhil. 3:2; Titus

1:10

11:14 ^aGal. 1:8

¹ transforms

himself

11:15 ^a[Phil.

3:19]

11:17 ^a1 Cor. 7:6

11:19 ^a1 Cor.

4:10

¹ put up with

11:20 ^a2 Cor.

1:24; [Gal. 2:4;

4:3, 9; 5:1]

¹ put up with it

² strikes

11:21 ^a2 Cor.

10:10

^bPhil. 3:4

¹ shame

^athat I may cut off ¹occasion from them which desire ¹occasion; that wherein they glory, they may be found even as we.

13 For such ^aare false apostles, ^bdeceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself ¹is transformed into ^aan angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; ^awhose end shall be according to their works.

Suffering for the Lord's Glory

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, ^aI speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye ¹suffer fools gladly, ^aseeing ye *yourselves* are wise.

20 For ye ¹suffer, ^aif a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man ²smite you on the face.

21 I speak as concerning ¹reproach, ^aas though we had been weak. Howbeit ^bwhereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they ^aHebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I

11:22 ^aActs 22:3; Rom. 11:1; Phil. 3:4-6

11:2. For introduces the reason the Corinthians must "bear with" Paul (v. 1): it is for their own well-being. They were in danger of turning from Christ by being set against Paul's ministry. So he must keep their affection and confidence to help them persevere with Christ.

11:7. Have I committed an offence in abasing myself? (1 Cor. 9:1-18): Irony fairly drips from his pen. Their only legitimate criticism was his self-effacing manner. I have preached to you the gospel of God freely: In 18 months of ministry he never once extracted from them a living wage.

11:8. I robbed other churches is hyperbolic and

intended to shame them. Taking wages of them: Paul no doubt has the Philippian church primarily in mind (Phil. 4:15, 16). He could have mentioned the fact that he worked with his own hands to sustain a living on his first arrival in Corinth. It is indicative of his restraint that he does not.

11:14. Angel of light: The passage calls to mind the culmination of our Lord's discussion with the Pharisees in John 8. The specific allusion Paul makes is not clear. Perhaps it is to Job 1:6.

11:22. Paul boasts about his nationality. The boast indicates that Paul's enemies were primarily Jewish. On Paul's claim see also Philippians 3:5.

speak as a fool) I *am* more; ^ain labours more abundant, ^bin stripes above measure, in prisons more frequent, ^cin deaths oft.

24 Of the Jews five times received I ^aforty ^bstripes ¹save one.

25 Thrice was I ^abeaten with rods, ^bonce was I stoned, thrice I ^csuffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, ^ain perils by *mine own* countrymen, ^bin perils by the ¹heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and ¹painfulness, ^ain ²watchings often, ^bin hunger and thirst, in ^cfastings often, in cold and nakedness.

28 Beside those ¹things that are without, that which cometh upon me daily, ^athe ²care of all the churches.

29 ^aWho is weak, and I am not weak? who is ¹offended, and I ²burn not?

30 If I must needs glory, ^aI will glory of the things which concern ¹mine infirmities.

11:23 ^a1 Cor. 15:10
^bActs 9:16
^c1 Cor. 15:30

11:24 ^aDeut. 25:3
^b2 Cor. 6:5
¹minus

11:25 ^aActs 16:22, 23; 21:32
^bActs 14:5, 19
^cActs 27:1-44

11:26 ^aActs 9:23, 24; 13:45, 50; 17:5, 13;
¹Thess. 2:15

^bActs 14:5, 19; 19:23; 27:42

¹Gentiles

11:27 ^aActs 20:31
^b1 Cor. 4:11; Phil. 4:12
^cActs 9:9; 13:2, 3; 14:23

¹toil
²sleeplessness

11:28 ^aActs 20:18; [Rom. 1:14]; 2 Cor. 7:12; 12:20; Gal. 4:11; 1 Thess. 3:10

¹other things
²deep concern for

11:29 ^a[1 Cor. 8:9, 13; 9:22]

¹made to stumble
²do not burn with indignation

11:30 ^a[2 Cor. 12:5, 9, 10]
¹my weaknesses

31 ^aThe God and Father of our Lord Jesus Christ, ^bwhich is blessed for evermore, knoweth that I lie not.

32 ^aIn Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

Paul's Vision of Paradise

12 It is not ¹expedient for me doubtless to ²glory. I will come to ^avisions and ^brevelations of the Lord.

2 I knew a man ^ain Christ above fourteen years ago, (whether in the body, I ¹cannot tell; or whether out of the body, I ¹cannot tell: God knoweth;) such an one ^bcaught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I ¹cannot tell: God knoweth;)

11:31 ^aRom. 1:9; Gal. 1:20; 1 Thess. 2:5 ^bRom. 9:5

11:32 ^aActs 9:19-25

12:1 ^aActs 16:9; 18:9; 22:17, 18; 23:11; 26:13-15; 27:23
^bActs 9:3-6; 1 Cor. 14:6; 2 Cor. 12:7; [Gal. 1:12; 2:2; Eph. 3:3-6] ¹profitable ²boast

12:2 ^aRom. 16:7; Gal. 1:22 ^bActs 22:17 ¹do not know
12:3 ¹do not know

11:23-27. If his enemies are **ministers of Christ** as they claim to be, then he is more. Discipleship cannot be purchased at bargain prices (Luke 9:23). The cost exacted of the apostle Paul is measured by the tabulation which follows. **Forty stripes save one:** Deuteronomy 25:3 forbids the Jews to inflict more than 40 stripes on an offender. Scrupulous in their observance of Moses' law, they were in the habit of giving no more than 39 so as not to go over the limit of the law. **Stoned** [Acts 14:19] ... **I suffered shipwreck:** Since Paul penned this letter long before the shipwreck recorded in Acts 27, it must be reckoned that the incidents of which he speaks find their mention in Scripture only here. There are numerous occasions recorded in Acts 13:1-20:5 when Paul traveled by sea. Since Luke, the author of the Book of Acts, did not accompany Paul much of that time, some of the incidentals have been omitted from this account. **Perils of waters** (lit., "perils of rivers"): Along the roads traversed by Paul numerous rivers seasonally swelled with floodwaters. To this day they are legendary for the perils they pose for the traveler. **Perils of robbers:** The area from Perga to Antioch in Pisidia (Acts 13:14) was especially known for this peril. **Fastings often:** The context does not view this as the ritualistic observance practiced by the Pharisees. Rather, it is voluntary abstinence. There is a touch of irony here. No doubt Paul's Jewish adversaries at Corinth made a practice of ritualistic fasting and took pride in it.

11:29, 30. **Who is offended, and I burn not?** That is, "Who is caused to stumble, and I am not indig-

nant?" The apostle is deeply concerned about the weaker brethren, and he burned with indignation when he thought of those who would lead them into sin.

12:1. This passage is centered on the concept of **glory** (Gr. *kauchaomai*, "boast"). Paul's adversaries were boasting after the flesh (11:18). Paul's boasting is of another sort. **Visions and revelations of the Lord:** These were visions of which the Lord was the Author, not the object. Paul may very well have seen the Lord at this time, although if he did, he does not say. That is not the point. What follows is not intended to point attention to the one who received the vision, but to God who gave it.

12:2. **Above fourteen years ago:** The date is not precise enough to pinpoint the exact time or event to which the apostle alludes. Some suggest that this occurred when he was stoned in Acts 14:19. Others date it to the time when he was at Tarsus, waiting for the Lord to point out his work, somewhere between Acts 9:30 and 11:25. **Caught up** (Gr. *harpazō*, "to snatch away"): This term is used in regard to Philip (Acts 8:39) and the Rapture (1 Thess. 4:17).

12:3, 4. **Paradise:** This term is used in the Septuagint, or Greek version of the Old Testament, in describing the Garden of Eden (Gen. 2:8). In Paul's day it was used commonly by Jewish writers to speak of heaven (Luke 23:43; Rev. 2:7). Whether the third heaven is viewed on the way to heaven or synonymous with it, Paul's celestial journey eventually took him to heaven.

4 How that he was caught up into ^aparadise, and heard ¹unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I ¹glory: yet of myself I will not ^aglory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I ¹forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

Paul's Thorn in the Flesh

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^athorn in the flesh, ^bthe messenger of Satan to ¹buffet me, lest I should be exalted above measure.

8 ^aFor this thing I ¹besought the Lord ²thrice, that it might depart from me.

9 And he said unto me, **My grace is sufficient for thee: for my ¹strength is made perfect in weakness.** Most gladly therefore ^awill I rather glory in my ²infirmities, ^bthat the power of Christ may rest upon me.

10 Therefore ^aI take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: ^bfor when I am weak, then am I strong.

The Signs of an Apostle

11 I am become ^aa fool in ¹glorying; ye have compelled me: for I ought to have been commended of you: for ^bin nothing am I behind the very chiefest apostles, though ^cI be nothing.

12 ^aTruly the signs of an apostle were wrought among you in all ¹patience, in signs, and ^bwonders, and mighty ^cdeeds.

12:4 ^a Luke 23:43; [Rev. 2:7] ¹ *inexpressible*

12:5 ^a 2 Cor. 11:30 ¹ *boast*
12:6 ¹ *refrain*
12:7 ^a Num. 33:55; Ezek. 28:24; Hos. 2:6; Gal. 4:13, 14 ^b Job 2:7; Matt. 4:10; Luke 13:16; [1 Cor. 5:5]

¹ *beat*
12:8 ^a Deut. 3:23; Matt. 26:44 ¹ *pleaded with*
² *three times*

12:9 ^a 2 Cor. 11:30 ^b [1 Pet. 4:14] ¹ *power*
² *weaknesses*

12:10 ^a [Rom. 5:3; 8:35] ^b 2 Cor. 13:4
12:11 ^a 2 Cor. 5:13; 11:1, 16; 12:6

^b 1 Cor. 15:10; 2 Cor. 11:5; ^c 1 Cor. 3:7; 13:2; 15:9 ¹ *boasting*

12:12 ^a Acts 14:3; Rom. 15:18 ^b Acts 15:12 ^c Acts 14:8-10; 16:16-18; 19:11, 12; 20:6-12; 28:1-10

¹ *perseverance*

12:14 ^a 2 Cor. 1:15; 13:1, 2 ^b Acts 20:33; [1 Cor. 10:24-33]

^c 1 Cor. 4:14; Gal. 4:19
12:15 ^a John 10:11; Rom. 9:3; 2 Cor. 1:6; Phil. 2:17; Col. 1:24; 1 Thess. 2:8;

[2 Tim. 2:10] ^b 2 Cor. 6:12, 13 ¹ *Lit. your souls*

12:16 ^a 2 Cor. 11:9 ¹ *as it may*

12:17 ¹ *take advantage*
12:18 ^a 2 Cor. 8:18 ¹ *urged*

12:19 ^a 2 Cor. 5:12 ^b [Rom. 9:1, 2]; 2 Cor. 11:31 ^c 1 Cor. 10:33

12:20 ^a 1 Cor. 4:21; 2 Cor. 13:2, 10

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

Paul's Love for the Church

14 ^aBehold, the third time I am ready to come to you; and I will not be burdensome to you: for ^bI seek not yours, but you: ^cfor the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent ^afor ¹you; though ^bthe more abundantly I love you, the less I be loved.

16 But be it ¹so, ^aI did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I ¹make a gain of you by any of them whom I sent unto you?

18 I ¹desired Titus, and with *him* I sent a ^abrother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 ^aAgain, think ye that we excuse ourselves unto you? ^bwe speak before God in Christ: ^cbut *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I ¹would, and *that* ^aI shall be found ²unto you such as ye ¹would not: lest *there be* ³debates, envyings, wraths, ⁴strifes, backbitings, whisperings, ⁵swellings, tumults:

21 *And* lest, when I come again, my God ^awill humble me among you, and *that* I shall ¹bewail many ^bwhich have sinned already, and have not repented of the uncleanness and ^cfornication and ²lasciviousness which they have committed.

¹ *wish* ² *by* ³ *contentions* ⁴ *selfish ambitions* ⁵ *conceits*
12:21 ^a 2 Cor. 2:1, 4 ^b 2 Cor. 13:2 ^c 1 Cor. 5:1 ¹ *mourn*
² *licentiousness*

12:7. Paul's **thorn in the flesh** is characterized further as a **messenger of Satan**. Just what Paul means by this is not clear. Among the views suggested are (1) temptations from the Devil, (2) Paul's opposition from his adversaries, (3) some intense bodily pain, (4) a recurring physical affliction such as eye trouble, or (5) even some form of mental or psychological distress. Whatever the case, it was a tool of Satan, it was painful ("thorn"), and it was accompanied by shame

or embarrassment to the apostle. A fairly strong argument can be sustained in favor of the view that it was eye trouble (ophthalmia). See also Acts 13:9; 23:1; Galatians 4:14, 15; 6:11.

12:13. **I myself was not burdensome to you:** The only fault of his ministry was that he showed them preferential treatment. To such ingratitude Paul's irony deals a mortal blow.

Examine Yourself

13 This is ^athe third time I am coming to you. ^bIn the mouth of two or three witnesses shall every word be established.

2 ^aI told you before, and foretell you, as if I were present, the second time; and being absent now I write to them ^bwhich heretofore have sinned, and to all ¹other, that, if I come again, ^cI will not spare:

3 Since ye seek a proof of Christ ^aspeaking in me, which to you-ward is not weak, but is mighty ^bin you.

4 ^aFor though he was crucified through weakness, yet ^bhe liveth by the power of God. For ^cwe also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ^ahow that Jesus Christ is in you, ¹except ye be ^breprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear

13:1 ^a2 Cor. 12:14
^bNum. 35:30;
Deut. 17:6;
19:15; Matt.
18:16; John
8:17; Heb. 10:28
13:2 ^a2 Cor. 10:2
^b2 Cor. 12:21
^c2 Cor. 1:23;
10:11

¹the rest
13:3 ^aMatt.
10:20; [1 Cor.
5:4; 7:40]
^b[1 Cor. 9:2]

13:4 ^aPhil. 2:7;
8; [1 Pet. 3:18]
^b[Rom. 1:4; 6:4;
1 Cor. 6:14]

^c[2 Cor. 10:3, 4]
13:5 ^aRom. 8:10;
[Gal. 4:19]
^b1 Cor. 9:27
¹unless you
don't stand
the test

13:7 ^a2 Cor. 6:9
¹may seem
disqualified

13:9 ^a1 Cor. 4:10
^b1 Cor. 1:10;
2 Cor. 13:11;
Eph. 4:12;
[1 Thess. 3:10]

¹pray
²that you
may be made
complete

13:10 ^a1 Cor. 4:21
^b1 Cor. 5:4;
2 Cor. 10:8
¹for

13:11 ^aRom.
12:16, 18
^bRom. 15:33;
Eph. 6:23
¹complete

approved, but that ye should do that which is honest, though ^awe ¹be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, ^awhen we are weak, and ye are strong: and this also we ¹wish, ^beven² your perfection.

10 ^aTherefore I write these things being absent, lest being present I should use sharpness, according to the ^bpower which the Lord hath given me ¹to edification, and not ¹to destruction.

Live in Peace

11 Finally, brethren, farewell. Be ¹perfect, ^abe of good comfort, be of one mind, live in peace; and the God of love ^band peace shall be with you.

12 ^aGreet one another with an holy kiss.

13 All the saints ¹salute you.

14 ^aThe grace of the Lord Jesus Christ, and the love of God, and ^bthe ¹communion of the Holy Ghost, *be* with you all. Amen.

13:12 ^aRom. 16:16

13:13 ¹greet

13:14 ^aRom. 16:24 ^bPhil. 2:1 ¹fellowship

13:1, 2. The third time I am coming to you (cf. 12:14): On the third visit, see Acts 18:1; 20:2, 3; 2 Corinthians 2:1. See also the Introduction. **In the mouth** means “by the evidence” **of two or three witnesses** (cf. Num. 35:30; Deut. 17:6; 19:15; Matt. 18:16; John 8:17; 1 Tim. 5:19).

13:5. Except ye be reprobates (lit., “Unless you are counterfeiters”): The challenge is to ascertain whether they are genuine believers or fakes.

13:6. We are not reprobates: Regardless of how the Corinthians come out in the test, they are assured that Paul was genuine. There is a play on words between *proof* (Gr. *dokimēn*, “evidence,” v. 3) and *reprobates* (Gr. *adokimoi*, “counterfeits”).

13:11. Finally, brethren: In the first nine chapters

Paul addressed the majority of the faithful brethren in the Corinthian assembly. In 10:1—13:10 his words have been directed primarily to those who questioned his integrity. Paul is not even certain if these are true believers. But in his farewell address the apostle turns his attention once again to those who really love and appreciate him. Thus he calls them brethren.

13:14. In his concluding benediction, Paul provides one of the clearest expressions in the New Testament on the doctrine of the Trinity. The deity of the Son, of the Father, and of the Holy Spirit are affirmed by virtue of their relation to one another. The distinctive personalities of each are implied by the independent activity denoted in the threefold operation of grace, love, and communion.

The Epistle of Paul the Apostle to the
GALATIANS

Authorship. The letter to the Galatians claims the apostle Paul as its writer (1:1, 5:2), and this is attested by the brief autobiography in 1:12-24, as well as by the epistle's language, style, vocabulary, and theology.

Recipients. The letter is addressed "unto the churches of Galatia" (1:2), and its readers are called "Galatians" (3:1). The term *Galatia* was originally used in an ethnic manner, referring to north central Asia Minor settled by the invading Gauls. Later "Galatia" was employed in a political sense, referring to the Roman province that included the cities south of the Gaulish territory: Lystra, Derbe, Iconium, and Pisidian Antioch. While it is uncertain whether the letter was sent to North or South Galatia, this problem has little bearing on the value or understanding of the epistle.

Date and Place of Writing. If the letter was sent to North Galatia, Paul and his missionary team planted the Galatian churches during his second missionary journey. So the epistle was written to them from either Ephesus (A.D. 54) or Macedonia (A.D. 55) while on his third missionary journey. But if the letter was addressed to the political (South) Galatia, then Paul started the churches on his first missionary trip, writing to them at the end of this journey from his home church in Antioch (A.D. 49).

Occasion. Paul had led the Galatians to Christ (3:1). They had made a good start in the Christian life (3:3) and were doing well spiritually (5:7).

Later, some Jewish teachers (called Judaizers) taught the Galatians that to be saved one must not only believe in Christ, but must also obey the Mosaic Law, the sign of which is circumcision. In preaching this heresy, they also attacked Paul's apostleship and gospel. Their false gospel had a detrimental effect on the Galatians: it was beginning to hinder their obedience to God (5:7), they were starting to observe some parts of the law (4:10), and they were considering a complete acceptance of the law (1:6; 4:9).

Purpose. Paul seeks to expose the error of the Judaizers' gospel and their impure motives (6:12, 13). His ultimate goal is to prevent the readers from embracing a false gospel and to encourage them to retain their spiritual freedom in Christ (5:1). The apostle does not want his dear converts to be tied up with all the now abolished rules and regulations of the Mosaic Law, which will lead them into legalism.

Theme. The central feature of the letter is justification by God's grace through faith.

In chapters 1 and 2 Paul defends his gospel, arguing that it is the true message of salvation since he received it directly from Christ. Then in chapters 3 and 4 he defines exactly what his gospel is: man is justified (saved) not by keeping the law, but by God's grace alone, that is, through his faith in Christ's atoning death. Last, in chapters 5 and 6 the apostle briefly applies his gospel to various areas of daily living.

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C. Proved by the Abrahamic covenant	3:15-18	
D. Proved by the purpose of the law: It pointed man to Christ	3:19-29	
E. Proved by the law's temporary nature: God's adult sons are no longer under elementary religion	4:1-11	
F. The Galatians are parenthetically urged not to subject themselves to the law	4:12-20	
G. Proved by allegory: Law makes men spiritual slaves by works; grace frees men by faith	4:21-31	
IV. Paul's gospel applied 5:1—6:17		
A. Spiritual freedom is to be maintained and not subjected to legalism	5:1-12	
B. Spiritual freedom is not a license to sin, but a means of serving others	5:13-26	
C. The morally fallen Christian is to be restored to fellowship by his brethren	6:1-5	
D. The Galatians' giving is to support their teachers and to help other needy people	6:6-10	
E. Conclusion: Judaizers seek to avoid persecution for Christ, but Paul gladly accepts it	6:11-17	
V. Benediction 6:18		

Salutation

1 Paul, an apostle, (not of men, neither by man, but ^aby Jesus Christ, and God the Father, ^bwho raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

1:1 ^a Acts 9:6
^b Acts 2:24

1:4 ^a [Matt. 20:28]
^b Heb. 2:5

¹ age
1:6 ^a [Rom. 8:28]; Gal. 1:15;
5:8
¹ turning away
² a different

4 ^aWho gave himself for our sins, that he might deliver us ^bfrom this present evil ¹world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

Pervert Not the Gospel

6 I marvel that ye are so soon ¹removed ^afrom him that called you into the grace of Christ unto ²another gospel:

1:1. Paul vehemently denies that his apostleship is due to human agency—he was not commissioned an apostle by any group (**not of men**) nor by any mortal individual (**neither by man**), but **by Jesus Christ, and God the Father, who raised him from the dead**: Unlike the other apostles, Paul received his call from the resurrected, glorified, and exalted Jesus. This special reference to the Lord's resurrection implicitly confirms Paul's appointment as an apostle.

1:4. Who gave himself for our sins ("Since He gave Himself for our sins"): This confirms the divine desire

expressed in verse 3. In view of Jesus' sacrificing Himself for believers, it is certainly His wish that they may receive "grace" and "peace." **That he might deliver us** is more accurately rendered "that He alone might deliver us." The expression *He alone* means Jesus rather than anyone else. This strikes the epistle's keynote, for the gospel is an emancipation from a state of spiritual bondage. And the clause also strikes at the Galatians' theological error of trying to rescue themselves by their own effort through the law.

1:6, 7. Ye are so soon removed can be translated,

7 ^aWhich is not another; but there be some ^bthat trouble you, and ¹would ^cpervert the gospel of Christ.

8 But though ^awe, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ¹accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you ^athan that ye have received, let him be accursed.

10 For ^ado I now ^bpersuade men, or God? or ^cdo I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

The Revelation of Jesus Christ

11 ^aBut I ¹certify you, brethren, that the gospel which was preached of me is not ²after man.

12 For ^aI neither received it of man, neither was I taught *it*, but ^bby the revelation of Jesus Christ.

13 For ye have heard of my ¹conversation in time past in the Jews' religion, how that ^abeyond measure I persecuted the church of God, and ^bwasted ²it:

1:7 ^a2 Cor. 11:4
^bActs 15:1; Gal. 5:10, 12
^c2 Cor. 2:17
¹ *want to*

1:8 ^a1 Cor. 16:22
¹ *Gr. anathema*

1:9 ^aDeut. 4:2
1:10 ^a[1 Cor. 10:33]; 1 Thess. 2:4

^b1 Sam. 24:7
^c1 Thess. 2:4

1:11 ^a[Rom. 2:16]; 1 Cor. 15:1
¹ *make known to*

² *according to*
1:12 ^a1 Cor. 15:1
^b[Eph. 3:3-5]

1:13 ^aActs 9:1
^bActs 8:3; 22:4, 5

¹ *conduct*
² *tried to destroy*

1:14 ^aActs 26:9; Phil. 3:6

^bJer. 9:14; Matt. 15:2; Mark 7:3; [Col. 2:8]

¹ *advanced*
² *contemporaries*

1:15 ^aIs. 49:1, 5; Jer. 1:5; Acts 9:15; Rom. 1:1; Gal. 1:6

1:16 ^a[2 Cor. 4:5-7]

^bActs 9:15; Gal. 2:9
^cMatt. 16:17

¹ *Gentiles*
1:18 ^aActs 9:26
¹ *remained*

14 And ¹profited in the Jews' religion above many my ²equals in mine own nation, ^abeing more exceedingly zealous ^bof the traditions of my fathers.

15 But when it pleased God, ^awho separated me from my mother's womb, and called *me* by his grace,

16 ^aTo reveal his Son in me, that ^bI might preach him among the ¹heathen; immediately I conferred not with ¹flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years ^aI went up to Jerusalem to see Peter, and ¹abode with him fifteen days.

19 But ^aother of the apostles saw I none, ¹save ^bJames the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 ^aAfterwards I came into the regions of Syria and Cilicia;

1:19 ^a1 Cor. 9:5 ^bMatt. 13:55 ¹ *except*
1:21 ^aActs 9:30

"you are so quickly deserting." The Galatians are in the initial stages of defecting from God to **another gospel**. The Greek word rendered "another" is *heteron* which means "another of a different kind." The Judaizers' gospel is not the same one Paul preached to the readers. In verse 7 the apostle goes on to affirm that their gospel is **not another**. The Greek word here translated "another" is *allo* which means "another of the same kind." So the message of salvation proclaimed by the legalists is vastly different from the true one.

1:8. This verse shows that the message, not the messenger, is of utmost importance. The Galatian controversy is not over teachers or personalities, but over truth and error. Even a heavenly angel, if he preaches error, is to **be accursed**, that is, eternally condemned.

1:10. For explains the harsh language of verses 3-9: If Paul were to **persuade men** (i.e., court their favor) or **seek to please** them by preaching a false gospel they want to hear, he **should not be the servant of Christ**.

1:11, 12. In verses 6-9 Paul implied that his gospel was the only true one; the message he preaches is the yardstick by which all others are to be measured. The reason for this is that his gospel is human neither in nature (**not after man**, v. 11) nor in origin (**I neither received it of man**, v. 12). The apostle's gospel is genuine, because he received it directly from the risen Lord (**was I taught it ... by the revelation of Jesus Christ**).

1:13-24. For begins to confirm his assertion of receiving the gospel straight from God and not from men (v. 12). Neither before (vv. 13, 14) nor after (vv.

15-22) conversion did Paul obtain a knowledge of salvation from any human source. Prior to conversion he was an enemy of the gospel, interested not in learning it but only in destroying it. During the 14 years following his conversion he was not with the apostles long enough to have been adequately instructed by them in the gospel. The point is that he received the message of salvation from Christ, not from man (v. 12).

1:13. My conversation in time past means my former conduct.

1:14. This verse could be translated, "I was progressing in Judaism ahead of many contemporaries in my nation, because I was far more zealous for my ancestral traditions."

1:15, 16. Since Paul's conversion to Christianity was due to God and not man, and since he did not consult with men subsequent to his conversion, then the apostle could not possibly have received the gospel from any but the Lord. **To reveal his Son in [to] me**: The divine disclosure to man of the person and work of Christ is the essence of the gospel.

1:17. Following his Damascus road conversion Paul made no trip to Jerusalem, where the apostles were, but spent approximately three years in Arabia. It is implied that he conferred with God there. During these three years he was not taught by men.

1:18. When Paul did first go to Jerusalem as a Christian, the purpose of his visit was **to see Peter**. The verb *to see* means "to get to know." Paul's purpose, then, was to become acquainted with Peter, not to be instructed by him.

22 And was unknown by face unto the churches of Judaea which ^awere in Christ:

23 But they had ^aheard only, That he which ^bpersecuted us in times past now preacheth the faith which once he destroyed.

24 And they ^aglorified God in me.

The Gospel of the Uncircumcision

2 Then fourteen years ¹after ^aI went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up ¹by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ^aprivately to them which were of reputation, lest by any means ^bI should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of ^afalse breth-

1:22 ^aRom. 16:7
 1:23 ^aActs 9:20, 21
^bActs 8:3
 1:24 ^aActs 11:18
 2:1 ^aActs 15:2
¹later
 2:2 ^aActs 15:1-4
^b[Rom. 9:16; 1 Cor. 9:24; Gal. 5:7; Phil. 2:16; 1 Thess. 3:5; 2 Tim. 4:7; Heb. 12:1
¹because of
 2:4 ^aActs 15:1, 24; 2 Cor. 11:13, 26; Gal. 1:7

^bGal. 3:25; 5:1, 13; [James 1:25]
^cGal. 4:3, 9
¹secretly
²by stealth
 2:5 ^a[Gal. 1:6; 2:14; 3:1]; Col. 1:5
¹did not yield in
 2:6 ^aGal. 2:9; 6:3
^bActs 10:34; Rom. 2:11
^c2 Cor. 11:5; 12:11
¹difference
²shows no partiality

ren ¹unawares brought in, who came in ²privily to spy out our ^bliberty which we have in Christ Jesus, ^cthat they might bring us into bondage:

5 To whom we ¹gave place by subjection, no, not for an hour; that ^athe truth of the gospel might continue with you.

6 But of these ^awho seemed to be somewhat, (whatsoever they were, it maketh no ¹matter to me: ^bGod ²accepteth no man's person:) for they who seemed *to be somewhat* ^ain conference added nothing to me:

7 But contrariwise, ^awhen they saw that the gospel of the uncircumcision ^bwas committed unto me, as *the gospel of the circumcision was* unto Peter;

8 (For he that ¹wrought effectually in Peter to the apostleship of the

2:7 ^aActs 9:15; 13:46; 22:21; Rom. 11:13 ^b1 Cor. 9:17;
 1 Thess. 2:4; 1 Tim. 1:11
 2:8 ¹worked effectively

1:21-23. From 2:1 Paul apparently spent about 14 years in **the regions of Syria and Cilicia** (v. 21). During this period he preached **the faith which once he destroyed** (v. 23). Because of his absence from Jerusalem, he **was unknown by face unto the churches of Judaea** (v. 22). Throughout this lengthy evangelistic activity in the north, Paul was too far removed from the apostles in Jerusalem to have received any instruction from them. Had he been a student of theirs at this time, he would have doubtlessly worked in, and been personally known by, the Judean churches.

2:1-21. The argument in 1:11-24 was that Paul's gospel is divine in its origin. The argument in 2:1-21 is that his gospel is divine in nature. This is proved in two ways: (1) The Pauline gospel was acknowledged by the apostles to be authentic (vv. 1-10); (2) Paul's rebuke of Peter for his reinstating the law attests the authenticity of the Pauline gospel (vv. 11-21).

2:1. Paul's second trip to Jerusalem came 14 years after his first visit when he had met Peter (1:18). Two important figures accompanied him on this occasion—**Barnabas and Titus**.

2:2. The reason for this second trip was **by** [because of] **revelation**; that is, by prompting him to go, God foresaw the necessity for this consultation with the apostles. In Jerusalem, Paul **communicated** (laid before) his gospel to the apostles. The Greek word rendered "communicated" means "to refer something to another party for his opinion of it." So Paul **privately** sought the judgment of **them which were of reputation** (the Jerusalem apostles) regarding the gospel he had been proclaiming for 14 years. Why did Paul seek the apostles' opinion? He had no doubt as to the validity of his gospel, for he had received it directly from Christ; so his consultation with John, James, and Peter was not to ascertain whether his gospel was correct. Rather it was to obtain their approval of the way he was bringing Gentiles into the church: they were admitted without circumcision on the basis of their

faith in Christ. Apart from the apostles' consent, Paul's ministry among the heathen would be hindered—he would **run** [labor] ... **in vain**.

2:3-9. These verses reveal the outcome of Paul's submission of his gospel to the apostles for their opinion. That they acknowledged his gospel to be genuine and to be the same gospel they preached is seen in three ways: (1) Circumcision was not required of the uncircumcised Titus (v. 3). Had Paul's gospel been lacking in this respect, Titus would have been circumcised. (2) The Jerusalem apostles (**they who seemed to be somewhat in conference**) **added nothing to me** (v. 6), that is, they found nothing lacking in his gospel so as to require the addition of something (e.g., circumcision). (3) The apostles **gave to me and Barnabas the right hands of fellowship** (v. 9). In antiquity the giving of the right hand was a sign of agreement made between peers. The Jerusalem apostles viewed Paul and Barnabas as partners in the gospel ministry. The apostles would never have done this had they looked upon Paul's gospel as erroneous.

2:4. **Unawares brought in** means "smuggled in." These **false brethren** tried to get Titus circumcised (v. 3). These unbelievers **came in privily** (sneaked in) or infiltrated Christian churches. Their purpose was to **spy out** and carefully examine the believers' **liberty** or freedom from the Mosaic Law. The ultimate aim of this spying was to **bring** the Christians **into bondage** by tying them up with all the rules and regulations of Judaism.

2:5. Paul refused to submit to the Judaizers' demands of imposing the law on Christians. To have done so would have corrupted the pure truth of the gospel.

2:7. **The gospel of the uncircumcision**: The apostles perceived that Paul had been divinely entrusted with the gospel to Gentiles, while Peter was entrusted with the gospel to Jews. They had been entrusted with the very same gospel, but sent to two different peoples.

^acircumcision, ^bthe same ¹was ^cmighty in me toward the Gentiles.)

9 And when James, ¹Cephas, and John, who seemed to be ^apillars, perceived ^bthe grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; ^cthat we *should go* unto the ²heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; ^athe same which I also was ¹forward to do.

Paul's Charge Against Peter

11 ^aBut when Peter was come to Antioch, I ¹withstood him to the face, because he was to be blamed.

12 For before that certain came from James, ^ahe did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews ¹dissembled likewise with him; insomuch

2:8 ^a 1 Pet. 1:1
^b Acts 9:15
^c [Gal. 3:5]
 2:9 ^a Matt. 16:18
^b Rom. 1:5
^c Acts 13:3
 1 Peter
² Gentiles
 2:10 ^a Acts 11:30
¹ eager
 2:11 ^a Acts 15:35
¹ opposed
 2:12 ^a [Acts 10:28; 11:2, 3]
 2:13 ¹ played the hypocrite

² hypocrisy
 2:14 ^a Gal. 1:6;
 2:5; Col. 1:5
^b 1 Tim. 5:20
^c [Acts 10:28];
 Gal. 2:12
 2:15 ^a [Acts 15:10]
^b Matt. 9:11
 2:16 ^a Acts 13:38,
 39; Gal. 3:11
^b Rom. 1:17
^c Ps. 143:2;
 Rom. 3:20
¹ declared righteous
² faith in Christ
 2:17 ^a [1 John 3:8]
¹ Certainly not

that Barnabas also was carried away with their ²dissimulation.

14 But when I saw that they walked not uprightly according to ^athe truth of the gospel, I said unto Peter ^bbefore them all, ^cIf thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 ^aWe *who are* Jews by nature, and not ^bsinners of the Gentiles,

16 ^aKnowing that a man is not ¹justified by the works of the law, but ^bby the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by ²the faith of Christ, and not by the works of the law: for ^aby the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found ^asinners, *is* therefore Christ the minister of sin? ¹God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

2:10. The one request the apostles made of Paul was that he would **remember** [help] **the poor**. Paul willingly complied, saying that he **was forward** [zealous] **to do so**.

2:12. Them which were of the circumcision: This refers to Jewish Christians from Jerusalem who were troubled about the Jewish Christians in Antioch, who were taking meals with Gentiles, thus probably eating forbidden foods. The question in Jerusalem was this: were Gentile Christians obligated to observe the law, of which circumcision is the sign? The answer was no (vv. 1-10). Peter's action in Antioch of withdrawing from Gentile meals raised another issue: were Jewish Christians also free from the law?

2:13. Dissembled could be said, "acted hypocritically." The detrimental effect of Peter's action was to influence other Jewish Christians to separate themselves from their Gentile brethren. Even the spiritual giant Barnabas, who had championed Gentile freedom in verses 1-9, **was carried away with their dissimulation** (hypocrisy). The hypocrisy here was the false impression left by their behavior; they really believed it was all right to eat with Gentiles, but acted as though these convictions were not theirs.

2:14. They walked not uprightly according to the truth of the gospel: that is, "They were not acting rightly regarding the truth of the gospel." The gospel teaches that a person is saved by grace, not by law. Therefore he is not obligated as a Christian to live under the law. **Thou ... livest after the manner of Gentiles:** Peter was living like a Gentile in that he was mixing freely with Gentile believers and not observing Jewish customs. He was eating Gentile foods. Yet Peter compelled the **Gentiles to live as do the Jews** in separating himself from them. By refusing to eat

with them he left Gentile believers no alternative but to either adopt Jewish dietary regulations, or suffer a split in their church. In short, Peter was forcing them to become Jewish proselytes. Peter's hypocrisy lay not in his observing Jewish laws, but in making Gentiles keep them.

2:15. Sinners is a derogatory term almost synonymous with Gentiles. Since Gentiles did not live under the law, their immorality was usually worse than that of the Jews, whose behavior was generally restrained by the law. So in Jewish opinion Gentiles were, by the nature of the case, sinners.

2:15, 16. Even though Jews are in some respects not outwardly "sinners" like Gentiles, they still know one cannot be justified by observing the law but only by faith in Christ. Paul therefore affirms that **even we** [Jews] **have believed in Jesus Christ** in order to be saved. To be **justified** is to be accounted by God as acceptable to Him. This occurs **not ... by the works of the law** [meritorious works], **but by the faith of [in] Jesus Christ** (i.e., by relying on Christ's atoning death).

2:17. The Judaizers' objection to this doctrine of justification by faith alone is this: If a Jew seeks to be **justified by Christ** apart from the law he is then outside the law and thus a **sinner** like the Gentiles. The Judaizers fear that a Christian outside the law will lead an immoral life since his conduct is no longer restrained by the law. Followed to its logical conclusion, under this theory **Christ is the minister of sin**. That is, He promotes sin and encourages His followers to transgress. But the apostle's exclamation, **God forbid**, denies this false teaching.

2:18. For confirms the denial that Jesus, by the doctrine of justification alone, would encourage sin. To **build again** is to reinstate **the things** (the demands

19 For I^athrough the law^bam dead to the law, that I might^clive unto God.

20 I am^acrucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh^bI live¹by the faith of the Son of God, ^cwho loved me, and gave himself for me.

21 I do not¹frustrate the grace of God: for^aif righteousness^ccome by the law, then Christ²is dead in vain.

The Just Shall Live by Faith

3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes

2:19^a Rom. 8:2
^b [Rom. 6:2, 14; 7:4]; 1 Cor. 9:20
^c [Rom. 6:11]

2:20^a [Rom. 6:6; Gal. 5:24; 6:14]
^b Rom. 6:8–11;
2 Cor. 5:15;
[Eph. 2:4–6;
Col. 3:1–4]
^c Is. 53:12; Eph. 5:2

¹ by faith in

2:21^a Heb. 7:11

¹ set aside
² died for nothing

3:1¹ clearly

3:2^a Rom. 10:16;
17

¹ I want to

3:3^a [Gal. 4:9]
^b Heb. 7:16

¹ being made
3:4^a Heb. 10:35
3:5¹ supplies

Jesus Christ hath been¹evidently set forth, crucified among you?

2 This only¹would I learn of you, Received ye the Spirit by the works of the law, ^aor by the hearing of faith?

3 Are ye so foolish? ^ahaving begun in the Spirit, are ye now¹made perfect by^bthe flesh?

4 ^aHave ye suffered so many things in vain? if it be yet in vain.

5 He therefore that¹ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

of the law) which one previously **destroyed** (i.e., renounced). Paul declares that **I make myself a transgressor** if he again puts himself under the law which he formerly abandoned. How? The law awakens and incites sin in a man (Rom. 7:7–11). So to obligate oneself again to the law is to put oneself under that legal system which awakens sin. Christ removes the law, thus delivering him from sin.

2:19. For substantiates the declaration that it is the law, not Christ, which promotes sin. To be **dead to the law** is to be free from the obligation to obey it. This freedom came **through the law**. The law's intention, by awakening and revealing man's sin, was to lead him to Christ, who alone could properly deal with his sin (3:19–25). The purpose of being freed from the law is that the Christian **might live unto** [for] **God**. For the whole of his earthly Christian life the believer is to live for God's sake, obeying, serving, and glorifying Him.

2:20. To be **crucified with Christ** means the believer has been freed from the law (v. 19), and from the ruling power of sin that was aroused by the law. **Nevertheless I live; yet not I, but Christ liveth in me** is interpreted, "And I no longer live, but Christ lives in me." Since the believer has been freed from the law and sin, the old sinful life no longer asserts itself as formerly. Instead, "Christ liveth in me;" that is, Jesus cultivates within the believer (Paul) His own desires, virtues, character, and power, thus morally transforming him and working through him in others. Paul lives his current Christian life **by the faith of** [in] **the Son of God**, that is, by depending on Him for strength and all necessities.

2:21. **Frustrate** (nullify): Paul is pointing out that one would deny the **grace of God** by accepting Christ's atonement and then viewing His atonement as having little value, reverting back to the law in order to secure salvation. **For** gives the reason Paul does not attempt to nullify God's grace. It is not owing to **righteousness** [i.e., salvation] **by the law**. If that were the case, **then Christ** died needlessly. These words bring Paul's strong rebuke (vv. 14–21) of his fellow apostle to a close. Peter's return to the law, having believed in Jesus, was like an admission that Christ's sacrifice was inadequate; his hypocrisy diluted God's grace by attempting to add his works to it. But Peter's evident silence in receiving Paul's reproof shows that he acknowledged Paul's charge as correct. Peter, then, recognized Paul's gospel to be genuine.

3:1—4:31. In the first two chapters Paul has argued

that his gospel is the true one. Now the question is: "What is Paul's gospel?" So in chapters 3 and 4 the apostle defines his gospel. In short, it is that justification (salvation) comes as the result of one's faith in Christ, not as a result of trying to obey the law. Paul argues this point by appealing to the Galatians' own experience (3:1–5), to Old Testament Scripture (3:6–14), to the Abrahamic covenant (3:15–18), to the purpose of the law (3:19–29), to the law's temporary nature (4:1–11), and to allegory (4:21–31).

3:1. **Foolish** does not denote natural stupidity, but failure to use moral and spiritual discernment. **Bewitched** means to cast an evil spell on someone; Paul is thus saying that the only way to account for their theological deception is by malicious magic. The Greek word rendered **hath been evidently set forth** means to show forth as on a placard (billboard). The message of salvation had been set forth before the Galatians' **eyes** (spiritual understanding) as on a billboard: they had clearly understood the gospel, yet now were confused about it.

3:2. Paul appeals to the Galatians' own spiritual experience to argue salvation by faith. Note that here the apostle refers to salvation by the reception of the Spirit. Why? Because the moment one is converted, he receives the Holy Spirit. By a question, Paul states that they received the Spirit **not by the works of the law** (meritorious or good works), but **by the hearing of faith** (as a result of their faith).

3:3. That which they have **begun in** [by] **the Spirit** is the Christian life. To be **made perfect by the flesh** is to bring the Christian life to successful completion by human achievement and one's religious accomplishments. Paul's rhetorical question denies the possibility; one begins and ends his Christian career through the work of God's Spirit.

3:4. This verse could be translated, "Have you experienced so many wonderful things without effect? If so, then it really would be to no avail." The "wonderful things" experienced are an understanding of the gospel (v. 1), reception of the Spirit (v. 2), and seeing miracles performed in their midst (v. 5). Should they try to earn salvation by good works, then all these "wonderful things" they have experienced would have had no positive influence on them.

3:5. **Ministereth** (or, supplies): God gives the Spirit to new converts and **worketh miracles among** the readers not **by** [because of] **the works of the law**, but **by** [as a result of] **the hearing of faith**.

6 Even as ^aAbraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that ^athey which are of faith, the same are the children of Abraham.

8 And ^athe scripture, foreseeing that God would justify the ^hheathen through faith, preached before the gospel unto Abraham, *saying*, ^bIn thee shall all nations be blessed.

9 So then they which be of faith are blessed with ^hfaithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

11 But that no man is ^hjustified by the law in the sight of God, *it is evident*: for, ^aThe just shall live by faith.

12 And ^athe law is not of faith: but, ^bThe man that doeth them shall live ^hin them.

13 ^aChrist hath redeemed us from

3:6 ^a Gen. 15:6

3:7 ^a John 8:39

3:8 ^a Rom. 9:17

^b Gen. 12:3;

18:18; 22:18;

26:4; 28:14

^h nations

3:9 ^h believing

3:10 ^a Deut.

27:26

3:11 ^a Hab. 2:4;

Rom. 1:17; Heb.

10:38

^h declared

righteous

3:12 ^a Rom. 4:4, 5

^b Lev. 18:5;

Rom. 10:5

^h by

3:13 ^a [Rom. 8:3]

^b Deut. 21:23

^h having become

3:14 ^a [Rom.

4:1-5, 9, 16; Gal.

3:28]

^b Is. 42:1, 6; 49:6;

Luke 2:32; Rom.

3:29, 30

^c Is. 32:15

^h Lit. in Christ

Jesus

3:15 ^a Heb. 9:17

3:16 ^a Gen. 22:18

^b Gen. 12:3, 7;

13:15; 24:7

^c [1 Cor. 12:12]

3:17 ^a Gen.

15:13; Ex. 12:40;

Acts 7:6

^b [Rom. 4:13]

3:18 ^a [Rom.

8:17]

^b Rom. 4:14

the curse of the law, ^hbeing made a curse for us: for it is written, ^bCursed is every one that hangeth on a tree:

14 ^aThat the blessing of Abraham might come on the ^bGentiles ^hthrough Jesus Christ; that we might receive ^cthe promise of the Spirit through faith.

The Covenant Confirmed in Christ

15 Brethren, I speak after the manner of men; ^aThough *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now ^ato Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of ^bone, And to thy seed, which is ^cChrist.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, ^awhich was four hundred and thirty years after, cannot disannul, ^bthat it should make the promise of none effect.

18 For if ^athe inheritance *be* of the law, ^b*it is* no more of promise: but God gave *it* to Abraham by promise.

3:6. Even as (or, “just as”): These two words draw a similarity between the Galatians and Abraham: they received the Spirit by faith (3:2, 5) “just as” Abraham received **righteousness**. This verse quotes Genesis 15:6: When **Abraham believed God**, his faith was **accounted** [credited, reckoned] **to him for** [as] **righteousness**. Righteousness is the moral condition in which one ought to be, hence, that state acceptable to God.

3:7. The verse may be read: “Therefore recognize that those who believe, these only, are Abraham’s sons.”

3:8. Preached before the gospel is better said, “announced good news beforehand.” Paul equates **justify** with being **blessed**.

3:9. This verse might be, “So then they who believe are blessed along with believing Abraham”—that is, they are justified.

3:10. As many as are of the works of the law refers to all who rely upon obedience to the Mosaic Law as the means of winning divine approval (salvation). To be **under the curse** is to be subject to God’s wrath and condemnation. **Continueth** is explained by **to do**, which means “to obey.” The recipient of divine wrath is **every one** who, believing salvation can be obtained by meritorious works, fails to obey the law perfectly. Complete obedience to the law is impossible for sinful man (Acts 15:10; James 2:10). All, then, who attempt to secure salvation by this route are doomed.

3:11. The last part of this verse means, “He who is just because of his faith shall live,” that is, forever.

3:12. This verse declares that the law is a matter of performance, not of faith; it is a principle of doing, not believing.

3:13. The curse of the law, from which **Christ hath**

redeemed [delivered] **us**, is that of verse 10, incurred because of incomplete obedience to the law. **Being made a curse for us** means “by becoming accursed for us.”

3:14. The word **that** appears twice in this verse, identifying two reasons “Christ hath redeemed us from the curse of the law” (v. 13): (1) that Gentiles might receive **the blessing of Abraham** (i.e., justification as in vv. 8, 9); (2) that believers **might receive ... the Spirit** (i.e., the indwelling of the Holy Spirit). This implies that when one is justified, he is at the same time divinely granted the Holy Spirit.

3:15. Confirmed (ratified, validated): The stipulations of a will, once ratified, cannot later be invalidated or added to.

3:17. The verse might be read as follows: “I say this: the law, which appeared 430 years later, cannot void the covenant earlier ratified by God, so as to make the promise ineffective.” Paul’s point is this: If a human will, once confirmed, cannot be altered (v. 15), how much less will the divine covenant be changed 430 years after its ratification by God. The Abrahamic covenant promised justification by faith. In the 430 years between the giving of this covenant and the law’s appearance, God justified man by faith. When the law appeared, it did not—indeed, it could not—void this principle of justification by faith. Had it done so, the law would have made God’s promise of no effect.

3:18. The first half of this verse is only hypothetical. Were **the inheritance** (salvation) a result of obeying **the law**, then it would not be the result of believing God’s **promise**. The verse’s latter half rejects the hypothesis of the first half: **Abraham** was divinely given justification because of his faith in God’s “promise.”

19 ¹Wherefore then *serveth* the law? ^aIt was added because of transgressions, till the ^bseed should come to whom the promise was made; *and it was* ^cordained by angels in the hand ^dof a mediator.

20 Now a mediator ¹is not *a mediator* of one, ^abut God is one.

21 Is the law then against the promises of God? ¹God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath ¹concluded ^aall under sin, ^bthat the promise be given to them that believe.

23 But before faith came, we were ¹kept under the law, ²shut up unto the faith which should afterwards be revealed.

24 Wherefore ^athe law was our ¹schoolmaster to *bring us* unto Christ, ^bthat we might be ²justified by faith.

25 But after that faith is come, we are no longer under a ¹schoolmaster.

3:19 ^a John 15:22

^b Gal. 4:4

^c Acts 7:53

^d Ex. 20:19;

Deut. 5:5

¹ *What purpose*

3:20 ^a [Rom.

3:29]

¹ *does not*

mediate for one

only

3:21 ¹ *Certainly*

not

3:22 ^a Rom.

11:32

^b Rom. 4:11

¹ *confined*

3:23 ¹ *guarded*

² *confined*

3:24 ^a Rom. 10:4

^b Acts 13:39

¹ *tutor*, the

guardian

responsible

for care and

discipline

² *declared*

righteous

3:25 ¹ *tutor*

3:26 ^a John 1:12

¹ *Lit. sons*

3:27 ^a Matt.

28:19; [Rom.

6:3]; 1 Cor. 10:2

^b Rom. 10:12;

13:14

3:28 ^a [John

10:16]; Rom.

3:22; 10:12;

[Eph. 2:14]; Col.

3:11

^b [1 Cor. 12:13]

One in Christ Jesus

26 For ye ^aare all the ¹children of God by faith in Christ Jesus.

27 For ^aas many of you as have been baptized into Christ ^bhave put on Christ.

28 ^aThere is neither Jew nor Greek, ^bthere is neither ¹bond nor free, there is neither male nor female: for ye are all ^cone in Christ Jesus.

29 And ^aif ye *be* Christ's, then are ye Abraham's ^bseed, and ^cheirs according to the promise.

The Heirs of God's Grace

4 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be ¹lord of all;

2 But is under ¹tutors and governors until the time appointed of the father.

3 Even so we, when we were chil-

^c John 17:11; [1 Cor. 12:13; Eph. 2:15, 16] ¹ *slave*

3:29 ^a Gen. 21:10; Heb. 11:18 ^b Rom. 4:11; Gal. 3:7

^c Gen. 12:3; 18:18; Rom. 8:17

4:1 ¹ *master*

4:2 ¹ *guardians and stewards*

3:19. Since the law can neither save (vv. 10–14) nor can it annul the Abrahamic covenant (vv. 15–18), what purpose did it serve? **It was added** [alongside the covenant] **because of transgressions**, that is, to reveal the hideous character of man's sin. Transgression was subsequent, not prior to, the law. The law laid down the divine standard, and when man overstepped it, he became guilty of transgression. The inferiority of the law to the Abrahamic covenant is seen in three ways. (1) The law "was added" after the covenant and thus was subordinate to it. (2) The law was temporary, being in effect only **till the seed** [Jesus] **should come**. (3) Unlike the covenant God gave directly to Abraham, the law **was ordained** (handed down) indirectly by God through **angels** to its **mediator**, Moses (cf. Acts 7:53).

3:21. The many differences between law and covenant (**promises**) might seem to imply that the two are opposed to one another. This is not the case. Assuming for the moment that **righteousness** (salvation) could come by meritorious works, then law and promise would be in competition. But as it is, they are complementary.

3:22–24. In antiquity the **schoolmaster** was a family slave who led a boy to and from school, overseeing his conduct. In like manner, **the law** pointed out our **sin** and led us to **Christ**, who alone can put away sin.

3:25. After one's conversion to Christ, he is no longer under the curse of the law, as it has fulfilled its divinely intended purpose.

3:26. **For** corroborates the assertion of the Christian's no longer being under law. The reason is **ye are all the children** [or, sons] **of God**. The Greek word rendered "children" is *huioi*, which means full-grown, adult sons. As the minor is no longer under his schoolmaster upon reaching adulthood, so one is no longer

under the condemnation of the law upon believing in Christ and becoming God's son.

3:27. **For** confirms the Galatians' place as the sons of God by faith in Christ Jesus. **As many of you** means "all of you." **Baptized into Christ** means "brought into an intimate relation with Christ." As such they **have put on Christ**. To "put on someone" is an ancient idiom for assuming the standing or position of another person. To "put on Christ," therefore, means to assume (adopt) His standing before God. Since Jesus is God's Son, the Galatians are God's sons, thus confirming verse 26. This verse may be paraphrased, "For all of you who have been brought into an intimate relationship with Christ have assumed His own standing before God, namely, His Sonship."

3:28. This expresses the logical outcome of the Galatians' having "put on Christ" (v. 27) and, hence, being "the sons of God" (v. 26). God views them all the same (**ye are all one**)—as His sons, there being no ethnic (**Jew, Greek**), social (**bond, free**), or sexual (**male, female**) distinctions.

4:1–7. Paul uses the Roman practice of *tutela im-puberis*, "guardianship for a minor," to illustrate man's temporary subjection to the law. A Roman father appointed guardians to manage his child's affairs until 25 years of age, at which time the heir came of age. Similarly, man's earlier period of spiritual immaturity under the law is contrasted with the Christian's new freedom of adult sonship in Christ.

4:2. **Tutors** oversee the minor's person, while **governors** oversee his possessions.

4:3. **We ... were in bondage under** means "we ... were subject to." **The elements of the world** refers to elementary religious teachings and practices. For the Jew it was the law. For the Gentile it was the

dren, ^awere in bondage under the elements of the world:

4 But ^awhen the fulness of the time was come, God sent forth his Son, ^bmade ^cof a woman, ^dmade ¹under the law,

5 ^aTo redeem them that were under the law, ^bthat we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth ^athe Spirit of his Son into your hearts, crying, ¹Abba, Father.

7 Wherefore thou art no more a servant, but a son; ^aand if a son, then an heir of God through Christ.

Paul Urges Faithfulness

8 Howbeit then, ^awhen ye knew not God, ^bye did service unto them which by nature are no gods.

9 But now, ^aafter that ye have known God, or rather are known

4:3 ^aGal. 4:9; Col. 2:8, 20; Heb. 5:12; 9:10
4:4 ^a[Gen. 49:10]

^b[John 1:14]; Rom. 1:3; 8:3; [Phil. 2:7]
^cGen. 3:15; [Is. 7:14; Matt. 1:25]

^d[Matt. 5:17]; Luke 2:21, 27
¹born

4:5 ^a[Matt. 20:28; Gal. 3:13]
^b[John 1:12]

4:6 ^a[Acts 16:7; Rom. 5:5; 8:9, 15, 16; 2 Cor. 3:17]

¹Aram. for father
4:7 ^a[Rom. 8:16, 17]

4:8 ^a1 Cor. 1:21; Eph. 2:12; 1 Thess. 4:5; 2 Thess. 1:8
^bRom. 1:25
4:9 ^a[1 Cor. 8:3]

^bGal. 3:1-3; Col. 2:20
^cHeb. 7:18

of God, ^bhow turn ye again to ^cthe weak and beggarly elements, whereunto ye desire again to be in bondage?

10 ^aYe observe days, and months, and ¹times, and years.

11 I am afraid ¹of you, ^alest I have ²bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ^aye have not injured me at all.

13 Ye know how ^athrough infirmity of the flesh I preached the gospel unto you at the first.

14 And my ¹temptation which was in my flesh ye despised not, nor rejected; but received me ^aas ²an angel of God, ^beven as Christ Jesus.

4:10 ^aRom. 14:5; Col. 2:16 ¹seasons

4:11 ^a1 Thess. 3:5 ¹for ²laboured for you

4:12 ^a2 Cor. 2:5

4:13 ^a1 Cor. 2:3

4:14 ^aMal. 2:7 ^b[Luke 10:16] ¹trial ²a messenger

truths of the law written in his heart (Rom. 2:14, 15). Before Christ man was, as it were, spiritually immature. Therefore, he was subject to the rudimentary teaching of the law.

4:4. **The fulness of the time** corresponds to “the time appointed of [by] the father” in 4:2. **Made of a woman** (or, “born of a woman”): This stresses Jesus’ humiliation at leaving His preexistent glory and becoming man; without having done so He could not have died for our sins. **Made under the law** (or, “born subject to the law”): He was born a Jew under the law in order to free those under the curse of the law (4:5).

4:5. The Greek word *huiotēs* would have denoted sonship by birth. But the word rendered **adoption of sons** is *huiothesia*, which means sonship conferred. Through Christ believers have become God’s sons by adoption.

4:6. **Because ye are sons**: Every child of God was divinely given the Holy Spirit the moment he was adopted by God. **Abba** is an Aramaic domestic term by which the father was called in the affectionate intimacy of the family. It corresponds to our “daddy” or “papa.” The Spirit gives us an awareness that God is our Father.

4:7. **Thou art no more a servant** is Paul’s way of concluding that the believer is no longer under law. He is instead a son, that is, a full-grown adult son who does not need the law’s elementary instruction and guidance.

4:8. **Howbeit then** means “although at an earlier time” and refers to the Galatians’ pre-Christian, pagan past. They **did service** to, or served, false gods.

4:9. **But now** refers to the recipients’ Christian present. The question raised by **how** contains a prohibition, by which Paul says, in effect, “Don’t you dare turn again to the weak and beggarly elements!” (i.e., the law). As unbelievers the Gentile Galatians were formerly under law in that its truths were written in their consciences (Rom. 2:14, 15). The law (**elements**) is described as **weak** because it cannot save, and it is

depicted as **beggarly** (poor) because, as a system, it is inferior to the New Covenant.

4:10. The Galatians were beginning to **observe** that part of the law least repugnant to them—the calendar: **days** (sabbath, fast, and feast days), **months** (new moons or feast days beginning with each month); **times** (Passover, Pentecost, and the Feast of Tabernacles); and **years** (sabbatical years, and the Year of Jubilee).

4:11. **In vain** means “without saving result.” Should the Galatians completely embrace the law and the Judaizers’ message of salvation by works, it would show their profession of faith in Paul’s gospel to have been merely outward and not real.

4:12. **Be as I am** is an appeal to the readers to be free from the law as Paul is. **I am as ye are** signifies that Paul, though a Jew, regards himself as free from the law’s bondage in the same way that the non-Jewish Galatians are. **Ye have not injured me** means Paul’s severe language of verses 8–11 is not due to their offending him. To the apostle this remark serves as a motivating factor for the Galatians: “Since you have not previously injured me, do not do so now by refusing my request of verse 9.”

4:13. **Through infirmity of the flesh** means “because of bodily illness.” Evidently physical sickness led to Paul’s earlier ministry among the Galatians. Perhaps he had not planned to evangelize Galatia, but illness altered his itinerary, thus leading him there.

4:14. In contrast to any supposed Galatian mistreatment of Paul (v. 12), this verse reveals how well they treated him. **My temptation which was in my flesh** might be paraphrased, “that which tried you in my body.” Paul’s physical ailment (v. 13) may have been repulsive to the Galatians who viewed it. Nevertheless they **despised not, nor rejected** him because of this illness, but accepted him as **an angel of God**. Paul’s statement implies the question: “Having treated me so well when physically offensive, will you now mistreat me by embracing a false gospel?”

15 Where is then the blessedness¹ ye spake of? for I bear you² record, that, if *it had been possible*, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They^a zealously¹ affect you, *but* not² well; yea, they³ would exclude you, that ye might⁴ affect them.

18 But *it is good* to be zealously affected always in *a good thing*, and not only when I am present with you.

19 ^aMy little children, of whom I¹ travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my¹ voice; for I² stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

4:15¹ you enjoyed
2 witness
4:17^a Rom. 10:2
1 court
2 for good
3 want to
4 be zealous for them
4:19^a 1 Cor. 4:15
1 labour
4:20¹ tone
2 have doubts about

4:22^a Gen. 16:15
b Gen. 21:2
1 servant woman
4:23^a Rom. 9:7, 8; Gal. 4:29
b Gen. 16:15; 17:15-19; 18:10; 21:1; Gal. 4:28; Heb. 11:11
1 according to
4:24^a Ex. 24:6-8; Deut. 33:2
1 symbolic
2 gives birth
4:25¹ corresponds
4:26^a [Is. 2:2]
4:27^a Is. 54:1
1 shout
2 has no birth pangs

The Children of Promise

22 For it is written, that Abraham had two sons, ^athe one by a¹ bondmaid, ^bthe other by a freewoman.

23 But he *who was* of the bondwoman ^awas born¹ after the flesh; ^bbut he of the freewoman *was* by promise.

24 Which things are¹ an allegory: for these are the two covenants; the one from the mount ^aSinai, which² gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ¹answereth to Jerusalem which now is, and is in bondage with her children.

26 But ^aJerusalem which is above is free, which is the mother of us all.

27 For it is written, ^aRejoice, *thou* barren that bearest not; break forth and ¹cry, *thou* that ²travaillest not: for the desolate hath many more

4:15. Blessedness means here “gratefulness.” It indicates that the Galatians considered themselves fortunate for having been under Paul’s earlier ministry. They were so grateful that they would have given him their own eyes had it been possible. The apostle’s question implies that the Galatians, vacillating between grace and law, may no longer be grateful for his previous ministry.

4:16. This verse contrasts the Galatians’ previous and current attitudes toward Paul. They used to esteem him highly (vv. 14, 15); but now, as the Judaizers turn the readers’ affection from Paul, they are beginning to regard him as an opponent because he speaks **the truth** of the gospel, pointing out their erroneous ways.

4:17. Zealously affect you (or, “seek your favor”): The Judaizers are wooing the Galatians, **but not well**, that is, with improper intentions. The heretics want to **exclude** or cut them off from Paul, so that the Galatians will then court the Judaizers’ favor.

4:18. It is good to be sought after (wooed, courted) when those doing the courting do so with pure motives. Paul seeks to prevent the readers from thinking that his remark in verse 17 means he wants to monopolize them: “I do not wish to have you all to myself,” to paraphrase the apostle. “I am glad others are fond of you, provided it is with honorable motives.” This is not the case with the Judaizers.

4:19. My little children reveals that Paul’s concern for them (v. 18) is like that of a parent for his children. **I travail in birth** is the Greek word *ōdinō* used of a woman suffering labor pains. It discloses the anxious concern, hard work, and pain experienced on his part for his converts. This labor lasts **until Christ be formed in you**, that is, until Christ’s life, character, and virtues are fully cultivated in their lives. Therefore, Paul is not speaking of their conversion but of their growth as Christians. *ōdinō* denotes not merely the anguish and exertion of giving birth, for formation of

the embryo precedes labor pains. Rather, a mother’s concern and labor extend from birth until her child reaches adulthood. So it is with Paul in his pastoral concern for the Galatians. But **again** indicates they failed to reach spiritual maturity following conversion, owing to this false gospel. So the writer is “again” laboring to bring them to full growth.

4:20. I stand in doubt of you is another way of saying, “I am perplexed [disturbed] about you.”

4:22. The one [Ishmael] by a bondmaid [slave woman, in this case, Agar], **the other [Isaac] by a freewoman** (Sarah, cf. Gen. 16:15; 21:2).

4:23. Born after the flesh: Ishmael was born in the ordinary manner—natural physical generation. But Isaac’s birth was **by promise**, in other words, as the result of divine promise. Contrary to nature, God enabled his parents to conceive in old age.

4:24. An allegory goes beyond certain surface parts of a historical account and draws out deeper meanings seemingly not inherent in that account. Paul is saying: “These things lend themselves to the following figurative explanation.” Paul makes Agar represent the Mosaic covenant (i.e., the law) **which gendereth to bondage** (or, “which begets children for slavery”). As Agar gave birth to Ishmael, sharing her same social status of slavery, so the law puts those subject to it in spiritual bondage.

4:25. For further explains the link between Agar and Sinai. **Agar is mount Sinai** means, “Agar stands for Mount Sinai.” **Agar answereth** [corresponds] to the then current **Jerusalem** (i.e., Judaism). Paul viewed Agar and Judaism in the same way, for as Agar and her offspring were in social bondage, so Judaism and her adherents were in spiritual slavery to the law.

4:26. Christianity is represented by **Jerusalem which is above**, that is, the heavenly city. This Christian community is described as being **free**, that is, not under the law.

children than she which hath an husband.

28 Now ^awe, brethren, as Isaac was, are ^bthe children of promise.

29 But as then ^ahe that was born ¹after the flesh persecuted him *that was born* after the Spirit, ^beven so it is now.

30 Nevertheless what saith ^athe scripture? ^bCast out the bondwoman and her son: for ^cthe son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

The Hope of Righteousness

5 Stand ^afast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the ^byoke of bondage.

2 Behold, I Paul say unto you, that ^aif ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man

4:28 ^aRom. 9:7, 8; Gal. 3:29
^bActs 3:25
 4:29 ^aGen. 21:9
^bGal. 5:11
¹according to
 4:30 ^a[Gal. 3:8, 22]
^bGen. 21:10, 12
^c[John 8:35]
 5:1 ^aPhil. 4:1
^bActs 15:10; Gal. 2:4
 5:2 ^aActs 15:1; Gal. 5:3, 6, 11

5:3 ^a[Deut. 27:26; Rom. 2:25; Gal. 3:10]
¹obligated to keep
 5:4 ^a[Rom. 9:31]
^bHeb. 12:15;
 2 Pet. 3:17
¹You have become estranged from Christ
²attempt to be
 5:5 ^aRom. 8:24
¹eagerly wait
 5:6 ^a[1 Cor. 7:19; Gal. 6:15; Col. 3:11]
^bCol. 1:4;
 1 Thess. 1:3;
 [James 2:18, 20, 22]
 5:7 ^a1 Cor. 9:24
 5:9 ^a1 Cor. 5:6
 5:10 ¹Lit. in

that is circumcised, ^athat he is ^{1a}a debtor to do the whole law.

4 ^aChrist¹ is become of no effect unto you, whosoever of you ²are justified by the law; ^bye are fallen from grace.

5 For we through the Spirit ^await¹ for the hope of righteousness by faith.

6 For ^ain Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but ^bfaith which worketh by love.

7 Ye ^adid run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 ^aA little leaven leaveneth the whole lump.

10 I have confidence in you ¹through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach

4:27. The **barren** woman is Christianity; **she which hath an husband** is Judaism. Initially the latter had many adherents and the former had few. But Christianity **hath** [will have] **many more children** (i.e., followers) than Judaism. See Isaiah 54:1.

4:28. **Now** begins to apply the allegory or figurative manner of explanation. Paul views Christians as **children of promise**. That is, as Isaac was born in fulfillment of divine promise, so the Galatians' status as God's "children" rests neither on physical descent nor on meritorious works, but on faith in God's "promise."

4:29. This verse refers to Genesis 21:9, where Ishmael mocked Isaac. **Even so it is now**, says Paul; those seeking salvation by works trouble those seeking divine favor by faith in God's grace (cf. 5:10).

4:30. Paul continues applying the allegory by citing Genesis 21:10–12, where Abraham was advised to send Agar and Ishmael away from Sarah and Isaac. The Galatians are to excommunicate the Judaizers from their ranks. Why? Legal bondage (justification by works) and spiritual freedom (justification by faith) cannot coexist.

5:1. The verse could be rendered: "For freedom Christ freed us. Therefore stand fast and do not again be subject to a yoke of bondage." The "freedom" in view is freedom from the law, here called "a yoke of bondage." Paul wants the Galatians to "stand fast," that is, retain their spiritual freedom.

5:2. **If ye be circumcised**: Circumcision was the external ritual symbolizing acceptance of the law (v. 3). In such a case, one depended on legal works rather than on God's grace as the means of salvation. **Christ, then, shall profit you nothing**.

5:4. This verse could be translated: "You will be severed from Christ, if you try to be justified by law; you will forfeit the favor in God's eyes which Christ

won for you." This does not teach the loss of salvation which one earlier possessed. Rather it means that if the readers truly renounce grace through faith alone as the way of salvation, if they depend on legalism to secure divine favor, then they show that they never really knew God's grace in the first place.

5:5. **Through the Spirit** means that by the Holy Spirit's help, which is obtained **by faith**, believers **wait for the hope of righteousness**, that is, live the Christian life awaiting the consummation of their salvation.

5:6. **For** justifies the importance given faith in verse 5. In Christianity one does not profit spiritually either by being circumcised or uncircumcised. **Faith which worketh by love** means "faith that is produced by love." Faith is man's response to God who loves him, and this divine love that produces human faith results in his justification.

5:7. **Ye did run well** shows that the Galatians were making good progress spiritually. But the Judaizers **did hinder** them with a false gospel, so that now the readers **do not obey the truth**.

5:8. **This persuasion** refers to the pressure tactics the heretics used to persuade the Galatians to embrace legalism.

5:9. **A little leaven** [false doctrine] **leaveneth** [permeates, corrupts] **the whole lump** (church).

5:10. Paul believes that the Galatians will retain the true gospel and not be completely persuaded by the heretics.

5:11. Paul is evidently refuting the accusation that he **yet** (still) preaches a gospel of circumcision, as formerly in Judaism. But, he counters, the very fact that I do **yet suffer persecution** proves that is not the case; for Judaizers would commend, not persecute, him for preaching their gospel.

circumcision, ^awhy do I yet suffer persecution? then is ^bthe offence of the cross ceased.

12 ^aI ¹would they ²were even ³cut off ^bwhich trouble you.

13 For, brethren, ye have been called unto liberty; only ^ause not liberty for an ^boccasion to the flesh, but ^cby love serve one another.

14 For ^aall the law is fulfilled in one word, *even* in this; ^bThou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

The Works of the Flesh

16 *This* I say then, ^aWalk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For ^athe flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one

5:11 ^a 1 Cor. 15:30
^b Rom. 9:33;
 [1 Cor. 1:23]
 5:12 ^a Josh. 7:25
^b Acts 15:1, 2
¹ wish
² would
³ cut themselves off, mutilate themselves
 5:13 ^a [Rom. 8:2]; 1 Cor. 8:9; Gal. 5:1
^b Rom. 6:1;
 1 Pet. 2:16
^c 1 Cor. 9:19; Eph. 5:21
 5:14 ^a Matt. 7:12; 22:40; Rom. 13:8, 10; Gal. 6:2
^b Lev. 19:18; Matt. 22:39; Rom. 13:9
 5:16 ^a Rom. 6:12
 5:17 ^a Rom. 7:18, 22, 23; 8:5

^b Rom. 7:15
 5:18 ^a [Rom. 6:14; 7:4; 8:14; 1 Tim. 1:9]
 5:19 ^a Rom. 1:26-31; Eph. 5:3, 11; 2 Tim. 3:2-4
¹ evident
² licentiousness

to the other: ^bso that ye cannot do the things that ye would.

18 But ^aif ye be led of the Spirit, ye are not under the law.

19 Now ^athe works of the flesh are ¹manifest, which are *these*; Adultery, fornication, uncleanness, ²lasciviousness,

²⁰ Idolatry, ¹witchcraft, hatred, ²variance, ³emulations, wrath, ⁴strife, ⁵seditions, heresies,

²¹ Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that ^athey which do such things shall not inherit the kingdom of God.

The Fruit of the Spirit

22 But ^athe fruit of the Spirit is

5:20 ¹ sorcery ² contentions ³ jealousies ⁴ selfish ambitions ⁵ dissensions
 5:21 ^a 1 Cor. 6:9, 10
 5:22 ^a [John 15:2]

5:12. The verse may mean, “I wish those troubling you would have themselves castrated.”

5:13. Having shown freedom from the law to be proper protection against legalism (vv. 1–12), Paul now demonstrates it to be a proper antidote against unrestrained license to sin (vv. 13–26). Believers are not to abuse their **liberty from the law for an occasion** [opportunity] **to the flesh** (sinful nature). That is, don’t think freedom from the law means you can indulge in sin; it means instead that you are free to serve God by serving **one another**.

5:14. **Fulfilled** means “obeyed.” In one word means, “one statement.”

5:16. **Walk in the Spirit** (i.e., “live by the Spirit”): Christians are to live with the Spirit’s help. How does one “live by the Spirit”? (1) The Christian must believe that the Spirit is with him, having been sent by God into his heart (4:6). (2) In every spiritual confrontation the believer must yield to the Spirit, that is, submit his own desires to those of the Spirit. (3) One must depend on the Spirit for help, enabling him to live a God-pleasing life (v. 5). (4) The believer should anticipate the effects of the Spirit’s help in his daily life. The believer who “lives by the Spirit” will **not fulfil** [accomplish, carry out] **the lust** [strong desires] **of the flesh** (sinful nature).

5:17. One’s sinful human nature (**flesh**) and the Holy Spirit **lusteth against** one another, that is, they have desires and yearnings that are contrary to one another. The Christian, then, is a battlefield, having desires to do good and evil. The outcome is that **ye cannot do the things that ye would**: the flesh seeks to thwart the Spirit who, in turn, attempts to frustrate the flesh’s evil desires.

5:18. Verse 17 may leave the impression of a believer being caught in a hopeless tug-of-war between the flesh and the Spirit. This is not the case. The Christian is **led of [by] the Spirit**, when yielding to Him, to turn away from the flesh’s evil yearnings, thus putting sin out of his daily life. The verb “led” indicates voluntary

submission; the believer decides by whom he will be led—either by his flesh or by the Spirit. The Spirit-led person is **not under the law**. The Christian does not need the restraints of the law because his moral life is governed by the Spirit.

5:19–23. By contrasting **the works of the flesh** (vv. 19–21) with **the fruit of the Spirit** (vv. 22, 23), the believer can know whether he is walking by the Spirit or being controlled by the flesh. **Uncleanness** is sexual impurity. **Lasciviousness** is sexual excess.

5:20. **Idolatry** is not just the worship of a graven image, but putting one’s chief affections on any object or person instead of on God. **Witchcraft** is sorcery, that is, tampering with the powers of evil. This would include dabbling in the occult. **Variance** is strife or discord. **Emulations** means “jealousy.” **Strife** is selfish ambition. **Seditions** are dissensions. **Heresies** are permanent, organized divisions or cliques.

5:21. **Revellings** means excessive eating, or gluttony, as well as carousing. **Do** (practice): The person whose life is habitually characterized by the sins and vices of verses 19–21 **shall not inherit the kingdom of God**, that is, he will not be in heaven because he is not a Christian.

5:22. The word **fruit** is significant for three reasons. (1) It means the result, product, outcome, or effect produced by the Spirit in the believer’s life. (2) Unlike “the gifts of the Spirit” (plural), only some of which are given to a Christian, each believer is to have all nine virtues composing “the fruit of the Spirit” (singular). (3) As fruit on a tree takes time to grow and mature, so the Spirit does not cultivate these virtues in the believer’s life overnight. **Love** is the willing, sacrificial giving of oneself for the benefit of another without thought of return. **Joy** is gladness of heart. **Peace** is tranquility of mind, freeing one from worry and fear. **Long-suffering** is patience with others, the opposite of a short temper, a disposition quietly bearing injury. **Gentleness** is kindness. **Goodness** is generosity. **Faith** here is dependability.

^blove, joy, peace, longsuffering, ¹gentleness, ^cgoodness, ^dfaith,²

23 Meekness, ¹temperance: ^aagainst such there is no law.

24 And they that are Christ's ^ahave crucified the flesh with ¹the affections and lusts.

25 ^aIf we live in the Spirit, let us also walk in the Spirit.

26 ^aLet us not be ¹desirous of vain glory, provoking one another, envying one another.

Bear One Another's Burdens

6 Brethren, if a man be ¹overtaken in a fault, ye which are spiritual, restore such an one in the spirit of ^ameekness; considering thyself, lest thou also be tempted.

5:22 ^b [Rom. 5:1-5; 1 Cor. 13:4; Col. 3:12-15]
^c Rom. 15:14
^d 1 Cor. 13:7

¹ kindness
² faithfulness

5:23 ^a 1 Tim. 1:9
¹ self-control

5:24 ^a Rom. 6:6; [Gal. 2:20; 6:14]
¹ its passions

5:25 ^a [Rom. 8:4, 5]
¹ concited

6:1 ^a Eph. 4:2
¹ caught

6:2 ^a Acts 20:35; Rom. 15:1; 1 Thess. 5:14
^b [James 2:8]

6:3 ^a Rom. 12:3
^b [2 Cor. 3:5; James 1:22]

2 ^aBear ye one another's burdens, and so fulfil ^bthe law of Christ.

3 For ^aif a man think himself to be something, when ^bhe is nothing, he deceiveth himself.

4 But ^alet every man ¹prove his own work, and then shall he have rejoicing in himself alone, and ^bnot in another.

5 For ^aevery man shall bear his own burden.

6 ^aLet him that is taught in the word ¹communicate unto him that teacheth in all good things.

7 Be not deceived; God is not

6:4 ^a 1 Cor. 11:28 ^b Luke 18:11 ¹ examine

6:5 ^a [Rom. 2:6]

6:6 ^a 1 Cor. 9:11, 14 ¹ share with

5:23. **Meekness** is gentleness, that is, courtesy and consideration in one's relations with others. **Temperance** is self-control, that is, the ability to harness and control one's passions and lusts.

5:24. At conversion every believer **crucified the flesh**, that is, in repentance he turned from and renounced his life of sin and all its wicked passions. This verse, then, implies that the virtues of verses 22, 23, rather than the vices of verses 19-21, should characterize them **that are Christ's**.

5:25. This verse means "Since we live by the Spirit, let us also follow the Spirit." That is, since the Spirit gave us new life at conversion, we then should stay in step with His leading and promptings throughout life.

6:1. In a fault (or, "by some transgression"): The sin in view is a deliberate overstepping of divine boundaries. **Ye which are spiritual** refers to those who walk by the Spirit (5:16), in whose life the fruit of the Spirit is found (5:22, 23). The **man** who is **overtaken** by willful sin is also a Christian, but he has not been walking by the Spirit. The spiritual brethren are to **restore** the erring brother. This word is used of mending fishing nets (Matt. 4:21) and of people mending their ways (2 Cor. 13:11). **Restore** means therefore to bring a person back to his former moral condition. The word was also used in secular Greek for setting broken bones, which has to be done gently. So the church is to restore the lapsed **in the spirit of meekness** (i.e., gentleness). The grievous and sensitive wounds caused by sin must be handled delicately. **Considering thyself**: Those restoring the fallen must individually keep constant watch over their own lives. The spiritual man can be morally dragged down as he deals with the sin of his carnal counterpart.

6:2. Contextually, the **burdens** are the moral faults of verse 1, but can have wider application to other

kinds of burdens. **The law of Christ** is the sum of all of Jesus' teachings and desires; it is Christianity itself.

6:3. **For** gives a reason to bear the burdens of others (v. 2). When **a man** [thinks] **himself** to be morally above reproach, he has no sympathy with the flaws of others. Mutual bearing of others' moral burdens helps a person retain a sober, ethical estimate of himself.

6:4. The self-delusion of verse 3 is caused by an inflated comparison of one's moral life with the known faults of his Christian brother. To prevent this, **every man** is to **prove** [examine] **his own work** (i.e., life, virtues, deeds). Then his **rejoicing** shall be **in himself alone, and not in another**: Joy comes not from comparing one's moral strengths with the weaknesses of others, but in realizing that one measures up to God's standard by God's help.

6:5. In justifying "and not in another" of verse 4, **for** tells why one must not compare himself with others: each believer must shoulder **his own burden** (i.e., that specific task and responsibility divinely assigned an individual). Instead of comparing one's virtues with the moral blemishes of another, one is to compare himself with his own achievements against the backdrop of the responsibilities given him by God. No contradiction exists between verses 2 and 5. The Greek word for **burdens** in verse 2 is *baros*, there meaning moral weakness—a burden too heavy for a person to bear alone. The word for **burden** in verse 5 is *phortion*, meaning a personal responsibility that can and should be borne by the individual.

6:6. Communicate (or, share): Christians are to share their material possessions with their teachers. Ministers must of necessity be compensated for the loss of income sustained in fulfilling their pastoral responsibilities.



FRUIT OF THE SPIRIT

5:22, 23. In contrast to the works (plural) of the flesh, which any individual is capable of performing, the fruit (singular) of the Holy Spirit can be produced only by God. Christian character thus results from "Christ living in me" (2:20). For this fruit to develop, all nine aspects of the fruit of the Spirit must mature. **Illustration:** The character of Christ is the fullest manifestation of this fruit in the New Testament. Though Jesus did not recognize the traditions of men, His enemies were unable to prove any charge against Him. **Application:** So today, Christians should allow the Holy Spirit to develop this character within them, so they might be blameless before others and not hinder the testimony of Christ. (First Reference, Ex. 35:31; 36:2; Primary Reference, Gal. 5:22, 23; cf. Phil. 1:6.)

mocked: for ^a“whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap ^alife everlasting.

9 And ^alet us not be weary in well doing: for in due season we shall reap, ^bif we ¹faint not.

10 ^aAs we have therefore opportunity, ²let us do good unto all *men*, ^cespecially unto them who are of the household of faith.

Crucified to the World

11 Ye see ¹how large a letter I have written unto you with mine own hand.

12 As many as desire to make a

6:7 a [Rom. 2:6]

6:8 a [Rom. 6:8]

6:9 a 1 Cor.

15:58; 2 Cor. 4:1;

2 Thess. 3:13

^b[Matt. 24:13];

Heb. 12:3, 5;

[James 5:7, 8]

¹ do not lose

heart

6:10 a Prov.

3:27; [John 9:4;

12:35]

^b Titus 3:8

^c Rom. 12:13

6:11 ¹ with what

large letters

6:12 a Gal. 5:11;

Phil. 3:8

¹ good showing

² try to compel

³ that they may

not suffer

6:14 a [1 Cor.

1:18]

^b [Gal. 2:20];

Col. 2:20]

¹ except

² Or by which,

the cross

¹fair shew in the flesh, they ²constrain you to be circumcised; ^aonly ³lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, ¹save in the ^across of our Lord Jesus Christ, ²by whom the world is crucified unto me, and ^bI unto the world.

15 For ^ain Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new ¹creature.

6:15 a [Rom. 2:26, 28]; 1 Cor. 7:19; [Gal. 5:6] ¹ creation

6:7. Mocked (outwitted, outfoxed): To disobey God’s commands and then escape divine punishment would be to outwit God, thus making a mockery of Him and His Word. **Soweth** means “does,” “practices.” **Reap** could also be said, “be requited,” “recompensed.” Contextually, the Galatians cannot disregard the command to support their Christian instructors (v. 6) and escape divine discipline.

6:8. For expands the principle of verse 7 to wider application. **Soweth to his flesh** means to conduct oneself by the evil dictates and desires of the sinful nature, thus practicing the deeds of the flesh (5:19–21). Such a person **shall ... reap corruption**, that is, be requited with eternal destruction. **Soweth to the Spirit** means to live by His enabling help in accord with the Spirit’s prompting and leading, thus cultivating the fruit of 5:22, 23. Such a person **shall ... reap life everlasting**, that is, be rewarded with eternal life.

6:9. Since it is only a matter of time before the Christian shall “reap” divine reward (v. 8), then he is **not to be weary in well doing**.

6:10. Owing to the certainty of being divinely rewarded (vv. 8, 9), believers are urged to seize each **opportunity to do good**. Contextually, doing good refers to the ministry of restoration (v. 1), bearing one another’s burdens (v. 2), supporting teachers (v. 6), sowing to (living in accord with the leading of) the Spirit (v. 8), and general perseverance (v. 9). Believers are to minister first **unto them who are of the household of faith** (Christians), and second, to the rest of the world.

6:11. The verse could be rendered: “Note with what

large letters I am writing you with my own hand.” Paul takes the pen from his stenographer and records the last paragraph in his own handwriting, both to attest the epistle’s authenticity and to stress the importance of this final paragraph.

6:12. The Judaizers want to make a good outward appearance (**make a fair shew in the flesh**) by circumcising the readers. The reason is so that they will not **suffer persecution** caused by the gospel. The gospel was somewhat tolerable for orthodox Jews if accompanied by circumcision and obedience to their law. So Judaizers, wanting to hold to the gospel, can disarm Jewish hostility by preaching grace and law. The legalists have their own interest at heart, not the Galatians’.

6:14. Unlike the Judaizers, who brag about their religious accomplishments, Paul takes pleasure only in Jesus’ atonement and all the spiritual blessings it brings. **The world** is the world system. Paul has renounced his old life and all its ways, along with its values and religious accomplishments in which he used to boast.

6:15. In God’s sight **neither** the external **circumcision** of the flesh **nor** its omission (**uncircumcision**) **availeth** (profits). Only being divinely transformed into a **new creature** (creation), that is, a morally new and different person, benefits one spiritually.

6:16. **As many as walk according to this rule** could also be stated, “All who follow this principle” (namely, the principle of the new creation of v. 15). The verse’s final **and** seems to distinguish between Gentile Christians (**as many as walk**) and Jewish Christians (**the Israel of God**).



CANONICITY

6:16. The word *canon* originally meant “reed” (a measuring rule) and came to signify a standard for determining which books were Scripture. The books placed in Scripture: (1) were considered inspired; (2) gave evidence of containing revelation; (3) gave evidence of apostolicity; and (4)

were uniquely used by the Holy Spirit. When the church finally collected the 66 books into a “canon,” it did not make the books become Scripture: the church was only recognizing what God had done. The books were Scripture the moment they were written. **Illustration:** Not all Christian literature of the first century is included in the canon, only that which is inspired. The church at Ephesus was one of the first to collect the books of the New Testament, and it carefully examined them before endorsement (cf. Rev. 2:2). **Application:** As Christians read the Scriptures, they should walk according to their rule. (First Reference, Ex. 19:5; Primary Reference, Gal. 6:16; cf. Ps. 119:18.)

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man

trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

6:17. Unlike the Judaizers who make much ado about the now irrelevant, insignificant mark of circumcision, Paul bears bodily **marks** which do mean something. They are the wounds and injuries in-

curred in serving God, the results of having willingly accepted the “persecution for the cross,” which the legalists seek to avoid (v. 12).

The Epistle of Paul the Apostle to the
EPHESIANS

Authorship. Though Pauline authorship has been denied by some recent critics, the denial is unfounded. Not only does the epistle claim to have come from Paul's pen (1:1; 3:1) and offer a description of its author as a prisoner (3:1), but the apostle's "fingerprints" are all over the letter. It contains in no small measure his vocabulary, language, style, grammar, and theology. If the apostle did not write Ephesians, then its author was more Pauline than Paul himself!

Destination. The epistle may have been an "encyclical" or circular letter, that is, it was not sent just to one church, but circulated among all the churches of Asia Minor. This conjecture is generally based on four arguments: (1) In some of the oldest Greek manuscripts the words "at Ephesus" of 1:1 are omitted. Perhaps a space was originally left vacant so each church, upon reading the epistle in its public worship services, could fill in its own geographical locale. (2) There are no personal references as would be expected if sent to only one church. (3) In 3:2 the language implies that not all the readers knew its writer personally, but at least had "heard" of him. (4) The epistle addresses itself to no specific problem such as a particular church might have; it speaks only of general problems that believers everywhere have in common.

Recipients. In view of the above, they were presumably the Christians in

the various churches of Asia Minor. As Ephesus was the major city in Asia Minor, the letter was identified more with it than with the other cities; this may account for the words "at Ephesus" being found in most Greek manuscripts.

Occasion. Epaphras, a leader in the Colossian church, visited Paul while a prisoner at Rome to seek his apostolic help in dealing with the Colossian heresy. In response Paul wrote Colossians as a polemic against this doctrinal error. Part of the polemic pictures Christ as head of the universe and of the church. After completing Colossians, Paul, with this idea of Christ's headship still fresh in mind, wrote Ephesians to spell out the logical outcome of this doctrine: if Christ is the church's Head, then Christians are members of His body; that is, believers enjoy an intimate relationship with Him, and thus have a unique relation with one another.

Purpose. Paul seeks to present the church as members of Jesus' body, possessing the closest possible relationship with Him and each other.

Theme. A twin theme runs through the letter. First, believers compose the body of Christ. Second, they—both Jewish and Gentile Christians—share the same intimacy in God's family. Both stand before Him on the same common ground of grace. Jesus has made the Jewish and Gentile believers into "one new man" (2:15).

OUTLINE OF EPHESIANS

I. Greeting	1:1, 2	III. Practical: The church's walk in Christ	4:1—6:20
II. Doctrinal: The church's wealth in Christ	1:3—3:21	A. The unity and growth of the church	4:1-16
A. Praise for spiritual blessings	1:3-14	B. The conduct and character of the church	4:17-32
B. Prayer for understanding these blessings	1:15-23	C. Relationship of Christians to unbelievers	5:1-21
C. Christians' new relation to Christ	2:1-10	D. Relationship of Christians to one another	5:22—6:9
D. Christians' new relation to each other	2:11-22	E. Relationship of Christians to the Devil	6:10-20
E. Revealing the divine mystery about the church	3:1-13	IV. Conclusion	6:21-24
F. Receiving the divine fullness as the church	3:14-21		

Salutation to the Saints

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Redemption by Christ

3 ^aBlessed *be* the God and Father of our Lord Jesus Christ, who hath

1:3 ^a2 Cor. 1:3

1:4 ^aRom. 8:28
^b1 Pet. 1:2
^cLuke 1:75
 1:5 ^aActs 13:48;
^bRom. 8:29
^cJohn 1:12
^d[1 Cor. 1:21]
 1 *as sons*

blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as ^ahe hath chosen us in him ^bbefore the foundation of the world, that we should ^cbe holy and without blame before him in love:

5 ^aHaving predestinated us unto ^bthe adoption ¹of children by Jesus Christ to himself, ^caccording to the good pleasure of his will,

6 To the praise of the glory of his

1:3. **Blessed** here means “worthy of praise.” When God blesses man, He confers benefits upon him; when man blesses God, as Paul does here, he attributes praise to Him. **Who hath blessed us** (or, “because He has blessed us”): The apostle, then, praises God because He has bestowed **all spiritual blessings** on His people. When did He do this? Probably in eternity past (cf. vv. 4, 5). Where are these blessings located? **In heavenly places**, that is, in heaven. As the Christian’s citizenship (Phil. 3:20), high priest (Heb. 4:14), hope (Col. 1:5), and inheritance (1 Pet. 1:4) are all “in heaven,” as his treasure (Matt. 6:20, 21) and affection (Col. 3:1, 2) are to be “in heaven,” so also the Christian’s blessings are “in heaven.” These spiritual benefits were granted to the believer and are retained in heaven for him, being progressively dispersed to him on earth in accord with his need and Christian growth. **In Christ**, or, “by Christ,” that is, the Father has conferred these blessings on the church, but He did not act alone; He **hath blessed us** in Christ. This verse, therefore, makes five points: (1) What has God done? He has blessed us. (2) With what? With every spiritual blessing. (3) When? In eternity past. (4) Where are these blessings? In heaven. (5) How did God do this? By Christ.

1:4. The connecting thought linking verses 3 and 4 is this: Just as (**According as**) God has blessed believers with every spiritual blessing “in Christ” (v. 3), so in like manner it was **in** [or by] **him** that **he hath chosen us**. God never intended to bless man apart from Christ. All God does for man He does through His Son. Beginning here and continuing through verse 14, Paul begins to elaborate on the very general “God

... hath blessed us with all spiritual blessings” (v. 3). He specifically identifies nine of these spiritual blessings. God has (1) chosen believers (v. 4), (2) adopted them into His family (v. 5), (3) bestowed His grace on them (v. 6), (4) redeemed them (v. 7), (5) given them wisdom and insight into His future plan (vv. 8, 9); believers (6) will share in universal reconciliation (v. 10), (7) have been made God’s treasure (v. 11), (8) have been granted the Holy Spirit (v. 13), and (9) are assured of salvation (v. 14). “He hath chosen us” in selecting believers for salvation; God has graciously shaped their lives and destinies in accord with His will and to their advantage. **Before him** means in His sight. Christians should be, in God’s opinion, **holy and without blame**.

1:4, 5. The last two words of verse 4 (**in love**) may well belong to verse 5; the link between verb forms in these two verses is expressed in this rendering: “He chose us ... in that He lovingly predestined us.” So the divine choice of verse 4 is further defined by the divine predestination of verse 5. **Predestinated** means “marked out in advance,” “determined or appointed beforehand.” Prior to creation God appointed those who would believe **unto** [or, for] **the adoption of children**; that is, He appointed them to be His sons. This divine appointment was **according to** [because of] **the good pleasure of his will**; it was due not to anything good in ourselves, but due solely to His kindness. These verses stress the divine sovereignty in salvation. Verses 12 and 13, which mention our trust and belief in Christ, emphasize the human responsibility in the process.

grace, “wherein he hath ¹made us accepted in ^bthe beloved.

7 ^aIn whom we have redemption through his blood, the forgiveness of sins, according to ^bthe riches of his grace;

8 Wherein he hath abounded to-

1:6 ^a [Rom. 3:24]

^b Matt. 3:17

¹ Lit. *bestowed grace (favour) upon us*

1:7 ^a [Heb. 9:12]

^b [Rom. 3:24, 25]

1:8 ¹ *understanding*

ward us in all wisdom and ¹prudence;

9 ^aHaving made known unto us the mystery of his will, according to his good pleasure ^bwhich he hath purposed in himself:

1:9 ^a [Rom. 16:25] ^b [2 Tim. 1:9]

1:6. The reason God predestined us to be His sons (v. 5) is expressed in the words **to the praise of the glory of his grace**, that is, in order to magnify the splendor of His goodness to us. **Wherein he hath made us accepted in the beloved** may also read, “which [grace] He has bestowed on us by the Beloved.” Through Christ we are the recipients of God’s unmerited favor.

1:7. **Redemption** referred to the release of a slave or captive upon receipt of ransom. But the following words, **the forgiveness of sins**, show “redemption” is used here in a moral sense. Christians are therefore released from their enslavement to sin and the resulting divine wrath. Redemption is effected for us **through his blood**, that is, by Christ’s atonement secured by His death on the cross.

1:8. This verse could be rendered, “He lavished upon

us this grace which consists in all sorts of **wisdom and prudence** (or, insight). The word *wisdom* refers to a knowledge of the true nature of things; *prudence* has to do with the practical application of this wisdom leading to the right course of action. But the specific “wisdom and prudence” Paul has in view here concerns a future aspect of God’s will as delineated in verses 9, 10.

1:9. This verse more precisely identifies that “wisdom and prudence” (v. 8) God lavished on us. This “wisdom and prudence” have to do with God’s making **known unto us the mystery of his will**. “Mystery” here refers to a divine truth that is incapable of being discovered by human ingenuity and that, until recently, has been kept secret. Why did God disclose this mystery to us? It was **according to** [because of] **his good pleasure which he hath purposed** [planned] **in himself**.



PREDESTINATION

1:5. The verb *predestinate* literally means “to mark off or choose before.” God chooses those He knows will participate in His plan of salvation and extends it to all who respond in faith. The doctrine of predestination in Scripture relates to the foreknowledge of God (Rom. 8:29). **Illustration:** Predestination is especially noticeable in the conversion of the apostle Paul. Since he was a blasphemer and persecutor of the church, some Christians had a difficult time believing Paul could be saved even after he so testified (cf. Acts 9:13, 26). Still, knowing what was ahead and how Paul would respond, God chose him as Apostle to the Gentiles. **Application:** When we understand that God has chosen and predestinated us, we should also realize we have been ordained to good works (2:10), to bear fruit (John 15:16), and to become like Jesus (Rom. 8:29). (First reference, Rom. 8:29; Primary Reference, Eph. 1:5; cf. Rom. 8:29.)



ADOPTION

1:5. Five times the apostle Paul uses the word *adoption* to describe an important aspect of the salvation experience (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:15). Under Roman law, adoption was a common means of appointing an heir. It legally transferred a person from the natural father’s authority to the authority of the adoptive father. Paul uses this term to describe the believer’s position with God. This is the means whereby the Christian becomes a son of God, and therefore an heir with Christ. **Illustration:** When Abraham was without a son, he apparently considered adopting Eliezer his servant as the heir of his household. **Application:** Because the Christian is an adopted son of God, he can enjoy an intimacy with his heavenly Father (Gal. 4:6). (First Reference, Gen. 15:2; Primary Reference, Eph. 1:5; cf. John 15:5.)



FORGIVENESS OF SINS

1:7. The word *forgiveness* literally means “to send off or away.” In Scripture this means separating the sinner from his sin. God accomplishes forgiveness by transferring our sin to Christ on the cross and judging it there. When an individual receives Christ as Savior, he is forgiven by means of this transfer. **Illustration:** When Cain was discouraged by his failure to be accepted by God, he was invited to make a sin offering (a “type” of Calvary) and resolve the problem (Gen. 4:6, 7). **Application:** Because God has forgiven us, we also ought to be forgiving in our attitude toward others (cf. Matt. 6:14, 15). (First Reference, Heb. 11:4; Primary Reference, Eph. 1:7; cf. Titus 3:5.)



SOVEREIGNTY OF GOD

1:8. Sovereignty means God is the supreme Ruler over all. While we are free moral agents, we are, nevertheless, subject to His sovereign will and purposes. Everything is subject to His judgment. He is ultimately in control, although He often works indirectly through others. **Illustration:** Even Satan cannot oppose the work of God unless God so permits. Before Satan could attack Job, he first had to obtain the permission of God (Job 1, 2). **Application:** Many Christians find great comfort in knowing that God is in control of their every circumstance. (First Reference, Gen. 3:11; Primary Reference, Eph. 1:8; cf. Esth. 4:14.)

10 That in the dispensation of ^athe fulness of times ^bhe might gather together in one ^call things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 ^aIn whom also we have obtained an inheritance, being predestinated according to ^bthe purpose of him who worketh all things after the counsel of his own will:

12 ^aThat we should be to the praise of his glory, ^bwho first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard ^athe word of truth, the

1:10 ^aGal. 4:4
^b1 Cor. 3:22
^cEph. 3:15;
[Phil. 2:9; Col. 1:16, 20]
1:11 ^aRom. 8:17
^bIs. 46:10
1:12 ^a2 Thess. 2:13
^bJames 1:18
1:13 ^aJohn 1:17

^b[2 Cor. 1:22]
1:14 ^a2 Cor. 5:5
^bRom. 8:23
^c[Acts 20:28]
^d1 Pet. 2:9
¹ *down payment or deposit*
1:15 ^aCol. 1:4;
Philem. 5
1:16 ^aRom. 1:9

gospel of your salvation: in whom also after that ye believed, ^bye were sealed with that holy Spirit of promise,

14 ^aWhich is the ¹earnest of our inheritance ^buntil the redemption of ^cthe purchased possession, ^dunto the praise of his glory.

Prayerful Thanksgiving

15 Wherefore I also, ^aafter I heard of your faith in the Lord Jesus, and love unto all the saints,

16 ^aCease not to give thanks for you, making mention of you in my prayers;

1:10. This verse refers back to God's "good pleasure" (v. 9). Verse 10 is made more plain by the paraphrase, "for the purpose of executing it [i.e., God's good pleasure] in the fullness of times, and His good pleasure is to head up all things in Christ, things in heaven, and things on earth." In the near future, when the time is ripe, God will put His good purpose into effect and carry it out. And His "good pleasure" or intention is the restoration of original universal unity, when all things are brought back into harmony with Himself and under the headship of Christ.

1:11. **In whom also we have obtained an inheritance** may be read, "by whom we were also made an inheritance." That is, believers are God's treasure. Why would Paul regard this as a blessing? As God's treasure Christians are the apple of His eye, the special objects of His love. He is then determined to care and provide for His people who are His heritage.

1:12. The purpose of being made God's "inheritance" and having been "predestinated" (v. 11) is **that we should be to the praise of his glory**, that is, that we should glorify God. **Who first trusted in Christ** refers to Jewish believers. See the note on verse 13—"ye."

1:13. **In whom ye also** (or, "by whom also you"): The first person plural (we, us) in verses 3–12 refers to Jewish Christians. The second person plural (you) refers to Gentile Christians. This seems evident from

2:11, 12 where the second person is explicitly applied to non-Jews: "Ye being in time past Gentiles ... ye were ... aliens from the commonwealth of Israel." Compare 3:1 where Paul calls his readers "you Gentiles." The apostle's point in this "we-you" distinction is that all those spiritual blessings God has bestowed upon "us" Jewish Christians, He has also granted "you" Gentile brethren. There is no difference. **In whom also after that ye believed, ye were sealed with that holy Spirit of promise** may be read, "By whom also, when you believed, you were sealed with the promised Holy Spirit." The Christian receives the Spirit, not "after," but when he believes in Christ as Savior. The sealer is Jesus; the seal is the Holy Spirit. In biblical times a seal denoted both identification of ownership and protection provided by the owner.

1:14. **Which is the earnest of our inheritance** means "who is the guarantee of our salvation." The Holy Spirit is here called "the earnest of our inheritance." The word *earnest* means "down payment"; as such the gift of the Spirit is viewed as an installment or as part of our salvation. God therefore assures the Christian that the realization of the rest of his salvation is forthcoming. How long is the believer assured of his salvation? **Until the redemption of the purchased possession** may be read, "until God glorifies and perfects the believer [the purchased possession] whom He has bought by Christ's blood."



FULLNESS OF TIMES—DAVIDIC COVENANT

1:10. The "Dispensation of the Fullness of Times" refers to the future millennial kingdom when David's Son will rule. In that age: (1) Christ will take control of the kingdom and put an end to all anarchy and misrule (Is. 11:3, 4); (2) men will be rewarded and given rest (2 Thess. 1:6, 7); (3) the curse on the creation will be lifted (Rom. 8:19, 20; Is. 11:6–8); (4) all Israel will be saved (Rom. 11:26); (5) her blindness will be cured (2 Cor. 3:14–17); (6) she will be restored to the land (Ezek. 39:25–29); and (7) the times of the Gentiles will cease. The governing covenant of this age is unique, in that considerable time elapses between its revelation and accomplishment. The Davidic covenant offers God's fourfold promise: (1) to establish David's throne; (2) to guarantee authority to rule over His people; (3) to establish His kingdom; and (4) to recognize David's reign in perpetuity (2 Sam. 7:13). The failure of humanity in the final dispensation is shown by the final revolt, causing the rebels to be judged in the lake of fire (Rev. 20:7–15; cf. Eph. 3:2).



SEALING OF THE HOLY SPIRIT

1:13. The sealing of the Holy Spirit guarantees the benefits of our salvation, as a person might seal an envelope to guarantee its enclosures. The Holy Spirit is the seal. **Illustration:** The Holy Spirit as the seal to the believer is also a "down payment" of His commitment to someday give him all other things God has promised. **Application:** Christians should be careful to "grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (4:30). (First Reference, Eph. 1:13; Primary Reference, Eph. 4:30; cf. Heb. 2:3.)

17 That ^athe God of our Lord Jesus Christ, the Father of glory, ^bmay give unto you the spirit of wisdom and revelation in the knowledge of him:

18 ^aThe eyes of your understanding being enlightened; that ye may know what is ^bthe hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, ^aaccording to the working of his mighty power,

20 Which he wrought in Christ, when ^ahe raised him from the dead, and ^bset ¹him at his own right hand in the heavenly places,

21 ^aFar above all ^bprincipality, and power, and might, and dominion, and every name that is named, not only in this ¹world, but also in that which is to come:

22 And ^ahath put all *things* under

1:17 ^aJohn 20:17; Rom. 15:6
^bIs. 11:2; Col. 1:9

1:18 ^aActs 26:18; 2 Cor. 4:6; Heb. 6:4

^bEph. 2:12

1:19 ^aCol. 2:12

1:20 ^aActs 2:24

^bPs. 110:1

¹seated

1:21 ^aIs. 9:6, 7;

Luke 1:32, 33;

Phil. 2:9, 10;

Rev. 19:12

^b[Rom. 8:38, 39]

¹age

1:22 ^aPs. 8:6;

110:1; Matt.

28:18; 1 Cor.

15:27

^bHeb. 2:7

1:23 ^aRom. 12:5

^bCol. 2:9

^c[1 Cor. 12:6]

2:1 ^aEph. 2:5;

Col. 2:13

^bEph. 4:18

¹made alive

2:2 ^aCol. 1:21

^b[John 12:31];

Eph. 6:12

^cCol. 3:6

¹Lit. age

2:3 ^a1 Pet. 4:3

^bGal. 5:16

^c[Ps. 51:5]

¹conducted

ourselves

his feet, and gave him ^bto be the head over all *things* to the church,

23 ^aWhich is his body, ^bthe fullness of him ^athat filleth all in all.

Saved by Grace

2 And ^ayou *hath he* ¹quickened, ^bwho were dead in trespasses and sins;

2 ^aWherein in time past ye walked according to the ¹course of this world, according to ^bthe prince of the power of the air, the spirit that now worketh in ^cthe children of disobedience:

3 ^aAmong whom also we all ¹had our conversation in times past in ^bthe lusts of our flesh, fulfilling the desires of the flesh and of the mind; and ^cwere by nature the children of wrath, even as others.

4 But God, ^awho is rich in mercy, for his ^bgreat love wherewith he loved us,

2:4 ^aPs. 103:8-11; Rom. 10:12 ^bJohn 3:16; 1 John 4:9, 10

1:17. The spirit of wisdom and revelation in the knowledge of him means “a disposition consisting of wisdom and revelation in knowing Him.”

1:18, 19. When the figurative terms are removed from the **eyes of your understanding being enlightened**, the clause means that “your mind’s understanding may be fully enlightened.” This clause further explains verse 17. **That ye may know** signifies that the believer comes to know three things upon being enlightened: (1) **what is the hope of his calling**; that is, he realizes how sure and certain is his heavenly destiny; (2) **what the riches of the glory of his inheritance in the saints**; that is, the illuminated Christian recognizes more and more both the priceless value of his salvation, and what a priceless treasure he is to God; and (3) **what is the exceeding greatness of his power to us-ward who believe**: perceiving how God’s power has changed him since conversion, he experiences to a greater extent this divine strength in daily living.

1:21. Principality, and power, and might, and dominion refer to various classes of angelic beings. See the note on Colossians 1:16. God’s power has exalted Jesus **far above all** these spiritual creatures.

1:22. And gave him to be the head over all things to the church means God appointed Him head (ruler) over all things for the benefit of the church. Jesus is the divinely appointed ruler over the entire universe for the church’s benefit.

1:23. Paraphrased, this verse reads, “For the church is His body. It is the fullness belonging to Him who fills the universe with all things.” That is, Jesus, who so wisely and skillfully fills the universe with all material elements necessary for its existence, also wisely and skillfully infuses His people (the church) with His own life and character. This verse, then, explains why in 1:22 God made Him head over all things for the benefit of the church: the church is in such an

intimate relationship with Him, and is of such character, that she is considered His own body. So it is for her good that Christ is the divinely appointed ruler of the universe. Since He **fillets** the church with His own life and character, she is a receptacle containing the graces and virtues of God Himself.

2:1. Quickened means “made alive.” In 1:19 Paul prays for his readers to recognize what God’s power has done in them. As part of the answer to this prayer, verses 1-10 inform them of some of the effects divine might has accomplished in them.

2:2. Ye walked means “you lived.” **The course of this world:** The word *course* signifies all the tendencies, thoughts, pursuits, deeds, and so on, that characterize the present period of history. “This world” (*kosmos*) means “world-system,” that is, those philosophies, values, and life-styles that are opposed to God and hostile to Him. Before conversion the Ephesians used to conduct themselves in accordance with such ungodly values. **The prince of the power of the air** may be read “the ruler of the kingdom in the air.” They also used to live by the dictates and wishes of Satan.

2:3. We all had our conversation means “we all conducted ourselves.” In contrast to “ye,” in 2:2 which refers to Gentiles, note the “we” of this verse, which refers to Jews. In essence Paul admits, “We Jews were no better than you Gentiles—both ethnic groups were sinful.” **Children of wrath** refers to people subject to divine punishment.

2:4-6. But begins to disclose God’s response to man’s sin of verses 1-3. This divine response is expressed in three main verbs: (1) **God ... hath quickened us**. Because they were morally **dead in sins**, the Lord gave them spiritual life; (2) **and hath raised us up together**, that is, God has not allowed these Christians to remain in the grave of their old life with its sinful ways and habits, but He brought them into a new life and demonstration of it; and (3) **God made**

5 ^aEven when we were dead in sins, hath ^bquickened¹ us together with Christ, (by grace ye ²are saved;)

6 And hath raised us up together, and made us sit together ^ain heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in ^ahis kindness toward us ¹through Christ Jesus.

8 ^aFor by grace ¹are ye saved ^bthrough faith; and that not of yourselves: ^cit is the gift of God:

2:5 ^aRom. 5:6, 8
^b[Rom. 6:4, 5]
¹made us alive
²have been
2:6 ^aEph. 1:20
2:7 ^aTitus 3:4
¹Lit. in
2:8 ^a[2 Tim. 1:9]
^bRom. 4:16
^c[John 1:12, 13]
¹you have been

2:9 ^aRom. 4:4,
5; 11:6
^bRom. 3:27
2:10 ^aIs. 19:25
¹creation
²for
³prepared
2:11 ^a[Rom.
2:28; Col. 2:11]

9 Not of ^aworks, lest any man should ^bboast.

10 For we are ^ahis ¹workmanship, created in Christ Jesus ²unto good works, which God hath before ³ordained that we should walk in them.

Reconciled Unto Christ

11 Wherefore remember, that ye ^abeing in time past Gentiles in the flesh, who are called Uncircumcision by that which is called ^athe Circumcision in the flesh made by hands;

us sit together in heavenly places, that is, He has brought us into His presence and into an intimate relationship with Himself.

2:7. **That ... he might shew** (or, demonstrate): This denotes the ultimate purpose for all that God did for the Ephesians in verses 4–6. It is that throughout eternity He might make us understand more and more His goodness to us.

2:8. **For** gives the reason for this future demonstration of divine grace. It is because man owes his salvation to this **grace** or undeserved divine favor. The force of the Greek perfect tense **are ye saved** indicates that the Ephesians were spiritually saved at some point in the past, and at the present time of writing they remain in this state of salvation. The grammatical gender of the word “that,” occurring in the expression **that not of yourselves**, is neuter; hence, “that” cannot refer to the preceding “grace” or “faith,” both of which are feminine nouns, nor can it refer to “are ye saved” which is a masculine participle. Instead the neuter “that” refers back and embraces the entire foregoing “grace, are ye saved,” and “faith.” This means that no part of salvation is “of yourselves” or due to what we do—the whole of salvation is **the gift of God**. Man is saved “by grace” that is, by the kindness of God in having Jesus die for our sins. But

this grace is appropriated **through faith**, that is, man believes what God has done for him and relies upon Christ’s atonement to blot out his sins and bring him into a proper relationship with God.

2:9. The reason, in part, that salvation is not achieved by good **works** is to prevent men from bragging of having earned a place in heaven by themselves.

2:10. **For** verifies the assertion of man’s good works having no part in obtaining salvation. **Workmanship** refers not to our original or physical birth, but to our spiritual birth: what we are spiritually in the good sense is due to God, not ourselves. **Created in Christ Jesus unto good works** means “having been [morally] re-created by Christ Jesus for good works”; that is, Jesus remade our spiritual lives so that we could then do good works. The apostle’s thinking is this: since the Christian has been given spiritual life for the purpose of doing good works, there could have been no good works by him prior to conversion that would merit salvation. Good works follow—do not precede—salvation.

2:11. **Uncircumcision** was a derogatory term used by the Jews regarding Gentiles because the latter were uncircumcised. Jews called themselves the **Circumcision** since they were circumcised.



GRACE OF GOD

2:8. The grace of God is the expression of His goodness toward the undeserving. Grace means unmerited favor, and can be expressed by the acrostic “God’s Riches At Christ’s Expense.” This grace is the basis of our salvation (1:7; 2:8). **Illustration:** In salvation, men who deserve hell obtain heaven. This cannot be explained apart from God’s grace. Every conversion in Scripture is an example of God’s grace. When Paul (Saul) met the Lord on the Damascus Road, Paul was a persecutor of the church. Yet God made him one of the church’s chief preachers. **Application:** We need to remember that we are saved, given the Holy Spirit, and allowed to serve God—by His grace. (First Reference, Gen. 6:8; Primary Reference, Eph. 2:8; cf. Ps. 139:1.)



SAVING FAITH

2:8. Saving faith is part of humanity’s response to God in the salvation experience. It is as simple as looking to Jesus for salvation (John 3:14–16). Saving faith is both simple and complex. It is as simple as a drowning man reaching for a rope, yet at the same time it sets in motion all the judicial machinery of heaven, in keeping with the ultimate purpose of God. While believing is simple, there are some for whom it is too simple, and they find that difficult. In the Scriptures, the intensity of one’s faith is not as important as its object. Often belief in the gospel produces an emotional response (Acts 16:34), although, because individual personalities differ, it is not wise to use emotion as a test of faith. Ultimately, saving faith is expressed as an act of the will. Repentance and faith are in essence two sides of the same coin called “conversion.” **Illustration:** When the Philippian jailer asked, “What must I do to be saved?” (thus reflecting a spirit of repentance), Paul and Silas responded, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:30, 31). **Application:** To be saved a person must trust Christ alone for his salvation. (First Reference, Heb. 11:1–4; Primary Reference, Eph. 2:8, 9; cf. Rom. 3:28.)

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who ¹sometimes were far off are made nigh by the blood of Christ.

Christ Our Peace

14 For ¹he is our peace, who hath made both one, and hath broken down the middle wall of ²partition between us;

15 Having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances; for to ¹make in himself of ²twain one *“new man, so making peace;*

16 And that he might ^areconcile

2:13 ¹ once
2:14 ¹ he himself
² division
2:15 ^a Gal. 6:15
¹ create
² the two
2:16 ^a 2 Cor.
5:18; [Col.
1:20-22]

^b [Rom. 6:6]
¹ put to death
2:18 ^a John 10:9
^b 1 Cor. 12:13;
Eph. 4:4
2:20 ^a 1 Pet. 2:4
^b Matt. 16:18;
1 Cor. 3:10, 11;
Rev. 21:14
^c 1 Cor. 12:28;
Eph. 3:5
^d Ps. 118:22;
Luke 20:17
2:21 ^a 1 Cor.
3:16, 17
¹ being joined
together

both unto God in one body by the cross, ^bhaving ¹slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For ^athrough him we both have access ^bby one Spirit unto the Father.

Christ Our Cornerstone

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are ^abuilt ^bupon the foundation of the ^capostles and prophets, Jesus Christ himself being ^athe chief corner stone;

21 In whom all the building ¹fitly framed together groweth unto ^aan holy temple in the Lord:

2:12. At that time refers to the readers' pre-Christian life. **Commonwealth** [or, nation] of **Israel** recalls the concept of ancient Greek city-states, whereby a city or country provided numerous valuable advantages, benefits, and privileges for its citizens, but withheld them from foreigners. Since the Gentile addressees used to be **aliens from** the Jewish nation, who were God's people, the Gentiles were without the spiritual blessings given her by God. **Without God** means not having His help and assistance. This was their spiritual plight before salvation.

2:13. Because Jews had access to God through His temple in Jerusalem, they were said to be **nigh**. But Gentile nations, geographically removed from the temple, were said to be **far off**. These terms of space came to denote moral distance, so that to be "nigh" was to have a proper relationship with God, and to be "far off" was to have an improper relationship with Him.

2:14, 15. **Who hath made both one:** Jesus has formed the two antagonistic groups of Jew and Gentile into a single new party, the Christian church. He did this by removing the **middle wall of partition**, that is, the Mosaic Law. The law was meant to protect Jews from pagan corruptions; but by misconstruing the purpose of the law, the Jews felt superior to Gentiles, who were incensed at this arrogance. So Jesus **abolished this enmity** (hatred), caused by an abuse of the law, by making the law invalid for His church. **Of twain one new man:** As above, Christian Jews and

Christian Gentiles now compose this "one new man" or Christian church.

2:19, 20. **Now therefore** draws a conclusion from verses 14-18: Christian Gentiles are no longer alienated from God, but now enjoy the same intimate relationship with Him and the same spiritual blessings as do Christian Jews. Three figures express this unity and equality existing between believing Jews and Gentiles. (1) A city: This figure comes from the Greek city-state political concept whereby all inhabitants of a particular city-state were **fellowcitizens** enjoying the same privileges. (2) A family: Since Gentiles have been reconciled to God (v. 16) and to His people (v. 15), they are now members **of the household of God**, that is, children of the divine family. (3) A building: Believing Jews and Gentiles are part of the same divine structure, the church. The church's **foundation** is composed of **the apostles and prophets, its chief corner stone is Christ**, and its superstructure is composed of Christians. Oriental architecture placed greater importance on the cornerstone than on the foundation, for it connected the walls and concentrated the weight of the building on itself, thus bonding and holding together the whole structure.

2:21. Paraphrased, this verse would read, "By whom the whole building, being carefully and harmoniously joined together, rises into a holy temple for the Lord." **Fitly framed together** is translated above as "being carefully and harmoniously joined together." This implies the harmonious blending of the Jewish and Gentile believers in the church.



APOSTLES

2:20. The word *apostle* identifies someone commissioned with authority by Jesus Christ. In the New Testament, this applies in a technical sense to certain men who played a prominent role in establishing the church. They had been eyewitnesses to the Resurrection (Acts 1:22). Apostles were recipients of revelation and possessed the sign gifts, also called "the signs of an apostle" (2 Cor. 12:12). The apostles gave us the Epistles of the New Testament. **Illustration:** In the case of Paul, it appears that he was endowed with spiritual gifts which he exercised; and he fulfilled the requirements for being an apostle. **Application:** Because the New Testament is complete, and there are none who presently meet the biblical qualifications of the apostle, this office is unfilled in the contemporary church. (First Reference, Matt. 10:2; Primary Reference, Eph. 2:20; cf. Act 1:13.)

22 ^aIn whom ye also are ¹builded together for an ^bhabitation² of God through the Spirit.

The Mystery Made Known

3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the ¹dispensation of the grace of God ^awhich is given me to you-ward:

3 ^aHow that by revelation ^bhe

2:22 ^a 1 Pet. 2:5
^b John 17:23
¹ being built
² dwelling place
 3:2 ^a Acts 9:15
¹ stewardship
 3:3 ^a Acts 22:17,
 21; 26:16
^b [Rom. 11:25;
 16:25; Eph. 3:4;
 9; 6:19]; Col.
 1:26; 4:3

¹ hidden truth
² before
 3:6 ^a Gal. 3:28,
 29

made known unto me the ¹mystery; (as I wrote ²afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles ^ashould be fellowheirs, and of the same body, and

2:22. Ye also, in Greek, is emphatic. It stresses that Christian Gentiles, as well as their Jewish counterparts, are part of the church. Christians are viewed as **an habitation** or dwelling place in whom **God** lives through His Holy Spirit.

3:1. The writer begins his second prayer in behalf of the readers. **For this cause** indicates the reason for his prayer; this expression refers to their being part of the church, which is “an habitation of God” (2:22). Since God lives in the recipients, Paul prays for them. **1 Paul:** From this point the apostle’s prayer is side-tracked until its resumption in verse 14. This digression reveals Paul’s own divinely appointed part in disclosing the enormous truth explained in 2:11–22—that Gentile believers now stand on equal footing with their Jewish brethren in God’s family. **The prisoner of Jesus** may be read “a prisoner because of Jesus.” Paul’s imprisonment is due to the Lord’s work; it is not due to any wrongdoing on his part.

3:2. **The dispensation of the grace of God** means “the provision consisting of God’s grace.” This refers to the divine ability given Paul which enabled him to successfully execute his apostolic ministry to the Gentiles.

3:3. **As I wrote afore in few words** refers to 1:9, 10 and 2:11–22 where the author only touched on **the mystery** which God had **made known** to him. In the most general of terms 1:9, 10 identifies this “mystery” as the establishing of a new humanity under the headship of Christ. A bit more specifically, 2:11–22 defines it as the inclusion of Gentile Christians along with Jewish Christians in God’s family. But 3:6 will spell out with even more precision exactly what this mystery entails.

3:5. That the divine blessings of salvation would be extended to the Gentiles was made known from Genesis 12:3 onward. That Gentiles could be saved, therefore, was no secret. But a mystery **not made known** in Old Testament times was the incorporation of Jewish and Gentile believers alike as fellow members of the body of Christ. This secret is **now revealed unto his holy apostles and [Christian] prophets.**

3:6. The “mystery” of verse 3 that has just been divinely disclosed (v. 5) is now explicitly defined. It is **that the Gentiles** are to be **fellowheirs**, that is, they now enjoy equal share in a heavenly inheritance to which they, unlike the Jews, had no right by birth. And they are **of the same body** as fellow members; that



DISPENSATIONS AND COVENANTS

3:2 People must recognize the relationship between a dispensation and a covenant if they would understand God’s plan and objective throughout the ages. A *dispensation* is an administration within a period of time that is based on a conditional test to determine if people will be faithful to God and His conditions. A *covenant* is an eternal agreement made by God with humanity, revealing what God will do for people individually or collectively. God made covenants with the human race throughout history that specifically relate to one of the seven dispensations. Each covenant reveals principles in embryonic form by which God will relate to humanity. Man can choose to reject the covenant or principles of God, and will, to some extent, in every dispensation. When he violates the covenant, man suffers the consequences in the form of a judgment, bringing that dispensation to an abrupt end. While all Christians recognize at least two dispensations—law and grace—the notes in this Bible outline seven major dispensations and their covenants. Some include the Palestinian covenant in the list, but other theologians recognize that as a land covenant, which was temporary rather than involving eternal consequences (Deut. 28:63–68; cf. Gen. 1:28.)



MYSTERY

3:3–5. The word *mystery* in the New Testament identifies truth that was previously hidden from common knowledge, but is now revealed, discernible only by the aid of the Holy Spirit (Rom. 16:25, 26; 1 Cor. 2:7–10). There are seven aspects of “the mystery” concerning that period known as “the times of the Gentiles.” These are: (1) the mystery of the incarnation (1 Cor. 2:7; Col. 2:2, 9); (2) the mystery of the gospel (6:19); (3) the mystery of Christ and His church (5:32); (4) the mystery of the indwelling of Christ (Col. 1:27); (5) the mystery of both Jews and Gentiles in one body (3:1–12); (6) the mystery of the kingdom of heaven (Matt. 13); and (7) the mystery of the Rapture (1 Cor. 15:51). **Illustration:** Because the mystery of the gospel was not revealed clearly until after the church was established, the Devil and his demonic servants were the unwitting servants of God. Had they understood what they were doing, they would not have crucified the Lord (1 Cor. 2:8). **Application:** The Christian, however, who understands the plan of God for this world, should be eager to do his part. (First Reference, Matt. 13; Primary Reference, Eph. 3:1–12; cf. 2 Tim. 3:16.)

partakers of his promise in Christ by the gospel:

7 ^aWhereof I ¹was made a minister, ^baccording to the gift of the grace of God given unto me by ^cthe ²effectual working of his power.

The Unsearchable Riches of Christ

8 Unto me, ^awho am less than the least of all saints, is this grace given, that I should preach among the Gentiles ^bthe unsearchable riches of Christ;

9 And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who ^acreated all things by Jesus Christ:

10 ^aTo the intent that now ^bunto the principalities and powers in heavenly *places* ^cmight be known by the church the ¹manifold wisdom of God,

11 ^aAccording to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access ^awith confidence by ¹the faith of him.

13 ^aWherefore I ¹desire that ye

3:7 ^aRom. 15:16

^bRom. 1:5

^cRom. 15:18

¹became

²effective

3:8 ^a[1 Cor. 15:9]

^b[Col. 1:27;

2:2, 3]

3:9 ^aJohn 1:3;

Col. 1:16; Heb.

1:2

3:10 ^a1 Pet. 1:12

^b[1 Tim. 3:16]

^cEph. 1:21;

6:12; Col. 1:16;

2:10, 15

¹many-sided

3:11 ^a[Eph.

1:4, 11]

3:12 ^a2 Cor. 3:4;

Heb. 4:16; 10:19;

35; [1 John 2:28;

3:21]

¹faith in

3:13 ^aPhil. 1:14

¹ask

^b2 Cor. 1:6

²not lose heart

3:14 ^aEph. 1:3

3:16 ^a[Eph. 1:7;

2:4; Phil. 4:19]

^b1 Cor. 16:13;

Phil. 4:13; Col.

1:11

^cRom. 7:22

3:17 ^aJohn 14:23;

Rom. 8:9; 2 Cor.

13:5; [Eph. 2:22]

^bCol. 1:23

3:18 ^aEph. 1:18

^bRom. 8:39

¹understand

²width

3:19 ^aEph. 1:23

3:20 ^aRom. 16:25

^b1 Cor. 2:9

^cCol. 1:29

3:21 ^aRom. 11:36

²faint not at my tribulations for you, ^bwhich is your glory.

Praying for the Ephesians

14 For this cause I bow my knees unto the ^aFather of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, ^aaccording to the riches of his glory, ^bto be strengthened with might by his Spirit in ^cthe inner man;

17 ^aThat Christ may dwell in your hearts by faith; that ye, ^bbeing rooted and grounded in love,

18 ^aMay be able to ¹comprehend with all saints ^bwhat is the ²breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled ^awith all the fulness of God.

20 Now ^aunto him that is able to do exceeding abundantly ^babove all that we ask or think, ^caccording to the power that worketh in us,

21 ^aUnto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

is, Gentiles have been incorporated into the divine family on the same equal footing before God. They are just as intimately related to the Lord and just as much loved by Him as are their Jewish brethren. And they are **partakers of his promise**; that is, they are fellow partakers of covenant promises from which they were formerly excluded (2:12). In a word, then, the "mystery" is that of Gentile Christians standing on the same even ground of grace before God and of their being equally included in the body of Christ (the church) along with Christian Jews.

3:9. The verse is better read, "And to reveal what is the plan [arrangement] of the mystery, for it has been hidden for ages by God who created all things." The two reasons for which God gave Paul this *grace* ("ability") are (1) to preach the gospel to Gentiles (v. 8), and (2) to disclose God's plan for implementing the Jew-Gentile mystery in human history.

3:10. Paul's disclosure of this mystery teaches angels (**principalities and powers in heavenly places**) of God's wisdom.

3:12. This verse affirms that Christians **have boldness** [freedom of speech before God] **and access** [the right of entering His presence] **with confidence** [assurance of being heard by God] **by the faith of him** (through relying upon Christ to gain God's ear).

3:13. **Which is your glory**: God will use Paul's **tribulations** and sufferings in the ministry to spiritually benefit his recipients. Such edification will then bring about glory on their part in that they praise and honor God.

3:14. **For this cause**: This expression resumes the apostle's prayer begun in verse 1 but delayed by the discussion of verses 2-13.

3:15. **Is named** means "is derived." **The whole Christian family**, including those saints now departed and **in heaven**, and those saints still living on **earth**—all of them "derive" their spiritual life from God.

3:16-19. In these verses Paul makes three prayer requests for the addressees: (1) That they would be **strengthened with might by his Spirit** (v. 16), that is, that they be divinely enabled to successfully live the Christian life. (2) That the readers **be able to comprehend ... the love of Christ**, that is, to better understand the enormous love Christ has for them. And (3) that they **might be filled with all the fullness of God**, that is, that the life, character, and virtues of God Himself may be fully developed in them.

3:17. This verse expresses the result of 3:16: **Christ** will **dwell** in the lives of those who are recipients of the Holy Spirit. Jesus already lives in them and in all Christians. The Greek word translated "dwell" means to settle down and be at home, to be at ease. When they are divinely strengthened (v. 16), they will then live the kind of lives God desires. When they thus please God, Christ will then be "at home" or "at ease" in their lives. As a permanent guest, He will enjoy living with them.

3:20. In making the three above petitions (vv. 16-19), Paul has not asked for too much. For he prays **unto him that is able to do exceeding abundantly above all that he can ask or think**.

Keep the Unity of the Spirit

4 I therefore, the prisoner ¹of the Lord, beseech you that ye ^awalk worthy of the ²vocation wherewith ye are called,

2 With all lowliness and ¹meekness, with longsuffering, ²forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit ^ain the bond of peace.

4 ^aThere is one body, and one Spirit, even as ye are called in one hope of your calling;

5 ^aOne Lord, ^bone faith, ^cone baptism,

6 ^aOne God and Father of all, who is above all, and ^bthrough all, and in you all.

4:1 ^aEph. 2:10; [Col. 1:10; 2:6]; 1 Thess. 2:12
1 Lit. in
2 calling

4:2 ¹gentleness
2 bearing with

4:3 ^aCol. 3:14

4:4 ^aRom. 12:5

4:5 ^a1 Cor. 1:13

^b[1 Cor. 15:1-8]; Jude 3

^c1 Cor. 12:12,

13; [Heb. 6:6]

4:6 ^aMal. 2:10;

1 Cor. 8:6; 12:6

^bRom. 11:36

4:7 ^a[1 Cor. 12:7,

11]

4:8 ^aPs. 68:18;

[Col. 2:15]

4:9 ^aLuke 23:43;

John 3:13; 20:17;

[1 Pet. 3:19, 20]

4:10 ^aActs 1:9

^b[Acts 2:33;

Eph. 1:23]

¹fulfil

4:11 ¹he himself

The Gifts of Christ

7 But ^aunto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^aWhen he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (^aNow that he ascended, what is it but that he also descended into the lower parts of the earth?

10 He that descended is the same also ^athat ascended up far above all heavens, ^bthat he might ¹fill all things.)

11 And ¹he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

4:1. I therefore ... beseech you: In view of all that God's grace has done for the readers (as seen in chs. 1-3), Paul urges them to **walk worthy of their vocation**; that is, they are to live in a manner befitting the divine call or invitation (vocation) which summoned them to salvation.

4:2, 3. These verses begin to spell out what constitutes the worthy walk of verse 1. Such noble conduct includes humility, patience toward others, and bending over backward to maintain **unity**, or harmony, among God's people.

4:4-6. This passage elaborates on the "unity of the Spirit" (v. 3). This oneness among Christians refers to having (1) **one body**—the one body of Christ, the Christian church; (2) **one Spirit**—the same Holy Spirit who imparts the same spiritual life to all believers; (3) **one hope**—all Christians share the same future certainty and are headed toward the same heavenly destination; (4) **one Lord**—all submit to the same divine ruler, Jesus; (5) **one faith**—all believers have placed the same trust in Christ for salvation; (6) **one baptism**—Holy Spirit baptism at the time of salvation (1 Cor. 12:13); and (7) **one God and Father**—all believers in Christ have the same God and heavenly Father.

4:7. But draws a sharp contrast with the preceding "unity" (v. 3), expressed in the sevenfold "one" of verses 4-6 and in the fourfold "all" of verse 6. The contrast in verses 7-16 shows that there is a diversity within Christian unity: while the church is one, there is a variety of spiritual gifts within, given for the church's benefit. **Grace** is a spiritual gift. **Every one of us** has been granted some spiritual capability to serve God and contribute to the church's growth. **According to the measure of the gift of Christ:** Jesus determines

both what gift each believer is given, and the amount (measure) of that gift. Two persons may be given the same gift, but one may have a greater measure of that gift than does the other.

4:8. Psalm 68:18 is cited as an illustration of Christ's bestowing spiritual gifts on His church. The Old Testament text pictures God as a victorious warrior returning to Mount Zion (**he ascended up on high**) leading Israel's defeated foes in triumphal procession (**he led captivity captive**); He then distributes to Israel the spoils of war (**gave gifts unto men**). Similarly, when Jesus returned to heaven ("he ascended up on high"), He conquered Satan and all his demonic horde ("he led captivity captive"), and distributed spiritual gifts to His church ("gave gifts unto men").

4:9, 10. Jesus' ascension into heaven signifies that He previously descended from heaven (v. 9). And the person who cared enough to descend for man's redemption is the very same person (namely, Jesus) who was equally concerned for the church's well-being, so that, upon returning to heaven, He equipped His church with all the spiritual gifts prerequisite for her growth (v. 10).

4:11. This verse identifies some of the spiritual gifts given to the church. These are the God-given abilities enabling some Christians to have functioned as **apostles**, some as **prophets**, some as **evangelists**, and others in the role of **pastors and teachers**. The Greek construction for the last mentioned should be rendered pastors-teachers. This indicates that a pastor-teacher has a dual function: he pastors in overseeing his parishioners' spiritual lives, and he teaches by instructing them in the Word.



DESCENT INTO HELL

4:9. Before the death of Christ, both the lost and the saved went to Hades (Heb. *She'ol*) although it was divided into the place of torments and the paradise of God (also called Abraham's bosom, cf. Luke 16:19-31). **Illustration:** When Jesus hung on the cross, He consoled the penitent thief that he would be in paradise with Christ on that day. One of the accomplishments of the Resurrection was to lead "captivity captive," that is, to remove Old Testament saints from Abraham's bosom (Hades) and lead them to heaven. **Application:** When a Christian dies today, he goes immediately into the presence of God (Phil. 1:23). (First Reference, Ps. 16:10; Primary Reference, Eph. 4:9; cf. Matt. 28:6.)

12 For the ¹perfecting of the saints, for the work of the ministry, ^afor the edifying of ^bthe body of Christ:

13 Till we all come ¹in the unity of the faith, ^aand of the knowledge of the Son of God, unto ^ba ²perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more ^achildren, tossed to and fro, and carried about with every wind of doctrine, by the ¹sleight of men, *and* cunning craftiness, ^bwhereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the ^ahead, *even* Christ:

16 ^aFrom whom the whole body fitly joined together and ¹compacted by that which every joint supplieth, according to the ²effectual working ³in the measure of every part,

4:12 ^a 1 Cor.

14:26

^b Col. 1:24

¹ equipping

4:13 ^a Col. 2:2

^b 1 Cor. 14:20;

Col. 1:28; Heb.

5:14

¹ into

² mature

4:14 ^a 1 Cor.

14:20

^b Rom. 16:18

¹ trickery

4:15 ^a Eph. 1:22

4:16 ^a [Rom.

12:4]; Col. 2:19

¹ knit together

² effective

³ of each part

doing its share

⁴ causes growth

4:17 ^a Eph. 2:2;

4:22

¹ futility

4:18 ^a Rom. 1:21

¹ because of

² hardening

4:19 ^a 1 Tim. 4:2

^b 1 Pet. 4:3

¹ licentiousness

⁴maketh increase of the body unto the edifying of itself in love.

Put On the New Man

17 This I say therefore, and testify in the Lord, that ye henceforth ^awalk not as other Gentiles walk, in the ¹vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God ¹through the ignorance that is in them, because of the ^ablindness² of their heart:

19 ^aWho being past feeling ^bhave given themselves over unto ¹lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

4:12. This verse discloses the purpose for the gift of individuals of verse 11. Their responsibility is **the perfecting of the saints**, that is, to train and equip the rank-and-file Christians to do **the work of the ministry**. The aim of this ministry of Christian service is **for the edifying of the body of Christ**, that is, to build up the church numerically and spiritually.

4:13. The edifying of the church (v. 12) is to continue **till we all come in the unity of the faith**, that is, until all Christians attain spiritual maturity. Since new believers are constantly being added to the church, this objective will not be realized until the Lord returns.

4:14, 15. Two results occur when Christians reach spiritual maturity. (1) Negatively, they will no longer be **children**, that is, immature believers easily deceived by **every wind of [false] doctrine**; and (2) positively, they will **grow up into him**, that is, fully grown in **all** aspects of Christian living—doctrine, conduct, service, and so on. **But speaking the truth in love, may grow up** may be read “by lovingly teaching the truth, we will grow up.” Christian maturity is attained, in part, by thorough instruction in sound doctrine given in a loving manner.

4:16. **Fitly joined together and compacted**: As He unites Christians with Himself, Christ also brings them into a harmonious relationship with one another. This harmonious relationship is accomplished **by that which every joint supplieth** or, “by every supporting ligament.” The spiritual gifts mentioned

in verses 7–15 are figuratively likened to the various “ligaments” of a body. Removing this figure, Christ joins believers together and unites them by the divinely ordained ministries of Christians who possess diverse spiritual gifts, which are exercised and used among believers for the common good. The church’s spiritual growth, then, comes from Christ through the believers’ ministry to one another as they employ their spiritual gifts.

4:17. **Therefore** joins the following passage with the preceding in a twofold manner. First, it resumes the thought begun in verses 1–3 and continues to spell out what constitutes a worthy walk. Second, since each Christian is divinely enabled with some spiritual gift, he must **walk not as other Gentiles walk** lest his much-needed contribution to the church’s growth be sorely missed. Unbelieving Gentiles live **in the vanity of their mind**, without proper purpose, causing all their efforts to obtain happiness to end in failure.

4:18. **The blindness of their heart** refers to the hardness of their will. Gentiles’ obstinacy against the divine will has caused them to be separated from God’s life.

4:19. **Being past feeling** means “having become calloused.” These unbelievers have gone so deep in sin that they are insensitive to moral right and wrong.

4:20. To learn **Christ** means to learn Christian teaching. Christian doctrine has instructed the readers not to **so** live as do unbelievers described in verses 17–19.



EVANGELIST

4:11. The word *evangelist* is used only three times in Scripture. Therefore, relatively little can be concluded about this person’s role. Philip, who planted churches, is called an evangelist (Acts 21:8), and Timothy was instructed to do the work of an evangelist (2 Tim. 4:5). Some have the gift

of evangelism and are given to the church (v. 11). The root meaning of *evangelist* is “to bring good tidings” or “to bring the gospel message.” **Illustration**: In the New Testament, the evangelist appears to have gone to unbelieving people, attempting to win them to Christ. Some people view the evangelist as a particularly effective soul-winner. **Application**: Soul-winning is the responsibility of all Christians regardless of their spiritual gifts, offices, or ministries (First Reference, Acts 21:8; Primary Reference, Eph. 4:11; cf. Eph. 2:20.)

22 That ye ^aput off concerning the former ¹conversation the old man, which is corrupt according to the deceitful lusts;

23 And ^abe renewed in the spirit of your mind;

24 And that ye ^aput on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, ^aspeak every man truth with his neighbour: for ^bwe are members one of another.

26 ^aBe ye angry, and sin not: let not the sun go down upon your wrath:

27 ^aNeither give ¹place to the devil.

28 Let him that stole steal no more: but rather ^alet him labour, working with *his* hands the thing which is good, that he may have to give ^bto him that needeth.

29 ^aLet no corrupt communication proceed out of your mouth, but ^bthat which is good to the use of edifying, ^cthat it may minister grace unto the hearers.

30 And ^agrieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 ^aLet all bitterness, and wrath, and anger, and clamour, and ^bevil speaking, be put away from you, ^cwith all malice:

32 And ^abe ye kind one to another, tenderhearted, ^bforgiving one another, even as God ¹for Christ's sake hath forgiven you.

4:22 ^a Col. 3:8
¹ *conduct*
 4:23 ^a [Rom. 12:2; Col. 3:10]
 4:24 ^a [Rom. 6:4; 7:6; 12:2; 2 Cor. 5:17; Col. 3:10]
 4:25 ^a Zech. 8:16; Eph. 4:15; Col. 3:9
^b Rom. 12:5
 4:26 ^a Ps. 4:4; 37:8
 4:27 ^a [Rom. 12:19; James 4:7]; 1 Pet. 5:9
¹ *an opportunity*
 4:28 ^a Acts 20:35; 1 Cor. 4:12; Gal. 6:10
^b Luke 3:11; 1 Thess. 4:12
 4:29 ^a Matt. 12:34; Eph. 5:4; Col. 3:8
^b 1 Thess. 5:11
^c Col. 3:16
 4:30 ^a Is. 7:13
 4:31 ^a Rom. 3:14; Col. 3:8, 19
^b James 4:11
^c Titus 3:3
 4:32 ^a [Matt. 6:14]; 2 Cor. 6:10
^b [Mark 11:25; Luke 6:37]
¹ *in Christ forgave*

5:1 ^a [Matt. 5:48]; Luke 6:36; Eph. 4:32
^b 1 Pet. 1:14-16
 5:2 ^a 1 Thess. 4:9
^b John 15:9; Gal. 1:4; 1 John 3:16
^c Ex. 29:18, 25; 2 Cor. 2:14, 15
¹ *aroma*
 5:3 ^a Col. 3:5-7
^b [Luke 12:15]
 5:4 ^a Matt. 12:34, 35; Eph. 4:29; Col. 3:8; James 1:21
^b Titus 3:9
^c Rom. 1:28
^d Phil. 4:6; Col. 3:17; [1 Thess. 5:18]
¹ *coarse jesting*
² *fitting*
 5:5 ^a 1 Cor. 6:9, 10; Col. 3:5

Walk in Love

5 Be ^aye therefore followers of God, as dear ^bchildren;

2 And ^awalk in love, ^bas Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God ^cfor a sweetsmelling ¹savour.

3 But fornication, and all ^auncleanness, or ^bcovetousness, let it not be once named among you, as becometh saints;

4 ^aNeither filthiness, nor ^bfoolish talking, nor ¹jesting, ^cwhich are not ²convenient: but rather ^dgiving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any ^ainheritance in the kingdom of Christ and of God.

6 Let no man deceive you with ¹vain words: for because of these things cometh the wrath of God upon the ²children of disobedience.

7 Be not ye therefore ^apartakers with them.

Walk as Children of Light

8 For ye were ¹sometimes darkness, but now *are ye* ^alight in the Lord: walk as children of light:

9 (For ^athe fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 ^aProving what is acceptable unto the Lord.

5:6 ¹ *empty* ² *sons*
 5:7 ^a 1 Tim. 5:22
 5:8 ^a 1 Thess. 5:5 ¹ *once*
 5:9 ^a Gal. 5:22
 5:10 ^a [Rom. 12:1, 2]

4:22-24. Christianity taught the addressees to (1) **put off ... the old man**, to renounce their pre-conversion life and sins; (2) **be renewed in ... your mind**, to be constantly changed, being brought more and more in line with God's own viewpoint; and (3) **put on the new man**, that is, to assume a new nature (character) and conduct (life) at conversion.

4:25-5:2. This section gives practical guidelines as to how "the old man" (v. 22) can be laid aside and how "the new man" (v. 24) can be assumed in daily living. The passage specifies five sins to be discarded, the virtues that are to replace them, and the motive for such an exchange: (1) Lying is to be replaced by truth-telling, since Christians are fellow members (v. 25). (2) Sinful anger is to be replaced by (briefly held) righteous indignation, that the Devil may not be given opportunity (vv. 26, 27). (3) Theft is to be replaced by honest work, in order that one may have the means to meet the needs of others (v. 28). (4) Foul language is to be replaced by gracious speech,

that it may edify others and not grieve the Spirit (vv. 29, 30). (5) Resentment and wrath are to give way to kindness and forgiveness, since God has forgiven us (vv. 31, 32).

5:3. **As becometh saints** means that it is not proper for Christians or "saints" to be guilty of committing the sexual sins listed here. **Not be once named** means such deeds should not even be the topic of normal conversation.

5:4. **Convenient** means "proper."

5:8. **Darkness** indicates that the readers used to be spiritually unenlightened, and accompanying this ignorance was immorality with its resultant guilt and misery. **Light** denotes that the recipients are now to be religiously informed. Their knowledge of the truth is attended by moral purity and happiness.

5:10. Because of constant temptations and solicitations to evil, believers must always be **proving** or discerning **what is** and what is not **acceptable unto the Lord**.

11 And have ^ano fellowship with the unfruitful works of darkness, but rather ¹reprove *them*.

12 ^aFor it is a shame even to speak of those things which are done of them in secret.

13 But ^aall things that are ¹reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, ^aAwake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Walk Not as Fools

15 ^aSee then that ye walk ¹circumspectly, not as fools, but as wise,

16 ^aRedeeming the time, ^bbecause the days are evil.

5:11 ^a1 Cor. 5:9;
2 Cor. 6:14
¹ expose
5:12 ^aRom. 1:24
5:13 ^a[John 3:20,
21]
¹ exposed
5:14 ^a[Is. 26:19;
60:1; Rom. 13:11]
5:15 ^aCol. 4:5
¹ carefully
5:16 ^aCol. 4:5
^b Eccl. 11:2

5:17 ^aCol. 4:5
^b [Rom. 12:2];
Col. 1:9
^c 1 Thess. 4:3
5:18 ^aProv. 20:1;
23:31; Rom.
13:13; 1 Cor. 5:11;
1 Thess. 5:7
¹ dissipation
5:19 ^aActs 16:25
^b James 5:13
5:20 ^aPs. 34:1
^b [1 Pet. 2:5]
5:21 ^a[Phil. 2:3];
1 Pet. 5:5
5:22 ^aEph.
5:22—6:9; Col.
3:18—4:1; 1 Pet.
3:1-6

17 ^aWherefore be ye not unwise, but ^bunderstanding ^cwhat the will of the Lord *is*.

18 And ^abe not drunk with wine, wherein is ¹excess; but be filled with the Spirit;

19 Speaking to yourselves ^ain psalms and hymns and spiritual songs, singing and making ^bmelody in your heart to the Lord;

20 ^aGiving thanks always for all things unto God and the Father ^bin the name of our Lord Jesus Christ;

21 ^aSubmitting yourselves one to another in the fear of God.

Instructions for Marriage

22 Wives, ^asubmit yourselves unto your own husbands, as unto the Lord.

5:11. Reprove is better translated “expose.” The believer’s duty is expressed here in two ways. Negatively, he is not to **have any fellowship with the unfruitful works of darkness**, that is, not to indulge in the sins of the unsaved. Positively, he is to “expose” (reprove) these sins, that is, bring them to light and show them for what they really are, so that the unbeliever may see their hideous nature and their terrible consequences.

5:12. For tells why the Christian must expose the sins of the lost. If it is shameful even to discuss their iniquities in decent company (cf. v. 3), how much the worse is the committing of these sins. Hence, the need to bring them to light.

5:13. This verse may be paraphrased: “All sins that are exposed are made visible by the gospel, for whatever sin is made visible becomes light.”

5:14. Since exposing sin is beneficial, God invites the unbeliever (**thou that sleepest**) to turn from his sin (**arise from the dead**), with the promise that he will be granted the spiritual enlightenment and help needed (**Christ shall give thee light**).

5:15. See then that ye walk circumspectly means “therefore watch carefully how you live.”

5:16. Redeeming the time (or, “making the most of every opportunity”): Contextually, the specific opportunity in view is that of exposing the sins of the lost and being a witness to them. **Because the days are evil** assigns a reason to seize each opportunity. It is because the sins being committed during these days are so evil.

5:17. Wherefore looks back to the evil days of verse 16. Since the current age is so perilous morally, Christians must clearly understand **what the will of the Lord is**.

5:18. This verse gives an example of what is and what is not the Lord’s will (v. 17). Believers are not allowed to be intoxicated with alcoholic beverages; the reason for this prohibition is **wherein is excess**; that is, drunkenness leads to moral intemperance. This is clearly contrary to God’s will. His will is that Christians **be filled with [by] the Spirit**; that is, they are to allow Him to fill them with God’s own life, character, and virtues. The analogy between these two moral states is this: a person filled with wine is under its influence; similarly, a Christian is filled with the Spirit when He controls his thoughts, attitudes, and actions.

5:19–21. There are four results of being Spirit-filled (v. 18): (1) believers speak to one another with **psalms, and hymns, and spiritual songs**; that is, they exhort and instruct each other; (2) there is **singing** and the **making of melody**, of individual song and praise for the Lord; (3) there is **giving thanks always**—the Spirit enables the Christian to be grateful **for all things** divinely allowed to enter his life since they will be used for good; and (4) there is mutual submission, that is, showing deference to the wishes of one another, as long as that to which the believer submits is **in the fear of God**, which is to say, in accord with what pleases Him.



FULLNESS OF THE HOLY SPIRIT

5:18. The words *be filled* here mean “be continually filled,” emphasizing that the fullness of the Spirit is a repeated experience for believers. When a person is drunk with an alcoholic beverage, his walk, talk, and sight are controlled by alcohol. God desires that the minds of Christians be

controlled by the Holy Spirit so that they will walk in the Spirit, speak on behalf of God, and understand the things of God. Because people are indwelt by the Holy Spirit at salvation, they do not need to get more of the Holy Spirit, but the filling of the Spirit occurs when the Holy Spirit gets more of the believer.

Illustration: As we establish our fellowship with God through confession of sins (1 John 1:9) and yield to Him (Rom. 6:13), we can be filled with the Spirit if that is our desire (Matt. 5:6) and prayer (Luke 11:13). **Application:** Every Christian should be filled with the Spirit in order that he may have God’s power to serve Him (Acts 1:8). (First Reference, Ex. 35:31; Primary Reference, Eph. 5:18; cf. 1 John 2:27.)

23 For ^athe husband is the head of the wife, even as ^bChrist is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands ^ain every thing.

25 ^aHusbands, love your wives, even as Christ also loved the church, and ^bgave himself for it;

26 That he might ¹sanctify and cleanse it ^awith the washing of water ^bby the word,

5:23 ^a [1 Cor. 11:3]

^b Col. 1:18

5:24 ^a Titus 2:4, 5

5:25 ^a Eph. 5:28, 33; Col. 3:19; [1 Pet. 3:7]

^b Acts 20:28

5:26 ^a John 3:5

^b [John 15:3;

17:17; Rom.

10:8; Eph. 6:17]

¹ *set it apart*

5:27 ^a [2 Cor.

4:14; 11:2]; Col.

1:22

^b Song 4:7

5:28 ¹ *their own*

wives

5:30 ^a Gen. 2:23

27 ^aThat he might present it to himself a glorious church, ^bnot having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love ¹their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For ^awe are members of his body, of his flesh, and of his bones.

5:22–33. The theme of submission, mentioned in verse 21, is now taken up and developed in detail from the church in general to the Christian household in particular. Accordingly, submission-authority is treated in three domestic relations: that of (1) wives and husbands (vv. 22–33), (2) children and parents (6:1–4), and (3) servants and masters (6:5–9).

5:22. As unto the Lord: This is a comparative clause. But in Greek there are two different types of comparative clauses. (1) *Elucidation*, which means that wives are to give their husbands the same unquestioned, absolute submission they give Christ. Would this apostle expect wives to render the same submission to imperfect husbands they give to their perfect Lord, when other apostles recognized the periodic need for believers to obey God rather than man (Acts 5:29), if the wills of human and divine authorities clash? It is better, then, to take this comparative clause as that of (2) *emphasis*, which means that wives are to submit to their husbands as submission rendered by them truly is submission rendered to Christ Himself. When the wife yields her will to that of her husband, she yields to the Lord—provided the husband's directions are “in the fear of God” (v. 21) or in line with God's will.

5:23. For gives the reason why verse 22 calls for wifely submission. Just as Jesus is the divinely appointed **head** or authority over His church, in the same way the husband is the divinely appointed “head” or authority of his wife. **And he is the saviour** (or, protector of the body): As Jesus is responsible to provide for the welfare of His church, so the husband is responsible to protect his wife. In both cases the responsibility to protect is inseparably linked with the responsibility to provide spiritual leadership.

5:24. The extent of the wife's submission to her husband is **in every thing**, that is, in every area of life and in every issue that may arise—those which the wife may agree with, and those which she may not. Again, “in every thing” is limited only to those directives of

the husband that are “in the fear of God” (v. 21), that is, those conforming to God's will.

5:25. The marital responsibility of husbands is to **love your wives**. The Greek word rendered “love” is *agapaō*, which denotes the willing sacrificial giving on the husband's part for the benefit of his wife, without thought of return. As Christ **gave himself** for the church, so there is to be no sacrifice, not even the laying down of his life, that a husband should not be willing to make for his wife.

5:26. This verse may be paraphrased: “That He might perfectly sanctify the church, having cleansed her by the gospel accompanied with the washing of water.” When will He “perfectly sanctify” the church? When He returns for her in glory. When was the church “cleansed”? At conversion. How was her conversion effected? “By the gospel” (“word”). And what ritual is to be associated with one's conversion? “The washing of water,” that is, water baptism, which is the outward symbol of an inward change.

5:27. The ultimate purpose of Jesus' love for the church is to present her to Himself as a chaste bride. As a man wants a sexually untainted virgin as bride, so Jesus wants His church to be without moral flaw.

5:28. This verse develops the idea, introduced in verse 27, that sacrificial love benefits the giver as well as the receiver. The church certainly profits from Christ's love (v. 26) in that she is granted salvation, but Jesus also benefits from His love in obtaining her as a pure bride (v. 27). Similarly, the husband who **loveth his wife loveth himself**, that is, he profits from this love as does his wife.

5:29–31. The assertion of verse 28b that the husband who loves his wife loves himself is substantiated by Paul's reasoning in these verses: As the church is a part of Jesus' body (v. 30), so is the wife a part of her husband's body (v. 31). Thus, when the husband loves her, he loves himself. As a man who cares for his body benefits himself (v. 29), so the husband who loves his wife brings much profit to himself.



BRIDE OF CHRIST

5:32. The relationship of Christ to His church is illustrated by that of a husband to his wife. Christ is called the Bridegroom, and His church is called the bride. Christ loved the church and gave Himself for it, that He might sanctify, cleanse, and glorify it. **Illustration:** In the Old Testament, several brides are typical of the church, including Eve (Gen. 2:23, 24), Rebekah (Gen. 24:1–7), Asenath (Gen. 41:45), and Zipporah (Ex. 2:21). The Song of Solomon is often interpreted typologically of the union and communion between Christ and His church. **Application:** As wives should be submissive to and reverence their husbands, so Christians should submit to and worship Christ. (First Reference, Gen. 2:23; Primary Reference, Eph. 5:32; cf. 1 Cor. 12:27.)

31 “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ^btwo shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless ^alet every one of you in particular so love his wife even as himself; and the wife see that she ^breverence¹ her husband.

Instructions to Children

6 Children, ^aobey your parents in the Lord: for this is right.

2 “Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ^aye fathers, provoke not your children to wrath: but ^bbring them up in the ¹nurture and admonition of the Lord.

Servants and Masters

5 “Servants, be obedient to them

5:31 ^a Gen. 2:24; Matt. 19:5; Mark 10:7

^b [1 Cor. 6:16]

5:33 ^a Col. 3:19

^b 1 Pet. 3:1, 6

¹ respects

6:1 ^a Prov. 6:20;

23:22; Col. 3:20

6:2 ^a Ex. 20:12;

Deut. 5:16

6:4 ^a Col. 3:21

^b Gen. 18:19;

Deut. 6:7; 11:19;

Ps. 78:4; Prov.

22:6; 2 Tim.

3:15

¹ training

6:5 ^a Col. 3:22;

[1 Tim. 6:1];

Titus 2:9; 1 Pet.

2:18

^b 2 Cor. 7:15

^c 1 Chr. 29:17

¹ sincerity

6:6 ^a Col. 3:22

6:8 ^a Rom. 2:6

¹ slave

6:9 ^a Job 31:13;

John 13:13;

Col. 4:1

^b Deut. 10:17;

Acts 10:34;

Rom. 2:11; Col.

3:25

¹ giving up

6:11 ^a [2 Cor. 6:7]

¹ schemes

that are *your* masters according to the flesh, ^bwith fear and trembling, ^cin ¹singleness of your heart, as unto Christ;

6 “Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 “Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* ¹bond or free.

9 And, ye masters, do the same things unto them, ¹forbearing threatening: knowing that your ^aMaster also is in heaven; ^bneither is there respect of persons with him.

The Whole Armour of God

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 “Put on the whole armour of God, that ye may be able to stand against the ¹wiles of the devil.

5:31. Leave his father and mother: A husband and wife have a better chance for a successful marriage if there is some independence—physically, emotionally, and financially—from parents and in-laws.

6:1. In the Lord: This phrase grammatically does not modify **parents**, for this would mean that only Christian parents are to be obeyed. Rather the phrase goes with **obey**, that is, obey those parental instructions—whether from Christian or non-Christian parents—that are in line with the Lord’s will.

6:2, 3. Honour means have inward respect and reverence for. It is inadequate for children to obey parents only outwardly (v. 1); they must also respect or honor them inwardly. **Which is the first commandment with promise** (or, “for this is the first command with promise”): The fifth of the Ten Commandments in Exodus 20:3–17 is the very first of all God’s Old Testament injunctions to be given that possesses an attached promise. The promise is twofold: honoring and obeying parents ensures a long and a prosperous life upon earth.

6:4. Fathers can **provoke** their **children to wrath** by injustice, loss of temper, undue severity, cruelty, favoritism, suppression, sarcasm, ridicule, and misuse or abuse of authority. **Nurture** basically means “training,” here denoting spiritual education. **Admonition** is instruction that points out one’s responsibilities and duties. **Of the Lord** is in Greek a subjective genitive. This indicates that behind the parents’ rearing and instruction of their children stands the Lord as the chief teacher in child education. Parents do not rear children alone.

6:5. Your masters according to the flesh means “your human masters.” Servants are to carry out their slave duties **with fear and trembling**, that is, with

careful concern to do a good job and with reverential respect for their masters. **Singleness of your heart** refers to a mental disposition, an attitude that renders obedience out of sincerity, not hypocrisy. **As unto Christ** explains why servants should obey masters in the manner prescribed here: obedience rendered to their masters is obedience rendered to Christ.

6:6. “Singleness of heart” or *sincere disposition* excludes **eyeservice**, that is, duty performed only when the master is watching; but it includes **doing the will of God from the heart**, that is, enthusiastic service coming from within and not having to be coerced by external pressure.

6:7. Good will means “good intention.” The Christian servant (employee) seeks the best interests of his master (employer).

6:8. The basis for the servant’s “good intention” (v. 7) toward his master is his being recompensed by the Lord—both in this life and in the one to come—the **same good** he has performed in his servant duties.

6:9. Earthly masters are to behave in a reciprocal manner toward their slaves (i.e., with respect, sincerity, and careful concern). For earthly masters have a heavenly Master who will judge them without partiality.

6:10. Finally may be rendered “from now on” or “henceforth.” The spiritual battle Christians are engaged in exists “from now on” until the Lord’s return: there is no quarter given, no cease-fire, no temporary truce, no cessation of hostilities. “From now on” till the end there is all-out war. The remainder of the verse may be paraphrased, “Let yourselves constantly be strengthened by the Lord, more precisely, by His mighty power.”

6:11. Put on (Greek ingressive aorist imperative) denotes a sense of urgency, demanding immediate

12 For we wrestle not against flesh and blood, but against ^aprincipalities, against powers, against ^bthe rulers of the darkness of this ¹world, against ²spiritual wickedness in high places.

13 ^aWherefore ¹take unto you the whole armour of God, that ye may be able to withstand ^bin the evil day, and having done all, to stand.

14 Stand therefore, ^ahaving ¹your loins girt about with truth, and ^bhaving on the breastplate of righteousness;

15 ^aAnd your feet shod with the preparation of the gospel of peace;

6:12 ^aRom. 8:38

^bLuke 22:53

¹age

²spiritual

hosts of

6:13 ^a[2 Cor.

10:4]

^bEph. 5:16

¹take up

6:14 ^aIs. 11:5;

Luke 12:35;

1 Pet. 1:13

^bIs. 59:17; Rom.

13:12; Eph.

6:13; 1 Thess.

5:8

¹girded your

waist with

6:15 ^aIs. 52:7;

Rom. 10:15

6:16 ^a1 John 5:4

¹wicked one

6:17 ^a1 Thess.

5:8

^bIs. 49:2; Hos.

6:5; [Heb. 4:12]

16 Above all, taking ^athe shield of faith, wherewith ye shall be able to quench all the fiery darts of the ¹wicked.

17 And ^atake the helmet of salvation, and ^bthe sword of the Spirit, which is the word of God:

18 ^aPraying always with all prayer and supplication in the Spirit, and ^bwatching thereunto with all perseverance and ^csupplication for all saints;

19 And for me, that utterance may

6:18 ^aLuke 18:1; Col. 1:3; 4:2; 1 Thess. 5:17 ^b[Matt. 26:41] ^cPhil. 1:4

action. To **stand** has military overtones. This verb was used in classical Greek meaning to resist the enemy and hold a critical position in battle. **The wiles of the devil** (or, “the Devil’s strategy”): Satan carefully devises schemes and tactics against believers.

6:12. Wrestle, used of hand-to-hand combat, emphasizes the personal and individual nature of spiritual warfare waged against each local church and Christian. **Flesh and blood** refers to humanity. Such is not the church’s adversary. Instead she opposes **principalities** (rulers), **powers** (authorities), **rulers** (world-rulers), **spiritual wickedness** (wicked spiritual beings), that is, fallen angels, demons, and Lucifer himself.

6:13. Wherefore means “because of this,” that is, because we face such a formidable foe, we must avail ourselves of God’s provision lest the enemy destroy our Christian witness and ministry. **The evil day** refers to the periodic demonic onslaughts and Satanic assaults. **Having done all** includes both dressing oneself in God’s armor and resisting Satan. Having done all these, be ready, for the Devil will attack again and again.

6:14–17. The whole armor of God consists of six pieces. (1) **Truth** (v. 14a) is a knowledge of the truth of God’s Word (cf. 4:21). The ancient soldier’s **loins** (“waist”) were **girt about** with a leather belt which held most of the other pieces of his armor in place. Similarly, the other pieces of the Christian’s armor depend on, and are held in place by, his spiritual “belt” or his knowledge of the “truth” of Scripture. (2) **The breastplate of righteousness** (v. 14b) may be read “the breastplate which is righteousness.” It represents a holy character and moral conduct.

Obedience to the “truth” known produces a godly life (“righteousness”). (3) **Preparation of the gospel of peace** (v. 15) means “eagerness that comes from the gospel of peace.” That is, as the Roman soldier wore special shoes called *caligae* on his feet, enabling him to advance against his enemy, so the Christian must have on his feet (possess) a sense of “eagerness” or “willingness” to advance against the Devil and take the fight to him. Such “eagerness” to contend with Satan “comes from the gospel of peace.” The gospel gives peace to the believer, freeing him from anxiety though he advances against such a powerful opponent. (4) **The shield of** [which is] **faith** (v. 16) means taking God at His word by believing His promises. Such trust will protect one from doubts induced by Satan. (5) **The helmet of salvation** (v. 17a): Since the readers are already Christians (2:8), they are not here urged to be saved. First Thessalonians 5:8 describes this helmet as “the hope of salvation” that is, the certainty (assurance) of salvation. (6) **The sword of the Spirit, which is the word of God** (v. 17b): The Greek term rendered “word” is not *logos*, referring to the whole Word of God, but *rhēma*, referring to certain portions or selected verses of Scripture.

6:18. Praying is grammatically linked to “stand” in verse 14. Without prayer God’s armor is inadequate to achieve victory. Prayer is indispensable. **Always** means “on every occasion,” that is, when Satan attacks. **In the Spirit** signifies that with the Spirit’s help such prayer for divine aid is to be made. **Watching thereunto** means “being vigilant in this very matter” of prayer. They are to pray not just for themselves but also **for all saints**; spiritual combat is both an individual and corporate matter.



ACTIVITIES OF DEMONS

6:12. Several activities in the Bible may involve demons. Sometimes they cause physical disease or mental suffering. However, not all mental disorders are demonic in origin. Demons also tempt people into immoral practices. They originate and propagate false doctrines taught by heretical religious groups (1 Tim. 4:1). The Bible also teaches that some people were possessed by demons (Mark 1:23). Although demons are committed to do evil, God will use them to accomplish His plan during the end of the age (Rev. 16:14). **Illustration:** Demons are also objects of worship in various occult practices forbidden by God. These include divination (an illegitimate means of determining the will of God), necromancy (efforts to communicate with and interrogate the dead), magic (using formulas and incantations), sorcery (perhaps the nonmedical use of drugs), witchcraft, and astrology (Deut. 18:10–12). **Application:** When the Ephesian Christians who were “dabbling” in the occult repented, there was a great revival in that place. No Christian can ever justify his participation in demonic activities. (First Reference, Ex. 7:11; Primary Reference, Eph. 6:12; cf. Heb. 1:4.)

be given unto me, ^athat I may open my mouth boldly, to make known the ¹mystery of the gospel,

20 For which ^aI am an ambassador in ¹bonds: that therein I may speak boldly, as I ought to speak.

Final Greetings

21 But that ye also may know my affairs, *and* how I do, ^aTychicus, a beloved brother and ^bfaithful minister in the Lord, shall

6:19 ^a Acts 4:29; Col. 4:3

¹ hidden truth
6:20 ^a 2 Cor. 5:20; Philem. 9

¹ chains
6:21 ^a Acts 20:4; 2 Tim. 4:12; Titus 3:12
^b 1 Cor. 4:1, 2

6:22 ^a Col. 4:8
^b 2 Cor. 1:6

make known to you all things:

22 ^aWhom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might ^bcomfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

6:19, 20. Paul seeks their prayers in his behalf, that (v. 19) and **speak it boldly** as it ought to be preached he may **boldly** [or, plainly] **make known the ... gospel** (v. 20).



6:21 **Tychicus** appears on five occasions in the New Testament, and in each he serves as a messenger for or representative of Paul. He is first mentioned as a delegate from his church in Asia Minor. He is bearing its offering, accompanied by Paul and others (Acts 20:4), to the impoverished Jews of Jerusalem (Rom. 15:26; 2 Cor. 8:19). Tychicus may have been won to the Lord, or at least made contact with Paul, during the apostle's three-year mission in Ephesus. At the end of that third journey of Paul, Tychicus traveled with him to Jerusalem. He remained with Paul after his imprisonment. When Paul wrote his epistles to the Ephesians and Colossians, Tychicus carried them back to his native Asia Minor (v. 21; Col. 4:7). More importantly, Paul sent Tychicus first to relieve Titus in overseeing the churches on Crete (Titus 3:12), and later to replace Timothy at Ephesus (2 Tim. 4:12) in order that the latter might minister to Paul during his second Roman imprisonment (2 Tim. 4:9, 21). (First Reference, Acts 20:4.)

The Epistle of Paul the Apostle to the
PHILIPPIANS

Authorship. The epistle claims the apostle Paul for its author (1:1). The brief autobiography found in 3:5, 6 well describes the one who labored more abundantly than his contemporaries (cf. Gal. 1:14), both before and after his conversion. Not only tradition, but also vocabulary, style, doctrine, and thought patterns all point to the letter's having come from Paul's pen.

The Place of Writing. Caesarea, Ephesus, and Rome have all been proposed as locales from which Philippians was written. Of these possibilities Rome seems the best choice for the following reasons: (1) The Praetorian or imperial guard was headquartered at Rome. As a prisoner (1:7, 13, 14) Paul was placed under the surveillance of these sentries, and from him they learned of the gospel (1:12, 13). (2) His freedom while in custody to receive attendants (2:25) and gifts (4:18), to write letters, to arrange for the trips of his associates (2:19–30), and to entertain friends (4:21b) fits well with his Roman imprisonment as recorded in Acts 28:16, 30, 31. (3) The expression “they that are of Caesar’s household” (4:22) best suits Rome. Nowhere else would he have a better opportunity for meeting those employed in the emperor’s service. (4) The “many” brethren who are preaching (1:14) would readily be understood in a large city like Rome where a strong church already existed.

Destination. The letter is formally addressed “to all the saints in Christ Jesus which are at Philippi” (1:1). Its address is later confirmed by the author’s calling its recipients “Philippians” (4:15).

The City of Philippi. The city was

established by, and named after, Philip of Macedon, father of Alexander the Great. After Octavian defeated Mark Antony’s army at Actium in 31 B.C., Philippi was designated as a military colony with special privileges of citizenship. This may account for the terminology used in 1:27 (*politeuesthe*, “to conduct oneself as a citizen”) and 3:20 (*politeuma*, “citizenship”). Proud of their citizenship, its inhabitants called themselves “Romans” (Acts 16:21). The official language was Latin, but the daily tongue was Greek. According to Acts 16:12 Philippi was the “chief city of that part of Macedonia.” Its importance lay not least in its being a crossroads lying on one of the main routes between Asia and Europe.

The Addressees. The planting of this church about A.D. 50, on his second missionary journey, was Paul’s first act on European soil. The history of his mission there is recorded in Acts 16:12–40. His sojourn was brief but long enough for him to fall victim to abuse and punishment. The power of his ministry was demonstrated in the deliverance of a demon-possessed girl, in the conversion of Lydia and her household, and in the salvation of the jailer and his family. To this small nucleus others were later added: Epaphroditus (2:25–30), Euodias and Syntyche (4:2), Clement, an unnamed friend, and other “fellowlaborers” (4:3). Judging from these names the church seems to have been mostly Gentile. The assembly was organized and under the oversight of its leaders, the bishops and deacons of 1:1. The congregation at Philippi quickly became the dearest of all of the apostle’s

children in the faith. While Paul's relationship with some fellowships (e.g., the Corinthians and the Galatians) was at times strained, his relationship with the Philippians was apparently never marred by misunderstandings or distrust. "From the first day until now" (1:5) they had shared his interests, made his suffering their own, and participated with him in his ministry. Twice they had sent him money at Thessalonica (4:16), once at Corinth (2 Cor. 11:9), and now again at Rome (4:18). Their love for him (1:9) was reciprocated in full measure (1:7, 8). In the epistle he addresses them three times as "beloved" and calls them "brethren ... longed for," and "my joy and crown" (4:1). They are, on the whole, in good spiritual health. Their only flaw is an apparent lack of complete harmony among some of their members. Hence, Paul often summons them to unite (1:27; 2:1-4; 4:2, 3). And a potential danger lies in their enemies, thus occasioning the caution of 3:1-4:1. Despite being under persecution (1:28) and experiencing suffering (1:29, 30), they are doing well.

Date. It was not until five years after he had founded the Philippian church that Paul had the opportunity to visit it while on his third missionary trip, about A.D. 55 (Acts 20:1, 2). After three months in Corinth he paid a second visit to Philippi, spending Easter here en route to Jerusalem (Acts 20:6). After his arrest in Jerusalem (A.D. 57) and confinement in Caesarea (A.D. 57-59), he appealed to Caesar and was therefore sent to Rome (A.D. 60). From here, 10 years after planting the church at Philippi, he pens this epistle to that assembly.

Occasion. Upon learning of Paul's being sent to prison in Rome, the Philippians sent a gift of money and other helpful items to him by Epaphroditus (4:18), a member of their own congregation. In addition to delivering the gifts, he was to remain for an unspecified time

to serve Paul. While ministering to the apostle, he fell ill and almost died (2:26, 27). The Philippians were distressed when they heard of his sickness, and Epaphroditus in turn grieved over their distress for him. All this added anxiety to Paul's already considerable burden. He now writes this epistle, thanking them for their gifts, and sends Epaphroditus home prematurely in order that all three parties may be relieved of unnecessary anxiety for each other. So Epaphroditus arrives back in Philippi with Paul's letter of thanks in hand.

Purpose. The primary aim of the letter is to offer sincere thanks to his beloved converts for their gifts to him. But there are a number of secondary objectives: (1) He seeks to allay their fears for him by informing them of his prison conditions (1:12-20). (2) He explains Epaphroditus's premature return home (2:25). (3) Having been informed by Epaphroditus of the discord between Euodias and Syntyche, he urges the church to live in Christian harmony. (4) He cautions them about their enemies (3:1-4:1), and (5) generally encourages them in the Lord.

Theme. The basic theme of the epistle is joy. This idea of rejoicing is found 16 times, appearing in noun forms (1:4, 25; 2:2, 29; 4:1) and verb forms (1:18, twice; 2:17, twice; 2:18, twice; 2:28; 3:1; 4:4, twice; 4:10). There is ample basis for this theme throughout the letter. There is joy in suffering, for through it God accomplishes good (1:12-14). There is joy in the sacrificial giving of oneself (2:17, 18) and of one's goods (4:18) to meet the needs of others and to do God's will, thus following Jesus' example (2:4-11). There is joy in knowing Christ and experiencing His resurrection power (3:8-10). There is joy when harmony prevails among the brethren (2:4; 4:2-5). And there is joy over the adequacy of Christ (4:13, 19), which produces contentment for every circumstance of life.

OUTLINE OF PHILIPPIANS

I. The salutation	1:1, 2	V. Timothy and Epaphroditus will be sent to the Philippians to discharge certain duties	2:19-30
II. Paul prays that the Philippians may love with knowledge and discernment	1:3-11	A. Timothy will genuinely care for their needs	2:19-24
III. Paul's circumstances are providentially ordered for the progress of the gospel	1:12-26	B. Epaphroditus will relieve their anxiety	2:25-30
A. His imprisonment has resulted in the gospel being spread	1:12-18	VI. The Philippians are warned about their religious enemies	3:1-4:1
B. His upcoming release and continuing ministry to the Philippians will be for their spiritual progress	1:19-26	A. Prologue	3:1
IV. The Philippians are urged to exhibit exemplary behavior and maintain effective ministry for the benefit of the gospel	1:27-2:18	B. The Judaizers are trying to impose needless and spiritually dangerous circumcision on them	3:2-11
A. They are summoned to display conduct consistent with, and for the good of, the gospel	1:27-30	C. The perfectionists promote spiritual sloth and regard them as second-class Christians	3:12-16
B. The exhortation to commendable conduct is expanded and illustrated	2:1-11	D. The antinomians' worldly life-style can corrupt them	3:17-21
C. Their godly conduct is to be a testimony to the unsaved and pave the way for ministering to them	2:12-18	E. Epilogue	4:1
		VII. God's peace will sustain the Philippians	4:2-20
		A. Peace among the brethren is to reign in the congregation	4:2-5
		B. Peace in the midst of problems will guard their minds from worry	4:6-9
		C. Peace in all circumstances will give them contentment	4:10-20
		VIII. Closing comments	4:21-23

Greetings

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the ¹bishops and ^adeacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

1:1 ^a[1 Tim. 3:8-13]
¹overseers

1:3 ^a1 Cor. 1:4
1:4 ^aEph. 1:16;
1 Thess. 1:2
1:5 ^a[Rom. 12:13]

3 "I thank my God upon every remembrance of you,

4 Always in "every prayer of mine for you all making request with joy,

5 "For your fellowship in the gospel from the first day until now;

6 Being confident of this very

1:1. Paul and Timotheus, the servants of Jesus Christ: The definite article might imply that these men thought of themselves as Christian workers *par excellence*, but since the Greek text does not have the definite article (*the*), it should be rendered "servants [lit., 'bondservants' or 'slaves'] belonging to Christ Jesus." **Saints** is a technical term referring not to the spiritual elite, but to all Christians. The word means "separated ones." Believers are "separated" in a dual sense: (1) they are separated from all that is profane and set apart or reserved for God and His use; and (2) because they are separated from evil, they are morally pure and holy. **Bishops** are overseers, those leaders having the spiritual oversight of a local church. Their duty is to nurture, protect, and care for the flock of God. From Acts 20:17, 28 and Titus 1:5-7, we see that

"elders" and "overseers" are identical, the former title being one of status, the latter one of function. **Deacons** are church officials whose responsibilities were mainly administrative in nature.

1:5. For your fellowship in the gospel could also be stated, "because of your participation in the gospel." Paul thanks God (v. 3) because of the Philippians' mutual faith in the gospel, their working with him to spread this good news, their sympathy and prayers for him, and their financial support to him. He thanks God because they share with him in the gospel and his ministry. **From the first day until now:** From the day of its birth to the present, the Philippian assembly had shared with Paul in the gospel and its ministry. At conversion, Lydia opened her home to Paul and his evangelistic team (Acts 16:14, 15); and her home later

thing, that he which hath begun ^a a good work in you will ¹perform *it* until the day of Jesus Christ:

7 Even as it is ¹meet for me to think this of you all, because I have you in my heart; inasmuch as both in my ²bonds, and in the defence and confirmation of the gospel, ye all are ³partakers of my grace.

8 For God is my ¹record, how greatly I long after you all in the ²bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all ¹judgment;

10 That ye may approve things

1:6 ^a [John 6:29]
 1 complete
 1:7 ¹ right
 2 chains
 3 sharers
 1:8 ¹ witness
 2 affection
 1:9 ¹ discernment

1:11 ^a [Eph. 2:10]; Col. 1:6
 b John 15:8
 1:12 ¹ want you to know
 2 turned out
 1:13 ^a Phil. 4:22
 1 chains are for Christ
 2 Well known
 3 palace guard, Gr. praetorian
 4 all the rest

that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, ^a which are by Jesus Christ, ^b unto the glory and praise of God.

Paul's Bonds in Christ

12 But I ¹would ye should understand, brethren, that the things *which happened* unto me have ²fallen out rather unto the furtherance of the gospel;

13 So that my ¹bonds in Christ are ²manifest ^ain all the ³palace, and in ⁴all other places;

became a church (Acts 16:40); the repentant jailer washed their stripes and fed them (Acts 16:19–34); and the church sent money to Paul while at Thessalonica (4:16), Corinth (2 Cor. 11:9), and now at Rome (4:14–18).

1:6. Will perform it is said “will finish it.” Paul is convinced that the work of grace that God began in the Philippians at conversion will be divinely continued **until the day of Jesus Christ**. That is, the Lord will keep working in these believers until Jesus returns to earth, at which point He will finish His work, bringing it to completion. This speaks of the Christian’s eternal security. For God had a purpose in view when He began His saving work in the Philippians, and that purpose will neither be abandoned nor unrealized.

1:7. Meet means “right.” **I have you in my heart** is an idiom meaning “I love you.” **Ye all are partakers of my grace** indicates that the Philippians shared in all aspects of Paul’s ministry, both the good and the difficult.

1:8. Bowels in Greek refers to the nobler human entrails or organs—the heart, liver, and lungs. By a figure of speech one word (“bowels”) is changed for another (“love”) only remotely connected with it; that is, as a man’s entrails are located deep within his body, so his strongest passions (e.g., love) come from deep within. For Paul to say that he longs for the Philippians with the “entrails of Christ” is to say that he longs for them with the love of Christ.

1:10. Things that are excellent means “things that really matter.” This refers to important issues. As the Philippians’ love increases in knowledge and discernment (v. 9), they will be able to accurately distinguish the vital and worthwhile things in life from those that are not. Contextually, the readers’ love for Paul vexes them as they are anxious over his imprisonment. He

wants them to perceive his imprisonment as being among those “things that really matter” because of the good that God will bring out of it. The purpose for such discrimination is **that ye may be sincere** [or, morally pure] **and without offence till the day of Christ**.

1:11. This verse could be translated, “Filled with the fruit that is righteousness, which comes through Jesus Christ for the purpose of glorifying and praising God.” The believer who is pure and without offense before God (v. 10) has divinely developed in him a practical “righteousness” or daily moral life that measures up to God’s standards in character and conduct. The ultimate purpose for this “righteousness” is to glorify God.

1:12. Things ... have fallen out means “have occurred.” Paul tells the readers that his imprisonment has occurred for the purpose of furthering or spreading the gospel. The word **rather** suggests that the Philippians were anticipating the reception of bad news as a result of Paul’s captivity. He informs them rather to the contrary. In His wisdom and sovereignty God has deliberately designed His servant’s present circumstances, as undesirable as they may be, for the gospel’s benefit. Two positive results of Paul’s imprisonment are given in verses 13, 14: (1) Caesar’s palace learned the gospel from him (v. 13); and (2) many Roman Christians were stirred to preach the gospel during his bondage (v. 14).

1:13. This verse is better translated, “So that my imprisonment has been recognized as being because of my commitment to Christ, in all the palace and in all other places.” All eventually realized that Paul was no criminal, but an evangelist with a pure and blameless life. They also perceived that his incarceration was caused by no crime on his part, but because



SANCTIFICATION

1:6. The word *sanctification* means “to be set apart.” The Holy Spirit is attempting to make the believer holy (set apart) and spiritual (reflecting the character of God). This is being accomplished in three phases. First, the believer is forgiven and set apart to God at his conversion (*positional sanctification*). Second, the believer is constantly being set apart from sin when he utilizes the means of grace (e.g., the Word and prayer) in his life (*progressive sanctification*). Third, *complete sanctification* begins at death, or at the Rapture, and is completed when the believer’s spirit is reunited with his resurrection body. **Application:** We Christians should recognize that God uses all things to accomplish His purpose of making us like Jesus; therefore we should cooperate with the Holy Spirit (Rom. 8:28, 29). (First Reference, Gen. 2:3; Primary Reference, Rom. 8; cf. Matt. 12:31, 32.)

14 And ¹many of the brethren in the Lord, ²waxing confident by my ³bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of ¹contention, not sincerely, supposing to add affliction to my ²bonds:

17 But the other of love, knowing that I am ¹set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that ^athis shall turn

1:14 ¹ most
² becoming
³ chains
1:16 ¹ selfish
ambition
² chains
1:17 ¹ appointed
1:19 ^a Job 13:16,
LXX

1:20 ^a Eph.
6:19, 20
^b [Rom. 14:8]
1:22 ¹ Will mean
fruit from
² know
1:23 ^a [2 Cor. 5:2,
8]; ² Tim. 4:6
^b [Ps. 16:11]
¹ hard-pressed
between the
two

to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Christ Is Magnified Through Paul

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* ^awith all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, ^bor by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this ¹is the fruit of my labour: yet what I shall choose I ²wot not.

23 For I am ¹in a strait betwixt two, having a ^adesire to depart, and to be with Christ; which is ^bfar better:

he was representing the good news of Christ's death and resurrection.

1:14. Waxing confident means "depending on." The whole verse could be rendered, "And the majority of the brethren, depending on the Lord, because of my imprisonment have much more courage to speak the word fearlessly." The Roman believers were aroused by Paul's bonds and, relying upon the Lord for enablement, were more courageous than before to spread the gospel in and around Rome. The whole church, thus stirred, did more in spreading the Good News than Paul could have done by himself had he not been in jail.

1:15–17. Contention here means "selfish ambition." Some of those sharing the gospel were doing so with the proper motive, but other believers were preaching for the wrong reasons. The right motivation is **love**—love for God, for Paul, and love for unbelievers. Improper motives are **envy**, **strife** (v. 15), and selfish ambition. Some egotistical Christians were jealous of the apostle and rejoiced over his imprisonment, for it gave them opportunity to be in the limelight. **Supposing to add affliction to his bonds:** They hoped that when Paul learned of their being the center of attention, his chains would become particularly galling to him.

1:18. Whether in pretence, or in truth refers to the two kinds of motives for preaching. "Pretense" concerns those pretending to witness for the right reason, but really doing so because of envy, strife, and selfish ambition. "Truth" means sincerity, and it refers to those who were sincere in their motivation for preaching. Paul was so selfless and so concerned for Christ that, whether the preaching came from proper or improper motives, he rejoiced in the truth being proclaimed. To be sure, he was grieved over the wrong motives of some, but to him motivation was secondary, while propagation of the truth was primary.

1:19. This shall turn to my salvation is the same as, "this will lead to my deliverance." The word "this" refers to "Christ is preached" in verse 18, but in that verse the preaching is being done by others. Here it refers to Paul's future preaching. He believes, then, that the preaching God has for him still to do will lead

to his "deliverance" from prison. **Supply of the Spirit** (or, "the help given by the Spirit"): Paul's release from confinement will not come automatically, but will be obtained **through your prayer, and the supply of the Spirit of Jesus Christ.**

1:20. Paul's probable release from prison (v. 19) is **according to** or in line with his own heart's desire (**earnest expectation and my hope**). His hope is, negatively, that he may not be ashamed of Jesus, and, positively, that **Christ shall be magnified.** When Christ is "magnified," He is brought into larger, clearer focus (understanding) on the part of others. They better understand Him, His ways, and His will. The Lord is then better loved, obeyed, served, and glorified. As a prisoner, Paul remembers that Caesar's verdict may well go against him, resulting in his execution. So he adds, **whether it be by life, or by death.** His objective, to magnify Jesus, is of paramount importance; whether it be accomplished by living or dying is immaterial.

1:21. **For** explains why Paul is just as happy to magnify the Lord by death as by life (v. 20). It is because to him, **to live is Christ.** He means that living consists in serving and glorifying the Son of God; apart from this his life has neither meaning nor purpose. But why is Paul just as content to magnify Christ by death? Because to him **to die is gain**; that is, even though living and serving God are good, death is a graduation to something better: it is a promotion to the heavenly presence of Christ and perfect fellowship with Him.

1:22. Read the verse thus: "But should I continue living in the flesh, this will result in fruit [gain, profit] from my labor; yet which [of the two] I will prefer, I know not." In verse 21 Paul speaks of two desirable possibilities—living and dying. Living is attractive, since it affords possibilities to increase **fruit** or spiritual gain in his apostolic labors. But because dying is "gain," he is unsure of which of the two he prefers.

1:23. I am in a strait betwixt two, or "I am hard-pressed between the two." As in a tug-of-war, Paul is torn between the two desirable possibilities of living and dying. **To depart** is a euphemism for dying. **To be with Christ** signifies to be forever with Christ. Of the two options, dying is **far better.**

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your ¹furtherance and joy of faith;

26 That ^ayour rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only ^alet your ¹conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, ^bwith one mind ^cstriving together for the faith of the gospel;

28 And in ¹nothing terrified by your adversaries: which is to them

1:25 ¹ progress
1:26 ^a 2 Cor. 1:14
1:27 ^a Eph. 4:1;
1 Thess. 2:12
^b 1 Cor. 1:10;
Eph. 4:3
^c Jude 3
¹ conduct be
worthy of
1:28 ¹ no way

² a proof
³ destruction
1:29 ^a [Matt.
5:11, 12; Acts
5:41; Rom. 5:3]
^b Eph. 2:8
^c [2 Tim. 3:12]
1:30 ^a Col. 1:29;
2:1; 1 Thess.
2:2; 1 Tim. 6:12;
2 Tim. 4:7; Heb.
10:32; 12:1
^b Acts 16:19-40;
Phil. 1:13;
1 Thess. 2:2

²an evident token of ³perdition, but to you of salvation, and that of God.

29 For unto you ^ait is given in the behalf of Christ, ^bnot only to believe on him, but also to ^csuffer for his sake;

30 ^aHaving the same conflict ^bwhich ye saw in me, and now hear to be in me.

Be of One Accord and One Mind

2 If ^{there be} therefore any ¹consolation in Christ, if any ²comfort of love, if any fellowship of the Spirit, if any ^abowels³ and mercies,

² Fulfil ye my joy, ^bthat ye be

2:1 ^a Col. 3:12 ¹ encouragement ² consolation ³ affection
2:2 ^a John 3:29 ^b Rom. 12:16

1:24. In this verse the writer turns from his own wishes to his responsibility, from what he wants to do to what he must do. While he personally yearns to be with the Lord, Paul senses it would be to the advantage of the Philippians for him to remain on earth awhile longer in order to minister to them.

1:25. This confidence refers to his conviction in verse 24 that he will continue to live for their benefit. **For your furtherance and joy of faith** means “for the purpose of your progress and joy with regard to the faith.” Paul believes that God will preserve his life so that he can help the readers progress spiritually.

1:26. This could be translated, “That your confidence in Christ may continue to abound because of me, by my coming again to you.” Paul’s future ministry to the Philippians should increase their confidence in the Lord.

1:27. Only let your conversation be as it becometh the gospel means “only conduct yourselves worthily of the gospel.” **That ye stand fast in one spirit, with one mind:** That is, the church was to look and act as though she possessed but “one mind” and one way of thinking. To achieve this the assembly must put away their many petty grievances, jealousies, and disunity. The manner in which the Philippians are to stand fast in one spirit is by their **striving together for the faith**, that is, by their standing up for the Christian faith. Like Paul they, too, are to expend their lives for the good of the gospel. But proper conduct on their part and unity in the church are essential if they are to benefit the gospel.

1:28. One of the ways in which the readers’ proper conduct benefits the gospel (v. 27) is mentioned here:

not being **terrified by their adversaries**. The lack of intimidation is a twofold sign: (1) to unbelievers it is evidence of their lost condition; (2) to believers it is an assurance of their salvation.

1:29. For reinforces the assertion that the proof of the believers’ salvation, provided through their courage in persecution, comes from God. This justification lies in the fact of the Philippians’ being divinely granted the dual privilege of believing in Christ and suffering for Him. Thus the assurance of their salvation is from God, just as is their suffering for Jesus, for the latter was the occasion providing the former.

1:30. Some of the recipients’ persecution was of the same nature as they witnessed in Paul when he was beaten and imprisoned in Philippi 10 years earlier, and similar to what they **now hear** him to be currently experiencing in Rome.

2:1. Therefore resumes the thought begun in 1:27, 28, namely, that the Philippians are to be “worthy” and steadfast in unity, striving together for the gospel’s progress. The word **if**, occurring four times in this verse, denotes fact, not doubt; it might then be translated “since.” Paul is thus affirming that in Christ there exist **consolation** (encouragement); **comfort of love** (solace furnished by love); **fellowship of the Spirit** (partaking of the Holy Spirit’s life and sharing in His gifts, ministry, help, values, etc.); **bowels** (affection); and **mercies** (sympathy). This verse forms the basis for Paul’s appeal in verse 2: “Fulfill ye my joy.” His thinking is this: Since these five benefits or virtues exist in Christ, and since you are Christians, then exercise these virtues toward one another as you contend for the gospel and face opposition.



FELLOWSHIP

1:27. Fellowship, one of the keys to spiritual growth, occurs when Christians share their walk with God in an atmosphere of love and respect. Fellowship occurs when everyone communicates in love with other believers, and the whole assembly becomes strengthened as a result.

Sometimes fellowship requires confessing our faults (James 5:16) as we strive to develop a unity of spirit and mind. Those who work to hinder the fellowship of the brethren practice a sin that is hated by God (Prov. 6:19). **Illustration:** The church at Philippi was particularly noted for its spirit of fellowship, but Paul’s warning to two women in the church reminds how we must constantly work to maintain fellowship (4:1-3). **Application:** Fellowship is so vital that we cannot live for God by ourselves. As we develop deeper relationships with others, we should remember that we come to resemble those with whom we fellowship. (First Reference, Matt. 18:19; Primary Reference, Phil. 1:27; cf. Rom. 6:4-10.)

likeminded, having the same love, *being* of ^cone accord, of one mind.

3 ^aLet nothing *be done* through strife or vainglory; but ^bin lowliness of mind let each esteem other better than themselves.

4 ^aLook not every man on his own things, but every man also on the ^bthings of ^cothers.

5 ^aLet this mind be in you, which was also in Christ Jesus:

6 Who, ^abeing in the form of God, thought it not robbery to be equal with God:

7 ^aBut made himself of no repu-

2:2 ^cPhil. 4:2
2:3 ^aGal. 5:26;
James 3:14
^bRom. 12:10;
Eph. 5:21
2:4 ^a1 Cor. 13:5
^bRom. 15:1, 2
¹ *interests*
2:5 ^a[Matt. 11:29]; Rom. 15:3
2:6 ^a2 Cor. 4:4
2:7 ^aPs. 22:6

^bIs. 42:1
^c[John 1:14];
Rom. 8:3; Gal. 4:4; [Heb. 2:17]
¹ *emptied himself* of his privileges

tion, and took upon him the form ^bof a servant, and ^cwas¹ made in the likeness of men:

8 And being found in ¹fashion as a man, he humbled himself, and ^abecame ^bobedient unto death, even the death of the cross.

9 ^aWherefore God also ^bhath highly exalted him, and ^cgiven him a name which is above every name:

10 ^aThat at the name of Jesus

2:8 ^aPs. 40:6-8; Matt. 26:39; John 10:18; [Rom. 5:19]

^bHeb. 5:8 ¹ *appearance*

2:9 ^a[Matt. 28:18]; Heb. 2:9 ^bPs. 68:18; 110:1; Is. 52:13;

Acts 2:33 ^cIs. 9:6; Luke 1:32; Eph. 1:21

2:10 ^aIs. 45:23; Rom. 14:11; Rev. 5:13

2:2-4. Fulfill ye my joy (or, "Make my joy complete"): Paul rejoiced over the Philippians (1:3), but his happiness was incomplete, owing to some disunity and lack of total harmony among them. The Greek equates what, to Paul, constitutes "complete joy" with the readers being **likeminded**. This means "living in harmony" with one another. That is, the Philippians can "fulfill" the writer's "joy" by living in harmony among themselves. But what does such harmonious living entail? Beginning in verse 2 and continuing through verse 4, six participles spell out and clearly define what it means to "live in harmony": (1) **having the same love** toward one believer as shown toward another, without partiality; (2) **being of one accord**; that is, they are to be united in spirit; (3) **of one mind**; that is, the whole church is to have the same values, and goals; (4) **let nothing be done through strife or vainglory**, for selfish ambition or conceit; (5) **let each esteem other better than themselves**; that is, each is to regard his fellow Christian as more important than himself; and (6) **look ... every man also on the things of others**; that is, each is to be just as concerned for the needs and problems of his brother as he is for his own affairs.

2:5. Let this mind be in you means literally, "keep thinking this," that is, constantly maintain this attitude within yourselves. The "mind" or attitude the Philippians are to maintain is spelled out in verses 2c-4, which constitutes harmonious living. Paul informs his readers that the same attitude of verses 2c-4, which they are to retain within themselves, **was also in Christ Jesus**.

2:6-8. These famous verses substantiate the assertion of verse 5b that Jesus did indeed have within Himself the same attitude of verses 2c-4 which the readers of Paul's letters are also to maintain within themselves. Verses 6-8 may be translated as follows: "For He, though eternally possessing the divine na-

ture, did not regard His existing-in-a-manner-equal-with-God [i.e., His heavenly existence or divine lifestyle] as something to be [selfishly] maintained, but He emptied Himself in that He assumed a servant's nature and appeared in the likeness of men; and having been recognized in outward form as a man, He humbled Himself in becoming obedient unto death, even death by crucifixion." **Being in the form of God** signifies that Christ has eternally possessed the very nature of God. To own the nature of God is to be God and to be equal with the other personalities of the Godhead (namely, the Father and the Spirit). **Thought it not robbery to be equal with God** means that Christ decided not to continue enjoying His heavenly existence; He enjoyed the same divine life-style in heaven that God enjoyed. Though the Son could have lawfully maintained this heavenly existence, He did not. Rather He assumed a servant's position and appeared in the likeness of men. Consequently, being judged by His **fashion** (outward appearance) He was recognized by many people as a mere **man**. But He was much more than that—He was still the Son of God, who continued to possess the divine nature. Why did Jesus willingly give up His divine existence with all its benefits and advantages? Because He had within Himself the attitude of verses 2c-4: He regarded sinners as more important than Himself (v. 3), and was just as concerned with their needs as with His own affairs (v. 4). So the Philippians were to cultivate within themselves this same attitude and express it to one another.

2:9-11. These verses reveal God's response to Jesus' sacrifice of verses 6-8. The Father **hath highly exalted him** to a place of honor, and made His name **above**, that is, "more excellent than" **every name**. The name that is above all others is "Jesus." There are three purposes for Jesus' exaltation: (1) That every being in the universe might someday submit to Him.



KENOSIS

2:7. The word *kenosis* is the Greek word for "emptying" and is related to the verb translated here as "made himself of no reputation," which literally means "He emptied Himself." Christ emptied Himself by: (1) veiling His glory and (2) taking on Himself a true but sinless human nature, and (3) voluntarily submitting to the will of the Father. **Illustration:** At all times, Christ remained God, retaining the nature and attributes of God, but taking a human nature in order to have a ministry among men. On the few occasions when His glory was more fully revealed during His ministry, those who saw it were unable to bear it (cf. Matt. 17:6; John 18:6). **Application:** The apostle Paul urges that the attitude of humility (which led to the *kenosis*) ought to characterize every Christian (v. 5). (First Reference, Phil. 2:7; Primary Reference, Phil. 2:7; cf. John 1:14.)

every knee should bow, of ¹*things* in heaven, and ¹*things* in earth, and ¹*things* under the earth;

11 And ^a*that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Shine as Lights in the World

12 Wherefore, my beloved, ^aas ye have always obeyed, not as in my presence only, but now much more in my absence, ^bwork out your own salvation with ^cfear and trembling.

13 For ^ait is God which worketh in you both to will and to do ^bof ¹*his* good pleasure.

14 Do all things ^awithout ¹murmurings and ^bdisputings:

15 That ye may be blameless and

2:10 ¹ those
2:11 ^a John
13:13; [Rom.
10:9; 14:9]
2:12 ^a Phil. 1:5,
6; 4:15
^b John 6:27, 29;
2 Pet. 1:10
^c Eph. 6:5
2:13 ^a Rom.
12:3; 1 Cor. 12:6;
15:10; 2 Cor. 3:5;
Heb. 13:20, 21
^b Eph. 1:5
¹ according to
2:14 ^a 1 Cor.
10:10; 1 Pet. 4:9
^b Rom. 14:1
¹ grumbling
2:15 ^a Matt.
5:15, 16
¹ innocent
2 children
3 fault
4 generation
2:16 ^a 2 Cor. 1:14
^b Gal. 2:2
^c Is. 49:4; Gal.
4:11; 1 Thess.
3:5
¹ fast to

¹harmless, the ²sons of God, without ³rebuke, in the midst of a crooked and perverse ⁴nation, among whom ye shine as ^alights in the world;

16 Holding ¹forth the word of life; that ^aI may rejoice in the day of Christ, that ^bI have not run in vain, neither laboured in ^cvain.

17 Yea, and if ^aI be ¹offered upon the sacrifice ^band service of your faith, ^cI joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

Timothy's Faithful Service

19 But I trust in the Lord Jesus to

2:17 ^a 2 Cor. 12:15; 2 Tim. 4:6 ^b Num. 28:6, 7; Rom. 15:16
^c 2 Cor. 7:4 ¹ poured out as a drink offering on the

(2) That, in addition to the future universal submission (v. 10), there might also someday be a universal confession **that Jesus Christ is Lord**. On earth Jesus is recognized by many to be no more than man (v. 8), yet in the future all will acknowledge Him to be Lord, that is, God. The ultimate purpose for Jesus' glorification is (3) **to the glory of God the Father** (v. 11), for His honor.

2:12. Work out your own salvation does not mean that you should work for salvation in order to obtain it. The Greek phrase "work out" denotes the expression, manifestation, or actualization of something one already possesses. The Philippians are to "work out" the salvation God has already wrought *in* them (v. 13), carrying it to its logical conclusion. God has granted them salvation not just for their own profit, but for the good of others as well. If they work out and manifest the new life divinely worked in them, they will live lives worthy of the gospel (1:27), in harmony with each other (v. 2), seeking the progress of the gospel. They will also regard one another as more important than themselves (v. 3), be concerned with the needs of their fellows (v. 4), and make the appropriate sacrifices in obedience to God, as did Jesus. In doing all this they will work out or express the new life they have through Christ.

2:13. For gives two reasons why the Philippians are to work out their salvation (v. 12). First, as a note of encouragement, the working out of their salvation is not so much their work as it is God's. **It is God which worketh in you**, so their ministry and service cannot help but succeed. Second, they must work out their salvation "with fear and trembling" (v. 12). For God is producing in them **both to will** [to desire] **and to do** [actually accomplish] **of his good pleasure**. Why should the desiring and doing of God's will be a matter of "fear and trembling"? Because one may not know all the sacrifices required of him in doing God's wishes. God's will for the Philippians involved "conflict" (1:30); for Jesus, death (v. 8); for Paul, imprisonment and possible martyrdom (v. 17); for Timothy, costly sacrificial service (v. 20); and for Epaphroditus, physical illness "nigh unto death" (v. 27).

2:14. Since God is producing in the Philippians the willing and doing of His good and perfect will (v.

13), there can be no legitimate reason for **murmurings and disputings**. Not only are they forbidden to complain about the difficulties and persecutions that will befall them in carrying out God's good pleasure, but quarreling among themselves is also prohibited.

2:15. If the readers obey the commands of verses 12–14, they will be [become] **blameless** [i.e., no finger of accusation can justly be pointed at them] **and harmless** (i.e., morally pure). Due to party strife and bickering, this is not now true of them. As **the sons of God ... in the midst of a crooked and perverse nation** (generation), they are to be **without rebuke**—without incurring spiritual damage. The proper place for God's people is among the lost. For only in such a position can true Christian witness be borne and influence for the gospel be effectively exerted. Yet believers must remain "without rebuke" in that they suffer no moral damage by contact with the unsaved. Then among unbelievers they will **shine as lights in the world**. As stars are readily noticeable in a dark sky, so healthy Christian lives stand out in testimony among the lost and give credence to one's witness.

2:16. Holding forth means "offering." As a healthy church, the Philippian assembly is to "offer" **the word of life. That I have not run in vain:** Their godly behavior and fruitful witness will demonstrate on Judgment Day that Paul's ministry in Philippi was effective.

2:17. This verse may be paraphrased, "Yes, though I will probably be martyred for the benefit of the sacrificial ministry produced by your faith, I rejoice and will rejoice with all of you." Paul senses that eventually, perhaps at a later date, he will be called upon to give up his life in service. Such sacrifice will benefit the Philippians' own sacrificial ministry, which they are conducting for the Lord. As his imprisonment has aroused the Roman brethren to more zealous preaching (1:14), so his martyrdom would similarly profit the present readers' ministry.

2:18. As Paul rejoices over his ministry, so they must do the same over theirs, demanding and sacrificial though it may be. And the Philippians must also rejoice, as Paul does over his ministry, though it involves imprisonment and probable martyrdom. How can Paul rejoice over premature death in the Lord's work? Because "to die is gain" (1:21).

send ^aTimotheus shortly unto you, that I also may be ¹of good comfort, when I know your ²state.

20 For I have no man ^alike-minded, who will ¹naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know ¹the proof of him, ^athat, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send ¹presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

Epaphroditus's Service to Paul

25 Yet I supposed it necessary to send to you ^aEpaphroditus, my brother, and ^ccompanion in labour, and ^bfellowsoldier, ^cbut your messenger, and ^dhe that ministered to my ²wants.

26 ^aFor he ¹longed after you all, and was ²full of heaviness, because

2:19 ^aRom. 16:21
¹encouraged
²condition
 2:20 ^a1 Cor. 16:10; 2 Tim. 3:10
¹sincerely
 2:22 ^a1 Cor. 4:17
¹his proven character
 2:23 ¹at once
 2:25 ^aPhil. 4:18
^bPhilem. 2
^cJohn 13:16;
 2 Cor. 8:23
^d2 Cor. 11:9
¹fellow worker
²need
 2:26 ^aPhil. 1:8
¹was longing for
²distressed

2:29 ¹high esteem
 2:30 ^a1 Cor. 16:17; Phil. 4:10
 3:1 ^a1 Thess. 5:16
¹tedious
 3:2 ^aPs. 22:16, 20; Gal. 5:15; Rev. 22:15
^bPs. 119:115
^cRom. 2:28
¹mutilation

that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in ¹reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, ^ato supply your lack of service toward me.

That I May Win Christ

3 Finally, my brethren, ^arejoice in the Lord. To write the same things to you, to me indeed *is* not ¹grievous, but for you *it is* safe.

2 ^aBeware of dogs, beware of ^bevil workers, ^cbeware of the ¹concision.

2:20. Likeminded: Paul has no one else like Timothy who possesses the mental framework and spiritual disposition so much in keeping with Paul's own.

2:21. All seek their own: Paul must dispatch his right-hand man Timothy to Philippi because none of the Roman Christians are willing to undertake the mission. They all pursue their own interests, not Christ's. Despite their zealous witness in and around Rome, they refuse to venture further afield for the Lord's work.

2:22. The proof of him is better said, "his proven character."

2:23. Paul will send Timothy to Philippi with news of his verdict as soon as he learns of it.

2:26. He ... was full of heaviness means "he was distressed."

2:27. Sorrow upon sorrow means that if Epaphroditus had died, that would have added further sorrow to the apostle's already present sorrow of imprisonment.

2:28. That I may be the less sorrowful means that the burden of Paul's own detainment and possible death remains, but the Philippians' joy over the return of Epaphroditus will lessen the apostle's grief.

2:29. Receive him ... in the Lord means that the Philippians are to welcome Epaphroditus home from Rome with a heartfelt Christian reception. **Hold such in reputation** is an imperative to the readers to hold in high esteem such Christian servants as Epaphroditus who are selfless in concern for others and who willingly risk their lives in serving the Lord.

2:30. Not regarding his life is better said, "risking his life." In ministering to Paul in Rome, Epaphroditus became so ill that he almost died. The reason he thus "risked his life" was in order **to supply your lack of service toward me**, that is, to make up for the Phi-

lippians' inability to aid Paul due to their being many miles from him.

3:1. Finally is a transitional word that might be rendered "as for the rest" or "in addition." It turns from the old subject just discussed in 2:19-30 (i.e., the coming visits of Timothy and Epaphroditus) to a new subject in 3:1-4:1 (i.e., the readers' religious enemies). **To write the same things** refers to matters that Paul touches on again and again, namely, the call to rejoice found throughout the epistle, and the repeated warnings about their adversaries (1:28-30; 3:1-4:1).

3:2. Paul warns the Philippians against **dogs** which are then described as **evil workers** and lastly as **the concision**. These three epithets refer to Judaizers. These were Jews who professed to be Christians. They preached that unless one is circumcised according to the custom of Moses, one cannot be saved (Acts 15:1). Their chief weapon was persuasion rather than persecution, and they were one of the chief dangers to the early church. They are figuratively called "dogs." To the eastern mind this animal was the most despised, shameless, and miserable creature, a scavenger roaming the streets and feeding on refuse. As Jews held Gentiles in disdain, often calling them "dogs," Paul similarly regards the Judaizing party. The apostle refuses to call Judaizers "the concision," the very expression applied in verse 3 to genuine Christians. Instead he calls them "the concision," meaning, those who mutilate or cut the flesh. Judaizers mutilated the flesh by imposing circumcision on their converts, believing the ritual to be necessary for salvation. But the true "circumcision" consists of those circumcised of heart, not of body, recognizing the ritual to have been abrogated by Christ. Circumcision of the body no longer had spiritual value and significance.

3 For we are ^athe circumcision, ^bwhich worship God in the ¹spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though ^aI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I ^bmore:

5 Circumcised the eighth day, of the stock of Israel, ^aof the tribe of Benjamin, ^ban Hebrew of the Hebrews; as touching the law, ^aa Pharisee;

6 Concerning zeal, ^apersecuting the church; touching the righteous-

3:3 ^a Deut. 30:6; Rom. 2:28, 29; 9:6; [Gal. 6:15]
^b John 4:24; Rom. 7:6

¹ Or Spirit
3:4 ^a 2 Cor. 5:16; 11:18

^b 2 Cor. 11:22, 23

3:5 ^a Rom. 11:1
^b 2 Cor. 11:22
^c Acts 23:6

3:6 ^a Acts 8:3; 22:4, 5; 26:9-11

3:7 ^a Matt. 13:44

3:8 ^a Is. 53:11; Jer. 9:23; John 17:3; 1 Cor. 2:2; [Eph. 4:13]

¹ Rubbish

3:9 ^a Rom. 10:3
^b Rom. 1:17

ness which is in the law, blameless.

7 But ^awhat things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things ^{but} loss ^afor the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them ^{but} ¹dung, that I may win Christ,

9 And be found in him, not having ^amine own righteousness, which is of the law, but ^bthat which is through the faith of Christ, the righteousness which is of God by faith:

3:3. The circumcision or true people of God are described here in three ways: (1) They are those who **worship God in the spirit**. Their worship of God is prompted, directed, and enabled by the Holy Spirit. (2) Real Christians also **rejoice in Christ**. They boast and take pride in Him, not in themselves. (3) They **have no confidence in the flesh**. "Flesh" here means one's earthly privileges, human attainments, and religious accomplishments. God's people refuse to depend on such things for their salvation; instead, they rely upon Christ to obtain favor with God.

3:4. Any other man refers to Paul's religious opponent, the Judaizer. Having just stated that Christians do not confide in human merit and religious achievements (v. 3), the apostle now shows that as far as one might do this, he himself could but does not. Paul draws back the curtain on his past Jewish life, lists his religious credentials, places himself on the Judaizers' ground, and adopting their language, speaks of himself as having that very thing—"the flesh," or human and religious merit—which he in fact has rejected. He does this for two reasons: (1) to prevent his adversaries from alleging that his refusal to trust in religious credentials and accomplishments is due to his lack of them; and (2) to refute the Judaizers' doctrine of there being any saving value in such human achievements.

3:5, 6. Paul lists seven of his religious credentials or "bragging rights" on which he dares not rely for salvation: (1) He was **circumcised the eighth day**. The writer begins with the ritual that was central in the Judaizers' teaching. Unlike the Ishmaelite who was circumcised after his thirteenth year, and the proselyte who was circumcised in adulthood, Paul had the rite performed on him by punctilious parents in accord with the letter of the law. (2) **Of the stock of Israel** means he was from the nation of Israel. Israel was the covenant name of God's ancient people. The Israelites' descent from Abraham was shared with the Ishmaelites; his descent from Isaac was shared with the Edomites; but the Israelite alone could claim to descend from Jacob or Israel who wrestled with God and prevailed. (3) **Of the tribe of Benjamin** means he was a member of one of the two most prestigious of the 12 Jewish tribes. (4) **An Hebrew of the Hebrews** means he was a true-blooded Jew coming from a pure line of Jews, tainted with no Gentile admixture. And his ancestors had, to some degree, retained the Hebrew language and customs, thus showing fidelity to the old culture. (5) **As touching the law** (or, "regarding the

law") tells us that as a Pharisee Paul belonged to the denomination that was the most orthodox defender, observer, and expounder of the Old Testament, and was a former student of their great teacher Gamaliel (Acts 22:3). (6) **Persecuting the church** refers to his being so zealous for the Jewish religion that he once persecuted Jesus' followers to stamp out Christianity. And (7) **touching the righteousness which is in the law, blameless** (or: Paul is saying here, "concerning righteousness which is in accord with the law, I was blameless"), that is, outwardly, no one could fault him for failing to keep any point of the law.

3:7. Loss means detriment. On the Damascus road Paul came to realize that **what things were gain** to him—the seven religious credentials listed in verses 5 and 6—were actually detriments or liabilities. Trusting in all these religious privileges and human attainments for salvation had not brought him closer to God, but farther away from Him.

3:8. Not only does Paul view those seven credentials as loss, but expanding this idea he also regards **all things** (i.e., any such human works and religious attainments on which one might depend to secure a place in heaven) as **dung** or excrement. As one rids himself of his body waste, so did the apostle rid himself of his "gains" upon realizing that they cut him off from God. **I have suffered the loss** (or, "I have forfeited") means Paul willingly renounced all his earthly advantages and Jewish privileges as a means of attaining salvation. **That I may win Christ** means that Paul might make Jesus his Savior and be saved. He had to abandon his "gains" that he might "gain" salvation. One cannot be saved as long as he confides in his own efforts and accomplishments; these must be renounced before he can believe in Christ as Savior.

3:9. And be found in him (or, "and in order that I might be recognized as being in Christ"): Paul renounced his religious credentials so that he could "win Christ" (v. 8) or be saved, and so he would be "recognized" (acknowledged) by God as being "in Christ" or being rightly related to Christ. **Through the faith of Christ**, that is, divine righteousness is imputed to the repentant sinner through his believing in Christ and depending on Him alone—and not on his good works—for salvation. **The righteousness which is of God by faith** (or, "the righteousness from God on the basis of faith"). God grants the sinner divine righteousness because of, or "on the basis of" his faith in Jesus.

10 That I may know him, and the ^apower of his resurrection, and ^bthe fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might ^aattain¹ unto the resurrection of the dead.

12 Not as though I had already ^aattained,¹ either were already ^bperfect: but I ²follow after, if that I may ³apprehend that for which also I am apprehended of Christ Jesus.

The High Calling of God

13 Brethren, I count not myself to

3:10 ^a Eph. 1:19, 20
^b [Rom. 6:3–5]; 2 Cor. 1:5; 1 Pet. 4:13

3:11 ^a Acts 26:6–8; [1 Cor. 15:23; Rev. 20:5]

¹ Lit. *arrive at*

3:12 ^a 1 Cor. 9:24; [1 Tim. 6:12, 19]

^b Heb. 12:23

¹ *obtained it*

² *press on*

³ *lay hold of*

3:13 ^a Luke 9:62

^b Heb. 6:1

¹ *laid hold of it*

² *forward*

³ *ahead*

have ¹apprehended: but *this* one thing *I do*, ^aforgetting those things which are behind, and ^breaching ²forth unto those things which are ³before,

14 ^aI press toward the ¹mark for the prize of ^bthe ²high calling of God in Christ Jesus.

15 Let us therefore, as many as be ^aperfect,¹ ^bbe thus minded: and if in any thing ye be otherwise minded, ^cGod shall reveal even this unto you.

3:14 ^a 2 Tim. 4:7 ^b Heb. 3:1 ¹ *goal* ² *upward*

3:15 ^a Matt. 5:48; 1 Cor. 2:6 ^b Gal. 5:10 ^c Hos. 6:3; James 1:5 ¹ *mature*

3:10. This verse may also be paraphrased: “In order that I may personally know Him, that I might both experience His resurrection power and share in His sufferings, and thus I will be more and more conformed to His death.” Paul wants “the righteousness ... of God” (v. 9) so that he can obtain a personal relationship with Jesus in actual day-to-day experience. This knowledge of Christ is obtained by experiencing in daily problems, needs, ministry, and so forth, the same power that raised Jesus from the dead. Knowing Christ also entails participating in His sufferings. Paul desires to share in the Lord’s sufferings because they bring him into a deeper and more meaningful relation with Him; companionship in sorrow establishes the most intimate and lasting of ties, as afflicted hearts cling to each other. The result of participating in Christ’s sufferings is that Paul is being made like Him in death. This word “death” has double meaning here, including inward and outward, ethical and physical death. As Jesus died in regard to sin on the cross, so Paul is doing more and more in his daily life. As Jesus was bodily slain, so the apostle, should Caesar’s verdict go against him, is prepared to be slain.

3:11. **If by any means I might attain** means “in order that I may attain” the resurrection from the dead. Like the preceding verse, this one also contains a literal and a non-literal interpretation. Paul is eager to become more like Jesus in His death (v. 10) so that he can (1) progressively experience more of the believer’s resurrection life to be enjoyed now (“newness of life,” Rom. 6:4), and (2) so that he can someday undergo physical resurrection from the grave, thus experiencing God’s power in one of its greatest aspects.

3:12. Paul denies that he has **already attained** his objective of verses 10 and 11. That objective is to know Christ and all that is included in this knowledge, that is, experiencing His power, sharing His sufferings, being made like Jesus in death, and experiencing resurrection from the dead. At this point in his life the apostle does know Christ, but not to the full extent

possible. He has experienced His power, but not to the degree he desires. He has been made like Jesus in His death, but he can die still more to sin and self. He does “walk in newness of life,” but there is room for improvement. **Either were already perfect:** Unlike the perfectionists who claim to be sinless in this life, Paul admits that he is not. If the chief of the apostles does not feel he has “arrived” spiritually, then neither should we. **I follow after ... Christ Jesus:** Christ “laid hold of” Paul on the Damascus road for the very objective mentioned in verses 10 and 11: to “know him.” Paul concedes that he has not yet realized this goal to the full extent possible, but he is in hot pursuit of it.

3:13. **Those things which are behind** refers both to his religious credentials (vv. 5, 6), now counted as “loss” (v. 7), and to his past Christian achievements and successes. In ever pursuing his goal to know Christ (v. 10), he refuses to let past guilt pull him down, or to rest on past laurels. Either could spell spiritual disaster. **Those things which are before** refers to his goal of knowing Christ, with all that implies: experiencing His power and participating in His suffering, becoming more like Him in death (v. 10), and experiencing the resurrected life (v. 11).

3:14. **The mark** is the objective of verses 10 and 11 (i.e., knowing Christ). **The prize** is the joyful personal satisfaction of having attained it, as well as the divine commendation and reward to be granted in heaven for having reached this goal on earth. **The high calling of God** is the divine summons extended to the believer for salvation.

3:15. **Be thus minded** literally means “let us think this” or “let us hold this opinion.” Mature Christians must realize that they are not ethically perfect, but they tirelessly press onward for higher spiritual attainments (vv. 13, 14). There is present, then, a bit of irony: **perfect** (mature) believers are those who admit they are not perfect in any absolute sense. The apostle urges all mature Philippian Christians to hold his attitude, conceding that none has yet “spiritually arrived”



CALL OF GOD

3:14. The call of God is His summons upon the life of His creatures. God’s call has a threefold emphasis. First, He calls all men everywhere to repentance, that is, the call to salvation (Acts 17:30). Second, all Christians are called to complete dedication (1 Cor. 1:9). Third, God calls us to a specific sphere of service or ministry, or a “holy calling” (2 Tim. 1:9). **Illustration:** The Gospels record three “calls” of Christ to His disciples, each illustrating some aspect of the call of God (cf. John 1:35–51; Luke 5:1–11; Matt. 10:1–5). At times God calls one to be a Christian (Rom. 1:6; 1 Cor. 1:9), at times God calls us to sanctification (1 Cor. 3:4), and at other times God calls His servants to special service (Acts 13:2). **Application:** When a Christian senses the call of God in some area of his life, he should quickly respond. (First Reference, Gen. 12:1; Primary Reference, Phil. 3:14; cf. Matt. 28:19.)

16 Nevertheless, ¹whereto we have already ²attained, ^alet us walk ^bby the same rule, let us ³mind the same thing.

17 Brethren, ^abe¹ followers together of me, and ²mark them which walk so as ^bye have us for ³an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* ^athe enemies of the cross of Christ:

19 ^aWhose end *is* destruction, ^bwhose God *is* their belly, and ^cwhose glory *is* in their shame, ^awho ¹mind earthly things.)

20 For ^aour ¹conversation is in heaven; ^bfrom whence also we ^clook for the Saviour, the Lord Jesus Christ:

21 ^aWho shall change our vile body, that it may be fashioned ^blike unto his glorious body, ^caccording to the working whereby he is able

3:16 ^a Gal. 6:16
^b Rom. 12:16;
 15:5
¹ to the degree that
² arrived
³ be of the same mind
 3:17 ^a [1 Cor. 4:16; 11:1]; Phil. 4:9
^b Titus 2:7, 8;
 1 Pet. 5:3
¹ join in following my example
² note
³ a pattern
 3:18 ^a Gal. 1:7
 3:19 ^a 2 Cor. 11:15
^b 1 Tim. 6:5
^c Hos. 4:7
^d Rom. 8:5;
 Col. 3:2
¹ set their mind on
 3:20 ^a Eph. 2:6, 19; Phil. 1:27; [Col. 3:1; Heb. 12:22]
^b Acts 1:11
^c 1 Cor. 1:7
¹ citizenship
 3:21 ^a [1 Cor. 15:43–53]
^b 1 John 3:2
^c Eph. 1:19

even to ^dsubdue all things unto himself.

The God of Peace

4 Therefore, my brethren dearly beloved and ^alonged for, ^bmy joy and crown, so ^cstand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, ^athat they be of the same mind in the Lord.

3 And I intreat thee also, true ¹yokefellow, help those women which ^alaboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in ^bthe book of life.

4 ^aRejoice in the Lord *always*: *and* again I say, Rejoice.

^d [1 Cor. 15:28]
 4:1 ^a Phil. 1:8 ^b 2 Cor. 1:14 ^c 1 Cor. 16:13; Phil. 1:27
 4:2 ^a Phil. 2:2; 3:16
 4:3 ^a Rom. 16:3 ^b Ex. 32:32; Luke 10:20 ¹ companion
 4:4 ^a Rom. 12:12

but ever pressing on toward further development. If... **ye be otherwise minded:** The writer realizes that not all of the Philippian readers agree with his conviction of verses 12–15. But he is confident that **God shall reveal** their erroneous thinking to them.

3:16. Whereto we have already attained refers to whatever level of Christian knowledge and spiritual maturity the Philippians have attained since conversion. They are to **walk by the same rule**, that is, live in accord with this same level of knowledge and maturity, if God is going to give them further light. Fidelity to truth possessed is a condition for receiving more.

3:17. Mark them which walk so as ye have us for an ensample: Paul asks the Philippians to imitate him. Due to his absence they cannot observe him, so he tells them to imitate those among them who live as he does.

3:18, 19. For provides the first reason the readers should emulate the apostle's life: there are **many** professing Christians whose worldly, hedonistic life-style can corrupt them unless they imitate Paul. These **enemies of the cross** are described in four ways: (1) Their **end** or destiny is **destruction**, that is, eternal punishment. (2) Their **God is their belly**. In submitting to and being controlled by their earthly nature, they worship their sensual desires by surrendering themselves to gluttony, sexual immorality, licentiousness, and all manner of unbridled lusts. (3) Their **glory** or reputation consists in their **shame**—they are well known indeed, their renown being that of ignominy. (4) Their **mind** is constantly on **earthly** rather than heavenly things.

3:20. For gives a second reason for the command in verse 17 to imitate Paul. It is because **our conversation** [citizenship] **is in heaven**. The apostle's point is that if they emulate him, they will live like citizens of heaven. But if they fail to follow Paul's example, and if they are unduly occupied with "enemies of the cross" (v. 18), the Philippians will not live like citizens of heaven.

3:21. When Jesus returns for His people, He **shall change our vile** [humble] **body**. The word *change* denotes external change—our "humble" bodies will undergo an outward transformation, without destruction of individuality. Our new bodies will **be fashioned** [conformed, made] **like unto his glorious body**. The word *fashioned* denotes internal change—we will experience an inward transformation of nature, as God makes us in character perfectly like His Son. That power by which God **is able even to subdue all things** [i.e., the universe] **unto himself** is the same power that will be used to transform believers.

4:1. Therefore concludes that the recipients should **stand fast**, or "persevere," in their relationship with Christ, not allowing the Judaizers (3:2–11), perfectionists (3:12–16), or hedonists (3:17–21) to disrupt their Christian walk.

4:2. That they be of the same mind (or, "to live in harmony"): Euodias and Syntyche were at odds with one another over some matter(s).

4:3. True yokefellow (comrade) refers to some unidentified friend of Paul. He would undoubtedly recognize this personal request to help these two women become reconciled to one another. **Whose names are in the book of life:** The point of mentioning all believers having their names recorded in "the book of life" is this: since Christians (Euodias and Syntyche in particular) will all someday live together forever harmoniously in heaven, they should begin to do so now upon earth.

4:4. The mention of believers' names being recorded in heaven (v. 3) causes the author to write **rejoice in the Lord always**. Harmony among church members, as Paul assumes will be the result of his plea in verses 2 and 3, is another reason to "rejoice." In adding **and again I say, Rejoice**, it is as though the apostle looks into the future, considers all possibilities of sorrow, and in spite of them all repeats "the command." This command to rejoice at all times and in all circumstances is nothing less than a call to faith. For if the

5 Let your ¹moderation be known unto all men. “The Lord is at hand.

6 “Be ¹careful for nothing; but in every thing by prayer and supplication with ^bthanksgiving let your requests be made known unto God.

7 And ^athe peace of God, which passeth all understanding, shall ¹keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are ^atrue, whatsoever things are ^bhonest, ¹ whatsoever things are ^cjust, ^d whatsoever things are pure, whatsoever things are ^elovely, whatsoever things are of good report; if ^fthere be any virtue, and if ^gthere be ²any praise, ³think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and ^athe God of peace shall be with you.

4:5 ^a 1 Cor. 16:22; Heb. 10:25, 37; [James 5:7-9]; Rev. 22:7, 20
¹ gentleness
 4:6 ^a Ps. 55:22; Matt. 6:25; 1 Pet. 5:7
^b [1 Thess. 5:17, 18]
¹ anxious
 4:7 ^a [Is. 26:3; John 14:27]; Phil. 4:9; Col. 3:15
¹ guard
 4:8 ^a Eph. 4:25
^b 2 Cor. 8:21
^c Deut. 16:20
^d 1 Thess. 5:22; James 3:17
^e 1 Cor. 13:4-7
¹ noble
² anything
³ praiseworthy
³ meditate
 4:9 ^a Rom. 15:33; Heb. 13:20
 4:10 ^a 2 Cor. 11:9; Phil. 2:30
¹ concern
² revived
³ though you surely did care

An Acceptable Sacrifice

10 But I rejoiced in the Lord greatly, that now at the last ^ayour ¹care of me hath ²flourished again; ³wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in ¹respect of want: for I have learned, in whatsoever state I am, ^atherewith to be content.

12 “I know both how to ¹be abased, and I know how to ²abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^athrough Christ which strengtheneth me.

14 Notwithstanding ye have well

4:11 ^a 2 Cor. 9:8; 1 Tim. 6:6, 8; Heb. 13:5 ¹ regard of need
 4:12 ^a 1 Cor. 4:11 ¹ live humbly ² live in prosperity
 4:13 ^a John 15:5

Christian believes that his life and all its circumstances are in the hands of a sovereign, wise, and loving God who is always working to accomplish good for him, then he can indeed “rejoice always.”

4:5. Moderation means “graciousness” or “sweet reasonableness.” The believer who is at peace with his fellow Christian (v. 2) and who rejoices always (v. 4) is indeed a gracious, reasonable person. **The Lord is at hand** means two things. First, His return to earth is near. His imminent coming as judge encourages the Christian to be “gracious” **unto all men**, for He will judge the believer for all of his actions toward all people, and will avenge all wrongs committed by others against him. Second, the “Lord is at hand” spiritually. The Lord’s being presently near should free the Christian from fear and anxiety. Hence the command of verse 6.

4:6. Be careful for nothing means “don’t worry about anything.” The Lord’s nearness (v. 5b) leads Paul to forbid his readers from worrying. This is no summons to irresponsibility or an invitation to dismiss legitimate concern. The solution to undue anxiety is prayer **in every thing**, “in any matter of life.” The way to be free of anxiety is to be prayerful about everything. While God is eager to hear our requests, they are to be accompanied **with thanksgiving**.

4:7. The peace of God is that tranquility of mind freeing the believer from fear and worry. “Peace” **which passeth all understanding** means (1) peace divinely bestowed in times of anxiety, so wonderful that it exceeds one’s ability to understand it; and (2) God’s peace far surpassing one’s own understanding of the problem, and his ability to cope with and solve it. **Shall keep** means “shall guard.” This is a military term for a sentinel standing guard duty. As Philippi was guarded by a Roman garrison, and its citizens were accustomed to seeing soldiers protecting the city, this word would be especially appreciated by the readers.

4:8, 9. Finally could be rendered “in this connection,” since verses 6–9 are related: verses 6 and 7 tell

how to obtain God’s peace; verses 8 and 9 tell how to keep it. In order to keep God’s peace, the readers must occupy their minds with the right things (v. 8) and busy themselves with the right activities (v. 9).

4:10. Wherein ye were also careful, or, “regarding your care for me, you really were concerned”: Paul acknowledges that they were concerned about his needs all along, but they **lacked opportunity** to minister to him.

4:11. Not that I speak in respect [because] **of want**: Paul’s ability to be **content** despite the circumstances assures the readers that his joy of verse 10 is not solely over his “need” being met at their expense. He implies that he could have done without their financial aid. **For** justifies this implication. **I have learned ... to be content**: The Greek here suggests that contentment is a lesson learned neither in a classroom nor overnight, but through many practical experiences in life.

4:12. By listing some specific examples, this verse elaborates upon the very general and broad “in whatsoever state I am” of verse 11. **Be abased** means literally to discipline oneself, that is, to tighten the belt in lean times. **To abound** means to live in prosperity. **Every where and in all things I am instructed** (or, “in all circumstances I have learned the secret of how”) **to be full**, that is, “well-fed.” **To abound** means to have plenty. **To suffer need** means to go without. Paul has acquired the skill required for successfully living with little and with much, the latter probably being harder: “For one man who can stand prosperity, there are a hundred that will stand adversity” (Thomas Carlyle).

4:13. The apostle’s ability of knowing how to live skillfully on little or in prosperity does not mean that he is a spiritual superman. The reason he can live in such extremes is not owing to his own ability. Rather he **can do all things through Christ who strengtheneth** him, thus enabling him to adapt to his various, ever-changing circumstances. God orders Paul’s various situations, and God gives him the strength to be content in them all, trying and perplexing though they may be.

done, that ^aye did ¹communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, ^ano church ¹communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I ¹desire a gift: but I ¹desire ^afruit that may abound to your account.

18 But I ¹have all, and abound: I am full, having received of ^aEphroditus the things *which were sent*

4:14 ^a Phil. 1:7
¹ share in
 4:15 ^a 2 Cor. 11:8, 9
¹ shared
 4:17 ^a Titus 3:14
¹ seek
 4:18 ^a Phil. 2:25
¹ Or have received all

^b Heb. 13:16
^c Rom. 12:1;
 2 Cor. 9:12
² aroma
 4:19 ^a Ps. 23:1;
 2 Cor. 9:8
 4:20 ^a Rom. 16:27
 4:21 ^a Gal. 1:2
¹ Greet
 4:22 ¹ greet
² especially

from you, ^ban ²odour of a sweet smell, ^ca sacrifice acceptable, well-pleasing to God.

19 But my God ^ashall supply all your need according to his riches in glory by Christ Jesus.

20 ^aNow unto God and our Father be glory for ever and ever. Amen.

A Salute to the Saints

21 ¹Salute every saint in Christ Jesus. The brethren ^awhich are with me greet you.

22 All the saints ¹salute you, ²chiefly they that are of Caesar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

4:14. Here **communicate** means to "share." Paul's ability to be content in all circumstances (vv. 11, 12) may be misinterpreted by the Philippians. They may conclude that, since he can live just as well in poverty as in prosperity (v. 12), perhaps the money they sent him was wasted. So he hastens to assure them that they did well in sharing or meeting his financial needs.

4:15, 16. Paul informs the Philippians that he is still appreciative of the gifts they sent long ago while he ministered in Macedonia. Since he remains grateful for that aid given years ago, it stands to reason that he is appreciative of their latest help received recently in Rome.

4:17. Again Paul wants to prevent the readers from thinking that his gratitude expressed in verses 14–16 smacks of greed on his part for their money. So he assures them that he is not so much after their **gift** as the **fruit that may abound** [accrue] to their **account**.

Their gifts to the apostle are a sure investment in the work and treasures of heaven, each one yielding rich dividends.

4:18. **I have all** means that Paul has received their gifts. **And abound** signifies that he has plenty, since all needs are now met through their generosity. God looks on their gift to Paul as **an odour of a sweet smell** (a fragrant scent) and **a sacrifice acceptable, well-pleasing**.

4:19. Because the Lord is aware of the sacrifice (v. 18) the Philippians made in meeting Paul's needs, God will surely **supply all their need**. God will meet their "need" (1) **according to his riches**, that is, in proportion to His unlimited resources; (2) **in glory**, that is, He will meet their need "gloriously" or "in a splendid manner"; and (3) **by Christ Jesus**.

4:22. **They that are of Caesar's household**: These are servants in the emperor's service.

The Epistle of Paul the Apostle to the
COLOSSIANS

Authorship. This letter was written by Paul, an apostle of Jesus Christ (1:1). Though he did not personally know the recipients, Paul was acquainted with them through Epaphras. Epaphras probably planted the church in Colossae, judging from the fact that the believers there first learned the gospel from him (1:7). Afterwards he served as their minister and informed the apostle of their conversion (1:7, 8).

Place of Writing. Colossians was likely penned, as were Ephesians, Philippians, and Philemon, during Paul's first imprisonment at Rome (1:24; 4:18). The numerous parallels of vocabulary and matters discussed in Ephesians and Colossians link these epistles together. Also, there are many personal references common to Philemon and Colossians.

Destination. The letter is addressed to the church at Colossae (1:2), a town in Asia Minor about one hundred miles east of Ephesus and 12 miles south of Laodicea and Hierapolis. Colossae had once been a thriving trade center, but its commercial influence was waning in Paul's day. From Ephesians 6:21 and Colossians 4:7 it seems that Tychicus delivered both of these epistles to their respective destinations.

The Recipients. The Colossian Christians had been led to Christ by Epaphras (1:7). The majority were Gentiles (2:13) who were progressing in their new faith. Paul rejoiced over their good spiritual condition (2:5), but the Colossian church was being exposed to a local heresy that threatened to deprive them of their spiritual blessings (2:8, 18).

Occasion of Writing. Epaphras either visited Paul in Rome or was imprisoned there with him (Philem. 23). In either case, he informed Paul of the dangerous theological error circulating in the churches of Colossae and Laodicea. In response to Epaphras's plea for help, Paul writes this epistle to the Colossians, which is also to be read in the church at Laodicea (4:16), in an attempt to check the heresy's influence. The heresy was syncretistic, that is, it was composed of elements drawn from paganism, Judaism, and Christianity. The pagan element espoused a false philosophy (2:8) that appears to have been an early form of Gnosticism. This movement viewed matter as evil, denied the divine creation of the universe, held to many angelic beings or spiritual intermediaries existing between God and men, advocated the worship of these angelic beings (2:18), and stressed secret "knowledge" (received when initiated into their cult) as the means of attaining salvation. The Jewish element was legalistic in nature, retained the Mosaic Law (2:14), imposed circumcision (2:11), followed dietary restrictions and calendar observations (2:16), and advocated asceticism (2:21-23). The heresy's Christian component did not deny Christ, but dethroned Him. He was not regarded as divine or as Creator of the universe, and His death was thus deprived of any saving merit.

Purpose. The letter's aim was to refute the Colossian heresy, to demonstrate the preeminence of Christ, and to confirm the addressees in the Christian faith.

Theme. The supremacy and adequacy of Christ is stressed throughout. He is presented as fully God (2:9), as Creator (1:16), as preeminent over the universe and church (1:17, 18), and as Savior (1:20, 21). Because Christ is over all, the Colossians are “complete in Him” (2:10), that is, He is more than adequate in that He alone—rather than any angelic being—can meet all their spiritual needs. The Colossians, then, should worship God the Father through Him alone and depend on Him only for salvation, refusing to rely on vain phi-

losophy, secret knowledge, or legalism in an attempt to secure divine favor.

Date. The letter to the church at Colossae was written about A.D. 60 or 61.

Relation to Ephesians. In one form or another, approximately 75 of the 105 verses in Colossians can be found in Ephesians: Colossians mentions that the church is the body of Christ (1:18); this doctrine is then further developed in the sister epistle of Ephesians. Colossians stresses Jesus as Head, while Ephesians emphasizes the church as His body.

OUTLINE OF COLOSSIANS

I. Introduction	1:1-14		
A. Salutation	1:1, 2		
B. Paul’s prayer requests for the Colossians: A mature knowledge of God’s will	1:3-14		
II. Doctrinal: Christ, preeminent in both the universe and church	1:15-2:3		
A. Preeminent over the universe	1:15-17		
B. Preeminent over the church	1:18-23		
C. Paul’s ministry, enhanced by suffering, to reveal the mystery of the indwelling Christ	1:24-2:3		
III. Polemical: The warning against error	2:4-23		
A. Prologue: The Colossians urged to maintain their relation with Christ	2:4-7		
B. The Colossians warned of the multifaceted heresy threatening to rob them of spiritual blessings	2:8-23		
1. Error of vain philosophy	2:8-10		
2. Error of legalism	2:11-17		
3. Error of angel worship	2:18, 19		
		4. Error of asceticism	2:20-23
		IV. Practical: The Christian life	3:1-4:6
		A. Prologue: The Colossians summoned to pursue heavenly and not earthly matters	3:1-4
		B. Old vices to be discarded and replaced by their corresponding virtues	3:5-17
		C. Instructions given governing domestic relations	3:18-4:1
		1. Wives and husbands	3:18, 19
		2. Children and parents	3:20, 21
		3. Slaves and masters	3:22-4:1
		D. Evangelism to be conducted by persistent prayer and wise living	4:2-6
		V. Administrative: Final instructions and greetings	4:7-15
		A. Tychicus and Onesimus to inform the Colossians of Paul’s situation	4:7-9
		B. Greetings exchanged	4:10-15
		VI. Conclusion: Final requests and benediction	4:16-18

Walk Worthy of the Lord

1 Paul, ^aan apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints ^aand faithful brethren in Christ which are at Colosse: ^bGrace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 ^aWe give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 ^aSince we heard of your faith in Christ Jesus, and of ^bthe love *which ye have* to all the saints,

5 For the hope ^awhich is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, ^aas *it is* in all the world; and ^bbringeth forth fruit, as *it doth* also in you,

1:1 ^aEph. 1:1
1:2 ^a1 Cor. 4:17
^bGal. 1:3
1:3 ^a1 Cor. 1:4;
Eph. 1:16; Phil.
1:3
1:4 ^aEph. 1:15
^b[Heb. 6:10]
1:5 ^a[1 Pet. 1:4]
1:6 ^aMatt. 24:14
^bJohn 15:16

^cEph. 3:2
1:7 ^aCol. 4:12;
Philem. 23
^b1 Cor. 4:1, 2;
2 Cor. 11:23
¹on your behalf
1:8 ^aRom. 15:30
1:9 ^aEph.
1:15-17
^b1 Cor. 1:5
^c[Rom. 12:2];
Eph. 5:17
^dEph. 1:8
1:10 ^aEph.
4:1; Phil. 1:27;
1 Thess. 2:12
^b1 Thess. 4:1
^cHeb. 13:21
^d2 Pet. 3:18
1:11 ^a[Eph. 3:16;
6:10]
^bEph. 4:2
^c[Acts 5:41];
2 Cor. 8:2; [Heb.
10:34]

since the day ye heard *of it*, and knew ^athe grace of God in truth:

7 As ye also learned of ^aEpaphras our dear fellowservant, who is ¹for you ^ba faithful minister of Christ;

8 Who also declared unto us your ^alove in the Spirit.

9 ^aFor this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire ^bthat ye might be filled with ^cthe knowledge of his will ^din all wisdom and spiritual understanding;

10 ^aThat ye might walk worthy of the Lord ^bunto all pleasing, ^cbeing fruitful in every good work, and increasing in the ^dknowledge of God;

11 ^aStrengthened with all might, according to his glorious power, ^bunto all patience and longsuffering ^cwith joyfulness;

1:2. **Grace** is used in a number of different ways in the New Testament. It can refer to (1) God's unmerited kindness on Calvary, which brings about man's salvation (Eph. 2:8); (2) the state of grace in which the believer stands, that is, his being in God's favor (Rom. 5:2); (3) an unusual blessing produced by divine grace (Eph. 3:8); (4) graciousness or attractiveness (4:6); and (5) "grace" can, as here, mean God's "stored-up help" dispensed to His people in times of need. **Peace** is also employed in a variety of ways in Scripture: It can signify (1) the opposite of war (Rev. 6:4); (2) harmony and concord with others (Eph. 4:3); (3) health and welfare (1 Cor. 16:11); (4) salvation in that one is at peace with God (Rom. 5:1); and (5) as in this verse, "peace" sometimes denotes tranquility of mind that frees the Christian from fear and anxiety.

1:4. Evidence of a person's **faith in Christ Jesus** is his **love ... to all the saints**.

1:5. **Hope** is salvation, as it refers to the object for which one hopes. **Word of the truth of the gospel** could be rendered as "the message of the gospel which is true." This is meant to contradict the Colossian heresy: unlike its false teaching, or "vain deceit" (2:8), the gospel is true indeed.

1:6. The universal spread and effectiveness of the gospel verify the assertion in verse 5 that it is the truth. The Colossian heresy is merely local; while the gospel has come to the Colossians, it has gone beyond them **in all the world**. And it **bringeth forth fruit**; that is, when embraced by faith, the gospel produces godly character and noble conduct in its converts.

1:7. **Epaphras** evangelized the Colossians with the gospel and planted the church in their city. In describing Epaphras here in such glowing terms as **our dear fellowservant and for you a faithful minister of Christ**, Paul puts his apostolic stamp of approval on this saint's life, ministry, and gospel. The implication to the readers: Surely you will not forsake Epaphras's gospel and pastoral care in exchange for the doctrine of the local heretics, will you?

1:8. **Your love in the Spirit** (or, your love by the Spirit): that is, the Holy Spirit instilled and nurtured in the Colossian Christians an affection for others.

1:9. **Wisdom** is an accurate perception into the true nature of things. **Understanding** is the skillful application of this wisdom in practical situations.

1:10. This verse expresses the reason that in verse 9 Paul wants the Colossians to obtain a knowledge of God's will. It is that they may **walk** (live) properly and fully please God. In Greek the four explanatory participles of verses 10b-12 spell out and precisely define what a **worthy walk** entails: the believer is (1) **fruitful in every good work**, productive in Christian service; (2) constantly **increasing in the knowledge of God**, ever coming to know the Lord better; (3) always "strengthened with all might," becoming spiritually stronger and stronger; and (4) in the habit of giving thanks, sincerely expressing gratitude to God in both the pleasant and unpleasant experiences in his life.

1:11. **Patience** is persevering through problems, trials, tribulations, and so forth. **Longsuffering** is forbearing the faults and offenses of others.



1:2 Colossae was located in the Roman province of Asia, 11 miles from Laodicea in the Lycus Valley. It lay on the main road from Ephesus heading east. Both Herodotus and Xenophon regarded it as a great city in the fifth century B.C., but during the first century Strabo described it as a third-rate town. That Paul wrote an epistle to such a small community suggests the problem at Colossae must have been great. Colossae is mentioned only once (v. 2) in the New Testament. Paul seemingly had never seen the church (v. 4; 2:1), but it probably was established by one of his co-workers during his extensive ministry at Ephesus (Acts 19:1).

12 ^a“Giving thanks unto the Father, which hath ¹made us meet to be partakers of ^bthe inheritance of the saints in ²light:

13 Who hath delivered us from ^a“the power of darkness, ^band hath ¹translated *us* into the kingdom of ²his dear Son:

14 ^a“In whom we have redemption through his blood, *even* the forgiveness of sins:

The Preeminence of Christ

15 Who is ^a“the image of the invisible God, ^bthe ¹firstborn ²of every creature:

16 For ^a“by him were all things created, that are in heaven, and that are ¹in earth, visible and invisible, whether *they be* thrones, or ^bdominions, or ²principalities, or ³powers: all things were created ^cby him, and for him:

1:12 ^a[Eph. 5:20]
^bEph. 1:11
¹ *qualified us to*
² *the light*
 1:13 ^aEph. 6:12
^b2 Pet. 1:11
¹ *transferred*
² *Lit. the Son of his love*
 1:14 ^aEph. 1:7
 1:15 ^a2 Cor. 4:4;
 Heb. 1:3
^bPs. 89:27; Rev. 3:14
¹ *First in rank*
² *over*
 1:16 ^aJohn 1:3;
 Heb. 1:2, 3
^b[Eph. 1:20, 21;
 Col. 2:15]
^cJohn 1:3; Rom. 11:36; 1 Cor. 8:6; Heb. 2:10
¹ *on*
² *rulers*
³ *authorities*

1:17 ^a[John 17:5]
^bHeb. 1:3
¹ *Lit. in him*
 1:18 ^a1 Cor. 11:3; Eph. 1:22
^bRev. 1:5
 1:19 ^aJohn 1:16

17 ^aAnd he is before all things, and ^bby him ^ball things consist.

18 And ^a“he is the head of the body, the church: who is the beginning, ^bthe firstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that ^a“in him should all fulness dwell;

20 And, ^a“having made peace through the blood of his cross, ^bby him to reconcile ^call things unto himself; by him, *I say*, whether *they be* things ¹in earth, or things in heaven.

Christ the Hope of Glory

21 And you, ^a“that were sometime alienated and enemies in *your* mind ^bby wicked works, yet now hath he ^creconciled

1:20 ^aRom. 5:1; Eph. 2:14 ^b2 Cor. 5:18 ^cEph. 1:10 ¹ *on*
 1:21 ^a[Eph. 2:1] ^bTitus 1:15 ^c2 Cor. 5:18, 19

1:12. This verse also might be translated “thanking the Father, for He made us fit to share in the salvation belonging to the saints who are in the light.” **Light** is the ethical condition in which God’s children live, namely, that of spiritual understanding, with its accompanying morality and happiness.

1:13. **Darkness** is the religious state in which unbelievers exist, namely, that of spiritual ignorance with its attending immorality and misery.

1:14. **Blood** reminds the Colossians of the enormous price and sacrifice paid to secure their redemption. Redemption, then, is achieved by the atonement wrought by Jesus’ death. See Ephesians 1:7 for “redemption.”

1:15. **Firstborn** here signifies two things: (1) Temporal priority. As the firstborn child in a family is born before his brothers and sisters, similarly Christ existed before Creation. He existed before the universe was created. And owing to the privileges usually given an oldest child, “firstborn” also signifies (2) positional priority. The firstborn in a family was customarily accorded more honor, greater authority, or larger share of the inheritance, and so held a privileged position in relation to his brothers and sisters. In like manner Christ as the “firstborn” occupies a position supreme over the universe. Therefore, when Paul declares Christ to be **the firstborn of every creature**, the apostle does not mean that He is the first person whom God created; Paul instead means that Christ is earlier than, as well as preeminent in, all creation.

1:16. This verse provides the reason Christ is called the “firstborn” in verse 15. Paul’s rationale is this: Since **by him were all things created**, then (1) Christ must have existed before the universe, and (2) He must be greater than all He made. **Thrones ... dominions ... principalities ... powers** all refer to angelic beings (cf. Eph. 1:21; 3:10). “Thrones” refer to angels who sit on thrones as rulers; “dominions” refer to domains or kingdoms over which these heavenly beings reign, “principalities” refer to rulers, and

“powers” refer to angelic monarchs who wield regal power. Since Christ created these various ranks of angels, He is supreme over them. Striking a blow at the Colossian heresy advocating angel worship (2:18), this text forbids Christians to pay homage to angels or other heavenly beings created by God.

1:17. **By him all things consist:** That is, by Him all things are held together; Christ now preserves all that He made in Creation.

1:18. **He is the head of the body** means, “He himself is the Head of the body.” The word *himself* translates the Greek intensive pronoun signifying that Jesus, rather than any angelic being, is the church’s Head (leader). **Who is the beginning** (or, “He is the beginning”) justifies calling Jesus the Head of the church (v. 18a). *Beginning* means “cause,” “origin” as in Revelation 3:14. Why, then, is He the church’s Head? Because He is the “origin” from which the church comes, or the “cause” of her existence; also, because He is **the firstborn** from the dead, that is, the first of a new creation—the church—to be resurrected, never to die again. **That in all things he might have the preeminence** (or, “so that in all things He alone has become preeminent”): Now that Jesus is Head of the church, He “alone” holds the preeminent position in both the first creation (the universe) and in the new creation (the church). Thus Jesus should hold first place in the believer’s life. This occurs when one bows to His authority, obeys His Word, yields to His Spirit, submits to His church leaders, does His will, and bestows his chief affections on Him.

1:19, 20. **For** gives two reasons for Jesus’ “preeminence” (v. 18): (1) All the **fulness** of deity is in Him. Since He is fully God, He ought to be preeminent. (2) By Christ’s death God reconciles the universe to Himself (v. 20).

1:21. Reconciliation is the act whereby God, through Christ’s atonement, brings men who are at odds with Him back into a peaceful, proper relationship with Himself.

22 “In the body of his flesh through death, ^bto present you holy and unblameable and unreprou-able in his sight:

23 If ye continue in the faith ^agrounded and ¹settled, and *be* ^bnot moved away from the hope of the gospel, which ye have heard, ^cand which was preached to every creature which is under heaven; ^dwhereof I Paul am made a minister;

24 “Who now rejoice in my suffer-ings ^bfor you, and fill up ^cthat which is ¹behind of the afflictions of Christ in my flesh for ^ahis body’s sake, which is the church:

25 Whereof I am made a minister, according to ^athe ¹dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* ^athe ¹mystery which hath been hid from ages and from gener-ations, ^bbut now ²is made manifest to his saints:

27 “To whom God ¹would make known what *is* ^bthe riches of the glory of this mystery among the

1:22 ^a 2 Cor. 5:18; [Eph. 2:14–16]
^b [Eph. 5:27]; Col. 1:28
 1:23 ^a Eph. 3:17; Col. 2:7
^b [John 15:6]; 1 Cor. 15:58
^c Mark 16:15; Acts 2:5; Rom. 10:18; Col. 1:6
^d Acts 1:17; Eph. 3:7; Col. 1:25
¹ *steadfast*
 1:24 ^a 2 Cor. 7:4
^b Eph. 3:1, 13
^c [Rom. 8:17; 2 Cor. 1:5; 12:15]; Phil. 2:17
^d Eph. 1:23
¹ *lacking*
 1:25 ^a Gal. 2:7
¹ *stewardship*
 1:26 ^a [1 Cor. 2:7]
^b [2 Tim. 1:10]
¹ *hidden truth or secret*
² *has been revealed*
 1:27 ^a 2 Cor. 2:14
^b Rom. 9:23
¹ *willed to*

^c [Rom. 8:10, 11]
^d 1 Tim. 1:1
 1:28 ^a Acts 20:20
^b Eph. 5:27
 1:29 ^a Eph. 3:7

Gentiles; which is ^cChrist in you, ^dthe hope of glory:

28 Whom we preach, ^awarning every man, and teaching every man in all wisdom; ^bthat we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striv- ing according to his working, which worketh in me ^amightily.

Present in the Spirit

2 For I ¹would that ye knew what great ^aconflict I have ²for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be ¹com- forted, being knit together in love, ²and unto all riches of the full assur- ance of understanding, to the ³ac- knowledgement of the mystery of God, ⁴and of the Father, and of Christ;

3 “In whom are hid all the trea- sures of wisdom and knowledge.

2:1 ^a Phil. 1:30; Col. 1:29; 4:12; 1 Thess. 2:2 ¹ *want you to know* ² *on your behalf*
 2:2 ¹ *encouraged* ² *and attaining to* ³ *knowledge* ⁴ *both*
 2:3 ^a 1 Cor. 1:24, 30

1:22. In the body of his flesh through death (or, “by His fleshly body through death”): The Colossian heretics may have argued that Jesus’ humanity and death indicate His inferiority to the angelic beings in the universe. Paul turns this argument against them, showing that His death points to His superiority; for His death is the divine means of achieving reconcilia- tion to God. **To present you holy ... in his sight** (or, “to bring you holy ... into His presence”): This expresses the ultimate purpose of reconciliation: it is to eventu- ally usher the believer, made perfectly holy, into the heavenly presence of God.

1:23. If ye continue in the faith (or, “since you will persevere in the faith”): the Colossians’ future entrance into God’s heavenly presence depends on whether they remain in the Christian faith. The words “since you will persevere” indicate that they will remain loyal to Christ. Perseverance in the Christian’s faith is a test of the reality of one’s trust in Christ. This verse implies that true believers will persevere.

1:24. The afflictions of Christ: Since Paul is a member of the body of Christ, the Lord Himself suffers when His apostle suffers. These afflictions are more Christ’s than Paul’s. Rather than detract- ing from his ministry, Paul’s afflictions actually en- hanced it, as they exist **for his body’s sake, which is the church.**

1:25. The expression **according to the dispensa- tion of God** might be rendered “because of the di- vine assignment.” Paul was a **minister** or servant to the church because of the divine assignment given him. That assignment was **to fulfil the word of God**, that is, to preach the gospel over a wide geographi- cal area, winning converts to Christianity. The Greek

word translated here as “fulfil” is rendered in Romans 15:19 as “fully preached.”

1:26. **Mystery** is a divine truth which, because it is too profound for man to discover and comprehend without help, was previously unknown but is now disclosed to man by God through His apostles and prophets.

1:27. The specific mystery here is **Christ in you.** It was no secret in the Old Testament that Gentiles would be saved; but that Christ would dwell in Gen- tile converts was unknown at that time. In further ex- plaining this **mystery** Paul equates “Christ in you” with **the hope of glory.** “Hope” means “certainty of the future,” that is, for a Christian it is the joyful and confident expectation of salvation. “Glory” here refers to the glorious state to be enjoyed by the believer in heaven. Thus the hope of glory refers to the certainty of heaven. That Christ’s life, character, virtues, val- ues, thoughts, attitudes, and deeds are present in a Christian is evidence that he is headed toward glory (heaven).

2:2. This verse could also be translated: “That their minds may be strengthened by being lovingly instructed, and so obtain all the wealth of assurance that comes from (proper spiritual) understanding, more precisely, to obtain a mature knowledge of God’s mystery about Christ.” The Colossians’ “minds” need to be “instructed” in the truth to safeguard them against the circulating heresy.

2:3. **Hid** does not mean unknown. For not all these **treasures of wisdom and knowledge** are unknown to man, as 1:26 clearly shows. “Hid” signifies “laid up,” “stored away,” or “reserved.” Christ, then, is the source from which all wisdom and knowledge come.

4 And this I say, ^alest any man should ¹beguile you with ²enticing words.

5 For ^athough I be absent in the flesh, yet am I with you in the spirit, joying and beholding ^byour ¹order, and the ^csteadfastness of your faith in Christ.

Rooted in Christ Jesus

6 ^aAs ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 ^aRooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man ¹spoil you through philosophy and ²vain deceit, ³after ^athe tradition of men, ³after the ^brudiments⁴ of the world, and not ³after Christ.

9 For ^ain him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the ^ahead of all ¹principality and power:

2:4 ^aRom. 16:18; 2 Cor. 11:13; Eph. 4:14; 5:6
¹deceive
²persuasive
2:5 ^a1 Thess. 2:17

^b1 Cor. 14:40
^c1 Pet. 5:9
¹good order

2:6 ^a1 Thess. 4:1

2:7 ^aEph. 2:21

2:8 ^aGal. 1:14
^bGal. 4:3, 9, 10; Col. 2:20

¹plunder you or take you captive
²empty

³according to
⁴basic principles

2:9 ^a[John 1:14]; Col. 1:19

2:10 ^a[Eph. 1:20, 21; 1 Pet. 3:22]

¹rule and authority

2:11 ^aDeut. 10:16

^bRom. 6:6; 7:24; Gal. 5:24; Col. 3:5

2:12 ^aRom. 6:4
^bEph. 1:19, 20

^cActs 2:24
2:13 ¹made alive

2:14 ^a[Eph. 2:15, 16]; Col. 2:20

¹certificate of debt with its decrees

11 In whom also ye are ^acircumcised with the circumcision made without hands, in ^bputting off the body of the sins of the flesh by the circumcision of Christ:

12 ^aBuried with him in baptism, wherein also ye are risen with *him* through ^bthe faith of the operation of God, ^cwho hath raised him from the dead.

Dead to the World Yet Alive

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he ¹quickened together with him, having forgiven you all trespasses;

14 ^aBlotting out the ¹handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* ^ahaving ¹spoiled ^bprincipalities and powers, he made a ²shew of them openly, triumphing over them in it.

2:15 ^a[Is. 53:12; Heb. 2:14] ^bEph. 6:12 ¹disarmed
²spectacle

2:4. **Beguile** means “deceive.”

2:6. The verse may be paraphrased thus: “Therefore, just as you accepted the teaching that presents Jesus as both Messiah and Lord, so continue to maintain this relationship with Him.” The recipients had been taught that Jesus is (1) Messiah (the One divinely anointed to secure man’s salvation), and (2) Lord (the divine person to whom man submits in obedience). The heretics denied Jesus’ atoning death and lordship. So the Colossians are urged to keep Him just as they were initially taught—as Messiah and Lord. They are to continue to look to Him for salvation and continue in submission to His authority.

2:8. **Spoil** could also be rendered, “carry you away from the truth by false teaching.” **Rudiments of the world** are elementary religious teachings coming from the world system. The Greek grammar suggests that the particular **philosophy** in view here is **vain deceit**. Not all philosophy, then, is bad; when presented in a God-centered way, it can be helpful to believers.

2:9. **For** verifies the assertion in verse 8 that the heretics’ “philosophy” is in accord with the tradition of men and not with Christ or in line with Christian doctrine. This is done by stating that the whole of the divine nature (**all the fulness of the Godhead**) dwells in Jesus in bodily form. This refutes the Colossian heresy denying the Son’s full deity and that He possessed a body that could die and make atonement for sin.

2:10. **Ye are complete in him** (or, “you are filled by Him”): Believers have been filled by Jesus with all the spiritual blessings they need; hence, they are “complete” and lacking nothing. This, too, refutes the heresy that denied the sufficiency of Christ and encouraged Christians to look to other spiritual beings for help. Five of these blessings, with which believers

have been filled, are listed in verses 11–15. They are: (1) spiritual circumcision, verse 11; (2) being raised from the old life, verse 12; (3) new life, verse 13; (4) the removal of the curse of the law, verse 14; and (5) the conquering of Satan and his demonic forces, verse 15.

2:11. Circumcision denotes a cutting off or removal. The **circumcision** in view here is not physical but spiritual, whereby the ruling power of the believer’s **flesh** or sinful nature is broken or removed by Christ.

2:12. **Buried with him in baptism**: This is not water baptism, but Spirit baptism, by which Christ brings the believer into an intimate relation with Himself and with His people (the church) through the Holy Spirit (cf. 1 Cor. 12:13). **Ye are risen** signifies that God has raised the Colossians from the sins, habits, values, and guilt of their unconverted life, not allowing them to remain in their old ways and iniquities.

2:13. **You ... hath he quickened**: God gave them new (spiritual) life.

2:14. **The handwriting of ordinances**: In secular literature this “handwriting” was an IOU signed by the debtor. Here it might be paraphrased, “a certificate of debt consisting of decrees.” This refers to the Mosaic Law, which the Jews had contracted to obey, and to which Gentiles by conscience were obligated. Owing to man’s inability to fulfill this obligation of obedience, he was therefore indebted to God. But through Christ this debt was graciously blotted out.

2:15. **Having spoiled principalities and powers**: By the Cross God disarmed or deprived Satan and all his demonic horde of the power and sway with which they formerly gripped the Colossians. By this statement Paul might well have asked the Colossians, How can you give ear to any doctrine advocating angel worship (v. 18), when they are all subject to God?

16 Let no man therefore ^ajudge you in ¹meat, or in drink, or in respect ²of an holyday, or of the new moon, or of the sabbath *days*:

17 ^aWhich are a shadow of things to come; but the ¹body *is* of Christ.

18 Let no man ¹beguile you of your reward ²in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not ¹holding ^athe Head, from which all the body by joints and ²bands having nourishment ministered, and knit together, ^bincreaseth with the increase of God.

20 Wherefore if ye be ^adead with Christ from the ¹rudiments of the world, ^bwhy, as though living in the world, are ye subject to ²ordinances,

2:16 ^a Rom. 14:3

¹ food

² to a feast day

2:17 ^a Heb. 8:5;

10:1

¹ substance

2:18 ¹ defraud

² by delighting

in false hu-

mility

2:19 ^a Eph. 4:15

^b Eph. 1:23; 4:16

¹ holding fast to

² ligaments

2:20 ^a Rom.

6:2-5

^b Gal. 4:3, 9

¹ basic prin-

ciples

² rules

2:21 ^a 1 Tim. 4:3

2:22 ^a Is. 29:13;

Matt. 15:9; Titus

1:14

¹ according to

2:23 ^a Rom.

13:14; 1 Tim. 4:8

¹ an appear-

ance

² self-imposed

religion

³ severe treat-

ment

21 (^aTouch not; taste not; handle not;

22 Which all are to perish with the using;) ^aafter¹ the commandments and doctrines of men?

23 ^aWhich things have indeed ¹a shew of wisdom in ²will worship, and humility, and ³neglecting of the body; ⁴not in any honour to the satisfying of the flesh.

Seek the Things Which Are Above

3 If ye then be ^arisen with Christ, seek those things which are above, where ^bChrist sitteth on the right hand of God.

2 Set your ¹affection on things above, not on things on the ^aearth.

⁴ but are of no value against the indulgence of

3:1 ^a Rom. 6:5; Eph. 2:6; Col. 2:12 ^b Ps. 68:18; 110:1;

[Rom. 8:34]; Eph. 1:20

3:2 ^a [Matt. 6:19-21] ¹ mind

2:16. Therefore draws on 2:14: Since God has annulled the law, the Colossians are to **let no man ... judge you** regarding dietary matters (**meat ... drink**) or regarding religious calendar observations.

2:17. This verse could be translated: "For these were a shadow of future things, but the substance belongs to Christ." The Mosaic dietary restrictions and calendar celebrations (v. 16) were a **shadow of things to come** in that they foreshadowed or foretold of coming spiritual blessings. But the substance of these blessings or these divine benefits themselves come, not from the law, but from Christ. The Colossians, then, should not allow heretics to tie them up with legalistic rules and regulations. They should instead occupy themselves with all the blessings granted them through Christ.

2:18. **Beguile you of your reward** (or, "rob you of your prize"): The heretics, if their doctrine were accepted, would rob the Colossians of their spiritual blessings. These false teachers displayed false **humility** and advocated a gospel of **worshipping of angels**, that is, paying homage to angelic beings. **Intruding into those things which he hath not seen**: The heretics claimed to have witnessed numerous revelations and visions.

2:19. The Greek word **holding** means to hold fast to someone so as to remain united with him. The **Head** is Christ. Thus, **not holding the Head** reveals that the local heretics possessed no relationship with Christ; they were not therefore true Christians. As the "Head" is Christ, so the **body** is figuratively represented to be the church, and the **joints** and **bands** are by implication the individual believers within the church. **Having nourishment ministered, and knit together** means being supported and united. From Christ (the "Head"), then, the church ("body") derives spiritual growth as it is supported and united by the various ministering believers ("joints," "bands") in the assembly.

2:20. **If ye be dead** (or, "since you died"): Paul's expression, "to die," figuratively means to be free from something. That from which the Colossians had been

freed is **the rudiments of the world**, that is, from the elementary religious teachings espousing salvation by merit and good works. Since the gospel has freed the believer from attempting to gain heaven by self-effort, he should never **subject** himself again to such legalistic **ordinances**.

2:21. These three prohibitions are examples of the heretical teachings to which the Colossians were about to submit. They were to abstain from certain foods and drinks. Legalism is largely negative in nature; Christianity is nicely balanced, containing both negative and positive aspects.

2:22. Inasmuch as all these foods **are to perish with the using**, it is foolish to base one's eternal salvation on abstinence from temporary things like food.

2:23. This verse is better translated, "Which things do indeed have an appearance of wisdom consisting in self-imposed worship and false humility and in severe treatment of the body; but this is of no value against the indulgence of the flesh." The apostle concedes that legalism is outwardly impressive, but he denies asceticism's ability to harness the sensual appetite of man's sinful nature (**flesh**).

3:1. **If ye then be risen** (or, "therefore, since you were raised"): The word *therefore* infers a corollary truth from 2:20 ("you died with Christ")—not only have the Colossian believers been freed from sin, they have also turned to a new life, leaving behind old ways, habits, values, vices, interests, and sins. **Seek those things which are above**: These "things" include deeper knowledge of Christ, closer fellowship with Him, experience of His resurrection power, victory over sin (vv. 5-11); the development of godly virtues (vv. 12-17); the fulfillment of domestic and social responsibilities (3:18-4:1); an effective prayer life (4:2); fruitfulness in witnessing (4:3-6)—in a word, the attainment of Christian maturity, and all the spiritual benefits God has for His people during their days on earth. To have been raised with Christ and not to seek these blessings would be a contradiction.

3:2. **Set your affection on things above**: The Greek word literally says, "Set your mind on things above."

3 ^aFor ye are dead, ^band your life is hid with Christ in God.

4 ^aWhen Christ, *who is* ^bour life, shall appear, then shall ye also appear with him ^cin glory.

5 ^aMortify¹ therefore ^byour members which are upon the earth; ^cfornication, uncleanness, ²inordinate affection, evil ³concupiscence, and covetousness, ^dwhich is idolatry:

6 ^aFor which things' sake the wrath of God cometh on ^bthe children of disobedience:

7 ^aIn the which ye also walked some time, when ye lived in them.

8 ^aBut now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Put on the New Man

10 And have put on the new man, which ^ais renewed in knowledge

3:3 ^a[Rom. 6:2; 2 Cor. 5:14; Gal. 2:20]; Col. 2:20
^b[2 Cor. 5:7]
 3:4 ^a[1 John 3:2]
^bJohn 14:6
^c1 Cor. 15:43
 3:5 ^a[Rom. 8:13]
^b[Rom. 6:13]
^cEph. 5:3
^dMark 7:21;
 1 Cor. 6:9, 18;
 2 Cor. 12:21;
 Gal. 5:19; Eph. 4:19; 5:3, 5
¹Put to death
²passion
³desire
 3:6 ^aRom. 1:18;
 Eph. 5:6; Rev. 22:15
^b[Eph. 2:2]
 3:7 ^a1 Cor. 6:11;
 [Eph. 2:2]; Titus 3:3
 3:8 ^aEph. 4:22;
 1 Pet. 2:1
 3:10 ^aRom. 12:2;
 2 Cor. 4:16

^b[Rom. 8:9]
^c[Eph. 2:10]
 3:11 ^aRom. 10:12; [1 Cor. 12:13]; Gal. 3:27, 28
^bEph. 1:23
¹slave
 3:12 ^a[1 Pet. 1:2]

^bafter the image of him that ^ccreated him:

11 Where there is neither ^aGreek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, ¹bond nor free: ^bbut Christ is all, and in all.

12 Put on therefore, ^aas the elect of God, holy and beloved, ^bbowels¹ of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 ^aForbearing¹ one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 ^aAnd above all these things ^bput on ¹charity, which is the ^cbond of perfectness.

15 And let ^athe peace of God rule in your hearts, ^bto the which also ye are called ^cin one body; and ^dbe ye thankful.

^bLuke 1:78; Phil. 2:1; 1 John 3:17 ¹tender mercies
 3:13 ^a[Mark 11:25] ¹Bearing with
 3:14 ^a1 Pet. 4:8 ^b[1 Cor. 13] ^cEph. 4:3 ¹love
 3:15 ^a[John 14:27; Phil. 4:7] ^b1 Cor. 7:15 ^cEph. 4:4
^d[1 Thess. 5:18]

The readers are not to be preoccupied with **things on the earth**, such as current heretical philosophies (2:8), legalistic practices (2:16, 21–23), and vices (v. 5ff); nor are they to dwell on things that are not wrong in themselves (houses, jobs, careers, ambitions, etc.), but can be wrong should they become priorities above Christ.

3:3. Your life is hid with Christ in God (or, “Your life is deposited with Christ, who is in intimate relation with God”). As all wisdom and knowledge reside in Christ (2:3), so the believer’s new life is stored up in Him. This means that the Christian life belongs to the spiritual or heavenly realm. Jesus is in intimate relation with God; so are His followers. Since the Colossians now belong to the heavenly realm and are intimate with God, they should seek those matters and interests pertaining to heaven and not to earth.

3:5. Mortify means to “put to death.” By a figure of speech **members** is put in place of the various sins that exist in, and seek to express themselves through, different “members” of the human body. Paul urges his readers to “put to death all sins residing in your bodily members.” **Therefore** looks back to verse 3: inasmuch as they “are dead” to sin, they are to make this death to the old life a reality in daily living.

3:9. Seeing means “since.” The **old man** is all that a person was prior to salvation: his worldly thinking and sinful acts. Since all this was renounced at conversion, one should **lie not**. Falsehood ill becomes the person claiming to be a disciple of Him who said, “I am the ... truth.”

3:10. The new man is the person one becomes after conversion: he possesses a new nature, values, aspirations, and a new life-style. This “new man” is constantly being **renewed** or developed until he attains a mature **knowledge** of the God who (re)**created**

him. The more a believer knows and understands of God, the more he will be like God in character and conduct.

3:11. Not only is the “new man” to put sin to death, he is also to put away man-made barriers that divide people and that nourish the vices of the old life. Among renewed humanity there are no national, ceremonial, cultural, or social distinctions. To the redeemed **Christ is all**; that is, He is everything, and He is what matters most to them. And **Christ is ... in all**; that is, He dwells in all believers.

3:12. Put on literally means to “dress oneself” (with clothes); here, used metaphorically, it means to take on or assume certain virtues and qualities. **Bowels of mercies** means heartfelt compassion.

3:13. The fact of believers being urged to assume the virtues of verse 12 signifies that none has yet “arrived” spiritually. As the believer is developing these virtues, he must be **forbearing and forgiving** toward his fellow church member. For his Christian brother is also in the process of acquiring the virtues of verse 12 and therefore retains some flaws, deficiencies, and weaknesses. Hence the need of forbearance and forgiveness.

3:14. Charity is love, here called the **bond of perfectness**. Love is the crowning grace completing the list of virtues required for perfectness or spiritual maturity. As a “bond” it binds all other virtues together in harmony and unity.

3:15. The peace of God is the harmony and concord created by God among His people. It is to **rule**. This Greek verb means to act as an umpire who makes decisions in an athletic contest. Thus, **let the peace of God rule in your hearts** means that when believers are at odds with each other, whatever course of action best maintains peace and fosters harmony is the course to be taken.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another ^ain psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And ^awhatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Husbands and Wives

18 ^aWives, submit yourselves unto your own husbands, ^bas it is ¹fit in the Lord.

19 ^aHusbands, love *your* wives, and be not ^bbitter against them.

20 ^aChildren, obey *your* parents ^bin all things: for this is well pleasing unto the Lord.

21 ^aFathers, provoke not your children *to anger*, lest they be discouraged.

22 ^aServants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in ¹singleness of heart, fearing God:

3:16 ^aEph. 5:19
3:17 ^a1 Cor. 10:31
3:18 ^a1 Pet. 3:1
^b[Col. 3:18—4:1; Eph. 5:22—6:9]
¹ *fitting*
3:19 ^a[Eph. 5:25; 1 Pet. 3:7]
^bEph. 4:31
3:20 ^aEph. 6:1
^bEph. 5:24
3:21 ^aEph. 6:4
3:22 ^aEph. 6:5; [1 Tim. 6:1]; Titus 2:9; 1 Pet. 2:18
¹ *sincerity*

3:23 ^a[Eccl. 9:10]
3:24 ^aEph. 6:8
^b1 Cor. 7:22
3:25 ^aRom. 2:11
4:1 ^aEph. 6:9
¹ *fair*
4:2 ^aLuke 18:1
^bCol. 2:7
4:3 ^aEph. 6:19
^b1 Cor. 16:9
^cEph. 3:3, 4; 6:19
^dEph. 6:20
¹ *Meanwhile*
² *for the word*
4:5 ^aEph. 5:15
^b[Matt. 10:16]
^cEph. 5:16
¹ *outside*

23 ^aAnd whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 ^aKnowing that of the Lord ye shall receive the reward of the inheritance: ^bfor ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and ^athere is no respect of persons.

Walk in Wisdom

4 Masters, ^a give unto *your* servants that which is just and ¹equal; knowing that ye also have a Master in heaven.

2 ^aContinue in prayer, and watch in the same ^bwith thanksgiving;

3 ^aWithal ¹ praying also for us, that God would ^bopen unto us a door ²of utterance, to speak ^cthe mystery of Christ, ^dfor which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 ^aWalk in ^bwisdom toward them that are ¹without, ^credeeming the time.

3:16. When believers are forbearing, forgiving (v. 13), and loving (v. 14) toward one another, when peace reigns among God's people (v. 15), then the church is fertile soil for the blessings produced by the **word of Christ**.

3:17. The beneficial influence produced by the indwelling word of Christ is not only to affect public and private worship (v. 16), but it is also to control all areas of a Christian's life.

3:18. Wifely submission cannot be forced; it must come from her own free will. **As it is fit in the Lord** means that the wife's submission to her husband is proper in her relationship with Christ: submission rendered her husband is submission rendered to Christ.

3:19. The duty of husbands is to **love your wives**. The Greek word for love is *agapaō*, the same affection with which "God so loved the world" (John 3:16). This type of love (cf. 1 Cor. 13; 1 John 4:10) is a willing and sacrificial giving of oneself for the benefit of another, without thought of return. **Be not bitter against them** might be translated, "Do not be harsh toward them." The husband who loves his wife will not be rude, unkind, or cruel toward her. This implies that wifely submission is gained in part by the husband's love.

3:20. **This is wellpleasing unto the Lord**: In most manuscripts (including the oldest) the Greek reads, "well-pleasing *in* the Lord." That is, obedience to parental authority is pleasing to the Lord in the child's relationship with Him. The obedience given to parents is obedience given to Christ.

3:22. **Eyeservice** is work done only when the master is watching. Christian slaves were to work hard even when their owners were absent. **Singleness of**

heart means "a sincere disposition."

3:23. **Do it heartily** means the slave is to perform his slave duties wholeheartedly, doing the best job he can with all his strength. A slave could be enthusiastic in carrying out his menial tasks because they were done, not so much for his earthly master (**unto men**), but for his heavenly Master (**to the Lord**).

3:24. **The reward of the inheritance** (or "the reward which is salvation"): The fact that Christian slaves will receive salvation from the Lord rather than from men verifies the assertion in verse 23 that they serve Christ, not their masters.

4:1. The reason earthly masters should give their **servants that which is just and equal** is that the masters themselves **also have a Master in heaven**. As they want Him to be just and fair with them, so they must be toward their servants.

4:2. **Continue in prayer** means "persevere in prayer." **Watch in the same** means that the Colossians are to be mentally alert and spiritually sensitive to the needs for which they pray. **With thanksgiving** signifies that gratitude is the attitude in which prayer is offered. So the readers are to persevere in prayer with alert minds and grateful hearts.

4:3, 4. The Colossians are asked to make two prayer requests for Paul and his associates: (1) that God would grant them opportunities both inside and outside prison to preach the gospel (v. 3); and that (2) the evangelists would make the truth **manifest** as they **ought to speak**, that is, to preach it with courage and clarity. **Withal praying also for us** means praying for Paul "together with" the prayer commanded in verse 2.

4:5. Paul turns from his responsibilities for evangelism (vv. 3, 4) to the Colossians' evangelistic duties

6 Let your speech *be* always ^awith grace, ^bseasoned with salt, ^cthat ye may know how ye ought to answer every man.

Greetings from Believers

7 All my state shall ^aTychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 ^aWhom I have sent unto you for the same purpose, that he might know your ¹estate, and comfort your hearts;

9 With ^aOnesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

4:6 ^aEccl. 10:12
^bMark 9:50
^c1 Pet. 3:15
4:7 ^aActs 20:4;
Eph. 6:21;
2 Tim. 4:12;
Titus 3:12
4:8 ^aEph. 6:22
¹ *circumstances*
4:9 ^aPhilem. 10

4:10 ^a Acts
19:29; 20:4; 27:2;
Philem. 24
^b Acts 15:37;
2 Tim. 4:11
¹ *greet*s
4:12 ^a Col. 1:7;
Philem. 23
^b Rom. 15:30
^c Matt. 5:48;
1 Cor. 2:6
¹ *greet*s
² *filled*
4:13 ¹ *wit*ness

10 ^aAristarchus my fellowprisoner ¹saluteth you, and ^bMarcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow workers unto the kingdom of God, which have been a comfort unto me.

12 ^aEpaphras, who is *one* of you, a servant of Christ, ¹saluteth you, always ^blabouring fervently for you in prayers, that ye may stand ^cperfect and ²complete in all the will of God.

13 For I bear him ¹record, that he hath a great zeal for you, and them

(vv. 5, 6). They are to **walk in wisdom** or “live wisely” in their relations toward **them that are without**, that is, unbelievers. **Redeeming the time** is to make the most of every opportunity. They are to seize each opportunity to display wise behavior toward the unsaved and to use it as a chance for witnessing.

4:6. An example of wise conduct (v. 5) is daily **speech** that is gracious (**with grace**) in nature. Such speech is to be **seasoned with salt**, that is, characterized by the wisdom of verse 5. Gracious, wise conversation will enable the Colossians to know how to **answer every man** when speaking to him about the gospel.

4:7. Tychicus ... a beloved brother ... a faithful minister and fellowservant in the Lord: In describing Tychicus (believed to be the Colossians’ pastor) in such glowing terms, Paul puts his apostolic stamp of approval on him, so the church will accept his ministry as he deals with the current heresy.

4:9. With Onesimus, a faithful and beloved brother, who is one of you: This prepares the Colossians for the return of Onesimus, the runaway slave who stole from his master Philemon, a prominent member in the Colossian church. Paul hopes this remark, along with the letter to Philemon, will gain for Onesimus,

a new Christian, forgiveness and acceptance on the part of the church.

4:10. Marcus will probably visit the Colossian assembly in the near future. The Colossians may be hesitant to welcome him, since he once abandoned Paul on the mission field (Acts 15:36–39). To ensure that this does not happen, Paul describes Mark as the cousin of Barnabas, a highly esteemed Christian, and gives the Colossians instructions to receive him.

4:11. Who are of the circumcision identifies Aristarchus, Marcus (v. 10), and Justus as Jewish Christians. Of all Jews converted to Christ, only these three are known to have been Paul’s fellow workers in the ministry.

4:12. That ye may stand perfect and complete in all the will of God means that “you may appear perfect and fully assured in all His will.” Like 1:23, 29, this refers to the Colossians’ being ushered into God’s heavenly presence in a morally perfect state. When this someday occurs, their experience of progressive maturity and assurance will have preceded it.

4:13. Tychicus labored not only in the Colossian assembly, but also in the churches at Laodicea and Hierapolis. These cities were six miles apart and 12 miles from Colossae.



4:9 **Onesimus** was apparently a native of Colossae and the slave of Philemon. He fled from and probably robbed Philemon (Philem. 18). During his travels he reaches Rome, hears the gospel, and is saved. Paul then writes to Philemon exhorting him to restore Onesimus, not only as a slave, but as a brother in Christ. Paul uses this opportunity to teach both the position (Philem.) and the responsibility (ch. 3) of Christian slaves. (First Reference, Col. 4:9; Primary Reference, Philem.)



4:13 **Laodicea** was the seventh of the Asian cities addressed in Revelation 2 and 3. It lay at the junction of east-west and north-south highways and in a fertile valley. It was located some distance from the other cities of Revelation, but was close to Colossae, being 11 miles northwest of that town. Whereas Colossae was declining during the New Testament era, Laodicea was prospering and was noted for its black wool, medicinal powders, and banking. Laodicea did not possess its own water supply. Rather, water had to be piped through huge cubical blocks of stone from distant hot springs, and it arrived lukewarm. In A.D. 60 the city, along with the neighboring towns of Colossae and Hierapolis, was greatly damaged by an earthquake. Of the seven churches of Revelation, Paul mentions only Ephesus and Laodicea. The church at Laodicea (like Colossae) was no doubt established by Paul’s coworkers while he was in Ephesus (Acts 19:10; Col. 2:1). Paul also mentions a letter “from Laodicea” (v. 16), which the Colossian church was to read. This phrase admits of several interpretations, among them: (1) a letter to Paul from them; (2) a letter written by Paul from Laodicea (Galatians?); (3) the letter to Philemon who may have lived in Laodicea; and (4) the epistle known as Ephesians.

that are in Laodicea, and them in Hierapolis.

14 ^aLuke, the beloved physician, and ^bDemas, greet you.

15 ¹Salute the brethren which are in Laodicea, and Nymphas, and ^athe church which is in his house.

Grace Be with You

16 And when ^athis epistle is read among you, cause that it be read also

4:14 ^a 2 Tim. 4:11; Philem. 24
^b 2 Tim. 4:10
 4:15 ^a Rom. 16:5; 1 Cor. 16:19
¹ Greet
 4:16 ^a 1 Thess. 5:27; 2 Thess. 3:14

4:17 ^a Philem. 2
^b 1 Tim. 4:6; 2 Tim. 4:5
 4:18 ^a 1 Cor. 16:21; 2 Thess. 3:17

in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ^aArchippus, Take heed to ^bthe ministry which thou hast received in the Lord, that thou fulfil it.

18 ^aThe salutation by ¹the hand of me Paul. ^bRemember my ²bonds. Grace *be* with you. Amen.

^b Heb. 13:3 ¹ my own hand ² chains

4:14. Of all the individuals mentioned in verses 7–14, only **Demas** is given no commendation by Paul. Perhaps Paul already senses some glaring flaw in his character. This verse may well foreshadow 2 Timothy 4:10, where **Luke, the beloved physician**, has remained loyal to Paul, but Demas has forsaken him.

4:15. While Paul greets all Laodicean Christians, he especially singles out **Nymphas, and the church which is in his house**. If the church of Laodicea was

too large for any one house, this likely refers to that part of it meeting in the house of Nymphas. (Church buildings set apart solely for church activities were not used until much later.)

4:17. **Take heed to the ministry** can be interpreted in one of two ways: (1) it is a rebuke to Archippus for failing to finish his Christian service; or (2) it may be Paul's way of informing the Colossian church of his approval on Archippus's ministry, and the church was to let him finish it.



4:14 Luke, mentioned by name only three times in the New Testament (v. 14; 2 Tim. 4:11; Philem. 24), was nevertheless an important individual in early church history. Though not identified by name in his writings, he was the author of the third gospel and Acts for the following reasons: (1) The author places himself with Paul on three occasions in Acts, which are indicated by the author's use of "we" instead of "they" and other third-person references to the group. Of Paul's companions only Titus and Luke could have been with him on these occasions. (2) The author demonstrates a knowledge of medicine. Luke was a physician (v. 14). (3) Early traditions unanimously concur that Luke was the author of both Acts and the third gospel. Though he was a Gentile, he authored more of the New Testament than even Paul, writing over 28 percent of it. Many, including the early church historian Eusebius, identify Antioch of Syria as Luke's home, which might explain why the Book of Acts gives much space to events in that city. Luke enters the narrative of Acts when he joins Paul at Troas during the second journey (Acts 16:10). He remains with Paul only briefly, because when Paul leaves Philippi, Luke seemingly stays behind (Acts 16:40). At the end of Paul's third journey five years later, Luke rejoins Paul as he passes through Philippi (Acts 20:5, 6). Luke later continues with Paul on his way to Rome and during the two-year imprisonment (Acts 27, 28; Philem. 23, 24; cf. vv. 9, 10). Several years later, after Paul's reimprisonment in Rome, Luke supports him to the end (2 Tim. 4:11). Tradition says that Luke subsequently served the Lord in Greece until his death at the age of 84.

THESSALONIANS

First and Second Thessalonians comprise some of the earliest New Testament writings. The first epistle was penned at Corinth by the apostle Paul in response to Timothy's report on the progress of the church they had recently established there (3:1-6).

Paul, along with Silas and Timothy, founded the church at Thessalonica on his second missionary journey (Acts 17:1-14). The apostle had been drawn to this important Roman port after seeing a vision in which a Macedonian man was calling for help (Acts 16:9).

The City. Thessalonica (Salonika today) had been named in 315 B.C. by Cassander after his wife, Alexander the Great's half sister. Under the Romans the city, famous for its hot springs, burgeoned to a population of over 200,000. It was situated strategically on the Via Egnatia, the main Roman highway from east to west. Its sheltered harbor made an ideal naval station. The city was a natural center for traffic moving in all directions. In Paul's day it was the capital of Macedonia. Although the provincial governor was headquartered there, he exercised no authority over Thessalonica. As a free city it was ruled by politarchs and enjoyed political autonomy.

As a military and commercial center, Thessalonica became famous for its wealth as well as its vice, attracting a strange mixture of Roman high society and pagan sensuality (cf. Acts 17:4; 1 Thess. 4:1-8). It also attracted merchants from other parts of the empire, including numerous Jews (Acts 17:4). The nucleus of the church was formed from this group of Jews—although 1 Thessalonians 1:9 indicates that the

Apostle to the Gentiles had his greatest success among the non-Jewish peoples of the city (cf. Acts 17:4).

The Church. In Europe Paul and his companions had gone first to Philippi (Acts 16:12) where they established a church and were miraculously delivered from the jail. Leaving Philippi, they traveled through Amphipolis and Apollonia to Thessalonica. Going first to the Jewish synagogue, Paul there won his first converts—and met his most serious opposition. His ministry in the city lasted less than a month. During that time he worked as a tentmaker, not wishing to burden the fledgling assembly with his needs, and spent the balance of his time at the home of Jason, organizing the new believers into a church.

But almost immediately the Jews brought Paul before the politarchs and had him expelled from the city. He went on to Berea, meeting great initial success, but was again opposed by the Thessalonian Jews who dogged his trail and incited the people to riot against him. Paul barely escaped with his life, traveling to Athens where his message was received with little enthusiasm. From Athens Paul dispatched Timothy to check on the situation in the Thessalonian church (3:2).

Occasion and Purpose. After all this persecution and rejection of the gospel, Paul came to Corinth (Acts 18:1) "in weakness, and in fear, and in much trembling" (1 Cor. 2:3). When Silas and Timothy returned bearing good news about the Macedonian churches, Paul was greatly encouraged and pressed forward with his work (Acts 18:4, 5). But the Thessalonians were also report-

edly having difficulties. Gentiles, and especially Jews, were impugning Paul's sincerity, defaming him as a wandering charlatan who had deceived them. The church was also somewhat confused about the second coming of Christ. Some members worried about believers who had died before His return. Others considered it unnecessary to continue working, since Christ would return at any time. Still others were sinking back into the immorality of the culture. There was also a crisis in the leadership; many of the rank-and-file apparently were being offended by

certain tactless elders. These and other minor difficulties occasioned Paul's first letter to the Thessalonians.

Time of Writing. Since this epistle was certainly written during Paul's long stay at Corinth (cf. Acts 18:5; 1 Thess. 3:6), the date can easily be fixed. An inscription discovered at Delphi (dated from the summer of A.D. 52) refers to the proconsulate of Gallio, a position held for only two years. Paul arrived at Corinth before Gallio assumed this position, perhaps a year earlier. Thus, the time of the writing of 1 Thessalonians must have been the summer or fall of A.D. 51.

OUTLINE OF FIRST THESSALONIANS

I. Greeting	1:1	V. Paul's exhortation to Christian living	4:1-12
II. Prayer of thanksgiving	1:2-4	A. General exhortations	4:1, 2
III. Paul's ministry at Thessalonica	1:5-2:16	B. Sexual purity	4:3-8
A. The reception of the gospel	1:5-10	C. Brotherly love	4:9, 10
B. The character of Paul's ministry	2:1-16	D. Earning one's living	4:11, 12
IV. Paul's relations with the Thessalonians	2:17-3:13	VI. Paul's instruction on the Second Coming	4:13-5:11
A. Paul's desire to return	2:17, 18	A. The people	4:13-18
B. Paul's joy in the Thessalonians	2:19, 20	B. The time	5:1-3
C. Timothy's mission	3:1-5	C. The challenge	5:4-11
D. Timothy's report	3:6, 7	VII. Paul's final charge	5:12-22
E. Paul's satisfaction	3:8-12	VIII. Conclusion	5:23-28
F. Paul's prayer	3:11-13		

The Thessalonians' Work of Faith

I Paul, and "Silvanus, and Timothy, unto the church of the ^bThessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

1:1 ^a1 Pet. 5:12
^bActs 17:1-9

1:2 ^aRom. 1:8;
2 Thess. 1:3
1:3 ^aJohn 6:29
^bRom. 16:6

2 "We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing ^ayour work of faith, ^band labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1:1. Paul, and Silvanus, and Timothy: Paul's salutation takes the form of an everyday letter of the Hellenistic world. The names *Silas* and *Timotheus* are given here in their Latin forms. Silas and Timothy are mentioned not as coauthors but as a courtesy since they were Paul's companions while he was in Thessalonica. Silas had taken the place of Barnabas on Paul's second missionary journey (Acts 15:22-18:5). Timothy had joined them at Lystra, his hometown (cf. Acts 16:1-3), and had also just recently visited the Thessalonians at Paul's request (3:2). **The church** (Gr. *ekklēsia*, "assembly"): Since Jesus used this term (Matt. 16:18) it had become a technical term among the early believers for a local

group of baptized Christians. In the New Testament the word never refers to a building, and in its technical sense is carefully distinguished from Israel as designating those who are "in the Father and in the Lord Jesus Christ." While local churches are implied, the more normative sense of the term may also signify *all* believers in Christ (Acts 8:3; 9:31; 1 Cor. 12:28; 15:9; Eph. 1:22, 23; Col. 1:18).

1:3. Your work of faith refers to the Thessalonians' conversion when they "turned to God from idols" (v. 9). The **labour of love** concerns their practice of serving the "living and true God" (v. 9), and the **patience** [i.e., perseverance] **of hope** has to do with their steadfastly waiting "for his Son from heaven" (v. 10).

4 Knowing, brethren beloved, ^ayour election ¹of God.

5 For ^aour gospel came not unto you in word only, but also in power, and ^bin the Holy Ghost, ^cand in much assurance; as ye know what manner of men we were among you for your sake.

6 And ^aye became followers of us, and of the Lord, having received the word in much affliction, ^bwith joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ^asounded out the word of the Lord not only in Macedonia and Achaia, but also ^bin every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves ¹shew of us ^awhat manner of entering in we had unto you, ^band how ye turned to God from idols to serve the living and true God;

10 And ^ato wait for his Son from heaven, whom he raised from the

1:4 ^a Col. 3:12
1 by
1:5 ^a Mark 16:20
^b 2 Cor. 6:6
^c Heb. 2:3
1:6 ^a 1 Cor. 4:16;
11:1
^b Acts 5:41;
13:52; 2 Cor.
6:10; Gal. 5:22
1:8 ^a Rom. 10:18
^b Rom. 1:8;
16:19; 2 Cor.
2:14; 2 Thess.
1:4
1:9 ^a 1 Thess. 2:1
^b 1 Cor. 12:2
1 declare
1:10 ^a [Rom. 2:7]

^b Matt. 3:7;
Rom. 5:9
2:1 1 coming
2:2 ^a Acts 14:5;
16:19-24; Phil.
1:30
^b Acts 17:1-9
1 spitefully
treated
2 in much
conflict
2:3 ^a 2 Cor. 7:2
1 error
2 deceit
2:4 ^a 1 Cor. 7:25
^b Titus 1:3
^c Gal. 1:10
^d Prov. 17:3
1 approved by
2 tests
2:5 ^a 2 Cor. 2:17
^b Rom. 1:9;
1 Thess. 2:10
1 for

dead, *even* Jesus, which delivered us ^bfrom the wrath to come.

Paul Recalls His Conduct

2 For yourselves, brethren, know our ¹entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were ¹shamefully entreated, as ye know, at ^aPhilippi, we were ^bbold in our God to speak unto you the gospel of God ²with much contention.

3 ^aFor our exhortation *was* not of ¹deceit, nor of uncleanness, nor in ²guile:

4 But as ^awe were ¹allowed of God ^bto be put in trust with the gospel, even so we speak; ^anot as pleasing men, but God, ^awhich ²trieth our hearts.

5 For ^aneither at any time used we flattering words, as ye know, nor a cloke ¹of covetousness; ^bGod *is* witness:

6 ^aNor of men sought we glory, neither of you, nor *yet* of others,

2:6 ^a 1 Tim. 5:17

1:4. Knowing ... your election: Paul's conviction of the genuineness of his readers' conversion was based on subjective and objective factors. The former relates to his own assurance of the gospel, the propriety of his Christian life, and to the effectiveness of his ministry produced by the Spirit's power (v. 5). The objective factor concerns the Thessalonians' becoming followers of Christ (v. 6), being examples to other believers (v. 7), and their gospel witness (v. 8).

1:5. Gospel (Gr. *euaggelion*, "Good News") is a technical term for the Christian message, stated succinctly in 1 Corinthians 15:1-4.

1:6. Followers means "imitators." (See also 1 Cor. 4:16; 11:1.) **Received** (Gr. *dechomai*) means to "receive in a respectful, obedient, and favorable way." **Joy of the Holy Ghost** is joy inspired by the Holy Spirit.

1:7. The Greek word *tupos* is here rendered **ensamples**. Having become imitators of Christ (v. 6a), the readers were moral examples themselves that others could emulate. And the Thessalonians were fine examples in joyfully receiving the gospel amidst persecution (v. 6b) and in sharing their faith with others (v. 8).

1:8. The Greek word *exēcheō*, translated **sounded out**, means "to ring out." The Thessalonians' faith in Jesus resounded everywhere abroad.

1:9. Ye turned (Gr. *epistrephō*) describes their "conversion," which is both positive (to God) and negative (from idols). **Serve** (Gr. *douleuō*, "to perform the duties of a bondsman"): A bondsman was a person who had been sold to another, thus becoming his personal property. Socially this was a very undesirable condition; but spiritually being God's servant was a

privilege. Such was the readers' relation to the Lord.

1:10. To wait signifies waiting with expectation—looking ahead in faith, to the fulfillment of Christ's promises to return to the saints. **Wrath to come** (cf. 5:9; Rev. 6:16) refers to the time of the Great Tribulation (spoken of by Christ, Matt. 24:21) from which the saints of the church will be delivered.

2:1, 2. Paul denies his adversaries' accusation that his ministry in Thessalonica had been **in vain**, that is, "empty" of proper motive. That he had been physically abused (**suffered**) and insulted (**shamefully entreated**) previously at **Philippi**, yet was **bold in our God to speak unto you the gospel**, verify the purity of his ministerial motives. Otherwise, persecution for the gospel would probably have prevented his courageous preaching. There was no impure incentive of any kind in his ministry (v. 3).

2:4. Allowed and trieth translates the same Greek verb *dokimazō* differently because it has two different meanings in this same verse. "Allowed" means that God had carefully examined Paul and found him to be fit for the ministry, thus entrusting the apostle with this responsibility. "Trieth" means that the Lord examines him daily to see whether he remains fit and can continue in the ministry. This habitual divine scrutiny is the reason Paul seeks to please God rather than men. God, then, is the ultimate cause and motive of Paul's ministry, not impurity (v. 3) or covetousness (v. 5).

2:5. Cloke (Gr. *prophasis*) signifies "excuse," "cover-up," or "front" for an impure motive of greed.

2:6. Might have been burdensome may be rendered, "though we could have wielded authority." Paul and his coworkers did not seek esteem (**glory**)

when ^bwe might have ¹been ^cburdensome, ^das the apostles of Christ.

7 But ^awe were gentle among you, even as a ¹nurse cherisheth her children:

8 So being affectionately ¹desirous of you, we were ²willing ^ato have imparted unto you, not the gospel of God only, but also ^bour own souls, because ye were dear unto us.

9 For ye remember, brethren, our ^alabour and ¹travail: for labouring night and day, ^bbecause we would not be ²chargeable unto any of you, we preached unto you the gospel of God.

10 ^aYe are witnesses, and God also, ^bhow ¹holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and ¹charged every one of you, as a father ^{doth} his children,

12 ^aThat ye would walk worthy of God, ^bwho hath called you unto his kingdom and glory.

Paul's Glory and Joy

13 For this cause also thank we God ^awithout ceasing, because, when ye ^breceived the word of God which ye heard of us, ye ¹received it ^cnot as the word of men, but as it is in truth, the word of God, which

2:6 ^b1 Cor. 9:4

^c2 Cor. 11:9

^d1 Cor. 9:1

¹made demands

2:7 ^a1 Cor. 2:3

¹nursing

mother

2:8 ^aRom. 1:11

^b2 Cor. 12:15;

1 John 3:16

¹longing for

²well pleased

2:9 ^aActs 18:3;

20:34, 35; 1 Cor.

4:12; 2 Thess.

3:7, 8

^b2 Cor. 12:13

¹toil

²a burden

2:10 ^a2 Cor.

1:12; 1 Thess.

1:5

^b2 Cor. 7:2

¹devoutly

2:11 ¹Many mss.

¹improved

2:12 ^aEph. 4:1;

Col. 1:10

^bRom. 8:28;

1 Cor. 1:9;

1 Thess. 5:24;

2 Thess. 2:14;

[2 Tim. 1:9]

2:13 ^aRom. 1:8;

1 Thess. 1:2, 3

^bMark 4:20

^c[Matt. 10:20;

Gal. 4:14]

¹welcomed

^d[1 Pet. 1:23]

²effectively

2:14 ^aGal. 1:22

^bActs 17:5;

1 Thess. 3:4;

2 Thess. 1:4

¹imitators

2:15 ^aLuke

24:20; Acts 2:23

^bJer. 2:30; Matt.

5:12; 23:34, 35;

Acts 7:52

^cEsth. 3:8

¹Opposed

²effectually ^aworketh also in you that believe.

14 For ye, brethren, became ¹followers ^aof the churches of God which in Judaea are in Christ Jesus: for ^bye also have suffered like things of your own countrymen, even as they ^{have} of the Jews:

15 ^aWho both killed the Lord Jesus, and ^btheir own prophets, and have persecuted us; and they please not God, ^cand are ¹contrary to all men:

16 ^aForbidding us to speak to the Gentiles that they might be saved, ^bto ¹fill up their sins alway: ^cfor the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time ^ain presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we ¹would have come unto you, even I Paul, once and again; but ^aSatan hindered us.

19 For ^awhat is our hope, or joy, or ^bcrown of rejoicing? ^{Are} not even ye in the ^cpresence of our Lord Jesus Christ ^dat his coming?

20 For ye are our glory and joy.

2:16 ^aLuke 11:52 ^bGen. 15:16; Dan. 8:23; Matt. 23:32

^cMatt. 24:6 ¹fill up the measure of their

2:17 ^a1 Cor. 5:3

2:18 ^aRom. 1:13; 15:22 ¹wanted to

2:19 ^a2 Cor. 1:14 ^bProv. 16:31 ^cJude 24 ^d1 Cor. 15:23

from men nor from the Thessalonians (neither of you), although they could have "thrown their weight around" as the apostles of Christ, and thus demanded honor.

2:7. **Nurse cherisheth:** Just as a nursing mother selflessly cares for her children, so Paul gave himself to the Thessalonians. He changes the figure of speech to that of a father in verse 11.

2:11. **Exhorted** (Gr. *parakaleō*, "exhort, comfort, encourage"): The noun form of this word ("Comforter") is used as a name for the Holy Spirit. (See John 14:16; 15:26; 16:13.) It is also used for Christ (1 John 2:1, "advocate"). **Charged** (Gr. *martureō*, "witness," "testify") is the term from which the English term *martyr* derives.

2:12. **Walk** refers to the Christian life and conduct.

2:13. **The word of God which ye heard of us:** Both Paul and the Thessalonians recognized that the Word he preached to them was the Word of God ("a word spoken by God"). In this context, Paul is boldly asserting the divine inspiration of his gospel (cf. 2 Tim. 3:16).

2:14. **Followers** (imitators): As the Thessalonians imitated the apostles in their commitment to the Lord

(1:6), they also imitated the Judean churches, since they also suffered at the hands of their own people.

2:15. **Killed the Lord Jesus:** If the Lord was not exempt from persecution, His followers could hardly expect to escape it. **They please not God:** Throughout this passage Paul shows that while his Jewish enemies think they are serving God, they really are not.

2:16. **Fill up their sins:** This expression parallels Genesis 15:16. Often God allows His people to suffer the indignation of others simply because He is longsuffering toward the sinner, "not willing that any should perish." Consequently, some will repent, and others will fully justify their condemnation.

2:17. **Being taken from you:** The Greek term (*aporphanizō*) is intensely passionate. It is related to our word "orphan," and could be translated "since we have been torn apart."

2:19. **At his coming** (Gr. *parousia*): This was a common term in the Hellenistic world for formal visits by royalty. It became a technical term in the New Testament for the second coming of Christ. As such, it is used 18 times (seven in the Thessalonian epistles). This is the first time Paul uses it in his writings.

Timothy's Good Report

3 Wherefore when we could no longer ¹forbear, we thought it good to be left at Athens alone;

2 And sent ^aTimotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to ¹comfort you concerning your faith:

3 ^aThat no man should be ¹moved by these afflictions: for yourselves know that ^bwe are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; ¹even as it came to pass, and ye know.

5 For this cause, when I could no longer ¹forbear, I sent to know your faith, ^alest by some means the tempter have tempted you, and ^bour labour be in vain.

6 ^aBut now when Timotheus came from you unto us, and brought us good ¹tidings of your faith and ²charity, and that ye have good remembrance of us always, desiring greatly to see us, ^bas we also *to see you*:

Stand Fast in the Lord

7 Therefore, brethren, ^awe were comforted ¹over you in all our affliction and distress by your faith:

8 For now we live, if ye ^astand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy

3:1 ¹endure it
3:2 ^aRom. 16:21
¹encourage
3:3 ^aEph. 3:13
^bJohn 16:2;
 Acts 9:16;
 14:22; 1 Cor.
 4:9; 2 Tim. 3:12;
 1 Pet. 2:21
¹shaken
3:4 ^aActs 20:24
¹just
3:5 ^a1 Cor. 7:5
^bGal. 2:2
¹endure it
3:6 ^aActs 18:5
^bPhil. 1:8
¹news
²love
3:7 ^a2 Cor. 1:4
¹concerning
3:8 ^a[Eph. 6:13,
 14]; Phil. 4:1

3:10 ^a2 Cor.
 13:9; Col. 4:12
3:11 ^aMark 1:3
3:12 ^aPhil. 1:9;
 1 Thess. 4:1, 10;
 2 Thess. 1:3
3:13 ^a2 Thess.
 2:17
¹So that he
 2 our God and
 Father
4:1 ^a1 Cor. 15:58
^bPhil. 1:27; Col.
 1:10
¹urge
4:3 ^a[Rom. 12:2]
^bEph. 5:27
^c[1 Cor. 6:15–
 20; Col. 3:5]
¹sexual immo-
 rality
4:4 ^aRom. 6:19
4:5 ^aCol. 3:5
^bEph. 4:17, 18
^c1 Cor. 15:34
¹passion of lust

wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, ^aand might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, ^adirect our way unto you.

12 And the Lord make you to increase and ^aabound in love one toward another, and toward all *men*, even as we *do* toward you:

13 ¹To the end he may stablish ^ayour hearts unblameable in holiness before ²God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Called to Holiness

4 Furthermore then we ¹beseech you, brethren, and exhort *you* by the Lord Jesus, ^athat as ye have received of us how ye ought to walk and to please God, *so* ye would ^babound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is ^athe will of God, *even* ^byour sanctification, ^cthat ye should abstain from ¹fornication:

4 ^aThat every one of you should know how to possess his vessel in sanctification and honour;

5 ^aNot in the ¹lust of concupiscence, ^beven as the Gentiles ^cwhich know not God:

3:1. Left at Athens alone: Apparently Silas was not with him at that time. It is not possible to determine his whereabouts with certainty.

3:2. Timotheus: See the Introduction. **Minister of God** is a variant reading, probably substituted for "God's fellow workers" (cf. 1 Cor. 3:9).

3:5. Know your faith: Paul was anxious to know the spiritual condition of this assembly. **The tempter** is another name for Satan (cf. 2:18).

3:9. Render (Gr. *antapodidōmi*) has the sense of paying back something owed. Paul repays God in the currency of thanksgiving.

3:10. Perfect (lit., "complete"): Paul's stay with the Thessalonians was so brief (see Introduction) that he could not complete the work to his satisfaction. He longed for the opportunity to remedy the deficiencies (**that which is lacking**) in their faith.

3:13. Coming of our Lord: Again Paul uses the term *parousia* to refer to Christ's second coming, repeating it for special emphasis. **Saints**, used here in the masculine plural, refers to holy people. These

may be believers (see Eph. 1:1; cf. 1 Thess. 4:14) or angels (see Mark 8:38). In light of the problem cited in chapter 4, the former idea is likely in view here.

4:1. Furthermore (Gr. *loipos*) marks a key transition in the book. Here Paul introduces his exhortation on practical Christian living.

4:2. Commandments we gave you: Paul appeals to his apostolic authority, speaking as a representative of the Lord Jesus.

4:3. Sanctification (holiness): The New Testament delineates three kinds of holiness: (1) positional holiness (1 Cor. 6:11); (2) progressive holiness (Rom. 6:12–23); and (3) perfected holiness (3:13). The second kind is in view here. **Fornication** (Gr. *porneia*) means any form of sexual impurity.

4:4. This verse can be read, "that each of you know how to control his own vessel [i.e., body] in holiness and honor." Some believe **vessel** refers to one's wife. The verse would then advocate maintaining proper sexual relations with her to avert immorality.

6 That no *man*¹ go beyond and defraud his brother in *any* matter: because that the Lord ^ais the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ^abut unto holiness.

8 ^aHe therefore that ¹despiset, ¹despiset not man, but God, ^bwho hath also given unto us his holy Spirit.

9 But ¹as touching brotherly love ye need not that I write unto you: for ^aye yourselves are taught of God ^bto love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, ^athat ye increase more and more;

11 And that ye ¹study to be quiet, and ^ato ²do your own business, and ^bto work with your own hands, as we commanded you;

12 ^aThat ye may walk ¹honestly toward them that are ²without, and *that ye may have lack of nothing.*

4:6 ^a2 Thess. 1:8
¹ should take advantage of
4:7 ^a Lev. 11:44;
[Heb. 12:14];
1 Pet. 1:14–16

4:8 ^a Luke 10:16
^b 1 Cor. 2:10
¹ rejects

4:9 ^a [Jer. 31:33,
34]; John 6:45;
15:12, 17;

[1 John 2:27]
^b Matt. 22:39
¹ concerning

4:10 ^a 1 Thess.
3:12

4:11 ^a 2 Thess.
3:11; 1 Pet. 4:15
^b Acts 20:35

¹ aspire to lead a quiet life
² mind

4:12 ^a Rom.
13:13; Col. 4:5;
[1 Pet. 2:12]

¹ properly
² outside

4:13 ^a Lev. 19:28
^b [Eph. 2:12]

¹ have fallen asleep, are dead

4:14 ^a 1 Cor.
15:13

^b 1 Cor. 15:20,
23

4:15 ^a 1 Kin.
13:17; 20:35;
2 Cor. 12:1; Gal.
1:12

The Dead in Christ Shall Rise

13 But I would not have you to be ignorant, brethren, concerning them which ¹are asleep, that ye sorrow not, ^aeven as others ^bwhich have no hope.

14 For ^aif we believe that Jesus died and rose again, even so ^bthem also which sleep in Jesus will God bring with him.

15 For this we say unto you ^aby the word of the Lord, that ^bwe which are alive *and* remain unto the coming of the Lord shall not ¹prevent them which are ²asleep.

16 For ^athe Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^bthe ¹trump of God: ^aand the dead in Christ shall rise first:

17 ^aThen we which are alive *and* remain shall be caught up together with them ^bin the clouds, to meet the

^b 1 Cor. 15:51, 52; 1 Thess. 5:10 ¹ precede ² Dead
4:16 ^a [Matt. 24:30, 31] ^b [1 Cor. 15:52] ^c [1 Cor. 15:23];
2 Thess. 2:1; Rev. 14:13; 20:6 ¹ trumpet
4:17 ^a [1 Cor. 15:51–53]; 1 Thess. 5:10 ^b Dan. 7:13; Acts
1:9; Rev. 11:12

4:6. Go beyond means overstep this moral law. **Defraud** means literally “take advantage of,” “rob” or “cheat.” **In any matter** (or, “in this matter”) refers to the sexual misconduct deplored in the previous verses. It could refer to infidelity to one’s spouse, or to an unmarried person committing adultery with someone’s spouse.

4:8. Despiset: Paul’s language here seems to echo Jesus’ words in Luke 10:16.

4:11. Study literally means “aspire” or “determine.” **Work with your own hands:** This and 2 Thessalonians 3:11 suggest that some believers had abandoned their occupations, believing Christ’s second coming was near at hand.

4:12. Lack of nothing: The biblical means of supplying one’s needs is to work. Verses 11 and 12 are important for the Christian work ethic.

4:13. I would not have you to be ignorant is simply Paul’s way of saying, “I have something I want to tell you” (cf. Rom. 1:13; 11:25; 1 Cor. 10:1; 2 Cor. 1:8).

Asleep is a euphemism for “dead.” It is used often of believers in the New Testament (Matt. 27:52; Acts 7:60; 1 Cor. 15:20). **That ye sorrow not** is in the present tense: “So you will not continue to grieve.” Apparently these believers were concerned about their loved ones who had died in the Lord, especially in view of Christ’s promised second coming (cf. vv. 14, 15). **Hope** (Gr. *elpis*) means “certain expectation.”

4:14. Jesus died and rose again: The certainty of the believer’s hope is based on the resurrection of Jesus Christ (cf. 1 Cor. 15:20–23). **Bring:** This presupposes that those who sleep in Jesus are with Him, and when He comes they will come with Him. **Them also which sleep in Jesus** can be translated, “those who were put to sleep by Jesus.” As a parent lovingly puts a child to bed when tired, so Jesus just as lovingly takes His saints from this life (“were put to sleep”) at the right time.

4:15. Prevent (Gr. *phthanō*, “precede”): The Greek emphasizes that the living will have no advantage over the dead when Christ returns.



RAPTURE

4:17. Although the word *Rapture* does not occur in the English Bible (the Latin Bible uses the verb here from which *rapture* derives), the idea is expressed in the words “caught up.” The Rapture is the first phase of Christ’s return, involving every Christian alive at that time. These Christians will be caught up to meet Him in the clouds, instantaneously receiving glorified bodies. All those who have died “in Christ” will be resurrected; those who are alive and saved at the time of the Rapture will be caught up with Christ before the start of the “Seventieth Week of Daniel,” that is, the Great Tribulation. There are many reasons to believe that the Rapture precedes the Tribulation, but fundamentally this view is consistent with a historical-grammatical interpretation of the Scriptures. **Illustration:** A close examination of the prophetic Scriptures reveals a distinction between the Rapture (which relates to the church) and the revelation of Christ in power and glory (which relates more to Israel). **Application:** Christians should find comfort in the truth of the Rapture, and should comfort one another with this truth (v. 18). (First Reference, Jude 14; Primary Reference, 1 Thess. 4:13–18; cf. Matt. 24:21.)

Lord in the air; and so ^cshall we ¹ever be with the Lord.

18 ^aWherefore comfort one another with these words.

Concluding Exhortations

5 But of ^athe times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that ^athe day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then ^asudden destruction cometh upon them, ^bas ¹travail upon a ²woman with child; and they shall not escape.

4 ^aBut ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all ^athe ¹children of light, and the ¹children of the day: we are not of the night, nor of darkness.

6 ^aTherefore let us not sleep, as ^{do} others; but ^blet us watch and be ¹sober.

7 For ^athey that sleep sleep in the night; and they that be drunken ^bare drunken in the night.

8 But let us, who are of the day, be sober, ^aputting on the breastplate of faith and love; and for an helmet, the hope of salvation.

4:17 ^cJohn 14:3;

17:24

¹ always

4:18 ^a 1 Thess.

5:11

5:1 ^a Matt. 24:3

5:2 ^a Luke 21:34;

1 Thess. 5:4;

[2 Pet. 3:10]; Rev.

3:3; 16:15

5:3 ^a Is. 13:6-9

^b Hos. 13:13

¹ labour pains

² pregnant

woman

5:4 ^a [Acts 26:18];

Rom. 13:12;

Eph. 5:8; 1 John

2:8

5:5 ^a Eph. 5:8

¹ Lit. sons

5:6 ^a Matt. 25:5

^b Matt. 25:13;

Mark 13:35;

[1 Pet. 5:8]

¹ self-controlled

5:7 ^a [Luke 21:34]

^b Acts 2:15;

2 Pet. 2:13

5:8 ^a Is. 59:17;

Eph. 6:14

5:9 ^a Rom. 9:22

^b [2 Thess. 2:13]

5:10 ^a 2 Cor. 5:15

5:11 ¹ encourage

² each other

³ build up

⁴ are doing

5:12 ^a 1 Cor.

16:18; 1 Tim.

5:17; Heb.

13:7, 17

¹ recognize

² instruct

5:13 ^a Mark 9:50

5:14 ^a 2 Thess.

3:6, 7, 11

^b Heb. 12:12

^c Rom. 14:1;

15:1; 1 Cor. 8:7

^d Gal. 5:22

¹ insubordinate

² faint-hearted

9 For ^aGod hath not appointed us to wrath, ^bbut to obtain salvation by our Lord Jesus Christ,

10 ^aWho died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore ¹comfort ²yourself together, and ³edify one another, even as also ye ⁴do.

12 And we beseech you, brethren, ^ato ¹know them which labour among you, and are over you in the Lord, and ²admonish you;

13 And to esteem them very highly in love for their work's sake. ^aAnd be at peace among yourselves.

14 Now we exhort you, brethren, ^awarn them that are ¹unruly, ^bcomfort the ²feble-minded, ^csupport the weak, ^dbe patient toward all *men*.

15 ^aSee that none render evil for evil unto any *man*; but ever ^bfollow that which is good, both among yourselves, and to all *men*.

16 ^aRejoice evermore.

17 ^aPray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 ^aQuench not the Spirit.

5:15 ^a Lev. 19:18 ^b Rom. 12:9; Gal. 6:10; 1 Thess. 5:21

5:16 ^a [2 Cor. 6:10]

5:17 ^a Eph. 6:18

5:19 ^a Eph. 4:30

4:16, 17. The order of events at the time of Christ's coming is clearly given: (1) the Lord will descend with a shout, accompanied by the voice of the archangel, and the trump of God (cf. 1 Cor. 15:52); (2) the dead in Christ will be resurrected; and (3) then those remaining will be caught up with them in the clouds. **Dead in Christ** is a technical expression for believers of the church age. **Caught up** (Gr. *harpazō*, "to seize," "snatch"): The Latin word for carry off is *raptus*, from which we get *rapture*. The doctrine of the Rapture of the church is given its clearest expression in this verse, although it can also be seen in John 14:1-3; 1 Cor. 15:51, 52.

4:18. **Comfort**: The Christian's hope of the resurrection brings solace in the face of death—in contrast to the hopelessness of the heathen.

5:1. **Times** (Gr. *chronos*) denotes "periods of time" as opposed to **seasons** (Gr. *kairos*), which are specific points of time.

5:2. **The day of the Lord** is an all-encompassing term to describe the period that begins with the Great Tribulation, and includes the second coming of Christ and the millennial kingdom. This Old Testament expression is here identified with the *parousia* already introduced. It will begin unexpectedly (cf. Matt. 24:37).

5:3. **Peace and safety** were slogans of the Roman Empire.

5:4-9. **But ye**: In contrast to the wicked, for whom Christ's coming will be an hour of destruction, these believers are **children of light** who will not face God's wrath, but will be saved at the time of the *parousia*. **Not appointed us to wrath**: The wrath is the agony and tribulation occurring at the beginning of the day of the Lord. The believer is spared this, however (cf. 1:10; Rev. 6:16).

5:12. **Are over you** indicates a governing leadership, and refers to spiritual leaders such as elders and pastors. The people are to respect and regard them highly for their labor of love.

5:17. The Greek word here rendered **without ceasing** is used in secular literature to denote a man suffering from an intermittent cough—one that is not continuous, but occurs at intervals. Just as this individual has the tendency to cough, though does not always do so audibly, so the believer ought to remain in the attitude of prayer though not always praying audibly.

5:18. **In every event or circumstance (thing)** the Christian is to **give thanks** to God for the good He can bring out of the event, even should the event be unpleasant. The constant attitude of prayer, mentioned in verse 17, will help the believer to maintain gratitude in the face of adversity.

5:19. **Quench** means putting out fire in Matthew 12:20, Ephesians 6:16, and Hebrews 11:34. Here it is employed metaphorically to mean "stifle" or "sup-

20 ^aDespise not prophesyings.

21 ^aProve all things; ^bhold fast that which is good.

22 Abstain from ¹all appearance of evil.

23 And ^athe very God of peace ^bsanctify you wholly; and *I pray God* your whole spirit and soul and body ^cbe preserved blameless unto the coming of our Lord Jesus Christ.

5:20 ^a Acts 13:1; 1 Cor. 14:1, 31

5:21 ^a 1 Cor. 14:29; 1 John 4:1

^b Phil. 4:8

5:22 ¹ every form of

5:23 ^a Phil. 4:9

^b 1 Thess. 3:13

^c 1 Cor. 1:8, 9

5:24 ^a [1 Cor. 10:13]; 2 Thess. 3:3

^b Phil. 1:6

5:27 ¹ letter

24 ^aFaithful *is* he that calleth you, who also will ^bdo *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this ¹epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

press." The Christian can stifle the Holy Spirit's workings by hindering Him from leading the believer to rejoice (v. 16), to pray (v. 17), to give thanks in adversity (v. 18), and by despising prophetic utterances (v. 20) inspired by the Spirit.

5:23. This verse does not form a definition of the

constituent parts of man, but is a Hebraism to denote the whole man.

5:26. The **holy kiss** was a Jewish custom of welcome. (See Luke 7:45; 22:48.) It was also used by the early Christians (cf. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Pet. 5:14).

THESSALONIANS

Paul's second letter to the Thessalonians is a follow-up to the first.

It appears to have been written shortly after 1 Thessalonians, in response to certain reports that had come to the apostle regarding the Thessalonians' progress (cf. 3:11). Paul was still in Corinth and unable to leave his work there. However, he continued to maintain a keen interest in the little church to the north which had shown such promise (1:3, 4), despite some continuing serious problems. For background details on the city of Thessalonica and its church, see the Introduction to 1 Thessalonians.

While Paul was encouraged by their faith and steadfastness, he could see that many in the assembly were still very confused about the second coming of Christ. Paul even suggests the possibility that some are deliberately misrepresenting his teaching on this all-important subject (2:2). The possibility of such a deception is supported by counterfeit letters purportedly written by the apostle. He exhorts them to pay special attention to his signature, so that they may distinguish the genuine letters from the false (3:17). Paul knows the ultimate source of this trouble is Satan himself, the "evil one" (3:3), and he

is confident that the Lord will protect them.

Nevertheless, this misunderstanding had led many in the church to forsake their occupations, to lead undisciplined lives, and to breed unrest among the people by becoming busybodies and beggars, living off those who still maintained gainful employment (3:6-15). Still others had become discouraged, thinking the day of the Lord had already begun and that they had somehow missed it. They had expected Christ to destroy their enemies. Yet they were still suffering persecution. Paul addresses these problems. He explains that while the time of the Lord's coming cannot be predicted, it will be a spectacular event that no one could miss. Furthermore, if the day of the Lord *had* already begun, then many other events would already have taken place (2:1-12). Since they had seen none of these events, they could be sure they had not missed the Lord's return. In the meantime, they should take heart in the fact that from the start, God's purpose was to include them in the glorious events of Christ's coming (2:13, 14). As for those who were presuming upon the good graces of their brethren, they should get to work or expect not to eat (3:6-15).

OUTLINE OF SECOND THESSALONIANS

I. Greeting	1:1, 2	B. Concerning the apostasy	2:3a
II. Personal encouragement	1:3-12	C. Concerning the man of sin	2:3b-5
A. Testimony of the Thessalonians	1:1-4	D. Concerning the restrainer	2:6-9
B. Purpose of God	1:5	E. Concerning unbelievers	2:10-12
C. The coming of the Lord	1:6-10	F. Concerning believers	2:13-17
D. The prayer of Paul	1:11, 12	IV. Practical exhortations	3:1-15
III. Doctrinal Correction of the Thessalonians	2:1-17	A. Prayer of Paul	3:1, 2
A. Concerning their misunderstanding	2:1, 2	B. Confidence in the Lord	3:3-5
		C. Discipline of the unruly	3:6-15
		V. Benediction	3:16-18

Patience and Faith in Persecutions

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 ^aGrace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is ¹meet, because that your faith groweth exceedingly, and the ²charity of every one of you all toward each other aboundeth;

4 So that ^awe ourselves ¹glory in you ²in the churches of God ^bfor your patience and faith ^cin all your persecutions and tribulations that ye endure:

5 *Which is* ^a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, ^bfor which ye also suffer:

6 *Seeing it is* a righteous thing with God to ¹recompense tribulation to them that trouble you;

7 And to you who are troubled ^arest with us, when ^bthe Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and

1:2 ^a 1 Cor. 1:3

1:3 ¹ fitting

² love

1:4 ^a 2 Cor. 7:4;

[1 Thess. 2:19]

^b 1 Thess. 1:3

^c 1 Thess. 2:14

¹ boast of

² among

1:5 ^a Phil. 1:28

^b 1 Thess. 2:14

¹ plain evidence

1:6 ^a Rev. 6:10

¹ repay with

1:7 ^a Rev. 14:13

^b [1 Thess. 4:16];

Jude 14

1:9 ^a Phil. 3:19;

1 Thess. 5:3

^b Deut. 33:2

1:10 ^a Matt.

25:31

^b Is. 49:3; John

17:10; 1 Thess.

2:12

1:11 ^a Col. 1:12

^b 1 Thess. 1:3

1:12 ^a [Col. 3:17]

¹ ^a Mark

13:26; [1 Thess.

4:15-17]

^b Matt. 24:31

¹ ask

² concerning

2:2 ^a Matt. 24:4

¹ had come

that obey not the gospel of our Lord Jesus Christ:

9 ^aWho shall be punished with everlasting destruction from the presence of the Lord, and ^bfrom the glory of his power;

10 When he shall come ^ato be ^bglorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Counted Worthy of God's Calling

11 Wherefore also we pray always for you, that our God would ^acount you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and ^bthe work of faith with power:

12 ^aThat the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

The Mystery of Iniquity

2 Now we ¹beseech you, brethren, ^aby ²the coming of our Lord Jesus Christ, ^band ²by our gathering together unto him,

2 ^aThat ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ ¹is at hand.

1:1. For discussion of the salutation, see the note on 1 Thessalonians 1:1.

1:3. Your faith groweth: Paul cannot help but say once again how impressed he is with their spiritual growth (cf. 1 Thess. 1:2-10). This, no doubt, reflects the brevity of his stay there. Their testimony suggests that his earlier fears have been dispelled (cf. 1 Thess. 3:5, 10).

1:5. Token means literally "evidence." **Of the righteous judgment of God:** Another translation would be "for" the righteous. Paul is not saying that their suffering reflects God's judgment, rather that it will be "evidence" used in judgment against those who persecute them. God will righteously repay trouble to the wicked (vv. 6-8). **Counted worthy:** Their suffering does not qualify them for the kingdom. Instead it is a privilege extended to those who are genuinely members of the kingdom.

1:6. It is a righteous thing refers back to the righteous judgment of God cited in the previous verse.

1:7. Rest (Gr. *anesis*, "release" or "relaxation"): It is appropriate since Paul is encouraging them to relax and wait for the Lord's return, at which time He will judge all those who afflict His people. **With us:** Paul again uses himself as an example. He too had suffered (cf. 1 Thess. 3:3-5). Their suffering only gives them something in common with the apostle. **The**

Lord Jesus shall be revealed (lit., "at the revelation of the Lord Jesus"): Second Thessalonians primarily concerns the revelation of Christ at His second coming (cf. Matt. 24:29-31), as distinguished from the Rapture (1 Thess. 4:13-18). The failure to recognize this distinction led to some of the problems at Thessalonica.

1:8. In flaming fire: The manifestation of the Son of Man employs this same apocalyptic imagery (Dan. 7:13; Rev. 1:13, 14). Paul employs **know** in a sense similar to the Hebrew cognate. In this context it signifies being intimately acquainted with and standing in a close relation to God. Thus, it means more than just knowing someone.

1:9. Everlasting destruction is not annihilation. It is a conscious, continuous expulsion from the presence of God, that is, from the place of blessing (cf. Is. 2:11, 17; Rev. 9:6).

1:10. In that day, that is, the day of His revelation—the Second Coming.

2:1. Our gathering together is a reference to the Rapture (cf. 1 Thess. 4:17).

2:2. Shaken (Gr. *saleōō*) denotes great anxiety and pain. The Thessalonians were deeply troubled about this matter. **As that the day of Christ is at hand** (lit., "as though the day of Christ is present"): These people thought the day of the Lord had already begun.

3 Let no man deceive you by any means: for *that day shall not come*, ^aexcept there come a falling away first, and ^bthat man of sin be revealed, ^cthe son of perdition;

4 Who opposeth and ^aexalteth himself ^babove all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what ¹withholdeth that he might be revealed in his time.

7 For ^athe ¹mystery of ²iniquity doth already work: only he who now ³letteth *will let*, until he be taken out of the way.

8 And then shall that ¹Wicked be revealed, ^awhom the Lord shall

2:3 ^a1 Tim. 4:1

^bDan. 7:25;

8:25; 11:36;

2 Thess. 2:8;

Rev. 13:5;

^cJohn 17:12

2:4 ^aIs. 14:13,

14; Ezek. 28:2

^b1 Cor. 8:5

2:6 ¹is restraining

2:7 ^a1 John 2:18

¹hidden truth

2 lawlessness

³restrains will

do so

2:8 ^aDan. 7:10

^bIs. 11:4; Rev.

2:16; 19:15

^cHeb. 10:27

¹Lawless One

²breath

2:9 ^aJohn 8:41

^bDeut. 13:1

2:10 ^a2 Cor. 2:15

^b1 Cor. 16:22

¹unrighteous

deception

²among

2:11 ^aRom. 1:28

^b1 Tim. 4:1

¹Lit. the

2:12 ^aRom. 1:32;

1 Cor. 13:6

¹condemned

2:13 ¹under

obligation

consume ^bwith the ²spirit of his mouth, and shall destroy ^cwith the brightness of his coming:

9 *Even him*, whose coming is ^aafter the working of Satan with all power and ^bsigns and lying wonders,

10 And with all ¹deceivableness of unrighteousness ²in ^athem that perish; because they received not ^bthe love of the truth, that they might be saved.

11 And ^afor this cause God shall send them strong delusion, ^bthat they should believe ¹a lie:

12 That they all might be ¹damned who believed not the truth, but ^ahad pleasure in unrighteousness.

Called to the Obtaining of Christ's Glory

13 But we are ¹bound to give thanks alway to God for you, brethren

2:3. Falling away (Gr. *apostasia*) is the great and final apostasy or repudiation of the Christian faith that will occur at the appearance of the **son of perdition** (the Antichrist) (cf. 1 Tim. 4:1–5; 2 Tim. 3:1–5). **Man of sin** (some mss. read “man of lawlessness”): This is the beast out of the sea (Rev. 13:1), the little horn (Dan. 7:8), and the false Christ who will aim to rule the world (Rev. 13:15–17). This is the Antichrist.

2:4. Sitteth in the temple of God parallels the “abomination of desolation” (Matt. 24:15; cf. Dan. 9:27; 11:31; 12:11). When the Antichrist desecrates the rebuilt temple in Jerusalem, he will usurp worship for himself.

2:6, 7. Ye know what withholdeth literally means “restrains,” the same word translated “letteth” in verse 7. The *restrainer* may be the Holy Spirit, who will restrain sin throughout the church age until “He be taken out of the way,” that is, until His restraining influence is removed. This will occur at the Rapture of the church.

2:8. Then shall that Wicked be revealed (lit.,

“Then shall that lawless one be revealed”): Paul argues that the day of the Lord simply does not begin until the restraint by the Holy Spirit is removed, and the Antichrist is revealed. Since none of this had occurred, the day of the Lord had not yet come.

2:9. After [meaning “in accordance with”] **the working of Satan**: The Antichrist is so energized by satanic power that he can even counterfeit the signs of an apostle (cf. 2 Cor. 12:12).

2:10. Them that perish (Gr. *apollumi*) means “the lost” or “the perishing.” These are lost because they did not receive (Gr. *dechomai*) the gospel. (Contrast with the Thessalonian believers in 1 Thess. 2:13.)

2:11. God shall send them strong delusion shows that the judgment of God will already have fallen on them (cf. Matt. 13:10–17 for a similar instance).

2:13. From the beginning implies that from the start, the work of God was intended to bring them to salvation (i.e., glory, cf. v. 14) rather than to judgment. **Spirit and belief**: Salvation can occur only as a work of the Holy Spirit and through the means of belief.



APOSTASY

2:3. The word *apostasy* means “a standing away from” in the sense of a falling away, withdrawal, or defection from the truth. It may be the result of persecution (Matt. 24:9, 10), false teachers (Matt. 24:11), temptation (Luke 8:13), worldliness (2 Tim. 4:4), inadequate knowledge of Christ (1 John 2:19), moral lapse (Heb. 6:4–6), forsaking spiritual living and worship (Heb. 10:25–31), or unbelief (Heb. 3:12). While there are those in every generation who fall away, this will be a general condition prior to the revelation of the Antichrist. In classical Greek, the word *apostasy* was used of a revolt staged by a military commander. **Illustration:** The apostasy of Saul and Amaziah are but two examples of individuals rebelling against the revealed will of God. **Application:** The Christian should be careful to obey the Word of God to the best of his ability. (First Reference, Num. 22–24; Primary Reference, Jude; cf. 1 Cor. 5:6.)



RESTRAINING MINISTRY OF THE HOLY SPIRIT

2:7. The presence of the Holy Spirit in this world to some extent restrains evil. Often this is accomplished through the presence of Christians who are the “salt of the earth” (Matt. 5:13). **Illustration:** At the Rapture, when Christians are removed and the age of the Holy Spirit ceases, this restraining ministry will be “taken out of the way” during the Great Tribulation. **Application:** Until that time, God will use the godly examples of Christians to restrain evil in the world. (First Reference, Gen. 6:3; Primary Reference, 2 Thess. 2:7; cf. John 14:16.)

beloved of the Lord, because God ^ahath ^bfrom the beginning chosen you to salvation ^cthrough sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to ^athe obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, ^astand fast, and hold ^bthe traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, ^awhich hath loved us, and hath given *us* everlasting consolation and ^bgood hope through grace,

17 Comfort your hearts, ^aand stablish you in every good word and work.

The Lord Is Faithful

3 Finally, brethren, ^apray for us, that the word of the Lord may ¹have *free* course, and be glorified, even as *it is* with you:

2 And ^athat we may be delivered from unreasonable and wicked men: ^bfor all *men* have not faith.

3 But ^athe Lord is faithful, who shall stablish you, and ^bkeep you from ¹evil.

4 And ^awe have confidence in the

2:13 ^aEph. 1:4
^b1 Thess. 1:4
^c1 Thess. 4:7;
[1 Pet. 1:2]
2:14 ^a1 Pet. 5:10
2:15 ^a1 Cor.
16:13
^bRom. 6:17;
1 Cor. 11:2;
2 Thess. 3:6;
Jude 3
2:16 ^a[Rev. 1:5]
^bTitus 3:7;
1 Pet. 1:3
2:17 ^a1 Cor. 1:8
3:1 ^aEph. 6:19
1 Lit. *run*
3:2 ^aRom. 15:31
^bActs 28:24
3:3 ^a1 Cor. 1:9;
1 Thess. 5:24
^bJohn 17:15
¹the *evil one*
3:4 ^a2 Cor. 7:16

¹concerning
3:5 ^a1 Chr. 29:18
¹patience of
Christ
3:6 ^aRom. 16:17
^b1 Cor. 5:1
^c1 Thess. 4:11
3:8 ^a1 Thess. 2:9
¹free of charge
²worked
³toil
⁴a burden
3:9 ^a1 Cor. 9:4,
6-14
¹authority
3:11 ^a1 Tim.
5:13; 1 Pet. 4:15

Lord ¹touching you, that ye both do and will do the things which we command you.

5 And ^athe Lord direct your hearts into the love of God, and into the ¹patient waiting for Christ.

Be Not Weary in Well Doing

6 Now we command you, brethren, in the name of our Lord Jesus Christ, ^athat ye withdraw yourselves ^bfrom every brother that walketh ^cdisorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread ¹for nought; but ²wrought with ^alabour and ³travail night and day, that we might not be ⁴chargeable to any of you:

9 Not because we have not ^apower, ¹but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are ^abusybodies.

2:14. **By our gospel** (see Rom. 10:17): "Faith cometh by hearing, and hearing by the word of God."

2:15. **Traditions ... taught** refers to more than customs. In view here is the totality of the apostolic doctrine as it was given to them.

2:16, 17. Paul's prayer touches on themes given elsewhere in the epistle (cf. 1:11, 12: 3:5; 3:16).

3:2, 3. **For all men have not faith. But the Lord is faithful:** The unfaithfulness of men provides a contrast to the faithfulness of God, a favorite topic of Paul's (cf. 1 Cor. 10:13; 1 Thess. 5:24; 2 Tim. 2:13). **Keep** means "guard." **Evil** or "evil one": The reference is to Satan.

3:6. **Command**, used above in verse 4, is a very strong, authoritative term. Since it is buttressed by an appeal to the name of the Lord Jesus Christ, one cannot miss the seriousness of the apostle here. **Withdraw** literally means "dissociate." This is the only time this term is used in the New Testament to mean church censure. **Walketh disorderly** indicates a pattern of life not in conformity to the Word of God.

3:10-12. Paul expounds his simple and straightforward work ethic: If a person will not work, he should not eat! The Thessalonians' diversion encouraged their meddling ways, demonstrating that "idle hands are the Devil's workshop."



TRADITION

2:15. The word *tradition* literally means "a giving over by word of mouth or writing." It refers to teachings handed down from one person to another. Tradition is not in and of itself wrong; it is only wrong when opposed to the Word of God. In the early church, good tradition was the principal means of Christian instruction (Luke 1:2). Paul used this word to describe his teachings, especially at Corinth and Thessalonica (v. 15; 3:6). False tradition ends up as heresy or apostasy. **Illustration:** The religious leaders of Jesus' day erred in placing the traditions of men above the Word of God (Matt. 15:1-9). In contrast, Luke sifted through existing records and apparently interviewed witnesses in writing an inspired record to instruct Theophilus in the faith (Luke 1:1-4). **Application:** Christians need to sit under the preaching and teaching of the Word of God, but when the content conflicts with the Scriptures, the teaching of men should be disregarded for the certain truth of the Bible. (First Reference, Matt. 15:2; Primary Reference, 2 Thess. 2:15; cf. 2 Tim. 2:15.)

12 Now them that are such we command and exhort by our Lord Jesus Christ, ^athat with quietness they work, and eat their own bread.

13 But ye, brethren, ^abe not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and ^ahave no company with him, that he may be ashamed.

15 ^aYet count *him* not as an

3:12 ^aEph. 4:28;

1 Thess. 4:11, 12

3:13 ^a2 Cor. 4:1;

Gal. 6:9

3:14 ^aMatt.

18:17

3:15 ^aLev. 19:17

^bTitus 3:10

¹warn

3:16 ^aJohn

14:27; Rom.

15:33; Phil. 4:9

3:17 ^a1 Cor.

16:21

¹sign

3:18 ^aRom.

16:20, 24;

1 Thess. 5:28

enemy, ^bbut ¹admonish *him* as a brother.

Peace By All Means

16 Now ^athe Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 ^aThe salutation of Paul with mine own hand, which is the ¹token in every epistle: so I write.

18 ^aThe grace of our Lord Jesus Christ be with you all. Amen.

3:14, 15. This instruction falls short of excommunication. Paul intends his readers to shame the brother, who is not an enemy, into obedience.

3:17. **Salutation of Paul:** Paul's seal in his own handwriting indicates the authenticity of this letter.

This was necessary, since apparently some forged documents claiming to be from his pen were circulating (cf. 2:2). Paul makes clear how they can identify his genuine writings.

TIMOTHY

This is the first of Paul's epistles to the young pastor Timothy. In it he exhorts Timothy to guard against false doctrine, protect public worship, and develop mature leadership. Much of the epistle deals with the nature of pastoral conduct, including the qualifications of a bishop (pastor) as a true teacher of God's Word. Practical directions for elders and for widows are also given in detail.

Timothy (Gr. *Timotheos*) means "Honoring God" or "Honored by God." He was the son of a Greek father and a Jewish mother named Eunice (2 Tim. 1:5). Timothy was likely one of Paul's own converts from his first missionary journey to Lystra. The apostle calls him "my own son in the faith" (1:2) and "my dearly beloved son" (2 Tim. 1:2). He became Paul's companion on his second missionary journey. After a period of faithful service he was sent as Paul's apostolic representative to oversee the affairs of the church at Ephesus. This then was the occasion of the writing of this first epistle. Paul was giving Timothy detailed instructions for the care and oversight of the church at Ephesus.

Authorship. Tradition strongly supports the fact that the apostle Paul was the author of this epistle. The letter claims Paul as its author (1:1), and it is filled with Pauline themes and even contains a brief autobiography (1:11-15). While some critics tend to reject the Pauline authorship of the Pastoral Epistles, the letters' acceptance dates

as far back as Polycarp, Clement of Rome, Irenaeus, Tertullian, and Clement of Alexandria.

Paul wrote 1 Timothy from Macedonia in A.D. 62 or 63. He sent the letter to Timothy, whom he had left at Ephesus. He wrote to encourage Timothy in his responsibilities for overseeing the work of the Ephesian church and possibly the other churches of the province of Asia. It is possible that he wrote this epistle from Philippi after being released from his first imprisonment at Rome.

Purpose. First Timothy lays the foundation for ordaining elders in the local church. It provides an apostolic guideline for ordaining men to the sacred office of the church. In essence, it is a leadership manual for church organization and administration. Its tone is practical and spiritual. Its theme is that of conduct in the church of the living God.

Christ is presented in this epistle as the "mediator between God and men" (2:5). As such He is the Savior of all men who believe in Him (4:10). He is the Lord of the church to whom Timothy is responsible as an under-shepherd. Thus, the young pastor is to fulfill his duties in light of God's authority. The term *bishop* (Gr. *episkopos*) is used synonymously with the term *elder* (*presbuteros*) and refers to the same office (cf. Acts 20:17, 28; Titus 1:5-7). The office of deacon (*diakonos*, "servant") is a different office, but with similar qualifications.

OUTLINE OF FIRST TIMOTHY

I. Prologue	1:1, 2	III. The ministry of a pastor	4:1—6:19
II. The church of God	1:3—3:16	A. His walk	4:1-16
A. Its doctrine	1:3-20	B. His work	5:1—6:19
B. Its worship	2:1-15	IV. Final words	6:20, 21
C. Its leadership	3:1-16		

Greeting

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, *“my^a own son in the faith: ^bGrace, mercy, and peace, from God our Father and Jesus Christ our Lord.*

Teach No Other Doctrine

3 As I ^bbesought thee to abide still at Ephesus, *“when I went into Macedonia, that thou mightest charge some^b that they teach no other doctrine,*

4 *“Neither give heed to fables and endless genealogies, which ¹minister questions, rather than godly edifying which is in faith: so do.*

5 Now ^athe ¹end of the commandment is ²charity ^bout of a pure heart, and *of a good conscience, and of ³faith unfeigned:*

1:2 ^aActs 16:1, 2; Rom. 1:7; 2 Tim. 1:2; Titus 1:4
^bGal. 1:3
¹ true
1:3 ^aActs 20:1, 3
^bRom. 16:17;
 2 Cor. 11:4; Gal. 1:6, 7; 1 Tim. 6:3
¹ urged
1:4 ^a1 Tim. 6:3, 4, 20; Titus 1:14
¹ cause disputes
1:5 ^aRom. 13:8-10; Gal. 5:14
^bEph. 6:24
¹ purpose
² love
³ sincere faith

1:6 ^a 1 Tim. 6:4, 20
¹ strayed
² idle talk
1:8 ^aRom. 7:12, 16
1:10 ¹ fornicators
² sodomites
³ kidnappers
⁴ perjurers
1:11 ^a 1 Tim. 6:15
^b 1 Cor. 9:17

6 From which some having ¹swerved have turned aside unto ^avain² jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* ^agood, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For ¹whoremongers, for ²them that defile themselves with mankind, for ³menstealers, for liars, for ⁴perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the ^ablessed God, which was ^bcommitted to my trust.

1:1. God is described as **our Saviour** because He is the author of man’s salvation. **Jesus** is called **our hope** since He is the object and embodiment of our expectation.

1:2. **My own son** (or “genuine child”): Paul acknowledges Timothy to be a real believer, in contrast to some whose Christian claims are spurious.

1:3, 4. We may read verses 3b and 4a as follows: “That you might command certain people not to teach other doctrines, nor to give heed to myths and endless genealogies.” Timothy is to put an end to the teaching of false doctrines. **Which minister questions, rather than godly edifying** (i.e., they promote useless speculations rather than God’s work): Attention given to the circulating false doctrines, **fables and ... genealogies**, does not assist believers in carrying out responsibilities divinely entrusted to them, but gives rise to idle queries.

1:5. This verse could be translated as follows: “But the goal of this command is love from a **pure heart**, from a clear **conscience**, and from genuine **faith**.” The “goal” of Timothy’s “command” of forbidding false teaching (vv. 3, 4) is not all negative; its positive aim is to bring about true love in Christians. Note the spiritual evolution here: “genuine faith” in Christ produces “a clear conscience,” that is, one cleared of offense before God by Jesus’ atonement. This in turn leads to “a pure heart,” that is, a life free of sin; and this brings about “love” for God and others.

1:6. **From which** refers to verse 5’s “pure heart,” “clear conscience,” and “faith unfeigned.” Because heretics have **swerved** (deviated) from these practical virtues of daily living, they **have turned aside unto vain jangling** (fruitless discussion). Such talk is profitless because it detracts from spiritual progress.

1:9, 10. **The law is not made for a righteous man** (or, “The law is not valid for a righteous person”) implies that the heretics of verses 6 and 7 are misusing the law, trying to impose it on the Christian. Properly used, the law benefits unbelievers in pointing out their sin (Rom. 7:7-9) and leading them to Christ (Gal. 3:24). The **lawless** are criminals. The **disobedient** are the rebellious. The **ungodly** are the godless, that is, showing no reverence for God. **Sinners** are those failing to measure up to divine standards. The **unholy** are impure. **Profane** means defiling sacred things. **Whoremongers** are fornicators. **Them that defile themselves with mankind** are homosexuals. **Menstealers** are kidnapers. **Sound doctrine** (lit., “healthy teaching”): The Bible properly taught is a sort of spiritual medicine that heals man’s diseased moral nature, making him spiritually and ethically sound and healthy.

1:11. **The glorious gospel of the blessed God** means the gospel about the character of the blessed God. The law reveals man’s sinful character (vv. 9, 10), but the gospel discloses God’s salvation from sin and

God's Mercy Toward Paul

12 And I thank Christ Jesus our Lord, who hath ^aenabled me, ^bfor that he counted me faithful, ^cputting me into the ministry;

13 ^aWho was before a blasphemer, and a persecutor, and ¹injurious: but I obtained mercy, because ^bI did *it* ignorantly in unbelief.

14 ^aAnd the grace of our Lord was exceeding abundant ^bwith faith and love which is in Christ Jesus.

15 ^aThis *is* a faithful saying, and worthy of all acceptation, that ^bChrist Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto ^athe King eternal,

1:12 ^a 1 Cor. 15:10

^b 1 Cor. 7:25
^c Col. 1:25

1:13 ^a Acts 8:3;
1 Cor. 15:9

^b John 4:21
¹ *insolent*

1:14 ^a Rom. 5:20; 1 Cor. 3:10;
2 Cor. 4:15; Gal. 1:13-16

^b 1 Thess. 1:3;
1 Tim. 2:15;

4:12; 6:11;
2 Tim. 1:13;

2:22; Titus 2:2

1:15 ^a 1 Tim. 3:1;
4:9; 2 Tim. 2:11;

Titus 3:8
^b Is. 53:5; 61:1;

Hos. 6:1-3;
Matt. 1:21; 9:13

1:17 ^a Ps. 10:16

^b Rom. 1:23
^c Heb. 11:27

^d Rom. 16:27
^e 1 Chr. 29:11

1:18 ¹ *command*
² *previously made concerning you*

1:19 ¹ *rejected*
² *suffered*

1:20 ^a 2 Tim. 2:17, 18
^b 2 Tim. 4:14

^c Acts 13:45

^bimmortal, ^cinvisible, ^dthe only wise God, ^ebe honour and glory for ever and ever. Amen.

18 This ¹charge I commit unto thee, son Timothy, according to the prophecies ²which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having ¹put away concerning faith have ²made shipwreck:

20 Of whom is ^aHymenaeus and ^bAlexander; whom I have delivered unto Satan, that they may learn not to ^cblaspheme.

Prayers for All Men

2 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 ^aFor kings, and ^bfor all that are in ¹authority; that we may lead a

2:2 ^a Ezra 6:10 ^b [Rom. 13:1] ¹ *a prominent place*

from the law's curse. **The blessed God:** All blessings and happiness are in God, and He bestows them upon those embracing His gospel.

1:12. **Christ** provided all the enablement required, so that Paul could fulfill his apostolic duties.

1:13. **Injurious** means violent.

1:14. **Grace ... was exceeding abundant** (or, "grace ... was more abundant"): Christ's undeserved favor far outweighed Paul's previous sinful life. **With faith and love:** God's grace brought about faith in Paul, in contrast to his former "unbelief" and it also produced love in him, in contrast to his previous blasphemy, persecution, and violence to the church (v. 13). **Which refers to faith:** Paul's faith or trust **is in Christ Jesus.**

1:15. **Chief** denotes rank or degree. Paul views himself as the foremost of **sinners; of whom I am chief** (the worst).

1:16. We could read the verse thus: "But I obtained mercy for this reason: that in my case as the worst [sinner] Christ Jesus might demonstrate the fullest of patience, as an example for those about to believe on him for eternal life." Paul's conversion encourages other sinners; since Christ has already saved the worst sinner, He can save those less sinful.

1:18. **This charge** (or, "this command"): This refers to the command to forbid the teaching of false doctrine (v. 3). **The prophecies which went before on thee** (or, "the prophecies that pointed to you"): These were divine revelations given through New Testament prophets, which pointed out to Paul that Timothy was to be his coworker.

1:19. **Faith** is used in two different ways in this verse. The first "faith" is subjective, referring to Timothy's own personal trust or faith in God; **holding faith** means that he is to maintain his confidence in God. The second "faith" is objective, referring to the body of revealed truth believed by the church, that is, "the

faith which was once delivered unto the saints" (Jude 3). The last half of verse 19 may be translated: "which [a good conscience] some, having repudiated, have become shipwrecked concerning the faith." Because some rejected their inner moral voice of conscience, they have strayed far from the truth of God into theological heresy. Often religious error has its roots in moral rather than intellectual causes.

1:20. **I have delivered unto Satan** may signify (1) that the two heretics mentioned were excommunicated from the church, (2) the supernatural infliction of corporeal suffering, or (3) both.

2:1. **First of all** (or, "most important of all"): Prayer is to hold the preeminent place in church meetings. Four different types of prayer are mentioned here: (1) **supplications** are precise requests for specific needs; (2) **prayers** is a general word embracing various kinds of prayer—confession, adoration, and so on; (3) **intercessions** denote prayers to God on behalf of others; (4) **giving of thanks** refers to prayers of praise.

2:2, 3. There are three reasons why the prayers of verse 1 are to be offered "for all men": (1) that Christians may enjoy a tranquil life (v. 2); (2) such praying is **good and acceptable to God** (v. 3); (3) such prayers help bring about the salvation of men (v. 4).

2:2. **A quiet and peaceable life:** The word *quiet* means "not troubled from without"; that is, intercessory prayer enables good government to ensure that its citizens are not troubled by enemies or forces outside its borders. "Peaceable" means "not troubled from within"; that is, the church's prayer also aids competent government in maintaining law and order within its own borders. The translation **godliness and honesty** is unfortunate, for the exercise of these virtues is not dependent upon good government; they can be cultivated even in poor political management

quiet and peaceable life in all godliness and ²honesty.

3 For this *is* ^agood and acceptable in the sight ^bof God our Saviour;

4 ^aWho ¹will have all men to be saved, ^band to come unto the knowledge of the truth.

5 ^aFor *there is* one God, and ^bone mediator between God and men, the man Christ Jesus;

6 ^aWho gave himself a ransom for all, to be testified in due time.

7 ^aWhereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and lie not*); ^ba teacher of the Gentiles in faith and ¹verity.

8 I will therefore that men pray ^aevery where, ^blifting up holy hands, without wrath and doubting.

Women's Adornment and Behaviour

9 In like manner also, that ^awomen adorn themselves in mod-

2:2 ²reverence
2:3 ^aRom. 12:2
^b2 Tim. 1:9
2:4 ^aEzek. 18:23,
32; John 3:17;
1 Tim. 4:10;
Titus 2:11; 2 Pet.
3:9
^b[John 17:3]
¹desires to
2:5 ^a1 Cor. 8:6;
Gal. 3:20
^b[Heb. 9:15]
2:6 ^aMark 10:45
2:7 ^aEph. 3:7,
8; 1 Tim. 1:11;
2 Tim. 1:11
^b[Gal. 1:15, 16]
¹truth
2:8 ^aLuke 23:34
^bPs. 134:2
2:9 ^a1 Pet. 3:3

¹propriety
²moderation
³clothing
2:10 ^a1 Pet. 3:4
¹is proper for
2:11 ¹submis-
sion
2:12 ^a1 Cor.
14:34; Titus 2:5
¹permit
²have
2:15 ¹love
²self-control
3:1 ¹aspires
²overseer

est apparel, with ¹shamefacedness and ²sobriety; not with broided hair, or gold, or pearls, or costly ³array;

10 ^aBut (which ¹becometh women professing godliness) with good works.

11 Let the woman learn in silence with all ¹subjection.

12 But ^aI ¹suffer not a woman to teach, nor to ²usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and ¹charity and holiness with ²sobriety.

Qualifications for Bishops

3 This *is* a true saying, If a man ¹desire the office of ²a bishop, he desireth a good work.

and persecution. The text should read, "That we may lead a quiet and peaceable life with the utmost reverence and respect." This respect is for governmental authority. Respect can best be realized when rulers are competent and rightly discharging their duties. Otherwise, it is difficult to respect rulers when they are incompetent and unjust.

2:5–7. These verses provide a threefold evidence confirming the assertion in verse 4 that God "will have all men to be saved": (1) There being but **one God** implies that He must have the same desire toward all people, which is, namely, their salvation. **One mediator** suggests His having made the same provision for all people, namely redemption. (2) Jesus **gave himself a ransom for all** (v. 6). (3) Paul's being divinely **ordained ... a teacher of the Gentiles** (v. 7) shows that if sinful pagans are instructed in **faith and verity** (truth), then surely God does indeed want all to be saved.

2:6. **To be testified in due time** (or, "the proof given at the right time"): Jesus' sacrifice is "proof" of God's wish for all to be converted.

2:8. **I will ... that men pray every where** (or, "I intend ... that men in every locality pray"): The Greek word *andres* means "males." Men are to lead audibly in public prayer; women are to pray silently. This directive remains the same "in every locality," geography being no factor. The manner in which men are to pray is that of **lifting up holy hands**, that is, with a pure life, which is **without wrath and doubting** (disputes).

2:9. Verses 9–15 give guidelines for the woman's place in public worship. **With shamefacedness and sobriety** (or, "with modesty and discretion"): The female has a divinely implanted desire to have a good appearance, and Paul is not discouraging this. Rather, he is speaking against extravagant and ostentatious dress. Women are neither to dress immodestly, so as to exploit their feminine charm, hindering their

brethren from worship; nor are they to overdo their dress, provoking their Christian sisters to jealousy.

2:10. This verse could be rendered: "But let them dress themselves with that which is proper for women who profess, by their good works, reverence for God." For such women proper dress should conform to their Christian testimony and behavior.

2:11. In public worship services women are to learn **in silence with all** [the fullest] **subjection** to church leadership.

2:12. The prohibition against women teaching in the church is qualified by Titus 2:4, which allows them to instruct other women (and probably children also).

2:13, 14. Two reasons are given for the apostolic command of verse 12. (1) Priority in Creation denotes man's authority over woman (v. 13). God could have created the woman first or both simultaneously; but He did not, as it was always His intention for man to lead and woman to follow. (2) In the serpent's temptation (Gen. 3) **Adam was not deceived**, but Eve was **deceived**.

2:15. This verse is amphibological, that is, it means two different things concurrently, both of which are correct. **She shall be saved** has a soteriological and an ecclesiastical meaning. The former means that although Eve fell "in the transgression" (v. 14), women can be spiritually saved from sin, provided they persevere **in faith and charity** [love] **and holiness with sobriety** (chastity). The ecclesiastical meaning indicates the woman "shall be saved" from having no role or significance in the local church. Her primary ministry is that of **childbearing** and the rearing of children who will become godly adults and leaders. "The hand that rocks the cradle rules the world."

3:1. We could render the verse as follows: "This is a reliable statement: if anyone strives for the position of overseer, he desires a noble task." See the note on Philippians 1:1 for **bishops** and "overseers."

2 A bishop then must be blameless, the husband of one wife, ¹vigilant, ²sober, of good behaviour, given to hospitality, ³apt to teach;

3 Not ¹given to wine, ²no striker, not greedy ³of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all ¹gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a ¹novice, lest being lifted

3:2 ¹temperate
²sober-minded
³able
3:3 ¹addicted
²not violent
³for money
3:4 ¹reverence
3:6 ¹new convert

3:7 ^a1 Tim. 6:9;
2 Tim. 2:26
¹testimony
among
²outside
3:8 ^aEzek. 44:21
¹reverent
²money
3:9 ¹hidden
truth

up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good ¹report of them which are ²without; lest he fall into reproach and the ^asnare of the devil.

Qualifications for Deacons

8 Likewise *must* the deacons *be* ¹grave, not doubletongued, ^anot given to much wine, not greedy of ²filthy lucre;

9 Holding the ¹mystery of the faith in a pure conscience.

3:2. Blameless means irreproachable, that is, impeccable in reputation. **The husband of one wife**, faithful to his wife. **Vigilant** means temperate. This speaks of spiritual sobriety: not intoxicated or controlled by fleshly passions and sensual appetites. To be **sober** is to be of sound mind; that is, not of frivolous disposition, but serious and possessing good judgment. **Of good behaviour** means orderly in life, habits, and work. One who is **given to hospitality** receives strangers warmly and treats guests generously. To be **apt to teach** is to be skillful in teaching Scripture.

3:3. Not given to wine means not addicted to wine. **No striker** means not physically violent. **Not greedy** means not fond of dishonest gain. **Patient** means not quarrelsome, peaceable; that is, does not argue over minor matters or always seek to have his way, but defers to the wishes of others when no cardinal doctrine or policy is sacrificed. **Not covetous**, literally, “not a lover of money”: His main priority is not the acquisition of money. Materialism ill befits one called above all to care for the spiritual welfare of souls.

3:4. Ruleth well his own house means that he manages his family rightly. **Having his children in**

subjection means that he brings about **with all gravity** (in a dignified manner) obedience in his children.

3:5. Paul’s reasoning is from the lesser to the greater: a man poorly managing his own family is incapable of giving proper leadership to the church family.

3:6. Not a novice: He is not a new convert or young Christian. We may render the last part of the verse: “lest, being conceited, he fall into judgment incurred by the Devil.” As Satan fell through pride, similarly a neophyte could be ruined by pride after being promoted to leadership too swiftly.

3:7. A good report: The overseer must not be the object of justified criticism (cf. Luke 6:26) by non-Christians (**them which are without**). Otherwise, he is likely to become a target for **reproach** [disgrace] **and the snare** sprung by **the devil**.

3:8. Grave means worthy of respect. **Not doubletongued** means saying the same thing to one party as to the other. **Not greedy of filthy lucre** means not being fond of dishonest financial profits. The same word is used in verse 3.

3:9. Holding the mystery of the faith: As capable apologists and defenders, deacons must preserve the truth as God revealed it.



PASTORAL OFFICE

3:1. The pastor, who shepherds today’s church, also fulfills the New Testament role of elder and bishop (overseer), and is responsible to God for the spiritual welfare of the church (Acts 20:28).

When Christ returns, He will judge and reward these pastors (elders) according to their faithfulness in leading the church to accomplish God’s will (1 Pet. 5:4). There are at least seven different titles for the New Testament pastor. The term *elder* is used over 20 times, emphasizing the pastor’s wisdom and maturity. The title *bishop* emphasizes the administrative function of the office. The word *pastor* emphasizes the responsibility of caring for the church, as a shepherd cares for the sheep. The word *preacher* emphasizes the ministry of publicly proclaiming God’s Word. The title *teacher* emphasizes that the pastor should be “apt to teach.” The pastor is also called a *servant*, reminding him that he is to minister to others; and he is a *steward*, managing the property of others (the church of Christ). **Illustration:** Both Timothy and Titus were pastors of churches started by Paul, who wrote Pastoral Epistles to them. **Application:** Christians should be supportive of their pastors, as they attempt to fulfill their biblical ministry. (First Reference, Jer. 2:8; Primary Reference, 1 Tim. 3:1–7.)



DEACONS

3:8–13. The word *deacon* derives from a Greek word for servant; hence, the deacons are a serving office in the church. In order to free the apostles for the more important duties of prayer and ministry of the Word, seven men were appointed to care for the church. These are generally thought to have been deacons (Acts 6:1–4). While there is no “job description” for a servant, the nature of a deacon’s qualifications gives insight into his duties (Acts 6:1–8; 1 Tim. 3:8–13). The first deacons performed routine labors in the church, and were responsible for promoting harmony among various groups within the assembly. Deacons may also have served in an advisory capacity, and they engaged in spiritual ministries, including preaching and church planting. **Application:** In one sense, every Christian should act like a deacon in encouraging church harmony and helping others serve Christ more effectively. (First Reference, Phil. 1:1; Primary Reference, 1 Tim. 3:8–13; cf. Eph. 4:11.)

10 And let these also first be proved; then let them ¹use the office of a deacon, being *found* blameless.

11 Even so *must their wives be* ¹grave, not slanderers, ²sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have ¹used the office of a deacon *well* ²purchase to themselves a good ³degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I ¹tarry long, that thou mayest know how thou oughtest to ²behave thyself in the house of God, which is the church of the living

3:10 ¹serve as
3:11 ¹reverent
²temperate
3:13 ^aMatt.
25:21
¹served as
²obtain for
³standing
3:15 ¹am
delayed
²conduct

³foundation
3:16 ^a[John
1:14; 1 Pet.
1:20; 1 John 1:2;
3:5, 8]
^b[Matt. 3:16;
Rom. 1:4]
^cMatt. 28:2
^dActs 10:34;
Rom. 10:18
^eRom. 16:26;
2 Cor. 1:19; Col.
1:6, 23
^fLuke 24:51
¹hidden truth
4:1 ^{a2}Tim. 3:13;
Rev. 16:14
¹deceiving
4:2 ^aMatt. 7:15
^bEph. 4:19
4:3 ¹foods

God, the pillar and ³ground of the truth.

16 And without controversy great is the ¹mystery of godliness: “God was manifest in the flesh, ^bjustified in the Spirit, ^cseen of angels, ^dpreached unto the Gentiles, ^ebelieved on in the world, ^freceived up into glory.

Paul’s Warnings of False Teachers

4 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed ^ato ¹seducing spirits, and doctrines of devils;

2 “Speaking lies in hypocrisy; having their conscience ^bseared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from ¹meats, which God hath created to be

3:10. The verse may be translated, “and let these, too, first be examined; then let them serve as deacon, if found blameless.” This probably refers not to a probationary period, but to an examination of the required qualities of character. The word “too” implies that this requirement applies also to overseers (elders).

3:11. Their wives (or, deaconesses): As in Romans 16:1, these women who held office ministered especially to female believers, instructing them, giving counsel, helping when sick, and so on. **Grave** means dignified or worthy of respect. **Not slanderers** means not guilty of defamation of character. **Sober** means temperate, possessing self-control. **Faithful in all things** is dependable in all matters.

3:13. The verse may be translated, “For they who have served well as deacons obtain for themselves a good standing and much joyful confidence in the faith which is in Christ Jesus.” This “good standing” is spiritual progress acquired by faithful church service.

3:15. If Paul should delay (**tarry long**) in visiting Timothy, this epistle instructs him how he must **behave himself in the house of God**, that is, how to properly order his personal conduct in the church, and how to manage church affairs as a leader. Timothy must comply with Paul’s directions because **the church** belongs to **God** and is **the pillar** [support] **and ground** [foundation] **of the truth**. If church members and affairs do not conform to the standards set forth in this epistle, the bulwark of the truth (the church) will be seriously undermined.

3:16. Great is the mystery of godliness may be translated: “Great is the mystery of the [Christian] religion.” The importance of the faith (truth) preached by the Christian church is another reason Timothy must “behave” himself and manage ecclesiastical affairs (v. 15) as set forth in this epistle. Should he fail to do so, the heralding of the Christian faith will be hindered. **God was manifest in the flesh:** Jesus was revealed in human form. **Justified in the Spirit:** The Holy Spirit vindicated Jesus in that His true nature was disclosed and His messianic claims substantiated. **Seen of angels:** They witnessed Jesus’ whole earthly career. **Preached unto the Gentiles:** The gospel of Jesus has been proclaimed to the nations. **Believed on in the world:** Multitudes have accepted the gospel, trusting in Jesus. **Received up into glory:** Jesus was divinely taken back into heaven.

4:1. Expressly means clearly. To **depart** means to apostatize. Apostasy is the deliberate and permanent rejection of Christianity after a previous profession of faith in it. **Doctrines of devils**, that is, doctrines taught by demons.

4:2. Speaking lies in hypocrisy (or, “by the hypocrisy of liars”): The demons of verse 1 expound their doctrines, not directly, but indirectly through such human ministers. These are further described as **having their conscience seared with a hot iron**, that is, branded (scarred) in their conscience. Permanently defaced, the moral life of these hypocrites is scarred by sin as they carry around the awareness of their guilt, yet continue preaching to others.



DEMONS

4:1. Demons are real, incorporeal beings, probably fallen angels who rebelled against God in heaven and were cast out of His presence. Thus, much of what is true of angels is also true of demons. They, however, appear to be evil in nature and loyal to Satan. Underestimating their immense power would be a grave mistake. Christians who believe they can “wrestle” with demons without using “the whole armor of God” are seriously deluded. While apparently some demons are currently confined (2 Pet. 2:4; Jude 6), most are not and will not be finally punished until the Millennium (Rev. 20:3). After a brief period of freedom at the end of the Millennium (during which they inspire a final rebellion), they will be eternally confined to hell, which was originally prepared for them (Matt. 25:41). (First Reference, 2 Pet. 2:4; Primary Reference, 1 Tim. 4:1; cf. Eph. 6:12.)

received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is ¹sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^anourished up in the words of faith and of good doctrine, whereunto thou hast ¹attained.

7 But ^arefuse¹ profane and old wives' fables, and ^bexercise thyself *rather* unto godliness.

8 For ^abodily exercise profiteth little: but godliness is profitable unto all things, ^bhaving promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour

4:5 ¹consecrated
4:6 ^a2 Tim. 3:14
¹carefully followed
4:7 ^a2 Tim. 2:16;
Titus 1:14
^bHeb. 5:14
¹reject
4:8 ^a1 Cor. 8:8
^bPs. 37:9

4:10 ^aPs. 36:6
4:12 ^aPhil. 3:17;
Titus 2:7; 1 Pet. 5:3
¹look down on
²conduct
4:13 ¹teaching
4:14 ^a2 Tim. 1:6
^bActs 6:6;
1 Tim. 5:22
¹council of elders
4:15 ¹entirely
²progress
³be evident

and suffer reproach, because we trust in the living God, ^awho is the Saviour of all men, specially of those that believe.

11 These things command and teach.

Be an Example

12 Let no man ¹despise thy youth; but be thou an ^aexample of the believers, in word, in ²conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to ¹doctrine.

14 ^aNeglect not the gift that is in thee, which was given thee by prophecy, ^bwith the laying on of the hands of the ¹presbytery.

15 Meditate upon these things; give thyself ¹wholly to them; that thy ²profiting may ³appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

4:3. Two examples of demonic doctrines are cited here: (1) prohibition against marriage, and (2) abstaining from certain foods.

4:4. **Every creature of God is good** (or, "Everything created by God is good"): This substantiates the remark in verse 3 that God created foods to be eaten, not abstained from.

4:5. By divine statements (**by the word of God**) declaring all foods fit for man, and by the believer's giving of thanks before meals (**by ... prayer**), food is **sanctified**. This means food is set apart (reserved) for consumption by Christians.

4:6. **Nourished up in** (or, "being trained in"): As Timothy teaches **the brethren** God's word, he also instructs himself. Good doctrine helps make a **good minister**. **Whereunto thou hast attained** (or, "which **good doctrine** you have followed"): Timothy has faithfully conformed to the truth Paul taught him.

4:7. We may read the verse, "But avoid profane and fabricated myths, and exercise yourself to be godly." These false doctrines, called "myths," are described as "profane" because they promote ungodliness, and "fabricated" because they—like modern-day soap operas—are silly and flighty in character. Not only must Timothy avoid false teaching, he must spare himself no pain and effort to be pious. Godliness does not come automatically. To attain holiness he must be diligent in prayer, Bible study, obedience, fellowshiping with other believers, and Christian service.

4:8. The verse may be paraphrased, "For physical exercise is of limited value, but godliness, the result of spiritual exercise, has unlimited value, since it brings blessings for both now and eternity."

4:10. **For therefore we both labour and suffer reproach** (or, "For we both toil and labor to attain this goal"). That is, Paul and associates exercise themselves spiritually to be godly, so they may realize the promise of abundant life and blessings (v. 8). **God**

... **is the Saviour of all men** in that He has provided salvation for all. But only **those that believe** are actually saved.

4:11. **Command and teach**: Chronologically, teaching precedes commanding, but "command" is put first to remind timid Timothy, who is eager to teach but hesitant to exercise authority, that this is also one of his responsibilities as a leader.

4:12. **Youth**: This Greek word was applied to men 40 years of age and younger. To help prevent some from despising his "youth," Timothy is to **be ... an example of [for] the believers** in the areas of **word** (conversation), **conversation** (conduct), **charity** (love for those treating him well and ill), **spirit** (proper attitude), **faith** (trusting God in good and bad times), and **in purity** (sexual purity and integrity of life).

4:13. In his Ephesian ministry Timothy is to read and teach the Scriptures, and exhort God's people to obey the truths learned.

4:14. **Neglect not the gift that is in thee** (or, "Stop neglecting the spiritual gift which is in you"): Evidently he had not been fulfilling all the responsibilities of verse 13. This **gift ... was given Timothy by prophecy**; that is, through utterance of some New Testament prophet(s), the church was informed of the divine enablement granted him. This was accompanied by **the laying on of the hands** of the church elders in recognition of the fact that God had called Timothy to the ministry and had gifted him for it.

4:15. **Meditate upon these things** could be rendered, "Take pains with these things." **Give thyself wholly to them** could be rendered, "Be completely absorbed in them." Timothy can prevent the neglect of his gift (v. 14) by totally giving himself to carry out the tasks at hand. He is to do this for the purpose that **thy profiting [spiritual progress] may appear to all**.

4:16. Timothy is to keep constant watch (**take heed**) over both his own spiritual life (**thyself**) and

Provisions for Widows

5 Rebuke not an ¹elder, but ²in-treat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or ¹nephews, let them learn first to shew piety at home, and ^ato ²requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and ¹desolate, trusteth in God, and continueth in supplications and prayers ^anight and day.

6 But she that liveth in ¹pleasure is dead while she liveth.

7 And these things ¹give in charge, that they may be blameless.

8 But if any provide not for his own, ^aand specially for those of his own ¹house, ^bhe hath denied the faith, ^cand is worse than an ²infidel.

9 Let not a widow be taken into the

5:1 ¹older man
²exhort
5:4 ^aGen. 45:10
¹grandchildren
²repay
5:5 ^aActs 26:7
¹left alone
5:6 ¹indulgence
5:7 ¹command
5:8 ^aIs. 58:7;
²Cor. 12:14
^b2 Tim. 3:5
^cMatt. 18:17
¹household
²unbeliever

5:9 ¹and not unless she has been
5:11 ¹Refuse to enroll
²grow
³desire to
5:12 ¹condemnation
²promise
5:13 ¹besides
²gossips
5:14 ¹manage
²no opportunity

number under threescore years old, ¹having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Counsel for Younger Widows

11 But the younger widows ¹refuse: for when they have begun to ²wax wanton against Christ, they ³will marry;

12 Having ¹damnation, because they have cast off their first ²faith.

13 And ¹withal they learn to *be* idle, wandering about from house to house; and not only idle, but ²tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, ¹guide the house, give ²none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

what he teaches others (**doctrine**). He must **continue** in these two activities, **for in doing** so he will **both save** himself from the coming apostasy (v. 1) **and them that hear** him.

5:1. Elder here denotes, not a man holding the church office of overseer or elder, but a man older than Timothy. He is to deal with older men as though each were his father.

5:3. Honour in this context signifies the expressing of esteem by material and financial support. **That are widows indeed** (or, "who are real widows"): The following verses set forth three prerequisites for a widow to qualify for church aid: (1) she must be desolate, having no family to care for her; (2) she must possess certain spiritual qualities; (3) she must be a certain age.

5:4. A widow's children or nephews (grandchildren) are to show respect (**shew piety at home**) by caring for her (**requite their parents**). This prevents the church from being unnecessarily burdened financially. The responsibility for supporting a widow lies first with her family, second with the church.

5:5. A widow deserving of church aid is **desolate** (has no family to care for her); **trusteth in God** (lives the Christian life faithfully); **continueth in supplications** (constantly prays for her support and for the church's ministry).

5:6. This may be paraphrased, "But the widow who indulges in luxurious living, though physically alive, is spiritually dead."

5:7. Timothy is to ensure that the church complies with the directives of verses 3–6, so **they** [the widow and her relatives] **may be blameless** in the matter of widow care.

5:8. Any family member or relative who fails to care for his own widow, especially for those of his own house (in his immediate family) disavows Christianity (**hath denied the faith**). He is morally **worse than an infidel** (unbeliever), for even unbelievers generally assume responsibility for aged parents.

5:9, 10. A widow qualifies for church aid if she (1) is at least 60 years in age, (2) was faithful to her husband, and (3) has done good works. **The wife of one man** does not forbid remarriage. For Paul would hardly exclude here a widow from receiving church assistance who, on his advice in verse 11, had remarried and later become a widow again. This phrase denotes marital fidelity.

5:11. The church is to **refuse** to financially support **younger widows**, that is, those below 60 years of age. **Wax wanton** means that some younger widows rebel against Christ in that they will marry outside of His will, that is, marry people of whom He disapproves.

5:12. When a widow marries outside of Christ's will (v. 11), she then incurs judgment (**damnation**) from others **because** she has broken (**cast off**) her first faith, or primary pledge to obey Him.

5:13. Tattlers are gossips. With time on her hands and no responsibilities, a young widow financially supported by the church is likely to illustrate that "idleness is the Devil's workshop."

5:14. I will denotes strong intention based on thorough deliberation. **Younger women** are young widows. **Guide the house** means to manage their homes.

5:15. Turned aside after Satan: Some younger widows have rejected chaste living, propriety, and a proper second marriage, pursuing—in accord with Satan's wishes—a carnal, self-indulgent, self-willed life.

16 If any man or woman that believeth have widows, let them ¹relieve them, and let not the church be ²charged; that it may relieve them that are widows indeed.

Honour the Elders

17 Let the elders that rule will be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, ^aThou shalt not muzzle the ox that treadeth out the corn. And, ^bThe labourer is worthy of his ¹reward.

19 Against an elder receive not an accusation, but ^abefore two or three witnesses.

20 Them that sin rebuke ¹before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the ¹elect angels, that thou observe these things without ²preferring ^aone before another, doing nothing by partiality.

22 Lay hands ¹suddenly on no

5:16 ¹ assist
² burdened
5:18 ^a Deut. 25:4; 1 Cor. 9:7-9
^b Lev. 19:13; Deut. 24:15; Matt. 10:10; Luke 10:7; 1 Cor. 9:14
¹ wages
5:19 ^a Deut. 17:6; 19:15; Matt. 18:16
5:20 ¹ in the presence of
5:21 ^a Deut. 1:17
¹ chosen
² prejudice
5:22 ¹ hastily

^a Eph. 5:6, 7;
2 John 11
² share in
5:23 ¹ frequent sicknesses
5:24 ^a Gal. 5:19-21
¹ clearly evident
² preceding them
³ those of some men
⁴ later
6:1 ^a Eph. 6:5; Titus 2:9; 1 Pet. 2:18

man, neither ²be ^apartaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine ¹often infirmities.

24 Some men's sins are ^aopen¹ beforehand, ²going before to judgment; and ³some *men* they follow ⁴after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

Honour Your Masters

6 Let as many ^aservants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

5:16. A Christian **man** or **woman** with a widow in the family is to support (**relieve**) her. This prevents **the church** from being unnecessarily burdened (**charged**), freeing it to aid widows in more dire need.

5:17. **Elders** are the same as the “bishops” or overseers of 3:1-7, who are charged with the spiritual oversight of the church. Those devoting full time to the ministry are to receive **double honour**, that is, esteem for the office held, as well as financial remuneration compensating for the loss of income sustained in fulfilling their duties.

5:19. We may translate the verse: “Don’t ever accept [as true] an accusation against an elder, unless verified by the evidence of two or three witnesses.”

5:20. **Them that sin** refers to elders guilty of persistent, flagrant sin, and against whom an accusation has been proven (v. 19). Such are to be publicly censured before the church, **that others** (the remaining elders and all believers) may not sin.

5:21. The apostle strictly commands Timothy to comply with (**observe**) the directives of verses 1-20. He is to do so both **without preferring one before another** (without prejudging a matter ahead of the facts), and without **partiality** (preferential treatment is to be shown no one).

5:22. **Lay hands suddenly on no man** cautions Timothy against hastily ordaining a man as elder. Otherwise Timothy will be **partaker** of this unqualified elder's **sin** if he acts irresponsibly in office. Timothy can **keep himself pure** by not putting such men into office prematurely.

5:23. This verse may be rendered, “Stop drinking only water, but periodically use a little wine for the sake of your digestion and frequent sicknesses.”

5:24, 25. Reinforcing the command to “suddenly”

ordain no one to leadership (v. 22), these verses are applied to Timothy by analogy. The **sins** of some men are obvious (**open**), declaring in advance (**beforehand**) the judicial decision to be passed upon them by God in **judgment**; the sins of others are not so obvious, but will catch up (**they follow after**) with them in judgment. Whether sins be conspicuous or inconspicuous, God will find them out. Similarly the **good works** of some are easily seen (**manifest**), while those of others are not; nevertheless, even good works that are undetected by man will eventually be made known in judgment. The point is that thorough examination exposes all deeds—good and bad, known and unknown. The application is that if Timothy and the church will not hastily install men into office, but carefully examine each elder candidate, his true character and fitness for office can eventually be determined.

6:1. **Let as many servants as are under the yoke** (or, “let all those who are under the yoke as slaves”): This gives instructions to slaves of unbelieving masters, while verse 2 instructs slaves under Christian masters. **The name of God** refers to His reputation.

6:2. Christianity creates equality of standing before God. Because some believing slaves felt there should also be social equality, they despised their Christian masters. Christian slaves are **not to despise** their believing masters; **rather do them service** [but serve them all the better]. **Because they are faithful**, and so on, may be translated, “Because those who partake of this good service [the slaves’ fine work] are believers and dear to God.” The phrase **these things** refers to the contents of this epistle. Timothy is to **teach** (explain the letter’s truths to the church) and **exhort** (urge the people to comply with Paul’s instructions).

3 If any man teach otherwise, and¹ consent not to ^awholesome words, *even* the words of our Lord Jesus Christ, ^band to the ²doctrine which is according to godliness;

4 He is proud, knowing nothing, but ¹dotting about questions and ²strifes of words, whereof cometh envy, strife, ³railings, evil ⁴surmisings,

5 ¹Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that ²gain is godliness: from ^asuch withdraw thyself.

The Root of All Evil

6 But godliness with ^acontentment is great gain.

7 For we brought nothing into *this* world, *and it is* ^acertain we can carry nothing out.

8 And having food and ¹raiment let us be therewith ^acontent.

9 But they that ¹will be rich fall into temptation and a snare, and *into* many foolish and ²hurtful lusts, which drown men in ³destruction and perdition.

6:3 ^a2 Tim. 1:13

^bTitus 1:1

¹agree

²teaching

6:4 ¹is obsessed

with disputes

²arguments

over

³reveling

⁴suspicious

6:5 ^a2 Tim. 3:5

¹Useless wran-

glings

²godliness is a

means of gain

6:6 ^aPhil. 4:11;

Heb. 13:5

6:7 ^aJob 1:21;

Ps. 49:17; Eccl.

5:15

6:8 ^aProv. 30:8, 9

¹clothing

6:9 ¹desire to be

²harmful

³ruin and

destruction.

6:10 ¹all kinds

of

²for which

some in their

greediness have

strayed from the

faith

6:12 ¹confessed

²confession

6:13 ^aMatt. 27:2;

John 18:36, 37

¹gives life to

6:14 ¹blameless

6:15 ¹manifest

10 For the love of money is the root of ¹all evil: ²which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Fight the Good Fight of Faith

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast ¹professed a good ²profession before many witnesses.

13 I give thee charge in the sight of God, who ¹quickeneth all things, and *before* Christ Jesus, ^awho before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, ¹unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall ¹shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

6:3. Consent not means that one does not agree with or adhere to. **Wholesome words** are teachings that are sound (correct) and promote spiritual health. **Doctrine which is according to godliness** is doctrine that is in accord with, and leads to, godliness.

6:4, 5. These verses may be rendered, “He is conceited, understanding nothing, but has a morbid interest about controversies and disputes over words, from which come envy, strife, defamation, evil suspicions, constant irritations between men who are morally corrupt in thinking, bereft of the truth, and who suppose that godliness is a means of financial profit.”

6:7. And it is certain we can carry nothing out (or, “because we are unable to carry anything out”): Man enters the world at birth possessing nothing, in order to teach him that he will exit the world in the same manner—taking nothing with him. This is a divine means of showing man that since material wealth is relatively insignificant, he should pursue the important things mentioned in verse 11.

6:8. This verse prevents the wrong understanding of verse 7, that material possessions have no place in the Christian’s life. By figure of speech **food and raiment** stand for all of life’s basic necessities. These are all the believer needs, and having these he can be **content**.

6:9. They that will be rich are those whose ambition is to be rich.

6:10. The root of all evil means a root or source of all kinds of evil. The love for money is not the only source from which evils come. **Coveted after** means that some have “striven after” money as the goal of life.

6:11. Flee these things means shun a love for money (v. 10) and the striving for material wealth (v. 9) with all its resulting woes. **Follow after** means pursue. **Righteousness** is practical correctness, conforming to God’s will in one’s thinking and acting. **Godliness** is proper reverence for, and obedience to, God. **Faith** is a trust in God that grows stronger. **Love** is a maturing affection for God and man. **Patience** is perseverance or steadfastness in life and service. **Meekness** is gentleness.

6:12. The good fight concerns the daily struggle with sin in the Christian life, and the hardships and adversities in the ministry. A genuine believer demonstrates the reality of his faith by being engaged in this warfare. **Lay hold on eternal life** does not negate the fact that a believer now possesses spiritual life (John 3:36); rather, it speaks of fully realizing or appropriating salvation as the believer matures.

6:13. A charge is a command. **Quickeneth** contains the idea of giving life to. Since God gives life to all things, He can also enable Timothy to “fight the good fight” (v. 12).

6:14. This commandment refers back to the charge in verse 13 which embraces the injunctions of verses 11, 12. Thus, “this commandment” is the charge to pursue godliness (v. 11) and to fulfill one’s ministry (v. 12). **Without spot, unrebukable** means Timothy is to be meticulous in his obedience of verses 11–13, that is, without fault and failure in compliance.

6:15. We may read the first part of the verse, “Which [Jesus’ appearing of 6:14] He will make visible at the proper time.” A **Potentate** is a sovereign ruler.

16 Who only hath immortality, dwelling in the ^alight which no man can approach unto; ^bwhom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Be Trustworthy

17 ¹Charge them that are rich in this ²world, that they be not ³high-minded, nor trust in uncertain ^ariches, but in the living God, who giveth us richly all things ^bto enjoy;

18 That they do good, that they be

6:16 ^aDan. 2:22
^bJohn 6:46
6:17 ^aJer. 9:23;
48:7
^bEcccl. 5:18, 19
¹Command
²present age
³haughty

6:18 ¹give
²share
6:19 ^a[Matt.
6:20, 21; 19:21]
6:20 ^a[2 Tim.
1:12, 14]
^bTitus 1:14
¹empty talk
²contradictions
of knowledge
6:21 ¹strayed

rich in good works, ready to ¹distribute, willing to ²communicate;

19 ^aLaying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, ^akeep that which is committed to thy trust, ^bavoiding profane *and* ¹vain babblings, and ²oppositions of science falsely so called:

21 Which some professing have ¹erred concerning the faith. Grace *be* with thee. Amen.

6:17, 18. Paul charges wealthy believers (1) not to be proud and look down on those who are not rich, (2) to confide in God rather than in unstable riches, (3) to **be rich in good works** by generously sharing their surplus of financial resources with the needy. To be **ready to distribute** is to be generous in sharing. To be **willing to communicate** is to be liberal in giving.

6:19. When wealthy believers generously share (v. 18), they secure an assurance (**laying up in store for themselves a good foundation**) that in the future (**against the time to come**) they will indeed enter heaven (**lay hold on eternal life**). Salvation is not

purchased by the giving of money, but generosity demonstrates the reality of one's faith. Since the believer trusts God and not money, he gives. This giving shows where his heart is and that he views his wealth in light of eternity.

6:20. **That which is committed to Timothy's trust** is a knowledge of the truth imparted by Paul. He is to **keep** or guard it. To ensure this, Timothy must turn away from **vain babblings** [empty talk devoid of truth], **and oppositions** (heretical arguments used to oppose truth).

6:21. Those who **erred** went astray from the truth.

TIMOTHY

Second Timothy is the latest of the Pauline letters. As such it is of special interest not only because of what it reveals concerning the last days of Paul's life, but also because of what it reveals about its recipient.

Historical Setting. Paul was freed from his house arrest in Rome in the spring of A.D. 63 and traveled to Macedonia (cf. Phil. 2:24; Philem. 22) across the Adriatic Sea, visiting Philippi, Ephesus, Colossae, and Laodicea. The great Roman fire occurred in A.D. 64. Paul possibly went to Spain, probably by sea, in A.D. 64 and 65. In the summer of 66 he returned to Ephesus in Asia Minor and left Timothy in charge (cf. 1 Tim. 1:3). In the summer of 67 he wrote Timothy from Macedonia and probably visited Philippi and Corinth. He went on to Crete and left Titus there (cf. Titus 1:5). He wrote Titus from Ephesus in the autumn of A.D. 67, visited Miletus (4:20), Troas (4:13), Corinth (4:20), and spent some time at Nicopolis (Titus 3:12). He was imprisoned again in the spring of 68, having been free about five years. He may have been arrested in Corinth because of an accusation made by Alexander (4:14, 20). Paul was tried by the city prefect, imprisoned, and sent to Rome where he was placed in a dungeon cell of the Mamertine Prison, from which he knew he would never be set free (4:6). His only contact with the outside world was a hole, about 18 inches square, in the ceiling of his cell. Through that opening passed everything that came to and from the

apostle, including his second letter to Timothy, in the fall or winter of A.D. 67. He was beheaded in Rome in May or June of 68.

The last words of people are particularly treasured by their loved ones. In 2 Timothy we have the last known words to flow from the apostle's pen. In a very real way, this epistle represents Paul's last will and testament. If ever there was a time to set the record straight, it was then. If Paul were going to make any complaints, he would have to make them then, for he was at the end of his life. However, in this letter, there is not one word of apology, explanation, caution, or complaint. Paul used his last letter to deliver five exhortations to his son in the faith, which in summary tell Timothy to "keep on keeping on" just as he had told him all along.

Authorship. Second Timothy claims to have come from the pen of "Paul, an apostle of Jesus Christ" (1:1). Though widely contested, both internal and external evidence support this claim. The style, vocabulary, and contents of the epistle are in keeping with what would be expected of the apostle when he knew he was near the end of his life (4:6). He had four purposes in writing: (1) to exhort Timothy in his ministry at Ephesus; (2) to warn Timothy of trouble both inside and outside the church; (3) to request Timothy to come to Rome to visit him in prison and bring certain personal effects to him (4:5-13, 21); and (4) to instruct all the churches in Timothy's territory.

OUTLINE OF SECOND TIMOTHY

I. Exhortations to Timothy	1:1—4:8	D. Exhortation concerning apostasy	3:1-17
A. The exhortation to loyalty	1:1-18	1. Instruction about the coming apostasy	3:1-9
1. Preparation for the exhortation	1:1-5	2. Preparation for the coming apostasy	3:10-17
2. Presentation of the exhortation	1:6-14	E. Exhortation concerning the ministry	4:1-8
3. Illustrations of the exhortation	1:15-18	1. Concerning his professional conduct in the ministry	4:1-4
B. Exhortation to endurance	2:1-13	2. Concerning his personal conduct in the ministry	4:5-8
1. Areas of endurance	2:1-7	II. Conclusion	4:9-22
2. Examples of endurance	2:8-10	A. Personal requests	4:9-13
3. Principles of endurance	2:11-13	B. A word about Alexander	4:14, 15
C. Exhortation to orthodoxy	2:14-26	C. Paul's recollections and assurances	4:16-18
1. Orthodoxy in relation to teaching	2:14, 15	D. Paul's greetings and information	4:19-21
2. Orthodoxy in relation to false doctrine	2:16-21	E. Benediction	4:22
3. Orthodoxy in relation to personal conduct	2:22-26		

Timothy's Unfeigned Faith

1 Paul, an apostle of Jesus Christ by the will of God, according to the ^apromise of life which is in Christ Jesus,

2 To Timothy, *my* dearly ^abeloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve ¹from *my* ^aforefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance ^athe ¹unfeigned faith that is in thee, which dwelt first in thy grandmother

^{1:1} ^a Titus 1:2
^{1:2} ^a 1 Tim. 1:2;
 2 Tim. 2:1; Titus 1:4
^{1:3} ^a Acts 24:14
¹ ^a ^{as} did
^{1:5} ^a 1 Tim.
 1:5; 4:6
¹ ^{genuine}

^b Acts 16:1
^{1:6} ^a 1 Tim. 4:14
¹ ^{laying}
^{1:7} ^a John 14:27;
 Rom. 8:15;
 1 John 4:18
^b [Acts 1:8]
^{1:8} ^a [Mark 8:38;
 Luke 9:26; Rom.
 1:16]; 2 Tim.
 1:12, 16
^b 1 Tim. 2:6
^c Eph. 3:1;
 2 Tim. 1:16
¹ ^{share with me}
^{in the sufferings}
^{1:9} ^a [Rom.
 3:20]; Eph. 2:8, 9
^b Rom. 8:28

Lois, and ^bthy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance ^athat thou stir up the gift of God, which is in thee by the ¹putting on of my hands.

7 For ^aGod hath not given us the spirit of fear; ^bbut of power, and of love, and of a sound mind.

The Lord's Testimony

8 ^aBe not thou therefore ashamed of ^bthe testimony of our Lord, nor of me ^chis prisoner: but ¹be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, ^anot according to our works, but ^baccording to his own purpose and grace, which

1:1-5. An apostle [one sent with a commission] of Jesus Christ (lit., "from Jesus Christ"): Paul was not one of Jesus' earthly disciples; he received his apostleship by direct appointment of the risen Christ.

1:6-10. Paul urges Timothy to **stir up** [keep in full flame] **the gift of God** (the "grace gift" which came from God). **By the putting on of my hands:** This refers to Timothy's ordination. The gift was given by God at Timothy's conversion and officially recognized at his ordination. **Power** (Gr. *dunamis*) is the ability to accomplish whatever He wills us to accomplish. **Love** (Gr. *agapē*) is volitional love. A **sound mind** is a disciplined mind. **The testimony of our Lord** refers to the gospel Paul preached. **Me his prisoner** indicates

that although Paul is actually a prisoner in a dungeon cell in the city of Rome, he regards himself there in the directive will of God. Hence, he is really God's prisoner, and Rome is merely God's agent to put him where God wants him. **Who hath saved us** refers to the ultimate effect: our salvation. **And called us with an holy calling** looks at the means by which our salvation was effected. **His own purpose and grace ... was given us** indicates that our salvation was totally unmerited. **Abolished death** ("having rendered death ineffective"): By His vicarious death, Christ reversed the curse of sin and **brought life** [eternal union of the soul with God] and **immortality** ("incorruption") which is guaranteed by His resurrection.

was given us in Christ Jesus ^cbefore ¹the world began,

10 But ^ais now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 ^aWhereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: ^afor I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him ¹against that day.

13 ^aHold fast ^bthe form of ^csound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the ^ahouse of Onesiphorus; for he ¹oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord ^agrant unto him that he may find mercy of the Lord ^bin that day: and in how many ¹things he ^cministered unto me at Ephesus, thou knowest very well.

Be Strong in the Grace of Christ

2 Thou therefore, ^amy son, ^bbe strong in the grace that is in Christ Jesus.

1:9 ^cRom. 16:25;

Eph. 1:4; Titus

1:2

¹time

1:10 ^aEph. 1:9

1:11 ^aActs 9:15

1:12 ^a1 Pet. 4:19

¹until

1:13 ^a2 Tim.

3:14; Titus 1:9

^bRom. 2:20;

6:17

^c1 Tim. 6:3

1:16 ^a2 Tim.

4:19

¹often

1:18 ^aMatt. 6:4;

Mark 9:41

^b2 Thess. 1:10

^cHeb. 6:10

¹ways

2:1 ^a1 Tim. 1:2

^bEph. 6:10

2:3 ^a2 Tim. 4:5

^b1 Cor. 9:7;

1 Tim. 1:18

¹hardship

2:4 ^a[2 Pet. 2:20]

2:5 ^a[1 Cor. 9:25]

¹competes in

athletics

²competes

2:6 ¹farmer

²crops

2:7 ^aProv. 2:6

2:8 ^aRom. 1:3, 5, 4

^b1 Cor. 15:4

^cRom. 2:16

2:9 ^aActs 9:16

^bEph. 3:1

^cActs 28:31;

[2 Tim. 4:17]

¹chains

²chained

2:10 ^aEph. 3:13

^b2 Cor. 1:6;

1 Thess. 5:9

¹chosen ones'

2:11 ^aRom. 6:5;

8; 1 Thess. 5:10

2:12 ^a[Matt.

19:28]; Luke

22:29; [Rom.

5:17; 8:17]

^bMatt. 10:33;

Luke 12:9;

1 Tim. 5:8

¹endure

2:13 ^aNum.

23:19; Titus 1:2

¹are faithless

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore ^aendure ¹hardness, ^bas a good soldier of Jesus Christ.

4 ^aNo man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And ^aif a man also ¹strive for mastery, *yet* is he not crowned, except he ²strive lawfully.

6 The ¹husbandman that labour-eth must be first partaker of the ²fruits.

7 Consider what I say; and the Lord ^agive thee understanding in all things.

The Word of God Is Not Bound

8 Remember that Jesus Christ ^aof the seed of David ^bwas raised from the dead ^caccording to my gospel:

9 ^aWherein I suffer trouble, as an evil doer, ^beven unto ¹bonds; ^cbut the word of God is not ²bound.

10 Therefore ^aI endure all things for the ¹elect's sakes, ^bthat they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For ^aif we be dead with *him*, we shall also live with *him*:

12 ^aIf we ¹suffer, we shall also reign with *him*: ^bif we deny *him*, he also will deny us:

13 If we ¹believe not, *yet* he abideth faithful: he ^acannot deny himself.

1:12. Persuaded (Gr. *peithō*): The perfect tense indicates that "I was persuaded in the past and remain so now." **That he is able to keep** refers to the assurance of salvation which is **committed... against that day**, when we will stand before the judgment seat of Christ.

1:15-18. Asia refers to the Roman province of Asia Minor of which Ephesus was the chief city. **Phygellus and Hermogenes**: Nothing is known of these men besides this citation, although they were well known to Timothy. **Onesiphorus** is mentioned only here and in 4:19. He frequently helped Paul in Ephesus and evidently made a special effort to visit him in Rome.

2:1-7. Paul warns Timothy of the difficulties of the

ministry and urges him to **be strong**, in contrast to those who defected. **Faithful men** were to be selected and trained to be leaders and teachers. Thus, personal discipleship was to be a vital part of Timothy's leadership. **Endure hardness** (lit., "suffer affliction"): Paul illustrates this truth by a soldier, an athlete, and a farmer, all of whom suffer privation in order to be rewarded. **Strive lawfully** means to play according to the rules.

2:8-10. Paul cites two examples of endurance: the supreme example of One who endured such hardship—**Jesus Christ**—and the human example of one who endured such hardship—Paul himself.

2:11-13. The principles of endurance are enumerated on the basis of the assurance of salvation.

Work for God's Approval

14 Of these things put *them* in remembrance, *a*charging *them* before the Lord that they strive not about words to no profit, *but* to the ¹subverting of the hearers.

15 ^aStudy¹ to ²shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* ¹vain babblings: for they will increase unto more ungodliness.

17 And their word will ¹eat as doth a ²canker of whom is ^aHymenaeus and Philetus;

18 Who concerning the truth have ¹erred, *a*saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless *a*the foundation of God standeth sure, having this seal, The Lord ^bknoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only *a*vessels of gold and of silver, but also of wood and of ¹earth; and some to honour, and some to dishonour.

2:14 ^a 1 Tim. 5:21; 6:4; 2 Tim. 2:23; Titus 3:9
¹ ruin
 2:15 ^a 1 Tim. 4:13; 2 Pet. 1:10
 1 Lit. *Be diligent*
² present
 2:16 ¹ worthless talk
 2:17 ^a 1 Tim. 1:20
¹ spread
² cancer
 2:18 ^a 1 Cor. 15:12
¹ strayed
 2:19 ^a Matt. 24:24; [1 Cor. 3:11]
^b Num. 16:5; [Nah. 1:7]; John 10:14, 27
 2:20 ^a Rom. 9:21
¹ clay

2:21 ^a 2 Cor. 9:8; [Eph. 2:10]; 2 Tim. 3:17
¹ cleanse
² the latter
³ set apart
⁴ useful
 2:22 ^a 1 Tim. 6:11
¹ pursue
² love
 2:23 ¹ ignorant disputes
² generate
 2:24 ^a Titus 3:2
^b Titus 1:9
^c 1 Tim. 3:3; Titus 1:7
¹ quarrel
² able
 2:25 ^a Gal. 6:1; Titus 3:2; 1 Pet. 3:15
^b Acts 8:22
^c 1 Tim. 2:4

21 If a man therefore ¹purge himself from ²these, he shall be a vessel unto honour, ³sanctified, and ⁴meet for the master's use, *and* ^aprepared unto every good work.

Flee Youthful Lusts

22 ^aFlee also youthful lusts: but ¹follow righteousness, faith, ²charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and ¹unlearned questions avoid, knowing that they do ²gender strifes.

24 And *a*the servant of the Lord must not ¹strive; but be gentle unto all *men*, ^bapt² to teach, ^cpatient,

25 ^aIn meekness ¹instructing those that ²oppose themselves; ^bif God peradventure will give them repentance ^cto ³the acknowledging of the truth;

26 And *that* they may ¹recover themselves *a*out of the snare of the devil, who are taken captive by him ²at his will.

Perilous Times Shall Come

3 This know also, that *a*in the last days perilous times shall come.
 2 For men shall be lovers of their

¹ correcting ² are in opposition ³ so they may know
 2:26 ^a 1 Tim. 3:7 ¹ come to their senses ² to do
 3:1 ^a 1 Tim. 4:1; 2 Pet. 3:3; 1 John 2:18; Jude 17, 18

2:14, 15. The command to **put them in remembrance** means to remind them of these truths. The command to **study** means "give diligence and be zealous." It involves a total effort of mind, emotion, and will. **Rightly dividing** [lit., "cutting straight"] **the word of truth.** The apostle appeals for effort to be made to properly interpret the Word of God.

2:16–21. Shun profane and vain babblings refers to useless disputes about genealogical histories and hair-splitting debates over the law. **Eat as doth a canker** ("like gangrene"): Useless bickering is a dangerous cancer that destroys the church. **Hymenaeus** is the one whom Paul delivered to Satan (cf. 1 Tim. 1:20), and **Philetus** is unknown apart from this mention. Hymenaeus and Philetus were false teachers who denied the literal **resurrection** of Christ. **The**

foundation of God standeth sure refers to the permanence of the church, which is built on the foundation of the apostles. **This seal** guarantees the security of the body of Christ.

2:22. Youthful lusts are deep-seated desires that are particularly perilous to those who are youthful and inexperienced. **Follow** [lit., "pursue with intensity"] **righteousness**, those things that are consistent with the character of God. **Faith** is belief in God's Word. **Charity** is volitional love, given regardless of its recipient's worthiness.

2:25. Repentance (Gr. *metanoia*, lit., "change of mind") refers to the conviction that precedes genuine faith in Christ. The preaching of repentance clearly ought to accompany the proclamation of the gospel (Acts 20:21).

**PRINCIPLES OF INTERPRETATION**

2:15. As we study the Word of God, we should apply both the spiritual and literal principles of interpretation. The spiritual principles include prayer (Ps. 119:18), cleansing (1 John 1:9), and the illumination by the Holy Spirit (1 Cor. 2:12–16). The principles of literally understanding Scripture is to interpret it according to: (1) the mind of the author; (2) its historical background; (3) the context of the passage; and (4) the basic rules of grammar. **Illustration:** Joshua was promised success if he meditated on the law (Josh. 1:8), and he won that success when he conquered the kings of Canaan. As a disciple of Moses, and as one who had a personal relationship with God, he could interpret the law of God and understand God's will for his life. **Application:** If we desire the will of God in our lives, we must regularly and systematically interpret God's Word according to its proper meaning. (First Reference, Josh. 1:8; Primary Reference, 2 Tim. 2:15; cf. Acts 2:42.)

own selves, ¹covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, ¹trucebreakers, ²false accusers, ³incontinent, ⁴fierce, despisers of ⁵those that are good,

4 ^aTraitors, ¹heady, ²highminded, lovers of pleasures ³more than lovers of God;

5 ^aHaving a form of godliness, but ^bdenying the power thereof: ^cfrom such turn away.

6 For ^aof this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able ^ato come to the knowledge of the truth.

8 ^aNow as Jannes and Jambres withstood Moses, so do these also resist the truth: ^bmen of corrupt minds, ^creprobate¹ concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, ^aas theirs also was.

All Scripture Is Inspired

10 ^aBut thou hast fully ¹known my doctrine, manner of life, purpose, faith, longsuffering, ²charity, patience,

11 Persecutions, afflictions, which

3:2 ¹money lovers

3:3 ¹irreconcilable

²slanderers

³without self-control

⁴brutal

⁵good

3:4 ^a2 Pet. 2:10

¹reckless

²haughty

³rather than

3:5 ^aTitus 1:16

^b1 Tim. 5:8

^cMatt. 23:3;

²Thess. 3:6;

¹Tim. 6:5

3:6 ^aMatt. 23:14;

Titus 1:11

3:7 ^a1 Tim. 2:4

3:8 ^aEx. 7:11, 12,

22; 8:7; 9:11

^b1 Tim. 6:5

^cRom. 1:28

¹disapproved

3:9 ^aEx. 7:11, 12;

8:18; 9:11

3:10 ^aPhil. 2:20,

22; 1 Tim. 4:6

¹followed

²love

3:11 ^aActs

13:44-52

^bActs 14:1-6, 19

^cActs 14:8-20

^dPs. 34:19

3:12 ^a[Ps. 34:19]

3:13 ^a2 Thess.

2:11

¹imposters

²grow

3:14 ^a2 Tim.

1:13; Titus 1:9

3:15 ^aPs.

119:97-104;

John 5:39

3:16 ^a[2 Pet.

1:20]

^bRom. 4:23;

15:4

came unto me ^aat Antioch, ^bat Iconium, ^cat Lystra; what persecutions I endured: but ^dout of *them* all the Lord delivered me.

12 Yea, and ^aall that will live godly in Christ Jesus shall suffer persecution.

13 ^aBut evil men and ¹seducers shall ²wax worse and worse, deceiving, and being deceived.

14 But ^acontinue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known ^athe holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ^aAll scripture is given by inspiration of God, ^band is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 ^aThat the man of God may be perfect, ^bthoroughly ¹furnished unto all good works.

Preach the Word

4 I ^acharge *thee* therefore before God, and the Lord Jesus Christ, ^bwho shall judge the ¹quick and the

3:17 ^a1 Tim. 6:11 ^b2 Tim. 2:21; Heb. 13:21 ¹equipped

4:1 ^a1 Tim. 5:21; 2 Tim. 4:1 ^bActs 10:42 ¹living

3:1-4. The last days began with the birth of Christ and will culminate in Christ's return to the earth to set up His kingdom. The prediction of **perilous times** indicates that apostasy will characterize the final days of the church age.

3:5-9. A form of godliness is mere religion without power or spiritual life. Paul commands Timothy to **turn away** from these false teachers who prey upon **silly women laden with sins**, who are especially susceptible to false teachers. **Ever learning, and never able to come to the knowledge of the truth** condemns not intense study but some esoteric quest for truth apart from God's Word. **Jannes and Jambres**, according to Jewish tradition, were the two magicians in Pharaoh's court who attempted to duplicate Moses' miracles (cf. Ex. 7:11; 9:11).

3:14-17. Continue literally means "remain." **The things which thou hast learned** were his oral instruction in the **holy scriptures** (the Old Testament, here) by his mother (Eunice) and grandmother (Lois). **Inspiration of God** (Gr. *theopneustos*, lit., "God-breathed") describes the unique character of Scripture. It is not only written by men, but authored by God. **For doctrine** means to tell one what to believe. **For reproof** means to tell one what is wrong. **For correction** means to tell one how to correct wrong. **For instruction in righteousness** means to tell one how to live. **Perfect** (Gr. *artios*, "proficient, capable") is having everything needed to do what God wants. **Thoroughly furnished** means "thoroughly equipped." God's inspired Word, properly used and applied, provides all we need for life and ministry.



INSPIRATION

3:16. This refers to the supernatural guidance of the writers of Scripture by the Spirit of God, so that what they wrote was the divine Word of God, transcribed accurately, reliably, and without error in the original manuscripts ("autographs"). The word *inspiration* itself pictures God breathing out His Word to men. **Illustration:** Not everything written by an apostle or a prophet was necessarily inspired. Paul wrote at least three epistles to the Corinthians, but apparently only two were an inspired record (1 Cor. 5:9). Samuel, Nathan, and Gad each wrote accounts of David's life; only one of these prophets produced an inspired record (1 Chr. 29:29). **Application:** Since the Scriptures are given to help Christians grow in maturity, they should rely upon them for doctrine, reproof, correction, and instruction in righteousness (right living). (First Reference, Gen. 1:3; Primary Reference, 2 Tim. 3:16, 17; cf. 2 Pet. 1:21.)

dead at his appearing and his kingdom;

2 Preach the word; be ¹instant in season, out of season; ^areprove, ^brebuke, ^cexhort with all longsuffering and doctrine.

3 ^aFor the time will come when they will not endure ^bsound doctrine; ^cbut after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away ^{their} ears from the truth, and ^ashall be turned unto fables.

5 But watch thou in all things, ^aendure afflictions, do the work of ^ban evangelist, make full proof of thy ministry.

6 For ^aI am now ready to be offered, and the time of ^bmy ¹departure is at hand.

7 ^aI have fought a good fight, I have finished ^{my} ¹course, I have kept the faith:

8 Henceforth there is laid up for me ^aa crown of righteousness, which the Lord, the righteous ^bjudge, shall give me ^cat that day: and not to me only, but unto all them also that love his appearing.

Personal Requests

9 Do thy diligence to come shortly unto me:

10 For ^aDemas hath forsaken me, ^bhaving loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take ^aMark, and bring him with thee: for he is profitable to me for the ministry.

4:2 ^aTitus 2:15
^b1 Tim. 5:20;
Titus 1:13; 2:15
^c1 Tim. 4:13
¹ready

4:3 ^a2 Tim. 3:1
^b1 Tim. 1:10;
2 Tim. 1:13
^cIs. 30:9–11; Jer.
5:30, 31; 2 Tim.
3:6

4:4 ^a1 Tim. 1:4
4:5 ^a2 Tim. 1:8
^bActs 2:18

4:6 ^aPhil. 2:17
^b[Phil. 1:23];
2 Pet. 1:14

¹Death
4:7 ^a1 Cor.
9:24–27; Phil.
3:13, 14

¹race
4:8 ^a[1 Cor. 9:25;
2 Tim. 2:5];
James 1:12
^bJohn 5:22
^c2 Tim. 1:12

4:10 ^aCol. 4:14;
Philem. 24
^b1 John 2:15

4:11 ^aActs 12:12,
25; 15:37–39;
Col. 4:10

4:12 ^aActs 20:4;
Eph. 6:21, 22;
Col. 4:7; Titus
3:12

4:14 ^aActs 19:33;
1 Tim. 1:20

4:15 ¹you

^{beware}
4:16 ^aActs 7:60;
[1 Cor. 13:5]
¹defence

4:17 ^aDeut.
31:6; Acts 23:11
^bActs 9:15;
Phil. 1:12

^c1 Sam. 17:37;
Ps. 22:21

4:18 ^aPs. 121:7;
[2 Pet. 2:9]
^bRom. 11:36;
Gal. 1:5; Heb.
13:21; 2 Pet.
3:18

4:19 ^aActs 18:2;
Rom. 16:3
^b2 Tim. 1:16

4:20 ^aActs 19:22;
Rom. 16:23
^bActs 20:4;
21:29

12 And ^aTychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but especially the parchments*.

14 ^aAlexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom ¹be thou ware also; for he hath greatly withstood our words.

The Lord Shall Deliver

16 At my first ¹answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 ^aNotwithstanding the Lord stood with me, and strengthened me; ^bthat by me the preaching might be fully known, and *that all* the Gentiles might hear: and I was delivered ^cout of the mouth of the lion.

18 ^aAnd the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: ^bto whom *be* glory for ever and ever. Amen.

19 Salute ^aPrisca and Aquila, and the household of ^bOnesiphorus.

20 ^aErastus abode at Corinth: but ^bTrophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

4:1–4. Preach the word: Preaching is the God-ordained means to prevent defection from the truth. **Teachers** who appeal to **itching ears** tell people what they want to hear, not what they need to hear. Thus, **both shall be turned unto fables** (myths or legends).

4:5–8. Do the work of an evangelist: Paul commands Timothy to fully discharge his evangelistic ministry by preaching the gospel (Good News) of Jesus Christ. Evangelism is viewed by the New Testament writers as an essential task of the New Testament church.

4:9–13. Paul makes three personal requests. He asks Timothy (1) **to come** soon; (2) to **bring** along

Mark because **he is profitable** (which lets us know that the disagreement between Barnabas and Paul over John Mark had been rectified, cf. Acts 15:36–41); and (3) to bring his **cloke**. Apparently Paul had been arrested suddenly without a chance to take his personal belongings with him. **Books** and **parchments** probably refer to Paul's personal copies of the Old Testament books and the New Testament manuscripts.

4:16–18. No man stood with me, but all men forsook me does not mean that no one cared for the apostle, but that in his final hours he realized that only **the Lord** stood with him. Despite his impending execution, Paul was convinced that **the Lord ... will preserve me unto his heavenly kingdom**.

The Epistle of Paul to
TITUS

Titus was one of the circle of young men who were the “many witnesses” to whom the apostle Paul committed the things given to him, so they could pass them on to others who in turn would “teach others also” (2 Tim. 2:2). He, together with Timothy, traveled with the apostle Paul. While Timothy was half Jewish and half Gentile, Titus was of purely Gentile extraction (cf. Gal. 2:1-3).

Historical Setting. Timothy served as Paul’s special apostolic delegate to Ephesus. In like manner, Titus served as Paul’s special apostolic delegate to Corinth (cf. 2 Cor. 7:6, 7; 8:6, 16). About A.D. 63–64, Paul traveled with Timothy and Titus. He left Timothy in Ephesus and traveled on to Crete with Titus. Paul left Titus in Crete to provide leadership for the church there (cf. 1:5). Somewhere during the period of A.D. 64–66 Paul wrote letters to Timothy (1 Tim.) and Titus. Titus was apparently less reserved than Timothy. The precise date of the letter and who bore it to Titus are not known. The immediate occasion of the letter was to

tell Titus that Paul had meant to send Artemas and Tychicus to replace him at Crete, and to instruct Titus to come to him at Nicopolis (3:12). The last mention of Titus is in 2 Timothy 4:10. He had apparently visited Paul in prison in Rome and had departed for Dalmatia, perhaps to start a new work there.

In his short epistle to Titus, Paul wrote directions similar to those he had written in his first letter to Timothy. The difference between the two epistles is one of emphasis. In 1 Timothy Paul’s emphasis is on the leaders of the local church; in Titus the emphasis is on the organization of the local church.

Authorship. The epistle claims to have come from the pen of Paul. Its contents bear this out. Paul’s purposes in writing were to assist Titus in his task of bringing organization to the disorganized work on the island of Crete, to instruct and encourage Titus in his work, to instruct Titus to assist Zenas and Apollos in their ministry, and to help them get to their next place of ministry (3:13).

OUTLINE OF TITUS

I. Introduction	1:1–4	V. The divine basis of the godly life	2:11–15
A. The author	1:1–3	A. The epiphany (appearing) of grace	2:11
B. The addressee	1:4	B. The education grace gives	2:12
II. Directions concerning elders	1:5–9	C. The epiphany (appearing) of glory	2:13–15
III. Directions concerning false teachers	1:10–16	VI. Directions concerning the godly life	3:1–11
A. The false teachers identified	1:10–12	A. Christian conduct toward the heathen	3:1–8
B. The duty of Titus	1:13, 14	B. Christian response to heresy and heretics	3:9–11
C. The false teachers denounced	1:15, 16	VII. Conclusion	3:12–15
IV. Directions regarding groups in the church	2:1–10	A. Personal directions	3:12–14
A. Aged men and women	2:1–5	B. Benediction	3:15
B. Young men	2:6–8		
C. The servant	2:9, 10		

Paul's Son in the Faith

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and ^athe acknowledging of the truth ^bwhich is ¹after godliness;

2 In hope of eternal life, which God, that ^acannot lie, promised before ¹the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To ^aTitus, ¹mine own son ²after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Qualifications for Leaders

5 For this cause left I thee in Crete, that thou shouldest ^aset in order the things that are ¹wanting, and ordain elders in every city, as I ²had appointed thee:

6 If any be blameless, the husband of one wife, ^ahaving faithful children not accused of ¹riot or ²unruly.

7 For ¹a bishop must be blameless, as the steward of God; not self-willed, not ²soon angry, ^anot given

1:1 ^a2 Tim. 2:25
b [1 Tim. 3:16]
¹ according to
1:2 ^a Num. 23:19
¹ time began
1:4 ^a 2 Cor. 2:13;
8:23; Gal. 2:3;
2 Tim. 4:10
¹ my true
² in our
1:5 ^a 1 Cor. 11:34
¹ lacking
² commanded
1:6 ^a 1 Tim. 3:2-4;
Titus 1:6-8
¹ dissipation
² insubordination
1:7 ^a Lev. 10:9
¹ an overseer
² quick-tempered

3 not violent
4 greedy for money

1:8 ¹ what is good
² sober-minded
³ self-controlled

1:9 ¹ convict
² those who contradict

1:10 ^a James 1:26
¹ insubordinate

1:11 ^a 1 Tim. 6:5
¹ dishonest gain's

1:12 ^a Acts 17:28
¹ lazy gluttons

1:13 ^a 2 Cor. 13:10; 2 Tim. 4:2

1:14 ^a Is. 29:13
1:15 ^a Luke 11:41; Rom. 14:14, 20; 1 Cor. 6:12

to wine, ³no striker, not ⁴given to filthy lucre;

8 But a lover of hospitality, a lover of ¹good men, ²sober, just, holy, ³temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to ¹convince ²the gainsayers.

Rebuke the Vain Talkers

10 For there are many ¹unruly and vain ^atalkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, ^afor ¹filthy lucre's sake.

12 ^aOne of themselves, *even* a prophet of their own, said, The Creteans *are* always liars, evil beasts, ¹slow bellies.

13 This witness is true. ^aWherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and ^acommandments of men, that turn from the truth.

15 ^aUnto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

1:1-4. The author, **Paul**, describes himself as a **servant** (Gr. *doulos*, "slave" or "bondservant") who has no rights of his own. An **apostle** (Gr. *apostolos*) is one sent with a commission. **According to the faith of God's elect** means "with a view to." Hence Paul was made an apostle in order to call the elect to faith in Christ by **preaching** the gospel to all men.

1:5-9. Titus is to **set in order** the church. The church had been established but needed to be organized to function effectively. **Ordain elders in every city:** Elders (Gr. *presbuteroi*) were to be appointed in every city to rule and teach in the churches. The qualifications listed here are similar to those in 1 Timothy 3. **Blameless** means without blame or rebuke. It does not mean sinless. **Husband of one wife** (lit., "a one-woman man"): This may preclude those who are divorced and certainly any who are polygamous. **Bishop** (Gr. *episkopos*, lit., "overseer") shows that the

elders mentioned in verse 5 are also bishops. The two words describe the office and the maturity of the same person. He is also called **the steward of God**, meaning God's household servant. **No striker** means not a brawler or fighter. **Not given to filthy lucre** means not greedy of financial gain.

1:10-12. The circumcision: Paul describes the Jews who are trying to impose the teachings of Moses, especially circumcision as necessary for salvation, on the Christians of Crete as being **unruly**, not subject to rule or order. He also calls them **deceivers**. A **prophet of their own** refers to the Cretan poet Epimenides (born c. 600 B.C.), whom Paul quotes merely to prove a point.

1:13, 14. Paul instructs Titus to perform a task of reproof. He is to **rebuke them sharply**. **Jewish fables** refer to Jewish myths, that is, legalistic error (cf. 1 Tim. 4:1-5).



1:5 Crete is the large island southeast of Greece in the southern portion of the Aegean Sea. It is 156 miles long and ranges in width from 7 to 35 miles. In ancient times two great civilizations existed on Crete: the Minoan, involving the semi-mythical King Minos, and later the Mycenaean. Then, after a one-thousand-year period of decline it was conquered by the Romans in 67 B.C. Crete enters into New Testament history three times. First, on the Day of Pentecost, Jews from Crete were in Jerusalem witnessing the notable events. Second, when Paul was being sent to Rome for trial, his ship passed by Crete (Acts 27:7-13). Third, after Paul's Roman imprisonment he visited Crete and left Titus to establish the churches (v. 5).

16 They profess that they ^aknow God; but ^bin works they deny *him*, being abominable, and disobedient, ^cand unto every good work ¹reprobate.

Teach Sound Doctrine

2 But speak thou the things which ¹become sound doctrine:

2 That the aged men be sober, ¹grave, temperate, sound in faith, in ²charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not ¹false accusers, not given to much wine, teachers of good things;

4 That they may ¹teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, ¹keepers at ^ahome, good, ^bobedient to their own husbands, ^cthat the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a ^apattern of good works: in doctrine *shewing* ¹uncorruptness, ²gravity, ^bsincerity,³

8 Sound speech, that cannot be condemned; that he that is ¹of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* ^aservants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering ¹again;

10 Not ¹purling, but shewing

1:16 ^aMatt. 7:20–23; 25:12; 1 John 2:4
^b[2 Tim. 3:5, 7]
^cRom. 1:28
¹disqualified
2:1 ¹are proper for
2:2 ¹reverent
²love
2:3 ¹slanders
2:4 ¹admonish
2:5 ^a1 Tim. 5:14
^b1 Cor. 14:34;
1 Tim. 2:11
^cRom. 2:24
¹homemakers
2:7 ^aPhil. 3:17;
1 Tim. 4:12
^bEph. 6:24
¹integrity
²reverence
³incorruptibility
2:8 ¹an opponent
2:9 ^aEph. 6:5;
1 Tim. 6:1
¹back
2:10 ¹pilfering

2:11 ^a[Rom. 5:15]
2:12 ¹age
2:13 ^a1 Cor. 1:7
^b[Col. 3:4]
2:14 ^aIs. 53:12;
Gal. 1:4
^bEzek. 37:23;
[Heb. 1:3; 9:14;
1 John 1:7]
^cEx. 15:16
¹his own special
2:15 ^a1 Tim. 4:13; 5:20;
2 Tim. 4:2
3:1 ^a[Rom. 13:1]; 1 Pet. 2:13
^bCol. 1:10
¹rulers
²authorities
3:2 ¹not contentious
3:3 ^a1 Cor. 6:11;
1 Pet. 4:3
3:4 ^aTitus 2:11

all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Teachings of the Grace of God

11 For ^athe grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present ¹world;

13 ^aLooking for that blessed ^bhope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 ^aWho gave himself for us, that he might redeem us from all iniquity, ^band purify unto himself ^ca ¹peculiar people, zealous of good works.

15 These things speak, and ^aexhort, and rebuke with all authority. Let no man despise thee.

Justified by God's Grace

3 Put them in mind ^ato be subject to ¹principalities and ²powers, to obey magistrates, ^bto be ready to every good work,

2 To speak evil of no man, to be ¹no brawlers, *but* gentle, shewing all meekness unto all men.

3 For ^awe ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that ^athe kindness and

2:1–5. The **aged men** are elderly men, not necessarily those who hold the office of elder. They are to be **sober** [sensible], **grave** [dignified], **temperate** [prudent and thoughtful], **sound** [healthy] in **faith** [lit., “the faith”], in **charity** [that is, love], in **patience** (or perseverance). Thus, the aged men are to be examples of godliness to the younger men. The **aged women**, older women, are to be in **behaviour** [de-meanor] as **becometh holiness**. They must thus be **teachers of good things** by teaching the **young women to be sober, to love their husbands, and to love their children**. The older women are to teach the younger by their example. **Discreet** means modest and decent. **Chaste** is sexually pure. **Keepers at home** means workers at home, not idle. **Obedient to their own husbands** means being submissive to their own husbands.

2:9, 10. **Servants** (Gr. *douloi*, “slaves”) are to be **obedient unto their own masters**. The servant who does this will **adorn the doctrine of God our Saviour**

in all things. This passage is not meant to condone slavery but to show how godliness can overcome tyranny. The slave who did his job well was a testimony to the grace of God and the power of the gospel.

2:11–15. The **salvation that appeared to all men** is based on God’s grace that has provided salvation universally for all mankind through the unlimited atonement of Christ. **That blessed hope and glorious appearing of the great God and our Saviour Jesus Christ** refers to His second coming. The use of the definite article “the” with the first noun “God” and the connecting “and” indicates that the first and second “Saviour” (nouns) are one and the same person. Our “great God and our Saviour Jesus Christ” is thus one and the same person, clearly proving the deity of Christ.

3:1–8. **Speak evil of no man** literally means blaspheme no one. **Be no brawlers** (lit., “abstain from fighting”). **Unto all men** indicates the universal extent of the Christian mission. Salvation is not accomplished by **works of righteousness**, but by the

love of ^bGod our Saviour toward man appeared,

5 ^aNot by works of righteousness which we have done, but according to his mercy he saved us, by ^bthe washing of regeneration, and renewing of the Holy Ghost;

6 ^aWhich he ¹shed on us abundantly through Jesus Christ our Saviour;

7 That being ¹justified by his grace, ^awe should be made heirs according to the hope of eternal life.

Maintain Good Works

8 ^aThis is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But ^aavoid foolish ¹questions, and genealogies, and contentions,

3:4 ^b1 Tim. 2:3
3:5 ^a[Rom. 3:20]; Eph. 2:4–9
^bJohn 3:3
3:6 ^aEzek. 36:25
¹ poured out
3:7 ^a[Matt. 25:34]; Mark 10:17; [Rom. 8:17, 23, 24; Titus 1:2]
¹ declared righteous
3:8 ^a1 Tim. 1:15
3:9 ^a1 Tim. 1:4; 2 Tim. 2:23
¹ disputes

2 useless
3:10 ^aMatt. 18:17
¹ divisive
3:11 ¹ warped
3:12 ^aActs 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12
3:13 ^aActs 18:24;
¹ Cor. 16:12
¹ lacking
3:14 ¹ urgent needs
3:15 ¹ greet

and strivings about the law; for they are unprofitable and ²vain.

10 A man that is ¹an heretick after the first and second admonition ^areject;

11 Knowing that he that is such is ¹subverted, and sinneth, being condemned of himself.

Closing Remarks

12 When I shall send Artemas unto thee, or ^aTychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and ^aApollos on their journey diligently, that nothing be ¹wanting unto them.

14 And let ours also learn to maintain good works for ¹necessary uses, that they be not unfruitful.

15 All that are with me ¹salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

washing of regeneration, that is, the cleansing that results from being born again (cf. John 3:3). This is not a reference to baptism but to the spiritual **renewing** produced by **the Holy Ghost**. Consequently, we are **justified by his grace** and will be made **heirs** because we have **the hope** (strong confidence) of **eternal life**.

3:10, 11. A heretick was originally one who caused divisions or factions, but later the word emphasized such a person's peculiar or unorthodox beliefs. Therefore, heretics and schismatics are to be rejected. As in all his epistles, Paul urges fidelity to the apostles' doctrine.



REGENERATION

3:5. *Regeneration* refers to the work of the Holy Spirit in the salvation experience that produces new life in the believer. To express this concept, Jesus used the expression “born again” in His conversation with Nicodemus (John 3:3–7). Regeneration is the work of God, through the Holy Spirit, of placing in one who has faith a new nature, capable of doing God's will. The Holy Spirit is the agent or divine workman of this regeneration. His instrument is the Bible, which is likened to a hammer that judges sin (Jer. 23:29), a mirror that reveals sin (James 1:23), a sword that defeats Satan (Heb. 4:12), and a lamp that guides the believers (Ps. 119:105). **Illustration:** People are instantaneously “born again,” the moment they trust Christ as Savior (1 Pet. 1:23). **Application:** Christians should be careful to cooperate with God in growing as children of God after they are regenerated, or given new life. (First Reference, John 3:3; Primary Reference, Titus 3:5; cf. Eph. 1:15.)



HERESY

3:10. The word *heresy* literally means “choosing one's own ideas,” but now refers to that which is untrue. Even the New Testament church had false or heretical teachers who taught erroneous doctrine. Some epistles were specifically written to combat them (e.g., Galatians, 2 Thessalonians). Paul warned the Romans against identifying with those who promoted divisive, heretical teachings (Rom. 16:17). He advised Titus to reject heretics if they did not respond after two warnings (v. 10). John warned that a heretic should not be admitted into a Christian's home (2 John 10). **Illustration:** Not everyone who makes an incorrect doctrinal statement is a heretic. When Apollos was further instructed concerning the gospel, he grew into a mighty Christian leader (Acts 18:24–28). By contrast, Hymenaeus and Philetus were heretics when they rejected God's truth and hurt the faith of some believers (2 Tim. 2:16–18). **Application:** Christians should as much as possible dissociate themselves from every heretic so as to be unhindered in their Christian lives. (First Reference, Acts 15:1; Primary Reference, Titus 3:10; cf. John 21:18.)

The Epistle of Paul to
PHILEMON

Title. The title of this letter is the name of the addressee, taken from verse 1.

Authorship. There is little doubt that Paul wrote this epistle, since he refers to himself at least three times (vv. 1, 9, 19). Its canonicity was widely recognized in the early church, particularly by Ignatius, Tertullian, Origen, Eusebius, Marcion, and in the Muratorian Canon. Even destructive critics do not question its authenticity.

Date. Paul was a prisoner at the time (vv. 1, 9), so this is one of the four “prison epistles,” along with Ephesians, Philippians, and Colossians, which Paul wrote during his first Roman imprisonment. According to Colossians 4:7–9, Onesimus accompanied Tychicus to Colossae—so Paul must have written to the Colossians and to Philemon at approximately the same time. Suggested dates range from A.D. 60–63. (See the Introduction to Colossians.)

Interpretation and Purpose. This epistle is the story of three main characters—Onesimus, Philemon, and Paul—and their interaction. Onesi-

mus, a slave in Colossae, had evidently robbed Philemon, his master (v. 18), and run away. During the course of his flight, Onesimus encountered Paul in Rome, and through his ministry came to faith in Christ. Subsequently, Onesimus became a helper to Paul (vv. 12, 13). But Paul recognized Onesimus’s duty to his master, so sent him back to Philemon, along with Tychicus, who carried Paul’s letter to the Colossian church at the same time (Col. 4:7–9). In the letter, Paul implores Philemon to receive Onesimus, not as a slave, but as “a brother beloved” (v. 16). Paul himself, in a gracious act of Christian love, assumed Onesimus’s debt in full: “Put that on mine account” (v. 18). Though very brief, the epistle is a valuable addition to the New Testament record for three reasons: (1) it reveals more of the apostle’s own character than most of his letters; (2) it gives important insight into the institution of slavery in the ancient Roman world; and (3) it serves as a vivid picture of the truth of Galatians 3:28, that in Christ “there is neither bond nor free.”

OUTLINE OF PHILEMON

I. Salutation	1–3	B. The basis	13–16
II. Thanksgiving for Philemon	4–7	C. The commitment	18–21
III. An appeal for Onesimus	8–21	IV. Conclusion	22–25
A. The plea	8–12, 17		

Philemon's Faith

Paul, a "prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and *a*Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 *a*I thank my God, making mention of thee always in my prayers,

5 *a*Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the ¹communication of thy faith may become ²effectual *a*by the acknowledging of ^bevery good thing which is in you in Christ Jesus.

7 For we have great joy and ¹consolation in thy love, because the ²bowels of the saints are refreshed by thee, brother.

Paul's Intercession for Onesimus

8 Wherefore, though I might be much bold in Christ to ¹enjoin thee that which is ²convenient,

9 Yet for love's sake I rather ¹beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

1 *a* Eph. 3:1
2 *a* Col. 4:17
4 *a* Eph. 1:16;
1 Thess. 1:2;
2 Thess. 1:3
5 *a* Eph. 1:15;
Col. 1:4;
1 Thess. 3:6
6 *a* Phil. 1:9; [Col. 1:9; 3:10; James 2:14-17]
b [1 Thess. 5:18]
1 *sharing*
2 *effective*
7 *1 comfort*
2 *hearts, lit. inward parts*
8 *1 command*
2 *fitting*
9 *1 appeal to*

10 *a* Col. 4:9
1 *chains*
12 *1 back*
2 *inward parts, heart*
13 *1 wished to keep*
2 *behalf*
3 *my chains for*
14 *a* 2 Cor. 9:7;
1 Pet. 5:2
1 *consent*
2 *good deed*
16 *a* Eph. 6:5;
Col. 3:22
1 *more than*
18 *1 anything*
19 *a* 1 Cor. 16:21; Gal. 6:11;
2 Thess. 3:17

10 I beseech thee for my son *a*Onesimus, whom I have begotten in my ¹bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent ¹again: thou therefore receive him, that is, mine own ²bowels:

13 Whom I ¹would have retained with me, that in thy ²stead he might have ministered unto me in ³the bonds of the gospel:

14 But ¹without thy mind would I do nothing; *a*that thy ²benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but ¹above a servant, a brother beloved, specially to me, but how much more unto thee, both in the *a*flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ¹ought, put that on mine account;

19 I Paul have written *it* with mine own *a*hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

1. **A prisoner of Jesus Christ**, a phrase found nowhere else, shows that Paul did not look on himself merely as a prisoner of the Roman Empire. His witness for Christ in prison made him a prisoner. His **our dearly beloved, and fellowlabourer** tells us all we know about Philemon: he was dear to Paul, who considered him a valued coworker in the ministry.

2. **Apphia** was probably Philemon's wife. **Archippus** may have been Philemon's son, but was more likely the minister in the church (cf. Col. 4:17). **The church in thy house**: The earliest churches met in homes; Christian church buildings were unknown until the third century. Philemon was probably one of the wealthier church members, since it met at his house, and since he was a slave-owner.

3. The salutation, almost identical to other Pauline greetings (cf. Rom., 1 and 2 Cor., Gal., Eph., and Phil.), expresses a beautiful connection between two great works of God: **grace**, or His undeserved favor, which is intimately associated with **peace**, the settled confidence that comes from being right with God.

4. Paul always opens his letters with a word of thanksgiving. (Galatians is the exception.)

8. Paul's request that Philemon take back Onesimus has a connotation of brotherly persuasion, rather than a formal appeal to apostolic authority. Onesimus

is now both a **son** to Paul (v. 10) and a **brother** to Philemon (v. 16). Though he possessed no legal rights in the Roman world, Onesimus the slave was now on an equal spiritual plane with both his owner and the apostle Paul.

11. *Onesimus* means "useful." Through a clever word-play Paul is saying: "Onesimus was useless to you in the past, but in the future he will live up to his name!"

13, 14. Paul might have exploited his brotherly relationship with Philemon to request that Onesimus remain with him as a helper, but he could not take advantage of Philemon in this way.

16. Paul's appeal that Philemon receive the runaway slave is well stated here: Onesimus has a new relationship to Philemon as a brother in the Lord. Whether Philemon subsequently freed Onesimus is not known, but certainly Paul's statements imply that slavery is incompatible with Christian teaching. In the Bible, slavery is usually viewed as an existing social and economic practice. Like divorce, it is tolerated, but consistent application of Christian theology leads to the abolition or discouragement of both.

18. Onesimus's crime is not mentioned, but probably it was stealing from his master. Paul writes, **put that on mine account**, using a current bookkeeping term in Greek.

*Paul Encourages
Philemon's Obedience*

20 Yea, brother, let me have joy of thee in the Lord: refresh my ¹bowels in the Lord.

21 ^aHaving confidence in thy obedience I wrote unto thee, knowing that thou wilt ¹also do more than I say.

22 But ¹withal prepare me also a lodging: for ^aI trust that ^bthrough

20 ¹inward parts, heart
21 ^a2 Cor. 7:16
¹even
22 ^aPhil. 1:25;
2:24
^b2 Cor. 1:11
¹meanwhile

23 ^aCol. 1:7;
4:12
¹greet
24 ^aActs 12:12,
25; 15:37-39;
Col. 4:10
^bActs 19:29;
27:2; Col. 4:10

your prayers I shall be given unto you.

23 There ¹salute thee ^aEpaphras, my fellowprisoner in Christ Jesus;

24 ^aMarcus, ^bAristarchus, ^cDemas, ^dLucas, ¹my fellowlabourers.

25 ^aThe grace of our Lord Jesus Christ *be* with your spirit. Amen.

^c Col. 4:14; 2 Tim. 4:10 ^d 2 Tim. 4:11 ¹ Or Luke
25 ^a 2 Tim. 4:221

22. Prepare me also a lodging reflects both Philemon's financial status, and Paul's confidence that he would be released from prison. It may also be a subtle encouragement that Philemon should fulfill Paul's request.

23, 24. This list of people is almost identical with that in Colossians 4:10-14. (Only one name is missing here.) It is another proof of how closely related these two epistles are.

The Epistle to the
HEBREWS

Authorship. One of the great mysteries surrounding the Book of Hebrews concerns its authorship. For some unknown reason the author remains anonymous to us, though he was known to his original readers (13:23). Discussion of the author's identity dates back to the second century, but convincing evidence was lacking even then. Indeed, the great critical scholar of the third century, Origen of Alexandria, had to concede that only God truly knows who the author of this epistle is. The author, whether Jew or Gentile, had a superb knowledge both of Jewish levitical thought and also of Greek literary style (which is often regarded as the finest in the New Testament). Yet he does seem to be Jewish in that he apparently identifies himself with his Jewish readers by writing: "Let *us* go forth therefore unto him without the camp" (13:13; see the note on this verse). These and other factors will help to show the strengths and weaknesses of the more common views of authorship.

The strongest argument for Pauline authorship of this epistle involves the ancient tradition of the church. As early as the second century Paul was regarded in the East as the author, and during the third century his authorship was the accepted view. In the West, where the epistle was known from earliest times, Pauline authorship was rejected and did not gain general acceptance until the fourth century. Yet the strongest argument against Pauline authorship is found within the epistle itself. In 2:3 the author regards himself as one whose knowledge of Christ was secondhand. By contrast, Paul vehemently declares

that his apostleship and message were directly from Jesus Christ (Gal. 1:1, 12).

Other worthy suggestions for author include Luke, Barnabas, Silas, and Apollos. The arguments that speak against Pauline authorship speak for Lucan authorship: his secondhand knowledge of Jesus and even the witness of ancient church tradition. Though such scholars as Calvin and Delitzsch have supported Lucan authorship, the fact that Luke was a Gentile remains a major obstacle. Both Barnabas and Silas were leaders in the Jerusalem church and thus had the status to write to Jewish Christians wherever they lived. Barnabas was even a Levite and as such would have been familiar with the levitical ritual commonly cited in this epistle. The major argument against the authorship of both Barnabas and Silas is that there is little positive evidence for it. The early church did not regard either one of these men as author. The view that Apollos was the author of Hebrews was first suggested by Luther and has become popular. Apollos was an Alexandrian Jew and so most likely was familiar with the philosophical thinking commonly seen in the development of this epistle. He was an eloquent man who was "mighty in the scriptures" (Acts 18:24). The greatest weakness in the argument for Apollos's authorship is again the lack of early historical evidence. It seems logical that if Apollos had indeed written such a remarkable epistle, one of the early Alexandrian fathers, such as Clement or Origen, would have laid claim to one of their own as the author. The matter of authorship must remain unresolved.

Recipients. The headings in the oldest extant manuscripts of this epistle read: "To Hebrews." The exhortations and warnings of Hebrews indicate that the recipients were Jewish Christians who were in danger of returning to Judaism. By returning, these early Christians could avoid persecution. Judaism was sanctioned and protected by Roman law; Christianity was not. Many of the recipients had undergone persecution and were growing weary (10:32).

Many cities have been suggested as the locality of these believers. The situation favors two regions: Jerusalem (or any city of Palestine) and Rome (Italy). In both regions the Jewish Christians had often received persecution. In Palestine it was at the hand of Jews for being Christians. In Italy it was primarily at the hand of Gentiles, sometimes for being Jews (Acts 18:2) and other times for being Christians. One evidence that makes Italy attractive is the author's closing statement that "they of Italy salute you" (13:24). Since the word "of" (Gr. *apo*) is more commonly translated "from," the author may be relaying greeting to those in Italy from those who had formerly lived there. The epistle seemingly was either written by an author in Italy or to recipients in Italy.

Date. The question of date remains somewhat unresolved, since the authorship and destination of the epistle escape complete analysis. The evidence clearly places Hebrews within the first century. The allusions to Hebrews by Clement of Rome demand a date prior to A.D. 96. The reference to Timothy as still living (13:23) likewise demands a date in the first century. Yet that date cannot be early within the church age, since the readers are described as second-generation Christians (2:3), and the reference to an imprisonment of Timothy (13:23) does not correlate with Acts or Paul's writings. So probably a date later than the early sixties is required. Evidently

the date precedes the Roman destruction of Jerusalem and the temple in A.D. 70. Throughout all the discourses on the tabernacle ritual, not once is any allusion made regarding the destruction of the temple. The Jewish sacrificial system appears to be still in effect (8:4; 10:8, 11). A date within the mid-sixties conforms to the known data.

Theme. First-century Jewish Christians were confronted with the anguish of having given up long-held godly traditions only to experience increased persecution and unfulfilled promises. Both family and foe now harassed them. Further, Christ had not yet returned, and there were no apparent indications that His return and the restoration of Israel would ever occur. The first generation of Christians had passed, and Israel was still unsaved. Outwardly, Christ remained unvindicated before many of them. The Book of Hebrews is an exhortation to Jewish Christians to hold fast to their faith in Christ.

Throughout the epistle the author stresses the continuity and flow between the Old Testament revelation and the new faith in Christ, while emphasizing the superiority of both Christ and His New Covenant, using such words as *better*, *perfect*, and *heavenly*. By so doing, he assures the Jewish Christians of the biblical heritage contained in the New Covenant. (Hebrews contains 29 direct quotations from and 53 clear allusions to the Old Testament.) He challenges them to run with endurance the race that is set before them (12:1), even as their Jewish ancestors had done (ch. 11). The style of the epistle is one of encouragement, comfort, and warning. The book leads one from superficial thinking to profound depths concerning the person and work of Christ. Its argument is the superiority and finality of Christianity. Its theme is the high priestly ministry of Christ in behalf of believers.

OUTLINE OF HEBREWS

I. Doctrinal	1:1—10:18	B. A superior ministry	8:1—10:18
A. A superior person	1:1—7:28	1. A better covenant	8:1-13
1. Jesus is better than the prophets	1:1-4	2. A better sanctuary	9:1-12
2. Jesus is better than the angels	1:5—2:18	3. A better sacrifice	9:13—10:18
a. Better in His deity	1:5-14	II. Practical	10:19—13:25
b. Better in His humanity	2:1-18	A. A superior life	10:19—13:21
3. Jesus is better than Moses	3:1—4:16	1. Exhortation to fellowship	10:19-31
4. Jesus is better than Aaron	5:1—7:28	2. Exhortation to perseverance	10:32—12:13
a. He is a fully qualified High Priest	5:1—6:20	3. Exhortation to sanctification	12:14-29
b. He, like Melchizedek, is an eternal Priest	7:1-28	4. Exhortation to service	13:1-21
		B. Postscript	13:22-25

God's Son Better than Angels

I God, who ¹at sundry times and ²in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by

1:1 ^a Num. 12:6, 8; Joel 2:28
¹ Or in many portions
² Lit. many ways
1:2 ¹ Or ages
1:3 ^a John 1:14
^b 2 Cor. 4:4; Col. 1:15
^c Col. 1:17
^d [Heb. 7:27]
^e Ps. 110:1
¹ cleansed

whom also he made the ¹worlds;
3 ^aWho being the brightness of *his* glory, and the express ^bimage of his person, and ^cupholding all things by the word of his power, ^dwhen he had by himself ¹purged our sins, ^esat down on the right hand of the Majesty on high;

1:1, 2. The author immediately shows that Jesus Christ, as the agent of God's revelation, is far superior to the Old Testament **prophets**. Their message was fragmentary and incomplete. It came bit by bit through visions, dreams, events, and direct communication as men were ready and able to receive it. Christ's revelation is climactic and complete, because He is the **Son** and because His is the message for the **last days**. His incarnation initiated the end time, and it will be fulfilled when He returns to earth to reconcile and restore all things (cf. Acts 2:16, 17; 3:19-21; 1 Pet. 1:20).

1:3. Christ's person, power, and position are all expressed in this verse. He is described as **being the brightness of God's glory**. The word *being*, whose force is "eternally being," guards against the idea that Jesus became the Son at some point during His earthly ministry. He did not become deity; He always was equal with the Father. The attributes ascribed to Him express His very nature. They were neither added to nor taken from Him during His earthly life. The "brightness" spoken of here refers to a radiance or a shining forth of the divine glory. As the rays are

intrinsically related to the sun, with neither one existing apart from the other, so the Father and the Son are essentially one. Further, the Son is the **express image** or imprint (as of a die perfectly representing the original design) of the Father's **person** (nature). The radiant light implies the oneness of the Son with the Father; the imprint expresses the distinctness of the Son from the Father. Yet, oneness and distinctness are implicit in each; thus, they enhance and balance each other. **Upholding all things** manifests the power of the Son. Verse 2 has already presented Him as Creator and hence the heir of all things. Certainly He is far superior to the prophets with whom He has just been compared, and to the angels to whom He will be compared. "Upholding" (Gr. *pherōn*), more precisely stated, describes the Son as "carrying" all things. Christ is not viewed simply as an Atlas supporting the dead weight of the world, but as the Creator who is now sustaining and bringing it to its goal. Compare the similar teaching of Colossians 1:16, 17.

Sat down ... on high reveals the position of the Son. When He had provided purification for sin, He sat down on high. This sitting does not imply a present



MEANS OF REVELATION

1:1. God has revealed Himself through various means, such as visions (Is. 6), dreams (Dan. 2), poetry (Ps. 139), biography (especially the Gospels), sermons (Matt. 5-7), face-to-face conversations (Deut. 5:4), tablets of stone (Deut. 10:4), miracles (John 6), parables (Luke 15), inner compulsion (Acts 21:10-13), history (1 and 2 Chronicles), angels (Luke 1:26-38), historical research (Luke 1:1-4), and the person of Christ (John 1:14). His means of self-revelation today is the Bible. **Illustration:** When God wanted Peter to preach the gospel to the Gentiles, He imparted this through a vision (Acts 10). Even then, Peter appears to have been somewhat reluctant to obey God completely. **Application:** Today we do not depend on dreams and visions to learn about God and His will for our lives, but rather on God's revelation in the Scriptures. God did not impart the gospel to Cornelius in a vision, but commanded a man to go and preach the Word of God to him. (First Reference, Gen. 1:14; Primary Reference, Heb. 1:1; cf. Eph. 3:3-5.)

4 Being made so much better than the angels, as ^ahe hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, ^aThou art my Son, this day have I begotten thee? And again, ^bI will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in ^athe ¹firstbegotten into the world, he saith, ^bAnd let all the angels of God worship him.

7 And of the angels he saith, ^aWho maketh his angels spirits, and his ministers a flame of fire.

A Sceptre of Righteousness

8 But unto the Son *he saith*, ^aThy throne, O God, *is* for ever and ever: ¹a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated ¹iniquity; therefore God, *even* thy God, ^ahath anointed thee with the oil of gladness above thy ²fellows.

1:4 ^aIs. 9:6, 7; Luke 1:32, 33; [Phil. 2:9, 10]
1:5 ^aPs. 2:7; Acts 13:33; Heb. 5:5
^b2 Sam. 7:14
1:6 ^aPs. 89:27; [Rom. 8:29]
^bDeut. 32:43; LXX, DSS; Ps. 97:7; 1 Pet. 3:22; Rev. 5:11–13
¹firstborn
1:7 ^aPs. 104:4
1:8 ^aPs. 45:6, 7
¹A ruler's staff
1:9 ^aIs. 61:1, 3
¹lawlessness
²companions

1:10 ^aPs. 102:25–27
1:11 ^a[Is. 34:4]
^bIs. 50:9; 51:6; Heb. 8:13
¹grow
1:12 ^aHeb. 13:8
¹cloak
1:13 ^aPs. 110:1; Matt. 22:44; Heb. 1:3
1:14 ^aPs. 103:20; Dan. 7:10
^bRom. 8:17
2:1 ¹drift away
2:2 ^aDeut. 33:2; Acts 7:53; Gal. 3:19
^bNum. 15:30
¹proved

10 And, ^aThou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 ^aThey shall perish; but thou remainest; and ^bthey all shall ¹wax old as doth a garment;

12 And as a ¹vesture shalt thou fold them up, and they shall be changed: but thou art the ^asame, and thy years shall not fail.

13 But to which of the angels said he at any time, ^aSit on my right hand, until I make thine enemies thy footstool?

14 ^aAre they not all ministering spirits, sent forth to minister for them who shall be ^bheirs of salvation?

Give Earnest Heed to Salvation

2 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should ¹let *them* slip.

2 For if the word ^aspoken by angels ¹was stedfast, and ^bevery trans-

inactivity; rather it suggests His finished redemptive work, quite in contrast to the unending sacrifices of the Levitical priest (cf. chs. 7, 9, 10). The author of Hebrews is virtually silent concerning Christ's resurrection, yet he repeatedly stresses the Ascension and its significance (cf. 4:14; 6:19, 20; 7:26; 8:1; 9:24; 10:12; 12:2).

1:4–14. The main point of chapters 1 and 2 is that Christ is superior to **the angels** because of the work He has accomplished. In verses 4–14 the writer of Hebrews proves Christ's superiority by citing seven Old Testament passages. It was necessary that he prove to his readers Christ's superiority over the angels, for in the first-century world, pagan and Christian alike accorded great significance and power to angels. Some had possibly taught that Christ Himself was an angel and for that reason able to perform miracles. There is evidence from Scripture (Col. 2:18) that some even

worshipped angels. Angels were also involved in the giving of the Mosaic Law (2:2; Acts 7:53; Gal. 3:19). Thus, if the author wishes to prove the overall superiority of Christ, he must prove that Christ is superior to the angels. Jesus' superiority to the angels is presented in a sevenfold manner. (1) Being the **Son**, He has a better **name** than they (vv. 4, 5); (2) He is worshiped (v. 6) and (3) served (v. 7) by the angels; (4) Jesus is **God** (v. 8); (5) He created the angels (v. 10), (6) is from everlasting to everlasting (vv. 11, 12), and (7) sits at God's **right hand** (v. 13). The dignity of the Son is the dignity of God, but the dignity of the angels is that of mere servants (v. 14).

2:1–4. The Book of Hebrews contains five warning passages (2:1–4; 3:7–4:13; 5:11–6:20; 10:19–39; 12:18–29). These passages contain much exhortation but also some explicit warnings—a danger sign. This first passage warns: Do not neglect Christ's message.



ANGELS

1:4. Angels are created, spiritual beings who are servants of God. The word *angel* means “messenger.” Though they also have power to become visible in human form, they are incorporeal beings, possessing intellect, emotion, and will. The word *angel* is always used in the masculine gender, although sex in the human sense is never ascribed to them. They have great power (2 Kin. 19:35), but are not omnipotent. They have extensive wisdom (2 Sam. 14:20), but are not omniscient. Their number is great (12:22), but not limitless. **Illustration:** Man is made “a little lower than the angels” (2:7), although the same writer reminds us that Christ is greater than the angels (v. 4). **Application:** There are a number of benefits derived from understanding the ministry of angels. When we realize that they constantly observe our Christian lives (1 Cor. 4:9; 11:10; Eph. 3:10), we will improve our conduct. When we understand how they protect us, we will appreciate God's care for us (v. 7). When we consider their tremendous strength and ability, we will be encouraged. Finally, their example of unceasing service ought to motivate us to more consistent service for God. (First Reference, Gen. 1:1—heaven is plural in Hebrew, meaning God created the whole, with its innumerable separate parts, including angels; Primary Reference, Heb. 1:4; cf. Heb. 12:22.)

gression and disobedience received a just² recompense of reward;

3 ^aHow shall we escape, if we neglect so great salvation; ^bwhich at the first began to be spoken by the Lord, and was ^cconfirmed unto us by them that heard *him*;

4 ^aGod also bearing *them* witness, ^bboth with signs and wonders, and with ¹divers miracles, and ^cgifts of the Holy Ghost, ^daccording to his own will?

5 For unto the angels hath he not put in subjection ^athe world to come, whereof we speak.

6 But one in a certain place testified, saying, ^aWhat is man, that thou art mindful of him? or the son of man, that thou ¹visitest him?

2:2² *penalty*
2:3^a Heb. 10:28
^bMatt. 4:17
^cMark 16:20;
Luke 1:2; 1 John
1:1
2:4^a Mark 16:20
^bActs 2:22, 43;
2 Cor. 12:2
^c1 Cor. 12:4, 7,
11; Eph. 4:7
^dEph. 1:5, 9
¹ *various*
2:5^a [2 Pet. 3:13]
2:6^a Job 7:17; Ps.
8:4-6
¹ *to take care
of him*

2:7¹ Or, for a little
while lower
2:8^a Matt. 28:18
^bPs. 8:6; 1 Cor.
15:25, 27
2:9^a Phil. 2:7-9;
Heb. 1:9
^bActs 2:33; 3:13;
1 Pet. 1:21
^cIs. 53:12; [John
3:16]
¹ Or, for a little
while

7 Thou madest him ^{1a}a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 ^aThou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now ^bwe see not yet all things put under him.

A Crown of Glory and Honour

9 But we see Jesus, ^awho was made ^{1a}a little lower than the angels for the suffering of death, ^bcrowned with glory and honour; that he by the grace of God should taste death ^cfor every man.

Since God has no greater messenger than His Son, He has no more important message than the gospel which the Son has given. And if the law given through angels was **stedfast**, producing sure judgment, **how shall we escape**, if we ignore the sure message of the Son? This message was proclaimed by Christ to His apostles and then by the apostles to the author of Hebrews (v. 3). For further discussion regarding the significance of this verse on the authorship of Hebrews, see the Introduction.

2:4. God verified the Son's message with **miracles, and gifts of the Holy Ghost**. The author states that these sign gifts were given to the first-generation witnesses. He does not suggest that his readers possessed these same miraculous gifts. The phrase "gifts of the Holy Ghost" could refer to God's bestowal of the Holy Spirit Himself upon every believer (cf. Rom. 8:9; Gal. 3:5; Eph. 1:13), or more likely it refers to the gifts given by the Spirit (cf. Rom. 12; 1 Cor. 12).

2:5-9. If Christ became a Man and partook of death, how can He be superior to the angels? This apparent contradiction is presently answered as reasonable and logical. The writer states that the angels do not have authority in **the world to come**. Throughout the past and present ages angels have administered judgment on man: at Sodom (Gen. 19:13), on Israel (2 Sam. 24:15-17), on kings (Acts 12:23), during the Great Tribulation (Rev. 8, 9). But in the age to come

angels will have no authority over the saints. In fact, the saints will judge angels (1 Cor. 6:3). Quoting Psalm 8, the author shows that **man** will rule in God's coming age. Psalm 8 describes man as made by God **a little lower than the angels**. "A little" (Gr. *brachu ti*) has two possible interpretations. It can refer to time (for a little while) or degree (a little lower). Both concepts are true, but the second fits the context better. Although God has made man slightly lower than the angels for the present, He also has crowned him **with glory and honour** and set him over His creation. Man is the capstone and crown of God's creation. Into man's hands God will ultimately place His creation. As He proclaimed from the moment of creation (Gen. 1:26, 28), God will ultimately place His creation into man's hands through Christ. By death Christ will regain for man what he lost by sin and death, namely, the dominion of the world. The author interprets **all things** to mean that God **left nothing**, including angels, independent of man's dominion. So as Man, Jesus will rule the earth. He to whom world dominion is divinely committed is greater than the angels, who do not have this privilege.

2:9. Verse 8 ends with the confession that man's *present* status does not suggest that he will someday be over all creation. But Christ's status does. Unlike man, He already has been **crowned**, and because of His identity with and victory for man, He makes



SIGN GIFTS

2:4. The miraculous sign gifts of the Holy Spirit were present in the first century to confirm apostolic revelation (2 Cor. 12:12; Heb. 2:2-4) and are not expected today. Just as it is necessary to erect a scaffolding to aid construction when a building is being erected, so sign gifts were the spiritual scaffolding used by God to give credibility to His revelation which became the foundation of the church. When the written Word of God was complete, God removed the scaffolding. These gifts were given primarily as signs for the Jews (1 Cor. 1:22). Also, as the apostles were primarily communicating an oral tradition, they needed signs to authenticate their message (2 Thess. 2:15). When considering a sign gift, one should remember that gifts, such as the gift of apostles, were foundational gifts needed in the first century, and were characterized by certain qualifications that could not be met today (cf. Acts 1:21, 22). Also, Paul specifically indicated that some gifts would cease (1 Cor. 13:8), and he referred to miracles seemingly in the past tense, which he would not do if they were still prevalent at the time of writing (v. 3). The sign gifts would include apostles (Eph. 4:11), healing (1 Cor. 12:9), tongues, miracles, and interpretation of tongues (1 Cor. 12:10). Some might add to that list the discernment of spirits (1 Cor. 12:10). (First Reference, Eph. 4:8; Primary Reference, 1 Cor. 12—14; cf. 1 Cor. 7:7.)

10 For it¹ became him, ^afor whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the ²captain of their salvation ^bperfect³ through sufferings.

11 For ^aboth he that ¹sanctifieth and they who are sanctified ^bare all of one: for which cause ^che is not ashamed to call them brethren,

12 Saying, ^aI will declare thy name unto my brethren, in the midst of the ¹church will I sing praise unto thee.

13 And again, ^aI will put my trust in him. And again, ^bBehold I and the children which God hath given me.

A Merciful High Priest

14 Forasmuch then as the children are partakers of flesh and blood, he ^aalso himself likewise ¹took part of the same; ^bthat through death he might destroy him that had the power of ^ddeath, that is, the devil;

15 And deliver them who ^athrough fear of death were all their lifetime subject to ¹bondage.

16 For verily he ¹took not on *him*

2:10 ^a Col. 1:16
^b Heb. 5:8, 9;
 7:28
¹ was fitting for him
² author
³ complete
 2:11 ^a Heb. 10:10
^b Acts 17:26
^c Matt. 28:10
¹ sets apart
 2:12 ^a Ps. 22:22
¹ congregation
 2:13 ^a 2 Sam. 22:3; Is. 8:17
^b Is. 8:18
 2:14 ^a John 1:14
^b Col. 2:15
^c [1 Cor. 15:54-57]; 2 Tim. 1:10
¹ shared
 2:15 ^a Ps. 68:18; Is. 42:7; 45:13; 49:9; 61:1; [Luke 1:74]
¹ slavery
 2:16 ¹ Or did not give aid to, lit. did not take hold of
² takes hold of, gives aid to
 2:17 ^a Phil. 2:7; Heb. 2:14
^b [Heb. 4:15; 5:1-10]
¹ he had to be made
² propitiation
 2:18 ^a [Heb. 4:15, 16]
¹ aid
 3:1 ¹ confession

the nature of angels; but he ²took on him the seed of Abraham.

17 Wherefore in all things ¹it behoved him ^ato be made like unto *his* brethren, that he might be ^ba merciful and faithful high priest in things *pertaining* to God, to make ²reconciliation for the sins of the people.

18 ^aFor in that he himself hath suffered being tempted, he is able to ¹succour them that are tempted.

The House of Christ

3 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our ¹profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also ^aMoses was *faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as ^ahe who hath builded the house hath more honour than the house.

3:2 ^a Ex. 40:16; Num. 12:7; Ps. 110:4; Heb. 3:5
 3:3 ^a Zech. 6:12, 13

Psalm 8 a future reality for man. Death is one significant quality that makes man lower than the angels (Luke 20:36), but Christ has conquered death for man.

2:10. The concept of a suffering Messiah was a real stumbling block to the Jews. The author tackles this problem by declaring that the **sufferings** of the Cross were an integral part of God's redemptive plan. In fact, Christ was made **perfect** through the suffering of death. Not that His deity lacks perfection (cf. 1:3, 8), but His humanity was vocationally perfected. That is, as Man, Jesus was enabled through suffering to become **the captain** of man's **salvation**; suffering allows Him to experientially empathize with us (v. 18), and death was the means of His destroying Satan (v. 14) and securing our redemption (9:12).

2:17, 18. The author provides three reasons for Christ's sufferings: (1) to identify with humanity (vv. 10-13); (2) to destroy the power of death (vv. 14, 15); and (3) to become an intercessory High Priest (vv. 17, 18). One of the key thoughts of this epistle is the High Priestly work of Christ. As a Man He can compassionately serve as our High Priest. His primary role as High Priest is **to make reconciliation for the sins of the people**. The verb (Gr. *hilaskomai*) means "to propitiate," or "to expiate or make satisfaction for sin." He as our High Priest does not merely make atonement (a

covering) for our sins; He satisfactorily and actually takes sin away. The word **succour** (Gr. *boēthēō*) means "to come to the aid of" someone. How much easier it is to help someone when we ourselves have gone through similar trials! Christ as Man has fully suffered the greatest of trials and so can ably comfort (cf. 2 Cor. 1:3-5). These suffering Jews needed to hear that Christ had suffered as they were suffering.

3:1, 2. Jesus is both the **Apostle and High Priest** of the Christian faith. These titles do not involve His divine essence; they speak in regard to His superior ministry. **Moses** is very highly regarded by the Jews, so the author of Hebrews now attempts to make his argument for the superiority of Christ without belittling the ministry of Moses. The author's use of the word "Apostle" (used of Christ only here) expresses the superiority of His commission, He being sent directly from God as a messenger. As High Priest He is man's direct intercessor with God.

3:3-6. **More glory than Moses:** Christ's superiority and greater glory are not based on His faithfulness (both were faithful, v. 2), but on His superior position. Christ is the One who **hath builded the house**, whereas Moses is part of the house, being a servant in it (vv. 3, 5). Christ is identified as **a son over his own house**. The translation, "his own," is somewhat



ONTOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD

3:4. The word *ontological* comes from the root "being" and is a deductive argument that only indicates the probable existence of God. (See Rom. 1:20 and Ps. 94:9 for stronger arguments.) It reasons that the idea of a perfect and infinite Being cannot be derived from a finite and imperfect human being. Therefore, a perfect and infinite Being who exists must have placed the idea in mankind. (First Reference, Gen. 1:1; Primary Reference, Heb. 3:4; cf. Rom. 2:15.)

4 For every house is builded by some *man*; but ^ahe that built all things is God.

5 ^aAnd Moses verily *was* faithful in all his house, as ^ba servant, ^cfor a testimony of those things which were to be spoken ¹after;

6 But Christ as ^aa son over his own house; ^bwhose house are we, ^cif we hold fast the confidence and the rejoicing of the hope firm unto the end.

The Evil Heart of Unbelief

7 Wherefore (as ^athe Holy Ghost saith, ^bTo day if ye will hear his voice,

8 Harden not your hearts, as in the ¹provocation, in the day of ²temptation in the wilderness:

9 When your fathers ¹tempted me, proved me, and saw my works forty years.

10 Wherefore I was ¹grieved with that generation, and said, They do always ²err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of

3:4 ^a [Eph. 2:10]

3:5 ^a Ex. 40:16;

Num. 12:7;

Heb. 3:2

^b Ex. 14:31;

Num. 12:7;

Ps. 2:7

^c Deut. 18:15,

18, 19

¹ Afterward

3:6 ^a Ps. 110:4;

Heb. 1:2

^b [1 Cor. 3:16];

1 Tim. 3:15

^c [Matt. 10:22]

3:7 ^a Acts 1:16

^b Ps. 95:7-11;

Heb. 3:15; 4:7

3:8 ¹ rebellion

² trial

3:9 ¹ tested

3:10 ¹ angry

² go astray

3:14 ¹ have

become

3:15 ^a Ps. 95:7, 8

¹ rebellion

3:16 ^a Num.

14:2, 11, 30;

Deut. 1:35,

36, 38

¹ rebel

3:17 ^a Num.

14:22, 23

¹ angry

² corpses

3:18 ^a Num.

14:30

¹ obeyed

3:19 ^a Num.

14:1-39; 1 Cor.

10:11, 12

4:1 ^a 2 Cor. 6:1;

[Gal. 5:4]; Heb.

12:15

¹ remaining of

you be hardened through the deceitfulness of sin.

14 For we ¹are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, ^aTo day if ye will hear his voice, harden not your hearts, as in the ¹provocation.

The Unheeding Israelites

16 ^aFor some, when they had heard, did ¹provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he ¹grieved forty years? *was it* not with them that had sinned, ^awhose ²carcasses fell in the wilderness?

18 And ^ato whom sware he that they should not enter into his rest, but to them that ¹believed not?

19 So we see that they could not enter in because of ^aunbelief.

Labour to Enter God's Rest

4 Let ^aus therefore fear, lest, a promise ¹being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

stronger than the Greek (*autou*). It is His house, but His house is the same as God's. Only one house is involved in these verses. It is not Moses' house, and it is not ours. It is God's. Moses was a part of this one house. It is what Paul calls the household of God (Eph. 2:19; cf. 1 Pet. 4:17) or the household of faith (Gal. 6:10). It includes all believers of all time.

3:7-11. The second of the five great warnings of Hebrews begins here (see 2:1). The first concerned neglect; this one warns against doubt. Do not doubt God's promise. As is common with the other warning passages, exhortations and illustrations are incorporated with the warning. Israel's disbelief and hardness of heart, under the godly leadership of Moses and then Joshua, serve as examples.

3:8. The terms **provocation** and **temptation** are taken from the Septuagint (Greek) reading of Psalm 95, which are etymological translations of the Hebrew words, *Meribah* and *Massah*, respectively. These Hebrew terms are likewise descriptive translations, rather than the rendering of proper names. Both terms originate with Moses' smiting of the rock for water while in Rephidim (Ex. 17:1-7). Following that experience, verse 7 states concerning Moses, "And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD saying, Is the LORD among

us, or not?" At that time Israel had been out of Egypt only one month and had repeatedly witnessed God's miraculous deliverance and provision. This incident became symbolic of Israel's temptation (Massah) of God (cf. Deut. 6:16). David in Psalm 95 uses it to speak of Israel's continuous rebellion throughout the 40 years in the wilderness.

3:12, 13. The second warning (see v. 7) actually begins here and is addressed to **brethren**, professing believers, lest any have unbelief in his heart and thus depart from God. This **departing** (Gr. *apostēnai*) is the source of our word *apostasy*, which is a deliberate departure from God's full revelation. These Hebrew brethren were being tempted by an **evil heart of unbelief** to return to Judaism. To do so meant they would have to reject the fuller revelation they had received in Christianity and return to the incomplete revelation of Judaism. Thus, they are admonished to **exhort one another daily** with the truths that will strengthen their faith in Christ, such as the truths contained in this epistle.

3:14. One's conversion to Christ, which occurred in days past (**we are made partakers of Christ**), is proved to have been genuine by perseverance in the days to come (**if we hold ... our confidence stedfast unto the end**). This means that continuance in the faith is a test of the reality of one's faith in Christ.

3 For we which have believed do enter into rest, as he said, "As I have sworn in my wrath, ¹if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* ¹on this wise, "And God did rest the seventh day from all his works.

5 And in this *place* again, "If ¹they shall enter into my rest.

Harden Not Your Hearts

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of ¹unbelief:

7 Again, he ¹limiteth a certain day, saying in David, To day, after so long a time; as it is said, "To day if ye will hear his voice, harden not your hearts.

8 For if ¹Jesus had ^agiven them rest, then ²would he not afterward have spoken of another day.

4:3 a Ps. 95:11; Heb. 3:11
¹ they shall not
 4:4 a Gen. 2:2; Ex. 20:11; 31:17
¹ in this way
 4:5 a Ps. 95:11
¹ They shall not
 4:6 ¹ disobedience
 4:7 a Ps. 95:7, 8
¹ designates
 4:8 a Josh. 22:4
¹ Joshua
² he would not

4:11 a 2 Pet. 1:10
¹ be diligent
² disobedience
 4:12 a Ps. 147:15
¹ Is. 49:2
 c Eph. 6:17; Rev. 2:12
 d [John 12:48]; 1 Cor. 14:24, 25
¹ living
² able to judge
³ intentions
 4:13 a 2 Chr. 16:9; Ps. 33:13-15; 90:8
¹ Job 26:6; Prov. 15:11
¹ hidden from
² must give account
 4:14 a Heb. 2:17; 7:26
¹ Heb. 10:23
¹ through

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 "Let us ¹labour therefore to enter into that rest, lest any man fall after the same example of ²unbelief.

12 For the word of God *is* ^aquick, ¹and powerful, and ^bsharper than any ^ctwoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* ^{da}discerner of the thoughts and ³intent of the heart.

13 "Neither is there any creature that is ¹not manifest in his sight: but all things *are* ^bnaked and opened unto the eyes of him with whom we ²have to do.

A Great High Priest

14 Seeing then that we have a great ^ahigh priest, that is passed ¹into the heavens, Jesus the Son of God, ^blet us hold fast *our* profession.

4:3. If they shall enter into my rest should be rendered exactly as it was in 3:11: "They shall not enter into my rest."

4:6-9. To day: Long after Israel's failure, David in Psalm 95 was still looking for a rest in his own day. Likewise, the author of Hebrews uses that word repeatedly in this passage to declare that a rest can still be experienced. The reference to **Jesus** in verse 8 is to Joshua of the Old Testament. The names *Joshua* and *Jesus* are identical in Hebrew and Greek (hence 1611 rendering of "Jesus" here). The context certainly involves Joshua, the son of Nun. Joshua brought the second generation into Canaan, and they did enter into a rest as the Scriptures record (Deut. 12:9, 10; Josh. 21:44; 22:4; 23:1). Yet the author suggests that there must be a permanent, better rest for the people of God, or David would not have still been looking forward to it in his day.

4:9-11. Rest involves more than mere inactivity. It follows the satisfactory completion of a task. Salvation-rest is the gift to the believer, resulting from Christ's finished work (Rom. 5:1-21).

4:12, 13. For the word of God: The reason given for one's careful scrutiny of his life involves the reality that God is intently scrutinizing it. His word is **quick**

(living). This word is first in the Greek and is the emphasis. God's Word is not old or archaic; it is alive. It is not inept or inactive; it is **powerful** (active). It reaches into the inner secrets of man's mind to discern even his **thoughts and intents**. Likewise, God's eye sees man as though he were naked, unable to hide behind excuse or pretense.

4:14, 15. At this point the author begins his discussion of Christ as **high priest**. His priestly ministry is far superior to any other priest's because of the intercession He provides. The earthly high priest, with fear, once a year gained access to the mercy seat in the Holy of Holies; Christ not only has access to but is seated in the very presence of God the Father (cf. note on 1:3). Yet, prior to this position, He partook of man's nature and temptations so that He might sympathize (cf. 2:14-18), **yet without sin**. To imagine that since Jesus could not sin He could not suffer, misses the point of the passage. Temptation can be a reality apart from sin. "God cannot be **tempted with evil**" (James 1:13); yet God is tried or tempted (Gr. *peirazō*) by men (3:9; Acts 15:10). Yet, beyond the statements of this passage, He who was God, though made like man, could not sin (being impeccable); and indeed, He need not sin to be human. Before Adam sinned,



IMMATERIAL PART OF MAN

4:12. The writer here draws an interesting parallel between the joints and the marrow, which have different functions, yet both are part of a human's bone structure. Thoughts and intents are also two distinct activities, yet both are activities of the mind. And while the soul and spirit are distinct in function, both have an immaterial character. When considering the nature of humanity, we must realize a person is a two-part being, that is, with body and soul. But in activity or function the body, soul, and spirit of a person each has a different function. Paul desired that his converts' "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). (First Reference, Gen. 2:7; Primary Reference, 1 Thess. 5:23; cf. Prov. 4:23.)

15 For ^awe have not an high priest which cannot ¹be touched with ²the feeling of our infirmities; but ^bwas in all points tempted like as *we are*, ^cyet without sin.

16 ^aLet us therefore come ¹boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The Priesthood of Jesus Christ

5 For every high priest taken from among men ^ais ¹ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are ¹out of the way; for that he himself also is ²compassed with ^ainfirmity.

3 And by reason hereof he ¹ought, as for the people, so also for ^ahimself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as ^awas Aaron.

5 ^aSo also Christ glorified not himself to be made an high priest; but he that said unto him, ^bThou art my Son, to day have I begotten thee.

6 As he saith also in another *place*,

4:15 ^aIs. 53:3-5
^bLuke 22:28
^c2 Cor. 5:21;
Heb. 7:26
¹sympathize
²our weaknesses

4:16 ^a[Eph. 2:18;
Heb. 10:19, 22]
¹confidently

5:1 ^aHeb. 2:17;
8:3

¹appointed
5:2 ^aHeb. 7:28
¹going astray
²beset by weakness

5:3 ^aLev. 9:7;
16:6; [Heb. 7:27;
9:7]

¹is required
5:4 ^aEx. 28:1;
Num. 16:40;
1 Chr. 23:13

5:5 ^aJohn 8:54
^bPs. 2:7

5:6 ^aPs. 110:4;
Heb. 7:17

5:7 ^aMatt. 26:39,
42, 44; Mark
14:36, 39; Luke
22:41, 44

^bPs. 22:1
^cMatt. 26:53
^dMatt. 26:37

¹because of his
godly fear
5:8 ^aPhil. 2:8

5:9 ^aHeb. 2:10
5:11 ^a[John
16:12]; Heb.
7:1-22

[Matt. 13:15]
¹explain

5:12 ^a1 Cor. 3:1-
3; 1 Pet. 2:2
¹though by this
time

²sayings
³solid food

^aThou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had ^aoffered up prayers and supplications ^bwith strong crying and tears unto him ^cthat was able to save him from death, and was heard ^din¹ that he feared;

8 Though he were a Son, yet learned he ^aobedience by the things which he suffered;

9 And ^abeing made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

Milk and Strong Meat

11 Of whom ^awe have many things to say, and hard to ¹be uttered, seeing ye are ^bdull of hearing.

12 For ¹when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the ²oracles of God; and are become such as have need of ^amilk, and not of ³strong meat.

13 For every one that ¹useth milk is unskilful in the word of righteousness: for he is ^aa babe.

5:13 ^aEph. 4:14 ¹partakes of

he was completely human. The glorified saint will never again be able to sin, yet he remains human. Temptation is greatest in duration and intensity when one does not accept the "easy" way out by sinning. If man's temptation is greater when he endures it, surely Christ's was great since He had no alternative, in His humanity, but to endure it.

4:16. Only Christianity provides such boldness for sinful men before a holy God, and that boldness is possible only because of our High Priest. The figure of a **throne** suggests a place of authority and provision. It is the place to obtain God's grace when it is especially needed.

5:1-10. Three qualifications for the Levitical priest are presented in verses 1-4. First, he must minister in behalf of other men by offering **sacrifices for sins**. Second, he must have **compassion** on those who inadvertently sin out of ignorance. Third, he must

be appointed by or **called of God**. In verses 5-10 the author demonstrates that Christ meets these requirements. He reverses the order showing, first, Christ's divine appointment (vv. 5, 6), second, in verses 7, 8, His compassion—probably relating His Gethsemane experience (Mark 14:32-42), and third, in verses 9, 10, His perfect offering for sin.

5:11-14. The third warning passage of Hebrews, 5:11-6:20 (see the note on 2:1), does not involve insecurity of salvation as many suppose, but immaturity (see 6:4-6). The author wishes to continue discussing Melchizedek but must wait until chapter 7, because his readers are **dull of hearing**. This adjective (Gr. *nōthroi*), which is used elsewhere in the New Testament only at Hebrews 6:12, is there translated "sloughful." The warning of this passage is that what is now described as lazy hearing can result in an entire life of sluggishness (6:12).



IMPECCABILITY OF CHRIST

4:15. Two words, *temptability* and *impeccability*, describe Christ in His temptation. The basic idea of temptability is "to be appealed to." Christ was in this sense tempted, but He was not tempted with evil nor was He tempted by evil desires (James 1:13). As God, He could not be tempted with evil. The word *impeccability* means Christ as God could not have sinned. The comparative attributes of God made it impossible for Him to sin when He was tempted. **Illustration:** As you read about Christ's temptation notice that He did not rely on His attributes but on the Word of God to resist the temptation of Satan (Matt. 4:1-11). **Application:** In this same way the Christian today can overcome temptation (Ps. 119:9-11). (First Reference, Matt. 4:1-11; Primary Reference, Heb. 4:15; cf. 2 Pet. 1:16.)

14 But ¹strong meat belongeth to them that are ²of full age, *even* those who by reason of ³use have their senses ⁴exercised *a*to discern both good and evil.

Striving for Perfection

6 Therefore ^aleaving the ¹principles of the doctrine of Christ, let us go on unto ²perfection; not laying again the foundation of repentance from ^bdead works, and of faith toward God,

²Of the doctrine of baptisms, ^band of laying on of hands, ^cand of resurrection of the dead, ^dand of eternal judgment.

³ And this will we do, if God permit.

⁴ For *it is* impossible for those who were once enlightened, and have tasted of ^athe heavenly gift, and ^bwere made partakers of the Holy Ghost,

⁵ And have tasted the good word

5:14 ^aIs. 7:15; Phil. 1:9

¹ *solid food*

² *mature*

³ *practise*

⁴ *trained*

6:1 ^aHeb. 5:12

^b [Heb. 9:14]

¹ *elementary*

discussion of

² *maturity*

6:2 ^aJohn 3:25;

Acts 19:3-5

^b [Acts 8:17]

^c Acts 17:31

^d Acts 24:25

6:4 ^a [John 4:10];

Eph. 2:8

^b [Gal. 3:2, 5];

Heb. 2:4

6:5 ¹ *age*

6:6 ^aHeb. 10:29

¹ *again*

6:7 ^aPs. 65:10

¹ *often*

² *useful*

³ *cultivated*

6:8 ^aIs. 5:6

¹ *being cursed*

6:9 ¹ *confident of*

² *concerning*

6:10 ^a Rom. 3:4

^b 1 Thess. 1:3

^c Rom. 15:25;

Heb. 10:32-34

of God, and the powers of the ¹world to come,

⁶ If they shall fall away, to renew them again unto repentance; ^aseeing they crucify to themselves the Son of God ¹afresh, and put *him* to an open shame.

⁷ For the earth which drinketh in the rain that cometh ¹oft upon it, and bringeth forth herbs ²meet for them by whom it is ³dressed, ^areceiveth blessing from God:

⁸ ^aBut that which beareth thorns and briars is rejected, and *is* nigh unto ¹cursing; whose end *is* to be burned.

⁹ But, beloved, we are ¹persuaded better things ²of you, and things that accompany salvation, though we thus speak.

¹⁰ For ^aGod *is* not unrighteous to forget ^byour work and labour of love, which ye have shewed toward his name, in that ye have ^cministered to the saints, and do minister.

6:1-3. The readers are encouraged to go on to maturity by leaving the elementary teachings of the Word. The word for **perfection** (Gr. *teleiotes*) has both an absolute and a relative sense. Its relative sense involving maturity is expressed here. The six representative doctrines listed here involve three sets: the elementary teachings concerning conversion itself, the post-conversion experiences, and teachings on “last things.” Eschatology is included here among the first truths, rather than as deeper truth. The mere study of last things does not demonstrate spiritual maturity. The practical changes these eschatological truths produce manifest maturity.

6:4-6. This passage does not teach that one can lose his salvation through disbelief or apostasy. These verses refer to a hypothetical situation whereby the author stresses what would happen to a saved person if he could fall away. The author does not believe one can lose his salvation, or that his readers had (cf. v. 9); but he so speaks to demonstrate the folly some might have in imagining that they can turn back to Judaism without suffering loss. Though the author is not writing about his readers (v. 4, **those**), he still is writing for their sakes (v. 9, **you**). **If they shall fall away** is the transla-

tion given to the fifth participle of the passage. This is a legitimate and even common grammatical usage by the author within the warning passages (cf. 2:3; 10:26; and even 6:8). The first four participles refer to actual blessings whereas number five describes a potential situation, and so can be translated unlike the first four.

The important point about Hebrews 6 is that it agrees with the general tenor of Scripture concerning the security of the born-again believer. One basis for the security of the believer involves the promises recorded in God’s Word (vv. 18-20; 7:24, 25; 8:12; 10:10-14; John 10:28-30; Rom. 8:28-39; Eph. 1:13, 14; 4:30; Phil. 1:6; 1 John 5:13). Yet, an even stronger basis for security is found within the nature of the new life God gives. Though conversion involves man’s will, it is God’s will that produces regeneration (John 1:13). Thus, salvation is infinitely more than a decision that one can make and then break. It is the work of God that transforms one from darkness to light (1 Cor. 4:4; Col. 1:13), from death to life (John 5:24), from a child of the Devil to a son of God (Rom. 8:14-17). It is a completed, regenerating work (10:14; Eph. 2:8—“You are saved,” or “You have been saved and stand saved”—Greek perfect tense).



FUNDAMENTALISM

6:1, 2. Fundamentalism is a movement growing out of the controversy with religious liberalism at the beginning of this century, when godly Christian leaders insisted that certain truths were fundamental to Christianity and could not be compromised. These included divine creation, the

verbal inspiration and inerrancy of Scripture, the virgin birth of Christ, His deity, substitutionary atonement, bodily resurrection, and physical return, and the existence of a literal heaven and hell. Though good Christians might disagree in other areas, to deny these essentials is to abandon the Christian faith.

Illustration: History records the sad accounts of some who refused to accept scriptural authority and made shipwrecks of their faith. For example, Diotrephes opposed an epistle from John, and then began harming the ministry of faithful Christians under his influence (3 John 9, 10). **Application:** Christians are wise to build their lives and ministries upon the solid foundation of Christ’s teaching (Matt. 7:24, 25). (First Reference, Luke 1:1; Primary Reference, Heb. 6:1, 2; cf. 2 Thess. 2:15.)

11 And we desire that every one of you do shew the same diligence ^ato the full assurance of hope unto the end:

12 That ye be not ¹slothful, but ²followers of them who through faith and patience ^ainherit the promises.

The Promise of God

13 For when God made promise to Abraham, because he could swear by no greater, ^ahe sware by himself,

14 Saying, ^aSurely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the ^apromise.

16 For men verily swear by the greater: and ^aan oath for confirmation *is* to them an end of all ¹strife.

17 Wherein God, ¹willing more abundantly to shew unto ^athe heirs of promise ^bthe ²immutability of his counsel, confirmed *it* by an oath:

18 That by two ¹immutable things, in which *it was* impossible for God to ^alie, we might have a strong consol-

6:11 ^a Col. 2:2
6:12 ^a Heb. 10:36
¹ *sluggish*
² *imitators*
6:13 ^a Gen. 22:16, 17; Luke 1:73
6:14 ^a Gen. 22:16, 17
6:15 ^a Gen. 12:4; 21:5
6:16 ^a Ex. 22:11
¹ *dispute*
6:17 ^a Rom. 8:17; Heb. 11:9
^b Rom. 11:29
¹ *determining*
² *unchangeableness*
6:18 ^a Num. 23:19; 1 Sam. 15:29; Titus 1:2
¹ *unchangeable*

^b [Col. 1:5]; Heb. 3:6; 7:19; 12:1

6:19 ^a Lev. 16:2, 15; Heb. 9:3, 7
¹ *the Presence behind the veil*
6:20 ^a [John 14:2; Heb. 4:14]
^b Gen. 14:17-19; Ps. 110:4; Heb. 3:1; 5:10, 11
¹ *having become*
7:1 ^a Gen. 14:18-20; Heb. 7:6
7:2 ¹ *translated*
7:3 ¹ *genealogy*

tion, who have fled for refuge to lay hold upon the hope ^bset before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, ^aand which entereth ¹into that within the veil;

20 ^aWhither the forerunner is for us entered, *even* Jesus, ^bmade¹ an high priest for ever after the order of Melchisedec.

The King of Righteousness

7 For this ^aMelchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being ¹by interposition King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without ¹descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

6:13-18. God's covenant with Abraham, which involves salvation (Gal. 3:15-25), is secure, being based upon two **immutable things**, that is, elements that cannot change. First, God's promise is based on His own unchanging Word. He cannot lie, nor will He allow His Word to fail (Matt. 5:18; John 10:35; 17:17). Further, His Word was confirmed **by an oath**. And since He can swear by none greater, He swears by Himself. He rests His Word on His holy character.

6:19, 20. Starting at the end of verse 18, the author uses three pictures to demonstrate the security of being in Christ. First, it is described as a safe retreat for the believer, as were the six cities of refuge in the Old Testament to those allowed their protection (Num. 35:6-32). Second, our hope is **sure** and **steadfast** as is a well-placed, unbending anchor. Our anchor is not located in the deepest sea but in the highest heaven. The third figure is that of a **forerunner**. Though the figure changes, the location does not. Our forerunner is likewise positioned in the sanctuary of heaven. As our forerunner, Jesus is far different from the Old Testament priests. In the sanctuary they could intercede for the people, but they could not lead the people in themselves. As our forerunner, Jesus has opened the way before us, that eventually (and certainly) we might enter in with Him.

7:1-3. **Melchisedec** (Melchizedek) appears only briefly in the Old Testament, yet our author minutely scrutinizes him. (See Gen. 14:18-20; Ps. 110:4.) **Being by interpretation**: The writer sees in Melchizedek a type or figure of Christ and draws parallels between the two. **Without father, without mother**: What is true of Melchizedek typically only because of silence is intrinsically true of Christ. Melchizedek is without parents only in that they are unknown. He is **without**

descent in that his genealogy has not been preserved. Genealogy was essential to a priest, for under the Levitical system one could not serve if he could not prove his pedigree (cf. Ezra 2:62; Neh. 7:64). Further, he is without beginning and ending due to the Old Testament never mentioning his birth and death. The author explicitly states his point when he declares that Melchizedek is **made like**, or resembles, the Son of God. But has the author taken too much liberty with his typology? No, for God Himself first made the similar connection in Psalm 110:4, "Thou art a priest for ever after the order of Melchizedek."

Some understand these verses in Hebrews to suggest that Melchizedek was a theophany, an appearance of Christ Himself, rather than a historical king at Salem. Neither Hebrews nor Genesis, however, supports that view. Even in Hebrews, such phrases as **made like unto the Son of God** (v. 3) and "after the order of Melchisedec" (v. 17) indicate a clear distinction between Melchizedek and Christ. The Genesis account provides sufficient historical data to disallow the idea that this is a temporary manifestation. This Melchizedek was a king of a literal city in Canaan. The setting of Genesis 14 is unlike any of the settings involving a theophany. In those settings the theophany is recognized as the Lord or is declared within the text to be the Lord (Gen. 16:7-13; 18:1-33; 22:1-14; Ex. 3:2-4). Further, to argue from etymology that since the name means "king of righteousness," Melchizedek is not historical, lacks substance. Both historical and archaeological evidence demonstrate that the Jebusite kings of that area used compound names including *-zedek* for their titles. For example, Adoni-zedek was the Jebusite king of the same city several centuries later (Josh. 10:1).

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the ¹spoils.

5 And verily ^athey that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose ¹descent is not ²counted from them received tithes of Abraham, ^aand blessed ^bhim that had the promises.

7 And ¹without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, ^aof whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes ¹in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

A Surety of a Better Testament

11 ^aIf therefore ¹perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things

7:4 ¹plunder
7:5 ^aNum. 18:21-26; 2 Chr. 31:4
7:6 ^aGen. 14:19, 20
^b[Rom. 4:13]
¹genealogy
²derived
7:7 ¹beyond
7:8 ^aHeb. 5:6; 6:20; [Rev. 1:18]
7:9 ¹through
7:11 ^a[Rom. 7:7-14]; Gal. 2:21; Heb. 7:18; 8:7
¹completion

7:13 ¹belongs
²has officiated
7:14 ^aGen. 49:8-10; Num. 24:17; Is. 1:1; Mic. 5:2; Matt. 1:3; 2:6; Rev. 5:5
^bMatt. 1:2
7:15 ¹likeness
7:16 ¹has come
²fleshly
7:17 ^aPs. 110:4; Heb. 5:6; 6:20; 7:21
7:18 ^a[Rom. 8:3]; Gal. 3:21; Heb. 7:11
¹setting aside
²former commandment
7:19 ^a[Acts 13:39]; Rom. 3:20; 7:7; Gal. 2:16; 3:21; Heb. 9:9; 10:1
^bHeb. 6:18, 19
^cLam. 3:57; Rom. 5:2; [Eph. 2:18]; Heb. 4:16; James 4:8
¹near
7:21 ^aPs. 110:4; Heb. 5:6; 7:17
¹relent
7:22 ^aHeb. 8:6
¹much more
Jesus has become
²guarantee
³covenant
7:23 ¹allowed

are spoken ¹pertaineth to another tribe, of which no man ²gave attendance at the altar.

14 For *it is evident* that ^aour Lord sprang out of ^bJuda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the ¹similitude of Melchisedec there ariseth another priest,

16 Who ¹is made, not after the law of a ²carnal commandment, but after the power of an endless life.

17 For he testifieth, ^aThou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a ¹disannulling of the ²commandment going before for ^athe weakness and unprofitableness thereof.

19 For ^athe law made nothing perfect, but the bringing in of ^ba better hope *did*; by the which ^cwe draw ¹nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, ^aThe Lord sware and will not ¹repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so ¹much was Jesus made a ²surety of a ^abetter ³testament.

An Unchangeable Priesthood

23 And they truly were many priests, because they were not ¹suffered to continue by reason of death:

7:4-10. Even Abraham, the great patriarch of the Jewish people, considered Melchizedek enough superior that he tithed to him willingly and humbly of his spoils. So, Levi and the entire Levitical priesthood which proceeded from Abraham, are inferior to Melchizedek and his priesthood. Even though Abraham was the recipient of the covenant (and later, his descendant Moses, of the Law), he is the receiver, rather than the bestower, of the blessing. Thus Melchizedek is his better, and is certainly superior to Abraham's offspring.

7:11, 12. The author raises the question as to why the Old Testament should make reference to **another** priesthood. If the Levitical priesthood were producing **perfection**, meaning completion or fulfillment of its role, why is another needed? The old system pronounced its own doom by speaking of another. Further, the author teaches that the passing of the Levitical priesthood necessitates the removal of the Mosaic Law, for they are inextricably united. The law did not produce the Levitical priesthood; rather the

priesthood required the law. Both Moses and Aaron were chosen by God before the law was given. The law was given at Sinai to provide the procedures and ordinances for the functioning of the priesthood God had already established. So our author accurately acknowledges that the passing of the Levitical priesthood demands the passing of the Mosaic legal system. Note Paul's teachings concerning the passing of the law in relation to the believer (Rom. 7:1-6; 10:4; 2 Cor. 3:7-11; Gal. 3:9-25). God has not, however, annihilated the law. He has removed it from the life of the believer because it can neither save nor sanctify. The unsaved man, however, still lies under its convicting and condemning work (1 Tim. 1:8-11).

7:15-28. Though the author has repeatedly mentioned the unending nature of the Melchizedekian priesthood, this now becomes the central point. Because of its unending nature it provides a **better hope** and an **unchangeable priesthood**, resulting in an unending salvation and intercession through a perfect, one-time sacrifice.

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is ^aable also to save them to the uttermost that come unto God by him, seeing he ever liveth ^bto make intercession for them.

26 For such an high priest ¹became us, ^awho is holy, ²harmless, undefiled, separate from sinners, ^band ³made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his ^aown sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have ¹infirmity; but the word of the oath, which ²was since the law, *maketh* the Son, who ³is consecrated for evermore.

A More Excellent Ministry

8 Now of the things which we have spoken *this is* the ¹sum: We have such an high priest, ^awho is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of ^athe sanctuary, and of ^bthe true tabernacle, which the Lord pitched, and not man.

3 For ^aevery high priest is ordained to offer gifts and sacrifices: wherefore ^b*it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he

7:25 ^aJude 24
^bRom. 8:34;
1 Tim. 2:5; Heb. 9:24; 1 John 2:1
7:26 ^a2 Cor. 5:21; Heb. 4:15
^bEph. 1:20
¹ *was fitting for*
² *innocent*
³ *has become*
7:27 ^a Lev. 9:7;
16:6; Heb. 5:3
7:28 ¹ *weakness*
² *came after*
³ *has been perfected*
8:1 ^a Ps. 68:18;
110:1; Eph. 1:20;
Col. 3:1; Heb. 2:17; 3:1; 10:12
¹ *main point*
8:2 ^a Heb. 9:8, 12
^b Heb. 9:11, 24
8:3 ^a [Rom. 4:25;
5:6; Gal. 2:20;
Eph. 5:2]; Heb. 5:1; 8:4
^b [Eph. 5:2;
Heb. 9:14]

8:5 ^a Heb. 9:23,
24
^b Col. 2:17; Heb. 10:1
^c Ex. 25:40
¹ *copy*
² *divinely instructed*
³ *on the mountain*
8:6 ^a [2 Cor. 3:6-8]
^b [Luke 22:20];
Heb. 7:22
¹ *inasmuch as*
8:7 ^a Ex. 3:8; 19:5
8:8 ^a Jer. 31:31-34
8:9 ¹ *disregarded them*
8:10 ^a Jer. 31:33;
Rom. 11:27;
Heb. 10:16
^b Zech. 8:8

should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the ^aexample¹ and ^bshadow of heavenly things, as Moses was ²admonished of God when he was about to make the tabernacle: ^cfor, See, saith he, *that* thou make all things according to the pattern shewed to thee ³in the mount.

6 But now ^ahath he obtained a more excellent ministry, ¹by how much also he is the mediator of a ^bbetter covenant, which was established upon better promises.

The Need for a New Covenant

7 For if that ^afirst covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, ^aBehold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I ¹regarded them not, saith the Lord.

Laws Written in Their Hearts

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the ^aLord; I will put my laws into their mind, and write them in their hearts: and ^bI will

8:7-13. Many important truths can be gleaned from this passage regarding the **new covenant**, quoted from Jeremiah 31:31-34. First, during Jeremiah's day it was future and was something new. Second, it will be established **with the house of Israel and with the house of Judah**. This statement is very precise. It involves the Jewish people at a time when they will again be united. When Jeremiah revealed this prophecy, Israel was scattered throughout the Middle East, and Judah had just recently begun its exile in Babylon. This new covenant made with the Jewish people would come after they were regathered to Is-

rael (Jer. 30:1-3) and after a time of severe tribulation identified as "the time of Jacob's trouble" (Jer. 30:7). Third, it is unlike the covenant God made with Israel at Sinai (v. 9). It is different in that the old covenant had been conditional. When Israel abandoned it, God also abandoned them. The new covenant is a promise. Fourth, this new covenant is based upon an inner, spiritual change. It is not written on stone, but **in their hearts** (cf. Ezek. 36:26, 27; 2 Cor. 3:6-8). Its followers are those who **know the Lord**.

The relation of the new covenant to the Gentile, church-age believer is viewed in one of several ways.



INTERCESSION OF CHRIST

7:25. The intercessory work of Christ for the Christian is similar to preventive medicine. In one sense, *intercession* identifies Christ's present work of mediation in heaven. The biblical use of the term more specifically describes Christ's intervention on behalf of believers' weaknesses and temptations. Christ is continually and actively interceding on our behalf. **Application:** The assurance of the believer should rest in part on this present ministry of Christ's intercession. (First Reference, Is. 59:16; Primary Reference, Heb. 7:25; cf. Gen 3:15.)

be to them a God, and they shall be to me a people:

11 And ^athey shall not teach every man his neighbour, and every man his brother, saying, Know the ^bLord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, ^aand their sins and their ¹iniquities will I remember no more.

13 ^aIn that he saith, A new *covenant*, he hath made the first ¹old. Now that which ²decayeth and ³waxeth old *is* ready to vanish away.

A Worldly Sanctuary

9 Then verily the first *covenant* had also ordinances of divine service, and ^aa ¹worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the ¹candlestick, and the table, and the shewbread; which is called the ²sanctuary.

3 ^aAnd ¹after the second veil, the ²tabernacle which is called the Holiest of all;

4 Which had the ^agolden ¹censer,

8:11 ^aIs. 54:13; John 6:45; [1 John 2:27] ^bJer. 31:34
 8:12 ^aRom. 11:27
¹lawless deeds
 8:13 ^a[2 Cor. 5:17]; Heb. 1:11
¹obsolete
²is becoming obsolete
³growing
 9:1 ^aEx. 25:8; [Heb. 8:2; 9:11, 24]
¹an earthly
 9:2 ¹lampstand
²holy place
 9:3 ^aEx. 26:31-35; 40:3
¹behind
²part of the tabernacle
 9:4 ^aLev. 16:12
¹altar of incense

^bEx. 25:10
^cEx. 16:33
^dNum. 17:1-10
^eEx. 25:16; 34:29; Deut. 10:2-5
²tables
 9:5 ^aEx. 25:17, 20; Lev. 16:2; 1 Kin. 8:7
¹in detail
 9:6 ^aNum. 18:2-6; 28:3
¹prepared
²part of the

and ^bthe ark of the covenant overlaid round about with gold, wherein *was* ^cthe golden pot that had manna, and ^dAaron's rod that budded, and ^ethe ²tables of the covenant;

5 And ^aover it the cherubims of glory shadowing the mercyseat; of which we cannot now speak ¹particularly.

6 Now when these things were thus ¹ordained, ^athe priests went always into the first ²tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone ^aonce every year, not without blood, which he offered for ^bhimself, and *for* the ¹errors of the people:

8 The Holy Ghost this signifying, that ^athe way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* ^aa figure for the time then present, in which were offered both gifts and sacrifices, ^athat could

9:7 ^aEx. 30:10; Lev. 16:34; Heb. 10:3 ^bHeb. 5:3 ¹sins committed in ignorance
 9:8 ^a[John 14:6; Heb. 10:20]
 9:9 ^a[Gal. 3:21]; Heb. 7:19 ¹symbolic

First, amillennialists believe that the church replaces Israel and so this covenant is fulfilled by the church. A second view proposes that this covenant, as Jeremiah 31 suggests, is for the nation of Israel alone. The third view suggests that two new covenants exist: one for Israel and one for the church. The fourth (and probably the best) view is that there is one new covenant which God will one day fulfill with Israel and in which the church participates soteriologically today. In other words, though the covenant is not fulfilled, Christ's death has initiated its present benefits for those who will someday share in its ultimate blessings when it is fulfilled with Israel. This view allows the witness of both the Old and New Testaments to stand. Further, nowhere does Scripture speak of two new covenants, any more than it speaks of two old covenants. Paul was a minister of this new covenant to the churches (2 Cor. 3:6). The ordinance of the Lord's Supper which has been given to the church is based upon the sacrifice of the new covenant—Christ's death. Many references to the new covenant within the New Testament clearly relate it to the church (12:23, 24; 1 Cor. 11:25; 2 Cor. 3:6), and others also relate it to Israel (v. 10; 12:23, 24; Rom. 11:27). As heirs of Christ's kingdom, the church partakes of the new covenant's spiritual blessings today and will in the future share in its fulfillment with Israel.

9:4. Verses 1-5 describe the contents of the two chambers of the Mosaic tabernacle. A problem occurs in verse 4 in that the **golden censer** (altar of incense) was physically located in the outer, first chamber, whereas the "Holiest of all," or Holy of Holies (v. 3), contained only the **ark of the covenant**. The author's careful choice of the word **had** (note, by

contrast, his earlier word *wherein* in v. 2) provides the latitude needed to express the altar's liturgical function with the Holy of Holies despite its location in the outer, Holy Place. This altar was physically located in the Holy Place so that incense could be placed upon fresh coals morning and evening, yet it was located immediately in front of the Holy of Holies so that its fragrant cloud might enter the Holy of Holies and cover the ark of the covenant. See Exodus 30:6; 40:5; Leviticus 16:12, 13.

9:6, 7. The priests entered the Holy Place daily to perform their interminable tasks. Morning and evening the lamps were trimmed, and the coals with incense were placed upon the golden altar. The showbread was replaced weekly. But the Holy of Holies was a closed chamber into which the high priest alone ventured one day a year, on the Day of Atonement (cf. Lev. 16:5-34).

9:8-10. **The Holy Ghost this signifying:** Through this typological picture of the tabernacle, the Holy Spirit was showing that man did not possess direct and complete access to God (and would not) while the tabernacle with its Mosaic Law still stood. The tabernacle further served as a **figure**, a physical picture or symbol, for all to see. Just as access was not open to the Holy of Holies, so access to God was not complete. Man's **conscience** was always left unsatisfied. Since he must return repeatedly, and since he never knew what happened within the closed chambers, he could never feel he had been completely and permanently cleansed. This would continue only **until the time of reformation** when Christ would establish a new order, the new covenant.

not make him that did the service perfect, ²as pertaining to the conscience;

10 ¹Which stood only in ^ameats and drinks, and ^bdivers² washings, ^cand ³carnal ordinances, imposed on them until the time of reformation.

A More Perfect Tabernacle

11 But Christ being come an high priest of ^agood things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this ¹building;

12 Neither ^aby the blood of goats and calves, but ^bby his own blood he entered in ^conce into the ¹holy place, ^ahaving obtained eternal redemption for us.

13 For if ^athe blood of bulls and of goats, and ^bthe ashes of an heifer sprinkling the unclean, ¹sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself

9:9² in regard to
9:10 ^a Lev. 11:2;
Col. 2:16
^b Num. 19:7
^c Eph. 2:15

¹ Concerned only with foods
² various baptisms
³ fleshly

9:11 ^a [Eph. 1:3-11]; Heb. 10:1
¹ creation
9:12 ^a Heb. 10:4
^b Is. 53:12; Eph. 1:7

^c Zech. 3:9
^d [Dan. 9:24]
¹ Most Holy Place

9:13 ^a Lev. 16:14, 15; Heb. 9:19; 10:4
^b Num. 19:2
¹ sets apart

9:14 ^a 1 John 1:7
^b Heb. 6:1
^c Luke 1:74

¹ blemish
² cleanse

9:15 ^a Rom. 3:25
^b Heb. 3:1

¹ covenant
9:17 ^a Gal. 3:15

9:18 ^a Ex. 24:6
¹ not even
² Covenant

9:19 ¹ commandment

without ¹spot to God, ^apurge² your conscience from ^bdead works ^cto serve the living God?

The Mediator of the New Testament

15 And for this cause ^ahe is the mediator of the new ¹testament, that by means of death, for the redemption of the transgressions that were under the first ¹testament, ^bthey which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For ^aa testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 ^aWhereupon ¹neither the first ²testament was dedicated without blood.

The Blood of the Testament

19 For when Moses had spoken every ¹precept to all the people

9:11, 12. The reference in verse 12 to the holy place (Gr. *ta hagia*) needs to be understood as the Holy of Holies. This Greek phrase is not used consistently for any one part of the tabernacle. In verse 2 it is used for the Holy Place; in verse 25 it has reference to the Holy of Holies. Thus, the usage of the phrase must be determined by the demands of the context. Verses 11 and 12 clearly relate to the inner sanctuary, the Holy of Holies, as have the preceding verses (vv. 7-10). These two verses present the essentials in operating the new covenant: a superior sanctuary and an infinitely superior sacrifice. Christ has opened the inner sanctuary (Most Holy Place) of the heavenly tabernacle, quite in contrast to the closed sanctuary of the earthly.

9:13. The ashes of an heifer refers to the ceremony involving the red heifer (Num. 19). A heifer would be taken outside the camp, killed, and then burned. As it was burning, the priest would throw cedar, hyssop, and scarlet wool upon it. Afterwards, the ashes would be gathered and stored outside the city. When anyone became ceremonially unclean because of contact with a dead body, these ashes would be mixed with water and sprinkled on that person. This procedure certainly demonstrates the largely ceremonial nature

of purification provided by the old covenant practices.

9:15. The redemption of the transgressions that were under the first testament: The Old Testament sacrifices could not take away sin (10:4); they merely made a provisional atonement, a temporary covering, for sin. Christ's sacrifices expiated all those past sins that had received such atonement (cf. Rom. 3:25). The Old Testament sacrifices might be compared to the writing of a check. The paper on which it is written is practically worthless. Yet it is used and accepted in place of money, since it is backed by what has been deposited in the bank. Christ's death was deposited from the foundation of the world as that which backed the Old Testament sacrifices. With Christ's death on the cross, the deposit was released and all the past checks were honored and paid.

9:16, 17. The word testament (Gr. *diathēkē*) refers here to a will (in accordance with the Greek usage of the New Testament era) even though the Greek word is commonly used in Hebrews and throughout the New Testament for a covenant. A will requires the death of its maker before it can be set in force. Christ's sinless life could not establish the New Testament. His death, involving His shed blood, was necessary.



PURIFICATION OF HEAVEN

9:12. The most holy place in existence is in the presence of God or in heaven. The primary purpose of the blood of Christ was to propitiate (satisfy) the wrath of God and pay the price of redemption. But also, as the earthly high priest used the blood of bulls and goats to cleanse the Holy of Holies, so Christ, the Eternal High Priest, entered heaven to purify it "by his own blood." **Illustration:** Although heaven is a perfect place, Satan also had access to it (Job 1:6). The purification of heaven probably entailed the casting out of Satan. **Application:** Purity ought also to characterize the earthly dwelling place of God, that is, the Christian, whom Christ indwells (Gal. 2:20). The Christian is therefore called the temple of God (1 Cor. 6:19). (First Reference, John 2:19; Primary Reference, Heb. 9:12; cf. Eph. 4:9.)

according to the law, ^ahe took the blood of calves and of goats, ^bwith water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, ^aThis is the blood of the ¹testament which ^bGod hath ²enjoined unto you.

21 Moreover ^ahe sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law ¹purged with blood; and ^awithout shedding of blood is no ²remission.

23 *It was* therefore necessary that ^athe patterns of things in the heavens should be ¹purified with these; but the heavenly things themselves with better sacrifices than these.

24 For ^aChrist is not entered into the holy places made with hands, *which are* the ¹figures of ^bthe true; but into heaven itself, now ^ato appear in the presence of God for us:

25 Nor yet that he should offer himself often, as ^athe high priest entereth into the ¹holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the ¹world hath he appeared to put away sin by the sacrifice of himself.

27 ^aAnd as it is appointed unto men once to die, ^bbut after this the judgment:

9:19 ^a Ex. 24:5, 6

^b Lev. 14:4, 7;

Num. 19:6, 18

9:20 ^a [Matt.

26:28]

^b Ex. 24:3-8

¹ covenant

² commanded

9:21 ^a Ex. 29:12,

36

9:22 ^a Lev. 17:11

¹ cleansed

² forgiveness

9:23 ^a Heb. 8:5

¹ cleansed

9:24 ^a Heb. 6:20

^b Heb. 8:2

^c Rom. 8:34

¹ copies

9:25 ^a Heb. 9:7

¹ Most Holy

Place

9:26 ¹ ages

9:27 ^a Gen. 3:19;

Ecl. 3:20

^b [2 Cor. 5:10];

1 John 4:17

9:28 ^a Rom. 6:10

^b Is. 53:12;

1 Pet. 2:24

^c Matt. 26:28

^d 1 Cor. 1:7;

Titus 2:13

¹ eagerly wait

² apart from

10:1 ^a Heb. 8:5

^b Heb. 7:19; 9:9

10:2 ¹ cleansed

² consciousness

10:4 ^a Mic. 6:6, 7

10:5 ^a Ps. 40:6-8

¹ did not desire

10:8 ¹ Previously

saying

² did not desire

³ according to

28 So ^aChrist was once ^boffered to bear the sins ^cof many; and unto them that ^alook¹ for him shall he appear the second time ²without sin unto salvation.

Christ the Perfect Sacrifice

10 For the law having a ^ashadow of good things to come, *and* not the very image of the things, ^bcan never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once ¹purged should have had no more ²conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For ^ait is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, ^aSacrifice and offering thou ¹wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 ¹Above when He said, Sacrifice and offering and burnt offerings and *offering* for sin thou ²wouldest not, neither hadst pleasure *therein*; which are offered ³by the law;

9:22. On the basis of the preceding verses the author concludes two things: (1) the law seems to require that **almost** everything be purged with blood; and (2) there is no **remission**, forgiveness, without the shedding of blood.

9:24. This verse identifies the true **holy places** as **heaven itself**. This would dispute the notion that heaven contains a tabernacle corresponding in appearance to that which Moses was commanded to build. Heaven itself is the fulfillment, or archetype, of that pattern.

9:27, 28. The relation of verse 27 to its context is often dismissed in order to stress the certainty of man's future judgment. It is axiomatic that man dies once. However, exceptions do exist: Enoch and Elijah of the Old Testament; the saints who are alive at Christ's return, who will never die; Lazarus and others who were raised from the dead and later died a second time. But no exceptions concerning God's judgment can be cited. There is no reincarnation; every person gets one chance to prepare. Yet the full significance of verse 27 cannot be seen apart from verse 28. **As**

it is appointed unto men once to die ... so Christ was once offered: The author is clearly presenting a comparison. As it is with man, so it was with Christ. As man can die only once, so the Man Christ could die only once as a sacrifice. His relation to humanity would be marred if He had to die more than once. Further, a second comparison seems evident. Beyond death there exists another reality. For man it is the reality of appearing for judgment; for Christ it is the certainty of appearing with deliverance from condemnation for **them that look for him**.

10:1-18. The feature of the new covenant emphasized here is Christ's once-for-all sacrifice. The author has frequently stated this point in the preceding chapters (cf. 7:27; 9:12, 26, 28), but here it becomes the focal point of the discussion. First, this truth is highlighted by contrast with the repetitious service of the Mosaic system. Those sacrifices had to be offered **year by year continually**. Later, the author demonstrates that Christ's single, one-time sacrifice is completed by His continuing position—seated at God's right hand (vv. 11-14).

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 "By the which will we are ¹sanctified ^bthrough the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth ^adaily ministering and offering ¹oftentimes the same sacrifices, which can never take away sins:

12 ^aBut this man, after he had offered one sacrifice for sins for ever, sat down ^bon the right hand of God;

13 From henceforth ¹expecting ^atill his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the ^aLord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and ¹iniquities will I remember no more.

18 Now where ¹remission of these *is*, *there is* no more offering for sin.

10:10 ^a John 17:19; [Eph. 5:26; Heb. 2:11; 10:14, 29; 13:12]
^b [Heb. 9:12]
¹ *set apart*
10:11 ^a Num. 28:3
¹ *repeatedly*
10:12 ^a Col. 3:1; Heb. 1:3
^b Ps. 110:1
10:13 ^a Ps. 110:1; Heb. 1:13
¹ *waiting*
10:16 ^a Jer. 31:33, 34; Heb. 8:10
10:17 ¹ *their lawless deeds*
10:18 ¹ *forgiveness*

10:19 ^a [Eph. 2:18]; Heb. 4:16
^b Heb. 9:8, 12
¹ *confidence*
10:20 ^a John 14:6; [Heb. 7:24, 25]
10:22 ^a Heb. 7:19; 10:1
^b Eph. 3:12
10:23 ^a 1 Cor. 1:9; 10:13; 1 Thess. 5:24; Heb. 11:11
² *hope*
10:24 ¹ *stir up*
10:25 ^a Acts 2:42
^b Rom. 13:11
^c Phil. 4:5
10:26 ^a Num. 15:30
^b 2 Pet. 2:20
^c Heb. 6:6
10:27 ^a Zeph. 1:18

Hold Fast the Faith

19 Having therefore, brethren, ^a'boldness' to enter ^b'into the holiest by the blood of Jesus,

20 By a new and ^a'living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us ^a'draw near with a true heart' ^b'in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the ¹'profession of our' ²'faith without wavering; (for ^a'he is faithful that promised;)

24 And let us consider one another to ¹'provoke unto love and to good works:

25 ^a'Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and ^b'so much the more, as ye see ^c'the day approaching.

Punishment for Wilful Sin

26 For ^a'if we sin wilfully' ^b'after that we have received the knowledge of the truth, there remaineth' ^c'no more sacrifice for sins,

27 But a certain fearful looking for of judgment and ^a'fiery indignation, which shall devour the adversaries.

10:20. Jesus Christ is the **new and living way** by which believers have direct access into the very Holy Place of God (cf. 4:14; 6:20; 7:25; John 14:6).

10:24. The word translated **provoke** (Gr. *paroxysmos*) usually has a negative sense, as is witnessed by its only other New Testament usage (Acts 15:39). The positive connotation which the word has in the present text means to stir up. It is easy to stir up hatred and godless deeds; it takes much more to stir up another to love and good works.

10:25. **Not forsaking the assembling:** This admonition involves far more than erratic attendance. It involves the entire worship of Christ and is an outward indication of an inner condition. The assembling of God's people provides opportunity for reciprocal encouragement, strengthening, and the stirring up that can be gained from one another (cf. Col. 3:12-16). It consists of participation in worship and fellowship. The church is a body interacting (1 Cor. 12:14-27); it is not merely a dispensary of spiritual food and medicine.

10:26-29. Verses 26-31 contain the fourth warning passage of Hebrews (cf. 2:1-4). The surrounding verses (vv. 19-39) contain related exhortations, but the warning itself is limited to these verses. They warn of the critical danger of turning from Christ's

once-for-all, perfect sacrifice back to their old ways. **If we sin wilfully** reveals that this act is deliberate. It parallels the sin of Numbers 15:30, 31. When one willingly or defiantly disobeyed God, there was no **sacrifice** for such apostasy. He had to die. This is the nature of the sin in verse 26. Verse 28 seems to allude to Deuteronomy 17:2-7. These verses record that upon the testimony of two or three witnesses, death by stoning was the punishment for apostasy—going after and serving false gods (Deut. 17:2). Now in verse 29, the one who would despise the person of Jesus and His ministry as High Priest is worthy of even greater judgment. Verse 29 (due to the verb and participles used) should not be understood as judgment that *has* happened because of such apostasy, but as judgment that would happen should such apostasy occur. The author places his recipients and himself (**we**) under this warning just as he did in the earlier warnings. By so doing he demonstrates that the warnings are intended for the saved as well as for the unsaved. Yet, here, as in chapter 6, the author does not say that anyone has committed this sin. He describes what would happen, not what has happened. He is describing a hypothetical situation. The severe admonition of this warning, and all others in Scripture, is God's means to ensure our perseverance.

28 He that ¹despised Moses' law died without mercy under two or three ^awitnesses:

29 "Of how much ¹sorer punishment, suppose ye, shall he be thought worthy, who hath ²trodden under foot the Son of God, and ^bhath counted the blood of the covenant, wherewith he was sanctified, ³an unholy thing, ^cand hath ⁴done despite unto the Spirit of grace?

30 For we know him that hath said, "Vengeance *belongeth* unto me, I will ¹recompense, saith the Lord. And again, ^bThe Lord shall judge his people.

31 "It is a fearful thing to fall into the hands of the living God.

A Call to Remember the Former Days

32 But ^acall to remembrance the former days, in which, after ye were ¹illuminated, ye endured a great ²fight of afflictions;

33 Partly, whilst ye were made ^aa gazingstock both by reproaches and ²afflictions; and partly, whilst ^bye became companions of them that were so ³used.

34 For ye had compassion of me ^ain my ¹bonds, and ^btook joyfully the ²spoiling of your goods, knowing in yourselves that ^cye have in heaven a better and an enduring ³substance.

35 Cast not away therefore your

10:28 ^a Deut. 17:2-6; 19:15; Matt. 18:16; Heb. 2:2

¹ has rejected

10:29 ^a [Heb. 2:3]

^b 1 Cor. 11:29

^c [Matt. 12:31]

¹ worse

² trampled

³ a common

⁴ insulted

10:30 ^a Deut. 32:35; Rom. 12:19

^b Deut. 32:36

¹ repay

10:31 ^a [Luke 12:5]

10:32 ^a Gal. 3:4;

Heb. 6:9, 10

¹ enlightened

² struggle with sufferings

10:33 ^a 1 Cor. 4:9; Heb. 12:4

^b Phil. 1:7

¹ spectacle

² tribulations

³ treated

10:34 ^a 2 Tim. 1:16

^b Matt. 5:12

^c Matt. 6:20

¹ chains

² plundering

³ possession

10:35 ^a Matt. 5:12

10:36 ^a Luke 21:19; Heb. 12:1

^b [Col. 3:24]

¹ endurance

10:37 ^a Luke 18:8

^b Hab. 2:3, 4;

Heb. 10:25; Rev. 22:20

¹ delay

10:38 ^a Hab. 2:3;

4; Rom. 1:17;

Gal. 3:11

confidence, "which hath great recompence of reward.

36 "For ye have need of ¹patience, that, after ye have done the will of God, ^bye might receive the promise.

37 For ^ayet a little while, and ^bhe that shall come will come, and will not ¹tarry.

38 Now ^athe just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them ^awho draw back unto ¹perdition; but of them that ^bbelieve to the saving of the soul.

Faith Before the Flood

11 Now faith is the ¹substance of ¹¹things hoped for, the ²evidence ^aof things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that ^athe ¹worlds were ²framed by the word of God, so that things which are seen were not made of things which ³do appear.

4 By faith ^aAbel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of

10:39 ^a 2 Pet. 2:20 ^b Acts 16:31 ¹ destruction

11:1 ^a Rom. 8:24; [2 Cor. 4:18; 5:7]; Heb. 11:7, 27 ¹ realization

² conviction

11:3 ^a Gen. 1:1; Ps. 33:6; [John 1:3]; 2 Pet. 3:5 ¹ Or ages

² prepared ³ are visible

11:4 ^a Gen. 4:3-5; Matt. 23:35; 1 John 3:12

10:30, 31. These verses, along with verses 27-29, reveal the severity and certainty of God's judgment. At times some express the idea that God's punishment ought to be milder during this age of grace. They entertain the notion that judgment was more severe under law. These verses should shatter that impression. This harmonizes with what Jesus often taught. The man who has greater revelation will receive greater judgment (Matt. 11:20-24); and to whom much is given, much is required (Luke 12:48). One's knowledge of God ought to strengthen, not weaken, his awareness of God's inevitable judgment. His divine character demands justice and holiness; His divine attributes can perform punishment. The fifth warning passage (12:18-29) further reveals God's judgment.

11:1. Verse 1 is not so much a definition of what faith is, as it is a description of what faith *does* (cf. 11:6). Two truths concerning its activity are stated here. First, faith provides **substance** (Gr. *hypostasis*). Though broad in its usages, this Greek word normally has the meaning of "assurance" in the New Testament (cf. 3:14; 2 Cor. 9:4; 11:17) and this seems to be the best sense here. Second, faith provides **evidence** (Gr. *elegchos*). It is evidence in the sense of proof that results

in conviction. The difference between assurance and evidence would be minimal were it not for the phrase qualifying each: **of things hoped for** and **of things not seen**. The first involves future hope; the second involves present realities that are unseen. The first includes the hope of the resurrection, the return of Christ, and the glorification of the saints. The second involves unseen realities, such as the forgiveness of sin through Christ's sacrifice and the present intercession of Christ in heaven. Hope is faith relating to the future; conviction is faith relating to the present.

11:4. **Abel offered unto God a more excellent sacrifice than Cain:** In what way was his sacrifice better? Was it because his was animal and Cain's vegetable? Or his a firstling and Cain's not the firstfruit? Or his with blood and Cain's without? Both Hebrews and Genesis (4:1-15) demonstrate that it was not the offering that made one acceptable and the other unacceptable. God accepts both grain and animal offerings according to their purposes. The character of the worshiper made one offering acceptable and the other not. Abel offered his **by faith**; Cain obviously did not. Genesis records that **even before** the rejection of Cain's offering his heart was not right with God (Gen. 4:7).

his gifts: and by it he being dead yet ^bspeaketh.

5 By faith ^aEnoch was translated ¹that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith ^aNoah, being warned of God of things not seen as yet, moved with ¹fear, ^bprepared an ark to the saving of his house; by the which he condemned the world, and became heir of ^cthe righteousness which is by faith.

The Faith of the Patriarchs

8 By faith ^aAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing ¹whither he went.

9 By faith he sojourned in the land of promise, as *in* a ¹strange country, ^adwelling in ²tabernacles with Isaac and Jacob, ^bthe heirs with him of the same promise:

10 For he ¹looked for ^aa city which hath foundations, ^bwhose builder and maker *is* God.

11 Through faith also ^aSara herself received strength to conceive seed, and ^bwas ¹delivered of a child when she was past age, because she judged him ^cfaithful who had promised.

12 Therefore sprang there even of one, and him as good as ^adead, *so many* as the ^bstars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, ^anot having received the ^bpromises, but

11:4 ^b Gen. 4:8-10; Heb. 12:24

11:5 ^a Gen.

5:21-24

¹ *so that*

11:7 ^a Gen.

6:13-22

^b 1 Pet. 3:20

^c Rom. 3:22

¹ *reverence*

11:8 ^a Gen. 12:1-4; Acts 7:2-4

¹ *where he was going*

11:9 ^a Gen. 12:8;

13:3, 18; 18:1, 9

^b Heb. 6:17

¹ *foreign tents*

11:10 ^a [Heb. 12:22; 13:14]

^b [Rev. 21:10]

¹ *was waiting*

11:11 ^a Gen.

17:19; 18:11-14;

21:1, 2

^b Luke 1:36

^c Heb. 10:23

¹ *bore*

11:12 ^a Rom.

4:19

^b Gen. 15:5;

22:17; 32:12

11:13 ^a Heb.

11:39

^b Gen. 12:7

^c John 8:56; Heb.

11:27

^d Gen. 23:4;

47:9; 1 Chr.

29:15; Ps. 39:12;

Eph. 2:19; 1 Pet.

1:17; 2:11

¹ *assured*

11:14 ^a Heb.

13:14

¹ *homeland*

11:15 ^a Gen.

11:31

11:16 ^a Gen.

26:24; 28:13; Ex.

3:6, 15; 4:5

^b [John 14:2];

Heb. 11:10; [Rev.

21:2]

11:17 ^a Gen.

22:1-14; James

2:21

¹ *tested*

11:18 ^a Gen.

21:12; Rom. 9:7

11:19 ^a Rom.

4:17

¹ *figurative sense*

11:20 ^a Gen.

27:26-40

11:21 ^a Gen.

48:1, 5, 16, 20

11:22 ^a Gen.

50:24, 25; Ex.

13:19

¹ Gr. *exodus*

11:23 ^a Ex. 2:1-3

^b Ex. 1:16, 22

¹ *beautiful*

11:24 ^a Ex.

2:11-15

¹ *came of age*

^chaving seen them afar off, and were ¹persuaded of *them*, and embraced *them*, and ^aconfessed that they were strangers and pilgrims on the earth.

14 For they that say such things ^adeclare plainly that they seek a ¹country.

15 And truly, if they had been mindful of ^athat *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed ^ato be called their God: for he hath ^bprepared for them a city.

17 By faith Abraham, ^awhen he was ¹tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, ^aThat in Isaac shall thy seed be called:

19 Accounting that God ^awas able to raise *him* up, even from the dead; from whence also he received him in a ¹figure.

20 By faith ^aIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, ^ablessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith ^aJoseph, when he died, made mention of the ¹departing of the children of Israel; and gave commandment concerning his bones.

Moses and Other Faithful Servants

23 By faith ^aMoses, when he was born, was hid three months of his parents, because they saw *he was* a ¹proper child; and they were not afraid of the king's ^bcommandment.

24 By faith ^aMoses, when he ¹was come to years, refused to be called the son of Pharaoh's daughter;

11:7. Things not yet seen: Noah was asked by God to do in faith things that were incongruous with his former experience. He had never seen rain (Gen. 2:5), and yet God told him to build an ark because of a coming flood (Gen. 6:13-17).

11:19. In a figure: Though Abraham was stopped before the actual slaying of his son, Isaac was as good as dead in Abraham's mind (cf. Gen. 22:10-12). Thus,

Isaac serves as a type (Gr. *parabolē*) of a literal resurrection. This incident prefigured the resurrection of Abraham's ultimate Seed, Jesus Christ.

11:22. His bones: Though Joseph spent most of his life in Egypt, his faith in God's promises concerning the Promised Land of Canaan prompted him to order the return of his bones when the nation returned (Gen. 50:24, 25).

25 Choosing rather to suffer affliction with the people of God, than to enjoy the ^bpleasures of sin for a season;

26 Esteeming ^athe reproach of Christ greater riches than the treasures in Egypt: for he ¹had respect unto the ^brecompence of the reward.

27 By faith ^ahe forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith ^ahe kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith ^athey passed through the Red sea as by dry *land*: which the Egyptians ¹assaying to do were drowned.

30 By faith ^athe walls of Jericho fell down, after they were ¹compassed about seven days.

31 By faith ^athe harlot Rahab perished not with them that believed not, when ^bshe had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of ^aGedeon, and of ^bBarak, and of ^cSamson, and of ^dJephthae; of ^eDavid also, and of ^fSamuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, ^astopped the mouths of lions,

34 ^aQuenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,

11:25 ¹ *passing pleasures of sin*
11:26 ^a Heb.
13:13
^b Rom. 8:18;
2 Cor. 4:17
¹ *looked*

11:27 ^a Ex. 10:28
11:28 ^a Ex. 12:21
11:29 ^a Ex.

14:22-29; Jude 5
¹ *attempting*
11:30 ^a Josh.
6:20

¹ *encircled*
11:31 ^a Josh. 2:9;
6:23; James 2:25
^b Josh. 2:1

11:32 ^a Judg.
6:11; 7:1-25
^b Judg. 4:6-24
^c Judg.

13:24-16:31
^d Judg. 11:1-29;
12:1-7

^e 1 Sam. 16; 17
^f 1 Sam. 7:9-14

11:33 ^a Judg.
14:6; 1 Sam.
17:34; Dan. 6:22
11:34 ^a Dan.
3:23-28

¹ *became*

² *battle*

11:35 ^a 1 Kin.

17:22; 2 Kin.

4:35-37

^b Acts 22:25

11:36 ^a Gen.

39:20; 1 Kin.

22:27; 2 Chr.

18:26; Jer. 20:2;

37:15

¹ *chains*

11:37 ^a 1 Kin.

21:13; 2 Chr.

24:21; Acts 7:58

^b 2 Kin. 1:8;

Matt. 3:4

^c 1 Kin. 19:13,

19; 2 Kin. 2:8;

13; Zech. 13:4

11:38 ^a 1 Kin.

18:4, 13; 19:9

11:39 ^a Heb.

11:2, 13

¹ *testimony*

11:40 ^a Heb. 5:9

¹ *apart from*

² *complete*

¹waxed valiant in ²fight, turned to flight the armies of the aliens.

35 ^aWomen received their dead raised to life again: and others were ^btortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover ^aof ¹bonds and imprisonment:

37 ^aThey were stoned, they were sawn asunder, were tempted, were slain with the sword: ^bthey wandered about ^cin sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and ^a*in* dens and caves of the earth.

39 And these all, ^ahaving obtained a good ¹report through faith, received not the promise:

40 God having provided some better thing for us, that they ¹without us should not be ^amade ²perfect.

The Author and Finisher of Our Faith

12 Wherefore ¹seeing we also are ²compassed about with so great a cloud of witnesses, ^alet us lay aside every weight, and the sin which doth so easily ³beset us, and ^blet us run ^cwith ⁴patience the race that is set before us,

2 Looking unto Jesus the ¹author and ²finisher of *our* faith; ^awho for

12:1 ^a Col. 3:8 ^b 1 Cor. 9:24; Gal. 2:2; Heb. 10:39 ^c Rom. 12:12; Heb. 10:36 ¹ *since* ² *surrounded by* ³ *ensnare*

⁴ *perseverance*
12:2 ^a Luke 24:26 ¹ *originator* ² *perfector*

11:39, 40. Genuine faith perseveres to the end; emotional decisions do not. True faith continues to believe the truth. Once again, the author shows the superiority of the new covenant. God saved this **better thing**, or the fulfillment of **the promise**, for this age. In fact, without those of the new covenant, even the mightiest champion of faith from the Old Testament could **not be made perfect**.

12:1. The present exhortation to **run** finds its basis in the examples of the champions mentioned in chapter 11. These heroes of the faith are like a **cloud of witnesses**. As “witnesses” (Gr. *marturōn*) they are sometimes regarded as spectators (Gr. *theatai*) or as martyrs; yet this Greek word should be understood as referring simply to those who testify or witness. The emphasis is on the witness provided by their living by faith. This **race** of faith is described by three modifying statements. First, it is to be run by laying aside **every weight**. This refers to impediments that

weigh one down, whether clothing or excessive body weight. These things are not inherently wrong, but for the diligent runner or the faithful Christian they must be removed. Second, it is to be run by putting off the entangling **sin**. This seems to refer to the one sin above all others that defeats a Christian. This may be a different sin for each individual. Third, it is to be run **with patience** (Gr. *hypomonēs*). Since patience is not an attribute commonly associated with running, this word would be better translated as endurance (as it is in the cognate verb forms of vv. 2, 3). Endurance and persistence have been on the author’s mind since the end of chapter 10 (cf. 10:32, 36-38; 11:13).

12:2. Just as verse 1 establishes some qualities for the entrance into and the actual running of life’s race, so verse 2 directs one’s eyes to the finish line. Jesus is the **author and finisher** in that He has already blazed the trail and finished the course.

the joy that was set before him^b endured the cross, despising the shame, and ^cis set down at the right hand of the throne of God.

3 ^aFor consider him that endured such ¹contradiction of sinners against himself, ^blest ye be wearied and ²faint in your ³minds.

4 ^aYe have not yet resisted unto ¹blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto ¹children, ^aMy son, despise not thou the ²chastening of the Lord, nor ³faint when thou art rebuked of him:

6 For ^awhom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Endure Chastening

7 ^aIf ye endure chastening, God dealeth with you as with sons; for what ^bson is he whom the father chasteneth not?

8 But if ye be without chastisement, ^awhereof all are partakers, then are ye ¹bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them ¹reverence: shall we not much rather be in subjection unto ^athe Father of spirits, and live?

10 For they verily for a few days chastened us ¹after their own pleasure; but he for ^aour profit, ^athat we might be partakers of his holiness.

11 Now no ¹chastening for the

12:2 ^bPs. 69:7, 19; Phil. 2:8; [Heb. 2:9]
^cPs. 110:1
 12:3 ^aMatt. 10:24
^bGal. 6:9; Heb. 12:5
¹hostility
²discouraged
³Lit. souls
 12:4 ^a[1 Cor. 10:13]
¹bloodshed
 12:5 ^aJob 5:17; Prov. 3:11, 12
¹sons
²discipline
³be discouraged
 12:6 ^aPs. 94:12; Rev. 3:19
 12:7 ^aDeut. 8:5; 2 Sam. 7:14
^bProv. 13:24; 19:18; 23:13
 12:8 ^a1 Pet. 5:9
¹illegitimate
 12:9 ^a[Job 12:10]
¹respect
 12:10 ^aLev. 11:44
¹as seemed best to them
 12:11 ¹discipline

^aIs. 32:17; 2 Tim. 4:8; James 3:17, 18
²trained
 12:12 ^aIs. 35:3
¹strengthen
 12:13 ¹Dislocated
 12:14 ^aPs. 34:14
^bMatt. 5:8; [Heb. 9:28]
¹Pursue
 12:15 ^a2 Cor. 6:1; Gal. 5:4; Heb. 4:1
^bDeut. 29:18
¹fall short
 12:16 ^a[1 Cor. 6:13–18]
^bGen. 25:33
¹godless
²food
 12:17 ^aGen. 27:30–40
¹wanted to inherit

present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth ^athe peaceable fruit of righteousness unto them which are ²exercised thereby.

12 Wherefore ^alift¹ up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be ¹turned out of the way; but let it rather be healed.

Peace with All Men

14 ^aFollow¹ peace with all men, and holiness, ^bwithout which no man shall see the Lord:

15 Looking diligently lest any man ^afail¹ of the grace of God; lest any ^broot of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any ^afornicator, or ¹profane person, as Esau, ^bwho for one morsel of ²meat sold his birthright.

17 For ye know how that afterward, when he ¹would have inherited the blessing, he was ^arejected: for he found no place of repentance, though he sought it carefully with tears.

Not the Terrible Mountain

18 For ye are not come unto ^athe mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

12:18 ^aEx. 19:12, 16; 20:18; Deut. 4:11; 5:22

12:3, 4. Though chapter 11 provides many championships for believers to emulate, the supreme example of endurance is Jesus Himself.

12:6. **Whom the Lord loveth he chasteneth:** God's principle of disciplining His own people is completely congruous with human practices. This quotation from Proverbs 3:12, stating God's practice, corresponds to the commands God gave to fathers: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes [promptly]" (Prov. 13:24; cf. 22:15; 23:13). Love and corporal punishment are not incongruous; they are two complementary and necessary aspects of training.

12:12, 13. Some of the runners of verse 1 have grown so weary that they have become stooped and need spiritual strength to be straightened up again. They must be given help, yet they themselves also must straighten their **paths** by avoiding obstacles that would spiritually trip them up.

12:15. **Root of bitterness** accurately portrays the

nature of bitterness. First it is hidden, but when it is discovered its noxious roots have spread and it springs up as something much bigger and more destructive (cf. Deut. 29:18).

12:16, 17. **Profane person:** This profanity (Gr. *bebēlos*) involves far more than one's speech; it is a quality of one's life. The author sees this quality exemplified in Esau, even though Esau was not a vile man. In fact, he was less of a crook than his brother Jacob. The author accurately focuses on the one area that revealed Esau as profane—the selling of his birthright. To "profane" is to regard something as unhallowed, to treat something sacred as common. Being totally concerned with his temporary and material needs, Esau gave them priority over his rights as the firstborn son and his responsibilities as heir to the blessing of the Abrahamic covenant (Gen. 25:29–34). The result in Esau's life was that **afterward**, when he wanted the blessing, he was **rejected**. He repented with tears, but the situation was irrevocable.

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard ^aintreated¹ that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, ^aAnd if so much as a beast touch the mountain, it shall be stoned, or thrust through with ^{1a} a dart:

21 And so terrible was the sight, *that* Moses said, ^aI exceedingly fear and quake:)

The City of the Living God

22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the ¹general assembly and church of ^athe firstborn, ^bwhich are ²written in heaven, and to God ^cthe Judge of all, and to the spirits of just men ^dmade perfect,

24 And to Jesus ^athe mediator of the new covenant, and to ^bthe blood of sprinkling, that speaketh better things ^cthan *that of* Abel.

The Unmoveable Kingdom

25 See that ye refuse not him that

12:19 ^aEx. 20:18–26; Deut. 5:25; 18:16
¹ begged
 12:20 ^aEx. 19:12, 13
¹ an arrow
 12:21 ^a Deut. 9:19
 12:23 ^a [James 1:18]
^b Luke 10:20
^c Gen. 18:25; Ps. 50:6; 94:2
^d (Phil. 3:12)
¹ festive gathering
² registered
 12:24 ^a 1 Tim. 2:5; Heb. 8:6; 9:15
^b Ex. 24:8
^c Gen. 4:10; Heb. 11:4
 12:25 ^a Heb. 2:2, 3

12:26 ^a Hag. 2:6
 12:27 ^a [Is. 34:4; 54:10; 65:17; Rom. 8:19, 21]; 1 Cor. 7:31; Heb. 1:10
 12:28 ^a Heb. 13:15, 21
¹ shaken
 12:29 ^a Ex. 24:17
 13:1 ^a Rom. 12:10
 13:2 ^a Matt. 25:35; Rom. 12:13
^b Gen. 18:1–22; 19:1
 13:3 ^a Matt. 25:36; Heb. 10:34
¹ in prison
² as if chained
³ are mistreated

speaketh. For ^aif they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, ^aYet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the ^aremoving of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be ¹ moved, let us have grace, whereby we may ^aserve God acceptably with reverence and godly fear:

29 For ^aour God *is* a consuming fire.

The Lord Is My Helper

13 Let ^abrotherly love continue. 2 ^aBe not forgetful to entertain strangers: for thereby ^bsome have entertained angels unawares.

3 ^aRemember them that are ¹in bonds, ²as bound with them; *and* them which ³suffer adversity, as being yourselves also in the body.

12:18–29. These verses contain the fifth and final warning passage of Hebrews. (See 2:1–4.) In each of these passages a particular area of danger is revealed. Like the second warning (3:7–4:13), the fifth begins by exhibiting Israel’s failures and disobedience while journeying to the Promised Land. In the second, Israel’s sin was unbelief concerning God’s promise to care for them. In the fifth, their sin is the refusal to hear God’s warning at Sinai. Verses 25–27 contain the heart of this warning. The danger lies in refusing to hear the warning of Him who speaks from heaven, for if those at Mount Sinai did not escape God’s wrath **much more shall not we escape**. One may escape God’s warnings now, but **once more** at Christ’s second coming, God will shake the earth and no one will escape (Is. 3:1–8; Joel 3:14–16; Matt. 24:27–30; Rev. 16:16–21).

12:23. The general assembly translates one Greek

word (*panēguris*) which is used only here in the New Testament. It refers to a festal assembly and probably describes either the assembly of the angels that precedes it or the **church** that follows, rather than setting forth a third group.

13:2. One incentive the author uses to encourage love and hospitality is that **some have entertained angels unawares**. For example, Abraham (Gen. 18:1–3) and Lot (Gen. 19:1, 2) were unaware that their guests were angels at the time they received them. Care must be taken so as not to read too much into this statement. The verse says that “some have entertained” (aorist tense). The use of the present tense, meaning that some do entertain angels, would provide grounds for expecting this still to happen. But such is not the teaching. We should, nonetheless, show hospitality to the needy, for it will benefit us as well as them when it is done as to the Lord (cf. Matt. 25:35–40).



RANKING OF ANGELS

12:22. The description of angels suggests that they exist in orderly arrangement, perhaps with specialized responsibilities. **Illustration:** Michael is the archangel (Jude 9), the highest in the order of angels. Gabriel appears to be the messenger angel of God, usually cited when an angel gives a message from God to man. The cherubim are portrayed as being in diligent service to God and attached to the throne of God to guard His holiness. *Seraphim* is the title applied to those angels assigned to God’s altar; they, like the cherubim, are concerned with the holiness of God. The seraphim probably relate to sacrifice and cleansing, whereas the cherubim deal with judgment. **Application:** When a Christian recognizes the order within the various ranks of angels, he will realize that what is done for God should be done in an orderly manner. (First Reference, Gen. 1:1; Primary Reference, Heb. 12:22; cf. Is. 14:12.)

4 ^aMarriage is honourable ¹in all, and the bed undefiled: ^bbut ²whoremongers and adulterers God will judge.

5 *Let your* ¹conversation be without covetousness; *and be* content with such things as ye have: for he hath said, ^aI will never leave thee, nor forsake thee.

6 So that we may boldly say, ^aThe Lord is my helper, and I will not fear what man ¹shall do unto me.

7 Remember them which ¹have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the ²end of *their* ³conversation.

8 Jesus Christ ^athe same yesterday, and to day, and for ever.

Beware of Strange Doctrines

9 Be not carried about with ¹divers and strange ²doctrines. For *it* is a good thing that the heart be established with grace; not with ³meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned ¹without the camp.

12 Wherefore Jesus also, that he might ¹sanctify the people with his own blood, suffered ²without the gate.

13 Let us go forth therefore unto him ¹without the camp, bearing ^ahis reproach.

14 For here have we no continuing city, but we seek one to come.

13:4 ^a Prov. 5:18, 19;
^b 1 Cor. 6:9;
 Gal. 5:19, 21;
 1 Thess. 4:6
¹ among
² fornicators
 13:5 ^a Gen. 28:15; Deut. 31:6, 8; Josh. 1:5
¹ conduct
 13:6 ^a Ps. 27:1; 118:6
¹ can
 13:7 ¹ lead
² outcome
³ conduct
 13:8 ^a [John 8:58]; 2 Cor. 1:19; Heb. 1:12
 13:9 ¹ various
² teachings
³ foods
 13:11 ¹ outside
 13:12 ¹ set apart
² outside
 13:13 ^a 1 Pet. 4:14
¹ outside
 13:15 ^a Eph. 5:20
^b Lev. 7:12
^c Is. 57:19; Hos. 14:2
¹ Lit. *confessing to*
 13:16 ^a Rom. 12:13
^b 2 Cor. 9:12; Phil. 4:18
¹ share
 13:17 ^a Phil. 2:29
^b Is. 62:6; Ezek. 3:17; Acts 20:28
¹ lead
² let them do so
 13:18 ^a Eph. 6:19
^b Acts 23:1
¹ are confident
 that
² desiring
³ honourably
 13:20 ^a Rom. 5:1, 2, 10; 15:33
^b Ps. 16:10, 11; Hos. 6:2; Rom. 4:24
^c Ps. 23:1; Is. 40:11; 63:11; John 10:11;
 1 Pet. 2:25; 5:4
^d Zech. 9:11;
 Heb. 10:29
 13:21 ^a Phil. 2:13
¹ complete
 13:22 ¹ bear with
 13:24 ¹ Greet
² lead

15 ^aBy him therefore let us offer ^bthe sacrifice of praise to God continually, that is, ^cthe fruit of *our* lips ¹giving thanks to his name.

16 ^aBut to do good and to ¹communicate forget not: for ^bwith such sacrifices God is well pleased.

Obey Your Rulers

17 ^aObey them that ¹have the rule over you, and submit yourselves: for ^bthey watch for your souls, as they that must give account, ²that they may do it with joy, and not with grief: for that is unprofitable for you.

18 ^aPray for us: for we ¹trust we have ^ba good conscience, in all things ²willing to live ³honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now ^athe God of peace, ^bthat brought again from the dead our Lord Jesus, ^cthat great shepherd of the sheep, ^dthrough the blood of the everlasting covenant,

21 Make you ¹perfect in every good work to do his will, ^aworking in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Closing Words

22 And I beseech you, brethren, ¹suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 ¹Salute all them that ²have the rule over you, and all the saints. They of Italy ¹salute you.

25 Grace *be* with you all. Amen.

13:10–14. We have an altar: Does the author mean “we Christians” or “we Jews”? In light of the following verses, “we Jews” provides the clearer thought. The argument of verse 11 is that there were times within the Jewish ritual when even the priests could not eat of the sacrifice (e.g., the Day of Atonement). Rather, the flesh was taken outside the camp and burned (Lev. 16:27). So now also, as the believer’s sin offering, Christ has been separated from the camp of Levitical worship. Those who have turned to Him for redemption must also join Him outside the camp. **For here have we no continuing city** may be a foreboding of Jerusalem’s imminent destruction. Even if there were no prophet-

ic intent within the author’s statement, God is about to remove the temptation for Jewish Christians to return to the sacrificial ritual of the Jerusalem temple. This occurred in A.D. 70 when Titus, the Roman, destroyed the temple and Jerusalem.

13:24. They of Italy: The preposition (Gr. *apo*) might better be translated “from” Italy. It can equally refer to those who were presently in Italy (cf. Acts 10:23 or 17:13) or to those who were formerly from Italy (cf. Acts 21:27). The phrase identifies only their origin; they were Italians. It is reasonable, therefore, to conclude that either the writer or the recipients were living in Italy.

The General Epistle of
JAMES

Authorship. The author is identified only as James, and there are four men so named in the New Testament. Yet the evidence unquestionably favors one candidate.

Two that were insignificant in the early church were James the son of Alphaeus, called “the less” (Mark 3:18; 15:40), and a virtually unknown James (Luke 6:16). James the son of Zebedee and brother of John, though better known, also lacked prominence in the early church and was martyred at the early date of A.D. 44 (Acts 12:2).

By contrast, James, the half brother of Christ, possessed all of the qualities of the author. First, he was the one James referred to by his name alone (cf. Gal. 1:19 with 2:9, 12; Acts 12:2 with 12:17; and see Acts 15:13; 21:18; Jude 1), so was obviously well known to the scattered believers. Second, the language of this epistle echoes the speech of this James in Acts 15. Third, as a leader of the Jerusalem church, this James was a prominent figure among the dispersed Jewish Christians. The Jews regarded him as *the* James.

As a half brother of Jesus, James grew up in a carpenter’s home in Nazareth (Matt. 13:55) and later moved to Capernaum when Jesus began His public ministry (John 2:12). Like his brothers, he did not believe in Jesus as Lord until the end of Christ’s earthly ministry (John 7:1–5). But after the resurrection of Jesus, James received a special, post-resurrection appearance of Jesus (1 Cor. 15:7), experienced Pentecost (Acts 1:14), and was a leader of the Jerusalem church throughout most of the history of Acts (15:13; 21:18). Josephus, the first-century Jew-

ish historian, records that James was martyred about A.D. 62.

Date. Everything about the Epistle of James suggests that it was one of the first New Testament books written: (1) Addressed to the 12 scattered tribes, it was written when the church was still primarily Jewish. (2) Its many allusions to Christ’s teachings, but independence from the Gospels, favor a very early date. (3) Its emphasis on the Lord’s return (while omitting other doctrines concerning Christ) also implies an early date. (4) The simple church structure described in James supports its probable antiquity. For example, bishops and deacons are not mentioned, only elders, who were part of the pre-church, Jewish structure. The Greek word for synagogue is used for the assembling of the church (2:2). (5) There is no hint of a Jew-Gentile controversy, so James was probably written before A.D. 49. A date in the early forties is commonly accepted.

Characteristics and Theme. The approach of James is practical rather than theoretical. It is the Proverbs of the New Testament, and the most Jewish of all New Testament books, containing little that is distinctively Christian. Even such basic doctrines as redemption through the death of Christ or His resurrection are absent. It seems like a commentary on the teachings of Jesus, incorporating many ideas and phrases from the Sermon on the Mount (Matt. 5–7). There are many obvious parallel references to the Gospels. Even James’s frequent illustrations from nature correspond to Christ’s parabolic teaching.

The themes of faith and works surface repeatedly. And James presents these

subjects not as conflicting values, but as complementary. For James, “faith” may be either saving faith or profession of faith (much like the usage today). For Paul, faith is faith; for James faith may be

genuine or spurious (cf. notes at 2:14–26). Hence James demands that faith must demonstrate itself as real. Therefore, the theme of James is not merely faith *and* works, but faith *that* works.

OUTLINE OF JAMES

I. Introduction	1:1	1. Abraham’s faith was perfected by works	2:21–24
II. Faith at work during trials and temptations	1:2–18	2. Rahab’s faith was demonstrated by works	2:25, 26
A. The trials that fall upon people	1:2–12	VI. Faith at work in teaching	3:1–18
1. The proper attitude toward trials	1:2–4	A. The teacher’s warning	3:1, 2a
2. The provision during trials	1:5–8	B. The teacher’s tool: the tongue	3:2b–12
3. A primary area of trials: finances	1:9–11	1. The tongue, though little, controls a person	3:2b–5a
4. The reward from trials	1:12	2. The careless tongue destroys others as well as oneself	3:5b, 6
B. The temptations that people bring upon themselves	1:13–18	3. The wicked tongue is untamable	3:7, 8
1. The true source of temptation	1:13–15	4. The vile tongue cannot praise God	3:9–12
2. The true nature of God	1:17, 18	C. The teacher’s wisdom	3:13–18
III. Faith at work through proper response to the Word of God	1:19–27	1. The wise teacher	3:13
A. Mere hearing is insufficient	1:19–21	2. Natural or worldly wisdom	3:14–16
B. Mere doing is insufficient	1:22–25	3. Heavenly wisdom	3:17, 18
C. True faith in action	1:26, 27	VII. Faith at work against worldliness and strife	4:1–17
IV. Faith at work against partiality	2:1–13	A. Natural or worldly desires	4:1–3
A. The exhortation concerning partiality	2:1	B. Natural or worldly affections	4:4–6
B. An illustration of partiality	2:2–4	C. Exhortations to turn from worldliness	4:7–10
C. The arguments against partiality	2:5–13	D. Exhortation against judging a brother	4:11, 12
1. It is inconsistent with one’s conduct	2:5–7	E. Natural or worldly planning	4:13–17
2. It violates God’s Law	2:8–11	VIII. Miscellaneous admonitions for working faith	5:1–20
3. It results in God’s judgment	2:12, 13	A. Faith during affliction	5:1–12
V. Working faith, instead of spurious faith	2:14–26	1. A warning to the rich who cause affliction	5:1–6
A. Examples of spurious faith	2:14–20	2. An exhortation to patient endurance	5:7–12
1. Inactive faith is dead	2:14–17	B. Faith that works through prayer	5:13–18
2. Credal faith is vain	2:18–20	C. Restoring a brother	5:19, 20
B. Examples of working faith	2:21–26		

Greetings to the Twelve Tribes

1 James, ^aa servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Trials Make Patience

2 My brethren, ^acount it all joy ^bwhen ye fall into ¹divers temptations;

3 ^aKnowing *this*, that the ¹trying of your faith ²worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and ¹entire, ²wanting nothing.

5 ^aIf any of you lack wisdom, ^blet him ask of God, that giveth to all *men* liberally, and ¹upbraideth not; and ^cit shall be given him.

6 ^aBut let him ask in faith, ¹nothing wavering. For he that ²wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

1:1 ^a Acts 12:17
1:2 ^a Acts 5:41
^b 2 Pet. 1:6
¹ various trials
1:3 ^a Rom. 5:3-5
¹ testing
² produces
1:4 ¹ complete
² lacking
1:5 ^a 1 Kin. 3:9;
 James 3:17;
^b Prov. 2:3-6;
 Matt. 7:7
^c Jer. 29:12
¹ without reproach
1:6 ^a [Mark
 11:23, 24]; Acts
 10:20
¹ not doubting
² doubts

1:8 ^a James 4:8
1:9 ¹ lowly
 brother
² his exaltation
1:10 ^a Job 14:2
¹ his humiliation
1:11 ¹ beautiful
 appearance
² pursuits
1:12 ^a Job 5:17;
 Luke 6:22; Heb.
 10:36; James
 5:11; [1 Pet.
 3:14; 4:14]
^b [1 Cor. 9:25]
^c Matt. 10:22
¹ has been
 proved

8 ^aA double minded man is unstable in all his ways.

9 Let the ¹brother of low degree rejoice in ²that he is exalted:

10 But the rich, in ¹that he is made low: because ^aas the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the ¹grace of the fashion of it perisheth: so also shall the rich man fade away in his ²ways.

12 ^aBlessed is the man that endureth temptation: for when he ¹is tried, he shall receive ^bthe crown of life, ^cwhich the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own ¹lust, and enticed.

1:14 ¹ desires

1:1. See the Introduction for information concerning the author.

1:2, 3. In this epistle on Christian living, James opens with a most crucial topic: the trials of life. These verses describe the various testings—whether from the world and Satan, or from God—into which godly Christians **fall** (Gr. *peripiptō*). These “negative” experiences are to be accepted with great **joy**, not for the sake of the trial itself but because of the positive work God can accomplish through the testing. The words in verses 2 and 3 (**temptations** and **trying**) are often regarded as virtually synonymous. If this were true, then trials themselves would produce spiritual maturity. But they do not. Often, testings make Christians *bitter* instead of better, with no spiritual growth occurring. The Greek word for “trying” (*dokimion*) might be better translated as “approving.” It is not merely one’s presence in such trials but one’s victory over them that brings spiritual growth and maturity. Those Christians whom God can use the most are those whom God has bruised the most.

1:4. The natural response to adversity is to escape it. But God uses trouble to mature His people.

1:5. This verse is not a blanket promise of wisdom for any situation. In the context of life’s trials, it probably speaks of the believer being granted (1) wisdom as to the reason for his trials and (2) wisdom to endure them.

1:9-11. At first sight, these verses seem unrelated to the larger theme of life’s trials. Yet money is a common cause of trials and “double-mindedness” (unreliability). James is teaching us here to adopt a non-materialistic worldview. Wealth is meaningless in the face of certain death. Rather, we must focus upon God’s view of exaltation and lowliness. Both positions are true of all believers. But the lowly need to be encouraged

that they are exalted before God, whereas the exalted need to hear a message of humiliation. Compare Paul’s statement in 1 Corinthians 7:22.

1:12. Mankind understandably may look on tragedy as the curse of God, as Job’s friends did. Trials are, however, the means through which God’s blessings can come. One’s endurance in and victory over trials bring God’s blessings. Christians, therefore, are not instructed to seek avenues of escape. God desires that they mature in the situation rather than move from it (cf. Rom. 5:3-5; 1 Pet. 1:6, 7). He does, however, promise to provide an escape if the testing becomes unbearable (1 Cor. 10:13). God’s people need to meditate more on James 1:12 than 1 Corinthians 10:13. The reason for this, and why God allows trials in the lives of His people, is revealed in the Mosaic Law: “That he might humble thee, and that he might prove thee, to do thee good at thy latter end” (Deut. 8:16).

1:13-15. The temptation of verses 13-15 differs from that in verses 2-12, as the context shows. Here the source is identified as internal, from one’s own **lust**, and the outcome is **death**. In verses 2-12 the “temptations” or trials have an external origin in that they fall on man. The trials of verses 2-12 cannot be avoided, so believers are encouraged to endure them, and mature as a result. The temptations of verses 13-15 must be avoided, according to God’s express commandments (Rom. 13:14; 1 Tim. 6:11; 2 Tim. 2:22). The progression of sin, from temptation to death, has an analogy in the physical life cycle: conception, birth, maturity, and death.

James uses words with the same Greek root in verses 2-12 and 13-15 to express different concepts. Outwardly, trials and temptations may appear the same, and what may start as a trial may develop into temptation, if not properly answered by the Word of God.

15 Then ^awhen ¹lust hath conceived, it ²bringeth forth sin: and sin, when it is ³finished, ^bbringeth forth death.

16 Do not ¹err, my beloved brethren.

17 ^aEvery good gift and every perfect gift is from above, and cometh down from the Father of lights, ^bwith whom is no ¹variableness, neither shadow of turning.

18 ^aOf his own will begat he us with the ^bword of truth, ^cthat we should be a kind of firstfruits of his creatures.

Hearers and Doers of the Word

19 Wherefore, my beloved brethren, let every man be swift to hear, ^aslow to speak, ^bslow to wrath:

20 For the wrath of man ¹worketh not the righteousness of God.

21 Wherefore ^alay apart all filthiness and ¹superfluity of ²naughtiness, and receive with meekness the ³engrafted word, ^bwhich is able to save your souls.

22 But ^abe ye doers of the word, and not hearers only, deceiving your own selves.

1:15 ^a Job 15:35; Ps. 7:14; Is. 59:4
^b Rom. 5:12; 6:23

¹ desire
² gives birth to
³ full-grown

1:16 ¹ be deceived
1:17 ^a John 3:27
^b Num. 23:19
¹ variation

1:18 ^a John 1:13
^b 2 Cor. 6:7; 1 Thess. 2:13; 2 Tim. 2:15;
[1 Pet. 1:3, 23]
^c [Eph. 1:12, 13]; Heb. 12:23; Rev. 14:4

1:19 ^a Prov. 10:19; 17:27
^b Prov. 14:17; 16:32; Eccl. 7:9
1:20 ¹ does not produce

1:21 ^a Col. 3:8
^b Acts 13:26
¹ abundance
² wickedness
³ implanted

1:22 ^a Matt. 7:21–28; Luke 6:46–49; [Rom. 2:13; James 1:22–25; 2:14–20]

1:23 ^a Luke 6:47
¹ observing
² mirror

1:25 ^a [John 8:32; Rom. 8:2; 2 Cor. 3:17]; Gal. 2:4; 6:2; James 2:12; 1 Pet. 2:16
John 13:17
¹ what he does

23 For ^aif any be a hearer of the word, and not a doer, he is like unto a man ¹beholding his natural face in a ²glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But ^awhoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, ^bthis man shall be blessed in ¹his deed.

26 If any man among you ¹seem to be religious, and ^abridleth not his tongue, but deceiveth his own heart, this man's religion is ²vain.

27 ^aPure religion and undefiled before God and the Father is this, ^bTo visit the fatherless and widows in their affliction, ^cand to keep himself unspotted from the world.

Favouritism Condemned

2 My brethren, ¹have not the faith of our Lord Jesus Christ, ^athe Lord of glory, with ^brespect² of persons.

1:26 ^a Ps. 34:13 ¹ thinks he is ² useless

1:27 ^a Matt. 25:34–36 ^b Is. 1:17 ^c [Rom. 12:2]

2:1 ^a Acts 7:2; 1 Cor. 2:8 ^b Lev. 19:15 ¹ hold ² partiality

1:17. Three great principles are presented: (1) God is the Father, or Creator, of the heavenly bodies. (2) As their Creator, He is certainly more stable than they. With God there is not even the slightest change; He is immutable. (3) God is only good—and always good. This third principle relates verse 17 to the preceding context. It answers the implication of verse 13 that God may sometimes tempt man to evil. Though God *tries* the saints (John 6:6; Heb. 11:17), He never tries with evil intent so as to *tempt* them.

1:18. All the redeemed are God's **firstfruits** in that they are the first step in God's redemption of all creation (Rom. 8:18–23).

1:19. This is a key verse because it expresses three topics that James develops later: hearing, verses 19–27; speaking, 3:1–12; and wrath, 4:1–12.

1:20. Trials require silence and patience because talk inflames anger, and anger inflames talk. Anger also distracts from listening to God.

1:21. **Engrafted word** might better be translated “implanted word” and may reflect Christ's parable of the seed planted in the four different soils (Matt.

13:3–9). Both Christ and James focus on the proper hearing of God's Word (Matt. 13:13, 19, 20, 22, 23). One needs to hear that Word, for it is **able to save your souls**. Though this phrase accurately describes the Word's work of producing initial salvation, it is better in this context to understand it as the Word's ability to *preserve* and mature the Christian's life through trials.

1:25. **The perfect law of liberty** probably refers to the teachings of Christ and His apostles. This law is perfect, since Christ brought to completion the teachings and work of the Mosaic Law (cf. Matt. 5:17–20; Rom. 10:4). It is a law of liberty because it frees from the principles of sin and death (Rom. 8:2, 3; Gal. 5:1, 13). James also describes it as the royal law (2:8) for it is the law of the messianic King (cf. Gal. 6:2).

1:26, 27. In verses 22–25 James has rebuked mere listening—by the hearer who does not do. In verses 26 and 27 he rebukes mere doing—by the doer who leaves his inner life unchanged. James offers not a formal definition but three key aspects of **pure religion**: controlled speech, altruistic service, and separation from the world.



IMMUTABILITY OF GOD

1:17. Since all changes are either for the better or for the worse, God is unchanging because He is perfect and cannot get better nor become worse. The Scriptures describe God's nature, will, and character as immutable or unchanging. **Illustration:** To be immutable, however, does not mean to be immobile. God also has the qualities of personality and can act, think, create, and make decisions. **Application:** God is unchanging; therefore, Christians can depend on His love and power, because God has not changed since biblical times. (First Reference, Ps. 9:7; Primary Reference, James 1:17; cf. Lev. 19:2.)

2 For if there come unto your assembly a man with a gold ring, in ¹goodly apparel, and there come in also a poor man in ²vile raiment;

3 And ye ¹have respect to him that weareth the ²gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here ³under my footstool:

4 ¹Are ye not then partial in yourselves, and are become judges ²of evil thoughts?

5 Hearken, my beloved brethren, ^aHath not God chosen the poor of this world ^brich¹ in faith, and heirs of the kingdom ^cwhich he hath promised to them that love him?

6 But ^aye have ¹despised the poor. Do not rich men oppress you, ^band ²draw you before the judgment seats?

7 Do not they blaspheme that ¹worthy name by the which ye are ^acalled?

8 If ye fulfil the royal law according to the scripture, ^aThou shalt love thy neighbour as thyself, ye do well:

9 But if ye ¹have respect to persons, ye commit sin, and are ²convicted of the law as ^atransgressors.

10 For whosoever shall keep the whole law, and yet ^aoffend¹ in one *point*, ^bhe is guilty of all.

11 For he that said, ^aDo not commit adultery, said also, ^bDo not kill. Now if thou commit no adultery, yet

2:2 ¹fine
²filthy clothes
2:3 ¹pay special attention
²fine
³at

2:4 ¹Have you not discriminated among
²with

2:5 ^aJob 34:19;
John 7:48; 1 Cor. 1:27

^bLuke 12:21;
1 Tim. 6:18;
Rev. 2:9

^cEx. 20:6
¹to be rich
2:6 ^a1 Cor. 11:22
^bActs 13:50
¹dishonoured
²drag you into the courts

2:7 ^aActs 11:26;
1 Pet. 4:16
¹noble or good

2:8 ^aLev. 19:18
2:9 ^aLev. 19:15;
Deut. 1:17
¹show partiality
²convicted

2:10 ^aGal. 3:10
^bDeut. 27:26
¹stumble

2:11 ^aEx. 20:14;
Deut. 5:18
^bEx. 20:13;
Deut. 5:17

2:12 ^aJames 1:25
2:13 ^aJob 22:6
^bProv. 21:13;
Matt. 18:32-35;
[Luke 6:37]
^cMic. 7:18;
[Matt. 5:7]
^dRom. 12:8
¹triumphs over

2:14 ^aMatt. 7:21-23, 26;
21:28-32

2:15 ^aMatt. 25:35; Luke 3:11
2:16 ^a[1 John 3:17, 18]

if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by ^athe law of liberty.

13 For ^ahe shall have judgment without mercy, that hath shewed ^bno ^cmercy; and ^dmercy ¹rejoiceth against judgment.

Faith Without Works

14 ^aWhat *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 ^aIf a brother or sister be naked, and destitute of daily food,

16 And ^aone of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: ^ashew me thy faith without thy works, ^band I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But ¹wilt thou know, O ²vain man, that faith without works is dead?

2:18 ^aCol. 1:6; 1 Thess. 1:3; Heb. 6:10 ^b[Gal. 5:6]; James 3:13
2:20 ¹do you want to know ²foolish

2:1-13. James begins this passage on partiality with an exhortation (v. 1), then a brief illustration (vv. 2-4). Most of this discussion is an argument against partiality (vv. 5-13). First, partiality shows inconsistency in one's conduct: those we spurn are the ones God has chosen (v. 5), and those we favor are the godless whom God rejects (vv. 6, 7). Second, partiality is more than an error in judgment; it is an act of sin. The one who shows respect of persons is a transgressor of the law. The law is like a ring or hedge encircling those within. When one breaks this ring he stands outside (v. 10), becoming a transgressor—whether he commits adultery, murder, or shows partiality. Third, James argues that partiality provokes God's judgment (vv. 12, 13).

2:14-17. Can faith save him? This statement and others in verses 14-26 persuade some critics that James is teaching salvation through faith *and* works. Luther called this epistle "strawy," believing it emphasized works too much. Today, some regard it as a late writing in which the author is reacting to Paul's doctrine of salvation by faith alone. This is not the case. James's teachings reflect neither a negative nor a positive response to Paul's teachings. For Paul,

faith practically equals salvation. James, however, sees two kinds of faith: saving faith and professing faith (much like the usage today). For Paul, justification is by faith (Rom. 4:5). For James, justification is by a faith that works—by a genuine faith that manifests itself in post-conversion works. Before salvation, these Jews had believed in the efficacy of works. Now some were reacting at the opposite extreme, imagining that works play no part in the salvation experience. James retorts that the kind of faith that does not produce works is not saving faith. As Calvin said: "Faith alone saves, but a faith that saves is never alone." Thus, James's question is not simply "Can faith save?" but as the Greek text may suggest, "Can *that* faith save him?" Can merely professed but undemonstrated faith save? (See vv. 21-24 for further discussion.) The Greek grammar expects a negative answer to the question that ends verse 14. Hence it can be rendered, "That faith [i.e., the one mentioned in verse 14a which is without works] cannot save."

2:19, 20. The reference to faith in **one God** probably alludes to Israel's great creedal statement of Deuteronomy 6:4, "Hear, O Israel: The LORD our God is one LORD." Adherence to a creed is not true faith. Even the

21 Was not Abraham our father justified by works, ^awhen he had offered Isaac his son upon the altar?

22 Seest thou ^ahow faith ¹wrought with his works, and by ^bworks was faith made ²perfect?

23 And the scripture was fulfilled which saith, ^aAbraham believed God, and it was ¹imputed unto him for righteousness: and he was called ^bthe Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also ^awas not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

The Unruly Tongue

3 My brethren, ^abe¹ not many ²masters, ^bknowing that we shall receive the ³greater condemnation.

demons know and accept the truth of the creed, but they do not possess saving faith. If one does nothing to enact his knowledge of God, he is worse than the demons, for they at least tremble.

2:21–24. These verses present the crux of the issue: Is a man **justified by works**? Do Paul and James contradict each other? Several factors demonstrate that they do not. First, as already noted in verses 14–17, the apostles use the word for faith with different meanings. Second, they use “justified” in different senses. It is customary to identify all nuances of this word with the theological idea Paul popularized—that is, God’s act of *declaring* all believers righteous on the basis of Christ’s redemptive work. But a common Old Testament and gospel usage involves *demonstrating* or showing something to be righteous (cf. Ps. 51:4; Luke 7:35; Rom. 3:4); it is this usage that James follows. Third, though both men use Abraham as an illustration, they focus on different aspects of his life. Paul shows that Abraham was declared righteous by faith when he trusted God (Gen. 15:6). James declares that he was shown to be righteous by his offering up of Isaac (Gen. 22:9). Fourth, even the terminology of these two apostles differs. Paul constantly speaks against the *works of the law*, as being a false use of those works to merit salvation. James, however, is speaking of works of love that follow belief. Fifth, the two apostles are discussing totally different subjects, since they are confronted by different problems. Paul, opposing the Judaizers, seeks to prove that the Gentiles can be saved and sanctified apart from circumcision or any other work of the law. James, opposing merely nominal, professing Christians, seeks to show that true faith confirms itself by deeds of love. If James were fighting Paul over law and grace—or faith and works—surely the subject of circumcision would have

2:21 ^a Gen. 22:9, 10, 12, 16–18
2:22 ^a [John 6:29]; Heb. 11:17

^b John 8:39
¹ was working
² complete

2:23 ^a Gen. 15:6; Rom. 4:3
^b 2 Chr. 20:7; Is. 41:8

¹ accounted
2:25 ^a Heb. 11:31

3:1 ^a [Matt. 23:8]; Rom. 2:21; 1 Tim. 1:7

^b Luke 6:37
¹ let not many of you be
² teachers
³ stricter judgment

3:2 ^a 1 Kin. 8:46
^b Ps. 34:13

^c [Matt. 12:34–37; James 3:2–12]

¹ stumble
3:3 ^a Ps. 32:9

3:4 ¹ rudder
² pilot wants

3:5 ^a Prov. 12:18; 15:2; James 1:26
^b Ps. 12:3; 73:8

¹ forest
² sets on fire

3:6 ^a Ps. 120:2, 3; Prov. 16:27
^b [Matt. 12:36; 15:11, 18]

2 For ^ain many things we ¹offend all. ^bIf any man ¹offend not in word, ^cthe same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, ^awe put bits in the horses’ mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small ¹helm, whithersoever the ²governor listeth.

5 Even so ^athe tongue is a little member, and ^bboasteth great things. Behold, how great a ¹matter a little fire ²kindleth!

6 And ^athe tongue *is* a fire, a world of iniquity: ¹so is the tongue among our members, that it ^bdefileth the whole body, and setteth on fire the course of ²nature; and it is set on fire of ³hell.

¹ so set ² existence ³ Gr. gehenna

arisen, since it lies at the core of that issue. James and Paul are not face-to-face fighting each other—they are back-to-back fighting opposite foes!

2:25. Just as James presents two examples of spurious faith (vv. 16, 19), he concludes with two examples of genuine faith: Abraham and **Rahab**. One was a Jewish patriarch of great sanctity, whose faith was perfected by his works. The other was the lowest citizen of a condemned Gentile city, whose newfound faith was dramatized by her works. No matter whether one has the mature faith of an Abraham or the baby-like faith of a Rahab, there must be evidence of that faith.

2:26. The point of this analogy between the body and one’s faith is that both require an energizing element. The absence of that element renders the other component dead.

3:1, 2. The word **masters** (Gr. *didaskaloi*) would today be translated “teachers.” The theme of Chapter 3, often regarded as the tongue, is more properly the teacher. The chapter progresses from the teacher to his primary tool, the tongue (vv. 2–12), then to the source of his teaching, his wisdom (vv. 13–18). James must warn the many who were seeking to teach in the church, since in the early church it was an easy matter to teach in the synagogue as well. Both Jesus and Paul demonstrate that even strangers could teach (cf. Acts 13:15). Anyone who thought he had the “gift” to teach would also want to use it (1 Cor. 12:8, 28), and it was misused (1 Cor. 14:26; 1 Tim. 1:7). James’s warning is twofold: (1) the teacher will receive greater scrutiny from God, because the teacher often passes judgment upon his hearers; and (2) the primary teaching tool is the tongue, which no one can control sufficiently.

3:6. The tongue is a system (**world**) of iniquity that sets on fire the whole course of life, and is even set on fire by Satan (cf. 3:15).

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, ^afull of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made ^aafter the ¹similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the ^afig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

Earthly and Heavenly Wisdom

13 ^aWho is a wise man and ¹endued with knowledge among you? let him shew out of a good ²conversation ³his works with meekness of wisdom.

14 But if ye have ^abitter envying and ¹strife in your hearts, ^bglory² not, and lie not against the truth.

15 ^aThis wisdom descendeth not from above, but *is* earthly, sensual, ¹devilish.

16 For ^awhere envying and ¹strife

3:8 ^aPs. 140:3; Eccl. 10:11; Rom. 3:13
 3:9 ^aGen. 1:26; 5:1; 9:6; 1 Cor. 11:7
¹likeness
 3:12 ^aMatt. 7:16-20
 3:13 ^aGal. 6:4
¹has understanding
²conduct
³that *his works* are done in the
 3:14 ^aRom. 13:13
^bRom. 2:17
¹self-seeking
²do not boast
 3:15 ^aPhil. 3:19
¹demonic
 3:16 ^a1 Cor. 3:3
¹self-seeking exist
 3:17 ^a1 Cor. 2:6, 7
^bJames 2:1
^cRom. 12:9;
 2 Cor. 6:6; 1 Pet. 1:22
¹willing to yield
 3:18 ^aProv. 11:18; Is. 32:17; Hos. 10:12; Amos 6:12; [Gal. 6:8; Phil. 1:11]
 4:1 ^aRom. 7:23; [Gal. 5:17]; 1 Pet. 2:11
¹conflicts
²Desires for pleasure
 4:2 ¹murder
²covet
³battle
 4:3 ^aJob 27:8, 9
^b[Ps. 66:18]
¹pleasures
 4:4 ^aRom. 8:7;
 1 John 2:15
^bGal. 1:4
¹with
²wants to
³makes himself an enemy

is, there is confusion and every evil work.

17 But ^athe wisdom that is from above is first pure, then peaceable, gentle, *and* ¹easy to be intreated, full of mercy and good fruits, ^bwithout partiality, ^cand without hypocrisy.

18 ^aAnd the fruit of righteousness is sown in peace of them that make peace.

Draw Near to God

4 From whence *come* ¹wars and fightings among you? *come they* not hence, *even* of your ²lusts ^athat war in your members?

2 Ye lust, and have not: ye ¹kill, and ²desire to have, and cannot obtain: ye fight and ³war, yet ye have not, because ye ask not.

3 ^aYe ask, and receive not, ^bbecause ye ask amiss, that ye may consume *it* upon your ¹lusts.

4 Ye adulterers and adulteresses, know ye not that the ^afriendship ¹of the world is enmity with God? ^bwho-soever therefore ²will be a friend of the world ³is the enemy of God.

5 Do ye think that the scripture saith in vain, ^aThe ¹spirit that dwelleth in us ²lusteth to envy?

6 But he giveth more grace. Wherefore he saith, ^aGod resisteth the proud, but giveth grace unto the humble.

4:5 ^aGen. 6:5 1 Or Spirit 2 years jealousy
 4:6 ^aJob 22:29; Ps. 138:6; Prov. 3:34; Matt. 23:12; 1 Pet. 5:5

3:7. The word **tamed** (Gr. *damazō*) occurs in only one other New Testament passage (Mark 5:4), about the maniac of Gadara, which helps us to establish the proper meaning of the word in James. The “taming” has nothing to do with domesticating animals or training them to perform. The meaning is control or dominion. Mankind can control every lesser creature, but no one can control his own tongue.

3:9. James explains that man is made in God’s image (cf. Gen. 1:26, 27; 5:1), so to curse people and yet bless God is inconsistent. Though the fall of mankind has marred that image or likeness, James teaches that it still exists (as do Gen. 9:6 and 1 Cor. 11:7).

3:12. The last clause of verse 12 differs from those that precede it. The former are questions that attempt to illustrate; this one is a statement to teach. As salt water cannot make sweet water, so the person who curses others cannot bless God. The cursing of people truly indicates what lies within a person.

3:13. Beginning at verse 13, James says that godly wisdom is necessary in a teacher. The teacher must exhibit a meek and practical application of the truth. One cannot teach what one does not live.

3:14-18. Two wisdoms are expounded by teachers. The one from God is pure and promotes peace,

ending in righteousness (vv. 17, 18). But the other is natural and demonic, visible in the teacher as jealousy and ambition (**strife**, Gr. *eritheia*). The result of such teaching is evil living and **confusion**.

4:1-3. Chapter 3 ended by stressing the peace that results from heavenly wisdom. Now James emphasizes the strife so common among his readers, stemming from their unsatisfied, selfish desires. Instead of wrestling with God in prayer, these believers are striving with one another.

4:4. As Israel was a spiritual adulteress, unfaithful to God, so the church is a spiritual adulteress when she is the unfaithful bride of Christ (cf. Hos. 2:5, 19, 20; Matt. 12:39). One cannot be both a lover of God and a lover of the world.

4:5, 6. Although many believe that verse 5 refers to the positive ministry of the indwelling Holy Spirit, yearning jealously over the believer, the tenor of verses 4 and 5 is negative, speaking of man’s envy. The good work of God begins at verse 6 in contrast to 4 and 5 as the conjunction indicates. **But he giveth more grace** is literally “greater grace” (Gr. *meizonā*). God gives grace that is greater than the world’s attraction of verse 4 and the inner lust of verse 5 (cf. Rom. 5:20), and so can withstand both.

7 Submit yourselves therefore to God. ^aResist the devil, and he will flee from you.

8 ^aDraw ¹nigh to God, and he will draw ¹nigh to you. ^bCleanse *your* hands, *ye* sinners; and ^cpurify *your* hearts, *ye* double minded.

9 ^aBe¹ afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to ²heaviness.

10 ^aHumble yourselves in the sight of the Lord, and he shall lift you up.

11 ^aSpeak not evil one of another, brethren. He that speaketh evil of *his* brother, ^band judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, ^awho is able to save and to destroy: ^bwho art thou that judgest another?

Rejoicing in Boastings Is Evil

13 ¹Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and ²get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? ^aIt is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, ^aIf the Lord will, we shall live, and do this, or that.

16 But now ye ¹rejoice in your ²boastings: ^aall such rejoicing is evil.

17 Therefore ^ato him that knoweth to do good, and doeth *it* not, to him it is sin.

4:7 ^a[Eph. 4:27; 6:11]; 1 Pet. 5:8
4:8 ^a2 Chr. 15:2; Zech. 1:3; Mal. 3:7; Heb. 7:19
^bJob 17:9; Is. 1:16; 1 Tim. 2:8
^cJer. 4:14; James 3:17; 1 Pet. 1:22; 1 John 3:3

¹ near
4:9 ^a Matt. 5:4
¹ Lament
² gloom
4:10 ^a Job 22:29; Luke 14:11; 18:14; 1 Pet. 5:6
4:11 ^a 2 Cor. 12:20; Eph. 4:31; James 5:9; 1 Pet. 2:1-3

^b [Matt. 7:1-5]; Rom. 14:4
4:12 ^a [Matt. 10:28]
^b Rom. 14:4

4:13 ¹ Come now
² make a profit
4:14 ^a Job 7:7; Ps. 102:3; 1 Pet. 1:24
4:15 ^a Acts 18:21; 1 Cor. 4:19

4:16 ^a 1 Cor. 5:6
¹ boast
² arrogance
4:17 ^a [Luke 12:47]; John 9:41; 2 Pet. 2:21

5:1 ^a Prov. 11:28; [Luke 6:24; 1 Tim. 6:9]
5:2 ^a Jer. 17:11; Matt. 6:19
^b Job 13:28
¹ have rotted

5:3 ^a Rom. 2:5
¹ corroded
² in

5:4 ^a Lev. 19:13; Job 24:10; Jer. 22:13; Mal. 3:5
^b Ex. 2:23; Deut. 24:15; Job 31:38
¹ wages
² mowed
³ you have
⁴ cry out

5:5 ¹ indulgence
² fattened

5:7 ¹ farmer
5:8 ¹ establish
² has come near

5:9 ¹ Grumble

Rich Oppressors Rebuked

5 Go to now, *ye* ^arich men, weep and howl for your miseries that shall come upon *you*.

2 Your ^ariches ¹are corrupted, and ^byour garments are moth-eaten.

3 Your gold and silver is ¹can-kered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. ^aYe have heaped treasure together ²for the last days.

4 Behold, ^athe ¹hire of the labourers who have ²reaped down your fields, which ³is of you kept back by fraud, ⁴crieth: and ^bthe cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and ¹been wanton; ye have ²nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

The Value of Patience and Prayer

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the ¹husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; ¹stablish your hearts: for the coming of the Lord ²draweth nigh.

9 ¹Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

4:7-10. **Therefore:** The exhortations that follow logically result from the conditions in verses 1-6. **Resist the devil:** Do not submit to, fear, or flee from Satan, but stand against him (1 Pet. 5:8-10). Satan cannot lead into sin against one's will. **Draw nigh:** God will not be unmoved; His welcoming response is always near (cf. Deut. 4:7; Lam. 3:57; Luke 15:20). **Hands and hearts:** The cleansing of one's life must involve both outward deeds and inner thoughts (cf. Ps. 24:3, 4).

4:13, 14. This one is a fool, for he thinks he knows something that he doesn't. He presumes he has the resources to control his destiny (cf. Prov. 27:1; Luke 12:13-21).

4:15. **This, or that:** This verse teaches that God does have something for Christians to do and that they should *plan* accordingly. James condemns only elaborate planning that omits God (cf. Prov. 16:9).

4:17. **To do good** here requires including God in one's plans. Omitting God is not merely bad planning; it is sin.

5:1-6. **Ye rich men:** James's common address, "brethren," is not found once in this section. By contrast, it occurs four times in verses 7-12. James is now addressing wealthy, unsaved Jews who have poor Jews working for them. They have mistreated the poor, so God's judgment will fall on them.

5:3. Ironically, they have stored up treasure for *their last days* (retirement), which God will use against them in *the last days*.

5:4. **The Lord of sabaoth**, meaning the Lord of Hosts (i.e., of Armies), describes the omnipotent, avenging character of the God who sees and hears this injustice.

5:7, 8. **The coming of the Lord:** Few doctrines concerning Jesus Christ are taught in James. His vicarious death and resurrection are omitted, yet Christ's return is cited to encourage patient endurance. **Early and latter rain:** Farmers in Palestine absolutely depended on two rainy seasons, late fall and mid-spring, for their crops.

10 ^aTake, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of ^bpatience.

11 Behold, ^awe count them ¹happy which ^bendure. Ye have heard of ^cthe ²patience of Job, and have seen ^dthe end ³of the Lord; that ^ethe Lord is very ⁴pitiful, and of tender mercy.

12 But above all things, my brethren, ^aswear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into ¹condemnation.

13 Is any among you ¹afflicted? let him ^apray. Is any ²merry? ^blet him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, ^aanointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise

5:10 ^aMatt. 5:12
^bHeb. 10:36
 5:11 ^a[Ps. 94:12; Matt. 5:10]; James 1:2
^b[James 1:12]
^cJob 1:21, 22; 2:10
^dJob 42:10
^eNum. 14:18
¹ *blessed*
² *perseverance*
³ intended by *the Lord*
⁴ *compassionate*
 5:12 ^aMatt. 5:34-37
¹ *judgment*
 5:13 ^aPs. 50:14, 15
^bEph. 5:19
¹ *suffering*
² *cheerful*
 5:14 ^aMark 6:13; 16:18

5:15 [Is. 33:24]
 5:16 ^aNum. 11:2
¹ *trespasses*
² *effective*
³ *supplication*
 5:17 ^aActs 14:15
^b1 Kin. 17:1; 18:1
¹ *with a nature like ours*
² *land for*
 5:18 ^a1 Kin. 18:1, 42

him up; ^aand if he have committed sins, they shall be forgiven him.

16 Confess *your* ¹faults one to another, and pray one for another, that ye may be healed. ^aThe ²effectual ³fervent prayer of a righteous man availeth much.

17 Elias was a man ^asubject¹ to like passions as we are, and ^bhe prayed earnestly that it might not rain: and it rained not on the ²earth by the space of three years and six months.

18 And he prayed ^aagain, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do ¹err from the truth, and one ^aconvert² him;

20 Let him know, that he which ¹converteth the sinner from the error of his way ^ashall save a soul from death, and ^bshall ²hide a multitude of sins.

5:19 ^aMatt. 18:15; Gal. 6:1 ¹ *wander* ² *turns him back*
 5:20 ^aRom. 11:14; 1 Cor. 1:21; James 1:21 ^b Prov. 10:12; [1 Pet. 4:8] ¹ *turns* ² *cover*

5:12. Above all things: James is not saying that the pronouncement of oaths involves his greatest teaching in the book. But he connects it with verses 7-11 (possibly also vv. 1-6), as an important instruction concerning the suffering of affliction. He admonishes believers not to curse or invoke God's wrath on those who mistreat them.

5:14. Though God often heals through medicine, the use of oil here is mainly symbolic because (1) it is applied in the name of the Lord; (2) it is the Lord who will raise him up; and (3) Luke 10:34 uses a different Greek word to describe the medicinal anointing of an injured traveler.

5:15. The prayer of faith entails both the prayer of the sick person and the prayer of the elders who in faith meet the requirements of this passage. But it suggests much more, because this faith is effectual. Some sick have had little faith, yet have been healed (Acts 3:4-8); others, like Paul, have had great faith, yet have not been healed (2 Cor. 12:7-10). Further, those who possessed the gift of healing in the early church were at times unable to perform healing as they may have

wished (cf. 2 Tim. 4:20). The Greek text might suggest this reading: "The prayer produced by that faith will heal." The prayer that results from true faith is effective. Elijah experienced this prayer of faith (vv. 17, 18). Elijah knew God's Word and will, and so persistently prayed (1 Kin. 18:36, 37, 42-46). Faith is people acting in accordance with God's known purpose (1 John 5:14). The prayer of faith does not include a gift of healing. It does not exert extraordinary spiritual strength (Acts 3:12); otherwise all spiritual Christians would be healthy (but cf. 3 John 2). Nor does it merely involve the ritual of verse 14. The prayer of faith discerns God's will and perseveres until it is accomplished. God's will, however, is not to heal in every case, and true faith can discern and accept that (Rom. 8:26, 27).

5:19, 20. Any of you: Since James is addressing Christian readers, the errors he mentions may be any of those discussed throughout this epistle. **Convert** does not here mean to save, but to restore, as in Luke 22:32. **Death** is the physical death by which God sometimes punishes His disobedient people (Acts 5:5-10; 1 Cor. 11:30; 1 John 5:16).



HEALING

5:14, 15. One of the Old Testament names of God is Yahweh-Rapha, meaning "The Lord That Heals You" (Ex. 15:26). **Illustration:** The healing power of God is evidenced in a number of instances in Scripture. God heals by preserving health (Deut. 8:4), and advising good nutritional habits (Ex. 15:26; Lev. 11) and a healthful life-style (Lev. 12-14); and through the application of medical treatment (5:14), forgiveness of disease-causing sin (Num. 12:13), and the prayer of faith (5:15). **Application:** Although God does not always choose to heal, He sometimes does. When a Christian is sick, he should confess his known sins, and God may heal him if the sickness is caused by sin. He may also be led to ask his elders to anoint him with oil and pray for his healing. Some diseases experienced by Christians today could be prevented by trusting God as Yahweh-Rapha, and allowing Him to deal with those things in their lives causing stress, anger, and worry. (First Reference, Ex. 15:26; Primary Reference, James 5:14-16; cf. Matt. 19:14.)

PETER

Nothing gives evidence of Peter's "rock-like" character as does this epistle. The boldness introduced on the Day of Pentecost (cf. Acts 2:14 ff.) continues, although, for a time it may have been eclipsed by the brilliant ministry of the apostle Paul.

Historical Setting. The historical setting for 1 Peter is outside of the background of the Book of Acts, early in the period between the close of Acts and John's exile on the Island of Patmos. The author writes to persecuted Christians (cf. 1:6; 2:12, 15; 4:12, 14-16; 5:8, 9), and the identification of the persecutions involved is crucial to the historical setting of the epistle. Three periods of persecution are suggested: (1) under Nero (c. A.D. 65); (2) under Domitian (c. 90-95); and (3) under Trajan (early in the second century). The last two are preferred by those who reject Petrine authorship of the epistle. If Peter is the author, then the only persecutions that could be in view are those under Nero. To determine precisely which persecutions are in view is difficult because the surviving records come from those who were persecuted, and it was unusual for the record of any persecution to survive. Christians were savagely treated in Rome, and this policy was probably reflected throughout the empire. Nothing in the epistle prohibits the hypothesis that Peter may have been anticipating an extension of the persecutions he knew to exist in Rome. Further, the persecutions in 1 Peter are probably not governmental in nature. In the first part of the epistle (1:6, 7; 3:13-17), the sufferings anticipated are general, but in the latter part (4:12ff.) it seems as if these

will grow more fierce. There is much to be said for the view that the sufferings are not the martyrdoms under Nero, Domitian, or Trajan, but rather are the reproaches that fall on Christians because they were considered odious in the eyes of their neighbors. The defense of 3:15 is equally well understood as being either a needed Christian testimony or a needed legal defense. The "fiery trial" of 4:12 may indicate some form of incendiarism, which would be strikingly parallel to the Neronian persecutions, or it may be understood metaphorically to refer to any trial that has the effect of a refining fire on the believer's life. While there is no indisputable conclusion, at least nothing in the epistle prevents understanding the references to persecution as being the Neronian persecutions which took place in the lifetime of Peter.

Authorship. In spite of the epistle's claim to have been written by "Peter, an apostle of Jesus Christ" (1:1), the critics object to Petrine authorship on three grounds: (1) its language and polished style, which they consider to be above the capability of a Galilean fisherman whose native tongue was Aramaic (cf. Matt. 26:73; Acts 4:13); (2) the historical situation underlying the epistle; (3) its doctrinal affinities with the Pauline epistles, especially Romans and Ephesians. Some of the critics suggest that 1 Peter is a pseudonymous letter which, they feel, accounts for its excellent literary style and use of Pauline material. The most popular candidates for this pseudonymous author are Silvanus (but he identifies himself as the epistle's amanuensis in 5:12) or some unknown

Roman teacher. Other critics feel that 1 Peter is simply an anonymous letter that came to be attributed to Peter. The alternate theories for Petrine authorship create more problems than they solve. The epistle gives a true reflection of the apostle's experience with Jesus Christ. He did believe, was restored,

and made a lasting contribution to the doctrine of the Christian church (cf. John 21). This epistle reflects confirmatory and supplementary agreement with the apostle Paul, which one would expect since they served the same Lord and were inspired by the same Holy Spirit.

OUTLINE OF FIRST PETER

I. Introduction	1:1, 2	A. The root of subjection— a godly life	2:11, 12
II. The Christian's destiny: salvation	1:3—2:10	B. The realms of subjection	2:13—3:12
A. The plan of salvation—the first doctrinal section	1:2-12	IV. The Christian's discipline: suffering	3:13—5:11
B. The products of salvation	1:13-25	A. Suffering as a citizen	3:13—4:6
C. The purpose of salvation	2:1-10	B. Suffering as a saint	4:7-19
III. The Christian's duty: subjection	2:11—3:12	C. Suffering as a shepherd	5:1-4
		D. Suffering as a soldier	5:5-11
		V. Conclusion	5:12-14

Salutation to Scattered Strangers

1 Peter, an apostle of Jesus Christ, to the ¹strangers ^ascattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 ^aElect ^baccording to the foreknowledge of God the Father, ^cthrough sanctification of the Spirit, unto ^dobedience and ^esprinkling of the blood of Jesus Christ: ^fGrace unto you, and peace, be multiplied.

^{1:1} ^a John 7:35; James 1:1
¹ ^{exiles of the dispersion in}
^{1:2} ^a Eph. 1:4
^b [Rom. 8:29]; 1 Pet. 1:20
^c 2 Thess. 2:13
^d Rom. 1:5
^e Is. 52:15; Heb. 10:22; 12:24
^f Rom. 1:7

^{1:3} ^a Eph. 1:3
^b Gal. 6:16;
Titus 3:5

An Incorruptible Inheritance

3 ^aBlessed ^{be} the God and Father of our Lord Jesus Christ, which ^baccording to his abundant mercy ^chath begotten us again unto a ¹lively hope ^aby the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth

^c [John 3:3, 5] ^d 1 Cor. 15:20; 1 Pet. 3:21 ¹ *living*

1:1. Peter (Gr. *Petros*) is the Greek form of the Aramaic name *Cephas* ("Rock") which was given to Peter at his call to discipleship by the Lord Himself (cf. John 1:42) and is the name by which he is usually designated in the New Testament. The addressees are described as **strangers** (Gr. *parepidēmois*), sojourners in a strange place, and **scattered** (Gr. *diasporas*), the dispersion. **Throughout Pontus**, and so on, is in the area now known as Asia Minor.

1:2. Elect ones who are chosen of God to salvation **according to the foreknowledge of God the Father:** Foreknowledge is not simple prescience or advance knowledge. It is God's determination in eternity past to bring certain ones into a special relationship with Himself. The Spirit sets apart for salvation from destruction those whom God has foreknown. **Sprinkling** is an allusion to Exodus 24:1-11 in which the blood was sprinkled on the altar as a symbol of the people's obedience and also on the people as a symbol of Jehovah's acceptance.

1:3—2:10. The Christian's destiny: salvation. Salvation means "deliverance." Peter's view of salvation is ultimate salvation, that is, when the believer will be rescued from this world into the presence of God.

1:3-12. The plan of salvation: Peter does not look at time from a Western perspective. The Hebrews regarded the present as so fleeting that in their language they have essentially only two tenses: past and future.

1:3-5. The portrayal of salvation looks to the future. The author of salvation is portrayed as the blessed **God and Father of our Lord Jesus Christ**. The work of salvation (vv. 3-5) is described as to its effect. **Hath begotten us again** refers to a new stage of life that begins at salvation. This **lively hope** has no element of uncertainty, for it is guaranteed by Jesus' resurrection from the dead. The believer's **inheritance** is described as **incorruptible** (Gr. *aphtharton*), imperishable or indestructible, and **undefiled** (i.e., morally untainted). **That fadeth not away** (Gr. *amaranton*) means it is not subject to the ravages of time. Further it is **reserved** (Gr. *tetērēmenēn*, perfect tense), that is, it has been preserved in the past and still is **in heaven**. **Kept** is a present passive participle—we are secure because we are continually guarded by God, who never relaxes His vigil. **Salvation** here refers to final salvation, that is, deliverance from the presence of sin and into the presence of God.

not away, ^areserved in heaven for you,

5 ^aWho are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 ^aWherein ye greatly rejoice, though now ^bfor a season, if need be, ^cye are ¹in heaviness through manifold temptations:

7 That ^athe ¹trial of your faith, being much more precious than of gold that perisheth, though ^bit be ²tried with fire, ^cmight be found unto praise and honour and glory at the ³appearing of Jesus Christ:

8 ^aWhom having not seen, ye love; ^bin whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time ^athe Spirit of Christ which was in them ¹did signify, when it testified beforehand the sufferings of Christ, and the glory that ²should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by

1:4 ^a Col. 1:5
1:5 ^a John 10:28;
[Phil. 4:7]
1:6 ^a Matt. 5:12
^b 2 Cor. 4:17
^c James 1:2;
1 Pet. 4:12
¹ distressed
1:7 ^a James 1:3
^b Job 23:10
^c [Rom. 2:7]
¹ genuineness
² tested
³ revelation
1:8 ^a 1 John 4:20
^b John 20:29
1:11 ^a 2 Pet. 1:21
¹ was indicating
² would

1:12 ^a Eph. 3:10
1:13 ¹ Prepare your mind for action
² rest your hope fully upon the grace
1:14 ^a [Rom. 12:2]; 1 Pet. 4:2
¹ conforming
1:15 ^a [2 Cor. 7:1]
¹ conduct
1:16 ^a Lev. 11:44, 45; 19:2; 20:7
1:17 ^a Acts 10:34
¹ partiality
² stay
1:18 ¹ perishable
² aimless conduct
1:19 ^a Acts 20:28;
1 Pet. 1:2
^b Is. 53:7; Ex. 12:5
1:20 ^a Rom. 3:25
^b Gal. 4:4
¹ revealed

them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the ^aangels desire to look into.

Without Spot or Blemish

13 Wherefore ¹gird up the loins of your mind, be sober, and ²hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not ^afashioning¹ yourselves according to the former lusts in your ignorance:

15 ^aBut as he which hath called you is holy, so be ye holy in all manner of ¹conversation;

16 Because it is written, ^aBe ye holy; for I am holy.

17 And if ye call on the Father, who ^awithout ¹respect of persons judgeth according to every man's work, pass the time of your ²sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with ¹corruptible things, *as* silver and gold, from your ²vain conversation *received* by tradition from your fathers;

19 But ^awith the precious blood of Christ, ^bas of a lamb without blemish and without spot:

20 ^aWho verily was foreordained before the foundation of the world, but was ¹manifest ^bin these last times for you,

1:6-9. The problem of salvation looks to the present. Earthly trials constitute a problem of our salvation, but they are only **for a season**, or temporary. **Manifold temptations** means diversified trials. True faith cannot be destroyed though God is in the process of refining faith through our trials.

1:10, 11. The prophecy of salvation looks to the past. This section is most important, for it reveals that salvation was the object of prophecy and reveals how much the Old Testament prophets knew of Christ. The **prophets**, that is, the Old Testament prophets **searched diligently**: This emphasizes the study involved in their search. They wanted to know *when* the Messiah was coming and *what* would be the circumstances of His coming. **The Spirit of Christ**, that is, the Holy Spirit (cf. Rom. 8:9). **Which was in them** indicates the prophets were indwelt by the Spirit.

1:12. **Angels**, who are not themselves objects of redemption, **desire to look into** (lit., "desire to stoop to look into"): This is the same word used of Peter at the empty tomb of God (cf. Luke 24:12).

1:13-25. The products of salvation: hope, holiness, reverence, and love.

1:13. The exhortation to set one's hope involves an inward resolution. **Gird up the loins of your mind**: The imagery is that of personal discipline and outward conduct. **Be sober** (Gr. *nēphontes*): Be free of every sort of mental and spiritual intoxication. **The revelation of Jesus Christ** is the Second Advent when Jesus returns to earth to set up His kingdom.

1:17-20. The exhortation to reverence (or, godly fear): The basis for the exhortation is our relationship to the Father. The motivation for living our lives in reverence is doctrinal, **forasmuch as ye know that ye were not redeemed with corruptible things**. The ones who are exhorted to live their lives in reverence (cf. v. 17) are the ones who are exhorted to be holy (cf. vv. 14-16). They are **redeemed** (Gr. *elutrothēte*, i.e., "bought back from sin"). **Vain** (Gr. *mataias*): useless, worthless. The price paid for their redemption was the **precious blood**, which was essential: (1) sacrificially, as **a lamb without blemish and without spot**: He was perfect; (2) eternally, **who verily was foreordained**: it was the Father's plan and idea **before the foundation of the world**, that is, in eternity past; and (3) historically, **but was manifest in these last times**: a reference to Jesus' incarnation.

21 Who by him do believe in God, ^athat raised him up from the dead, and ^bgave him glory; that your faith and hope might be in God.

The Word of the Lord Endures Forever

22 Seeing ye ^ahave purified your souls in obeying the truth through the Spirit unto ¹unfeigned ^blove of the brethren, *see that ye love one another with a pure heart fervently:*

23 ^aBeing born again, not of ¹corruptible seed, but of ²incorruptible, ^bby the word of God, which liveth and abideth for ever.

24 For ^aall flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 ^aBut the ¹word of the Lord endureth for ever. ^bAnd this is the word which by the gospel is preached unto you.

Lay Aside All Evil

2 Wherefore ^alaying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 ^aAs newborn babes, desire the ¹sincere ^bmilk of the word, that ye may grow thereby:

3 If so be ye have ^atasted that the Lord is gracious.

1:21 ^a Acts 2:24
^b Acts 2:33
1:22 ^a Acts 15:9
^b John 13:34;
Rom. 12:10;
Heb. 13:1; 1 Pet. 2:17; 3:8
¹ sincere
1:23 ^a John 1:13
^b 1 Thess. 2:13;
James 1:18
¹ perishable
² imperishable
1:24 ^a Is. 40:6-8;
James 1:10
1:25 ^a Is. 40:8
^b [John 1:1]
¹ spoken word
2:1 ^a Heb. 12:1
2:2 ^a [Matt. 18:3;
19:14; Mark
10:15; Luke
18:17]; 1 Cor.
14:20
^b 1 Cor. 3:2
¹ pure
2:3 ^a Ps. 34:8;
Titus 3:4; Heb.
6:5

2:4 ^a Ps. 118:22
¹ rejected
2:5 ¹ living
² are being
2:6 ^a Is. 28:16;
Rom. 9:32, 33;
10:11; 1 Pet. 2:8
¹ chosen
² put to shame
2:7 ^a Ps. 118:22;
Matt. 21:42;
Luke 2:34
¹ rejected
² chief corner-
stone
2:8 ^a Is. 8:14
^b 1 Cor. 1:23;
Gal. 5:11
¹ Rom. 9:22
¹ being disobedi-
ent to the word
2:9 ^a Is. 9:2;
42:16; [Acts
26:18; 2 Cor. 4:6]

An Holy Priesthood

4 To whom coming, ^adisallowed¹ indeed of men, but chosen of God, *and* precious,

5 Ye also, as ¹lively stones, ²are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, ^aBehold, I lay in Sion a chief corner stone, ¹elect, precious: and he that believeth on him shall not be ²confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, ^athe stone which the builders ¹disallowed, the same is made the ²head of the corner,

8 ^aAnd a stone of stumbling, and a rock of offence, ^beven to them which stumble ¹at the word, being disobedient: ^cwhereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, ¹a peculiar people; that ye should ²shew forth the praises of him who hath called you out of ^adarkness into his marvellous light:

¹ his own special people ² proclaim

1:23. Being born again (lit., “having been born again”) refers to all believers having been regenerated by the Holy Spirit through the Word of God, which communicates His offer of salvation to mankind. Thus, our salvation rests, from the human perspective, upon our willing reception of that offer.

2:4-8. Are built up is the main verb in this section. The choice of the word shows that the building is not haphazard, but is according to an intelligent plan brought to reality by a Master Craftsman, which sets forth the fact of our integration into the body of Christ (v. 5). The overall design is **a spiritual house**, which describes the nature of the body of Christ,

that is, a house in which God dwells. The material used to build the house is figuratively presented as **lively** [living] **stones**. Christ is also described as **a living stone** (lit., “a worked stone” or “a precious stone that is living”). **Disallowed** by Israel but **acceptable** (Gr. *eklekton entimon*, lit., “elect and precious”) **to God**.

2:9, 10. The priesthood of the believer and his unique relationship to God are described by the terms **a chosen generation ... a royal priesthood ... an holy nation**. Thus, the New Testament church stands in a unique relationship to God as did Old Testament Israel.



REDEMPTION

1:18, 19. The word *redeem* means “to purchase.” When Christ died for our sins, He paid the price that satisfied the demands of God’s holiness. The price of redemption was the blood of Christ (1 Pet. 1:18, 19). **Illustration:** In explaining redemption to the Galatians, Paul used three

different words that were applied to purchasing servants at the ancient slave markets. The first, *agorazō*, meaning “to purchase in the market,” is used to explain how Christ paid the redemption price of His blood, which was sufficient to purchase every one “sold under sin” (Gal. 3:10; 2 Pet. 2:1). *Ekagorazō*, meaning “to purchase and take home,” emphasizes that Christians have been purchased out of the marketplace and are no longer for sale (Gal. 3:13). The third word, *lutroō*, meaning “to purchase and give freedom,” emphasizes the liberty that belongs to a soul redeemed by God (Gal. 4:5). **Application:** The Christian is encouraged to “stand fast” in that liberty (Gal. 5:1). (First Reference, Gen. 3:21; Primary Reference, 1 Pet. 1:18; cf. Rom. 5:8.)

10 ^aWhich in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, ^awhich war against the soul;

12 ^aHaving your ¹conversation ²honest among the Gentiles: that, whereas they speak against you as evildoers, ^bthey may by *your* good works, which they shall behold, glorify God in the day of visitation.

Submission to Rulers

13 ^aSubmit yourselves to every ¹ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 ^aAs free, and not ^busing *your* liberty for a cloke of ¹maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear ^aGod. Honour the king.

18 ^aServants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the ¹froward.

19 For this *is* ^athankworthy, ¹if a man for conscience toward God endure grief, suffering wrongfully.

20 For ^awhat glory *is it*, if, when ye be ¹buffeted for *your* faults, ye shall take it patiently? but if, when ye do

2:10 ^aHos. 1:9, 10; 2:23; Rom. 9:25; 10:19
2:11 ^a[Rom. 8:13]; Gal. 5:17; James 4:1
2:12 ^a2 Cor. 8:21; Phil. 2:15; Titus 2:8; 1 Pet. 2:15; 3:16
^bMatt. 5:16; 9:8; John 13:31; 1 Pet. 4:11, 16
¹conduct
²honourable
2:13 ^aMatt. 22:21
¹institution
2:16 ^aRom. 6:14, 20, 22; 1 Cor. 7:22; [Gal. 5:1]
^bGal. 5:13
¹evil
2:17 ^aProv. 24:21
2:18 ^aEph. 6:5-8
¹harsh
2:19 ^aMatt. 5:10
¹commendable
2:20 ^aLuke 6:32-34
¹beaten

²commendable before
2:21 ^aMatt. 16:24; 1 Thess. 3:3, 4
^b[1 John 2:6]
2:22 ^aIs. 53:9; 2 Cor. 5:21
¹deceit
2:23 ^aIs. 53:7; Heb. 12:3; 1 Pet. 3:9
^bLuke 23:46
¹in return
2:24 ^aIs. 53:4, 11; 1 Cor. 15:3; [Heb. 9:28]
^bRom. 7:6
^cIs. 53:5
¹wounds
2:25 ^aIs. 53:5, 6
^bIs. 40:11; [Ezek. 34:23]; Zech. 13:7
¹Overseer
3:1 ^aGen. 3:16; 1 Cor. 14:34; Eph. 5:22; Col. 3:18
^b1 Cor. 7:16
^cMatt. 18:15
¹a
²conduct
3:2 ^a1 Pet. 2:12; 3:6
¹conduct

well, and suffer *for it*, ye take it patiently, this *is* ²acceptable with God.

21 For ^aeven hereunto were ye called: because Christ also suffered for us, ^bleaving us an example, that ye should follow his steps:

22 ^aWho did no sin, neither was ¹guile found in his mouth:

23 ^aWho, when he was reviled, reviled not ¹again; when he suffered, he threatened not; but ^bcommitted *himself* to him that judgeth righteously:

24 ^aWho his own self bare our sins in his own body on the tree, ^bthat we, being dead to sins, should live unto righteousness: ^cby whose ¹stripes ye were healed.

25 For ^aye were as sheep going astray; but are now returned ^bunto the Shepherd and ¹Bishop of your souls.

Subjection in Marriage

3 Likewise, ^aye wives, *be* in subjection to your own husbands; that, if any obey not the word, ^bthey also may without ¹the word ^cbe won by the ²conversation of the wives;

2 ^aWhile they behold your chaste ¹conversation *coupled* with fear.

3 ^aWhose adorning let it not be that outward *adorning* of ¹plaiting the hair, and of wearing of gold, or of putting on of ²apparel;

4 But *let it be* ^athe hidden man of the heart, in that which is not corruptible, *even the ornament* of a ¹meeek and quiet spirit, which is in the sight of God ²of great price.

3:3 ^aIs. 3:18; 1 Tim. 2:9 ¹arranging ²fine apparel
3:4 ^aRom. 2:29 ¹gentle ²precious

3:1-6. Peter's teaching on a wife's submission to her husband is similar to Paul's in Ephesians 5:22-24. Disobedient or unsaved husbands are to be won over by the **conversation** [lit., "behavior"] **of the wives**. The woman is to emphasize her inner

qualities, not just her outer appearance (v. 3). The references to **adorning** are not prohibitions against jewelry and dress, so much as they are a caution against merely beautifying the external, while neglecting the soul.



PRIESTHOOD OF BELIEVERS

2:9. Every believer has the privilege and responsibility of direct access to God. **Illustration:** In the Old Testament the family of Aaron was designated as a priesthood to God. In the New Testament that priesthood becomes the birthright of every Christian. Like their Old Testament counterparts, believer-priests have the privilege of access to God. **Application:** With privilege comes a twofold responsibility—sacrifice and intercessory prayer. The sacrifices of the believer are his body (Rom. 12:1, 2), his praise to God (Heb. 13:15), his substance (Rom. 12:13), and his service (Heb. 13:6). The Christian ought also to pray on behalf of others (Col. 4:12). (First Reference, Job 42:10; Primary Reference, 1 Pet. 2:9; cf. 1 Cor. 9:19.)

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, ^acalling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any ¹amazement.

7 ^aLikewise, ye husbands, dwell with *them* ¹according to knowledge, giving honour unto the wife, ^bas unto the weaker vessel, and as being heirs together of the grace of life; ^cthat your prayers be not hindered.

Inheritance of a Blessing

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* ¹pitiful, *be* courteous:

9 ^aNot rendering evil for evil, or ¹railing for ¹railing: but contrariwise ^b blessing; knowing that ye are thereunto called, ^cthat ye should inherit a blessing.

10 For ^ahe that will love life, and see good days, ^blet him refrain his tongue from evil, and his lips that they speak no ¹guile:

11 Let him ^aeschew ¹evil, and do good; ^blet him seek peace, and ²ensue it.

12 For the eyes of the Lord *are* over the righteous, ^aand his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 ^aAnd who *is* he that will harm you, if ye be followers of that which is good?

14 ^aBut and if ye suffer for righteousness' sake, ¹happy *are ye*: ^band

3:6 ^a Gen. 18:12

¹ terror

3:7 ^a 1 Cor. 7:3; [Eph. 5:25]; Col. 3:19

^b 1 Cor. 12:23

^c Job 42:8

¹ with understanding

3:8 ¹ tender-hearted

3:9 ^a [Prov. 17:13]

^b Matt. 5:44

^c Matt. 25:34

¹ reviling

3:10 ^a Ps. 34:12-16

^b James 1:26

¹ deceit

3:11 ^a Ps. 37:27

^b Rom. 12:18

¹ turn away from

² pursue

3:12 ^a John 9:31

3:13 ^a Prov. 16:7

3:14 ^a James 1:12

^b Is. 8:12

¹ blessed

² threats

3:15 ^a Ps. 119:46

^b [Titus 3:7]

¹ set apart

² a defence

³ reverential awe

3:16 ^a 1 Tim. 1:5; Heb. 13:18;

1 Pet. 3:21

¹ conduct

3:18 ¹ made alive

3:20 ¹ formerly

² being prepared

3:21 ^a Acts 16:33;

Eph. 5:26

^b [Titus 3:5]

^c [Rom. 10:10]

¹ There is an

antitype, namely

baptism,

which does

3:22 ^a Ps. 110:1

^b Rom. 8:38;

Heb. 1:6

be not afraid of their ²terror, neither be troubled;

15 But ¹sanctify the Lord God in your hearts: and ^a*be* ready always to *give* ²an answer to every man that asketh you a reason of the ^bhope that is in you with meekness and ³fear:

16 ^aHaving a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good ¹conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but ¹quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which ¹sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was ²a preparing, wherein few, that is, eight souls were saved by water.

21 ^aThe ¹like figure whereunto *even* baptism doth also now save us ^b(not the putting away of the filth of the flesh, ^cbut the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and ^ais on the right hand of God; ^bangels and authorities and powers being made subject unto him.

Charity Among Yourselves

4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same

3:15. An answer (Gr. *apologian*, "a defense of one's beliefs"): The Christian faith is to be defended by a reasonable apologetic with **meekness and fear**.

3:16. A good conscience refers to a clear conscience, that is, one void of offense.

3:17. In the will of God we are sometimes called on to **suffer** for well-doing as a testimony to others.

3:18-22. That he might bring us to God means in order that Christ might bring us to, or give us access to, God. Since Christ has opened up the way to God there is no longer the need of a priesthood; rather, each individual believer is himself a priest. Christ's descent into Hades took place when **he went and preached unto the spirits**, which refers to those lost souls in hell who have rejected God. The immediate

mention of Noah would indicate that these spirits be understood as the souls of those who heard and rejected Noah's preaching, since they were the largest group of mankind ever to experience the universal judgment of God at one time. This preaching was the announcement of His triumph on the Cross, which sealed the fate of these doomed souls.

3:21. Baptism doth also now save us does not mean that water baptism is essential to salvation. Since it cannot wash away the **filth of the flesh**, baptism shows the **answer of a good conscience toward God**. In other words, baptism is a conscious testimony to one's faith in the **resurrection of Jesus Christ** because it symbolizes our resurrection with Him.

mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, ^abut to the will of God.

3 For the time past of *our* life ¹may suffice us to have ²wrought the will of the Gentiles, when we walked in ³lasciviousness, lusts, ⁴excess of wine, revellings, ⁵banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of ¹riot, speaking evil of *you*:

5 Who shall give account to him that is ready ^ato judge the ¹quick and the dead.

6 For for this cause ^awas the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but ^blive according to God in the spirit.

7 But ^athe end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent ¹charity among yourselves: for ^acharity¹ shall cover the multitude of sins.

9 ^aUse hospitality one to another ^bwithout ¹grudging.

10 ^aAs every man hath received the gift, *even so* minister the same one to another, ^bas good stewards of ^athe manifold grace of God.

11 ^aIf any man speak, *let him speak* as the ¹oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that ^bGod in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Partakers of Christ's Sufferings

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, ^ainasmuch¹ as ye are partakers of Christ's sufferings;

4:2 ^aJohn 1:13
4:3 ¹is enough
for
2 done
3 licentiousness
4 drunkenness
5 drinking parties
4:4 ¹dissipation
4:5 ^aActs 10:42;
Rom. 14:9;
2 Tim. 4:1
¹living
4:6 ^a1 Pet. 1:12;
3:19
^b[Rom. 8:9, 13];
Gal. 5:25
4:7 ^aRom. 13:11;
Heb. 9:26;
James 5:8, 9;
1 John 2:18
4:8 ^a[Prov.
10:12]; 1 Cor.
13:4; James 5:20
¹love
4:9 ^a1 Tim. 3:2;
Heb. 13:2
^b2 Cor. 9:7
¹grumbling
4:10 ^aRom.
12:6-8
^bMatt. 24:45;
1 Cor. 4:1, 2
^c[1 Cor. 12:4]
4:11 ^aEph. 4:29
^b[1 Cor. 10:31];
Eph. 5:20
¹utterances
4:13 ^aJames 1:2
¹to the extent
that

^b2 Tim. 2:12
4:14 ^aMatt. 5:11;
Luke 6:22; Acts
5:41
^bMatt. 5:16
¹insulted
2 blessed
3 blasphemed
4:15 ¹meddler
4:16 ¹matter
4:17 ^aIs. 10:12
^bLuke 10:12
4:18 ^aProv.
11:31
4:19 ^aPs. 37:5-7;
2 Tim. 1:12
5:1 ^aMatt. 26:37
^bRom. 8:17, 18
5:2 ^aJohn 21:16;
Acts 20:28
^b1 Cor. 9:17
^c1 Tim. 3:3
¹Shepherd
2 dishonest gain
3 eagerly
5:3 ^aEzek. 34:4;
Matt. 20:25
^bPs. 33:12
^cJohn 13:15;
Phil. 3:17;
1 Thess. 1:7;
2 Thess. 3:9;
1 Tim. 4:12;
Titus 2:7
¹those entrusted
ed to you

that, ^bwhen his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be ¹reproached for the name of Christ, ^ahappy² are ye; for the spirit of glory and of God resteth upon you: on their part he is ³evil spoken of, ^bbut on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a ¹busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this ¹behalf.

17 For the time *is come* ^athat judgment must begin at the house of God: and if *it first begin* at us, ^bwhat shall the end *be* of them that obey not the gospel of God?

18 And ^aif the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God ^acommit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

Be Subject One to Another

5 The elders which are among you **5** I exhort, who am also an elder, and a ^awitness of the sufferings of Christ, and also a partaker of the ^bglory that shall be revealed:

2 ^aFeed¹ the flock of God which is among you, taking the oversight *thereof*, ^bnot by constraint, but willingly; ^cnot for ²filthy lucre, but ³of a ready mind;

3 Neither as ^abeing lords over ^bGod's¹ heritage, but ^cbeing ensamples to the flock.

4 And when ^athe chief Shepherd shall appear, ye shall receive ^ba crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, ^aall of

5:4 ^aIs. 40:11; Zech. 13:7; Heb. 13:20; 1 Pet. 2:25
^b2 Tim. 4:8
5:5 ^aRom. 12:10; Eph. 5:21

5:1-5. This section introduces the charge to the **elders** (Gr. *presbuteros*), a term borrowed from Israel (cf. Ex. 18:21), to describe the men who ruled in the church (cf. 1 Tim. 3). The term is synonymous with *bishop* (Gr. *episkopos*) and is a term often overlap-

ping for *pastor* in some forms of Protestant church government. **A crown of glory** is promised to faithful pastors. **When the chief Shepherd shall appear:** The rewards will be realized when Jesus returns for His church.

you be subject one to another, and be clothed with humility: for ^bGod resisteth the proud, and ^cgiveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are ¹accomplished in your brethren that are in the world.

10 But the God of all grace, ^awho

5:5 ^bProv. 3:34; James 4:6
^cIs. 57:15
5:9 ¹experienced by
5:10 ^a1 Cor. 1:9; 1 Thess. 2:12

¹confirm
5:11 ^aRev. 1:6
5:12 ^a2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1
^bActs 20:24
¹consider him
5:13 ^aActs 12:12, 25; 15:37, 39; Col. 4:10; Philem. 24
¹greet
²Mark
5:14 ¹love

hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, ¹stablish, strengthen, settle *you*.

11 ^aTo him *be* glory and dominion for ever and ever. Amen.

Peace in Jesus Christ

12 By ^aSilvanus, a faithful brother unto you, as I ¹suppose, I have written briefly, exhorting, and testifying ^bthat this is the true grace of God wherein ye stand.

13 The *church that is at Babylon*, elected together with *you*, ¹saluteth you; and *so doth* ^aMarcus² my son.

14 Greet ye one another with a kiss of ¹charity. Peace *be* with you all that are in Christ Jesus. Amen.

5:13. The church that is at Babylon may be a cryptic or symbolic name for Rome (cf. Rev. 17); or Peter may have actually been in Babylon, which had a large

Jewish population. **Marcus my son** probably refers to John Mark whom Paul had disqualified (cf. Acts 15:36–41) but whom he later forgave (cf. 2 Tim. 4:11).

PETER

No book of the New Testament has been the object of more destructive criticism than 2 Peter. But after the battles have been waged, it remains as the anvil that has worn out many of the critics' hammers. By its sheer endurance 2 Peter demonstrates the truth of 1 Peter 1:25a, "The word of the Lord endureth for ever."

Historical Setting. Peter's second epistle was written within a year to a year-and-a-half after 1 Peter, just a short while before his martyrdom, which he anticipates in 1:14. This would date it between A.D. 64 and 67. Peter was writing to the same readers he addressed in his first epistle. Because he knew his death was near, Peter felt it necessary to remind his readers (3:1) of their original salvation (1:1-4), and the need to be continually involved in the growth cycle (1:5-7), that they may escape the false teachers about to descend on them (ch. 2). Otherwise, the false teachers may deceive them; they will become like a dog returning to its vomit, or a pig that having washed itself returns to wallow in its mud hole (2:22).

Peter also wanted to remind his readers of the certain coming of the Lord, which the false teachers denied (3:4). Instead of honest doubts, they exhibit a willful ignorance (3:5). The false teachers are unaware that God keeps time by a different clock—with Him one day is like a thousand years, and a thousand years is like one day. In Peter's time not even one "day" had elapsed since Jesus had promised to come again; in our time, not quite two "days" have passed (3:8). Nor do the false teachers realize that the Lord is involved in a dif-

ferent program. He has not forgotten His promise to return, but is currently bringing to repentance every person who will comprise the body of Christ. When that last person is saved, Jesus will return (3:9).

Second Peter contains numerous autobiographical references. Peter mentions his impending martyrdom, revealed to Him by the Lord Jesus (1:13, 14; cf. John 21:18, 19), and that he was an eyewitness to Jesus' transfiguration (1:16-18; cf. Matt. 17:1-13). He indicates that this is his second epistle, thus confirming the existence of the first epistle (3:1). He refers to Paul and to his writings (or "other scriptures," 3:15, 16). In addition, there is a great similarity between the second chapter of this epistle and the epistle of Jude. Peter speaks of the coming of false teachers in the future tense (2:1), whereas Jude speaks of them as being present (Jude 3, 4).

Second Peter is graphically written with many outstanding features. It is a classic for showing that to escape depravity you must become involved in the growth cycle (1:5-7), so you will also be fruitful in your Christian life, demonstrate the certainty of your calling and election, and have an abundant entrance into heaven (1:8-11). The letter also contains a superb passage explaining the infallible inspiration of Scripture (1:20, 21), and vividly describes the destruction of the present heavens and earth, telling the believer what he may ultimately expect (3:11-13). Second Peter also demonstrates the equality of Paul's epistles to "other scriptures" (3:15, 16).

Authorship. Many who deny the Petrine authorship of 1 Peter are willing

to affirm the Petrine authorship of 2 Peter. Whereas 1 Peter has a polished literary style, 2 Peter is rough and graphic. In Acts 4:13 the religious leaders observe that Peter and John “were unlearned and ignorant men.” These leaders were not, however, judging Peter or John’s intelligence or writing ability, but merely acknowledged that they lacked the formal education of the rabbinical schools. In Peter’s day, it was not unusual for a common man like Peter to be trilingual, knowing Aramaic (his native language), Greek (the language of culture), and Latin (the language of government). Linguistically, Peter could have written 2 Peter as well as 1 Peter, and the polished style of that epistle could reflect the fact that Silvanus was Peter’s secretary during its writing (1 Pet. 5:12). While the two epistles differ

in vocabulary and literary style, such discrepancies are also easily explained by their varied subject matter and purposes. No writer would use the same literary style and vocabulary for both a formal treatise and an informal letter. Ample resemblances between the two epistles and Peter’s sermons recorded by Luke in Acts indicate a common source for all three. Also the author of this epistle identifies himself as “Simon Peter” (1:1), using the Aramaic form *Sumeon* rather than the more familiar Greek *Simon*, which occurs in only one other place, Acts 15:14: *Sumeon* is the name the apostle James calls Peter. This argues against any theory of authorship other than that of Simon Peter because a forger would doubtless have spelled the name as in 1 Peter.

OUTLINE OF SECOND PETER

I. The reminder of God’s past provision

1:1-21

- A. God’s past provision for present Christian living 1:1-11
- B. God’s past provision for present and future knowledge 1:12-21

II. The reminder of the coming of false teachers

2:1-22

- A. The coming and doom of the false teachers 2:1-9

B. The description of and victims of the false teachers

2:10-22

III. The reminder of the Lord’s certain coming

3:1-18

- A. The false teachers’ denial of His certain coming 3:1-7
- B. The description of the day of the Lord 3:8-13
- C. Our duties in the light of the day of the Lord 3:14-18

Grace and Peace

1 Simon Peter, a servant and an ^aapostle of Jesus Christ, to them that have obtained ^blike¹ precious faith with us through the righteousness of ²God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you ¹through the knowledge of God, and of Jesus our Lord,

Fruitful in the Knowledge of Christ

3 According as his ^adivine power

1:1 ^aGal. 2:8
^bEph. 4:5
¹ the same kind of
² our God and Saviour
 1:2 ^aDan. 4:1
¹ in
 1:3 ^a1 Pet. 1:5

^b1 Thess. 2:12;
 2 Thess. 2:14;
 1 Pet. 5:10
¹ by
 1:4 ^a2 Cor. 1:20;
 7:1
^b[2 Cor. 3:18]
 1:5 ^a2 Pet. 3:18
^b1 Pet. 3:7
¹ But also for this very reason

hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him ^bthat hath called us ¹to glory and virtue:

4 ^aWhereby are given unto us exceeding great and precious promises: that by these ye might be ^bpartakers of the divine nature, having escaped the corruption that is in the world through lust.

5 ¹And beside this, ^agiving all diligence, add to your faith virtue; and to virtue ^bknowledge;

1:1, 2. Peter identifies himself using the Aramaic *Sumeon* rather than the more familiar Greek *Simon*. He describes himself as a **servant** (Gr. *doulos*, lit., “slave”) and as an **apostle**, one sent with a commission.

1:3, 4. His **divine power** is a title for God used by Jews who revered Him so much that they would not pronounce His name.

1:5-7. In this section Peter urges his readers to grow

6 And to knowledge ¹temperance; and to temperance ²patience; and to patience godliness;

7 And to godliness brotherly kindness; and ^ato brotherly kindness ¹charity.

8 For if these things ¹be in you, and abound, they make *you that ye shall neither be*²barren ^anor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is ^ablind, and ¹cannot see afar off, and hath forgotten that he was ²purged from his old sins.

10 Wherefore the rather, brethren, give diligence ^ato make your calling and election sure: for if ye do these things, ye shall never ¹fall:

11 For so an entrance shall be ¹ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Eyewitnesses of His Majesty

12 Wherefore ^aI will not be negligent to put you always in remembrance of these things, ^bthough ye know *them*, and be established in the present truth.

1:6 ¹self-control
2 perseverance
1:7 ^aGal. 6:10
¹love
1:8 ^a[John 15:2]
¹are yours
²useless
1:9 ^a1 John
2:9–11
¹short-sighted
²cleansed
1:10 ^a2 Cor.
13:5; 1 John
3:19
¹stumble
1:11 ¹supplied
1:12 ^aPhil. 3:1;
1 John 2:21;
Jude 5
^b1 Pet. 5:12

1:13 ^a[2 Cor. 5:1,
4]; 2 Pet. 1:14
^b2 Pet. 3:1
¹is right
²tent, body
1:14 ^a[2 Cor. 5:1;
2 Tim. 4:6]
^bJohn 13:36;
21:18, 19
¹Die

1:15 ¹death
1:16 ^a1 Cor. 1:17
^b[Matt. 28:18;
Eph. 1:19–22]
^c[1 Pet. 5:4]
^dMatt. 17:1–5;
Luke 1:2
1:17 ^aPs. 2:7; Is.
42:1; Matt. 17:5;
Mark 9:7; Luke
1:35; 9:35
1:18 ^aMatt. 17:1
1:19 ¹Or the
prophetic word
made more sure

13 Yea, I think it ¹meet, ^aas long as I am in this ²tabernacle, ^bto stir you up by putting *you* in remembrance;

14 ^aKnowing that shortly I must ¹put off *this* my tabernacle, even as ^bour Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my ¹decease to have these things always in remembrance.

16 For we have not followed ^acunningly devised fables, when we made known unto you the ^bpower and ^ccoming of our Lord Jesus Christ, but were ^deyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^aThis is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in ^athe holy mount.

19 We have also ¹a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a

to spiritual maturity. **Add to your faith** indicates the areas of growth that follow after salvation. **Virtue** is moral excellence. **Knowledge** is spiritual truth. **Temperance** is self-control. **Patience** is endurance. **Godliness** is God-likeness. **Brotherly kindness** (Gr. *philadelphian*) is brotherly love. **Charity** (Gr. *agapēn*) is volitional love. This process is a lifelong cycle of spiritual growth for all believers.

1:10, 11. Ye shall never fall: The author is not referring to falling from salvation but to failure in Christian living. **The everlasting kingdom** refers to the eternal realm of God where Jesus is the undisputed Ruler. It is

synonymous with heaven. Thus, the one who acquires the virtues of verses 5–7 will have a rich inheritance in heaven.

1:14, 15. Shortly I must put off this my tabernacle refers to Peter's impending death, which the Lord had predicted in John 21:18, 19. Thus, Peter urges his readers to remember his testimony after he has died.

1:16–18. Peter claims to have been one of the **eyewitnesses of his majesty** at the transfiguration of Christ, when He was revealed to Peter, James, and John in all of His glory (cf. Matt. 17:1–8).



TRANSFIGURATION OF CHRIST

1:16. In Matthew 17 Jesus was temporarily glorified in the presence of three disciples. This was a foreshadowing of Christ's coming in power and glory to establish His kingdom. The presence of Moses and Elijah on the mountain represented all those who enter the kingdom by death or translation. The declaration of the Father reinforces Christ's dominion over His kingdom. **Application:** Since Christians live expectantly looking forward to the return of Christ, they ought to give Him first place in their lives today, just as He will have in the kingdom. (First Reference, Matt. 17:1–9; Primary Reference, 2 Pet. 1:16; cf. Heb. 9:12.)



HOLY SPIRIT IN INSPIRATION

1:21. The Scriptures were written by holy men of God (about 40 in all) "as they were moved by the Holy Spirit." While in no way denying the personalities of the human writers or rejecting the distinctiveness of their particular styles, the Holy Spirit controlled the process of bringing things to the writers' memories (John 16:13) and ensuring what they recorded was the very Word of God. (See "Inspiration," 2 Tim. 3:16.) **Illustration:** Jeremiah once became so frustrated that he wanted to quit, but God's Spirit compelled him to go on (Jer. 20:9). Likewise, Jonah at first refused to take God's message to Nineveh, but later obeyed God's second call (Jon. 3:1). **Application:** As Christians read the Bible, they can be confident that it is the very Word of God. (First Reference, Judg. 2:1; Primary Reference, 2 Pet. 1:21; cf. John 10:35.)

^alight that shineth in a dark place, ^buntil the day dawn, and ^cthe day star arise in your ^dhearts:

20 Knowing this first, that ^ano prophecy of the scripture is of any private ¹interpretation.

21 For ^athe prophecy came not in ¹old time by the will of man: ^bbut holy men of God spake *as they were* moved by the Holy Ghost.

Destruction for False Teachers

2 But there were false prophets also among the people, even as there shall be ^afalse teachers among you, who ¹privily shall bring in ²damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their ¹pernicious ways; by reason of whom the way of truth shall be ²evil spoken of.

3 And through covetousness shall they with ¹feigned words ²make merchandise of you: whose judgment now of a long time ³lingereth not, and their ⁴damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to ¹hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

1:19 ^a[John 1:4, 5, 9]

^bProv. 4:18

^cRev. 2:28;

22:16

^d[2 Cor. 4:5-7]

1:20 ^a[Rom.

12:6]

¹Or *origin*

1:21 ^aJer. 23:26;

[2 Tim. 3:16]

^b2 Sam. 23:2;

Luke 1:70; Acts

1:16; 3:18; 1 Pet.

1:11

¹any

2:1 ^aMatt. 24:5,

24; 1 Tim. 4:1, 2

¹secretly

²destructive

2:2 ¹destructive

²blasphemed

2:3 ¹deceptive

²exploit

³has not been

idle

⁴destruction

2:4 ¹Gr. *tartarus*

2:6 ^aGen. 19:1-

26; Jude 7

¹to destruction

²afterward

2:7 ^aGen. 19:16,

29

¹oppressed

²conduct

2:8 ^aPs. 119:139

¹tormented

2:9 ^aPs. 34:15-

19; 1 Cor. 10:13;

Rev. 3:10

2:10 ^aJude 4, 7, 8

^bEx. 22:28;

Jude 8

¹according to

²authority

³dignitaries

2:11 ^aJude 9

¹reviling

2:12 ^aJude 10

¹caught

2:13 ^aPhil. 3:19

^bRom. 13:13

^cJude 12

^d1 Cor. 11:20,

21

¹wages

²revel

³revelling in

6 And turning the cities of ^aSodom and Gomorrha into ashes condemned *them* ¹with an overthrow, making *them* an ensample unto those that ²after should live ungodly;

7 And ^adelivered just Lot, ¹vexed with the filthy ²conversation of the wicked:

8 (For that righteous man dwelling among them, ^ain seeing and hearing, ¹vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 ^aThe Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly ^athem that walk ¹after the flesh in the lust of uncleanness, and despise ²government. ^bPresumptuous *are they*, selfwilled, they are not afraid to speak evil of ³dignities.

11 Whereas ^aangels, which are greater in power and might, bring not ¹railing accusation against them before the Lord.

12 But these, ^aas natural brute beasts, made to be ¹taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 ^aAnd shall receive the ¹reward of unrighteousness, *as they* that count it pleasure ^bto ²riot in the day time. ^cSpots *they are* and blemishes, ³sporting themselves with their own deceivings while ^dthey feast with you;

1:19-21. A more sure word of prophecy refers to the infallibility of Scripture as the greatest and clearest revelation of God to man. "Prophecy" may be used here as a general term for divine revelation. **Private interpretation** means "origination." Thus, true revelation does not originate by the will of man. It comes from God Himself through **holy men** who were godly human instruments of recording God's message. **Moved by the Holy Ghost** describes the process of revelation and inspiration. "Moved" means to be "carried along as a sailboat in the wind." Thus, human beings were so moved by the Holy Spirit that what they wrote was God's inerrant Word.

2:1-3. The opposite of true revelation is the message of **false prophets** and **false teachers** who deceive God's flock and **bring in damnable heresies**. These heresies (unorthodox teachings) include an open denial of Christ Himself. **Denying the Lord that bought them** indicates that Christ's atonement

potentially extends to all men, including these false teachers who reject Him. Therefore, they will experience **destruction** because they themselves will be deceived by their own teaching and continue to reject the **way of truth**.

2:3-9. Future universal **judgment** of this world is illustrated by the reference to the **flood** (Gr. *kataklysmos*, "cataclysm") of Noah's day which came upon the **old world**, that is, the antediluvian world. The universal extent of the Flood is assumed by the author as an illustration of coming universal judgment at the end of this age. The deliverance of **Lot from Sodom and Gomorrha** is used to illustrate the fact that God will deliver His own from the coming universal judgment.

2:10-17. False teachers are polemically described as **cursed children**, literally, "children of a curse"; **wells without water**, unable to satisfy the spiritual thirst of men; and **clouds** that are blown about by every wind of doctrine (see Jude 12).

14 Having eyes full of adultery, and that cannot cease from sin; ¹beguiling unstable souls: ^aan heart they have ²exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of ^aBalaam the son of ¹Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ¹ass speaking with man's voice ²forbad the madness of the prophet.

17 ^aThese are wells without water, clouds that are carried with a tempest; to whom the ¹mist of darkness is reserved for ever.

18 For when they speak great swelling words of ¹vanity, they allure through the lusts of the flesh, through much ²wantonness, those that were ³clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: ^afor of whom a man is overcome, of the same is he brought ¹in bondage.

20 For if after they ^ahave escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are ^bagain entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For ^ait had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ^aThe dog ¹is turned to his own vomit

2:14 ^a Jude 11
¹enticing
²trained
 2:15 ^a Num. 22:5, 7; Deut. 23:4; Neh. 13:2; Jude 11; Rev. 2:14
¹Beor, Num. 22:5
 2:16 ¹ donkey
² restrained
 2:17 ^a Jude 12, 13
¹ gloom
 2:18 ¹ emptiness
² licentiousness
³ indeed
 2:19 ^a John 8:34; Rom. 6:16
¹ into
 2:20 ^a Matt. 12:45
^b Luke 11:26; [Heb. 6:4-6]
 2:21 ^a Luke 12:47
 2:22 ^a Prov. 26:11
¹ returns

3:1 ^a 2 Pet. 1:13
 3:2 ^a 2 Pet. 1:21
^b Jude 17
 3:3 ^a 2 Pet. 2:10
¹ mockers
² according to
 3:4 ^a Gen. 6:1-7
¹ Died
 3:5 ^a Gen. 1:6, 9; Heb. 11:3
^b Ps. 24:2; 136:6
¹ forget
 3:6 ^a Gen. 7:11, 12, 21-23; Matt. 24:37-39; Luke 17:26, 27; 2 Pet. 2:5
 3:7 ^a 2 Pet. 3:10, 12
^b Matt. 25:41; [2 Thess. 1:8]
¹ until
² destruction
 3:8 ^a Ps. 90:4
 3:9 ^a Hab. 2:3; Rom. 13:11; Heb. 10:37
^b Ps. 86:15; Is. 30:18
^c Ezek. 33:11
^d Matt. 20:28; [Rom. 2:4]

again; and the sow that was washed to her wallowing in the mire.

Unwilling for Any to Perish

3 This second epistle, beloved, I now write unto you; in *both* which ^aI stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words ^awhich were spoken before by the holy prophets, ^band of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days ¹scoffers, ^awalking ²after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers ¹fell asleep, all things continue as *they were* from the beginning of the ^acreation.

5 For this they willingly ¹are ignorant of, that ^aby the word of God the heavens were of old, and the earth ^bstanding out of the water and in the water:

6 ^aWhereby the world that then was, being overflowed with water, perished:

7 But ^athe heavens and the earth, which are now, by the same word are kept in store, reserved unto ^bfire ¹against the day of judgment and ²perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and ^aa thousand years as one day.

9 ^aThe Lord is not slack concerning his promise, as some men count slackness; but ^bis longsuffering to us-ward, ^cnot willing that any should perish, but ^athat all should come to repentance.

2:18-22. False teachers are further called **servants of corruption** because, despite their profession of salvation, they have become **entangled** in the world and **overcome** by it. Therefore, their **latter end is worse** than their **beginning** profession, because they have now embarked on a course of action that denies their profession of Christ. The illustrations of the **dog** and the **sow** vividly portray their folly.

3:1, 2. Peter clearly places the **holy prophets** of the Old Testament on the same level of inspiration and authority as **the apostles** of Christ in the New Testament, emphasizing the inspiration of all Scripture.

3:3-7. Peter further warns that in the **last days** of

the church age, **scoffers** (lit., “mockers”) will ridicule the **promise** of Christ’s second coming. He further states that arguments based on supposedly unchanging processes since **creation** fail to recall the severity of the flood of **water** upon the **earth**. Just as God once destroyed the world by water, so it is now **reserved unto fire** until the **day of judgment**. See the description of fiery judgments in Revelation 17—19.

3:9. God is **not willing that any should perish** clearly expresses desire for the salvation of all who will trust in Him. Salvation is equated here with **repentance**.

10 But ^athe day of the Lord will come as a ¹thief in the night; in the which ^bthe heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then *that* all these things shall be dissolved, what manner *of persons* ought ye to be ^ain all holy ¹conversation and godliness,

12 ^aLooking for and ¹hasting unto the coming of the day of God, wherein the heavens being on fire shall ^bbe dissolved, and the elements shall ^cmelt with fervent heat?

13 Nevertheless we, according to his promise, look for ^anew heavens and a ^bnew earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent ^athat ye may be found of him in peace, without spot, and blameless.

3:10 ^a Matt. 24:42, 43; Luke 12:39; 1 Thess. 5:2; Rev. 3:3; 16:15
^b Gen. 1:6-8; Ps. 102:25, 26; Is. 51:6; Rev. 20:11
¹ *robber*

3:11 ^a 1 Pet. 1:15
¹ *conduct*

3:12 ^a 1 Cor. 1:7, 8; Titus 2:13-15
^b Ps. 50:3

^c Is. 24:19; 34:4; Mic. 1:4

¹ *hastening*

3:13 ^a Is. 65:17; 66:22

^b [Rom. 8:21]; Rev. 21:1

3:14 ^a 1 Cor. 1:8; 15:58; [1 Thess. 3:12, 13; 5:23]

3:15 ^a Ps. 86:15; Rom. 2:4; 1 Pet. 3:20

¹ *consider*

3:16 ^a Rom. 8:19; 1 Cor. 15:24;

1 Thess. 4:15;

2 Thess. 1:10

^b 2 Tim. 3:16

¹ *untaught*

² *twist*

3:17 ^a Mark

13:23

^b Eph. 4:14

¹ *beforehand*

Grow in Grace

15 And ¹account *that* ^athe long-suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* ^aepistles, speaking in them of these things; in which are some things hard to be understood, which they that are ¹unlearned and unstable ²wrest, as *they do* also the ^bother scriptures, unto their own destruction.

17 Ye therefore, beloved, ^aseeing ye know *these things* ¹before, ^bbe-ware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 ^aBut grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. ^bTo him *be* glory both now and for ever. Amen.

3:18 ^a Eph. 4:15 ^b Rom. 11:36; 2 Tim. 4:18; Rev. 1:6

3:10-13. The day of the Lord here refers to the return of Christ in judgment, not the Rapture, since this day results in final apocalyptic judgment. The heavens that shall pass away with a great noise are the atmospheric heavens. The elements shall melt with fervent heat certainly could refer to a nuclear holocaust. Thus, Peter urges his readers to look beyond this present world to the new heavens and a

new earth characterized by righteousness.

3:14-18. Peter's reference to our beloved brother Paul indicates that the rift between Peter and Paul was not permanent (cf. Gal. 2:14). Peter further refers to Paul's epistles in relation to the other scriptures by equating them with all other Scripture, including the Old Testament.

JOHN

Authorship. Study of the three epistles of John suggests that all came from the same hand. Evidence points to John the son of Zebedee (Mark 1:19) as the writer, who also penned the gospel bearing his name. John's gospel seeks to bring the reader to faith (John 20:31); 1 John seeks to confirm the reader in that faith (5:13). Modern theories arguing for multiple authorship of the Johannine letters fail to carry convincing weight, though the author nowhere gives his name, and his identity must be inferred from internal and external evidence.

Date. Many conservative authorities place John's three letters at the end of the first century A.D. This is in keeping with an ancient tradition that John lived to a very old age and exercised pastoral care over a number of churches in Asia Minor. While little solid evidence contradicts this view, there is also little evidence for a precise date of composition. Any time after the A.D. sixties would seem plausible.

Place of Writing. Reliable tradition places John at Ephesus in the later years of his life. As 1 John has no formal greeting or conclusion, it may have been a circular letter for the building

up of various churches in the vicinity of Ephesus. Second and 3 John were likely written from the same location, assuming that "the elder" (2 John 1; 3 John 1) is also the author of 1 John.

Purpose. John writes "that ye may know that ye have eternal life" (5:13). In a sense he seeks, therefore, merely to strengthen the faith of his readers. Yet he writes also to combat a specific threat to his readers' faith: gnosticism. This was a deviant form of Christianity. Its adherents' particular views varied, but they tended to value knowledge as the means of salvation (rather than the Cross), to assert that physical matter was evil, and to teach that the Son of God could not, therefore, have come in the flesh. These and other aberrant teachings seem to be the target of many of John's avowals.

Content. First John is distinctive in its emphasis on assurance of salvation. This stress is seen by the numerous references to what the believer *knows*: 2:3, 5, 29; 3:14, 16, 19, 24; 4:13, 16; 5:15, 18–20. Further, John often speaks in terms of polarities or contrasting elements: light and darkness, love and hate, God's Spirit and the spirit of Antichrist, God's children and the children of the Devil.

OUTLINE OF FIRST JOHN

I. The ground of John's assurance of salvation	1:1-10	1. Devotion to purity and righteousness	3:3-12
A. What he witnessed	1:1, 2	2. Dedication to caring for others despite the world's scorn	3:13-24
B. What he proclaims	1:3-10	C. Threats to abiding in God's love	4:1-6
II. Assurance of salvation through resisting evil and obeying the truth	2:1-29	D. Exhortations to respond to God's love	4:7-21
A. Forsaking of sin	2:1-6	E. Christ's centrality in the knowledge of God's love	5:1-12
B. Abiding in Christian love	2:7-14	IV. Concluding reflections	5:13-21
C. Abstaining from devotion to the world	2:15-29	A. Statement of goal	5:13
III. Assurance of salvation through the power of God's love	3:1-5:12	B. Assurance of victory	5:14, 15
A. The fact of God's love	3:1, 2	C. Final teaching and admonition	5:16-21
B. Two implications of God's love	3:3-24		

Be Full of Joy

1 That ^awhich was from the beginning, which we have heard, which we have ^bseen with our eyes, ^cwhich we have looked upon, and ^dour hands have handled, of the ^eWord of life;

2 (For ^athe life ^bwas ¹manifested, and we have seen *it*, ^cand bear witness, and ²shew unto you that eternal life, which was ^dwith the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* ^awith the Father, and with his Son Jesus Christ.

4 And these things write we unto you, ^athat your joy may be full.

1:1 ^a[John 1:1]; ¹John 2:13, 14
^bLuke 1:2; John 1:14
^c2 Pet. 1:16
^dLuke 24:39; John 20:27
^e[John 1:1, 4, 14]
1:2 ^aJohn 1:4; [1 John 3:5, 8; 5:20]
^bRom. 16:26; 1 Tim. 3:16
^cJohn 21:24
^d[John 1:1, 18; 16:28]
¹revealed
²declare
1:3 ^aJohn 17:21; 1 Cor. 1:9; 1 John 2:24
1:4 ^aJohn 15:11; 16:24; 1 Pet. 1:8

1:5 ^aJohn 1:19; 1 John 3:11
^b[1 Tim. 6:16]; James 1:17

Walk in the Light

5 ^aThis then is the message which we have heard of him, and declare unto you, that ^bGod is light, and in him is no darkness at all.

6 ^aIf we say that we have fellowship with him, and walk in darkness, we lie, and ¹do not the truth:

7 But if we ^awalk in the light, as he is in the light, we have fellowship one with another, and ^bthe blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:6 ^a[John 8:12]; 2 Cor. 6:14; [1 John 2:9-11] ¹do not practise the
1:7 ^aIs. 2:5 ^b[1 Cor. 6:11]

1:1. John here and below alludes to his eyewitness status. That of which he speaks, he has witnessed personally. His witness pertains to **the Word of life**, which is the proclamation concerning the One in whom was life (John 1:4).

1:2. **Was manifested** means "appeared." The life John and others saw (cf. John 14:6) is what 1 John seeks to convey to its readers. John says this life, which is summed up and was shown forth in Jesus Christ, **was with the Father**; this statement echoes John 1:1 and points to Christ's preexistence, His eternal presence and oneness with God the Father.

1:3. John seeks to establish, or perhaps to broaden, the **fellowship** between himself and his readers. "Fellowship" here means "a close association or relationship"; in Christian terms this means mutual acceptance of and submission to the verities of Christian faith. It means sharing in personal knowledge of and heartfelt obedience to God through Jesus Christ.

1:4. The major purpose of 1 John is stated in 5:13, but another purpose is stated here: for the recipients, and no doubt John as well, to enjoy and share in the

deep sense of satisfaction and purpose that knowing Christ and walking with Him brings.

1:5. Again John implies his eyewitness status, having **heard of him**, that is, Jesus. John passes on to the church teaching he first received from Jesus. **Light** and **darkness** here have ethical overtones. John is saying that God is perfect and good; there is thus no sin or evil in Him. This will have implications for followers of this God in the following verses.

1:6. **Walk in darkness** means walking in sin. John may have had in mind people who claimed to be enjoying a close relationship with God, but whose lives were clearly characterized by sin. Such a state of affairs, John says boldly, is impossible; such persons are lying.

1:7. "God is light" (v. 5): To walk in this light, which is to live free from bondage to sin (cf. Rom. 6:18), is to make true communion between believers possible. Jesus' violent death on the cross, which is what **blood** signifies, is the initial antidote for and ultimate defense against sin's presence and power.

1:8. Others seem to have been claiming that they had no sin. Jesus had taught that those who owned

9 If we ^aconfess our sins, he is ^bfaithful and just to forgive us *our* sins, and to ^ccleanse us from all unrighteousness.

10 If we say that we have not sinned, we ^amake him a liar, and his word is not in us.

Our Advocate with the Father

2 My little children, these things I write I unto you, that ye ¹sin not. And if any man sin, ^awe have an ²advocate with the Father, Jesus Christ the righteous:

2 And ^ahe is the propitiation for our sins: and not for our's only, but ^balso for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and

1:9 ^aPs. 32:5; Prov. 28:13
^b[Rom. 3:24–26]
^cPs. 51:2
 1:10 ^aJohn 3:33; 1 John 5:10
 2:1 ^aRom. 8:34; 1 Tim. 2:5; Heb. 7:25; 9:24
¹may not sin
²intercessor, Gr. *paracletos*
 2:2 ^a[Rom. 3:25]; Heb. 2:17; 1 John 4:10
^bJohn 1:29

2:4 ^aRom. 3:4
 2:5 ^aJohn 14:21, 23
^b[1 John 4:12]
 2:6 ^aJohn 15:4
^bMatt. 11:29; John 13:15; 15:10; 1 Pet. 2:21
 2:7 ^aJohn 13:34; 1 John 3:11, 23; 4:21; 2 John 5

keepeth not his commandments, is a ^aliar, and the truth is not in him.

5 But ^awhoso keepeth his word, ^bin him verily is the love of God perfected: hereby know we that we are in him.

6 ^aHe that saith he abideth in him ^bbought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had ^afrom the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^aa new commandment I write unto you, which thing is true in him and in you: ^bbecause the darkness is ¹past, and ^cthe true light now shineth.

2:8 ^aJohn 13:34; 15:12 ^bRom. 13:12; Eph. 5:8; 1 Thess. 5:4 ^c[John 1:9; 8:12; 12:35] ¹passing away

up to their sin could find forgiveness, while those who were blind to their sin would be left mired in it (cf. John 9:41).

1:9. This is a restatement of verse 7. We ought not to deny our sins (v. 8), but rather to confess them before God. This opens the door for His forgiving and cleansing light to purify our hearts. **Unrighteousness** is another way of saying “sin.”

1:10. To deny one’s sinfulness (v. 8) or sins is not just to deceive oneself; it is to make God a liar by denying His Word. Both Old and New Testaments stress the universality of man’s sin (e.g., Job 4:17; Ps. 14:3; Is. 53:6; Rom. 3:10–18, 23).

2:1. **My little children** indicates John’s deep concern for his readers. In preceding verses he had been concerned with erroneous notions that some may have held and advocated; now he turns directly to his addressees. **Advocate** is a legal term for “one who intercedes for another.”

2:2. **Propitiation** is here an atoning sacrifice. Jesus bore in His body the punishment due us for our sin; in so doing He *propitiated* God, satisfied God’s just demand that sin be punished. Thus Jesus is both the

advocate for sinners (v. 1) and the sacrifice for their sins.

2:3. John writes so that his readers may not sin (v. 1). Now he sets forth a characteristic of genuine knowledge of God: obedience to His commandments. This is a major teaching of Jesus. See the note on 2 John 6.

2:5. **Perfected** is in the perfect tense. John refers to the decisive and enduring effect of the indwelling love of God. But the test of knowing God’s love is keeping His Word.

2:6. **Even as he walked** refers to Jesus’ earthly days. While no one can or need duplicate Jesus’ atoning ministry, His disciples are called on to imitate His devotion to God and compassion for others. See John 13:15; 1 Peter 2:21.

2:7, 8. John’s **commandment** is both old and new. This commandment, as is clear below, is to love one another. Jesus called it “new” in John 13:34, though it appears in similar form in Leviticus 19:18. By late in John’s life it is no longer so new; yet in the sense that it continually transforms and renews the lives of Christians, it is and ever shall be new indeed.



SIMPLICITY OF GOD

1:5. Simplicity means that God is not complex, compounded, or divisible in His nature. Simplicity does not deny the three distinct persons of the Trinity. The three distinct persons all share in the same “essence” of God. Neither does this mean that it is easy to understand all that is to be known of God because (1) sin has a limiting effect upon human understanding, and (2) man’s understanding is finite, whereas God is infinite. **Application:** Jesus taught that one must approach God as a little child to be converted (Matt. 18:3). (First Reference, Gen. 1:1; Primary Reference, 1 John 1:5; cf. 1 Kin. 8:27.)



ADVOCACY OF CHRIST

2:1. The term *advocate* denotes a lawyer who represents his client before a court of law. When applied to the present ministry of Christ, it speaks of His work for sinning believers to restore them to fellowship. Christ’s work as an advocate is based on the sufficiency of His blood for all sin, past and present. **Illustration:** In the Old Testament, when David confessed his sin, he was forgiven and restored to a place of service. **Application:** Although the Christian has an Advocate with the Father, his goal in life ought to be overcoming sin (1 John 5:4), rather than merely confessing it. (First Reference, 1 John 2:1; Primary Reference, 1 John 2:1; cf. Heb. 7:25.)

9 ^aHe that saith he is in the light, and hateth his brother, is in darkness even until now.

10 ^aHe that loveth his brother abideth in the light, and ^bthere is ¹none occasion of stumbling in him.

11 But he that ^ahateth his brother is in darkness, and ^bwalketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ^ayour sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* ^afrom the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have ^bknown the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ^aye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

2:9 ^a[1 Cor. 13:2]; [1 John 3:14]

2:10 ^a[1 John 3:14]

^b2 Pet. 1:10
¹no cause for

2:11 ^a[1 John 2:9; 3:15; 4:20]

^bJohn 12:35;
1 John 1:6

2:12 ^a[1 Cor. 6:11]

2:13 ^aJohn 1:1;
Rev. 22:13

^b[Rom. 8:15-17; Gal. 4:6]

2:14 ^aEph. 6:10

2:15 ^a[Rom. 12:2]; Gal. 1:4;

James 1:27
^bMatt. 6:24;

James 4:4

2:16 ^a[Eccl. 5:10, 11]

2:17 ^a1 Cor. 7:31; 1 Pet. 1:24

2:18 ^aJohn 21:5

^bRom. 13:11;
1 Tim. 4:1; Heb. 1:2; 1 Pet. 4:7

^c2 Thess. 2:3
^dMatt. 24:5, 24;

1 John 2:22; 4:3;
2 John 7

^e1 Tim. 4:1
¹hour

2:19 ^aDeut. 13:13

^bMatt. 24:24

^c1 Cor. 11:19

¹none of them were

Love the Father, Not the World

15 ^aLove not the world, neither the things *that are* in the world. ^bIf any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, ^aand the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And ^athe world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Beware of Antichrists

18 ^aLittle children, ^bit is the last ¹time: and as ye have heard that ^aantichrist shall come, ^deven now are there many antichrists; whereby we know ^ethat it is the last ¹time.

19 ^aThey went out from us, but they were not of us; for ^bif they had been of us, they would *no doubt* have continued with us: but *they went out*, ^cthat they might be made manifest that ¹they were not all of us.

20 But ^aye have an ¹unction ^bfrom

2:20 ^a2 Cor. 1:21; Heb. 1:9; 1 John 2:27 ^bActs 3:14
¹anointing

2:9. Doctrinal truth about spiritual matters means nothing without compassion for others. For John, **hateth** seems to mean simply "fails to love."

2:10. He who truly loves (not "he that saith," v. 9) **abideth in the light**, that is, the presence of God. He does not stumble, nor does he cause others to stumble. John stresses actions, not mere words (cf. 3:18).

2:11. **Walketh** means "lives." He habitually spends his life in **darkness**, or sin. See 2 Corinthians 4:4 for the blinding effect of Satan and sin.

2:12-14. John addresses different groups and assures them of their steadfastness in the true faith, contrary to many of those with whom his letter must deal. **Little children, fathers, young men**, and so on, may refer to actual age groups. Or it may have reference to spiritual maturity or level of responsibility in the fellowship, for example, to new Christians being "children."

2:15. **Love not the world** is a command implying that action now in progress must cease: "Stop loving the world!" There is, of course, one sense in which Christians *should* love the world, since God Himself did and does (John 3:16). But in the sense of pledging

personal loyalty and devotion of one's whole being and means, Christians are to "love" God first and foremost (Deut. 6:5; Mark 12:30).

2:16. **World** for John signifies the evil desire and sin so much a part of human existence.

2:18. In verse 17 John has stated that the present evil order of things is passing away. This leads to his affirmation that **it is the last time**. **Antichrist** appears in the whole New Testament only here and in verse 22, 4:3, and 2 John 2:7. He is the ultimate opponent of God, God's plans, and God's people. (See also 2 Thess. 2:1-12; Mark 13:14.) The presence of so much false teaching, John implies, reminds believers of the constant threat posed by evil to believers. Yet they need not fear; they need only be diligent and not slack.

2:19. Some in the church, but now departed, were never really part of it. Here is a clear distinction between those who merely appear to be Christians, based on outward affiliation, and those who really are, whom the Lord knows and claims as His own (1 Cor. 8:3; Gal. 4:9; 2 Tim. 2:19).

2:20. **Unction** means anointing. John refers to the



TEMPTATION

2:16. Though all people are tempted differently according to their individual weaknesses, temptations follow patterns. They appeal to three fundamental areas of life: (1) the lust of the flesh (physical desires); (2) the lust of the eyes (personal desires); and (3) the pride of life (self-interests).

Illustration: When Satan caused the fall of the race, he appealed to each of these areas of weakness (Gen. 3:6). He also appealed to them when he tempted Christ (Matt. 4:1-11), who defied Satan's temptations by relying on the authority of the Scriptures. **Application:** The Christian today should also depend on the Scriptures to defeat temptation. (First Reference, Gen. 3:1-6; Primary Reference, 1 John 2:15-17; cf. Rom. 5:12.)

the Holy One, and ^cye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 ^aWho is a liar but he that denieth that ^bJesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 ^aWhosoever denieth the Son, the same hath not the ^bFather: [*but*] ^che that acknowledgeth the Son hath the Father also.

Abide in Christ

24 Let that therefore abide in you, ^awhich ye have heard from the be-

2:20 ^c Prov. 28:5; [John 16:13]; 1 Cor. 2:15, 16
2:22 ^a 2 John 7
^b 1 John 4:3
2:23 ^a John 15:23
^b John 5:23
^c 1 Cor. 4:15; 5:1; 2 John 9
2:24 ^a 2 John 6, 7

^b John 14:23;
1 John 1:3;
2 John 9
2:25 ^a John 3:14-16; 6:40; 17:2, 3;
1 John 1:2
2:26 ¹ try to deceive
2:27 ^a [John 14:16; 16:13];
1 John 2:20
^b [Jer. 31:33]
^c [John 14:16; 1 Cor. 2:12]; 1 Thess. 4:9

ginning. If that which ye have heard from the beginning shall remain in you, ^bye also shall continue in the Son, and in the Father.

25 ^aAnd this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that ¹seduce you.

27 But the ^aanointing which ye have received of him abideth in you, and ^bye need not that any man teach you: but as the same anointing ^cteacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide

indwelling presence of the Holy Spirit (cf. John 14-16.) Yet Scripture does not suggest that God's Spirit works in hearts apart from God's Word (e.g., James 1:18, 21). This unction, then, predisposes John's readers to recognize and respond to God's truth, but not to arrive at it independently of the biblical and apostolic Word. Had the readers been capable of knowing all things apart from written and spoken instruction, 1 John would not need to have been written.

2:22. Literally, *the liar*. He is the epitome of a lying deceiver who claims to represent Christianity (as John's opponents, probably Gnostics, were doing), but who accords Jesus Christ less than His full due as Savior and coequal partner with the Father. These should be sobering words for modern understandings of religion and Christianity which deny Christ His scriptural status by making Him less than fully divine.

2:23. Because God has chosen to reveal Himself definitively in Christ, it is not possible to know God

personally and truly without fully acknowledging Christ in the fullness of His power and being.

2:24. John exhorts his readers to persevere in the face of false teaching and belief. The Greek text emphasizes the readers, in contrast to those who have gone out (v. 19): "You, therefore, let what you have heard from the beginning abide in you."

2:26. John makes it clear that much of his treatise has been called forth by opponents of orthodox teaching.

2:27. Ephesians 4:11-16 indicates that the Spirit often uses human instruments to fulfill His role of enabling believers to distinguish between truth and error. In any case it is the Word of God that furnishes the believer with knowledge, and which the Spirit then makes relevant and applicable in the believer's life. See Romans 10:17.

2:28. Wishing to please the Lord, and **not be ashamed before him at his coming**, ought to motivate believers to stand firm, to **abide in him**.



ANTICHRIST

2:22. The term *antichrist* refers to anyone usurping the place of Christ or opposing Christ. But the title of *the Antichrist* identifies a person who emerges during the Great Tribulation to lead Satan's strategy on earth. The term is used five times in the New Testament and only by John, although the Antichrist of the Great Tribulation is identified by many other names and titles in Scripture: "that Wicked" (2 Thess. 2:8); "the son of perdition" (2 Thess. 2:3); the willful king (Dan. 11:36). He is chiefly depicted in the Scriptures as an immensely powerful political leader. He apparently heads the revived Roman Empire, but will not be revealed until after the Rapture (2 Thess. 2:3). **Illustration:** In the past, overzealous teachers of prophecy have identified several principal world leaders with the Antichrist. **Application:** Christians should not only be aware of this tendency and avoid it, they should also recognize that the spirit of antichrist is already at work in this world. (First Reference, Ps. 5:6; Primary Reference, 1 John 2:22; cf. Rev. 13:11.)



ANOINTING OF THE HOLY SPIRIT

2:27. The law regarding the cleansing of lepers and the consecration of priests required an application of blood and oil to the right ear, thumb, and big toe of the one cleansed or consecrated (Lev. 8:30). Typologically, this twofold anointing stressed the need for salvation (blood) and the anointing of the Holy Spirit (oil), that the believer might hear the Word of God (ear), do the work of God (thumb), and walk in the way of God (toe). **Illustration:** The disciples, who were saved by the blood, were instructed to tarry in Jerusalem until they were given power from on high (Luke 24:49). Only then were they able to do the work of God as recorded in the Acts. **Application:** Just as David was anointed with oil, so the believer needs a fresh anointing for each task he undertakes for God. Christians should act on the anointing they have received from the Lord (1 John 2:27). (First Reference, Lev. 8:30; Primary Reference, 1 John 2:27; cf. Joel 2:28.)

in him; that, when he shall appear, we may have ^aconfidence, and not be ashamed before him at his coming.

29 ^aIf ye know that he is righteous, ye know that ^bevery one that ¹doeth righteousness is born of him.

Let No Man Deceive You

3 Behold, ^awhat manner of love the Father hath bestowed upon us, that ^bwe should be called the ¹sons of God: therefore the world knoweth us not, ^cbecause it knew him not.

2 Beloved, ^anow are we the ¹sons of God, and ^bit doth not yet appear what we shall be: but we know that, when he shall appear, ^cwe shall be like him; for ^dwe shall see him as he is.

3 ^aAnd every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin ¹transgresseth also the law: for ^asin is ²the transgression of the law.

5 And ye know ^athat he was manifested ^bto take away our sins; and ^cin him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

2:28 ^aEph. 3:12; 1 John 3:21; 4:17; 5:14
2:29 ^aActs 22:14
^bJohn 7:18; 1 John 3:7, 10
¹practises

3:1 ^a[John 3:16; Eph. 2:4-7; 1 John 4:10]
^b[John 1:12]
^cJohn 15:18, 21; 16:3

¹Lit. children
3:2 ^a[Is. 56:5; Rom. 8:15, 16]
^b[Rom. 8:18, 19, 23]
^cRom. 8:29; 2 Pet. 1:4
^d[Ps. 16:11]
¹children

3:3 ^a1 John 4:17
3:4 ^aRom. 4:15; 1 John 5:17
¹commits
lawlessness
²lawlessness

3:5 ^a1 John 1:2; 3:8
^b[Is. 53:5, 6]; John 1:29; [2 Cor. 5:21; Heb. 9:26]
^c[2 Cor. 5:21]; 1 John 2:29

3:7 ¹practises
3:8 ^aMatt. 13:38; John 8:44; 1 John 3:10
^bLuke 10:18; [Heb. 2:14]
¹practises
3:9 ^aJohn 1:3; 3:3; [1 John 2:29; 4:7; 5:1, 4, 18]; 3 John 11
^b1 Pet. 1:23
¹practise

7 Little children, let no man deceive you: he that ¹doeth righteousness is righteous, even as he is righteous.

8 ^aHe that ¹committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^bthat he might destroy the works of the devil.

9 Whosoever is ^aborn of God doth not ¹commit sin; for ^bhis seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Love in Deed and in Truth

11 For this is the message that ye heard from the beginning, ^athat we should love one another.

12 Not as ^aCain, *who* was of that wicked one, and ¹slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if ^athe world hate you.

3:11 ^a[John 13:34; 15:12]; 1 John 4:7, 11, 21; 2 John 5
3:12 ^aGen. 4:4, 8 ¹murdered
3:13 ^a[John 15:18; 17:14]

2:29. The idea seems to be that he who practices what is right, being born of God (3:9), need not fear Christ's coming (v. 28). Spiritual rebirth is stressed in John. See 4:7; 5:1, 4, 18; also John 1:13; 3:3-8.

3:1. Bestowed is in the perfect tense, suggesting the enduring effect of the love God has given. Believers are children of God by virtue of being born of Him (2:29). Jesus stressed a connection between how the world related to God and how it would in turn relate to Christ's true followers (John 15:18). After **God** the phrase "And we are" should be added, according to many ancient manuscripts.

3:2. At Jesus' coming (2:28) we shall be somehow transformed into His likeness. This process has already begun in the believer's life (2 Cor. 3:18).

3:3. At Christ's coming His followers will be transformed, but in the meantime they need to be diligent in growth in holiness—**he is pure**, and it is the "pure in heart" who shall see God (Matt. 5:8).

3:4. John turns from stress on Christ's and Christian purity to the need for believers to abstain from sin. The verse means: "Everyone who sins is indulging in unlawful behavior; sin is in fact lawlessness."

3:5. He was manifested: Christ came to take away sin; this is another reason why Christians should not practice sin.

3:6. To abide in Christ is to be dead to sin (cf. Rom. 6). The one who habitually lives in sin has never been

transformed by Christ's life-changing power and purity.

3:7, 8. There could well be a temptation to water down God's Word at this point. John resists such a move. Sin is of the Devil. Christ came to destroy the Devil's deeds. To do the Devil's deeds is to declare allegiance to him, not to Christ. Thus sin and being a Christian are mutually exclusive.

3:9. John is not teaching sinless perfection (see 1:8, 10; 2:2). He speaks here of habitual practice of known sinful acts. The true believer's actions will conform to the character of his true father, either God or Satan. The person born of God will reflect this in his behavior.

3:10. For John a mere "profession of faith" in Christ was insufficient if not accompanied by the outward marks of divine parentage. Further, he links love for other Christians closely with righteous living (see John 13:35).

3:12. See Genesis 4:8. **Of that wicked one** refers to a child of the Devil (v. 10). Cain killed Abel because their conflicting allegiances (Cain's to Satan, Abel's to God) were plain to see by their respective actions. John seems to be saying: "If even wicked Cain could see that a man's character is revealed ultimately, not in what he says he believes, but in what he does, should not Christians be able to see this as well?"

3:13. Jesus warned His followers that they would be despised (John 15:18-25).

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 ^aWhosoever hateth his brother is a murderer: and ye know that ^bno murderer hath eternal life abiding in him.

16 ^aHereby perceive we the love of God, ^bbecause he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But ^awhoso hath this world's ¹good, and seeth his brother have need, and shutteth up his ²bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, ^alet us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know ^athat we are of the truth, and shall ¹assure our hearts before him.

20 ^aFor if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, ^athen have we confidence toward God.

3:15 ^a Matt. 5:21; John 8:44
^b Gal. 5:20, 21; Rev. 21:8

3:16 ^a [John 3:16]
^b John 10:11; 15:13; Gal. 2:20

3:17 ^a Deut. 15:7

¹ goods
² heart

3:18 ^a Ezek. 33:31

3:19 ^a John 18:37
¹ persuade

3:20 ^a [1 Cor. 4:4, 5]

3:21 ^a [Heb. 10:22; 1 John 2:28; 5:14]

3:22 ^a Ps. 34:15; [John 15:7];

1 John 5:14, 15
^b John 8:29;

Heb. 13:21

3:23 ^a Matt. 22:39

3:24 ^a John 14:23
^b John 14:21;

17:21

^c John 14:17;

Rom. 8:9, 14, 16; 1 Thess. 4:8;

1 John 4:13

4:1 ^a 1 Cor. 14:29
^b Matt. 24:5

¹ test

4:2 ^a [Rom. 10:8–10]; 1 Cor. 12:3;

1 John 5:1

22 And ^awhatsoever we ask, we receive of him, because we keep his commandments, ^band do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, ^aand love one another, as he gave us commandment.

24 And ^ahe that keepeth his commandments ^bdwelleth in him, and he in him. And ^chereby we know that he abideth in us, by the Spirit which he hath given us.

Be Sure the Spirits Are of God

4 Beloved, believe not every spirit, but ^atry¹ the spirits whether they are of God: because ^bmany false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: ^aEvery spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have

3:14, 15. Death and life here symbolize unbelief and saving faith, respectively. A murderer (one whose heart is full of hate or even destructive apathy) can, of course, be forgiven of such sin—but one who is truly forgiven will no longer abide in his murderous nature.

3:16, 17. The standard for our love is God's love in Christ, who died for us. Love that observes need, and does not act to minister to it, is no love at all. **Bowels of compassion** in modern English would be "heart," proceeding from our inward core of awareness and action.

3:18. In tongue refers to mere talk.

3:19. Cain (v. 12) was "of that wicked one"; believers are **of the truth**. **And hereby:** John seems to be saying that assurance of salvation comes in part as one reaches out actively in caring for others (preceding verses).

3:20. In light of John's strict teaching above, he may have felt that some readers might begin to despair. He assures them that, although our feeble attempts to honor God may leave us feeling defeated inside, God is greater than our self-awareness (cf. 1 Cor. 4:4) and can justify us even when we would **condemn** ourselves. He sees not only our actions, which at times are thwarted or misguided, but also the motives and intentions behind them.

3:21, 22. If our heart condemn us not: We have confidence toward God if our lives are in line with the standard of Christian living set forth above. John is not saying that whether a person is right or wrong is simply a matter of how he subjectively feels about himself. That is why John has given so many indica-

tors and commands for Christians to take note of and assess themselves by. And one of the great results of a life lived in purity before God is a life where there is effective prayer. Right living is an important part of successful praying.

3:23. John has already set forth the importance of true faith in Christ and true love for others. Now he combines the two.

3:24. Dwelleth in him: See Christ's words about "abiding" in John 15. **He in him** refers to Christ in the believer. The Spirit gives internal assurance to corroborate the external testimony of true faith, active love, and consistent obedience.

4:1. The Spirit gives assurance (3:24). But how do believers know it is God's Spirit, and not a lying one, who is assuring them? John acknowledges the presence of numerous spirits. Christians must be wary that they not be misled. The Greek grammar here may indicate that John is calling for a halt to a belief in spirits that was already in progress. This could have been a residual effect of those who had already left (2:19).

4:2. John's opponents may have claimed to follow Christ, but without accepting that the Son who came in flesh was also one with the Father. This position was held by many Gnostics. John says that the Spirit will enlighten true believers to confess that Christ did come **in the flesh**. This is a particular doctrinal test for a particular time. Jesus himself speaks of those who call Him "Lord" but are false followers (Matt. 7:21–23; Luke 6:46).

4:3. John attributes the work of the false prophets (v. 1) to the **spirit of antichrist**. See the note on 2:18.

heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than ^ahe that is in the world.

5 ^aThey are of the world: therefore speak they of the world, and ^bthe world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. ^aHereby know we the spirit of truth, and the spirit of error.

Love One Another

7 ^aBeloved, let us love one another: for love is of God; and every one that ^bloveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 ^aIn this was manifested the love of God toward us, because that God sent his only begotten ^bSon into the world, that we might live through him.

4:4 ^aJohn 14:30; 16:11
4:5 ^aJohn 3:31
^bJohn 15:19; 17:14
4:6 ^a[1 Cor. 2:12-16]
4:7 ^a1 John 3:10, 11, 23
^b[1 John 3:14]; 1 Thess. 4:9
4:9 ^aRom. 5:8
^bIs. 9:6, 7; John 3:16

4:10 ^aTitus 3:5
^b1 John 2:2

4:11 ^aMatt. 18:33

4:12 ^aJohn 1:18; 1 Tim. 6:16;

1 John 4:20

4:13 ^aJohn 14:20

4:14 ^aJohn 1:14

^bJohn 3:17;

4:42; 1 John 2:2

4:15 ^a[Rom. 10:9]; 1 John 3:23; 4:2; 5:1, 5

4:16 ^a[1 John 3:24]

^b[John 14:23]

¹ *abides*

4:17 ^a[James 2:13]; 1 John 2:28

¹ *love made perfect among us*

10 Herein is love, ^anot that we loved God, but that he loved us, and sent his Son ^bto be the propitiation for our sins.

11 Beloved, ^aif God so loved us, we ought also to love one another.

12 ^aNo man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 ^aHereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And ^awe have seen and do testify that ^bthe Father sent the Son to be the Saviour of the world.

15 ^aWhosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and ^ahe that ¹dwelleth in love ¹dwelleth in God, and God ^bin him.

17 Herein is ¹our love made perfect, that ^awe may have boldness in

4:4. Christ indwells believers; Satan is likewise the lord of his own followers. But Christ is greater than he who wreaks havoc in the world. **Have overcome** is in the perfect tense, stressing the abiding nature of their victory. Their strength lies in the fact that they **are [born] of God**.

4:5. **They** refers to all who are ruled by the spirit of antichrist. The world finds their teaching more appealing than the truth of God.

4:6. Those who acknowledge the truth of the apostolic (New Testament) witness to Christ will recognize and conform to the teaching John is presenting. Those who do not are animated by a common and unifying **spirit of error**. John warns his readers against this spirit by contrasting their false views of Christ with the views that he, a personal follower and witness of Christ, proclaims.

4:7. John returns to the theme of mutual love. Perhaps the false teaching he felt compelled to combat had contributed to suspicion and contention in the fellowship. In context, John is not saying that everyone who loves is somehow a Christian, whether they trust in Christ or not. He makes it clear elsewhere that true knowledge of God entails right belief about Christ, as well as right response to God, including love of oth-

ers. Mere human love apart from Christ's redeeming presence and motivation falls short of love in its fullest dimension as a human response to God's perfect and infinite compassion (cf. 1 Cor. 13).

4:8. John has also recorded that "God is light" (1:5) and "Spirit" (John 4:24). Love is one of many attributes of God and is to be understood in relation to the others, such as holiness and justice.

4:9. To grasp God's love aright, one must look to how God has demonstrated it. Here John is in total harmony with Paul (Rom. 5:8).

4:10. No human love is the standard for understanding God's great compassion, but God's own action on man's behalf. For **propitiation**, see the note on 2:2.

4:11-13. God's character, through His Spirit, is to shape and progressively dominate the character of the believer. The Spirit of God imparts the will to love.

4:15. This helps provide the context for rightly understanding verse 7. Trust in Christ as the incarnate Son of God makes genuine, God-wrought love possible.

4:16. John, like Paul (1 Cor. 13:13), stresses the supremacy of love as a characteristic of God and therefore as a dominant characteristic of the true believer.



NATURE OF GOD

4:8. The nature of God is His "essence" or His "substance." God's nature includes all that He is that makes Him uniquely God. Any complete definition of God's nature should include the following seven aspects: Spirit, person, life, self-existence, unchangeableness, infinitude, and unity. (See John 4:24 for a definition of God.) Without these things, God would not be God. **Illustration:** Because God is so difficult to comprehend, Jesus became a Man revealing the essence of the Father and proclaiming truth concerning God (John 1:14, 18). As we read the gospel accounts of the ministry of Christ, it becomes easier for us to understand what God is like. **Application:** The first commandment of the law requires that we love and worship God as He truly *is*, implying we should study the nature of God (Ex. 20:3; Matt. 22:37, 38). (First Reference, Gen. 1:2; Primary Reference, 1 John 4:8; cf. John 4:24.)

the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear ¹hath torment. He that feareth is not made perfect in love.

19 ^aWe love him, because he first loved us.

20 ^aIf a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God ^bwhom he hath not seen?

21 And ^athis commandment have we from him, That he who loveth God love his brother also.

Love God and Keep His Commandments

5 Whosoever believeth that ^aJesus is the Christ is ^bborn of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and ^akeep his commandments.

3 ^aFor this is the love of God, that we keep his commandments: and ^bhis commandments are not ¹grievous.

4 For ^awhatsoever is born of God

4:18 ¹ involves

4:19 ^a 1 John

4:10

4:20 ^a [1 John

2:4]

^b 1 Pet. 1:8;

1 John 4:12

4:21 ^a Lev. 19:18;

[Matt. 5:43, 44;

22:37]; John

13:34

5:1 ^a 1 John 2:22;

4:2, 15

^b John 1:13

5:2 ^a John 15:10;

2 John 6

5:3 ^a John 14:15;

2 John 6

^b Mic. 6:8; Matt.

11:30; 23:4

¹ burdensome

5:4 ^a John 16:33

^b 1 John 2:13;

4:4

5:5 ^a 1 Cor. 15:57

5:6 ^a John

1:31-34; [Eph.

5:26, 27]

^b [John 14:17]

5:7 ^a [John 1:1]

^b John 10:30

¹ witness

5:8 ^a John 15:26

¹ as

5:9 ^a John 5:34,

37; 8:17, 18

^b [Matt. 3:16,

17]; John 5:32,

37

5:10 ^a [Rom.

8:16]; Gal. 4:6;

Rev. 12:17

^b John 3:18, 33;

1 John 1:10

¹ testimony

5:11 ¹ testimony

overcometh the world: and this is the victory that ^bovercometh the world, *even* our faith.

5 Who is he that overcometh the world, but ^ahe that believeth that Jesus is the Son of God?

6 This is he that came ^aby water and blood, *even* Jesus Christ; not by water only, but by water and blood. ^bAnd it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear ¹record in heaven, the Father, ^athe Word, and the Holy Ghost: ^band these three are one.

8 And there are three that bear witness in earth, ^athe Spirit, and the water, and the blood: and these three agree ¹in one.

9 If we receive ^athe witness of men, the witness of God is greater: ^bfor this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God ^ahath the witness in himself: he that believeth not God ^bhath made him a liar; because he believeth not the ¹record that God gave of his Son.

11 And this is the ¹record, that God hath given to us eternal life, and this life is in his Son.

4:17. **Herein** points back to verse 16. By dwelling in love, and thus having God dwelling in him, the believer gains the priceless assurance that he need not fear the coming judgment. This is our assurance, *if* we love in this world as He does.

4:18. **Fear hath torment:** Abject fear of God is based on dread of punishment. But God's love for us renders such dread obsolete. *Fear* is still part of the Christian walk in the sense of profound reverence, the unwillingness to violate God's trust in us (see Acts 10:35; 13:26; 2 Cor. 7:1; Eph. 5:21; Phil. 2:12; 1 Pet. 1:17). Believers need not fear eternal rejection as a result of God's judgment (John 5:24), but this does not mean a Christian's approach to God is to be casual and flippant.

4:19-21. Our love, if it exists and mirrors God's love at all, is not our own but God's doing. The epitome of hypocrisy is the claim to love God while withholding love from others. For Jesus Himself commanded that he who loves God is to demonstrate this through loving others.

5:1. **Him that begat** means a father, in this case, God. **That is begotten of him** means a son, in this case, Jesus. John makes the general, illustrative point that one who cares for a father customarily cares also for that father's child. Thus the person who truly loves God will also give the Son His due. "That is begotten of him" could also refer to individual believers. In this case John would be stressing that he who loves God in truth will also love other children of God.

5:2, 3. Once again relationship to God and obedience to His commandments are inseparably linked. See the note on 2:3.

5:4. **Whatsoever** refers to every believer born of God.

5:5. There is conquering power through this confession because God is sovereign over the world, and only through the Son does man have access to and find favor with God.

5:6. **Water and blood:** This is the water of Jesus' baptism, the blood of His atoning death. The **Spirit** gives assurance that the biblical message about Jesus is true.

5:7, 8. Greek manuscripts are unanimous in showing that verse 7 should end with "record." (Literally it says: "There are three who bear witness.") Likewise, verse 8 should read simply: "The **Spirit**, the **water**, and the **blood**; and the three are in agreement." The longer versions of these verses made their way into the traditional printed Greek Testament (TR) and thus into the King James Version due to influence of the Latin Bible and only four late Greek manuscripts. The point of John's original version was that the witnesses of verse 6 comprise one unified testimony to the veracity of the gospel. This insight in turn paves the way for verse 9.

5:10. To deny the biblical **witness** of Christ is to reject God Himself.

12 ^aHe that hath the Son hath ¹life; *and* he that hath not the Son of God hath not ¹life.

We Know God Hears Us

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, ^aif we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we ¹desired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and ^ahe shall give him life

5:12 ^a [John 3:15, 36; 6:47; 17:2, 3]
¹ Lit. *the life*
 5:14 ^a [1 John 2:28; 3:21, 22]
 5:15 ¹ *asked*
 5:16 ^a Job 42:8

^b [Matt. 12:31]
^c Jer. 7:16; 14:11
 5:17 ^a [1 John 3:4]
 5:18 ^a [1 Pet. 1:23]; [1 John 3:9]
^b James 1:27
¹ *guards*
 5:19 ^a John 12:31; 17:15; Gal. 1:4
 5:20 ^a [1 John 4:2]
^b Luke 24:45
^c John 17:3;
 Rev. 3:7
^d Is. 9:6
^e [1 John 5:11, 12]

for them that sin not unto death. ^bThere is a sin unto death: ^cI do not say that he shall pray for it.

17 ^aAll unrighteousness is sin: and there is a sin not unto death.

18 We know that ^awhosoever is born of God sinneth not; but he that is begotten of God ^bkeepeth ¹ himself, and that wicked one toucheth him not.

19 And we know that we are of God, and ^athe whole world lieth in wickedness.

20 And we know that the ^aSon of God is come, and ^bhath given us an understanding, ^cthat we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. ^dThis is the true God, ^eand eternal life.

21 Little children, keep yourselves from idols. Amen.

5:13. John sums up the message of his epistle. Many authorities end the verse at the word **life**. **Unto you that believe on the name of the Son of God** is stressed in the original; eternal life is contingent on personal trust in Christ.

5:14, 15. Assurance of salvation (v. 13) leads to **confidence** in petition. Effectual prayer is **according to his will**.

5:16, 17. **Brother** means “fellow Christian.” Every Christian is liable to sin (1:8, 10; 2:1). Believers are to intercede for one another when stumbling occurs (see Gal. 6:1–2). **Sin unto death**: John may be thinking of the sins he has urged against throughout the epistle: refusal to accept Christ as God’s incarnate Son, habitual disobedience to God’s commands, and consistent failure to love others. These are marks of an unregenerate person; John is not commanding (though he is also not forbidding) that prayer be offered for such people. **Sin not unto death**: These would be sins that do not mark deliberate and persistent rebellion against God. These are the sins every Christian finds himself subject to and must struggle against. In themselves, unlike “sin unto death,” they do not constitute apostasy from biblical truth or failure to trust obediently in Christ. Forgiveness and reconciliation with

God is, therefore, a possibility. Persistent prayer can make it a reality.

5:18. See 3:6, 9. **Toucheth** means “to lay hold of with intent to harm.” **That wicked one** is the Devil. Some Greek texts read, “but he that is begotten of God [Jesus] keep him [the believer].”

5:19, 20. A final note of assurance. Believers are in God, despite the majority of humanity lying in the power of Satan. Christ has come. He has imparted spiritual insight. Thus we know Him, because He has made Himself known, and are in Him, because He has claimed us. **This is the true God**: “This” can be translated “He,” meaning Jesus Christ. John concludes with a ringing affirmation of the full deity of the Son, a notable theme of John’s gospel.

5:21. **Idols** here may well have the sense of erroneous conceptions of God. John addressed such false notions throughout the letter. However fervent our love for others and our adherence to God’s commands, such human efforts will come to nothing apart from true understanding of God as revealed in Christ. To know Him as He is causes love and obedience to be the redeeming, worshipful responses to God that He intends them to be.



ASSURANCE

5:13. The Scriptures clearly teach that it is possible to know whether you are saved or unsaved. The assurance of the believer is not based on feeling, (though the Christian may “feel” saved), but on the principles of God’s Word. We can know we are saved because Christ is in our hearts (Col. 1:27; 1 John 5:12), because of the witness of the Word of God (v. 10, 11), because of answered prayer (John 14:14; 1 John 5:14, 15), because of our understanding of the Scriptures (v. 20), because we keep His commandments (2 Cor. 5:17; 1 John 5:18), because we love the brethren (3:14), and because we have the inner witness of the Holy Spirit (Rom. 8:16). **Illustration**: Paul claimed to have this inner confidence and was fully persuaded concerning the keeping power of God in salvation (2 Tim. 1:12). **Application**: Because of this assurance, the believer need not be ashamed of Christ, even when he finds himself in difficult circumstances (2 Tim. 1:12). (First Reference, Gen. 15:13; Primary Reference, 1 John 5; cf. John 10:28.)

Authorship. Although the author does not give his name, evidently the same hand that penned 1 John wrote 2 John as well. This conclusion follows from study of literary style, vocabulary, and basic outlook in each of the two letters. Ancient tradition also supports this conclusion. The tone of the letter suggests that the author knew himself to possess acknowledged spiritual authority. This would also be in keeping with the calling, responsibility, and ministry of John as implied by the fourth gospel and expressed in the pungent admonitions of 1 John.

Date. Second John is traditionally dated near the end of the first century A.D., when John would have been near the end of his life. Nothing in 2 John gives clear indication of a particular year or even decade of composition. A reasonable date is about the same time as 1 John, or any time in the final third of the first century. Many conservative authorities would be more specific and opt for a date in the A.D. nineties.

Place of Writing. The ancient church

historian Eusebius records that the aged apostle John ministered in Asia Minor and died in the city of Ephesus. For the same reasons that 1 John may be linked with John's years in Asia Minor and Ephesus, 2 John may also be thought of as having its origin in that locale.

Recipients. Some believe that the "elect lady" (v. 1) was an individual acquaintance of John. John would then be penning these words to her and to her family. Others hold that the "elect lady" refers metaphorically to some particular local church. In this case John would be representing one local fellowship (v. 13) as he writes to another. The letter lends itself to being interpreted according to both understandings, and evidence is lacking to settle the question with certainty.

Message. John intends to visit his readers soon (v. 12). He takes pleasure in their spiritual progress thus far (v. 4), but feels that special words of admonition are necessary to assure continued progress (vv. 5-11).

OUTLINE OF SECOND JOHN

I. Greeting	1-3	B. Description of the deceivers	7
II. Praise for past faithfulness	4	C. The need for diligence, discernment, and proper response	8-11
III. Admonition regarding deceivers	5-11	IV. Closing and intention to meet soon in person	12, 13
A. The need for continued love and obedience to God's commands	5, 6		

The Elect Lady and Her Children

The elder unto the ¹elect lady and ²her children, whom I love in the truth; and not I only, but also all they that have known ^athe truth;

2 For the truth's sake, which ¹dwellleth in us, and shall be with us for ever.

3 ^aGrace ¹be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I ^arejoiced greatly that I found ¹of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, ^athat we love one another.

6 And ^athis is love, that we walk ¹after his commandments. This is the commandment, That, ^bas ye have heard from the beginning, ye should walk in it.

7 For ^amany deceivers are entered

¹ a Col. 1:5
¹ chosen
² ¹ abides
³ a Rom. 1:7;
¹ Tim. 1:2
¹ will be
⁴ a ¹ Thess. 2:19,
 20; 3 John 3, 4
¹ some of
⁵ a [John 13:34,
 35; 15:12, 17];
¹ John 3:11;
 4:7, 11
⁶ a John 14:15;
¹ John 2:5; 5:3
^b ¹ John 2:24
¹ according to
⁷ a ¹ John 2:19;
 4:1

^b ¹ John 4:2
^c ¹ John 2:22
⁸ a Mark 13:9
^b Gal. 3:4
¹ worked for
⁹ a John 7:16;
 8:31; ¹ John
 2:19, 23, 24
¹⁰ a ¹ Kin. 13:16;
 Rom. 16:17;
 2 Thess. 3:6, 14;
 Titus 3:10
¹ give him a
 greeting
¹¹ ¹ greets him
² shares in
¹² a ³ John
 13, 14
^b John 17:13
¹ do not wish to
 write
² hope
¹³ a ¹ Pet. 5:13

into the world, ^bwho confess not that Jesus Christ is come in the flesh. ^cThis is a deceiver and an antichrist.

8 ^aLook to yourselves, ^bthat we lose not those things which we have ¹wrought, but that we receive a full reward.

Abide in the Doctrine of Christ

9 ^aWhosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring ^anot this doctrine, receive him not into ¹your house, neither ¹bid him God speed:

11 For he that ¹biddeth him God speed ²is partaker of his evil deeds.

12 ^aHaving many things to write unto you, I ¹would not ¹write with paper and ink: but I ²trust to come unto you, and speak face to face, ^bthat our joy may be full.

13 ^aThe children of thy elect sister greet thee. Amen.

1. The elder is the aged apostle John, who according to ancient tradition lived into his nineties. **Whom** is plural. To **love in the truth** means (1) truly, really to love, and (2) to love in a fashion consonant with the Christian meaning of that word. **The truth** which John and others **have known** is a combination of factual knowledge regarding the Word of God and personal knowledge of Jesus Christ.

2. John loves his readers **for the truth's sake** or "because of the truth," which likely has reference to the personal presence of Christ (John 14:6). The cardinal fruit of the Spirit of Christ is love (Gal. 5:22).

3. Grace, mercy, and peace are not common words in John's writings. In this greeting he is likely reflecting common usage in Christian circles of the time and area. God and Jesus Christ are placed on virtually the same level here, since **Son of the Father** is a title that implies equality with the Father (John 5:18).

4. Of thy children means "some of your children," that is, some believers in the fellowship or family John is addressing. **Walking** is a Jewish idiom for "living." John is saying we should "live by the truth," or in accordance with God's revealed word and will.

5. See 1 John 2:7; 3:11. Emphasis on **love** is a hallmark of John's writings. In Luke, for instance, the noun or verb form of the word occurs about a dozen times. But in John's gospel alone it occurs more than 40 times.

6. For some, **love** has little to do with obedience. Yet John, following Jesus, stresses that to *love* is to obey. (See John 14:15, 21, 23, 24; 15:10, 14.) As one of Jesus' closest disciples, John would have heard the Master

raise the question, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

7. The deceivers seem to have been Gnostics, pseudo-Christian individuals who denied that the Son of God had really taken on human flesh (see 1 John 2:18–27, 4:1–6). John realizes that to attack the doctrine of the Incarnation (Christ's taking on human flesh) is to strike at the very root of Christianity.

8. The first and third **we** should probably be "you" (plural) according to many ancient manuscripts. It is dangerous for any person, including a believer, to follow teachings contrary to Scripture.

9. John makes Christology the central doctrine of the faith.

10, 11. In the early decades of Christianity, local churches were planted and sustained by itinerant preachers and teachers. For these workers to survive, it was necessary for believers to show hospitality. However, one had to be sure that he was not aiding and abetting false teachers, that is, those with unorthodox views of the person and work of Christ. To take such people in, John says, is to endorse their teaching. John's command forbids true Christians to actively support the ministry of false teachers. It is not a prohibition against having non-Christians (e.g., unsaved family members or neighbors) into one's home—unless, of course, they are spreading anti-Christian doctrine, and seeking to use one's home as a base of operations!

12, 13. The **paper** was papyrus, writing material made from reeds. One of the reasons for the brevity of this epistle is that John intends to speak to his readers in person very soon.

The Third Epistle of
JOHN

Authorship. This brief epistle is attributed to the apostle John, though he does not give his name. He calls himself “the elder” (see 2 John 1), which seems to have been John’s self-designation in the final years of his ministry. The same stylistic and theological similarities apparent in the fourth gospel, 1 John, and 2 John are a distinct feature of 3 John as well.

Date. Third John, perhaps the only extant letter of John to an individual, reflects a time when church organization was loose and when churches were united by authoritative letters from leaders. Such letters were circulated by representatives of these leaders, in the case of 3 John probably Demetrius (v. 12). On the basis of this evidence, however, a specific date for 3 John can hardly be inferred. It is normally dated in the same period as 1 and 2 John, or in the latter part of the first century A.D.

Place of Writing. Evidence that places the aged apostle John in the Asia Minor city of Ephesus suggests that 3 John,

like 1 and 2 John, had its origin in that city. John tells Gaius (v. 1) that he hopes to see him soon (v. 14). This implies that the two men were not separated by any great distance. Certainly it is safe to surmise that John writes from one city of Asia Minor to Gaius in another one not too distant.

Recipient. The letter is addressed to Gaius (v. 1). This was a common name of the time; his precise identity is unknown. He may have received this letter by the hand of Demetrius (v. 12). He was perhaps a member of a fellowship over which “the elder” (v. 1) exercised oversight.

Message. John commends and exhorts Gaius for his steadfastness and for his care of Christian missionaries (vv. 3–8). He uses Diotrephes as an example of how not to live as a Christian (vv. 9–11). John’s words seem designed to encourage Gaius until John can see him personally, which he hopes will not be too far in the future (v. 14).

OUTLINE OF THIRD JOHN

I. Greeting	1	IV. Endorsement of Demetrius	12
II. Commendation of and exhortation to Gaius	2–8	V. Closing and intention to meet soon in person	13, 14
III. Criticisms and warning regarding Diotrephes	9–11		

Greeting

The elder unto the wellbeloved Gaius, ^awhom I love ¹in the truth.

2 Beloved, I ¹wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I ^arejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater ^ajoy than to hear that ^bmy children walk in truth.

Gaius's Generosity Commended

5 Beloved, thou doest faithfully whatsoever thou doest ¹to the brethren, and ¹to strangers;

6 Which have borne witness of thy ¹charity before the church: whom if thou ²bring forward on their journey ³after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, ^ataking nothing ¹of the Gentiles.

8 We therefore ought to ^areceive such, that we might be fellowhelpers ¹to the truth.

1 ^a 2 John 1
 1 Lit. in truth
 2 ¹ pray that in all things
 3 ^a 2 John 4
 4 ^a 1 Thess. 2:19, 20; 2 John 4
^b [1 Cor. 4:15]
 5 ¹ for
 6 ¹ love
 2 send
 3 in a manner worthy of God
 7 ^a 1 Cor. 9:12, 15
 1 from
 8 ^a Matt. 10:40; Rom. 12:13; Heb. 13:2; 1 Pet. 4:9
 1 for

10 ^a Prov. 10:8, 10
 1 talking nonsense
 2 puts
 11 ^a Ps. 34:14; 37:27; Rom. 14:19; 1 Thess. 5:15; 1 Tim. 6:11; 2 Tim. 2:22
^b [1 John 2:29; 3:10]
^c [1 John 3:10]
 1 do not imitate
 12 ^a Acts 6:3; 1 Tim. 3:7
^b John 19:35; 21:24
 1 a good testimony
 2 witness
 3 testimony
 13 ^a 2 John 12
 14 ¹ greet

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, ^aprating ¹against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and ²casteth *them* out of the church.

11 Beloved, ^afollow ¹not that which is evil, but that which is good. ^bHe that doeth good is of God: but he that doeth evil hath not seen ^cGod.

12 Demetrius ^ahath ¹good report of all *men*, and of the truth itself: yea, and we *also* bear ²record; ^band ye know that our ³record is true.

13 ^aI had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends ¹salute thee. Greet the friends by name.

1. See the note on 2 John 1.

2. **Above all things** is better translated "in all respects." Gaius was clearly a dear friend of John. His physical health is as important to John as his spiritual health.

3. John looks back to a time prior to writing this letter when he heard of Gaius's steadfastness and rejoiced as a result.

4. **Children** here refers to those whom John has in some way helped lead to Christ.

5. In 2 John, mention is made of hospitality to traveling Christian workers. This was of crucial importance in the early church. See Romans 12:13; 1 Timothy 3:2; 5:10; Titus 1:8; Hebrews 13:2; 1 Peter 4:9.

6. Some of those whom Gaius had helped along had evidently brought word back to John of Gaius's exemplary labors. To **bring forward** would entail the full range of financial, travel, and other assistance necessary to host and then send along a visiting Christian leader whose only support was the generosity of other believers.

7. Literally, "for the name they went out," that is, the name of Jesus. They took nothing from the Gentiles (i.e., the unconverted), lest they appear to be hawking the gospel for personal gain. See Jesus' command, Matthew 10:8, and Paul's example, 1 Corinthians 9:6-15.

8. To help missionaries and similar workers to continue in their calling is to share in their work. Chris-

tians are obligated (**we ... ought**) to bear their share of the burden of such work.

9. The letter of which John speaks is lost, as it does not seem to have been 1 or 2 John. **The church** is probably the fellowship of which Gaius was a member. What the elder has written up to this point seems to serve as a prologue for his major concern, which he takes up now.

10. To **prate** is to indulge in idle or trivial chatter. John characterizes Diotrephes' talk as meaningless gossip. Diotrephes opposes John's teaching, either John's stress on Christ's nature or the need for Christians to demonstrate love at all times. He also opposes the exercise of hospitality such as earned high praise for Gaius from the elder.

11. This is John's way of saying that faith which does not result in works is no faith at all. Salvation is not by works, but it does produce them. See Ephesians 2:8-10.

12. Demetrius probably delivered the letter to Gaius. He was known to the elder; perhaps he was one of the brethren whom Diotrephes had cast out (v. 10). The elder's warm remarks would reassure Gaius that he could take Demetrius in and show him the favor he usually accorded visitors who were serving the truth.

13, 14. John excuses the brevity of his remarks. He expects to visit Gaius soon. **Friends** are Christian brethren. Some texts and translations make the words beginning with **peace** into a fifteenth verse.

JUDE

Authorship. The writer gives his name (v. 1) and identifies himself as James's brother. Although there are some four men in the New Testament who go by the name James, Jude likely refers to the half brother of Jesus (Matt. 13:55; Gal. 1:19). Thus Jude, like James, grew up alongside the boy and young man Jesus (Matt. 13:55; Mark 6:3). Care must be taken not to confuse this Jude with several others bearing the same name. (See Mark 3:19; Luke 3:30; 6:16 ["the brother of" should read "the son of"], Acts 5:37; 9:11; 15:22-32).

Like most if not all of Jesus' immediate family, Jude did not respond favorably to Jesus' ministry during His earthly days (John 7:5). Yet later he may have been among Jesus' brothers who had preaching ministries (1 Cor. 9:5). As a close relative of Jesus and a brother of James, himself a renowned Jewish Christian leader in Jerusalem, Jude

wrote with authority and the assurance that his earliest readers would give him a careful hearing.

Date. Over the years scholars have proposed dates from A.D. 40 to 140 for this treatise. Yet if Jude was Jesus' brother he must have written well before the end of the first century. Since Jude may make use of parts of the Book of 2 Peter (some, however, think the reverse is the case), which probably dates from the A.D. sixties, Jude may be placed somewhere about A.D. 65-80.

Readers. Jude writes to Christians whose ranks have been infiltrated by false teachers. Many are being misled by shadowy figures peddling a message that promotes moral laxity, theological error, destructive pride, and divisiveness.

Message. In the face of pressure to dilute pure Christian doctrine, Jude's readers are to stand firm and "earnestly contend for the faith" (v. 3).

OUTLINE OF JUDE

I. Greeting	1, 2	IV. Exhortation to avoid error and remain true to Christ	17-23
II. Reason for writing	3, 4	V. Doxology: Glory to God through Jesus Christ	24, 25
III. Description of and warnings regarding false teachers, beliefs, and practices	5-16		

Loved by God the Father

Jude, the servant of Jesus Christ, and ^bbrother of James, to them that are ¹sanctified by God the Father, and ^bpreserved in Jesus Christ, and ^ccalled:

2 Mercy unto you, and ^apeace, and love, be multiplied.

Earnest Contention for the Faith

3 Beloved, when I gave all diligence to write unto you ^aof the common salvation, it was needful for me to write unto you, and exhort *you* that ^bye should earnestly contend for the faith which was ¹once delivered unto the saints.

4 For there are certain men crept in ¹unawares, who were ²before of old ordained to this condemnation, ungodly men, turning the grace of our God into ³lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that ^athe Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not

1 ^a Acts 1:13
 b John 17:1
 c Rom. 1:7
 1 set apart
 2 a 1 Pet. 1:2;
 2 Pet. 1:2
 3 a Titus 1:4
 b Phil. 1:27
 1 once for all
 4 1 unnoticed
 2 long ago
 marked out for
 3 licentiousness
 5 a Ex. 12:51;
 1 Cor. 10:5-10;
 Heb. 3:16

6 1 proper domain
 7 a Gen. 19:24;
 2 Pet. 2:6
 1 sexual immorality
 2 punishment
 8 a 2 Pet. 2:10
 b Ex. 22:28
 1 reject authority
 2 glorious ones
 9 a Zech. 3:2
 1 disputing
 2 discussed
 3 dared
 4 reviling
 10 a 2 Pet. 2:12
 11 a Gen. 4:3-8;
 Heb. 11:4;
 1 John 3:12
 b Num. 31:16;
 2 Pet. 2:15; Rev. 2:14
 c Num. 16:1-3,
 31-35
 1 profit
 2 rebellion

their ¹first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as ^aSodom and Gomorrah, and the cities about them in like manner, giving themselves over to ¹fornication, and going after strange flesh, are set forth for an example, suffering the ²vengeance of eternal fire.

8 ^aLikewise also these *filthy* dreamers defile the flesh, ¹despise dominion, and ^bspeak evil of ²dignities.

9 Yet Michael the archangel, when ¹contending with the devil he ²disputed about the body of Moses, ³durst not bring against him a ⁴railing accusation, but said, ^aThe Lord rebuke thee.

10 ^aBut these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way ^aof Cain, and ^bran greedily after the error of Balaam for ¹reward, and perished ^cin the ²gain-saying of Core.

1. **Sanctified and preserved** are in the perfect tense: Christians are once and continually “set apart” and “kept.” They are kept for the return of Christ (see v. 21).

2. Believers who have sought God’s **mercy** also receive **peace** (“inner assurance” and “stability”) and love.

3. **Beloved** indicates the close relationship between Jude and his readers. Jude was evidently planning to write a less urgent doctrinal letter but was forced by developments to pen this earnest exhortation. Jude conceives of Christian faith as having a definite, unchanging, and unchangeable content.

4. **Before of old ordained** is probably not speaking of predestination in the sense of God deciding in advance that He would condemn these men and so seeing to it that they sinned. Rather Jude recognizes that Scripture often predicts the demise and judgment of any who flaunt God’s will. The men in question are wrongly assuming that **grace** means “no moral laws.” They thus effectively deny the sovereignty and eternal moral lordship of both the Father and the Son.

5. **I will:** Jude expresses the burden of wanting desperately to warn his readers. Jude sees Old Testament examples as extremely important for Christians (see Rom. 15:4; 1 Cor. 10:11). The writer of Hebrews expands greatly on a similar insight regarding Israel’s demise in the wilderness (Num. 14:28-35).

6. See Genesis 6:1-4. Jude here as below seems to make use of 2 Peter 2:4. The non-canonical Book of

Enoch, chapters 6—10, may also be quoted here, or an oral tradition that is also in that book. His apparent use of non-canonical writings does not mean he considered them to be on the same level as Scripture itself. See Paul’s references to secular writers, in order to make a point, in Acts 17:28; 1 Corinthians 15:33; Titus 1:12.

7. See 2 Peter 2:6 and Genesis 19:1-29. Sodom and Gomorrah are mentioned often in Scripture as examples of God’s severe judgment on sexual sin, in particular sexual perversion. From this verse and verse 6 immorality has clearly entered the ranks of believers to whom Jude writes.

8. Jude describes the false teachers against whom he writes. Instead of God’s revealed Word they pay attention to their own visions or dreams. In doing so they lapse into immorality and insubordination, refusing to obey authorities (whether angelic or perhaps apostolic) and even criticizing them openly.

9. Jude evidently refers to a Jewish tradition (preserved, according to ancient authorities, in a work called the Assumption of Moses), according to which Michael the archangel refused to be provoked by Satan, who charged that Moses was a murderer (Ex. 2:11, 12) and therefore undeserving of a proper burial.

10. See Philippians 3:19 and 2 Peter 2:12.

11. Cain’s heart was not right before God (Gen. 4:1-12). Balaam led Israel to sin (Num. 22-24; 31:8-16; 2 Pet. 2:15; Rev. 2:14). **Core** (Korah) led a rebellion against Moses and thus against God (Num. 16).

12 These are ¹spots in your ²feasts of charity, when they feast ³with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; ⁴trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 ^aRaging waves of the sea, ^bfoaming ¹out their own shame; wandering stars, ^cto whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to ¹convince all that are ungodly among them of all their ungodly deeds which they have ²ungodly committed, and of all their ^ahard³ *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their ^amouth speaketh great swelling *words*, ^bhaving¹ men's persons in admiration because of advantage.

12¹ hidden reefs or stains
2 love feasts
3 with you without fear, serving only themselves
4 late autumn trees without fruit

13^a Is. 57:20

^b [Phil. 3:19]

^c 2 Pet. 2:17;

Jude 6

¹ up

15^a 1 Sam. 2:3

¹ convict

² in an ungodly way

³ harsh things

16^a 2 Pet. 2:18

^b Prov. 28:21

¹ flattering people to gain advantage

17^a 2 Pet. 3:2

¹ by

18^a Acts 20:29;

[1 Tim. 4:1];

2 Tim. 3:1; 4:3;

2 Pet. 3:3

19¹ cause divisions

² worldly

20^a Col. 2:7;

¹ Thess. 5:11

^b [Rom. 8:26]

21^a Titus 2:13;

Heb. 9:28; 2 Pet. 3:12

22¹ distinction

23^a Rom. 11:14

^b Amos 4:11;

Zech. 3:2; 1 Cor. 3:15

^c [Zech. 3:4, 5];

Rev. 3:4

¹ defiled

24^a [Eph. 3:20]

^b Col. 1:22

¹ stumbling

Keep Yourselves in God's Love

17 ^aBut, beloved, remember ye the words which were spoken before ¹of the apostles of our Lord Jesus Christ;

18 How that they told you ^athere should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who ¹separate themselves, ²sensual, having not the Spirit.

20 But ye, beloved, ^abuilding up yourselves on your most holy faith, ^bpraying in the Holy Ghost,

21 Keep yourselves in the love of God, ^alooking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a ¹difference:

23 And others ^asave with fear, ^bpulling *them* out of the fire; hating even ^cthe garment ¹spotted by the flesh.

24 ^aNow unto him that is able to keep you from ¹falling, and ^bto present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

12. The **feasts** were probably the Lord's Supper gatherings. The same selfishness is seen in 1 Corinthians 11:20, 21.

12, 13. Both verses use vivid, picturesque language to depict the degeneracy of those who have crept into the church (v. 4).

14, 15. **Enoch**: See Genesis 5:19–24; also Hebrews 11:5, 6. The prophecy Jude cites is preserved in the non-canonical Book of Enoch 1:9. (See note on verse 6.) **Ungodly** repeatedly describes the actions and attitudes of those whom Jude denounces.

16. **Great swelling words** means bombastic, arrogant language. **In admiration** means that they flatter others in order to get what they are after.

17. Jude calls on his readers to recall apostolic teaching. Today this would mean especially the New Testament.

18. Examples of such apostolic warnings are found in Acts 20:29, 30; 2 Timothy 3:1–9; 2 Peter 3:3.

19. **They who separate themselves**: Jude seems to have in mind their tendency to be schismatic or divisive, to set forth heretical notions and then separate themselves and their followers from those who hold to apostolic doctrine. But note that they get their start in the church itself (v. 4).

20. The antidote for error is not simply to pull back from wrong but also to be built up in what is right, especially through clinging to God in prayer.

21. Here Jude stresses our role in being **kept**. In verse 1 he has already used a form of the same word, *preserved*, most likely to denote God's own role and ability in "keeping" His children in His grasp. Jude expects a literal return of Jesus.

22, 23. An important factor in keeping one's own faith active and vibrant is exercising it serving others. Even where there is danger or extreme immorality involved, God calls on believers to mediate His love for the fallen and share the gospel with the lost.

24, 25. **Falling** is literally a word meaning "stumbling." **Saviour** here refers to God the Father but is often applied to Christ (Titus 1:4; 2 Pet. 3:18). In Old Testament thought there is only one Savior (Is. 43:10, 11). Thus early church application of the term to Jesus implies His unity with God the Father. Many ancient manuscripts have "through Jesus Christ our Lord" following "Saviour." If those were indeed Jude's original words, it is a moving tribute to the figure with whom he once shared childhood, and in whom he now places personal trust.

THE REVELATION

of Jesus Christ

The English title “Revelation” comes from the first word of the book in Greek. That word is *apokalypsis*, which means “the unveiling of something previously unrevealed.” In Revelation Christ and His eternal program are fully revealed, so that the book provides a fitting capstone to the New Testament revelation.

Revelation is apocalyptic in form; that is, it is principally prophetic. Written during a time of persecution, the book abounds with visions (similar to Daniel and Zechariah), and the style is generally figurative and symbolic. The book contains many symbols and signs, such as numbers, colors, animals, stones, persons, groups, and places. Some symbols are interpreted in the text itself (e.g., 1:20); others have to be interpreted in the light of the Old Testament (e.g., 11:4). Still others may have no previous biblical connection.

Authorship. The author of Revelation identifies himself as John at least four times (1:1, 4, 9; 22:8; perhaps 21:2 also). He calls himself a servant of Christ (1:1), and a brother and companion in tribulation (1:9). He was on the island of Patmos because of the testimony of Jesus (1:9). Several early church fathers (Clement of Alexandria, Eusebius, and Irenaeus) wrote that the apostle John was exiled to Patmos by the Roman emperor Domitian about A.D. 95. Such church fathers as Justin Martyr, Irenaeus, Tertullian, Hippolytus, Clement of Alexandria, and Origen recognized the authenticity and Johannine authorship of Revelation. It was included in the Muratorian Canon (c. A.D. 170), and was accepted by Papias (early second century).

Though the style and vocabulary of Revelation differ somewhat from the other writings of John, there are many similarities, particularly with John’s gospel. A focus on the deity and the work of Christ are found in both books. The fact that the seven letters of chapters 2 and 3 focus on churches in the province of Asia and begin with the letter to Ephesus indicates that the John of Revelation is the same as the apostle John who spent the latter years of his life at Ephesus.

Historical Background. John reports that he saw his visions and was told to write them down while he was on the island of Patmos (1:9, 11; 19:9; 22:9, 10, 18, 19). Patmos is a small, barren, rocky island in the Aegean Sea about 60 miles from Ephesus.

John was told to write down what he saw in a book and to send it to seven churches in the province of Asia (western Asia Minor): Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (1:11). The original recipients of Revelation were the believers in these seven churches. Tradition reports that the apostle John exercised spiritual oversight over these churches while he resided at Ephesus during the final decades of the first century. The order of the listing of the seven churches forms a semicircle beginning in the west at Ephesus, then extending northward to Pergamos, and subsequently southeastward to Laodicea. Revelation was probably sent initially as a circular letter beginning at Ephesus and thence throughout the province.

The Book of Revelation was probably written near the end of the reign of

the Roman emperor Domitian—A.D. 95–96. John had been exiled to Patmos for preaching the gospel of Christ (1:9). Several early writers report that John was exiled to Patmos by Domitian during Domitian’s persecution of Christians (A.D. 95–96). They also report that John was released from exile and returned to Ephesus following Domitian’s death in A.D. 96.

The Book of Revelation was designed to close the New Testament revelation and to be the final inspired statement from God until the return of Christ Himself. John may have distributed copies of the book upon his return from exile. The book appears to be directed primarily toward believers, in order to encourage and exhort them. But a message for unbelievers can be detected as well.

Revelation 1:3 promises a blessing to those who read, understand, and obey the contents of the book. Revelation 22:18, 19 promises a curse to anyone who adds to or takes away from the book. The book strongly assumes the perseverance and final salvation of true believers (13:10; 14:12). The promises made to those who overcome (2:7, 11, 17, 26, 28; 3:5, 12, 21) appear to be promises to all true saints that they will indeed inherit the promises of God and experience eternal life and fellowship with God. On the other hand, the judgments described in the book are for “them that dwell upon the earth” (e.g., 3:10), that is, for “earth-dwellers,” not for the saints of God. This presents a definite warning and threat to unbelievers.

Theme and Purpose. The theme of Revelation is the revelation of the person and the prophetic program of Jesus Christ. A number of purposes can be detected in the book. First, it was written to *encourage* believers to endure persecution and to persevere through suffering, knowing that the victory of Christ over the world and the Devil is guaranteed and certain. Second, the

book was written to show how all of prophecy focuses on Jesus Christ—His person and His program for the world. Third, the book seeks to unite all the various lines of biblical prophecy (both Old Testament and New Testament) and to show how they converge upon the second coming of Christ to rule the earth in His messianic kingdom. Fourth, the book seeks to correct some moral and doctrinal problems that existed (and still exist) in the churches, and to instruct Christians in such things as salvation, prophecy, the person of Christ, and Christian living. And finally, the book may be an attack on the paganism and emperor worship of the Roman Empire, particularly against the emperor Domitian and his persecution of Christians. (There are a number of possible veiled references to the anti-Christian nature and activities of Rome in the book.)

Interpretation. There are four basic interpretational approaches to the Book of Revelation. The *idealist* or *allegorical* approach views the book as a symbolic presentation of the eternal struggle between good and evil, or between Christianity and anti-Christian paganism. No specific historical or prophetic events or persons are in view. The *preterist* approach sees Revelation as describing simply the historical or contemporary events of John’s day in symbolic form. The book presents the conflict between Christianity and Judaism, or between Christianity and paganism, as they were experienced by John. This view is taken by most liberals, who refuse to see any valid prophecy in the Bible. The *historical* approach arose during the days of the Protestant Reformation, and understands the book to be presenting in symbolic form the course of world history from New Testament days through the return of Christ. For example, in this view, the strong angel of chapter

10 symbolizes the Reformation, and the harlot of chapter 17 represents the Roman Catholic church. The *futurist* approach views most of the book (chs. 4–22) as still future, presenting the judgments of the Tribulation Period, the return of Christ, the millennial kingdom, and the eternal state. Only chapters 1–3 are in any sense historical. The rapture of the church, according to many premillennialists, will occur before the scene described in chapter 4 begins. Premillennialists believe that the Bible teaches that Christ will return to earth to establish a literal, messianic kingdom on the earth in fulfillment of literal promises to Abraham, David, and the prophets.

A major concern of the Book of Revelation is the judgment of God on the world (the beginning of the day of the Lord). The various judgments are symbolized in the book by a scroll with seven “seals,” by blasts from seven “trumpets,” and by the wrath of God poured out from seven “bowls” or “vials.” The relationship of these three series of judgments has been debated by interpreters. The *parallel* view understands the three series of judgments as occurring during the same time period, with repetition of the judgments merely showing emphasis on the intensity of the judgment. The *consecutive* view sees the judgments as occurring one at a time throughout the Tribulation Period—that is, 21 individual judgments from God in consecutive order. The *telescopic* view understands the seventh seal to include all seven trumpets, and likewise that the seventh trumpet includes the seven bowls or vials. Each individual judgment may end when the next begins, or each may continue until the end of the Tribulation and the return of Christ. The telescopic view seems best, since the seventh seal seems simply to introduce the seven trumpets (8:1, 2), and the seventh trumpet brings the chronology all the way to

the return of Christ (11:15). The seven bowls are called the seven last plagues (15:1) and will apparently occur in rapid succession at the end of the Tribulation (see 16:13–17).

The Book of Revelation builds heavily upon the Book of Daniel in the Old Testament. Many symbols introduced in Daniel are repeated and further clarified in Revelation. A full understanding of Revelation is impossible without an accurate understanding of the prophecy of Daniel. Although there are very few quotations, allusions to Old Testament images and prophecy appear throughout Revelation. Of the 404 verses in the book, 265 verses contain lines that allude to some 550 Old Testament references.

The number seven is very prominent in Revelation. There are seven churches (1:11), seven candlesticks (1:13), seven stars (1:16), seven letters (2:1–3:22), seven Spirits (4:5), seven seals (5:1), seven trumpets (8:2), seven thunders (10:3), seven heads (12:3; 13:1), seven angels (15:6), seven bowls or vials (15:7), seven mountains (17:9), and seven blessings (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14). Many interpreters believe that the number seven, when given symbolic significance, represents completeness and perfection. The numbers four (4:6; 6:1–8; 9:14) and twelve (7:4–8; 21:12, 14; 22:2) also appear to have special significance in Revelation.

The book was anticipated by Jesus before His death when He declared that the Holy Spirit would show the apostles “things to come” (John 16:13). This was begun through the eschatological teachings of Paul and Peter, but most completely fulfilled through the apostle John on Patmos. The phrase “and I saw” occurs more than 40 times in Revelation, and the statement “I was in the Spirit” is common. Twelve times throughout the book John reports that he was told to write down what he saw.

OUTLINE OF REVELATION

I. Past: The things which you have seen		1:1–20
A. The prologue		1:1–8
1. The preface		1:1–3
2. The salutation		1:4–8
B. The vision of Christ		1:9–20
1. The setting		1:9–11
2. The revelation		1:12–18
3. The instruction		1:19
4. The interpretation		1:20
II. Present: The things which are		2:1—3:22
A. The letter to the church at Ephesus		2:1–7
B. The letter to the church at Smyrna		2:8–11
C. The letter to the church at Pergamos		2:12–17
D. The letter to the church at Thyatira		2:18–29
E. The letter to the church at Sardis		3:1–6
F. The letter to the church at Philadelphia		3:7–13
G. The letter to the church at Laodicea		3:14–22
III. Future: The things which shall be hereafter		4:1—22:21
A. Introduction: the judge		4:1—5:14
1. The throne of God		4:1–11
2. The scroll and the Lamb		5:1–14
B. The seven seals		6:1—8:1
1. The first seal: conquest		6:1, 2
2. The second seal: war		6:3, 4
3. The third seal: inflation and famine		6:5, 6
4. The fourth seal: death		6:7, 8
5. The fifth seal: martyrdom		6:9–11
6. The sixth seal: natural disasters		6:12–17
7. Parenthesis: the redeemed of the Tribulation		7:1–17
a. The 144,000 of Israel		7:1–8
b. The multitude of Gentiles		7:9–17
8. The seventh seal: the seven trumpets		8:1
C. The seven trumpets		8:2—11:19
1. Introduction		8:2–6
2. The first trumpet: on the vegetation		8:7
3. The second trumpet: on the sea		8:8, 9
4. The third trumpet: on the fresh water		8:10, 11
5. The fourth trumpet: on the light		8:12, 13
6. The fifth trumpet: demons and pain		9:1–12
7. The sixth trumpet: demons and death		9:13–21
8. Parenthesis: the witnesses of God		10:1—11:13
a. The little book		10:1–11
b. The measuring of the temple		11:1, 2
c. The two witnesses		11:3–13
9. The seventh trumpet: the end of the age		11:14–19
D. The movements of the Tribulation		12:1—14:20
1. The program of Satan		12:1—13:18
a. The woman, the son, and the dragon		12:1–6
b. The war in heaven		12:7–12
c. The persecution on earth		12:13–17
d. The beast from the sea: the Antichrist		13:1–10
e. The beast from the earth: the False Prophet		13:11–18
2. The program of God		14:1–20
a. The Lamb and the 144,000		14:1–5
b. The three angels		14:6–13
c. The harvest of the earth		14:14–20
E. The seven bowls		15:1—18:24
1. The prelude		15:1—16:1
2. The first bowl: sores		16:2
3. The second bowl: on the sea		16:3
4. The third bowl: on the fresh water		16:4–7
5. The fourth bowl: scorching		16:8, 9
6. The fifth bowl: darkness		16:10, 11
7. The sixth bowl: the Battle of Armageddon		16:12–16
8. The seventh bowl: the fall of Babylon		16:17–21
9. The judgment of Babylon the great		17:1—18:24
a. The great harlot		17:1–18
b. The great city		18:1–24
F. The return of Christ		19:1–21
G. The millennial kingdom of Christ		20:1–15
H. The eternal state		21:1—22:5
1. The new heaven and new earth		21:1
2. The descent of the New Jerusalem		21:2–8
3. The description of the New Jerusalem		21:9—22:5
I. Conclusion		22:6–21

Greeting to the Seven Churches

1 The Revelation of Jesus Christ, ^awhich God gave unto him, to shew unto his servants things which must ¹shortly come to pass; and ^bhe sent and signified *it* by his angel unto his servant John:

2 ¹Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things ^bthat he saw.

3 ^aBlessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for ^bthe time *is* at hand.

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him ^awhich is, and ^bwhich was, and which is to come; ^cand from the seven Spirits which are before his throne;

5 And from Jesus Christ, ^awho is the faithful ^bwitness, and the ^cfirst ¹begotten of the dead, and ^dthe ²prince of the kings of the earth.

1:1 ^aJohn 3:32
^bRev. 22:6
¹quickly or swiftly
1:2 ^a1 Cor. 1:6
^b1 John 1:1
¹bore witness
1:3 ^aLuke 11:28; Rev. 22:7
^bJames 5:8; Rev. 22:10
1:4 ^aEx. 3:14
^bJohn 1:1
^c[Is. 11:2]; Zech. 3:9; Rev. 3:1; 4:5; 5:6
1:5 ^aProv. 14:5; John 8:14
^bIs. 55:4
^cPs. 89:27; 1 Cor. 15:20; [Col. 1:18]
^dRev. 17:14
¹born
²ruler over

^eJohn 13:34
^fHeb. 9:14
1:6 ^a1 Pet. 2:5, 9
^b1 Tim. 6:16
1:7 ^aMatt. 24:30
^bZech. 12:10-14; John 19:37
¹the tribes
²mourn
1:8 ^aIs. 41:4; Rev. 21:6; 22:13
^bRev. 4:8; 11:17
^cIs. 9:6

Unto him ^ethat loved us, ^fand washed us from our sins in his own blood,

6 And hath ^amade us kings and priests unto God and his Father; ^bto him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with ^aclouds; and every eye shall see him, and ^bthey *also* which pierced him: and all ¹kindreds of the earth shall ²wail because of him. Even so, Amen.

8 ^aI am Alpha and Omega, the beginning and the ending, saith the Lord, ^bwhich is, and which was, and which is to come, the ^cAlmighty.

The Alpha and Omega

9 I John, who also am your brother, and ^acompanion in ¹tribulation, and ^bin the kingdom and ²patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

1:9 ^aPhil. 1:7 ^b[Rom. 8:17; 2 Tim. 2:12] ¹persecution
²perseverance

1:1. The Revelation of Jesus Christ is the title of the book. The revelation is both from Christ and about Christ. Since Christ is the revelation of God Himself (John 1:18), God gave the revelation to Christ to be shown to **John** by means of an angel (messenger). The word “revelation” (Gr. *apokalypsis*) refers to an unveiling or exposure of God’s program for the world through Christ. The prophecies of the book will occur **shortly** in the sense that the day of the Lord (the end of the age) may begin at any time (following the Rapture). The statement must be understood in accordance with God’s perspective on time (cf. 2 Pet. 3:4, 8). The word **signified** (Gr. *esēmanen*) refers to the conveyance of truth by means of signs and symbols, and refers to the visions described throughout the book. Symbols must be interpreted either from something in the context or from other Scriptures.

1:2, 3. Bare record: John was a witness of what he wrote. He **saw** the revelation and wrote what he saw. The blessing of verse 3 has a threefold condition: (1) read the book, (2) **hear** (understand) it, and (3) **keep** (obey) it. The essential nature of **prophecy** was the communication of new truth (divine revelation). God has given it to be obeyed, not simply to be discussed and debated. **The time is at hand** in the sense that nothing else now has to occur before the Rapture and the beginning of the Tribulation Period.

1:4-6. John became the apostolic leader of the church at Ephesus following the death of Paul and the destruction of Jerusalem by Rome (A.D. 70). The Ephesian church had established a number of daughter churches throughout the province of **Asia** (western Asia Minor), and John exercised pastoral and apostolic care of them. The blessing of verse 4 comes from the triune Godhead: God the Father, the Holy Spirit, and Jesus Christ. **Him which is** is a paraphrase of the name *Jehovah* or *Yahweh* (Ex. 3:14): “I AM.” The

description of the Father shows eternal existence in the past (**was**), present (**is**), and future (**is to come**). **The seven Spirits** is apparently a symbolic reference to the Holy Spirit (cf. Is. 11:2; Zech. 3:9; 4:10). **Jesus Christ** is the **faithful witness** in that He has finished His work of revealing the Father (cf. John 17), the **first begotten of the dead** in that He is the firstfruits of the first resurrection (cf. 20:6), and the **prince of the kings of the earth** as the future worldwide Ruler of the millennial kingdom (cf. 19:16). Three works of Christ for believers are then listed. **Loved us:** Christ showed His supreme love for mankind in dying for them (cf. Rom. 5:8; 1 John 3:16). **Washed us:** Believers have been redeemed from their sins through the blood and death of Christ. **Made us kings and priests:** In the true church, no one is called “priest” (singular) except Christ. Believers are part of a “royal priesthood” in Christ (cf. 1 Pet. 2:9; Rev. 5:10). **The glory and dominion** (authority) of Christ are emphasized throughout the book.

1:7, 8. Four aspects of Christ’s return are mentioned, each of which alludes to another passage of Scripture. He will come with the **clouds** (Dan. 7:13) in the sky. **Every person** will **see him** (Matt. 24:30). Those who **pierced him** (Zech. 12:10), that is, those who rejected Him and wanted Him to die will repent and mourn (**wail**) over Him (Zech. 12:10, 11). This refers to Christ’s return to the earth to establish His kingdom, not to the Rapture. **Alpha and Omega**, the first and last letters of the Greek alphabet, refer here to God’s eternity and sovereignty, and possibly to the fullness of God’s self-revelation.

1:9-11. John was exiled to **Patmos** for preaching the **word of God** and testifying as a witness of **Jesus Christ**. Patmos is located about 60 miles from Ephesus and about 35 miles off the coast of Asia Minor. **Tribulation** refers to present afflictions, not to the

10 ^aI was in the Spirit on ^bthe Lord's day, and heard behind me ^ca great voice, as of a trumpet,

11 Saying, **I am Alpha and Omega, the first and the last:** and, **What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.**

The First and the Last

12 And I turned to see the voice that spake with me. And being turned, ^aI saw seven golden ¹candlesticks;

13 ^aAnd in the midst of the seven ¹candlesticks ^bone like unto the Son of man, ^cclothed with a garment down to the foot, and ^dgirt² about the ³paps with a golden ⁴girdle.

14 His head and ^ahis hairs were white like wool, as white as snow; and ^bhis eyes were as a flame of fire;

15 ^aAnd his feet like unto fine brass, as if they ¹burned in a furnace;

1:10 ^a Acts 10:10

^b Acts 20:7

^c Rev. 4:1

1:12 ^a Ex. 25:37;

Zech. 4:2; Rev.

1:20; 2:1

¹ lampstands

1:13 ^a Rev. 2:1

^b Ezek. 1:26;

Dan. 7:13;

10:16; Rev.

14:14

^c Dan. 10:5

^d Rev. 15:6

¹ lampstands

² girdled

³ chest

⁴ band

1:14 ^a Dan. 7:9

^b Dan. 10:6;

Rev. 2:18; 19:12

1:15 ^a Ezek. 1:7;

Dan. 10:6; Rev.

2:18

¹ were refined

^b Ezek. 1:24;

43:2; Rev. 14:2;

19:6

1:16 ^a Rev. 1:20;

2:1; 3:1

^b Is. 49:2; [Heb.

4:12]; Rev. 2:12,

16; 19:15

^c Matt. 17:2;

Acts 26:13; Rev.

10:1

1:17 ^a Ezek. 1:28

^b Dan. 8:18;

10:10, 12

^c Is. 41:4; 44:6;

48:12; Rev. 2:8;

22:13

and ^bhis voice as the sound of many waters.

16 ^aAnd he had in his right hand seven stars: and ^bout of his mouth went a sharp twoedged sword: ^cand his countenance was as the sun shineth in his strength.

17 And ^awhen I saw him, I fell at his feet as dead. And ^bhe laid his right hand upon me, saying unto me, **Fear not; I am the first and the last:**

18 **I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.**

19 Write the things which thou hast ^aseen, ^band the things which are, ^cand the things which shall ¹be hereafter;

20 **The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.**

1:18 ^a Rom. 6:9; Rev. 2:8; 10:6; 15:7 ^b Rev. 4:9 ^c Ps. 68:20

¹ Gr. *hades*

1:19 ^a Rev. 1:9-18 ^b Rev. 2:1 ^c John 16:13; Rev. 4:1

¹ take place

1:20 ¹ A hidden truth ² lampstands

future Tribulation period. Believers live in a present form of God's **kingdom** (the church) though not yet in the promised messianic kingdom. **Patience** is perseverance or endurance (Gr. *hupomonē*). True believers in Christ will persevere through all their present afflictions, with John as their example. **In the Spirit:** John was in a state of receiving prophetic revelation from God. **The Lord's day** refers to Sunday, the first day of the week, as the new day of worship for Christians. The word *kuriakos* occurs elsewhere in the New Testament only in 1 Corinthians 11:20. **Alpha and Omega:** The description that was applied to God the "Almighty" in verse 8 is here applied to Christ, showing that Christ is God, **the first and the last** (cf. v. 17; 22:13). **The seven churches** introduced here are described further in chapters 2 and 3. **Ephesus** was the largest and most important city in the province of **Asia**.

1:12-16. This is a description of Jesus Christ as a Judge (cf. John 5:22, 27). Christ has authority over both the church and the world. **The seven candlesticks** (lampstands) are identified in verse 20 as the seven churches mentioned in verse 11. **The Son of man** is a messianic title from Daniel 7:13, and was Jesus' favorite designation for Himself. **The garment** described in verse 13 is a judge's robe. His **white** hair symbolizes justice, purity, and glory. **Fire** is also a symbol of judgment. **The brass** and the **sound of the voice** show Christ's authority and power. **The seven stars** are identified in verse 20 as the angels of the seven churches. **The sword** also represents Christ's judgment (cf. 19:15) of the church and the world through His Word. His **countenance** or face was like the **sun** as the glory of God shone forth.

1:17, 18. John's initial reaction to this vision was fear. He was overwhelmed by the glory of God as seen in Christ (cf. Dan. 8:17, 18; 10:8, 9; Zech. 4:1). As Jesus did many times with the apostles (cf. Matt. 14:27; Mark 4:40; Luke 5:10), so now He tells John to **fear not**. **The first and the last** (cf. v. 11; 22:13) is equivalent to the language of verse 8, and is a title of the almighty and eternal God. As God in the Old Testament is called the "living God," so Christ is **he that liveth**. He became **dead** when He humbled Himself to die on the cross (cf. Phil. 2:6-8), but then rose to live **for evermore**. Three tenses of Christ's existence are emphasized: (1) His ever-abiding life; (2) His death as God-man; and (3) His resurrection to everlasting and authoritative life. He has authority over death and judgment, and therefore has **the keys of hell [Hades] and of death** (cf. 20:14).

1:19. This is the key verse of the book. Revelation has three major sections: (1) **the things which thou hast seen**—chapter 1, especially the vision of Christ (cf. v. 11—"what thou seest"); (2) **the things which are**—chapters 2 and 3, the conditions in the churches; and (3) **the things which shall be hereafter**—chapters 4-22, beginning with the judgments of the Tribulation period (cf. 7:1—"after these things").

1:20. **The seven candlesticks** in the midst of which Christ stood in the vision are identified as the **seven churches** listed in verse 11. **The seven stars** in His hand represent the **angels of the seven churches**. The angels may be either literal angels, each of which has a special guardian ministry toward one specific church (cf. Heb. 1:14), or the human leaders or pastors of these churches. Angel literally means "messenger."

The seven stars are ^athe ³angels of the seven churches; and ^bthe seven ²candlesticks which thou sawest are the seven churches.

The Church in Ephesus

2 Unto the ¹angel of the church of Ephesus write; These things saith ^ahe that holdeth the seven stars in his right hand, ^bwho walketh in the midst of the seven golden ²candlesticks;

2 ^aI know thy works, and thy labour, and thy ¹patience, and how thou canst not ²bear them which are evil: and ^bthou hast ³tried them ^cwhich say they are apostles, and are not, and hast found them liars:

3 And hast ¹borne, and hast patience, and for my name's sake hast laboured, and hast ^anot ²fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent,

1:20 ^a Mal. 2:7; Rev. 2:1
^b Ex. 25:37; 37:23; Zech. 4:2; Matt. 5:15; Phil. 2:15
² lampstands
³ messengers
2:1 ^a Rev. 1:16
^b Rev. 1:13
¹ messenger
² lampstands
2:2 ^a Ps. 1:6
^b John 6:6; 1 John 4:1
^c 2 Cor. 11:13
¹ perseverance
² endure
³ tested
2:3 ^a Gal. 6:9; Heb. 12:3, 5
¹ persevered
² become weary

2:5 ^a Matt. 21:41
¹ lampstand
² unless
2:7 ^a Matt. 11:15; Rev. 2:11, 17; 3:6, 13, 22; 13:9
^b [Rev. 22:2, 14] [Gen. 2:9; 3:22]
2:8 ^a Rev. 1:8, 17, 18
2:9 ^a Luke 12:21
^b Rom. 2:17
^c Rev. 3:9
¹ a congregation
2:10 ^a Matt. 10:22

and do the first works; ^aor else I will come unto thee quickly, and will remove thy ¹candlestick out of his place, ²except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 ^aHe that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give ^bto eat of ^cthe tree of life, which is in the midst of the paradise of God.

The Church in Smyrna

8 And unto the angel of the church in Smyrna write; These things saith ^athe first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art ^arich) and I know the blasphemy of ^bthem which say they are Jews, and are not, ^cbut *are* ¹the synagogue of Satan.

10 ^aFear none of those things

2:1—3:22. The seven letters of chapters 2 and 3 may be interpreted in various ways: (1) *historical*—the letters should be understood historically, with no prophetic significance; (2) *historico-prophetic*—the letters are addressed to seven historical churches, but each church also represents a successive phase or period in the history of professing Christendom; (3) *representative*—each church contains characteristics that can be found to some degree in most churches throughout church history. These letters represent the “things which are” of 1:19. Thus, they are historical and representative, rather than prophetic. Most of the letters follow a fivefold outline: (1) address, (2) commendation, (3) condemnation, (4) counsel or warning, and (5) promise. Each address makes some reference to the vision of chapter 1.

2:1. The city of **Ephesus** was one of the most important commercial and religious cities in Asia Minor. The most famous temple of the goddess Artemis (Diana) was located there. It was also John’s headquarters before his exile. Ephesus served as the “mother” church to the others, all of which were connected by the same Roman road.

2:2–4. The church is commended because of its soundness of faith and its perseverance through persecution. However, its people have come under Christ’s discipline for having **left** (not lost) their **first**

love or former devotion to Christ.

2:5. The solution to this condition is threefold: (1) **remember** your former devotion to Christ; (2) **repent** of the present lack of love and devotion; and (3) **return**—that is, **do** the things that were characteristic of the devotion of the church in its earlier years. Christ threatens to discipline the church by removing its light (**candlestick**). Today, Ephesus is in ruins, and its church is gone.

2:6, 7. The **Nicolaitanes** were probably a libertine, antinomian sect who attempted to use Christian liberty as an excuse for self-indulgence and immorality (cf. vv. 14, 15). The promise **to him that overcometh** probably applies to all Christians with genuine faith (cf. 1 John 5:4, 5), and will be fulfilled as believers enjoy the blessings of the New Jerusalem (22:2, 14), the **paradise of God**.

2:8. **Smyrna** was located about 40 miles north of Ephesus. Its name meant “Myrrh,” which was often used as a fragrant spice for the anointing of dead bodies (cf. John 19:39). This church represents the church under persecution.

2:9–11. The believers of Smyrna were undergoing persecution and had been reduced to **poverty**. They were being reviled by unbelieving **Jews**. They received no condemnation from Christ, but were encouraged to endure suffering faithfully. Their per-



2:8 Smyrna was a prosperous and beautiful city in the Roman province of Asia, 50 miles north of Ephesus on the Aegean shore. For political reasons, and because of political favors, Rome granted Smyrna’s request to build a temple to the Roman Emperor Tiberius. Accordingly, like Pergamos, Smyrna became a “temple-warden” of the imperial cult. This pagan practice of emperor worship resulted in much persecution for the church. In A.D. 155/156 Polycarp, disciple of the apostle John and bishop at Smyrna, became its twelfth martyr. Smyrna is mentioned only in Revelation (1:11 and 2:8). Its ruins now lie under the present Turkish city of Izmir (pop. c. 265,000).

which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be ¹tried; and ye shall have tribulation ten days: ^bbe thou faithful unto death, and I will give thee ^ca crown of life.

11 "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of ^bthe second death.

The Church in Pergamos

12 And to the ¹angel of the church in Pergamos write; These things saith ^ahe which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's ¹seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of "Balaam, who taught Balac to ¹cast a stumblingblock before the children of

2:10 ^b Matt. 24:13
^c James 1:12
¹ tested
2:11 ^a Rev. 13:9
^b [Rev. 20:6, 14; 21:8]
2:12 ^a Is. 49:2; Rev. 1:16; 2:16
¹ messenger
2:13 ¹ throne
2:14 ^a Num. 31:16
¹ put an enticement to sin

^b Num. 25; Acts 15:29; [1 Cor. 10:20]; Rev. 2:20
^c 1 Cor. 6:13
² sexual immorality
2:16 ^a Is. 11:4; 2 Thess. 2:8; Rev. 19:15
2:17 ^a Ex. 16:33, 34; [John 6:49, 51]
^b Is. 56:5; 62:2; 65:15; Rev. 3:12
¹ except
2:18 ^a Rev. 1:14, 15
¹ messenger
2:19 ^a Rev. 2:2
¹ love
² endurance

Israel, ^bto eat things sacrificed unto idols, ^cand to commit ²fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and ^awill fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden ^amanna, and will give him a white stone, and in the stone ^ba new name written, which no man knoweth ¹saving he that receiveth *it*.

The Church in Thyatira

18 And unto the ¹angel of the church in Thyatira write; These things saith the Son of God, ^awho hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 "I know thy works, and ¹charity, and service, and faith, and thy ²patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few

secution would be of short duration (**ten days**). Some relate this to 10 edicts of anti-Christian persecution from the time of Nero (A.D. 64) until Diocletian (A.D. 312). Faithful perseverance through trials will bring a **crown of life** (cf. James 1:12). The **second death** is eternal destruction in the lake of fire (20:14, 15), reserved for all unbelievers.

2:12. Pergamos, or Pergamum, was located about 50 miles north of Smyrna. The name may mean "Thoroughly Married," and may represent the state church which is "married" to a political system. The reference to the **sharp sword** shows that Christ will judge the false teachers at Pergamos.

2:13. Satan's seat or throne may be a reference to the religious paganism centered in Pergamos. The city had a throne-like altar to the god Zeus, a temple to Asklepios (symbolized by a serpent), and various temples dedicated to the worship of the Roman emperor. Christ here commends the church at Pergamos for remaining faithful in the midst of such satanic influence.

2:14-16. The doctrine of Balaam was a compromise of Christianity with paganism, resulting in idolatry and immorality. Balaam had once succeeded in

leading many Israelites into these sins (cf. Num. 31:16; 2 Pet. 2:15; Jude 11). The entire church is urged to **repent** of the toleration and sins of these false teachers, before Christ has to judge them Himself. The church should discipline itself and not tolerate false teaching and immorality within.

2:17. Manna in the Old Testament represents sustenance and life (cf. John 6:48-51). Christ is sufficient for all the believer's needs. The **white stone** with its **new name** symbolizes acceptance and approval by God.

2:18. Thyatira was located about 20 miles southeast of Pergamos, and was the hometown of Lydia, Paul's first convert in Macedonia (Acts 16:14). The name may mean "Continual Sacrifice." The **fire** and **brass** in the description of Christ emphasize Christ's promise to judge the false teachers of this church. Since the city was controlled by a female-dominated dye and cloth industry, it is possible that the church here suffered from female false teachers.

2:19-23. There was a self-proclaimed prophetess at Thyatira whom Christ calls **Jezebel**. She was leading the church into false doctrine, idolatry, and immorality just as the Old Testament Jezebel had done to Israel



2:12 Pergamos, more commonly known as Pergamum, was situated about 50 miles due north of Smyrna, 15 miles from the Aegean Sea. It was the official capital of the Roman province of Asia, even though Ephesus and Smyrna were more important commercially. The first temple of the imperial cult was built here in 29 B.C., in honor of Rome and Caesar Augustus. It became the center for the imperial religion with its blasphemous emperor worship. Because of its many other altars and cults, it could aptly be called "Satan's Seat." Of the seven Asian cities of Revelation 2 and 3, this one has provided the most archaeological remains. Today the Turkish town of Bergama (pop. 25,000) occupies the site.

things against thee, because ¹thou sufferest that woman ^aJezebel, which calleth herself a prophetess, to teach and to ²seduce my servants ^bto commit fornication, and to eat things sacrificed unto idols.

21 And I gave her ¹space ^ato repent of her fornication; and she repented not.

22 Behold, I will cast her into a ¹bed, and them that commit adultery with her into great tribulation, ²except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which ^asearcheth the ¹reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this ¹doctrine, and which have not known the ^adepths of Satan, as they speak; ^bI will put upon you none other burden.

25 But ^athat which ye have *al-ready* hold fast till I come.

26 And he that overcometh, and keepeth ^amy works unto the end, ^bto him will I give power over the nations:

27 ^aAnd he shall rule them with a rod of iron; as the vessels of a potter

2:20 ^a 1 Kin. 16:31; 21:25; 2 Kin. 9:7, 22, 30
^b Ex. 34:15
¹ you allow
² beguile
2:21 ^a Rom. 2:5; Rev. 9:20; 16:9, 11
¹ time
2:22 ¹ sickbed
² unless
2:23 ^a Ps. 7:9; 26:2; 139:1; Jer. 11:20; 17:10; Matt. 16:27; Luke 16:15; Acts 1:24; Rom. 8:27
¹ minds
2:24 ^a 2 Tim. 3:1-9
^b Acts 15:28
¹ teaching
2:25 ^a Rev. 3:11
2:26 ^a [John 6:29]
^b [Matt. 19:28]
2:27 ^a Ps. 2:8, 9; Rev. 12:5; 19:15

¹ pieces
2:28 ^a 2 Pet. 1:19; Rev. 22:16
3:1 ^a Rev. 1:4, 16
¹ messenger
² but you are dead
3:2 ¹ complete
3:3 ^a 1 Tim. 6:20
^b Rev. 3:19
^c Matt. 24:42, 43; Luke 12:39
^d 1 Thess. 5:2; [2 Pet. 3:10; Rev. 16:15]
¹ robber
3:4 ^a Acts 1:15
^b [Jude 23]
^c Rev. 4:4; 6:11
¹ stained
3:5 ^a [Rev. 19:8]
^b Ex. 32:32; Ps. 69:28;

shall they be broken to ¹shivers: even as I received of my Father.

28 And I will give him ^athe morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

The Church in Sardis

3 And unto the ¹angel of the church in Sardis write; These things saith he that ^ahath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, ²and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works ¹perfect before God.

3 ^aRemember therefore how thou hast received and heard, and hold fast, and ^brepent. ^cIf therefore thou shalt not watch, I will come on thee ^das a ¹thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^aa few names even in Sardis which have not ^bdefiled¹ their garments; and they shall walk with me ^cin white: for they are worthy.

5 He that overcometh, ^athe same shall be clothed in white ¹raiment; and I will not ^bblot out his name out

[Rev. 10:20; [Rev. 13:8; 17:8; 20:12, 15; 21:27] ¹ garments

(cf. 1 Kin. 16; 2 Kin. 9). She refused to **repent**, and therefore would be judged along with her followers and her **children** (or disciples).

2:24, 25. There was a godly remnant of believers at Thyatira who had not accepted these “deep teachings” or **depths of Satan**. The exhortation is to **hold fast** what is good, and to reject evil.

2:26-29. The obedient believer will be given a reward of **power** or authority in the millennial kingdom as he reigns with Christ (12:5; 19:15; 20:4). The **morning star** is probably a reference to the eternal presence of Christ Himself.

3:1. Sardis, the ancient capital of the rich and powerful kingdom of Lydia, was located about 30 miles south of Thyatira. The name may mean “Escaping.” As

the glory of the city of Sardis was mostly in the past, so the church there was now virtually **dead** in spirit and works, and is representative of dead orthodoxy.

3:2-4. The exhortation is both positive and negative. The godly, believing remnant who are **worthy** should **strengthen the things which remain**. The rest should **remember** the sound teaching that had been **received** from the apostles, **hold it fast**, and **repent** of their deadness and faithlessness. Christ’s coming in judgment may occur at any time, just as one never knows when a **thief** may **come** to steal. **White** garments represent righteousness, which the faithless ones have **defiled**.

3:5, 6. The one who has genuine faith in Christ has the righteousness of Christ accounted to him through



3:1 Sardis was one of the seven cities within the Roman province of Asia in western Asia Minor (modern Turkey). It was situated at the crossroads of the highways leading from the coastal cities (Ephesus, Smyrna, and Pergamum) to the high country of inner Asia Minor. Sardis had been the capital of the ancient kingdom of Lydia, which withstood the Greeks during their early colonization of Asia Minor. It was renowned for its gold and wealth during the reign of Croesus. In the sixth century B.C. his kingdom was destroyed by the Persian army under Cyrus, as told by the Greek historian Herodotus. Under Roman rule, in the New Testament era, it never regained its earlier prominence. It only possessed its former name of greatness, not those great works. The city was destroyed by an earthquake during the rule of Tiberius Caesar (A.D. 17) and rebuilt by him. This indebtedness promoted emperor worship in Sardis and evidently prompted compromise by the church. Today a small Turkish village named Sart lies near the site.

of the ‘book of life, but ^a‘I will confess his name before my Father, and before his angels.

6 ^a‘He that hath an ear, let him hear what the Spirit saith unto the churches.

The Church in Philadelphia

7 And to the ¹angel of the church in Philadelphia write; These things saith ^ahe that is holy, ^bhe that is true, ^che that hath the key of David, ^ahe that openeth, and no man shutteth; and ^eshutteth, and no man openeth;

8 ^a‘I know thy works: behold, I have set before thee ^ban open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make ^athem of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^bI will make them to come and worship before thy feet, and to know that I have loved thee.

3:5 ^c Phil. 4:3
^d Matt. 10:32;
Luke 12:8
3:6 ^a Rev. 2:7
3:7 ^a Acts 3:14
^b John 14:6;
1 John 5:20; Rev.
3:14; 19:11
^c Is. 9:7; 22:22;
Jer. 23:5
^d [Matt. 16:19;
Rev. 1:18]
^e Job 12:14
¹ messenger
3:8 ^a Rev. 3:1
^b 1 Cor. 16:9
3:9 ^a Rev. 2:9
^b Is. 45:14;
49:23; 60:14
3:10 ^a 2 Tim.
2:12; 2 Pet. 2:9
^b Luke 2:1
^c Is. 24:17
¹ my command
to persevere
² trial
³ test
3:11 ^a Phil. 4:5
^b Rev. 2:25
^c [Rev. 2:10]
3:12 ^a 1 Kin. 7:21;
Jer. 1:18; Gal. 2:9
^b Ps. 23:6
^c [Rev. 14:1;
22:4]
^d [Heb. 12:22]
^e Rev. 21:2
^f [Rev. 2:17; 22:4]
3:13 ^a Rev. 2:7
3:14 ¹ messenger

10 Because thou hast kept ¹the word of my patience, ^a‘I also will keep thee from the hour of ²temptation, which shall come upon ^ball the world, to ³try them that dwell ^cupon the earth.

11 Behold, ^a‘I come quickly: ^bhold that fast which thou hast, that no man take ^cthy crown.

12 Him that overcometh will I make ^a‘a pillar in the temple of my God, and he shall ^bgo no more out of my God, and the name of the city of my God, which is ^d‘new Jerusalem, which ^ecometh down out of heaven from my God: ^aand I will write upon him my new name.

13 ^a‘He that hath an ear, let him hear what the Spirit saith unto the churches.

The Church in Laodicea

14 And unto the ¹angel of the church of the Laodiceans write;

the redeeming blood of the Lamb. This is the **white raiment** (cf. 7:14). The **book of life** is a list of the saved of all ages (cf. Phil. 4:3; Rev. 20:12, 15). The promise **not to blot out his name out of the book of life** is an emphatic assurance of the eternal security of the true believer. The statement in Greek contains a double negative, which may be translated, “I will by no means blot out his name.” Christ will **confess the name** only of genuine believers (cf. Matt. 10:32, 33).

3:7. Philadelphia was located about 30 miles southeast of Sardis. Its name means “Brotherly Love,” and represents the faithful church in all ages. Founded in A.D. 17, it was the newest of the seven cities. The reference to the **key of David** is taken from Isaiah 22:22, where it relates to messianic authority.

3:8, 9. The open door, which no man can shut, refers to an opportunity for testimony and service. The city sat on a mountain pass which served as a doorway to the Anatolian hill country. Those who are **of the synagogue of Satan** are probably unbelieving Jews or Judaizers.

3:10. This verse presents a promise that Christ will

rapture genuine believers out of the world before the Tribulation period begins. The **hour of temptation** is the period of worldwide testing (Gr. *peirasmos*) which has not yet occurred (cf. Dan. 12:1; Matt. 24:21, 29). Christ promises to keep them **from** (Gr. *ek*, “out of”) the period of the Tribulation. That is, they will not even enter into this period of history. The Tribulation is for the purpose of trying or judging **them that dwell upon the earth**, those who are connected to the earth and its system. Believers are not even included in this term (cf. Phil. 3:18–20; 1 Pet. 2:11; Rev. 6:10; 11:10; 13:8, 12, 14; 17:8).

3:11–13. I come quickly: The time of the deliverance mentioned in verse 10 is here identified with the return of Christ for His church (the Rapture). The **temple** may relate either to the millennial kingdom or to the New Jerusalem. The genuine believer will be given a place of service and honor before God. The threefold reference to the **name** gives a guarantee of eternal security in Christ. The **name of my God** shows ownership. The **name of the city** shows heavenly citizenship. And **my new name** indicates co-heirship with Christ.



3:7 Philadelphia, like Sardis, had been part of the ancient kingdom of Lydia and was part of the Roman province of Asia during the New Testament era. It was located about 30 miles southeast of Sardis and about 70 miles east of Smyrna, and lay at the upper end of a broad valley that passed through Sardis and near Smyrna. Like Sardis, Philadelphia was almost destroyed by the massive earthquakes in southwest Asia Minor in A.D. 17. The tremors continued for years. When the Moslems overran Asia Minor in the fourteenth century A.D., Philadelphia resisted far longer than other cities and became an island for Christianity. The city exists today as the Turkish town of Alasehir (pop. 16,000) and contains the ruins of many ancient churches.



3:14. Laodicea was located about 50 miles southeast of Philadelphia, in the Lycus River valley near Colossae and Hierapolis (cf. Col. 4:13–16). Its name means “People Ruling,” and represents the unbelieving, materialistic church of all ages. The city was founded in c. 260 B.C. by Antiochus II and named for his wife, Laodice, whom he later divorced. The city was almost entirely destroyed by an earthquake in the A.D. 60s but was later rebuilt and became a popular place for wealthy Romans to retire.

“These things saith the Amen, ^bthe faithful and true witness, ^cthe beginning of the creation of God;

15 “I know thy works, that thou art neither cold nor hot: I ¹would thou ²wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will ¹spue thee out of my mouth.

17 Because thou sayest, “I am rich, and ¹increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee ^ato buy of me gold ¹tried in the fire, that thou mayest be rich; and ^bwhite ²raiment, that thou mayest be clothed, and *that* the shame of thy nakedness ³do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 “As many as I love, I rebuke and ^bchasten: be zealous therefore, and repent.

20 Behold, ^aI stand at the door, and knock: ^bif any man hear my voice, and open the door, ^cI will come in to him, and will ¹sup with him, and he with me.

21 To him that overcometh ^awill I grant to sit with me ¹in my throne, even as I also overcame, and am set down with my Father ¹in his throne.

3:14 ^aIs. 65:16; 2 Cor. 1:20
^bRev. 1:5; 3:7; 19:11
^c[Col. 1:15]

3:15 ^aRev. 3:1
¹wish
²were

3:16 ¹spit or vomit

3:17 ^aHos. 12:8; Zech. 11:5; [Matt. 5:3]; 1 Cor. 4:8
¹have become wealthy

3:18 ^aIs. 55:1; Matt. 13:44
^b2 Cor. 5:3
¹refined
²garments
³may not be revealed

3:19 ^aJob 5:17
^bProv. 3:12; [2 Cor. 11:32]; Heb. 12:6

3:20 ^aSong 5:2
^bLuke 12:36, 37; John 10:3
^c[John 14:23]
¹dine

3:21 ^aMatt. 19:28; 2 Tim. 2:12; [Rev. 2:26; 20:4]
¹on

3:22 ^aRev. 2:7

4:1 ^aEzek. 1:1; Rev. 19:11
^bRev. 1:10

4:2 ^aRev. 1:10
^b1 Kin. 22:19; Is. 6:1; Ezek. 1:26; Dan. 7:9; Rev. 3:21; 4:9
¹Or Spirit

22 “He that hath an ear, let him hear what the Spirit saith unto the churches.

The Throne Set in Heaven

4 After this I looked, and, behold, a door *was* ^aopened in heaven: and the first voice which I heard *was* as it were of a ^btrumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately ^aI was in the ¹spirit: and, behold, ^ba throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon ^alike a jasper and a ¹sardine stone: ^band *there was* a rainbow round about the throne, in ²sight like unto an emerald.

4 ^aAnd round about the throne *were* four and twenty ¹seats: and upon the ¹seats I saw four and twenty elders sitting, ^bclothed in white ²raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded ^alightnings and thunderings and voices: ^band *there were* seven

4:3 ^aMatt. 5:8; Rev. 21:11 ^bGen. 9:13–17; Ezek. 1:28; Rev. 10:1 ¹sardius ²appearance

4:4 ^aRev. 11:16 ^bRev. 3:4, 5 ¹thrones ²robes

4:5 ^aGen. 49:9, 10; Ex. 19:16; Rev. 8:5; 11:19; 16:18
^bEx. 37:23

3:15, 16. The church is likened to **lukewarm** water, or as being virtually worthless. Christ says He will “spew them out,” or eject them from His company. The hot waters of nearby Hierapolis were known for their medicinal qualities, whereas Colossae was known for its cold, pure water. But Laodicea was forced to receive water by aqueduct from other areas. By the time it arrived at Laodicea it was lukewarm and provoked nausea. The **works** of the Laodicean church were as worthless as the city’s lukewarm water. The description does not refer to a backslidden condition, but rather to their lack of genuine faith.

3:17–19. Laodicea was famous for its wealth, its bankers, its medical school, its popular eyesalve, and its textile industry. Christ says that spiritually the people of the church are **poor, blind, and naked**. True wealth is found only in God’s grace. This church had no spiritual value (**gold**), virtue (**white raiment**), or vision (**eyesalve**). He urges the Laodiceans to **repent** of their lack of genuine faith and of spiritual understanding.

3:20–22. In light of the spiritual condition of the Laodiceans described in verses 17, 18, the invitation of verse 20 seems to be evangelistically addressed to individual members of an apostate church, so they might receive Christ genuinely as Savior and Lord (cf. John 1:12; 10:27). To **sup** (dine) means to have

fellowship (cf. Luke 22:30; John 14:23) and to enjoy Christ’s blessings. The promise to **sit** with Christ in His **throne** refers to reigning with Christ in His kingdom (cf. Matt. 19:28; Rev. 20:4; 22:1). Verse 22 contains the last reference to the church before chapter 22, implying that the Rapture will occur before the events of chapters 4—19 and thus that the church will not be present on earth during the Great Tribulation.

4:1—5:14. The third major section of Revelation begins here: “the things which shall be hereafter” (1:19). Chapters 4 and 5 establish Christ’s right and authority to act as the Judge of the earth. God on His throne invests the Lion of the tribe of Judah with the authority to establish His dominion and kingdom on earth because of His redeeming work as the Lamb.

4:1. The phrases **after this** and **things which must be hereafter** move to the future—beyond the age of the church. The **door** signifies entrance by way of revelation into heaven. Chapters 4 and 5 picture a heavenly scene. The command **Come up hither** probably does not refer specifically to the Rapture, but rather to the change in scene for John. The **trumpet** signifies an authoritative voice.

4:2–5. **In the spirit** John sees God the Father sitting on His **throne in heaven** (cf. v. 8). The gems and the **rainbow** show the glory of God (cf. Ezek. 1:22–28). The 24 **elders** probably represent the raptured church

lamps of fire burning before the throne, which are ^cthe seven Spirits of God.

6 And before the throne *there was* ^aa sea of glass like unto crystal: ^band in the midst of the throne, and round about the throne, *were* four ¹beasts full of eyes ²before and behind.

7 ^aAnd the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them ^asix wings about *him*; and *they were* full of eyes within: and they ¹rest not day and night, saying, ^bHoly, holy, holy, ^cLord God Almighty, ^dwhich was, and is, and is to come.

9 And when those ¹beasts give glory and honour and thanks to him that sat on the throne, ^a“who liveth for ever and ever,

10 ^a“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 ^a“Thou art worthy, O Lord, to receive glory and honour and power: ^bfor thou hast created all

4:5 ^c2 Sam. 7:12; [Rev. 1:4]

4:6 ^aEx. 38:8; Ezek. 1:22; Rev. 15:2
^bEzek. 1:5; Rev. 4:8; 5:6; 6:1, 6; 7:11; 14:3; 15:7; 19:4

¹ *living creatures 2 in front*

4:7 ^aEzek. 1:10; 10:14

4:8 ^aIs. 6:2
^bIs. 6:3

^cRev. 1:8
^dRev. 1:4

¹ *cease*

4:9 ^aRev. 1:18

¹ *living creatures 2 in front*

4:10 ^aRev. 5:8; 14; 7:11; 11:16; 19:4

4:11 ^aRev. 1:6; 5:12
^bGen. 1:1; John 1:3

^cCol. 1:16

¹ *by your will they exist*

5:1 ^aEzek. 2:9, 10
^bIs. 29:11; Dan. 12:4

¹ *scroll*

5:2 ^aRev. 4:11; 5:9

5:3 ¹ *scroll*

5:5 ^aGen. 49:9

^bHeb. 7:14

^cIs. 11:1, 10; Rom. 15:12; Rev. 22:16

^dRev. 3:21

^eRev. 6:1

¹ *overcome*

5:6 ^aIs. 53:7; [John 1:29; 1 Pet. 1:19]

^bZech. 3:9; 4:10
^cRev. 1:4; 3:1; 4:5

things, and ¹for ^cthy pleasure they are and were created.

The Book Sealed with Seven Seals

5 And I saw in the right hand of him that sat on the throne ^aa ¹book written within and on the backside, ^bsealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, ^a“Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the ¹book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, ^a“the Lion of the tribe of ^bJuda, ^c“the Root of David, hath ^dprevailed¹ to open the book, ^eand to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood ^aa Lamb as it had been slain, having seven horns and ^bseven eyes, which are ^cthe seven Spirits of God sent forth into all the earth.

in heaven. Their **seats** or thrones show a reward of authority in the millennial kingdom (cf. 20:4), and their **crowns** (Gr. *stephanos*) are crowns of reward from the judgment seat of Christ (cf. Rom. 14:10; 1 Cor. 3:12–15; 2 Cor. 5:10). The **white raiment** shows their righteousness, which has now been judged and purified. The number **four and twenty** represents the church as priests before God. David divided the Levitical priesthood into 24 sections (1 Chr. 24:7–19). Believers are seen here as a kingdom of priests (cf. 1:6). Old Testament saints are not yet included, since they will not be resurrected and rewarded until after the Tribulation period (cf. Dan. 12:1–3). The **seven lamps** or **seven Spirits** again symbolize the Holy Spirit of God (cf. 1:4).

4:6–8. The **four beasts** or living creatures (lit., “living ones”) are probably angels (cf. Ezek. 10:15–22) who guard the throne of God. The **eyes** symbolize wisdom, and the **wings** depict movement. They worship God as did the seraphim in Isaiah’s vision (cf. Is. 6:1–3). The **lion** represents strength (cf. Ps. 103:20), the **calf** service (cf. Heb. 1:14), the **face of a man** intelligence (cf. Luke 2:52), and the **eagle** swiftness (cf. Dan. 9:21). The angelic vision has a strong allusion to Ezekiel 1:4–14.

4:9–11. All of heaven **worship** the Father. The angels extol His character, and the **elders** (church) extol His creative powers. God has the right to rule and the

sovereign authority to judge the earth, because He is both holy and the Creator of all.

5:1. Chapter 5 continues the vision of chapter 4. The **book** is a scroll with **seven** messages, each of which has been **sealed** with the authority of God. The breaking of the **seals** would reveal the message inside each part of the scroll. Scrolls normally had writing on only one side. This scroll contains the Tribulation judgments of God (cf. ch. 6; Ezek. 2:9, 10; Dan. 8:26; 12:4).

5:2–4. Only one with the proper authority could **open the book** by loosing or removing its **seals** (cf. Is. 29:11). The question is, “Who has the right to judge the world?”—that is, to reveal what is hidden in the scroll and to execute what is written. **No man**, literally, “No one,” could be found among mankind or angels who had the authority to remove the “seals” and read the scroll.

5:5–7. Christ is presented both as a **Lion** (Ruler) from the **tribe of Juda** (Judah; cf. Gen. 49:10) and as a **Lamb** (Redeemer; cf. Is. 53:7; John 1:29). The **Root of David** shows a messianic connection with the Davidic covenant (cf. 2 Sam. 7:16; Is. 11:1) and Christ’s right to the throne of Israel. The vision of Christ here brings together the twofold aspect of His first and second comings—His work as Savior and as Sovereign. Christ has the right to judge, possess, and rule the earth because of His submission to the death of the Cross (cf. Phil. 2:8–11).

7 And he came and took the ¹book out of the right hand ^aof him that sat upon the throne.

8 And when he had taken the book, ^athe four ¹beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden ²vials full of ³odours, which are the ^bprayers of saints.

9 And ^athey sung a new song, saying, ^bThou art worthy to take the ¹book, and to open the seals thereof: for thou wast slain, and ^chast redeemed us to God ^dby thy blood out of every ²kindred, and tongue, and people, and nation;

10 And hast made us unto our God ^akings and ^bpriests: and we shall reign on the earth.

Worthy Is the Lamb

11 And I beheld, and I heard the voice of many angels round about the throne and the ¹beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And ^aevery creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ^bBlessing, and honour, and glory, and power, *be* unto

5:7 ^a Rev. 4:2
¹ scroll
 5:8 ^a Rev. 4:8-10; 19:4
^b Ps. 141:2;
 Rev. 8:3
¹ living creatures
² bowls
³ incense
 5:9 ^a Rev. 14:3
^b Rev. 4:11
^c John 1:29
^d [Heb. 9:12;
 1 Pet. 1:18, 19]
¹ scroll
² tribe
 5:10 ^a Ex. 19:6
^b Is. 61:6
 5:11 ¹ living creatures
 5:13 ^a Phil. 2:10;
 Rev. 5:3
^b 1 Chr. 29:11;
 Rom. 9:5;
 1 Tim. 6:16;
 1 Pet. 4:11

^c Rev. 4:2, 3;
 6:16; 20:11
 5:14 ¹ living creatures
 6:1 ^a Is. 53:7;
 [John 1:29; Rev. 5:5-7, 12; 13:8]
^b Rev. 4:7
¹ sound
² living creatures
 6:2 ^a Zech. 1:8;
 6:3
^b Ps. 45:4, 5,
 LXX
^c Zech. 6:11;
 Rev. 9:7; 14:14;
 19:12
^d Matt. 24:5;
 Rev. 3:21
 6:3 ^a Rev. 4:7
¹ living creature
 6:4 ^a Zech. 1:8;
 6:2
^b Matt. 24:6, 7
 6:5 ^a Rev. 4:7
^b Zech. 6:2, 6
^c Matt. 24:7
¹ living creature
² scales
 6:6 ¹ living creatures
² Gr. *choinix*
³ Gr. *denarius*

him ^cthat sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four ¹beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

The First Seal Opened

6 And ^aI saw when the Lamb opened one of the seals, and I heard, as it were the ¹noise of thunder, ^bone of the four ²beasts saying, Come and see.

2 And I saw, and behold ^aa white horse: ^band he that sat on him had a bow; ^cand a crown was given unto him: and he went forth ^dconquering, and to conquer.

The Second Seal Opened

3 And when he had opened the second seal, ^aI heard the second ¹beast say, Come and see.

4 ^aAnd there went out another horse *that was* red: and *power* was given to him that sat thereon to ^btake peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The Third Seal Opened

5 And when he had opened the third seal, ^aI heard the third ¹beast say, Come and see. And I beheld, and lo ^ba black horse; and he that sat on him had a pair of ^cbalances² in his hand.

6 And I heard a voice in the midst of the four ¹beasts say, A ²measure of wheat for a ³penny, and three

5:8-14. Three outbursts of praise and worship are directed toward Christ and the Father: (1) the **beasts** and the **elders** praise the **Lamb** for having **redeemed** them through His **blood** (vv. 8, 9) and for giving them authority (in the future) to **reign on the earth** (v. 10); (2) myriads of **angels** also praise the Lamb for His glory and wisdom (vv. 11, 12); and (3) every area of creation worships both the Father and the Lamb (vv. 13, 14). The **prayers of saints** (v. 8) may be prayers for the fulfillment of the messianic kingdom (cf. 6:9, 10; 8:3).

6:1. The **seals** represent the beginning of Christ's judgment of unbelievers on the earth during the Tribulation period. There is a close similarity between these judgments and the events predicted by Christ in Matthew 24:4-31. The purpose of the Tribulation period is to punish unbelievers for their sin and rejection of Christ and to bring the remnant to faith in Christ. For the chronology of the seal, trumpet, and bowl judgments, see the Introduction.

6:2. The first seal initiates the worldwide conquest by the false messiah, the Antichrist (cf. Matt. 24:5). He will be the final Gentile world ruler (see 13:1-7). This horseman is not the same as the one described in 19:11, which is Christ at His second coming.

6:3, 4. The **second seal** brings war and a lack of **peace** (cf. Matt. 24:6, 7). The **sword** represents armed conflict. Perhaps the attacks on Israel mentioned in Ezekiel 38 and 39 and Daniel 11:40-44 are also in view.

6:5, 6. The **third seal** represents inflation and famine (cf. Matt. 24:7). The **balances** or scales are related to commerce and trade. The word **penny**, better transliterated "denarius," represented about one day's wages. **Wheat** and **barley** were considered necessities of life. A **measure** (Gr. *choinix*) was about one quart. The price given is about 10 times what was normal. The command **hurt not the oil and the wine** may indicate a restriction on the effects of the famine in this early part of the Tribulation.

measures of barley for a ³penny; and ^asee thou hurt not the oil and the wine.

The Fourth Seal Opened

7 And when he had opened the fourth seal, ^aI heard the voice of the fourth beast say, Come and see.

8 ^aAnd I looked, and behold a pale horse: and his name that sat on him was Death, and ¹Hell followed with him. And ²power was given unto them over the fourth part of the earth, ^bto kill with sword, and with hunger, and with death, ^cand with the ³beasts of the earth.

The Fifth Seal Opened

9 And when he had opened the fifth seal, I saw under ^athe altar ^bthe souls of them that were slain ^cfor the word of God, and for ^dthe testimony which they held:

10 And they cried with a loud voice, saying, ^aHow long, O Lord, ^bholy and true, ^cdost thou not judge and avenge our blood on them that dwell on the earth?

11 And ^awhite robes were given unto every one of them; and it was said unto them, ^bthat they should rest yet for a little ¹season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

The Sixth Seal Opened

12 And I beheld when he had opened the sixth seal, ^aand, lo, there was a great earthquake; and ^bthe sun became black as sackcloth

6:6 ^aRev. 7:3; 9:4

³Gr. *denarius*

6:7 ^aRev. 4:7

6:8 ^aZech. 6:3

^bJer. 14:12; 15:2;

24:10; 29:17;

Ezek. 5:12, 17;

14:21; 29:5; Matt.

24:9

^cLev. 26:22

¹Gr. *hades*

²authority

³wild animals

6:9 ^aRev. 8:3

^b[Rev. 20:4]

^cRev. 1:2, 9

^d2 Tim. 1:8

6:10 ^aPs. 13:1-6;

Zech. 1:12

^bRev. 3:7

^cRev. 11:18

6:11 ^aRev. 3:4,

5; 7:9

^bHeb. 11:40

¹while

6:12 ^aMatt. 24:7;

Rev. 8:5; 11:13;

16:18

^bIs. 13:10; Joel

2:10, 31; 3:15;

Matt. 24:29;

Mark 13:24

6:13 ^aMatt. 24:29;

Mark 13:25; Rev.

8:10; 9:1

¹drops its late

figs

6:14 ^aPs. 102:26;

Is. 34:4; [2 Pet.

3:10]; Rev. 20:11;

21:1

^bJer. 3:23; Rev.

16:20

¹sky split apart

6:15 ^aPs. 2:2-4

^bIs. 2:10, 19, 21;

24:21; Rev. 19:18

¹slave

²caves

6:16 ^aHos. 10:8;

Luke 23:29, 30;

Rev. 9:6

^bRev. 20:11

6:17 ^aIs. 63:4; Jer.

30:7; Joel 1:15;

2:1, 11, 31; Zeph.

1:14; Rev. 16:14

¹Lit. *is able*

7:1 ^aJer. 49:36;

Dan. 7:2; Zech.

6:5; Matt. 24:31

^bRev. 7:3; 8:7;

9:4

of hair, and the moon became as blood;

13 ^aAnd the stars of heaven fell unto the earth, even as a fig tree ¹casteth her untimely figs, when she is shaken of a mighty wind.

14 ^aAnd the ¹heaven departed as a scroll when it is rolled together; and ^bevery mountain and island were moved out of their places.

15 And the ^a“kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every ¹bondman, and every free man, ^bhid themselves in the ²dens and in the rocks of the mountains;

16 ^aAnd said to the mountains and rocks, Fall on us, and hide us from the face of him that ^bsitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; ^aand who ¹shall be able to stand?

Twelve Thousand Sealed from Each Tribe

7 And after these things I saw four angels standing on the four corners of the earth, ^aholding the four winds of the earth, ^bthat the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

6:7, 8. The fourth seal brings death to a fourth of the population of the earth, through war, famine, and pestilence (cf. Matt. 24:7; Luke 21:11). Death takes lives, and Hell (Hades) holds them for judgment.

6:9-11. The fifth seal presents the martyrdom of Tribulation saints throughout the world. They will come to faith in Christ following the Rapture (cf. 7:9-17), and many will be killed by satanic opposition to their testimony of Christ. They plead for God's judgment on their unbelieving oppressors (Antichrist and his followers). The white robes depict their righteous standing before God. More saints will be martyred, since there is much more of the Tribulation to come.

6:12-14. The sixth seal brings natural disasters of various kinds (cf. Matt. 24:7, 29). The earth and the heavenly bodies will go into convulsions. Joel 2:30, 31 predicts many of these judgments in nature as signs of the day of the Lord.

6:15-17. As a result of these first six seal judgments, many unbelievers will want to die and to hide from God, but will be unable to. The great day of his wrath is the day of the Lord, the predicted time of God's judgment of the earth and its inhabitants (cf. Joel 1:15; 2:1, 11, 31). The day of wrath is contrasted to the present "day of grace." Is come means God's day of judgment "is here"—it has finally arrived, having begun with the first six seals.

7:1-3. Chapter 7 is a parenthesis in the chronology of Revelation, showing God's program of grace and salvation during the period of judgment. The winds depict God's judgment of the earth, and the four angels are restraining agents who hold back the judgment until God's special servants can be sealed. The parenthesis probably looks back to the same time period as that covered by the six seals, so that the 144,000 must be "sealed" before the Tribulation judgments begin.

3 Saying, ^aHurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God ^bin their foreheads.

4 ^aAnd I heard the number of them which were sealed: *and there were sealed* ^ban hundred *and forty and four thousand* ^cof all the tribes of the ¹children of Israel.

5 Of the tribe of Juda *were sealed* twelve thousand. Of the tribe of Reuben *were sealed* twelve thousand. Of the tribe of Gad *were sealed* twelve thousand.

6 Of the tribe of Aser *were sealed* twelve thousand. Of the tribe of Nephthalim *were sealed* twelve thousand. Of the tribe of Manasses *were sealed* twelve thousand.

7 Of the tribe of Simeon *were sealed* twelve thousand. Of the tribe of Levi *were sealed* twelve thousand. Of the tribe of Issachar *were sealed* twelve thousand.

8 Of the tribe of Zabulon *were sealed* twelve thousand. Of the tribe of Joseph *were sealed* twelve thousand. Of the tribe of Benjamin *were sealed* twelve thousand.

A Multitude in White Robes

9 After this I beheld, and, lo, ^aa great multitude, which no man could number, ^bof all nations, and ¹kindreds, and people, and ²tongues, stood before the throne, and before the Lamb, ^cclothed with white robes, and ³palms in their hands;

10 And cried with a loud voice, saying, ^aSalvation ¹to our God ^bwhich sitteth upon the throne, and unto the Lamb.

7:3 ^a Rev. 6:6
^b Ezek. 9:4, 6;
Rev. 22:4
7:4 ^a Rev. 9:16
^b Rev. 14:1, 3
^c Gen. 49:1-27
¹ Lit. *sons*
7:9 ^a Is. 60:1-5;
Rom. 11:25
^b Rev. 5:9
^c Rev. 3:5, 18;
4:4; 6:11
¹ *tribes*
² *languages*
³ *palms*
branches
7:10 ^a Ps. 3:8; Is. 43:11; Jer. 3:23; Hos. 13:4; Rev. 19:1
^b Rev. 5:13
¹ belongs to

7:11 ^a Rev. 4:6
^b Rev. 4:11; 5:9,
12, 14; 11:16
¹ *living creatures*
7:12 ^a Rev. 5:13, 14
7:13 ^a Rev. 7:9
¹ *Who*
7:14 ^a Rev. 6:9
^b Is. 1:18; Zech. 3:3-5; [Heb. 9:14]
7:15 ^a Is. 4:5, 6;
Rev. 21:3
7:16 ^a Ps. 121:5;
Is. 49:10
^b Ps. 121:6; Rev. 21:4
¹ *strike*
7:17 ^a Ps. 23:1;
Matt. 2:6; [John 10:11, 14]
^b Is. 25:8; Matt. 5:4; Rev. 21:4
¹ *shepherd*
² *every tear*
8:1 ^a Rev. 6:1

11 ^aAnd all the angels stood round about the throne, and *about* the elders and the four ¹beasts, and fell before the throne on their faces, and ^bworshipped God,

12 ^aSaying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, ¹What are these which are arrayed in ^awhite robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, ^aThese are they which came out of great tribulation, and have ^bwashed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall ^adwell among them.

16 ^aThey shall hunger no more, neither thirst any more; ^bneither shall the sun ¹light on them, nor any heat.

17 For the Lamb which is in the midst of the throne ^ashall ¹feed them, and shall lead them unto living fountains of waters: ^band God shall wipe away ²all tears from their eyes.

The Seventh Seal Opened

8 And ^awhen he had opened the seventh seal, there was silence in heaven about the space of half an hour.

7:4-8. The seal shows ownership and security, as a king's signet ring was used to authenticate and protect official documents. The 144,000 are all Israelites from the 12 tribes (12 times 12,000). This number may be taken literally, or figuratively of a national conversion. All 12 tribes returned from exile, and there was always a remnant from the entire nation in Israel (cf. 2 Chr. 30:1-10, 25, 26; Matt. 10:5, 6; Acts 26:7). The promise of future restoration is given to all 12 tribes (cf. Is. 11:11-13; Ezek. 37:15-28). There are no "lost tribes." In the list of tribes, Joseph stands for Ephraim, and Dan is missing, possibly because it was the first tribe to go into idolatry and apostasy (cf. Judg. 18). The 144,000 will apparently be converted and commissioned to be a light to the Gentiles during the Tribulation.

7:9-12. Many Gentiles will be saved during the Tribulation, apparently through the evangelistic

ministry of the sealed Jews. The **white robes** portray a standing of righteousness, and the multitude praises God especially for their **salvation**. Note the sevenfold praise of verse 12.

7:13-17. The redeemed Gentiles of this vision are either saints who will be martyred during the **tribulation**, or believers who will survive the Tribulation and enter the Millennium in their natural bodies, or both. The **temple** may be either the earthly, millennial temple, or the **throne** and presence of God in heaven. Earthly sorrows will be over (cf. 21:3, 4). Christ will give them spiritual sustenance. There will be absolutely no crying or sorrow in the presence of God, for He will have wiped away **all tears from their eyes**. The principal activity of the redeemed for eternity will be to **serve** God (v. 15).

8:1, 2. Chapter 8 begins where chapter 6 ended. The **seventh seal** probably contains the **seven trumpets**.

2 ^aAnd I saw the seven angels which stood before God; ^band to them were given seven trumpets.

An Angel Offers Incense

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with ^athe prayers of all saints upon ^bthe golden altar which was before the throne.

4 And ^athe smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* ¹into the earth: and ^athere were ²voices, and thunderings, ^band lightnings, ^cand an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

The First Trumpet

7 The first angel sounded, ^aand there followed hail and fire mingled with blood, and they were cast ^bupon the earth: and the third part ^cof trees was burnt up, and all green grass was burnt up.

The Second Trumpet

8 And the second angel sounded, ^aand as it were a great mountain burning with fire was cast into the sea: ^band the third part of the sea ^cbecame blood;

9 ^aAnd the third part of the crea-

8:2 ^a[Matt. 18:10]; Luke 1:19
^b2 Chr. 29:25-28

8:3 ^aRev. 5:8
^bEx. 30:1; Rev. 8:3

8:4 ^aPs. 141:2; Luke 1:10

8:5 ^aEx. 19:16; Rev. 11:19;

16:18
^bRev. 4:5

^c2 Sam. 22:8; 1 Kin. 19:11; Acts 4:31

¹ *to*
² *noises*

8:7 ^aEx. 9:23; Is. 28:2; Ezek. 38:22; Joel 2:30

^bRev. 16:2
^cIs. 2:13; Rev. 9:4, 15-18

8:8 ^aJer. 51:25; Amos 7:4

^bEx. 7:17; Rev. 11:6; 16:3

^cEzek. 14:19
8:9 ^aRev. 16:3

8:10 ^aIs. 14:12; Rev. 6:13; 9:1

^bRev. 14:7; 16:4
¹ *torch*

² *springs*
8:11 ^aRuth 1:20

^bEx. 15:23
8:12 ^aIs. 13:10;

Joel 2:31; Amos 8:9; Matt. 24:29; Rev. 6:12

¹ *struck*
² *had no light*

8:13 ^aRev. 14:6; 19:17

^bRev. 9:12; 11:14; 12:12

¹ *remaining blasts*
² *about*

9:1 ^aLuke 10:18; Rev. 8:10

^bLuke 8:31; Rev. 9:2, 11;

17:8
¹ *which had fallen*
² *Lit. shaft of the abyss*

tures which were in the sea, and had life, died; and the third part of the ships were destroyed.

The Third Trumpet

10 And the third angel sounded, ^aand there fell a great star from heaven, burning as it were a ¹lamp, ^band it fell upon the third part of the rivers, and upon the ²fountains of waters;

11 ^aAnd the name of the star is called Wormwood: ^band the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

The Fourth Trumpet

12 ^aAnd the fourth angel sounded, and the third part of the sun was ¹smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day ²shone not for a third part of it, and the night likewise.

13 And I beheld, ^aand heard an angel flying through the midst of heaven, saying with a loud voice, ^bWoe, woe, woe, to the inhabitants of the earth by reason of the ¹other voices of the trumpet of the three angels, which are ²yet to sound!

The Fifth Trumpet

9 And the fifth angel sounded, ^aand I saw a star ¹fall from heaven unto the earth: and to him was given the key of ^bthe ²bottomless pit.

The **silence** indicates the beginning of a further series of judgments.

8:3-6. **Incense** is often an illustration of prayer (cf. 5:8). The trumpet judgments may be God's response to the **prayers of the saints** in 6:10—a cry for revenge against the enemies of Christ (cf. Ps. 94:1; Rom. 12:19). The throwing of the **censer** to the **earth** represents the coming judgment of the earth. Christ will use **angels** to administer the **trumpets**. The blast of each "trumpet" symbolizes the execution of God's judgment.

8:7. The **first** trumpet brings literal fire and hail, and causes the destruction of most of the vegetation on the earth. Famine and a lack of oxygen production will result.

8:8, 9. The **second** trumpet turns a **third** of the **sea** into **blood**, and a third of the **sea creatures** and **ships** are **destroyed**. This will produce a reduction of evaporation and thus a shortage of rain and fresh water on land. International commerce and distribution of food and resources will be severely hampered.

8:10, 11. The **third** trumpet makes a **third** of all fresh **water bitter**, resulting in widespread thirst and death. **Wormwood** (Gr. *apsinthos*, lit., "undrinkable") was a bitter herb (cf. Deut. 29:18; Prov. 5:4) that would make the water of the earth unfit for human consumption.

8:12. The **fourth** trumpet takes away a **third** of the light from the heavens during both **day** and **night**. The light arriving from the **sun**, **stars**, and **moon** is reduced, leading probably to fear, lack of crop production, and a much lower quality of life (cf. Matt. 24:29; Luke 21:25).

8:13. The last three trumpets will be especially severe, as announced by the threefold repetition of **Woe, woe, woe**. They will be directed toward the **inhabitants of the earth**, that is, the unbelievers still alive on earth. Both the oldest and the majority of Greek manuscripts read "eagle" instead of **angel** in the first part of the verse.

2 And he opened the ¹bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the ^asun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, ^aas the scorpions of the earth have power.

4 And it was commanded them ^athat they should not hurt ^bthe grass of the earth, neither any green thing, neither any tree; but only those men which have not ^cthe seal of God in their foreheads.

5 And to them it was given that ¹they should not kill them, ^abut that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days ^ashall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And ^athe shapes of the locusts

9:2 ^a Joel 2:2, 10
¹ Lit. *shaft of the abyss*
 9:3 ^a Ex. 10:4; Judg. 7:12
 9:4 ^a Rev. 6:6
^b Rev. 8:7
^c Ex. 12:23; Ezek. 9:4; Rev. 7:2, 3
 9:5 ^a [Rev. 9:10; 11:7]
¹ The locusts
 9:6 ^a Job 3:21; 7:15; Is. 2:19; Jer. 8:3; Rev. 6:16
 9:7 ^a Joel 2:4

^b Nah. 3:17
^c Dan. 7:8
 9:8 ^a Joel 1:6
 9:9 ^a Jer. 47:3; Joel 2:5-7
 9:10 ¹ *authority*
 9:11 ^a Eph. 2:2
¹ Lit. *Destruction*
² Lit. *Destroyer*
 9:12 ^a Rev. 8:13; 11:14

were like unto horses prepared unto battle; ^band on their heads *were* as it were crowns like gold, ^cand their faces *were* as the faces of men.

8 And they had hair as the hair of women, and ^atheir teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* ^aas the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their ¹power *was* to hurt men five months.

11 And they had a king over them, *which is* ^athe angel of the bottomless pit, whose name in the Hebrew tongue is ¹Abaddon, but in the Greek tongue hath *his* name ²Apollyon.

12 ^aOne woe is past; *and*, behold, there come two woes more hereafter.

The Sixth Trumpet

13 And the sixth angel sounded, and I heard a voice from the four

9:1-3. Chapter 9 describes the first two woes—trumpets five and six. The **fifth** trumpet brings a five-month period of torment on the unbelievers of the earth. The **star** is either an angel of God (cf. 1:20; 20:1) or Satan, the one who has authority over the **pit** (cf. v. 11; Is. 14:12; Luke 10:18). The **bottomless pit** is the Abyss, the abode of evil spirits or demons (cf. Luke 8:31). The **key** represents authority. **Smoke** from the “pit” indicates fires below. Locust-like creatures come **out of the smoke**. That they are not literal **locusts** is indicated by their description which follows. In the Old Testament, locusts are symbols of destruction (cf. Ex. 10:1-20; Deut. 28:42; 1 Kin. 8:37; Ps. 78:46; Joel 1:2-2:11). Considering the identity of their king (v. 11) and the Abyss from which they come, these locusts probably represent demons. Like **scorpions**, they can hurt people.

9:4-6. They do not harm the vegetation, as ordinary locusts would, but only **men** who do not belong to God. They are **not** allowed to **kill** anyone at this point. They only **torment** unbelievers for **five months**. The pain will be like that of a **scorpion**. The “torment” will be so great that they will **desire to die**. But part of the judgment will be that men cannot die to escape it.

9:7-10. The description of the **locusts** indicates that they are demons who are given physical forms in order to manifest their destruction and torment. **Horses** show their warlike character. Their **crowns** depict them as conquerors. Human **faces** show intelligence. Their feminine **hair** perhaps makes them seductive and attractive. The **teeth... of lions** shows them to be destructive and hurtful. **Breastplates of iron** make them indestructible. **Wings** symbolize swiftness. The **stings** in their **tails** give them the **power to hurt**. Fortunately for mankind, their period of torment is limited to **five months**. But the next judgment is even worse.

9:11, 12. The **king** over these demons is apparently Satan, who is given temporary authority over the Abyss. The name **Abaddon** is Hebrew for “Destruction” (cf. Job 28:22; Prov. 15:11; 27:20). Its Greek equivalent is **Apollyon**, meaning “Destroyer.” Since the Roman emperor Domitian called himself Apollo incarnate, the mention of Satan as “Apollyon” (from the same root as Apollo) may be an intentional play on words. **Two more woes** are still coming. As the end approaches, the intensity and severity of the trumpet judgments increase dramatically.



BOTTOMLESS PIT

9:1-12. John employs the image of a pit seven times in Revelation to describe hell (vv. 1, 2, 11; 11:7; 17:8; 20:1, 3). Each time, the pit is closely associated with demons; it is also associated with the unsaved (Rom. 10:7). This image of hell may also imply darkness and imprisonment

since pits were often used as prisons in ancient cultures. Obviously, the pit appears as a place of suffering. **Illustration:** If you have trouble believing God could ever make a hell, remember it was prepared for the Devil and his angels (Matt. 25:41). **Application:** Those who go to hell are in essence choosing to spend eternity with Satan rather than with Christ. (First Reference, Gen. 2:17; Primary Reference, Rev. 9:1-12; cf. Luke 16:23-25.)

horns of the “golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, “Loose the four angels which are bound ^ain² the great river Euphrates.

15 And the four angels were loosed, which were prepared for ¹an hour, and a day, and a month, and a year, for to slay the ^athird part of men.

16 And ^athe number of the army ^bof the horsemen *were* two hundred thousand thousand: ^cand I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of ¹fire, and of ²jacinth, and ³brimstone: ^aand the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and ⁴brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: “for their tails *were* like unto serpents, and

9:13 ^a Rev. 8:3
9:14 ^a Gen. 15:18; Deut. 1:7; Josh. 1:4; Rev. 16:12
¹ Release
² at
9:15 ^a Rev. 8:7-9; 9:18
¹ the
9:16 ^a Ps. 68:17; Dan. 7:10
^b Ezek. 38:4
^c Rev. 7:4
9:17 ^a 1 Chr. 12:8; Is. 5:28, 29
¹ fiery red
² hyacinth blue
³ sulphur yellow
⁴ burning
sulphur
9:19 ^a Is. 9:15

9:20 ^a Deut. 31:29
^b Lev. 17:7; Deut. 32:17; Ps. 106:37; 1 Cor. 10:20
^c Ps. 115:4-7; 135:15-17; Dan. 5:23
¹ demons
9:21 ^a Rev. 21:8; 22:15
10:1 ^a Ezek. 1:26-28; Rev. 4:3
^b Matt. 17:2; Rev. 1:16
^c Rev. 1:15
10:2 ^a Ps. 95:5; Matt. 28:18
¹ land
10:3 ^a Ps. 29:3-9; Rev. 4:5; 8:5

had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues “yet repented not of the works of their hands, that they should not worship ^bdevils, ¹^cand idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, ^anor of their sorceries, nor of their fornication, nor of their thefts.

An Angel and Seven Thunders

10 And I saw another mighty angel come down from heaven, clothed with a cloud: ^aand a rainbow *was* upon ^bhis head, and his face *was* as it were the sun, and ^chis feet as pillars of fire:

2 And he had in his hand a little book open: ^aand he set his right foot upon the sea, and *his left foot* on the ¹earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ^aseven thunders uttered their voices.

4 And when the seven thunders

9:13-15. The sixth trumpet results in the death of a third of the surviving unbelievers on the earth. The four bound angels are fallen angels or demons who have been temporarily bound by God. They are loosed for the purpose of killing a “third” of the population of the world. They appear to be in charge of the horde of demonic horsemen who will actually accomplish the massacre (vv. 16-19). The river Euphrates was the northeastern boundary of both the Roman Empire and the promised kingdom of Israel (cf. Gen. 15:18; Deut. 11:24; Josh. 1:4; Is. 8:5-8).

9:16-19. John heard the number of the horsemen: 200,000,000—literally, “two myriads of myriads”—although the majority of manuscripts reads “a myriad of myriads” or 100,000,000 (cf. 5:11; Ps. 68:17; Dan. 7:10). John had no time to count such a large army. The riders (and perhaps the horses) wore breastplates. An armored cavalry was always a most formidable opponent. Brimstone is yellow sulphur. The heads of lions symbolize cruelty and destruction. The fire, smoke, and brimstone are three separate plagues, which together kill a third of mankind. In light of their description, and the fact that they are ruled by four fallen angels, these horses and riders are probably demons as well. The demons of the fifth trumpet do not kill, but these demon riders do kill. Their power to kill is in their mouth, from which come the “fire,” “smoke,” and “brimstone.” Their tails have heads like serpents, with the power to hurt people. This sixth trumpet, combined with the fourth seal (6:8), reduces

the population of the earth to one-half its pre-Tribulation level.

9:20, 21. By this point in the Tribulation period, most surviving unbelievers will have permanently made up their minds concerning Christ. They will refuse to repent, even under this terrible judgment. Their religious activities will involve worship of idols and demons (devils), and sorceries or witchcraft, with the use of magic potions (Gr. *pharmakon*, from which English *pharmacy* derives). Idolatry is in fact the worship of demons (cf. 1 Cor. 10:20). Three of the four sins in verse 21 are specifically prohibited in the Ten Commandments (cf. Ex. 20:3-17). For “sorceries,” compare 18:23; 21:8; 22:15; and Galatians 5:20.

10:1. Chapter 10 begins another parenthesis in the chronology of Revelation (10:1—11:14). These visions apparently relate to the time period covered by the first six trumpets, and thus to the latter half of the Tribulation. The mighty angel may be a strong angel, or even Christ Himself (the Angel of the Lord). The description is similar to that of Christ in 1:13-16 (cf. Ezek. 1). The cloud (cf. Ps. 104:3), the rainbow (cf. Rev. 4:3), the sun (cf. 1:16), and the pillars of fire (cf. Ex. 13:21) may refer to deity, but a parallel may also be drawn with the angel Gabriel (cf. Dan. 8:16; 12:7).

10:2-4. The little book is probably a title deed to the earth (cf. Jer. 32:10, 11). It symbolizes Christ’s right to possess and rule the earth (cf. Ps. 2:6-9). The planting of the feet on the sea and the earth (dry land) shows Christ’s authority over the earth in its entirety, and the

had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ^aSeal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth ^alifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, ^awho created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ^bthat there should be ¹time no longer:

7 But ^ain the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The Sweet and Bitter Book

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little

10:4 ^aDan. 8:26; 12:4, 9; Rev. 22:10
 10:5 ^aEx. 6:8; Deut. 32:40; Dan. 12:7
 10:6 ^aGen. 1:1; Ex. 20:11; Neh. 9:6; Rev. 4:11
^bDan. 12:7; Rev. 16:17
¹delay
 10:7 ^aRev. 11:15

10:9 ^aJer. 15:16; Ezek. 2:8; 3:1-3
 10:10 ^aEzek. 3:3
^bEzek. 2:10
 11:1 ^aEzek. 40:3-42:20; Zech. 2:1; Rev. 21:15
^bNum. 23:18
¹measuring rod
²staff
 11:2 ^aEzek. 40:17, 20
^bPs. 79:1; Luke 21:24
^cDan. 8:10
^dDan. 7:25; 12:7; Rev. 12:6; 13:5
¹outside
 11:3 ^aDeut. 17:6; Rev. 20:4
^bRev. 19:10
^cRev. 12:6
¹sixty

book. And he said unto me, ^aTake it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; ^aand it was in my mouth sweet as honey: and as soon as I had eaten it, ^bmy belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The Prophecy of the Two Witnesses

11 And there was given me ^aa ¹reed like unto a ²rod: and the angel stood, saying, ^bRise, and measure the temple of God, and the altar, and them that worship therein.

2 But ^athe court which is ¹without the temple leave out, and measure it not; ^bfor it is given unto the Gentiles: and the holy city shall they ^ctread under foot ^dforty and two months.

3 And I will give *power* unto my two ^awitnesses, ^band they shall prophesy ^ca thousand two hundred *and* ¹threescore days, clothed in sackcloth.

appropriation of His promised inheritance as Messiah. The **loud voice** shows authority as well. The little book may also contain more judgments (cf. Ezek. 2:8—3:3). The **seven thunders** or peals of thunder may be further messages of judgment, such as the seven bowl judgments still to come (ch. 16). He is here told to **seal** them up, since they will be described in detail later.

10:5-7. Lifting the **hand** signifies taking an oath (cf. Gen. 14:22, 23; Dan. 12:7). The announcement of the **angel** is that there will be no more delay in the establishment of the millennial kingdom of Christ. This presumes a present delay or postponement of the promised kingdom (between Christ's two advents). With the sounding of the **seventh** trumpet (11:15), the present **mystery** form of the kingdom will be over (cf. Rom. 11:25) and what God promised to the **prophets** (e.g., Is. 11; Jer. 31; Ezek. 36, 37; Dan. 7; Zech. 14; cf. Matt. 6:10) will finally be completed.

10:8-10. John is told to **eat the little book**, and when he does, it becomes **sweet** in his **mouth** (cf. Ps. 119:103; Jer. 15:16) but **bitter** in his **belly**. The act of eating represents the understanding and appropriation of prophetic revelation. The message is "sweet" because at last the kingdom promises are about to be fulfilled. It is bitter because it can only be accomplished through more judgment and tribulation.

10:11. This verse is a key to the chronology of the Book of Revelation. John is told to **prophesy again** concerning (Gr. *epi*, "about" or "concerning," not **before**) many **peoples, and nations, and tongues, and**

kings. The seal and trumpet judgments have brought the chronology close to the end of the Tribulation period and to the return of Christ to the earth (cf. 11:15). Now John must prophesy through the period a second time, concentrating this time on the major personages and movements of the Tribulation (e.g., Satan, the beasts, the harlot or Babylon system). This duplicated prophecy begins in chapter 12 and culminates in the vial (bowl) judgments, the destruction of the beast, and the return of Christ (chs. 16—19).

11:1, 2. Chapter 11 continues the parenthesis that began with chapter 10. John is told to **measure the temple of God**, which may be a rebuilt temple in Jerusalem during the Tribulation period or (more likely) the prophesied millennial temple (cf. Ezek. 40—42). The **rod** is a surveyor's instrument (cf. Zech. 2:1-5). The measuring anticipates the building of a new temple on earth during the Millennium. The outer **court** represents the control of Jerusalem and Israel by **Gentiles** during the last half of the Tribulation period. The **holy city** is the earthly Jerusalem (cf. Dan. 9:24; 11:45; Zech. 13:8, 9; 14:2). The **forty and two months** show that Jerusalem will be under Gentile control for three-and-a-half years, probably the last half of the seven-year Tribulation period (cf. Dan. 9:24-27, where the period of the Great Tribulation is seen as the Seventieth Week—or seven-year period—in God's postexilic program for Israel).

11:3, 4. **God's two witnesses** will **prophesy** or preach in Israel for 1,260 **days** (three-and-a-half

4 These are the ^atwo olive trees, and the two ¹candlesticks standing before the God of the earth.

5 And if any man will hurt them, ^afire proceedeth out of their mouth, and devoureth their enemies: ^band if any man will hurt them, he must in this manner be killed.

6 These ^ahave ¹power to shut heaven, that it rain not in the days of their prophecy: and have ¹power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The Beast of the Bottomless Pit

7 And when they ^ashall have finished their testimony, ^bthe beast that ascendeth ^cout of the bottomless pit ^ashall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of ^athe great city, which spiritually is called Sodom and Egypt, ^bwhere also our Lord was crucified.

9 ^aAnd they of the ¹people and ²kindreds and ³tongues and nations shall see their dead bodies three days and an half, ^band shall not ⁴suffer their dead bodies to be put in graves.

11:4 ^aPs. 52:8; Jer. 11:16; Zech. 4:2, 3, 11, 14
¹ lampstands

11:5 ^a2 Kin. 1:10-12; Jer. 1:10; 5:14; Ezek. 43:3; Hos. 6:5; Rev. 9:17
^bNum. 16:29

11:6 ^a1 Kin. 17:1; Luke 4:25; [James 5:16, 17]
¹ authority

11:7 ^aLuke 13:32
^bRev. 13:1, 11; 17:8
^cRev. 9:1, 2
^dDan. 7:21; Rev. 13:7

11:8 ^aRev. 14:8
^bHeb. 13:12
11:9 ^aRev. 17:15
^b1 Kin. 13:22; Ps. 79:2, 3

¹ peoples
² tribes
³ languages
⁴ allow

11:10 ^aRev. 12:12
^bNeh. 8:10, 12; Esth. 9:19, 22
^cRev. 16:10

11:11 ^aRev. 11:9
^bEzek. 37:5, 9, 10
¹ breath

11:12 ^aIs. 14:13
^bIs. 60:8; Acts 1:9
^c2 Kin. 2:1

11:13 ^aRev. 6:12; 8:5; 11:19; 16:18
^bRev. 16:19;
^cJosh. 7:19; John 9:24; Rev. 14:7; 16:9; 19:7

10 ^aAnd they that dwell upon the earth shall rejoice over them, and make merry, ^band shall send gifts one to another; ^cbecause these two prophets tormented them that dwelt on the earth.

11 ^aAnd after three days and an half ^bthe ¹Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. ^aAnd they ascended up to heaven ^bin a cloud; ^cand their enemies beheld them.

13 And the same hour ^awas there a great earthquake, ^band the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, ^cand gave glory to the God of heaven.

14 ^aThe second woe is past; *and*, behold, the third woe cometh quickly.

The Seventh Trumpet

15 And ^athe seventh angel ¹sounded; ^band there were great

11:14 ^aRev. 8:13; 9:12

11:15 ^aRev. 8:2; 10:7 ^bIs. 27:13 ¹blew his trumpet

years, based on prophetic years of 360 days each). Again, this will probably occur during the last half of the Tribulation period, while invading Gentile forces are in control of Jerusalem. The **sackcloth** symbolizes mourning, confession, and repentance. The “witnesses” will proclaim a message of judgment and the need for repentance. They bear similarities to John the Baptist, and will be the ultimate fulfillment of the promised return of Elijah (cf. Mal. 4:5, 6; John 1:21). They are also identified as **the two olive trees and the two candlesticks**. These symbols relate to Zechariah 4:2-6, where Zerubbabel and Joshua the priest are pictured as two olive trees furnishing oil for a lampstand (Israel). They provided help and power for Israel in a time of need. These two witnesses will be for Israel in the future what Zerubbabel and Joshua were in the past: the channels of God’s power and message to Israel during the Tribulation period.

11:5, 6. They will perform miracles similar to those performed by Moses (cf. Ex. 7:14-20; 8:12) and Elijah (1 Kin. 17:1; 2 Kin 1:10-12; Luke 4:25; James 5:17). They are protected from harm for three-and-a-half years. Their miraculous powers are apparently for the purpose of authenticating their divine message (as in the case of Jesus and His apostles). Their message will be twofold: (1) Jesus is the Lamb of God (Savior); and (2) Jesus is the King (Ruler). The miracles show that the King is coming again to set up His kingdom, and therefore Israel must repent.

11:7-10. The **beast** from the **bottomless pit** is

apparently the same as the “beast” from the sea in 13:1, the Antichrist or false messiah. His place of origin shows his demonic character and the control of Satan. At the end of the three-and-a-half years of preaching, the witnesses will finally be killed by the beast in the **great city**, identified as the place **where also our Lord was crucified**. This must be a reference to Jerusalem, at this time under Antichrist’s control. As such it is called **Sodom**, referring to uncleanness and immorality, and **Egypt**, depicting oppression and bondage. Not allowing their **dead bodies** to be buried is the ultimate indignity. The unbelievers of the **earth**, having submitted to the authority of the Beast, will **rejoice**, because they hate the plagues and the message of the **two prophets** (cf. 1 Kin. 18:17; John 16:20).

11:11-14. The two witnesses are brought back to **life**, and then taken up into **heaven**. Their **enemies** react in **fear**, since their resurrection is incontrovertible proof that their message was true and that Jesus is God and Messiah. An **earthquake** kills **seven thousand men**. (Compare the earthquake that opened tombs and allowed many to be raised at the time of Christ’s death—Matt. 27:51-53.) The **remnant** are the “rest,” those who are not killed by the earthquake. Many of them repent and give **glory to God**. The parenthesis begun with chapter 10 ends here. The **third woe** is the seventh trumpet, which **cometh** next (v. 15).

11:15. The **seventh** trumpet results in the establishment of the millennial kingdom of Christ. The seven vials or bowls (16:1) are probably contained in the

voices in heaven, saying, ^cThe kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; ^dand he shall reign for ever and ever.

16 And ^athe four and twenty elders, which sat before God on their ¹seats, fell upon their faces, and ^bworshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, ^awhich ¹art, and wast, and art to come; because thou hast taken to thee thy great power, ^band hast reigned.

18 And the nations were ^aangry, and ¹thy wrath is come, and the time of the ^bdead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

19 And ^athe temple of God was opened in heaven, and there was seen in his temple the ark of his ¹testament: and ^bthere were lightnings, and voices, and thunderings, and an earthquake, ^cand great hail.

11:15 ^cRev. 12:10
^dEx. 15:18; Dan. 2:44; 7:14, 27; Luke 1:33
11:16 ^aMatt. 19:28; Rev. 4:4
^bRev. 4:11; 5:9, 12, 14; 7:11
¹ *thrones*
11:17 ^aRev. 16:5
^bRev. 19:6
¹ *who is and was and is*
11:18 ^aPs. 2:1
^bDan. 7:10; [Rev. 20:12, 13]
¹ *thine anger*
11:19 ^aRev. 4:1; 15:5, 8
^bRev. 8:5
^cRev. 16:21
¹ *covenant*

12:1 ¹ *sign*
² *garland*
12:2 ^aIs. 26:17; 66:6-9; Mic. 4:9; Gal. 4:19
¹ *being in labour*
² *in pain*
³ *give birth*
12:3 ^aRev. 13:1; 17:3, 7, 9
¹ *sign*
² *diadems*
12:4 ^aRev. 9:10, 19
^bRev. 8:7, 12
^cDan. 8:10
^dRev. 12:2
^eEx. 1:16; Matt. 2:16
¹ *give birth*

The Woman with Child

12 And there appeared a great ¹wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a ²crown of twelve stars:

2 And she being with child cried, ^atravailing ¹in birth, and ²pained to be ³delivered.

3 And there appeared another ¹wonder in heaven; and behold ^aa great red dragon, having seven heads and ten horns, and seven ²crowns upon his heads.

4 And ^ahis tail drew the third part ^bof the stars of heaven, ^cand did cast them to the earth: and the dragon stood ^dbefore the woman which was ready to ¹be delivered, ^efor to devour her child as soon as it was born.

5 And she brought forth a ¹man child, ^awho was to rule all nations with a rod of iron: and her child was ^bcaught up unto God, and *to his throne*.

6 And ^athe woman fled into the wilderness, where she hath a place

12:5 ^aPs. 2:9; Is. 7:14; 9:6; Rev. 2:27; 19:15 ^bLuke 24:51; Acts 1:9-11 ¹ *male*
12:6 ^aRev. 12:4, 14

judgment of the seventh trumpet. They will occur in a very brief period of time at the end of the Great Tribulation. The second coming of Christ, while a great blessing for believers, will be God's most severe judgment of the earth. The **kingdoms of this world** will be completely overthrown by the coming kingdom of Christ (cf. 19:11-21; Dan. 2:34, 35, 44), who will **reign for ever and ever** (cf. Dan. 7:13, 14, 27).

11:16-19. God is worshipped by the elders because what He promised is now accomplished. Their gratitude is for the establishment of the millennial kingdom (cf. 1 Cor. 15:24). The Gentile nations will be subjugated (cf. Ps. 2:1, 2). The **wrath** of God will take vengeance on His enemies (cf. Ps. 2:5; 2 Thess. 1:7, 8). The **dead** of all ages will be **judged** at the future Great White Throne (20:11-15). Old Testament and Tribulation saints who have died will be raised and rewarded (cf. Is. 26:19, 20; Dan. 12:2; Matt. 25). Those who have tried to **destroy the earth** will themselves be destroyed by God (cf. 19:20, 21). **The ark of his testament** (covenant) is a symbol of the presence of God and of His faithfulness in fulfilling His covenant promises.

12:1, 2. Chapters 12-14 are explanatory prophecies that describe some of the major personages and movements of the latter half of the Tribulation period. The **woman** represents Israel, and her **child** is Christ, the Messiah (cf. 12:5; Is. 7:14; 9:6; 66:7, 8; Mic. 5:2; Rom. 9:4, 5). The woman is not the church, since the church did not bring forth Christ, but rather He brought forth the church. Her identification as the persecuted Jewish saints clearly proves that the

church is not on earth during the Tribulation period. The **sun** depicts her as God's chosen nation. The **moon under her feet** alludes to God's promise of dominion, and the **crown of twelve stars** pictures royalty and relates to the 12 tribes of Israel. The **birth** pains refer to the period before the birth of Christ when Israel was waiting for redemption by the Messiah (cf. Rom. 8:22, 23).

12:3, 4. The **dragon** is identified as Satan in verse 9. His **red** color shows his murderous character (cf. John 8:44). His **seven heads** and **seven crowns** depict the completeness and universality of his power and influence (but cf. Ps. 74:14). His **ten horns** show Satan's connection with the fourth beast of Daniel 7 (vv. 7, 24) and with the Beast from the sea in chapter 13 of Revelation. The **third part of the stars of heaven** are probably the fallen angels who followed Satan in his original rebellion against God (cf. Is. 14:12-15; Ezek. 28:12-16; 2 Pet. 2:4; Jude 6). At the time of the birth of Christ, Satan was ready to kill Him (cf. Matt. 2:13-18).

12:5, 6. The **man child** is Christ, destined to **rule all nations** as the Messiah (cf. 19:15; Ps. 2:7-9). He was **caught up unto God**, and **to his throne** at His ascension into heaven (cf. Acts 1:9; 7:55). The **wilderness** represents anywhere outside Palestine. During the last half of the Tribulation period (1,260 days = three-and-a-half years), Israel will take refuge among the Gentile nations, where God will care for her (perhaps through Gentile believers—cf. Matt. 25:40). Chronologically, verse 6 occurs after verses 7-12, and is equivalent to verse 14.

prepared of God, that they should feed her there ^ba thousand two hundred *and* ¹threescore days.

War Against the Dragon

7 And there was war in heaven: ^aMichael and his angels fought ^bagainst the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was ¹their place found any more in heaven.

9 And ^athe great dragon was cast out, ^bthat old serpent, called the Devil, and Satan, ^cwhich deceiveth the whole world: ^dhe was cast out ¹into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, ^aNow is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, ^bwhich accused them before our God day and night.

11 And ^athey overcame him by the blood of the Lamb, and by the word of their testimony; ^band they loved not their lives unto the death.

12 Therefore ^arejoice, ye heavens, and ye that dwell in them. ^bWoe to the

12:6 ^bRev. 11:3;

13:5

¹ sixty

12:7 ^aDan.

10:13, 21; 12:1;

Jude 9

^bRev. 20:2

12:8 ¹ a place

found for them

12:9 ^aLuke

10:18; John

12:31

^bGen. 3:1, 4;

2 Cor. 11:3; Rev.

12:15; 20:2

^cRev. 20:3

^dRev. 9:1

¹ to

12:10 ^aRev.

11:15

^bJob 1:9, 11;

2:5; Zech. 3:1

12:11 ^aRom.

16:20

^bLuke 14:26;

[Rev. 2:10]

12:12 ^aPs. 96:11;

Is. 44:23; Rev.

18:20

^bRev. 8:13

^cRev. 10:6

12:13 ^aRev. 12:5

¹ male

12:14 ^aEx. 19:4;

Deut. 32:11; Is.

40:31

^bRev. 12:6

^cRev. 17:3

^dDan. 7:25;

12:7

12:15 ^aIs. 59:19

¹ spewed

² a river of

water

12:17 ¹ enraged

² rest of her

offspring

inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, ^abecause he knoweth that he hath but a short time.

The Dragon's Persecution of the Woman

13 And when the dragon saw that he was cast unto the earth, he persecuted ^athe woman which brought forth the ¹man *child*.

14 ^aAnd to the woman were given two wings of a great eagle, ^bthat she might fly ^cinto the wilderness, into her place, where she is nourished ^dfor a time, and times, and half a time, from the face of the serpent.

15 And the serpent ^acast ¹out of his mouth ²water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was ¹wroth with the woman, and went to make war with the ²remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

12:7-9. The vision of **war in heaven** anticipates Satan's exclusion from "heaven" and his restriction to the **earth** during the last half of the Tribulation. **Michael** the archangel is the leader of God's holy angels (cf. Dan. 10:13, 21; 12:1; Jude 9). Satan is the chief of the fallen angels. At the middle of the Tribulation period, God will empower Michael and his forces to **cast** Satan and his forces **out** of access to heaven, so that Satan must thereafter confine his activities to the earthly sphere. He is given four designations: (1) **dragon** pictures his monstrous character as the enemy of God; (2) **serpent** connects him with the clever deception of Eve in Genesis 3; (3) **Devil** means "slanderer" (cf. v. 10); (4) **Satan** means "Adversary" (cf. 1 Pet. 5:8). He also **deceiveth the whole world** (cf. 20:8).

12:10-12. The words **salvation**, **strength** (Gr. *dunamis*, "power"), **kingdom**, and **power** (Gr. *exousia*, "authority") all refer to the coming of the millennial kingdom of **Christ**. With reference to believers, Satan is most commonly a tempter and the **accuser** of the **brethren** before God (cf. Job 1:6-12; 2:1-5; Rom. 8:33, 34). Believers can and will overcome him through the **blood** of Christ and their witness (**testimony**) about Christ. The last half of the Tribulation will be a time of terrible trouble on earth (cf. Jer. 30:7; Dan. 9:27; 12:1; Zeph. 1:15; Matt. 24:15-22). It will be Satan's final attempt to prevent the return and the reign of Christ. He has only a **short time** to try to prevent the establishment of Christ's kingdom. Therefore he has **great wrath** and intensifies his persecution of

Israel, God's chosen nation (vv. 13-17), while setting up his own counterfeit kingdom through the Beast, the false messiah (13:1-17).

12:13, 14. Satan's persecution of Israel is apparently an attempt to exterminate God's chosen people, thereby preventing the fulfillment of God's promises to Abraham and David in the messianic kingdom. But God protects Israel (cf. v. 6). The **wings of a great eagle** represent swift escape from persecution. The **wilderness** symbolizes the Gentile nations of the world (cf. Matt. 24:16-20, 31), where believers will help to hide Jews from the Antichrist's persecution. According to Zechariah 13:7-9, however, two-thirds of the Israelites will die first. The **time, and times, and half a time** equals three-and-a-half times, which refers to the last three-and-a-half years of the Tribulation period (cf. Dan. 7:25; 12:7), the time of "great tribulation" (Matt. 24:21).

12:15-17. The **flood** symbolizes overwhelming evil and persecution (cf. Ps. 18:4; Is. 43:2). Satan, through the Antichrist and his forces, will persecute the Jews throughout the earth, but the Gentile believers of the **earth** will receive them and hide them. The **remnant** may be a reference either to (1) Jewish believers, who have refused to worship Satan and his Beast (cf. 13:4, 7, 15); or to (2) Gentile believers, who are the **seed** of Abraham through Christ (cf. Gal. 3:26, 29). The last half of the Tribulation period will see a worldwide persecution of those who genuinely believe in Jesus Christ (13:7).

The Beast of the Sea

13 And I stood upon the sand of the sea, and saw ^aa beast rise up out of the sea, ^bhaving seven heads and ten horns, and upon his horns ten crowns, and upon his heads ¹the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the ^adragon gave him his power, and his ¹seat, and great authority.

3 And I saw one of his heads ^aas ¹it were wounded to death; and his deadly wound was healed: and ^ball the world ²wondered after the beast.

4 And they worshipped the dragon which gave ¹power unto the beast: and they worshipped the beast, saying, ^aWho is like unto the beast? who is able to make war with him?

5 And there was given unto him ^aa mouth speaking great things and blasphemies; and power was given unto him to continue ^bforty and two months.

6 And he opened his mouth in blasphemy against God, to blas-

13:1 ^aDan. 7:2, 7
^bRev. 12:3
^cDan. 7:8; 11:36; Rev. 17:3
¹a blasphemous name
13:2 ^aRev. 12:3, 9; 13:4, 12
¹throne
13:3 ^aRev. 13:12, 14
^bRev. 17:8
¹if it had been
²marvelled at
13:4 ^aEx. 15:11; Is. 46:5; Rev. 18:18
¹authority
13:5 ^aDan. 7:8, 11, 20, 25; 11:36;
²Thess. 2:3
^bRev. 11:2

13:6 ^a[John 1:14; Col. 2:9]
13:7 ^aDan. 7:21; Rev. 11:7
^bRev. 11:18
¹authority
²tribes
13:8 ^aEx. 32:32; [Rev. 20:12-15]
^bMatt. 25:34; Rev. 17:8
13:9 ^aRev. 2:7
13:10 ^aIs. 33:1; Jer. 15:2; 43:11
^bGen. 9:6; Matt. 26:52; Rev. 11:18
^cHeb. 6:12; Rev. 14:12
13:11 ^aRev. 11:7
13:12 ^aRev. 13:3, 4
¹authority
²in his presence

pheme his name, ^aand his tabernacle, and them that dwell in heaven.

7 And it was given unto him ^ato make war with the saints, and to overcome them: ^band ¹power was given him over all ²kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, ^awhose names are not written in the book of life of the Lamb slain ^bfrom the foundation of the world.

9 ^aIf any man have an ear, let him hear.

10 ^aHe that leadeth into captivity shall go into captivity: ^bhe that killeth with the sword must be killed with the sword. ^cHere is the patience and the faith of the saints.

The Beast of the Earth

11 And I beheld another beast ^acoming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the ¹power of the first beast ²before him, and causeth the earth and them which dwell therein to worship the first beast, ^awhose deadly wound was healed.

13:1, 2. The sea here represents the Gentile nations of the world, from which this **beast** comes. The Beast is the Antichrist, the false messiah (cf. Matt. 24:5, 24; 1 John 2:18). He is the final Gentile world ruler, also known as the “little horn” (Dan. 7:8, 20, 21, 24, 25), the willful king (Dan. 11:36), the coming prince (Dan. 9:26), and the man of sin (2 Thess. 2:3). In Revelation, he is both a person and an empire. The description of the Beast connects it closely both to the **dragon** (Satan, 12:3) and to the fourth beast of Daniel 7 (the Roman Empire, Dan. 7:7, 23), though his actions show him to be somewhat distinct from both. (The **horns** and **heads** are identified in ch. 17.) He speaks **blasphemy** against God (cf. vv. 5, 6). His resemblances to a **leopard**, a **bear**, and a **lion** refer to the first three beasts in the vision of Daniel 7 (representing the empires of Babylon, Medo-Persia, and Greece). This Beast includes the people and cultures of the three previous empires, and is an outgrowth of the Roman Empire itself. The **power** and **authority** of the Beast come from Satan himself. Satan has his own false “trinity”: Satan acts as the Father, the Antichrist as the Son, and the False Prophet as the Spirit who attempts to bring glory to the Antichrist (cf. vv. 11, 12).

13:3-5. The **wound** may refer either to the apparent death of the Antichrist himself or to the decline and apparent disappearance of the Roman Empire. The healing of the “wound” may be either the apparent resurrection of the Antichrist or the revival of the Roman Empire. **One of his heads** is apparently the Roman Empire (cf. 17:10, 11). This revival causes amaze-

ment throughout the **world**. The **mouth** depicts the blasphemy of the Antichrist against God (cf. 2 Thess. 2:4). He will gain some type of worldwide authority for **forty and two months** (three-and-a-half years—the last half of the Tribulation—cf. v. 7).

13:6-8. The unbelievers of the world will be deceived into believing that the Beast is a god (cf. 2 Thess. 2:4, 11). Only those whose **names** are **written in the book of life** will refuse to **worship** the Beast. The Beast will persecute the **saints** of God, and exercise power throughout the world. The **Lamb** was **slain from the foundation of the world** in the sense that Christ’s redemptive death for mankind was part of God’s plan from eternity past.

13:9, 10. God will punish those who do evil. The Beast and his followers will be overthrown and judged. **Patience** (Gr. *hupomonē*) is perseverance or endurance. Those who have genuine saving **faith** will endure all the persecution of the Beast (cf. 14:12), because they are God’s **saints** (Gr. *hagiōn*, “holy ones”).

13:11, 12. The second **beast** is the False Prophet (cf. 16:13; 19:20; 20:10), whose role is to bring people to **worship the first beast**. He is a deceiver (cf. v. 14). His **two horns like a lamb** represent an attempt to give the impression of gentle harmlessness (cf. Matt. 7:15). His **dragon** speech depicts his empowerment by Satan. He is given full exercise of the **power of the first beast**, who is the political ruler. His priestly role identifies him as a religious power or leader. He promotes global worship of the Antichrist.

13 And ^ahe doeth great ¹wonders, ^bso that he maketh fire come down from heaven on the earth in the sight of men,

14 ^aAnd deceiveth them that dwell on the earth ^bby the means of those miracles which he ¹had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, ^cand did live.

15 And he had power to give ¹life unto the image of the beast, that the image of the beast should both speak, ^aand cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and ¹bond, ^ato receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or

13:13 ^a Deut. 13:1; Matt. 24:24; 2 Thess. 2:9; Rev. 16:14
^b 1 Kin. 18:38; 2 Kin. 1:10; Luke 9:54; Rev. 11:5; 20:9
¹ signs
13:14 ^a Rev. 12:9
^b 2 Thess. 2:9
^c 2 Kin. 20:7
¹ was granted
13:15 ^a Rev. 16:2
¹ breath
13:16 ^a Gal. 6:17; Rev. 7:3; 14:9; 20:4
¹ slave

13:17 ^a Rev. 14:9–11
^b Rev. 15:2
¹ except
13:18 ^a Rev. 17:9
^b [1 Cor. 2:14]
^c Rev. 15:2
^d Rev. 21:17
14:1 ^a Rev. 5:6
^b Rev. 7:4; 14:3
^c Ezek. 9:4; Rev. 7:3; 22:4
14:2 ^a Rev. 1:15; 19:6
^b Rev. 5:8
14:3 ^a Rev. 5:9
¹ living creatures

sell, ¹save he that had the mark, or ^athe name of the beast, ^bor the number of his name.

18 ^aHere is wisdom. Let him that hath ^bunderstanding count ^cthe number of the beast: ^dfor it is the number of a man; and his number is Six hundred threescore and six.

The Redeemed with the Lamb

14 And I looked, and, lo, a ^aLamb stood on the mount Sion, and with him an ^bhundred forty and four thousand, having his Father's name ^cwritten in their foreheads.

2 And I heard a voice from heaven, ^aas the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^bharpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four ¹beasts, and the elders: and no man could learn that song ^abut

13:13–15. The False Prophet **deceiveth** the unbelievers of the **earth** by means of **wonders** and **miracles** (cf. Deut. 13:1–13; Mark 13:22; 2 Thess. 2:9–11), accomplished through satanic **power**. He will produce the miracles of Elijah (cf. 1 Kin. 18:38; 2 Kin. 1:10), and as a false Elijah he will lead people to worship a false messiah (cf. Matt. 24:24). The **image of the beast** will apparently be set up in Jerusalem for the **worship** of the Beast (cf. 2 Thess. 2:4, 9, 11). Jesus called it the “abomination of desolation” (cf. Matt. 24:15; Dan. 9:27). The ability of the “image” to **speak** is a satanic miracle. The people of the earth must either worship the image of the beast or **be killed**. There will be no room in the Beast’s empire for religious freedom.

13:16–18. Only unbelievers will receive the **mark of the beast**. The “mark” will be placed either on the **right hand** or on the **forehead**, both very visible places. No one will be able to **buy** or **sell** anything without having thus submitted to the political and religious system of the Beast. The word **mark** (Gr. *charagma*) is often used to describe an image, stamp, brand, or other mark (cf. Acts 17:29). According to verse 17, the mark of the beast may be (1) the **name of the beast** (either the person or the empire); (2) the **number of the Beast’s name** (666); or (3) an image or other rep-

resentation of the Beast (cf. 3 Maccabees 2:29). The **number of the beast** is 666, the **number of a man** (Gr. *anthrōpos*, “man” or “mankind”). This number may be (1) the number of imperfection or humanity (666, the evil trinity, rather than 777, the holy Trinity—also 888 is the numerical value of *Iêsous*, i.e., Jesus); (2) a number representing the Antichrist’s name, which will be recognized by believers during the Tribulation period; or (3) a number derived from the Hebrew spelling of Caesar Nero (*Kaisar Neron*), who prefigured the Antichrist in his evil actions (cf. Antiochus Epiphanes in Daniel 8).

14:1. The **Lamb** is Christ, and **mount Sion** (Zion) is the location of Jerusalem. It may refer either to the New Jerusalem (cf. Heb. 12:22–24) or to the earthly Jerusalem during the Millennium. The 144,000 are the same as in chapter 7. Chapter 14 is designed to give encouragement concerning the certainty of Christ’s victory over the Beast.

14:2–5. The 144,000 sing a **new song** of worship and redemption. The **four beasts** and **elders** are the same as in chapter 4. That the 144,000 were **virgins** and **not defiled with women** may indicate either (literally) celibacy and sexual purity (cf. 1 Cor. 7:25–38) or (figuratively) moral and religious purity (refusal to submit to the false religious system of the False



FALSE PROPHET

13:11. The chief religious figure in the world during the Tribulation years is identified in Scripture as the False Prophet or the second beast. He will apparently be a Jew, influential in religious affairs, motivated by Satan, having authority delegated to him promoting the worship of the Antichrist, authenticating his ministry with signs and wonders, successfully deceiving the unbelieving world, promoting idolatrous worship, having the power of death, having authority over commerce, and having an identifying physical mark. **Illustration:** As the Father sent the Son, so will Satan send the Antichrist. As the Son sends the Holy Spirit to accomplish His purpose, so will the False Prophet carry out the program of the Antichrist. **Application:** Christians should recognize Satan’s attempts to minimize the plans and people of the Godhead, and therefore should guard themselves with biblical doctrine. (First Reference, 2 Thess. 2:9; Primary Reference, Rev. 13:11–18; cf. Matt. 17:11.)

the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; ^afor they are virgins. These are they ^bwhich follow the Lamb whithersoever he goeth. These ^cwere redeemed from among men, ^dbeing the firstfruits unto God and to the Lamb.

5 And ^ain their mouth was found no ¹guile: for ^bthey are without fault before the throne of God.

The Angels' Messages

6 And I saw another angel ^afly in the midst of heaven, ^bhaving the everlasting gospel to preach unto them that dwell on the earth, ^cand to every nation, and ¹kindred, and tongue, and people,

7 Saying with a loud voice, ^aFear God, and give glory to him; for the hour of his judgment is come: ^band worship him that made heaven, and earth, and the sea, and the ¹fountains of waters.

8 And there followed another angel, saying, ^aBabylon is fallen, is fallen, that great city, because ^bshe made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, ^aIf any man worship the beast and his

14:4 ^a [Matt. 19:12; 2 Cor. 11:2; Eph. 5:27]
^b Rev. 3:4; 7:17
^c Rev. 5:9
^d Heb. 12:23; James 1:18
 14:5 ^a Ps. 32:2; Zeph. 3:13; Mal. 2:6; John 1:47;
 1 Pet. 2:22
^b Eph. 5:27
¹ *deceit*
 14:6 ^a Rev. 8:13
^b Eph. 3:9
^c Rev. 13:7
¹ *tribe*
 14:7 ^a Rev. 11:18
^b Neh. 9:6
¹ *springs*
 14:8 ^a Is. 21:9; Jer. 51:8; Rev. 18:2
^b Jer. 51:7; Rev. 17:2
 14:9 ^a Rev. 13:14, 15; 14:11

^b Rev. 13:16
 14:10 ^a Ps. 75:8
^b Rev. 18:6
^c Rev. 16:19
^d Rev. 20:10
^e Gen. 19:24; Ezek. 38:22; 2 Thess. 1:7; Rev. 19:20
¹ *full strength*
 14:11 ^a Is. 34:6-10; Rev. 18:9, 18; 19:3
 14:12 ^a Rev. 13:10
^b Rev. 12:17
¹ *steadfastness*
 14:13 ^a Eccl. 4:1, 2
^b 1 Cor. 15:18; [1 Thess. 4:16]
^c 2 Thess. 1:7; Heb. 4:9, 10; Rev. 6:11
^d [1 Cor. 3:11-15; 15:58]
 14:15 ^a Rev. 16:17

image, and receive *his* ^bmark in his forehead, or in his hand,

10 The same ^ashall drink of the wine of the wrath of God, which is ^bpoured out ¹without mixture into ^cthe cup of his indignation; and ^dhe shall be tormented with ^efire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And ^athe smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 ^aHere is the ¹patience of the saints: ^bhere *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^aBlessed *are* the dead ^bwhich die in the Lord from henceforth: Yea, saith the Spirit, ^cthat they may rest from their labours; and their works do follow ^athem.

The Ripe Harvest

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel ^acame out

Prophet). They **follow the Lamb** and reign with Him. As the **firstfruits** of the **redeemed**, they are the first to be saved during the **tribulation** period (following the Rapture of the church—cf. 7:1-4). A characteristic of the redeemed is that they are without **guile** or falsehood (cf. 21:27; 22:15; Zeph. 3:13; John 1:47). This may refer to their rejection of the false claims of the Antichrist concerning himself (cf. Rom. 1:25; 2 Thess. 2:4, 11). That they are **without fault** or blemish means that they are ethically blameless (cf. Eph. 1:4; 5:27; Phil. 2:15; Col. 1:22; 1 Pet. 1:19; Jude 24).

14:6-8. The **everlasting gospel** is the “Good News” that Christ will win and the Beast will be judged. Positively, it focuses on redemption through Christ and the coming of His kingdom. Negatively, it has three parts: (1) **the hour of ... judgment is come** (v. 7); (2) **Babylon is fallen** (v. 8); and (3) those who “worship the beast” will be punished “for ever” (vv. 9-11). The whole world is commanded to **fear** and **worship** God and to **give glory to him**. The identity and destruction of “Babylon” is described in chapters 17 and 18. The announcement here anticipates later events.

14:9-11. Unbelievers during the Tribulation will receive the **mark of the beast** and **worship** him. They will all receive God’s eternal punishment in the lake of

fire (cf. Matt. 25:41; Rev. 20:15). The **wine of the wrath of God** is God’s righteous anger (cf. Job 21:20; Ps. 75:8; Is. 51:17; Jer. 25:15-38) **poured out** in full strength (**without mixture** or undiluted) on those who reject Him. The **cup of his indignation** symbolizes the place of God’s punishment of sinners. The fact that this **torment** will take place in the **presence** of Christ and His **angels** makes the punishment even more intense and shameful. They will pay the eternal price of having chosen Satan and evil over God and righteousness.

14:12, 13. **Patience** here is perseverance or endurance. The assurance of the judgment of God’s enemies is a basis for the perseverance of the Tribulation believers to continue following Christ. The perseverance of genuine believers in the **faith** and in the **commandments of God** is assumed and guaranteed. **The dead which die in the Lord from henceforth** are Tribulation martyrs; they will be **blessed** through rest, resurrection, and reigning with Christ during the Millennium (cf. 20:4-6). They will receive a reward for their **works** of obedience.

14:14-16. The **Son of man** is Christ, the Messiah (cf. 1:13; Dan. 7:13; Matt. 26:63, 64). The **cloud** relates to Christ’s second coming (cf. Dan. 7:13; Matt. 24:30; Acts 1:9-11). The **crown** pictures Him as the ruler of

of the temple, crying with a loud voice to him that sat on the cloud, ^bThrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ^cof the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, ^awhich had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, ^bThrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into ^athe great winepress of the wrath of God.

20 And the ^awinepress was ¹trodden ^bwithout² the city, and blood came out of the winepress, ^ceven unto the horse bridles, by the space of a thousand *and* six hundred ³furlongs.

The Seven Last Plagues

15 And ^aI saw another sign in heaven, great and marvelous, ^bseven angels having the seven last plagues; ^cfor in them is filled up the wrath of God.

14:15 ^b Joel 3:13; Mark 4:29; Rev. 14:18
[Matt. 13:39–41]

14:18 ^a Rev. 16:8
^b Joel 3:13; Mark 4:29; Rev. 14:15

14:19 ^a Is. 63:2; Rev. 19:15

14:20 ^a Is. 63:3; Lam. 1:15; Rev. 19:15

^b Heb. 13:12; Rev. 11:8
^c Is. 34:3

¹ *trampled*
² *outside*
³ *Gr. stadion*

15:1 ^a Rev. 12:1, 3
^b Rev. 21:9
^c Rev. 14:10

15:2 ^a Rev. 4:6
^b [Matt. 3:11]
^c Rev. 13:14, 15
^d Rev. 13:17

^e Rev. 5:8
15:3 ^a Ex. 15:1–21

^b Rev. 15:3
^c Deut. 32:3, 4; Ps. 92:5; Rom. 11:33

^d Ps. 145:17; Rev. 16:7

15:4 ^a Ex. 15:14
^b Lev. 11:44; 1 Pet. 1:16; Rev. 4:8

^c Ps. 86:9; Is. 66:23

15:5 ^a Ex. 38:21; Num. 1:50; Heb. 8:5; Rev. 13:6

¹ *sanctuary*
15:6 ^a Ex. 28:6

¹ *sanctuary*
² *chests*
³ *bands*

15:7 ^a Rev. 4:6
^b 1 Thess. 1:9

¹ *living creatures*
² *bowls*

2 And I saw as it were ^aa sea of glass ^bmingled with fire: and them that had gotten the victory over the beast, ^cand over his image, and over his mark, *and* over the ^dnumber of his name, stand on the sea of glass, ^ehaving the harps of God.

3 And they sing ^athe song of Moses the servant of God, and the song of the ^bLamb, saying, ^cGreat and marvellous *are* thy works, Lord God Almighty; ^djust and true *are* thy ways, thou King of saints.

4 ^aWho shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* ^bholy: for ^call nations shall come and worship before thee; for thy judgments are made manifest.

The Tabernacle of the Testimony

5 And after that I looked, and, behold, ^athe ¹temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the ¹temple, having the seven plagues, ^aclothed in pure and white linen, and having their ²breasts girded with golden ³girdles.

7 ^aAnd one of the four ¹beasts gave unto the seven angels seven golden ²vials full of the wrath of God, ^bwho liveth for ever and ever.

8 And ^athe temple was filled with

15:8 ^a Ex. 19:18; 40:34; Lev. 16:2; 1 Kin. 8:10; 2 Chr. 5:13; Is. 6:4

the earth, and the **sickle** symbolizes judgment as an instrument of the **harvest** (cf. John 5:27). **The time is come** to finish the judgment of the **earth**. The second coming of Christ includes more judgment. To **reap** and harvest **the earth** is to judge and punish its people (cf. Jer. 51:33; Hos. 6:11; Matt. 13:30, 40–42).

14:17–20. Whereas verses 14–16 picture Christ's judgment as a grain harvest, verses 17–20 symbolize the wrath of God as a grape harvest with the treading of the grape **clusters** in an immense **winepress**. Again the **sickle** depicts judgment. **The clusters of the vine of the earth** represent the unbelievers of the earth, those who have followed and worshiped the Beast (vv. 8–11). **Her grapes are fully ripe** (Gr. *akmazō*, "at the prime") in that the time for God's judgment of the earth is now! **The great winepress of the wrath of God** pictures the violence and intensity of God's coming judgment on the earth (cf. 19:15; Is. 63:2–6; Lam. 1:15; Joel 3:12–14). The **city** is probably Jerusalem (cf. Joel 3:12–14; Zech. 14:1–4; John 19:20; Heb. 13:12), and if so, the greatest intensity of the judgment may be centered in Palestine. Perhaps the reference is to the coming Battle of Armageddon (16:14–16). The **blood** may be either the red juice of the grapes (cf. Gen. 49:11; Deut. 32:14) or literal human blood

resulting from the final battle. The amount of "blood" that results from the winepress emphasizes the severity of the judgment. **A thousand and six hundred furlongs** are approximately 184 miles, the full length of Palestine. The height of the **horse bridles** may be about four feet. The winepress may be an anticipation of the vial or bowl judgments of chapter 16.

15:1. **The wrath of God** began with the seven seals (ch. 6), and will be finished with the **seven last plagues**, which are the seven vials (v. 7). Chapter 15 is an introduction to these "last plagues."

15:2–4. **The sea of glass** was before God's throne in 4:6. **The victory over the beast** is won through faith in Christ (2:7, 11, 17, 26; 3:5, 12, 21; 1 John 5:4, 5) and refusal to submit to the Antichrist. **The song of Moses** may refer either to Exodus 15 or Deuteronomy 32. The deliverance of Israel from Egypt prefigured the deliverance of the Tribulation saints from the Antichrist. They praise and worship God for His power and His righteousness. **All nations will come and worship** God in the millennial kingdom.

15:5–8. **The seven angels** prepare to administer the last seven Tribulation judgments of Christ: the **seven vials** (cf. 16:1–17; 17:1; 21:9). The vials are actually shallow bowls (Gr. *phialē*), used for pouring

smoke ^bfrom the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The Seven Vials of God's Wrath

16 And I heard a great voice out of the temple saying ^ato the seven angels, Go your ways, and pour out the ¹vials ^bof the wrath of God upon the earth.

The First Vial

2 And the first went, and poured out his vial ^aupon the earth; and ^bthere fell a ¹noisome and grievous sore upon the men ^cwhich had the mark of the beast, and *upon* them ^awhich worshipped his image.

The Second Vial

3 And the second angel poured out his ¹vial ^aupon the sea; and ^bit became as the blood of a dead *man*: ^cand every living ²soul died in the sea.

The Third Vial

4 And the third angel poured out his ¹vial ^aupon the rivers and ²fountains of waters; ^band they became blood.

5 And I heard the angel of the

15:8 ^b2 Thess. 1:9
 16:1 ^a Rev. 15:1
^b Rev. 14:10
¹ bowls
 16:2 ^a Rev. 8:7
^b Ex. 9:9-11; Deut. 28:35; Rev. 16:11
^c Rev. 13:15-17; 14:9
^d Rev. 13:14
¹ foul and loathsome
 16:3 ^a Rev. 8:8; 11:6
^b Ex. 7:17-21
^c Rev. 8:9
¹ bowl
² creature
 16:4 ^a Rev. 8:10
^b Ex. 7:17-20; Ps. 78:44; Rev. 11:6
¹ bowl
² springs

16:5 ^a Rev. 15:3, 4
^b Rev. 1:4, 8
 16:6 ^a Matt. 23:34
^b Rev. 11:18
^c Is. 49:26; Luke 11:49-51
¹ it is their just due
 16:7 ^a Rev. 15:3
^b Rev. 13:10; 19:2
 16:8 ^a Rev. 8:12
^b Rev. 9:17, 18
¹ bowl
 16:9 ^a Rev. 16:11
^b Dan. 5:22
^c Rev. 11:13
 16:10 ^a Rev. 13:2
^b Ex. 10:21; Is. 8:22; Rev. 8:12; 9:2
^c Rev. 11:10
¹ bowl
² throne

waters say, ^aThou art righteous, O Lord, ^bwhich art, and wast, and shalt be, because thou hast judged thus.

6 For ^athey have shed the blood ^bof saints and prophets, ^cand thou hast given them blood to drink; for ¹they are worthy.

7 And I heard another out of the altar say, Even so, ^aLord God Almighty, ^btrue and righteous *are* thy judgments.

The Fourth Vial

8 And the fourth angel poured out his ¹vial ^aupon the sun; ^band power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and ^ablasphemed the name of God, which hath power over these plagues: ^band they repented not ^cto give him glory.

The Fifth Vial

10 And the fifth angel poured out his ¹vial ^aupon the ²seat of the beast; ^band his kingdom was full of darkness; ^cand they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

libations (cf. 5:8; 1 Chr. 28:17; Jer. 52:18; Zech. 9:15; 14:20). The bowls are **full of the wrath of God** (cf. 2 Thess. 1:7-9). God has the right to judge, because He is the Eternal One, the Almighty. The **temple** represents the presence of God Himself. The **smoke** is like the incense that filled the Holy of Holies in the tabernacle. Until the **seven plagues** are finished, no one is **able to enter into the temple**. The time for intercession is past; God's judgment will now be completed.

16:1. The vials of the wrath of God represent the climax of God's punishment of sinners during the Tribulation period. No repentance is invited or shown. The emptying of the bowls takes place very rapidly in a short period of time. The judgments are somewhat parallel both to the 10 plagues on Egypt (cf. Ex. 7-12) and to the trumpets (chs. 8, 9). The bowls are more total and universal in their effects than were the trumpets, and generally affect people more directly.

16:2. The first vial produces a painful **sore** on all the followers of the **beast**, wherever they are. This parallels the boils of the sixth plague on Egypt (Ex. 9:9-11; cf. Deut. 28:27; Job 2:7-13).

16:3. The second vial turns the entire **sea to blood**, and produces the death of all sea life. The **blood of a dead man** is coagulated and rotting. No evaporation for rain would be possible. This judgment parallels

both the first plague on Egypt (Ex. 7:20, 21) and the second trumpet (8:8, 9).

16:4-7. The third vial turns all fresh **waters to blood**, so that no pure water for drinking is left on earth. This again parallels the first Egyptian plague, but also the third trumpet (8:10, 11). That it is **righteous** for God to judge the earth thus is shown by the fact that the Beast and his followers **have shed the blood of saints and prophets**. Those who shed the blood of God's people must now **drink** blood (cf. Is. 49:26).

16:8, 9. The fourth vial scorches the earth with **fire** from the **sun**. This is the opposite of the fourth trumpet (8:12). The followers of the Beast are scorched as well (contrast 7:16). Since they have by now made a permanent decision to reject God and follow the Beast, they blaspheme **the name of God** and refuse to repent. Like Pharaoh, their hearts have become hardened (cf. Ex. 7:13, 22; 8:15, 19, 32; 9:7, 34, 35).

16:10, 11. The fifth vial produces **darkness** on the **seat** and **kingdom** of the **beast**. His seat is his throne or headquarters—probably either Rome or Jerusalem. His followers suffer **pain**, agony, and fear. There are parallels with both the ninth plague on Egypt (Ex. 10:21-29) and the fourth trumpet (8:12). The **sores** of the first vial continue, and the Beast's followers continue to blaspheme God and refuse to repent of their sins.

The Sixth Vial

12 And the sixth angel poured out his ¹vial ^aupon the great river Euphrates; ^band the water thereof was dried up, ^cthat the way of the kings of the east might be prepared.

13 And I saw three unclean ^aspirits like frogs *come* out of the mouth of ^bthe dragon, and out of the mouth of the beast, and out of the mouth of ^cthe false prophet.

14 For they are the spirits of ¹devils, ^aworking² miracles, *which* go forth unto the kings of the earth ^band of the whole world, to gather them to ^cthe battle of that great day of God Almighty.

15 **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

16 ^aAnd he gathered them together into a place called in the Hebrew tongue ¹Armageddon.

The Seventh Vial

17 And the seventh angel poured out his ¹vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^aIt is done.

16:12 ^a Rev. 9:14
^b Jer. 50:38
^c Is. 41:2, 25;
46:11
¹ bowl

16:13 ^a 1 John 4:1
^b Rev. 12:3, 9
^c Rev. 13:11, 14;
19:20; 20:10

16:14 ^a 2 Thess.
2:9
^b Luke 2:1
^c 1 Kin. 22:21–23;
Rev. 17:14; 19:19;
20:8

¹ demons
² performing
signs

16:15 ^a Matt.
24:43; Luke
12:39; Rev. 3:3, 11
^b 2 Cor. 5:3

16:16 ^a Rev. 19:19
¹ Lit. Mount
Megiddo

16:17 ^a Rev. 10:6;
21:6

¹ bowl
16:18 ^a Rev. 4:5
^b Rev. 11:13
^c Dan. 12:1;
Matt. 24:21

¹ noises
16:19 ^a Rev. 14:8
^b Rev. 17:5, 18
^c Rev. 14:8; 18:5
^d Is. 51:17; Rev.
14:10

16:20 ^a Rev. 6:14;
20:11

17:1 ^a Rev. 1:1;
21:9
^b Rev. 16:19
^c Is. 1:21; Jer.
2:20; Nah. 3:4;
Rev. 17:5, 15;
19:2
^d Jer. 51:13; Rev.
17:15
¹ bowls
² harlot

18 And ^athere were ¹voices, and thunders, and lightnings; ^band there was a great earthquake, ^csuch as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And ^athe great city was divided into three parts, and the cities of the nations fell: and ^bgreat Babylon ^ccame in remembrance before God, ^dto give unto her the cup of the wine of the fierceness of his wrath.

20 And ^aevery island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The Woman and the Scarlet Beast

17 And there came ^aone of the seven ¹angels which had the seven ¹vials, and talked with me, saying unto me, Come hither; ^bI will show unto thee the judgment of ^cthe great ²whore ^dthat sitteth upon many waters:

16:12–16. The sixth vial results in the gathering of the armies of the **whole world** together in Palestine for the battle of **Armageddon**. The **river Euphrates**, at the northeastern boundary of the promised kingdom of Israel, is **dried up**, so that the **kings of the east** may come into Palestine. These kings are unidentified (perhaps they are from China, India, or other Oriental nations), but there may be a parallel with the sixth trumpet (9:13–21) and its 200,000,000 horsemen (9:14, 16). The **three unclean spirits** are demons who support the activities of Satan, the **beast**, and the **false prophet**. By means of **miracles**, they will convince the eastern “kings” and all the armies and **kings of the earth and of the whole world** to **gather** in Palestine to fight against the second coming of Christ (cf. 19:19). This is Satan’s final attempt to prevent Christ’s return. Verse 15 is an exhortation to the surviving believers to be watchful and alert (cf. Matt. 24:32–25:13), and to remain faithful and loyal to Christ during a time of intense persecution. To have **garments**, rather than be **naked**, relates to spiritual preparedness. Verse 16 identifies the place of the final battle as Armageddon, from the **Hebrew Har Megiddon** (the Hill of Megiddo). The hill country of Megiddo and the adjacent valley of Esdraelon have been the site of many important battles (cf. Judg. 5:19; 2 Kin. 9:27; 23:29).

16:17–21. The seventh vial produces the destruction of Babylon, the **great city**. **Babylon** is further described and identified in chapters 17 and 18. The

statement **It is done** shows that with this vial and the return of Christ Himself, the judgments are now finished. A tremendous **earthquake** destroys the great city and the **cities of the nations**. The **cup** symbolizes the **wrath** of God (cf. 14:10). The large **hail** (a **talent** weighs about 60 to 100 pounds) may help to destroy the “cities” (cf. Josh. 10:11; Ezek. 38:18–22). But unbelieving mankind still blasphemes **God** and has no opportunity for repentance. The seventh vial is the last of the seven plagues (15:6–8), and also completes both the seventh trumpet (11:15) and the seventh seal (8:1).

17:1–3. Chapters 17 and 18 picture the judgment of God on a system, empire, or city called Babylon the Great (17:5); it is a more detailed description of the seventh vial (16:17). The **great whore** (v. 1) is named “BABYLON THE GREAT” in verse 5. Chapters 17 and 18 show her **judgment**. The **waters** represent the various peoples and nations of the earth (v. 15). She **sitteth upon** them in the sense that she has worldwide influence. Her harlotry and **fornication** refer either to physical immorality or (more likely) spiritual adultery (idolatry and religious apostasy—cf. Is. 1:21; 23:16, 17; Jer. 2:20–37; 13:27; Ezek. 16:15–43; Hos. 2:5; Nah. 3:4). The **kings** and **inhabitants of the earth** have opened their arms to her influence. The **beast** is the first Beast of chapter 13—the Antichrist and his empire. Her sitting upon the Beast represents the intimate association between the Antichrist and the harlot (an association of support, influence, or control).

2 ^aWith whom the kings of the earth have committed fornication, and ^bthe inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ¹spirit ^ainto the wilderness: and I saw a woman sit ^bupon a scarlet coloured beast, full of ^cnames of blasphemy, having seven heads and ten horns.

4 And the woman ^awas arrayed in purple and scarlet colour, ^band ¹decked with gold and precious stones and pearls, ^chaving a golden cup in her hand ^dfull of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, ^aMYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw ^athe woman drunken ^bwith the blood of the saints, and with the blood of ^cthe martyrs of Jesus: and when I saw her, I ¹wondered with great ²admiration.

17:2 ^a Rev. 2:22; 18:3, 9
^b Jer. 51:7; Rev. 14:8
 17:3 ^a Rev. 12:6, 14; 21:10
^b Rev. 12:3
^c Rev. 13:1
¹ Or *Spirit*
 17:4 ^a Ezek. 28:13; Rev. 18:12, 16
^b Dan. 11:38
^c Jer. 51:7; Rev. 18:6
^d Rev. 14:8
¹ adorned
 17:5 ^a 2 Thess. 2:7; Rev. 1:20; 17:7
 17:6 ^a Rev. 18:24
^b Rev. 13:15
^c Rev. 6:9, 10
¹ marvelled
² amazement

17:8 ^a Rev. 11:7
^b Rev. 13:10; 17:11
^c Rev. 3:10
^d Rev. 13:3
^e Matt. 25:34; Rev. 13:8
¹ destruction
² marvel
 17:9 ^a Rev. 13:18
^b Rev. 13:1
 17:10 ^a Rev. 13:5
¹ have
² time
 17:11 ^a Rev. 13:3, 12, 14; 17:8

The Mystery of the Woman and the Beast

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and ^ashall ascend out of the bottomless pit, and ^bgo into ¹perdition: and they that ^cdwell on the earth ^dshall ²wonder, ^ewhose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And ^ahere *is* the mind which hath wisdom. ^bThe seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five ¹are fallen, and one is, *and* the other is not yet come; and when he cometh, he must ^acontinue a short ²space.

11 And the ^abeast that was, and is

17:4-6. The elegant clothing and jewelry of the woman show her wealth and attractiveness, but her activities are filthy and abominable to God. Her mystery name is **BABYLON THE GREAT**. Ancient Babylon is a type or prefigurement of this future Babylon. The harlot will do what literal Babylon did in the past: (1) oppress God's people, and (2) propagate a false religious system. Much of the world's idolatry can be traced back to historical Babylon (cf. Gen. 11:1-9), including the mother-child cult of Semiramis-Tammuz (cf. Jer. 44:16-19; Ezek. 8:9, 14), which entered other cultures as Ashtaroth-Baal, Aphrodite-Eros, Venus-Cupid, and even Madonna-Child. As the fountainhead of idolatry, Babylon the harlot is the **MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**. The harlot has killed many of God's **saints** and Christian **martyrs** throughout the ages, and will do so again during the Tribulation period. **Admiration** (Gr. *thauma*) here means "amazement" (cf. 13:3; 17:7).

17:7, 8. Verses 7-18 contain a more detailed explanation of the entities depicted symbolically as a **woman** and a **beast**. The Beast as an empire goes through four stages, from the viewpoint of the beginning of the Tribulation period: (1) **It was**, that is, it existed in the form of the ancient Roman Empire. (2) **It is not**, that is, it has not existed as an empire since the fifth century and will not exist again until the Antichrist gains worldwide authority during the Tribulation period. (3) **It shall ascend out of the bottomless pit**, that is, Satan will raise up the Antichrist as his false messiah and give him worldwide rule (cf. 11:7; 13:3, 4). And (4) the Antichrist will be cast into **perdition**, the lake of fire (cf. 19:20). Unbelievers will **wonder** in

amazement at this revival of the power and glory of the Roman Empire (cf. 13:3).

17:9. **The seven heads** of the Beast represent **seven mountains, on which the woman sitteth**. The city of Rome was known throughout the ancient world as a city built on seven hills or mountains. John notes that the wise **mind** will make the proper identification. The woman apparently represents idolatrous, anti-God civilization, centered at Rome but with worldwide influence (cf. v. 15). The identification of the seven heads as Rome shows that the Beast will have his major base of operations at Rome also (cf. Dan. 9:26—the "people of the prince that shall come" are the Romans in A.D. 70).

17:10. **The seven kings** may represent: (1) seven rulers in the Roman Empire (from Augustus to Domitian and Antichrist); or (2) the seven horns left on the fourth beast of Daniel 7 after three horns are pulled up by the roots (cf. Dan. 7:8, 20); or most likely, (3) the seven kingdoms or empires that throughout history have ruled over Israel and much of the known world: Egypt, Assyria, Babylonia, Medo-Persia, Greece, Rome, and the revived Roman Empire (of the early Tribulation period). **Five are fallen** (are past); **one is** the Roman Empire existing at the time of John; and the seventh (revived Rome) **is not yet come**. This revived Roman Empire is represented in Daniel by the 10 toes in the image of Daniel 2:41-44 and by the 10 horns on the fourth beast of Daniel 7:7, 20, 24, and in Revelation by the 10 horns on the first Beast (13:1; 17:3, 12, 13). It will exist as a major power only a **short** while, since it will then give its authority to the Beast (vv. 11-13).

17:11. **The beast**, the final world kingdom ruled by the Antichrist, is **the eighth** king or kingdom. He

not, even he is the eighth, and is of the seven, and goeth into ¹perdition.

12 And ^athe ten horns which thou sawest are ^aten kings, which have received no kingdom as yet; but receive ¹power as kings one hour with the beast.

13 These have one mind, and shall give their power and ¹strength unto the beast.

14 ^aThese shall make war with the Lamb, and the Lamb shall ^bovercome them: ^cfor he is Lord of lords, and King of kings: ^aand they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, ^aThe waters which thou sawest, where the ¹whore sitteth, ^bare peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, ^athese shall hate the whore, and shall make her ^bdesolate ^cand naked, and shall eat her flesh, and ^aburn her with fire.

17 ^aFor God hath put in their hearts to fulfil his will, and to ¹agree, and give their kingdom unto the beast, ^buntil the words of God shall be fulfilled.

17:11 ¹ destruction

17:12 ^a Dan.

7:20

¹ authority

17:13 ¹ authority

17:14 ^a Rev.

16:14; 19:19

^b Rev. 19:20;

^c Deut. 10:17;

1 Tim. 6:15;

Rev. 19:16

^d Jer. 50:44

17:15 ^a Is. 8:7;

Jer. 47:2; Rev.

17:1

^b Rev. 13:7

¹ harlot

17:16 ^a Rev. 50:41

^b Rev. 18:17, 19

^c Ezek. 16:37, 39

^d Rev. 18:8

17:17 ^a 2 Thess.

2:11

^b Rev. 10:7

¹ be of one mind

17:18 ^a Rev. 11:8;

16:19

^b Rev. 12:4

18:1 ^a Rev.

17:1, 7

^b Ezek. 43:2

¹ authority

² illuminated

18:2 ^a Is. 13:19;

21:9; Jer. 51:8;

Rev. 14:8

^b Is. 13:21;

34:11, 13-15;

Jer. 50:39; 51:37;

Zeph. 2:14

^c Is. 14:23

¹ loud

² demons

³ a prison for

⁴ hated

18:3 ^a Jer. 51:7;

Rev. 14:8

^b Is. 47:15

¹ have become

² luxury

18 And the woman which thou sawest ^ais that great city, ^bwhich reigneth over the kings of the earth.

Babylon Is Fallen

18 And ^aafter these things I saw another angel come down from heaven, having great ¹power; ^band the earth was ²lightened with his glory.

2 And he cried mightily with a ¹strong voice, saying, ^aBabylon the great is fallen, is fallen, and ^bis become the habitation of ²devils, and ³the hold of every foul spirit, and ^ca cage of every unclean and ⁴hateful bird.

3 For all nations ^ahave drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, ^band the merchants of the earth ¹are waxed rich through the abundance of her ²delicacies.

Babylon's Iniquities

4 And I heard another voice from heaven, saying, ^aCome out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

18:4 ^a Is. 48:20

is of the seven in that he is the culmination of all the previous, pagan, idolatrous empires. But he will go into perdition, the lake of fire (cf. v. 8; 19:20).

17:12-14. The ten horns on the Beast represent ten kings of the future revived Roman Empire (cf. Dan. 2:41-44; 7:24). Their worldwide power will come in association with the beast. One hour indicates a relatively short time (cf. 18:10, 17, 19). These rulers of a 10-nation federation will unitedly give their political authority and military power to the beast to conquer the earth and make war against Christ (cf. 16:14; 19:19). The purpose of Satan through the Beast and fellow kings is to establish an invincible kingdom that Christ cannot overcome when He returns. But Christ is King of all kings, and will overcome the Beast and his kingdom when He returns (cf. 19:11-21). Those who follow Christ are called and chosen by Him, and faithful to Him (cf. 19:7, 8, 14).

17:15-18. The whore has been described as sitting (1) on many waters (v. 1), (2) on the Beast (v. 3), and (3) on seven mountains (v. 9). Here the waters are identified as peoples, and multitudes, and nations, and tongues, indicating the worldwide influence and authority of the harlot. In verse 18, she is identified as that great city, which reigneth over the kings of the earth, referring probably to a worldwide, idolatrous, pagan system centered at Rome. Toward the end of the Tribulation period, however, the 10 kings (cf. v. 12) will destroy the harlot system (cf. 18:6-24). They will

do this as God's will, and will turn their total devotion and worship to the beast himself (cf. 13:12; 17:13; Dan. 11:36-39). The 10 kings will be God's instrument to destroy the harlot Babylon (cf. 16:19; 18:5, 6; 19:2). The destruction of the woman or harlot is pictured as the destruction of a great city in chapter 18.

18:1-3. That the city Babylon in chapter 18 is the same as the whore or harlot in chapter 17 is shown by: (1) the parallels between the two (cf. 17:1-6, 15-18 with 18:2, 3, 6-8, 12, 18-24); (2) the identification of the harlot as the "great city" in 17:18; (3) the summary of Babylon's judgment in 19:2, 3; and (4) the fact that the imagery in both chapters comes from Old Testament references to Tyre, Nineveh, and Babylon (cf. Is. 13, 14, 23; Ezek. 26-28; Jer. 50, 51). The language of chapter 18 is highly figurative. The phrase after these things shows that chapter 18 is a further revelation concerning Babylon: the results of her destruction. In verse 2 her doom is announced: Babylon the great is fallen (cf. Is. 21:9). The reference to devils (demons) and every foul spirit shows the total destruction and utter desolation of the harlot system. All nations: The system had worldwide influence and control. For the wine and fornication, see 17:2. Rich: The merchants of the earth have become wealthy through the apostate, idolatrous system centered at Rome.

18:4-8. Believers must be separate from the harlot system, or else they may be found to share in her sins and thereby receive part of her judgment. God hath

5 ^aFor her sins have reached unto heaven, and ^bGod hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and ¹double unto her double according to her works: ^bin the cup which she hath filled ^cfill to her double.

7 ^aHow much she hath glorified herself, and lived ¹deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^bqueen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come ^ain one day, death, and mourning, and famine; and ^bshe shall be utterly burned with fire: ^cfor strong is the Lord God who judgeth her.

Babylon's Destruction

9 And ^athe kings of the earth, who have committed fornication and lived ¹deliciously with her, ^bshall ²be-wail her, and lament for her, ^cwhen they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, ^aAlas, alas that great city Babylon, that mighty city! ^bfor in one hour is thy judgment come.

11 And ^athe merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 ^aThe merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and ¹all thyine wood, and all manner vessels of ivory, and all manner vessels of

18:5 ^a Gen. 18:20

^b Rev. 16:19

18:6 ^a Ps. 137:8;

Jer. 50:15, 29

^b Rev. 14:10

^c Rev. 16:19

¹ repay

18:7 ^a Ezek.

28:2-8

^b Is. 47:7, 8;

Zeph. 2:15

¹ luxuriously

18:8 ^a Is. 47:9;

Jer. 50:31; Rev.

18:10

^b Rev. 17:16

^c Jer. 50:34;

Heb. 10:31; Rev.

11:17

18:9 ^a Ezek.

26:16; 27:35

^b Jer. 50:46; Rev.

17:2; 18:3

^c Rev. 19:3

¹ luxuriously

² weep for

18:10 ^a Is. 21:9

^b Rev. 18:17, 19

18:11 ^a Ezek.

27:27-34

18:12 ^a Ezek.

27:12-22; Rev.

17:4

¹ every kind of

citron wood

18:13 ^a 1 Chr.

5:21; Ezek. 27:13

¹ incense

² fragrant oil

³ catife

⁴ bodies

18:14 ¹ longed for

² are rich

³ splendid

18:16 ^a Rev.

17:18

^b Rev. 17:4

¹ adorned

18:17 ^a Rev.

18:10

^b Is. 23:14

¹ nothing

² who travel by

ship

18:18 ^a Ezek.

27:30

^b Rev. 13:4

18:19 ^a Josh. 7:6;

Job 2:12; Lam.

2:10; Ezek. 27:30

^b Rev. 18:8

¹ wealth

² a wasteland

18:20 ^a Is. 44:23;

49:13; Jer. 51:48;

Rev. 12:12

^b Luke 11:49;

Rev. 19:2

most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and ¹odours, and ²ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and ³beasts, and sheep, and horses, and chariots, and ⁴slaves, and ^asouls of men.

14 And the fruits that thy soul ¹lusted after are departed from thee, and all things which ²were dainty and ³goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas ^athat great city, ^bthat was clothed in fine linen, and purple, and scarlet, and ¹decked with gold, and precious stones, and pearls!

17 ^aFor in one hour so great riches is come to ¹nought. And ^bevery ship-master, and all ²the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 ^aAnd cried when they saw the smoke of her burning, saying, ^bWhat city is like unto this great city!

19 And ^athey cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her ¹costliness! ^bfor in one hour is she made ²desolate.

20 ^aRejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for ^bGod hath avenged you on her.

remembered her iniquities: The day of judgment for sin has arrived. The **double** judgment emphasizes full punishment for her sins (cf. Jer. 16:18; 17:18; 50:29). That she calls herself a **queen** and **no widow** shows her arrogant self-confidence (cf. Is. 47:7, 8). She sees herself as beyond any possibility of personal **sorrow**. But the humbling of the harlot (cf. Luke 14:11) will involve **torment** and **sorrow**. **One day** may be a literal day or a symbol for the suddenness of the destruction. The **fire** may also be either literal fire or a symbol of the judgment of God (cf. Jer. 51:25-58). It is reminiscent of the burning of Rome in A.D. 64.

18:9-20. These verses consist of three laments over the fallen city of Babylon—from the perspective of kings (vv. 9, 10), merchants (vv. 11-16), and seamen (vv. 17-19; cf. Ezek. 27)—followed by a call for rejoic-

ing on the part of God's people and His angels (v. 20). The **kings** of verse 9 are not the kings (represented by horns) of 17:16, but rather various earthly kings who have participated in the Babylonian system. The laments picture utter chaos on the earth at the end of the Tribulation period. The **merchants** will find nothing to buy or sell. **In one hour:** The destruction will come suddenly and quickly (v. 17). The world's pagan economic system will collapse. **They cast dust on their heads** as a sign of mourning and sorrow (v. 19; cf. Job 2:12; Lam. 2:10; Ezek. 27:30). **God hath avenged you on her:** God at last judges the Babylonian system for its treatment of God's people—particularly those who are martyred during the Tribulation (cf. 6:9-11). Verse 20 shows heaven's perspective on the judgment.

Babylon Will Be Thrown Down

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and ^bshall be found no more at all.

22 ^aAnd the ¹voice of harpers, and musicians, and of ²pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 ^aAnd the light of a ¹candle shall shine no more at all in thee; ^band the voice of the bridegroom and of the bride shall be heard no more at all in thee: for ^cthy merchants were the great men of the earth; ^dfor by thy sorceries were all nations deceived.

24 And ^ain her was found the blood of prophets, and of saints, and of all that ^bwere slain upon the earth.

The Judgment of the Great Whore

19 And after these things ^aI heard a great voice of ¹much people in heaven, saying, Alleluia; ^bSalvation, and glory, and

18:21 ^aJer. 51:63, 64
^bRev. 12:8; 16:20

18:22 ^aEcc. 12:4; Jer. 7:34; 16:9; 25:10; Rev. 14:1-3

¹ *sound*

² *flutists*

18:23 ^aJer. 25:10

^bJer. 7:34; 16:9

^cIs. 23:8; Rev. 6:15; 18:3

^d2 Kin. 9:22

¹ *lamp*

18:24 ^aRev. 16:6; 17:6

^bJer. 51:49

19:1 ^aJer. 51:48; Rev. 11:15; 19:6

^bRev. 4:11

¹ Lit. *a great multitude*

19:2 ^aRev. 15:3; 16:7

^bDeut. 32:43; 2 Kin. 9:7; Luke 18:7, 8; Rev. 6:10

¹ *harlot*

² *shed by her*

19:3 ^aIs. 34:10; Rev. 14:11

19:4 ^aRev. 4:4, 6, 10

^b1 Chr. 16:36

¹ *living creatures*

19:5 ^aPs. 134:1

^bRev. 11:18

19:6 ^aEzek. 1:24; Rev. 1:15; 14:2

^bRev. 11:15

¹ *sound*

19:7 ^a[Matt. 22:2; 25:10];

Luke 12:36; John 3:29; [2 Cor. 11:2]; Eph. 5:23, 32; Rev. 19:9

¹ *glory*

honour, and power, unto the Lord our God:

2 For ^atrue and righteous *are* his judgments: for he hath judged the great ¹whore, which did corrupt the earth with her fornication, and ^bhath avenged the blood of his servants ²at her hand.

3 And again they said, Alleluia. ^aAnd her smoke rose up for ever and ever.

The Elders and the Four Beasts

4 And ^athe four and twenty elders and the four ¹beasts fell down and worshipped God that sat on the throne, saying, ^bAmen; Alleluia.

5 And a voice came out of the throne, saying, ^aPraise our God, all ye his servants, and ye that fear him, ^bboth small and great.

6 ^aAnd I heard as it were the voice of a great multitude, and as the ¹voice of many waters, and as the ¹voice of mighty thunderings, saying, Alleluia: for ^bthe Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give ¹honour to him: for ^athe marriage of the Lamb is come, and his wife hath made herself ready.

8 And ^ato her was granted that she

19:8 ^aPs. 45:13; Ezek. 16:10

18:21-24. These verses picture from within the results of the collapse of the Babylonian system. The finality of its destruction is shown by the sixfold repetition of the phrase **no more at all**. The **stone cast into the sea** depicts the **violence** and permanence of the destruction. The Babylonian system began in Genesis 10, and has continued uninterrupted in one form or another to the present day. But one day it will suddenly "sink," never to return. In verses 23b, 24, three reasons are given for the destruction of Babylon: (1) its arrogance, (2) its deception of the nations, and (3) its persecution and martyrdom of God's people.

19:1-5. Chapters 19 and 20 bring the climax of the Book of Revelation: the return of Christ to establish His millennial kingdom. But first, these five verses show heaven's response to the judgment of the harlot. The multitude **in heaven** praises God for judging the **great whore** (Babylon, the harlot) and avenging the **blood** of the martyrs (cf. 7:9-17). The word **alleluia** is the Greek equivalent of *hallelujah*, and means "Praise Yahweh" or "Praise the Lord" (cf. Pss. 106; 111-113; 117; 135; 146-150). The eternal **smoke** symbolizes the permanence of Babylon's destruction (cf. Is. 34:8-10). **Amen** derives from a Hebrew word meaning "to be firm," and may be translated "truly" or "so be it"

19:6-10. **Omnipotent**: God is all-powerful, and

reigneth over His universe. **The marriage of the Lamb**: The wife or bride of Christ is the church (cf. Matt. 22:2-14; John 3:29; 2 Cor. 11:2; Eph. 5:25-32), and the marriage is the eternal union of the church with Christ following the Rapture (cf. 1 Thess. 4:17). The **fine linen, clean and white**, represents the **righteousness** of the church, which has now been judged and purified at the judgment seat of Christ (cf. 1 Cor. 3:12-15; 2 Cor. 5:10). **The marriage supper of the Lamb** represents the millennial kingdom of Christ, which will take place on earth following the return of Christ (20:4; cf. Matt. 25:1-13; Luke 14:15-24). The Jewish marriage consisted of three major elements: (1) the betrothal; (2) the presentation; and (3) the marriage feast (supper). Figuratively, with reference to the church, (1) the betrothal takes place on earth during the church age; (2) the presentation will take place in heaven following the Rapture (cf. v. 7); and (3) the marriage feast will take place on earth following Christ's return with the church (cf. vv. 11-14). **Called**: Those who are invited to the marriage supper are Israel, who will turn to Christ in faith during the Tribulation (cf. Jer. 31:31-34; Zech. 12:10; 13:9; Rom. 11:25-27). **Worship**: Only God is to be worshiped (cf. 22:8, 9; Acts 10:25, 26). **Spirit of prophecy**: The person and message of Jesus is the essence of all true prophecy.

should be arrayed in fine linen, clean and ¹white: ^bfor the fine linen is the ²righteousness of saints.

The Marriage Supper of the Lamb

9 And he saith unto me, Write, *“Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, ^bThese are the true sayings of God.*

10 And ^aI fell at his feet to worship him. And he said unto me, ^bSee *thou do it* not: I am thy ^cfellow servant, and of thy brethren ^dthat have the testimony of Jesus: worship God: for the ^etestimony of Jesus is the spirit of prophecy.

The Righteous Judge

11 ^aAnd I saw heaven opened, and behold ^ba white horse; and he that sat upon him *was* called ^cFaithful and True, and ^din righteousness he doth judge and make war.

12 ^aHis eyes *were* as a flame of fire, and on his head *were* many crowns; ^band he had a name written, that no man knew, but he himself.

19:8 ^bPs. 132:9
¹ *bright*
² *righteous acts*
 19:9 ^a Matt. 22:2;
 Luke 14:15
^b Rev. 22:6
 19:10 ^a Rev. 22:8
^b Acts 10:26;
 Rev. 22:9
^c [Heb. 1:14]
^d 1 John 5:10
^e Luke 24:27;
 John 5:39
 19:11 ^a Rev. 15:5
^b Ps. 45:3, 4;
 Rev. 6:2; 19:19, 21
^c Rev. 3:7, 14
^d Ps. 96:13; Is. 11:4
 19:12 ^a Dan. 10:6; Rev. 1:14
^b Rev. 2:17;
 19:16

19:13 ^a Is. 63:2, 3
^b [John 1:1, 14]
¹ *robe*
 19:14 ^a Rev. 14:20
^b Matt. 28:3
 19:15 ^a Is. 11:4;
 2 Thess. 2:8;
 Rev. 1:16
^b Ps. 2:8, 9
^c Is. 63:3-6; Rev. 14:20
¹ *strike*
 19:16 ^a Rev. 2:17;
 19:12
^b Dan. 2:47
¹ *robe*

13 ^aAnd he *was* clothed with a ¹vesture dipped in blood: and his name is called ^bThe Word of God.

14 ^aAnd the armies *which were* in heaven followed him upon white horses, ^bclothed in fine linen, white and clean.

15 And ^aout of his mouth goeth a sharp sword, that with it he should ¹smite the nations: and ^bhe shall rule them with a rod of iron: and ^che treadeth the winepress of the fierceness and wrath of Almighty God.

16 And ^ahe hath on *his* ¹vesture and on his thigh a name written, ^bKING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the ¹fowls that fly in the midst of heaven, ^aCome and gather yourselves together unto the supper of the great God;

18 ^aThat ye may eat the flesh of kings, and the flesh of captains, and

19:17 ^a 1 Sam. 17:44; Jer. 12:9; Ezek. 39:17 ¹ *birds*
 19:18 ^a Ezek. 39:18-20

19:11-13. This **white horse** is not that of 6:2. Here the **True** Messiah returns in victorious conquest. He is **Faithful** to His Word and promises. He will fulfill the twofold role of **judge** and warrior. His judgment of the earth will be totally righteous (cf. 16:5-7; 19:2; Ps. 96:13). The **fire** depicts glory and judgment. The **crowns** indicate total sovereignty and authority (contrast 12:3; 13:1). The secret **name** expresses the mystery and greatness of the person of Christ (cf. 2:17; 3:12; 19:13, 16; Phil. 2:9-11). The **blood** represents the judgment of Christ’s enemies (cf. 14:14-20; Is. 63:1-6). The name **Word of God** presents Christ as the revelation of God Himself (cf. John 1:1, 14; 1 John 1:1). In His first advent, Jesus especially revealed the love and grace of God (cf. John 1:17; Rom. 5:8). But in His second advent, He will reveal the holiness, justice, and judgment of God (cf. Heb. 4:12).

19:14-16. The **armies** may be (1) angels (cf. Zech. 14:5; Matt. 26:53); (2) the raptured church; or (3) all the inhabitants of the heavenly Jerusalem: angels, the church, and spirits of Old Testament and Tribulation saints (cf. Heb. 12:22-24). They will share in Christ’s

victory and glory (cf. Rom. 8:18, 19). The **linen** symbolizes righteousness (cf. v. 8). The **sword** from His mouth depicts judgment through His spoken Word (cf. 1:16; 2:12, 16; Is. 11:4; 2 Thess. 2:8). **Smite the nations:** Christ will destroy all unbelievers (cf. 19:21; Matt. 25:41, 46; 2 Thess. 1:8, 9). **Rod of iron:** Christ will subject all nations to Himself, and destroy all His enemies (cf. Ps. 2:8, 9; 1 Cor. 15:24, 25). **Winepress:** See 14:17-20. Words relating to **wrath** and anger are found 15 times in Revelation. **KING OF KINGS, AND LORD OF LORDS:** Christ has universal sovereignty. He is King over all who call themselves kings, and Lord over all who call themselves lords (cf. 17:14; Deut. 10:17; Dan. 2:47; 1 Tim. 6:15).

19:17, 18. **The supper of the great God** is different from the marriage supper of the Lamb (v. 9). Here, God calls the **fowls** or birds of the sky to **gather to eat the flesh** of those who have died in the Battle of Armageddon (cf. 16:14, 16; 19:21; Ezek. 39:17-20). **All men** indicates “all kinds of men”; not everyone at Armageddon will be an unbeliever (cf. Matt. 25:31-46).



SECOND COMING OF CHRIST

19:11-16. Throughout both Old and New Testaments, the Scriptures teach a literal, physical (bodily), and visible return of Christ to this earth to establish His kingdom and rule for a thousand years. The greatest theme of all Bible prophecy is the second coming of Christ. This was the theme of mankind’s first prophecy (Jude 14, 15), and of the last message of the Bible (22:20). **Illustration:** While certain events and experiences may occur in the lives of individuals (Christ appearing to those who are saved, or to those who die), these are of course not the ultimate return of Christ. The term *Second Coming* should be reserved for His final revelation at the end of the age. **Application:** In anticipation of the Second Coming, Christians should live soberly, righteously, and godly (Titus 2:12). (First Reference, Jude 14; Primary Reference, Rev. 19:11-16; cf. Rom. 2:1-16.)

the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and ¹bond, both small and great.

The Capture of the Beast

19 ^aAnd I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 ^aAnd the beast was ¹taken, and with him the false prophet that ²wrought miracles ³before him, with which he deceived them that had received the mark of the beast, and ^bthem that worshipped his image. ^cThese both were cast alive into a lake of fire ^dburning with brimstone.

21 And the ¹remnant ^awere slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: ^band all the ²fowls ^cwere filled with their flesh.

Satan Bound for a Thousand Years

20 And I saw an angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand.

19:18 ¹ slave
19:19 ^a Rev.
16:13–16
19:20 ^a Rev.
16:13
^b Rev. 13:8,
12, 13
^c Is. 30:33; Dan.
7:11
^d Rev. 14:10
¹ captured
² worked signs
³ in his presence
19:21 ^a Rev.
19:15
^b Rev. 19:17, 18
^c Rev. 17:16
¹ rest
² birds
20:1 ^a Rev. 1:18;
9:1

20:2 ^a Is. 24:22;
2 Pet. 2:4; Jude 6
20:3 ^a Dan. 6:17;
Matt. 27:66
^b Rev. 12:9;
20:8, 10
¹ released
² while
20:4 ^a Dan. 7:9;
Matt. 19:28;
Luke 22:30
^b Dan. 7:22;
[1 Cor. 6:2, 3]
^c Rev. 6:9
^d Rev. 13:12
^e Rev. 13:15
^f John 14:19
^g Rom. 8:17;
² Tim. 2:12
20:6 ^a [Rev. 2:11;
20:14]

2 And he laid hold on ^athe dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and ^aset a seal upon him, ^bthat he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be ¹loosed a little ²season.

4 And I saw ^athrones, and they sat upon them, and ^bjudgment was given unto them: and I *saw* ^cthe souls of them that were beheaded for the witness of Jesus, and for the word of God, and ^dwhich had not worshipped the beast, ^eneither his image, neither had received *his* mark upon their foreheads, or in their hands; and they ^flived and ^greigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such ^athe second death hath no power,

19:19–21. The **armies** of the **beast** and of the **kings** of the East (and of all the **earth**) will gather in Palestine at Armageddon (cf. 16:12–16) to attempt to prevent the return and kingdom of Christ. Christ will immediately defeat and capture the Beast and the **false prophet** (cf. ch. 13). These will become the first inhabitants of the **lake of fire** (cf. 20:10). The rest of the kings and armies will be killed by the Word of Christ, and will be eaten by the birds (vv. 17, 18). The unbelieving survivors of the Tribulation will be judged by Christ and also sentenced to everlasting fire (cf. Matt. 25:41, 46).

20:1–3. The **bottomless pit** is simply the Abyss (Gr. *abussos*), the abode of evil spirits (cf. 9:1–11; Luke 8:31). The **key** shows authority, and the **chain** depicts imprisonment and binding. Before the millennial kingdom begins, **Satan** (cf. 12:9) is **bound** in the Abyss. The **seal** indicates God's authority and guarantee that Satan will not be released until **a thousand years** have passed. During the Millennium (Latin for "one thousand years") Satan will not be able to tempt or **deceive the nations**. Any temptation to sin during the Millennium must come from within those people who are born after the kingdom begins. It must be assumed that all of Satan's demons or fallen angels are also imprisoned at this time (cf. Is. 24:21–23). Christ will reign on earth without opposition, and His kingdom will be characterized by righteousness, peace, and love (cf. Is. 2:3, 4; 11:3–5; 35:1, 2; Dan. 7:14; Zech. 14:9). However, after the thousand years Satan will be released for a short while (vv. 7–9).

20:4. The **thrones** represent the administration of the messianic kingdom. Those whom John sees come to life are the Tribulation martyrs, who refused to worship the **beast**. They will rule the earth **with Christ** for **a thousand years**. Christ will rule through three classes of kingdom administrators: (1) Old Testament saints (cf. Is. 26:19; Dan. 12:2), who will be resurrected at this time; (2) the apostles and the church (cf. Matt. 19:28, 29); and (3) Tribulation saints (cf. Luke 19:12–27). Only believers will enter the Millennium at its beginning (cf. John 3:3, 5). God's promises to Abraham (Gen. 12:2, 3) and David (2 Sam. 7:16) will be fulfilled (cf. Luke 1:31–33; Rom. 11:15, 29). After the Millennium, Christ will deliver the kingdom to God the Father and will then be appointed Ruler forever (cf. 1 Cor. 15:24–28).

20:5, 6. The first part of verse 5 is a parenthesis, and comes chronologically after verse 11. The **first resurrection** is the resurrection included in verse 4. It has three principal phases: (1) the resurrection of Christ (the firstfruits—1 Cor. 15:23; cf. Rev. 1:5); (2) the resurrection of the church (the dead in Christ—1 Cor. 15:23; 1 Thess. 4:16); and (3) the resurrection of Old Testament and Tribulation saints (v. 4; Is. 26:19; Dan. 12:2). The **rest of the dead** (unbelievers) will be raised in the second resurrection, described in verses 12 and 13. The first resurrection is a resurrection to life (cf. John 5:28, 29), whereas the second resurrection is a resurrection to death. The **second death** is eternal punishment in the lake of fire (20:14).

but they shall be ^bpriests of God and of Christ, ^cand shall reign with him a thousand years.

The Lake of Fire and Brimstone

7 And when the thousand years are ¹expired, Satan shall be ²loosed out of his prison,

8 And shall go out ^ato deceive the nations which are in the four quarters of the earth, ^bGog and Magog, ^cto gather them together to battle; the number of whom *is* as the sand of the sea.

9 ^aAnd they went up on the breadth of the earth, and ¹compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, ^awhere the beast and the false prophet *are*, and ^bshall be tormented day and night for ever and ever.

20:6 ^bIs. 61:6; 1 Pet. 2:9; Rev. 1:6
^cRev. 20:4
 20:7 ¹ *completed*
² *released*
 20:8 ^a Rev. 12:9; 20:3, 10
^b Ezek. 38:2; 39:1, 6
^c Rev. 16:14
 20:9 ^a Is. 8:8; Ezek. 38:9, 16
¹ *surrounded*
 20:10 ^a Rev. 19:20; 20:14, 15
^b Rev. 14:10
 20:11 ^a 2 Pet. 3:7; Rev. 21:1
^b Dan. 2:35; Rev. 12:8
 20:12 ^a Rev. 19:5
^b Dan. 7:10
^c Ps. 69:28; Dan. 12:1; Phil. 4:3; Rev. 3:5
^d Jer. 17:10; Matt. 16:27; Rom. 2:6; Rev. 2:23; 20:12
 20:13 ^a 1 Cor. 15:26; Rev. 1:18; 6:8; 21:4
^b Matt. 16:27; Rev. 2:23; 20:12
¹ *Gr. hades*
 20:14 ^a 1 Cor. 15:26; Rev. 1:18; 6:8; 21:4
^b Rev. 21:8
¹ *Gr. hades*
 20:15 ^a Rev. 19:20

The Book of Life

11 And I saw a great white throne, and him that sat on it, from whose face ^athe earth and the heaven fled away; ^band there was found no place for them.

12 And I saw the dead, ^asmall and great, stand before God; ^band the books were opened: and another ^cbook was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, ^daccording to their works.

13 And the sea gave up the dead which were in it; ^aand death and ¹hell delivered up the dead which were in them: ^band they were judged every man according to their works.

14 And ^adeath and ¹hell were cast into the lake of fire. ^bThis is the second death.

15 And whosoever was not found written in the book of life ^awas cast into the lake of fire.

20:7–10. Many of the believers who enter the Millennium in unresurrected, natural bodies as survivors of the Tribulation (cf. Matt. 25:34) will have children, who will also reproduce throughout the **thousand years**. Many of the descendants will remain unsaved and unregenerate, and will therefore be able to sin. At the end of the Millennium, **Satan** will be released from prison to make one last attempt to defeat Christ. He will **deceive the nations** into rebellion against God. The reference to **Gog and Magog** shows that this final battle will be similar to the invasion described in Ezekiel 38. The **beloved city** is the earthly Jerusalem, headquarters of Christ’s millennial kingdom (cf. Is. 60:1–22; Zech. 14:1–20). The rebels will be quickly destroyed by **fire ... from God**. Satan will then be **cast into the lake of fire** with his henchmen, the Antichrist and the False Prophet (cf. 19:20). Their torment will be eternal.

20:11. The **throne** depicts divine government and judgment (cf. Dan. 7:9, 10, 26, 27). The judge may be Christ Himself (cf. John 5:22). The throne is **great** or huge (contrast v. 4) and is **white** or shining in appearance (signifying glory, purity, and holiness). The judgment will take place neither on **earth** nor in the atmospheric **heaven** (contrast Matt. 25:31–46),

since the present universe will be dissolved (cf. 21:1; Is. 51:6; Matt. 24:35; 2 Pet. 3:10–12).

20:12, 13. The **dead** are the unbelieving dead of all the ages—the “rest of the dead” mentioned in verse 5. They are **judged** from two sets of books. The **books** contain the record of every unsaved person’s life. Each unsaved person is judged in accordance with his **works** (cf. Rom. 2:6, 16), which clearly show that each one is a guilty sinner (cf. Rom. 3:9–19) deserving of eternal death (cf. Rom. 3:23; 6:23). The **book of life** contains the name of every person who has received eternal life through faith alone (cf. John 20:31; 1 John 5:11–13). These unsaved people are shown that they did not take advantage of the offer of eternal life through faith (cf. Rom. 9:32; 10:3). **Death and hell** (Hades) are the temporary holding places of unsaved men’s bodies and souls, respectively (cf. Luke 16:19–31).

20:14, 15. The **second death** is eternal punishment in the **lake of fire**, experienced only by the unsaved. Once this final judgment occurs, there is no further need for either death or hell (Hades) (cf. 1:18; 6:8; Is. 25:8; 1 Cor. 15:26, 55). An eternal separation is now made between those who have **life** and those who have “death” (cf. Dan. 12:2; John 5:29).



DEATH

20:15. The Scriptures never refer to death as the mere cessation of life, but instead as the unnatural separation of something from that to which it belongs. Therefore, a body without the spirit suffers physical death (Gen. 35:18). The expression *second death* defines the separation of a man from God. **Illustration:** Human consciousness is conveyed in the biblical description of second death, suggesting that the beast and the False Prophet will both remain alive for a thousand years after being cast into the lake of fire (19:20; 20:10). **Application:** When a person is saved, he has passed from death to life, and can be assured he will never come into condemnation (John 5:24). (First Reference, Gen. 2:17; Primary Reference, Rev. 20:15; cf. Mark 9:43.)

A New Heaven and New Earth

21 And ^aI saw a new heaven and a new earth: ^bfor the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ^athe holy city, new Jerusalem, coming down from God out of heaven, prepared ^bas a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, ^athe tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 ^aAnd God shall wipe away all tears from their eyes; and ^bthere shall be no more death, ^cneither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And ^ahe that sat upon the throne said, ^bBehold, I make all things new. And he said unto me, Write: for ^cthese words are true and faithful.

The Fountain of Life

6 And he said unto me, ^aIt is done. ^bI am Alpha and Omega, the beginning and the end. ^cI will give unto him ¹that is athirst of the fountain of the water of life freely.

21:1 ^aIs. 65:17; 66:22; [2 Pet. 3:13]; ^b[2 Pet. 3:10]; Rev. 20:11
21:2 ^aIs. 52:1; [Gal. 4:26]; Heb. 11:10; ^bIs. 54:5; 2 Cor. 11:2
21:3 ^aLev. 26:11; Ezek. 43:7; 2 Cor. 6:16
21:4 ^aIs. 25:8; Rev. 7:17
^b1 Cor. 15:26; Rev. 20:14
^cIs. 35:10; 51:11; 65:19
21:5 ^aRev. 4:2, 9; 20:11
^bIs. 43:19; 2 Cor. 5:17
^cRev. 19:9; 22:6
21:6 ^aRev. 10:6; 16:17
^bRev. 1:8; 22:13
^cIs. 12:3; 55:1; John 4:10; Rev. 7:17; 22:17
¹who thirsts

21:7 ^aZech. 8:8; Heb. 8:10
21:8 ^a1 Cor. 6:9; Gal. 5:19; Eph. 5:5; 1 Tim. 1:9; [Heb. 12:14]
^bRev. 20:14
¹cowardly
²sexually immoral
21:9 ^aRev. 15:1
^bRev. 19:7; 21:2
¹bowls
21:10 ^aRev. 1:10
^bEzek. 48
¹Or Spirit
21:11 ^aIs. 60:1; Ezek. 43:2; Rev. 15:8; 21:23; 22:5
21:12 ^aEzek. 48:31-34
21:13 ^aEzek. 48:31-34

7 He that overcometh shall inherit all things; and ^aI will be his God, and he shall be my son.

8 ^aBut the ¹fearful, and unbelieving, and the abominable, and murderers, and ²whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ^bthe lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of ^athe seven angels which had the seven ¹vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ^bthe bride, the Lamb's wife.

10 And he carried me away ^ain the ¹spirit to a great and high mountain, and shewed me ^bthat great city, the holy Jerusalem, descending out of heaven from God,

11 ^aHaving the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had ^atwelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 ^aOn the east three gates; on the north three gates; on the south three gates; and on the west three gates.

21:1, 2. Chapters 21 and 22 are a description of the eternal state (following the Millennium and the final judgment), centering in the **new Jerusalem** as the eternal habitation of the saved (cf. Heb. 11:10; 12:22-24). **The first heaven and a new earth** are replaced by **a new heaven and a new earth**, predicted by Isaiah (cf. Is. 65:17; 66:22). The present universe will thus be cleansed from all the effects of sin (cf. 2 Pet. 3:7, 10-13). Since there will be **no more sea**, the increased land space will be fully capable of handling large numbers of redeemed people from all ages. The New Jerusalem is fully described in 21:10-22:5. It is a holy city, totally separate from sin (cf. vv. 8, 27; 22:15). It is being **prepared** (Gr. *hetoimazō*, cf. John 14:3) as the habitation of the bride of Christ (cf. v. 9). **From God** shows its divine purpose, and **out of heaven** its divine origin.

21:3-5. Tabernacle of God: The presence of God will be with His **people**, and He will forever **dwell with them**. A primary purpose of redemption will be accomplished: the complete fellowship of God with His redeemed people. In the eternal state, there will be no **tears, death, sorrow, crying, or pain**. Everything will become **new**. God's promises are **true**, and He is always **faithful** to His Word (cf. 19:11).

21:6-8. It is done: The eternal purpose of God to gather a holy, devoted people for Himself has now

been accomplished. **Alpha and Omega:** See 1:8; 22:13. **Beginning:** God is the origin and source of all things (cf. Is. 41:4; 44:6; 48:12). **End:** He is also the goal or aim of all things (cf. Rom. 10:4). **The water of life** represents eternal sustenance and provision (cf. 22:1; Ps. 36:9; Is. 55:1; Jer. 2:13; John 4:14), available **freely** by faith (22:17). **He that overcometh** is the one who has genuine, saving, persevering faith (cf. 2:11; 3:5; 1 John 5:4, 5). He will **inherit** all that belongs to him as a **son** of God (cf. John 1:12; Rom. 8:16, 17; Gal. 3:29; 4:7). But sinners, who have shown their rebellion against God by their life-style of sin, have already been cast into the **lake of fire** (20:12-15; cf. 22:15). The **second death** is eternal death (cf. 20:14).

21:9-21. These verses describe the beauty and glory of the **holy Jerusalem**. It is called Christ's **bride** (cf. v. 2), a reference perhaps to the church as the city's principal inhabitant. It is an expression of the **glory of God**. The **wall** shows its security and protection. Its **gates** show accessibility. Saved **Israel** is also present. It has dimensions of approximately 1,500 miles cubed. The **gold** and **precious stones** may be earthly materials glorified (cf. 1 Cor. 15:50-54). They depict the glory, beauty, and eternal quality of the city. **Jasper** is green, **sapphire** is blue, **chalcidony** is green, **emerald** is green, **sardonyx** is red and white, **sardius** is bloodred, **chrysolite** is yellow or gold, **beryl** is

14 And the wall of the city had twelve foundations, and ^ain¹ them the names of the twelve apostles of the Lamb.

The Golden Reed

15 And he that talked with me ^ahad a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city ¹lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand ²fur-longs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty and four cubits, *according to* the measure of a man, that is, of the angel.

18 And the ¹building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 ^aAnd the foundations of the wall of the city *were* ¹garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalc-edony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, ¹chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve ^apearls; every ¹several gate was of one pearl: ^band the street of the city *was* pure gold, as it were transparent glass.

21:14 ^a Matt. 16:18; Luke 22:29, 30; Gal. 2:9; Eph. 2:20
¹ on
21:15 ^a Ezek. 40:3; Zech. 2:1; Rev. 11:1
21:16 ¹ is laid out as a square
² Gr. stadion
21:18 ¹ construction
21:19 ^a Ex. 28:17-20; Is. 54:11; Ezek. 28:13
¹ adorned
21:20 ¹ chryso-prase
21:21 ^a Matt. 13:45, 46
^b Rev. 22:2
¹ individual

21:22 ^a Matt. 24:2; John 4:21, 23
21:23 ^a Is. 24:23; 60:19, 20; Rev. 21:25; 22:5
¹ illuminate
21:24 ^a Is. 60:3, 5; 66:12
21:25 ^a Is. 60:11
^b Is. 60:20; Zech. 14:7
21:26 ^a Rev. 21:24
21:27 ^a Is. 35:8; Joel 3:17
^b Phil. 4:3
¹ causes an
22:1 ^a Ps. 46:4; Ezek. 47:1; [Zech. 14:8]
22:2 ^a Ezek. 47:12
^b Gen. 2:9; [Rev. 2:7; 22:14, 19]
^c Rev. 21:24
¹ middle
22:3 ^a Zech. 14:11

The City's Light and Glory

22 ^aAnd I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 ^aAnd the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did ¹lighten it, and the Lamb *is* the light thereof.

24 ^aAnd the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 ^aAnd the gates of it shall not be shut at all by day: for ^bthere shall be no night there.

26 ^aAnd they shall bring the glory and honour of the nations into it.

27 And ^athere shall in no wise enter into it any thing that defileth, neither *whatsoever* ¹worketh abomin-ation, or *maketh* a lie: but they which are written in the Lamb's ^bbook of life.

The Pure River of Life

22 And he shewed me ^aa pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 ^aIn the ¹midst of the street of it, and on either side of the river, *was there* ^bthe tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* ^cfor the healing of the nations.

3 And ^athere shall be no more

green, **topaz** is greenish gold or yellow, **chrysoprasus** is green, **jacinth** is bluish purple, and **amethyst** is purple quartz. The effect is a magnificent city of brilliant gold adorned with gems of every color. There appears to be only one **street** (cf. 22:2), also made of **pure, radiant gold**.

21:22, 23. There is **no temple** in the city, since both the Father and the Son will be present in their fullest manifestations. Its **light** will be provided by the Shekinah **glory of God** and of Christ (cf. Ex. 3:3, 4; 24:15-17; 33:14-16; Luke 2:9; 9:29; Heb. 1:3).

21:24-27. The glory of God in the New Jerusalem will **light** the **earth**. Whether this is the new earth (v. 1) or the millennial earth is not clear. Perhaps the New Jerusalem will give light to the earth during the Millennium as a satellite city (cf. Is. 60). The **nations**, ruled by various **kings** and levels of earthly authority, will honor the heavenly city as the dwelling place of God. The clause of **them which are saved** is found neither in the oldest nor in the majority of manu-

scripts, but clearly expresses the sense of the passage. The open **gates** show that security measures are no longer necessary (cf. Is. 60:11). **Day** is continuous since darkness never comes. Only redeemed and glorified people will have access to or dwell in the New Jerusalem (cf. v. 8; 22:15; Is. 52:1; Ezek. 44:9; 1 Cor. 6:9, 10; 2 Pet. 3:13). No sinful **thing that defileth** will enter God's presence.

22:1, 2. These verses depict the abundant life and continuous blessing of the New Jerusalem. One **river**, containing **water of life** (cf. 7:17; 21:6; 22:17), comes from God's **throne** and waters the entire city (cf. similar millennial blessings in Ezek. 47:1-12; Joel 3:18; Zech. 14:8). The **tree of life** pictures eternal sustenance and immortality (cf. v. 14; Gen. 2:9; 3:22). Both the variety and abundance of **fruit** are emphasized. The **healing of the nations** may indicate physical healing during the Millennium (cf. Ezek. 47:12) or (figuratively) the blessings of God in the eternal state.

curse: ^bbut the throne of God and of the Lamb shall be in it; and his ^cservants shall serve him:

4 And ^athey shall see his face; and ^bhis name *shall be* ¹in their foreheads.

5 ^aAnd there shall be no night there; and they need no ¹candle, neither ^blight of the sun; for ^cthe Lord God giveth them light: ^dand they shall reign for ever and ever.

6 And he said unto me, ^aThese sayings *are* faithful and true: and the Lord God of the holy prophets ^bsent his angel to shew unto his servants the things which must ^cshortly ¹be done.

Jesus Will Come Quickly

7 ^aBehold, I come quickly: ^bblessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, ^aI fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, ^aSee *thou do it* not: for I am thy fellowser-

22:3 ^bEzek.

48:35

^cRev. 7:15

22:4 ^a[Ps. 17:15;

42:2; Matt. 5:8;

1 Cor. 13:12;

1 John 3:2]

^bRev. 14:1

¹on

22:5 ^aIs. 60:19;

Rev. 21:23

^bRev. 7:15

^cPs. 36:9

^dDan. 7:18, 27;

Matt. 19:28;

[Rom. 5:17];

2 Tim. 2:12;

Rev. 20:4

¹lamp

22:6 ^aRev. 19:9

^bRev. 1:1

^cHeb. 10:37

¹take place

22:7 ^a[Rev. 3:11]

^bRev. 1:3

22:8 ^aRev. 19:10

22:9 ^aRev. 19:10

¹words

22:10 ^aDan.

8:26; Rev. 10:4

^bRev. 1:3

¹words

22:12 ^aIs. 40:10;

62:11

^bRev. 20:12

22:13 ^aIs. 41:4

22:14 ^aDan.

12:12; [1 John

3:24]

^b[Prov. 11:30];

Rev. 2:7

^cRev. 21:27

vant, and of thy brethren the prophets, and of them which keep the ¹sayings of this book: worship God.

10 ^aAnd he saith unto me, Seal not the ¹sayings of the prophecy of this book: ^bfor the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

The Bright and Morning Star

12 And, behold, I come quickly; and ^amy reward *is* with me, ^bto give every man according as his work shall be.

13 ^aI am Alpha and Omega, the beginning and the end, the first and the last.

14 ^aBlessed *are* they that do his commandments, that they may have right ^bto the tree of life, ^cand may enter in through the gates into the city.

15 For ^awithout¹ *are* ^bdogs, and

22:15 ^aMatt. 8:12; 1 Cor. 6:9; Gal. 5:19; Col. 3:6; Rev. 21:8
^bDeut. 23:18; Matt. 7:6; Phil. 3:2 ¹outside

22:3-5. The effects of the post-Edenic curse (cf. Gen. 3:14-19) will be totally gone forever. God's saints will **serve him** (cf. 7:15) and **reign** with Him **for ever** (cf. Dan. 7:18, 27). The greatest blessing of eternity is that **they shall see his face** (cf. Matt. 5:8; Heb. 12:14). Though this is now impossible for an unglorified human being (cf. Ex. 33:20), it will occur in the eternal state. The **name of God in their foreheads** shows ownership and consecration (cf. 3:12; 13:16; Ex. 28:36-38). Since in the New Jerusalem God is always present, His glory makes all other sources of **light** unnecessary (cf. 21:23; Is. 60:19, 20; Zech. 14:7).

22:6, 7. Verses 6-21 form a conclusion or summary to the book. They emphasize two themes: (1) the authenticity of the book as a revelation from God; and (2) the imminence of the return of Christ. **These sayings** refer to the entire Book of Revelation. They are authenticated as genuine by the **angel** whom God **sent** to give them through John to His **servants**, that is, the members of the churches (cf. 1:3, 11). **Quickly** (Gr. *tachu*) here refers to the imminence of the Rapture of the church. That is, the return of Christ for the church (cf. 3:11; 22:12, 20; 1 Thess. 4:17) can occur "at any time." The blessing is for those who obey the commands (repentance, faith, perseverance, etc.) of the book (cf. 1:3).

22:8-11. **John** certifies that he has actually seen and **heard** everything that he has written in the book. He again makes the mistake of worshiping the messenger (**angel**) of God rather than **God** Himself (cf. 19:10). Angels are simply **fellowservants** of God (cf. Ps. 103:20; Dan. 7:10; Heb. 1:14). In contrast with Daniel, who was told to "seal" up his book of prophecy (since the end was still in the distant future—cf. Dan.

12:4, 9, 13), John is told to leave his book open (**Seal not**). The Messiah has come, His return is imminent, and thus **the time is at hand**. Verse 11 is not a command, but rather a statement of fact and a warning. Character tends to become fixed and unchangeable, determined by a lifetime of habitual action. The arrival of the end will prevent any change of destiny. When Christ returns, the deliberate choice of each person will have fixed his eternal fate.

22:12, 13. Again Christ declares the imminence of His return. **Reward** is always based on **work** (cf. Jer. 17:10; Rom. 2:6; 1 Pet. 1:17). For believers, there is the judgment seat of Christ (2 Cor. 5:10; cf. Dan. 12:2 for Old Testament saints). For unbelievers there are various judgments, culminating in the Great White Throne judgment (20:11-15; Matt. 25:31-46). The three designations of verse 13 are virtually equivalent in meaning. By applying them to Himself, Christ claims unlimited, eternal equality with God (cf. 1:8, 17; 2:8; 21:6).

22:14, 15. **They that do his commandments** are believers (cf. 12:17; 14:12; Matt. 7:13-21; 1 John 3:10). The **tree of life** indicates immortality and divine blessing (cf. 2:7; 22:2). To be able to **enter in through the gates into the city** is to have heavenly citizenship in the eternal dwelling place of God and redeemed mankind. All unbelievers are **without** (outside) the city (i.e., in the lake of fire—cf. v. 15; 21:8, 27). The **dogs** are impure and malicious people (cf. Deut. 23:17, 18; Phil. 3:2). **Sorcerers** are those who practice witchcraft (Gr. *pharmakos*). **Whoremongers** are those who practice all kinds of sexual immorality (Gr. *pornos*; cf. 1 Cor. 6:9, 10). **Lie**: See 12:9; Proverbs 6:16-19; 12:22; John 8:44.

sorcerers, and ²whoremongers, and murderers, and idolaters, and who-soever loveth and ³maketh a lie.

16 *“I Jesus have sent mine angel to testify unto you these things in the churches. ^bI am the root and the offspring of David, and ^cthe bright and morning star.*

17 And the Spirit and *“the bride say, Come. And let him that heareth say, Come. ^bAnd let him that ¹is athirst come. And whosoever ²will, let him take the water of life freely.*

Come, Lord Jesus

18 For I testify unto every man

22:15 ²sexually immoral
³practises
22:16 ^aRev. 1:1
^b2 Sam. 7:12; Is. 9:7; Jer. 23:5; Rev. 5:5
^cNum. 24:17; Luke 1:78; 2 Pet. 1:19
22:17 ^a[Rev. 21:2, 9]
^bIs. 55:1; Rev. 21:6
¹thirsts
²desires

22:18 ^aDeut. 4:2; 12:32; Prov. 30:6
22:19 ^aEx. 32:33

that heareth the words of the prophecy of this book, “If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, “God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, **Surely I come quickly.** Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

22:16, 17. Jesus now authenticates His **angel** through whom He has given this revelation to John (cf. 1:1). **You** is plural, indicating that the revelation is for all the churches. As **the root and the offspring of David**, Jesus is the fulfillment of the messianic promise of Isaiah 11:1 (cf. 5:5; Rom. 1:3). As **the bright and morning star**, Jesus will shortly bring in the new age: the messianic kingdom (cf. Num. 24:17; Rom. 13:11, 12; 2 Pet. 1:19). Verse 17 contains four invitations to the unsaved to **come** to Christ in faith for eternal life. The **Spirit** is the Holy Spirit, and the **bride** is the church (cf. 19:7–9; 21:9). The Holy Spirit works through the church to evangelize the world. The **water of life** is eternal life, available **freely** by faith in Christ (cf. 7:17; 21:6; Is. 55:1; John 4:14; 7:37).

22:18, 19. This warning is aimed against the willful distortion of the message of the **book** (cf. Deut. 4:2; 12:32; Prov. 30:6; Gal. 1:6, 7). The speaker is Christ Himself (see v. 20), who thus claims a canonicity for the book (and the entire New Testament) equal to that

of the Old Testament. Anyone who willfully distorts the message of the Book of Revelation shows himself not to be a genuine believer and will not participate in eternal life or the blessings of the New Jerusalem. Almost all Greek manuscripts read “tree of life” instead of **book of life**.

22:20, 21. The final promise of Christ in the Bible is that His return is imminent. (See also vv. 7, 12.) **Amen** means “truly” or “so be it.” The believer’s response is simply, **Come, Lord Jesus**, which is the equivalent of the Aramaic *Maranatha* (1 Cor. 16:22). The answer to the problems of life is to be found in the return of the sovereign Son of God. Verse 21 is a benediction of **grace** (cf. Rom. 16:24; 1 Cor. 16:23; Phil. 4:23; 1 Thess. 5:28; 2 Thess. 3:18; contrast Mal. 4:6d). The revelation ends with three distinct elements: (1) Invitation to come to Christ (22:17); (2) His promise to return (22:20); and (3) a final benediction of grace (22:21). The New Testament begins with the birth of Christ, the promised Messiah and ends with the promise of His return.

Topical Index to

CHRIST AND THE GOSPELS

Welcome to an index of Jesus' life in a totally different format. This is not a series of charts nor is it a concordance—instead, it is a new way of focusing on Jesus' life. The entries under each heading are divided into various sections: *Teachings, Events, Miracles, Parables, Conversations, Healings, Prophecy*. Thus, at the entry for "Hair," you will be directed to *A Teaching* about how the hairs of our head are all numbered as well as *An Event* where Mary wiped the feet of Jesus with her hair. The purpose is for you to locate what you need quickly and easily by using the word you will most likely be thinking of as the key word. That topic is then divided into the subheadings noted above with the references across all of the Gospels (as a Harmony would do).

Abide

A teaching, abide in Him and He will abide in us, John 15:1-8

A teaching, do not abide in darkness, accept the light of Christ, John 12:46

A teaching, the Comforter, the Holy Spirit, abides in us, John 14:16

Adultery

A teaching, about adultery and divorce, Matt. 5:32; 19:9; Mark 10:11-12; Luke 16:18

A teaching, be careful of where we look and what we think, Matt. 5:27-30

An event, Jesus forgives a woman caught in adultery, John 7:53-8:11

Alms (see *Giving*)

Anger

A teaching, resolve anger quickly, Matt. 5:21-26

An event, Jesus cleanses the temple the first time, John 2:12-25

An event, Jesus cleanses the temple the second time, Matt. 21:12-17; Mark 11:12-19; Luke 19:45-48

Ascension

An event, Mark 16:19-20; Luke 24:44-53

Ask, Seek, Knock

A teaching, ask and receive, seek and find, knock and the door will be opened, Matt. 7:7-11; Luke 11:9

Baptism

A conversation, with His disciples about the coming baptism He must endure, Luke 12:50

A conversation, with James, John, and their mother, Matt. 20:20-28; Mark 10:35-45

A conversation, with the religious leaders about John's baptism, Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8

A teaching, Jesus teaches His followers to baptize in His name, Matt. 28:19; Mark 16:16

A teaching, John teaches that Jesus will baptize with the Holy Spirit, Mark 1:8; Luke 3:16

An event, Jesus' disciples baptize, John 3:22-26; 4:1-2

An event, John the Baptist baptizes Jesus, Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22

Beatitudes

A teaching, Matt. 5:1-12; Luke 6:17-26

Betrayal and Arrest

A conversation, Jesus predicts Judas's betrayal, John 13:18-30

An event, Jesus is betrayed and arrested, Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11

An event, Judas agrees to betray Jesus, Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6

Birth

A prophecy, born of a virgin, Isa. 7:14

A prophecy, born in Bethlehem, Mic. 5:2

An event, Luke 2:1-20

Blind

A healing, Bartimaeus receives his sight, Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43

A healing, blind from birth, healed man thrown out of synagogue, John 9:1-41

A healing, demon-possessed, blind, mute man, Matt. 12:22; Luke 11:14

A healing, Jesus used spit, Mark 8:22-26; John 9:1-7

A healing, many who were blind, Luke 7:21

A healing, two blind men, Matt. 9:27-31

A teaching, religious leaders are blind guides, Matt. 15:10-14; 23:16-26

A teaching, who sinned that the man was born blind? John 9:1-5

Blood

A conversation, the chief priests about the blood money from Judas, Matt. 27:3-10

A healing, Jesus heals a bleeding woman, Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48

A teaching, Jesus offers His blood for the forgiveness of sins, Matt. 26:28; Mark 14:24; Luke 22:20; John 6:53-56

An event, Jesus' side is pierced and blood and water come out, John 19:34

An event, Jesus sweats with great drops of blood in the garden, Luke 22:44

An event, Pilate proclaims innocence, the people take responsibility, Matt. 27:24-25

Born Again

A conversation, with Nicodemus about being born again, John 3:1-21

Bread

A conversation, at the Last Supper about the bread as His body, Matt. 26:26; Mark 14:22; Luke 22:19

A conversation, Satan tempts Jesus to turn stones to bread, Matt. 4:3-4; Luke 4:3-4

A conversation, with the disciples about bread and leaven, Matt. 16:5-12; Mark 8:14-21

An event, the followers on the road to Emmaus recognize Him when He breaks bread, Luke 24:30, 35

A miracle, Jesus multiplies bread and fish to feed thousands, Matt. 14:13-21; 15:32-39; Mark 6:30-44; 8:1-10; Luke 9:10-17; John 6:1-15

A teaching, pray for our daily bread, Matt. 6:11; Luke 11:3

An "I Am" statement, Jesus is the bread of life, John 6:31-58

Calming the storm

A miracle, Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25

Centurion

A healing, Jesus heals a centurion's servant, Matt. 8:5-13; Luke 7:1-10

Children

An event, Herod kills the children of Bethlehem, Matt. 2:16-18

An event, Jesus blesses, Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17

Cost

A teaching, the cost of following Jesus, Matt. 8:18-22; Luke 9:51-62; 14:25-35

Cross/Crucifixion

A conversation, Jesus speaks to the thief on the cross beside Him, Luke 23:39-43

A conversation, the first time Jesus tells the disciples He must die, Matt. 16:21-28; Mark 8:31-9:1; Luke 9:21-27

A conversation, the second time Jesus tells the disciples He must die, Matt. 17:22-23; Mark 9:30-32; Luke 9:44-45

A conversation, the third time Jesus tells the disciples He must die, Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34

A prophecy, die by crucifixion, Ps. 22:14-17

A prophecy, suffer with criminals, Is. 53:12

A prophecy, given vinegar and gall, Ps. 69:21

A prophecy, soldiers gamble for clothing, Ps. 22:18

A prophecy, bones would not be broken, Ex. 12:46

A prophecy, die as a sacrifice for sin, Isa. 53:5-12

A teaching, Jesus explains why He must die, John 12:20-36

A teaching, Jesus showed His love by dying for us on the cross, John 3:14-15; 15:13-14

A teaching, we must take up our cross daily, Matt. 10:38; 16:24; Mark 8:34; Luke 9:23

An event, Jesus is crucified and buried, Matt. 27:32-66; Mark 15:21-47; Luke 23:26-56; John 19:17-42

Deaf

A healing, deaf and mute man, Mark 7:31-37

Demon/Demons

A healing, demons sent into pigs, Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39

A healing, demon-possessed girl, Matt. 15:21-28; Mark 7:24-30

A healing, demon-possessed boy, Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43

A healing, demon-possessed man, Mark 1:21-28; Luke 4:31-37

A healing, demon-possessed, blind, mute man, Matt. 12:22; Luke 11:14

A healing, demon-possessed, mute man, Matt. 9:32-33

A healing, many who were demon possessed, Luke 7:21

A teaching, an evil spirit comes out and may return, Matt. 12:43-45; Luke 11:24-26

An event, Jesus gives His followers power over, Matt. 10:1; Mark 6:7; Luke 9:1

Denial/Deny

A conversation, Jesus predicts Peter's denial, Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:31-38

A conversation, Peter denies knowing Jesus, Matt. 26:69-75; Mark 14:66-72; Luke 22:54-65; John 18:25-27

A teaching, if we deny Jesus, He will deny us, Matt. 10:33; Luke 12:8-9

A teaching, we must deny ourselves and take up our cross daily, Matt. 10:38; 16:24; Mark 8:34; Luke 9:23

Disciples

An event, a tax collector becomes a disciple, Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32

An event, four fisherman follow Jesus, Matt. 4:18-22; Mark 1:16-20

An event, Jesus chooses the twelve, Mark 3:13-19; Luke 6:12-16

An event, Jesus sends out seventy, two by two, Luke 10:1-24

An event, Jesus sends the twelve out to teach and heal, Matt. 10:5-42; Mark 6:7-13; Luke 9:1-6

An event, Jesus washes their feet, John 13:1-20

Dishonest Steward

A parable, Luke 16:1-18

Divorce (see *Marriage and Divorce*)

Door

An “I Am” statement, John 10:1–10

Doubt

A teaching, have faith and do not doubt, Matt. 21:21; Mark 11:23; Luke 12:29

An event, of John the Baptist, Matt. 11:1–19; Luke 7:18–35

An event, of Peter as he walks on the water, Matt. 14:28–31

An event, of Thomas, John 20:24–31

An event, of those who saw Jesus after the resurrection, Matt. 28:17

Dumb (see *Mute*)

Ear

A healing, Jesus restores a man’s ear, Luke 22:49–51

Emmaus (see *Road to Emmaus*)

End Times (see *Future*)

Enemies

A teaching, how to treat them, Matt. 5:38–48; Luke 6:27–36

False Messiahs/Prophets/Teachers

A prophecy, many will come claiming to be Christ, Matt. 24:4–5, 26; Mark 13:6; Luke 21:8

A prophecy, will appear and deceive many, Matt. 24:11

A prophecy, Will do great signs and wonders, Matt. 24:24; Mark 13:22

A teaching, beware of them and their fruit, Matt. 7:15–20; Luke 6:43–45

Family

A teaching, Jesus’ true family, Matt. 12:46–50; Mark 3:31–35; Luke 8:19–21

An event, Jesus cares for His mother, John 19:25–27

Fasting

A conversation, about John’s disciples and fasting, Matt. 9:14–17; Mark 2:18–22; Luke 5:33–39

A teaching, do not fast and be obvious about it, Matt. 6:16–18

A teaching, important element of prayer, Matt. 17:21; Mark 9:29

An event, Jesus fasted in the wilderness during the temptation, Matt. 4:2; Luke 4:2

Feeding 4000

A miracle, Matt. 15:32–39; Mark 8:1–10

Feeding 5000

A miracle, Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–15

Fig Tree

A miracle, Jesus curses; Matt. 21:18–22; Mark 11:12–14, 20–24

Fish/Fishing

A miracle, Jesus multiplies fish and bread to feed thousands, Matt. 14:13–21; 15:32–39; Mark 6:30–44; 8:1–10; Luke 9:10–17; John 6:1–15

A miracle, Jesus provides miraculous catch, Luke 5:1–11; John 21:1–14

A miracle, Peter finds a coin in a fish’s mouth, Matt. 17:24–27

A parable, the kingdom of God is like a fishing net, Matt. 13:47–50

A teaching, we are fishers of men, Matt. 4:19; Mark 1:17

Follow

A teaching, we must take up our cross daily and follow Him, Matt. 10:38; 16:24; Mark 8:34; Luke 9:23

A teaching, what good is it to gain the world but lose our soul? Matt. 16:24–27; Mark 8:34–38; Luke 9:23–26

Forgiveness

A conversation, with Peter, John 21:15–23

A conversation, with the paralyzed man, Matt. 9:2; Mark 2:5; Luke 5:20

A conversation, with the Pharisee Simon about forgiveness, Luke 7:36–50

A conversation, with the thief on the cross, Luke 23:42–43

A conversation, with the woman taken in adultery, John 8:11

A conversation, with the woman who anointed His head and feet, Luke 7:48

A parable, being forgiven for much, Luke 7:40–43

A parable, forgiving one who sins against us—even many times, Matt. 18:21–35

A teaching, blasphemy against the Holy Spirit cannot be forgiven, Matt. 12:31–32; Mark 3:28–29; Luke 12:10

A teaching, forgive so that we can be forgiven, Matt. 6:12–15; Mark 11:25–26; Luke 6:37; 11:4

A teaching, forgiving one who sins against us—even many times, Matt. 18:15–20; Luke 17:1–10

An event, Jesus forgives those who crucify Him, Luke 23:34

Foundation

A teaching, building on rock or sand, Matt. 7:21–29; Luke 6:46–49

Future

A parable, faithful stewardship, Matt. 25:14–30

A parable, man who left his servants in charge, Mark 13:34–37

A parable, ten virgins, Matt. 25:1–13

A parable, wise and foolish servants, Matt. 24:45–51; Luke 12:42–48

A prophecy, be prepared for Jesus' return, Luke 12:35–48

A prophecy, of coming division and crises, Luke 12:36–59

A prophecy, of the end times, Matt. 24:1–51; Mark 13:1–37; Luke 17:20–37; 21:1–38

A prophecy, of the judgment of sheep and goats, Matt. 25:31–46

Garden of Gethsemane

An event, Jesus prays there before His crucifixion, Matt. 26:36–46; Mark 14:32–42; Luke 22:39–46

An event, Jesus sweats great drops of blood, Luke 22:44

An event, scene of Jesus' betrayal and arrest, Matt. 26:47–56; Mark 14:43–52; Luke 22:47–53; John 18:1–11

Gate

A teaching, the gate is narrow to salvation, Matt. 7:13–14; Luke 13:22–30

A teaching, the gates of hell will not prevail against the church, Matt. 16:18

Giving

A teaching, as we know how to give good gifts, so does the Father, Matt. 7:9–12; Luke 11:11–13

A teaching, do it secretly, Matt. 6:1–4

A teaching, give and it will be given—pressed down, shaken together, running over, Luke 6:38

A teaching, give as we have received, Matt. 10:8

A teaching, when we give in Jesus' name, we will not lose our reward, Matt. 10:42; Mark 9:41

An event, a poor widow gives all she has, Mark 12:41–44; Luke 21:1–4

Golden Rule

A teaching, Matt. 7:12; Luke 6:31

Good Samaritan

A parable, Luke 10:25–37

Good Shepherd

An "I Am" statement, John 10:10–21

Great Commission

A teaching, Matt. 28:16–20; Mark 16:15–18

Great Supper

A parable, Luke 14:15–24

Greatest Commandment

A teaching, Matt. 22:34–40; Mark 12:28–34

Hair

A teaching, the hairs on our head are numbered, Matt. 10:30; Luke 12:7

An event, Mary wiped Jesus' feet with her hair, Luke 7:38, 44; John 11:2–3

Holy Ghost/Holy Spirit

A teaching, blasphemy against the Holy Ghost cannot be forgiven, Matt. 12:31–32; Mark 3:28–29; Luke 12:10

A teaching, Father gives the Holy Spirit to those who ask Him, Matt. 7:9–12; Luke 11:11–13; John 3:5–8; 14:17, 26; 15:26; 16:13; 20:22

A teaching, Jesus promises the Holy Ghost to His followers, John 14:15–31

A teaching, John teaches that Jesus will baptize with the Holy Ghost, Mark 1:8; Luke 3:16; John 1:33

A teaching, will speak for us when we face persecution, Mark 13:11; Luke 12:12

An event, descends on Jesus at His baptism, Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32–33

An event, is upon Jesus, Luke 4:14, 18

An event, led Jesus into the wilderness for temptation, Matt. 4:1; Mark 1:12; Luke 4:1

An event, Mary is with child by, Matt. 1:18; Luke 1:35

An event, revealed Jesus to Simeon, Luke 2:25–35

Housebuilding

A teaching, building on rock or sand, Matt. 7:21–29; Luke 6:46–49

Hypocrisy

A teaching, Jesus calls out the religious leaders as, Matt. 15:1–9; 16:1–4; 22:15–22; 23:1–36; Mark 7:1–23; 12:38–40; Luke 11:37–54; 20:45–47

A teaching, Jesus warns against, Matt. 6:1–8, 16–18; Luke 12:1–12, 54–59

John the Baptist

A conversation, about John's disciples and fasting, Matt. 9:14–17; Mark 2:18–22; Luke 5:33–39

A conversation, with the religious leaders about John's baptism, Matt. 21:23–27; Mark 11:27–33; Luke 20:1–8

A teaching, Jesus speaks about who John is, Matt. 11:7–19; 17:10–13; 21:32; Mark 9:11–13; Luke 7:24–35

An event, baptizes Jesus, Matt. 3:13–17; Mark 1:9–11; Luke 3:21–22

An event, birth of, Luke 1:5–25, 39–80

An event, expresses doubt, Matt. 11:1–19; Luke 7:18–23

An event, imprisoned and killed, Matt. 4:12; 14:1–12; Mark 1:14; 6:14–29; Luke 3:19–20; 9:7–9

An event, prepares the way for Jesus, Matt. 3:1–12; Mark 1:1–8; Luke 3:1–18; John 1:6–8, 15–28

An event, proclaims Jesus as the Messiah, John 1:29–34; 3:22–36

An event, taught his disciples to pray, Luke 11:1

Jonah (Jonas)

A teaching, the sign of Jonah, Matt. 12:38–41; 16:1–4; Luke 11:29–32

Joy

A conversation, we have joy that no one can take away, John 15:11; 16:16–24

A parable, faithful servants will enter the joy of the Lord, Matt. 25:21–23

A teaching, some receive the Good News with joy but then fall away, Matt. 13:20–21; Luke 8:13

A teaching, there is joy in heaven when a sinner repents, Luke 15:7–10

An event, Jesus' birth brings joy, Matt. 2:10; Luke 1:14, 44; 2:10

An event, Jesus prayed that we would have joy, John 17:13
An event, sharing the faith brings joy, Luke 10:17

Judas

A conversation, Jesus predicts Judas's betrayal, John 13:2, 18-30
An event, agrees to betray Jesus, Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6
An event, betrays Jesus, Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11
An event, chosen as a disciple, Matt. 10:4; Mark 3:19; Luke 6:16; John 6:70-71
An event, commits suicide, Matt. 27:3-10
An event, complains about the gift to Jesus, John 12:4-6

Judging/Judgment

A prophecy, Jesus warns of coming judgment, Matt. 10:15; 11:22, 24; 12:18-20, 41-42; Mark 6:11; Luke 10:14; 11:19, 31-32; John 5:22-30; 8:15-30, 50; 9:39; 12:31; 16:8-11
A prophecy, Son of Man shall come and reward according to works, Matt. 16:27; Rom. 2:6; 2 Cor. 5:10; Rev. 20:11-15; 22:12
A teaching, do not be judgmental of others, Matt. 7:1-6; Luke 6:37-42
A teaching, not everyone who does good things will enter heaven, Matt. 7:21-23; 25:31-46
A teaching, those who believe in Christ will have everlasting life, John 3:16; 5:24; Rom. 3:25
A teaching, those who do not believe in Christ will be condemned, John 3:18; 5:24; 2 Cor. 5:21; Eph. 5:27
A teaching, we will give account for idle words, Matt. 12:36; Luke 12:2-3

Kingdom of God/Kingdom of Heaven

A conversation, keys given to Apostles, Matt. 16:19

A conversation, must be born again to enter, John 3:3-5
A conversation, who is the greatest in, Matt. 18:1-6; Mark 9:33-37; Luke 9:46-48
A parable, fishing net, Matt. 13:47-50
A parable, leaven (yeast), Matt. 13:33; Luke 13:20-21
A parable, loaned money, Matt. 25:14-30
A parable, mustard seed, Matt. 13:31-32; Mark 4:30-32; Luke 13:18-19
A parable, pearl of great price, Matt. 13:45-46
A parable, soils, Matt. 13:3-8; Mark 4:4-8; Luke 8:5-8
A parable, treasure, Matt. 13:44
A parable, unforgiving debtor, Matt. 18:23-35
A parable, the ten virgins, Matt. 25:1-13
A parable, wedding feast, Matt. 22:1-14
A parable, weeds, Matt. 13:24-30
A parable, wheat, Mark 4:26-29
A parable, workers paid equally, Matt. 20:1-16
A teaching, difficult for the rich to enter, Matt. 19:23-24; Mark 10:23-24; Luke 18:24-25
A teaching, has arrived, Matt. 10:7; 12:28; Mark 1:14-15; Luke 10:9-11; 11:20
A teaching, is within us, Luke 17:21
A teaching, must repent to enter, Matt. 3:2; 4:17
A teaching, seek first the kingdom, Matt. 6:33; Luke 12:31
A teaching, those who will be in it, Matt. 5:3, 10, 19-20; 7:21; 11:11; 19:14; 21:31, 43; Mark 10:15; Luke 6:20; 9:60-62; 13:28-29; 18:16, 26-30
A teaching, will come with power, Mark 9:1
An event, Jesus preached about, Matt. 4:23; Luke 4:43; 8:1; 9:11
An event, Jesus sent His followers to preach about, Luke 9:2

Lame

- A healing*, lame man at pool of Bethesda, John 5:1-18
- A healing*, of many who are lame, Matt. 15:30-31; 21:14

Last Supper

- A conversation*, Jesus talks to His disciples, John 14:1-16:33
- An event*, disciples prepare, Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13
- An event*, events of the meal, Matt. 26:20-30; Mark 14:17-26; Luke 22:14-38; John 13:21-38
- An event*, Jesus washes His disciples' feet, John 13:1-20

Law

- A conversation*, with the Pharisees about the law, Matt. 12:1-14; 19:1-9; 22:15-22, 24-40; 23:23; Mark 2:23-28; 3:4; 10:1-12; 12:13-17, 28-34; 23:23-3:6; Luke 6:1-11; 10:25-37; 14:3; 20:20-26; John 5:8-18; 7:19; 8:17
- A teaching*, Jesus came to fulfill it, Matt. 5:17-20; Luke 16:17
- A teaching*, the greatest commandment, Matt. 22:34-40; Mark 12:28-34
- A teaching*, the things that defile, Matt. 15:1-20; Mark 7:1-23

Lazarus

- A parable*, the rich man and Lazarus, Luke 16:19-31
- An event*, Jesus raised Lazarus from the dead, John 11:1-44; 12:17
- An event*, religious leaders plot to kill him, John 12:9-11

Leaven

- A parable*, spreads unseen, Matt. 13:33; Luke 13:20-21
- A teaching*, beware of the leaven of the Pharisees and Sadducees, Matt. 16:5-12; Mark 8:14-21; Luke 12:1

Leper/Leprosy

- A healing*, Jesus heals a man with, Matt. 8:1-4; Mark 1:40-45; Luke 5:12-16
- A healing*, Jesus heals ten men of leprosy, only one thanks Him, Luke 17:11-19
- A healing*, many lepers healed, Matt. 10:8
- A teaching*, Jesus is anointed in the home of Simon the leper and teaches about who He is, Matt. 26:6-13; Mark 14:3-9; John 12:1-11

Light

- A teaching*, we are the light of the world, Matt. 5:14-16; 6:22-23; Luke 8:16-17; 11:33-36
- An "I Am" statement*, John 1:4-9; 3:19-21; 8:12; 9:5; 12:35-36, 46

Lost

- A parable*, lost coin, Luke 15:8-10
- A parable*, lost sheep, Luke 15:1-7
- A parable*, prodigal son, Luke 15:11-32
- A teaching*, finding the one lost sheep, Matt. 18:11-14
- A teaching*, Jesus came to find the lost, Matt. 10:6; 15:24; 18:11; Luke 19:10

Love

- A teaching*, God loves His Son, John 5:20; 10:17
- A teaching*, God loves the world and so gave His Son, John 3:16
- A teaching*, God loves us and takes care of us, Matt. 6:25-34
- A teaching*, God loves us as He loves His Son, John 17:23
- A teaching*, Jesus loves the Father, John 14:31
- A teaching*, Jesus loves us, Mark 10:21; John 10:11-15; 15:9; 17:26
- A teaching*, Jesus showed His love by dying for us, John 3:14-15; 15:13-14
- A teaching*, we are to love God more than anything else, Matt. 6:24; 10:37; 26:31-35
- A teaching*, we are to love God with all our heart, soul, and mind, Matt. 22:37

A teaching, we are to love one another, Matt. 5:40–42; 10:42; John 13:34

A teaching, we are to love our enemies, Matt. 5:43–47; Luke 6:35

A teaching, we show our love by our obedience, John 14:21; 15:10

Lust

A teaching, be careful of where we look and what we think, Matt. 5:27–30

A teaching, lusts for things of this world can choke out God's word, Mark 4:19

Marriage and Divorce

A teaching, about divorce and adultery, Matt. 5:32; 19:9; Mark 10:11–12; Luke 16:18

A teaching, God honors marriage, Matt. 5:31–32; 19:1–12; Mark 10:1–12

Marriage Feast

A parable, Matt. 22:1–14

Mary (mother of Jesus)

An event, gives birth to Jesus, Luke 2:1–20

An event, is with child by the Holy Ghost, Matt. 1:18–25; Luke 1:26–56

An event, brings Jesus up through childhood, Matt. 2:1–23; Luke 2:21–52

An event, experiences the resurrection, Matt. 28:1–10; Mark 16:1–8; Luke 24:10

An event, raises other children, Matt. 13:55; Mark 6:3

An event, waits at the cross, Matt. 27:56; Mark 15:40; John 19:25

An event, waits at the tomb, Matt. 27:61; Mark 15:47

Mary and Martha

A conversation, choosing what is best, Luke 10:38–42

A conversation, believing that Jesus can raise Lazarus, John 11:1–44

An event, Mary anoints Jesus with perfume, Luke 7:38, 44; John 11:2–3

Mary Magdalene

A healing, healed from possession by seven demons, Luke 8:2

An event, experiences the resurrection, Matt. 28:1–10; Mark 16:1–11; Luke 24:10; John 20:1–18

An event, waits at the cross, Matt. 27:56; Mark 15:40; John 19:25

An event, waits at the tomb, Matt. 27:61; Mark 15:47

Messiah (the Christ)

A conversation, Andrew tells Peter that Jesus is the Messiah, John 1:40–41

A conversation, between the angels and the shepherds, Luke 2:11

A conversation, between Herod and the Jewish religious leaders about where the Messiah was to be born, Matt. 2:4

A conversation, between Jesus and Jewish religious leaders about, Matt. 22:41–46; 23:10; Mark 12:35–37; Luke 20:41–44; John 10:24–42

A conversation, between Jesus and the travelers on the Emmaus Road, Luke 24:26

A conversation, Jesus tells a Samaritan woman about, John 4:25–29

A conversation, Jesus tells the listeners about, John 7:25–31, 41–42; 12:34–36

A conversation, Martha says Jesus is, John 11:27

A conversation, Peter says Jesus is, Matt. 16:13–20; Mark 8:27–30; Luke 9:18–20

A conversation, John the Baptist identifies Jesus as Messiah, John 1:29–34; 3:22–36

A prophecy, Jesus claims to fulfill messianic prophecy, Luke 4:16–21

A teaching, watch out for false messiahs, Matt. 24:4–5, 23–24; Mark 13:6, 21–22; Luke 21:8

An event, consequences for Jews who claim Jesus is, John 9:22

An event, Jesus is derisively called the Messiah during His trial and crucifixion, Matt. 26:63, 68; 27:17, 22; Mark 14:61; 15:32; Luke 22:67

An event, Jesus silences the demons who know He is, Luke 4:41

An event, people wonder if John the Baptist is, Luke 3:15; 23:35, 39; John 1:20, 25; 3:28

An event, Scripture is given so that we may believe in Jesus as, John 20:31

An event, Simeon expects to see, Luke 2:26

Money

A parable, the king's ten servants, Luke 19:11-27

A parable, the rich fool, Luke 12:13-21

A parable, the rich man and the beggar, Luke 16:19-31

A parable, the workers paid equally, Matt. 20:1-16

A teaching, we cannot serve God and money, Matt. 6:19-24

A teaching, money can be a hindrance to following Jesus, Matt. 19:23-30; Mark 10:23-31; Luke 18:24-30

A teaching, give to Caesar what is Caesar's and to God what is God's, Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26

An event, a poor widow gives all she has, Mark 12:41-44; Luke 21:1-4

An event, a rich young man doesn't want to give up his possessions, Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23

An event, Zacchaeus gives back, Luke 19:8

Mustard Seed

A parable, Matt. 13:31-32; Luke 17:6

A teaching, about the kingdom of God, Mark 4:26-31; Luke 13:19

A teaching, faith as a grain of mustard seed, Matt. 17:20

Mute

A healing, mute, demon-possessed boy, Mark 9:17-29

A healing, deaf and mute man, Mark 7:31-37

A healing, demon-possessed, blind, mute man, Matt. 12:22; Luke 11:14

A healing, demon-possessed, mute man, Matt. 9:32-33

A healing, many mute are healed, Matt. 15:30-31

A healing, Zechariah can speak again at John's birth, Luke 1:57-79

An event, Zechariah struck mute until John's birth, Luke 1:18-22

Neighbors

A parable, Good Samaritan, Luke 10:30-37

Nicodemus

A conversation, stands up for Jesus among the Pharisees, John 7:50

A conversation, with Jesus about being born again, John 3:1-21

An event, prepares Jesus' body for burial, John 19:39

Nobleman

A healing, Jesus heals a nobleman's son, John 4:46-54

Oaths

A teaching, the importance of keeping, Matt. 5:33-37

Obey/Obedience

A teaching, our obedience shows our love, John 14:21; 15:10

Overcome

A conversation, Jesus has overcome the world, John 16:25-33

Paralysis (Palsy)

A healing, Jesus heals a centurion's son, Matt. 8:5-13; Luke 7:1-10

A healing, Jesus heals a paralyzed man, let down through a roof, Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26

A healing, many are healed, Matt. 4:24

Peace

- A conversation*, we have peace unlike what the world gives, John 14:27; 16:33
- A teaching*, Jesus comes to send not peace but a sword, Matt. 10:34; Luke 12:51
- A teaching*, we should have peace with one another, Mark 9:50

Pearl

- A parable*, kingdom of heaven is like, Matt. 13:45–46

Peter

- A conversation*, about forgiveness, Matt. 18:21–35
- A conversation*, Jesus calls him Peter instead of Simon, for it means “rock,” John 1:41–42
- A conversation*, claims that Jesus is the Messiah, Matt. 16:16; Mark 8:29; Luke 9:20; John 6:68
- A conversation*, denies knowing Jesus, Matt. 26:69–75; Mark 14:66–72; Luke 22:54–65; John 18:25–27
- A conversation*, Jesus gives him the keys of the kingdom of heaven, Matt. 16:16–19
- A conversation*, Jesus predicts Peter’s denial, Matt. 26:31–35; Mark 14:27–31; Luke 22:31–38; John 13:31–38
- A conversation*, questions Jesus about washing his feet, John 13:6–9
- A conversation*, Jesus rebukes Peter, Matt. 16:22–23; Mark 8:31–33
- A conversation*, Jesus reinstates Peter, John 21:15–25
- A conversation*, says he and disciples have forsaken all to follow Jesus, Matt. 19:27–30; Mark 10:28–31; Luke 18:28–30
- A conversation*, says he will never deny Jesus, Matt. 26:35; Mark 14:29
- A healing*, cuts off the ear of the high priest’s servant, but Jesus heals it, John 18:10–11

- A healing*, Jesus heals his mother-in-law and others, Matt. 8:14–15; Mark 1:29–31; Luke 4:38–39
- A miracle*, finds a coin in a fish’s mouth, Matt. 17:24–27
- A miracle*, walks on the water, Matt. 14:28–31
- An event*, called as a disciple, Matt. 4:18–20; Mark 1:16–18; Luke 5:1–11
- An event*, chosen as a disciple, Matt. 10:2; Mark 3:16; Luke 6:15; John 6:70–71
- An event*, experienced the Transfiguration, Matt. 17:1–13; Mark 9:2–13; Luke 9:28–36
- An event*, Jesus appears to him after the resurrection, Mark 16:7; Luke 24:34; 1 Cor. 15:5
- An event*, ran to the tomb after the resurrection, Luke 24:12; John 20:1–9
- An event*, waited in the Garden of Gethsemane, Matt. 26:37–40; Mark 14:33–37

Pilate

- A conversation*, Jesus speaks with, Matt. 27:11–26; Mark 15:2–15; Luke 23:1–5, 11–25; John 18:28–19:22
- An event*, is governor of Judea, Luke 3:1
- An event*, gives Jesus’ body to Joseph of Arimathea, Matt. 27:58; Mark 15:43–44; Luke 23:51–52; John 19:38
- An event*, gives order to break the legs of those on the crosses, John 19:31–33
- An event*, his wife has a dream about Jesus, Matt. 27:19
- An event*, killed some Galileans, Luke 13:1–2
- An event*, posts guards at Jesus’ tomb, Matt. 27:62–66

Pool of Bethesda

- A healing*, John 5:1–18

Prayer

- A parable*, friend at midnight, Luke 11:5–13

A parable, two men who went up to the temple to pray, Luke 18:9–14

A parable, unjust judge, Luke 18:1–8

A teaching, the Lord's prayer, Matt. 6:7–13; Luke 11:1–4

A teaching, do not pray in order to get attention, Matt. 6:5–6; 23:14; Mark 12:40; Luke 20:47

A teaching, pray for anything, Matt. 21:18–22; Mark 11:20–26

A teaching, pray for enemies, Matt. 5:44; Luke 6:28

A teaching, pray for laborers for the harvest, Matt. 9:38; Luke 10:2

A teaching, watch and pray for the Lord's return, Mark 13:33; Luke 21:36

An event, Jesus prays, Matt. 14:23; 26:36–44; Mark 1:35; 6:46; 14:32–39; Luke 3:21; 5:16; 6:12; 9:18, 28–29; 11:1; John 14:16; 16:26; 17:1–26

An event, Jesus prays in the Garden of Gethsemane, Matt. 26:36–46; Mark 14:32–42; Luke 22:39–46

Prodigal Son

A parable, Luke 15:11–32

Publicans (see *Tax Collectors*)

Repent/Repentance

A parable, the barren fig tree, Luke 13:6–10

A parable, the two sons, Matt. 21:28–32

A teaching, angels rejoice when a sinner repents, Luke 15:7–10

A teaching, be willing to forgive someone who repents, Luke 17:3–4

A teaching, repent or perish, Matt. 3:2–11; 4:17; 9:13; 11:20–21; 12:41; Mark 1:4; 2:17; 6:12; Luke 3:3, 8; 5:32; 10:13; 11:32; 13:1–5; 16:30; 24:47

Rest

A conversation, Jesus calls the disciples away for a rest, Mark 6:31

A teaching, Jesus gives rest for the soul, Matt. 11:20–30

Resurrection

A miracle, Jesus raises Lazarus, John 11

A miracle, Jesus raises Jairus's daughter, Matt. 9:18–26; Mark 5:21–43; Luke 8:40–56

A miracle, Jesus raises a widow's son, Luke 7:11–17

A miracle, others raised at Jesus' death, Matt. 27:52

A prophecy, Jesus will be at God's right hand, Ps. 110:1

A prophecy, Jesus will be raised from the dead, Ps. 16:10

A teaching, Jesus speaks to the Sadducees, Matt. 22:23–33; Mark 12:18–27; Luke 20:27–40

An event, guards placed at Jesus' tomb, Matt. 27:62–66

An event, Jesus appears to a crowd of 500, 1 Cor. 15:6

An event, Jesus appears to James, 1 Cor. 15:7

An event, Jesus appears to Peter in Jerusalem, Luke 24:34; 1 Cor. 15:5

An event, Jesus appears to ten disciples behind closed doors, Mark 16:14; Luke 24:36–43; John 20:19–25

An event, Jesus appears to the disciples—including Thomas, John 20:26–31; 1 Cor. 15:5

An event, Jesus appears to the disciples on the mountain, Matt. 28:16–20

An event, Jesus appears to the disciples while they are fishing, John 21:1–14

An event, Jesus appears to two travelers on the road, Mark 16:12–13; Luke 24:13–35

An event, Jesus rises from the dead, Matt. 28:1–15; Mark 16:1–14; Luke 24:1–43; John 20:1–21:25

An "I Am" statement, Jesus is the resurrection and the life, John 11:25

Road to Emmaus

A conversation, Jesus speaks to two travelers on the road, Mark 16:12–13; Luke 24:13–35

Sabbath

- A healing*, Jesus heals a crippled woman on the Sabbath, Luke 13:10–17
- A healing*, Jesus heals a lame man by the pool of Bethesda on the Sabbath, John 5:1–18
- A healing*, Jesus heals a man born blind on the Sabbath, John 9:1–16
- A healing*, Jesus heals a man with a withered hand on the Sabbath, Matt. 12:9–14; Mark 3:1–6; Luke 6:6–11
- A healing*, Jesus heals a man with dropsy on the Sabbath, Luke 14:1–6
- A healing*, Jesus heals Peter's mother-in-law and others on the Sabbath, Matt. 8:14–15; Mark 1:29–31; Luke 4:38–39
- A healing*, Jesus sends out a demon on the Sabbath, Mark 1:21–28; Luke 4:31–37
- A teaching*, Jesus is Lord of the Sabbath on the Sabbath, Matt. 12:1–8; Mark 2:23–28; Luke 6:1–5

Salt

- A teaching*, we are the salt of the earth, Matt. 5:13; Mark 9:49–50; Luke 14:34

Samaritan Woman (see *Woman at the Well*)**Satan**

- A prophecy*, Satan will be defeated and destroyed, Matt. 25:41; Luke 10:18–19; John 12:31; 16:11
- A teaching*, Jesus is not under Satan's power, Matt. 4:10; 12:22–37; Mark 3:22–30; Luke 4:8
- A teaching*, evil one, Matt. 13:38–39
- A teaching*, liar and father of lies, John 8:44
- A teaching*, ruler of this world, John 12:31; 14:30; 16:11
- An event*, Jesus tempted by Satan in the wilderness, Matt. 4:1–11; Mark 1:12–13; Luke 4:1–13

Serving/Service

- A conversation*, with Martha about what is most important, Luke 10:38–42
- A teaching*, the greatest are the servants, Luke 22:26–27
- A teaching*, Jesus came to serve, Matt. 20:25–28; Mark 10:42–45
- A teaching*, to serve means to follow, John 12:26
- A teaching*, we cannot serve two masters, Matt. 6:24; Luke 16:13

Sheep

- A conversation*, disciples go out as sheep among wolves, Matt. 10:16
- A conversation*, Jesus tells Peter to feed His sheep, John 21:16–17
- A parable*, saving sheep, Matt. 12:11–12; 18:12–14; Luke 15:4–6
- A prophecy*, Jesus will divide the sheep from the goats, Matt. 25:32–33
- A teaching*, false prophets are like wolves in sheep's clothing, Matt. 7:15
- A teaching*, Jesus has compassion on the lost sheep, Matt. 9:36; 10:6; 15:24; Mark 6:34; John 10:16
- A teaching*, Jesus will lay down His life for the sheep, John 10:15
- A teaching*, know the voice of the shepherd, John 10:3–4, 14, 26–27
- A teaching*, smite the shepherd and the sheep will be scattered, Matt. 26:31; Mark 14:27
- An event*, sold in the temple for sacrifice, John 2:14–15

Sin

- A teaching*, Jesus forgives sin, Matt. 9:2, 5–6; Mark 2:5–10; Luke 5:20–24; John 5:14; 8:11
- A teaching*, Jesus will save people from sin, Matt. 1:21; 9:13; 26:28; Mark 3:28; Luke 3:3; 5:32; 7:47–49; 11:4; 24:47; John 1:29
- A teaching*, sin does not mean suffering, John 9:2–3

A teaching, the unpardonable sin, Matt. 12:31–32; Mark 3:22–30

A teaching, we must forgive others' sins, Matt. 18:21–35

Sower

A parable, Matt. 13:1–23; Mark 4:1–25; Luke 8:4–18

Storm

An event, Jesus calms a storm, Matt. 8:23–27; Mark 4:35–41; Luke 8:22–25

Tax Collectors

An event, Jesus dines with Matthew and his friends, Matt. 9:9–13; Mark 2:13–17; Luke 5:27–32

An event, Jesus dines with Zacchaeus, Luke 19:1–10

Taxes

A conversation, Jesus talks to the religious leaders about, Matt. 22:15–22; Mark 12:13–17; Luke 20:20–26

A miracle, Peter finds a coin in a fish's mouth and pays the taxes, Matt. 17:24–27

Temple

A parable, the two men who went up to the temple to pray, Luke 18:9–14

A teaching, Jesus is greater than the temple, Matt. 12:6

A teaching, Jesus refers to His body as the temple that will be destroyed and raised, Matt. 26:59–61; Mark 14:57–59; John 2:19–22

A teaching, Jesus predicts the temple will be destroyed, Matt. 24:1–2; Mark 13:1–2; Luke 21:5–6

An event, as a baby, Jesus presented there, Luke 2:21–40

An event, as a young boy, Jesus talked with the religious leaders at the Temple, Luke 2:41–52

An event, Jesus cleanses the temple the first time, John 2:12–25

An event, Jesus cleanses the temple the second time, Matt. 21:12–17; Mark 11:12–19; Luke 19:45–48

An event, the veil in the temple is torn in two at Jesus' death, Matt. 27:51; Mark 15:38; Luke 23:45

Temptation

A teaching, some will hear the Good News but fall away in time of temptation, Luke 8:13

A teaching, watch and pray to avoid temptation, Matt. 6:13; 18:7–9; 26:41; Mark 9:42–50; 14:38; Luke 11:4; 22:40–46

An event, Jesus tempted by Satan in the wilderness, Matt. 4:1–11; Mark 1:12–13; Luke 4:1–13

Thief on the Cross

A conversation, Jesus speaks to the thief on the cross beside Him, Luke 23:39–43

Transfiguration

An event, Matt. 17:1–13; Mark 9:2–13; Luke 9:28–36

Treasure

A parable, kingdom of God is like, Matt. 13:44, 51–52

A teaching, seek first, for where our treasure is our heart will be, Luke 12:31–34

Trial

A conversation, with Annas, John 18:12–24

A conversation, with Caiaphas, Matt. 26:57–68; Mark 14:53–65

A conversation, with Pilate, Matt. 27:11–26; Mark 15:2–15; Luke 23:1–5, 13–25; John 18:28–19:16

An event, meeting Herod, Luke 23:6–12

An event, mocked by Roman soldiers, Matt. 27:27–31; Mark 15:16–20

An event, the council condemns Jesus, Matt. 27:1–2; Mark 15:1; Luke 22:66–71

Triumphal Entry

An event, Matt. 21:1-11; Mark 11:1-11;
Luke 19:28-44; John 12:12-19

Unclean Spirits (see Demon/Demons)**Upper Room (see Last Supper)****Vine**

A teaching, He is the vine, we are the
branches, John 15:1-17

An "I Am" statement, John 15:1, 5

Walking on Water

A miracle, Jesus walks on the water, Matt.
14:22-32; Mark 6:45-52; John 6:17-21

A miracle, Peter walks on the water, Matt.
14:28-31

Way, Truth, Life

A teaching, Jesus is the only way to the
Father, John 14:1-14

An "I Am" statement, John 14:6

Wheat and Tares

A parable, Matt. 13:24-30, 36-43

Wicked Husbandmen

A parable, Matt. 21:33-46; Mark 12:1-12;
Luke 20:9-19

Wine

A miracle, water into wine, John 2:1-12

A teaching, new wine needs new bottles,
Matt. 9:17; Mark 2:22; Luke 5:37-39

Wise Men

An event, Matt. 2:1-12

Woman at the well

A conversation, John 4:1-42

Worry

A teaching, worrying about our life, Matt.
6:25-34; Luke 12:22-34

A teaching, worrying about defending
our faith, Matt. 10:19; Mark 13:11; Luke
12:11; 21:14

Zacchaeus

A conversation, Luke 19:1-10

TEACHINGS AND ILLUSTRATIONS OF CHRIST

Abiding in Christ	John 15:4–10	Caesar	Matt. 22:21
Ability	Matt. 25:14, 15	Call of God	Matt. 20:16
Ablution	Matt. 6:17, 18	Called ones	Matt. 22:14
Abode	John 14:23	Capital and labor	Matt. 20:1–15
Abraham	John 8:37, 56	Capital punishment	Matt. 26:52
Abstinence	Luke 21:34	Care of God	Matt. 6:30, 33
Abundant life	John 10:10	Caution	Mark 4:24
Access to God	John 10:7, 9	Celibacy	Matt. 19:11, 12
Accountability	Luke 12:47, 48	Character	John 1:47
Accusation, false	Matt. 5:11	Charity	Luke 12:33
Adultery	Matt. 5:27, 28	Cheating	Mark 10:19
Adversity	Luke 24:46	Chosen	Matt. 22:14
Affliction	Matt. 24:7–12	Church	Matt. 18:17
Agreement	Matt. 18:19	Circumcision	John 7:22, 23
Altar	Matt. 23:18, 19	Cleansing	John 15:3
Ambition	Luke 22:25–30	Coin	Matt. 22:19–21
Angels	Matt. 13:39, 41	Coldness	Matt. 24:12
Anger	Matt. 5:22	Communication	Luke 24:17
Anxiety	Luke 12:22–31	Compassion	Matt. 15:32; Luke 10:33
Apostasy	Matt. 13:18–22; Luke 8:13	Compromise	Matt. 5:25, 26
Apostles	Luke 11:49	Conceit	Luke 18:10–12
Appearance	Matt. 6:16	Conduct, Christian	Matt. 5:16
Appearance, outward	Matt. 23:27, 28	Confessing Christ	Matt. 10:32, 33
Authority	Matt. 21:24; Luke 10:19	Confession of sin	Luke 18:13, 14
Avarice	Luke 12:16–21	Confidence	Mark 10:24
Backsliding	Luke 9:62	Conflict	Matt. 10:34–36
Baptism	Matt. 28:19; Acts 1:5	Conscience	John 8:7–9
Beatitudes	Matt. 5:3–11	Contention	Matt. 18:15–17
Beelzebul	Matt. 10:25	Contentment	John 6:43
Begging	Luke 16:3	Conversion	Matt. 13:15
Beneficence	Matt. 5:42	Convict	John 16:8
Betrayal	Matt. 26:21	Corruption, moral	Luke 11:39
Bigotry	Luke 18:9–14	Courage	Matt. 9:22
Birds	Matt. 8:20	Covenant	Mark 14:24
Blasphemy	Matt. 12:31, 32	Coveting	Mark 7:21, 22
Blessings	Matt. 5:3–11	Cross-bearing	Matt. 10:38
Blind guides	Matt. 15:14	Crucifixion	Luke 9:22
Borrowing	Matt. 5:42	Cup of water	Matt. 10:42
Bread of life	John 6:32–35	Dancing	Luke 15:25–27
Brothers	Matt. 23:8	Daniel	Matt. 24:15
Builders	Matt. 7:24; Luke 6:47–49	Darkness	Luke 11:35
Burdens	Luke 11:46	David	Matt. 12:3
Burial	Matt. 8:22	Day	John 11:9

Deaf	Matt. 13:13-15	Faultfinding	Matt. 7:3-5
Death	Luke 9:22; John 8:51	Faults	Matt. 18:15
Debts	Matt. 18:24	Fear of God	Matt. 10:28
Deceivers	Matt. 24:4, 5	Feast	Luke 14:8
Decision	Matt. 6:24	Feet washing	John 13:12-15
Defilement	15:11, 18, 19	Fellowship	Matt. 8:11
Devil	Matt. 13:38, 39	Flattery	Luke 6:26
Diligence	John 9:4	Flesh	John 6:53
Disbelief	John 5:38	Flock	Matt. 26:31
Discernment	Matt. 16:2, 3	Following Christ	Matt. 10:37, 38
Discipleship	Luke 14:33	Food	Matt. 6:11; Matt. 6:25; John 6:27
Disputes	Mark 9:33, 34	Fool	Matt. 5:22
Distress	Luke 21:23, 25	Formalism	Matt. 23:23-28
Divorce	Matt. 5:31, 32	Forsaking all	Luke 14:33
Doctrine	Mark 7:7	Foxes	Luke 9:58
Doubt	Matt. 21:21	Friends	Luke 11:5-8
Drunkard	Luke 7:34	Frugality	John 6:12
Drunkenness	Luke 21:34	Fruitfulness	Matt. 13:23
Dullness	Matt. 13:13	Fruitlessness	Luke 13:6-9
Duty	Luke 17:10	Generosity	Matt. 25:34-40
Dwelling places	John 14:2, 3	Gentiles	Matt. 10:5-7
Earth	Matt. 5:18	Gentleness	Matt. 5:5
Earthquakes	Mark 13:8	Giving	Luke 6:38
Economy	Matt. 15:37; John 6:12	Gladness	Luke 15:32
Elect	Matt. 24:24, 31	Glorifying God	Matt. 5:16
Election	Matt. 25:34	Gluttony	Luke 21:34
Elijah	Matt. 17:11, 12	God	Matt. 19:17, 26
Employer	Matt. 20:1-16	Godlessness	John 5:42, 44
Encouragement	Matt. 9:2	Golden Rule	Matt. 7:12
Endowments	Matt. 25:14, 15	Gospel	Luke 4:18
Endurance	Matt. 10:22; Luke 21:19	Grace	2 Cor. 12:9
Enemies	Matt. 5:43, 44	Greatness	Matt. 5:19
Eternal life	Matt. 19:29	Grumble	John 6:43
Eternal sin	Mark 3:29	Guidance	John 16:13
Etiquette	Luke 10:8	Hairs numbered	Matt. 10:30
Evil	Matt. 15:19	Hand of God	John 10:27-29
Exaltation	Matt. 23:12	Happiness	Matt. 5:12; John 13:16, 17
Example	John 13:15	Harlots	Matt. 21:31
Excuses	Luke 14:18-20	Harvest	Matt. 9:37, 38
Extravagance	Luke 15:11-14	Hatred	John 15:18, 19
Fainting	Mark 8:2, 3	Healing	Matt. 10:7, 8; Mark 2:17
Faith	Matt. 6:25; Mark 11:22; Luke 7:50	Heart	Matt. 13:19
Faithfulness	Matt. 25:21	Heaven	Luke 16:17; John 3:13
Faithlessness	Matt. 25:24-30	Hell	Matt. 5:22; Matt. 10:28
False prophets	Matt. 24:11	Helper	John 14:16; John 15:26
False witness	Matt. 19:18	Helpless	John 6:44
Farm	Matt. 22:2-6	Hireling	John 10:11-13
Fasting	Matt. 6:16-18	Holy Spirit	John 14:26

Home	Mark 5:19	Lending	Luke 6:34, 35
Honesty	Mark 10:19; Luke 8:15	Lepers	Matt. 10:7, 8
Honor of men	Matt. 6:2	Levite	Luke 10:30–32
Honor of parents	Matt. 15:3–6	Liars	John 8:44, 45
Hospitality	Luke 14:12–14	Liberality	Luke 6:30, 38
Humility	Matt. 11:29; John 13:14	Liberty	Luke 4:18
Hunger, spiritual	Matt. 5:6; Luke 6:21	Life	Matt. 6:25; John 5:40
Hypocrisy	Matt. 6:5; Luke 6:42	Light	Luke 11:33; John 8:12
Ignorance	Matt. 22:29	Living water	John 4:10
Immortality	Matt. 25:46; John 11:25, 26	Log	Luke 6:41, 42
Impartiality of God	Matt. 5:45	Loneliness	John 16:32
Inconsistency	Matt. 7:3–5; Luke 6:41, 42	Lord's Supper	Matt. 26:26–29
Indecision	Luke 9:62	Loss of soul	Matt. 16:25, 26
Indifference	Matt. 24:12	Lost opportunity	Matt. 25:7–12
Industry	John 4:36	Love	Matt. 22:37–40
Infidelity	John 3:18	Lukewarmness	Matt. 26:40, 41
Influence	Matt. 5:13	Lunatic	Matt. 17:14, 15
Ingratitude	Luke 17:17, 18	Lust	Mark 4:18, 19
Innocence	Matt. 10:16	Magistrates	Luke 12:11, 58
Insincerity	Luke 16:15	Mammon	Matt. 6:24
Inspiration	Luke 12:12	Marriage	Matt. 19:4–6; Mark 12:25
Instability	Matt. 7:26, 27	Martyrdom	John 16:1–3
Instruction	John 6:45	Mary's choice	Luke 10:41, 42
Insufficiency	Mark 10:21	Memorial	Matt. 26:13
Integrity	Luke 16:10	Mercy	Matt. 5:7; Luke 16:24
Intercession	John 17:9	Minister	Luke 10:2
Investment	Matt. 6:19, 20	Miracles	Matt. 12:28
Jealousy	Luke 15:25–30	Money lender, creditor	Luke 7:41, 42
John the Baptist	Luke 7:24–28	Moses	Matt. 19:8
Jonah	Matt. 12:39–41	Moses' Law	John 7:19
Joy	Matt. 25:21; Luke 15:7, 10	Mother	Matt. 10:37
Judge not	Matt. 7:1, 2	Mourn	Matt. 3:4
Judgment	Matt. 11:24	Murder	Matt. 15:19
Judgment day	Matt. 25:31–46	Mysteries of Heaven	Matt. 13:11
Justice	John 5:30	Narrow way	Matt. 7:13, 14
Justification, self	Luke 16:15	Neglect	Luke 12:47
Killing	Matt. 5:21, 22	Neighbor	Matt. 19:19
Kindness	Luke 10:30–35	Neutrality	Matt. 12:30
Kingdom	Luke 7:28; John 18:36	New birth	John 3:3, 5–8
Kiss	Luke 7:45	Noah	Luke 17:26, 27
Knowledge	John 8:31, 32	Oath	Matt. 5:33–37
Labor	Matt. 20:1–14	Obedience	Matt. 12:50
Laughter	Luke 6:21	Offering	Matt. 5:25
Law	Luke 16:16	Offerings	Luke 21:3, 4
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Lawyers	Luke 11:46	Parables	Mark 4:11, 12
Leaven	Matt. 16:6; Luke 13:20, 21	Paradise	Luke 23:43
		Pardoning	Luke 6:37
		Parents	Matt. 10:21

Patriotism	Matt. 22:21	Retaliation	Matt. 5:39–44
Peace	Mark 9:50	Retribution	Matt. 23:34, 35
Peacemakers	Matt. 5:9	Reward	Matt. 10:42
Penitence	Luke 18:13	Riches	Mark 4:19
Perception	John 8:43	Righteousness	Matt. 5:6, 20; John 16:10
Perfection	Matt. 5:48	Robbers	Luke 10:30; John 10:1
Persecution	Matt. 24:9	Robbery	Matt. 23:25
Perseverance	Matt. 10:22	Sabbath	Matt. 12:5–8
Pharisaism	Matt. 23:2–33	Sackcloth	Matt. 11:21
Pharisee and tax collector	Luke 18:10–14	Sacrifice	Matt. 12:7
Pharisees	Matt. 5:20	Sacrilege	Matt. 21:13
Philanthropy	Luke 11:41	Sadducees	Matt. 16:6
Physician	Matt. 9:12	Salt	Matt. 5:13; Mark 9:50
Piety	John 1:47	Salvation	Luke 19:19; John 4:22
Pleasing God	John 8:29	Samaritan	Luke 10:30–35
Pleasures	Luke 8:14	Sanctification	John 17:17
Poison	Mark 16:17, 18	Satan	Matt. 4:10; Mark 4:15
Poll tax	Matt. 22:19–21	Scripture	Matt. 21:42; Luke 4:21
Polygamy	Matt. 19:8, 9	Secrecy	Luke 12:2, 3
Poor	Mark 14:7	Security	Luke 6:47, 48
Power	Matt. 6:13	Seduction	Mark 13:22
Prayer	Matt. 6:9–13; Matt. 7:7–11	Seeking the kingdom	Matt. 6:19, 20
Preaching	Mark 16:15, 16	Self-condemnation	Matt. 23:29–32; Luke 19:20–24
Procrastination	Matt. 25:3	Self-control	Matt. 5:21
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Prophets	Matt. 7:15; Matt. 10:41	Self-denial	Matt. 16:24–26
Proselyte	Luke 23:15	Self-exaltation	Matt. 23:12
Protection	Luke 18:3	Self-examination	Matt. 7:3–5
Providence	Matt. 6:25–33	Selfishness	Luke 6:32–35
Prudence	Matt. 10:16–20	Self-righteousness	Matt. 23:23–27
Punishment	Matt. 21:41	Self-sacrifice	Matt. 16:25
Purity	Matt. 5:8	Serpents	Matt. 23:33; John 3:14
Ransom	Matt. 20:28	Service	Luke 22:27
Reaping	John 4:35–38	Sheep	Luke 15:4–7
Receiving Christ	Mark 9:37	Shepherd	John 10:1–18
Reconciliation	Matt. 5:23, 24	Sickness	Matt. 10:8
Regeneration	Matt. 19:28	Signs	Luke 11:16; John 4:48
Rejecting Christ	John 3:18	Silence	Matt. 17:9
Rejoicing	Luke 10:20	Sin	Matt. 26:28; John 8:34
Release	Luke 4:18	Sincerity	Matt. 5:13–16
Religion	Matt. 25:34–36; Mark 7:6–8	Skepticism	John 20:27, 29
Repentance	Matt. 11:21; Luke 13:28	Slaves	Matt. 18:23; John 15:15
Reproof	Matt. 11:21–23	Sleep	Mark 4:26, 27; Mark 13:35, 36
Resignation	Matt. 26:39	Slothfulness	Matt. 25:26–30
Responsibility	Luke 12:47, 48	Son of Man	Luke 9:22
Rest	Matt. 11:28–30; Matt. 26:45	Sorrow	Matt. 19:22; John 16:6
Resurrection	John 6:40	Soul	Matt. 10:28; Luke 12:19, 20
		Soul winners	Matt. 4:19

Sowing	Mark 4:14	Truth	John 14:6
Speech	John 8:43	Unbelievers	Luke 12:46
Spirit	Matt. 26:41; Mark 5:8	Uncharitableness	John 7:24
Statement	Matt. 5:37	Unchastity	Matt. 5:31, 32
Steadfastness	Matt. 10:22	Uncleanness	Matt. 23:27
Stealing	Matt. 19:18	Unity	John 17:20, 21
Steward	Luke 12:42, 43; Luke 16:1–8	Unpardonable sin	Matt. 12:31, 32
Stewardship	Luke 19:13–27	Vengeance	Matt. 5:39, 40
Stomach	Matt. 15:17	Vine	John 15:1, 4, 5
Strife	Luke 22:24	Visions	Matt. 17:9
Stubbornness	5:40	Walks of Life	John 8:12; John 12:35
Stumbling block	Matt. 23:13	War	Matt. 24:26
Submission	Matt. 26:39, 42	Watchfulness	Matt. 24:42, 44; Luke 12:37–40
Suffering	Matt. 26:38	Wedding	Luke 14:8–10
Supper, The Lord's	Luke 22:14–20	Widow	Mark 12:43, 44
Swearing	Matt. 23:16–22	Wine	Luke 5:37–39
Talents	Matt. 18:24	Wisdom	Luke 21:15
Taxes	Matt. 22:19–21	Witness	John 8:14
Tax collectors	Matt. 5:46, 47	Witness, false	Matt. 19:18
Teaching	Matt. 28:19, 20; John 13:13–15	Witnessing	Acts 1:8
Temperance	Luke 21:34	Wives	Luke 14:20, 26
Temptations	Matt. 4:1–11; Luke 8:13	Worker	Matt. 10:10
Thieves	Matt. 6:19; John 10:1, 8	Worldliness	Luke 21:34
Timidness	Mark 4:40	Worm	Mark 9:43–48
Tithes	Luke 18:11, 12	Worries of the world	Matt. 13:22
Traditions	Mark 7:9, 13	Worship	Matt. 4:10
Transgressions	Matt. 15:2	Yoke	Matt. 11:28, 29
Treasures	Matt. 6:19–21	Zaccheus	Luke 19:5
Tribulation	Matt. 24:9; John 16:33	Zeal	John 2:17

PARABLES OF CHRIST

<i>Parable</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>
1. Candle Under a Bushel	5:14-16	4:21, 22	8:16, 17; 11:33-36
2. A Wise Man Builds on Rock and a Foolish Man Builds on Sand	7:24-27		6:47-49
3. Unshrunk (New) Cloth on an Old Garment	9:16	2:21	5:36
4. New Wine in Old Wineskins (Bottles)	9:17	2:22	5:37, 38
5. The Sower	13:3-23	4:2-20	8:4-15
6. The Tares (Weeds)	13:24-30		
7. The Mustard Seed	13:31, 32	4:30-32	13:18, 19
8. The Leaven	13:33		13:20, 21
9. The Hidden Treasure	13:44		
10. The Pearl of Great Price	13:45, 46		
11. The Net	13:47-50		
12. The Lost Sheep	18:12-14		15:3-7
13. The Unforgiving Servant	18:23-35		
14. The Laborers in the Vineyard	20:1-16		
15. The Two Sons	21:28-32		
16. The Wicked Husbandmen	21:33-45	12:1-12	20:9-19
17. The Wedding Feast	22:2-14		
18. The Fig Tree	24:32-44	13:28-32	21:29-33
19. The Wise and Foolish Virgins	25:1-13		
20. The Talents	25:14-30		
21. The Growing Seed		4:26-29	
22. The Absent Householder		13:33-37	
23. The Creditor and Two Debtors			7:41-43
24. The Good Samaritan			10:30-37
25. A Friend in Need			11:5-13
26. The Rich Fool			12:16-21
27. The Faithful Servant and the Evil Servant			12:35-40
28. Faithful and Wise Steward			12:42-48
29. The Barren Fig Tree			13:6-9
30. The Great Supper			14:16-24
31. Building a Tower and a King Making War			14:25-35
32. The Lost Coin			15:8-10
33. The Prodigal Son			15:11-32
34. The Unjust Steward			16:1-13
35. The Rich Man and Lazarus			16:19-31
36. Unprofitable Servants			17:7-10
37. The Importunate Widow			18:1-8
38. The Pharisee and the Publican			18:9-14
39. The Minas (Pounds)			19:11-27

MIRACLES OF CHRIST

<i>Miracle</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
1. Cleansing a Leper	8:2	1:40	5:12	
2. Healing a Centurion's Servant (of paralysis)	8:5		7:1	
3. Healing Peter's Mother-in-law	8:14	1:30	4:38	
4. Healing the Sick at Evening	8:16	1:32	4:40	
5. Stilling the Storm	8:23	4:35	8:22	
6. Devils Entering a Herd of Swine	8:28	5:1	8:26	
7. Healing a Paralytic	9:2	2:3	5:18	
8. Raising the Ruler's Daughter	9:18, 23	5:22, 35	8:40, 49	
9. Healing the Hemorrhaging Woman	9:20	5:25	8:43	
10. Healing Two Blind Men	9:27			
11. Curing a Devil-possessed, Dumb Man	9:32			
12. Healing a Man's Withered Hand	12:9	3:1	6:6	
13. Curing a Devil-possessed, Blind and Dumb Man	12:22		11:14	
14. Feeding the Five Thousand	14:13	6:30	9:10	6:1
15. Walking on the Sea	14:25	6:48		6:19
16. Healing the Gentile Woman's Daughter	15:21	7:24		
17. Feeding the Four Thousand	15:32	8:1		
18. Healing the Epileptic Boy	17:14	9:17	9:38	
19. Temple Tax in the Fish's Mouth	17:24			
20. Healing Two Blind Men	20:30	10:46	18:35	
21. Withering the Fig Tree	21:18	11:12		
22. Casting Out an Unclean Spirit		1:23	4:33	
23. Healing a Deaf and Dumb Man		7:31		
24. Healing a Blind Paralytic at Bethsaida		8:22		
25. Escape from the Hostile Multitude			4:30	
26. Draught of Fish			5:1	
27. Raising of a Widow's Son at Nain			7:11	
28. Healing the Infirm, Bowed Woman			13:11	
29. Healing the Man with Dropsy			14:1	
30. Cleansing the Ten Lepers			17:11	
31. Restoring a Servant's Ear			22:51	
32. Turning Water into Wine				2:1
33. Healing the Nobleman's Son (of fever)				4:46
34. Healing an Infirm Man at Bethesda				5:1
35. Healing the Man Born Blind				9:1
36. Raising of Lazarus				11:43
37. Second Draught of Fish				21:1

PROPHECIES OF THE MESSIAH FULFILLED IN CHRIST

Presented Here in Their Order of Fulfillment

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</p>	<p>seed of a woman</p>	<p>Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.</p>
<p>Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.</p>	<p>seed of Abraham</p>	<p>Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.</p>
<p>Gen. 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.</p>	<p>seed of Isaac</p>	<p>Luke 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.</p>
<p>Num. 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.</p>	<p>seed of Jacob</p>	<p>Matt. 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;</p>
<p>Gen. 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.</p>	<p>from the tribe of Judah</p>	<p>Luke 3:33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda.</p>
<p>Is. 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.</p>	<p>heir to the throne of David</p>	<p>Luke 1:32, 33 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Ps. 45:6, 7; 102:25-27 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end.</p>	<p>anointed and eternal</p>	<p>Heb. 1:8-12 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.</p>
<p>Mic. 5:2 But thou, Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.</p>	<p>born in Bethlehem</p>	<p>Luke 2:4, 5, 7 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.</p>
<p>Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.</p>	<p>time for His birth</p>	<p>Luke 2:1, 2 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)</p>
<p>Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</p>	<p>to be born of a virgin</p>	<p>Luke 1:26, 27, 30, 31 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Jer. 31:15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.</p>	<p>slaughter of the innocents</p>	<p>Matt. 2:16-18 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not.</p>
<p>Hos. 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.</p>	<p>flight to Egypt</p>	<p>Matt. 2:14, 15 When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.</p>
<p>Is. 40:3-5 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.</p>	<p>the way prepared</p>	<p>Luke 3:3-6 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.</p>
<p>Mal. 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.</p>	<p>preceded by a forerunner</p>	<p>Luke 7:24, 27 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p>
<p>Mal. 4:5, 6 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.</p>	<p>preceded by Elijah</p>	<p>Matt. 11:13, 14 For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Ps. 2:7 I will declare the decree: The LORD hath said unto me, Thou art my Son; this day have I begotten thee.</p>	<p>declared the Son of God</p>	<p>Matt. 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>
<p>Is. 9:1, 2 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.</p>	<p>Galilean ministry</p>	<p>Matt. 4:13-16 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Nephtalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulun, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.</p>
<p>Ps. 78:2-4 I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.</p>	<p>speaks in parables</p>	<p>Matt. 13:34, 35 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world.</p>
<p>Deut. 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.</p>	<p>a prophet</p>	<p>Acts 3:20, 22 And he shall send Jesus Christ, which before was preached unto you: For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.</p>
<p>Is. 61:1, 2 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn.</p>	<p>to heal the broken-hearted</p>	<p>Luke 4:18, 19 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.</p>
<p>Is. 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.</p>	<p>rejected by His own people, the Jews</p>	<p>John 1:11 He came unto his own, and his own received him not. Luke 23:18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Ps. 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.</p>	<p>priest after order of Melchizedek</p>	<p>Heb. 5:5, 6 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.</p>
<p>Zech. 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.</p>	<p>triumphal entry</p>	<p>Mark 11:7, 9, 11 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.</p>
<p>Ps. 8:2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.</p>	<p>adored by infants</p>	<p>Matt. 21:15, 16 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?</p>
<p>Is. 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?</p>	<p>not believed</p>	<p>John 12:37, 38 But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?</p>
<p>Ps. 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.</p>	<p>betrayed by a close friend</p>	<p>Luke 22:47, 48 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?</p>
<p>Zech. 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.</p>	<p>betrayed for thirty pieces of silver</p>	<p>Matt. 26:14, 15 Then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Ps. 35:11 False witnesses did rise up; they laid to my charge things that I knew not.</p>	<p>accused by false witnesses</p>	<p>Mark 14:57, 58 And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.</p>
<p>Is. 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.</p>	<p>silent to accusations</p>	<p>Mark 15:4, 5 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.</p>
<p>Is. 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.</p>	<p>spat upon and smitten</p>	<p>Matt. 26:67 Then did they spit in his face, and buffeted him: and others smote him with the palms of their hands.</p>
<p>Ps. 35:19 Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.</p>	<p>hated with-outreason</p>	<p>John 15:24, 25 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.</p>
<p>Is. 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.</p>	<p>vicarious sacrifice</p>	<p>Rom. 5:6, 8 For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.</p>
<p>Is. 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p>	<p>crucified with malefactors</p>	<p>Mark 15:27, 28 And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</p>
<p>Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.</p>	<p>pierced through hands and feet</p>	<p>John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Ps. 22:7, 8 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.</p>	<p>scorned and mocked</p>	<p>Luke 23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.</p>
<p>Ps. 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.</p>	<p>reproached</p>	<p>Rom. 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p>
<p>Ps. 109:4 For my love they are my adversaries: but I give myself unto prayer.</p>	<p>prayer for His enemies</p>	<p>Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.</p>
<p>Ps. 22:17, 18 I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.</p>	<p>soldiers gambled for His garment</p>	<p>Matt. 27:35, 36 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there.</p>
<p>Ps. 22:1 My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?</p>	<p>forsaken by God</p>	<p>Matt. 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?</p>
<p>Ps. 34:20 He keepeth all his bones: not one of them is broken.</p>	<p>no bones broken</p>	<p>John 19:32, 33, 36 Then came the soliders, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.</p>
<p>Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.</p>	<p>His side pierced</p>	<p>John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.</p>

PROPHETIC SCRIPTURE	SUBJECT	FULFILLED
<p>Is. 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.</p>	<p>buried with the rich</p>	<p>Matt. 27:57-60 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.</p>
<p>Ps. 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.</p> <p>Ps. 49:15 But God will redeem my soul from the power of the grave: for he shall receive me.</p>	<p>to be resurrected</p>	<p>Mark 16:6, 7 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.</p>
<p>Ps. 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.</p>	<p>His ascension to God's right hand</p>	<p>Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.</p> <p>1 Cor. 15:4 And that he was buried, and that he rose again the third day according to the scriptures.</p> <p>Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.</p>

Topical Index to

PAUL AND HIS LETTERS

Welcome to an index to the life of Paul in a totally different format. This is not a series of charts nor is it a concordance—instead, it is a new way of focusing on Paul’s life and letters. Written in an intuitive way, the purpose is for you to locate what you need quickly and easily by using the word you will most likely be thinking of as the key word. That topic is then divided into several subheadings. Some teachings are noted as a doctrine, referring to a major teaching; others are a precept, or additional teaching from Paul to us. Note that the index uses Saul or Paul where appropriate.

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A doctrine, in Christ, we are new creations, 2 Cor. 5:17

A doctrine, justification is not by observing the law but by faith in Christ, Gal. 2:15-3:25

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A precept, circumcision of the heart, Rom. 2:25-29; Col. 2:11

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A conversation, with Philemon about his slave Onesimus, Philem. 1-25

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A conversation, with Lydia, Acts 16:11-15, 40

A conversation, with the Philippian jailer, Acts 16:25-34

A healing, of demon-possessed slave girl, Acts 16:16-18

A visit, during second missionary journey, Acts 16:11-40

An event, Paul and Silas flogged, Acts 16:22-23

An event, Paul and Silas imprisoned, Acts 16:19-40

Phrygia

A visit, during second missionary journey, Acts 16:6

A visit, during third missionary journey, Acts 18:23

Prayer

A precept, pray at all times, Rom. 12:12; Eph. 6:18; Col. 4:2-6; 1 Thess. 5:17

Prison

An event, Paul and Silas imprisoned in Philippi, Acts 16:19-40

Ptolemais

A visit, Paul visits on his way to Jerusalem, Acts 21:7

Race

A conversation, with the Ephesian elders about finishing, Acts 20:22-24

A precept, run the race, 1 Cor. 9:24

Rapture

A precept, dead and living "caught up" together, 1 Thess. 4:13-17; 1 Cor. 15:51-52

Reap What We Sow

A precept, we reap what we sow, Gal. 6:7-10

Reconciliation

A doctrine, we are reconciled to God and to one another, Rom. 5:10; 2 Cor. 5:11-6:2; Eph. 2:16; Col. 1:20-21

Redemption

A doctrine, we are justified freely by His grace through the redemption in Christ, Rom. 3:24; 8:23; 1 Cor. 1:30
A doctrine, we have redemption through His blood, Eph. 1:7; Col. 1:14

Rejoice

A precept, always be rejoicing in hope, Rom. 12:12
A precept, in the Lord always, Phil. 4:4-7
A precept, rejoice with those who rejoice, weep with those who weep, Rom. 12:15

Resurrection

A doctrine, if Christ is not risen, our faith is in vain, 1 Cor. 15:14
A doctrine, of Christ, of us, 1 Cor. 15:1-58; 1 Thess. 4:13-18
A miracle, Paul raises Eutychus from the dead at Troas, Acts 20:7-12
A precept, of Paul in Athens, Acts 17:16-31

Righteousness

A doctrine, God's righteousness given to us through Christ, Rom. 1:1-3:31; 2 Cor. 5:21; Col. 2:13
A doctrine, no one is righteous, Rom. 3:9-20
A doctrine, the just (righteous) shall live by faith, Rom. 1:17
A doctrine, we are made righteous through Christ, Rom. 6:13-20; Phil. 2:7-11
A precept, Abraham's faith accounted as righteousness, Rom. 4:1-25; Gal. 3:6

A precept, Scripture is instruction in righteousness, 2 Tim. 3:16

Roman Citizenship

A conversation, Paul tells the magistrates in Philippi, Acts 16:35-39
A conversation, Paul tells the Roman soldiers in Jerusalem, Acts 22:22-29

Rome

A conversation, Paul's early plans to visit, Rom. 15:23-32
An event, Paul's journey to Rome as a prisoner, Acts 21:17-28:31

Salvation

A doctrine, Christ came into the world to save sinners, 1 Tim. 1:12-20; Titus 3:3-8
A doctrine, if we confess with our mouth and believe in our heart that God raised Jesus we will be saved, Rom. 10:9
A doctrine, death through Adam, salvation through Christ, Rom. 5:9-21
A doctrine, gospel of Christ is the power of God unto salvation, Rom. 1:16
A doctrine, we are justified because of the blood of Jesus, Rom. 5:1-11
A doctrine, we are saved by grace, Eph. 2:8
A doctrine, whoever calls upon the name of the Lord will be saved, Rom. 10:13
A precept, work out your salvation with fear and trembling, Phil. 2:12-18

Sanctification

A doctrine, as sanctified ones, take no part in sin, 1 Cor. 6:7-11
A doctrine, we are set free from slavery to sin, Rom. 6:1-8:39; 1 Thess. 4:3-4; 2 Tim. 2:21

Sanhedrin

A precept, Paul makes his defense to, Acts 22:30-23:11

Scripture

A doctrine, all scripture given by inspiration of God, 2 Tim. 3:16

Second Missionary Journey

A conversation, Paul and Barnabas separate over John Mark, Acts 15:36–41

A conversation, with Lydia in Philippi, Acts 16:11–15, 40

A healing, of demon-possessed slave girl in Philippi, Acts 16:16–18

A visit, to Athens, Acts 17:16–34

A visit, to Ephesus, Acts 18:18–21

A visit, to Berea, Acts 17:10–15

A visit, to Corinth, Acts 18:1–18

A visit, to Philippi, Acts 16:11–40

A visit, to the regions of Phrygia and Galatia, Acts 16:6

A visit, to Thessalonica, Acts 17:1–9

A visit, to Troas, Acts 16:6–10

An event, Paul and Silas flogged, Acts 16:22–23

An event, Paul and Silas imprisoned in Philippi, Acts 16:19–40

An event, Paul meets and stays with Aquila and Priscilla in Corinth, Acts 18:1–3

An event, Silas goes with Paul after separation from Barnabas, Acts 15:40–41

An event, travels with Silas, Timothy, and Luke, Acts 15:36–18:22

Seven Sons of Sceva

An event, attempt exorcisms in Ephesus, Acts 19:14–16

Sexual Immorality

A precept, expel the immoral person from the church, then forgive when repentant, 1 Cor. 5:1–13; 2 Cor. 2:5–11

A precept, flee it because our bodies are God's temple, 1 Cor. 6:12–20

Shipwreck

An event, on the way to Rome, Acts 27:1–44

An event, Paul was shipwrecked three times (as of writing of 2 Cor.), 2 Cor. 11:25

Silas

An event, Paul's second missionary journey with, Acts 15:40–18:22

Sin

A doctrine, all have sinned, Rom. 3:23; 5:12

A doctrine, God's righteousness given to us through Christ, Rom. 1:1–3:31; 5:8–21; 2 Cor. 5:21; Col. 2:13

A doctrine, wages of sin is death, Rom. 6:23

A doctrine, we are set free from slavery to sin, Rom. 6:1–8:39

A precept, sinfulness of humanity, Acts 16:16–18

A precept, someone caught in sin should be restored gently, Gal. 6:1–5

Slave

A healing, of demon-possessed slave girl in Philippi, Acts 16:16–18

A precept, advice for slaves and masters, Eph. 6:5–9; Col. 3:22–4:1; 1 Tim. 6:1–2

Sosthenes

An event, synagogue leader in Corinth who was beaten, Acts 18:17

An event, with Paul on letter to Corinthians, 1 Cor. 1:1

Speaking in Tongues

A precept, about prophecy and speaking in tongues, 1 Cor. 14:1–40

Spiritual Gifts

A doctrine, given by God to His people, Rom. 12:4–8; 1 Cor. 12:1–31; Eph. 4:7–13

A precept, about prophecy and speaking in tongues, 1 Cor. 14:1–40

Stephen

A precept, speaks to the Jewish leaders, Acts 7:1–53

An event, is arrested, Acts 6:8–15

An event, is martyred, Acts 7:54–60

Stoned/Stoning

An event, Paul is stoned and left for dead in Lystra, Acts 14:19–20; 2 Cor. 11:25

An event, Saul stands by while Stephen is stoned, Acts 7:54–60

Strong and Weak Believers

A precept, about eating food sacrificed to idols, 1 Cor. 8:1–13

A precept, do not pass judgment, be kind, Rom. 14:1–15:13

A precept, lawful things may not be expedient, 1 Cor. 10:23–11:1

Submission

A precept, to the governing authorities, Rom. 13:1–7

Suffering

A precept, Paul's for Christ, 2 Cor. 1:8–11; 4:7–12; 6:3–13; 11:16–33; 12:10; Gal. 6:17; Col. 1:24–2:5

Tarsus

A visit, Saul is sent there to save his life from the Jewish leaders, Acts 9:30

A visit, Saul is taken from Tarsus to Antioch by Barnabas, Acts 11:19–26

Temple, Body as

A precept, flee sexual immorality because our bodies are God's temple, 1 Cor. 6:12–20

A precept, our bodies are temples of God's Spirit who dwells in us, 1 Cor. 3:16–23

Temptation

A precept, if someone is caught in sin, restore that person gently and watch yourself for temptation, Gal. 6:1–5

A precept, warnings to stand against, 1 Cor. 10:1–13

Tentmaking

An event, Paul stays with Aquila and Priscilla and works as a tentmaker, Acts 18:1–3

Thankfulness

A conversation, give thanks in all circumstances, Eph. 5:20; Phil. 4:6; Col. 2:7; 3:15–17; 1 Thess. 5:18; 1 Tim. 2:1

Thessalonica

A visit, during second missionary journey, Acts 17:1–9

An event, Jason takes in Paul and Silas and gets in trouble for it, Acts 17:5–9

An event, Jews from here go to Berea to stir up trouble against Paul, Acts 17:13

Third Heaven

A miracle, Paul caught up to, 2 Cor. 12:2–3

Third Missionary Journey

A miracle, Paul performs many in Ephesus, Acts 19:11–12

A miracle, Paul raises Eutychus from the dead at Troas, Acts 20:7–12

A visit, to Ephesus, Acts 19:1–41

A visit, to Galatia and Phrygia, Acts 18:23

A visit, to Greece, Acts 20:2–3

A visit, to Macedonia, Acts 20:1–4

A visit, to Troas, Acts 20:5–12

An event, against the seven sons of Sceva and other sorcerers in Ephesus, Acts 19:13–20

An event, burning books of sorcery in Ephesus, Acts 19:17–19

An event, Holy Spirit comes upon the believers in Ephesus, Acts 19:1–7

An event, riot in Ephesus caused by Demetrius the silversmith, Acts 19:24–41

An event, travels with Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus, Acts 18:23–21:16

Thorn

A conversation, Paul describes his thorn in the flesh, 2 Cor. 12:1-10

Thoughts

A precept, keep thoughts pure, Phil. 4:8-9

Timothy

A conversation, instructions concerning Timothy, 1 Cor. 16:10-11; Phil. 2:19-24; 1 Thess. 3:1-13

A conversation, Paul's charge to, 1 Tim. 6:11-21; 2 Tim. 1:1-2:26; 3:10-4:22

An event, is circumcised and joins Paul on second missionary journey, Acts 16:1-2

An event, travels with Paul on third missionary journey, Acts 20:4

Titus

A visit, went to Crete on Paul's behalf, Titus 1:1-3:15

An event, friend and fellow traveler with Paul, 2 Cor. 2:13; 7:6-7, 13-14; 8:6, 16-24; 12:18; Gal. 2:1-3; 2 Tim. 4:10

Treasure in Jars of Clay

A precept, we have this treasure of eternal life in us, 2 Cor. 4:1-18

Troas

A miracle, Paul raises Eutychus from the dead, Acts 20:7-12

A visit, on second missionary journey, Paul has vision of man from Macedonia, Acts 16:9-10; 2 Cor. 2:12

A visit, on third missionary journey, Acts 20:5-12

Tychicus

An event, travels with and for Paul, Acts 18:23-21:16; Eph. 6:21-24; Col. 4:7-9; 2 Tim. 4:12; Titus 3:12

Tyre

A visit, Paul visits on his way to Jerusalem, Acts 21:1-6

Unequally Yoked

A precept, do not be unequally yoked with unbelievers, 2 Cor. 6:14-7:1

Unity

A precept, among believers, Eph. 2:11-22; 4:1-6

Wisdom

A precept, from God versus from the world, 1 Cor. 1:18-2:16

Works

A doctrine, saved by grace, not works, Rom. 3:24; 5:2-21; 6:1-23; 11:5-7; Eph. 2:1-10

Worry

A precept, don't be anxious about anything, Phil. 4:6-7

Worship

A precept, instructions on public, 1 Cor. 11:2-16; 2 Tim. 2:1-15

A precept, keeping it orderly, 1 Cor. 14:26-40

Topical Index to
END TIMES PROPHECY

Welcome to an index of end times prophecy laid out for you in a totally different format. Focusing on the book of Revelation (with appropriate passages from other parts of Scripture that refer to the end times), this index is built intuitively, to help you look up items or events. There are seven main categories:

- Characters
- Events that Unfold
- Judgments from God
- Locations
- Promises and Rewards to Victors
- Signs of the Times
- What Believers Should Do in the Meantime

So this is not a series of charts or timelines; instead, look up the word you want to know more about in its main category. The purpose is to help you locate what you need quickly and easily by using the word you will most likely be thinking of as the key word.

CHARACTERS

144,000

- Seal placed on God's servants on their foreheads Rev. 7:1-4
- Sing a new song 14:1-5

Angels

- Accompany Jesus Christ at His Second Coming 2 Thess. 1:7-8
- Announce Armageddon Rev. 19:17-21
- Carry out God's decision at the final judgment Matt. 13:41-42, 49-50; 25:31;
Mark 8:38
- Cast Satan and his angels out of heaven Rev. 12:7-8
- Chain Satan in the bottomless pit Rev. 20:1-2
- Communicate God's praise and rebuke to believers Rev. 2:1-3:22
- Declare coming judgment Rev. 14:9-20
- Fight Satan and his demons Dan. 10:10-13; Rev. 12:7-12
- Guard the new heaven and new earth Rev. 21:12, 25, 27
- Help God's people in times of struggles Ps. 91:9, 11; Heb. 1:14
- Hold back the winds from the earth Rev. 7:1
- Michael and his angels fight against the dragon Rev. 12:7-8
- Pour out the seven vial judgments Rev. 16:1
- Preach the Good News Rev. 14:6
- Predict and declare the fall of Babylon Rev. 14:8; 18:1-2

Praise God	Ps. 103:20; 148:1-2; Dan. 7:10; Rev. 5:11-12
Pronounce the seven trumpet judgments	Rev. 8:2
Seal the 144,000	Rev. 7:3-4
Antichrist (first beast)	
Breaks his covenant with the Jews	Dan. 9:24-27; Rev. 17:9-14
Defeats the two witnesses	Rev. 11:7
Desecrates the temple	Dan. 7:21-27; 11:20-39; 2 Thess. 2:3-12; Matt. 24:15; Mark 13:14, 20; 2 Thess. 2:4
Empowered by Satan	2 Thess. 2:9-11; Rev. 12:9
Number is 666 (six hundred threescore and six)	Rev. 13:18; 14:9-11
Obtains world power	Dan. 7:8. 21-27; Mark 13:14, 20; Rev. 13:1-17
Opposes God	Daniel 7:21-27; 11:20-39; Mark 13:14, 20; 2 Thess. 2:3-10; 1 John 2:18, 22; 4:3; 2 John 7
Recovers from a fatal wound	Rev. 13:3, 14
Rises out of the sea	Rev. 13:1-10
Will be defeated and judged	Dan. 7:26-27; 11:36; 2 Thess. 2:8; Rev. 17:14; 19:20
Bride of Christ, the church	
Christ is head of the church, as a man is head of his wife	Eph. 5:23
Marriage of the Lamb and His bride	Rev. 19:1-9
Characters in the Visions	
Great red dragon	Rev. 12:3-4, 9-10, 13-17
Man child	Rev. 12:5-6
Woman clothed with the sun	Rev. 12:1-6, 13-17
Woman on a scarlet beast	Rev. 17:3-6
Demons	
Fallen angels	Rev. 12:9
Final punishment	Matt. 25:41; Col. 2:15
Lead a worldwide offensive against God's people	Rev. 16:13-15
Led by Satan	Matt. 25:41; Luke 11:15
Will be destroyed in the lake of fire and brimstone	Matt. 25:41; Rev. 20:10
Devil (see <i>Satan</i>)	
Elders (24, before God's throne)	
Lay their crowns before the throne	Rev. 4:10
Listen to the song of the 144,000	Rev. 14:3
Sitting around God's throne	Rev. 4:4
Tell John that the Lion of the tribe of Judah has prevailed	Rev. 5:5-14
Worship God	Rev. 7:11-13; 11:16; 19:4
False messiahs	
Many will come claiming to be Christ	Matt. 24:4-5; Mark 13:6; Luke 21:8
Will do great signs and wonders	Matt. 24:24; Mark 13:22;

False prophet (second beast)

Deceives many with great power and wonders	Rev. 13:11-17
Gives life to the image of the beast	Rev. 13:16
Causes all to receive the mark of the beast	Rev. 13:16
Speaks lies, works miracles	Rev. 16:13

False prophets

Will appear and deceive many	Matt. 24:11
Will do great signs and wonders	Matt. 24:24; Mark 13:22

False teachers

Deny that Jesus is the Christ	1 John 2:22; 4:2-3; 2 John 7
Some will depart from the faith and teach wrong doctrines	1 Tim. 4:1-3
Never able to come to the knowledge of the truth	2 Tim. 3:6-7

Four beasts (beings that surround God's throne)

Give glory to God who sits on the throne	Rev. 4:6-9
Speak when the Lamb opens the seals	Rev. 6:3, 5, 7

Gog and Magog

Enemies of God	Ezek. 38:1-39:29
People who are deceived by Satan and who willingly do his bidding	Rev. 20:7-10
Vast armies who will invade Israel from the north in the end times	Ezek 38:8

Jesus Christ, actions on behalf of His followers

Always with His followers	Matt. 28:20
Delivers us from the wrath to come	1 Thess. 1:10
Prays for His followers	John 17:15
Understands the world's hatred of His followers	John 15:18
We overcome by His blood	Rev. 12:11

Jesus Christ, Names of

Alpha and Omega	Rev 1:8; 21:6
Almighty	Rev. 1:8
Beginning and ending	Rev. 1:8; 21:6
Beginning of the creation of God	Rev. 3:14
Bright and morning star	Rev. 22:16
Christ	Rev. 12:10
Creator	Rev. 4:11
Faithful and true witness	Rev. 1:5; 3:14; 19:11
First and the last	Rev. 1:17
First begotten of the dead	Rev. 1:5
He that liveth and was dead and is alive for evermore	Rev. 1:18
Jesus	Rev. 22:16
King of kings	Rev. 19:16
Lamb	Isa. 53:7; John 1:29, 36; 1 Pet. 1:19; Rev. 5:6-13; 6:1, 16; 7:9-17; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9-27; 22:1-3

Lion of the tribe of Judah	Rev. 5:5
Lord of lords	Rev. 19:16
Prince of the kings of the earth	Rev. 1:5
Root and offspring of David	Rev. 5:5; 22:16
Son of God	Rev. 2:18
Son of man	Rev. 1:13
The Word of God	Rev. 19:13
Satan	
Accuser	Rev. 12:10
Beelzebub, ruler of demons	Matt. 12:24
Can disguise himself as an angel of light	2 Cor. 11:14–15
Cast out of heaven with his angels	Ezek. 28:11–19; Rev. 12:7–17
Deceiver of the whole world	Rev. 12:9; 13:14; 20:10
Destroyer (Abaddon, Apollyon)	Rev. 9:11
Evil one	Matt. 13:38–39
Hates Christ	Rev. 12:13
Hates God's people	Rev. 12:17
Liar and father of lies	Gen. 3:4–5; John 8:44
Lion seeking someone to devour	1 Pet. 5:8
Rebelled against God	Is. 14:13–14; Ezek. 28:11–19; 1 Tim. 3:6; Jude 6
Ruler of this world	John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2; 6:12; 1 John 5:19; Rev. 12:13; 13:2–8; 18:1–20
Tempter	1 Thess. 3:5
Will be defeated	Gen. 3:14–15; Luke 10:18–19; John 12:31; 16:11; Col. 2:15
Will spend a thousand years in the bottomless pit	Rev. 20:1–3
Will be destroyed in the lake of fire and brimstone	Matt. 25:41; Rev. 20:10
Two witnesses	
Anointed to serve the Lord	Zech. 4:14
Speak to the nations, are murdered, and are raised again	Rev. 11:1–14

EVENTS THAT UNFOLD

Abomination of Desolation

Antichrist breaks his covenant with the Jews	Dan. 9:27
Antichrist desecrates the temple	Dan. 11:31; 2 Thess. 2:3–12
When it is seen in the holy place, flee	Matt. 24:15; Mark 13:14–18; Luke 21:20–24

Israel

Conversion of	Ezek. 36:22–32; Matt. 10:23; Rom. 11:11–26
Regathered in last days	Ezek. 37:1–17
Sealing and saving of 144,000	Rev. 7:1–4; 14:1–5
Surrounded by armies	Zech. 14:1–5; Luke 21:20–24; Rev. 16:16

Mark of the beast

Cannot participate in world economy without it Rev. 13:16-17
 Number 666 Rev. 13:17-18
 Those who receive it will be punished Rev. 14:9-11; 19:20; 20:7-15

Marriage of the Lamb

A great celebration in heaven Rev. 19:7-9

Preaching of the two witnesses

Will prophesy for 1,260 days Rev. 11:1-14
 Executed, resurrected and raptured Rev. 11:7-12

Persecution (of those who come to believe during the tribulation)

Beast has power to make war against the saints and overcome them Rev. 13:7
 Endurance will be needed Rev. 13:10
 Matt. 24:9; Mark 13:9; Luke 21:12

Rapture

Marriage supper of the Lamb Rev. 19:7-9
 Meet the Lord in the air 1 Thess. 4:16-18
 Prior to the tribulation Matt. 24:42; Luke 21:36; John 14:1-3;
 1 Cor. 15:51-53; 1 Thess. 4:13-17
 Rescues us from God’s coming wrath 1 Thess. 1:10; Rev. 6:16-17; 11:18
 Will come unexpectedly Matt. 36-44; Mark 13:23, 32-33;
 Luke 17:24-36

Resurrection

1st resurrection—dead believers at the rapture 1 Thess. 4:13-18; 1 Cor. 15:51-53;
 John 5:25
 2nd resurrection—Old Testament saints and
 tribulation martyrs at Jesus’ Second Coming Matt. 19:28; Rev. 20:4
 3rd resurrection—the remaining dead at the end
 of the millennium Rev. 20:11-15

Sealing of 144,000

Seal placed on God’s servants on their foreheads Rev. 7:1-4

Second Coming

Christ will bring justice and usher in
 the millennium Matt. 24:29-31; Rev. 19:11-21
 Great day of wrath Is. 61:2; Luke 22:28-31; Rev. 6:16-17
 In the clouds of heaven with power
 and glory Matt. 24:30; Mark 13:26-27; Luke 21:25-28
 Sun and moon darkened, stars fall Matt. 24:29-30; Mark 13:24-25; Luke 21:25-28
 Will return just as He left Acts 1:11

Suffering (see *Persecution*)**Tribulation (not for believers, they have been raptured)**

Seven-year period to bring Jews back to God	Dan. 7
Seventy weeks	Dan. 9:24-27
Those who come out been made clean by the blood of the Lamb	Rev. 7:14
Time of persecution by the antichrist	Dan. 9:24-27; Matt. 24:15-22; Mark 13:14-20
Time of trouble, such as has never been seen	Dan. 12:1; Matt. 24:16-22; Mark 13:19-20; 2 Thess. 1:6-10

JUDGMENTS FROM GOD**1st phase**

Judgment Seat of Christ	Rom. 14:10; 2 Cor. 5:10
At the rapture, believers' faithfulness and works will be judged	1 Cor. 3:11-15; 2 Cor. 5:10

2nd phase

At the Second Coming, Gentiles and living Jews will be judged so that only believers enter the millennium. Resurrected Old Testament saints and tribulation martyrs with positions in the millennium will be judged	Ezek. 20:34-38; Joel 3:1-2
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3rd phase

At the end of the millennium, all unbelievers will face the great white throne judgment	Rev. 20:11-15
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Book of Life

Believers names are written in	Phil. 4:3; Rev. 21:27
God opens it for judgment	Rev. 20:12
Those who overcome will not be blotted out	Rev. 3:5
Those not written therein will be cast into lake of fire	Rev. 20:15
Worshipers of the beast do not have their names in	Rev. 13:8; 17:8

Everyone will be judged

Give account for every idle word	Matt. 12:36; Luke 12:2-3
God is Judge of all—the living and the dead	Heb. 12:23; 1 Pet. 4:5; Rev. 20:11-15
God will judge the demons	Jude 6
Not everyone who does good things will enter heaven	Matt. 7:21-23; 25:31-46;
Son of Man shall come and reward according to works	Matt. 16:27; Rom. 2:6; 2 Cor. 5:10; Rev. 20:11-15; 22:12
Those who do not believe in Christ will be condemned	John 5:24

Faith in Christ has paid the price for sins

Christ intercedes for us	Rom. 8:33-34
Christ paid the price	John 3:16; Rom. 3:25
Those who believe are not condemned	John 3:18; 2 Cor. 5:21; Eph. 5:27
Those who believe have everlasting life	John 5:24

Four Horsemen

Black horse (economic difficulty)	Rev. 6:5-6
Pale horse (destroy one-quarter of the earth)	Rev. 6:7-8
Red horse (warfare)	Rev. 6:3-4
White horse (conquering)	Rev. 6:2

Lake of fire burning with brimstone

Death and hell will be thrown there	Rev. 20:14
Punishment for the beast, false prophet, and those who receive the mark	Rev. 19:20
Punishment for the devil	Rev. 20:10
Punishment for those whose names are not in the book of life	Rev. 20:15

Reserved for those who refuse to believe

Many who believed will rise up in judgment	Luke 11:31-32
Those who receive the mark of the beast will be judged	Rev. 14:9-12

Seals

1st seal—white horse, rider marches out to conquer the world	Rev. 6:1-2
2nd seal—red horse; rider has a large sword and can make war	Rev. 6:3-4
3rd seal—black horse, rider announces famine	Rev. 6:5-6
4th seal—pale horse, rider’s name is Death; they are followed by hell; they put one-quarter of the earth’s population to death	Rev. 6:7-8
5th seal—souls under the altar who were martyred for proclaiming the word; God will judge on their behalf	Rev. 6:9-11
6th seal—great earthquake, the earth is overwhelmed by natural calamities	Rev. 6:12-17
7th seal—period of silence in heaven; opening this seal begins the final cycle of judgments	Rev. 8:1

Trumpet Judgments

1st trumpet—fiery hail falls, one-third of trees and grass destroyed	Rev. 8:7
2nd trumpet—great mountain cast into the sea, one-third of sea becomes blood, one-third of sea creatures die, one-third of ships destroyed	Rev. 8:8-9
3rd trumpet—star (Wormwood) falls from heaven, one-third of rivers and springs polluted	Rev. 8:10-11
4th trumpet—one-third of sun, moon, and stars are darkened	Rev. 8:12
5th trumpet—opening of bottomless pit to release torturing insects	Rev. 9:1-12
6th trumpet—one-third of people are killed in a huge war	Rev. 9:13-21
7th trumpet—announces the arrival of the King of kings	Rev. 11:15-19

Vial Judgments

1st vial—painful sores break out on those who follow the beast	Rev. 16:2
2nd vial—sea turns to blood, all aquatic life dies	Rev. 16:3
3rd vial—all water and springs turn to blood	Rev. 16:4
4th vial—sun severely burns people	Rev. 16:8
5th vial—darkness covers the earth	Rev. 16:10
6th vial—great Euphrates River dries up	Rev. 16:12
7th vial—devastating earthquake and hail alter the earth’s surface and collapse great cities	Rev. 16:17–21

LOCATIONS**Armageddon**

Place of final rebellion prior to millennium	Rev. 14:14–20; 16:12–16;
Victory by Christ	19:11—20:6

Babylon

Doom of	Rev. 17:8–18
Great city that falls	Is. 21:1–10; Rev. 14:8; 16:19; 18:2–24
“Great prostitute”	Rev. 17:1–7
Babylon	18:2, 10, 21

Bottomless pit

Beast ascends from	Rev. 11:7; 17:8
Place of the demons	Luke 8:26–34
Satan chained there during millenium	Rev. 20:1–3
Torturing insects released from	Rev. 9:1–12

God’s throne

A new song is sung before the throne	Rev. 14:3, 5
A voice from the throne says, “It is done”	Rev. 16:17
Child is caught up to the throne	Rev. 12:5
Great multitude that cannot be counted stands before it	Rev. 7:9–17
Place of God’s presence, many worship Him there	Rev. 4:2–5:14
Prayers of the saints rise from an altar before the throne	Rev. 8:3

Heaven (see *New heaven, new earth, New Jerusalem*)**Hell**

Blackness and darkness	Jude 13
Destruction	Matt. 7:13; 2 Thess. 1:8–9
Eternal	Dan. 12:2; Mark 9:48; Rev. 14:11; 20:10
Fire	Matt. 3:12; 18:9; 13:41–42; 25:41; Mark 9:43, 48–49; 2 Thess. 1:8–9; Rev. 20:15
Outer darkness	Matt. 8:12
Prison	Matt. 5:22–26; 13:42, 50; 18:34–35; Jude 6; Rev. 20:7, 10, 14–15; 21:8

Punishment for rejecting God	Matt. 13:41–42; 16:27; 25:46; Rom. 2:6–11; Rev. 14:10
Remembering and remorse	Luke 16:19–31
Reserved for the devil, his angels, the beast, the false prophet, and those whose names are not in the book of life	Matt. 25:41; 2 Pet. 2:4; Rev. 20:10, 15
Separation from God	Matt. 8:12; 22:13; 25:12, 41; Luke 13:24–28; John 5:29; 2 Thess. 1:8–9
Shame and everlasting contempt	Dan. 12:2
Torment	Is. 14:11; Matt. 13:42; 24:51; Luke 16:24; Rev. 14:10–11
Weeping and gnashing of teeth	Matt. 8:12; 13:41–42; 25:30
Lake of fire	Rev. 19:20; 20:10, 14–15; 21:8

Millennial kingdom

Christ will reign and establish peace	Is. 2:4; 9:6–7; 11:6–9; 35:5–6; 42:1; Dan. 12:2–3; Matt. 24:29–31; 25:31–46; 1 Cor. 15:28; Rev. 19:11–21; 20:4–6
No sickness or disease	Isa. 35:5–6
Only believers may enter	Ezek. 20:34–38; Dan. 12:2–3; Matt. 25:31–46; Rev. 20:4–6
Millennial Temple	Ezek. 40–48

New heaven, new earth, New Jerusalem

Beautiful beyond compare	Rev. 21:2–21
Eternal	Dan. 12:2; Rev. 22:5
God is the light	Rev. 21:11, 23; 22:5
God will dwell among His people	Ezek. 37:21–28; Rev. 21:1–5; 22:1, 4
No curse	Rev. 22:3
No death or evil	Is. 25:8; 1 Cor. 15:20–28; Jude 24; Rev. 21:4, 27
No hunger or thirst	Rev. 7:16
No night	Rev. 21:25; 22:5
No sea	Rev. 21:1
No sin	Rev. 21:27
No sorrow, crying, sickness, or pain	Is. 25:1–8; Rev. 7:17; 21:4; 22:2
Old heaven and old earth pass away	Is. 65:17; 2 Pet. 3:10; Rev. 21:1
Perfection	Rev. 22:1–2
Recreated after the millennium and after Satan is finally destroyed	Rev. 21:1–4
Reserved for those who believe	Luke 10:20; 23:42–43; John 3:3, 36; 21:31; Rom. 4:1–13; 6:23; Eph. 2:8–9; 1 John 5:11–12; Rev. 21:27
River of life flows	Rev. 22:1
Tree of life grows	Gen. 2:9; Rev. 2:7; 22:19
We will have new bodies	1 Cor. 15:35–50; Phil. 3:20–21
We will see and reflect God's glory	1 Cor. 13:12; 2 Cor. 3:18; 5:7; 1 Pet. 1:8; Rev. 21:23; 22:3–5

PROMISES AND REWARDS TO VICTORS

Authority over the nations	Rev. 2:26
Approval from God	Mark 8:38; Luke 9:26; 2 Tim. 4:8
Beauty for ashes	Is. 61:3
Become a pillar in God's temple	Rev. 3:12
Crown of life	James 1:12; Rev. 2:10; 4:10-11
Crown of glory	1 Pet. 5:1-4
Crown of righteousness	2 Tim. 4:8
Dressed in white	Rev. 3:5
Eat of the hidden manna	Rev. 2:17
Incorruptible crown	1 Cor. 9:25
Inherit the new heaven and the new earth	Rev. 21:7
Names inscribed in the book of life	Rev. 3:5
Names confessed before the Father	Rev. 3:5
Not be hurt by the second death	Rev. 2:11
Receive a white stone and a new name	Rev. 2:17
Receive good from the Lord	Eph. 6:8
Receive reward for good deeds	1 Cor. 3:11-15
Reign forever	Dan. 7:18-28; Matt. 25:14-30; Luke 19:12-27; 22:30; 1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 20:4; 22:5
Right to eat from the tree of life	Rev. 2:7; 22:1-2
See God face to face	1 Cor. 13:11-12; Rev. 22:3-5
Sit with Jesus on His throne	Rev. 3:21
Wear God's name, the name of New Jerusalem, and Jesus' new name	Rev. 3:12

SIGNS OF THE TIMES

Acceptance of immoral behavior	Matt. 24:12; Luke 17:26-30; 2 Pet. 2:5-8
Arrogance and godlessness	2 Tim. 3:1-5
Betrayals and hatred	Matt. 24:10; Mark 13:12-13; Luke 21:16-17
Explosion of knowledge and freedom of travel	Dan. 12:4
False messiahs abound	Matt. 24:4-5, 24, 26; Mark 13:6; Mark 13:22; Luke 21:8
False prophets abound	Matt. 24:11, 24, 26; Mark 13:21-22
False teachers abound	1 Tim. 4:1-3; 2 Tim. 3:6-7; 1 John 2:22; 4:2-3; 2 John 7
Earthquakes	Matt. 24:7; Mark 13:8; Luke 21:11
Famines	Matt. 24:7; Mark 13:8; Luke 21:11
Gospel shall be preached to all nations	Matt. 24:14; Mark 13:10
Hopelessness	Luke 23:28-31
Jerusalem surrounded by armies	Luke 21:20
Persecution	Matt. 24:9; Mark 13:9; Luke 21:12
Pestilences	Matt. 24:7; Luke 21:11
Refusal to hear the truth	2 Tim. 4:3-4; Rev. 9:20-21
Ridicule of God's Word	2 Pet. 3:2-4; Jude 17-18

Turning away from the faith	Matt. 24:10
Vacuum in world leadership	Ps. 2:1-3; Rev. 13:4-9
Wars and rumors of wars	Matt. 24:6-7; Mark 13:7-8; Luke 21:9-10

WHAT BELIEVERS SHOULD DO IN THE MEANTIME

Be patient	Luke 21:19; James 5:8
Be ready	Matt. 25:13; Mark 13:32-37; James 5:8-9
Be sober	1 Thess. 5:6; 1 Pet. 4:7
Be watchful	Matt. 24:3-4, 42-43; 25:13; Mark 13:33-37
Don't be judgmental	1 Cor. 4:5
Don't stop meeting together with other believers	Heb. 10:25
Endure	Matt. 19:27-30; 24:13; Mark 10:28-31; Luke 18:28-30
Exhort and encourage one another	Heb. 10:25
Maintain a pure life	1 John 3:2-3
Pray always	Luke 21:36
Remember Christ's death by taking Communion	1 Cor. 11:26
Resist the devil	2 Thess. 3:3; James 4:7
Share the Good News	Matt. 28:18-20; 2 Tim. 4:1-2; 2 Cor. 5:18-21; Jude 21-23
Sow to the Spirit	Gal. 6:7-10
Wait expectantly	1 Cor. 1:7; 1 Thess. 4:16, 18

MONIES, WEIGHTS, AND MEASURES

The Hebrews probably first used coins in the Persian period (500–350 B.C.). However, minting began around 700 B.C. in other nations. Prior to this, precious metals were weighed, not counted as money.

Some units appear as both measures of money and measures of weights. This comes from naming the coins after their weight. For example, the shekel was a weight long before it became the name of a coin.

It is helpful to relate biblical monies to current values. But we cannot make exact equivalents. The fluctuating value of money's purchasing power is difficult to determine in our own day. It is even harder to evaluate currencies used two- to three-thousand years ago.

Therefore, it is best to choose a value meaningful over time, such as a common laborer's daily wage. One day's wage corresponds to the ancient Jewish system (a silver shekel is four days' wages) as well as to the Greek and Roman systems (the drachma and the denarius were each coins representing a day's wage).

The monies chart below takes a current day's wage as thirty-two dollars. Though there are differences of economies and standards of living, this measure will help us apply meaningful values to the monetary units in the chart and in the biblical text.

<i>MONIES</i>			
<i>Unit</i>	<i>Monetary Value</i>	<i>Equivalents</i>	<i>Translations</i>
Jewish Weights			
Talent	gold—\$5,760,000 ¹ silver—\$384,000	3,000 shekels; 6,000 bekas	talent
Shekel	gold—\$1,920 silver—\$128	4 days' wages; 2 bekas 20 gerahs	shekel
Beka	gold—\$960 silver—\$64	½ shekel; 10 gerahs	bekah
Gerah	gold—\$96 silver—\$6.40	1/20 shekel	gerah
Persian Coins			
Daric	gold—\$1,280 ² silver—\$64	2 days' wages; ½ Jewish silver shekel	dram
Greek Coins			
Tetradrachma (Stater)	\$128	4 drachmas	piece of money
Didrachma	\$64	2 drachmas	tribute
Drachma	\$32	1 day's wage	piece of silver
Lepton	\$.25	½ of a Roman kodrantes	mite
Roman Coins			
Aureus	\$800	25 denarii	
Denarius	\$32	1 day's wage	pence, penny
Assarius	\$2	1/16 of a denarius	farthing
Kodrantes	\$.50	¼ of an assarius	farthing
¹ Value of gold is fifteen times the value of silver. ² Value of gold is twenty times the value of silver.			

WEIGHTS			
<i>Unit</i>	<i>Weight</i>	<i>Equivalents</i>	<i>Translations</i>
Jewish Weights			
Talent	c. 75 pounds for common talent, c. 150 pounds for royal talent	60 minas; 3,000 shekels	talent
Mina	1.25 pounds	50 shekels	maneh, pound
Shekel	c. .4 ounce (11.4 grams) for common shekel c. .8 ounce for royal shekel	2 bekas; 20 gerahs	shekel
Beka	c. .2 ounce (5.7 grams)	½ shekel; 10 gerahs	half a shekel
Gerah	c. .02 ounce (.57 grams)	⅓ shekel	gerah
Roman Weight			
Litra	12 ounces		pound

MEASURES OF LENGTH			
<i>Unit</i>	<i>Measure</i>	<i>Equivalents</i>	<i>Translations</i>
Day's journey	c. 20 miles		day's journey
Roman mile	4,854 feet	8 stadia	mile
Sabbath day's journey	3,637 feet	6 stadia	sabbath day's journey
Stadion	606 feet	⅓ Roman mile	furlong
Rod	9 feet (10.5 feet in Ezekiel)	3 paces; 6 cubits	measuring reed, reed
Fathom	6 feet	4 cubits	fathom
Pace	3 feet	⅓ rod; 2 cubits	pace
Cubit	18 inches	½ pace; 2 spans	cubit
Span	9 inches	½ cubit; 3 handbreadths	span
Handbreadth	3 inches	⅓ span; 4 fingers	handbreadth
Finger	.75 inches	¼ handbreadth	finger

DRY MEASURES			
<i>Unit</i>	<i>Measure</i>	<i>Equivalents</i>	<i>Translations</i>
Homer	6.52 bushels	10 ephahs	homer
Kor	6.52 bushels	1 homer; 10 ephahs	kor, measure
Lethech	3.26 bushels	½ kor	half homer
Ephah	.65 bushel, 20.8 quarts	⅓ homer	ephah
Modius	7.68 quarts	3 paces; 6 cubits	bushel
Seah	7 quarts	⅓ ephah	measure
Omer	2.08 quarts	⅓ ephah; 1½ kab	omer
Kab	1.16 quarts	4 logs	cab

<i>DRY MEASURES</i> (CONT.)			
<i>Unit</i>	<i>Measure</i>	<i>Equivalents</i>	<i>Translations</i>
Choenix	1 quart		measure
Xestes	1 1/16 pints		pot
Log	.58 pint	1/4 kab	log

<i>LIQUID MEASURES</i>			
<i>Unit</i>	<i>Measure</i>	<i>Equivalents</i>	<i>Translations</i>
Kor	60 gallons	10 baths	cor
Metretes	10.2 gallons		firkin
Bath	6 gallons	6 hins	measure, bath
Hin	1 gallon	2 kabs	hin
Kab	2 quarts	4 logs	cab
Log	1 pint	1/4 kab	log

THE JEWISH CALENDAR

The Jews used two kinds of calendars:

Civil Calendar—official calendar of kings, childbirth, and contracts.

Sacred Calendar—from which festivals were computed.

Names of Months	Corresponds with	No. of Days	Month of Civil Year	Month of Sacred Year	
Tishri	Sept.-Oct.	30 days	1st	7th	The Jewish day was from sunset to sunset, in 8 equal parts: First watch Sunset to 9 pm Second watch . . . 9 pm to midnight Third watch . . . midnight to 3 am Fourth watch . . . 3 am to sunrise <hr/> First watch sunrise to 9 am Second watch 9 am to noon Third watch noon to 3 pm Fourth watch 3 pm to sunset
Heshvan	Oct.-Nov.	29 or 30	2nd	8th	
Chislev	Nov.-Dec.	29 or 30	3rd	9th	
Tebeth	Dec.-Jan.	29	4th	10th	
Shebat	Jan.-Feb.	30	5th	11th	
Adar	Feb.-Mar.	29 or 30	6th	12th	
Nisan	Mar.-Apr.	30	7th	1st	
Iyar	Apr.-May	29	8th	2nd	
Sivan	May-June	30	9th	3rd	
Tammuz	June-July	29	10th	4th	
Ab	July-Aug.	30	11th	5th	
*Elul	Aug.-Sept.	29	12th	6th	

* Hebrew months were alternately 30 and 29 days long. Their year, shorter than ours, had 354 days. Therefore, about every 3 years (7 times in 19 years) an extra 29-day-month, VEADAR, was added between ADAR and NISAN.

PRAYERS OF THE BIBLE

SUBJECT	REFERENCE	SUBJECT	REFERENCE
Abijah's army —for victory	2 Chr. 13:14	Habakkuk —	
Abraham—for a son	Gen. 15:1-6	for deliverance	Hab. 3:1-19
Abraham—for Ishmael	Gen. 17:18-21	Habakkuk—for justice	Hab. 1:1-4
Abraham—for Sodom	Gen. 18:20-32	Hagar—for consolation	Gen. 21:14-20
Abraham—for Abimelech	Gen. 20:17	Hannah—for a son	1 Sam. 1:10-17
Abraham's servant—		Hezekiah—	
for guidance	Gen. 24:12-52	for deliverance	2 Kin. 19:15-19
Asa—for victory	2 Chr. 14:11	Hezekiah—for health	2 Kin. 20:1-11
Cain —for mercy	Gen. 4:13-15	Holy Spirit—	
Centurion—		for Christians	Rom. 8:26, 27
for his servant	Matt. 8:5-13	Isaac —for children	Gen. 25:21, 24-26
Christians—for Peter	Acts 12:5-12	Israelites—for deliverance	Ex. 2:23-25; Ex. 3:7-10
Christians—for kings in		Jabez —for prosperity	1 Chr. 4:10
authority	1 Tim. 2:1, 2	Jacob—all night	Gen. 32:24-30
Corinthians—for Paul	2 Cor. 1:9-11	Jacob—	
Cornelius—		for deliverance from	
for enlightenment	Acts 10:1-33	Esau	Gen. 32:9-12
Criminal—for salvation	Luke 23:42, 43	Jehoahaz—for victory	2 Kin. 13:1-5
Daniel —for the Jews	Dan. 9:3-19	Jehoshaphat—	
Daniel—for knowledge	Dan. 2:17-23	for protection	2 Chr. 20:5-12, 27
David—for blessing	2 Sam. 7:18-29	Jehoshaphat—for victory	2 Chr. 18:31
David—for help	1 Sam. 23:10-13	Jeremiah—for Judah	Jer. 42:1-6
David—for guidance	2 Sam. 2:1	Jeremiah—for mercy	Jer. 14:7-10
David—for grace	Ps. 25:16	Jesus—Lord's Prayer	Matt. 6:9-13
David—for justice	Ps. 9:17-20	Jesus—praise for	
Disciples—for boldness	Acts 4:24-31	revelation to babes	Matt. 11:25, 26
Elijah —		Jesus—	
for drought and rain	James 5:17, 18	at Lazarus's tomb	John 11:41, 42
Elijah—for the raising to		Jesus—	
life of the widow's son	1 Kin. 17:20-23	for the Father's glory	John 12:28
Elijah—		Jesus—for the Church	John 17:1-26
for triumph over Baal	1 Kin. 18:36-38	Jesus—	
Elijah—for death	1 Kin. 19:4	for deliverance	Matt. 26:39, 42, 44; Matt. 27:46
Elisha—		Jesus—	
for blindness and sight	2 Kin. 6:17-23	for forgiveness for others	Luke 23:34
Ezekiel—		Jesus—in submission	Luke 23:46
for undefilement	Ezek. 4:12-15	Jews—for safe journey	Ezra 8:21, 23
Ezra—		Jonah—for deliverance	
for the sins of the people	Ezra 9:6-15	from the fish	Jon. 2:1-10
Gideon —		Joshua—for help and mercy	Josh. 7:6-9
for proof of his call	Judg. 6:36-40		

SUBJECT	REFERENCE	SUBJECT	REFERENCE
Leper —for healing	Matt. 8:2, 3	Paul—for grace	2 Cor. 12:8, 9
Manasseh — for deliverance	2 Chr. 33:12, 13	People of Judah— for a covenant	2 Chr. 15:12–15
Manoah—for guidance	Judg. 13:8–15	Peter—for the raising of Dorcas	Acts 9:40
Moses—for Pharaoh	Ex. 8:9–13	Priests—for blessing	2 Chr. 30:27
Moses—for water	Ex. 15:24, 25	Rebekah — for understanding	Gen. 25:22, 23
Moses—for Israel	Ex. 32:31–35	Reubenites—for victory	1 Chr. 5:18–20
Moses—for Miriam	Num. 12:11–14	Samson —for water	Judg. 15:18, 19
Moses—that he might see the Promised Land	Deut. 3:23–25; Deut. 34:1–4	Samson—for strength	Judg. 16:29, 30
Moses—for a successor	Num. 27:15–17	Samuel—for Israel	1 Sam. 7:5–12
Nehemiah —for the Jews	Neh. 1:4–11	Solomon—for wisdom	1 Kin. 3:6–14
Paul —for the healing of Publius’s father	Acts 28:8	Tax collector —for mercy	Luke 18:13
Paul—for the Ephesians	Eph. 3:14–21	Zechariah —for a son	Luke 1:13

INDEX TO ANNOTATIONS

This index includes those topics for which there is significant annotation in this study Bible. The references cited will point you to the major notes on the topics listed, and numbers in **boldface** indicate the pages where these passages and notes can be found. For further study, you should consult a concordance in order to check additional cross-references and their possible notations. Included in this index are all the doctrinal keys, personality profiles, archaeological sites, and any other extensive annotations arranged topically in alphabetical order.

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Believer		Blasphemy against Holy Spirit	Matt. 12:31—1394
priesthood of	1 Pet. 2:9—1868	Blessing	Gen. 9:26—25; Num. 6:22-26—235
security of	John 10:28—1572	Boaz	Ruth 2:1—440
Belshazzar	Dan. 5:1, 29—1239	Body of Christ	1 Cor. 12:27—1714; 1 Pet. 2:4—1868
Ben-Hadad	1 Kin. 20:1ff—583	Book of Life	Rev. 3:5—1904; 22:18—1934
Berea	Acts 17:10—1639	Born again	John 3:3—1554; 2 Cor. 5:17—1728; Titus 3:5—1829
Beth-Shemesh	1 Sam. 6:13—453	Bottomless pit	Rev. 9:1—1911
Bethany	John 11:1—1573	Branch of the Lord	Is. 4:2—989; Jer. 23:5—1095; Zech. 3:6—1322
Beth-el	Gen. 28:19—58	Bride of Christ	Eph. 5:32—1768; Rev. 21:1ff. —1931
Bethesda (Pool of)	John 5:2—1559	Bridegroom	Matt. 9:13—1387; 25:1—1428
Bethlehem	Ruth 1:19—439; Matt. 2:1—1366	Brimstone	Gen. 19:16—40; Rev. 9:16—1913
Bethphage	Matt. 21:1—1417	Burnt offering	Lev. 1:1—168
Bethsaida	Luke 9:10—1506		
Bildad	Job 2:11—793		
Birthright	Gen. 25:19—52		
Bishops	Acts 20:17—1647; 1 Tim. 3:1—1812		
Blasphemy	Lev. 24:11—209; Matt. 15:15—1402; Luke 22:69—1539; John 5:17—1560		

C

Caesar	Matt. 22:15—1420	Capernaum	Matt. 4:13—1372
Augustus	Luke 2:1—1487	Carmel, Mount	1 Kin. 18:19—578
Claudius	Acts 11:28—1625	Carnality	1 Cor. 3:1—1699
Tiberius	Luke 3:1—1490; 20:22—1533	Carnally minded	Rom. 8:6—1678
Caesarea	Acts 10:1—1620	Celibacy	1 Cor. 7:7, 32—1704
Caesarea Philippi	Matt. 16:13—1404	Census	Num. 1:1—222; Luke 2:1—1487
Caiaphas	Matt. 26:3—1430	Centurion	Matt. 8:5—1385; Acts 10:1—1620
Cain	Gen. 4:1—15; 4:2—16	Chaldeans	Is. 23:13—1010; Hab. 1:6—1306
Caleb	Josh. 14:6—377	Cherubim	1 Kin. 6:23—551
Call of God	Phil. 3:14—1781	Children	Matt. 15:26—1403; 19:13—1413; Mark 7:27—1460
Calvary	Luke 23:33—1544	Christ, Jesus	
Camels	Gen. 24:64—49	advocacy	1 John 2:1—1881
Cana	John 2:1—1552	ascension	Acts 1:9—1601
Canaan	Gen. 9:25—25; 15:18—35; 17:1—36; Num. 13:17—248	atonement	Lev. 16:6—194
Capernaum	Matt. 4:13—1372	betrayal	Matt. 26:2—1430
Canaanites	Gen. 12:1—28	birth	Matt. 1:18—1365; Luke 2:1—1487
Candlestick,		body of	1 Cor. 12:27—1714
seven-branched	Ex. 37:17—159; Num. 8:1—240	bride	Eph. 5:32—1765
Candlesticks, seven	Rev. 1:12—1901	compassion	Mark 1:41—1444
Canonicity	Gal. 6:16—1753	crucifixion	Matt. 27:1—1435

- deity John 5:18—1560;
Phil. 2:6—1777
- descent into hell Eph. 4:9—1763
- emptying
of Himself
(kenosis) Phil 2:7—1777
- eternal generation Ps. 2:7—832
- glorification John 17:5—1586
- Good Shepherd John 10:10—1571
- Head of church Eph. 1:22—1758;
Col. 1:18—1788
- High Priest Heb. 2:17—1838;
4:14—1840
- Holy Spirit's
ministry to
humanity Luke 4:18—1494
Luke 2:52—1490
- impeccability Heb. 4:15—1841
- incarnation John 1:14—1549
- intercession Heb. 7:25—1845
- judgment seat of Rom. 14:10—1689;
2 Cor. 5:10—1728
- King of the Jews Matt. 27:36—1437
- Lamb of God Rev. 5:8—1908
- Light of the World John 9:5—1569
- Logos (Word) John 1:1—1548
- offices of John 1:41—1551
- Only Begotten John 3:16—1555
- Passover, our Ex. 12:13—117
- propitiation
for sin Rom. 3:25—1670
- resurrection Matt. 28:6—1439;
Mark 16:6—1479
- second
coming 1 Thess. 3:13—1800;
Rev. 19:11—1928
- Son of Abraham Matt. 1:1—1364
- Son of David Matt. 1:1—1364;
Luke 18:38—1529
- Son of God Matt. 16:16—1404
- Son of Man Matt. 8:19—1386;
John 1:51—1552
- substitutionary
death Rom. 5:8—1673
- superiour
to angels Heb. 1:4—1836
- symbolized in
feasts of Israel Lev. 23:2—206
- symbolized in the
sacrifices Lev. 1:2—168
- symbolized in the
Tabernacle Ex. 25:8—138
- temptation Matt. 4:1—1371
- transfiguration 2 Pet. 1:16—1875
- ultimate sacrifice Heb. 7:15—1844
- union with the
believer John 15:5—1583
- virgin birth Is. 7:14—993;
Matt. 1:23—1365;
Luke 1:27—1485
- worshiped Luke 24:52—1545
- Christians**
- Church** Acts 11:26—1624
Matt. 16:18—1405
- assembling
together Heb. 10:25—1849
- bride of Christ Eph. 5:32—1768
- discipline Matt. 18:15—1410;
Acts 2:42—1605;
Gal. 6:1—1751
- nature Matt. 16:18—1405;
Acts 2:42—1605
- officers 1 Tim. 3:1—1812
- purpose Matt. 28:19—1440
- relation to the
state Matt. 22:21—1420
- Circumcision** Acts 15:1—1632;
Rom. 2:24—1669;
3:1—1669;
4:9—1672;
Gal. 2:12—1743;
Phil. 3:3—1780
- Cities of refuge** Deut. 19:1—323;
Josh. 20:2—386
- Claudius Caesar** Acts 11:28—1625
- Clean and unclean
flesh** Lev. 11:1—183
- Colossae** Col. 1:2—1787
- Comforter** John 14:16—1582
- Coming of Elijah** Matt. 17:11—1407
- Commission, Great** Matt. 28:18—1440
- Comparative
attributes of God** Ps. 139—921
- Compassion
of Christ** Mark 1:41—1447
- Concubine** 2 Sam. 3:7—500;
16:21—522
- Confession** Matt. 10:32—1391;
Rom. 10:10—1683
- Coniah** Jer. 22:24—1094
- Conscience** Rom. 2:15—1668
- Conversion** Rom. 6:17—1676;
1 Thess. 1:9—1798
- Conviction of the
Holy Spirit** John 16:8—1585
- Corban** Mark 7:11—1459

Corinth	Acts 18:1—1640	Noahic	Gen. 9:12—24
Cornelius	Acts 10:1—1620	Covetousness	Deut. 5:21—303
Cosmological		Creation	Gen. 1:1-5—7; 1:27—9; John 1:1—1548
argument for God	Rom. 1:20—1666		Titus 1:5—1827
Council,		Crete	Matt. 10:38—1391
Jerusalem	Acts 15:7—1633	Cross	Rev. 2:9—1902
Covenant	Eph. 3:2—1761	Crown of Life	Matt. 27:1—1435
Abrahamic	Gen. 12:1—28	Crucifixion	Gen. 3:14, 15—14; 4:11—16
Adamic	Gen. 3:15—14	Curse	Acts 13:4—1627
Davidic	2 Sam. 7:12-16 —506; Eph. 1:10—1757	Cyprus	Ezra 1:1—734; Is. 44:1—1035
Edenic	Gen. 1:28—10	Cyrus the Great	
Mosaic	Ex. 19:5—130		
New	Jer. 31:31—1109		
D			
Dagon	Judg. 16:23—426	Deity of the	
Damascus	2 Kin. 5:12—600; Is. 17:1—1004; Acts 9:2—1617	Holy Spirit	Matt. 28:19—1440
Dan	Judg. 18:29—430; Ezek. 48:32—1225	Demons	1 Cor. 10:20—1710; Eph. 6:12—1769; 1 Tim. 4:1—1814
Daniel	Dan. 1:6—1229	Denarius	John 6:7—1561
Darius I	Ezra 4:24—741; 6:1—742;	Descent into hell	Eph. 4:9—1763
Darius the Mede	Dan. 5:31—1241	Devil (see Satan)	Job 1:7—792
David	1 Sam. 17:12—473	prince of devils	Matt. 9:33—1389
King	2 Sam. 2:8—498; Hos. 3:5—1259	tempted Eve	Gen. 3:1—13
Son of	Matt. 1:1—1364; Luke 18:38—1529	tempted Christ	Matt. 4:1—1371
Davidic Covenant	Eph. 1:10—1757	can be resisted	James 4:7—1863
Day of Atonement	Lev. 16:30—196	finally destroyed	Rev. 20:7—1930
Day of the Lord	Obad. 15—1286; Mal. 4:1—1338; 1 Thess. 5:2—1802; 2 Pet. 3:10—1878	Dinah	Gen. 34:1—68
Deacons	1 Tim. 3:8—1813	Disciples (Twelve)	Matt. 10:1—1389; Mark 3:14—1450; Luke 9:1—1506
Death	Gen. 2:17—12; Rev. 20:15—1930	Discipleship	John 9:30—1570
Death of Christ	Rom. 5:8—1673	Discipline	
Deborah	Judg. 4:4—404	child	Prov. 22:6—951; Eph. 6:4—1768
Debt	Matt. 6:12—1381	church	Matt. 18:15—1410; Acts 2:42—1605; 1 Cor. 5:3—1701
Decapolis	Mark 5:20—1454	Dispensations	
Dedication,		and covenants	Eph. 3:2—1761
Feast of	John 10:22—1572	Divorce	Matt. 5:31—1377; 19:3,7—1411; 1 Cor. 7:10ff. —1704
Dedication to the		Doctrine	Rom. 6:17—1676
will of God	Rom. 12:1—1686	Doctrine, apostles'	Acts 2:42—1605
Definition of God	John 4:24—1557	Double verities	John 21:18—1596
Deity of Christ	John 5:18—1560	Doubt	Rom. 14:23—1690
		Dove (Holy Spirit)	Matt. 3:16—1370

E

Earnest	Eph. 1:14—1757	En-gedi	1 Sam. 23:29—485
Ebal, Mount	Josh. 8:30—363	Enoch	Gen. 5:21—19
Eden	Gen. 2:8—11	Epaphras	Col. 1:7—1787
Edom	Gen. 36:21—72; Obad. 1—1286	Ephah (measure)	Is. 5:8—990
Egypt	Gen. 12:10—30; Ex. 1:1—99; Hos. 11:1—1265	Ephesus	Acts 19:1—1643
Ehud	Judg. 3:15—402	Ephod	Judg. 8:27—414
Ekron	Judg. 13:3—421	Ephraim	Gen. 41:1—79; 48:1—91; Is. 7:17—994
Elah, valley of	1 Sam. 17:2—472	Epicureans	Acts 17:18—1639
Elders	Acts 14:23—1632; 20:17—1647; 1 Tim. 5:17—1816; Titus 1:5—1827	Esau	Gen. 25:25—53; Jer. 49:10—1135
Elect	Matt. 24:29—1426	Esther	Esth. 2:7—780
Election	Eph. 1:4—1755; 1 Pet. 1:2—1866	Eternal generation of Christ	Ps. 2:7—832
Eli	1 Sam. 1:3—445	Ethiopia	Zeph. 3:10—1314
Elihu	Job 32:1—817	Evangelist	Eph. 4:11—1763
Elijah	1 Kin. 17:1—576; Matt. 17:11—1407; Mark 6:14—1456; John 1:21—1550	Eve	Gen. 3:20—15
Eliphaz	Job 2:11—793	Excommunication	1 Cor. 5:3—1701
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Elisha	1 Kin. 19:16—581	anthropological	
Embalming	Gen. 50:1—95	argument	Rom. 2:15—1668
End of the world (age)	Matt. 28:18—1440	cosmological	
Endor, witch of	1 Sam. 28:7—491	argument	Rom. 1:20—1666
		ontological	
		argument	Heb. 3:4—1839
		teleological	
		argument	Ps. 94:9—892
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		Ezra	Ezra 7:1—744

F

Faith			Rev. 13:11—1918
characteristics	Rom. 4:17—1672	False teachers	2 Pet. 2:1—1876; Jude 8—1894
definition	Rom. 1:17—1666	Fasting	Esth. 4:3—783; Is. 58:6—1051; Matt. 6:16—1381
demonstrated		Feasts of Israel	Lev. 23:2—206
by works	James. 2:14—1860	Dedication	John 10:22—1572
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justification by	Rom. 3:25—1670; 5:1—1673	Tabernacles	Lev. 23:33—208; John 7:2—1564
maintaining	1 Tim. 1:19—1811	Trumpets	Lev. 23:23—208
prayer of	James 5:15—1864	Unleavened	
saving	Eph. 2:8—1759	Bread	Lev. 23:6—206
witness of the Spirit	Rom. 8:16—1679	Felix	Acts 24:27—1655
Faithfulness of God	Lam. 3:22—1149		
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Fellowship	1 Cor. 1:9—1696; Phil. 1:27—1776; 1 John 1:3—1880	Foreknowledge	Rom. 8:29—1680
Festus	Acts 24:27—1655	Forgiveness	Matt. 18:23, 28 —1410; Luke 17:1—1525; Eph. 1:7—1756
Filling of the Holy Spirit	Eph. 5:18—1766	Freedom of God	Is. 40:13—1030
Finger of God	Ex. 8:16—111	Fruit of the Spirit	Gal. 5:22—1750
First fruits	Lev. 23:10—207; Rom. 8:23—1680	Fruitbearing	Matt. 7:16—1384
Flesh	Rom. 7:18—1678; 8:13—1679; Gal. 3:3—1744	Fullness of the Gentiles	Rom. 11:25—1686
Flood	Gen. 7:17—22	Fullness of times	Eph. 1:10—1757
Foot washing	John 13:10—1579	Fundamentalism	Heb. 6:1—1842

G

Gabriel	Luke 1:19—1484	serving	1 Cor. 7:7—1704
Galatia	Acts 16:6—1635	sign	Heb. 2:4—1837
Galilee	Matt. 4:12—1372	Gilboa	1 Sam. 31:1—495
Gall	Deut. 29:18—339; Matt. 27:32—1437	Gilead	1 Kin. 22:1—587; Jer. 8:20—1077
Gallio	Acts 18:12—1641	Giving	
Gamaliel	Acts 5:34—1611	(stewardship)	2 Cor. 9:7—1733
Garden of Eden	Gen. 2:8—11	Glorification	
Gate of the city	Ruth 4:1—442	of the believer	Rom. 8:30—1680
Gates of hell	Matt. 16:18—1405	of Christ	John 17:5—1586
Gath	Josh. 11:22—373	Glory of God	1 Kin. 8:10—555; Ezek. 10:4—1164
Gaza	Josh. 10:41—370	God	
Gedaliah	2 Kin. 25:22—639; Jer. 40:6—1124	attributes	Ps. 139—921
Gehenna	Mark 9:43—1464	call of	Phil. 3:14—1781
Gemariah	Jer. 36:11—1118	definition	John 4:24—1557
Gennesaret	Matt. 14:33—1402	existence	Ps. 94:9—892; Rom. 1:20—1666; Heb. 3:4—1839
Gentiles		faithfulness	Lam. 3:22—1149
called “dogs”	Matt. 15:26—1403	fatherhood	Matt. 6:9—1380
fullness of	Rom. 11:25—1686	freedom	Is. 40:13—1030
salvation of	Acts 10:1—1620; 11:1—1623; 15:15—1633	goodness	Mark 10:18—1466
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Gerar	Gen. 20:1—42	image of	Gen. 1:26—9
Gethsemane	Matt. 26:36—1432	immensity	1 Kin. 8:27—556
Giants	Gen. 6:1—19	immutability	James 1:17—1859
Gibeah	1 Sam. 10:26—460	justice	Acts 17:31—1640
Gibeonites	Josh. 9:3—364	kingdom of	Matt. 6:13—1381; 21:44—1419
Gideon	Judg. 6:11—407	law of	Ps. 37:31—854
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names of nature	Ex. 3:13—103	another (false)	Gal. 1:6—1740
peace	1 John 4:8—1886	everlasting	Rev. 14:6—1920
power	Phil. 4:7—1783	fellowship	Phil. 1:5—1773
providence	Rom. 1:16—1665	of the Kingdom	Matt. 4:23—1373; 13:18—1397
simplicity	Esth. 4:14—783	obedience to	Phil. 1:27—1776
Son of sovereignty	1 John 1:5—1880	of the uncircum-	
truth	Matt. 16:16—1404	cision	Gal. 2:7—1742
unity	Eph. 1:8—1756	Government	Gen. 9:1—23; Rom. 13:1—1687
wisdom	John 14:6—1581	Grace (of God)	Rom. 5:15—1674; Eph. 2:8—1759; Col. 1:2—1787
wrath	Deut. 6:4—305	Great	
Gog and Magog	Prov. 9:1—938	Commission	Matt. 28:18—1440; Acts 1:8—1600
Golgotha	Rom. 1:18—1666	Great	
Goliath	Ezek. 38:1—1208; Rev. 20:7—1930	Tribulation	Matt. 24:21—1426
Goodness	Mark 10:18—1466	Greeks	Rom. 1:14—1665
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Good Shepherd	Mark 1:1—1444;		
Gospel	1 Cor. 15:1—1717		

H

Hades (see Hell)	Luke 16:19—1524	Heresy	Titus 3:10—1829
Hagar	Gen. 16:1—35; 16:11—36; Gal. 4:25—1748	Herod the Great	Matt. 2:1—1366
Haggai	Ezra 5:1—741	Herod Agrippa	Acts 12:1—1625
Ham	Gen. 5:28—19; 9:18—24	Herod Agrippa II	Acts 25:13—1656
Haran	Gen. 11:31—28	Herod Antipas	Matt. 14:1—1400
Hazor	Josh. 11:1—370	Herodians (party)	Matt. 22:15—1420
Healing	James 5:14—1864	Hezekiah	2 Kin. 18:1—624; Is. 36:1—1023; 38:9—1028
Heart	Prov. 4:23—933; Ezek. 36:1—1204	High places	1 Kin. 3:2—545
Heaven	John 14:2—1581	Hinnom, valley of	2 Chr. 28:3—715
definition	John 14:2—1581	Hiram	1 Kin. 5:1ff—548
Kingdom of	Matt. 3:2—1368; 5:3—1374	Hittites	Gen. 23:1—47
purification of	Heb. 9:12—1847	Hivites	Josh. 9:7—365
sign from	Matt. 16:1—1404	Holiness	Lev. 19:2—199; Rom. 6:19—1676
Hebron	Josh. 10:3—366	Holy Spirit	
Hell	Luke 16:23—1524; Acts 2:27—1603	adoption	Rom. 8:15—1679
Christ's		anointing	1 John 2:27—1883
descent into	Eph. 4:9—1763	baptism	Matt. 3:11—1369; Acts 2:4—1602; 1 Cor. 12:13—1713
fire	Matt. 5:23—1377	blasphemy	
gates of	Matt. 16:18—1405	against	Matt. 12:31—1394
Gehenna	Mark 9:43—1464	Comforter	John 14:16—1582
Hades	Luke 16:19—1524	conviction	John 16:8—1585
Sheol	Luke 16:19—1524	in creation	Gen. 1:2—7
		deity	Matt. 28:19—1440

dove	Matt. 3:16—1371	reproves sin	John 16:8—1585
earnest of	2 Cor. 5:5—1728	restraining	
faith, source of	2 Cor. 4:13—1727	ministry	2 Thess. 2:7—1806
fellowship of	Phil. 1:27—1776	sealing	Eph. 1:13—1757
fruit	Gal. 5:22—1750	sins against	Matt. 12:31—1394
fullness of	Eph. 5:18—1766	teaching ministry	Luke 12:11—1515
illumination	Ps. 119:18—910	unity of	Eph. 4:4—1763
indwelling	John 7:39—1566	witness of	Rom. 8:16—1679
inspiration,		Homer (measure)	Is. 5:8—990
author of	2 Pet. 1:21—1876	Homosexuality	Lev. 18:21—198; 20:9—202
in life of Christ	Luke 4:18—1494	Horn	1 Sam. 2:1—447; Luke 1:69—1486
outpouring	Joel 2:28—1271; Acts 2:17—1603	Hosanna	Matt. 21:1—1417
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procession	John 15:26—1584		

I

I Am	Mark 12:26 —1471; John 18:6—1588	Incarnation of Christ	John 1:14—1549
Ichabod	1 Sam. 4:2—450	Indwelling of Holy Spirit	John 7:39—1566
Idolatry	Ex. 20:3, 4—131; Lev. 26:1—213; Deut. 5:6—302	Inerrancy (see Scripture)	John 17:17—1587
Idumea	Is. 34:11—1022	Infant salvation	Matt. 19:14—1413
Illumination	Ps. 119:18—910	Inheritance (spiritual)	Eph. 1:11—1757
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Immanuel	Is. 7:14—993; Matt. 1:23—1365	Inspiration (see Scripture)	John 17:17—1587; 2 Tim. 3:16—1824; 2 Pet. 1:21—1876
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Impeccability of Christ	Heb. 4:15—1841	Isaiah	Is. 1:1—985
Imprecatory prayers	Ps. 109—904	Ishmael	Gen. 16:7, 11—35
Imputation of righteousness	Rom. 4:5—1671	Israel	Is. 41:8—1031; Ezek. 37:11—1206
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J

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James, the apostle	Matt. 4:21—1373	Japheth	Gen. 5:28—19; 9:27—25
James, the brother of Jesus	Acts 15:13—1633; James 1:1—1858	Jehovah	Ex. 6:1—107
Jannes and Jambres	Ex. 7:11—109;	Jehu	2 Kin. 9:2—607; 10:28—611

Jephthah	Judg. 11:1—418	Joseph of Arimathea	Matt. 27:57—1438; Mark 15:43—1479; John 19:38—1592
Jeremiah	Jer. 1:1—1062		
Jericho	Josh. 2:1—352; 1 Kin. 16:34—575; Mark 10:46—1467; Luke 19:1—1529	Joseph, husband of Mary	Matt. 1:16—1364; Luke 1:27—1485
Jeroboam	1 Kin. 11:26ff. —564	Joseph, son of Jacob	Gen. 37:2—73
Jerusalem	Gen. 14:18—33; 2 Sam. 5:5—503; Jer. 39:1—1122; Ezek. 48:35—1226; Luke 2:22—1488	Joshua	Num. 13:16—248; Josh. 1:1—351 2 Kin. 22:1—631
Jesus (see Christ, Jesus)		Josiah	Matt. 5:18—1375
Jezebel	1 Kin. 19:1—580	Jot and tittle	2 Kin. 15:5—617; Is. 1:1—985
Jezreel	1 Kin. 21:1—585	Jotham	Lev. 27:16—217
Job	Job 1:1—791	Jubilee	Gen. 38:2—75
Joel	Acts 2:16—1603	Judah	Matt. 26:14—1431
John, the apostle	Matt. 4:21—1373; John 1:1—1548; Rev. 1:4—1900	Judas Iscariot	Judg. 2:16—399; 3:10—400
John the Baptist	Matt. 3:1—1368; Mark 6:14—1456; Luke 1:13—1484	Judges	Matt. 25:31—1429; Rom. 2:1—1667; 2 Pet. 2:3—1876; Rev. 20:11—1930
John Mark	Mark 1:1—1444; Acts 12:12—1626	Judgment(s)	Matt. 25:31—1429; Rom. 2:1—1667; 2 Pet. 2:3—1876; Rev. 20:11—1930
Jonah	Jon. 1:1—1289; Matt. 12:39—1395; 16:1—1404	Judgment Seat (in a city)	2 Cor. 5:10—1728
Jonathan	1 Sam. 14:1—465	Judgment Seat of Christ	Rom. 14:10—1689; 2 Cor. 5:10—1728
Joppa	Jon. 1:3—1289; Acts 9:36—1620	Judgment, White Throne	Rev. 20:11—1930
		Justice of God	Acts 17:31—1614
		Justification	Rom. 3:28—1671; 5:1—1673; James 2:21—1861

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Keys of the Kingdom	Matt. 16:19—1405	mysteries of	Matt. 13:11—1397
King of the Jews	Matt. 27:36—1437	prayer for	Matt. 6:10—1380
Kingdom		seek first	Matt. 6:33—1382
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- Lachish** 2 Kin. 18:14—625
- Lake of Fire** Is. 66:17—1059;
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- Lamb of God** John 1:29—1550;
Rev. 5:8—1908;
13:6—1918;
19:6—1927
- Lament of Jerusalem** Luke 19:41—1531
- Laodicea** Col. 4:13—1794;
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- Last days** Acts 2:16—1603;
2 Pet. 3:3—1877
- Law**
believer delivered from
Christ is the end of fulfilled by Christ
given to Israel of God
in the hearts of men
Mosaic covenant produces
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Ten Commandments
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- Lawyer** Matt. 22:35—1422
- Lazarus** John 10:41—1573;
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- Leadership** Num. 13:1—247
- Leah** Gen. 29:16—59
- Leaven** Lev. 2:11—170
- Legions** Matt. 26:51—1433
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- Liberty** Lev. 25:10—211;
1 Cor. 8:9—1707;
9:19—1708;
James 1:25—1859
- Light of the World** John 9:5—1569
- Logos (Christ)** John 1:1—1548
- Lord** Matt. 6:24—1382;
7:21—1384
- Lord of Hosts** 1 Sam. 1:3—445
- Lord, Day of the**
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- Lord's day** Rev. 1:9—1901
- Lord's prayer** Matt. 6:9ff. —1380;
Luke 11:2—1512
- Lord's Supper** 1 Cor. 11:20—1712
- Lost books** 2 Chr. 33:19—725
- Lot** Gen. 19:1—39
- Lots, casting** Ex. 28:30—145
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- Luke** Is. 14:12—1002
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Acts 27:2—1658;
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- Maccabees** Dan. 8:9—1246
- Magicians** Ex. 8:1—110
- Magnificat** Luke 1:46—1486
- Magog** Ezek. 38:1—1208;
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- Mammon (wealth)** Luke 16:9—1523
- Man** Gen. 1:27—9;
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- Manasseh** Gen. 41:1—79;
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Mary, sister of Martha	Luke 10:38—1511	Moab	Ruth 1:1—438
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journey	Acts 13:2—1627	Pentecost	Acts 2:22—1603
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- Seir** Is. 21:11—1008
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- Seraphim** Is. 6:1—991
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- Spirit, fruit of the** Gal. 5:22—1750
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Verilies, double	Mark 3:28—1450;		Lev. 27:1, 3—216

W

Walking in the Spirit	Gal. 5:16—1750	of the Spirit	Rom. 8:16—1679
Warfare (Divine)	Deut. 9:1—308	two	Rev. 11:3—1914
Wars and rumors		Word (Logos)	John 1:1—1548
of wars	Matt. 24:5—1425	Word of God	1 Pet. 1:23—1868
Washing, foot	John 13:10—1579	World	1 John 2:15, 16
Water, living	John 4:10—1557		—1882
Wealth	Luke 16:9—1523	Wormwood	Deut. 29:18—339
Will of God	Rom. 12:1—1686	Worship,	
Wine	Rom. 14:21—1690	attitudes of	Matt. 5:23—1377;
Wisdom	Prov. 1:2ff. —929		Acts 2:41—1605;
Wisdom of God	Prov. 9:1—938	Wrath of God	Phil 3:3—1780
Witness(es)	Acts 1:8—1600		Rom. 1:18—1666;
cloud of	Heb. 12:1—1852		Rev. 15:1—1921

Y

Year of Jubilee	Lev. 27:16—217		1 Tim. 4:12—1815
Youth	Eccl. 12:1—974;		

Z

Zaccheus	Luke 19:2ff. —1529	Zedekiah	Jer. 21:11—1093
Zadok	2 Sam. 15:24—520	Zerubbabel	1 Chr. 3:19—645;
Zechariah,			Ezra 2:2—735;
the prophet	Zech. 1:1—1320		3:2—738
(Zechariah), father		Zophar	Job 2:11—793
of John the Baptist	Luke 1:5—1483		

CONCORDANCE

with Word Studies

This concordance contains aids to help you understand the words of the Bible's original languages. An English word generally translates a number of different original words. Over 200 of the heading words are followed by a discussion of one of the Greek or Hebrew words that the heading word translates. Sometimes the discussion covers a significant biblical phrase that features the word.

At the end of each verse extract is a Strong's number. This number corresponds to the original language word that lies behind the English heading word featured in the verse. Strong's numbers for Greek words begin with a G. The numbers for Hebrew and Aramaic words begin with an H. If there is a dash instead of a number, then there is no word in the original language at that place in the text; the meaning conveyed by the English translation is implied. Original language words can be studied further in resources such as *The New Strong's Expanded Exhaustive Concordance*, *The New Strong's Expanded Dictionary of Bible Words*, and *Vine's Complete Expository Dictionary of Old and New Testament Words*.

A

ABASE

a him that is high • H8213 • Ezek. 21:26
he is able to a • H8214 • Dan. 4:37
himself shall be a • G5013 • Matt. 23:12
both how to be a • G5013 • Phil. 4:12
See Job 40:11; 2 Cor. 11:7

ABIDE

a ye every man • H3427 • Ex. 16:29
a without the camp • H2583 • Num.
31:19
shall not a with us • H3427 • 1 Sam. 5:7
Lord, who shall a • H1481 • Ps. 15:1
shall a under the shadow • H3885 • Ps.
91:1
a among the wise • H3885 • Prov. 15:31
the earth a for ever • H5975 • Eccl. 1:4
a in this land • H3427 • Jer. 42:10
no man shall a there • H3427 • Jer.
49:18
thou shalt a for me • H3427 • Hos. 3:3
who can a it • H3557 • Joel 2:11
there a till ye go • G3306 • Matt. 10:11
a till ye depart • G3306 • Mark 6:10
there a • G3306 • Luke 9:4
wrath of God a on him • G3306 • John
3:36

not his word a in you • G3306 • John
5:38
Comforter, that he may a • G3306 •
John 14:16
A in me, and I in you • G3306 • John
15:4
He that a in me • G3306 • John 15:5
a in my love • G3306 • John 15:10
If any man's work a • G3306 • 1 Cor.
3:14
now a faith, hope • G3306 • 1 Cor. 13:13

ABILITY

They gave after their a • H3581 • Ezra
2:69
such as had a in them • H3581 • Dan.
1:4
his several a • G1411 • Matt. 25:15
a which God giveth. • G2479 • 1 Pet.
4:11
See Lev. 27:8; Neh. 5:8; Acts 11:29

ABLE

give as he is a • H3027 • Deut. 16:17
hath been a to stand • H5975 • Josh.
23:9
a to stand before • H3201 • 1 Sam. 6:20
who is a to judge • H3201 • 1 Kin. 3:9
who is a to build • H3581 • 2 Chr. 2:6

who is **a** to stand • H5975 • Prov. 27:4
a to deliver • H3202 • Dan. 3:17
 land is not **a** to bear • H3201 • Amos
 7:10
 God is **a** • G1410 • Matt. 3:9
 Believe ye that I am **a** • G1410 • Matt.
 9:28
 Are ye **a** to drink • G1410 • Matt. 20:22
 not **a** to do • G1410 • Luke 12:26
 not **a** to resist • G2480 • Acts 6:10
 had promised he was **a** • G1415 • Rom.
 4:21
a to separate us • G1410 • Rom. 8:39
 that ye are **a** • G1410 • 1 Cor. 10:13
a ministers • G2427 • 2 Cor. 3:6
a to comprehend • G1840 • Eph. 3:18
 Now unto him that is **a** • G1410 • Eph.
 3:20
a even to subdue • G1410 • Phil. 3:21
 he is **a** to keep • G1415 • 2 Tim. 1:12
a to succour them • G1410 • Heb. 2:18
a also to save • G1410 • Heb. 7:25
a to save • G1410 • James 4:12
a to keep you • G1410 • Jude 24
 was **a** to open the book • G1410 • Rev.
 5:3
 who shall be **a** to stand • G1410 • Rev.
 6:17
 See Ex. 18:21; Mark 4:33

ABOMINATION (Heb. *shiqquts*)
 #8251: The Hebrew noun translated
abomination is from the verb
 meaning “to detest” (compare
 Lev. 7:21; 11:11). It describes the
 detestable practices associated
 with idol worship, including child
 sacrifice and ritual prostitution (1
 Kin. 11:5–7; 2 Kin. 23:13; Jer. 7:30;
 13:27). Hosea rightly observed
 that those who love abominations
 become like the unclean practices
 they love (Hos. 9:10).

is an **a** unto the Egyptians • H8441 •
 Gen. 43:32
 every shepherd is an **a** • H8441 • Gen.
 46:34
 commit any of these **a** • H8441 • Lev.
 18:26
 shalt thou bring an **a** • H8441 • Deut.
 7:26

a of these nations • H8441 • Deut. 18:9
 because of these **a** • H8441 • Deut.
 18:12
 unrighteously, are an **a** • H8441 • Deut.
 25:16
 the froward is **a** • H8441 • Prov. 3:32
 wickedness is an **a** • H8441 • Prov. 8:7
 froward is **a** to the Lord • H8441 • Prov.
 11:20
 an **a** to the Lord • H8441 • Prov. 15:8
 way of the wicked an **a** • H8441 • Prov.
 15:9
 wicked are an **a** • H8441 • Prov. 15:26
 of the wicked is **a** • H8441 • Prov. 21:27
 his prayer shall be **a** • H8441 • Prov.
 28:9
 residue thereof an **a** • H8441 • Is. 44:19
 put away thine **a** • H8251 • Jer. 4:1
 they had committed **a** • H8441 • Jer.
 6:15
 place the **a** • H8251 • Dan. 11:31
 the **a** of desolation • G946 • Matt. 24:15
 shall see the **a** • G946 • Mark 13:14
 is **a** in the sight • G946 • Luke 16:15
 worketh **a**, or maketh • G946 • Rev.
 21:27
 See Lev. 7:18; 11:41; Mal. 2:11

ABOVE

thou shalt be **a** only • H4605 • Deut.
 28:13
 God is there from **a** • H4605 • Job 31:2
 way of life is **a** • H4605 • Prov. 15:24
 The disciple is not **a** • G5228 • Matt.
 10:24
 from **a** is **a** all • G509 • John 3:31
 I am from **a** • G507 • John 8:23
 one day **a** another • G3844 • Rom. 14:5
a that which • G5228 • 1 Cor. 4:6
 Jerusalem which is **a** • G507 • Gal. 4:26
 a name which is **a** • G5228 • Phil. 2:9
 things which are **a** • G507 • Col. 3:1
 See Gen. 48:22; James 1:17

ABSTAIN

a from pollutions of idols • G567 • Acts
 15:20
 ye **a** from meats • G567 • Acts 15:29
A from all • G567 • 1 Thess. 5:22
a from fleshly lusts • G567 • 1 Pet. 2:11
 See 1 Thess. 4:3; 1 Tim. 4:3

ABUNDANCE

sound of **a** of rain • H1995 • 1 Kin. 18:41
a of his riches • H7230 • Ps. 52:7
a of peace • H7230 • Ps. 72:7
 reveal unto them the **a** • H6283 • Jer. 33:6
 loveth **a** with increase • H1995 • Eccl. 5:10
 but the **a** of the rich • H7647 • Eccl. 5:12
a of the heart • G4051 • Matt. 12:34
 of the **a** of the heart • G4051 • Luke 6:45
 shall have more **a** • G4052 • Matt. 13:12
 and he shall have **a** • G4052 • Matt. 25:29
 in the **a** • G4052 • Luke 12:15
 the **a** of their joy • G4050 • 2 Cor. 8:2
a of the revelations • G5236 • 2 Cor. 12:7
 See Job 36:31; Rom. 5:17; Rev. 18:3

ABUNDANT

distill upon man **a** • H7227 • Job 36:28
a utter the memory • H5042 • Ps. 145:7
 for he will **a** pardon • H7235 • Is. 55:7
 have it more **a** • G4053 • John 10:10
 I laboured more **a** • G4054 • 1 Cor. 15:10
 in labours more **a** • G4056 • 2 Cor. 11:23
 exceeding **a** above • G1537 • Eph. 3:20
 was exceeding **a** • G5250 • 1 Tim. 1:14
 Which he shed on us **a** • G4146 • Titus 3:6
 ministered unto you **a** • G4146 • 2 Pet. 1:11
 See Ex. 34:6; Is. 55:7; 1 Pet. 1:3

ABUSE

use this world, as not **a** it • G2710 • 1 Cor. 7:31
 that I **a** not my power • G2710 • 1 Cor. 9:18
 See 1 Sam. 31:4; 1 Chr. 10:4

ACCEPT

shalt thou not be **a** • H7613 • Gen. 4:7
a before the Lord • H7522 • Ex. 28:38
 been **a** in the sight • H3190 • Lev. 10:19
a the work • H7521 • Deut. 33:11
 and he was **a** • H3190 • 1 Sam. 18:5

Lord thy God **a** thee • H7521 • 2 Sam. 24:23
 for him will I **a** • H5375 • Job 42:8
 the Lord also **a** Job • H5375 • Job 42:9
 to **a** the person • H5375 • Prov. 18:5
 I will not **a** them • H7521 • Jer. 14:12
 supplication . . . be **a** • H5307 • Jer. 37:20
 will I **a** them • H7521 • Ezek. 20:40
 I will **a** you • H7521 • Ezek. 43:27
 I will not **a** them • H7521 • Amos 5:22
 should I **a** this • H7521 • Mal. 1:13
 No prophet is **a** • G1184 • Luke 4:24
 righteousness, is **a** • G1184 • Acts 10:35
 be **a** of the saints • G2144 • Rom. 15:31
 we may be **a** • G2101 • 2 Cor. 5:9
 behold, now is the **a** time • G2144 • 2 Cor. 6:2
 See Ps. 119:108; Eccl. 12:10; Mal. 1:8

ACCEPTABLE

be **a** in thy sight, O Lord • H7522 • Ps. 19:14
 proclaim the **a** year • H7522 • Is. 61:2
 To preach the **a** year • G1184 • Luke 4:19
 holy, **a** unto God • G2101 • Rom. 12:1

ACCESS

we have **a** by faith into this grace • G4318 • Rom. 5:2
a by one Spirit • G4318 • Eph. 2:18
a with confidence • G4318 • Eph. 3:12

ACCORD

continued with one **a** in prayer • G3661 • Acts 1:14
 to God with one **a** • G3661 • Acts 4:24
 the people with one **a** • G3661 • Acts 8:6
 love, being of one **a** • G4861 • Phil. 2:2

ACCORDING

a as he hath promised • H1696 • Ex. 12:25
a to his ways • H734 • Job 34:11
a to the fruit • — • Jer. 17:10
 recompense them **a** to • H6467 • Jer. 25:14
a to his ways • H1870 • Jer. 32:19
 every man **a** • G2596 • Matt. 16:27
a to the appearance • G2596 • John 7:24

a to his deeds • G2596 • Rom. 2:6
a to his purpose • G2596 • Rom. 8:28
a to the grace • G2596 • Rom. 12:6
a to that a man • G2144 • 2 Cor. 8:12
 Lord reward him **a** to • G2596 • 2 Tim. 4:14
See Titus 3:5; 1 Pet. 1:2

ACCOUNT

they shall give **a** thereof • G3056 • Matt. 12:36
a of thy stewardship • G3056 • Luke 16:2
a worthy to obtain • G2661 • Luke 20:35
 shall give **a** • G3056 • Rom. 14:12
a to him • G3049 • Gal. 3:6
 put that on mine **a** • G1698 • Philem. 18
 that must give **a** • G3056 • Heb. 13:17
See Job 33:13; 1 Pet. 4:5

ACCUSATION

thing from any man by false **a** • G4811
 • Luke 19:8
 receive not an **a** • G2724 • 1 Tim. 5:19
 not railing **a** • G2920 • 2 Pet. 2:11
 a railing **a** • G2920 • Jude 9
See Matt. 27:37; Mark 15:26

ACCUSE

A not a servant unto his master • H3960 • Prov. 30:10
 I will **a** you • G2723 • John 5:45
See Matt. 12:10; Mark 3:2

ACKNOWLEDGE

I **a** my sin unto thee • H3045 • Ps. 32:5
 I **a** my transgressions • H3045 • Ps. 51:3
 all thy ways **a** him • H3045 • Prov. 3:6
 Israel **a** us not • H5234 • Is. 63:16
 he that **a** the Son • G3670 • 1 John 2:23
See Hos. 5:15; 1 Cor. 14:37

ACQUIT

thou wilt not **a** • H5352 • Job 10:14
 all **a** the wicked • H5352 • Nah. 1:3

ACTIONS

by him **a** are weighed • H5949 • 1 Sam. 2:3

ADDICTED

they have **a** themselves • G5021 • 1 Cor. 16:15

ADMINISTER

are differences of **a** • G1248 • 1 Cor. 12:5
 which is **a** by us • G1247 • 2 Cor. 8:19
 abundance which is **a** • G1247 • 2 Cor. 8:20
a of this service • G1248 • 2 Cor. 9:12

ADMONISH

Paul **a** them • G3867 • Acts 27:9
 able also to **a** • G3560 • Rom. 15:14
a one another • G3560 • Col. 3:16
 Lord, and **a** you • G3560 • 1 Thess. 5:12
a him as • G3560 • 2 Thess. 3:15
 Moses was **a** of God • G5537 • Heb. 8:5
See Eccl. 4:13; 12:12; Jer. 42:19

ADMONITION

they are written for our **a** • G3559 • 1 Cor. 10:11
a of the Lord • G3559 • Eph. 6:4
 second **a** reject • G3559 • Titus 3:10

ADOPTION (Gk. *huiiothesia*) #5206:

Huiiothesia derives from the word *huios*, meaning “son,” and the word *thesis*, meaning “placement.” It is a legal term indicating that believers have been given the full privileges of sonship in God’s family. Concurrent with this placement into sonship, God places the Spirit of His Son into our hearts so that we become, in effect, His natural-born children (Rom. 8:15-17).

ye have received the Spirit of **a** • G5206
 • Rom. 8:15
 waiting for the **a** • G5206 • Rom. 8:23
 whom pertaineth the **a** • G5206 • Rom. 9:4
 receive the **a** of sons • G5206 • Gal. 4:5
 the **a** of children • G5206 • Eph. 1:5

ADORN

bride **a** herself • H5710 • Is. 61:10
 women **a** themselves • G2885 • 1 Tim. 2:9
a the doctrine • G2885 • Titus 2:10
 that outward **a** • G1708 • 1 Pet. 3:3
a themselves • G2885 • 1 Pet. 3:5
a for her husband • G2885 • Rev. 21:2
See Jer. 31:4; Luke 21:5

ADVERSARY (Heb. *tsarim*) #6862:

Before Israel could serve as the channel of God's grace to the world, its existence as a nation had to be securely established. The enemies of the Hebrew people were thus regarded as God's enemies (Ps. 139:20-22). In the NT, by contrast, the enemies to be overcome are primarily spiritual in nature (Eph. 6:12).

and an **a** unto thine **a** • H6887 • Ex. 23:22

for an **a** against • H7854 • Num. 22:22
vengeance to his **a** • H6862 • Deut. 32:43

stirred up an **a** • H7854 • 1 Kin. 11:14

that mine **a** • H7379 • Job 31:35

are mine **a** • H7853 • Ps. 38:20

a are all before thee • H6887 • Ps. 69:19

how long shall the **a** • H6862 • Ps. 74:10

right hand of his **a** • H6862 • Ps. 89:42

they are my **a** • H7853 • Ps. 109:4

the reward of mine **a** • H7853 • Ps.

109:20

mine **a** be clothed • H7853 • Ps. 109:29

ease me of mine **a** • H6862 • Is. 1:24

who is mine **a** • H1167 • Is. 50:8

fury to his **a** • H6862 • Is. 59:18

known to thine **a** • H6862 • Is. 64:2

and all thine **a** • H6862 • Jer. 30:16

avenge him of his **a** • H6862 • Jer. 46:10

An **a** there shall be • H6862 • Amos

3:11

vengeance on his **a** • H6862 • Nah. 1:2

upon thine **a** • H6862 • Mic. 5:9

Agree with thine **a** • G476 • Matt. 5:25

goest with thine **a** • G476 • Luke 12:58

a were ashamed • G480 • Luke 13:17

Avenge me of mine **a** • G476 • Luke

18:3

there are many **a** • G480 • 1 Cor. 16:9

terrified by your **a** • G480 • Phil. 1:28

occasion to the **a** • G480 • 1 Tim. 5:14

shall devour the **a** • G5227 • Heb. 10:27

your **a** the devil • G476 • 1 Pet. 5:8

See 1 Sam. 2:10; Is. 9:11; 11:13

ADVERSITY

saved you out of all your **a** • H7451 •

1 Sam. 10:19

soul out of all **a** • H6869 • 2 Sam. 4:9

vex them with all **a** • H6869 • 2 Chr.

15:6

I shall never be in **a** • H7451 • Ps. 10:6

from the days of **a** • H7451 • Ps. 94:13

born for **a** • H6869 • Prov. 17:17

in the day of **a** • H6869 • Prov. 24:10

bread of **a** • H6862 • Is. 30:20

them which suffer **a** • G2558 • Heb.

13:3

See Ps. 31:7; 35:15

ADVOCATE (Gk. *paraklētōs*) #3875:

Paraklētōs means "one who is

called to our side." This could be a

comforter, or a defense attorney. In

John 14:26, the Holy Spirit is called

our Comforter. In 1 John 2:1, Christ is

called our Advocate. While the Holy

Spirit works within us to comfort and

help us, Christ represents us before

God the Father. The two Paracletes

work together in perfect harmony

(see Rom. 8:26, 27, 34).

an **a** with the Father, Jesus Christ •

G3875 • 1 John 2:1

AFFECTION

because I have set my **a** to the • H7521

• 1 Chr. 29:3

up unto vile **a** • G3806 • Rom. 1:26

without natural **a** • G794 • Rom. 1:31

Be kindly **a** one • G5387 • Rom. 12:10

crucified . . . with the **a** • G3804 • Gal.

5:24

Set your **a** on things • G5426 • Col. 3:2

inordinate **a** • G3806 • Col. 3:5

Without natural **a** • G794 • 2 Tim. 3:3

See 2 Cor. 7:15

AFFLICT

ye shall **a** your souls • H6031 • Lev.

16:29

hast thou **a** thy • H7489 • Num. 11:11

and ye shall **a** • H6031 • Num. 29:7

Almighty hath **a** me • H7489 • Ruth

1:21

thou **a** them • H6031 • 1 Kin. 8:35

a the seed of David • H6031 • 1 Kin.

11:39

thou dost **a** them • H6031 • 2 Chr. 6:26

To him that is **a** pity • H4523 • Job 6:14

a the people • H7489 • Ps. 44:2
 hear, and **a** them • H6030 • Ps. 55:19
 do justice to the **a** • H6041 • Ps. 82:3
 thou hast **a** us • H6031 • Ps. 90:15
 Before I was **a** • H6031 • Ps. 119:67
 I have been **a** • H6031 • Ps. 119:71
 the cause of the **a** • H6041 • Ps. 140:12
 days of the **a** • H6041 • Prov. 15:15
 neither oppress the **a** • H6041 • Prov.
 22:22
 any of the **a** • H6040 • Prov. 31:5
 now this, thou **a** • H6041 • Is. 51:21
 smitten of God, and **a** • H6031 • Is. 53:4
 and he was **a** • H6031 • Is. 53:7
 thou **a**, tossed with • H6041 • Is. 54:11
 all their **a** he was **a** • H6869 • Is. 63:9
 the Lord hath **a** her • H3013 • Lam. 1:5
 Lord hath **a** me • H3013 • Lam. 1:12
 he doth not **a** willingly • H6031 • Lam.
 3:33
 will **a** thee no more • H6031 • Nah. 1:12
a and poor people • H6041 • Zeph. 3:12
a, it is for your • G2346 • 2 Cor. 1:6
 relieved the **a** • G2346 • 1 Tim. 5:10
a, tormented • G2346 • Heb. 11:37
 Be **a**, and mourn • G5003 • James 4:9
 Is any among you **a** • G2553 • James
 5:13
 See Ex. 1:11, 12; 22:22, 23
AFFLICTION (Heb. *'oni*) #6040:
Affliction means "misery" or
 "poverty." The image is that of
 someone bowed down by a heavy
 burden. The Lord sees the afflictions
 and hears the anguished cries of His
 people (Gen. 16:11). God urges us
 to place our burdens on Him, for He
 is strong enough to bear them and
 loves us so much that He will assist
 us in our time of need (1 Pet. 5:7).
 the Lord hath looked upon my **a** •
 H6040 • Gen. 29:32
 surely seen the **a** • H6040 • Ex. 3:7
 the bread of **a** • H6040 • Deut. 16:3
 and looked on our **a** • H6040 • Deut.
 26:7
a of thine handmaid • H6040 • 1 Sam.
 1:11
 in our **a** • H6869 • 2 Chr. 20:9
 in **a**, he besought • H6887 • 2 Chr. 33:12

a cometh not forth • H205 • Job 5:6
 days of **a** have taken • H6040 • Job
 30:16
 days of **a** prevented • H6040 • Job 30:27
 cords of **a** • H6040 • Job 36:8
 mine **a** and my pain • H6040 • Ps. 25:18
a of the righteous • H7451 • Ps. 34:19
 my comfort in my **a** • H6040 • Ps.
 119:50
 David, and all his **a** • H6031 • Ps. 132:1
 water of **a** • H3906 • Is. 30:20
 furnace of **a** • H6040 • Is. 48:10
 In all their **a** • H6869 • Is. 63:9
 in the day of **a** • H6869 • Jer. 16:19
 man that hath seen **a** • H6040 • Lam.
 3:1
 in their **a** they • H6862 • Hos. 5:15
a or persecution • G2347 • Mark 4:17
 out of all his **a** • G2347 • Acts 7:10
 Canaan, and great **a** • G2347 • Acts 7:11
a of my people • G2561 • Acts 7:34
 bonds and **a** abide • G2347 • Acts 20:23
 much **a** and anguish • G2347 • 2 Cor.
 2:4
 light **a**, which is • G2347 • 2 Cor. 4:17
 great trial of **a** • G2347 • 2 Cor. 8:2
 add **a** to my bonds • G2347 • Phil. 1:16
 communicate with my **a** • G2347 • Phil.
 4:14
 great fight of **a** • G3804 • Heb. 10:32
a with the people • G4778 • Heb. 11:25
 widows in their **a** • G2347 • James 1:27
 See Col. 1:24; James 5:10
AFRESH
 to themselves the Son of God **a** • — •
 Heb. 6:6
AGES
 That in the **a** to come he might • G165
 • Eph. 2:7
 Which in other **a** • G1074 • Eph. 3:5
 throughout all **a** • G1074 • Eph. 3:21
 hid from **a** • G165 • Col. 1:26
AGREE
 except they be **a** • H3259 • Amos 3:3
A with thine • G2132 • Matt. 5:25
 two of you shall **a** • G4856 • Matt. 18:19
 witness **a** not • G2258 • Mark 14:56
 did their witness **a** • G2470 • Mark
 14:59

these three **a** • G1526 • 1 John 5:8
 See Matt. 20:2; Luke 5:36

AGREEMENT

with hell are we at **a** • H2374 • Is. 28:15
a hath the temple • G4783 • 2 Cor. 6:16

AIR

the Lord in the **a** • G109 • 1 Thess. 4:17

ALIENATED

a from the life • G526 • Eph. 4:18
 that were sometime **a** • G526 • Col. 1:21

ALIVE

he presented **a** before the Lord • H2416
 • Lev. 16:10

went down **a** into • H2416 • Num. 16:33
 are **a** every one • H2416 • Deut. 4:4

I kill, and I make **a** • H2421 • Deut. 32:39

The Lord . . . maketh **a** • H2421 • 1 Sam. 2:6

save the souls **a** • H2421 • Ezek. 13:18
 heard that he was **a** • G2198 • Mark 16:11

dead, and is **a** again • G326 • Luke 15:24

said that he was **a** • G2198 • Luke 24:23
 shewed himself **a** • G2198 • Acts 1:3

Paul affirmed to be **a** • G2198 • Acts 25:19

but **a** unto • G2198 • Rom. 6:11

a from the dead • G2198 • Rom. 6:13

all be made **a** • G2227 • 1 Cor. 15:22

we which are **a** • G2198 • 1 Thess. 4:15

I am **a** for evermore • G2198 • Rev. 1:18

See 2 Kin. 5:7; Dan. 5:19

ALMIGHTY (Heb. *shadday*) #7706:

This divine name in Hebrew is '*El Shadday*. '*El* means God, and *Shadday* is probably related to the Akkadian word for "mountain," or to a Hebrew verb meaning "mighty." God is powerful, majestic, awe-inspiring, and enduring. Just like a mountain, He provides a shelter from the elements and from evil (Ps. 91:1, 2). Therefore, '*El Shadday* can mean "Majestic Deity" or "the God Who Provides My Refuge."

by the name of God **A** • H7706 • Ex. 6:3

A hath dealt • H7706 • Ruth 1:20

find out the **A** • H7706 • Job 11:7

When the **A** was yet • H7706 • Job 29:5

the voice of the **A** • H7706 • Ezek. 1:24

A God when he speaketh • H7706 •

Ezek. 10:5

saieth the Lord **A** • G3841 • 2 Cor. 6:18

is to come, the **A** • G3841 • Rev. 1:8

holy, Lord God **A** • G3841 • Rev. 4:8

O Lord God **A** • G3841 • Rev. 11:17

See Job 21:15; Ps. 91:1

ALMS

do not your **a** before men • G1654 •
 Matt. 6:1

give **a** of such • G1654 • Luke 11:41

have, and give **a** • G1654 • Luke 12:33

a to the people • G1654 • Acts 10:2

ALWAY

I would not live **a** • H5769 • Job 7:16

man that feareth **a** • H8548 • Prov.

28:14

I am with you **a** • G3956 • Matt. 28:20

in the Lord **a** • G3842 • Phil. 4:4

ALWAYS

My spirit shall not **a** strive with • H5769

• Gen. 6:3

not **a** chide • H5331 • Ps. 103:9

the poor with you **a** • G3842 • Mark

14:7

me ye have not **a** • G3842 • Mark 14:7

the poor **a** ye have • G3842 • John 12:8

AMBASSADOR

a for Christ • G4243 • 2 Cor. 5:20

See Prov. 13:17; Is. 18:2

ANGEL (Heb. *mal'ak*) #4397: *Mal'ak*

may refer to angels (Ps. 91:11),

human messengers (Gen. 32:3),

ambassadors (Ezek. 17:15). A

special use is the manifestation of

the Godhead known as the Angel

of God (Ex. 14:19). In Zechariah,

angels bring God's revelations

about the future (Zech. 1:14; 6:4, 5).

Jesus identified the messenger who

prepared the way for the Day of the

Lord as John the Baptist (Mal. 3:1;

Matt. 11:10, 11).

The **A** which redeemed me • H4397 •

Gen. 48:16

a of the Lord • H4397 • Ps. 34:7
 Man did eat **a** food • H47 • Ps. 78:25
 shall give his **a** • H4397 • Ps. 91:11
 before the **a** • H4397 • Eccl. 5:6
a of his presence • H4397 • Is. 63:9
 who hath sent his **a** • H4398 • Dan. 3:28
 he has power over **a** • H4397 • Hos.
 12:4
 reapers are the **a** • G32 • Matt. 13:39
 are as the **a** which • G32 • Mark 12:25
 equal unto the **a** • G2465 • Luke 20:36
a charge over thee • G32 • Luke 4:10
 there appeared an **a** • G32 • Luke 22:43
a went down • G32 • John 5:4
 It is his **a** • G32 • Acts 12:15
 we shall judge **a** • G32 • 1 Cor. 6:3
 an **a** of light • G32 • 2 Cor. 11:14
 word spoken by **a** • G32 • Heb. 2:2
 the nature of **a** • G32 • Heb. 2:16
 entertained **a** • G32 • Heb. 13:2
a desire to look • G32 • 1 Pet. 1:12
See Gen. 19:1; Matt. 25:41; Heb. 2:7

ANGER

Cursed be their **a**, for it was fierce •
 H639 • Gen. 49:7
 slow to **a** • H639 • Neh. 9:17
 not in thine **a** • H639 • Ps. 6:1
a endureth but **a** • H639 • Ps. 30:5
 gracious, slow to **a** • H639 • Ps. 103:8
 words stir up **a** • H639 • Prov. 15:1
 deferreth his **a** • H639 • Prov. 19:11
a resteth in the bosom • H3708 • Eccl.
 7:9
 on them with **a** • G3709 • Mark 3:5
 and wrath, and **a** • G3709 • Eph. 4:31
a, wrath, malice • G3709 • Col. 3:8
 your children to **a** • - • Col. 3:21
See Ps. 37:8; 85:3; Prov. 16:32

ANGRY (Heb. *charah*) #2734: The Hebrew verb usually means “to burn with anger” (Gen. 39:19; Jon. 4:1). This is the type of intense anger the Lord displayed when the Israelites worshiped a worthless idol instead of their Deliverer (Ex. 32:10). It can also denote burning with zeal, as when Baruch repaired the walls of Jerusalem (Neh. 3:20). His repairs were for the glory of the living Lord.

God is **a** with the wicked • H2194 • Ps.
 7:11
 He that is soon **a** • H639 • Prov. 14:17
 with an **a** man • H639 • Prov. 22:24
 an **a** countenance • H2194 • Prov. 25:23
 well to be **a** • H2734 • Jon. 4:4
a with his brother • G3710 • Matt. 5:22
 are ye **a** at me • G5520 • John 7:23
 Be ye **a**, and sin not • G3710 • Eph. 4:26
 not soon **a** • G3711 • Titus 1:7
See Gen. 18:30; Prov. 21:19

ANOINT (v.) (Heb. *mashach*) #4886:

This verb means to wet or daub a person with olive oil designating a person or object as set apart for God’s special purposes. Kings, priests, and prophets were anointed at the beginning of their service (Lev. 8:12). In the NT, all who are Christ’s disciples are said to be anointed; they are God’s very own, set apart and commissioned for service (2 Cor. 1:21).

shall not **a** thyself with the oil • H5480 •
 Deut. 28:40
 Lord hath **a** thee • H4886 • 1 Sam. 10:1
a not thyself • H5480 • 2 Sam. 14:2
a the shield • H4886 • Is. 21:5
 the Lord hath **a** me • H4886 • Is. 61:1
a my body • G3462 • Mark 14:8
 hath **a** me to preach • G5548 • Luke
 4:18
 thou didst not **a** • G218 • Luke 7:46
a the eyes • G2025 • John 9:6
a the feet of Jesus • G218 • John 12:3
 and hath **a** us • G5548 • 2 Cor. 1:21
a thine eyes • G1472 • Rev. 3:18
See Judg. 9:8; James 5:14

ANOINTED (n.)

against the Lord’s **a** • H4899 • 1 Sam.
 26:9
 Touch not mine **a** • H4899 • Ps. 105:15
 the Lord to his **a** • H4899 • Is. 45:1

APART

desert place **a** • G2398 • Matt. 14:13
 a mountain **a** to pray • G2398 • Matt.
 14:23
 into an high mountain **a** • G2398 •
 Matt. 17:1

Come ye yourselves **a** • G2398 • Mark 6:31
 See Zech. 12:12; James 1:21

APPEAR (Gk. *epiphaneia*) #2015:
Epiphaneia literally means “a shining forth” and was used in Greek literature to denote a divine appearance. The NT writers use the word to refer to Jesus’ first coming, the time when He entered this world as a man (Eng., *epiphany*). They also use the word to speak of Jesus’ second coming, specifically to His appearance to all the world (see Matt. 24:27).

on the outward **a** • H5869 • 1 Sam. 16:7
 and **a** before God • H7200 • Ps. 42:2
 Let thy work **a** • H7200 • Ps. 90:16
 flowers **a** on the • H7200 • Song 2:12
 they may **a** unto men • G5316 • Matt. 6:16
 outwardly **a** righteous • G5316 • Matt. 23:28
 that it might **a** sin • G5316 • Rom. 7:13
 all **a** before the • G5319 • 2 Cor. 5:10
 glory in **a** • G4383 • 2 Cor. 5:12
 who is our life, shall **a** • G5319 • Col. 3:4
 all **a** of evil • G1491 • 1 Thess. 5:22
 profiting may **a** • G5318 • 1 Tim. 4:15
 the **a** of our Lord Jesus • G2015 • 1 Tim. 6:14
 the **a** of our Saviour • G2015 • 2 Tim. 1:10
 that love his **a** • G2015 • 2 Tim. 4:8
 the glorious **a** • G2015 • Titus 2:13
 for him shall he **a** • G3700 • Heb. 9:28
 glory at the **a** • G602 • 1 Pet. 1:7
 See Ex. 23:15; Matt. 24:30

APPOINT
a over this business • G2525 • Acts 6:3
 not **a** us to wrath • G5087 • 1 Thess. 5:9
 See Job 14:13; Acts 17:31

ARCHANGEL
 with the voice of the **a** • G743 • 1 Thess. 4:16
 Michael the **a** • G743 • Jude 9

ARISE
a a little cloud out of the sea • H5927 • 1 Kin. 18:44
a and build • H6965 • Neh. 2:20
 Let God **a** • H6965 • Ps. 68:1
 dead **a** and praise • H6965 • Ps. 88:10
 there **a** light • H2224 • Ps. 112:4
 children **a** up • H6965 • Prov. 31:28
 of righteousness **a** • H2224 • Mal. 4:2
A, and take up • G1453 • Mark 2:11
 I say unto thee, **A** • G1453 • Luke 7:14
 saying, Maid, **a** • G1453 • Luke 8:54
 I will **a** and go • G450 • Luke 15:18
 said, Tabitha, **a** • G450 • Acts 9:40
a from the dead • G450 • Eph. 5:14
 till the day star **a** • G393 • 2 Pet. 1:19
 See Is. 26:19; Jer. 2:27

ARMOUR
 but he put his **a** in his tent • H3627 • 1 Sam. 17:54
 they washed his **a** • H2185 • 1 Kin. 22:38
 in that day to the **a** • H5402 • Is. 22:8
 his **a** wherein • G3833 • Luke 11:22
 the **a** of light • G3696 • Rom. 13:12
a of righteousness • G3696 • 2 Cor. 6:7
 the whole **a** of God • G3833 • Eph. 6:11

ASCEND
 Thou hast **a** on high • H5927 • Ps. 68:18
 I will **a** into heaven • H5927 • Is. 14:13
 angels of God **a** • G305 • John 1:51
 no man hath **a** up to • G305 • John 3:13
 Son of man **a** up • G305 • John 6:62
 I am not yet **a** • G305 • John 20:17
 shall **a** into heaven • G305 • Rom. 10:6
 he **a** up on high • G305 • Eph. 4:8
a up before God • G305 • Rev. 8:4
 they **a** up to heaven • G305 • Rev. 11:12
 See Ps. 24:3; 139:8; Rev. 17:8

ASHAMED
 shall no man make thee **a** • H3637 • Job 11:3
 wait on thee be **a** • H954 • Ps. 25:3
 let me never be **a** • H954 • Ps. 31:1
 their faces were not **a** • H2659 • Ps. 34:5
 shall not be **a** • H954 • Is. 45:17
 ye shall be **a** • H954 • Is. 65:13
 the thief is **a** • H1322 • Jer. 2:26
 they shall be **a** • H954 • Jer. 12:13

not **a** of the gospel • G1870 • Rom. 1:16
 hope maketh not **a** • G2617 • Rom. 5:5
 shall not be **a** • G2617 • Rom. 9:33

I am not **a** • G2617 • 2 Cor. 7:14

a of the testimony • G1870 • 2 Tim. 1:8
 not **a** of my chain • G1870 • 2 Tim. 1:16
 needeth not to be **a** • G422 • 2 Tim.

2:15

not **a** to call them • G1870 • Heb. 2:11
 not **a** to be called • G1870 • Heb. 11:16
 let him not be **a** • G153 • 1 Pet. 4:16
 not be **a** before him • G153 • 1 John

2:28

See Gen. 2:25; 2 Tim. 1:12

ASHES

which am but dust and **a** • H665 • Gen.
 18:27

among the **a** • H665 • Job 2:8

like dust and **a** • H665 • Job 30:19

and repent in dust and **a** • H665 • Job
 42:6

See 2 Sam. 3:19; Esth. 4:1

ASK (Heb. *sa'al*) #7592: The basic sense of this word is “to ask something of someone.” The Hebrew phrase translated “inquired of the LORD” occurs eleven times in the OT (Judg. 20:23; 2 Sam. 2:1). This Hebrew word is broad enough to encompass the idea of prayer, as in the famous verse: “Pray [ask] for the peace of Jerusalem” (Ps. 122:6).

A of me, and I shall give thee • H7592 • Ps. 2:8

A me of things to come • H7592 • Is.
 45:11

of them that **a** not • H7592 • Is. 65:1

A, and it shall be given • G154 • Matt.
 7:7

if his son **a** bread • G154 • Matt. 7:9

them that **a** him • G154 • Matt. 7:11

ye shall **a** in prayer • G154 • Matt. 21:22

a of me whatsoever • G154 • Mark 6:22

to them that **a** him • G154 • Luke 11:13

whatsoever ye shall **a** • G154 • John
 14:13

abide in you, ye shall **a** • G154 • John
 15:7

At that day ye shall **a** • G154 • John
 16:26

let him **a** of God • G154 • James 1:5
 because ye **a** not • G154 • James 4:2
 every man that **a** you • G154 • 1 Pet.

3:15

whatsoever we **a** • G154 • 1 John 3:22

if we **a** any thing • G154 • 1 John 5:14

See Deut. 32:7; John 4:9, 10

ASLEEP

some are fallen **a** • G2837 • 1 Cor. 15:6
 them which are **a** • G2837 • 1 Thess.

4:13

the fathers fell **a** • G2837 • 2 Pet. 3:4

See Song 7:9; Matt. 26:48

ASSURANCE

quietness and **a** for ever • H983 • Is.
 32:17

a of understanding • G4136 • Col. 2:2

and in much **a** • G4136 • 1 Thess. 1:5

the full **a** of hope • G4136 • Heb. 6:11

in full **a** of faith • G4136 • Heb. 10:22

See Deut. 28:66; Acts 17:31

ASTROLOGERS

Let now the **a**, the stargazers • H1895 •
 Is. 47:13

magicians, and the **a** • H825 • Dan. 2:2

to bring in the **a** • H826 • Dan. 5:7

AUTHOR (Gk. *archēgos*) #747:

Archēgos literally means “the first one to lead the way” from *archē* (“the first”) and *agō* (“to lead”). To express this idea of leadership, the word is translated in Acts 3:15 and 5:31 as the “Prince” and in Heb. 12:2 as “the author.” Heb. 2:10 emphasizes that Jesus endured suffering and temptation on this earth in order to become a perfect leader.

God is not the **a** of confusion • — •

1 Cor. 14:33

became the **a** of • G159 • Heb. 5:9

the **a** and finisher • G747 • Heb. 12:2

AUTHORITY

taught them as one having **a** • G1849 •
 Matt. 7:29

I am a man under **a** • G1849 • Matt. 8:9

what **a** doest thou • G1849 • Matt. 21:23

as one that had **a** • G1849 • Mark 1:22

with **a** and power • G1849 • Luke 4:36

am a man set under **a** • G1849 • Luke 7:8
 power and **a** over all • G1849 • Luke 9:1
a over ten cities • G1849 • Luke 19:17
a to execute • G1849 • John 5:27
 all **a** and power • G1849 • 1 Cor. 15:24
 all that are in **a** • G5247 • 1 Tim. 2:2
 nor to usurp **a** • G831 • 1 Tim. 2:12
 rebuke with all **a** • G2003 • Titus 2:15
a and powers • G1849 • 1 Pet. 3:22

AVENGE (Heb. *naqam*) #5358: The verb *take vengeance* has negative and positive connotations. The Israelites were forbidden to take revenge because such actions were ultimately self-serving (Lev. 19:18). But, the Scriptures speak of a righteous vengeance that involves the pursuit of justice, virtue, and the defense of God's majesty. God declared that only He can seek this type of vengeance (Deut. 32:35), but He often uses people as His instrument.

he will **a** the blood of his servants • H5358 • Deut. 32:43
 the people had **a** • H5358 • Josh. 10:13

the Lord **a** me • H5358 • 1 Sam. 24:12
 God that **a** me • H5360 • 2 Sam. 22:48
 to **a** themselves • H5358 • Esth. 8:13
a me of mine enemies • H5358 • Is. 1:24
A me of mine • G1556 • Luke 18:3
 not God **a** his own • G1557 • Luke 18:7
See Gen. 4:24; Lev. 19:18

AVOID

A it, pass not by it, • H6544 • Prov. 4:15
a profane and vain • G1624 • 1 Tim. 6:20
 questions **a** • G3868 • 2 Tim. 2:23
 But **a** foolish • G4026 • Titus 3:9
See Rom. 16:17; 2 Cor. 8:20

AWAKE

when I **a**, with thy likeness • H6974 • Ps. 17:15
A, **a**, put on • H5782 • Is. 51:9
A, ye drunkards • H6974 • Joel 1:5
A, O sword • H5782 • Zech. 13:7
a out of sleep • G1453 • Rom. 13:11
A to righteousness • G1594 • 1 Cor. 15:34
A thou that sleepest • G1453 • Eph. 5:14
See Mark 4:38; John 11:11

B

BABE

of the mouth of **b** and sucklings • H5768 • Ps. 8:2
b shall rule over them • H8586 • Is. 3:4
 them unto **b** • G3516 • Matt. 11:25
 the mouth of **b** • G3516 • Matt. 21:16

BACKSLIDER

b in heart shall be filled • H5472 • Prov. 14:14
 that which **b** Israel • H4878 • Jer. 3:6
b Israel committed • H4878 • Jer. 3:8
 The **b** Israel hath • H4878 • Jer. 3:11
 Return, thou **b** Israel • H4878 • Jer. 3:12
 perpetual **b** • H4878 • Jer. 8:5
 our **b** are many • H4878 • Jer. 14:7
 as a **b** heifer • H5637 • Hos. 4:16
 bent to **b** from me • H4878 • Hos. 11:7
 will heal their **b** • H4878 • Hos. 14:4
See Jer. 2:19; 5:6; 31:22; 49:4

BALM

Is there no **b** in Gilead • H6875 • Jer. 8:22
See Gen. 37:25; 43:11; Jer. 51:8

BANDS

break their **b** asunder • H4147 • Ps. 2:3
 there are no **b** • H2784 • Ps. 73:4
 and break their **b** • H4147 • Ps. 107:14
 with **b** of love • H5688 • Hos. 11:4
 other I called **B** • H2254 • Zech. 11:7
 the whole **b** • G4686 • Matt. 27:27
See Job 38:31; Eccl. 7:26

BAPTISM

the **b** that I am baptized with • G908 • Matt. 20:22
 The **b** of John • G908 • Matt. 21:25
b of repentance • G908 • Mark 1:4
 The **b** of John, was it • G908 • Mark 11:30

preaching the **b** • G908 • Luke 3:3
 with the **b** of John • G908 • Luke 7:29
 I have a **b** to be • G908 • Luke 12:50
 Beginning from the **b** • G908 • Acts 1:22
 knowing only the **b** • G908 • Acts 18:25
 Unto John's **b** • G908 • Acts 19:3
 buried with him by **b** • G908 • Rom. 6:4
 one faith, one **b** • G908 • Eph. 4:5
 with him in **b** • G908 • Col. 2:12
 Of the doctrine of **b** • G909 • Heb. 6:2
See Matt. 3:7; 1 Pet. 3:21

BAPTIZE (Gk. *baptizō*) #907: This Greek word means “to dip” or “to immerse.” People were coming to John and being immersed by him in the Jordan River (Luke 3:2, 3). John called upon them to be baptized as a way of showing that they wanted to renounce their old way of life and prepare their hearts for the coming of the Messiah

I indeed **b** you with water • G907 • Matt. 3:11
 he shall **b** you • G907 • Matt. 3:11
 I have need to be **b** • G907 • Matt. 3:14
 Jesus, when he was **b** • G907 • Matt. 3:16
 baptism that I am **b** • G907 • Mark 10:39
 believeth and is **b** • G907 • Mark 16:16
 to be **b** of him • G907 • Luke 3:7
 publicans to be **b** • G907 • Luke 3:12
b you with water • G907 • Luke 3:16
 shall **b** you with • G907 • Luke 3:16
 Jesus also being **b** • G907 • Luke 3:21
 being **b** with the • G907 • Luke 7:29
 being not **b** • G907 • Luke 7:30
 I **b** with water • G907 • John 1:26
 he that sent me to **b** • G907 • John 1:33
 with them, and **b** • G907 • John 3:22
 came and were **b** • G907 • John 3:23
b more disciples • G907 • John 4:1
 Jesus himself **b** not • G907 • John 4:2
 John truly **b** with • G907 • Acts 1:5
 Repent, and be **b** • G907 • Acts 2:38
 his word were **b** • G907 • Acts 2:41
b, both men • G907 • Acts 8:12
b in the name • G907 • Acts 8:16
 hinder me to be **b** • G907 • Acts 8:36
 arose, and was **b** • G907 • Acts 9:18

should not be **b** • G907 • Acts 10:47
 when she was **b** • G907 • Acts 16:15
 was **b**, he and all • G907 • Acts 16:33
 believed, and were **b** • G907 • Acts 18:8
 what then were ye **b** • G907 • Acts 19:3
 John verily **b** • G907 • Acts 19:4
 be **b**, and wash away • G907 • Acts 22:16
 of us as were **b** • G907 • Rom. 6:3
 were ye **b** in the • G907 • 1 Cor. 1:13
 were all **b** unto Moses • G907 • 1 Cor. 10:2

all **b** into one body • G907 • 1 Cor. 12:13
b for the dead • G907 • 1 Cor. 15:29
 been **b** into Christ • G907 • Gal. 3:27
See Matt. 28:19; John 1:25

BATTLE
 the fight, and shouted for the **b** • H4421
 • 1 Sam. 17:20
 the **b** is the Lord's • H4421 • 1 Sam. 17:47

to God in the **b** • H4421 • 1 Chr. 5:20
b is not yours • H4421 • 2 Chr. 20:15
 strength unto the **b** • H4421 • Ps. 18:39
 in peace from the **b** • H7128 • Ps. 55:18
b to the strong • H4421 • Eccl. 9:11
 sound of **b** is in • H4421 • Jer. 50:22
See Job 39:25; 41:8; Ps. 76:3

BEAR (*v*)
 greater than I can **b** • H5375 • Gen. 4:13
 not **b** false witness • H6030 • Ex. 20:16
 shall **b** his sin • H5375 • Lev. 24:15
 I am not able to **b** • H5375 • Num. 11:14

to **b** you myself • H5375 • Deut. 1:9
 to **b** witness • H5749 • 1 Kin. 21:10
 shall **b** thee up • H5375 • Ps. 91:12
 spirit who can **b** • H5375 • Prov. 18:14
 ye shall **b** the sins • H5375 • Ezek. 23:49
 not worthy to **b** • G941 • Matt. 3:11
 hands they shall **b** • G142 • Matt. 4:6
 to **b** his cross • G142 • Matt. 27:32
 Rufus, to **b** his • G142 • Mark 15:21
 Truly ye **b** witness • G3140 • Luke 11:48
 not **b** his cross • G941 • Luke 14:27
 that he might **b** it • G5342 • Luke 23:26
 to **b** witness • G3140 • John 1:7
 I **b** witness of myself • G3140 • John 5:31

I am one that **b** witness • G3140 • John 8:18

also shall **b** witness • G3140 • John 15:27

cannot **b** them now • G941 • John 16:12

The Spirit itself **b** • G4828 • Rom. 8:16

b not the sword • G5409 • Rom. 13:4

b the infirmities • G941 • Rom. 15:1

be able to **b** it • G5297 • 1 Cor. 10:13

also **b** the image • G5409 • 1 Cor. 15:49

B ye one another's • G941 • Gal. 6:2

every man shall **b** his • G941 • Gal. 6:5

for I **b** in my body • G941 • Gal. 6:17

offered to **b** the sins • G399 • Heb. 9:28

and **b** witness • G3140 • 1 John 1:2

b witness in earth • G3140 • 1 John 5:8

See Ex. 28:38; Prov. 12:24

BEAST

the life of his **b** • H929 • Prov. 12:10

above a **b** • H929 • Eccl. 3:19

fought with **b** • G2341 • 1 Cor. 15:32

Every kind of **b** • G2342 • James 3:7

as natural brute **b** • G2226 • 2 Pet. 2:12

See Lev. 11:47; Ps. 50:10

BEAUTIFUL

B for situation, the joy of the • H3303 • Ps. 48:2

b in his time • H3303 • Eccl. 3:11

Thou art **b**, O my love • H3303 • Song 6:4

of the Lord be **b** • H6643 • Is. 4:2

put on thy **b** garments • H8597 • Is. 52:1

b upon the mountains • H4998 • Is. 52:7

Our holy and our **b** • H8597 • Is. 64:11

thy **b** flock • H8597 • Jer. 13:20

indeed appear **b** • G5611 • Matt. 23:27

which is called **B** • G5611 • Acts 3:2

alms at the **B** gate • G5611 • Acts 3:10

How **b** are the feet • G5611 • Rom. 10:15

BEAUTY

the Lord in the **b** of holiness • H1927 • 1 Chr. 16:29

the **b** of holiness • H1927 • 2 Chr. 20:21

to **b** the house • H6286 • Ezra 7:27

the **b** of the Lord • H5278 • Ps. 27:4

b to consume away • H2530 • Ps. 39:11

perfection of **b** • H3308 • Ps. 50:2

in the **b** of • H1926 • Ps. 110:3

b is vain • H3308 • Prov. 31:30

See 2 Sam. 1:19; Zech. 9:17

BEGINNING

In the **b** God created the heaven •

H7225 • Gen. 1:1

Though thy **b** was small • H7225 • Job 8:7

b of wisdom • H7225 • Ps. 111:10

is true from the **b** • H7218 • Ps. 119:160

the **b** of knowledge • H7225 • Prov. 1:7

Lord is the **b** • H8462 • Prov. 9:10

than the **b** thereof • H7225 • Eccl. 7:8

from the **b** • G746 • Matt. 19:8

b at Moses • G756 • Luke 24:27

the **b** was the Word • G746 • John 1:1

This **b** of miracles • G746 • John 2:11

b of our confidence • G746 • Heb. 3:14

the **b** and the ending • G746 • Rev. 1:8

the **b** and the end • G746 • Rev. 21:6

See 1 Chr. 17:9; Prov. 8:22, 23

BEGOTTEN (Gk. *monogenēs*) #3439:

The phrase for *only begotten Son* suggests a one and only son. Jesus Christ is the Father's one and only, His unique Son. Although God has begotten many children through the new birth (John 1:12) none of these have Sonship from eternity. As the unique Son of God, Jesus Christ has a special glory and an unrivaled place of honor.

b of the Father • G3439 • John 1:14

his only **b** Son • G3439 • John 3:16

today have I **b** thee • G1080 • Heb. 5:5

b us again • G313 • 1 Pet. 1:3

his only **b** Son • G3439 • 1 John 4:9

See Job 38:28; Philem. 10

BEHIND

my sins **b** thy back • H310 • Is. 38:17

things which are **b** • G3694 • Phil. 3:13

that which is **b** • G5303 • Col. 1:24

See 1 Kin. 14:9; Neh. 9:26

BEHOLD (Heb. *ra'ah*) #7200: This is

the common term used in reference to the natural function of the eyes and is thus most often translated as *see* (Gen. 48:10; 2 Kin. 3:14;

Mic. 7:10). Metaphorically, it has a number of meanings: acceptance (Gen. 7:1; Num. 23:21), provision (Gen. 22:8, 14; 1 Sam. 16:1), or to convey the notion of assurance and salvation (Job 42:5).

b the upright • H7200 • Ps. 37:37

b the face • G991 • Matt. 18:10

may **b** my glory • G2334 • John 17:24

b as in a glass • G2734 • 2 Cor. 3:18

See Num. 24:17; Ps. 91:8; 119:37

BELIEVE (Heb. *'aman*) #539: From a Hebrew root meaning “establish” or “confirm.” Belief is an important idea in the Bible, because a person must *believe* God in order to be saved from sin. Whenever the Scriptures state that a person “believed in the Lord,” it signals that the person has made a decision to treat God’s word as certain and to do what God wants (Gen. 15:6, John 1:12).

how long will it be ere they **b** me •

H539 • Num. 14:11

B in the Lord • H539 • 2 Chr. 20:20

b his prophets • H539 • 2 Chr. 20:20

they **b** not in God • H539 • Ps. 78:22

b every word • H539 • Prov. 14:15

as thou hast **b** • G4100 • Matt. 8:13

B ye that I am able • G4100 • Matt. 9:28

did ye not then **b** him • G4100 • Matt.

21:25

and we will **b** him • G4100 • Matt. 27:42

not afraid, only **b** • G4100 • Mark 5:36

If thou canst **b** • G4100 • Mark 9:23

b that ye receive them • G4100 • Mark

11:24

neither **b** they them • G4100 • Mark

16:13

most surely **b** • G4135 • Luke 1:1

which for a while **b** • G4100 • Luke 8:13

b only, and she shall • G4100 • Luke

8:50

slow of heart to **b** • G4100 • Luke 24:25

while they yet **b** • G569 • Luke 24:41

through him might **b** • G4100 • John

1:7

that **b** on his name • G4100 • John 1:12

they **b** the scripture • G4100 • John 2:22

how shall ye **b** • G4100 • John 3:12

How can ye **b** • G4100 • John 5:44

how shall ye **b** my words • G4100 •

John 5:47

seen me, and **b** not • G4100 • John 6:36

did his brethren **b** • G4100 • John 7:5

Pharisees **b** on him • G4100 • John 7:48

b the works • G4100 • John 10:38

to intent ye may **b** • G4100 • John 11:15

B thou this • G4100 • John 11:26

thou wouldst **b** • G4100 • John 11:40

all men will **b** on him • G4100 • John

11:48

b in the light • G4100 • John 12:36

ye **b** in God, **b** also • G4100 • John 14:1

the world may **b** • G4100 • John 17:21

I will not **b** • G4100 • John 20:25

and yet have **b** • G4100 • John 20:29

them that **b** • G4100 • Acts 4:32

by him all that **b** • G4100 • Acts 13:39

to eternal life **b** • G4100 • Acts 13:48

B on the Lord Jesus • G4100 • Acts

16:31

b in God with all his • G4100 • Acts

16:34

all them that **b** • G4100 • Rom. 4:11

against hope **b** • G4100 • Rom. 4:18

whosoever **b** on him • G4100 • Rom.

9:33

how shall they **b** • G4100 • Rom. 10:14

wife, that **b** not • G571 • 1 Cor. 7:12

we also **b** • G4100 • 2 Cor. 4:13

given to them that **b** • G4100 • Gal. 3:22

all them that **b** • G4100 • 2 Thess. 1:10

know whom I have **b** • G4100 • 2 Tim.

1:12

b to the saving • G4102 • Heb. 10:39

must **b** that he is • G4100 • Heb. 11:6

devils also **b** • G4100 • James 2:19

he that **b** on him • G4100 • 1 Pet. 2:6

BELLY

upon thy **b** shalt thou go • H1512 •

Gen. 3:14

goeth into the **b** • G2836 • Matt. 15:17

but into the **b** • G2836 • Mark 7:19

out of his **b** shall • G2836 • John 7:38

but their own **b** • G2836 • Rom. 16:18

whose God is their **b** • G2836 • Phil.

3:19

BELOVED

The **b** of the Lord shall dwell • H3039 • Deut. 33:12

giveth his **b** sleep • H3039 • Ps. 127:2 greatly **b** • H2532 • Dan. 9:23

a man greatly **b** • H2532 • Dan. 10:11 said, O man greatly **b** • H2532 • Dan. 10:19

This is my **b** Son • G27 • Matt. 3:17

Thou art my **b** Son • G27 • Mark 1:11

Thou art my **b** Son • G27 • Luke 3:22

they are **b** • G27 • Rom. 11:28

accepted in the **b** • G25 • Eph. 1:6

faithful and **b** brother • G27 • Col. 4:9

a brother **b** • G27 • Philem. 16

This is my **b** Son • G27 • 2 Pet. 1:17

See Neh. 13:26; Song 2:16

BENEVOLENCE

render unto the wife due **b** • G2133 •

1 Cor. 7:3

BESOUGHT

And Moses **b** the Lord his God • H2470

• Ex. 32:11

And I **b** the Lord • H2603 • Deut. 3:23

the man of God **b** • H2470 • 1 Kin. 13:6

he **b** the Lord • H2470 • 2 Chr. 33:12

and **b** the Lord • H2470 • Jer. 26:19

the devils **b** him • G3870 • Matt. 8:31

they **b** him that he • G3870 • Matt. 8:34

and he **b** him much • G3870 • Mark

5:10

And they **b** him • G3870 • Luke 8:31

b him to depart • G2065 • Luke 8:37

I **b** the Lord thrice • G3870 • 2 Cor. 12:8

See Gen. 42:21; Esth. 8:3

BEST

man at his **b** state • H5324 • Ps. 39:5

the **b** gifts • G2909 • 1 Cor. 12:31

See Gen. 43:11; Deut. 23:16

BETTER

to obey is **b** than sacrifice • H2896 •

1 Sam. 15:22

lovingkindness is **b** than • H2896 • Ps.

63:3

Two are **b** than one • H2896 • Eccl. 4:9

former days were **b** • H2896 • Eccl. 7:10

each esteem other **b** • G5242 • Phil. 2:3

much **b** than the angels • G2909 • Heb.

1:4

a **b** country • G2909 • Heb. 11:16

For it had been **b** • G2909 • 2 Pet. 2:21

See Eccl. 2:24; Song 1:2; Jon. 4:3

BEWARE

Take heed and **b** • G4337 • Matt. 16:6

b of the leaven • G991 • Mark 8:15

B of the scribes • G991 • Mark 12:38

B ye of the leaven • G4337 • Luke 12:1

b of covetousness • G5442 • Luke 12:15

b of evil workers • G991 • Phil. 3:2

See Deut. 6:12; 8:11; 15:9

BIND

B them continually upon thine • H7194

• Prov. 6:21

b up the brokenhearted • H2280 • Is.

61:1

shalt **b** on earth • G1210 • Matt. 16:19

b on earth shall be • G1210 • Matt.

18:18

See Num. 30:2; Job 26:8; 38:31

BIRD

as a speckled **b** • H5861 • Jer. 12:9

See Ps. 11:1; 124:7; Eccl. 10:20

BIRTH

whom I travail in **b** • G5605 • Gal. 4:19

See Eccl. 7:1; Luke 1:14

BISHOP (Gk. *episkopos*) #1985:

Episkopos means "one who

oversees." In the NT, elders

are described as overseeing a

congregation, responsible for the

internal affairs of the church; there

seem to have been several elders

in positions of responsibility in any

given congregation (Acts 14:23; Titus

1:5-7). After NT times, it became the

custom to appoint one elder as the

presiding elder and to give him the

title of *bishop*.

If a man desire the office of **b** • G1984 •

1 Tim. 3:1

b must be blameless • G1985 • Titus 1:7

Shepherd and **B** • G1985 • 1 Pet. 2:25

See Acts 1:20; Phil. 1:1

BITTERNESS

I will speak in the **b** of my soul • H4751

• Job 10:1

knoweth his own **b** • H4787 • Prov. 14:10

Let all **b**, and wrath • G4088 • Eph. 4:31
lest any root of **b** • G4088 • Heb. 12:15
See 1 Sam. 15:32; Prov. 17:25

BLAME

that the ministry be not **b** • G3469 •
2 Cor. 6:3
that no man should **b** us • G3469 •
2 Cor. 8:20

he was to be **b** • G2607 • Gal. 2:11
be holy and without **b** • G299 • Eph. 1:4

BLAMELESS

be **b** in the day of • G410 • 1 Cor. 1:8
that ye may be **b** • G273 • Phil. 2:15
See Matt. 12:5; Phil. 3:6; Titus 1:6, 7

BLASPHEME

the enemies of the Lord to **b** • H5006 •
2 Sam. 12:14
my name . . . is **b** • H5006 • Is. 52:5
themselves, This man **b** • G987 • Matt. 9:3

b against the • G987 • Mark 3:29
compelled them to **b** • G987 • Acts 26:11

name of God is **b** • G987 • Rom. 2:24
b that worthy name • G987 • James 2:7
See 1 Kin. 21:10; 1 Tim. 1:20

BLASPHEMY (Gk. *blasphēmia*) #988:

Blasphemy is the act of cursing, slandering, reviling, showing contempt or lack of reverence for God. In the OT, blaspheming God was a violation of the third Commandment (Ex. 20:7), a serious crime punishable by death (Lev. 24:15, 16). The unbelieving Jews of Jesus' day charged Him with blasphemy because they thought of Him only as a man while He claimed to be God's Son (Matt. 9:3).

All manner of sin and **b** shall be • G988 • Matt. 12:31

He hath spoken **b** • G987 • Matt. 26:65
Ye have heard the **b** • G988 • Mark 14:64

which speaketh **b** • G988 • Luke 5:21
See 2 Kin. 19:3; Ezek. 35:12

BLEMISH

holy and without **b** • G299 • Eph. 5:27
a lamb without **b** • G299 • 1 Pet. 1:19
See Lev. 21:17; Deut. 15:21

BLESS

The Lord **b** thee, and keep thee •
H1288 • Num. 6:24

B shalt thou be • H1288 • Deut. 28:3
thou wouldest **b** me • H1288 • 1 Chr. 4:10

B is he whose • H835 • Ps. 32:1

I will **b** the Lord • H1288 • Ps. 34:1

B the Lord, O my soul • H1288 • Ps. 103:1

within me, **b** his holy • H6944 • Ps. 103:1

the just is **b** • H1293 • Prov. 10:7

B are ye that sow • H835 • Is. 32:20

b himself in the God • H1288 • Is. 65:16

B are the poor in • G3107 • Matt. 5:3

b them that curse • G2127 • Matt. 5:44
more **b** to give than • G3107 • Acts 20:35

B them which • G2127 • Rom. 12:14
being reviled, we **b** • G2127 • 1 Cor. 4:12

b for evermore • G2128 • 2 Cor. 11:31

for that **b** hope • G3107 • Titus 2:13

B are the dead • G3107 • Rev. 14:13

See Hag. 2:19; James 3:9

BLESSING (Heb. *berakah*) #1293: The

word translated *blessing* expresses several ideas: to fill with potency, to make fruitful, or to secure victory. When people offer a blessing, they wish well or offer a prayer on behalf of themselves or someone else (Gen. 49). When God gives a blessing He gives it to those who follow Him (Deut. 11:27), providing salvation (Ps. 3:8), life (Ps. 133:3), and success (2 Sam. 7:29).

thy God turned the curse into a **b** •
H1293 • Deut. 23:5

the curse into a **b** • H1293 • Neh. 13:2

b of him that • H1293 • Job 29:13

b of the Lord • H1293 • Prov. 10:22

shall abound with **b** • H1293 • Prov. 28:20

for a **b** is in it • H1293 • Is. 65:8

I will curse your **b** • H1293 • Mal. 2:2
 pour you out a **b** • H1293 • Mal. 3:10
 the **b** of the gospel • G2129 • Rom.

15:29

cup of **b** which • G2129 • 1 Cor. 10:16
b and cursing • G2129 • James 3:10
 and glory, and **b** • G2129 • Rev. 5:12
See Gen. 27:35; Deut. 11:26, 29

BLIND

the gift **b** the wise • H5786 • Ex. 23:8
 eyes of the **b** • H5787 • Is. 35:5
 their minds were **b** • G4456 • 2 Cor.

3:14

of this world hath **b** • G5186 • 2 Cor. 4:4
 darkness hath **b** • G5186 • 1 John 2:11
See Deut. 16:19; 1 Sam. 12:3

BLINDNESS

because of **b** of their heart • G4457 •
 Eph. 4:18

See Deut. 28:28; Zech. 12:4

BLOOD (Heb. *dam*) #1818: In the
 Scriptures, blood may be a synonym
 for death, murder or even guilt, as
 in the phrase “his blood shall be
 upon him”—that is, he is responsible
 for his own guilt. According to the
 NT, “without shedding of blood
 there is no remission” of sin. Thus
 the emphasis on blood in the OT
 sacrifices pointed to the blood Christ
 would shed on our behalf.

Whoso sheddeth man’s **b** . . . his **b** be
 shed • H1818 • Gen. 9:6

is there in my **b** • H1818 • Ps. 30:9

precious shall their **b** • H1818 • Ps.

72:14

garments rolled in **b** • H1818 • Is. 9:5

b of the souls • H1818 • Jer. 2:34

land is full of **b** • H1818 • Ezek. 9:9

his **b** shall be upon • H1818 • Ezek.

18:13

flesh and **b** • G129 • Matt. 16:17

the innocent **b** • G129 • Matt. 27:4

His **b** be on us • G129 • Matt. 27:25

b of the new testament • G129 • Mark
 14:24

new testament in my **b** • G129 • Luke
 22:20

great drops of **b** • G129 • Luke 22:44

not of **b**, or of • G129 • John 1:13

drinketh my **b** • G129 • John 6:54

my **b** is drink • G129 • John 6:55

and from **b** • G129 • Acts 15:20

made of one **b** • G129 • Acts 17:26

with his own **b** • G129 • Acts 20:28

from **b**, and from • G129 • Acts 21:25

faith in his **b** • G129 • Rom. 3:25

justified by his **b** • G129 • Rom. 5:9

the **b** of Christ • G129 • 1 Cor. 10:16

new testament in my **b** • G129 • 1 Cor.
 11:25

b of the Lord • G129 • 1 Cor. 11:27

flesh and **b** • G129 • 1 Cor. 15:50

through his **b** • G129 • Eph. 1:7

without shedding of **b** • G130 • Heb.

9:22

hath counted the **b** • G129 • Heb. 10:29

b of the everlasting • G129 • Heb. 13:20

precious **b** of Christ • G129 • 1 Pet. 1:19

the **b** of the Lamb • G129 • Rev. 7:14

by the **b** of the Lamb • G129 • Rev.

12:11

See Gen. 9:4; Ex. 4:9; Rev. 16:6

BLOSSOM

desert shall rejoice, and **b** as the rose •

H6524 • Is. 35:1

See Gen. 40:10; Num. 17:5; Is. 27:6

BLOT

b me, I pray thee, out of thy book •

H4229 • Ex. 32:32

mercies **b** out my • H4229 • Ps. 51:1

Let them be **b** out • H4229 • Ps. 69:28

your sins may be **b** • G1813 • Acts 3:19

B out the handwriting • G1813 • Col.

2:14

I will not **b** out • G1813 • Rev. 3:5

See Deut. 9:14; 2 Kin. 14:27

BOAST (*n.*)

My soul shall make her **b** • H1984 • Ps.

34:2

makest thy **b** of God • G2744 • Rom.

2:17

that makest thy **b** • G2744 • Rom. 2:23

Where is **b** then • G2746 • Rom. 3:27

BOAST (*v.*)

trust in their wealth, and **b** • H1984 •

Ps. 49:6

workers of iniquity **b** • H559 • Ps. 94:4

B not thyself • H1984 • Prov. 27:1
I may **b** myself • G2744 • 2 Cor. 11:16
lest any man should **b** • G2744 • Eph.
2:9

member, and **b** great • G3166 • James
3:5
See 2 Chr. 25:19; Prov. 20:14

BODILY

Holy Ghost descended in a **b** • G4984 •
Luke 3:22
but his **b** presence • G4983 • 2 Cor.
10:10
of the Godhead **b** • G4985 • Col. 2:9
For **b** exercise • G4984 • 1 Tim. 4:8

BODY (Gk. *sōma*) #4983: NT writers
identify the *body*, a person's physical
being, as separate from one's soul or
spirit. Paul prays that the body, along
with the soul and spirit of believers,
will be "preserved blameless unto
the coming of our Lord Jesus Christ"
(1 Thess. 5:23).

worms destroy this **b** • H1320 • Job
19:26
thy flesh and thy **b** • H7607 • Prov. 5:11
not that thy whole **b** • G4983 • Matt.
5:29

The light of the **b** • G4983 • Matt. 6:22
nor yet for your **b** • G4983 • Matt. 6:25
she felt in her **b** • G4983 • Mark 5:29
neither for the **b** • G4983 • Luke 12:22
Wheresoever the **b** is • G4983 • Luke
17:37

the temple of his **b** • G4983 • John 2:21
from his **b** were • G5559 • Acts 19:12
b of sin might be • G4983 • Rom. 6:6
b of this death • G4983 • Rom. 7:24
present your **b** a living • G4983 • Rom.
12:1

many members in one **b** • G4983 •
Rom. 12:4

b is the temple • G4983 • 1 Cor. 6:19
I keep under my **b** • G4983 • 1 Cor. 9:27
b is not one member • G4983 • 1 Cor.
12:14

give my **b** to be burned • G4983 • 1 Cor.
13:3

absent from the **b** • G4983 • 2 Cor. 5:8
the **b**, I cannot tell • G4983 • 2 Cor. 12:2
I bear in my **b** • G4983 • Gal. 6:17

unto his glorious **b** • G4983 • Phil. 3:21
own **b** on the tree • G4983 • 1 Pet. 2:24
See Gen. 47:18; Rom. 12:5

BOLD

the **b** of his face shall be changed •
H5797 • Eccl. 8:1
he speaketh **b** • G3954 • John 7:26
we have **b** and access • G3954 • Eph.
3:12
therefore come **b** unto • G3954 • Heb.
4:16
have **b** in the day • G3954 • 1 John 4:17
See Prov. 28:1; Acts 13:46

BOND

bitterness, and in the **b** of • G4886 •
Acts 8:23
b of peace • G4886 • Eph. 4:3
b of perfectness • G4886 • Col. 3:14
See Num. 30:2; Ezek. 20:37

BOOK

Seek ye out of the **b** • H5612 • Is. 34:16
b of remembrance • H5612 • Mal. 3:16
the **b** of life • G976 • Phil. 4:3
name out of the **b** • G976 • Rev. 3:5
not written in the **b** • G976 • Rev. 13:8
another **b** was opened • G975 • Rev.
20:12
written in the Lamb's **b** • G975 • Rev.
21:27
the words of the **b** • G976 • Rev. 22:19
part out of the **b** • G976 • Rev. 22:19
written in this **b** • G975 • Rev. 22:19
See Ex. 17:14; Ezra 4:15

BORN

man is **b** unto trouble • H3205 • Job 5:7
that is **b** of a woman • H3205 • Job 14:1
he which is **b** of a • H3205 • Job 15:14
this man was **b** there • H3205 • Ps. 87:4
unto us a child is **b** • H3205 • Is. 9:6
shall a nation be **b** • H3205 • Is. 66:8
b King of the Jews • G5088 • Matt. 2:2
Among them that are **b** • G1084 • Matt.
11:11
For unto you is **b** • G5088 • Luke 2:11
b, not of blood • G1080 • John 1:13
Except a man be **b** again • G1080 •
John 3:3
is **b** of the Spirit • G1080 • John 3:8
b out of due time • G1626 • 1 Cor. 15:8

b again not of • G313 • 1 Pet. 1:23
loveth is **b** of God • G1080 • 1 John 4:7
Christ is **b** of God • G1080 • 1 John 5:1
whatsoever is **b** of God • G1080 •

1 John 5:4

b of God sinneth not • G1080 • 1 John
5:18

See Prov. 17:17; Eccl. 3:2

BORNE

he hath **b** our griefs • H5375 • Is. 53:4

See Lam. 5:7; Matt. 20:12

BOSOM

into Abraham's **b** • G2859 • Luke 16:22

b of the Father • G2859 • John 1:18

leaning on Jesus' **b** • G2859 • John
13:23

See Ex. 4:6; Deut. 13:6; Job 31:33

BOUGHT

For ye are **b** • G59 • 1 Cor. 6:20

Ye are **b** with a price • G59 • 1 Cor. 7:23

the Lord that **b** them • G59 • 2 Pet. 2:1

BOW

unto me every knee shall **b** • H3766 •
Is. 45:23

every knee shall **b** • G2578 • Rom.
14:11

BOWELS

his **b** did yearn upon his brother •
H7356 • Gen. 43:30

the sounding of my **b** • H4578 • Is.
63:15

in your own **b** • G4698 • 2 Cor. 6:12

b of mercies • G4698 • Col. 3:12

you all in the **b** • G4698 • Phil. 1:8

if any **b** and mercies • G4698 • Phil. 2:1

b of compassion • G4698 • 1 John 3:17

See Acts 1:18; Philem. 12

BRANCH (Heb. *tsemach*) #6780:

The term translated *branch* means "shoot" or "twig." The coming Messiah, the "Branch" would "shoot" up from the royal stock of David (Is. 11:1). Prophecies promised that a King from David's line would reign in righteousness (Jer. 23:5, 6), and as a priest, reestablish true worship of the Lord (Zech. 6:12, 13). Jesus Christ satisfied these predictions, fulfilling

both royal (John 12:13–15) and
priestly roles (Heb. 4:14).

tender **b** thereof will not cease • H3127
• Job 14:7

flourish as a **b** • H5929 • Prov. 11:28

B shall grow out • H5342 • Is. 11:1

David a righteous **B** • H6780 • Jer. 23:5

lodge in the **b** • G2798 • Matt. 13:32

b from the trees • G2798 • Matt. 21:8

b of palm trees • G902 • John 12:13

See Zech. 3:8; John 15:2, 4, 6

BREAD

man doth not live by **b** only • H3899 •
Deut. 8:3

in giving them **b** • H3899 • Ruth 1:6
ravens brought him **b** • H3899 • 1 Kin.
17:6

her poor with **b** • H3899 • Ps. 132:15

b eaten in secret • H3899 • Prov. 9:17

be satisfied with **b** • H3899 • Prov.
12:11

have plenty of **b** • H3899 • Prov. 28:19

the **b** of idleness • H3899 • Prov. 31:27

Cast thy **b** upon • H3899 • Eccl. 11:1

stones be made **b** • G740 • Matt. 4:3

shall not live by **b** • G740 • Matt. 4:4

this day our daily **b** • G740 • Matt. 6:11

that it be made **b** • G740 • Luke 4:3

ask **b** of any of you • G740 • Luke 11:11

in breaking of **b** • G740 • Luke 24:35

I am the **b** of life • G740 • John 6:35

in breaking of **b** • G740 • Acts 2:42

together to break **b** • G740 • Acts 20:7

he took **b**, and gave • G740 • Acts 27:35

betrayed took **b** • G740 • 1 Cor. 11:23

eat any man's **b** • G740 • 2 Thess. 3:8

See Josh. 9:5; Judg. 7:13

BREATH

into his nostrils the **b** of life • H5397 •
Gen. 2:7

wherein is the **b** • H7307 • Gen. 6:17

from man, whose **b** • H5397 • Is. 2:22

cause **b** to enter • H7307 • Ezek. 37:5

b came into them • H7307 • Ezek. 37:10

all life, and **b** • G4157 • Acts 17:25

See Job 12:10; 33:4; Ps. 146:4

BREATHE

he **b** on them • G1720 • John 20:22

BRETHREN

all ye are **b** • G80 • Matt. 23:8
 or **b**, or sisters • G80 • Mark 10:29
 parents, or **b** • G80 • Luke 18:29
 faithful **b** in Christ • G80 • Col. 1:2
 to call them **b** • G80 • Heb. 2:11
 we love the **b** • G80 • 1 John 3:14
See Gen. 42:8; John 7:5

BRIDE

prepared as a **b** • G3565 • Rev. 21:2
 the Spirit and the **b** • G3565 • Rev.
 22:17

BRIDEGROOM

to meet the **b** • G3566 • Matt. 25:1
 of the **b** voice • G3566 • John 3:29
See Ps. 19:5; Is. 62:5; Matt. 9:15

BRIDLE

a **b** for the ass • H4964 • Prov. 26:3
b not his tongue • G5468 • James 1:26
 to **b** the whole body • G5468 • James
 3:2
See 2 Kin. 19:28; Is. 37:29

BRING

B ye all the tithes into the • H935 • Mal.
 3:10
 if thou **b** thy gift • G4374 • Matt. 5:23
 that it may **b** forth • G5342 • John 15:2

BROKEN

unto them that are of a **b** heart • H7665
 • Ps. 34:18
 are a **b** spirit • H7665 • Ps. 51:17
b and a contrite heart • H7665 • Ps.
 51:17
 Reproach hath **b** • H7665 • Ps. 69:20
 cannot be **b** • G3089 • John 10:35
 bone . . . shall not be **b** • G4937 • John
 19:36
b down the middle • G3089 • Eph. 2:14
See Job 17:11; Prov. 25:19

BROTHER

b is born for adversity • H251 • Prov.
 17:17
 is **b** to him • H251 • Prov. 18:9
b offended is harder • H251 • Prov.
 18:19
 closer than a **b** • H251 • Prov. 18:24
 neither child nor **b** • H251 • Eccl. 4:8
b shall deliver • G80 • Matt. 10:21

b goeth to law • G80 • 1 Cor. 6:6
 him as a **b** • G80 • 2 Thess. 3:15
See Gen. 4:9; Matt. 5:23

BROTHERLY

one to another with **b** love • G5360 •
 Rom. 12:10
 as touching **b** love • G5360 • 1 Thess.
 4:9
 Let **b** love continue • G5360 • Heb. 13:1
See Amos 1:9; 2 Pet. 1:7

BRUISE (*v.*)

b for our iniquities • H1792 • Is. 53:5
See Gen. 3:15; Rom. 16:20

BUFFET

they spit in his face and **b** him • G2852
 • Matt. 26:67
 and are **b** • G2852 • 1 Cor. 4:11
 of Satan to **b** me • G2852 • 2 Cor. 12:7
 when ye be **b** • G2852 • 1 Pet. 2:20

BUILD (Heb. *banah*) #1129: The
 expression “build a house” can
 also refer to establishing a family
 (Ruth 4:11) or a dynasty (Ps.
 89:4). The word may also be used
 in the sense of “rebuilding” or
 “restoring” something that has been
 destroyed or is in disrepair (Neh.
 2:17). Jeremiah’s commission as
 God’s prophet included the task
 of spiritually building Judah and
 rebuilding Israel (Jer. 1:10; 31:4).
 labour in vain that **b** • H1129 • Ps. 127:1
 a time to **b** up • H1129 • Eccl. 3:3
b the old waste • H1129 • Is. 58:12
 I will **b** my church • G3618 • Matt. 16:18
 able to **b** you up • G2026 • Acts 20:32
 should **b** upon another • G3618 • Rom.
 15:20
 if any man **b** upon • G2026 • 1 Cor. 3:12
 also are **b** together • G4925 • Eph. 2:22
See 2 Chr. 6:9; Eccl. 2:4

BUILDER

the stone which the **b** refused • H1129
 • Ps. 118:22
 The stone which the **b** rejected • G3618
 • Matt. 21:42
 at nought of you **b** • G3618 • Acts 4:11
 stone which the **b** • G3618 • 1 Pet. 2:7

b and maker is God • G5079 • Heb.

11:10

See 1 Kin. 5:18; Ezra 3:10

BUILDING

husbandry, ye are God's **b** • G3619 •

1 Cor. 3:9

we have a **b** of God • G3619 • 2 Cor. 5:1

the **b** fitly framed • G3619 • Eph. 2:21

the **b** of the wall • G1739 • Rev. 21:18

BURDEN

Cast thy **b** upon the Lord • H3053 • Ps.

55:22

shall be a **b** • H5445 • Eccl. 12:5

my **b** is light • G5413 • Matt. 11:30

which have borne the **b** • G922 • Matt.

20:12

For they bind heavy **b** • G5413 • Matt.

23:4

with **b** grievous • G5413 • Luke 11:46

touch not the **b** • G5413 • Luke 11:46

one another's **b** • G922 • Gal. 6:2

shall bear his own **b** • G5413 • Gal. 6:5

See Num. 11:11; 2 Cor. 12:16

BURN

while I was musing the fire **b** • H1197 •

Ps. 39:3

B lips and a wicked • H1814 • Prov.

26:23

wickedness **b** as a • H1197 • Is. 9:18

with everlasting **b** • H4168 • Is. 33:14

shall **b** as an oven • H1197 • Mal. 4:1

in bundles to **b** • G2618 • Matt. 13:30

the chaff he will **b** • G2618 • Luke 3:17

and your lights **b** • G2545 • Luke 12:35

Did not our heart **b** • G2545 • Luke

24:32

He was a **b** • G2545 • John 5:35

my body to be **b** • G2545 • 1 Cor. 13:3

whose end is to be **b** • G2740 • Heb. 6:8

lamps of fire **b** • G2545 • Rev. 4:5

b with brimstone • G2545 • Rev. 19:20

See Gen. 44:18; Ex. 3:2; 21:25

BURNT OFFERING (Heb. 'olah)

#5930: This Hebrew word means

“holocaust,” an offering that is

completely destroyed by fire. For a

sin offering, the worshiper placed

his hands on the animal's head to

show the transfer of sin. The animal

was killed by the priest, the blood

collected and presented to the Lord

by sprinkling it on the altar. Pieces of

the sacrifice were then completely

burned on the altar.

as great delight in **b** • H5930 • 1 Sam.

15:22

b and sin offering • H5930 • Ps. 40:6

I hate robbery for **b** • H5930 • Is. 61:8

b are not acceptable • H5930 • Jer. 6:20

of God more than **b** • H5930 • Hos. 6:6

more than **b** • G3646 • Mark 12:33

See Gen. 22:7; Lev. 1:4; 6:9

BURY

dead **b** their dead • G2290 • Luke 9:60

we are **b** with him • G4916 • Rom. 6:4

he was **b** • G2290 • 1 Cor. 15:4

B with him in baptism • G4916 • Col.

2:12

See Gen. 23:4; 47:29; Matt. 14:12

BUSINESS

diligent in his **b** • H4399 • Prov. 22:29

about my Father's **b** • — • Luke 2:49

Not slothful in **b** • G4710 • Rom. 12:11

to do your own **b** • G2398 • 1 Thess.

4:11

See Josh. 2:14; Judg. 18:7; Neh. 13:30

C

CALL

c ye upon him while he is near • H7121

• Is. 55:6

And why **c** ye me • G2564 • Luke 6:46

c of God • G2821 • Rom. 11:29

in the same **c** • G2821 • 1 Cor. 7:20

the hope of his **c** • G2821 • Eph. 1:18

prize of the high **c** • G2821 • Phil. 3:14

worthy of this **c** • G2821 • 2 Thess. 1:11

with a holy **c** • G2821 • 2 Tim. 1:9

of the heavenly **c** • G2821 • Heb. 3:1

make your **c** • G2821 • 2 Pet. 1:10

See Acts 7:59; 1 Cor. 1:26

CANDLE

When his **c** shined upon my head •

H5216 • Job 29:3

thou wilt light my **c** • H5216 • Ps. 18:28
c of the Lord • H5216 • Prov. 20:27
 lighted a **c** • G3088 • Luke 8:16; 11:33
c shall shine no more • G3088 • Rev.
 18:23
 need no **c** • G3088 • Rev. 22:5
 See Job 18:6; 21:17; Prov. 24:20

CAPTIVITY

into **c** to the law of sin • G163 • Rom.
 7:23
 bringing into **c** • G163 • 2 Cor. 10:5
 See Job 42:10; Ps. 14:7

CARE (*n.*)

nation, that dwelleth without **c** • H983
 • Jer. 49:31
 the **c** of this world • G3308 • Matt. 13:22
 with **c** and riches • G3308 • Luke 8:14
 and **c** of this life • G3308 • Luke 21:34
 Doth God take **c** • G3199 • 1 Cor. 9:9
c one for another • G3309 • 1 Cor. 12:25
 the **c** of all • G3308 • 2 Cor. 11:28
 Casting all your **c** • G3308 • 1 Pet. 5:7
 See 2 Kin. 4:13; 2 Cor. 7:12

CAREFUL

Be **c** for nothing • G3309 • Phil. 4:6
c with tears • G1567 • Heb. 12:17
 See Phil. 4:10; Titus 3:8

CARNAL

c, sold under sin • G4559 • Rom. 7:14
c mind is enmity • G4561 • Rom. 8:7
 but as unto **c** • G4559 • 1 Cor. 3:1
 weapons . . . are not **c** • G4559 • 2 Cor.
 10:4
 See 1 Cor. 9:11; Heb. 7:16; 9:10

CARRY

Spirit of the Lord shall **c** thee • H5375 •
 1 Kin. 18:12
c them in • H5375 • Is. 40:11
c our sorrows • H5445 • Is. 53:4
c them all the days • H5375 • Is. 63:9
 men that **c** tales • H7400 • Ezek. 22:9
 not **c** about • G4064 • Heb. 13:9
 that are **c** • G1643 • 2 Pet. 2:17
c about of winds • G4064 • Jude 12
 See Ex. 33:15; Num. 11:12

CAST

Why art thou **c** down, O my soul •
 H7817 • Ps. 42:5

C thy burden upon • H7993 • Ps. 55:22
 lot is **c** into • H2904 • Prov. 16:33
 in no wise **c** out • G1544 • John 6:37
C down imaginations • G2507 • 2 Cor.
 10:5
C all your care • G1977 • 1 Pet. 5:7
 love **c** out fear • G906 • 1 John 4:18
 See Ps. 76:6; 3 John 10

CAUGHT

c up to the third • G726 • 2 Cor. 12:2
 be **c** up together • G726 • 1 Thess. 4:17
 See Prov. 7:13; Rev. 12:5

CEASE

poor shall never **c** out of • H2308 •
 Deut. 15:11
 the wicked **c** • H2308 • Job 3:17
 He maketh wars to **c** • H7673 • Ps. 46:9
 the strife **c** • H8367 • Prov. 26:20
 grinders **c** • H988 • Eccl. 12:3
 I **c** not to warn • G3973 • Acts 20:31
 tongues, they shall **c** • G3973 • 1 Cor.
 13:8
 Pray without **c** • G89 • 1 Thess. 5:17
 hath **c** from sin • G3973 • 1 Pet. 4:1
 See Gen. 8:22; Is. 1:16; 2:22

CELESTIAL

There are also **c** bodies • G2032 • 1 Cor.
 15:40

CHAFF

burn up the **c** with unquenchable •
 G892 • Matt. 3:12
 the **c** he will burn • G892 • Luke 3:17
 See Hos. 13:3; Zeph. 2:2

CHANGE (*v.*)

I am the Lord, I **c** not • H8138 • Mal. 3:6
c the glory • G236 • Rom. 1:23
 we shall all be **c** • G236 • 1 Cor. 15:51
c . . . from glory • G3339 • 2 Cor. 3:18
 See Job 17:12; Jer. 2:36; 13:22

CHARGE

nor **c** God foolishly • H5414 • Job 1:22
 angels he **c** with folly • H7760 • Job 4:18
 sin to their **c** — • Acts 7:60
 any thing to the **c** • G2596 • Rom. 8:33
 gospel . . . without **c** • G77 • 1 Cor. 9:18
c some that they • G3853 • 1 Tim. 1:3
 I **c** thee before God • G1263 • 1 Tim.
 5:21

C them that are rich • G3853 • 1 Tim. 6:17

I c thee therefore • G1263 • 2 Tim. 4:1
 be laid to their **c** • — • 2 Tim. 4:16
See Ex. 6:13; Ps. 35:11; 91:11

CHARITY

put on **c** • G26 • Col. 3:14
 the **c** of every one • G26 • 2 Thess. 1:3
 the commandment is **c** • G26 • 1 Tim. 1:5

faith, **c** • G26 • 2 Tim. 2:22
 sound in faith, in **c** • G26 • Titus 2:2
c shall cover the • G26 • 1 Pet. 4:8
 brotherly kindness **c** • G26 • 2 Pet. 1:7
 your feasts of **c** • G26 • Jude 12
See 1 Cor. 8:1; 13:1; Rev. 2:19

CHASTE

present you as a **c** virgin • G53 • 2 Cor. 11:2
 discreet, **c** • G53 • Titus 2:5
 your **c** conversation • G53 • 1 Pet. 3:2

CHASTEN

as a man **c** his son • H3256 • Deut. 8:5
 neither **c** me • H3256 • Ps. 6:1
 man whom thou **c** • H3256 • Ps. 94:12
C thy son • H3256 • Prov. 19:18
 as **c**, and not killed • G3811 • 2 Cor. 6:9
 Lord loveth he **c** • G3811 • Heb. 12:6
 no **c** for the present • G3809 • Heb. 12:11

I rebuke and **c** • G3811 • Rev. 3:19
See Ps. 69:10; 73:14; 118:18

CHASTISEMENT

not seen the **c** of the Lord • H4148 • Deut. 11:2
I have borne **c** • H2254 • Job 34:31
 the **c** of our peace • H4148 • Is. 53:5

CHEER

maketh a **c** countenance • H3190 • Prov. 15:13
 be of good **c** • G2293 • John 16:33
 sheweth mercy, with **c** • G2432 • Rom. 12:8
 God loveth a **c** giver • G2431 • 2 Cor. 9:7
See Matt. 9:2; 14:27; Mark 6:50

CHIEF

whosoever will be **c** among you • G4413 • Matt. 20:27

the **c** corner stone • G204 • Eph. 2:20
 of whom I am **c** • G4413 • 1 Tim. 1:15
 when the **c** Shepherd • G750 • 1 Pet. 5:4

CHILD

a **c** is known by his • H5288 • Prov. 20:11
 Train up a **c** in the way • H5288 • Prov. 22:6
 in the heart of a **c** • H5288 • Prov. 22:15
 to us a **c** is born • H3206 • Is. 9:6
c shall die an hundred • H5288 • Is. 65:20

What manner of **c** • G3813 • Luke 1:66
 When I was a **c** • G3516 • 1 Cor. 13:11
See Eccl. 4:13; 10:16, Heb. 11:23

CHILDREN

weeping for her **c** • H1121 • Jer. 31:15
c teeth are set • H1121 • Ezek. 18:2
 take the **c** bread • G5043 • Matt. 15:26
 Then are the **c** free • G5207 • Matt. 17:26

Suffer little **c** • G3813 • Matt. 19:14
 little **c** to come • G3813 • Mark 10:14
c of this world • G5207 • Luke 16:8
c of the resurrection • G5207 • Luke 20:36

the **c** of light • G5207 • John 12:36
 we are the **c** of God • G5043 • Rom. 8:16

c of God by faith • G5207 • Gal. 3:26
 no more **c** • G3516 • Eph. 4:14
c of disobedience • G5207 • Eph. 5:6
 walk as **c** of • G5043 • Eph. 5:8

C, obey your parents • G5043 • Eph. 6:1
 cometh on the **c** • G5207 • Col. 3:6
 Ye are all the **c** • G5207 • 1 Thess. 5:5
 his **c** in subjection • G5043 • 1 Tim. 3:4
 Behold I and the **c** • G3813 • Heb. 2:13
 In this the **c** • G5043 • 1 John 3:10
See Num. 16:27; Esth. 3:13

CHOOSE

c you this day whom ye will serve • H977 • Josh. 24:15
C rather to suffer • G138 • Heb. 11:25

CHOSEN (Heb. *bachar*) #977: In the OT, the word describes the careful action of “selecting” or “accepting.” It is often God who chooses. He chose Abraham (Neh. 9:7), the nation

of Israel (Deut. 4:37), and finally David's family (2 Sam. 6:21). He chose these people so that He could accomplish His will, the salvation of the world (Is. 49:6). This choice was founded on His own love for mankind.

people whom he hath **c** for his • H977

• Ps. 33:12

called, but few **c** • G1588 • Matt. 20:16

but few are **c** • G1588 • Matt. 22:14

c that good part • G1586 • Luke 10:42

c out the chief rooms • G1586 • Luke 14:7

Ye have not **c** me • G1586 • John 15:16

he is a **c** vessel • G1589 • Acts 9:15

c in the Lord • G1588 • Rom. 16:13

c the foolish things • G1586 • 1 Cor.

1:27

despised, hath God **c** • G1586 • 1 Cor.

1:28

According as he hath **c** • G1586 • Eph.

1:4

c of God • G1588 • 1 Pet. 2:4

a **c** generation • G1588 • 1 Pet. 2:9

See Ex. 18:25; 1 Chr. 16:13

CHRIST (Gk. *Christos*) #5547: Many speak of Jesus Christ, not realizing that the title "Christ" is in essence a confession of faith. It literally means "the Anointed One." The Messiah would be anointed by God's Spirit to be the preeminent Prophet, Priest, and King (Is. 61:1; John 3:34). With his confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16), Peter plainly identified Jesus as the Messiah.

Thou art the **C** • G5547 • Matt. 16:16

saying, I am **C** • G5547 • Matt. 24:5

which is called **C** • G5547 • John 4:25

is not this the **C** • G5547 • John 4:29

thou art that **C** • G5547 • John 6:69

in due time **C** died • G5547 • Rom. 5:6

C died for us • G5547 • Rom. 5:8

C liveth in me • G5547 • Gal. 2:20

indeed preach **C** • G5547 • Phil. 1:15

C of contention • G5547 • Phil. 1:16

me to live is **C** • G5547 • Phil. 1:21

the Spirit of **C** • G5547 • 1 Pet. 1:11

Jesus is the **C** • G5547 • 1 John 2:22

reigned with **C** • G5547 • Rev. 20:4

of God and of **C** • G5547 • Rev. 20:6

See Matt. 1:16; 2:4; Luke 2:26

CHRISTIAN

disciples were called **C** first • G5546 •

Acts 11:26

me to be a **C** • G5546 • Acts 26:28

man suffer as a **C** • G5546 • 1 Pet. 4:16

CHURCH (Gk. *ekklesia*) #1577: The

Greek term simply means "an

assembly." It was used in secular

Greek to speak of any gathering

of people to a political or festive

assembly, and used by the NT

writers to mean a local assembly

of believers, or the whole body of

believers. Within the local church

in each city there were probably

several "assemblies" or "meetings" of

believers, held in various homes.

tell it unto the **c** • G1577 • Matt. 18:17

added to the **c** daily • G1577 • Acts 2:47

the **c** in the wilderness • G1577 • Acts

7:38

made havoc of the **c** • G1577 • Acts 8:3

elders in every **c** • G1577 • Acts 14:23

neither robbers of **c** • G2417 • Acts

19:37

feed the **c** of God • G1577 • Acts 20:28

greet the **c** that • G1577 • Rom. 16:5

The **c** of Christ • G1577 • Rom. 16:16

set some in the **c** • G1577 • 1 Cor. 12:28

silence in the **c** • G1577 • 1 Cor. 14:28,

34

with the **c** that • G1577 • 1 Cor. 16:19

I robbed other **c** • G1577 • 2 Cor. 11:8

the **c** is subject • G1577 • Eph. 5:24

also loved the **c** • G1577 • Eph. 5:25

the body, the **c** • G1577 • Col. 1:18

which is the **c** • G1577 • Col. 1:24

care of the **c** of God • G1577 • 1 Tim.

3:5

c of the firstborn • G1577 • Heb. 12:23

See Matt. 16:18; Rev. 1:4; 2:1

CIRCUMCISE

ye shall **c** the flesh • H5243 • Gen. 17:11

Except ye be **c** • G4059 • Acts 15:1

though they be not **c** • G203 • Rom. 4:11

if ye be **c**, Christ • G4059 • Gal. 5:2

C the eighth day • G4061 • Phil. 3:5

See John 7:22; Gal. 2:3; Col. 2:11

CIRCUMCISION

the covenant of **c** • G4061 • Acts 7:8

what profit is there of **c** • G4061 • Rom. 3:1

a minister of the **c** • G4061 • Rom. 15:8

neither **c** • G4061 • Gal. 5:6

the **c**, which worship • G4061 • Phil. 3:3

c made without hands • G4061 • Col. 2:11

c nor uncircumcision • G4061 • Col. 3:11

See Ex. 4:26; John 7:22; Acts 7:8

CITY

there shall be six **c** for refuge • H5892 • Num. 35:6

six **c** with • H5892 • Josh. 15:59

make glad the **c** of God • H5892 • Ps. 46:4

a **c** of truth • H5892 • Zech. 8:3

a **c** which hath • G4172 • Heb. 11:10

c of the living God • G4172 • Heb. 12:22

no continuing **c** • G4172 • Heb. 13:14

the **c** of the nations • G4172 • Rev. 16:19

the beloved **c** • G4172 • Rev. 20:9

See Gen. 4:17; 11:4; Jon. 1:2

CLAY

formed out of the **c** • H2563 • Job 33:6

out of the miry **c** • H2916 • Ps. 40:2

CLEAN

bring a **c** thing out • H2889 • Job 14:4

He that hath **c** hands • H5355 • Ps. 24:4

Create in me a **c** heart • H2889 • Ps. 51:10

Is his mercy **c** • H656 • Ps. 77:8

c in his own eyes • H2134 • Prov. 16:2

Wash you, make you **c** • H2135 • Is. 1:16

be ye **c**, that bear • H1305 • Is. 52:11

I sprinkle **c** water • H2889 • Ezek. 36:25

canst make me **c** • G2511 • Matt. 8:2

for ye make **c** • G2511 • Matt. 23:25

Pharisees make **c** • G2511 • Luke 11:39

all things are **c** • G2513 • Luke 11:41

Ye are not all **c** • G2513 • John 13:11

c through the word • G2513 • John 15:3

I am **c** • G2513 • Acts 18:6

linen, **c** and white • G2513 • Rev. 19:8

See Josh. 3:17; Prov. 14:4

CLEANSE

c thou me from • H5352 • Ps. 19:12

I have **c** my heart • H2135 • Ps. 73:13

wound **c** away evil • H8562 • Prov. 20:30

c first that • G2511 • Matt. 23:26

What God hath **c** • G2511 • Acts 10:15

let us **c** ourselves • G2511 • 2 Cor. 7:1

C your hands • G2511 • James 4:8

his Son **c** us • G2511 • 1 John 1:7

to **c** us • G2511 • 1 John 1:9

See Ezek. 36:25; Mark 1:44

CLEAVE

c unto the Lord your God • H1692 • Josh. 23:8

heart they would **c** • G4357 • Acts 11:23

c to that which • G2853 • Rom. 12:9

See Gen. 2:24; Matt. 19:5

CLOTHE

c himself with • H3847 • Ps. 109:18

c with righteousness • H3847 • Ps. 132:9

shall **c** a man • H3847 • Prov. 23:21

household are **c** • H3847 • Prov. 31:21

c the heavens • H3847 • Is. 50:3

C me with the garments • H3847 • Is. 61:10

if God so **c** • G294 • Matt. 6:30

shall we be **c** • G4016 • Matt. 6:31

Naked, and ye **c** me • G4016 • Matt. 25:36

naked and ye **c** me not • G4016 • Matt. 25:43

If then God so **c** • G294 • Luke 12:28

desiring to be **c** • G1902 • 2 Cor. 5:2

be **c** with humility • G1463 • 1 Pet. 5:5

that thou mayest be **c** • G4016 • Rev. 3:18

woman **c** with the sun • G4016 • Rev. 12:1

c with a vesture • G4016 • Rev. 19:13

See Ex. 40:14; Esth. 4:4

CLOUD

them by day in a pillar of a **c** • H6051 • Ex. 13:21

fire and of the **c** • H6051 • Ex. 14:24
 ariseth a little **c** • H5645 • 1 Kin. 18:44
 was black with **c** • H5645 • 1 Kin. 18:45
 the pillar of the **c** • H6051 • Neh. 9:19
c drop down the dew • H7834 • Prov.
 3:20
 the **c** of heaven • H6050 • Dan. 7:13
 a bright **c** overshadowed • G3507 •
 Matt. 17:5
 in the **c** of heaven with • G3507 • Matt.
 24:30
 and coming in the **c** of • G3507 • Matt.
 26:64
 a **c** that overshadowed • G3507 • Mark
 9:7
 man coming in the **c** • G3507 • Mark
 13:26
 a **c**, and overshadowed • G3507 • Luke
 9:34
 in a **c** with power • G3507 • Luke 21:27
 fathers were under the **c** • G3507 •
 1 Cor. 10:1
 caught up . . . in the **c** • G3507 • 1 Thess.
 4:17
c that are carried with • G3507 • 2 Pet.
 2:17
c they are without water • G3507 • Jude
 12
 he cometh with **c** • G3507 • Rev. 1:7
 and behold a white **c** • G3507 • Rev.
 14:14
 See Gen. 9:13; Ex. 24:15; 40:34

COLD

cup of **c** water • G5593 • Matt. 10:42
 many shall wax **c** • G5594 • Matt. 24:12
 in **c** and nakedness • G5592 • 2 Cor.
 11:27
 neither **c** nor hot • G5593 • Rev. 3:15
 See Job 24:7; Ps. 147:17

COME

Then said I, Lo, I **c** • H935 • Ps. 40:7
c ye to the waters • H3212 • Is. 55:1
C unto me • G1205 • Matt. 11:28
 the Son of man is **c** • G2064 • Matt.
 18:11
 compel them to **c** • G1525 • Luke 14:23
 I will **c** again • G2064 • John 14:3
c, Lord Jesus • G2064 • Rev. 22:20

COMFORT (*n.*)

c of the Holy Ghost • G3874 • Acts 9:31
 patience and **c** • G3874 • Rom. 15:4
 God of all **c** • G3874 • 2 Cor. 1:3
 comforted in your **c** • G3874 • 2 Cor.
 7:13
 be of good **c** • G3870 • 2 Cor. 13:11
 if any **c** of love • G3890 • Phil. 2:1
 See Job 10:20; Ps. 94:19

COMFORT (*v.*)

staff they **c** me • H5162 • Ps. 23:4
C ye, **c** ye my people • H5162 • Is. 40:1
 the Lord hath **c** • H5162 • Is. 49:13; 52:9
c all that mourn • H5162 • Is. 61:2
 whom his mother **c** • H5162 • Is. 66:13
 they shall be **c** • G3870 • Matt. 5:4
 he is **c** • G3870 • Luke 16:25
 to **c** them • G3888 • John 11:19
 able to **c** them • G3870 • 2 Cor. 1:4
c one another • G3870 • 1 Thess. 4:18
c yourselves together • G3870 •
 1 Thess. 5:11
c the feebleminded • G3888 • 1 Thess.
 5:14
 See Gen. 5:29; 18:5; 37:35

COMFORTER

miserable **c** are ye all • H5162 • Job 16:2
 looked . . . for **c** • H5162 • Ps. 69:20
 give you another **C** • G3875 • John
 14:16
 when the **C** is come • G3875 • John
 15:26
C will not come • G3875 • John 16:7
 See 2 Sam. 10:3; 1 Chr. 19:3

COMMANDMENT

c are faithful • H4687 • Ps. 119:86
c is exceeding broad • H4687 • Ps.
 119:96
 I love thy **c** • H4687 • Ps. 119:127
 thy **c** are my delight • H4687 • Ps.
 119:143
 for doctrines the **c** • G1778 • Matt. 15:9
 according to the **c** • G1785 • Luke 23:56
 A new **c** I give • G1785 • John 13:34
c holy, and just • G1785 • Rom. 7:12
 and not of **c** • G2003 • 1 Cor. 7:6
 I speak not by **c** • G2003 • 2 Cor. 8:8
 first **c** with promise • G1785 • Eph. 6:2
 after the **c** • G1778 • Col. 2:22

end of the **c** • G3852 • 1 Tim. 1:5
 I write no new **c** • G1785 • 1 John 2:7
 I wrote a new **c** • G1785 • 2 John 5
 See Esth. 3:3

COMMEND

I **c** my spirit • G3908 • Luke 23:46
 God **c** his love toward us • G4921 •
 Rom. 5:8
 See Eccl. 8:15; Acts 20:32

COMMIT

Thou shalt not **c** adultery • H5003 • Ex.
 20:14

C thy way unto • H1556 • Ps. 37:5
 have **c** two evils • H6213 • Jer. 2:13
 Jesus did not **c** • G4100 • John 2:24
 hath **c** all judgment • G1325 • John 5:22
c the oracles of God • G4100 • Rom. 3:2
c unto us the word • G5087 • 2 Cor. 5:19
 that which is **c** • G3872 • 1 Tim. 6:20
 which I have **c** • G3866 • 2 Tim. 1:12
c himself to him • G3860 • 1 Pet. 2:23
 See Job 5:8; Ps. 31:5; 1 Cor. 9:17

COMMUNICATION

let your **c** be, Yea • G3056 • Matt. 5:37
 What manner of **c** • G3056 • Luke 24:17
 evil **c** corrupt • G3657 • 1 Cor. 15:33
 Let no corrupt **c** • G3056 • Eph. 4:29
 See 2 Kin. 9:11; Philem. 6

COMMUNION

c of the blood of Christ • G2842 • 1 Cor.
 10:16
c of the body of Christ • G2842 • 1 Cor.
 10:16
 what **c** hath light • G2842 • 2 Cor. 6:14
c of the Holy Ghost • G2842 • 2 Cor.
 13:14

COMPASSION (Heb. *racham*) #7355:

The Hebrew word translated here as *compassion* means “to love from the womb” and is frequently translated *mercy* (Is. 14:1). The noun form means “womb,” depicting the tender love of a mother for her child (1 Kin. 3:26). God used a form of this Hebrew word to reveal His character and name to Moses (see Ex. 34:6).
 she should not have **c** • H7355 • Is. 49:15
 his **c** fail not • H7356 • Lam. 3:22

will he have **c** • H7355 • Lam. 3:32
 will have **c** upon us • H7355 • Mic. 7:19
 he was moved with **c** • G4697 • Matt.
 9:36

with **c** toward them • G4697 • Matt.
 14:14

c on thy • G1653 • Matt. 18:33
 had **c** on them • G4697 • Matt. 20:34
 Jesus, moved with **c** • G4697 • Mark
 1:41

Lord hath . . . had **c** • G1653 • Mark 5:19
 have **c** on us • G4697 • Mark 9:22
 he had **c** on him • G4697 • Luke 10:33
 saw him, and had **c** • G4697 • Luke
 15:20

will have **c** on whom • G3627 • Rom.
 9:15

have **c** on the ignorant • G3356 • Heb.
 5:2

one mind, having **c** • G4835 • 1 Pet. 3:8
 his bowels of **c** • — • 1 John 3:17

have **c** • G1653 • Jude 22
 See Ps. 78:38; 86:15; 112:4

COMPEL

c thee to go a mile • G29 • Matt. 5:41
c to bear his cross • G29 • Matt. 27:32
 they **c** one Simon • G29 • Mark 15:21
c them to come in • G315 • Luke 14:23
c them to • G315 • Acts 26:11
 See 2 Cor. 12:11; Gal. 2:3

COMPLETE

seven sabbaths shall be **c** • H8549 •
 Lev. 23:15
 are **c** in him • G4137 • Col. 2:10
 perfect and **c** in all • G4137 • Col. 4:12

COMPREHEND

doeth he, which we cannot **c** • H3045 •
 Job 37:5
 and **c** the dust • H3557 • Is. 40:12
 the darkness **c** it not • G2638 • John 1:5
c with all saints • G2638 • Eph. 3:18

CONDEMN

I will say unto God, Do not **c** me •
 H7561 • Job 10:2
 drink the wine of the **c** • H6064 • Amos
 2:8
 have **c** the guiltless • G2613 • Matt. 12:7
 thou shalt be **c** • G2613 • Matt. 12:37
 and shall **c** it • G2632 • Matt. 12:42

shall **c** him to death • G2632 • Matt. 20:18
 he saw that he was **c** • G2632 • Matt. 27:3
 all **c** him to • G2632 • Mark 14:64
c not, and ye shall • G2613 • Luke 6:37
 into the world to **c** • G2919 • John 3:17
 believeth not is **c** • G2919 • John 3:18
 hath no man **c** thee • G2632 • John 8:10
 Neither do I **c** thee • G2632 • John 8:11
 thou **c** thyself • G2632 • Rom. 2:1
c sin in the flesh • G2632 • Rom. 8:3
 Who is he that **c** • G2632 • Rom. 8:34
 Happy is he that **c** • G2919 • Rom. 14:22
 that cannot be **c** • G176 • Titus 2:8
 Ye have **c** and killed • G2613 • James 5:6
 lest ye be **c** • G2632 • James 5:9
 if our heart **c** us • G2607 • 1 John 3:21
See Job 9:20; 15:6; Matt. 12:41

CONDEMNATION

this is the **c**, that light is • G2920 • John 3:19
 shall not come into **c** • G2920 • John 5:24
 administration of **c** • G2633 • 2 Cor. 3:9
 the **c** of the devil • G2917 • 1 Tim. 3:6
 lest ye fall into **c** • G5272 • James 5:12
 ordained to this **c** • G2917 • Jude 4
See Luke 23:40; Rom. 5:16; 8:1

CONFESS (Heb. *yadah*) #3034: This Hebrew verb conveys two distinct meanings; first, the offering of thanksgiving or praise to God (2 Chr. 5:13; Ps. 92:1; 106:47); second, the “casting off” of sin by acknowledging our transgressions of God’s commandments (Ps. 32:5; Prov. 28:13). Confession of sin is thanksgiving because it recognizes that forgiveness of sin is accomplished only by the grace and goodness of God (2 Chr. 30:22; Dan. 9:4).

whoso **c** and forsaketh them • H3034 • Prov. 28:13
c me before men • G3670 • Matt. 10:32
c that he was Christ • G3670 • John 9:22
 they did not **c** him • G3670 • John 12:42
 Pharisees **c** both • G3670 • Acts 23:8
c with thy mouth • G3670 • Rom. 10:9

every tongue shall **c** • G1843 • Rom. 14:11
c that Jesus Christ • G1843 • Phil. 2:11
c that they were • G3670 • Heb. 11:13
C your faults • G1843 • James 5:16
 if we **c** our sins • G3670 • 1 John 1:9
 Every spirit that **c** • G3670 • 1 John 4:2
c that Jesus is the • G3670 • 1 John 4:15
 will **c** his name • G1843 • Rev. 3:5
See 1 Kin. 8:33; 2 Chr. 6:24

CONFESSION

Lord my God, and made my **c** • H3034 • Dan. 9:4
 mouth **c** is made • G3670 • Rom. 10:10
 witnessed a good **c** • G3671 • 1 Tim. 6:13

CONFIDENCE

the **c** of all the ends of the earth • H4009 • Ps. 65:5
 to put **c** in man • H982 • Ps. 118:8
 to put **c** in princes • H982 • Ps. 118:9
 Lord shall be thy **c** • H3689 • Prov. 3:26
 Lord is strong **c** • H4009 • Prov. 14:26
 in **c** shall be your • H985 • Is. 30:15
 hath rejected thy **c** • H4009 • Jer. 2:37
c by the faith • G4006 • Eph. 3:12
 no **c** in the flesh • G3982 • Phil. 3:3
 might also have **c** • G4006 • Phil. 3:4
 if we hold fast the **c** • G3954 • Heb. 3:6
 beginning of our **c** • G5287 • Heb. 3:14
 therefore your **c** • G3954 • Heb. 10:35
 we may have **c** • G3954 • 1 John 2:28
 have we **c** toward God • G3954 • 1 John 3:21
 this is the **c** that we • G3954 • 1 John 5:14
See Job 4:6; Prov. 25:19

CONFIDENT

against me, in this will I be **c** • H982 • Ps. 27:3
 fool rageth, and is **c** • H982 • Prov. 14:16
 we are always **c** • G2292 • 2 Cor. 5:6
c of this very thing • G3982 • Phil. 1:6

CONFIRM

c the feeble knees • H553 • Is. 35:3
c the word • G950 • Mark 16:20
C the souls of • G1991 • Acts 14:22
 words, and **c** them • G1991 • Acts 15:32

c the churches • G1991 • Acts 15:41
 c the promises made • G950 • Rom.
 15:8

See 2 Kin. 15:19; 1 Cor. 1:6

CONFORM

to be c to the image of his Son • G4832
 • Rom. 8:29

not c to this world • G4964 • Rom. 12:2

c unto his death • G4833 • Phil. 3:10

CONGREGATION (Heb. *qahal*)

#6951: The Hebrew term denotes a gathering of people for any occasion. It is used in a secular sense to designate civil meetings, war counsels, and other meetings, (1 Sam. 17:47; 1 Kin. 12:3) as well as the gathering of individuals for religious purposes (Deut. 5:22). “Congregation of the Lord” indicates a gathering of God’s people for religious or secular purposes (1 Chr. 28:8; Neh. 13:1).

all the c said, Amen • H6951 • Neh.
 5:13

nor sinners in the c • H5712 • Ps. 1:5
 in the c will I bless • H4721 • Ps. 26:12
 the c of the dead • H6951 • Prov. 21:16

CONQUER

we are more than c through him •
 G5245 • Rom. 8:37

he went forth c • G3528 • Rev. 6:2

CONSCIENCE

c void of offence • G4893 • Acts 24:16
 their c also bearing • G4893 • Rom.
 2:15

my c also bearing me • G4893 • Rom.
 9:1

also for c sake • G4893 • Rom. 13:5
 shall not the c of him • G4893 • 1 Cor.
 8:10

and wounded their weak c • G4893 •
 1 Cor. 8:12

question for c sake • G4893 • 1 Cor.
 10:25

and for c sake • G4893 • 1 Cor. 10:28
 testimony of our c • G4893 • 2 Cor. 1:12
 a good c • G4893 • 1 Tim. 1:5
 faith, and a good c • G4893 • 1 Tim.
 1:19

in a pure c • G4893 • 1 Tim. 3:9
 c seared with a hot iron • G4893 •
 1 Tim. 4:2

purge your c from • G4893 • Heb. 9:14
 from an evil c • G4893 • Heb. 10:22
 we have a good c • G4893 • Heb. 13:18
 Having a good c • G4893 • 1 Pet. 3:16
 See John 8:9; 2 Cor. 4:2

CONSIDER

When I c thy heavens • H7200 • Ps. 8:3
 my people doth not c • H995 • Is. 1:3
 C your ways • H7760 • Hag. 1:5, 7
 C the lilies of the • G2648 • Matt. 6:28
 c not the beam • G2657 • Matt. 7:3
 C the ravens • G2657 • Luke 12:24
 c thyself, lest thou • G4648 • Gal. 6:1
 c the Apostle • G2657 • Heb. 3:1
 c how great this man was • G2334 •
 Heb. 7:4

c one another • G2657 • Heb. 10:24
 c him that endured • G357 • Heb. 12:3
 c the end of their • G333 • Heb. 13:7
 See Deut. 32:29; 1 Sam. 12:24

CONSOLATION

Are the c of God small • H8575 • Job
 15:11
 have received your c • G3874 • Luke
 6:24

of patience and c • G3874 • Rom. 15:5
 any c in Christ • G3874 • Phil. 2:1
 everlasting c • G3874 • 2 Thess. 2:16
 have a strong c • G3874 • Heb. 6:18
 See Luke 2:25; Acts 4:36

CONSUME

bush was not c • H398 • Ex. 3:2
 God is a c fire • H398 • Deut. 4:24
 as a c fire he shall • H398 • Deut. 9:3
 and c the burnt • H398 • 1 Kin. 18:38
 shall c him • H398 • Job 20:26
 c away like a moth • H4529 • Ps. 39:11
 that we are not c • H8552 • Lam. 3:22
 are not c • H3615 • Mal. 3:6
 c them • G355 • Luke 9:54
 heed that ye be not c • G355 • Gal. 5:15
 For our God is a c • G2654 • Heb. 12:29
 that ye may c it • G1159 • James 4:3
 See Ex. 32:10; 33:3; Josh. 24:20

CONSUMMATION

until the **c**, and that determined •

H3617 • Dan. 9:27

CONTAIN

heavens cannot **c** thee • H3557 • 1 Kin. 8:27

heavens cannot **c** him • H3557 • 2 Chr. 2:6

itself could not **c** • G5562 • John 21:25

if they cannot **c** • G1467 • 1 Cor. 7:9

CONTENT

willing to **c** the people • G2425 • Mark 15:15

be **c** with your wages • G714 • Luke 3:14

therewith to be **c** • G842 • Phil. 4:11

godliness with **c** • G841 • 1 Tim. 6:6

to be therewith **c** • G714 • 1 Tim. 6:8

be **c** with such things • G714 • Heb. 13:5

See Gen. 37:27; Josh. 7:7

CONTINUE (Gk. *proskartereō*, *proskarterēsis*) #4342; 4343: The NT makes it clear that faith alone saves. It is equally clear that perseverance in good works is the greatest indication that someone's faith is genuine (James 2:14–26). Christians persevere in God's work to prove their appreciation for God's grace (1 Cor. 15:57, 58); because God is intimately related to them (Rom. 8:25–27); because they have the assurance of reward (1 John 5:13). as a shadow, and **c** not • H5975 • Job 14:2

shall be **c** • H5125 • Ps. 72:17

that **c** until night • H309 • Is. 5:11

may **c** many days • H5975 • Jer. 32:14

c all night • G1273 • Luke 6:12

c with me in • G1265 • Luke 22:28

if ye **c** in my word • G3306 • John 8:31

c ye in my love • G3306 • John 15:9

c with one accord • G4342 • Acts 1:14

they **c** steadfastly • G2258 • Acts 2:42

they, **c** daily with • G4342 • Acts 2:46

Peter **c** knocking • G1961 • Acts 12:16

to **c** in the grace • G1961 • Acts 13:43

exhorting them to **c** • G1696 • Acts 14:22

I **c** unto this day • G2476 • Acts 26:22

Shall we **c** in sin • G1961 • Rom. 6:1

c instant in prayer • G4342 • Rom. 12:12

c not in all things • G1696 • Gal. 3:10

If ye **c** in the faith • G1961 • Col. 1:23

C in prayer, and watch • G4342 • Col. 4:2

if they **c** in faith • G3306 • 1 Tim. 2:15

c in them • G1961 • 1 Tim. 4:16

c thou in • G3306 • 2 Tim. 3:14

not suffered to **c** • G3887 • Heb. 7:23

because he **c** ever • G3306 • Heb. 7:24

Let brotherly love **c** • G3306 • Heb. 13:1

have we no **c** city • G3306 • Heb. 13:14

and **c** there a year • G4160 • James 4:13

all things **c** • G1265 • 2 Pet. 3:4

no doubt have **c** • G3306 • 1 John 2:19

See 1 Sam. 12:14; 2 Sam. 7:29

CONTRITE

saveth such as be of a **c** spirit • H1793 • Ps. 34:18

a broken and a **c** heart • H1794 • Ps. 51:17

of a **c** and humble • H1793 • Is. 57:15

heart of the **c** ones • H1792 • Is. 57:15

and of a **c** spirit • H5223 • Is. 66:2

CONVERSATION

such as be of upright **c** • H1870 • Ps. 37:14

ordereth his **c** aright • H1870 • Ps. 50:23

c be as it becometh • G4176 • Phil. 1:27

our **c** is in heaven • G4175 • Phil. 3:20

in **c**, in charity • G391 • 1 Tim. 4:12

c be without • G5158 • Heb. 13:5

the end of their **c** • G391 • Heb. 13:7

in all manner of **c** • G391 • 1 Pet. 1:15

from your vain **c** • G391 • 1 Pet. 1:18

your **c** honest • G391 • 1 Pet. 2:12

with the filthy **c** • G391 • 2 Pet. 2:7

be in all holy **c** • G391 • 2 Pet. 3:11

See Eph. 2:3; 4:22; James 3:13

CONVERSION

declaring the **c** of the Gentiles • G1995 • Acts 15:3

CONVERT

perfect, **c** the soul • H7725 • Ps. 19:7

their heart, and **c** • H7725 • Is. 6:10
 be **c**, and I should • G1994 • Matt. 13:15
 Except ye be **c** • G4762 • Matt. 18:3
 they should be **c** • G1994 • Mark 4:12
 when thou art **c** • G1994 • Luke 22:32
 and be **c** • G1994 • Acts 3:19
 and one **c** him • G1994 • James 5:19
 he which **c** • G1994 • James 5:20
 See Ps. 51:13; Is. 1:27; 60:5

CONVICTED

being **c** by their own conscience •
 G1651 • John 8:9

CORNER (Gk. *gōnia*, *akrogōniaios*)

#1137; 204: In biblical times,
 buildings were often made of cut
 stone. By uniting two intersecting
 walls, a cornerstone aligned the
 whole building. In his address before
 the Jewish Sanhedrin, Peter quoted
 Ps. 118:22, boldly proclaiming that
 “Jesus Christ of Nazareth,” crucified
 and raised from the dead, was the
 stone rejected by the builders “which
 is become the head of the corner”
 (Acts 4:10, 11; Eph. 2:20, 21).

become the head stone of the **c** •
 H6438 • Ps. 118:22

may be as **c** stones • H2106 • Ps. 144:12
 precious **c** stone • H6438 • Is. 28:16
c of the streets • G1137 • Matt. 6:5
 not done in a **c** • G1137 • Acts 26:26
 being the chief **c** • G204 • Eph. 2:20
 a chief **c** stone • G204 • 1 Pet. 2:6
 four **c** of the earth • G1137 • Rev. 7:1
 See Job 1:19; Prov. 7:8; 21:9

CORRECT

whom the Lord loveth he **c** • H3198 •
 Prov. 3:12

C thy son • H3256 • Prov. 29:17
 not be **c** by words • H3256 • Prov. 29:19
c me, but with • H3256 • Jer. 10:24
 I will **c** thee • H3256 • Jer. 30:11
 but **c** thee in measure • H3256 • Jer.
 46:28

of our flesh which **c** us • G3810 • Heb.
 12:9

See Job 5:17; Ps. 39:11; 94:10

CORRECTION (Heb. *musar*) #4148:

The Hebrew word translated

correction means “discipline”
 that is instructive and corrective
 in nature. The word emphasizes
 the “nourishing” and “chastising”
 elements of bringing up a child
 (Prov. 1:7, 8). Instruction has to
 do with both the reception of
 knowledge through hearing and the
 application of that knowledge in
 daily life. Discipline and instruction
 is frequently connected to God (Prov.
 3:11, 12).

rod of **c** shall drive • H4148 • Prov.
 22:15

they received no **c** • H4148 • Jer. 2:30
 refused to receive **c** • H4148 • Jer. 5:3
 nor receiveth **c** • H4148 • Jer. 7:28
 she received not **c** • H4148 • Zeph. 3:2
 for reproof, for **c** • G1882 • 2 Tim. 3:16
 See Job 37:13; Prov. 3:11; 7:22

CORRUPT

Lest ye **c** yourselves • H7843 • Deut.
 4:16

ye will utterly **c** • H7843 • Deut. 31:29
 and rust doth **c** • G853 • Matt. 6:19
 a **c** tree bringeth forth • G4550 • Matt.
 7:17

make the tree **c** • G4550 • Matt. 12:33
 not forth **c** fruit • G4550 • Luke 6:43
 neither moth **c** • G1311 • Luke 12:33
 communications **c** • G5351 • 1 Cor.
 15:33

which **c** the word • G2585 • 2 Cor. 2:17
 we have **c** no man • G5351 • 2 Cor. 7:2
 your minds should be **c** • G5351 •

2 Cor. 11:3

old man, which is **c** • G5351 • Eph. 4:22
 Let no **c** communication • G4550 •
 Eph. 4:29

men of **c** minds • G1311 • 1 Tim. 6:5
 men of **c** minds • G2704 • 2 Tim. 3:8
 your riches are **c** • G4595 • James 5:2
 See Job 17:1; Prov. 25:26

CORRUPTION

suffer thine Holy One to see **c** • H7845
 • Ps. 16:10

and not see **c** • H7845 • Ps. 49:9
 my life from **c** • H7845 • Jon. 2:6
 did see **c** • G1312 • Acts 2:31

from the bondage of **c** • G5356 • Rom. 8:21

It is sown in **c** • G5356 • 1 Cor. 15:42
neither doth **c** • G5356 • 1 Cor. 15:50
of the flesh reap **c** • G5356 • Gal. 6:8
the **c** that is in • G5356 • 2 Pet. 1:4
perish in their own **c** • G5356 • 2 Pet. 2:12

See Lev. 22:25; Is. 38:17

COUNSEL (Heb. *'etsah*) #6098: There are two primary meanings: “counsel” and “plan.” Both are used of God (Jer. 32:199) and man (Prov. 20:5). The counsel of the Lord stands forever, but He brings the counsel of the nations to nothing (Ps. 33:10, 11; Prov. 21:30). Solomon calls those who heed counsel wise (Prov. 12:15; 19:20); the psalmists proclaimed their reliance on God’s counsel (Ps. 16:7; 73:24).

c of the ungodly • H6098 • Ps. 1:1
The **c** of the Lord • H6098 • Ps. 33:11
took sweet **c** together • H5475 • Ps. 55:14

guide me with thy **c** • H6098 • Ps. 73:24
at nought all my **c** • H6098 • Prov. 1:25
Where no **c** is • H8458 • Prov. 11:14
Without **c** purposes • H5475 • Prov. 15:22

the **c** of the Lord • H6098 • Prov. 19:21
nor **c** against the Lord • H6098 • Prov. 21:30

I **c** thee • — • Eccl. 8:2

wonderful in **c** • H6098 • Is. 28:29

that take **c** • H6098 • Is. 30:1

My **c** shall stand • H6098 • Is. 46:10

Great in **c** • H6098 • Jer. 32:19

ashamed of his own **c** • H6098 • Hos. 10:6

took **c** with • G4824 • Mark 3:6

took **c** together • G4823 • John 11:53

determinate **c** • G1012 • Acts 2:23

thy hand and thy **c** • G1012 • Acts 4:28

all the **c** of God • G1012 • Acts 20:27

c of his own will • G1012 • Eph. 1:11

of his **c** • G1012 • Heb. 6:17

COUNSELLOR

multitude of **c** there is safety • H3289 • Prov. 11:14

in the multitude of **c** • H3289 • Prov. 15:22

c of peace is joy • H3289 • Prov. 12:20
called Wonderful, **C** • H3289 • Is. 9:6

COUNT (Heb. *chashab*) #2803: This complex verb has two ranges of meaning. The first is associated with calculations: “count” (Prov. 17:28), “esteem” (Is. 53:3). The second includes the element of planning: “think” (1 Sam. 1:13), “devise” (Esth. 8:3). Abram’s faith was “counted” to him for righteousness—computed as a credit in Abram’s favor. Paul uses this credit and debit language in his explanation of justification by faith (Rom. 4:3).

he **c** it to him for righteousness • H2803 • Gen. 15:6

c as sheep • H2803 • Ps. 44:22

c unto him for • H2803 • Ps. 106:31

is **c** wise • H2803 • Prov. 17:28

be **c** for a forest • H2803 • Is. 32:15
because they **c** him • G2192 • Matt. 14:5

men **c** John • G2192 • Mark 11:32

and **c** the cost • G5585 • Luke 14:28

that they were **c** • G2661 • Acts 5:41

neither **c** I my life • G2192 • Acts 20:24

I **c** loss for • G2233 • Phil. 3:7

I **c** all things • G2233 • Phil. 3:8

I **c** not myself • G3049 • Phil. 3:13

may be **c** worthy • G2661 • 2 Thess. 1:5

God would **c** you worthy • G515 • 2 Thess. 1:11

he **c** me faithful • G2233 • 1 Tim. 1:12

well be **c** worthy • G515 • 1 Tim. 5:17

c the blood • G2233 • Heb. 10:29

c it all joy • G2233 • James 1:2

as some men **c** • G2233 • 2 Pet. 3:9

See Num. 23:10; Job 31:4

COUNTENANCE

Look not on his **c** • H4758 • 1 Sam. 16:7

of a beautiful **c** • H5869 • 1 Sam. 16:12

ruddy, and of a fair **c** • H4758 • 1 Sam. 17:42

Why is thy **c** sad • H6440 • Neh. 2:2

thou changest his **c** • H6440 • Job 14:20

light of thy **c** • H6440 • Ps. 4:6

light of thy **c** • H6440 • Ps. 44:3

in the light of **c** • H6440 • Ps. 89:15
maketh a cheerful **c** • H6440 • Prov.
15:13

sharpeneth the **c** • H6440 • Prov. 27:17
the sadness of the **c** • H6440 • Eccl. 7:3
their **c** doth witness • H6440 • Is. 3:9
of a sad **c** • G4659 • Matt. 6:16
c was like lightning • G2397 • Matt. 28:3
his **c** was altered • G4383 • Luke 9:29
his **c** was as the sun • G3799 • Rev. 1:16
See Gen. 4:5; Num. 6:26; Judg. 13:6

COURAGE

Be strong and of a good **c** • H553 •
Deut. 31:6

be of good **c** • H2388 • Ps. 27:14
and took **c** • G2294 • Acts 28:15
See Num. 13:20; Josh. 1:7; 2:11

COURSE

that I might finish my **c** with joy •
G1408 • Acts 20:24
may have free **c** • G5143 • 2 Thess. 3:1
I have finished my **c** • G1408 • 2 Tim.
4:7
the **c** of nature • G5164 • James 3:6
See Ps. 82:5; Acts 13:25

COVENANT (Heb. *berith*) #1285:

The term often refers to God's self-imposed obligation to reconcile fallen humanity to Himself. He made a covenant with Noah after the Flood (Gen. 9:9-17), a covenant with Abraham (Gen. 17:15, 16), and a covenant with David (2 Sam. 23:5). These covenants prefigure the supreme covenant made through Christ's sacrifice on the Cross. Jesus initiated the New Covenant which Jeremiah foresaw (Jer. 31:31-34).
it is a **c** of salt for ever • H1285 • Num.
18:19
my **c** of peace • H1285 • Num. 25:12
by a **c** of salt • H1285 • 2 Chr. 13:5
his **c** for ever • H1285 • Ps. 105:8
for them his **c** • H1285 • Ps. 106:45
mindful of his **c** • H1285 • Ps. 111:5
c with death • H1285 • Is. 28:18
they **c** with him • G2476 • Matt. 26:15
and **c** to give him • G4934 • Luke 22:5
c which God made • G1242 • Acts 3:25

glory, and the **c** • G1242 • Rom. 9:4
the **c** of promise • G1242 • Eph. 2:12
mediator of a better **c** • G1242 • Heb.
8:6
mediator of the new **c** • G1242 • Heb.
12:24
of the everlasting **c** • G1242 • Heb.
13:20
See Gen. 9:15; Ex. 34:28; Job 31:1

COVER

depths have **c** them • H3680 • Ex. 15:5
c thee with my hand • H5526 • Ex.
33:22
c with a mantle • H5844 • 1 Sam. 28:14
they **c** Haman's face • H2645 • Esth. 7:8
whose sin is **c** • H3680 • Ps. 32:1
c them as a garment • H5848 • Ps. 73:6
He shall **c** thee • H5526 • Ps. 91:4
Thou **c** it with • H3680 • Ps. 104:6
violence **c** the mouth • H3680 • Prov.
10:6
love **c** all sins • H3680 • Prov. 10:12
a prudent man **c** shame • H3680 • Prov.
12:16
He that **c** a transgression • H3680 •
Prov. 17:9
He that **c** sins • H3680 • Prov. 28:13
no more **c** her slain • H3680 • Is. 26:21
ship was **c** • G2572 • Matt. 8:24
there is nothing **c** • G2572 • Matt. 10:26
whose sins are **c** • G1943 • Rom. 4:7
having his head **c** • G2596 • 1 Cor. 11:4
the woman be not **c** • G2619 • 1 Cor.
11:6
not to **c** his head • G2619 • 1 Cor. 11:7
charity shall **c** • G2572 • 1 Pet. 4:8
See Gen. 7:19; Ex. 8:6; 21:33

COVET

Thou shalt not **c** • H2530 • Ex. 20:17
He **c** greedily all the day • H183 • Prov.
21:26
him that **c** an evil • H1214 • Hab. 2:9
c no man's silver • G1937 • Acts 20:33
c earnestly • G2206 • 1 Cor. 12:31
while some **c** after • G3713 • 1 Tim.
6:10
See Deut. 5:21; Rom. 7:7

COVETOUS

hateth **c** shall prolong his days • H1215
 • Prov. 28:16

goeth after their **c** • H1215 • Ezek. 33:31
 Thefts, **c**, wickedness • G4124 • Mark
 7:22

beware of **c** • G4124 • Luke 12:15
c, nor drunkards • G4123 • 1 Cor. 6:10
 all uncleanness, or **c** • G4124 • Eph. 5:3
 nor **c** man • G4123 • Eph. 5:5

CREATE

God **c** the heaven and the earth •
 H1254 • Gen. 1:1

So God **c** man in his • H1254 • Gen.
 1:27

who hath **c** these • H1254 • Is. 40:26
c him for my glory • H1254 • Is. 43:7
 I **c** new heavens • H1254 • Is. 65:17
 hath **c** a new thing • H1254 • Jer. 31:22
 and **c** the wind • H1254 • Amos 4:13
 one God **c** us • H1254 • Mal. 2:10
c for the woman • G2936 • 1 Cor. 11:9
c in Christ Jesus • G2936 • Eph. 2:10
c in righteousness • G2936 • Eph. 4:24
 were all things **c** • G2936 • Col. 1:16
 which God hath **c** • G2936 • 1 Tim. 4:3
 for thou hast **c** • G2936 • Rev. 4:11
See Gen. 6:7; Deut. 4:32; Ps. 51:10

CREATION

But from the beginning of the **c** •
 G2937 • Mark 10:6

beginning of the **c** • G2937 • Mark
 13:19

from the **c** • G2937 • Rom. 1:20

whole **c** groaneth • G2937 • Rom. 8:22

CREATOR

Remember now thy **C** in the days •
 H1254 • Eccl. 12:1

the **C** of the ends • H1254 • Is. 40:28
 more than the **C** • G2936 • Rom. 1:25
 unto a faithful **C** • G2939 • 1 Pet. 4:19

CREATURE

came the likeness of four living **c** •
 H2416 • Ezek. 1:5

gospel to every **c** • G2937 • Mark 16:15
 expectation of the **c** • G2937 • Rom.
 8:19

nor any other **c** • G2937 • Rom. 8:39
 he is a new **c** • G2937 • 2 Cor. 5:17

but a new **c** • G2937 • Gal. 6:15
 firstborn of every **c** • G2937 • Col. 1:15
 preached to every **c** • G2937 • Col. 1:23
 every **c** of God • G2938 • 1 Tim. 4:4
See Gen. 1:20; 2:19; Ezek. 1:20

CROOKED

is **c** cannot be made straight • H5791 •
 Eccl. 1:15

which he hath made **c** • H5791 • Eccl.
 7:13

the **c** shall be • H6121 • Is. 40:4

c things straight • H4625 • Is. 42:16

make the **c** places • H1921 • Is. 45:2

made them **c** paths • H6140 • Is. 59:8
 hath made my paths **c** • H5753 • Lam.

3:9

c and perverse nation • G4646 • Phil.
 2:15

See Deut. 32:5; Job 26:13

CROSS

deny himself, and take up his **c** • G4716
 • Matt. 16:24

to bear his **c** • G4716 • Matt. 27:32

come down from the **c** • G4716 • Matt.
 27:40

take up the **c** • G4716 • Mark 10:21

Rufus, to bear his **c** • G4716 • Mark
 15:21

come down from the **c** • G4716 • Mark
 15:30

take up his **c** daily • G4716 • Luke 9:23

they laid the **c** • G4716 • Luke 23:26

stood by the **c** • G4716 • John 19:25

the **c** of Christ • G4716 • 1 Cor. 1:17

preaching of the **c** • G4716 • 1 Cor. 1:18

offence of the **c** • G4716 • Gal. 5:11

persecution for the **c** • G4716 • Gal.
 6:12

glory, save in the **c** • G4716 • Gal. 6:14
 reconcile . . . by the **c** • G4716 • Eph.

2:16

the death of the **c** • G4716 • Phil. 2:8

enemies of the **c** • G4716 • Phil. 3:18

blood of his **c** • G4716 • Col. 1:20

nauling it to his **c** • G4716 • Col. 2:14

endured the **c** • G4716 • Heb. 12:2

See Matt. 10:38; John 19:17, 19

CROWN

taken the **c** from my head • H5850 • Job 19:9

c him with glory • H5849 • Ps. 8:5

c the year with • H5849 • Ps. 65:11

c thee with lovingkindness • H5849 • Ps. 103:4

a **c** of glory • H5850 • Prov. 4:9

woman is a **c** to her • H5850 • Prov. 12:4

prudent are **c** • H3803 • Prov. 14:18

children are the **c** • H5850 • Prov. 17:6

woe to the **c** of pride • H5850 • Is. 28:1

platted a **c** of thorns • G4735 • Matt. 27:29

corruptible **c** • G4735 • 1 Cor. 9:25

my joy and **c** • G4735 • Phil. 4:1

or **c** of rejoicing • G4735 • 1 Thess. 2:19

not **c**, except he • G4737 • 2 Tim. 2:5

a **c** of righteousness • G4735 • 2 Tim. 4:8

thou **c** him with • G4737 • Heb. 2:7

death, **c** with glory • G4737 • Heb. 2:9

the **c** of life • G4735 • James 1:12

a **c** of glory • G4735 • 1 Pet. 5:4

I will give thee a **c** • G4735 • Rev. 2:10

no man take thy **c** • G4735 • Rev. 3:11

cast their **c** • G4735 • Rev. 4:10

head were many **c** • G1238 • Rev. 19:12

See Ex. 25:25; 29:6; Job 31:36

CRUCIFY

all say unto him, let him be **c** • G4717 • Matt. 27:22

again, **C** him • G4717 • Mark 15:13

C him, **c** him • G4717 • Luke 23:21

away with him, **c** him • G4717 • John 19:15

wicked hands have **c** • G4362 • Acts 2:23

that our old man is **c** • G4957 • Rom. 6:6

was Paul **c** for you • G4717 • 1 Cor. 1:13

we preach Christ **c** • G4717 • 1 Cor. 1:23

Jesus Christ, and him **c** • G4717 • 1 Cor. 2:2

would not have **c** • G4717 • 1 Cor. 2:8

though he was **c** • G4717 • 2 Cor. 13:4

I am **c** with Christ • G4957 • Gal. 2:20

c among you • G4717 • Gal. 3:1

have **c** the flesh • G4717 • Gal. 5:24

the world is **c** unto me • G4717 • Gal. 6:14

c to themselves • G388 • Heb. 6:6

See Matt. 20:19; 23:34; 27:31

CUP (Heb. *kos*) #3563: In the OT, "cup" is usually associated with imagery of God's wrath, such as the "wine cup of fury" or "the cup of astonishment" (Jer. 25:15; Ezek. 23:33). In both the Testaments, "cup" can symbolize fellowship because of its association with togetherness. The cup is an important image in the NT, especially in the celebration of the Lord's Supper (1 Cor. 11:25–28).

head with oil, my **c** runneth over • H3563 • Ps. 23:5

c of cold water • G4221 • Matt. 10:42

drink of the **c** • G4221 • Matt. 20:22

the outside of the **c** • G4221 • Matt. 23:25

he took the **c** • G4221 • Matt. 26:27

let this **c** pass • G4221 • Matt. 26:39

give you a **c** • G4221 • Mark 9:41

And he took the **c** • G4221 • Mark 14:23

this **c** from me • G4221 • Mark 14:36

This **c** is the new • G4221 • Luke 22:20

remove this **c** • G4221 • Luke 22:42

c which my Father • G4221 • John 18:11

c of blessing • G4221 • 1 Cor. 10:16

he took the **c** • G4221 • 1 Cor. 11:25

ye . . . drink this **c** • G4221 • 1 Cor. 11:26

drink this **c** • G4221 • 1 Cor. 11:27

See Gen. 40:11; 44:2; Prov. 23:31

CURSE (*n.*)

you this day a blessing and a **c** • H7045 • Deut. 11:26

turned the **c** into • H7045 • Deut. 23:5

ye are cursed with a **c** • H3994 • Mal. 3:9

ye **c** into • G2672 • Matt. 25:41

are under the **c** • G2671 • Gal. 3:10

no more **c** • G2652 • Rev. 22:3

See Gen. 27:12, Num. 5:18

CURSE (*v.*) (Heb. *'arar*) #779: A curse wishes or prays for ill or injury on a person or an object. The seriousness of God's covenant with His people is illustrated by the threat of a curse on

any who violate it (Deut. 28:15). In the NT, Paul taught that Jesus Christ became a “curse” for us, so that we might be freed from the curses of the Law (Gal. 3:13).

not **c** the deaf • H7043 • Lev. 19:14
 How shall I **c** • H5344 • Num. 23:8
c ye bitterly • H779 • Judg. 5:23
c God, and die • H1288 • Job 2:9
 but they **c** inwardly • H7043 • Ps. 62:4
c your blessings • H779 • Mal. 2:2
 bless them that **c** • G2672 • Matt. 5:44

Then began he to **c** • G2653 • Matt. 26:74
 tree which thou **c** • G2672 • Mark 11:21
 But he began to **c** • G332 • Mark 14:71
 them that **c** you • G2672 • Luke 6:28
 the law are **c** • G1944 • John 7:49
 bless, and **c** not • G2672 • Rom. 12:14
C is every one • G1944 • Gal. 3:10
 therewith **c** we men • G2672 • James 3:9
 See Gen. 8:21; 12:3; Num. 22:6

D

DAILY

sorrow in my heart **d** • H3119 • Ps. 13:2
d loadeth us • H3117 • Ps. 68:19
 I was **d** his delight • H3117 • Prov. 8:30
 the **d** sacrifice • H8548 • Dan. 8:11
 shall take away the **d** • H8548 • Dan. 11:31
 our **d** bread • G1967 • Matt. 6:11
 take up his cross **d** • G2250 • Luke 9:23
 us day by day our **d** • G1967 • Luke 11:3
 added to the church **d** • G2250 • Acts 2:47
 the **d** ministrations • G2522 • Acts 6:1
 increased in number **d** • G2250 • Acts 16:5
 the scriptures **d** • G2250 • Acts 17:11
 I die **d** • G2250 • 1 Cor. 15:31
 destitute of **d** food • G2184 • James 2:15
 See Num. 4:16; 28:24;

DAMNATION

can ye escape the **d** of hell • G2920 • Matt. 23:33
 danger of eternal **d** • G2920 • Mark 3:29
 resurrection of **d** • G2920 • John 5:29
 to themselves **d** • G2917 • Rom. 13:2
 and drinketh **d** • G2917 • 1 Cor. 11:29
d slumbereth not • G684 • 2 Pet. 2:3
 See Matt. 23:14; Mark 12:40

DAMNED

he that believeth not shall be **d** • G2632 • Mark 16:16
 doubteth is **d** • G2632 • Rom. 14:23
 all might be **d** • G2919 • 2 Thess. 2:12

DANGER

shall be in **d** of the judgment • G1777 • Matt. 5:21

is in **d** of eternal • G1777 • Mark 3:29

DARK (Heb. *chidah*) #2420: The core meaning of this word, often translated *riddle*, is “an enigmatic saying.” When the Lord confronted Miriam and Aaron, God describes Himself as speaking in “dark speeches” to them, but to Moses face-to-face (Num. 12:6–8). Perhaps Paul had this in mind when admonishing the Corinthians that someone who could understand all mysteries would not amount to anything if that person did not possess the love of God (1 Cor. 13:2). they grope in the **d** • H2822 • Job 12:25
 open my **d** saying • H2420 • Ps. 49:4
 Let their eyes be **d** • H2821 • Ps. 69:23
 known in the **d** • H2822 • Ps. 88:12
 their **d** sayings • H2420 • Prov. 1:6
 stars, be not **d** • H2821 • Eccl. 12:2
 the windows be **d** • H2821 • Eccl. 12:3
 be clear, nor **d** • H7087 • Zech. 14:6
 shall the sun be **d** • G4654 • Matt. 24:29

the sun shall be **d** • G4654 • Mark 13:24
 sun was **d** • G4654 • Luke 23:45
 it was yet **d** • G4653 • John 20:1
 foolish heart was **d** • G4654 • Rom. 1:21
 understanding **d** • G4654 • Eph. 4:18
 See Ex. 10:15; Joel 2:10

DARKNESS (Heb. *choshek*) #2822:

Since darkness was associated with the chaos that existed before creation, it was associated with evil, bad luck, affliction or death (Job 17:13). In Sheol there is only darkness (Job 10:21, 22). Darkness describes those who have not seen the light concerning Jesus (John 1:4, 5; 12:35) and those who deliberately turn away (John 3:19, 20). Hating the light brings condemnation (Col. 1:13; 2 Pet. 2:17).

enlighten my **d** • H2822 • Ps. 18:28
that walketh in **d** • H652 • Ps. 91:6
Such as sit in **d** • H2822 • Ps. 107:10
light in the **d** • H2822 • Ps. 112:4
d and the light • H2825 • Ps. 139:12
in obscure **d** • H2822 • Prov. 20:20
light excelleth **d** • H2822 • Eccl. 2:13
fool walketh in **d** • H2822 • Eccl. 2:14
d be as the noon day • H653 • Is. 58:10
d shall cover the earth • H2822 • Is. 60:2

A day of **d** • H2822 • Joel 2:2
shall be full of **d** • G4652 • Matt. 6:23
out into outer **d** • G4655 • Matt. 8:12
What I tell you in **d** • G4653 • Matt. 10:27

into outer **d** • G4655 • Matt. 22:13
that sit in **d** • G4655 • Luke 1:79
is full of **d** • G4652 • Luke 11:34
ye have spoken in **d** • G4653 • Luke 12:3

the power of **d** • G4655 • Luke 22:53
d over all the earth • G4655 • Luke 23:44

d comprehended it not • G4653 • John 1:5

loved **d** rather than • G4655 • John 3:19
the light, lest **d** • G4653 • John 12:35
from **d** to light • G4655 • Acts 26:18
which are in **d** • G4655 • Rom. 2:19
the works of **d** • G4655 • Rom. 13:12
hidden things of **d** • G4655 • 1 Cor. 4:5
shine out of **d** • G4655 • 2 Cor. 4:6
hath light with **d** • G4655 • 2 Cor. 6:14
works of **d** • G4655 • Eph. 5:11
rulers of the **d** • G4655 • Eph. 6:12
the power of **d** • G4655 • Col. 1:13

night, nor of **d** • G4655 • 1 Thess. 5:5
out of **d** into • G4655 • 1 Pet. 2:9
into chains of **d** • G2217 • 2 Pet. 2:4
in him is no **d** • G4653 • 1 John 1:5
and walk in **d** • G4655 • 1 John 1:6
the **d** is past • G4653 • 1 John 2:8
hateth . . . is in **d** • G4653 • 1 John 2:9
d hath blinded his eyes • G4653 •

1 John 2:11
kingdom was full of **d** • G4656 • Rev. 16:10
See Gen. 1:2; 15:12; Ex. 10:21

DAY (Heb. *yom*) #3117: This noun has a variety of uses, referencing physical daylight (Amos 5:8), or to a specific day or time period (Gen. 7:11). Used in the significant phrase “the day of the Lord” (Is. 2:12; Zeph. 1:14), when God triumphs over His foes—it is a day of blessing for God’s people (Is. 2). For God’s enemies it will be a day of “darkness” (Amos 5:18).

old and full of **d** • H3117 • 1 Chr. 23:1
our **d** on the earth • H3117 • 1 Chr. 29:15

d of an hireling • H3117 • Job 7:1
d upon earth are • H3117 • Job 8:9
accomplish . . . his **d** • H3117 • Job 14:6
stand at the latter **d** — • Job 19:25
d of destruction • H3117 • Job 21:30
I said, **D** should speak • H3117 • Job 32:7

For length of **d** • H3117 • Prov. 3:2
Length of **d** is in • H3117 • Prov. 3:16
unto the perfect **d** • H3117 • Prov. 4:18
what a **d** may bring • H3117 • Prov. 27:1
d of death • H3117 • Eccl. 7:1
while the evil **d** • H3117 • Eccl. 12:1
the **d** of the Lord • H3117 • Is. 2:12
the **d** of visitation • H3117 • Is. 10:3
acceptable **d** • H3117 • Is. 58:5
and the Ancient of **d** • H3118 • Dan. 7:9
for the **d** • H3117 • Joel 1:15
the **d** of the Lord • H3117 • Joel 2:11
The great **d** • H3117 • Zeph. 1:14
d of small things • H3117 • Zech. 4:10
d of his coming • H3117 • Mal. 3:2
great and dreadful **d** • H3117 • Mal. 4:5
Give us this **d** • G4594 • Matt. 6:11

d and hour knoweth • G2250 • Matt. 24:36

a **d** when he looketh • G2250 • Matt. 24:50

the **d** nor the hour • G2250 • Matt. 25:13

of that **d** • G2250 • Mark 13:32

that **d** come • G2250 • Luke 21:34

rejoiced at the last **d** • G2250 • John 6:39

rejoiced to see my **d** • G2250 • John 8:56

while it is **d** • G2250 • John 9:4

the **d** of Pentecost • G2250 • Acts 2:1

great and notable **d** • G2250 • Acts 2:20

d of wrath • G2250 • Rom. 2:5

esteemeth every **d** • G2250 • Rom. 14:5

d of salvation • G2250 • 2 Cor. 6:2

the **d** of Jesus Christ • G2250 • Phil. 1:6

d of the Lord • G2250 • 1 Thess. 5:2

children of the **d** • G2250 • 1 Thess. 5:5

d is with the Lord • G2250 • 2 Pet. 3:8

But the **d** of • G2250 • 2 Pet. 3:10

See Gen. 1:5; Job 1:4; Ps. 77:5

DAYSPRING

caused the **d** to know his place • H7837
• Job 38:12

d from on high • G395 • Luke 1:78

DAY STAR (Gk. *phōsphoros*) #5459:

Phōsphoros means “light-bearer” or “light-bringer.” Christ is the morning star, the Bright and Morning Star, and the Dayspring, that is, the rising sun. Presently, Christ shines in our hearts; when He returns, He will arise in our hearts and bring us into a perfect day. His outward coming will be matched by an inward rising, “an illuminating transformation” of our spirits.

d arise in your hearts • G5459 • 2 Pet. 1:19

DEAD

cuttings in your flesh for the **d** • H5315
• Lev. 19:28

dealt with the **d** • H4191 • Ruth 1:8

forgotten as a **d** man • H4191 • Ps. 31:12

d praise not the Lord • H4191 • Ps. 115:17

the **d** are there • H7496 • Prov. 9:18

which are already **d** • H4191 • Eccl. 4:2

d know not any thing • H4191 • Eccl. 9:5

Thy **d** men shall live • H4191 • Is. 26:19

Weep ye not for the **d** • H4191 • Jer. 22:10

let the **d** bury • G3498 • Matt. 8:22

the **d** are raised up • G3498 • Matt. 11:5

God of the **d** • G3498 • Matt. 22:32

full of **d** men’s bones • G3498 • Matt. 23:27

the damsel is not **d** • G599 • Mark 5:39

the rising from the **d** • G3498 • Mark 9:10

the **d** are raised • G3498 • Luke 7:22

For this my son was **d** • G3498 • Luke 15:24

rose from the **d** • G3498 • Luke 16:31

d shall hear • G3498 • John 5:25

and are **d** • G599 • John 6:49

though he were **d** • G599 • John 11:25

he that was **d** • G2348 • John 11:44

quick and **d** • G3498 • Acts 10:42

rise from the **d** • G3498 • Acts 26:23

that are **d** to sin • G599 • Rom. 6:2

if we be **d** with Christ • G599 • Rom. 6:8

d indeed unto sin • G3498 • Rom. 6:11

d to the law • G2289 • Rom. 7:4

Lord both of the **d** • G3498 • Rom. 14:9

the **d** rise not • G3498 • 1 Cor. 15:15

How are the **d** raised • G3498 • 1 Cor. 15:35

raiseth the **d** • G3498 • 2 Cor. 1:9

then were all **d** • G599 • 2 Cor. 5:14

through the law am **d** • G599 • Gal. 2:19

were **d** in trespasses • G3498 • Eph. 2:1

arise from the **d** • G3498 • Eph. 5:14

firstborn from the **d** • G3498 • Col. 1:18

And you, being **d** • G3498 • Col. 2:13

if ye be **d** with Christ • G599 • Col. 2:20

d in Christ • G3498 • 1 Thess. 4:16

d while she liveth • G2348 • 1 Tim. 5:6

we be **d** with him • G4880 • 2 Tim. 2:11

quick and the **d** • G3498 • 2 Tim. 4:1

from **d** works • G3498 • Heb. 6:1

your conscience from **d** • G3498 • Heb. 9:14

being **d** yet speaketh • G599 • Heb. 11:4

again from the **d** • G3498 • Heb. 13:20

is **d**, being alone • G3498 • James 2:17
 without works is **d** • G3498 • James 2:20
 being **d** to sins • G581 • 1 Pet. 2:24
 to them that are **d** • G3498 • 1 Pet. 4:6
 without fruit, twice **d** • G599 • Jude 12
 begotten of the **d** • G3498 • Rev. 1:5
 liveth, and was **d** • G3498 • Rev. 1:18
 and art **d** • G3498 • Rev. 3:1
 Blessed are the **d** • G3498 • Rev. 14:13
 rest of the **d** • G3498 • Rev. 20:5
 the **d**, small • G3498 • Rev. 20:12
 sea gave up the **d** • G3498 • Rev. 20:13
See Gen. 23:3; Mark 9:26

DEAF

shall the **d** hear • H2795 • Is. 29:18
 the **d** hear • G2974 • Matt. 11:5
 both the **d** to hear • G2974 • Mark 7:37
 dumb and **d** spirit • G2974 • Mark 9:25

DEATH (Gk. *thanatos*) #2288: The Bible speaks of death in a threefold way: physical, spiritual, and eternal. Physical death causes separation from everything we hold dear in this life. Because of sin, all people are also separated from God, the Source of spiritual life. The Bible speaks of “the second death,” which is everlasting separation from God in hell. In His resurrection, Jesus conquered death—physical, spiritual, eternal for believers.

these men die the common **d** of all • H4194 • Num. 16:29
d of the righteous • H4194 • Num. 23:10
 but **d** part thee • H4194 • Ruth 1:17
 When the waves of **d** • H4194 • 2 Sam. 22:5
 in **d** there is • H4194 • Ps. 6:5
 the sleep of **d** • H4194 • Ps. 13:3
 The sorrows of **d** • H4194 • Ps. 18:4
 the shadow of **d** • H6757 • Ps. 23:4
 our guide even unto **d** • H4192 • Ps. 48:14
 the issues from **d** • H4194 • Ps. 68:20
 shall not see **d** • H4194 • Ps. 89:48
 appointed to **d** • H8546 • Ps. 102:20
 in the shadow of **d** • H6757 • Ps. 107:10
 precious . . . is the **d** • H4194 • Ps. 116:15

to the chambers of **d** • H4194 • Prov. 7:27
 that hate me love **d** • H4194 • Prov. 8:36
 hope in his **d** • H4194 • Prov. 14:32
 drawn unto **d** • H4194 • Prov. 24:11
 love is strong as **d** • H4194 • Song 8:6
 shadow of **d** • H6757 • Is. 9:2
 He will swallow up **d** • H4194 • Is. 25:8
d cannot celebrate • H4194 • Is. 38:18
 rich in his **d** • H4194 • Is. 53:9
 his soul unto **d** • H4194 • Is. 53:12
 the shadow of **d** • H6757 • Jer. 2:6
d shall be chosen • H4194 • Jer. 8:3
 pleasure in the **d** • H4194 • Ezek. 18:32
d of the wicked • H4194 • Ezek. 33:11
 O **d**, I will be • H4194 • Hos. 13:14
 let him die the **d** • G2288 • Matt. 15:4
 not taste of **d** • G2288 • Matt. 16:28
 sorrowful, even unto **d** • G2288 • Matt. 26:38
 at the point of **d** • G2079 • Mark 5:23
 sorrowful unto **d** • G2288 • Mark 14:34
 should not see **d** • G2288 • Luke 2:26
 and to **d** • G2288 • Luke 22:33
 at the point of **d** • G599 • John 4:47
 from **d** unto life • G2288 • John 5:24
 shall never see **d** • G2288 • John 8:51
 never taste of **d** • G2288 • John 8:52
 sickness is not unto **d** • G2288 • John 11:4
 signifying what **d** • G2288 • John 12:33
d he should glorify • G2288 • John 21:19
 the pains of **d** • G2288 • Acts 2:24
 worthy of **d** • G2288 • Rom. 1:32
 by the **d** of his Son • G2288 • Rom. 5:10
d by sin • G2288 • Rom. 5:12
d reigned from Adam • G2288 • Rom. 5:14
 likeness of his **d** • G2288 • Rom. 6:5
 those things is **d** • G2288 • Rom. 6:21
 wages of sin is **d** • G2288 • Rom. 6:23
 law of sin and **d** • G2288 • Rom. 8:2
 life, or **d** • G2288 • 1 Cor. 3:22
 shew the Lord’s **d** • G2288 • 1 Cor. 11:26
 by man came **d** • G2288 • 1 Cor. 15:21
 O **d**, where is thy • G2288 • 1 Cor. 15:55
 sting of **d** is sin • G2288 • 1 Cor. 15:56
 sentence of **d** • G2288 • 2 Cor. 1:9
 savour of **d** unto **d** • G2288 • 2 Cor. 2:16

d worketh in us • G2288 • 2 Cor. 4:12
 frequent, in **d** oft • G2288 • 2 Cor. 11:23
d, even the **d** • G2288 • Phil. 2:8
 flesh through **d** • G2288 • Col. 1:22
 taste **d** for every man • G2288 • Heb. 2:9
 fear of **d** • G2288 • Heb. 2:15
 bringeth forth **d** • G2288 • James 1:15
 have passed from **d** • G2288 • 1 John 3:14
 There is a sin unto **d** • G2288 • 1 John 5:16
 keys of hell and of **d** • G2288 • Rev. 1:18
 be thou faithful unto **d** • G2288 • Rev. 2:10
 of the second **d** • G2288 • Rev. 2:11
 sat on him was **D** • G2288 • Rev. 6:8
 seek **d** . . . and **d** • G2288 • Rev. 9:6
d and hell delivered up • G2288 • Rev. 20:13
 be no more **d** • G2288 • Rev. 21:4
 See Prov. 14:12; John 18:31

DEBT

forgave him the **d** • G1156 • Matt. 18:27
 See Matt. 6:12; Rom. 4:4

DEBTOR

as we forgive our **d** • G3781 • Matt. 6:12
 I am **d** both • G3781 • Rom. 1:14
d to do the whole law • G3781 • Gal. 5:3

DECEIT (Heb. *sheqer*) #8267: This word refers to actions meant to deceive, such as fraud, betrayal, and unfaithfulness. It is sometimes translated *lying*, *vain* or *deceitful* (Jer. 7:4; 3:23; Prov. 31:30). Deceitful prophets were prophesying relief for Judah from suffering when God was actually handing Judah over to the Babylonians for judgment (Jer. 23:17–19). Their deceptions made them enemies to the truth, the truth of God's Word (Ps. 119:20).
 full of cursing and **d** • H4820 • Ps. 10:7
 iniquity and **d** • H4820 • Ps. 36:3
d men shall not • H4820 • Ps. 55:23
 the wicked are **d** • H4820 • Prov. 12:5
 Bread of **d** is sweet • H8267 • Prov. 20:17
 of an enemy are **d** • H6280 • Prov. 27:6

Favour is **d** • H8267 • Prov. 31:30
 the **d** of their heart • H8649 • Jer. 14:14
 heart is **d** above • H6121 • Jer. 17:9
d of their own heart • H8649 • Jer. 23:26
 work of the Lord **d** • H7423 • Jer. 48:10
 of Israel with **d** • H4820 • Hos. 11:12
 balances by **d** • H4820 • Amos 8:5
 with violence and **d** • H4820 • Zeph. 1:9
 the **d** of riches • G539 • Matt. 13:22
 wickedness, **d** • G1388 • Mark 7:22
 they have used **d** • G1387 • Rom. 3:13
 the word of God **d** • G1389 • 2 Cor. 4:2
d workers • G1386 • 2 Cor. 11:13
 the **d** lusts • G539 • Eph. 4:22
 vain **d**, after • G539 • Col. 2:8
 See Ps. 50:19; Prov. 12:20

DECEIVE

that your heart be not **d** • H6601 • Deut. 11:16
d and the deceiver are • H7683 • Job 12:16
 whosoever is **d** • H7686 • Prov. 20:1
 pride . . . hath **d** thee • H5377 • Obad. 3
 no man **d** you • G4105 • Matt. 24:4
 that **d** said • G4108 • Matt. 27:63
 he **d** the people • G4105 • John 7:12
 Are ye also **d** • G4105 • John 7:47
 Be not **d** • G4105 • 1 Cor. 6:9
d; evil communications • G4105 • 1 Cor. 15:33
 as **d**, and yet true • G4108 • 2 Cor. 6:8
 Be not **d**; God is not • G4105 • Gal. 6:7
 lie in wait to **d** • G4106 • Eph. 4:14
 Let no man **d** you • G538 • Eph. 5:6
d you by any means • G1818 • 2 Thess. 2:3
 Adam was not **d** • G538 • 1 Tim. 2:14
d, and being **d** • G4105 • 2 Tim. 3:13
 we **d** ourselves • G4105 • 1 John 1:8
 let no man **d** you • G4105 • 1 John 3:7
d are entered into • G4108 • 2 John 7
 See Gen. 31:7; Ezek. 14:9

DECENTLY

all things be done **d** • G2156 • 1 Cor. 14:40

DECISION

multitudes in the valley of **d** • H2742 • Joel 3:14

DECREASE

but I must **d** • G1642 • John 3:30

DEED

for our evil **d** • H4639 • Ezra 9:13
 out my good **d** • H6213 • Neh. 13:14
 according to their **d** • H6467 • Ps. 28:4
 According to their **d** • H1578 • Is. 59:18
d of your father • G2041 • Luke 11:48
 due reward of our **d** • G4238 • Luke
 23:41
 mighty in **d** • G2041 • Luke 24:19
 because their **d** • G2041 • John 3:19
 Ye do the **d** of your • G2041 • John 8:41
 in words and in **d** • G2041 • Acts 7:22
 by the **d** of the law • G2041 • Rom. 3:20
 faith without the **d** • G2041 • Rom. 3:28
 the **d** of the body • G4234 • Rom. 8:13
 old man with his **d** • G4234 • Col. 3:9
 ye do in word or **d** • G2041 • Col. 3:17
 blessed in his **d** • G4162 • James 1:25
 in **d** and in truth • G2041 • 1 John 3:18
 of his evil **d** • G2041 • 2 John 11
 their ungodly **d** • G2041 • Jude 15
See Gen. 44:15; Acts 19:18

DEFENCE

the Almighty shall be thy **d** • H1220 •
 Job 22:25
 My **d** is of God • H4043 • Ps. 7:10
 for God is my **d** • H4869 • Ps. 59:9
 he is my **d** • H4869 • Ps. 62:2
 Lord is our **d** • H4043 • Ps. 89:18
 the Lord is my **d** • H4869 • Ps. 94:22
 wisdom is a **d** • H6738 • Eccl. 7:12

DEFEND

shout for joy, because thou **d** them •
 H5526 • Ps. 5:11
D the poor • H8199 • Ps. 82:3
 shall **d** them • H1598 • Zech. 9:15
See Ps. 20:1; 59:1; Is. 31:5

DEFILE

d my sanctuary • H2930 • Ezek. 23:38
 they **d** it by their • H2930 • Ezek. 36:17
 would not **d** himself • H1351 • Dan. 1:8
 into the mouth **d** • G2840 • Matt. 15:11
 they **d** the man • G2840 • Matt. 15:18
 the things which **d** • G2840 • Matt.
 15:20
 that **d** the man • G2840 • Mark 7:15
 from within, and **d** • G2840 • Mark 7:23

they should be **d** • G3392 • John 18:28
d the temple • G5351 • 1 Cor. 3:17
 being weak is **d** • G3435 • 1 Cor. 8:7
 that **d** themselves • G733 • 1 Tim. 1:10
 them that are **d** • G3392 • Titus 1:15
 conscience is **d** • G3392 • Titus 1:15
 thereby many be **d** • G3392 • Heb.
 12:15
 filthy dreamers **d** • G3392 • Jude 8
 which have not **d** • G3435 • Rev. 3:4
See Lev. 21:4; James 3:6

DEFRAUD

D not, Honour • G650 • Mark 10:19
 yourselves to be **d** • G650 • 1 Cor. 6:7
D ye not one • G650 • 1 Cor. 7:5
See Lev. 19:13; 1 Thess. 4:6

DELIGHT (*n.*)

Lord had a **d** in thy fathers • H2836 •
 Deut. 10:15
 great **d** in burnt • H2656 • 1 Sam. 15:22
 no **d** in thee • H2654 • 2 Sam. 15:26
d in the Almighty • H6026 • Job 22:26
 his **d** is in the law • H2656 • Ps. 1:2
 in whom is all my **d** • H2656 • Ps. 16:3
 Thy testimonies . . . my **d** • H8191 • Ps.
 119:24
 thy law is my **d** • H8191 • Ps. 119:77
 commandments are my **d** • H8191 • Ps.
 119:143
 I was daily his **d** • H8191 • Prov. 8:30
 my **d** were with • H8191 • Prov. 8:31
 fool hath no **d** • H2654 • Prov. 18:2
D is not seemly • H8588 • Prov. 19:10
See Prov. 11:1; 12:22; 15:8

DELIGHT (*v.*)

Will he **d** himself in the Almighty •
 H6026 • Job 27:10
D thyself also • H6026 • Ps. 37:4
d themselves in the • H6026 • Ps. 37:11
 thou **d** not in burnt • H7521 • Ps. 51:16
 in whom my soul **d** • H7521 • Is. 42:1
 the Lord **d** in thee • H2654 • Is. 62:4
 he **d** in mercy • H2654 • Mic. 7:18
 I **d** in the law • G4913 • Rom. 7:22
See Num. 14:8; Prov. 1:22; 2:14

DELIVER (Heb. *natsal*) #5337: This
 verb may mean either “to plunder”
 or “to snatch away, to deliver.”
 Sometimes it signifies deliverance

of God's people from sin and guilt (Ps. 51:14). But in Ex. 18:8, the word is a statement of God's supremacy over the Egyptian deities. God repeatedly delivered the Israelites (Josh. 11:6; Judg. 3:9). The Lord was their Deliverer, and the psalmists proclaimed this fact with joy (Ps. 18:12; 144:2).

am come down to **d** them • H5337 • Ex. 3:8

shall **d** thee • H5337 • Job 5:19

he **d** any • H4422 • Ps. 33:17

d my feet from • H5337 • Ps. 56:13

he shall **d** thee • H5337 • Ps. 91:3

d David his servant • H6475 • Ps. 144:10

forbear to **d** them • H5337 • Prov. 24:11

by his wisdom **d** • H4422 • Eccl. 9:15

have I no power to **d** • H5337 • Is. 50:2

with them to **d** thee • H5337 • Jer. 1:8

d thee in that day • H5337 • Jer. 39:17

is able to **d** us • H7804 • Dan. 3:17

d us from evil • G4506 • Matt. 6:13

things are **d** unto me • G3860 • Matt. 11:27

being **d** by the • G1560 • Acts 2:23

d for our offences • G3860 • Rom. 4:25

we are **d** from the law • G2673 • Rom. 7:6

d from the bondage • G1659 • Rom. 8:21

d unto death • G3860 • 2 Cor. 4:11

d me from • G4506 • 2 Tim. 4:18

See 2 Cor. 1:10; Gal. 1:4

DELIVERANCE (Heb. *teshu'ah*) #8668:

The basic meaning of this term is "victory" or "safety." In Scripture, God's people are reminded that deliverance is not found in horses (Ps. 33:17) or in people (Ps. 108:12); salvation is found only in the Lord (Lam. 3:26). Soon, the Lord will provide everlasting salvation for His people (Is. 45:17). Placing our hope in the Lord is certain, for He will deliver His people.

by a great **d** • H8668 • 1 Chr. 11:14

the songs of **d** • H6405 • Ps. 32:7

d to the captives • G859 • Luke 4:18

DENY

lest ye **d** your God • H3584 • Josh. 24:27
whosoever shall **d** • G720 • Matt. 10:33
let him **d** himself • G533 • Matt. 16:24
he cannot **d** himself • G720 • 2 Tim.

2:13

in works they **d** him • G720 • Titus 1:16
See 2 Tim. 3:5; Titus 2:12

DEPART

sceptre shall not **d** from Judah • H5493
• Gen. 49:10

d from my God • H7561 • 2 Sam. 22:22

God, **D** from us • H5493 • Job 21:14

to **d** from evil • H5493 • Job 28:28

D from me • H5493 • Ps. 6:8

D from evil • H5493 • Ps. 34:14

he may **d** from hell • H5493 • Prov. 15:24

not **d** from it • H5493 • Prov. 22:6

d from me • G672 • Matt. 7:23

D from me, ye cursed • G4198 • Matt. 25:41

d out of this world • G3327 • John 13:1

not the wife **d** • G5563 • 1 Cor. 7:10

desire to **d** • G360 • Phil. 1:23

d from the faith • G868 • 1 Tim. 4:1

d from iniquity • G868 • 2 Tim. 2:19

See Mic. 2:10; 2 Tim. 4:6

DESCEND

with them that **d** into the pit • H3381 •
Ezek. 26:20

Spirit of God **d** • G2597 • Matt. 3:16

like a dove **d** • G2597 • Mark 1:10

king of Israel **d** • G2597 • Mark 15:32

the Holy Ghost **d** • G2597 • Luke 3:22

I saw the Spirit **d** • G2597 • John 1:32

He that **d** is the • G2597 • Eph. 4:10

d from heaven • G2597 • 1 Thess. 4:16

This wisdom **d** not • G2718 • James 3:15

d out of heaven • G2597 • Rev. 21:10

See Gen. 28:12; Ps. 49:17; 133:3

DESERT

the **d** shall rejoice • H6160 • Is. 35:1

streams in the **d** • H6160 • Is. 35:6

make straight in the **d** • H6160 • Is. 40:3

rivers in the **d** • H3452 • Is. 43:19

and was in the **d** • G2048 • Luke 1:80

into a **d** place • G2048 • Luke 9:10

eat manna in the **d** • G2048 • John 6:31
See Ex. 5:3; 19:2; Is. 51:3

DESIRE (*n.*)

sought him with their whole **d** • H7522
• 2 Chr. 15:15

of his heart's **d** • H8378 • Ps. 10:3

d of thine heart • H4862 • Ps. 37:4

d of the wicked • H8378 • Ps. 112:10

the **d** of the • H3970 • Ps. 140:8

satisfiest the **d** • H7522 • Ps. 145:16

but the **d** • H8378 • Prov. 10:24

d of the righteous • H8378 • Prov. 11:23

d shall fail • H35 • Eccl. 12:5

d of thine • H4261 • Ezek. 24:16

d of your eyes • H4261 • Ezek. 24:21

the **d** of all nations • H2532 • Hag. 2:7

With **d** I have • G1939 • Luke 22:15

d of the flesh • G2307 • Eph. 2:3

having a **d** to depart • G1939 • Phil.
1:23

See Gen. 3:16; Job 14:15; 31:16

DESIRE (*v.*)

whatsoever thy soul **d** • H7592 • Deut.
14:26

as thy soul **d** • H183 • 1 Sam. 2:16

whom ye have **d** • H7592 • 1 Sam. 12:13

d to reason with God • H2654 • Job 13:3

More to be **d** • H2530 • Ps. 19:10

One thing have I **d** • H7592 • Ps. 27:4

that **d** life • H2655 • Ps. 34:12

that I **d** beside • H2654 • Ps. 73:25

things thou canst **d** • H2656 • Prov. 3:15

that may be **d** are • H2656 • Prov. 8:11

soul of the sluggard **d** • H183 • Prov.
13:4

eyes **d** I kept • H7592 • Eccl. 2:10

that we should **d** • H2530 • Is. 53:2

I **d** mercy • H2654 • Hos. 6:6

my soul **d** the first • H183 • Mic. 7:1

O nation not **d** • H3700 • Zeph. 2:1

If any **d** to be first • G2309 • Mark 9:35

ye **d**, when ye pray • G154 • Mark 11:24

d spiritual gifts • G2206 • 1 Cor. 14:1

d to be clothed upon • G1971 • 2 Cor. 5:2

d a better country • G3713 • Heb. 11:16

and **d** to have • G2206 • James 4:2

the angels **d** • G1937 • 1 Pet. 1:12

as newborn babes **d** • G1971 • 1 Pet. 2:2

petitions that we **d** • G154 • 1 John 5:15

See Gen. 3:6; Job 7:2; Ps. 51:6

DESPISE

ye have **d** the Lord • H3988 • Num.
11:20

he hath **d** the word • H959 • Num.
15:31

that **d** me shall be • H959 • 1 Sam. 2:30

thou wilt not **d** • H959 • Ps. 51:17

God hath **d** them • H3988 • Ps. 53:5

not **d** their prayer • H959 • Ps. 102:17

fools **d** wisdom • H936 • Prov. 1:7

d all my reproof • H5006 • Prov. 1:30

heart **d** reproof • H5006 • Prov. 5:12

Whoso **d** the word • H936 • Prov. 13:13

A fool **d** his • H5006 • Prov. 15:5

d his mother • H959 • Prov. 15:20

d his own soul • H3988 • Prov. 15:32

wisdom is **d** • H959 • Eccl. 9:16

d the word of the • H5006 • Is. 5:24

Because ye **d** this word • H3988 • Is.
30:12

to him whom man **d** • H960 • Is. 49:7

He is **d** and rejected • H959 • Is. 53:3

d among men • H959 • Jer. 49:15

d my judgments • H3988 • Ezek. 20:13

d mine holy things • H959 • Ezek. 22:8

they have **d** the law • H3988 • Amos 2:4

who hath **d** the day • H936 • Zech. 4:10

we **d** thy name • H959 • Mal. 1:6

and **d** the other • G2706 • Matt. 6:24

d not one of these • G2706 • Matt. 18:10

that **d** you **d** me • G114 • Luke 10:16

and he that **d** me • G114 • Luke 10:16

righteous, and **d** others • G1848 • Luke
18:9

d thou the riches • G2706 • Rom. 2:4

things which are **d** • G1848 • 1 Cor. 1:28

but we are **d** • G820 • 1 Cor. 4:10

d ye the church of God • G2706 • 1 Cor.
11:22

Let no man . . . **d** him • G1848 • 1 Cor.
16:11

d not man, but God • G114 • 1 Thess.
4:8

D not prophesyings • G1848 • 1 Thess.
5:20

Let no man **d** • G2706 • 1 Tim. 4:12

Let no man **d** thee • G4065 • Titus 2:15

d the shame • G2706 • Heb. 12:2

ye have **d** the poor • G818 • James 2:6

See Gen. 16:4; 25:34; 2 Sam. 6:16

DESTROY (Heb. *charam*) #2763:

References “setting apart” because of defilement. Israel was to destroy everyone and everything that was wicked enough to be considered defiled (Deut. 13:12–15). Disobedience cost Achan his life (Josh. 7) and Saul his throne (15:9–11). Paul reminds us that we are all defiled and deserve destruction. Yet God has chosen to save those who place their trust in Jesus (Rom. 3:10–26).

d the righteous with the wicked •

H5595 • Gen. 18:23

he shall be utterly **d** • H2763 • Ex. 22:20

that I may **d** them • H8045 • Deut. 9:14

to **d** him • H1104 • Job 2:3

yet thou dost **d** me • H1104 • Job 10:8

He hath **d** me • H5422 • Job 19:10

my skin worms **d** • H5362 • Job 19:26

seek after my soul to **d** it • H5595 • Ps. 40:14

the wicked will he **d** • H8045 • Ps.

145:20

fools shall **d** • H6 • Prov. 1:32

is **d** for want of judgment • H5595 •

Prov. 13:23

that which **d** kings • H4229 • Prov. 31:3

one sinner **d** much • H6 • Eccl. 9:18

it is in his heart to **d** • H8045 • Is. 10:7

shall not hurt nor **d** • H7843 • Is. 11:9

I will **d** the counsel • H1104 • Is. 19:3

but **d** them • H7843 • Jer. 13:14

pastors that **d** • H6 • Jer. 23:1

with his **d** weapon • H4892 • Ezek. 9:1

d souls • H6 • Ezek. 22:27

thou hast **d** thyself • H7843 • Hos. 13:9

not come to **d** • G2647 • Matt. 5:17

him that is able to **d** • G622 • Matt.

10:28

art thou come to **d** us • G622 • Mark

1:24

I will **d** this temple • G2647 • Mark

14:58

save life, or **d** it • G622 • Luke 6:9

is not come to **d** • G622 • Luke 9:56

D this temple • G3089 • John 2:19

d with the brightness • G2673 • 2 Thess.

2:8

d him • G2673 • Heb. 2:14

to save and to **d** • G622 • James 4:12

d the works • G3089 • 1 John 3:8

See Gen. 6:17; Is. 65:8; Rom. 6:6

DESTRUCTION (Gk. *olethros*) #3639:

The word for *destruction* does not mean annihilation, but rather the loss of everything worthwhile. In 1 Cor. 5:5, Paul uses *olethros* to speak of the devastating temporal consequences of sin, and uses the same word to refer to the eternal consequences of sin in 2 Thess.

1:9. The penalty for sin is not annihilation, but eternal separation from the love of Christ.

to his **d** • H4889 • 2 Chr. 22:4

heart was lifted up to his **d** • H7843 •

2 Chr. 26:16

be afraid of **d** • H7701 • Job 5:21

your **d** cometh • H343 • Prov. 1:27

Pride goeth before **d** • H7667 • Prov.

16:18

seeketh **d** • H7667 • Prov. 17:19

fool's mouth is his **d** • H4288 • Prov.

18:7

are appointed to **d** • H2475 • Prov. 31:8

the besom of **d** • H8045 • Is. 14:23

The city of **d** • H2041 • Is. 19:18

I will be thy **d** • H6987 • Hos. 13:14

that leadeth to **d** • G684 • Matt. 7:13

D and misery • G4938 • Rom. 3:16

fitted to **d** • G684 • Rom. 9:22

Whose end is **d** • G684 • Phil. 3:19

sudden **d** cometh • G3639 • 1 Thess. 5:3

with everlasting **d** • G3639 • 2 Thess.

1:9

drown men in **d** • G3639 • 1 Tim. 6:9

swift **d** • G684 • 2 Pet. 2:1

unto their own **d** • G684 • 2 Pet. 3:16

See Job 21:20; Prov. 10:29; 21:15

DEVICE

be taken in the **d** • H4209 • Ps. 10:2

DEVIL (Gk. *diabolos*) #1228: The word

diabolos signifies a slanderer, one who accuses another. Hence that

other name given him: “the accuser of our brethren” (Rev. 12:10). The

name Satan signifies an adversary,

one who lies in wait for or sets himself in opposition to another. These and other names of the same fallen spirit point to different features of his evil character and deceitful operations.

offer their sacrifices unto **d** • H8163 • Lev. 17:7

tempted of the **d** • G1228 • Matt. 4:1
two possessed with **d** • G1139 • Matt. 8:28

prepared for the **d** • G1228 • Matt. 25:41

an unclean **d** • G1140 • Luke 4:33
d also came out • G1140 • Luke 4:41
went seven **d** • G1140 • Luke 8:2
your father the **d** • G1228 • John 8:44
the **d** also believe • G1140 • James 2:19
Resist the **d** • G1228 • James 4:7
your adversary the **d** • G1228 • 1 Pet. 5:8

See Deut. 32:17; Ps. 106:37

DEVOUT

the same man was just and **d** • G2126 • Luke 2:25

Jews, **d** men • G2126 • Acts 2:5

d men carried • G2126 • Acts 8:2

See Acts 10:2; 13:50; 17:4, 17

DIE

eatest thereof thou shalt surely **d** • H4191 • Gen. 2:17

lest ye **d** • H4191 • Gen. 3:3

thou shalt surely **d** • H4191 • Gen. 20:7

that **d** of itself • H5038 • Lev. 7:24

That which **d** of itself • H5038 • Lev. 22:8

d the common death • H4191 • Num. 16:29

let me **d** the death • H4191 • Num. 23:10

that **d** of itself • H5038 • Deut. 14:21

that thou must **d** • H4191 • Deut. 31:14

thou **d**, will I **d** • H4191 • Ruth 1:17

for thou shalt **d** • H4191 • 2 Kin. 20:1

d for his own sin • H4191 • 2 Chr. 25:4

curse God, and **d** • H4191 • Job 2:9

wisdom shall **d** • H4191 • Job 12:2

If a man **d** • H4191 • Job 14:14

d without instruction • H4191 • Prov. 5:23

fools **d** for want • H4191 • Prov. 10:21
a wicked man **d** • H4194 • Prov. 11:7
how **d** the wise man • H4191 • Eccl. 2:16

d before thy time • H4191 • Eccl. 7:17
they shall **d** • H4191 • Eccl. 9:5
worm shall not **d** • H4191 • Is. 66:24
will ye **d** • H4191 • Jer. 27:13
this year thou shalt **d** • H4191 • Jer. 28:16

Thou shalt **d** in peace • H4191 • Jer. 34:5

Thou shalt surely **d** • H4191 • Ezek. 3:18
it shall **d** • H4191 • Ezek. 18:4

why will ye **d** • H4191 • Ezek. 18:31
thou shalt surely **d** • H4191 • Ezek. 33:8
let him **d** the death • G5053 • Matt. 15:4
Where their worm **d** • G5053 • Mark 9:44

shall never **d** • G599 • John 11:26
one man should **d** • G599 • John 11:50
will one **d** • G599 • Rom. 5:7

sin revived, and I **d** • G599 • Rom. 7:9
It is Christ that **d** • G599 • Rom. 8:34
no man **d** to himself • G599 • Rom. 14:7
Christ both **d**, and rose • G599 • Rom. 14:9

for whom Christ **d** • G599 • Rom. 14:15
for whom Christ **d** • G599 • 1 Cor. 8:11
Christ **d** for our sins • G599 • 1 Cor. 15:3
as in Adam all **d** • G599 • 1 Cor. 15:22
I **d** daily • G599 • 1 Cor. 15:31

except it **d** • G599 • 1 Cor. 15:36
if one **d** for all • G599 • 2 Cor. 5:14
and to **d** is gain • G599 • Phil. 1:21
that Jesus **d** • G599 • 1 Thess. 4:14
Who **d** for us • G599 • 1 Thess. 5:10
here men that **d** • G599 • Heb. 7:8
unto men once to **d** • G599 • Heb. 9:27
These all **d** in faith • G599 • Heb. 11:13
ready to **d** • G599 • Rev. 3:2

shall desire to **d** • G599 • Rev. 9:6
the dead which **d** • G599 • Rev. 14:13
See Job 14:10; Ps. 118:17

DIRECT

will I **d** my prayer • H6186 • Ps. 5:3
he shall **d** thy paths • H3474 • Prov. 3:6
shall **d** his way • H3474 • Prov. 11:5
the Lord **d** his steps • H3559 • Prov. 16:9

he **d** his way • H995 • Prov. 21:29
 profitable to **d** • H3787 • Eccl. 10:10
 to **d** his steps • H3559 • Jer. 10:23
d your hearts • G2720 • 2 Thess. 3:5
See Gen. 46:28; Is. 45:13; 61:8

DISCERN

can I **d** between good and evil • H3045
 • 2 Sam. 19:35
 a wise man's heart **d** • H3045 • Eccl. 8:5
 cannot **d** between • H3045 • Jon. 4:11
d the face of the sky • G1252 • Matt.
 16:3
 are spiritually **d** • G350 • 1 Cor. 2:14
 not **d** the Lord's body • G1252 • 1 Cor.
 11:29
 another **d** of spirits • G1253 • 1 Cor.
 12:10
 a **d** of the thoughts • G2924 • Heb. 4:12
 to **d** both good • G1253 • Heb. 5:14
See Gen. 27:23; 2 Sam. 14:17

DISCIPLE

his twelve **d** • G3101 • Matt. 10:1
 The **d** is not above • G3101 • Matt.
 10:24
 took the twelve **d** • G3101 • Matt. 20:17
 all the **d** forsook him • G3101 • Matt.
 26:56
 tell his **d** that he is • G3101 • Matt. 28:7
 His **d** came by night • G3101 • Matt.
 28:13
 Why do the **d** of John • G3101 • Mark
 2:18
 all things to his **d** • G3101 • Mark 4:34
 his **d** eat bread • G3101 • Mark 7:2
 Why walk not thy **d** • G3101 • Mark 7:5
 his **d** rebuked those • G3101 • Mark
 10:13
 passover with my **d** • G3101 • Mark
 14:14
 against his **d** • G3101 • Luke 5:30
d of John fast • G3101 • Luke 5:33
 unto him his **d** • G3101 • Luke 6:13
 his eyes on his **d** • G3101 • Luke 6:20
 John also taught his **d** • G3101 • Luke
 11:1
 he cannot be my **d** • G3101 • Luke
 14:26
d began to rejoice • G3101 • Luke 19:37
d believed on him • G3101 • John 2:11

many of his **d** went back • G3101 • John
 6:66
d also may see • G3101 • John 7:3
 are ye my **d** indeed • G3101 • John 8:31
 will ye also be his **d** • G3101 • John 9:27
 Thou art his **d** • G3101 • John 9:28
 to wash the **d** feet • G3101 • John 13:5
 known that ye are my **d** • G3101 • John
 13:35
 so shall ye be my **d** • G3101 • John 15:8
 and the **d** standing by • G3101 • John
 19:26
 being a **d** of Jesus • G3101 • John 19:38
 came and told the **d** • G3101 • John
 20:18
d whom Jesus loved • G3101 • John
 21:7
 seeth the **d** • G3101 • John 21:20
d should not die • G3101 • John 21:23
 against the **d** • G3101 • Acts 9:1
 to the **d** • G3101 • Acts 9:26
d were called • G3101 • Acts 11:26
 the **d** came together • G3101 • Acts 20:7
 to draw away **d** • G3101 • Acts 20:30
See Matt. 11:1; John 3:25; 18:1

DISCOURAGE

d ye the heart of the children • H5106 •
 Num. 32:7
 neither be **d** • H2865 • Deut. 1:21
 have **d** our heart • H4549 • Deut. 1:28
 lest they be **d** • G120 • Col. 3:21
See Num. 21:4; 32:9; Is. 42:4

DISEASE

put none of these **d** upon thee • H4245
 • Ex. 15:26
 who healeth all thy **d** • H8463 • Ps.
 103:3
 it is an evil **d** • H2483 • Eccl. 6:2
 The **d** have ye not • H2470 • Ezek. 34:4
See Matt. 4:23; 14:35; Luke 9:1

DISHONOUR

son **d** the father • H5034 • Mic. 7:6
 and ye do **d** me • G818 • John 8:49
 another unto **d** • G819 • Rom. 9:21
 It is sown in **d** • G819 • 1 Cor. 15:43
 By honour and **d** • G819 • 2 Cor. 6:8
 and some to **d** • G819 • 2 Tim. 2:20
See Rom. 1:24; 2:23; 1 Cor. 11:4, 5

DISOBEDIENCE

by one man's **d** • G3876 • Rom. 5:19
 the children of **d** • G543 • Eph. 2:2
 the children of **d** • G543 • Eph. 5:6
 transgression and **d** • G3876 • Heb. 2:2

DISOBEDIENT

d to the wisdom • G545 • Luke 1:17
 not **d** unto the . . . vision • G545 • Acts
 26:19
d to parents • G545 • Rom. 1:30
 the lawless and **d** • G506 • 1 Tim. 1:9
d to parents • G545 • 2 Tim. 3:2
 sometimes foolish, **d** • G545 • Titus 3:3
 unto them which be **d** • G544 • 1 Pet.
 2:7
 Which sometime were **d** • G544 • 1 Pet.
 3:20
 See 1 Kin. 13:26; Rom. 10:21

DISORDERLY

every brother that walketh **d** • G814 •
 2 Thess. 3:6
 behaved not ourselves **d** • G812 •
 2 Thess. 3:7
 walk among you **d** • G814 • 2 Thess.
 3:11

DISPENSATION (Gk. *oikonomia*)

#3622: The word means "household management." In ancient times, the word was often used to describe the work of one who took care of all the financial affairs of a large household or business (Luke 16:1,2). Paul was entrusted with the stewardship of God's economy, to dispense the riches of Christ to God's household and to preach the Good News (Eph. 3:2-11).
 a **d** of the gospel is committed • G3622
 • 1 Cor. 9:17
 the **d** of the fullness • G3622 • Eph. 1:10
d of the grace of God • G3622 • Eph. 3:2
 to the **d** of God • G3622 • Col. 1:25

DISSOLVE

host of heaven shall be **d** • H4743 • Is.
 34:4
 and **d** doubts • H8271 • Dan. 5:16
 this tabernacle were **d** • G2647 • 2 Cor.
 5:1
 things shall be **d** • G3089 • 2 Pet. 3:11

shall be **d** • G3089 • 2 Pet. 3:12
 See Job 30:22; Ps. 75:3; Dan. 5:12

DISTRIBUTE

d unto the poor • G1239 • Luke 18:22
D to the necessity • G2841 • Rom. 12:13
 as God hath **d** • G3307 • 1 Cor. 7:17
 your liberal **d** • G2842 • 2 Cor. 9:13
 See Josh. 13:32; 2 Cor. 10:13

DIVERS (*adj.*)

a garment of **d** sorts • H8162 • Deut.
 22:11
 in thy bag **d** weights • H68 • Deut. 25:13
D weights • H68 • Prov. 20:10
 with **d** diseases • G4164 • Matt. 4:24
 in **d** places • G2596 • Matt. 24:7
 sick of **d** diseases • G4164 • Mark 1:34
 earthquakes in **d** places • G2596 • Mark
 13:8
 sick with **d** diseases • G4164 • Luke
 4:40
 shall be in **d** • — • Luke 21:11
d kinds of tongues • — • 1 Cor. 12:10
 led away with **d** lusts • G4164 • 2 Tim.
 3:6
 serving **d** lusts • G4164 • Titus 3:3
 into **d** temptations • G4164 • James 1:2
 See Eccl. 5:7; Heb. 1:1; 13:9

DIVIDE

but **d** not the hoof • H6536 • Lev. 11:4,
 5, 6
D the living child • H1504 • 1 Kin. 3:25
 the innocent shall **d** • H2505 • Job
 27:17
 Every kingdom **d** • G3307 • Matt. 12:25
 Satan, he is **d** • G3307 • Matt. 12:26
 if a kingdom be **d** • G3307 • Mark 3:24
 and be **d**, he cannot stand • G3307 •
 Mark 3:26
d against itself • G1266 • Luke 11:17
 If Satan also be **d** • G1266 • Luke 11:18
 five in one house **d** • G1266 • Luke
 12:52
 Is Christ **d** • G3307 • 1 Cor. 1:13
d to every man • G1244 • 1 Cor. 12:11
 rightly **d** the word • G3718 • 2 Tim. 2:15
 the **d** asunder of soul • G3311 • Heb.
 4:12
 See Dan. 7:25; Matt. 25:32

DIVINATION

is there any **d** against Israel • H7081 • Num. 23:23
 a spirit of **d** • G4436 • Acts 16:16
 See Deut. 18:10; 2 Kin. 17:17

DIVINE (*v.*)

I can certainly **d** • H5172 • Gen. 44:15
d unto me • H7080 • 1 Sam. 28:8
 and that **d** lies • H7080 • Ezek. 13:9
 they **d** a lie • H7080 • Ezek. 21:29
 prophets thereof **d** • H7080 • Mic. 3:11
 See Gen. 44:5; Ezek. 22:28

DIVINE (*adj.*)(Gk. *theios*) #2304; 1411:

Theios dunamis (*divine power*, 2 Pet. 1:3) designates the power God used in raising Christ from the dead. That power is available to the church, providing it with the spiritual ability to live a godly life. *Theios phusis* (*divine nature*, v. 4) is the nature that characterizes God, expressed in holiness, virtue, righteousness, love, grace. When regenerated with the divine nature, believers exhibit the same characteristics.

A **d** sentence is in the lips of the • H7081 • Prov. 16:10
 of **d** service • G2999 • Heb. 9:1
 as his **d** power hath • G2304 • 2 Pet. 1:3
 the **d** nature • G2304 • 2 Pet. 1:4

DIVINER (Heb. *qasam*) #7080: This term refers to those who attempt to foretell the future through occult practices. Diviners, along with other practitioners of the occult, were forbidden in Israel (Deut. 18:10–22). False prophets, such as Balaam, practiced divination, and the penalty was death (Josh. 13:22; Ezek. 22:28). Diviners brought judgment on themselves and on their nations as well (Deut. 18:10; 2 Kin. 17:17, 18; Mic. 3:6, 7).

called for the priests and the **d** • H7080 • 1 Sam. 6:2
 and maketh **d** mad • H7080 • Is. 44:25
 to your **d** • H7080 • Jer. 27:9
 your prophets and your **d** • H7080 • Jer. 29:8

DIVISION

will put a **d** between my people • H6304 • Ex. 8:23
 Nay; but rather **d** • G1267 • Luke 12:51
 them which cause **d** • G1370 • Rom. 16:17
 See 1 Cor. 1:10; 3:3; 11:18

DIVORCE

then let him write her a bill of **d** • H3748 • Deut. 24:1
 her that is **d** • G630 • Matt. 5:32
 write a bill of **d** • G647 • Mark 10:4

DO

to **d** good in his life • H6213 • Eccl. 3:12
 should **d** to you • G4160 • Matt. 7:12
 this **d** • G4160 • Luke 10:28
 this **d** in remembrance • G4160 • Luke 22:19
 ye can **d** nothing • G4160 • John 15:5
 that **d** I not • G4238 • Rom. 7:15
 I can **d** all things • G2480 • Phil. 4:13
 and not a **d** • G4163 • James 1:23
 See John 6:38; 10:37; Rev. 19:10

DOCTRINE

I give you good **d** • H3948 • Prov. 4:2
 make to understand **d** • H8052 • Is. 28:9
 a **d** of vanities • H4148 • Jer. 10:8
 astonished at his **d** • G1322 • Matt. 7:28
 the **d** of the Pharisees • G1322 • Matt. 16:12
 what new **d** is this • G1322 • Mark 1:27
 know of the **d** • G1322 • John 7:17
 in the apostles' **d** • G1322 • Acts 2:42
 with your **d** • G1322 • Acts 5:28
 what this new **d** • G1322 • Acts 17:19
 form of **d** • G1322 • Rom. 6:17
 contrary to the **d** • G1322 • Rom. 16:17
 hath a **d** • G1322 • 1 Cor. 14:26
 every wind of **d** • G1319 • Eph. 4:14
 contrary to sound **d** • G1319 • 1 Tim. 1:10
 and of good **d** • G1319 • 1 Tim. 4:6
 to exhortation, to **d** • G1319 • 1 Tim. 4:13
 and unto the **d** • G1319 • 1 Tim. 4:16
 fully known my **d** • G1319 • 2 Tim. 3:10
 profitable for **d** • G1319 • 2 Tim. 3:16

all longsuffering and **d** • G1322 • 2 Tim. 4:2
 by sound **d** • G1319 • Titus 1:9
 become sound **d** • G1319 • Titus 2:1
 adorn the **d** of God • G1319 • Titus 2:10
 principles of the **d** • G3056 • Heb. 6:1
 Of the **d** of baptisms • G1322 • Heb. 6:2
 and strange **d** • G1322 • Heb. 13:9
 abideth in the **d** • G1322 • 2 John 9
See Deut. 32:2; Job 11:4

DOMINION

let them have **d** • H7287 • Gen. 1:26
 shall have **d** • H7287 • Num. 24:19
d over the works • H4910 • Ps. 8:6
 let them not have **d** • H4910 • Ps. 19:13
 He shall have **d** • H7287 • Ps. 72:8
 have **d** over me • H7980 • Ps. 119:133
d is an everlasting **d** • H7985 • Dan. 4:34
 his **d** shall be from sea • H4915 • Zech. 9:10
 Gentiles exercise **d** • G2634 • Matt. 20:25
 death hath no more **d** • G2961 • Rom. 6:9
 sin shall not have **d** • G2961 • Rom. 6:14
 law hath **d** over a man • G2961 • Rom. 7:1
 that we have **d** • G2961 • 2 Cor. 1:24
 and **d**, and every name • G2963 • Eph. 1:21
 they be thrones or **d** • G2963 • Col. 1:16
See Dan. 6:26; Jude 25; Rev. 1:6

DOOR

sin lieth at the **d** • H6607 • Gen. 4:7
 on the upper **d** post • H4947 • Ex. 12:7
 ye everlasting **d** • H6607 • Ps. 24:7
 opened the **d** of heaven • H1817 • Ps. 78:23
 the **d** of my lips • H1817 • Ps. 141:3
d shall be shut • H1817 • Eccl. 12:4
 for a **d** of hope • H6607 • Hos. 2:15
 shut the **d** for nought • H1817 • Mal. 1:10
 by the **d** • G2374 • John 10:1
 the **d** is the shepherd • G2374 • John 10:2
 I am the **d** • G2374 • John 10:7, 9
 at the **d** • G2374 • Acts 5:9

opened the **d** of faith • G2374 • Acts 14:27
 a great **d** • G2374 • 1 Cor. 16:9
 a **d** was opened • G2374 • 2 Cor. 2:12
 open unto us a **d** • G2374 • Col. 4:3
 standeth before the **d** • G2374 • James 5:9
 thee an open **d** • G2374 • Rev. 3:8
 I stand at the **d** • G2374 • Rev. 3:20
 behold, a **d** was opened • G2374 • Rev. 4:1
See Ex. 21:6; Acts 5:19; 16:26

DOUBLE

he shall restore **d** • H8147 • Ex. 22:4
 let him pay **d** • H8147 • Ex. 22:7
 a **d** portion • H8147 • 2 Kin. 2:9
 not of **d** heart • H3820 • 1 Chr. 12:33
 and with a **d** heart • H3820 • Ps. 12:2
 deacons not **d** tongued • G1351 • 1 Tim. 3:8
 worthy of **d** honour • G1362 • 1 Tim. 5:17
 a **d** minded man • G1374 • James 1:8
See Gen. 41:32; Is. 61:7

DOUBT

shall **d** come again • H935 • Ps. 126:6
 and dissolving of **d** • H7001 • Dan. 5:12
 didst thou **d** • G1365 • Matt. 14:31
 and **d** not • G1252 • Matt. 21:21
 shall not **d** • G1252 • Mark 11:23
 no **d** the kingdom • G686 • Luke 11:20
 thou make us to **d** • G5590 • John 10:24
 he that **d** is damned • G1252 • Rom. 14:23
 I stand in **d** of you • G639 • Gal. 4:20
 without wrath and **d** • G1261 • 1 Tim. 2:8
 would no **d** • - • 1 John 2:19
See Luke 12:29; Acts 2:12

DOVE

wings like a **d** • H3123 • Ps. 55:6
 descending like a **d** • G4058 • Matt. 3:16
 and harmless as **d** • G4058 • Matt. 10:16

DRAW

D me not away • H4900 • Ps. 28:3
d iniquity with cords • H4900 • Is. 5:18

redemption **d** nigh • G1448 • Luke

21:28

except the Father **d** him • G1670 • John
6:44

will **d** all men unto me • G1670 • John
12:32

d near with • G4334 • Heb. 10:22

but if any man **d** back • G5288 • Heb.
10:38

them who **d** back • G5289 • Heb. 10:39

when he is **d** away • G1828 • James 1:14

See Acts 11:10; 20:30; Heb. 7:19

DREAM (Heb. *chalom*) #2472: Dreams were often recognized as revelations from the Lord God in the case of the Hebrews. Many times these dreams and visions were in symbolic language that needed interpretation. Those who could interpret dreams possessed power in the ancient world (Gen. 41:37–40; Dan. 2:46–48). Joseph was able to interpret the figures and symbols of dream-events only as God enabled him (Gen. 40:8; 41:16).

shall fly away as a **d** • H2472 • Job 20:8

In a **d**, in a vision • H2472 • Job 33:15

As a **d** when one • H2472 • Ps. 73:20

were like them that **d** • H2492 • Ps.
126:1

a **d** cometh • H2472 • Eccl. 5:3

prophet that hath a **d** • H2472 • Jer.
23:28

old men shall **d** dreams • H2492 • Joel
2:28

filthy **d** defile • G1797 • Jude 8

See Job 7:14; Is. 29:8; Jer. 27:9

DRINK (*n.*)

Do not drink wine nor strong **d** •

H7941 • Lev. 10:9

wine and strong **d** • H7941 • Num. 6:3

or for strong **d** • H7941 • Deut. 14:26

wine or strong **d** • H7941 • Deut. 29:6

strong **d** is raging • H7941 • Prov. 20:1

Give strong **d** unto him • H7941 • Prov.
31:6

d shall be bitter • H7941 • Is. 24:9

erred through strong **d** • H7941 • Is.
28:7

of strong **d** • H7941 • Mic. 2:11

ye gave me **d** • G4222 • Matt. 25:35

my blood is **d** indeed • G4213 • John
6:55

same spiritual **d** • G4188 • 1 Cor. 10:4

in meat or in **d** • G4213 • Col. 2:16

See Gen. 21:19; Is. 5:11, 22

DRINK (*v.*)

d of the river • H8248 • Ps. 36:8

d the wine • H8248 • Ps. 60:3

vinegar to **d** • H8248 • Ps. 69:21

givest them tears to **d** • H8248 • Ps. 80:5

d yea, **d** abundantly • H8354 • Song 5:1

d the wine • H8354 • Amos 2:8

they shall **d** • H398 • Zech. 9:15

shall give to **d** • G4222 • Matt. 10:42

to **d** of the cup • G4095 • Matt. 20:22

D ye all of it • G4095 • Matt. 26:27

day when I **d** it new • G4095 • Matt.
26:29

except I **d** it • G4095 • Matt. 26:42

vinegar to **d** mingled • G4095 • Matt.
27:34

water to **d** • G4222 • Mark 9:41

can ye **d** of the cup • G4095 • Mark
10:38

I **d** it new • G4095 • Mark 14:25

d any deadly thing • G4095 • Mark
16:18

will not **d** of the • G4095 • Luke 22:18

Give me to **d** • G4095 • John 4:10

come unto me, and **d** • G4095 • John
7:37

shall I not **d** it • G4095 • John 18:11

nor to **d** wine • G4095 • Rom. 14:21

did all **d** the same • G4095 • 1 Cor. 10:4

as oft as ye **d** it • G4095 • 1 Cor. 11:25

to **d** into one Spirit • G4222 • 1 Cor.
12:13

See Mark 2:16; Luke 7:33; 10:7

DRUNK

and he made him **d** • H7937 • 2 Sam.
11:13

himself **d** • H7910 • 1 Kin. 20:16

stagger like a **d** man • H7910 • Job
12:25

I am like a **d** man • H7910 • Jer. 23:9

We have **d** our water • H8354 • Lam. 5:4

makest him **d** also • H7937 • Hab. 2:15

drink with the **d** • G3184 • Matt. 24:49

and to be **d** • G3182 • Luke 12:45

these are not **d** • G3184 • Acts 2:15
 another is **d** • G3184 • 1 Cor. 11:21
d in the night • G3184 • 1 Thess. 5:7
 See Eph. 5:18; Rev. 17:6

DRUNKARD

he is a glutton, and a **d** • H5433 • Deut. 21:20

d and the glutton • H5433 • Prov. 23:21
 hand of a **d** • H7910 • Prov. 26:9
 nor **d**, nor revilers • G3183 • 1 Cor. 6:10
 See Ps. 69:12; Is. 24:20; Joel 1:5

DRUNKENNESS

to add **d** to thirst • H7302 • Deut. 29:19
 and not for **d** • H8358 • Eccl. 10:17
 filled with **d** • H7943 • Ezek. 23:33
 See Luke 21:34; Rom. 13:13

DUMB

who maketh the **d** • H483 • Ex. 4:11
 the tongue of the **d** • H483 • Is. 35:6
 as a sheep . . . is **d** • H481 • Is. 53:7
 they are all **d** dogs • H483 • Is. 56:10
 a **d** man possessed • G2974 • Matt. 9:32
 blind, and **d** • G2974 • Matt. 12:22
 blind, **d**, maimed • G2974 • Matt. 15:30
 the **d** to speak • G216 • Mark 7:37
 hath a **d** spirit • G216 • Mark 9:17
d before his shearer • G880 • Acts 8:32
 See Ps. 39:2; Luke 1:20; 11:14

DUST

Lord God formed man of the **d** • H6083
 • Gen. 2:7

d shalt thou eat • H6083 • Gen. 3:14

d thou art • H6083 • Gen. 3:19
 am but **d** and ashes • H6083 • Gen. 18:27

into **d** again • H6083 • Job 10:9
 turn again unto **d** • H6083 • Job 34:15
 repent in **d** and ashes • H6083 • Job 42:6

the **d** praise thee • H6083 • Ps. 30:9
 that we are **d** • H6083 • Ps. 103:14
 return to their **d** • H6083 • Ps. 104:29
 all are of the **d** • H6083 • Eccl. 3:20

d return to the earth • H6083 • Eccl. 12:7

comprehended the **d** • H6083 • Is. 40:12

d shall be • H6083 • Is. 65:25

lick the **d** • H6083 • Mic. 7:17

d of your feet • G2868 • Matt. 10:14

shake off the **d** • G5522 • Mark 6:11

shake off the very **d** • G2868 • Luke 9:5

d of your city • G2868 • Luke 10:11

threw **d** into • G2868 • Acts 22:23

See Ex. 8:16; Num. 23:10

DUTY

for this is the whole **d** of man • — •
 Eccl. 12:13

our **d** to do • G3784 • Luke 17:10

their **d** is also • G3784 • Rom. 15:27

See Ex. 21:10; 2 Chr. 8:14

DWELL

cause his name to **d** there • H7931 •
 Deut. 12:11

d between the • H3427 • 1 Sam. 4:4

will **d** in the house • H3427 • Ps. 23:6

thou **d** in the land • H7931 • Ps. 37:3

than to **d** in tents • H1752 • Ps. 84:10

here will I **d** • H3427 • Ps. 132:14

brethren to **d** together • H3427 • Ps. 133:1

shall **d** with the • H1481 • Is. 33:14

He shall **d** on high • H7931 • Is. 33:16

I **d** in the high • H7931 • Is. 57:15

d in me • G3306 • John 6:56

Father that **d** in me • G3306 • John 14:10

for he **d** with you • G3306 • John 14:17

but sin that **d** in me • G3611 • Rom. 7:17

d in your hearts • G2730 • Eph. 3:17

all fullness **d** • G2730 • Col. 1:19

word of Christ **d** • G1774 • Col. 3:16

d in the light • G3611 • 1 Tim. 6:16

d righteousness • G2730 • 2 Pet. 3:13

how **d** the love • G3306 • 1 John 3:17

God **d** in us • G3306 • 1 John 4:12

See 2 Cor. 6:16; James 4:5

E**EAGLE**

how I bare you on e wings • H5404 •
 Ex. 19:4

were swifter than e • H5404 • 2 Sam. 1:23

renewed like the e • H5404 • Ps. 103:5

with wings as **e** • H5404 • Is. 40:31
 face of an **e** • H5404 • Ezek. 1:10
 A great **e** • H5404 • Ezek. 17:3
 the **e** be gathered • G105 • Matt. 24:28
 like a flying **e** • G105 • Rev. 4:7
 See Dan. 4:33; Rev. 12:14

EAR

even into his **e** • H241 • Ps. 18:6
 his **e** are open • H241 • Ps. 34:15
 and incline thine **e** • H241 • Ps. 45:10
 stoppeth her **e** • H241 • Ps. 58:4
 give **e**, O my people • H238 • Ps. 78:1
 They have **e** • H241 • Ps. 135:17
 The **e** that heareth • H241 • Prov. 15:31
 liar giveth **e** • H238 • Prov. 17:4
e of the wise • H241 • Prov. 18:15
 hearing **e** • H241 • Prov. 20:12
 stoppeth his **e** • H241 • Prov. 21:13
 bow down thine **e** • H241 • Prov. 22:17
e of a foal • H241 • Prov. 23:9
 upon an obedient **e** • H241 • Prov.
 25:12
 a dog by the **e** • H241 • Prov. 26:17
 nor the **e** filled • H241 • Eccl. 1:8
 and make their **e** heavy • H241 • Is.
 6:10
 time that thine **e** • H241 • Is. 48:8
 wakeneth my **e** to hear • H241 • Is. 50:4
 incline your **e** • H241 • Is. 55:3
 nor his **e** heavy • H241 • Is. 59:1
e receive the word • H241 • Jer. 9:20
 a piece of an **e** • H241 • Amos 3:12
 their **e** are dull • G3775 • Matt. 13:15
 and your **e** • G3775 • Matt. 13:16
 fingers into his **e** • G3775 • Mark 7:33
 having **e**, hear ye not • G3775 • Mark
 8:18
 in heart and **e** • G3775 • Acts 7:51
 things to our **e** • G189 • Acts 17:20
 and their **e** are dull • G3775 • Acts
 28:27
 nor **e** heard • G3775 • 1 Cor. 2:9
 And if the **e** shall say • G3775 • 1 Cor.
 12:16
 having itching **e** • G189 • 2 Tim. 4:3
e of the Lord • G3775 • James 5:4
 his **e** are open • G3775 • 1 Pet. 3:12
 See Matt. 11:15; Mark 4:9

EARNEST

the **e** expectation • G603 • Rom. 8:19

covet **e** the best • G2206 • 1 Cor. 12:31
 the **e** of the Spirit • G728 • 2 Cor. 1:22
 given unto us the **e** • G728 • 2 Cor. 5:5
e of our inheritance • G728 • Eph. 1:14
 See Heb. 2:1; James 5:17

EARTH (Heb. 'erets) #776: The

common OT word *earth* possesses several nuances of meaning: earth in contrast to the heavens (Gen. 1:1); land in contrast to the sea (1:10); ground as a geographical location (4:16); a sovereign nation (13:10, 12); or even the people who live upon the earth (Ps. 98:3; 100:1). In essence, all land belongs to God as its Creator (Ps. 24:1).

While the **e** remaineth • H776 • Gen.
 8:22

was the **e** divided • H776 • Gen. 10:25
 Judge of all the **e** • H776 • Gen. 18:25
e shall be filled • H776 • Num. 14:21
 the **e** open her mouth • H127 • Num.
 16:30

Lord of all the **e** • H776 • Josh. 3:11
 way of all the **e** • H776 • Josh. 23:14
 man upon **e** • H776 • Job 7:1
e is given • H776 • Job 9:24
 foundations of the **e** • H776 • Job 38:4
 inherit the **e** • H776 • Ps. 25:13
 the **e** is full • H776 • Ps. 33:5
 them from the **e** • H776 • Ps. 34:16
 inherit the **e** • H776 • Ps. 37:9
 shall inherit the **e** • H776 • Ps. 37:11
 blessed upon the **e** • H776 • Ps. 41:2
 though **e** be removed • H776 • Ps. 46:2
 the **e** melted • H776 • Ps. 46:6
 joy of the whole **e** • H776 • Ps. 48:2
 made the **e** to tremble • H776 • Ps. 60:2
 lower parts of the **e** • H776 • Ps. 63:9
 the **e** shook • H776 • Ps. 68:8
 depths of the **e** • H776 • Ps. 71:20
 that water the **e** • H776 • Ps. 72:6
 none upon **e** that • H776 • Ps. 73:25
 formed the **e** • H776 • Ps. 90:2
 let the **e** rejoice • H776 • Ps. 97:1
 foundation of the **e** • H776 • Ps. 102:25
 the **e** is satisfied • H776 • Ps. 104:13
 the **e** is full • H776 • Ps. 104:24
e hath he given • H776 • Ps. 115:16
 a stranger in the **e** • H776 • Ps. 119:19

the **e** and heaven • H776 • Ps. 148:13
 founded the **e** • H776 • Prov. 3:19
 or ever the **e** was • H776 • Prov. 8:23
 foundations of the **e** • H776 • Prov. 8:29
 recompensed in the **e** • H776 • Prov.

11:31

poor from off the **e** • H776 • Prov. 30:14
 the **e** abideth for ever • H776 • Eccl. 1:4
 downward to the **e** • H776 • Eccl. 3:21
 return to the **e** • H776 • Eccl. 12:7
 the **e** shall be full • H776 • Is. 11:9
 the **e** shall remove • H776 • Is. 13:13
 the **e** to tremble • H776 • Is. 14:16
 maketh the **e** empty • H776 • Is. 24:1
e is clean dissolved • H776 • Is. 24:19
 circle of the **e** • H776 • Is. 40:22
 the ends of the **e** • H776 • Is. 40:28
 foundation of the **e** • H776 • Is. 48:13
 be joyful, O **e** • H776 • Is. 49:13
 the **e** shall wax old • H776 • Is. 51:6
 the **e** is my footstool • H776 • Is. 66:1
 Shall the **e** be made • H776 • Is. 66:8
 and the **e** is burned • H776 • Nah. 1:5
e shall be filled • H776 • Hab. 2:14
 the **e** was full • H776 • Hab. 3:3
 through the whole **e** • H776 • Zech.

4:10

Lord of all the **e** • H776 • Zech. 6:5
 come and smite the **e** • H776 • Mal. 4:6
 meek . . . inherit the **e** • G1093 • Matt.

5:5

treasures upon **e** • G1093 • Matt. 6:19
 hath power on **e** • G1093 • Matt. 9:6
 to send peace on **e** • G1093 • Matt.

10:34

shalt bind on **e** • G1093 • Matt. 16:19
 shall agree on **e** • G1093 • Matt. 18:19
 father upon the **e** • G1093 • Matt. 23:9
 on **e** peace • G1093 • Luke 2:14
 over all the **e** • G1093 • Luke 23:44
 told you **e** things • G1919 • John 3:12
 of the **e** is earthly • G1093 • John 3:31
 lifted up from the **e** • G1093 • John

12:32

glorified thee on the **e** • G1093 • John

17:4

taken from the **e** • G1093 • Acts 8:33
 into all the **e** • G1093 • Rom. 10:18
 man of the **e** is **e** • G1093 • 1 Cor. 15:47
 As is the **e** • G5517 • 1 Cor. 15:48

the image of the **e** • G5517 • 1 Cor.
 15:49

in **e** vessels • G3749 • 2 Cor. 4:7
 things on the **e** • G1093 • Col. 3:2
 who mind **e** things • G1919 • Phil. 3:19
e which drinketh • G1093 • Heb. 6:7
 if he were on **e** • G1093 • Heb. 8:4
 pilgrims on the **e** • G1093 • Heb. 11:13
 that spake on **e** • G1093 • Heb. 12:25
 voice then shook the **e** • G1093 • Heb.

12:26

but is **e**, sensual • G1919 • James 3:15
 pleasure on the **e** • G1093 • James 5:5
 precious fruit of the **e** • G1093 • James
 5:7

e brought forth • G1093 • James 5:18
 the **e** also • G1093 • 2 Pet. 3:10
 shall reign on the **e** • G1093 • Rev. 5:10
 Hurt not the **e** • G1093 • Rev. 7:3
 the **e** was lightened • G1093 • Rev. 18:1
 the **e** and heaven • G1093 • Rev. 20:11
 heaven and a new **e** • G1093 • Rev. 21:1
See Gen. 1:11; Ex. 9:29

EARTHQUAKE

and after the wind an **e** • H7494 • 1 Kin.
 19:11

e, and great noise • H7494 • Is. 29:6
 years before the **e** • H7494 • Amos 1:1
 the **e** in the days • H7494 • Zech. 14:5
e, in divers places • G4578 • Matt. 24:7
 saw the **e** • G4578 • Matt. 27:54
 there was a great **e** • G4578 • Acts 16:26
 lightnings, and an **e** • G4578 • Rev. 8:5

EAT

the day that thou **e** thereof • H398 •
 Gen. 2:17

shall ye not **e** • H398 • Gen. 9:4
 not **e** anything • H398 • Lev. 19:26
 not **e** the blood • H398 • Deut. 12:16
 meek shall **e** • H398 • Ps. 22:26
 hath **e** me up • H398 • Ps. 69:9
e ashes like bread • H398 • Ps. 102:9
e of the fruit • H398 • Prov. 1:31
e to the satisfying • H398 • Prov. 13:25
e the fruit • H398 • Prov. 18:21
e with a ruler • H3898 • Prov. 23:1
e thou honey • H398 • Prov. 24:13
 not good to **e** • H398 • Prov. 25:27
 honey shall he **e** • H398 • Is. 7:15
 the lion shall **e** straw • H398 • Is. 11:7

come ye, buy, and e • H398 • Is. 55:1
 my servants shall e • H398 • Is. 65:13
 lion shall e straw • H398 • Is. 65:25
 e with publicans • G2068 • Mark 2:16
 dogs under the table e • G2068 • Mark
 7:28
 e such things • G2068 • Luke 10:8
 what ye shall e • G5315 • Luke 12:22
 let us e, and be merry • G5315 • Luke
 15:23
 his flesh to e • G5315 • John 6:52
 may e all things • G5315 • Rom. 14:2
 e, e to the Lord • G2068 • Rom. 14:6
 who e with offence • G2068 • Rom.
 14:20
 neither to e flesh • G5315 • Rom. 14:21
 not to e • G4906 • 1 Cor. 5:11
 e it as a thing offered • G2068 • 1 Cor.
 8:7
 neither, if we e • G5315 • 1 Cor. 8:8
 I will e no flesh • G5315 • 1 Cor. 8:13
 Have we not power to e • G5315 •
 1 Cor. 9:4
 all e the same • G5315 • 1 Cor. 10:3
 set before you, e • G2068 • 1 Cor.
 10:27
 Whether therefore ye e • G2068 • 1 Cor.
 10:31
 that e and drinketh • G2068 • 1 Cor.
 11:29
 should he e • G2068 • 2 Thess. 3:10
 no right to e • G5315 • Heb. 13:10
 e of the tree of life • G5315 • Rev. 2:7
 e of the hidden manna • G5315 • Rev.
 2:17
 e the flesh of kings • G5315 • Rev. 19:18
 See Prov. 31:27; Is. 1:19; 65:4

EDIFY

wherewith one may e another • G3619
 • Rom. 14:19
 his good to e • G3619 • Rom. 15:2
 charity e • G3618 • 1 Cor. 8:1
 speaketh unto men to e • G3619 •
 1 Cor. 14:3
 he that prophesieth e • G3618 • 1 Cor.
 14:4
 all things e not • G3618 • 1 Cor. 10:23
 for the e of the body • G3619 • Eph.
 4:12
 See 2 Cor. 10:8; 13:10; 1 Tim. 1:4

ELDER

before the e of my people • H2205 •
 1 Sam. 15:30
 among the e of the • H2205 • Prov.
 31:23
 the tradition of the e • G4245 • Matt.
 15:2
 the tradition of the e • G4245 • Mark
 7:3
 Let the e that rule • G4245 • 1 Tim. 5:17
 ordain e in every • G4245 • Titus 1:5
 the e obtained • G4245 • Heb. 11:2
 the e of the church • G4245 • James
 5:14
 who am also an e • G4850 • 1 Pet. 5:1
 unto the e • G4245 • 1 Pet. 5:5
 See John 8:9; 1 Tim. 5:2; 3 John 1

ELECT

mine e in whom • H972 • Is. 42:1
 mine e I have • H972 • Is. 45:4
 mine e shall inherit it • H972 • Is. 65:9
 mine e shall long enjoy • H972 • Is.
 65:22
 for the e sake • G1588 • Matt. 24:22
 deceived the very e • G1588 • Matt.
 24:24
 gather together his e • G1588 • Matt.
 24:31
 for the e sake • G1588 • Mark 13:20
 even the e • G1588 • Mark 13:22
 God avenge his own e • G1588 • Luke
 18:7
 the charge of God's e • G1588 • Rom.
 8:33
 as the e of God • G1588 • Col. 3:12
 and the e angels • G1588 • 1 Tim. 5:21
 E according to the • G1588 • 1 Pet. 1:2
 a chief corner stone, e • G1588 • 1 Pet.
 2:6
 See 2 Tim. 2:10; Titus 1:1; 2 John 13

ELECTION

of God according to e • G1589 • Rom.
 9:11
 to the e of grace • G1589 • Rom. 11:5
 your e of God • G1589 • 1 Thess. 1:4
 calling and e sure • G1589 • 2 Pet. 1:10

END

The e of all flesh is come • H7093 •
 Gen. 6:13

at thy latter **e** • H319 • Deut. 8:16
 consider their latter **e** • H319 • Deut.
 32:29
 what is mine **e** • H7093 • Job 6:11
 thy latter **e** should • H319 • Job 8:7
 the wicked come to an **e** • H1584 • Ps.
 7:9
 come to a perpetual **e** • H8552 • Ps. 9:6
 the **e** of that man • H319 • Ps. 37:37
 years shall have no **e** • H8552 • Ps.
 102:27
 an **e** of all • H7093 • Ps. 119:96
 the **e** thereof are • H319 • Prov. 14:12
 in the **e** of the earth • H7097 • Prov.
 17:24
 be wise in thy latter **e** • H319 • Prov.
 19:20
 beginning to the **e** • H5490 • Eccl. 3:11
 no **e** of all his labour • H7093 • Eccl. 4:8
 no **e** of all the people • H7093 • Eccl.
 4:16
 that is the **e** of all • H5490 • Eccl. 7:2
 Better is the **e** of a • H319 • Eccl. 7:8
 the **e** of his talk • H319 • Eccl. 10:13
 there shall be no **e** • H7093 • Is. 9:7
 Declaring the **e** from • H319 • Is. 46:10
 will ye do in the **e** • H319 • Jer. 5:31
 not her last **e** • H319 • Lam. 1:9
 our **e** is near • H7093 • Lam. 4:18
 time of the **e** shall • H7093 • Dan. 8:17
 what shall be the **e** of • H319 • Dan.
 12:8
 endureth to the **e** • G5056 • Matt. 10:22
 harvest is the **e** of • G4930 • Matt. 13:39
 the **e** of the world • G4930 • Matt. 24:3
 shall endure unto the **e** • G5056 • Matt.
 24:13
 from one **e** of heaven to • G206 • Matt.
 24:31
 but hath an **e** • G5056 • Mark 3:26
 but the **e** shall not • G5056 • Mark 13:7
 there shall be no **e** • G5056 • Luke 1:33
 them unto the **e** • G5056 • John 13:1
 To this **e** was I born • G1080 • John
 18:37
 the **e** everlasting life • G5056 • Rom.
 6:22
 Christ is the **e** of the • G5056 • Rom.
 10:4

upon whom the **e** of • G5056 • 1 Cor.
 10:11
 Then cometh the **e** • G5056 • 1 Cor.
 15:24
 Whose **e** is • G5056 • Phil. 3:19
 the **e** of the • G5056 • 1 Tim. 1:5
 whose **e** is to be • G5056 • Heb. 6:8
e of the world hath • G4930 • Heb. 9:26
 the **e** of the Lord • G5056 • James 5:11
 the **e** of your faith • G5056 • 1 Pet. 1:9
 and hope to the **e** • G5049 • 1 Pet. 1:13
e of all things • G5056 • 1 Pet. 4:7
 my works unto the **e** • G5056 • Rev. 2:26
 beginning and the **e** • G5056 • Rev. 21:6
See Ps. 19:6; Is. 45:22; Jer. 4:27

ENDURE

but it shall not **e** • H6965 • Job 8:15
 But the Lord shall **e** • H3427 • Ps. 9:7
e for ever • H5975 • Ps. 19:9
 weeping may **e** for a • H3885 • Ps. 30:5
 goodness of God **e** • H3117 • Ps. 52:1
 His name shall **e** • H5769 • Ps. 72:17
 his truth **e** to all • H1755 • Ps. 100:5
 thou, O Lord, shalt **e** • H3427 • Ps.
 102:12
 the Lord shall **e** for ever • H5769 • Ps.
 104:31
 his mercy **e** for ever • H5769 • Ps. 106:1
 his righteousness **e** • H5975 • Ps. 111:3
 judgments **e** for ever • H5769 • Ps.
 119:160
 Thy name, O Lord, **e** • H5769 • Ps.
 135:13
 thy mercy, O Lord, **e** • H5769 • Ps.
 138:8
 and thy dominion **e** • H1755 • Ps.
 145:13
 and doth the crown **e** • H1755 • Prov.
 27:24
 for his mercy **e** • H5769 • Jer. 33:11
 that **e** to the end • G5278 • Matt. 10:22
 But he that shall **e** • G5278 • Matt. 24:13
 so **e** but for a time • G1526 • Mark 4:17
e unto everlasting • G3306 • John 6:27
e with much • G5342 • Rom. 9:22
e all things • G5278 • 1 Cor. 13:7
e hardness • G2553 • 2 Tim. 2:3
 they will not **e** sound • G430 • 2 Tim.
 4:3
e afflictions • G2553 • 2 Tim. 4:5

a better and **e** substance • G3306 •

Heb. 10:34

if ye **e** chastening • G5278 • Heb. 12:7

the man that **e** • G5278 • James 1:12

them happy which **e** • G5278 • James

5:11

of the Lord **e** for ever • G3306 • 1 Pet.

1:25

toward God **e** grief • G5297 • 1 Pet. 2:19

See Heb. 10:32; 11:27; 12:2, 3

ENEMY

I will be an **e** unto thine **e** • H340 • Ex.

23:22

all thine **e** perish • H341 • Judg. 5:31

mightest still the **e** • H341 • Ps. 8:2

the presence of mine **e** • H6887 • Ps.

23:5

mine **e** are lively • H341 • Ps. 38:19

wiser than mine **e** • H341 • Ps. 119:98

I count them mine **e** • H341 • Ps.

139:22

maketh even his **e** • H341 • Prov. 16:7

when thine **e** falleth • H341 • Prov.

24:17

if thine **e** be hungry • H8130 • Prov.

25:21

kisses of an **e** • H8130 • Prov. 27:6

and join his **e** • H341 • Is. 9:11

to be their **e** • H341 • Is. 63:10

will cause the **e** • H341 • Jer. 15:11

the wound of an **e** • H341 • Jer. 30:14

a man's **e** are the men • H341 • Mic. 7:6

and hate thine **e** • G2190 • Matt. 5:43

Love your **e**, bless • G2190 • Matt. 5:44

his **e** came and sowed • G2190 • Matt.

13:25

An **e** hath done this • G2190 • Matt.

13:28

The **e** that sowed • G2190 • Matt. 13:39

Love your **e** • G2190 • Luke 6:27

thine **e** shall cast • G2190 • Luke 19:43

e of all righteousness • G2190 • Acts

13:10

if when we were **e** • G2190 • Rom. 5:10

they are **e** for your • G2190 • Rom.

11:28

if thine **e** hunger • G2190 • Rom. 12:20

therefore become your **e** • G2190 • Gal.

4:16

the **e** of the cross • G2190 • Phil. 3:18

were **e** in your mind • G2190 • Col. 1:21

not as an **e** • G2190 • 2 Thess. 3:15

is the **e** of God • G2190 • James 4:4

See Ps. 110:1; Is. 62:8; Jer. 15:14

ENJOY

therefore **e** pleasure • H7200 • Eccl. 2:1

make his soul **e** good • H7200 • Eccl.

2:24

and to **e** the good • H7200 • Eccl. 5:18

all things to **e** • G619 • 1 Tim. 6:17

See Num. 36:8; Is. 65:22

ENMITY

the carnal mind is **e** against God •

G2189 • Rom. 8:7

in his flesh the **e** • G2189 • Eph. 2:15

having slain the **e** • G2189 • Eph. 2:16

the world is **e** • G2189 • James 4:4

See Gen. 3:15; Num. 35:21

ENTER

E into his gates with thanksgiving •

H935 • Ps. 100:4

may **e** in • H935 • Is. 26:2

e into thy closet • G1525 • Matt. 6:6

E ye in • G1525 • Matt. 7:13

town ye shall **e** • G1525 • Matt. 10:11

thee to **e** into life • G1525 • Matt. 18:8

if thou wilt **e** into • G1525 • Matt. 19:17

e thou into the joy • G1525 • Matt.

25:21

that we may **e** into • G1525 • Mark 5:12

for thee to **e** into • G1525 • Mark 9:43

e into temptation • G1525 • Mark 14:38

to **e** into them • G1525 • Luke 8:32

e into the cloud • G1525 • Luke 9:34

whatsoever city ye **e** • G1525 • Luke

10:8

Strive to **e** in • G1525 • Luke 13:24

e into his glory • G1525 • Luke 24:26

can he **e** the second • G1525 • John 3:4

ye are **e** into • G1525 • John 4:38

e not by the door • G1525 • John 10:1

But he that **e** • G1525 • John 10:2

sin **e** into the world • G1525 • Rom.

5:12

e into the heart • G305 • 1 Cor. 2:9

e into my rest • G1525 • Heb. 3:11

that they should not **e** • G1525 • Heb.

3:18

he that is **e** into • G1525 • Heb. 4:10

forerunner is for us **e** • G1525 • Heb. 6:20

Christ is not **e** • G1525 • Heb. 9:12
See Ps. 143:2; Matt. 15:17

ENTICE

if sinners **e** thee • H6601 • Prov. 1:10
with **e** words • G3981 • 1 Cor. 2:4
See Job 31:27; Prov. 16:29

ENVY

e slayeth the silly one • H7068 • Job 5:2
E thou not • H7065 • Prov. 3:31

Let not thine heart **e** • H7065 • Prov. 23:17

Be thou not **e** • H7065 • Prov. 24:1
e of his neighbour • H7068 • Eccl. 4:4
that for **e** they • G5355 • Matt. 27:18
delivered him for **e** • G5355 • Mark 15:10

moved with **e** • G2206 • Acts 7:9
were filled with **e** • G2205 • Acts 13:45
full of **e**, murder • G5355 • Rom. 1:29
not in strife and **e** • G2205 • Rom. 13:13

e, and strife • G2205 • 1 Cor. 3:3
charity **e** not • G2206 • 1 Cor. 13:4
e, wraths, strifes • G2205 • 2 Cor. 12:20
E, murders • G5355 • Gal. 5:21
e one another • G5354 • Gal. 5:26
Christ even of **e** • G5355 • Phil. 1:15
whereof cometh **e** • G5355 • 1 Tim. 6:4
in malice and **e** • G5355 • Titus 3:3
lusteth to **e** • G5355 • James 4:5
See Ps. 106:16; Ezek. 31:9

EPHOD

they shall make the **e** of gold • H646 • Ex. 28:6
he made the **e** of gold • H646 • Ex. 39:2
And Gideon made an **e** • H646 • Judg. 8:27
an **e**, and teraphim • H646 • Judg. 17:5

EQUAL

behold the things that are **e** • H4339 • Ps. 17:2
lame are not **e** • H1809 • Prov. 26:7
or shall I be **e** • H7737 • Is. 40:25
hast made them **e** • G2470 • Matt. 20:12
e unto the angels • G2465 • Luke 20:36
e with God • G2470 • John 5:18
not robbery to be **e** • G2470 • Phil. 2:6

just and **e** • G2471 • Col. 4:1
See Ex. 36:22; 2 Cor. 8:14

ERR

people that do **e** in their heart • H8582
• Ps. 95:10

do **e** from thy • H7686 • Ps. 119:21
cause thee to **e** • H8582 • Is. 3:12
cause them to **e** • H8582 • Is. 9:16
they **e** in vision • H7686 • Is. 28:7
shall not **e** • H8582 • Is. 35:8
do **e**, not knowing • G4105 • Matt. 22:29

ye not therefore **e** • G4105 • Mark 12:24
have **e** from • G635 • 1 Tim. 6:10
have **e** concerning • G795 • 1 Tim. 6:21
Do not **e** • G4105 • James 1:16
if any of you do **e** • G4105 • James 5:19
See Is. 29:24; Ezek. 45:20

ERROR

Who can understand his **e** • H7691 • Ps. 19:12
it was an **e** • H7684 • Eccl. 5:6
an **e** which proceedeth • H7684 • Eccl. 10:5
so the last **e** • G4106 • Matt. 27:64
e of his way • G4106 • James 5:20
e of the wicked • G4106 • 2 Pet. 3:17
the spirit of **e** • G4106 • 1 John 4:6
See Job 19:4; Rom. 1:27; Heb. 9:7

ESCAPE

they shall not **e** • H4498 • Job 11:20
e with the skin • H4422 • Job 19:20
shall not **e** • H4422 • Prov. 19:5
pleaseth God shall **e** • H4422 • Eccl. 7:26
and how shall we **e** • H4422 • Is. 20:6
e the damnation • G575 • Matt. 23:33
worthy to **e** all • G1628 • Luke 21:36
he **e** out of their • G1831 • John 10:39
they **e** all safe • G1295 • Acts 27:44
e the sea • G1295 • Acts 28:4
How shall we **e** • G1628 • Heb. 2:3
For if they **e** • G5343 • Heb. 12:25
e the corruption • G668 • 2 Pet. 1:4
e the pollutions • G668 • 2 Pet. 2:20
See Ps. 124:7; 1 Cor. 10:13

ESTABLISH

with thee will I **e** my covenant • H6965
• Gen. 6:18

shall be **e** for ever • H3559 • Prov. 12:19
e by righteousness • H3559 • Prov. 16:12
 Every purpose is **e** • H3559 • Prov. 20:18
 hath **e** the world • H3559 • Jer. 10:12
 yea, we **e** the law • G2476 • Rom. 3:31
 to **e** their own • G2476 • Rom. 10:3
 to **e** you • G4741 • 1 Thess. 3:2
See Amos 5:15; Hab. 2:12

ETERNAL

The **e** God is thy refuge • H6924 • Deut. 33:27
 an **e** excellency • H5769 • Is. 60:15
 may have **e** life • G166 • Matt. 19:16
 righteous into life **e** • G166 • Matt. 25:46
 is in danger of **e** • G166 • Mark 3:29
 inherit **e** life • G166 • Mark 10:17
 but have **e** life • G166 • John 3:15
 unto life **e** • G166 • John 4:36
 ye have **e** life • G166 • John 5:39
 of **e** life • G166 • John 6:68
 give unto them **e** life • G166 • John 10:28
 give **e** life to as many • G166 • John 17:2
 ordained to **e** life • G166 • Acts 13:48
 immortality, **e** life • G166 • Rom. 2:7
 unto **e** life • G166 • Rom. 5:21
 gift of God is **e** life • G166 • Rom. 6:23
e weight of glory • G166 • 2 Cor. 4:17
e in the heavens • G166 • 2 Cor. 5:1
 to the **e** purpose • G165 • Eph. 3:11
 lay hold on **e** life • G166 • 1 Tim. 6:12
 In hope of **e** life • G166 • Titus 1:2
 the hope of **e** life • G166 • Titus 3:7
 author of **e** salvation • G166 • Heb. 5:9
 and of **e** judgment • G166 • Heb. 6:2
 of **e** inheritance • G166 • Heb. 9:15
 unto his **e** glory • G166 • 1 Pet. 5:10
e life • G166 • 1 John 1:2
 even **e** life • G166 • 1 John 2:25
 no murderer hath **e** life • G166 • 1 John 3:15
 given to us **e** life • G166 • 1 John 5:11
 vengeance of **e** fire • G166 • Jude 7
See Rom. 1:20; 1 Tim. 1:17

ETERNITY

lofty One that inhabiteth **e** • H5703 • Is. 57:15

EVANGELIST

entered the house of Philip the **e** • G2099 • Acts 21:8
 and some, **e** • G2099 • Eph. 4:11
 the work of an **e** • G2099 • 2 Tim. 4:5

EVERLASTING (Heb. *'olam*) #5769:

Likely related to the word that means "to hide" and connoting "hidden, unknown time" this term is quite naturally used of God, who is eternal and hidden (Is. 40:28; Ps. 90:2). It refers to God's never-ending covenants, statutes, salvation, and love (Jer. 31:3). The Bible also describes the coming Messiah, His kingdom, and His priesthood as eternal (Is. 9:7; Ps. 45:6, 7; 110:4).
 an **e** priesthood • H5769 • Ex. 40:15
 the **e** arms • H5769 • Deut. 33:27
 even from **e** to **e** • H5769 • Ps. 90:2
 lead me in the way **e** • H5769 • Ps. 139:24

I was set up from **e** • H5769 • Prov. 8:23
 an **e** foundation • H5769 • Prov. 10:25
 The **e** Father • H5703 • Is. 9:6
 Jehovah is **e** strength • H5769 • Is. 26:4
 dwell with **e** burnings • H5769 • Is. 33:14
 and **e** joy • H5769 • Is. 35:10
 an **e** salvation • H5769 • Is. 45:17
e joy shall be • H5769 • Is. 51:11
 with **e** kindness • H5769 • Is. 54:8
 an **e** sign • H5769 • Is. 55:13
 give them an **e** name • H5769 • Is. 56:5
 an **e** light • H5769 • Is. 60:19
e joy shall • H5769 • Is. 61:7
 an **e** name • H5769 • Is. 63:12
 with an **e** love • H5769 • Jer. 31:3
 some to **e** life • H5769 • Dan. 12:2
 Art thou not from **e** • H6924 • Hab. 1:12
 cast into **e** fire • G166 • Matt. 18:8
 shall inherit **e** life • G166 • Matt. 19:29
 into **e** fire • G166 • Matt. 25:41
 into **e** punishment • G166 • Matt. 25:46
 into **e** habitations • G166 • Luke 16:9
 to come life **e** • G166 • Luke 18:30
 but have **e** life • G166 • John 3:16
 up into **e** life • G166 • John 4:14
 endureth unto **e** life • G166 • John 6:27

on him, may have **e** life • G166 • John 6:40
 commandment is life **e** • G166 • John 12:50
 unworthy of **e** life • G166 • Acts 13:46
 the end **e** life • G166 • Rom. 6:22
 reap life **e** • G166 • Gal. 6:8
 with **e** destruction • G166 • 2 Thess. 1:9
e consolation • G166 • 2 Thess. 2:16
 in **e** chains • G126 • Jude 6
 having the **e** gospel • G166 • Rev. 14:6
See Dan. 4:3; 7:27; 2 Pet. 1:11

EVIDENCE

the **e** of things • G1650 • Heb. 11:1

EVIL (Heb. *ra'*) #7451: Evil (sin) opposes God and His work of righteousness in the world, bringing disease and destruction with it (Gen. 3, Rom. 7:8–19). The source of evil in the world is Satan and it lives in the hearts of the unredeemed (Mark 7:20–23). Jesus will eternally triumph over evil at the end of time, and cast Satan into a lake of fire (Rev. 20:10).
 heart was only **e** continually • H7451 • Gen. 6:5
e toward his brother • H3415 • Deut. 28:54
 Depart from **e** • H7451 • Ps. 34:14
 rewarded me **e** • H7451 • Ps. 35:12
 depart from **e** • H7451 • Prov. 3:7
e bow before the good • H7451 • Prov. 14:19
 beholding the **e** • H7451 • Prov. 15:3
 Whoso rewardeth **e** • H7451 • Prov. 17:13
 a seed of **e** • H7489 • Is. 1:4
 that call **e** good • H7451 • Is. 5:20
 to refuse the **e** • H7451 • Is. 7:15
 all manner of **e** • G4190 • Matt. 5:11
 day is the **e** • G2549 • Matt. 6:34
 If ye then, being **e** • G4190 • Matt. 7:11
 An **e** and adulterous • G4190 • Matt. 12:39
 lightly speak **e** • G2551 • Mark 9:39
 your name as **e** • G4190 • Luke 6:22
 and to the **e** • G4190 • Luke 6:35
 deeds were **e** • G4190 • John 3:19
 If I have spoken **e** • G2560 • John 18:23
 not speak **e** • G2560 • Acts 23:5

the **e** which I would • G2556 • Rom. 7:19
 Abhor that which is **e** • G4190 • Rom. 12:9
 overcome **e** with good • G2556 • Rom. 12:21
 appearance of **e** • G4190 • 1 Thess. 5:22
 the root of all **e** • G2556 • 1 Tim. 6:10
 every **e** work • G4190 • 2 Tim. 4:18
 speak **e** of no man • G987 • Titus 3:2
 every **e** work • G5337 • James 3:16
 rendering **e** for **e** • G2556 • 1 Pet. 3:9
See Prov. 13:21; Is. 45:7

EXALT

e as head above all • H4984 • 1 Chr. 29:11
 vilest men are **e** • H7311 • Ps. 12:8
 let us **e** his name • H7311 • Ps. 34:3
 my horn shalt thou **e** • H7311 • Ps. 92:10
e far above all gods • H5927 • Ps. 97:9
E her, and she shall • H5549 • Prov. 4:8
 Righteousness **e** • H7311 • Prov. 14:34
e above the hills • H5375 • Is. 2:2
 Every valley shall be **e** • H5375 • Is. 40:4
e him that is low • H1361 • Ezek. 21:26
 and it shall be **e** • H5375 • Mic. 4:1
 which art **e** • G5312 • Matt. 11:23
e himself • G5312 • Luke 14:11
 if a man **e** himself • G1869 • 2 Cor. 11:20
 hath highly **e** him • G5251 • Phil. 2:9
e himself above • G5229 • 2 Thess. 2:4
 that he may **e** you • G5312 • 1 Pet. 5:6
See Luke 1:52; James 1:9

EXAMINE

E me, O Lord, and prove me • H974 • Ps. 26:2
 If we this day be **e** • G350 • Acts 4:9
e by scourging • G426 • Acts 22:24
 a man **e** himself • G1381 • 1 Cor. 11:28
E yourselves • G3985 • 2 Cor. 13:5
See Ezra 10:16; Acts 24:8; 25:26

EXAMPLE (Gk. *hupogrammos*) #5261:

In common Greek usage, this word designated a tablet that contained the entire Greek alphabet. Students would use this to trace the alphabet, learning each letter from alpha to

omega. The life of Jesus, a life of suffering, is just such a tracing tablet. We, the learners of Jesus, are to trace this life, beginning from alpha and going on to omega.

I have given you an **e** • G5262 • John 13:15

things were our **e** • G5179 • 1 Cor. 10:6

for an **e** • G5179 • Phil. 3:17

ourselves an **e** • G5179 • 2 Thess. 3:9

be thou an **e** • G5179 • 1 Tim. 4:12

leaving us an **e** • G5261 • 1 Pet. 2:21

an **e** suffering the • G1164 • Jude 7

See Matt. 1:19; 1 Cor. 10:6

EXCEEDING

e glad with • H8057 • Ps. 21:6

God my **e** joy • H8057 • Ps. 43:4

commandment is **e** • H3966 • Ps.

119:96

they are **e** wise • H2449 • Prov. 30:24

with **e** great joy • G4970 • Matt. 2:10

an **e** high mountain • G3029 • Matt. 4:8

Rejoice, and be **e** glad • G21 • Matt.

5:12

soul is **e** sorrowful • G4036 • Matt.

26:38

e white as snow • G3029 • Mark 9:3

a far more **e** • G1519 • 2 Cor. 4:17

am **e** joyful • G5248 • 2 Cor. 7:4

e zealous • G4056 • Gal. 1:14

the **e** greatness • G5235 • Eph. 1:19

e riches of his grace • G5235 • Eph. 2:7

able to do **e** abundantly • G5228 • Eph.

3:20

faith groweth **e** • G5232 • 2 Thess. 1:3

e great and precious • G3176 • 2 Pet.

1:4

with **e** joy • G20 • Jude 24

See 1 Sam. 26:21; Jon. 3:3

EXCELLENT

he is **e** in power, and in judgment •

H7689 • Job 37:23

how **e** is thy name • H117 • Ps. 8:1, 9

speak of **e** things • H5057 • Prov. 8:6

of an **e** spirit • H3368 • Prov. 17:27

e things • H7991 • Prov. 22:20

he hath done **e** things • H1348 • Is. 12:5

more **e** being • G1308 • Rom. 2:18

a more **e** way • G5236 • 1 Cor. 12:31

See Song 5:15; Luke 1:3; Heb. 1:4

EXCEPT

E ye be converted • G3362 • Matt. 18:3

e ye repent • G3362 • Luke 13:3

E a man be born again • G3362 • John

3:3

e they be sent • G3362 • Rom. 10:15

e it die • G3362 • 1 Cor. 15:36

See Rom. 7:7; 1 Cor. 14:5; 15:27

EXCHANGE

in **e** for his soul • G465 • Matt. 16:26

EXHORT

he that **e** • G3870 • Rom. 12:8

teach and **e** • G3870 • 1 Tim. 6:2

e and to convince • G3870 • Titus 1:9

e and rebuke • G3870 • Titus 2:15

e one another daily • G3870 • Heb. 3:13

but **e** one another • G3870 • Heb. 10:25

See 2 Cor. 9:5; Titus 2:6, 9

EXPECTATION

the **e** of the poor shall not perish •

H8615 • Ps. 9:18

my **e** is from him • H8615 • Ps. 62:5

the **e** of the wicked • H8615 • Prov.

10:28

his **e** shall perish • H8615 • Prov. 11:7

the earnest **e** • G603 • Rom. 8:19

my earnest **e** • G603 • Phil. 1:20

See Jer. 29:11; Acts 3:5

EXPEDIENT

Nor consider that it is **e** for us • G4851 •

John 11:50

It is **e** for you • G4851 • John 16:7

it was **e** that one man • G4851 • John

18:14

things are not **e** • G4851 • 1 Cor. 6:12

EXPRESS

and the **e** image of his person • G5481

• Heb. 1:3

EXPRESSLY

Spirit speaketh **e** • G4490 • 1 Tim. 4:1

EXTOL (Heb. *rum*) #7311: The Hebrew

word translated *extol* is one of many

words for praise in the Psalms. The

meaning is “to hold high” or “to

esteem greatly.” In contrast to King

David’s praise of the Lord as the

exalted One (2 Sam. 22:47), Lucifer’s

downfall came in trying to exalt

himself above God (Is. 14:13). In a negative sense, the word *rum* can mean “haughty” (2 Sam. 22:28).

I will **e** thee • H7311 • Ps. 30:1
e him that rideth • H5549 • Ps. 68:4
e thee, my God • H7311 • Ps. 145:1
 See Ps. 66:17; Is. 52:13; Dan. 4:37

EYE

pleasant to the **e** • H5869 • Gen. 3:6
 to us instead of **e** • H5869 • Num. 10:31
 lift up thine **e** • H5869 • Deut. 3:27
 right in his own **e** • H5869 • Deut. 12:8
 doth blind the **e** • H5869 • Deut. 16:19
 apple of his **e** • H5869 • Deut. 32:10
 his **e** was not dim • H5869 • Deut. 34:7
 right in his own **e** • H5869 • Judg. 17:6
e may be open • H5869 • 2 Chr. 6:20
 the **e** of the Lord • H5869 • 2 Chr. 16:9
e see all the evil • H5869 • 2 Chr. 34:28
 thine **e** are upon me • H5869 • Job 7:8
 the **e** of the wicked • H5869 • Job 11:20
 what do thy **e** wink at • H5869 • Job
 15:12
 mine **e** shall behold • H5869 • Job 19:27
 I was **e** to the blind • H5869 • Job 29:15
 his **e** behold • H5869 • Ps. 11:4
 enlightening the **e** • H5869 • Ps. 19:8
 the **e** of the Lord • H5869 • Ps. 33:18
 before his **e** • H5869 • Ps. 36:1
 Mine **e** fail • H5869 • Ps. 119:82
 sleep to mine **e** • H5869 • Ps. 132:4
 as smoke to the **e** • H5869 • Prov. 10:26
 the seeing **e** • H5869 • Prov. 20:12
 redness of **e** • H5869 • Prov. 23:29
 the **e** of man • H5869 • Prov. 27:20
 The **e** that mocketh • H5869 • Prov.
 30:17

e is not satisfied • H5869 • Eccl. 1:8
 wise man's **e** • H5869 • Eccl. 2:14
 sight of the **e** • H5869 • Eccl. 6:9
 for the **e** to behold • H5869 • Eccl. 11:7
 hide mine **e** from you • H5869 • Is. 1:15
 hath closeth your **e** • H5869 • Is. 29:10
 Thine **e** shall see • H5869 • Is. 33:17
 To open the blind **e** • H5869 • Is. 42:7
 neither hath the **e** • H5869 • Is. 64:4
 which have **e** • H5869 • Jer. 5:21
 mine **e** a fountain • H5869 • Jer. 9:1
 mine **e** shall weep • H5869 • Jer. 13:17
 Mine **e** do fail • H5869 • Lam. 2:11
 apple of thine **e** • H5869 • Lam. 2:18
 which have **e** • H5869 • Ezek. 12:2
 desire of thine **e** • H5869 • Ezek. 24:16
 of purer **e** than • H5869 • Hab. 1:13
e of the Lord • H5869 • Zech. 4:10
 if thy right **e** • G3788 • Matt. 5:29
 Having **e**, see ye not • G3788 • Mark
 8:18
 their **e** were holden • G3788 • Luke
 24:16
 which opened the **e** • G3788 • John
 11:37
E hath not seen • G3788 • 1 Cor. 2:9
 twinkling of an **e** • G3788 • 1 Cor. 15:52
 your own **e** • G3788 • Gal. 4:15
 The **e** of your • G3788 • Eph. 1:18
e of the Lord • G3788 • 1 Pet. 3:12
e of his majesty • G2030 • 2 Pet. 1:16
 the lust of the **e** • G3788 • 1 John 2:16
 See Ezra 5:5; Matt. 20:33

EYESERVICE

Not with **e**, as menpleasers • G3787 •
 Eph. 6:6

F

FABLES

Neither give heed to **f** • G3454 • 1 Tim.
 1:4
 profane and old wives' **f** • G3454 •
 1 Tim. 4:7
 turned unto **f** • G3454 • 2 Tim. 4:4
 to Jewish **f** • G3454 • Titus 1:14
 cunningly devised **f** • G3454 • 2 Pet.
 1:16

FACE

from thy **f** • H6440 • Gen. 4:14
 seen God **f** to **f** • H6440 • Gen. 32:30
 unto Moses **f** to **f** • H6440 • Ex. 33:11
 skin of his **f** shone • H6440 • Ex. 34:29
 to confusion of **f** • H6440 • Ezra 9:7
f to the ground • H639 • Neh. 8:6
 curse thee to thy **f** • H6440 • Job 1:11
 passed before my **f** • H6440 • Job 4:15

hidest thou thy **f** • H6440 • Job 13:24
 thou hide thy **f** • H6440 • Ps. 13:1
 will behold thy **f** • H6440 • Ps. 17:15
 Hide not thy **f** • H6440 • Ps. 27:9
f were not ashamed • H6440 • Ps. 34:5
f of thine anointed • H6440 • Ps. 84:9
 why hidest thou thy **f** • H6440 • Ps.
 88:14
 Hide not thy **f** from me • H6440 • Ps.
 102:2
f answereth to **f** • H6440 • Prov. 27:19
 his **f** to shine • H6440 • Eccl. 8:1
f of the poor • H6440 • Is. 3:15
 set my **f** like a flint • H6440 • Is. 50:7
 sins have hid his **f** • H6440 • Is. 59:2
 and not their **f** • H6440 • Jer. 2:27
f harder than a rock • H6440 • Jer. 5:3
 all **f** are turned • H6440 • Jer. 30:6
 us confusion of **f** • H6440 • Dan. 9:7
f as the appearance • H6440 • Dan.
 10:6
 testify to his **f** • H6440 • Hos. 5:5
f did shine as the sun • G4383 • Matt.
 17:2
f of my Father • G4383 • Matt. 18:10
 before the **f** of all • G4383 • Luke 2:31
 set his **f** to go • G4383 • Luke 9:51
 because his **f** • G4383 • Luke 9:53
 but then **f** to **f** • G4383 • 1 Cor. 13:12
 vail over his **f** • G4383 • 2 Cor. 3:13
 all, with open **f** • G4383 • 2 Cor. 3:18
 And was unknown by **f** • G4383 • Gal.
 1:22
 withstood him to the **f** • G4383 • Gal.
 2:11
 his natural **f** • G4383 • James 1:23
 from whose **f** • G4383 • Rev. 20:11
 See 1 Kin. 19:13; Dan. 1:10

FAIL

doth his promise **f** • H1584 • Ps. 77:8
 my faithfulness to **f** • H8266 • Ps. 89:33
 his wisdom **f** him • H2638 • Eccl. 10:3
 desire shall **f** • H6565 • Eccl. 12:5
 the grass **f** • H3615 • Is. 15:6
 of these shall **f** • H5737 • Is. 34:16
 tongue **f** for thirst • H5405 • Is. 41:17
 truth **f** • H5737 • Is. 59:15
 their eyes did **f** • H3615 • Jer. 14:6
 as waters that **f** • H539 • Jer. 15:18

his compassions **f** not • H3615 • Lam.
 3:22
 every vision **f** • H6 • Ezek. 12:22
 heavens that **f** not • G413 • Luke 12:33
 that thy faith **f** not • G1587 • Luke 22:32
 Charity never **f** • G1601 • 1 Cor. 13:8
 thy years shall not **f** • G1587 • Heb. 1:12
 See Deut. 31:6; Ps. 40:12; 143:7

FAITH (Gk. *pistis*) #4102: The

Greek term means “trust,” “firm persuasion.” The corresponding verb means “to believe,” as illustrated by Jesus’ word to Jairus: “Be not afraid, only believe” (Mark 5:36). To have faith is to relinquish trust in oneself and to put that trust in another. In the NT, the word *pistis* is used to refer to what one believes, God’s revelation in the Scripture (see Gal. 1:23).

children in whom is no **f** • H529 • Deut.
 32:20
 O ye of little **f** • G3640 • Matt. 6:30
 found so great **f** • G4102 • Matt. 8:10
 thy **f** hath made • G4102 • Matt. 9:22
 O thou of little **f** • G3640 • Matt. 14:31
f as a grain • G4102 • Matt. 17:20
 if ye have **f** • G4102 • Matt. 21:21
 judgment, mercy, and **f** • G4102 • Matt.
 23:23
 have **f** in God • G4102 • Mark 11:22
 Thy **f** hath saved thee • G4102 • Luke
 7:50
 Where is your **f** • G4102 • Luke 8:25
 Increase our **f** • G4102 • Luke 17:5
f on the earth • G2147 • Luke 18:8
 that thy **f** fail not • G4102 • Luke 22:32
 the **f** which • G4102 • Acts 3:16
 a man full of **f** • G4102 • Acts 6:5
 Holy Ghost and of **f** • G4102 • Acts
 11:24
 had **f** to be healed • G4102 • Acts 14:9
 opened the door of **f** • G4102 • Acts
 14:27
 their hearts by **f** • G4102 • Acts 15:9
 established in the **f** • G4102 • Acts 16:5
f toward our Lord • G4102 • Acts 20:21
 sanctified by **f** • G4102 • Acts 26:18
 for obedience to the **f** • G4102 • Rom.
 1:5

revealed from **f** to **f** • G4102 • Rom. 1:17
 justified by **f** • G4102 • Rom. 3:28
f if counted • G4102 • Rom. 4:5
 but was strong in **f** • G4102 • Rom. 4:20
 we have access by **f** • G4102 • Rom. 5:2
 the word of **f** • G4102 • Rom. 10:8
f cometh by hearing • G4102 • Rom.
 10:17
 the measure of **f** • G4102 • Rom. 12:3
 not of **f** is sin • G4102 • Rom. 14:23
 though I have all **f** • G4102 • 1 Cor. 13:2
 And now abideth **f** • G4102 • 1 Cor.
 13:13
 your **f** is also vain • G4102 • 1 Cor. 15:14
 stand fast in the **f** • G4102 • 1 Cor. 16:13
 dominion over your **f** • G4102 • 2 Cor.
 1:24
 same spirit of **f** • G4102 • 2 Cor. 4:13
 we walk by **f** • G4102 • 2 Cor. 5:7
 be in the **f** • G4102 • 2 Cor. 13:5
 the **f** of Christ • G4102 • Gal. 2:16
f of the Son • G4102 • Gal. 2:20
 by the hearing of **f** • G4102 • Gal. 3:2
 the law is not of **f** • G4102 • Gal. 3:12
 justified by **f** • G4102 • Gal. 3:24
f which worketh by love • G4102 • Gal.
 5:6
 of the household of **f** • G4102 • Gal.
 6:10
 by the **f** of him • G4102 • Eph. 3:12
 in your hearts by **f** • G4102 • Eph. 3:17
 One Lord, one **f** • G4102 • Eph. 4:5
 in the unity of the **f** • G4102 • Eph. 4:13
 taking the shield of **f** • G4102 • Eph.
 6:16
 for the **f** • G4102 • Phil. 1:27
 continue in the **f** • G4102 • Col. 1:23
 steadfastness of your **f** • G4102 • Col.
 2:5
 your work of **f** • G4102 • 1 Thess. 1:3
 the breastplate of **f** • G4102 • 1 Thess.
 5:8
 and the work of **f** • G4102 • 2 Thess.
 1:11
 all men have not **f** • G4102 • 2 Thess.
 3:2
 son in the **f** • G4102 • 1 Tim. 1:2
 of **f** unfeigned • G4102 • 1 Tim. 1:5
 if they continue in **f** • G4102 • 1 Tim.
 2:15

great boldness in the **f** • G4102 • 1 Tim.
 3:13
 shall depart from the **f** • G4102 • 1 Tim.
 4:1
 he hath denied the **f** • G4102 • 1 Tim.
 5:8
 erred from the **f** • G4102 • 1 Tim. 6:10
 the unfeigned **f** • G4102 • 2 Tim. 1:5
 concerning the **f** • G4102 • 2 Tim. 3:8
 I have kept the **f** • G4102 • 2 Tim. 4:7
 not being mixed with **f** • G4102 • Heb.
 4:2
 of **f** toward God • G4102 • Heb. 6:1
 through **f** and patience • G4102 • Heb.
 6:12
 in full assurance of **f** • G4102 • Heb.
 10:22
f is the substance • G4102 • Heb. 11:1
 without **f** it is • G4102 • Heb. 11:6
 These all died in **f** • G4102 • Heb. 11:13
 through **f** subdued • G4102 • Heb.
 11:33
 finisher of our **f** • G4102 • Heb. 12:2
 whose **f** follow • G4102 • Heb. 13:7
 trying of your **f** • G4102 • James 1:3
 let him ask in **f** • G4102 • James 1:6
 man say he hath **f** • G4102 • James 2:14
f if it hath not works • G4102 • James
 2:17
 the prayer of **f** • G4102 • James 5:15
 trial of your **f** • G4102 • 1 Pet. 1:7
 the end of your **f** • G4102 • 1 Pet. 1:9
 steadfast in the **f** • G4102 • 1 Pet. 5:9
 even our **f** • G4102 • 1 John 5:4
 contend for the **f** • G4102 • Jude 3
 your most holy **f** • G4102 • Jude 20
 hast not denied my **f** • G4102 • Rev.
 2:13
 patience and the **f** • G4102 • Rev. 13:10
 the **f** of Jesus • G4102 • Rev. 14:12
 See Hab. 2:4; 1 Tim. 4:6

FAITHFUL
 a **f** witness in heaven • H539 • Ps. 89:37
 commandments are **f** • H530 • Ps.
 119:86
 righteous and very **f** • H530 • Ps.
 119:138
 a **f** spirit • H539 • Prov. 11:13
 a **f** ambassador • H529 • Prov. 13:17
 A **f** witness • H529 • Prov. 14:5

f man shall abound • H530 • Prov. 28:20
 a true and **f** witness • H539 • Jer. 42:5
f and wise servant • G4103 • Matt. 24:45
 good and **f** servant • G4103 • Matt. 25:21
f and wise steward • G4103 • Luke 12:42
f also in much • G4103 • Luke 16:10
 thou hast been **f** • G4103 • Luke 19:17
 judged me to be **f** • G4103 • Acts 16:15
 man be found **f** • G4103 • 1 Cor. 4:2
f in the Lord • G4103 • 1 Cor. 4:17
 blessed with **f** Abraham • G4103 • Gal. 3:9
 and **f** minister • G4103 • Eph. 6:21
f minister in Christ • G4103 • Col. 1:7
F is he that • G4103 • 1 Thess. 5:24
 Lord is **f** • G4103 • 2 Thess. 3:3
 This is a **f** saying • G4103 • 1 Tim. 1:15
f in all things • G4103 • 1 Tim. 3:11
 thou to **f** man • G4103 • 2 Tim. 2:2
 It is a **f** saying • G4103 • 2 Tim. 2:11
 yet he abideth **f** • G4103 • 2 Tim. 2:13
 This is a **f** saying • G4103 • Titus 3:8
 and **f** high priest • G4103 • Heb. 2:17
f to him that appointed • G4103 • Heb. 3:2
f that promised • G4103 • Heb. 10:23
 judged him **f** • G4103 • Heb. 11:11
 as unto a **f** Creator • G4103 • 1 Pet. 4:19
 he is **f** • G4103 • 1 John 1:9
 be thou **f** unto death • G4103 • Rev. 2:10
 my **f** martyr • G4103 • Rev. 2:13
 chosen, and **f** • G4103 • Rev. 17:14
 true and **f** • G4103 • Rev. 21:5
f and true • G4103 • Rev. 22:6
See Deut. 7:9; Dan. 6:4; Rev. 1:5

FAITHFULLY

doest **f** whatsoever • G4103 • 3 John 5

FAITHFULNESS

no **f** in their mouth • H3559 • Ps. 5:9
 declared thy **f** • H530 • Ps. 40:10
f the girdle • H530 • Is. 11:5
 great is thy **f** • H530 • Lam. 3:23
See 1 Sam. 26:23; Ps. 119:75

FAITHLESS

O **f** and perverse generation • G571 • Matt. 17:17
 O **f** generation • G571 • Mark 9:19
 and be not **f** • G571 • John 20:27

FALL (*n.*)

haughty spirit before a **f** • H3783 • Prov. 16:18
 great was the **f** • G4431 • Matt. 7:27
 the **f** and rising • G4431 • Luke 2:34
 if the **f** of them • G3900 • Rom. 11:12
See Jer. 49:21; Ezek. 26:15

FALL (*v.*)

let them **f** • H5307 • Ps. 5:10
 is **f** into the ditch • H5307 • Ps. 7:15
 Though he **f** • H5307 • Ps. 37:24
 reproached thee are **f** • H5307 • Ps. 69:9
 kings shall **f** down • H7812 • Ps. 72:11
 A thousand shall **f** • H5307 • Ps. 91:7
 fool shall **f** • H3832 • Prov. 10:8
 the people **f** • H5307 • Prov. 11:14
 riches shall **f** • H5307 • Prov. 11:28
f into mischief • H5307 • Prov. 13:17
 a perverse tongue **f** • H5307 • Prov. 17:20
 For a just man **f** • H5307 • Prov. 24:16
 shall **f** therein • H5307 • Prov. 26:27
 alone when he **f** • H5307 • Eccl. 4:10
 diggeth a pit shall **f** • H5307 • Eccl. 10:8
 where the tree **f** • H5307 • Eccl. 11:3
 How art thou **f** • H5307 • Is. 14:12
 ye **f** down and worship • H5308 • Dan. 3:5
 many shall **f** down • H5307 • Dan. 11:26
 and to the hills, **F** • H5307 • Hos. 10:8
 when I **f** • H5307 • Mic. 7:8
f down and worship • G4098 • Matt. 4:9
f on the ground • G4098 • Matt. 10:29
f into the pit • G1706 • Matt. 12:11
f into the ditch • G4098 • Matt. 15:14
f on the stone • G4098 • Matt. 21:44
f from heaven • G4098 • Matt. 24:29
 they not both **f** • G4098 • Luke 6:39
 temptation **f** away • G868 • Luke 8:13
 Satan as lightning **f** • G4098 • Luke 10:18
 Whosoever shall **f** upon • G4098 • Luke 20:18
F on us • G4098 • Luke 23:30

he standeth or **f** • G4098 • Rom. 14:4
 occasion to **f** • G4625 • Rom. 14:13
 heed lest he **f** • G4098 • 1 Cor. 10:12
 but some are **f** asleep • G2837 • 1 Cor.
 15:6
f asleep in Christ • G2837 • 1 Cor. 15:18
 ye are **f** from grace • G1601 • Gal. 5:4
f into • G1706 • 1 Tim. 3:6
f into reproach • G1706 • 1 Tim. 3:7
 rich **f** into temptation • G1706 • 1 Tim.
 6:9
 lest any man **f** • G4098 • Heb. 4:11
 If they shall **f** away • G3895 • Heb. 6:6
 to **f** into the hands • G1706 • Heb. 10:31
 when ye **f** • G4045 • James 1:2
 flower thereof **f** • G1601 • James 1:11
f into condemnation • G4098 • James
 5:12
 flower thereof **f** • G1601 • 1 Pet. 1:24
 ye shall never **f** • G4417 • 2 Pet. 1:10
f from your own • G1601 • 2 Pet. 3:17
F on us • G4098 • Rev. 6:16
 See Is. 21:9, Lam. 5:16; Rev. 14:8

FALLING (Heb. *kashal*) #3782: This verb means “to totter,” “to trip and fall,” or “to stumble.” Hosea likens false prophets and their followers to those who stumble in the dark (Hos. 4:5; 5:5). Isaiah warns that those who rely on their own strength will stumble and fall (Is. 40:30), but God will provide strength to those who have stumbled in the past and now call upon Him (1 Sam. 2:4).

have upholden him that was **f** • H3782
 • Job 4:4

my feet from **f** • H1762 • Ps. 56:13
 a righteous man **f** • H4131 • Prov. 25:26
 a **f** away first • G646 • 2 Thess. 2:3
 keep you from **f** • G679 • Jude 24

FALSE

Thou shalt not bear **f** witness • H8267 •
 Ex. 20:16
 raise a **f** report • H7723 • Ex. 23:1
 It is **f** • H8267 • 2 Kin. 9:12
 hate every **f** way • H8267 • Ps. 119:104
 thou **f** tongue • H7423 • Ps. 120:3
 a **f** witness • H8267 • Prov. 6:19
 A **f** balance • H4820 • Prov. 11:1
 a **f** witness deceit • H8267 • Prov. 12:17

but a **f** witness • H8267 • Prov. 14:5
 A **f** witness shall not • H8267 • Prov.
 19:5
 Beware of **f** prophets • G5578 • Matt.
 7:15
f Christs, and **f** • G5580 • Matt. 24:24
 sought **f** witness • G5577 • Matt. 26:59
f prophets • G5578 • Mark 13:22
 many bare **f** witness • G5576 • Mark
 14:56
 by **f** accusation • G4811 • Luke 19:8
 found **f** witnesses • G5575 • 1 Cor. 15:15
 are **f** apostles • G5570 • 2 Cor. 11:13
 among **f** brethren • G5569 • 2 Cor.
 11:26
f accusers • G1228 • 2 Tim. 3:3
 not **f** accusers • G1228 • Titus 2:3
 See 2 Pet. 2:1; 1 John 4:1

FAMILIAR

my **f** friends have forgotten me • H3045
 • Job 19:14
 mine own **f** friend • H7965 • Ps. 41:9

FAMILY

shall all **f** of the earth be blessed •
 H4940 • Gen. 12:3
 all the **f** of the earth • H4940 • Gen.
 28:14
f in heaven • G3965 • Eph. 3:15
 See Num. 27:4; Amos 3:2

FAMINE

pestilence, or **f** • H7458 • 2 Chr. 20:9
 alive in **f** • H7458 • Ps. 33:19
 the sword, the **f** • H7458 • Jer. 24:10
 evil arrows of **f** • H7458 • Ezek. 5:16
 there shall be **f** • G3042 • Matt. 24:7
f and troubles • G3042 • Mark 13:8
f, and pestilences • G3042 • Luke 21:11
 See Luke 15:14; Rom. 8:35

FASHION

hands have made me and **f** me • H6213
 • Job 10:8
f us in the womb • H3559 • Job 31:15
 He **f** their hearts • H3335 • Ps. 33:15
 the **f** of his • G1491 • Luke 9:29
f of this world • G4976 • 1 Cor. 7:31
 found in **f** as a man • G4976 • Phil. 2:8
 be **f** like • G4832 • Phil. 3:21
 not **f** yourselves • G4964 • 1 Pet. 1:14
 See Gen. 6:15; Ezek. 42:11

FAST (Heb. *tsum*) #6684: The Hebrew simply means “to abstain from food.” Fasting acknowledges human frailty before God and appeals to His mercy (Esth. 4). Fasting was required for the Day of Atonement (Lev. 16:31). There were also four fast days that commemorated the destruction of Jerusalem by the Babylonians (Zech. 8:19). Isaiah admonished Israel to perform acts of righteousness and social justice along with their fasting (Is. 58:3–9).

Is not this the **f** • H6685 • Is. 58:6
 Sanctify ye a **f** • H6685 • Joel 1:14
 did ye at all **f** • H6684 • Zech. 7:5
 when ye **f** • G3522 • Matt. 6:16
 thy disciples **f** not • G3522 • Matt. 9:14
 the children . . . **f** • G3522 • Mark 2:19
f twice in the week • G3522 • Luke
 18:12

See Matt. 4:2; Acts 13:2

FASTING

I humbled my soul with **f** • H6685 • Ps.
 35:13
 weak through **f** • H6685 • Ps. 109:24
 upon the **f** day • H6685 • Jer. 36:6
 send them away **f** • G3523 • Mark 8:3
 give yourselves to **f** • G3521 • 1 Cor. 7:5
 in watchings, in **f** • G3521 • 2 Cor. 6:5
 in **f** often • G3521 • 2 Cor. 11:27
 See Dan. 6:18; 9:3; Matt. 17:21

FATHER (Gk. *patēr*) #3962: The term *abba* in Mark 14:36 is the Aramaic word for *father*. The Greek term is added not to tell the reader what the Aramaic means, but to express Jesus’ dependence on His Father as He faced the sufferings of the crucifixion. Paul uses “Abba, Father” in Rom. 8:15 and Gal. 4:6 to express the intimate relationship the believer has with God.

my **f** God • H1 • Ex. 15:2
 iniquity of the **f** • H1 • Ex. 20:5
 he that smiteth his **f** • H1 • Ex. 21:15
 the God of thy **f** • H1 • 1 Chr. 28:9
 God of our **f** • H1 • Ezra 7:27
 a **f** to the poor • H1 • Job 29:16
 A **f** of the fatherless • H1 • Ps. 68:5

instruction of a **f** • H1 • Prov. 4:1
 maketh a glad **f** • H1 • Prov. 10:1
 the **f** of a fool • H1 • Prov. 17:21
 grief to his **f** • H1 • Prov. 17:25
 The everlasting **F** • H1 • Is. 9:6
 thou art our **f** • H1 • Is. 63:16
 thou art our **f** • H1 • Is. 64:8
 My **f**, thou art • H1 • Jer. 3:4
 I am a **f** to Israel • H1 • Jer. 31:9
 as the soul of the **f** • H1 • Ezek. 18:4
 Have we not all one **f** • H1 • Mal. 2:10
F which is in heaven • G3962 • Matt.
 5:16
 children of your **F** • G3962 • Matt. 5:45
 Our **F** which art • G3962 • Matt. 6:9
 for your heavenly **F** • G3962 • Matt.
 6:32
 the will of my **F** • G3962 • Matt. 7:21
 go and bury my **f** • G3962 • Matt. 8:21
 the **f** the child • G3962 • Matt. 10:21
 He that loveth **f** • G3962 • Matt. 10:37
 Even so, **F** • G3962 • Matt. 11:26
 shall do the will of my **F** • G3962 • Matt.
 12:50
 the face of my **F** • G3962 • Matt. 18:10
 not the will of your **F** • G3962 • Matt.
 18:14
 call no man your **f** • G3962 • Matt. 23:9
 Come, ye blessed of my **F** • G3962 •
 Matt. 25:34
 in the name of the **F** • G3962 • Matt.
 28:19
 he said, Abba, **F** • G3962 • Mark 14:36
 about my **F** business • G3962 • Luke
 2:49
F also is merciful • G3962 • Luke 6:36
 you that is a **f** • G3962 • Luke 11:11
 your **F** knoweth • G3962 • Luke 12:30
 your **F** good pleasure • G3962 • Luke
 12:32
F, I have sinned • G3962 • Luke 15:21
 send him to my **f** house • G3962 • Luke
 16:27
F, if thou be willing • G3962 • Luke
 22:42
F, forgive them • G3962 • Luke 23:34
F, into thy hands • G3962 • Luke 23:46
 begotten of the **F** • G3962 • John 1:14
 the **F** judgeth no man • G3962 • John
 5:22

And the **F** himself • G3962 • John 5:37
 All that the **F** giveth • G3962 • John 6:37
 hath seen the **F** • G3962 • John 6:46
 I and the **F** that sent • G3962 • John
 8:16
 the **f** of it • G3962 • John 8:44
 I honour my **F** • G3962 • John 8:49
 As the **F** knoweth me • G3962 • John
 10:15
 I and my **F** are one • G3962 • John
 10:30
F, save me • G3962 • John 12:27
 the **F** which sent me • G3962 • John
 12:49
 unto the **F** • G3962 • John 13:1
 unto the **F**, but by me • G3962 • John
 14:6
 hath seen the **F** • G3962 • John 14:9
 And I will pray the **F** • G3962 • John
 14:16
 the **F** which sent me • G3962 • John
 14:24
 I go unto the **F** • G3962 • John 14:28
 my **F** is the husbandman • G3962 •
 John 15:1
 ye shall ask of the **F** • G3962 • John
 15:16
 because I go to the **F** • G3962 • John
 16:16
 pray the **F** for you • G3962 • John 16:26
 the **F** is with me • G3962 • John 16:32
F, the hour is come • G3962 • John 17:1
 I ascend unto my **F** • G3962 • John
 20:17
 the God of my **f** • G3971 • Acts 24:14
 the **f** of all them • G3962 • Rom. 4:11
 we cry, Abba, **F** • G3962 • Rom. 8:15
 have ye not many **f** • G3962 • 1 Cor.
 4:15
F of mercies • G3962 • 2 Cor. 1:3
 traditions of my **f** • G3967 • Gal. 1:14
 appointed of the **f** • G3962 • Gal. 4:2
 One God and **F** of all • G3962 • Eph. 4:6
f, provoke not your • G3962 • Eph. 6:4
 glory of God the **F** • G3962 • Phil. 2:11
 as a son with the **f** • G3962 • Phil. 2:22
 it pleased the **F** • — • Col. 1:19
 entreat him as a **f** • G3962 • 1 Tim. 5:1
 I will be to him a **F** • G3962 • Heb. 1:5
 Without **f** • G540 • Heb. 7:3

the **F** of spirits • G3962 • Heb. 12:9
F of lights • G3962 • James 1:17
 the **f** fell asleep • G3962 • 2 Pet. 3:4
 is with the **F** • G3962 • 1 John 1:3
 an advocate with the **F** • G3962 •
 1 John 2:1
 the love of the **F** • G3962 • 1 John 2:15
 hath not the **F** • G3962 • 1 John 2:23
 of love the **F** hath • G3962 • 1 John 3:1
 the **F**, the Word • G3962 • 1 John 5:7
See 1 Chr. 29:10; Luke 11:2

FAULTLESS

if that first covenant had been **f** • G273
 • Heb. 8:7
 and to present you **f** • G299 • Jude 24

FEAR (*n.*) (Heb. *yir'ah*) #3374: “Fear”
 signifies awe regarding what is
 unknown, potentially dangerous, or
 terror inspired by one’s enemies (Ps.
 56:4). Often, it means “reverence” for
 God (Prov. 19:23). The proper respect
 of God compels us to abandon our
 evil ways, teaches us wisdom (Prov.
 9:10), and leads to confidence, for if
 we submit to God we do not have to
 fear any other power. (Prov. 14:26, 27;
 Heb. 13:6).

the **f** of you and the dread of you •
 H4172 • Gen. 9:2
 the **f** of God is not • H3374 • Gen. 20:11
 and the **f** of thee • H3374 • Deut. 2:25
 Is not this thy **f** • H3374 • Job 4:6
 thou castest off **f** • H3374 • Job 15:4
 The **f** of the Lord is • H3374 • Ps. 19:9
 I will teach you the **f** • H3374 • Ps. 34:11
 no **f** of God • H6343 • Ps. 36:1
 The **f** of the Lord • H3374 • Ps. 111:10
 when your **f** cometh • H6343 • Prov.
 1:26
 not afraid of sudden **f** • H6343 • Prov.
 3:25
f of the Lord • H3374 • Prov. 10:27
 In the **f** of the Lord • H3374 • Prov.
 14:26
 with the **f** of the Lord • H3374 • Prov.
 15:16
f of the Lord • H3374 • Prov. 19:23
f of man bringeth • H2731 • Prov. 29:25
 and **f** shall be in • H2849 • Eccl. 12:5
 fear ye their **f** • H4172 • Is. 8:12

and from thy **f** • H7267 • Is. 14:3
f toward me is taught • H3374 • Is.
 29:13
 of **f**, and not of peace • H6343 • Jer. 30:5
 I will put my **f** • H3374 • Jer. 32:40
 where is my **f** • H4172 • Mal. 1:6
 cried out for **f** • G5401 • Matt. 14:26
 failing them for **f** • G5401 • Luke 21:26
 openly of him for **f** • G5401 • John 7:13
 but secretly for **f** • G5401 • John 19:38
 assembled for **f** • G5401 • John 20:19
f to whom **f** • G5401 • Rom. 13:7
 and in **f**, and in • G5401 • 1 Cor. 2:3
 yea, what **f** • G5401 • 2 Cor. 7:11
 with **f** and trembling • G5401 • Eph. 6:5
 salvation with **f** • G5401 • Phil. 2:12
 the spirit of **f** • G1167 • 2 Tim. 1:7
 through **f** of death • G5401 • Heb. 2:15
 moved with **f** • G2125 • Heb. 11:7
 reverence and godly **f** • G2124 • Heb.
 12:28
 themselves without **f** • G870 • Jude 12
 others save with **f** • G5401 • Jude 23
 See Ps. 2:11; 1 Pet. 2:18; 3:2

FEAR (*v.*)

I know that thou **f** God • H3373 • Gen.
 22:12
 and live; for I **f** God • H3373 • Gen.
 42:18
F ye not, stand still • H3372 • Ex. 14:13
 such as **f** God • H3373 • Ex. 18:21
 they may learn to **f** • H3372 • Deut. 4:10
 that they would **f** me • H3372 • Deut.
 5:29
f this glorious name • H3372 • Deut.
 28:58
F before him • H2342 • 1 Chr. 16:30
 and **f** God above many • H3372 • Neh.
 7:2
 Doth Job **f** God for nought • H3372 •
 Job 1:9
 I will **f** no evil • H3372 • Ps. 23:4
 whom shall I **f** • H3372 • Ps. 27:1
f the Lord • H3372 • Ps. 34:9
 not **f** what flesh • H3372 • Ps. 56:4
 all ye that **f** God • H3373 • Ps. 66:16
 is the man that **f** • H3372 • Ps. 112:1
 Ye that **f** the Lord • H3373 • Ps. 115:11
 I will not **f** • H3372 • Ps. 118:6
 They that **f** thee • H3373 • Ps. 119:74

f the Lord • H3372 • Prov. 3:7
f thou the Lord • H3372 • Prov. 24:21
 the man that **f** always • H6342 • Prov.
 28:14
 but a woman that **f** • H3373 • Prov.
 31:30
 that men should **f** • H3372 • Eccl. 3:14
 but **f** thou God • H3372 • Eccl. 5:7
 as he that **f** an oath • H3373 • Eccl. 9:2
F God, and keep his • H3372 • Eccl.
 12:13
 neither **f** ye their • H3372 • Is. 8:12
 Be strong, **f** not • H3372 • Is. 35:4
F thou not • H3372 • Is. 41:10
 Let us now **f** the Lord • H3372 • Jer. 5:24
 Who would not **f** thee • H3372 • Jer.
 10:7
 shall **f** and tremble • H6342 • Jer. 33:9
 and **f** before the God • H1763 • Dan.
 6:26
 Surely thou wilt **f** me • H3372 • Zeph.
 3:7
 they that **f** the Lord • H3373 • Mal. 3:16
 unto you that **f** my name • H3373 •
 Mal. 4:2
f him which is able • G5399 • Matt.
 10:28
 whom ye shall **f** • G5399 • Luke 12:5
F not, little flock • G5399 • Luke 12:32
 judge, which **f** not God • G5399 • Luke
 18:2
 and one that **f** God • G5399 • Acts 10:22
 again to **f** • G5401 • Rom. 8:15
 not highminded, but **f** • G5399 • Rom.
 11:20
 But I **f** lest by • G5399 • 2 Cor. 11:3
 For I **f**, lest • G5399 • 2 Cor. 12:20
 others also may **f** • G5401 • 1 Tim. 5:20
 heard in that he **f** • G2124 • Heb. 5:7
 I will not **f** what man • G5399 • Heb.
 13:6
 no **f** in love • G5401 • 1 John 4:18
 See 1 Kin. 18:12; Col. 3:22

FEED

fools **f** on foolishness • H7462 • Prov.
 15:14
f me with food • H2963 • Prov. 30:8
 the lambs **f** • H7462 • Is. 5:17
 the bear shall **f** • H7462 • Is. 11:7
 there shall the calf **f** • H7462 • Is. 27:10

He **f** on ashes • H7462 • Is. 44:20
 and the lamb shall **f** • H7462 • Is. 65:25
F the flock of the • H7462 • Zech. 11:4
 heavenly Father **f** • G5142 • Matt. 6:26
F my lambs • G1006 • John 21:15
 He saith unto him, **F** my • G4165 • John
 21:16
 Jesus saith unto him, **F** my • G1006 •
 John 21:17
 hunger, **f** him • G5595 • Rom. 12:20
F the flock • G4165 • 1 Pet. 5:2
See Song 1:7; Acts 20:28

FEET

lawgiver from between his **f** • H7272 •
 Gen. 49:10
f was I to the lame • H7272 • Job 29:15
 all things under his **f** • H7272 • Ps. 8:6
 my hands and my **f** • H7272 • Ps. 22:16
 set my **f** upon a rock • H7272 • Ps. 40:2
 thou deliver my **f** • H7272 • Ps. 56:13
 suffereth not our **f** • H7272 • Ps. 66:9
 and my **f** from falling • H7272 • Ps.
 116:8
 a lamp unto my **f** • H7272 • Ps. 119:105
 Our **f** shall stand • H7272 • Ps. 122:2
 their **f** run to evil • H7272 • Prov. 1:16
 the path of thy **f** • H7272 • Prov. 4:26
 Her **f** go down to death • H7272 • Prov.
 5:5
 speaketh with his **f** • H7272 • Prov. 6:13
 with his **f** sinneth • H7272 • Prov. 19:2
 washed my **f** • H7272 • Song 5:3
 How beautiful are thy **f** • H6471 • Song
 7:1
 he covered his **f** • H7272 • Is. 6:2
 even the **f** of the poor • H7272 • Is. 26:6
 the **f** of him that • H7272 • Is. 52:7
 place of my **f** • H7272 • Is. 60:13
 under his **f** all the • H7272 • Lam. 3:34
 stand upon thy **f** • H7272 • Ezek. 2:1
 set me upon my **f** • H7272 • Ezek. 2:2
 thy shoes upon thy **f** • H7272 • Ezek.
 24:17
 stamped with the **f** • H7272 • Ezek. 25:6
 the waters with thy **f** • H7272 • Ezek.
 32:2
 the residue with your **f** • H7272 • Ezek.
 34:18
 his **f** part of iron • H7271 • Dan. 2:33
 as the toes of the **f** • H7271 • Dan. 2:42

his arms and his **f** • H4772 • Dan. 10:6
 And his **f** shall • H7272 • Zech. 14:4
 them under their **f** • G4228 • Matt. 7:6
 the dust of your **f** • G4228 • Matt. 10:14
 two hands or two **f** • G4228 • Matt. 18:8
 dust under your **f** • G4228 • Mark 6:11
 guide our **f** • G4228 • Luke 1:79
 kissed his **f** • G4228 • Luke 7:38
 at the **f** of Jesus • G4228 • Luke 8:35
 dust from your **f** • G4228 • Luke 9:5
 also sat at Jesus' **f** • G4228 • Luke 10:39
 my hands and my **f** • G4228 • Luke
 24:39
 and wiped his **f** • G4228 • John 11:2
 anointed the **f** • G4228 • John 12:3
 wash the disciples' **f** • G4228 • John
 13:5
 at the apostles' **f** • G4228 • Acts 4:35
 the **f** of them • G4228 • Acts 5:9
 the dust of their **f** • G4228 • Acts 13:51
f are swift to shed • G4228 • Rom. 3:15
 beautiful are the **f** • G4228 • Rom. 10:15
 Satan under your **f** • G4228 • Rom.
 16:20
 the head to the **f** • G4228 • 1 Cor. 12:21
 enemies under his **f** • G4228 • 1 Cor.
 15:25
 all things under his **f** • G4228 • Eph.
 1:22
 your **f** shod • G4228 • Eph. 6:15
 paths for your **f** • G4228 • Heb. 12:13
See 2 Sam. 4:4; 2 Kin. 9:35

FELL

his countenance **f** • H5307 • Gen. 4:5
 Judas by transgression **f** • G3845 • Acts
 1:25
f on sleep • G2837 • Acts 13:36
 the fathers **f** asleep • G2837 • 2 Pet. 3:4
 of the nations **f** • G4098 • Rev. 16:19
See Matt. 13:4; Acts 10:44

FELLOWSHIP (Gk. *koinōnia*) #2842:

Koinōnia means “that which is shared in common.” In the NT it denotes the believers’ common participation in the Trinity—the Father, Son, and Holy Spirit. The unique, eternal fellowship between the Father, Son, and Holy Spirit was manifested in time through the Incarnation, and through Jesus’

death and resurrection extended to each believer through the indwelling of the Holy Spirit (2 Cor. 13:14; Phil. 2:1).

and **f**, and in breaking of bread • G2842 • Acts 2:42

unto the **f** of his Son • G2842 • 1 Cor. 1:9

should have **f** with devils • G2844 • 1 Cor. 10:20

what **f** hath • G3352 • 2 Cor. 6:14

see what is the **f** of • G2842 • Eph. 3:9

no **f** with the • G4790 • Eph. 5:11

your **f** in the gospel • G2842 • Phil. 1:5

if any **f** of the Spirit • G2842 • Phil. 2:1

the **f** of his • G2842 • Phil. 3:10

our **f** is with the • G2842 • 1 John 1:3

we have **f** • G2842 • 1 John 1:7

See Lev. 6:2; 2 Cor. 8:4

FERVENT

being **f** in the spirit • G2204 • Acts 18:25

f in spirit • G2204 • Rom. 12:11

f prayer of a • G1754 • James 5:16

a pure heart **f** • G1619 • 1 Pet. 1:22

melt with **f** heat • G2741 • 2 Pet. 3:10

See 2 Cor. 7:7; Col. 4:12

FEW

is of **f** days • H7116 • Job 14:1

and **f** there be • G3641 • Matt. 7:14

the labourers are **f** • G3641 • Matt. 9:37

but **f** chosen • G3641 • Matt. 20:16

but **f** are chosen • G3641 • Matt. 22:14

faithful over a **f** • G3641 • Matt. 25:21

upon a **f** sick folk • G3641 • Mark 6:5

a **f** small fishes • G3641 • Mark 8:7

with **f** stripes • G3641 • Luke 12:48

f that be saved • G3641 • Luke 13:23

a **f** things against thee • G3641 • Rev. 2:14

See Deut. 7:7; Ps. 109:8

FIERY

a **f** law for them • H784 • Deut. 33:2

a burning **f** furnace • H5135 • Dan. 3:6

the **f** darts • G4448 • Eph. 6:16

and **f** indignation • G4442 • Heb. 10:27

the **f** trial • G4451 • 1 Pet. 4:12

See Num. 21:6; Deut. 8:15

FIGHT

The Lord shall **f** for you, and ye • H3898 • Ex. 14:14

he shall **f** for you • H3898 • Deut. 1:30

he shall **f** for you • H3898 • Deut. 3:22

to **f** for you against • H3898 • Deut. 20:4

he it is that **f** • H3898 • Josh. 23:10

f the battles of • H3898 • 1 Sam. 25:28

would my servants **f** • G75 • John 18:36

to **f** against God • G2314 • Acts 5:39

not **f** against God • G2313 • Acts 23:9

so **f** I, not as one • G4438 • 1 Cor. 9:26

without were **f** • G3163 • 2 Cor. 7:5

F the good **f** of • G75 • 1 Tim. 6:12

fought a good **f** • G73 • 2 Tim. 4:7

come wars and **f** • G3163 • James 4:1

See Zech. 10:5; 14:14; Rev. 2:16

FILL (Gk. *plēthō*) #4130: The word *plēthō* describes the filling of

anything from a sponge to a boat.

Luke uses this term to describe how

the Holy Spirit influences a person;

the filling of the Holy Spirit enables

the person so endowed to speak or

preach for God. Thus, the filling of

the Spirit is directly related to the

prophetic ministry.

And I have **f** him with the spirit •

H4390 • Ex. 31:3

hath **f** him with • H4390 • Ex. 35:31

shall be **f** • H4390 • Num. 14:21

f my mouth with • H4390 • Job 23:4

the whole earth be **f** • H4390 • Ps. 72:19

and I will **f** it • H4390 • Ps. 81:10

they are **f** with good • H7646 • Ps.

104:28

a fool when he is **f** • H7646 • Prov. 30:22

for they shall be **f** • G5526 • Matt. 5:6

be **f** with the Holy Ghost • G4130 •

Luke 1:15

Elisabeth was **f** with • G4130 • Luke

1:41

Zechariah was **f** with • G4130 • Luke

1:67

for ye shall be **f** • G5526 • Luke 6:21

f all the house • G4137 • Acts 2:2

Then Peter, **f** with • G4130 • Acts 4:8

and be **f** with the • G4130 • Acts 9:17

(Paul,) **f** with the • G4130 • Acts 13:9

f with all • G4137 • Rom. 1:29

f with all knowledge • G4137 • Rom. 15:14
 that **f** all in all • G4137 • Eph. 1:23
 might be **f** with all • G4137 • Eph. 3:19
 be **f** with the Spirit • G4137 • Eph. 5:18
f with the fruits • G4137 • Phil. 1:11
f up that which • G466 • Col. 1:24
 be ye warmed and **f** • G5526 • James 2:16
 in them is **f** up the • G5055 • Rev. 15:1
See Dan. 2:35; Luke 2:40; 15:16

FIND

your sin will **f** you out • H4672 • Num. 32:23
 whoso **f** me, **f** life • H4672 • Prov. 8:35
 Whoso **f** a wife **f** a • H4672 • Prov. 18:22
 thy hand **f** to do • H4672 • Eccl. 9:10
 ye shall **f** rest • H4672 • Jer. 6:16
 seek me, and **f** me • H4672 • Jer. 29:13
 seek, and ye shall **f** • G2147 • Matt. 7:7
 few there be that **f** it • G2147 • Matt. 7:14
 shall **f** it • G2147 • Matt. 10:39
 his ways past **f** out • G421 • Rom. 11:33
 and **f** grace to help • G2147 • Heb. 4:16
See John 7:34; 2 Tim. 1:18

FINISH

the heavens and the earth were **f** • H3615 • Gen. 2:1
 thou hast **f** • H3615 • 1 Chr. 28:20
 So the wall was **f** • H7999 • Neh. 6:15
 and to **f** his work • G5048 • John 4:34
 given me to **f** • G5048 • John 5:36
 have **f** the work • G5048 • John 17:4
 It is **f** • G5055 • John 19:30
 I have **f** my course • G5055 • 2 Tim. 4:7
 author and **f** of our • G5051 • Heb. 12:2
 when it is **f** • G658 • James 1:15
See Dan. 9:24; Rev. 11:7; 19:7

FIRE (Heb. *'esh*) #784: In the OT, fire was associated with Israel's worship. The consumption of offerings by flame indicated that God had accepted the sacrifices. God is called a "consuming fire," emphasizing His judgment on wickedness and unbelief, and fire is pictured as God's agent to purify and illuminate. The "tongues of fire" at Pentecost

underscored the purging and illuminating quality of God's truth. bush burned with **f** • H784 • Ex. 3:2
 there went out **f** • H784 • Lev. 10:2
 pass through the **f** • — • Lev. 18:21
 pass through the **f** • H784 • Deut. 18:10
 not in the **f** • H784 • 1 Kin. 19:12
 pass through the **f** • H784 • 2 Kin. 17:17
 from heaven by **f** • H784 • 1 Chr. 21:26
 the **f** burned • H784 • Ps. 39:3
 Lord in the **f** • H217 • Is. 24:15
 walkest through the **f** • H784 • Is. 43:2
 I have seen the **f** • H217 • Is. 44:16
 will come with **f** • H784 • Is. 66:15
 neither shall their **f** • H784 • Is. 66:24
 as a burning **f** • H784 • Jer. 20:9
 a wall of **f** round • H784 • Zech. 2:5
 like a refiner's **f** • H784 • Mal. 3:2
 and with **f** • G4442 • Matt. 3:11
 into a furnace of **f** • G4442 • Matt. 13:42
 into everlasting **f** • G4442 • Matt. 18:8
 into everlasting **f** • G4442 • Matt. 25:41
 the **f** that never • G4442 • Mark 9:43
 come to send **f** • G4442 • Luke 12:49
f and brimstone from • G4442 • Luke 17:29
 cast them into the **f** • G4442 • John 15:6
 like as of **f** • G4442 • Acts 2:3
 yet so as by **f** • G4442 • 1 Cor. 3:15
 In flaming **f** • G4442 • 2 Thess. 1:8
 a flame of **f** • G4442 • Heb. 1:7
 the tongue is a **f** • G4442 • James 3:6
 be tried with **f** • G4442 • 1 Pet. 1:7
 reserved unto **f** • G4442 • 2 Pet. 3:7
 of eternal **f** • G4442 • Jude 7
 out of the **f** • G4442 • Jude 23
 gold tried in the **f** • G4442 • Rev. 3:18
 and **f** came down • G4442 • Rev. 20:9
 into the lake of **f** • G4442 • Rev. 20:10
 with **f** and brimstone • G4442 • Rev. 21:8
See Is. 33:14; Jer. 23:29

FIRMAMENT

Let there be a **f** in the midst • H7549 • Gen. 1:6
 the **f** sheweth his • H7549 • Ps. 19:1
 likeness of the **f** • H7549 • Ezek. 1:22
 the brightness of the **f** • H7549 • Dan. 12:3

FIRST (Gk. *prōtotokos*) #4416:

Prōto can indicate “first in time” (temporal priority) or “first in place” (preeminence). The Son of Man is *prōtotokos*, the “chiefborn” among all God’s creation, the preeminent. But the designation in no way indicates that Christ was created by God, for all things were created in, through, and for Christ. He is the Son of God, the Second Person of the Godhead, who has existed from eternity.

make me thereof a little cake **f** • H7223
• 1 Kin. 17:13

seek ye **f** • G4412 • Matt. 6:33

f cast out the beam • G4412 • Matt. 7:5

worse than the **f** • G4413 • Matt. 12:45
Elijah must **f** come • G4412 • Matt.

17:10

is the **f** and great • G4413 • Matt. 22:38

man desire to be **f** • G4413 • Mark 9:35

the **f** commandment • G4413 • Mark
12:28

let him **f** cast a stone • G4413 • John 8:7

Christians **f** in • G4412 • Acts 11:26

the Jew **f** and also • G4412 • Rom. 2:9

the **f** of the Spirit • G536 • Rom. 8:23

be the **f** among • G4416 • Rom. 8:29

if the **f** be holy • G536 • Rom. 11:16

f apostles • G4412 • 1 Cor. 12:28

let the **f** hold his • G4413 • 1 Cor. 14:30

and become the **f** • G536 • 1 Cor. 15:20

Christ the **f** • G536 • 1 Cor. 15:23

f man Adam was made • G4413 • 1 Cor.
15:45

f gave their own • G4412 • 2 Cor. 8:5

if there be **f** a • G4295 • 2 Cor. 8:12

f commandment with • G4413 • Eph.
6:2

f of every creature • G4416 • Col. 1:15

the **f** from the dead • G4416 • Col. 1:18

shall rise **f** • G4412 • 1 Thess. 4:16

a falling away **f** • G4412 • 2 Thess. 2:3

in me **f** Jesus • G4413 • 1 Tim. 1:16

Adam was **f** formed • G4413 • 1 Tim.
2:13

cast off their **f** faith • G4413 • 1 Tim.
5:12

f principles of • G746 • Heb. 5:12

f for his own sins • G4386 • Heb. 7:27

church of the **f** • G4416 • Heb. 12:23

is **f** pure • G4412 • James 3:17

and if it **f** begin • G4412 • 1 Pet. 4:17

he **f** loved us • G4413 • 1 John 4:19

not their **f** estate • G746 • Jude 6

left thy **f** love • G4413 • Rev. 2:4

and do the **f** works • G4413 • Rev. 2:5

the **f** resurrection • G4413 • Rev. 20:5

f heaven and the **f** • G4413 • Rev. 21:1

See Ex. 4:8; Num. 18:13; John 12:16

FLAME

f sword which turned every way •

H3858 • Gen. 3:24

ascended in the **f** • H3851 • Judg. 13:20

and the **f** consumeth • H3852 • Is. 5:24

the **f** of devouring • H3851 • Is. 29:6

shall the **f** kindle • H3852 • Is. 43:2

with **f** of fire • H3851 • Is. 66:15

flaming **f** shall • H7957 • Ezek. 20:47

tormented in this **f** • G5395 • Luke
16:24

See Ps. 29:7; Heb. 1:7; Rev. 1:14

FLEE

he **f** also as a shadow • H1272 • Job 14:2

F as a bird • H5110 • Ps. 11:1

The wicked **f** • H5127 • Prov. 28:1

f to the pit • H5127 • Prov. 28:17

the shadows **f** away • H5127 • Song
2:17

sighing shall **f** away • H5127 • Is. 35:10

mourning shall **f** • H5127 • Is. 51:11

f from the wrath • G5343 • Matt. 3:7

f into the • G5343 • Matt. 24:16

in Judaea **f** to the • G5343 • Mark 13:14

will **f** from him • G5343 • John 10:5

F also youthful • G5343 • 2 Tim. 2:22

he will **f** from you • G5343 • James 4:7

See 1 Cor. 6:18; Rev. 12:6, 14

FLEECE

I will put a **f** of wool in the floor •

H1492 • Judg. 6:37

FLESH (Gk. *sarx*) #4561: In Greek

literature, *sarx* usually meant nothing more than the human body.

But Paul often pitted the “flesh”—the entire being including soul and mind as affected by sin—against the “Spirit” as being diametrically

opposed. The unbeliever lives only in the flesh; believers can live in the flesh or in the Spirit. Paul repeatedly encourages believers to overcome fleshly deeds by living in the Spirit. and they shall be one **f** • H1320 • Gen. 2:24

all **f** had corrupted • H1320 • Gen. 6:12
end of all **f** is come • H1320 • Gen. 6:13
all **f** died that moved • H1320 • Gen. 7:21

life of all **f** is the blood • H1320 • Lev. 17:14

cuttings in your **f** • H1320 • Lev. 19:28

spirits of all **f** • H1320 • Num. 16:22

yet in my **f** • H1320 • Job 19:26

f is consumed away • H1320 • Job 33:21

my **f** also shall rest • H1320 • Ps. 16:9

shall all **f** come • H1320 • Ps. 65:2

thy **f** and thy body • H1320 • Prov. 5:11

troubleth his own **f** • H7607 • Prov. 11:17

riotous eaters of **f** • H1320 • Prov. 23:20
eateth his own **f** • H1320 • Eccl. 4:5

weariness of the **f** • H1320 • Eccl. 12:12
and all **f** shall see • H1320 • Is. 40:5

All **f** is grass • H1320 • Is. 40:6
upon all **f** • H1320 • Joel 2:28

f and blood hath • G4561 • Matt. 16:17
shall be one **f** • G4561 • Matt. 19:5

no **f** be saved • G4561 • Matt. 24:22

the **f** is weak • G4561 • Matt. 26:41

no **f** should be • G4561 • Mark 13:20

not **f** and bones • G4561 • Luke 24:39

Word was made **f** • G4561 • John 1:14

the bread . . . is my **f** • G4561 • John 6:51

his **f** to eat • G4561 • John 6:52

Whoso eateth my **f** • G4561 • John 6:54

f profiteth nothing • G4561 • John 6:63

Ye judge after the **f** • G4561 • John 8:15

power over all **f** • G4561 • John 17:2

infirmity of your **f** • G4561 • Rom. 6:19

condemned sin in the **f** • G4561 • Rom. 8:3

live after the **f** • G4561 • Rom. 8:12

according to the **f** • G4561 • Rom. 9:3

provision for the **f** • G4561 • Rom. 13:14

no **f** should glory • G4561 • 1 Cor. 1:29

shall be one **f** • G4561 • 1 Cor. 6:16

All **f** is not the same • G4561 • 1 Cor. 15:39

f and blood • G4561 • 1 Cor. 15:50

a thorn in the **f** • G4561 • 2 Cor. 12:7

conferred not with **f** • G4561 • Gal. 1:16

live in the **f** • G4561 • Gal. 2:20

f lusteth • G4561 • Gal. 5:17

soweth to his **f** • G4561 • Gal. 6:8

two shall be one **f** • G4561 • Eph. 5:31

wrestle not against **f** • G4561 • Eph. 6:12

confidence in the **f** • G4561 • Phil. 3:3

manifest in the **f** • G4561 • 1 Tim. 3:16

For all **f** is grass • G4561 • 1 Pet. 1:24

to death in the **f** • G4561 • 1 Pet. 3:18

come in the **f** • G4561 • 1 John 4:2

dreamers defile the **f** • G4561 • Jude 8

spotted by the **f** • G4561 • Jude 23

See John 1:13; 3:6; Gal. 5:19

FLESHLY

not with **f** wisdom • G4559 • 2 Cor. 1:12

but in **f** tables • G4560 • 2 Cor. 3:3

by his **f** mind • G4561 • Col. 2:18

from **f** lusts • G4559 • 1 Pet. 2:11

FLOCK

He shall feed his **f** like a shepherd •

H5739 • Is. 40:11

f of my pasture • H6629 • Ezek. 34:31

O poor of the **f** • H6629 • Zech. 11:7

Fear not, little **f** • G4168 • Luke 12:32

to all the **f** • G4168 • Acts 20:28

the **f** of God • G4168 • 1 Pet. 5:2

See Mal. 1:14; Matt. 26:31

FLOWER

shall die in the **f** of their age • H582 •

1 Sam. 2:33

cometh forth like a **f** • H6731 • Job 14:2

The **f** appear • H5339 • Song 2:12

is a fading **f** • H6731 • Is. 28:1

as the **f** of the field • H6731 • Is. 40:6

See Job 15:33; 1 Cor. 7:36

FOLLOW

hath **f** me fully, him will I bring • H310

• Num. 14:24

God, **f** him • — • 1 Kin. 18:21

mercy shall **f** me • H7291 • Ps. 23:6

My soul **f** hard • H1692 • Ps. 63:8

the players . . . **f** after • H310 • Ps. 68:25

f vain persons • H7291 • Prov. 12:11

f strong drink • H7291 • Is. 5:11
 if we **f** on to • H7291 • Hos. 6:3
I f the flock • H310 • Amos 7:15
 unto them, **F** me • G1205 • Matt. 4:19
I will f thee • G190 • Matt. 8:19
 and as they **f** • G190 • Mark 10:32
 Lord, **I will f** thee • G190 • Luke 9:61
 unto him, **F** me • G190 • John 1:43
 and they **f** me • G190 • John 10:27
 not **f** me now • G190 • John 13:36
f after the things • G1377 • Rom. 14:19
 Rock that **f** them • G190 • 1 Cor. 10:4
F after charity • G1377 • 1 Cor. 14:1
I f after • G1377 • Phil. 3:12
 ever **f** that • G1377 • 1 Thess. 5:15
 men they **f** after • G1872 • 1 Tim. 5:24
f after righteousness • G1377 • 1 Tim.
 6:11
f righteousness • G1377 • 2 Tim. 2:22
F peace with all • G1377 • Heb. 12:14
 whose faith **f** • G3401 • Heb. 13:7
 that should **f** • G5023 • 1 Pet. 1:11
 that ye should **f** • G1872 • 1 Pet. 2:21
f the way • G1811 • 2 Pet. 2:15
 which **f** the Lamb • G190 • Rev. 14:4
 works do **f** them • G190 • Rev. 14:13
See Mark 9:38; 1 Pet. 3:13

FOLLOWER

Be ye therefore **f** of God • G3402 • Eph.
 5:1
 but **f** of them • G3402 • Heb. 6:12

FOOD

the tree was good for **f** • H3978 • Gen.
 3:6
 her **f**, her raiment • H7607 • Ex. 21:10
 in giving him **f** • H3899 • Deut. 10:18
 Man did eat angels' **f** • H3899 • Ps.
 78:25
f to all flesh • H3899 • Ps. 136:25
 gathereth her **f** • H3978 • Prov. 6:8
 she bringeth her **f** • H3899 • Prov. 31:14
 bread for your **f** • G1035 • 2 Cor. 9:10
 having **f** and raiment • G1305 • 1 Tim.
 6:8
 destitute of daily **f** • G5160 • James 2:15
See Gen. 1:29; Lev. 22:7

FOOL

The **f** hath said • H5036 • Ps. 14:1
 I said unto the **f** • H1984 • Ps. 75:4

f despise wisdom • H191 • Prov. 1:7
 the promotion of **f** • H3684 • Prov. 3:35
 but a prating **f** • H191 • Prov. 10:8, 10
f die for want • H191 • Prov. 10:21
 the **f** shall be servant • H191 • Prov.
 11:29
 way of a **f** is right • H191 • Prov. 12:15
F make a mock at sin • H191 • Prov.
 14:9
 mouth of **f** poureth • H3684 • Prov. 15:2
f will be meddling • H191 • Prov. 20:3
A f uttereth all • H3684 • Prov. 29:11
 the **f** walketh • H3684 • Eccl. 2:14
 as the **f** • H3684 • Eccl. 2:16
A f also is full • H5530 • Eccl. 10:14
 say, Thou **f** • G3474 • Matt. 5:22
 ye **f** and blind • G3474 • Matt. 23:17
 Thou **f** • G878 • Luke 12:20
O f, and slow of heart • G453 • Luke
 24:25
 they became **f** • G3471 • Rom. 1:22
 let him become a **f** • G3474 • 1 Cor. 3:18
 We are **f** for Christ's • G3474 • 1 Cor.
 4:10
 man think me a **f** • G878 • 2 Cor. 11:16
 a **f** in glorying • G878 • 2 Cor. 12:11
 not as **f** • G781 • Eph. 5:15
See Prov. 10:18; Eccl. 10:3

FOOLISH (Heb. *'ivvelet*) #200: This Hebrew word signifies an absence of wisdom. Foolishness characterizes the speech of fools and the reactions of the impulsive person (Prov. 12:23). Indeed, foolishness is often identified with iniquity and sin (Prov. 5:22, 23). Although Proverbs does not hold out much hope for separating an adult fool from his foolishness, the rod of correction is identified as a remedy for children (Prov. 22:15; 26:11; 27:22).

O f people and unwise • H5036 • Deut.
 32:6

Forsake the **f** • H6612 • Prov. 9:6
A f woman is clamorous • H3687 •
 Prov. 9:13

f plucketh it down • H200 • Prov. 14:1
A f son is a grief • H3684 • Prov. 17:25
 neither be thou **f** • H5530 • Eccl. 7:17
 my people is **f** • H191 • Jer. 4:22

unto a **f** man • G3474 • Matt. 7:26
 five were **f** • G3474 • Matt. 25:2
f heart was darkened • G801 • Rom.
 1:21

made **f** the wisdom • G3471 • 1 Cor.
 1:20

Are ye so **f** • G453 • Gal. 3:3

nor **f** talking • G3473 • Eph. 5:4

f and hurtful lusts • G453 • 1 Tim. 6:9

f and unlearned • G3474 • 2 Tim. 2:23

f questions • G3474 • Titus 3:9

See Job 5:3; Lam. 2:14; Ezek. 13:3

FOOLISHNESS

thou knowest my **f** • H200 • Ps. 69:5

F is bound • H200 • Prov. 22:15

thought of **f** is sin • H200 • Prov. 24:9

them that perish **f** • G3472 • 1 Cor. 1:18

f of preaching • G3472 • 1 Cor. 1:21

f of God is wiser • G3474 • 1 Cor. 1:25

they are **f** unto him • G3472 • 1 Cor.

2:14

f with God • G3472 • 1 Cor. 3:19

See 2 Sam. 15:31; Prov. 27:22

FOOTSTOOL

and the earth is my **f** • H1916 • Is. 66:1

for it is his **f** • G5286 • Matt. 5:35

be made his **f** • G5286 • Heb. 10:13

FORBID

My lord Moses, **f** them • H3607 • Num.
 11:28

F him not • G2967 • Mark 9:39

f them not • G2967 • Mark 10:14

f not to take • G2967 • Luke 6:29

f to give tribute • G2967 • Luke 23:2

Can any man **f** water • G2967 • Acts
 10:47

f not to speak • G2967 • 1 Cor. 14:39

F to marry • G2967 • 1 Tim. 4:3

See Acts 16:6; 1 Thess. 2:16

FOREKNOW (Gk. *prognōsis*) #4268:

The term indicates “knowledge beforehand,” either of things that are seen or things that are intended or arranged. In Acts 2:23, the word denotes God’s knowledge of His Son’s death on the Cross long before it occurred. This is affirmed by Peter (1 Pet. 1:20) and is implied in Rev. 13:8. Jesus’ death for our redemption

was not an afterthought, but part of God’s eternal plan.

and **f** of God, ye have taken • G4268 •
 Acts 2:23

For whom he did **f** • G4267 • Rom. 8:29

people which he **f** • G4267 • Rom. 11:2

FOREORDAINED

Who verily was **f** before • G4267 • 1 Pet.
 1:20

FORESEE

A prudent man **f** the evil • H7200 •
 Prov. 22:3

I **f** the Lord always • G4308 • Acts 2:25

f that God would • G4275 • Gal. 3:8

FORETELL

behold, I have **f** you all things • G4280 •
 Mark 13:23

have likewise **f** • G4293 • Acts 3:24

and **f** you • G4302 • 2 Cor. 13:2

FORGAVE

loosed him, and **f** him the debt • G863
 • Matt. 18:27

I **f** thee all that debt • G863 • Matt.
 18:32

he frankly **f** them • G5483 • Luke 7:42

he, to whom he **f** most • G5483 • Luke
 7:43

if I **f** any thing • G5483 • 2 Cor. 2:10

even as Christ **f** you • G5483 • Col. 3:13

See Ps. 32:5; 78:38; 99:8

FORGET

lest thou **f** the things • H7911 • Deut.
 4:9

thou **f** not the Lord • H7911 • Deut.
 8:11

of all that **f** God • H7911 • Job 8:13

the nations that **f** God • H7913 • Ps.
 9:17

f not the humble • H7911 • Ps. 10:12

f also thine own • H7911 • Ps. 45:10

ye that **f** God • H7911 • Ps. 50:22

and not **f** the works • H7911 • Ps. 78:7

the land of **f** • H5388 • Ps. 88:12

I will not **f** thy word • H7911 • Ps.

119:16

f the covenant • H7911 • Prov. 2:17

My son, **f** not my law • H7911 • Prov.
 3:1

they drink, and **f** • H7911 • Prov. 31:5

And **f** the Lord thy • H7911 • Is. 51:13
 that **f** my holy • H7913 • Is. 65:11
 cause my people to **f** • H7911 • Jer.
 23:27

f those things • G1950 • Phil. 3:13
 to **f** your work • G1950 • Heb. 6:10
 Be **not f** to entertain • G1950 • Heb.
 13:2

communicate **f** not • G1950 • Heb.
 13:16

f what manner • G1950 • James 1:24
 See Gen. 41:51; Lam. 5:20

FORGIVE (Heb. *nasa'*) #5375: This Hebrew word means “to lift up,” “to bear,” or “to take away.” “Bearing” is often used in reference to sin; the scapegoat “bore” the sins of Israel (Lev. 16:22) and the Suffering Servant would “bear” the sins of the world (Is. 53:12). The NT describes God’s forgiveness by stating that Jesus both bore our sins and took them away (1 Pet. 2:24; 1 John 3:5).

if thou wilt **f** • H5375 • Ex. 32:32
f iniquity • H5375 • Ex. 34:7
f iniquity • H5375 • Num. 14:18
 thou hearest, **f** • H5545 • 1 Kin. 8:30
 place, and **f** • H5545 • 1 Kin. 8:39
 and will **f** • H5545 • 2 Chr. 7:14
 transgression is **f** • H5375 • Ps. 32:1
 and ready to **f** • H5546 • Ps. 86:5
 Who **f** all • H5545 • Ps. 103:3
f us our debts • G863 • Matt. 6:12
 For if ye **f** men • G863 • Matt. 6:14
 power on earth to **f** sins • G863 • Matt.
 9:6
 and I **f** • G863 • Matt. 18:21
 from your hearts **f** not • G863 • Matt.
 18:35

who can **f** sins • G863 • Mark 2:7
f, if ye have ought • G863 • Mark 11:25
 and ye shall be **f** • G630 • Luke 6:37
 which are many, are **f** • G863 • Luke
 7:47

f us our sins • G863 • Luke 11:4
 if he repent, **f** him • G863 • Luke 17:3
 Father, **f** them • G863 • Luke 23:34
 thine heart may be **f** • G863 • Acts 8:22
 whose iniquities are **f** • G863 • Rom. 4:7
 ought rather to **f** • G5483 • 2 Cor. 2:7

To whom ye **f** • G5483 • 2 Cor. 2:10
f me this wrong • G5483 • 2 Cor. 12:13
 hath **f** you • G5483 • Eph. 4:32
f you all trespasses • G5483 • Col. 2:13
 and just to **f** us • G863 • 1 John 1:9
 your sins are **f** you • G863 • 1 John 2:12
 See Matt. 9:2; 12:31; Mark 3:28

FORGIVENESS

there is **f** with thee • H5547 • Ps. 130:4
 hath never **f** • G859 • Mark 3:29
 and **f** of • G859 • Acts 5:31
 the **f** of sins • G859 • Eph. 1:7
 even the **f** of sins • G859 • Col. 1:14
 See Dan. 9:9; Acts 13:38; 26:18

FORGOTTEN

f God that formed • H7911 • Deut.
 32:18
 not always be **f** • H7911 • Ps. 9:18
 God hath **f** • H7911 • Ps. 10:11
 I am **f** • H7911 • Ps. 31:12
 Why hast thou **f** me • H7911 • Ps. 42:9
 Hath God **f** to be • H7911 • Ps. 77:9
 shall all be **f** • H7911 • Eccl. 2:16
 and they were **f** • H7911 • Eccl. 8:10
 the memory of them is **f** • H7911 • Eccl.
 9:5

f the God • H7911 • Is. 17:10
 thou shalt not be **f** • H5382 • Is. 44:21
 my Lord hath **f** me • H7911 • Is. 49:14
 former troubles are **f** • H7911 • Is. 65:16
 my people have **f** • H7911 • Jer. 2:32
 they have **f** the Lord • H7911 • Jer. 3:21
 thou hast **f** me • H7911 • Jer. 13:25
 my people have **f** me • H7911 • Jer. 18:15
f the wickedness • H7911 • Jer. 44:9
f their resting place • H7911 • Jer. 50:6
 and hast **f** me • H7911 • Ezek. 22:12
 thou hast **f** me • H7911 • Ezek. 23:35
 had **f** to take bread • G1950 • Matt. 16:5
 is **f** before God • G1950 • Luke 12:6
 hath **f** that he was • G3024 • 2 Pet. 1:9
 See Lam. 2:6; Hos. 4:6; 8:14

FORMER

rain, both the **f** • H3138 • Jer. 5:24
 latter and **f** rain • — • Hos. 6:3
 given you the **f** • H4175 • Joel 2:23
 the **f** conversation • G4387 • Eph. 4:22
 for the **f** things • G4413 • Rev. 21:4
 See Gen. 40:13; Dan. 11:13

FORNICATION

his wife, saving for the cause of **f** •

G4202 • Matt. 5:32

from **f**, and from • G4202 • Acts 15:20

is not for **f** • G4202 • 1 Cor. 6:13

But **f** • G4202 • Eph. 5:3

should abstain from **f** • G4202 •

1 Thess. 4:3

FORSAKE (Heb. *'azab*) #5800 Israel is described as “forsaking” God and His covenant by turning to idols (Jer. 22:9; Ezek. 20:8). Moses warned them about breaking God’s covenant and forsaking Him. Because of their unfaithfulness, God would in turn forsake His own people (Deut. 31:16, 17). The prophet Jeremiah indicates that this divine threat had become a reality for the nation of Judah (Jer. 12:7).

he will not **f** thee • H7503 • Deut. 4:31

that thou **f** not • H5800 • Deut. 12:19

nor **f** thee • H5800 • Deut. 31:6

he **f** God which made • H5203 • Deut. 32:15

nor **f** thee • H5800 • Josh. 1:5

if thou **f** him • H5800 • 1 Chr. 28:9

if ye **f** him • H5800 • 2 Chr. 15:2

not **f** the house • H5800 • Neh. 10:39

the house of God **f** • H5800 • Neh.

13:11

he **f** the fear • H5800 • Job 6:14

hath **f** the poor • H5800 • Job 20:19

why hast thou **f** me • H5800 • Ps. 22:1

my mother **f** me • H5800 • Ps. 27:10

seen the righteous **f** • H5800 • Ps. 37:25

judgment, and **f** not • H5800 • Ps. 37:28

O **f** me not utterly • H5800 • Ps. 119:8

f not the works • H7503 • Ps. 138:8

and **f** not the law • H5203 • Prov. 1:8

f the guide of her • H5800 • Prov. 2:17

F her not • H5800 • Prov. 4:6

friend, **f** not • H5800 • Prov. 27:10

a great **f** in the midst • H5805 • Is. 6:12

have I **f** thee • H5800 • Is. 54:7

the wicked **f** his way • H5800 • Is. 55:7

no more be termed **F** • H5800 • Is. 62:4

A city not **f** • H5800 • Is. 62:12

have **f** me the fountain • H5800 • Jer.

2:13

every city shall be **f** • H5800 • Jer. 4:29
they have **f** the Lord • H5800 • Jer. 17:13
every one that hath **f** • G863 • Matt.

19:29

all the disciples **f** • G863 • Matt. 26:56

they **f** their nets • G863 • Mark 1:18

And they all **f** him • G863 • Mark 14:50

they **f** all • G863 • Luke 5:11

you that **f** not all • G657 • Luke 14:33

but not **f** • G1459 • 2 Cor. 4:9

Not **f** the • G1459 • Heb. 10:25

By faith he **f** Egypt • G2641 • Heb. 11:27

nor **f** thee • G1459 • Heb. 13:5

See Ps. 71:11; Is. 49:14; Jer. 5:7

FORTRESS

rock, and my **f**, and my deliverer •

H4686 • 2 Sam. 22:2

my strength, and my **f** • H4581 • Jer.

16:19

FORTY YEARS

Israel did eat manna **f** • H705 • Ex.

16:35

in the wilderness **f** • H705 • Num. 14:33

F long was I grieved • H705 • Ps. 95:10

See Judg. 3:11; 5:31; 8:28

FOUGHT

I have **f** • G2341 • 1 Cor. 15:32

have **f** a good fight • G75 • 2 Tim. 4:7

FOUND

when thou mayest be **f** • H4672 • Ps.

32:6

while he may be **f** • H4672 • Is. 55:6

but I **f** none • H4672 • Ezek. 22:30

and art **f** wanting • H7912 • Dan. 5:27

iniquity was not **f** • H4672 • Mal. 2:6

not **f** so great faith • G2147 • Matt. 8:10

f one pearl of great • G2147 • Matt.

13:46

they **f** fault • G3201 • Mark 7:2

I have **f** my sheep • G2147 • Luke 15:6

for I have **f** the piece • G2147 • Luke

15:9

was lost, and is **f** • G2147 • Luke 15:24

and was lost, and is **f** • G2147 • Luke

15:32

have **f** no fault • G2147 • Luke 23:14

have **f** the Messiah • G2147 • John 1:41

was guile **f** in his • G2147 • 1 Pet. 2:22

See Gen. 6:8; 2 Cor. 5:3; Phil. 3:9

FOUNDATION

whose **f** is in the • H3247 • Job 4:19
 the **f** be destroyed • H8356 • Ps. 11:3
 the **f** of the earth • H4144 • Ps. 82:5
 thou laid the **f** of • H3245 • Ps. 102:25
 an everlasting **f** • H3247 • Prov. 10:25
 in Zion for a **f** • H68 • Is. 28:16
 the **f** of many • H4146 • Is. 58:12
 the **f** on a rock • G2310 • Luke 6:48
 a **f** built an house • G2310 • Luke 6:49
 upon another man's **f** • G2310 • Rom.
 15:20
 I have laid the **f** • G2310 • 1 Cor. 3:10
 other **f** can no man • G2310 • 1 Cor.
 3:11
 upon this **f** gold • G2310 • 1 Cor. 3:12
 in him before the **f** • G2602 • Eph. 1:4
 a good **f** against • G2310 • 1 Tim. 6:19
 the **f** of God • G2310 • 2 Tim. 2:19
 from the **f** of the • G2602 • Heb. 4:3
 a city which hath **f** • G2310 • Heb. 11:10
 the city had twelve **f** • G2310 • Rev.
 21:14
 See Matt. 13:35; John 17:24

FOUNTAIN (Gk. *pēgē*) #4077: The word denotes a spring of running water. How different this is from a well that requires much manual labor to dig and draw out the water. The gift that Jesus gives—a fountain springing up into eternal life—suggests the availability and accessibility of divine, eternal life for all believers (John 4:14; Rev. 7:17; 21:6).

were all the **f** of the great deep • H4599
 • Gen. 7:11
f also of the deep • H4599 • Gen. 8:2
 of **f** and depths • H5869 • Deut. 8:7
 waters of the **f** • H5869 • 2 Chr. 32:3
 the **f** of life • H4726 • Ps. 36:9
 thy **f** be dispersed • H4599 • Prov. 5:16
 were no **f** abounding • H4599 • Prov.
 8:24
 is a **f** of life • H4726 • Prov. 13:14
 at the **f** • H4002 • Eccl. 12:6
f of living waters • H4726 • Jer. 2:13
 the **f** of living • H4726 • Jer. 17:13
 shall be a **f** opened • H4726 • Zech.
 13:1

a **f** send forth • G4077 • James 3:11
 no **f** both yield • G4077 • James 3:12
 unto living **f** of • G4077 • Rev. 7:17
 the **f** of waters • G4077 • Rev. 14:7
 the **f** of the water • G4077 • Rev. 21:6
 See Is. 12:3; Joel 3:18; Mark 5:29

FREE

tree of the garden thou mayest **f** eat •
 H398 • Gen. 2:16
 with thy **f** spirit • H5081 • Ps. 51:12
F among the dead • H2670 • Ps. 88:5
 let the oppressed go **f** • H2670 • Is. 58:6
 I will love them **f** • H5071 • Hos. 14:4
f ye have received • G1432 • Matt. 10:8
 are the children **f** • G1658 • Matt. 17:26
 he shall be **f** — • Mark 7:11
 shall make you **f** • G1659 • John 8:32
 But I was **f** born — • Acts 22:28
 Being justified **f** • G1432 • Rom. 3:24
 so also is the **f** gift • G5486 • Rom. 5:15
 Being then made **f** • G1659 • Rom. 6:18
f from the law of sin • G1659 • Rom. 8:2
 am I not **f** • G1658 • 1 Cor. 9:1
 though I be **f** from all • G1658 • 1 Cor.
 9:19
 we be bond or **f** • G1658 • 1 Cor. 12:13
 neither bond nor **f** • G1658 • Gal. 3:28
 Christ hath made us **f** • G1659 • Gal. 5:1
 he be bond or **f** • G1658 • Eph. 6:8
 the water of life **f** • G1432 • Rev. 21:6
 See Ex. 21:2; Gal. 4:22

FRIEND (Heb. *rea'*) #7453: This noun designates an associate, a person who is nearby or in contact with someone else. Frequently, it signifies simply the second person in a dialogue (Gen. 11:3; Jon. 1:7). The use of this word in the commandment to love one's neighbor (Lev. 19:18) prompted a certain lawyer to ask Jesus who his neighbor was. Jesus responded with the parable of the Good Samaritan (Luke 10:29–37).

as a man speaketh unto his **f** • H7453 •
 Ex. 33:11
 Abraham thy **f** • H157 • 2 Chr. 20:7
 he had been my **f** • H7453 • Ps. 35:14
 familiar **f** in whom I • H376 • Ps. 41:9

Lover and **f** hast thou • H7453 • Ps. 88:18
 be surety for thy **f** • H7453 • Prov. 6:1
 the rich hath many **f** • H157 • Prov. 14:20
 a **f** that sticketh closer • H157 • Prov. 18:24
 Wealth maketh many **f** • H7453 • Prov. 19:4
 the wounds of a **f** • H157 • Prov. 27:6
 this is my **f** • H7453 • Song 5:16
 seed of Abraham my **f** • H157 • Is. 41:8
 and to all thy **f** • H157 • Jer. 20:4
 Trust ye not in a **f** • H7453 • Mic. 7:5
 the house of my **f** • H157 • Zech. 13:6
 his life for his **f** • G5384 • John 15:13
 I have called you **f** • G5384 • John 15:15
 the **F** of God • G5384 • James 2:23
f of the world is the • G5384 • James 4:4
See Prov. 22:24; Luke 14:10

FRUIT

bringeth forth his **f** • H6529 • Ps. 1:3
 the **f** of the womb • H6529 • Ps. 127:3
f of the righteous • H6529 • Prov. 11:30
 his **f** was sweet • H6529 • Song 2:3
 eat his pleasant **f** • H6529 • Song 4:16
 a basket of summer **f** • H7019 • Amos 8:1
 therefore **f** meet • G2590 • Matt. 3:8
 know them by their **f** • G2590 • Matt. 7:16
 by their **f** ye shall • G2590 • Matt. 7:20
 and his **f** good • G2590 • Matt. 12:33
 also beareth **f** • G2592 • Matt. 13:23
 bringeth forth **f** • G2592 • Mark 4:28
 the **f** of the vine • G1081 • Mark 14:25
 therefore **f** worthy • G2590 • Luke 3:8
f unto life eternal • G2590 • John 4:36
 bringeth forth much **f** • G2590 • John 12:24
 branch that beareth **f** • G2590 • John 15:2
 some **f** among you • G2590 • Rom. 1:13
 bring forth **f** unto God • G2592 • Rom. 7:4
 the **f** of your • G1081 • 2 Cor. 9:10
 the **f** of the Spirit • G2590 • Gal. 5:22
f of the Spirit is in • G2590 • Eph. 5:9
f of righteousness • G2590 • Phil. 1:11
 the **f** of my labour • G2590 • Phil. 1:22

I desire **f** that may • G2590 • Phil. 4:17
 bringeth forth **f** • G2592 • Col. 1:6
 partaker of the **f** • G2590 • 2 Tim. 2:6
 peaceable **f** of • G2590 • Heb. 12:11
 the **f** of our lips • G2590 • Heb. 13:15
 of mercy and good **f** • G2590 • James 3:17

the precious **f** • G2590 • James 5:7
 trees whose **f** • G5352 • Jude 12
 yielded her **f** • G2590 • Rev. 22:2
See Gen. 30:2; Col. 1:10

FULFIL

will **f** the desire • H6213 • Ps. 145:19
 that it might be **f** • G4137 • Matt. 1:22
 destroy, but to **f** • G4137 • Matt. 5:17
 all these things be **f** • G1096 • Matt. 24:34
 things shall be **f** • G4931 • Mark 13:4
 be **f** in their season • G4137 • Luke 1:20
 the Gentiles be **f** • G4137 • Luke 21:24
 be **f** in the kingdom • G4137 • Luke 22:16
 joy therefore is **f** • G4137 • John 3:29
 might have my joy **f** • G4137 • John 17:13
 the law might be **f** • G4137 • Rom. 8:4
 is **f** in one word • G4137 • Gal. 5:14
 so **f** the law of Christ • G378 • Gal. 6:2
f the desires of the • G4160 • Eph. 2:3
F ye my joy • G4137 • Phil. 2:2
 that thou **f** it • G4137 • Col. 4:17
f all the good • G4137 • 2 Thess. 1:11
 If ye **f** the royal • G5055 • James 2:8
See Ex. 5:13; 23:26; Gal. 5:16

FULL

was **f** of the spirit • H4392 • Deut. 34:9
 and **f** of trouble • H7649 • Job 14:1
 is **f** of cursing • H4390 • Ps. 10:7
 is **f** of troubles • H7646 • Ps. 88:3
 is **f** of thy mercy • H4390 • Ps. 119:64
 that hath his quiver **f** • H4390 • Ps. 127:5
f soul loatheth • H7649 • Prov. 27:7
 are never **f** • H7646 • Prov. 27:20
f of his praise • H4390 • Hab. 3:3
 shall be **f** of light • G5460 • Matt. 6:22
 you that are **f** • G1705 • Luke 6:25
 be **f** of light • G5460 • Luke 11:36
f of grace and truth • G4134 • John 1:14
 joy might be **f** • G4137 • John 15:11

f of the Holy Ghost • G4134 • Acts 6:3
f of the Holy Ghost • G4134 • Acts 7:55
f of good works • G4134 • Acts 9:36
f of the Holy Ghost • G4134 • Acts 11:24
 is **f** of cursing • G1073 • Rom. 3:14
f of goodness • G3324 • Rom. 15:14
 Now ye are **f** • G2880 • 1 Cor. 4:8
 both to be **f** • G5526 • Phil. 4:12
 I am **f** • G4137 • Phil. 4:18
f proof of thy ministry • G4135 • 2 Tim.
 4:5
 that are of **f** • G5046 • Heb. 5:14
f of glory • G1392 • 1 Pet. 1:8
 joy may be **f** • G4137 • 1 John 1:4
f of the wrath of God • G1073 • Rev. 15:7
See Lev. 2:14; Amos 2:13

FULNESS

in thy presence is **f** of joy • H7648 • Ps.
 16:11
 of his **f** • G4138 • John 1:16
 much more their **f** • G4138 • Rom.
 11:12
 the **f** of the time • G4138 • Gal. 4:4
 the **f** of him • G4138 • Eph. 1:23
 filled with all the **f** • G4138 • Eph.
 3:19
 the **f** of Christ • G4138 • Eph. 4:13
 should all **f** dwell • G4138 • Col. 1:19
f of the Godhead bodily • G4138 • Col.
 2:9
See Num. 18:27; Ps. 96:11

G**GAIN**

greedy of **g** troubleth • H1215 • Prov.
 15:27
 thou hast greedily **g** • H1214 • Ezek.
 22:12
 the land for **g** • H4242 • Dan. 11:39
 consecrate their **g** • H1215 • Mic. 4:13
g the whole world • G2770 • Matt. 16:26
g thy brother • G2770 • Matt. 18:15
g two other talents • G2770 • Matt.
 25:22
 hath **g** ten pounds • G4333 • Luke 19:16
 I might **g** the more • G2770 • 1 Cor. 9:19
 Did I make a **g** • G4122 • 2 Cor. 12:17
 and to die is **g** • G2771 • Phil. 1:21
 But what things were **g** • G2771 • Phil.
 3:7
g is godliness • G4200 • 1 Tim. 6:5
See Job 27:8; James 4:13

GARDEN (Heb. *gan*) #1588: Gardens symbolically represent portraits of happiness and fruitfulness. The lovers in the Song of Solomon compare one another to a garden of delights (Song 4:12; 5:1; 8:13). The Garden of Eden represented God's ideal environment for man; some features, especially its rivers and the Tree of Life, are also used to portray God's final blessings for His people (Ezek. 47:12; Rev. 22:1, 2, 14).

God planted a **g** eastward in Eden •
 H1588 • Gen. 2:8
 as the **g** of the Lord • H1588 • Gen.
 13:10
g of the Lord • H1588 • Is. 51:3
 like a watered **g** • H1588 • Is. 58:11
 and as the **g** • H1593 • Is. 61:11
 Eden the **g** of God • H1588 • Ezek.
 28:13
 The cedars in the **g** • H1588 • Ezek. 31:8
 is become like the **g** • H1588 • Ezek.
 36:35
See Gen. 2:15; Amos 4:9; 9:14

GARMENT

They part my **g** • H899 • Ps. 22:18
 wax old like a **g** • H899 • Ps. 102:26
 wax old as a **g** • H899 • Is. 50:9
 put on thy beautiful **g** • H899 • Is. 52:1
g of praise • H4594 • Is. 61:3
 the **g** of salvation • H899 • Is. 61:10
 and not your **g** • H899 • Joel 2:13
 wear a rough **g** • H155 • Zech. 13:4
 unto an old **g** • G2440 • Matt. 9:16
 the hem of his **g** • G2440 • Matt. 9:20
 spread their **g** • G2440 • Matt. 21:8
 on a wedding **g** • G1742 • Matt. 22:11
 parted his **g** • G2440 • Matt. 27:35
 and touched his **g** • G2440 • Mark 5:27
 cast their **g** on him • G2440 • Mark 11:7
 to take up his **g** • G2440 • Mark 13:16
 a piece of new **g** • G2440 • Luke 5:36

border of his **g** • G2440 • Luke 8:44
 they cast their **g** • G2440 • Luke 19:35
 let him sell his **g** • G2440 • Luke 22:36
 in shining **g** • G2067 • Luke 24:4
 your **g** are motheaten • G2440 • James
 5:2
 hating even the **g** • G5509 • Jude 23
 not defiled their **g** • G2440 • Rev. 3:4
 keepeth his **g** • G2440 • Rev. 16:15

GATE

this is the **g** of heaven • H8179 • Gen.
 28:17

and on thy **g** • H8179 • Deut. 6:9
 from the **g** of death • H8179 • Ps. 9:13
 Enter into his **g** • H8179 • Ps. 100:4
g of righteousness • H8179 • Ps. 118:19
 exalteth his **g** • H6607 • Prov. 17:19
 known in the **g** • H8179 • Prov. 31:23
 Open ye the **g** • H8179 • Is. 26:2
 the **g** of the grave • H8179 • Is. 38:10
 the two leaved **g** • H1817 • Is. 45:1
 thy **g** shall be open • H8179 • Is. 60:11
 and thy **g** Praise • H8179 • Is. 60:18
 for wide is the **g** • G4439 • Matt. 7:13
 the **g** of hell • G4439 • Matt. 16:18
 at the strait **g** • G4439 • Luke 13:24
 without the **g** • G4439 • Heb. 13:12
 And the **g** of it • G4440 • Rev. 21:25
 See Ps. 24:7; Is. 28:6; Nah. 2:6

GAVE

she **g** me of the tree • H5414 • Gen. 3:12
 Lord **g**, and the Lord • H5414 • Job 1:21
 thou **g** it him • H5414 • Ps. 21:4
 The Lord **g** the word • H5414 • Ps. 68:11
 unto God who **g** it • H5414 • Eccl. 12:7
g his only begotten • G1325 • John 3:16
 as the Spirit **g** • G1325 • Acts 2:4
 God **g** them over • G3860 • Rom. 1:28
 God **g** the increase • G837 • 1 Cor. 3:6
g gifts unto them • G1325 • Eph. 4:8
 he **g** some, apostles • G1325 • Eph. 4:11
g himself for it • G3860 • Eph. 5:25
 Who **g** himself a ransom • G1325 •
 1 Tim. 2:6
 See 2 Cor. 8:5; Titus 2:14

GENERATION

one of these men of this evil **g** • H1755
 • Deut. 1:35

perverse and crooked **g** • H1755 •

Deut. 32:5
 endure to every **g** • H1755 • Prov. 27:24
 One **g** passeth away • H1755 • Eccl. 1:4
 from **g** to **g** • H1755 • Is. 34:10
 O **g** of vipers • G1081 • Matt. 3:7
 judgment with this **g** • G1074 • Matt.
 12:41
 and perverse **g** • G1074 • Matt. 17:17
 ye **g** of vipers • G1081 • Matt. 23:33
 come upon this **g** • G1074 • Matt. 23:36
 This **g** shall not pass • G1074 • Matt.
 24:34

O faithless **g** • G1074 • Mark 9:19
 in their **g** wiser • G1074 • Luke 16:8
 rejected of this **g** • G1074 • Luke 17:25
 This **g** shall not • G1074 • Luke 21:32
 a chosen **g** • G1085 • 1 Pet. 2:9
 See Matt. 1:1; Luke 11:30

GENTILES

Go not into the way of the **G** • G1484 •
 Matt. 10:5
 among the **G** • G1672 • John 7:35
 before the **G** • G1484 • Acts 9:15
G besought that • G1484 • Acts 13:42
 lo, we turn to the **G** • G1484 • Acts
 13:46
 conversion of the **G** • G1484 • Acts 15:3
 go unto the **G** • G1484 • Acts 18:6
 also of the **G** • G1484 • Rom. 3:29
 come unto the **G** • G1484 • Rom. 11:11
 apostle of the **G** • G1484 • Rom. 11:13
 named among the **G** • G1484 • 1 Cor.
 5:1
 walk not as other **G** • G1484 • Eph. 4:17
 teacher of the **G** • G1484 • 2 Tim. 1:11
 nothing of the **G** • G1484 • 3 John 7
 See 1 Pet. 2:12; Rev. 11:2

GENTLE

we were **g** among you • G2261 •
 1 Thess. 2:7
 but be **g** unto all • G2261 • 2 Tim. 2:24
 no brawlers, but **g** • G1933 • Titus 3:2
g, and easy • G1933 • James 3:17
 the good and **g** • G1933 • 1 Pet. 2:18
 See 2 Sam. 18:5; 22:36; Gal. 5:22

GIFT

for the **g** blindeth the wise • H7810 •
 Ex. 23:8

neither take a **g** • H7810 • Deut. 16:19
 given us any **g** • H5379 • 2 Sam. 19:42
 nor taking of **g** • H7810 • 2 Chr. 19:7
 received **g** for men • H4979 • Ps. 68:18
 shall offer **g** • H814 • Ps. 72:10
 givest many **g** • H7810 • Prov. 6:35
 he that hateth **g** • H4979 • Prov. 15:27
 A **g** is as • H7810 • Prov. 17:8
 A man's **g** • H4976 • Prov. 18:16
 A **g** in secret • H4976 • Prov. 21:14
 it is the **g** of God • H4991 • Eccl. 3:13
g destroyeth the heart • H4979 • Eccl.
 7:7

every one loveth **g** • H7810 • Is. 1:23
 bring thy **g** • G1435 • Matt. 5:23
 Leave there thy **g** • G1435 • Matt. 5:24
 give good **g** • G1390 • Matt. 7:11
 casting their **g** • G1435 • Luke 21:1
 the **g** of God • G1431 • John 4:10
 thought that the **g** • G1431 • Acts 8:20
 some spiritual **g** • G5486 • Rom. 1:11
 the **g** by grace • G1431 • Rom. 5:15
 the **g** of God • G5486 • Rom. 6:23
 the **g** and calling • G5486 • Rom. 11:29
g differing according • G5486 • Rom.
 12:6

proper **g** of God • G5486 • 1 Cor. 7:7
 diversities of **g** • G5486 • 1 Cor. 12:4
 the best **g** • G5486 • 1 Cor. 12:31
 desire spiritual **g** • — • 1 Cor. 14:1
 of spiritual **g** • G2212 • 1 Cor. 14:12
 his unspeakable **g** • G1431 • 2 Cor. 9:15
 it is the **g** of God • G1435 • Eph. 2:8
 gave **g** unto men • G1390 • Eph. 4:8
 I desire a **g** • G1390 • Phil. 4:17
 Neglect not the **g** • G5486 • 1 Tim. 4:14
 stir up the **g** of God • G5486 • 2 Tim. 1:6
 Every good **g** • G1394 • James 1:17
 See Num. 18:29; 1 Cor. 13:2

GLAD

he will be **g** in his heart • H8055 • Ex.
 4:14
g, when they can • H7797 • Job 3:22
 my heart is **g** • H8055 • Ps. 16:9
 be **g** and rejoice • H1523 • Ps. 31:7
 hear thereof, and be **g** • H8055 • Ps.
 34:2
 shall make **g** the city • H8055 • Ps. 46:4
 and be **g** • H8055 • Ps. 69:32
 maketh **g** the heart • H8055 • Ps. 104:15

I was **g** • H8055 • Ps. 122:1
 whereof we are **g** • H8056 • Ps. 126:3
 maketh a **g** father • H8055 • Prov. 10:1
 not thine heart be **g** • H1523 • Prov.
 24:17
 they are **g** • H7797 • Lam. 1:21
 merry, and be **g** • G5463 • Luke 15:32
 saw it, and was **g** • G5463 • John 8:56
 And I am **g** for your • G5463 • John
 11:15
 that **g** received • G780 • Acts 2:41
 See Mark 6:20; 12:37; Luke 1:19

GLADNESS

Also in the day of your **g** • H8057 •
 Num. 10:10
 with **g** of heart • H2898 • Deut. 28:47
 was very great **g** • H8057 • Neh. 8:17
 put **g** in my heart • H8057 • Ps. 4:7
 the oil of **g** • H8342 • Ps. 45:7
 and **g** for the upright • H8057 • Ps.
 97:11
 obtain joy and **g** • H8342 • Is. 35:10
g and singleness • G20 • Acts 2:46
 See Ps. 100:2; Prov. 10:28

GLASS

now we see through a **g** darkly • G2072
 • 1 Cor. 13:12
 beholding as in a **g** • G2734 • 2 Cor.
 3:18
 was a sea of **g** • G5193 • Rev. 4:6
 a sea of **g** mingled • G5193 • Rev. 15:2

GLORIFY (Gk. *doxazō*) #1392: This term means "to give glory," or "to make glorious." It was one of John's favorite expressions concerning what would happen to Jesus as the result of His crucifixion and resurrection (see John 7:39; 12:23, 24; 17:1). These events would show the world that Jesus was no ordinary man. The resurrection, especially, would show that He was the glorious Son of God worthy of all honor.

offereth praise **g** me • H3513 • Ps. 50:23
 I will **g** thy name • H3513 • Ps. 86:12
 I will **g** the house • H6286 • Is. 60:7
 I will be **g** • H3513 • Ezek. 28:22
 and **g** your Father • G1392 • Matt. 5:16

g the God of Israel • G1392 • Matt. 15:31
 being **g** of all • G1392 • Luke 4:15
 Jesus was not yet **g** • G1392 • John 7:39
 Son of God might be **g** • G1392 • John 11:4
 but when Jesus was **g** • G1392 • John 12:16
 I have both **g** it • G1392 • John 12:28
 God shall also **g** him • G1392 • John 13:32
 Herein is my Father **g** • G1392 • John 15:8
 Son also may **g** thee • G1392 • John 17:1
 he should **g** God • G1392 • John 21:19
g him not as God • G1392 • Rom. 1:21
 that we may be also **g** • G4888 • Rom. 8:17
 them he also **g** • G1392 • Rom. 8:30
 therefore **g** God • G1392 • 1 Cor. 6:20
 And they **g** God in me • G1392 • Gal. 1:24
g in his saints • G1740 • 2 Thess. 1:10
 Christ **g** not himself • G1392 • Heb. 5:5
g God in the day • G1392 • 1 Pet. 2:12
 See Is. 25:5; Luke 7:16

GLORIOUS

G things are spoken • H3513 • Ps. 87:3
 his rest shall be **g** • H3519 • Is. 11:10
 make thyself a **g** name • H8597 • Is. 63:14
 A **g** high throne • H3519 • Jer. 17:12
 stand in the **g** land • H6643 • Dan. 11:16
g holy mountain • H6643 • Dan. 11:45
g things • G1741 • Luke 13:17
g liberty • G1391 • Rom. 8:21
 in stones, was **g** • G1391 • 2 Cor. 3:7
 spirit be rather **g** • G1391 • 2 Cor. 3:8
 light of the **g** gospel • G1391 • 2 Cor. 4:4
 to himself a **g** church • G1741 • Eph. 5:27
 like unto his **g** body • G1391 • Phil. 3:21
 the **g** gospel • G1391 • 1 Tim. 1:11
 the **g** appearing • G1391 • Titus 2:13
 See Ex. 15:1; 2 Sam. 6:20

GLORY (Heb. *kabod*) #3519: This word, derived from a Hebrew verb, is used to describe the weight or

worthiness of something. God's glory is described in the OT as taking the form of a cloud (Ex. 24:15–18) and filling the temple (1 Kin. 8:11). The appropriate response to God's glory is to reverence Him by bowing before Him, as Ezekiel did (Ezek. 3:23; 43:3).
 I beseech thee, shew me thy **g** • H3519 • Ex. 33:18
 be filled with the **g** • H3519 • Num. 14:21
 thy **g** above the heavens • H1935 • Ps. 8:1
 and the King of **g** • H3519 • Ps. 24:7
 give grace and **g** • H3519 • Ps. 84:11
 speak of the **g** • H3519 • Ps. 145:11
 shall inherit **g** • H3519 • Prov. 3:35
 the **g** of children • H8597 • Prov. 17:6
 the **g** of young men • H8597 • Prov. 20:29
 the **g** of God • H3519 • Prov. 25:2
 their own **g** is not **g** • H3519 • Prov. 25:27
 is full of his **g** • H3519 • Is. 6:3
g to the righteous • H6643 • Is. 24:16
 my **g** will I not give • H3519 • Is. 42:8
 created him for my **g** • H3519 • Is. 43:7
 the house of my **g** • H8597 • Is. 60:7
 fill this house with **g** • H3519 • Hag. 2:7
 that they may have **g** • G1392 • Matt. 6:2
 the power, and the **g** • G1391 • Matt. 6:13
 his **g** was not • G1391 • Matt. 6:29
 come in the **g** • G1391 • Matt. 16:27
 in the throne of his **g** • G1391 • Matt. 19:28
 with power and great **g** • G1391 • Matt. 24:30
 great power and **g** • G1391 • Mark 13:26
G to God • G1391 • Luke 2:14
 come in his own **g** • G1391 • Luke 9:26
 peace in heaven, and **g** • G1391 • Luke 19:38
 power and great **g** • G1391 • Luke 21:27
 to enter into his **g** • G1391 • Luke 24:26
 we beheld his **g** • G1391 • John 1:14
 manifested forth his **g** • G1391 • John 2:11

I seek not mine own **g** • G1391 • John 8:50
 see the **g** of God • G1391 • John 11:40
 with the **g** which I had • G1391 • John 17:5
 they may behold my **g** • G1391 • John 17:24
 gave not God the **g** • G1391 • Acts 12:23
 come short of the **g** • G1391 • Rom. 3:23
 the **g** which shall be • G1391 • Rom. 8:18
 to whom be **g** • G1391 • Rom. 11:36
 no flesh should **g** • G2744 • 1 Cor. 1:29
 to the **g** of God • G1391 • 1 Cor. 10:31
 but the woman is the **g** • G1391 • 1 Cor. 11:7
 it is a **g** to her • G1391 • 1 Cor. 11:15
g of the celestial • G1391 • 1 Cor. 15:40
 it is raised in **g** • G1391 • 1 Cor. 15:43
 the **g** of the Lord • G1391 • 2 Cor. 3:18
 I should **g** • G2744 • Gal. 6:14
 the Father of **g** • G1391 • Eph. 1:17
 Unto him be **g** • G1391 • Eph. 3:21
g is in their shame • G1391 • Phil. 3:19
 to his riches in **g** • G1391 • Phil. 4:19
 the hope of **g** • G1391 • Col. 1:27
 appear with him in **g** • G1391 • Col. 3:4
 the **g** of his power • G1391 • 2 Thess. 1:9
 received up into **g** • G1391 • 1 Tim. 3:16
 brightness of his **g** • G1391 • Heb. 1:3
 many sons unto **g** • G1391 • Heb. 2:10
 worthy of more **g** • G1391 • Heb. 3:3
 full of **g** • G1392 • 1 Pet. 1:8
g that should follow • G1391 • 1 Pet. 1:11
 the **g** of man • G1391 • 1 Pet. 1:24
 the spirit of **g** • G1391 • 1 Pet. 4:14
 unto his eternal **g** • G1391 • 1 Pet. 5:10
 from the excellent **g** • G1391 • 2 Pet. 1:17
 received **g** and honour • G1391 • Rev. 4:11
 and honour, and **g** • G1391 • Rev. 5:12
 Blessing, and **g** • G1391 • Rev. 7:12
 lightened with his **g** • G1391 • Rev. 18:1
 the **g** of God • G1391 • Rev. 21:23
 See Luke 17:18; James 2:1

GLORYING
 Your **g** is not good • G2745 • 1 Cor. 5:6

should make my **g** void • G2745 • 1 Cor. 9:15
 great is my **g** • G2746 • 2 Cor. 7:4
 become a fool in **g** • G2744 • 2 Cor. 12:11

GNASH

shall be weeping and **g** of teeth • G1030
 • Matt. 8:12
 and **g** of teeth • G1030 • Matt. 13:42, 50
g with his teeth • G5149 • Mark 9:18
 See Job 16:9; Ps. 35:16

GO

whither thou **g** • H3212 • Ruth 1:16
 to **g** a mile • G29 • Matt. 5:41
G ye therefore • G4198 • Matt. 28:19
g unto my Father • G4198 • John 14:12
 See Matt. 8:9; 1 Cor. 9:7

GOD (Heb. pl. *'elohim*) #430: The basic meaning is probably "the Almighty." In Hebrew, this word often occurs in a form called "the plural of majesty" in contrast to a normal plural (that is, "gods," cf. 1 Kin. 19:2). Christians point to the plural form of this word as revealing the plural nature of God. God is one, but He is also three distinct persons: the Father, Son, and Holy Spirit.

And Enoch walked with **G** • H430 • Gen. 5:22
 and Noah walked with **G** • H430 • Gen. 6:9
 Thou **G** seest me • H410 • Gen. 16:13
 thou power with **G** • H430 • Gen. 32:28
G shall be with you • H430 • Gen. 48:21
G is not a man • H410 • Num. 23:19
 What hath **G** wrought • H410 • Num. 23:23
G is there • H410 • Deut. 3:24
 The eternal **G** • H430 • Deut. 33:27
 that there is a **G** • H430 • 1 Sam. 17:46
 If the Lord be **G** • H430 • 1 Kin. 18:21
 The Lord, he is the **G** • H430 • 1 Kin. 18:39
 How doth **G** know • H410 • Job 22:13
 There is no **G** • H430 • Ps. 14:1
 My **G**, my **G**, why hast • H410 • Ps. 22:1
 for **G** is for me • H430 • Ps. 56:9
 thou art **G** alone • H430 • Ps. 86:10

before **G**: for **G** is • H430 • Eccl. 5:2
 thou are the **G** • H430 • Is. 37:16
 Is there a **G** • H433 • Is. 44:8
 for I am **G** • H410 • Is. 45:22
 for I am **G** • H410 • Hos. 11:9
 whose name is The **G** • H430 • Amos
 5:27
 call upon thy **G** • H430 • Jon. 1:6
 walk humbly with thy **G** • H430 • Mic.
 6:8
 is, **G** with us • G2316 • Matt. 1:23
G is not the **G** • G2316 • Matt. 22:32
 for there is one **G** • G2316 • Mark 12:32
 that **G** is true • G2316 • John 3:33
G is a Spirit • G2316 • John 4:24
 from **G**, and went to **G** • G2316 • John
 13:3
 to my **G** and your **G** • G2316 • John
 20:17
 let **G** be true • G2316 • Rom. 3:4
 if **G** be for us • G2316 • Rom. 8:31
G is faithful • G2316 • 1 Cor. 1:9
G is faithful • G2316 • 1 Cor. 10:13
 that **G** is in you • G2316 • 1 Cor. 14:25
G is not the author • G2316 • 1 Cor.
 14:33
 but **G** is one • G2316 • Gal. 3:20
G is not mocked • G2316 • Gal. 6:7
 my **G** shall supply • G2316 • Phil. 4:19
 all that is called **G** • G2316 • 2 Thess. 2:4
 he as **G** sitteth in the temple • G2316 •
 2 Thess. 2:4
G was manifest • G2316 • 1 Tim. 3:16
 I will be to them a **G** • G2316 • Heb.
 8:10
 to be called their **G** • G2316 • Heb.
 11:16
G the Judge of all • G2316 • Heb. 12:23
 that **G** is light • G2316 • 1 John 1:5
G is love • G2316 • 1 John 4:8
 No man hath seen **G** • G2316 • 1 John
 4:12
 know that we are of **G** • G2316 • 1 John
 5:19
G himself shall be • G2316 • Rev. 21:3
G shall wipe away • G2316 • Rev. 21:4
 I will be his **G** • G2316 • Rev. 21:7
 See Job 33:12; Ps. 10:4

GODHEAD (Gk. *theotētos*) #2320:
Theotētos for *Godhead* designates

the totality of God's nature and person. *Plērōma* (#4318) indicates "plenitude" and "totality." Paul used it to describe Christ, who is the fullness, the plenitude of God; for all the fullness of the Godhead dwells in Him bodily (Col. 1:19; 2:9). All the fullness of the Godhead "permanently resides" in the body of Jesus, the God-man.

G is like unto gold • G2304 • Acts 17:29
 eternal power and **G** • G2305 • Rom.
 1:20
 fullness of the **G** bodily • G2320 • Col.
 2:9

GODLINESS

great is the mystery of **g** • G2150 •
 1 Tim. 3:16
 thyself rather unto **g** • G2150 • 1 Tim.
 4:7
 supposing that gain is **g** • G2150 •
 1 Tim. 6:5
 Having a form of **g** • G2150 • 2 Tim. 3:5
 which is after **g** • G2150 • Titus 1:1
 unto life and **g** • G2150 • 2 Pet. 1:3
 and to patience **g** • G2150 • 2 Pet. 1:6
 conversation and **g** • G2150 • 2 Pet.
 3:11
 See 1 Tim. 2:2, 10; 6:6, 11

GODLY

the **g** man ceaseth • H2623 • Ps. 12:1
 might seek a **g** seed • H430 • Mal. 2:15
 simplicity and **g** • G2316 • 2 Cor. 1:12
g sorrow worketh • G2316 • 2 Cor. 7:10
 live **g** in Christ Jesus • G2153 • 2 Tim.
 3:12
 righteously, and **g** • G2153 • Titus 2:12
 and **g** fear • G2124 • Heb. 12:28
 deliver the **g** • G2152 • 2 Pet. 2:9
 after a **g** sort • G2316 • 3 John 6
 See Ps. 4:3; 2 Cor. 7:9

GONE

g like the shadow • H1980 • Ps. 109:23
 I have **g** astray • H8582 • Ps. 119:176
 sheep have **g** astray • H8582 • Is. 53:6
 her sun is **g** down • H935 • Jer. 15:9
 unclean spirit is **g** • G1831 • Matt. 12:43
 lamps are **g** out • G4570 • Matt. 25:8
 They are all **g** • G1578 • Rom. 3:12

g in the way of Cain • G4198 • Jude 11
See Ps. 89:34; Song 2:11

GOOD (*n.*)

God meant it unto **g** • H2896 • Gen. 50:20

none that doeth **g** • H2896 • Ps. 14:1

Withhold not **g** • H2896 • Prov. 3:27

there is no **g** in them • H2896 • Eccl. 3:12

destroyeth much **g** • H2896 • Eccl. 9:18

went about doing **g** • G2109 • Acts 10:38

work together for **g** • G18 • Rom. 8:28

to thee for **g** • G18 • Rom. 13:4

See Job 5:27; Prov. 11:17

GOOD (*adj.*)

God saw the light, that it was **g** • H2896 • Gen. 1:4

God saw that it was **g** • H2896 • Gen. 1:10

the Lord is **g** • H2896 • Ps. 34:8

g name is rather • H8034 • Prov. 22:1

so is **g** news • H2896 • Prov. 25:25

what is **g** for men • H2896 • Eccl. 6:12

ye that which is **g** • H2896 • Is. 55:2

It is **g** that a man should • H2896 • Lam. 3:26

It is **g** for a man • H2896 • Lam. 3:27

g words • H2896 • Zech. 1:13

to give **g** gifts • G18 • Matt. 7:11

be of **g** comfort • G2293 • Matt. 9:22

G Master, what **g** • G18 • Matt. 19:16

callest thou me **g** • G18 • Matt. 19:17

thou **g** and faithful • G18 • Matt. 25:21

Salt is **g** • G2570 • Mark 9:50

g measure, pressed down • G2570 • Luke 6:38

chosen that **g** part • G18 • Luke 10:42

Father's **g** pleasure • G2106 • Luke 12:32

Why callest thou me **g** • G18 • Luke 18:19

Can there any **g** • G18 • John 1:46

I am the **g** shepherd • G2570 • John 10:11

and just, and **g** • G18 • Rom. 7:12

dwelleth no **g** thing • G18 • Rom. 7:18

prove what is that **g** • G18 • Rom. 12:2

g neither to eat • G2570 • Rom. 14:21

g for the present • G2570 • 1 Cor. 7:26

corrupt **g** manners • G5543 • 1 Cor. 15:33

to every **g** work • G18 • 2 Cor. 9:8

all **g** things • G18 • Gal. 6:6

begun a **g** work in • G18 • Phil. 1:6

in every **g** work • G18 • Col. 1:10

that which is **g** • G18 • 1 Thess. 5:15

which is **g** • G2570 • 1 Thess. 5:21

the law is **g** • G2570 • 1 Tim. 1:8

he desireth a **g** work • G2570 • 1 Tim. 3:1

creature of God is **g** • G2570 • 1 Tim. 4:4

Fight the **g** • G2570 • 1 Tim. 6:12

that are **g** • G865 • 2 Tim. 3:3

a pattern of **g** works • G2570 • Titus 2:7

zealous of **g** works • G2570 • Titus 2:14

the **g** word • G2570 • Heb. 6:5

it is a **g** thing • G2570 • Heb. 13:9

Every **g** gift • G18 • James 1:17

but that which is **g** • G18 • 3 John 11

See 2 Thess. 2:17; Titus 1:16

GOODNESS (Heb. *chesed*) #2617:

When God revealed Himself to

Moses on Mt. Sinai, He described

Himself as overflowing with

goodness. This is one of the most

significant words that describes

God's character (see Ps. 13:5)

and is also translated as *mercy*

or *lovingkindness*, referring to

God's loyalty and faithfulness

to His covenant. In the NT, this

characteristic of God is described

as His grace (Gk. *charis*, #5485; John 1:17).

make all my **g** pass before thee • H2898 • Ex. 33:19

abundant in **g** and truth • H2617 • Ex. 34:6

g extendeth not • H2896 • Ps. 16:2

Surely **g** and mercy • H2896 • Ps. 23:6

the **g** of the Lord • H2898 • Ps. 27:13

earth is full of the **g** • H2617 • Ps. 33:5

the year with thy **g** • H2896 • Ps. 65:11

every one his own **g** • H2617 • Prov. 20:6

your **g** is as a morning • H2617 • Hos. 6:4

how great is his **g** • H2898 • Zech. 9:17

the riches of his **g** • G5544 • Rom. 2:4
See Neh. 9:25; Is. 63:7; Gal. 5:22

GOSPEL (Gk. *euangelion*) #2098: This Greek word was originally used to describe the “good news” of military victory brought by a messenger to his commander. In the NT it means the Good News of salvation: Jesus came to conquer sin and evil by living a sinless life and sacrificially offering Himself on the Cross. The apostles continued to share this Good News in obedience to Christ’s command (Mark 16:15).

have the **g** preached to them • G2097 • Matt. 11:5

my sake and the **g** • G2098 • Mark 8:35
ashamed of the **g** • G2098 • Rom. 1:16
preach the **g** of peace • G2097 • Rom. 10:15

But if our **g** be hid • G2098 • 2 Cor. 4:3
preach any other **g** • G2097 • Gal. 1:8
g of the uncircumcision • G2098 • Gal. 2:7

the hope of the **g** • G2098 • Col. 1:23
to the glorious **g** • G2098 • 1 Tim. 1:11
the everlasting **g** • G2098 • Rev. 14:6
See Matt. 4:23; Mark 16:15

GOVERNMENT

the **g** shall be upon his shoulder • H4951 • Is. 9:6

helps, **g**, diversities • G2941 • 1 Cor. 12:28

and despise **g** • G2963 • 2 Pet. 2:10

GRACE (Gk. *charis*) #5485: The Greek word for *grace* is probably equivalent to the Hebrew word *chesed*, meaning “lovingkindness,” describing God’s character (Ps. 36:7; 89:33). In the NT, the word *charis* usually means divine favor or goodwill; it also means “that which gives joy” and “that which is a free gift.” Paul used “grace” to describe God’s free gift of salvation, and Peter used it as well (Acts 15:11).

g is poured into • H2580 • Ps. 45:2
an ornament of **g** • H2580 • Prov. 1:9
but he giveth **g** unto • H2580 • Prov. 3:34

spirit of **g** and of • H2580 • Zech. 12:10
full of **g** and truth • G5485 • John 1:14
G to you and peace • G5485 • Rom. 1:7
freely by his **g** • G5485 • Rom. 3:24
not reckoned of **g** • G5485 • Rom. 4:4
g did much more abound • G5485 • Rom. 5:20

but under **g** • G5485 • Rom. 6:14
the election of **g** • G5485 • Rom. 11:5
G be unto you • G5485 • 1 Cor. 1:3
G be to you • G5485 • 2 Cor. 1:2
the **g** of our Lord Jesus • G5485 • 2 Cor. 8:9

My **g** is sufficient • G5485 • 2 Cor. 12:9
into the **g** of Christ • G5485 • Gal. 1:6
and called me by his **g** • G5485 • Gal. 1:15

ye are fallen from **g** • G5485 • Gal. 5:4
by **g** ye are saved • G5485 • Eph. 2:5
is this **g** given • G5485 • Eph. 3:8
the throne of **g** • G5485 • Heb. 4:16
the Spirit of **g** • G5485 • Heb. 10:29
But he giveth more **g** • G5485 • James 4:6

and giveth **g** to • G5485 • 1 Pet. 5:5
grow in **g**, and in the • G5485 • 2 Pet. 3:18

See Acts 20:24; 2 Cor. 6:1

GRACIOUS

for I am **g** • H2587 • Ex. 22:27

g to whom I will • H2603 • Ex. 33:19

g and merciful • H2587 • Neh. 9:17

forgotten to be **g** • H2589 • Ps. 77:9

A **g** woman • H2580 • Prov. 11:16

he may be **g** unto • H2603 • Is. 30:18

thou are a **g** God • H2587 • Jon. 4:2

the **g** words • G5485 • Luke 4:22

the Lord is **g** • G5543 • 1 Pet. 2:3

See Ex. 34:6; 2 Chr. 30:9

GRAVE (*n.*) (Heb. *she'ol*) #7585: *Sheol* was a common name for *grave* (Job 7:9) or *hell* (Ps. 139:8). The Israelites understood it as the invisible domain for souls of both the righteous and unrighteous—all awaiting the final resurrection. The OT makes no distinction between the state of the righteous and unrighteous dead, whereas Jesus’ parable of the rich

man and Lazarus implies separate realms for the two (Luke 16:19–31).
 gray hairs with sorrow to the **g** • H7585
 • Gen. 42:38
 sorrow to the **g** • H7585 • Gen. 44:31
 goeth down to the **g** • H7585 • Job 7:9
 in the **g** who shall • H7585 • Ps. 6:5
 be silent in the **g** • H7585 • Ps. 31:17
 the power of the **g** • H7585 • Ps. 49:15
 in the **g** • H7585 • Eccl. 9:10
 the **g** cannot praise • H7585 • Is. 38:18
 his **g** with the wicked • H6913 • Is. 53:9
 O **g**, I will be • H7585 • Hos. 13:14
 that are in the **g** • G3419 • John 5:28
 to the **g** to weep • G3419 • John 11:31
 O **g**, where is thy • G86 • 1 Cor. 15:55
 See Matt. 27:52; Rev. 11:9

GREAT

I will make of thee a **g** nation • H1419 •
 Gen. 12:2
g and mighty nation • H1419 • Gen.
 18:18
 of thee a **g** nation • H1419 • Gen. 46:3
 for **g** is our God • H1419 • 2 Chr. 2:5
 how **g** is thy goodness • H7227 • Ps.
 31:19
 how **g** are thy works • H1431 • Ps. 92:5
 O God! how **g** is the • H6105 • Ps.
 139:17
 for **g** is your • G4183 • Matt. 5:12
 called **g** in the • G3173 • Matt. 5:19
 one pearl of **g** price • G4186 • Matt.
 13:46
g is thy faith • G3173 • Matt. 15:28
 whosoever will be **g** • G3173 • Matt.
 20:26
 the **g** commandment • G3173 • Matt.
 22:36
g is the mystery • G3173 • 1 Tim. 3:16
 so **g** salvation • G5082 • Heb. 2:3
 See Deut. 9:2; Eccl. 2:9; Rev. 7:9

GREATER

g than the temple • G3187 • Matt. 12:6
 commandment **g** than • G3187 • Mark
 12:31
 see **g** things than • G3187 • John 1:50
 Art thou **g** than • G3187 • John 4:12
g works than these • G3187 • John 5:20
g than our father • G3187 • John 8:53
 is **g** than all • G3187 • John 10:29

g works than these • G3187 • John
 14:12
 for my Father is **g** • G3187 • John 14:28
 The servant is not **g** • G3187 • John
 13:16
G love hath no man • G3187 • John
 15:13
 could swear by no **g** • G3187 • Heb.
 6:13
 God is **g** than • G3187 • 1 John 3:20
 because **g** is he that • G3187 • 1 John
 4:4
 I have no **g** joy • G3186 • 3 John 4
 See Gen. 41:40; 48:19; Heb. 9:11

GREATEST

the **g** in the kingdom • G3187 • Matt.
 18:1
 who should be the **g** • G3187 • Mark
 9:34
 should be **g** • G3187 • Luke 9:46
 but the **g** of • G3187 • 1 Cor. 13:13
 See Job 1:3; Jer. 31:34

GRIEF

life is spent with **g** • H3015 • Ps. 31:10
 is much **g** • H3708 • Eccl. 1:18
 acquainted with **g** • H2483 • Is. 53:3
 See Jon. 4:6; Heb. 13:17

GRIEVE

g for the hardness • G4818 • Mark 3:5
 And **g** not the holy • G3076 • Eph. 4:30
 See Neh. 2:10; 13:8; Ps. 119:158

GROW

g up before him • H5927 • Is. 53:2
 both **g** together • G4885 • Matt. 13:30
g unto a holy • G837 • Eph. 2:21
 may **g** up into him • G837 • Eph. 4:15
g in grace • G837 • 2 Pet. 3:18
 See 2 Kin. 19:26; Jer. 12:2

GUIDE (Heb. *'alluph*) #441: The Hebrew word translated as *guide* in Jer. 3:4 means “friend.” Israel’s appeal based on God’s friendship with them will avail them nothing due to their hardness of heart (Jer. 5:3). This word is also translated *guide* in Prov. 2:17 and Mic. 7:5, where the subjects are human. In Ps.

55:13 the treachery of a false friend is reproached.
 he will be our **g** • H5090 • Ps. 48:14
 having no **g** • H7101 • Prov. 6:7
 the Lord shall **g** • H5148 • Is. 58:11
 thou are the **g** of my • H441 • Jer. 3:4
g our feet into • G2720 • Luke 1:79
 he will **g** you • G3594 • John 16:13
See Gen. 48:14; Prov. 11:3

GUILTY

clear the **g** • H6485 • Ex. 34:7
 clearing the **g** • H6485 • Num. 14:18
 become **g** before God • G5267 • Rom. 3:19
 shall be **g** of • G1777 • 1 Cor. 11:27
 he is **g** of all • G1777 • James 2:10
See Num. 35:27; Prov. 30:10

H**HABITATION**

Let their **h** be desolate • H2918 • Ps. 69:25
 into everlasting **h** • G4633 • Luke 16:9
 let his **h** be desolate • G1886 • Acts 1:20
 for an **h** of God • G2732 • Eph. 2:22
 but left their own **h** • G3613 • Jude 6
See Prov. 8:31; Acts 1:20

HAIR

the **h** of mine head • H8185 • Ps. 40:12
 make one **h** white • G2359 • Matt. 5:36
 the very **h** of your • G2359 • Matt. 10:30
 man have long **h** • G2863 • 1 Cor. 11:14
 not with braided **h** • G4117 • 1 Tim. 2:9
 of plaiting the **h** • G2359 • 1 Pet. 3:3
See 2 Sam. 14:26; Hos. 7:9

HALLOW

H be thy name • G3772 • Matt. 6:9

HAND (Heb. *yad*) #3027: The Bible

speaks often of hands literally. But because hands do the will of the entire person, hands may symbolically represent someone's "whole being" (Ps. 24:4; Acts 2:23). The expression "hand of the LORD" refers to His great power and judgment (Deut. 2:15; Ps. 8:6; Is. 9:12; Ezek. 1:3). However, God may also extend His hand to express His mercy and forgiveness (Ps. 37:24).

h for **h** • H3027 • Ex. 21:24

Is the Lord's **h** • H3027 • Num. 11:23
 from his right **h** • H3225 • Deut. 33:2
h of God • H3027 • 1 Sam. 5:11
h of the Lord • H3027 • 2 Sam. 24:14
 In whose **h** is • H3027 • Job 12:10
 the **h** of God • H3027 • Job 19:21

at thy right **h** • H3225 • Ps. 16:11
 He that hath clean **h** • H3709 • Ps. 24:4
 the work of our **h** • H3027 • Ps. 90:17
 folding of the **h** • H3027 • Prov. 6:10
 though **h** join in **h** • H3027 • Prov. 11:21
 hideth his **h** • H3027 • Prov. 19:24
 that strike **h** • H3709 • Prov. 22:26
 the **h** of God • H3027 • Eccl. 2:24
 thy **h** findeth to do • H3027 • Eccl. 9:10
 withhold not thine **h** • H3027 • Eccl.

11:6

hollow of his **h** • H8168 • Is. 40:12
 the Lord's **h** is not • H3027 • Is. 59:1
 fill thine **h** • H2651 • Ezek. 10:2
 wounds in thine **h** • H3027 • Zech. 13:6
 heaven is at **h** • G1448 • Matt. 3:2
 let not thy left **h** • G710 • Matt. 6:3
 if thy **h** or thy foot • G5495 • Matt. 18:8
 My time is at **h** • G1451 • Matt. 26:18
 he is at **h** that • G1448 • Matt. 26:46
 thy **h** offend thee • G5495 • Mark 9:43
 the right **h** of God • G1188 • Mark 16:19
 not made with **h** • G886 • 2 Cor. 5:1
 The Lord is at **h** • G1451 • Phil. 4:5
 Christ is at **h** • G1764 • 2 Thess. 2:2
 lifting up holy **h** • G5495 • 1 Tim. 2:8
h of the living God • G5495 • Heb. 10:31
 Cleanse your **h** • G5495 • James 4:8
 the end . . . is at **h** • G1448 • 1 Pet. 4:7
 our **h** have handled • G5495 • 1 John 1:1

See Luke 9:62; Col. 2:14

HAPPY (Heb. *'eshet*) #835: This

Hebrew word can also mean "blessed" or "fortunate." As in Ps. 1:1, it is often used in congratulatory exclamation. The characteristic biblical beatitude concerns a person

who trusts in the Lord and lives by His revelation (Ps. 1:1, 2; 34:8; Prov. 16:20). Jesus begins the Sermon on the Mount with a list of beatitudes that conform to the OT pattern (see Matt. 5:3–12).

H art thou • H835 • Deut. 33:29

h is the man • H835 • Job 5:17

h shalt thou be • H835 • Ps. 128:2

H is that people • H835 • Ps. 144:15

h is every one • H833 • Prov. 3:18

h is he • H835 • Prov. 14:21

are all they **h** • H7951 • Jer. 12:1

call the proud **h** • H833 • Mal. 3:15

h are ye • G3107 • John 13:17

H is he that • G3107 • Rom. 14:22

we count them **h** • G3106 • James 5:11

h are ye • G3107 • 1 Pet. 3:14

See Prov. 29:18; 1 Cor. 7:40

HARDEN

but I will **h** his heart, that he • H2388 •

Ex. 4:21

will **h** the hearts • H2388 • Ex. 14:17

H not your heart • H7185 • Ps. 95:8

man **h** his face • H5810 • Prov. 21:29

he that **h** his heart • H7185 • Prov. 28:14

being often reprov'd **h** • H7185 • Prov. 29:1

and **h** our heart • H7188 • Is. 63:17

heart was **h** • G4456 • Mark 6:52

your heart yet **h** • G4456 • Mark 8:17

and **h** their • G4456 • John 12:40

when divers were **h** • G4645 • Acts 19:9

he will be **h** • G4645 • Rom. 9:18

h through the • G4645 • Heb. 3:13

See Deut. 15:7; Job 39:16

HARDNESS

grieved for the **h** of their hearts • G4457

• Mark 3:5

and **h** of heart • G4641 • Mark 16:14

therefore endure **h** • G2553 • 2 Tim. 2:3

See Job 38:38; Mark 10:5

HARVEST

seedtime and **h** • H7105 • Gen. 8:22

the **h** is past • H7105 • Jer. 8:20

the time of her **h** • H7105 • Jer. 51:33

for the **h** is ripe • H7105 • Joel 3:13

The **h** truly is • G2326 • Matt. 9:37

Lord of the **h** • G2326 • Matt. 9:38

and in the time of **h** • G2326 • Matt.

13:30

because the **h** is come • G2326 • Mark 4:29

h truly is great • G2326 • Luke 10:2

white already to **h** • G2326 • John 4:35

the **h** of the earth • G2326 • Rev. 14:15

See Josh. 3:15; Matt. 13:39

HATE (Heb. *sane'*) #8130: Many types

of hatred are described in the Bible.

God's people are to hate what God

Himself hates with an absolute

hatred—sin. There is also a relative

hatred. It is not the opposite of love

but a diminished love, as when, for

the cause of Christ, we “hate” our

family—we are to love Christ more

than them (Luke 14:26).

not **h** thy brother • H8130 • Lev. 19:17

h the righteous • H8130 • Ps. 34:21

love the Lord, **h** evil • H8130 • Ps. 97:10

and fools **h** knowledge • H8130 • Prov.

1:22

h is son • H8130 • Prov. 13:24

The poor is **h** • H8130 • Prov. 14:20

be that **h** reproof • H8130 • Prov. 15:10

but he that **h** gifts • H8130 • Prov. 15:27

Therefore I **h** life • H8130 • Eccl. 2:17

and a time to **h** • H8130 • Eccl. 3:8

feasts my soul **h** • H8130 • Is. 1:14

I **h** robbery • H8130 • Is. 61:8

H the evil • H8130 • Amos 5:15

Who **h** the good • H8130 • Mic. 3:2

things that I **h** • H8130 • Zech. 8:17

I **h** Esau • H8130 • Mal. 1:3

to them that **h** you • G3404 • Matt. 5:44

for either he will **h** • G3404 • Matt. 6:24

we shall be **h** • G3404 • Matt. 10:22

shall **h** one another • G3404 • Matt.

24:10

men shall **h** you • G3404 • Luke 6:22

to them which **h** • G3404 • Luke 6:27

and **h** not his father • G3404 • Luke

14:26

h the light • G3404 • John 3:20

cannot **h** you • G3404 • John 7:7

he that **h** his life • G3404 • John 12:25

If the world **h** you • G3404 • John 15:18

both seen and **h** • G3404 • John 15:24

Esau have I **h** • G3404 • Rom. 9:13

h his own flesh • G3404 • Eph. 5:29
h his brother • G3404 • 1 John 2:9
 if the world **h** you • G3404 • 1 John 3:13
 and **h** his brother • G3404 • 1 John 4:20
See Gen. 27:41; Prov. 6:16

HAUGHTY

thine eyes are upon the **h** • H7311 •
 2 Sam. 22:28
 my heart is not **h** • H1361 • Ps. 131:1
 and a **h** spirit • H1363 • Prov. 16:18
 Proud and **h** scorner • H3093 • Prov.
 21:24
h shall be humbled • H1364 • Is. 10:33
 shalt no more be **h** • H1361 • Zeph.
 3:11
See Is. 2:11; 13:11; Ezek. 16:50

HEAD

it shall bruise thy **h** • H7218 • Gen. 3:15
 be upon his **h** • H7218 • Josh. 2:19
 Lift up your **h** • H7218 • Ps. 24:7, 9
 he lift up the **h** • H7218 • Ps. 110:7
 are upon the **h** • H7218 • Prov. 10:6
 fire upon his **h** • H7218 • Prov. 25:22
 eyes are in his **h** • H7218 • Eccl. 2:14
 the whole **h** is sick • H7218 • Is. 1:5
 joy upon their **h** • H7218 • Is. 35:10
 my **h** were waters • H7218 • Jer. 9:1
 and covered their **h** • H7218 • Jer. 14:3
 the **h** of the poor • H7218 • Amos 2:7
 lift up his **h** • H7218 • Zech. 1:21
 My **h** with oil • G2776 • Luke 7:46
 lift up your **h** • G2776 • Luke 21:28
 the **h** of every man • G2776 • 1 Cor. 11:3
 gave him to be **h** • G2776 • Eph. 1:22
 which is the **h** • G2776 • Eph. 4:15
 the husband is the **h** • G2776 • Eph.
 5:23
 the **h** of the body • G2776 • Col. 1:18
 not holding the **H** • G2776 • Col. 2:19
See Josh. 7:6; Rev. 13:1

HEAL (Heb. *apha'*) #7495: *Heal*

connotes the idea of restoration, as
 in 2 Chr. 7:14, where God promises
 to restore the land if His people pray.
 The psalms praise God for His role
 in healing disease (Ps. 103:3), the
 brokenhearted (Ps. 147:3), and the
 soul by providing salvation (Ps. 30:2;
 107:20). Isaiah declared that the

healing of God's people results from
 the sacrificial wounds of His Son (Is.
 53:5–12).

for I am the Lord that **h** thee • H7495 •
 Ex. 15:26

I wound, and I **h** • H7495 • Deut. 32:39
 the waters were **h** • H7495 • 2 Kin. 2:22
 I will **h** thee • H7495 • 2 Kin. 20:5

O Lord, **h** me • H7495 • Ps. 6:2

h my soul • H7495 • Ps. 41:4

h all thy diseases • H7495 • Ps. 103:3

and **h** them • H7495 • Ps. 107:20

convert, and be **h** • H7495 • Is. 6:10

stripes we are **h** • H7495 • Is. 53:5

refuseth to be **h** • H7495 • Jer. 15:18

H me, O Lord • H7495 • Jer. 17:14

and he will **h** us • H7495 • Hos. 6:1

h their backsliding • H7495 • Hos. 14:4

and to **h** all manner • G2323 • Matt.

10:1

H the sick • G2323 • Matt. 10:8

lawful to **h** • G2323 • Matt. 12:10

he would **h** • G2323 • Mark 3:2

h the brokenhearted • G2390 • Luke

4:18

Physician, **h** thyself • G2323 • Luke 4:23

present to **h** them • G2390 • Luke 5:17

h the sick • G2323 • Luke 10:9

faith to be **h** • G4982 • Acts 14:9

ye may be **h** • G2390 • James 5:16

ye were **h** • G2390 • 1 Pet. 2:24

deadly wound was **h** • G2323 • Rev.

13:3

See Eccl. 3:3; Is. 3:7; Matt. 4:21

HEALING

there is no **h** for us • H4832 • Jer. 14:19

h in his wings • H4832 • Mal. 4:2

h all manner • G2323 • Matt. 4:23

had need of **h** • G2322 • Luke 9:11

gifts of **h** • G2386 • 1 Cor. 12:9

then gift of **h** • G2386 • 1 Cor. 12:28

h of the nations • G2322 • Rev. 22:2

See Jer. 30:13; Acts 4:22; 10:38

HEAR (Heb. *shama'*) #8085: The

Hebrew word also means to "listen"
 or "obey." It implies that the listener
 is giving his or her total attention to
 the one who is speaking. In some
 cases, the word connotes more than
 listening and indicates obedience to

what has been said. Abraham was blessed not only for hearing, but for obeying God's voice (Gen. 22:18).

H the word • H8085 • 2 Kin. 18:28

h with understanding • H8085 • Neh. 8:2

Oh that one would **h** • H8085 • Job 31:35

H me when I call • H6030 • Ps. 4:1

the Lord will **h** • H8085 • Ps. 4:3

thine ear to **h** • H7181 • Ps. 10:17

H my prayer, O Lord • H8085 • Ps. 39:12

H my prayer, O God • H8085 • Ps. 54:2

Lord will not **h** me • H8085 • Ps. 66:18

h what God • H8085 • Ps. 85:8

H my prayer, O Lord • H8085 • Ps. 102:1

but the poor **h** • H8085 • Prov. 13:8

before he **h** it • H8085 • Prov. 18:13

h the words • H8085 • Prov. 22:17

be more ready to **h** • H8085 • Eccl. 5:1

better to **h** the rebuke • H8085 • Eccl. 7:5

H, O heavens • H8085 • Is. 1:2

shall the deaf **h** • H8085 • Is. 29:18

H, ye that are far off • H8085 • Is. 33:13

ye nations, to **h** • H8085 • Is. 34:1

I will not **h** thee • H8085 • Jer. 7:16

not **h** their cry • H8085 • Jer. 14:12

yet will I not **h** • H8085 • Ezek. 8:18

h the prayer • H8085 • Dan. 9:17

will **h** them • H6030 • Zech. 10:6

whosoever **h** these • G191 • Matt. 7:24

the deaf **h** • G191 • Matt. 11:5

h ye him • G191 • Matt. 17:5

the deaf to **h** • G191 • Mark 7:37

beloved Son: **h** him • G191 • Mark 9:7

h my sayings • G191 • Luke 6:47

the deaf **h** • G191 • Luke 7:22

He that **h** you **h** me • G191 • Luke 10:16

to **h** those things • G191 • Luke 10:24

h the voice of God • G191 • John 5:25

who can **h** it • G191 • John 6:60

we know that God **h** not • G191 • John 9:31

thou **h** me always • G191 • John 11:42

any man **h** my words • G191 • John 12:47

the word which ye **h** • G191 • John 14:24

h without a preacher • G191 • Rom. 10:14

world **h** them • G191 • 1 John 4:5

knoweth God **h** us • G191 • 1 John 4:6

that he **h** us • G191 • 1 John 5:15

let him **h** • G191 • Rev. 2:7

if any man **h** my voice • G191 • Rev. 3:20

See 2 Kin. 19:16; 2 Chr. 6:21

HEARD

And they **h** the voice of the Lord • H8085 • Gen. 3:8

And God **h** the voice • H8085 • Gen. 21:17

have **h** their cry • H8085 • Ex. 3:7

and the Lord **h** it • H8085 • Num. 11:1

only ye **h** a voice • H6963 • Deut. 4:12

h my supplication • H8085 • Ps. 6:9

hast **h** the desire • H8085 • Ps. 10:17

and he **h** me • H6030 • Ps. 34:4

hast **h** my vows • H8085 • Ps. 61:5

hath **h** my voice • H8085 • Ps. 116:1

have ye not **h** • H8085 • Is. 40:21

hath **h**, such a thing • H8085 • Is. 66:8

rumour that shall be **h** • H8085 • Jer. 51:46

be **h** for their • G1522 • Matt. 6:7

thou hast **h** me • G191 • John 11:41

h the word believed • G191 • Acts 4:4

we have seen and **h** • G191 • Acts 4:20

they have not **h** • G191 • Rom. 10:14

nor ear **h** • G191 • 1 Cor. 2:9

and **h** unspeakable • G191 • 2 Cor. 12:4

ye have **h** him • G191 • Eph. 4:21

received, and **h** • G191 • Phil. 4:9

by them that **h** • G191 • Heb. 2:3

which we have **h** • G191 • 1 John 1:1

we have seen and **h** • G191 • 1 John 1:3

See John 5:37; Rev. 19:6; 22:8

HEARER

For not the **h** of the law are just • G202 • Rom. 2:13

grace unto the **h** • G191 • Eph. 4:29

and not **h** only • G202 • James 1:22

HEARING

The **h** ear • H8085 • Prov. 20:12

ear filled with **h** • H8085 • Eccl. 1:8

h they hear not • G191 • Matt. 13:13

faith cometh by **h** • G189 • Rom. 10:17

where were the **h** • G189 • 1 Cor. 12:17
 ye are dull of **h** • G189 • Heb. 5:11
 See Gal. 3:2; 2 Pet. 2:8

HEART (Heb. *leb*) #3820: To the Hebrews, one's emotions and understanding were centered in the heart (Prov. 15:13, 14), blurring the dichotomy between mind and heart, intellect and emotions. God identified the heart as the center of rebellion, producing disobedience (see Gen. 8:21; Deut. 6:5). To remedy this, God determined to replace their "stony heart" with a "heart of flesh," one which would love and obey Him (Ezek. 36:26, 27).

with all your **h** • H3824 • Deut. 11:13
 gave him another **h** • H3820 • 1 Sam. 10:9
 Lord looketh on the **h** • H3824 • 1 Sam. 16:7
 an understanding **h** • H3820 • 1 Kin. 3:9
 with all his **h** • H3824 • 1 Kin. 14:8
 not of double **h** • H3820 • 1 Chr. 12:33
 triest the **h** • H3824 • 1 Chr. 29:17
h was lifted up • H3820 • 2 Chr. 32:25
 said in his **h** • H3820 • Ps. 10:6
 rejoicing the **h** • H3820 • Ps. 19:8
h shall not fear • H3820 • Ps. 27:3
h trusted in him • H3820 • Ps. 28:7
 the **h**, is deep • H3820 • Ps. 64:6
 I had in mine **h** • H3820 • Ps. 119:11
 and know my **h** • H3824 • Ps. 139:23
 Keep thy **h** • H3820 • Prov. 4:23
 The **h** knoweth • H3820 • Prov. 14:10
 thinketh in his **h** • H5315 • Prov. 23:7
 songs to a heavy **h** • H3820 • Prov. 25:20
h of her husband • H3820 • Prov. 31:11
 wise man's **h** • H3820 • Eccl. 8:5
 of a fearful **h** • H3820 • Is. 35:4
 sing for joy of **h** • H3820 • Is. 65:14
 reins and the **h** • H3820 • Jer. 11:20
 The **h** is deceitful • H3820 • Jer. 17:9
 word was in mine **h** • H3820 • Jer. 20:9
 will give them an **h** • H3820 • Jer. 24:7
 the pride of thine **h** • H3820 • Jer. 49:16
 take the stony **h** • H3820 • Ezek. 11:19

make you a new **h** • H3820 • Ezek. 18:31
 uncircumcised in **h** • H3820 • Ezek. 44:7
 And rend your **h** • H3824 • Joel 2:13
 The pride of thine **h** • H3820 • Obad. 3
h of the fathers • H3820 • Mal. 4:6
 the pure in **h** • G2588 • Matt. 5:8
 there will your **h** be • G2588 • Matt. 6:21
 meek and lowly in **h** • G2588 • Matt. 11:29
 abundance of the **h** • G2588 • Matt. 12:34
 out of the **h** • G2588 • Matt. 15:19
 from your **h** • G2588 • Matt. 18:35
 with all thy **h** • G2588 • Matt. 22:37
 hardness of your **h** • G4641 • Mark 10:5
 with all thy **h** • G2588 • Mark 12:30
 hardness of **h** • G4641 • Mark 16:14
 in her **h** • G2588 • Luke 2:19
 abundance of the **h** • G2588 • Luke 6:45
 with all thy **h** • G2588 • Luke 10:27
 slow of **h** • G2588 • Luke 24:25
 our **h** burn within us • G2588 • Luke 24:32
 Let not your **h** • G2588 • John 14:1
 cut to the **h** — • Acts 5:33
 uncircumcised in **h** • G2588 • Acts 7:51
 were cut to the **h** • G2588 • Acts 7:54
 with purpose of **h** • G2588 • Acts 11:23
 For with the **h** • G2588 • Rom. 10:10
 into the **h** of man • G2588 • 1 Cor. 2:9
 tables of the **h** • G2588 • 2 Cor. 3:3
 and not in **h** • G2588 • 2 Cor. 5:12
 dwell in your **h** • G2588 • Eph. 3:17
 making melody in your **h** • G2588 • Eph. 5:19
 from the **h** • G5590 • Eph. 6:6
 shall keep your **h** • G2588 • Phil. 4:7
 in singleness of **h** • G2588 • Col. 3:22
 Lord direct your **h** • G2588 • 2 Thess. 3:5
 intents of the **h** • G2588 • Heb. 4:12
h be established • G2588 • Heb. 13:9
 strife in your **h** • G2588 • James 3:14
 purify your **h** • G2588 • James 4:8
 hidden man of the **h** • G2588 • 1 Pet. 3:4
 God in your **h** • G2588 • 1 Pet. 3:15
 See Col. 3:15; 2 Pet. 1:19

HEAVEN (Heb. *shamayim*) #8064: The Hebrew word for *heavens* may refer to either the physical heavens, or to the dwelling place of God (Ps. 14:2), the spiritual heaven. To describe God as living in the heavens is to describe His exalted position over all people. The physical heavens testify to God's glorious position and also to His creative genius (Ps. 19:1, 6).
 is the gate of **h** • H8064 • Gen. 28:17
 with you from **h** • H8064 • Ex. 20:22
 the **h** of heavens • H8064 • Deut. 10:14
 precious things of **h** • H8064 • Deut. 33:13
h and **h** of heavens • H8064 • 1 Kin. 8:27
 make windows in **h** • H8064 • 2 Kin. 7:2
 When I consider thy **h** • H8064 • Ps. 8:3
 looked down from **h** • H8064 • Ps. 14:2
 word is settled in **h** • H8064 • Ps. 119:89
 he prepared the **h** • H8064 • Prov. 8:27
 God is in **h** • H8064 • Eccl. 5:2
 I will shake the **h** • H8064 • Is. 13:13
 I create new **h** • H8064 • Is. 65:17
 the **h** were opened • H8064 • Ezek. 1:1
 I will shake the **h** • H8064 • Hag. 2:6
 the windows of **h** • H8064 • Mal. 3:10
 the **h** were opened • G3772 • Matt. 3:16
 Till **h** and earth pass • G3772 • Matt. 5:18
H and earth shall • G3772 • Matt. 24:35
 he saw the **h** opened • G3772 • Mark 1:10
 the stars of **h** • G3772 • Mark 13:25
 angels which are in **h** • G3772 • Mark 13:32
 sinned against **h** • G3772 • Luke 15:18
 shall see **h** open • G3772 • John 1:51
 true bread from **h** • G3772 • John 6:32
 name under **h** given • G3772 • Acts 4:12
 revealed from **h** • G3772 • Rom. 1:18
 eternal in the **h** • G3772 • 2 Cor. 5:1
 which is from **h** • G3772 • 2 Cor. 5:2
 an angel from **h** • G3772 • Gal. 1:8
 both which are in **h** • G3772 • Eph. 1:10
 family in **h** • G3772 • Eph. 3:15
 Master also is in **h** • G3772 • Eph. 6:9
 conversation is in **h** • G3772 • Phil. 3:20

a Master in **h** • G3772 • Col. 4:1
 are written in **h** • G3772 • Heb. 12:23
 bear record in **h** • G3772 • 1 John 5:7
 door was opened in **h** • G3772 • Rev. 4:1

I saw a new **h** • G3772 • Rev. 21:1
 See 1 Thess. 4:16; 2 Thess. 1:7

HEAVENLY

a multitude of the **h** host • G3770 • Luke 2:13
 your **h** Father • G3772 • Luke 11:13
 of **h** things • G2032 • John 3:12
 the **h** vision • G3770 • Acts 26:19
 and as is the **h** • G2032 • 1 Cor. 15:48
 in **h** places • G2032 • Eph. 1:3
 together in **h** places • G2032 • Eph. 2:6
 powers in **h** places • G2032 • Eph. 3:10
 of the **h** calling • G2032 • Heb. 3:1
 shadow of **h** things • G2032 • Heb. 8:5
 but the **h** things • G2032 • Heb. 9:23
 that is, an **h** • G2032 • Heb. 11:16
 See 2 Tim. 4:18; Heb. 6:4; 12:22

HEIR (Gk. *sunklērōnomos*) #4789:

The Greek word means “joint-heirs” or “coheirs.” The concept of inheritance is prominent both in the OT and NT (see Num. 26:56; Ps. 25:13; Is. 60:21; Matt. 5:5; Gal. 3:29). For believers, Jesus promises an eternal inheritance in His kingdom. Paul uses the same Greek word to describe Christians’ participation with Christ in glory (see Eph. 3:6).

This is the **h** • G2818 • Matt. 21:38
 then **h**; **h** of God • G2818 • Rom. 8:17
 and **h** according • G2818 • Gal. 3:29
 then an **h** of God • G2818 • Gal. 4:7
 should be made **h** • G2818 • Titus 3:7
 whom . . . appointed **h** • G2818 • Heb. 1:2

the **h** of promise • G2818 • Heb. 6:17
h of the righteousness • G2818 • Heb. 11:7

h of the kingdom • G2818 • James 2:5
h together • G4789 • 1 Pet. 3:7
 See Mic. 1:15; Rom. 4:13

HELL (Gk. *gehenna*) #1067: The word *hell* translates the Greek *gehenna*, which refers to the “Valley of the Son

of Hinnom." The Israelites offered their children as burnt sacrifices to Molech in this valley; Josiah defiled it in order to prevent the repetition of such abominations (see 2 Kin. 23:10). The final punishment of the wicked is described in the OT by allusions to this valley (Is. 66:24). shall burn unto the lowest **h** • H7585 • Deut. 32:22

The sorrows of **h** • H7585 • 2 Sam. 22:6 deeper than **h** • H7585 • Job 11:8 be turned into **h** • H7585 • Ps. 9:17 my soul in **h** • H7585 • Ps. 16:10 down quick into **h** • H7585 • Ps. 55:15 if I make my bed in **h** • H7585 • Ps. 139:8

take hold on **h** • H7585 • Prov. 5:5 is the way of **h** • H7585 • Prov. 7:27 the depths of **h** • H7585 • Prov. 9:18 **H** and destruction • H7585 • Prov. 15:11

he may depart from **h** • H7585 • Prov. 15:24

his soul from **h** • H7585 • Prov. 23:14 **H** and destruction • H7585 • Prov. 27:20

H from beneath • H7585 • Is. 14:9 and with **h** are we • H7585 • Is. 28:15 cast him down to **h** • H7585 • Ezek. 31:16

the midst of **h** • H7585 • Ezek. 32:21 they dig into **h** • H7585 • Amos 9:2 the belly of **h** • H7585 • Jon. 2:2 his desire as **h** • H7585 • Hab. 2:5 danger of **h** fire • G1067 • Matt. 5:22 be cast into **h** • G1067 • Matt. 5:29 soul and body in **h** • G1067 • Matt. 10:28

brought down to **h** • G86 • Matt. 11:23 and the gates of **h** • G86 • Matt. 16:18 cast into **h** fire • G1067 • Matt. 18:9 more the child of **h** • G1067 • Matt. 23:15

damnation of **h** • G1067 • Matt. 23:33 thrust down to **h** • G86 • Luke 10:15 to cast into **h** • G1067 • Luke 12:5 in **h** he lift up • G86 • Luke 16:23 not left in **h** • G86 • Acts 2:31 on fire of **h** • G1067 • James 3:6

them down to **h** • G5020 • 2 Pet. 2:4 See Is. 5:14; Rev. 1:18; 20:13

HELP

will make him an **h** meet for him • H5828 • Gen. 2:18

shield of thy **h** • H5828 • Deut. 33:29 none to **h** • H5826 • Ps. 22:11

Lord: he is our **h** • H5828 • Ps. 33:20

h of his countenance • H3444 • Ps. 42:5

a very present **h** • H5833 • Ps. 46:1

whence cometh my **h** • H5828 • Ps. 121:1

Our **h** is in the name • H5828 • Ps. 124:8

in me is thine **h** • H5828 • Hos. 13:9

Lord, **h** me • G997 • Matt. 15:25

h thou mine unbelief • G997 • Mark 9:24

find grace to **h** • G996 • Heb. 4:16

See Rom. 8:26; 1 Cor. 1:24

HELPER

Lord is my **h**, and I will not fear • G998 • Heb. 13:6

HERESIES

there must be also **h** among you • G139 • 1 Cor. 11:19

strife, seditions, **h** • G139 • Gal. 5:20

in damnable **h** • G139 • 2 Pet. 2:1

HID

and the Lord hath **h** it from me • H5956 • 2 Kin. 4:27

for **h** treasures • H4301 • Job 3:21

have I not **h** • H3680 • Ps. 32:5

sins are not **h** • H3582 • Ps. 69:5

Thy word have I **h** • H6845 • Ps. 119:11

ye shall be **h** • H5641 • Zeph. 2:3

h, that shall • G2927 • Matt. 10:26

there is nothing **h** • G2927 • Mark 4:22

h from thine eyes • G2928 • Luke 19:42

the **h** wisdom • G613 • 1 Cor. 2:7

if our gospel be **h** • G2572 • 2 Cor. 4:3

your life is **h** • G2928 • Col. 3:3

be the **h** man • G2927 • 1 Pet. 3:4

of the **h** manna • G2928 • Rev. 2:17

See Matt. 5:14; Mark 7:24

HIDE

thou wouldest **h** me • H6845 • Job 14:13

when he **h** his face • H5641 • Job 34:29

he **h** his face • H5641 • Ps. 10:11
h me under the shadow • H5641 • Ps. 17:8
 the darkness **h** not • H2821 • Ps. 139:12
 I will **h** mine eyes • H5956 • Is. 1:15
 be as an **h** place • H4224 • Is. 32:2
 God that **h** thyself • H5641 • Is. 45:15
 shall **h** a multitude • G2572 • James 5:20
h us from the face • G2928 • Rev. 6:16
See Prov. 28:28; Amos 9:3

HIGH

It is as **h** as heaven • H1363 • Job 11:8
 ascended on **h** • H4791 • Ps. 68:18
 the heaven is **h** • H1361 • Ps. 103:11
 too **h** for me • H6381 • Ps. 131:1
 Though the Lord be **h** • H7311 • Ps. 138:6
 it is **h** • H7682 • Ps. 139:6
 that which is **h** • H1364 • Eccl. 12:5
 from on **h** • H4791 • Is. 32:15
 He shall dwell on **h** • H4791 • Is. 33:16
 make thy nest as **h** • H1361 • Jer. 49:16
 dayspring from on **h** • G5311 • Luke 1:78
 power from on **h** • G5311 • Luke 24:49
 Mind not **h** things • G5308 • Rom. 12:16
 it is **h** time • G5610 • Rom. 13:11
h calling of God • G507 • Phil. 3:14
See Is. 57:15; 2 Cor. 10:5

HIGHER

the heavens are **h** . . . so are my ways **h** • H1361 • Is. 55:9
 Friend, go up **h** • G511 • Luke 14:10
 unto the **h** powers • G5242 • Rom. 13:1
h than the heavens • G5308 • Heb. 7:26

HIGHEST

of the Lord: Hosanna in the **h** • G5310 • Mark 11:10
 the Son of the **H** • G5310 • Luke 1:32
 power of the **H** • G5310 • Luke 1:35
 prophet of the **H** • G5310 • Luke 1:76
 Glory to God in the **h** • G5310 • Luke 2:14

HILL

holy **h** of Zion • H2022 • Ps. 2:6
 dwell in thy holy **h** • H2022 • Ps. 15:1
 ascend into the **h** • H2022 • Ps. 24:3

upon a thousand **h** • H2042 • Ps. 50:10
 eyes unto the **h** • H2022 • Ps. 121:1
 before the **h** • H1389 • Prov. 8:25
 from the **h** • H1389 • Jer. 3:23
 and to the **h** • H1389 • Hos. 10:8
 that is set on an **h** • G3735 • Matt. 5:14
See Luke 4:29; 9:37; Acts 17:22

HOLD

and **h** him in thine hand • H2388 • Gen. 21:18
 not **h** him guiltless • H5352 • Ex. 20:7
H thou me up • H5582 • Ps. 119:117
h his peace • H2790 • Prov. 11:12
 a fool, when he **h** • H2790 • Prov. 17:28
h thy right hand • H2388 • Is. 41:13
h the truth • G2722 • Rom. 1:18
 let the first **h** • G4601 • 1 Cor. 14:30
H forth the word • G1907 • Phil. 2:16
 And not **h** the Head • G2902 • Col. 2:19
h fast that which • G2722 • 1 Thess. 5:21
H faith • G2192 • 1 Tim. 1:19
H the mystery of • G2192 • 1 Tim. 3:9
H fast the form • G2192 • 2 Tim. 1:13
H fast the faithful • G472 • Titus 1:9
h the beginning • G2722 • Heb. 3:14
h fast our profession • G2902 • Heb. 4:14
 Let us **h** fast the profession • G2722 • Heb. 10:23
h fast my name • G2902 • Rev. 2:13
h fast, and repent • G5083 • Rev. 3:3
See Jer. 2:13; 51:30; Ezek. 19:9

HOLIER

near to me; for I am **h** than thou • H6942 • Is. 65:5

HOLIEST

which is called the **H** of all • G39 • Heb. 9:3
 into the **h** • G39 • Heb. 10:19

HOLINESS (Gk. *hagiasmos*) #38:

Hagiasmos means to “set apart” for God’s special use, to make distinct from what is common—hence, to be made like God who is distinct from all else and therefore holy. Christ sanctified believers by His one sacrifice on the Cross, and that sanctification has the lasting result

that it continues to work in us,
making us holy (1 Thess. 4:3, 4; Heb.
10:14).
who is like thee, glorious in **h** • H6944 •
Ex. 15:11
H to the Lord • H6944 • Ex. 28:36
in the beauty of **h** • H6944 • 1 Chr.
16:29
remembrance of his **h** • H6944 • Ps.
30:4
throne of his **h** • H6944 • Ps. 47:8
h becometh thine house • H6944 • Ps.
93:5
Thy way of **h** • H6944 • Is. 35:8
habitation of thy **h** • H6944 • Is. 63:15
the words of his **h** • H6944 • Jer. 23:9
there shall be **h** • H6944 • Obad. 17
H unto the Lord • H6944 • Zech. 14:20
h and righteousness • G3742 • Luke
1:75
own power or **h** • G2150 • Acts 3:12
to the spirit of **h** • G42 • Rom. 1:4
your fruit unto **h** • G38 • Rom. 6:22
perfecting **h** • G42 • 2 Cor. 7:1
and true **h** • G3742 • Eph. 4:24
unblameable in **h** • G42 • 1 Thess. 3:13
but unto **h** • G38 • 1 Thess. 4:7
charity and **h** • G38 • 1 Tim. 2:15
as becometh **h** • G2412 • Titus 2:3
partakers of his **h** • G41 • Heb. 12:10
See Ps. 89:35; Is. 23:18; Jer. 2:3

HOLY

place whereon thou standest is **h** •
H6944 • Ex. 3:5
an **h** nation • H6918 • Ex. 19:6
to keep it **h** • H6942 • Ex. 20:8
for it is **h** • H6944 • Ex. 31:14
h and unholy • H6944 • Lev. 10:10
be ye **h** • H6918 • Lev. 20:7
and who is **h** • H6918 • Num. 16:5
this is an **h** man • H6918 • 2 Kin. 4:9
h seed have • H6944 • Ezra 9:2
from his **h** heaven • H6944 • Ps. 20:6
thou art **h** • H6918 • Ps. 22:3
for I am **h** • H2623 • Ps. 86:2
worship at his **h** hill • H6944 • Ps. 99:9
h in all his works • H2623 • Ps. 145:17
that which is **h** • H6944 • Prov. 20:25
said, **H, h, h** • H6918 • Is. 6:3
the **h** seed • H6944 • Is. 6:13

mine **h** things • H6944 • Ezek. 22:26
between the **h** • H6944 • Ezek. 22:26
child of the **H** Ghost • G40 • Matt. 1:18
with the **H** Ghost • G40 • Matt. 3:11
not that which is **h** • G40 • Matt. 7:6
against the **H** Ghost • G4151 • Matt.
12:31
but the **H** Ghost • G40 • Mark 13:11
The **H** Ghost shall • G40 • Luke 1:35
the **H** Ghost descended • G40 • Luke
3:22
full of the **H** Ghost • G40 • Luke 4:1
the **H** Ghost shall • G40 • Luke 12:12
with the **H** Ghost • G40 • John 1:33
the **H** Ghost was not • G40 • John 7:39
which is the **H** Ghost • G40 • John 14:26
H Father • G40 • John 17:11
Receive ye the **H** Ghost • G40 • John
20:22
H Ghost is come • G40 • Acts 1:8
were all filled with the **H** • G40 • Acts
2:4
thy **h** child Jesus • G40 • Acts 4:27
lie to the **H** Ghost • G40 • Acts 5:3
full of the **H** Ghost • G40 • Acts 6:3
resist the **H** Ghost • G40 • Acts 7:51
receive the **H** Ghost • G40 • Acts 8:15
comfort of the **H** Ghost • G40 • Acts
9:31
the **H** Ghost fell • G40 • Acts 10:44
received the **H** Ghost • G40 • Acts 10:47
giving them the **H** Ghost • G40 • Acts
15:8
good to the **H** Ghost • G40 • Acts 15:28
H Ghost hath made • G40 • Acts 20:28
the **h** scriptures • G40 • Rom. 1:2
law is **h** • G40 • Rom. 7:12
witness in the **H** Ghost • G40 • Rom.
9:1
first fruit be **h** • G40 • Rom. 11:16
a living sacrifice, **h** • G40 • Rom. 12:1
joy in the **H** Ghost • G40 • Rom. 14:17
with an **h** kiss • G40 • Rom. 16:16
H Ghost teacheth • G40 • 1 Cor. 2:13
temple of God is **h** • G40 • 1 Cor. 3:17
now are they **h** • G40 • 1 Cor. 7:14
with an **h** kiss • G40 • 2 Cor. 13:12
we should be **h** • G40 • Eph. 1:4
unto an **h** temple • G40 • Eph. 2:21
it should be **h** • G40 • Eph. 5:27

h and unblameable • G40 • Col. 1:22
h and beloved • G40 • Col. 3:12
 all the **h** brethren • G40 • 1 Thess. 5:27
 lifting up **h** hands • G3741 • 1 Tim. 2:8
 an **h** calling • G40 • 2 Tim. 1:9
 sober, just, **h** • G3741 • Titus 1:8
 renewing of the **H** Ghost • G40 • Titus
 3:5

Wherefore, **h** brethren • G40 • Heb. 3:1
H Ghost sent down • G40 • 1 Pet. 1:12
 called you is **h** • G40 • 1 Pet. 1:15
 an **h** priesthood • G40 • 1 Pet. 2:5
 an **h** nation • G40 • 1 Pet. 2:9
 the **h** women • G40 • 1 Pet. 3:5
 in the **h** mount • G40 • 2 Pet. 1:18
h men • G40 • 2 Pet. 1:21
 in all **h** conversation • G40 • 2 Pet. 3:11
 saith he that is **h** • G40 • Rev. 3:7
 saying, **H, h, h** • G40 • Rev. 4:8
 O Lord, **h** and true • G40 • Rev. 6:10
 Blessed and **h** • G40 • Rev. 20:6
 the **h** Jerusalem • G40 • Rev. 21:10
 he that is **h** • G40 • Rev. 22:11
 See 2 Tim. 3:15; 1 Pet. 1:16

HONEST

in an **h** and good heart • G2570 • Luke
 8:15
 men of **h** report • G3140 • Acts 6:3
h in the sight • G2570 • Rom. 12:17
 Let us walk **h** • G2156 • Rom. 13:13
 for **h** things • G2570 • 2 Cor. 8:21
 things are **h** • G4586 • Phil. 4:8
 your conversation **h** • G2570 • 1 Pet.
 2:12
 See 1 Thess. 4:12; 1 Tim. 2:2

HONOUR (*n.*)

riches and **h** • H3519 • Prov. 3:16
 It is an **h** for a man • H3519 • Prov. 20:3
 so **h** is not • H3519 • Prov. 26:1
 giveth **h** to a fool • H3519 • Prov. 26:8
 riches, wealth, and **h** • H3519 • Eccl. 6:2
 where is mine **h** • H3519 • Mal. 1:6
 not without **h** • G820 • Matt. 13:57
 hath no **h** in his • G5092 • John 4:44
 I receive not **h** • G1391 • John 5:41
 for glory and **h** • G5092 • Rom. 2:7
 in **h** preferring • G5092 • Rom. 12:10
h to whom **h** • G5092 • Rom. 13:7
 worthy of double **h** • G5092 • 1 Tim.
 5:17

some to **h** • G5092 • 2 Tim. 2:20
h unto the wife • G5092 • 1 Pet. 3:7
 receive glory and **h** • G5092 • Rev. 4:11
 See Rev. 5:13; 7:12; 19:1; 21:24

HONOUR (*v.*)

H thy father and thy mother • H3513 •
 Ex. 20:12
 but he **h** them • H3513 • Ps. 15:4
H the Lord • H3513 • Prov. 3:9
 he that **h** himself • H3513 • Prov. 12:9
 A son **h** his father • H3513 • Mal. 1:6
h me with their lips • G5091 • Matt.
 15:8
 that **h** not the Son • G5091 • John 5:23
H widows • G5091 • 1 Tim. 5:3
H all men • G5091 • 1 Pet. 2:17
 See Is. 29:13; 58:13; Acts 28:10

HONOURABLE

were among thy **h** women • H3368 •
 Ps. 45:9
 and the **h** man • H5375 • Is. 3:3
 ancient and **h** • H6440 • Is. 9:15
 and make it **h** • H142 • Is. 42:21
 See Luke 14:8; 1 Cor. 4:10

HOPE (*n.*)

are spent without **h** • H8615 • Job 7:6
 the hypocrite's **h** • H8615 • Job 8:13
h hath he removed • H8615 • Job
 19:10
 shall rest in **h** • H983 • Ps. 16:9
 my **h** is in thee • H8431 • Ps. 39:7
H deferred • H8431 • Prov. 13:12
 righteous hath **h** • H2620 • Prov. 14:32
h of a fool • H8615 • Prov. 26:12
 living there is **h** • H986 • Eccl. 9:4
 whose **h** the Lord • H4009 • Jer. 17:7
 for we are saved by **h** • G1680 • Rom.
 8:24
 Rejoicing in **h** • G1680 • Rom. 12:12
 abideth faith, **h** • G1680 • 1 Cor. 13:13
h of his calling • G1680 • Eph. 1:18
 having no **h** • G1680 • Eph. 2:12
 the **h** of glory • G1680 • Col. 1:27
 which have no **h** • G1680 • 1 Thess. 4:13
 the **h** of salvation • G1680 • 1 Thess. 5:8
h of eternal life • G1680 • Titus 3:7
 lay hold upon the **h** • G1680 • Heb. 6:18
 unto a lively **h** • G1680 • 1 Pet. 1:3
 See Col. 1:5; 1 John 3:3

HOPE (*v.*) (Heb. *yachal*) #3176: The Hebrew word signifies “to wait with expectation.” Hope is expressed with confidence (Job 13:15), and sometimes is clearly in vain (Ezek. 13:6). By far the main object of “expectant waiting” is God, His word, His judgment, and His mercy (Ps. 33:18; 119:43; Mic. 7:7). That hope is not misplaced, for the One in whom we hope is completely faithful to His promises (see Heb. 10:23).

didst make me **h** • H982 • Ps. 22:9

h in the Lord • H3176 • Ps. 31:24

will **h** continually • H3176 • Ps. 71:14

and **h** to the end • G1679 • 1 Pet. 1:13

See Jer. 3:23; Heb. 11:1

HOSPITALITY

necessity of saints; given to **h** • G5381 •

Rom. 12:13

given to **h** • G5382 • 1 Tim. 3:2

But a lover of **h** • G5382 • Titus 1:8

h one to another • G5382 • 1 Pet. 4:9

HOUSE

none other but the **h** of God • H1004 •

Gen. 28:17

thine **h** in order • H1004 • 2 Kin. 20:1

h of God forsaken • H1004 • Neh. 13:11

to the **h** appointed • H1004 • Job 30:23

habitation of thy **h** • H1004 • Ps. 26:8

the zeal of thine **h** • H1004 • Ps. 69:9

the **h** of the Lord • H1004 • Ps. 92:13

h of the righteous • H1004 • Prov. 12:7

H and riches • H1004 • Prov. 19:14

h of mourning • H1004 • Eccl. 7:2

join **h** to **h** • H1004 • Is. 5:8

our beautiful **h** • H1004 • Is. 64:11

your **h** is left • G3624 • Matt. 23:38

if a **h** be divided • G3614 • Mark 3:25

upon that **h** • G3614 • Luke 6:48

my Father's **h** • G3614 • John 14:2

from **h** to **h** • G3624 • Acts 2:46

our earthly **h** • G3614 • 2 Cor. 5:1

those of his own **h** • G3609 • 1 Tim. 5:8

See Matt. 9:6; Luke 7:44; 19:5

HOUSEHOLD

the **h** of faith • G3609 • Gal. 6:10

the **h** of God • G3609 • Eph. 2:19

See Gen. 31:37; 47:12; 2 Sam. 17:23

HUMBLE

the cry of the **h** • H6035 • Ps. 9:12

the **h** shall hear • H6035 • Ps. 34:2

of an **h** spirit • H8217 • Prov. 16:19

contrite and **h** spirit • H8217 • Is. 57:15

therefore shall **h** • G5013 • Matt. 18:4

that **h** himself shall • G5013 • Luke

14:11

he **h** himself • G5013 • Phil. 2:8

grace unto the **h** • G5011 • James 4:6

H yourselves • G5013 • 1 Pet. 5:6

See Is. 2:11; 5:15; Lam. 3:20

HUMBLY

to walk **h** with • H6800 • Mic. 6:8

HUMILITY

and before honour is **h** • H6038 • Prov.

15:33

By **h** and the fear • H6038 • Prov. 22:4

See Col. 2:18, 23; 1 Pet. 5:5

HUNGER

They shall not **h** • H7456 • Is. 49:10

they which do **h** • G3983 • Matt. 5:6

ye that **h** now • G3983 • Luke 6:21

shall never **h** • G3983 • John 6:35

If thine enemy **h** • G3983 • Rom. 12:20

both **h**, and thirst • G3983 • 1 Cor. 4:11

And if any man **h** • G3983 • 1 Cor.

11:34

shall **h** no more • G3983 • Rev. 7:16

See Matt. 4:2; 12:1; Luke 15:17

HUNGRY

fillethe the **h** soul • H7457 • Ps. 107:9

food to the **h** • H7457 • Ps. 146:7

if thine enemy be **h** • H7457 • Prov.

25:21

to the **h** soul • H7457 • Prov. 27:7

filled the **h** with good • G3983 • Luke

1:53

See Prov. 6:30; Mark 11:12

HUSBAND

a crown to her **h** • H1167 • Prov. 12:4

Her **h** is known • H1167 • Prov. 31:23

Maker is thine **h** • H1166 • Is. 54:5

shalt save thy **h** • G435 • 1 Cor. 7:16

let them ask their **h** • G435 • 1 Cor.

14:35

unto your own **h** • G435 • Eph. 5:22

H, love your wives • G435 • Eph. 5:25

h of one wife • G435 • 1 Tim. 3:12

love their **h** • G5362 • Titus 2:4
to their own **h** • G435 • Titus 2:5
See Ruth 1:11; Esth. 1:17, 20

HYPOCRITE

and the **h** hope shall perish • H2611 •
Job 8:13
But the **h** in heart • H2611 • Job 36:13

for every one is an **h** • H2611 • Is. 9:17
as the **h** do • G5273 • Matt. 6:2
be not, as the **h** • G5273 • Matt. 6:16
portion with the **h** • G5273 • Matt.
24:51
prophesied of you **h** • G5273 • Mark 7:6
See Job 13:16; 27:8; Prov. 11:9

I

IDLE

and an **i** soul • H7423 • Prov. 19:15
the bread of **i** • H6104 • Prov. 31:27
every **i** word • G692 • Matt. 12:36
i in the marketplace • G692 • Matt. 20:3
See Eccl. 10:18; 1 Tim. 5:13

IDOL

all the gods of the people are **i** • H457 •
1 Chr. 16:26
joined to **i** • H6091 • Hos. 4:17
pollutions of **i** • G1497 • Acts 15:20
an **i** is nothing • G1497 • 1 Cor. 8:4
to God from **i** • G1497 • 1 Thess. 1:9
yourselves from **i** • G1497 • 1 John 5:21
See Gal. 5:20; Col. 3:5

IGNORANCE

that through **i** ye did • G52 • Acts 3:17
the times of this **i** • G52 • Acts 17:30
i that is in them • G52 • Eph. 4:18
i of foolish men • G56 • 1 Pet. 2:15
See Lev. 4:2; Num. 15:24

IGNORANT

unlearned and **i** men • G2399 • Acts
4:13
For they being **i** • G50 • Rom. 10:3
if any man be **i** • G50 • 1 Cor. 14:38
for we are not **i** • G50 • 2 Cor. 2:11
compassion on the **i** • G50 • Heb. 5:2
they willingly are **i** • G2990 • 2 Pet. 3:5
See Num. 15:28; 1 Tim. 1:13

IMAGE

said, Let us make man in our **i** • H6754
• Gen. 1:26
into an **i** made • G1504 • Rom. 1:23
i of his Son • G1504 • Rom. 8:29
same **i** from glory • G1504 • 2 Cor. 3:18

IMAGINATION

every **i** of the thoughts of his • H3336 •
Gen. 6:5

the **i** of man's heart • H3336 • Gen. 8:21
I walk in the **i** • H8307 • Deut. 29:19
i of the thoughts • H3336 • 1 Chr. 28:9
i of his own heart • H8307 • Jer. 23:17
vain in their **i** • G1261 • Rom. 1:21
Casting down **i** • G3053 • 2 Cor. 10:5
See Prov. 6:18; Lam. 3:60

IMMORTALITY

glory and honour and **i** • G861 • Rom.
2:7
mortal must put on **i** • G110 • 1 Cor.
15:53
Who only hath **i** • G110 • 1 Tim. 6:16
brought life and **i** • G861 • 2 Tim. 1:10

IMPOSSIBLE

With men this is **i** • G102 • Matt. 19:26
it is **i**, but not with God • G102 • Mark
10:27
nothing shall be **i** • G101 • Luke 1:37
things which are **i** • G102 • Luke 18:27
See Matt. 17:20; Luke 17:1

IMPUTE

blood shall be **i** unto that man • H2803
• Lev. 17:4
Lord **i** not iniquity • H2803 • Ps. 32:2
i this his power • H2098 • Hab. 1:11
will not **i** sin • G3049 • Rom. 4:8
sin is not **i** • G1677 • Rom. 5:13
See 1 Sam. 22:15; 2 Cor. 5:19

INCORRUPTIBLE

corruptible crown; but we an **i** • G862 •
1 Cor. 9:25
an inheritance **i** • G862 • 1 Pet. 1:4
See Rom. 1:23; 1 Cor. 15:42, 50

INCREASE (*n.*)

tithe all the **i** • H8393 • Deut. 14:22
earth yield her **i** • H2981 • Ps. 67:6
i of his government • H4766 • Is. 9:7
God gave the **i** • G837 • 1 Cor. 3:6

See Jer. 2:3; Eph. 4:16; Col. 2:19

INCREASE (*v.*)

Lord shall **i** you • H3254 • Ps. 115:14

will **i** learning • H3254 • Prov. 1:5

he that **i** knowledge • H3254 • Eccl.

1:18

knowledge shall be **i** • H7235 • Dan.

12:4

Jesus **i** in wisdom • G4298 • Luke 2:52

I our faith • G4369 • Luke 17:5

word of God **i** • G837 • Acts 6:7

i in number daily • G4052 • Acts 16:5

i with goods • G4147 • Rev. 3:17

See Eccl. 2:9; 5:11; Mark 4:8

INFALLIBLE

by many **i** proofs • G5039 • Acts 1:3

INFIRMITY

Himself took our **i** • G769 • Matt. 8:17

helpeth our **i** • G769 • Rom. 8:26

See Luke 5:15; 7:21; Heb. 5:2

INHERIT (Heb. *yarash*) #3423: The

Hebrew word translated *inherit*

means to “take something from someone else and possess it for yourself.” The word is frequently used to describe the Israelite

conquest of Canaan (see Deut. 5:33; Josh. 12:1; 19:47). Sometimes the

word can be translated *dispossess*

(see Num. 33:53) and may even mean “impoverish” (see 1 Sam.

2:7). In Isaiah, he uses this word to describe Israel’s expansion (Is. 54:3).

and they shall **i** it for ever • H5157 • Ex.

32:13

seed shall **i** • H3423 • Ps. 25:13

meek shall **i** • H3423 • Ps. 37:11

simply **i** folly • H5157 • Prov. 14:18

i everlasting life • G2816 • Matt. 19:29

i the kingdom • G2816 • Matt. 25:34

i eternal life • G2816 • Mark 10:17

shall not **i** • G2816 • 1 Cor. 6:9

cannot **i** the kingdom • G2816 • 1 Cor.

15:50

i the blessing • G2816 • Heb. 12:17

See Heb. 6:12; 1 Pet. 3:9

INHERITANCE

The Lord is the portion of mine **i** •

H2506 • Ps. 16:5

earnest of our **i** • G2817 • Eph. 1:14

promise of eternal **i** • G2817 • Heb.

9:15

See Eph. 5:5; Col. 1:12; Heb. 1:4

INIQUITY

visiting the **i** of the fathers • H5771 •

Ex. 20:5

forgiving **i** • H5771 • Ex. 34:7

that plow **i** • H205 • Job 4:8

the **i** of my youth • H5771 • Job 13:26

if I have done **i** • H5766 • Job 34:32

pardon mine **i** • H5771 • Ps. 25:11

imputeth not **i** • H5771 • Ps. 32:2

I was shapen in **i** • H5771 • Ps. 51:5

forgiveth all thine **i** • H5771 • Ps. 103:3

that soweth **i** • H5766 • Prov. 22:8

bruised for our **i** • H5771 • Is. 53:5

not look on **i** • H5999 • Hab. 1:13

i shall abound • G458 • Matt. 24:12

the reward of **i** • G93 • Acts 1:18

in the bond of **i** • G93 • Acts 8:23

to **i** unto **i** • G458 • Rom. 6:19

mystery of **i** • G458 • 2 Thess. 2:7

depart from **i** • G93 • 2 Tim. 2:19

a world of **i** • G93 • James 3:6

See Ps. 36:2; Ezek. 3:18; 18:26

INNOCENT

i shall divide • H5355 • Job 27:17

shall not be **i** • H5352 • Prov. 28:20

See Ex. 23:7; Matt. 27:24

INSPIRATION (Gk. *theopneustos*)

#2315: *Theopneustos* means “God-

breathed,” from *theos* (God) and

pneō (to breathe). The primary

meaning could be that all Scripture

was breathed out from God; it

could also mean that the Word was

“inbreathed,” or inspired, by God.

The first definition affirms the Bible’s

divine origin; the second speaks

of God’s presence and inspiration

through the Word to those who read

it in faith (2 Tim. 3:16).

the **i** of the Almighty • H5397 • Job 32:8

by **i** of God • G2315 • 2 Tim. 3:16

INSTANT

continuing **i** in prayer • G4342 • Rom.

12:12

be **i** in season • G2186 • 2 Tim. 4:2

INTERCESSION (Gk. *enteuxis*, *entugchanō*) #1783; 1793:
Intercession is the act of petitioning God, praying on behalf of another. Christ is the greatest intercessor. He prayed on behalf of His disciples (John 17); He petitioned God, selflessly, for those who crucified Him (Luke 23:34); He intercedes for His church (Heb. 7:25). Because of their intimate relationship with God through Christ, Christians are urged to intercede for all people (1 Tim. 2:1).

and made **i** for the transgressors • H6293 • Is. 53:12
maketh **i** for us • G5241 • Rom. 8:26
to make **i** for them • G1793 • Heb. 7:25
See Jer. 7:16; 27:18; 1 Tim. 2:1

INTERPRETATION
the scripture is of any private **i** • G1955
• 2 Pet. 1:20

INVISIBLE
For the **i** things of him • G517 • Rom. 1:20
image of the **i** God • G517 • Col. 1:15
immortal, **i** • G517 • 1 Tim. 1:17
him who is **i** • G517 • Heb. 11:27

J

JEALOUS (Heb. *qanno'*) #7072: This Hebrew term is related to a root word that can mean “to be eager, zealous for” (1 Kin. 19:10, 14), or even “to be furious” (Zech. 8:2). One of God’s names is Jealous (Ex. 34:14). God’s jealousy for His people is a claim for exclusive allegiance rooted in His holiness (Josh. 24:19) and His role as their Creator and Redeemer (Ps. 95:6, 7; 96:2–5).

Lord thy God am a **j** God • H7067 • Ex. 20:5

is a **j** God • H7067 • Ex. 34:14
even a **j** God • H7067 • Deut. 4:24
am a **j** God • H7067 • Deut. 5:9
j God among you • H7067 • Deut. 6:15
he is a **j** God • H7072 • Josh. 24:19
have been very **j** • H7065 • 1 Kin. 19:10
j for my holy name • H7065 • Ezek. 39:25

am **j** over you • G2206 • 2 Cor. 11:2
See Joel 2:18; Zech. 1:14; 8:2

JEALOUSY

For **j** is the • H7068 • Prov. 6:34
the Lord to **j** • G3863 • 1 Cor. 10:22
See Ps. 78:58; 79:5; Is. 42:13

JESUS (Gk. *Iēsous*) #2424: The Greek *Iēsous* is the equivalent of the Hebrew *Yeshua*, meaning “The Lord Shall Save.” A common name among the Jews (Luke 3:29; Col. 4:11), the

name expresses Jesus’ work on earth—to save and to deliver. This is affirmed by the explanation the angel gives Joseph, after telling him to name the virgin-born child Jesus: “for he shall save his people from their sins” (Matt. 1:21).

not the things which are **J** Christ’s • G2424 • Phil. 2:21
J the Son of God • G2424 • Heb. 4:14
confess that **J** • G2424 • 1 John 4:15

JOIN

unto them that **j** • H5060 • Is. 5:8
j to idols • H2266 • Hos. 4:17
God hath **j** together • G4801 • Matt. 19:6
fitly **j** together • G4883 • Eph. 4:16
See Acts 8:29; 9:26; Eph. 5:31

JOY (Heb. *simchah*) #8057: This Hebrew word is one of several frequently occurring words that express exceeding gladness or rejoicing. Joy in the Bible is usually associated with the people of God, who celebrate God’s blessing (Num. 10:10; 1 Kin. 1:40; 2 Chr. 20:27; Neh. 12:27). In fact, Moses exhorts the Israelites to serve God with joy, so that they would not lose their blessing (Deut. 28:47).
the **j** of the Lord • H2304 • Neh. 8:10
turned into **j** • H1750 • Job 41:22

fullness of **j** • H8057 • Ps. 16:11
 but **j** cometh • H7440 • Ps. 30:5
j of the whole earth • H4885 • Ps. 48:2
j of thy salvation • H8342 • Ps. 51:12
 shall reap in **j** • H7440 • Ps. 126:5
 It is **j** • H8057 • Prov. 21:15
 everlasting **j** • H8057 • Is. 51:11
j of the whole earth • H4885 • Lam.
 2:15
j of thy lord • G5479 • Matt. 25:21, 23
 the word with **j** • G5479 • Luke 8:13
j shall be in heaven • G5479 • Luke 15:7
 believed not for **j** • G5479 • Luke 24:41
 this my **j** • G5479 • John 3:29
j might be full • G5479 • John 15:11
 your **j** may be full • G5479 • John 16:24
 Fulfil ye my **j** • G5479 • Phil. 2:2
 who for the **j** • G5479 • Heb. 12:2
 count it all **j** • G5479 • James 1:2
 rejoice with **j** • G5479 • 1 Pet. 1:8
 with exceeding **j** • G21 • 1 Pet. 4:13
 our **j** may be full • G5479 • 2 John 12
 See Gal. 5:22; Phil. 1:4

JOYFUL

Make a **j** noise • H7321 • Ps. 66:1
 let us make a **j** noise • H7321 • Ps. 95:1
 prosperity be **j** • H2896 • Eccl. 7:14
j in my house • H8055 • Is. 56:7
 See 2 Cor. 7:4; Heb. 10:34

JUDGE (*n.*) (Heb. *shaphat*)

#8199: Judges of Israel decided controversies, handed down verdicts (Ex. 18:16) executed their judgment in vindicating the righteous (Ps. 26:1) and destroying the wicked (Ex. 7:3). Judges, empowered by God, fought Israel's oppressors and delivered the people. The king functioned as the national judge (1 Sam. 8:5). The perfect Judge is God. He alone is capable of perfectly judging the wicked and delivering the righteous (Is. 11:4).
 not the **J** of all the earth • H8199 • Gen.
 18:25
 for God is **j** himself • H8199 • Ps. 50:6
 a **j** of the widows • H1781 • Ps. 68:5
j of the earth • H8199 • Ps. 94:2
J of quick • G2923 • Acts 10:42
 the righteous **j** • G2923 • 2 Tim. 4:8

God the **J** of all • G2923 • Heb. 12:23
 the **j** standeth • G2923 • James 5:9
 See 2 Sam. 15:4; James 4:11

JUDGE (*v.*)

the Lord shall **j** • H1777 • Deut. 32:36
j the fatherless • H8199 • Is. 1:17
J not • G2919 • Matt. 7:1
J not according • G2919 • John 7:24
 Who art thou that **j** • G2919 • Rom. 14:4
 See John 16:11; Rom. 2:16; 3:6

JUDGMENT (Heb. *mishpat*) #4941:

Judgment (also translated "justice") specifies what is right, not only as measured by a code of law, but also by what makes for right relationships as well as harmony and peace. As Judge, God brings justice to nations (Ps. 67:4) and "sets things right" on behalf of the victims of injustice (Ps. 103:6). For the wicked, God as supreme Judge of the earth is a dreaded force.

for the **j** is God's • H4941 • Deut. 1:17
 not stand in the **j** • H4941 • Ps. 1:5
 every man's **j** • H4941 • Prov. 29:26
 bring thee into **j** • H4941 • Eccl. 11:9
 every work into **j** • H4941 • Eccl. 12:14
 that executeth **j** • H4941 • Jer. 5:1
 keep mercy and **j** • H4941 • Hos. 12:6
 danger of the **j** • G2920 • Matt. 5:21
 committed all **j** • G2920 • John 5:22
 For **j** I am come • G2917 • John 9:39
 righteousness, and of **j** • G2920 • John
 16:8

j to come • G2917 • Acts 24:25
j seat of Christ • G968 • Rom. 14:10
 after this the **j** • G2920 • Heb. 9:27
j must begin • G2917 • 1 Pet. 4:17
 See Heb. 10:27; James 2:13

JUST

habitation of the **j** • H6662 • Prov. 3:33
 The memory of the **j** • H6662 • Prov.
 10:7

The way of the **j** • H6662 • Is. 26:7
 the **j** shall live • H6662 • Hab. 2:4
 rain on the **j** • G1342 • Matt. 5:45
 of the **j** • G1342 • Luke 14:14
j persons • G1342 • Luke 15:7
j and unjust • G1342 • Acts 24:15

j shall live by faith • G1342 • Rom. 1:17
j shall live by faith • G1342 • Gal. 3:11
 things are **j** • G1342 • Phil. 4:8
 Now the **j** shall • G1342 • Heb. 10:38
 the spirits of **j** men • G1342 • Heb.
 12:23

j for the unjust • G1342 • 1 Pet. 3:18
See Job 34:17; Acts 3:14

JUSTICE

J and judgment • H6664 • Ps. 89:14
 judgment and **j** • H6666 • Jer. 23:5
See Job 8:3; 36:17; Is. 9:7; 56:1

JUSTIFICATION (Gk. *dikaiōsis*) #1347:

The Greek noun for *justification* derives from the verb *dikaioō*, meaning “to acquit,” “to declare righteous.” The word depicts a courtroom, with God presiding as righteous Judge, determining the faithfulness of each person to the Law. He then imputes His righteousness to us through the Blood of Jesus, demonstrating that

He is both Judge and the One who declares us righteous, our Justifier (Rom. 3:26; 5:1).
 and was raised again for our **j** • G1347 • Rom. 4:25
 offences unto **j** • G1345 • Rom. 5:16

JUSTIFY

mightest be **j** • H6663 • Ps. 51:4
 Which **j** the wicked • H6663 • Is. 5:23
 But wisdom is **j** • G1344 • Matt. 11:19
 wisdom is **j** • G1344 • Luke 7:35
 that believe are **j** • G1344 • Acts 13:39
 shall be **j** • G1344 • Rom. 2:13
 shall no flesh be **j** • G1344 • Rom. 3:20
 being **j** by faith • G1344 • Rom. 5:1
j by his blood • G1344 • Rom. 5:9
 not **j** by the works • G1344 • Gal. 2:16
j in the Spirit • G1344 • 1 Tim. 3:16
j by works • G1344 • James 2:21
See Is. 50:8; Rom. 4:5; 8:33

JUSTLY

but to do **j**, and to love mercy • H4941
 • Mic. 6:8

K

KEEP

and **k** thee • H8104 • Num. 6:24
 will **k** the feet • H8104 • 1 Sam. 2:9
K me as the apple • H8104 • Ps. 17:8
 time to **k** • H8104 • Eccl. 3:6
k his commandments • H8104 • Eccl.
 12:13
 not **k** anger for ever • H5201 • Jer. 3:12
 the earth **k** silence • H2013 • Hab. 2:20
k his ordinance • H8104 • Mal. 3:14
k the commandments • G5083 • Matt.
 19:17
 of God, and **k** it • G5442 • Luke 11:28
 and **k** thee • G4912 • Luke 19:43
 If a man **k** my saying • G5083 • John
 8:51
 will **k** my words • G5083 • John 14:23
 Holy Father, **k** • G5083 • John 17:11
k themselves from • G5442 • Acts 21:25
 I **k** under my body • G5299 • 1 Cor. 9:27
 to **k** the unity • G5083 • Eph. 4:3
 shall **k** your hearts • G5432 • Phil. 4:7
k thyself pure • G5083 • 1 Tim. 5:22
k that which is • G5442 • 1 Tim. 6:20

to **k** himself • G5083 • James 1:27
k yourselves • G5442 • 1 John 5:21
k you from falling • G5442 • Jude 24
k thee from the hour • G5083 • Rev.
 3:10
See 1 Pet. 1:5; Jude 6; Rev. 3:8

KEY

the **k** of the kingdom of heaven •
 G2807 • Matt. 16:19
k of knowledge • G2807 • Luke 11:52
 have the **k** of hell • G2807 • Rev. 1:18
See Is. 22:22; Rev. 3:7; 9:1

KILL

A time to **k** • H2026 • Eccl. 3:3
k the body • G615 • Matt. 10:28
 that **k** the body • G615 • Luke 12:4
k all the day • G2289 • Rom. 8:36
 letter **k** • G615 • 2 Cor. 3:6
See Matt. 23:37; Mark 12:5

KIND

Charity . . . is **k** • G5541 • 1 Cor. 13:4
See Eph. 4:32; James 3:7

KINDNESS

the law of **k** • H2617 • Prov. 31:26
 with everlasting **k** • H2617 • Is. 54:8
k of thy youth • H2617 • Jer. 2:2
k, humbleness of mind • G5544 • Col. 3:12
 brotherly **k** • G5360 • 2 Pet. 1:7
See Josh. 2:12; Joel 2:13

KING (Heb. *melek*) #4428: The term *king* describes a ruler of a small city (Josh. 10:3) or a monarch of an empire (Esth. 1:1–5). David is an example of a righteous king who set his heart to faithfully serve God (Acts 13:22). God’s promise to give David an everlasting kingdom (2 Sam. 7:16) was fulfilled in Jesus Christ, whose human ancestry is through the family of David (Luke 2:4).

God save the **k** • H4428 • 1 Sam. 10:24
 my **K**, and my God • H4428 • Ps. 5:2
 Lord is **K** for ever • H4428 • Ps. 10:16
 O Lord of hosts, my **K** • H4428 • Ps. 84:3
 the **k** of the earth • H4428 • Ps. 102:15
 By me **k** reign • H4428 • Prov. 8:15
 Curse not the **k** • H4428 • Eccl. 10:20
 a **k** shall reign • H4428 • Is. 32:1
 an everlasting **k** • H4428 • Jer. 10:10
 Blessed be the **K** • G935 • Luke 19:38
 Christ a **K** • G935 • Luke 23:2
 to make him a **k** • G935 • John 6:15
 Behold your **K** • G935 • John 19:14
 unto the **K** eternal • G935 • 1 Tim. 1:17
K of **K**, and Lord • G935 • 1 Tim. 6:15
k and priests • G935 • Rev. 1:6
 thou **K** of saints • G935 • Rev. 15:3
See 1 Tim. 2:2; 1 Pet. 2:17

KINGDOM (Heb. *mamlakah*) #4467: *Kingdom* denotes a region and people ruled over by a king. David was God’s choice to be king of Israel (1 Sam. 16:7, 12, 13). Jesus Christ is called “the Root of David” (Rev. 5:5). With the birth of Jesus, covenant with David becomes clear: “I will establish the throne of his kingdom

for ever” (2 Sam. 7:13; also Ps. 2; 110; Is. 11:1–4).
 ye shall be unto me a **k** of priests • H4467 • Ex. 19:6
 thine is the **k** • H4467 • 1 Chr. 29:11
 the **k** is the Lord’s • H4410 • Ps. 22:28
 an everlasting **k** • H4437 • Dan. 4:3
 gospel of the **k** • G932 • Matt. 4:23
 For thine is the **k** • G932 • Matt. 6:13
 children of the **k** • G932 • Matt. 8:12
k divided • G932 • Matt. 12:25
 children of the **k** • G932 • Matt. 13:38
 gospel of the **k** • G932 • Matt. 24:14
 inherit the **k** • G932 • Matt. 25:34
 if a **k** be divided • G932 • Mark 3:24
 Every **k** divided • G932 • Luke 11:17
 to give you the **k** • G932 • Luke 12:32
 appoint unto you a **k** • G932 • Luke 22:29
 My **k** is not • G932 • John 18:36
 the **k** to Israel • G932 • Acts 1:6
 the **k** to God • G932 • 1 Cor. 15:24
 us into the **k** • G932 • Col. 1:13
 his heavenly **k** • G932 • 2 Tim. 4:18
 heirs of the **k** • G932 • James 2:5
 the everlasting **k** • G932 • 2 Pet. 1:11
See Rev. 1:9; 11:15; 16:10; 17:17

KISS

the **k** of an enemy • H5390 • Prov. 27:6
 with an holy **k** • G5370 • Rom. 16:16

KNOCK

k, and it shall be opened unto you • G2925 • Matt. 7:7
k at the door • G2925 • Luke 13:25
 at the door, and **k** • G2925 • Rev. 3:20

KNOW (Gk. *ginōskō*) #1097; (Gk. *oida*)

#1492: In the statement “know the Lord: for all shall know me” (Heb. 8:11), there are two different Greek words for *know*. *Ginōskō* means “to come to know” or “to know personally,” designating ongoing, personal knowledge, implying a growing relationship between the knower and the person who is known. *Oida* derives from the verb “to see,” meaning “to perceive” or “to know absolutely,” suggesting complete knowledge.

and **k** nothing • H3045 • Job 8:9
k that my redeemer • H3045 • Job 19:25
k that I am God • H3045 • Ps. 46:10
 and **k** my heart • H3045 • Ps. 139:23
k by his doings • H5234 • Prov. 20:11
 living **k** that • H3045 • Eccl. 9:5
 who can **k** it • H3045 • Jer. 17:9
K the Lord • H3045 • Jer. 31:34
 shalt **k** the Lord • H3045 • Hos. 2:20
 left hand **k** • G1097 • Matt. 6:3
k the mysteries • G1097 • Matt. 13:11
 I **k** you not • G1492 • Matt. 25:12
 I **k** thee • G1492 • Mark 1:24
 to **k** the mystery • G1097 • Mark 4:11
 If thou hadst **k** • G1097 • Luke 19:42
k of the doctrine • G1097 • John 7:17
k my sheep • G1097 • John 10:14
 but thou shalt **k** • G1097 • John 13:7
k the times • G1097 • Acts 1:7
 we **k** that all things • G1492 • Rom. 8:28
 he **k** them • G1097 • 1 Cor. 2:14
 we **k** in part • G1097 • 1 Cor. 13:9
 to **k** the love • G1097 • Eph. 3:19
 for I **k** whom • G1492 • 2 Tim. 1:12
k the holy scriptures • G1492 • 2 Tim. 3:15
 saith, I **k** him • G1097 • 1 John 2:4
 we **k** that • G1492 • 1 John 3:2
 I **k** thy works • G1492 • Rev. 2:2
 See 2 Tim. 2:19; 2 Pet. 2:9

KNOWLEDGE (Gk. *gnōsis*) #1108:

Gnōsis usually connotes progressive, experiential, and personal knowledge; it is knowledge that can

grow. We need to grow in our actual, personal knowledge of Jesus Christ; such knowledge is the greatest protection against false teachings. One of the prominent themes in 2 Peter is Peter's exhortation to the believers to attain a fuller, more thorough knowledge of Jesus Christ (2 Pet. 1:8; 2:20; 3:18).

k of thy ways • H1847 • Job 21:14
 teacheth man **k** • H1847 • Ps. 94:10
 Wise men lay up **k** • H1847 • Prov. 10:14
 increaseth **k** • H1847 • Eccl. 1:18
 by his **k** • H1847 • Is. 53:11
 God gave them **k** • H4093 • Dan. 1:17
k shall be increased • H1847 • Dan. 12:4
 for lack of **k** • H1847 • Hos. 4:6
k of the glory • H3045 • Hab. 2:14
 the key of **k** • G1108 • Luke 11:52
 having more perfect **k** • G1492 • Acts 24:22
 retain God in their **k** • G1922 • Rom. 1:28
 we all have **k** • G1108 • 1 Cor. 8:1
K puffeth up • G1108 • 1 Cor. 8:1
k, it shall vanish • G1108 • 1 Cor. 13:8
 the **k** of God • G56 • 1 Cor. 15:34
 which passeth **k** • G1108 • Eph. 3:19
k of Christ Jesus • G1108 • Phil. 3:8
 wisdom and **k** • G1108 • Col. 2:3
k of the truth • G1922 • 1 Tim. 2:4
k of the truth • G1922 • Heb. 10:26
 See 1 Sam. 2:3; Hos. 4:1

L

LABOUR (*n.*) (Heb. *'amal*) #5999:
 "Labour" means work for gain (Ps. 127:1; Prov. 16:26), but it can also mean "trouble" or "sorrow" (Job 3:10). The effort required for work and human achievement produces "sorrow" and "troubles" in the sense that it can never satisfy the deeper needs of the human soul (Eccl. 6:7). However, when believers recognize that their work is a gift from God, work becomes joy (Eccl. 5:18-20).

all **l** there is profit • H6089 • Prov. 14:23
 man of all his **l** • H5999 • Eccl. 2:22
 All the **l** of man • H5999 • Eccl. 6:7
 your **l** is not • G2873 • 1 Cor. 15:58
 and **l** of love • G2873 • 1 Thess. 1:3
 thy works, and thy **l** • G2873 • Rev. 2:2
 rest from their **l** • G2873 • Rev. 14:13
 See Gen. 31:42; 2 Cor. 6:5; 11:23

LABOUR (*v.*)

Six days shalt thou **l** • H5647 • Ex. 20:9
 they **l** in vain • H5998 • Ps. 127:1
 no end of all his **l** • H5999 • Eccl. 4:8

The sleep of a **l** man • H5647 • Eccl. 5:12

all ye that **l** • G2872 • Matt. 11:28

L not for . . . meat • G2038 • John 6:27

we are **l** together • G4904 • 1 Cor. 3:9

rather let him **l** • G2872 • Eph. 4:28

know them which **l** • G2872 • 1 Thess.

5:12

who **l** in the word • G2872 • 1 Tim. 5:17

See Matt. 9:37; 20:1; Luke 10:2

LAMB

dwell with the **l** • H3532 • Is. 11:6

l to the slaughter • H7716 • Is. 53:7

But **I** was like a **l** • H3532 • Jer. 11:19

the **L** of God • G286 • John 1:29, 36

l without blemish • G286 • 1 Pet. 1:19

blood of the **L** • G721 • Rev. 12:11

See Luke 10:3; John 21:15

LAMP

Thy word is a **l** unto my feet • H5216 •

Ps. 119:105

l of the wicked • H5216 • Prov. 13:9

LAST

and let my **l** end be like his • H319 •

Num. 23:10

At the **l** it biteth • H319 • Prov. 23:32

l state of that man is • G2078 • Matt.

12:45

first shall be **l** • G2078 • Matt. 19:30

the **l** shall be first • G2078 • Matt. 20:16

l which shall be • G2078 • Luke 13:30

at the **l** day • G2078 • John 6:39

See 2 Tim. 3:1; 1 Pet. 1:5

LAUGH

I also will **l** at your calamity • H7832 •

Prov. 1:26

a time to **l** • H7832 • Eccl. 3:4

for ye shall **l** • G1070 • Luke 6:21

your **l** be turned • G1071 • James 4:9

LAW (Heb. *torah*) #8451: Although usually translated *law*, the noun *torah* is derived from the verb *yarah*, meaning “to teach,” and carrying the idea of “instruction.” The writer of Ps. 119 expressed great love for God’s law, because it led him to righteousness (119:97–176). In the NT, Paul praised God’s law because it pointed out his sin and made

him realize his desperate need for a Savior (Rom. 7:7).

l is within my heart • H8451 • Ps. 40:8

thy **l** do **I** love • H8451 • Ps. 119:113

thy **l** is my delight • H8451 • Ps. 119:174

l of the wise • H8451 • Prov. 13:14

destroy the **l** • G3551 • Matt. 5:17

by the deeds of the **l** • G3551 • Rom.

3:20

the **l** is spiritual • G3551 • Rom. 7:14

what the **l** could not do • G3551 • Rom.

8:3

the **l** was our • G3551 • Gal. 3:24

all the **l** is fulfilled • G3551 • Gal. 5:14

there is no **l** • G3551 • Gal. 5:23

fulfil the **l** of Christ • G3551 • Gal. 6:2

the **l** is good • G3551 • 1 Tim. 1:8

l of liberty • G3551 • James 1:25

fulfil the royal **l** • G3551 • James 2:8

See Ps. 1:2; 19:7; Matt. 7:12

LAWFUL

is not **l** to do upon the sabbath day •

G1832 • Matt. 12:2

All things are **l** • G1832 • 1 Cor. 6:12

LEAN

l not unto thine own understanding •

H8172 • Prov. 3:5

l upon the Lord • H8172 • Mic. 3:11

LEARN

L to do well • H3925 • Is. 1:17

l war any more • H3925 • Is. 2:4

much **l** doth • G1121 • Acts 26:24

written for our **l** • G1319 • Rom. 15:4

yet **l** he obedience • G3129 • Heb. 5:8

See Matt. 9:13; 11:29; Phil. 4:11

LEAST

these **l** commandments . . . the **l** in the

• G1646 • Matt. 5:19

is **l** in the kingdom • G3398 • Matt.

11:11

one of the **l** • G1646 • Matt. 25:40

l in the kingdom • G3398 • Luke 7:28

thing which is **l** • G1646 • Luke 12:26

that which is **l** • G1646 • Luke 16:10

l of all saints • G1647 • Eph. 3:8

See Gen. 32:10; 1 Cor. 6:4

LIBERTY (Gk. *exousia*) #1849: The Greek term usually denotes “right,” “authority,” or even “privilege.” In

certain contexts, it connotes the freedom to exercise one's right. For example, believers had the liberty—or right—to eat any food sold in the marketplace, even that offered to idols, in good conscience. But if they would be destroying a weaker believer by doing so, they should abstain (1 Cor. 8).

to proclaim **I** • H1865 • Is. 61:1

I unto them • H1865 • Jer. 34:8

to set at **I** them • G859 • Luke 4:18

I of the children • G1657 • Rom. 8:21

this **I** of yours • G1849 • 1 Cor. 8:9

there is **I** • G1657 • 2 Cor. 3:17

perfect law of **I** • G1657 • James 1:25

See Gal. 5:13; 1 Pet. 2:16

LIE

is not a man, that he should **I** • H3576 • Num. 23:19

that cannot **I** • G893 • Titus 1:2

impossible for God to **I** • G5574 • Heb. 6:18

LIFE (Gk. *zōē*) #2222: This word in classical Greek was used for life in general, but in most instances in the NT the word is used to designate divine, eternal life, the life of God (Eph. 4:18). Humans are born with natural life, called *psuchē* in Greek, translated “soul,” “personality,” or “life.” Eternal life can be received only by believing in the One who is Himself life, Jesus Christ.

into his nostrils the breath of **I** • H2416 • Gen. 2:7

the tree of **I** • H2416 • Gen. 2:9

the path of **I** • H2416 • Ps. 16:11

strength of my **I** • H2416 • Ps. 27:1

fountain of **I** • H2416 • Ps. 36:9

With long **I** • H3117 • Ps. 91:16

I for evermore • H2416 • Ps. 133:3

I unto thy soul • H2416 • Prov. 3:22

findeth me findeth **I** • H2416 • Prov. 8:35

The way of **I** • H2416 • Prov. 15:24

days of the **I** • H2416 • Eccl. 9:9

the way of **I** • H2416 • Jer. 21:8

thought for your **I** • G5590 • Matt. 6:25

to enter into **I** • G2222 • Matt. 18:8

enter into **I** maimed • G2222 • Mark 9:43

for a man's **I** • G2222 • Luke 12:15

The **I** is more • G5590 • Luke 12:23

In him was **I** • G2222 • John 1:4

hath everlasting **I** • G2222 • John 5:24

ye might have **I** • G2222 • John 5:40

everlasting **I** • G2222 • John 6:47

I am that bread of **I** • G2222 • John 6:48

hath eternal **I** • G2222 • John 6:54

they might have **I** • G2222 • John 10:10

I lay down my **I** • G5590 • John 10:15

and the **I** • G2222 • John 11:25

I will lay down my **I** • G5590 • John 13:37

the truth, and the **I** • G2222 • John 14:6

in newness of **I** • G2222 • Rom. 6:4

I from the dead • G2222 • Rom. 11:15

I which I now live • — • Gal. 2:20

alienated from the **I** • G2222 • Eph. 4:18

your **I** is hid • G2222 • Col. 3:3

For what is your **I** • G2222 • James 4:14

I was manifested • G2222 • 1 John 1:2

the pride of **I** • G979 • 1 John 2:16

from death unto **I** • G2222 • 1 John 3:14

to us eternal **I** • G2222 • 1 John 5:11

the tree of **I** • G2222 • Rev. 2:7

river of water of **I** • G2222 • Rev. 22:1

See Matt. 10:39; Acts 5:20

LIGHT (Heb. *’or*) #216: This word refers to literal or symbolic light. In Scripture, light is associated with true knowledge and understanding (Eccl. 42:6; Job 12:25), gladness, good fortune, and goodness (Job 30:26; Ps. 97:11). Scripture describes light as the clothing of God—a vivid picture of His honor, majesty, splendor, and glory (Hab. 3:3, 4). A proper lifestyle is characterized by walking in God's light (Ps. 119:105; Prov. 4:18).

I of thy countenance • H216 • Ps. 4:6

The Lord is my **I** • H216 • Ps. 27:1

sins in the **I** • H3974 • Ps. 90:8

I unto my path • H216 • Ps. 119:105

for thy **I** is come • H216 • Is. 60:1

I of the world • G5457 • Matt. 5:14

Let your **I** so shine • G5457 • Matt. 5:16

The **I** of the body • G3088 • Matt. 6:22

your **I** burning • G3088 • Luke 12:35

children of **I** • G5457 • Luke 16:8
 That was the true **L** • G5457 • John 1:9
 that **I** is come • G5457 • John 3:19
 burning and a shining **I** • G3088 • John
 5:35
 is the **I** with you • G5457 • John 12:35
 from darkness to **I** • G5457 • Acts 26:18
I of the glorious • G5462 • 2 Cor. 4:4
 commanded the **I** • G5457 • 2 Cor. 4:6
 an angel of **I** • G5457 • 2 Cor. 11:14
 dwelling in the **I** • G5457 • 1 Tim. 6:16
I that shineth • G3088 • 2 Pet. 1:19
 that God is **I** • G5457 • 1 John 1:5
 if we walk in the **I** • G5457 • 1 John 1:7
 neither **I** of the sun • G5457 • Rev. 22:5
See 2 Tim. 1:10; Rev. 7:16; 18:23

LIKENESS

in the **I** of men • G3666 • Acts 14:11
I of his death • G3667 • Rom. 6:5
 his own Son in the **I** • G3667 • Rom. 8:3
 in the **I** of men • G3667 • Phil. 2:7
See Gen. 1:26; Deut. 4:16

LION

but the righteous are bold as a **I** •
 H3715 • Prov. 28:1
 the den of **I** • H744 • Dan. 6:16
 as a roaring **I** • G3023 • 1 Pet. 5:8

LIVE

he shall **I** • H2425 • Lev. 18:5
 not **I** always • H2421 • Job 7:16
 shall he **I** again • H2421 • Job 14:14
 not die, but **I** • H2421 • Ps. 118:17
 make me to **I** • H2421 • Is. 38:16
 soul shall **I** • H2421 • Is. 55:3
 he shall surely **I** • H2421 • Ezek. 3:21
 in thy blood, **L** • H2421 • Ezek. 16:6
 he shall surely **I** • H2421 • Ezek. 18:9
 he shall even **I** • H2425 • Ezek. 20:11
 he shall surely **I** • H2421 • Ezek. 33:13
 and we shall **I** • H2421 • Hos. 6:2
I by his faith • H2421 • Hab. 2:4
 not **I** by bread alone • G2198 • Matt. 4:4
 thou shalt **I** • G2198 • Luke 10:28
 yet shall he **I** • G2198 • John 11:25
 because **I** • G2198 • John 14:19
 For in him we **I** • G2198 • Acts 17:28
 The just shall **I** • G2198 • Rom. 1:17
 whether we **I** • G2198 • Rom. 14:8
 gospel should **I** • G2198 • 1 Cor. 9:14

behold, we **I** • G2198 • 2 Cor. 6:9
 might **I** unto God • G2198 • Gal. 2:19
 If we **I** in the Spirit • G2198 • Gal. 5:25
 me to **I** is Christ • G2198 • Phil. 1:21
I godly in Christ • G2198 • 2 Tim. 3:12
 we shall **I** • G2198 • James 4:15
 I am he that **I** • G2198 • Rev. 1:18
 name that thou **I** • G2198 • Rev. 3:1
See 1 Tim. 5:6; Rev. 20:4

LIVING

of life; and man became a **I** soul •
 H2416 • Gen. 2:7
 land of the **I** • H2416 • Job 28:13
 light of the **I** • H2416 • Job 33:30
 the book of the **I** • H2416 • Ps. 69:28
 well of **I** waters • H2416 • Song 4:15
 of **I** waters • H2416 • Jer. 2:13
 that **I** waters • H2416 • Zech. 14:8
 given thee **I** water • G2198 • John 4:10
 a **I** sacrifice • G2198 • Rom. 12:1
 By a new and **I** way • G2198 • Heb.
 10:20
See Matt. 22:32; 1 Cor. 15:43

LORD (Heb. *'adonay*) #113: The title
 Lord speaks of God's unlimited
 power and authority. On the other
 hand, God's personal name Yahweh
 (*YHWH*, #3068) invokes His merciful
 and righteous character. Its precise
 meaning and pronunciation is
 unknown. Most probably the name
 Yahweh is derived from the Hebrew
 verb for "to be," and means "I AM
 WHO I AM" (Ex. 3:14).

The **L** our God • H3068 • Deut. 6:4
L, he is the God • H3068 • 1 Kin. 18:39
 The **L** be with you • H3068 • Ruth 2:4
 God is the **L** • H3068 • Ps. 33:12
 This is the **L** doing • H3068 • Ps. 118:23
O L our God • H3068 • Is. 37:20
L shall be king • H3068 • Zech. 14:9
 saith unto me **L**, **L** • G2962 • Matt. 7:21
 Son of man is **L** • G2962 • Mark 2:28
 why call ye me, **L** • G2962 • Luke 6:46
 both **L** and Christ • G2962 • Acts 2:36
 One **L**, one faith • G2962 • Eph. 4:5
L of peace • G2962 • 2 Thess. 3:16
See 1 Cor. 2:8; Rev. 11:15

LOSE

He that findeth his life shall **l** it • G622 •
Matt. 10:39

l his own soul • G2210 • Matt. 16:26

l himself • G622 • Luke 9:25

See Eccl. 3:6; Luke 15:4, 8

LOSS

shall be burned, he shall suffer **l** •
G2210 • 1 Cor. 3:15

l for Christ • G2209 • Phil. 3:7

LOST

l have gone astray like a **l** sheep • H6 •
Ps. 119:176

hath been **l** sheep • H6 • Jer. 50:6

the **l** sheep • G622 • Matt. 10:6

that which was **l** • G622 • Matt. 18:11

that which was **l** • G622 • Luke 19:10

none of them is **l** • G622 • John 17:12

See Deut. 22:3; 2 Cor. 4:3

LOVE (*n.*) (Gk. *agapē*) #26: This Greek word was rarely used in Greek literature prior to the NT. When it was used, it denoted showing kindness to strangers, giving hospitality, and being charitable. the word *agapē* was used by the NT writers to designate a volitional love as opposed to the purely emotional kind. It is a self-sacrificial love, a kind naturally expressed by God.

thy **l** to me was wonderful • H160 •
2 Sam. 1:26

but **l** covereth • H160 • Prov. 10:12

where **l** is • H160 • Prov. 15:17

banner over me was **l** • H160 • Song 2:4

for **l** is strong • H160 • Song 8:6

an everlasting **l** • H160 • Jer. 31:3

with bands of **l** • H160 • Hos. 11:4

the **l** of many • G26 • Matt. 24:12

the **l** of God • G26 • John 5:42

l one to another • G26 • John 13:35

Greater **l** hath no man • G26 • John
15:13

l worketh no ill • G26 • Rom. 13:10

the **l** of Christ • G26 • 2 Cor. 5:14

God of **l** and peace • G26 • 2 Cor. 13:11

And to know the **l** • G26 • Eph. 3:19

l of money • G5365 • 1 Tim. 6:10

brotherly **l** continue • G5360 • Heb.
13:1

l one another • G25 • 1 John 4:7

for God is **l** • G26 • 1 John 4:8

Herein is **l** • G26 • 1 John 4:10

no fear in **l** • G26 • 1 John 4:18

left thy first **l** • G26 • Rev. 2:4

See Gal. 5:22; 1 Thess. 1:3

LOVE (*v.*)

thou shalt **l** thy neighbour as thyself •
H157 • Lev. 19:18

l the Lord thy God • H157 • Deut. 6:5

to **l** the Lord thy God • H157 • Deut.
19:9

l will **l** thee • H7355 • Ps. 18:1

they that **l** his name • H157 • Ps. 69:36

prosper that **l** thee • H157 • Ps. 122:6

l them that **l** me • H157 • Prov. 8:17

friend **l** at all times • H157 • Prov. 17:17

A time to **l** • H157 • Eccl. 3:8

l them freely • H157 • Hos. 14:4

l the good • H157 • Amos 5:15

to **l** mercy • H160 • Mic. 6:8

L your enemies • G25 • Matt. 5:44

For if ye **l** • G25 • Matt. 5:46

L your enemies • G25 • Luke 6:27

l him most • G25 • Luke 7:42

he whom thou **l** • G5368 • John 11:3

That ye **l** one another • G25 • John
15:12

that **l** thee • G5368 • John 21:15

to **l** one another • G25 • Rom. 13:8

l our Lord Jesus • G25 • Eph. 6:24

not seen, ye **l** • G25 • 1 Pet. 1:8

L the brotherhood • G25 • 1 Pet. 2:17

We **l** him • G25 • 1 John 4:19

As many as **l** • G5368 • Rev. 3:19

See John 14:31; 1 John 4:20, 21

LOVINGKINDNESS

Shew thy marvelous **l** • H2617 • Ps. 17:7

How excellent is thy **l** • H2617 • Ps. 36:7

thy **l** is better • H2617 • Ps. 63:3

To shew forth thy **l** • H2617 • Ps. 92:2

with **l** have I drawn • H2617 • Jer. 31:3

LUST

whatsoever thy soul **l** after • H185 •
Deut. 12:15

own hearts' **l** • H8307 • Ps. 81:12

for I had not known **I** • G1939 • Rom. 7:7
 affections and **I** • G1939 • Gal. 5:24
 and hurtful **I** • G1939 • 1 Tim. 6:9
 worldly **I** • G1939 • Titus 2:12
 of his own **I** • G1939 • James 1:14

from fleshly **I** • G1939 • 1 Pet. 2:11
I of the flesh • G1939 • 1 John 2:16
 the **I** thereof • G1939 • 1 John 2:17
 after their own **I** • G1939 • Jude 16
 their own ungodly **I** • G1939 • Jude 18
 See Matt. 5:38; 1 Cor. 10:6

M

MAKER

a man be more pure than his **m** • H6213 • Job 4:17
 my **m** would • H6213 • Job 32:22
 Where is God my **m** • H6213 • Job 35:10
 righteousness to my **M** • H6466 • Job 36:3
 the Lord our **m** • H6213 • Ps. 95:6
 reproacheth his **M** • H6213 • Prov. 14:31
 the Lord is the **m** • H6213 • Prov. 22:2
 striveth with his **M** • H3335 • Is. 45:9
 the Lord thy **m** • H6213 • Is. 51:13
 For thy **M** • H6213 • Is. 54:5
 whose builder and **m** • G1217 • Heb. 11:10
 See Is. 1:31; 17:7; Hab. 2:18

MAN

Let us make **m** in our image • H120 • Gen. 1:26
 imagination of **m** heart • H120 • Gen. 8:21
 God is not a **m** • H376 • Num. 23:19
 Yet **m** is born • H120 • Job 5:7
M that is born • H120 • Job 14:1
m of the earth • H582 • Ps. 10:18
m obtaineth favour • — • Prov. 12:2
 what is good for **m** • H120 • Eccl. 6:12
 Cease ye from **m** • H120 • Is. 2:22
 it is not in **m** • H376 • Jer. 10:23
 I am God, and not **m** • H376 • Hos. 11:9
 No **m** can serve two • G3762 • Matt. 6:24
 No **m** hath seen God • G3762 • John 1:18
 outward **m** perish • G444 • 2 Cor. 4:16
 in fashion as a **m** • G444 • Phil. 2:8
 the **m** Christ Jesus • G444 • 1 Tim. 2:5
 See 1 Cor. 15:47; Eph. 4:24

MASTER

can serve two **m** • G2962 • Matt. 6:24
 not above his **m** • G1320 • Matt. 10:24
 for one is your **M** • G2519 • Matt. 23:8
 can serve two **m** • G2962 • Luke 16:13
 Ye call me **M** and Lord • G1320 • John 13:13
 obey . . . your **m** • G2962 • Col. 3:22
 a **M** in heaven • G2962 • Col. 4:1
 be not many **m** • G1320 • James 3:1
 subject to your **m** • G1203 • 1 Pet. 2:18
 See Gen. 24:12; Eccl. 12:11

MASTERY

voice of them that shout for **m** • H1369
 • Ex. 32:18
 striveth for the **m** • G75 • 1 Cor. 9:25

MEAT

life more than **m** • G5160 • Matt. 6:25
 have **m** to eat • G1035 • John 4:32
 My **m** is to do • G1033 • John 4:34
 the **m** which perisheth • G1035 • John 6:27
 did eat their **m** • G5160 • Acts 2:46
 abstain from **m** • G1494 • Acts 15:29
 with thy **m** • G1033 • Rom. 14:15
m destroy not • G1033 • Rom. 14:20
M for the belly • G1033 • 1 Cor. 6:13
 if **m** make my brother • G1033 • 1 Cor. 8:13
 same spiritual **m** • G1033 • 1 Cor. 10:3
 abstain from **m** • G1033 • 1 Tim. 4:3
 See Matt. 3:4; Col. 2:16

MEDITATE

went out to **m** in the field • H7742 • Gen. 24:63
 shalt **m** therein • H1897 • Josh. 1:8
 his law doth he **m** • H1897 • Ps. 1:2
m on thee • H1897 • Ps. 63:6
 I will **m** also • H1897 • Ps. 77:12
m in thy word • H7878 • Ps. 119:148

I **m** on all thy works • H1897 • Ps. 143:5
 Thine heart shall **m** • H1897 • Is. 33:18
 not to **m** before • G4304 • Luke 21:14
m upon these • G3191 • 1 Tim. 4:15
 See Ps. 19:14; 104:34; 119:97

MEEK (Heb. *'anav*) #6035: This word may be translated *humble* (Ps. 34:2) or *mEEK* (Ps. 37:11; Matt. 5:5), deriving from a verb meaning “to be afflicted” or “to be bowed down” (Ps. 116:10). It often refers to the poor or oppressed (Amos 2:7), and signifies strength in enduring suffering without resentment. Such character is rooted in strong faith in God and His goodness and steadfast submission to His will.

man Moses was very **m** • H6035 • Num. 12:3
 the **m** shall eat • H6035 • Ps. 22:26
 The **m** will he guide • H6035 • Ps. 25:9
m shall inherit • H6035 • Ps. 37:11
 will beautify the **m** • H6035 • Ps. 149:4
m also shall increase • H6035 • Is. 29:19
 tidings unto the **m** • H6035 • Is. 61:1
 Blessed are the **m** • G4239 • Matt. 5:5
 for I am **m** • G4235 • Matt. 11:29
 ornament of a **m** • G4239 • 1 Pet. 3:4
 See Ps. 76:9; 147:6; Is. 11:4

MEMBER

in thy book all my **m** were written • — • Ps. 139:16
 yield ye your **m** • G3196 • Rom. 6:13
 many **m** in one body • G3196 • Rom. 12:4
 the **m** of Christ • G3196 • 1 Cor. 6:15
 the **m** of an harlot • G3196 • 1 Cor. 6:15
 a little **m** • G3196 • James 3:5
 war in your **m** • G3196 • James 4:1
 See Matt. 5:29; Eph. 4:25; 5:30

MEMORY

cut off the **m** of them • H2143 • Ps. 109:15
 utter the **m** • H2143 • Ps. 145:7
 The **m** of the just • H2143 • Prov. 10:7
 for the **m** of them • H2143 • Eccl. 9:5

MEN

yourselves like **m** • H582 • 1 Sam. 4:9

to be but **m** • H582 • Ps. 9:20
 die like **m** • H120 • Ps. 82:7
 strong **m** shall bow • H582 • Eccl. 12:3
 shew yourselves **m** • H377 • Is. 46:8
 I now persuade **m** • G444 • Gal. 1:10
 not as pleasing **m** • G444 • 1 Thess. 2:4
 See 1 Tim. 2:4; 1 Pet. 2:17

MENTION

will make **m** • H2142 • Ps. 71:16
m that his name • H2142 • Is. 12:4
m the lovingkindness • H2142 • Is. 63:7
m of you always • G3417 • Rom. 1:9
 making **m** of you • G3417 • 1 Thess. 1:2
 See Is. 62:6; Ezek. 18:22; 33:16

MERCIFUL

 (Gk. *hilaskomai*) #2433:

The Greek word means “to be propitious” or “to be favorably inclined.” The term is used as a verb in Heb. 2:17, where it describes how Christ made reconciliation possible between God and humanity by His sacrifice on the Cross. In both 1 John 2:2 and 4:10, Jesus is called “the propitiation for our sins.” As our sacrifice, He appeased God. See also Luke 18:13.

He is ever **m** • H2603 • Ps. 37:26
 God be **m** unto us • H2603 • Ps. 67:1
m man doeth good • H2617 • Prov. 11:17

m men are taken away • H2617 • Is. 57:1
 for I am **m** • H2623 • Jer. 3:12
 Blessed are the **m** • G1655 • Matt. 5:7
m, as your Father • G3629 • Luke 6:36
m to me a sinner • G2433 • Luke 18:13
 be a **m** and faithful • G1655 • Heb. 2:17
 See Ex. 34:6; Joel 2:13

MERCY (Heb. *chanan*) #2603: *Mercy* signifies an act of graciousness to someone in need, from a person of superior rank or circumstance. Most of the references to *mercy* in the Bible point to God as the direct agent of mercy, showing His graciousness in many ways, including the prevention of harm, the bestowal of family and possessions, and the

communication of divine law (Ps. 119:29; Gen. 33:5; 2 Kin. 13:23).
 shew **m** on whom I will shew **m** • H7355 • Ex. 33:19
 for his **m** endureth • H2617 • 1 Chr. 16:34
 his **m** endureth for ever • H2617 • Ezra 3:11
 goodness and **m** shall • H2617 • Ps. 23:6
 great is his **m** toward them • H2617 • Ps. 103:11
 full of thy **m** • H2617 • Ps. 119:64
m endureth for ever • H2617 • Ps. 136:1
m on the poor • H2603 • Prov. 14:21
m and truth • H2617 • Prov. 16:6
 with great **m** • H7356 • Is. 54:7
 and have no **m** • H7355 • Jer. 6:23
 of the Lord's **m** • H2617 • Lam. 3:22
 and **m** to them • H2617 • Dan. 9:4
 no truth, nor **m** • H2617 • Hos. 4:1
 For I desired **m** • H2617 • Hos. 6:6
 fatherless findeth **m** • H7355 • Hos. 14:3
 to love **m** • H2617 • Mic. 6:8
 he delighteth in **m** • H2617 • Mic. 7:18
 in wrath remember **m** • H7355 • Hab. 3:2
 they shall obtain **m** • G1653 • Matt. 5:7
 I will have **m** • G1656 • Matt. 9:13
 have **m** on whom • G1653 • Rom. 9:15
 by the **m** of God • G3628 • Rom. 12:1
 that we may obtain **m** • G1656 • Heb. 4:16
 judgment without **m** • G448 • James 2:13
 his abundant **m** • G1656 • 1 Pet. 1:3
 See Dan. 4:27; 1 Tim. 1:2

MIGHT

all thy soul, and with all thy **m** • H3966
 • Deut. 6:5
 do it with thy **m** • H3581 • Eccl. 9:10
 Not by **m** • H2428 • Zech. 4:6
 with all **m** • G1411 • Col. 1:11
 See 2 Pet. 2:11; Rev. 7:12

MIGHTY (Heb. *gibbor*) #1368: The word describes good or bad men (Gen. 10:9; 1 Chr. 19:8), giants (Gen. 6:4), angels (Ps. 103:20), even God (Deut. 10:17). The phrase "mighty

God" includes Isaiah's messianic prophecy of Jesus' birth (Is. 9:6). The Scriptures state that the mighty man is not victorious because of his strength (Ps. 33:16) but because of his understanding and knowledge of the Lord (Jer. 9:23, 24).
 was a **m** hunter before the Lord • H1368 • Gen. 10:9
 Thou hast a **m** arm • H1369 • Ps. 89:13
 the **m** One of Israel • H46 • Is. 1:24
m to save • H7227 • Is. 63:1
m in work • H7227 • Jer. 32:19
m works were done • G1411 • Matt. 11:20
 a rushing **m** wind • G972 • Acts 2:2
 but **m** through God • G1415 • 2 Cor. 10:4
 See Eccl. 6:10; Matt. 3:11

MILK

m and honey • H2461 • Ex. 3:8
 have need of **m** • G1051 • Heb. 5:12
m of the word • G1051 • 1 Pet. 2:2
 See Judg. 4:19; Job 21:24

MIND (*n.*)(Gk. *dianoia, nous*) #1271; 3563: Four Greek words account for most instances of "mind" in the NT. They are almost synonymous: understanding, thought, mind, reason. In the NT the mind was thought of as either evil or good. It may be "blinded" (2 Cor. 3:14; 4:4), "corrupt" (2 Tim. 3:8), and "reprobate" (Rom. 1:28). Humans may also have minds that are renewed (Rom. 12:2) and pure (2 Pet. 3:1).
 whose **m** is stayed • H3336 • Is. 26:3
 carnal **m** • G5427 • Rom. 8:7
 same **m** one toward • G5426 • Rom. 12:16
 a willing **m** • G4288 • 2 Cor. 8:12
 be of one **m** • G5426 • 2 Cor. 13:11
 with one **m** • G5590 • Phil. 1:27
 one accord, of one **m** • G5426 • Phil. 2:2
 Let this **m** be in you • G5426 • Phil. 2:5
 keep your hearts and **m** • G3540 • Phil. 4:7
 of corrupt **m** • G3563 • 1 Tim. 6:5

and of sound **m** • G4995 • 2 Tim. 1:7
 men of corrupt **m** • G3563 • 2 Tim. 3:8
 See Rom. 8:6; 1 Thess. 5:14

MIND (*v.*)

flesh do **m** the things of the flesh •
 G5426 • Rom. 8:5

M not high things • G5426 • Rom. 12:16
m the same thing • G5426 • Phil. 3:16
 who **m** earthly things • G5426 • Phil.
 3:19

MINDFUL

What is man, that thou art **m** of him •
 H2142 • Ps. 8:4

MINISTER (*n.*) (Heb. *sharat*) #8334:

This Hebrew word means “to serve,”
 both in secular and sacred functions.
 Most of the time the ministering is
 described as to or before the Lord,
 but the Levites are also said to
 minister to the priests (Num. 18:2),
 to the people (Num. 16:9; Ezek.
 44:11), and to the tabernacle (Num.
 1:50). Ministering before the Lord
 occasionally involved music and
 song (1 Chr. 6:31, 32; 16:4, 5).

ye **m** of his • H8334 • Ps. 103:21
 him **m** a flaming fire • H8334 • Ps.
 104:4

M of our God • H8334 • Is. 61:6
 the Lord’s **m** • H8334 • Joel 1:9
 let him be your **m** • G1249 • Matt. 20:26
 shall be your **m** • G1249 • Mark 10:43
 is the **m** of God • G1249 • Rom. 13:4
 able **m** of the new • G1249 • 2 Cor. 3:6
 the **m** of sin • G1249 • Gal. 2:17
 I was made a **m** • G1249 • Eph. 3:7
 faithful **m** • G1249 • Eph. 6:21
 faithful **m** of Christ • G1249 • Col. 1:7
 am made a **m** • G1249 • Col. 1:23
 a faithful **m** • G1249 • Col. 4:7
 shalt be a good **m** • G1249 • 1 Tim. 4:6
 his **m** a flame of fire • G3011 • Heb. 1:7
 See 2 Cor. 6:4; 1 Thess. 3:2

MINISTRY

and to the **m** of the word • G1248 • Acts
 6:4
 we have this **m** • G1248 • 2 Cor. 4:1
m of reconciliation • G1248 • 2 Cor.
 5:18

that the **m** • G1248 • 2 Cor. 6:3
 work of the **m** • G1248 • Eph. 4:12
 Take heed to the **m** • G1248 • Col. 4:17
 proof of thy **m** • G1248 • 2 Tim. 4:5
 See Acts 1:17; 12:25; Rom. 12:7

MIRACLE (Gk. *sēmeion*) #4592: The
 word John uses for *signs* means
 “a distinguishing mark” or “an
 indication” of the authenticity of a
 person or an object (John 20:30). In
 the Gospel of John, *sēmeion* means
 “a portent,” a miracle that points
 to the divine Creator. John speaks
 of Jesus’ miracles as *signs* pointing
 people to the truth that Jesus is the
 divine Son of God who came down
 from heaven.

and where be all his **m** • H6381 • Judg.
 6:13

a **m** in my name • G1411 • Mark 9:39
 some **m** done • G4592 • Luke 23:8
 beginning of **m** • G4592 • John 2:11
 again the second **m** • G4592 • John 4:54
 John did no **m** • G4592 • John 10:41
 among you by **m** • G1411 • Acts 2:22
 the working of **m** • G1411 • 1 Cor. 12:10
 See Gal. 3:5; Heb. 2:4; Rev. 13:14

MOCK

God is not **m** • G3456 • Gal. 6:7
 See 2 Kin. 2:23; Matt. 2:16

MOCKER

there should be **m** • G1703 • Jude 18

MODERATION

Let your **m** be known unto all • G1933
 • Phil. 4:5

MONEY

redeemed without **m** • H3701 • Is. 52:3
 the love of **m** • G5365 • 1 Tim. 6:10
 See Gen. 23:9; Mark 6:8; Luke 9:3; Acts
 4:37

MORTAL

m man be more just than God • H582 •
 Job 4:17
 in your **m** body • G2349 • Rom. 6:12
 this **m** must • G2349 • 1 Cor. 15:53
 See Deut. 19:11; 2 Cor. 4:11; 5:4

MORTIFY

the Spirit do **m** the deeds • G2289 •
Rom. 8:13

M therefore • G3499 • Col. 3:5

MOTHER

Thou art my **m** • H517 • Job 17:14
to be a joyful **m** • H517 • Ps. 113:9
As one whom his **m** • H517 • Is. 66:13
As is the **m** • H517 • Ezek. 16:44
Who is my **m** • G3384 • Matt. 12:48
and the **m** of Jesus • G3384 • John 2:1
See Gal. 4:26; 1 Tim. 1:9; 5:2

MOURN

m at the last • H5098 • Prov. 5:11
all that **m** • H57 • Is. 61:2
turn their **m** • H60 • Jer. 31:13
they that **m** • G3996 • Matt. 5:4
tribes of the earth **m** • G2875 • Matt.
24:30
See Zech. 7:5; James 4:9

MOUTH

Out of the **m** of babes • H6310 • Ps. 8:2
I will keep my **m** • H6310 • Ps. 39:1
open thy **m** wide • H6310 • Ps. 81:10
m of the foolish • H6310 • Prov. 10:14
the fruit of his **m** • H6310 • Prov. 13:2
Whoso keepeth his **m** • H6310 • Prov.
21:23
for his **m** • H6310 • Eccl. 6:7
was in his **m** • H6310 • Mal. 2:6
the **m** speaketh • G4750 • Matt. 12:34
a **m** and wisdom • G4750 • Luke 21:15
the **m** confession • G4750 • Rom. 10:10
m must be stopped • G1993 • Titus 1:11
of the same **m** • G4750 • James 3:10
See John 19:29; 1 Pet. 2:22

MOVE

said in his heart, I shall not be **m** •
H4131 • Ps. 10:6

I shall not be **m** • H4131 • Ps. 16:8
I shall never be **m** • H4131 • Ps. 30:6
we live, and **m** • G2795 • Acts 17:28
See Prov. 23:31; Is. 7:2

MULTITUDE

shalt not follow a **m** to do evil • H7227
• Ex. 23:2
In the **m** of words • H7230 • Prov. 10:19
m of counsellors • H7230 • Prov. 11:14
hide a **m** of sins • G4128 • James 5:20
cover a **m** of sins • G4128 • 1 Pet. 4:8
See Josh. 11:4; Luke 2:13

MUZZLE

not **m** the ox when he treadeth • H2629
• Deut. 25:4
not **m** the mouth • G5392 • 1 Cor. 9:9
not **m** the ox • G5392 • 1 Tim. 5:18

MYSTERY (Gk. *mustērion*) #3466:

The word *mystery*, so often used by Paul, does not mean something incomprehensible, but something that had been kept secret and now has been disclosed. In Paul's cultural and religious milieu, the term was often used with reference to the mystery religions. In contrast, Paul uses the word to speak of a secret that has been openly revealed to all (Rom. 16:25-27).
the **m** of the kingdom of heaven • G3466 • Matt. 13:11
of God in a **m** • G3466 • 1 Cor. 2:7
I shew you a **m** • G3466 • 1 Cor. 15:51
This is a great **m** • G3466 • Eph. 5:32

N**NAKED**

they were both **n**, the man and • H6174
• Gen. 2:25
people were **n** • H6544 • Ex. 32:25
N came I • H6174 • Job 1:21
N, and ye clothed • G1131 • Matt. 25:36
thirst, and are **n** • G1130 • 1 Cor. 4:11
not be found **n** • G1131 • 2 Cor. 5:3
all things are **n** • G1131 • Heb. 4:13

See John 21:7; Rev. 3:17; 16:15

NAME (Heb. *shem*) #8034: Names served as identification, often describing someone's character, position, or destiny (1 Sam. 25:25). Jacob was renamed, reflecting a change in his character (Gen. 35:10). Each name of God reveals an aspect of His nature; for this

reason, His name is to be honored and revered (Ex. 20:7). By revealing His name, God indicated the intimacy of His covenantal relationship with Israel (Ex. 3:13–15).
 in the **n** of our God • H8034 • Ps. 20:5
 declare thy **n** • H8034 • Ps. 22:22
 that love his **n** • H8034 • Ps. 69:36
 praise thy **n** • H8034 • Ps. 138:2
n of the wicked • H8034 • Prov. 10:7
n of the Lord • H8034 • Prov. 18:10
 A good **n** is rather • H8034 • Prov. 22:1
 A good **n** is better • H8034 • Eccl. 7:1
 thy **n** is as ointment • H8034 • Song 1:3
 an everlasting **n** • H8034 • Is. 56:5
 whose **n** is Holy • H8034 • Is. 57:15
 by a new **n** • H5344 • Is. 62:2
 calleth upon thy **n** • H8034 • Is. 64:7
n is great in might • H8034 • Jer. 10:6
 sworn by my great **n** • H8034 • Jer. 44:26
 fear my **n** • H8034 • Mal. 4:2
 Hallowed be thy **n** • G3686 • Matt. 6:9
 in his **n** • G3686 • Matt. 12:21
 little child in my **n** • G3686 • Matt. 18:5
 together in my **n** • G3686 • Matt. 18:20
 for my **n** sake • G3686 • Matt. 19:29
 come in my **n** • G3686 • Matt. 24:5
 My **n** is Legion • G3686 • Mark 5:9
 children in my **n** • G3686 • Mark 9:37
 a miracle in my **n** • G3686 • Mark 9:39
 this child in my **n** • G3686 • Luke 9:48
 your **n** are written • G3686 • Luke 10:20
 for my **n** sake • G3686 • Luke 21:12
 in my Father's **n** • G3686 • John 5:43
 shall ask in my **n** • G3686 • John 14:13
 nothing in my **n** • G3686 • John 16:24
 his **n** through faith • G3686 • Acts 3:16
 there is none other **n** • G3686 • Acts 4:12
n that is named • G3686 • Eph. 1:21
n which is above • G3686 • Phil. 2:9
 at the **n** of Jesus • G3686 • Phil. 2:10
 whose **n** are • G3686 • Phil. 4:3
n of the Lord Jesus • G3686 • Col. 3:17
 a more excellent **n** • G3686 • Heb. 1:4
n by the which • G3686 • James 2:7
 holdest fast my **n** • G3686 • Rev. 2:13
 a new **n** written • G3686 • Rev. 2:17
 his **n** shall be • G3686 • Rev. 22:4

See Ex. 28:9; Is. 45:3; John 10:3

NATION (Heb. *goy*) #1471: The Hebrew word *goy* basically means a body or group of people and is usually translated *nation*. The term generally refers to pagan nations (Deut. 4:38; Judg. 2:21, 22). These nations, characterized by wickedness (Deut. 9:4, 5), were considered enemies of God (Ps. 2:1; 10:16), but the OT also speaks of the grace of God extending to all people through the promised Messiah (Is. 2:2; 11:10; 42:6).

exalteth a **n** • H1471 • Prov. 14:34
 he sprinkle many **n** • H1471 • Is. 52:15
 For **n** shall rise • G1484 • Matt. 24:7
 shall rise against **n** • G1484 • Luke 21:10
 perverse **n** • G1074 • Phil. 2:15
 See Deut. 4:27; Jer. 2:11; 4:2

NATURAL (Gk. *psuchikos*) #5591: *Psuchikos* means “of the soul” or “natural,” as opposed to “spiritual,” or “having the Spirit.” According to Scripture, a person’s being, both soul and body, should be ruled by “the spirit,” that part of a person which is influenced by the Holy Spirit. In the “natural” person, the spirit is subservient to the natural soul, which is worldly in its motives and aims.

nor his **n** force abated • H3893 • Deut. 34:7
 without **n** affection • G794 • Rom. 1:31
 But the **n** man • G5591 • 1 Cor. 2:14
 Without **n** affection • G794 • 2 Tim. 3:3
 See Phil. 2:20; James 1:23

NATURE

Doth not even **n** itself teach you • G5449 • 1 Cor. 11:14
 by **n** the children • G5449 • Eph. 2:3
 the **n** of angels • — • Heb. 2:16
 of the divine **n** • G5449 • 2 Pet. 1:4
 See Rom. 1:26; Gal. 2:15; 4:8

NEAR

neighbour that is **n** • H7138 • Prov. 27:10
 come **n** to me • H5066 • Is. 50:8

while he is **n** • H7138 • Is. 55:6
 day of the Lord is **n** • H7138 • Obad. 15
 great day . . . is **n** • H7138 • Zeph. 1:14
 know that it is **n** • G1451 • Matt. 24:33
 summer is **n** • G1451 • Mark 13:28
See Ezek. 11:3; 22:5; Rom. 13:11

NEGLECT

N not the gift • G272 • 1 Tim. 4:14
n so great salvation • G272 • Heb. 2:3

NEIGHBOUR

love thy **n** • H7453 • Lev. 19:18
 truth to his **n** • H7453 • Zech. 8:16
 love thy **n** • G4139 • Matt. 19:19
 And who is my **n** • G4139 • Luke 10:29
 truth with his **n** • G4139 • Eph. 4:25
See Lev. 19:13; Rom. 13:10

NEVER

Hell and destruction are **n** full • H3808
 • Prov. 27:20

are **n** satisfied • H3808 • Prov. 30:15
n have enough • — • Is. 56:11

I **n** knew you • G3763 • Matt. 7:23
 shall **n** thirst • G3364 • John 4:14
 shall **n** hunger • G3364 • John 6:35
N man spake • G3763 • John 7:46
n see death • G3364 • John 8:51
 they shall **n** perish • G3364 • John 10:28
 shall **n** die • G3364 • John 11:26
n faileth • G3763 • 1 Cor. 13:8
 will **n** leave thee • G3364 • Heb. 13:5
See Judg. 2:1; Dan. 2:44

NEW (Gk. *kainos*) #2537: The Greek word for *new* means something having a different quality or nature. Thus the *new man* is the new humanity created in Christ, of which all believers partake, both individually and corporately. Paul spoke of the new man created in Christ in terms of a new unified corporate humanity (Eph. 2:14, 15), and exhort each believer to put on his new human nature.

But if the Lord make a **n** thing • H1278
 • Num. 16:30

a **n** song • H2319 • Ps. 33:3
 unto the Lord a **n** • H2319 • Ps. 96:1
 will sing a **n** song • H2319 • Ps. 144:9
 Is no **n** thing • H2319 • Eccl. 1:9

create **n** heavens • H2319 • Is. 65:17
 the **n** earth • H2319 • Is. 66:22
n every morning • H2319 • Lam. 3:23
 A **n** commandment • G2537 • John
 13:34

he is a **n** creature • G2537 • 2 Cor. 5:17
 one **n** man • G2537 • Eph. 2:15
 put on the **n** man • G2537 • Eph. 4:24
n and living way • G4372 • Heb. 10:20
 no **n** commandment • G2537 • 1 John
 2:7

a **n** name written • G2537 • Rev. 2:17
 upon him my **n** name • G2537 • Rev.
 3:12

they sung a **n** song • G2537 • Rev. 5:9
 were a **n** song • G2537 • Rev. 14:3
 I saw a **n** heaven • G2537 • Rev. 21:1
 make all things **n** • G2537 • Rev. 21:5
See Is. 24:7; 43:19; Acts 2:13

NEWNESS

we also should walk in **n** of life • G2538
 • Rom. 6:4

NIGH

word is very **n** • H7138 • Deut. 30:14
 The word is **n** thee • G1451 • Rom. 10:8
 are made **n** • G1451 • Eph. 2:13
See Joel 2:1; Heb. 6:8

NIGHT

songs in the **n** • H3915 • Job 35:10
 song in the **n** • H3915 • Ps. 77:6
 all **n** in prayer • G1273 • Luke 6:12
 the **n** cometh • G3571 • John 9:4
 walk in the **n** • G3571 • John 11:10
n is far spent • G3571 • Rom. 13:12
 a thief in the **n** • G3571 • 1 Thess. 5:2
 be no **n** there • G3571 • Rev. 21:25
See Ps. 121:6; John 3:2

NOBLE

but their **n** put not their necks • H117 •
 Neh. 3:5

n held their peace • H5057 • Job 29:10
 thee a **n** vine • H8321 • Jer. 2:21
n have sent • H117 • Jer. 14:3
 were more **n** • G2104 • Acts 17:11
 not many **n** • G2104 • 1 Cor. 1:26
See Num. 21:18; Eccl. 10:17

NONE

there is **n** righteous, no, not one •
 G3756 • Rom. 3:10

NUMBER (*v.*) (Heb. *manah*) #4487:
 This Hebrew verb basically means
 “to count” or “to assign.” In Jonah,
 translated *prepared*, it signifies “to
 appoint” or “to ordain,” describing
 God’s intervention in natural events
 to bring about His will. By *preparing*
 the fish, the plant, and the worm,
 God exercised sovereignty over the
 plant and animal world, and over
 Jonah’s life, using all to teach Jonah
 about His great mercy (4:6–8).
n ye the people • H6485 • 2 Sam. 24:2

Go, **n** Israel • H5608 • 1 Chr. 21:2
 to **n** our days • H4487 • Ps. 90:12
 wanting cannot be **n** • H4487 • Eccl.
 1:15
 he was **n** • H4487 • Is. 53:12
 very hairs . . . are all **n** • G705 • Matt.
 10:30
 no man could **n** • G705 • Rev. 7:9
 See Job 14:16; Acts 1:17

NURTURE

n and admonition of the Lord • G3809
 • Eph. 6:4

O

OBEDIENCE

so by the **o** of one • G5218 • Rom. 5:19
 the **o** of faith • G5218 • Rom. 16:26
o by the things • G5218 • Heb. 5:8
 See 2 Cor. 10:5; 1 Pet. 1:2

OBEDIENT

Lord . . . said will we do, and be **o** •
 H8085 • Ex. 24:7
 upon an **o** ear • H8085 • Prov. 25:12
 willing and **o** • H8085 • Is. 1:19
o in all things • G5255 • 2 Cor. 2:9
o to them that • G5219 • Eph. 6:5
 became **o** unto death • G5255 • Phil.
 2:8
 to be **o** • G5293 • Titus 2:9
 As **o** children • G5218 • 1 Pet. 1:14
 See Num. 27:20; Titus 2:5

OBEY

if ye **o** the commandments • H8085 •
 Deut. 11:27
 voice will we **o** • H8085 • Josh. 24:24
 to **o** is better • H8085 • 1 Sam. 15:22
o my voice • H8085 • Jer. 7:23
 ought to **o** God • G3980 • Acts 5:29
 to whom ye **o** • G5219 • Rom. 6:16
o your parents • G5219 • Eph. 6:1
o in all things • G5219 • Col. 3:22
o not the gospel • G5219 • 2 Thess. 1:8
O them that • G3982 • Heb. 13:17
 in **o** the truth • G5218 • 1 Pet. 1:22
o not the gospel • G544 • 1 Pet. 4:17
 See Ex. 5:2; 23:21; Dan. 9:10

OBSERVATION

of God cometh not with **o** • G3907 •
 Luke 17:20

OBTAIN

and shall **o** favour of the Lord • H6329
 • Prov. 8:35
 they shall **o** joy • H5381 • Is. 35:10
 shall **o** gladness • H5381 • Is. 51:11
 to **o** that world • G5177 • Luke 20:35
o help of God • G5177 • Acts 26:22
 that ye may **o** • G2638 • 1 Cor. 9:24
 to **o** salvation • G4047 • 1 Thess. 5:9
 but I **o** mercy • G1653 • 1 Tim. 1:13
o the salvation • G5177 • 2 Tim. 2:10
 that we may **o** mercy • G2983 • Heb.
 4:16
o eternal redemption • G2147 • Heb.
 9:12
 not **o** mercy • G1653 • 1 Pet. 2:10
 that have **o** • G2975 • 2 Pet. 1:1
 See Dan. 11:21; Hos. 2:23

OFFENCE

for yielding pacifieth great **o** • H2399 •
 Eccl. 10:4
 a rock of **o** • H4383 • Is. 8:14
 an **o** unto me • G4625 • Matt. 16:23
 by whom the **o** cometh • G4625 • Matt.
 18:7
 that **o** will come • G4625 • Luke 17:1
 and rock of **o** • G4625 • Rom. 9:33
 See Rom. 5:15; 16:17; Gal. 5:11

OFFEND (Gk. *skandalizō*) #4624: The
 word is the verb form of a Greek

noun that means “stumbling block” or “snare.” In the NT it means anything that hinders someone from doing what is right or causes one to sin or fall away from the faith. Jesus warns that stumbling blocks are sure to come our way, and condemned those who put stumbling blocks in the way of believers (Luke 17:1, 2).

A brother **o** • H6586 • Prov. 18:19
 if thy right eye **o** • G4624 • Matt. 5:29
 not be **o** in me • G4624 • Matt. 11:6
 all things that **o** • G4625 • Matt. 13:41
 shall **o** one of these • G4624 • Matt.

18:6
 eye **o** thee • G4624 • Matt. 18:9
 yet **o** in one point • G4417 • James 2:10
See Jer. 37:18; 2 Cor. 11:29

OFFER

the people willingly **o** themselves •
 H5068 • Judg. 5:2

Whoso **o** praise • H2076 • Ps. 50:23
 and **o** thy gift • G4374 • Matt. 5:24
o also the other • G3930 • Luke 6:29
o unto idols • G1494 • 1 Cor. 8:1
o in sacrifice • G1494 • 1 Cor. 10:19
 and if I be **o** • G4689 • Phil. 2:17
 ready to be **o** • G4689 • 2 Tim. 4:6
o to bear the sins • G4374 • Heb. 9:28
See Ezra 1:6; 2:68; Mal. 1:8

OIL

anointed thee with the **o** of gladness •
 H8081 • Ps. 45:7

anointed with fresh **o** • H8081 • Ps.
 92:10

the **o** of joy • H8081 • Is. 61:3
See Ex. 27:20; Mic. 6:7

ONE

his wife; and they shall be **o** flesh •
 H259 • Gen. 2:24

I and my Father are **o** • G1520 • John
 10:30

that they may be **o** • G1520 • John 17:11
o in Christ Jesus • G1520 • Gal. 3:28

O Lord, **o** faith • G1520 • Eph. 4:5
See Mark 12:32; 1 Tim. 2:5

OPEN

and the earth **o** her mouth • H6475 •
 Num. 16:30

O thou mine eyes • H1540 • Ps. 119:18

O thy mouth • H6605 • Prov. 31:8

To **o** the blind eyes • H6491 • Is. 42:7

I will not **o** you • H6605 • Mal. 3:10

Lord, **o** to us • G455 • Matt. 25:11

o to us the scriptures • G1272 • Luke
 24:32

To **o** their eyes • G455 • Acts 26:18

is **o** unto me • G455 • 1 Cor. 16:9

o unto us a door • G455 • Col. 4:3

See 2 Cor. 2:12; Heb. 4:13

OPINION

How long halt ye between two **o** •
 H5587 • 1 Kin. 18:21

OPPRESS

neither vex a stranger, nor **o** him •
 H3905 • Ex. 22:21

not **o** a stranger • H3905 • Ex. 23:9

not **o** one another • H3238 • Lev. 25:14

fatherless and the **o** • H1790 • Ps. 10:18

that **o** the poor • H6231 • Prov. 14:31

o not the stranger • H6231 • Jer. 7:6

o not the widow • H6231 • Zech. 7:10

See Mal. 3:5; Acts 7:24; 10:38

ORDAIN

thou **o** strength • H3245 • Ps. 8:2

I **o** thee a prophet • H5414 • Jer. 1:5

o twelve • G4160 • Mark 3:14

and **o** you • G5087 • John 15:16

must one be **o** • G1096 • Acts 1:22

was **o** of God • G3724 • Acts 10:42

o to eternal life • G5021 • Acts 13:48

o them elders • G5500 • Acts 14:23

o of the apostles • G2919 • Acts 16:4

o of God • G5021 • Rom. 13:1

was **o** by angels • G1299 • Gal. 3:19

o that we should • G4282 • Eph. 2:10

and **o** elders • G2525 • Titus 1:5

o to this • G4270 • Jude 4

See 1 Cor. 2:7; 9:14; 1 Tim. 2:7

ORDER

set thine house in **o** • H6680 • 2 Kin.
 20:1

o of Melchizedek • H1700 • Ps. 110:4

decently and in **o** • G5010 • 1 Cor. 14:40

set in **o** the things • G1930 • Titus 1:5

rise after the **o** • G5010 • Heb. 7:11

See Ps. 37:23; 1 Cor. 15:23

ORDINANCE

forsook not the **o** of their God • H4941
• Is. 58:2

have kept his **o** • H4931 • Mal. 3:14
the **o** of God • G1296 • Rom. 13:2
contained in **o** • G1378 • Eph. 2:15
the handwriting of **o** • G1378 • Col.
2:14

and carnal **o** • G1345 • Heb. 9:10
See Jer. 31:36; 1 Pet. 2:13

OUTWARD

man looketh on the **o** appearance •
H5869 • 1 Sam. 16:7

appear beautiful **o** • G1855 • Matt.
23:27
o in the flesh • G5318 • Rom. 2:28
o man perish • G1854 • 2 Cor. 4:16
See Matt. 23:28; 1 Pet. 3:3

OVERCOME

I have **o** the world • G3528 • John 16:33
Be not **o** of evil • G3528 • Rom. 12:21
victory that **o** • G3528 • 1 John 5:4
o the world • G3528 • 1 John 5:5
To him that **o** • G3528 • Rev. 2:7
he that **o** • G3528 • Rev. 2:26
See Song 6:5; 2 Pet. 2:19

P**PAIN**

My heart is sore **p** within me • H2342 •
Ps. 55:4
the **p** of hell • H4712 • Ps. 116:3
the **p** of death • G5604 • Acts 2:24
See Ps. 73:16; 2 Cor. 11:27

PARDON (Heb. *kaphar*) #3722: This
word means to “cover,” “appease,”
or “ransom.” In Scripture it more
commonly speaks of payment or
sacrifice for sin. The sacrifice of an
animal atoned for the offender’s sin
and substituted for his life, turning
aside God’s wrath. Like the lambs
sacrificed to atone for the Israelites’
sins, Jesus’ life was offered as a
substitute for ours, turning away
God’s wrath (Rom. 3:25).

will not **p** your transgressions • H5375
• Ex. 23:21

Lord **p** every one • H3722 • 2 Chr. 30:18
God ready to **p** • H5547 • Neh. 9:17
he will abundantly **p** • H5545 • Is. 55:7
See Jer. 33:8; Mic. 7:18

PARENTS

shall rise up against their **p** • G1118 •
Matt. 10:21
or **p** or brethren • G1118 • Luke 18:29
betrayed both by **p** • G1118 • Luke
21:16

this man or his **p** • G1118 • John 9:2
disobedient to **p** • G1118 • Rom. 1:30
lay up for the **p** • G1118 • 2 Cor. 12:14

Children, obey your **p** • G1118 • Eph.
6:1
obey your **p** in all • G1118 • Col. 3:20
disobedient to **p** • G1118 • 2 Tim. 3:2
See Luke 2:27; 8:56; 1 Tim. 5:4

PARTAKER

and hast been **p** with adulterers •
H2506 • Ps. 50:18
made **p** of their • G2841 • Rom. 15:27
p of his hope • G3348 • 1 Cor. 9:10
p with the altar • G4829 • 1 Cor. 9:13
for we are all **p** • G3348 • 1 Cor. 10:17
ye cannot be **p** • G3348 • 1 Cor. 10:21
neither be **p** • G2841 • 1 Tim. 5:22
p of the heavenly • G3353 • Heb. 3:1
p of the Holy Ghost • G3353 • Heb. 6:4
p of Christ’s • G2841 • 1 Pet. 4:13
a **p** of the glory • G2844 • 1 Pet. 5:1
might be **p** • G2844 • 2 Pet. 1:4
See Eph. 3:6; Phil. 1:7

PASS

I see the blood, I will **p** over you •
H6452 • Ex. 12:13
cup **p** from me • G3928 • Matt. 26:39
world **p** away • G3855 • 1 Cor. 7:31
which **p** knowledge • G5235 • Eph. 3:19
p all understanding • G5242 • Phil. 4:7
the world **p** away • G3855 • 1 John 2:17
See 2 Cor. 5:17; Rev. 21:2

PASTOR

will give you **p** according to mine •
H7462 • Jer. 3:15
from being a **p** • H7462 • Jer. 17:16

p that destroy • H7462 • Jer. 23:1
p and teachers • G4166 • Eph. 4:11

PASTURE

maketh me to lie down in green **p** •
 H4999 • Ps. 23:2
 the people of his **p** • H4830 • Ps. 95:7
 sheep of his **p** • H4830 • Ps. 100:3
 in a good **p** • H4829 • Ezek. 34:14
 and find **p** • G3542 • John 10:9

PATH

the **p** of life • H734 • Ps. 16:11
p in the great waters • H7635 • Ps. 77:19
 a light unto my **p** • H5410 • Ps. 119:105
 the **p** of the just • H734 • Prov. 4:18
 walk in his **p** • H734 • Is. 2:3
 make his **p** straight • G5147 • Matt. 3:3
See Lam. 3:9; Heb. 12:13

PATIENCE

In your **p** possess • G5281 • Luke 21:19
 worketh **p** • G5281 • Rom. 5:3
 ye have need of **p** • G5281 • Heb. 10:36
 let us run with **p** • G5281 • Heb. 12:1
 faith worketh **p** • G5281 • James 1:3
 the **p** of Job • G5281 • James 5:11
 to **p** godliness • G5281 • 2 Pet. 1:6
 labour and thy **p** • G5281 • Rev. 2:2
p of the saints • G5281 • Rev. 14:12
See Eccl. 7:8; 1 Thess. 5:14

PATIENTLY

in the Lord, and wait **p** for him • H2342
 • Ps. 37:7
 waited **p** for the Lord • H6960 • Ps. 40:1
 had **p** endured • G3114 • Heb. 6:15
 shall take it **p** • G5278 • 1 Pet. 2:20

PATTERN

p to them which should hereafter •
 G5296 • 1 Tim. 1:16
p of good works • G5179 • Titus 2:7
p shewed to thee • G5179 • Heb. 8:5
p of things • G5262 • Heb. 9:23

PEACE (Heb. *shalom*) #7965: *Shalom*
 conveys the idea of completeness
 and well-being. Jeremiah and Ezekiel
 spoke against the false prophets who
 promised peace (Jer. 6:14; 8:11; Ezek.
 13:10, 16). After God's judgment
 fell, Jeremiah proclaimed that God's
 thoughts toward Israel were for

peace, not evil (Jer. 29:11). In two
 important messianic prophecies the
 Messiah is called the Prince of Peace
 and the One who would assure our
 peace (Is. 9:6; 53:5).

and give thee **p** • H7965 • Num. 6:26
 my covenant of **p** • H7965 • Num. 25:12
 proclaim **p** unto it • H7965 • Deut.
 20:10

lay me down in **p** • H7965 • Ps. 4:8
 end of that man is **p** • H7965 • Ps. 37:37
 and a time of **p** • H7965 • Eccl. 3:8
p been as a river • H7965 • Is. 48:18
 There is no **p** • H7965 • Is. 48:22
 There is no **p** • H7965 • Is. 57:21
 The way of **p** • H7965 • Is. 59:8
 saying **P, p** • H7965 • Jer. 6:14
 shalt die in **p** • H7965 • Jer. 34:5
 they shall seek **p** • H7965 • Ezek. 7:25
 to send **p** • G1515 • Matt. 10:34

p one with another • G1514 • Mark 9:50
 the way of **p** • G1515 • Luke 1:79
 on earth **p** • G1515 • Luke 2:14
p be to this house • G1515 • Luke 10:5
P I leave with you • G1515 • John 14:27
 ye might have **p** • G1515 • John 16:33
p from God • G1515 • Rom. 1:7
 the way of **p** • G1515 • Rom. 3:17
 we have **p** with God • G1515 • Rom. 5:1
 the gospel of **p** • G1515 • Rom. 10:15
 live in **p** • G1514 • 2 Cor. 13:11
 For he is our **p** • G1515 • Eph. 2:14
 preached **p** to you • G1515 • Eph. 2:17
 the **p** of God • G1515 • Phil. 4:7
 the **p** of God rule • G1515 • Col. 3:15
p among yourselves • G1514 • 1 Thess.
 5:13

the Lord of **p** • G1515 • 2 Thess. 3:16
 King of **p** • G1515 • Heb. 7:2
 Follow **p** with all men • G1515 • Heb.
 12:14

Depart in **p** • G1515 • James 2:16
 let him seek **p** • G1515 • 1 Pet. 3:11
p be multiplied • G1515 • 2 Pet. 1:2
See John 20:19; Gal. 6:16

PEACEABLE

shall dwell in a **p** habitation • H7965 •
 Is. 32:18
 a quiet and **p** life • G2272 • 1 Tim. 2:2

PEACEABLY

live **p** with all • G1514 • Rom. 12:18

PEOPLE

I will take you to me for a **p** • H5971 • Ex. 6:7

p of inheritance • H5971 • Deut. 4:20

O **p** saved by the Lord • H5971 • Deut. 33:29

thy **p** Israel • H5971 • 2 Sam. 7:24

P which I knew not • H5971 • 2 Sam. 22:44

happy is that **p** • H5971 • Ps. 144:15

a **p** not strong • H5971 • Prov. 30:25

a **p** laden • H5971 • Is. 1:4

p of no understanding • H5971 • Is. 27:11

unto me for a **p** • H5971 • Jer. 13:11

a **p** prepared • G2992 • Luke 1:17

a peculiar **p** • G2992 • Titus 2:14

See Rom. 11:2; Heb. 11:25

PERCEIVE

Jesus **p** their • G1097 • Matt. 22:18

p that virtue • G1097 • Luke 8:46

I **p** that God • G2638 • Acts 10:34

p we the love • G1097 • 1 John 3:16

See Neh. 6:12; Job 33:14

PERDITION

of them is lost, but the son of **p** • G684 •

John 17:12

evident token of **p** • G684 • Phil. 1:28

draw back unto **p** • G684 • Heb. 10:39

PERFECT (Gk. *teleios*) #5046: This word is derived from the word *telos*, meaning “end,” “limit,” or “fulfillment.” Paul uses *telos* to speak of Jesus Christ as the complete fulfillment of God’s law (Rom. 10:4). Paul uses *teleios* to speak of the perfection or completion of Christians (Col.1:28; 4:12). By loving others, we are made complete in and through Christ and we see God’s love “perfected” in us (1 John 4:12).

Noah was a just man and **p** • H8549 • Gen. 6:9

and be thou **p** • H8549 • Gen. 17:1

p with the Lord • H8549 • Deut. 18:13

his work is **p** • H8549 • Deut. 32:4

law of the Lord is **p** • H8549 • Ps. 19:7

Mark the **p** man • H8535 • Ps. 37:37

unto the **p** day • H3559 • Prov. 4:18

p in thy ways • H8549 • Ezek. 28:15

Be ye therefore **p** • G5046 • Matt. 5:48

If thou wilt be **p** • G5046 • Matt. 19:21

may be made **p** • G5048 • John 17:23

acceptable, and **p** • G5046 • Rom. 12:2

them that are **p** • G5046 • 1 Cor. 2:6

p in weakness • G5048 • 2 Cor. 12:9

Be **p**, be of • G2675 • 2 Cor. 13:11

unto a **p** man • G5046 • Eph. 4:13

were already **p** • G5048 • Phil. 3:12

as many as be **p** • G5046 • Phil. 3:15

p in Christ Jesus • G5046 • Col. 1:28

p and complete • G5046 • Col. 4:12

man of God may be **p** • G739 • 2 Tim.

3:17

their salvation **p** • G5048 • Heb. 2:10

not be made **p** • G5048 • Heb. 11:40

men made **p** • G5048 • Heb. 12:23

Make you **p** • G2675 • Heb. 13:21

have her **p** work • G5046 • James 1:4

p gift is from above • G5046 • James 1:17

p law of liberty • G5046 • James 1:25

same is a **p** man • G5046 • James 3:2

made **p** in love • G5048 • 1 John 4:18

See 2 Chr. 8:16; Eph. 4:12

PERFECTION

find out the Almighty unto **p** • H8503 •

Job 11:7

end of all **p** • H8502 • Ps. 119:96

even your **p** • G2676 • 2 Cor. 13:9

go on unto **p** • G5047 • Heb. 6:1

PERILOUS

the last days **p** times shall come •

G5467 • 2 Tim. 3:1

PERISH

All flesh shall **p** • H1478 • Job 34:15

ungodly shall **p** • H6 • Ps. 1:6

the wicked shall **p** • H6 • Ps. 37:20

beasts that **p** • H1820 • Ps. 49:12

They shall **p** • H6 • Ps. 102:26

the wicked **p** • H6 • Prov. 11:10

ready to **p** • H6 • Prov. 31:6

that we **p** not • H6 • Jon. 1:6

the sword shall **p** • G622 • Matt. 26:52

meat which **p** • G622 • John 6:27

Thy money **p** • G684 • Acts 8:20

Which all are to **p** • G5356 • Col. 2:22
 that any should **p** • G622 • 2 Pet. 3:9
 See Ps. 2:12; John 10:28

PERSECUTE

them that **p** me • H7291 • Ps. 7:1
 doth **p** the poor • H1814 • Ps. 10:2
 hath **p** my soul • H7291 • Ps. 143:3
 and **p** you • G1377 • Matt. 5:11
 and **p** you • G1377 • Matt. 5:44
 will also **p** you • G1377 • John 15:20
 Saul, why **p** thou me • G1377 • Acts 9:4
 being **p** • G1377 • 1 Cor. 4:12
p the church • G1377 • 1 Cor. 15:9
P, but not forsaken • G1377 • 2 Cor. 4:9
 See Acts 7:52; Rom. 12:14

PERSECUTION (Gk. *diōgmos*) #1375:

Persecution is the hatred and affliction that follows the witness of God's people in a hostile world. The idea of the coming Messiah held that the suffering of God's people was part of the coming of the kingdom—evidence that a person is truly one of God's own. Jesus taught that God's prophets faced persecution (Matt. 5:10-12); His disciples should expect the same (Matt. 10:23).

or **p** ariseth because of the word • G1375 • Matt. 13:21

p ariseth • G1375 • Mark 4:17
p, distresses • G1375 • 2 Cor. 12:10
 shall suffer **p** • G1377 • 2 Tim. 3:12
 See Gal. 6:12; 1 Tim. 1:13

PERSEVERANCE

with all **p** and supplication • G4335 • Eph. 6:18

PERSON

which regardeth not **p** • H6440 • Deut. 10:17
 respect any **p** • H5315 • 2 Sam. 14:14
 a vile **p** is contemned • H3988 • Ps. 15:4
 followeth vain **p** • — • Prov. 12:11
 not the **p** of men • G4383 • Matt. 22:16
 in the **p** of Christ • G4383 • 2 Cor. 2:10
 image of his **p** • G5287 • Heb. 1:3
 what manner of **p** • — • 2 Pet. 3:11
 See Mal. 1:8; Jude 16

PERSUADE

we will **p** him • G3982 • Matt. 28:14

thou **p** me to be • G3982 • Acts 26:28
 man be fully **p** • G4135 • Rom. 14:5
 we **p** men • G3982 • 2 Cor. 5:11
p better things • G3982 • Heb. 6:9
 See 2 Kin. 18:32; 2 Tim. 1:12

PIECE

a **p** of bread • H3603 • Prov. 6:26
 thirty **p** of silver • — • Zech. 11:12
 See Luke 14:18; Acts 19:19

PIERCE

whom they have **p** • H1856 • Zech. 12:10
p my hands • H738 • Ps. 22:16
 spear **p** his side • G3572 • John 19:34
p themselves • G4044 • 1 Tim. 6:10
 See Is. 27:1; Heb. 4:12

PILGRIMS

strangers and **p** on the earth • G3927 • Heb. 11:13
 strangers and **p** • G3927 • 1 Pet. 2:11

PILLAR

and she became a **p** of salt • H5333 • Gen. 19:26
 her seven **p** • H5982 • Prov. 9:1
 seemed to be **p** • G4769 • Gal. 2:9
 a **p** in the temple • G4769 • Rev. 3:12
 See Joel 2:30; Rev. 10:1

PIT

and cast him into some **p** • H953 • Gen. 37:20
 open a **p** • H953 • Ex. 21:33
 owner of the **p** • H953 • Ex. 21:34
 into the **p** • H7585 • Num. 16:30
 alive into the **p** • H7585 • Num. 16:33
 down to the **p** • H7845 • Job 33:24
 out of a horrible **p** • H953 • Ps. 40:2
 women is a deep **p** • H7745 • Prov. 22:14
 woman is a narrow **p** • H875 • Prov. 23:27
 into his own **p** • H7816 • Prov. 28:10
p of corruption • H7845 • Is. 38:17
 it fall into a **p** • G999 • Matt. 12:11
 ox fallen into a **p** • G5421 • Luke 14:5

PLACE

p whereon thou standest is holy • H4725 • Ex. 3:5
 art my hiding **p** • H5643 • Ps. 32:7

our dwelling **p** • H4583 • Ps. 90:1
 a **p** of refuge • H4268 • Prov. 14:26
 are in every **p** • H4725 • Prov. 15:3
 All go unto one **p** • H4725 • Eccl. 3:20
p of my rest • H4725 • Is. 66:1
 give **p** unto wrath • G5117 • Rom. 12:19
p to the devil • G5117 • Eph. 4:27
 no **p** of repentance • G5117 • Heb.
 12:17
 no **p** for them • G5117 • Rev. 20:11
See Ps. 16:6; Is. 40:4; Eph. 1:3

PLEASE

shalt thou be **p** • H2654 • Ps. 51:19
 Whatsoever the Lord **p** • H2654 • Ps.
 135:6
 When a man's ways **p** • H7521 • Prov.
 16:7
p themselves • H5606 • Is. 2:6
 Yet it **p** the Lord • H2654 • Is. 53:10
 that which I **p** • H2654 • Is. 55:11
 Lord be **p** • H7521 • Mic. 6:7
 will he be **p** with thee • H7521 • Mal.
 1:8
 things that **p** him • G701 • John 8:29
 cannot **p** God • G700 • Rom. 8:8
 to **p** ourselves • G700 • Rom. 15:1
 it **p** God • G2106 • 1 Cor. 1:21
 Even as I **p** all men • G700 • 1 Cor.
 10:33
 I seek to **p** men • G700 • Gal. 1:10
 impossible to **p** him • G2100 • Heb.
 11:6
See 1 Cor. 7:32; 1 Thess. 2:4

PLEASURE

For what **p** hath he • H2656 • Job 21:21
p to the Almighty • H2656 • Job 22:3
 hand there are **p** • H5273 • Ps. 16:11
 Do good in thy good **p** • H7522 • Ps.
 51:18
 that do his **p** • H7522 • Ps. 103:21
 Lord taketh **p** • H7521 • Ps. 147:11
 that loveth **p** • H8057 • Prov. 21:17
 no **p** in fools • H2656 • Eccl. 5:4
 no **p** in them • H2656 • Eccl. 12:1
 perform all my **p** • H2656 • Is. 44:28
p of the Lord • H2656 • Is. 53:10
p on my holy day • H2656 • Is. 58:13
 wherein is no **p** • H2656 • Jer. 22:28
 Have I any **p** • H2654 • Ezek. 18:23
 no **p** in the death • H2654 • Ezek. 33:11

I have no **p** in you • H2656 • Mal. 1:10
p of this life • G2237 • Luke 8:14
 your Father's good **p** • G2106 • Luke
 12:32
p in infirmities • G2106 • 2 Cor. 12:10
p of his will • G2107 • Eph. 1:5
 of his good **p** • G2107 • Phil. 2:13
 in **p** is dead • G4684 • 1 Tim. 5:6
 lovers of **p** • G5369 • 2 Tim. 3:4
 no **p** in him • G2106 • Heb. 10:38
 enjoy the **p** of sin • G619 • Heb. 11:25
 after their own **p** • G1380 • Heb. 12:10
 Ye have lived in **p** • G5171 • James 5:5
 and for thy **p** • G2307 • Rev. 4:11
See Eccl. 2:1; Titus 3:3

PLOW

sluggard will not **p** • H2790 • Prov. 20:4
p of the wicked • H5215 • Prov. 21:4
 swords into **p** • H855 • Is. 2:4
 Beat your **p** • H855 • Joel 3:10
p shall overtake • H2790 • Amos 9:13
See Deut. 22:10; 1 Cor. 9:10

POOR

p shall never cease • H34 • Deut. 15:11
p of the earth • H6035 • Job 24:4
 a father to the **p** • H34 • Job 29:16
p committeth himself • H2489 • Ps.
 10:14
 This **p** man cried • H6041 • Ps. 34:6
 I am **p** and needy • H6041 • Ps. 40:17
 rich and **p** • H34 • Ps. 49:2
 am **p** and sorrowful • H6041 • Ps. 69:29
 I am **p** and needy • H6041 • Ps. 70:5
 He becometh **p** • H7326 • Prov. 10:4
 the tillage of the **p** • H7326 • Prov. 13:23
 The **p** useth • H7326 • Prov. 18:23
 The rich and **p** meet • H7326 • Prov.
 22:2
 or lest I be **p** • H3423 • Prov. 30:9
p and needy seek • H6041 • Is. 41:17
 and the **p** • H34 • Amos 2:6
 O **p** of the flock • H6041 • Zech. 11:7
 the **p** in spirit • G4434 • Matt. 5:3
 as **p**, yet making • G4434 • 2 Cor. 6:10
 he became **p** • G4433 • 2 Cor. 8:9
See James 2:2; Rev. 3:17

POSSESS

shall **p** the gate of his enemies • H3423
 • Gen. 22:17

let thy seed **p** • H3423 • Gen. 24:60
 Lord **p** me • H7069 • Prov. 8:22
 all that I **p** • G2932 • Luke 18:12
p ye your souls • G2932 • Luke 21:19
See Luke 12:15; 2 Cor. 6:10

POSSESSION

Canaan, for an everlasting **p** • H272 •
 Gen. 17:8
 sold their **p** • G2933 • Acts 2:45
 purchased **p** • G4047 • Eph. 1:14
See Lev. 25:10; 1 Kin. 21:15

POSSIBLE

with God all things are **p** • G1415 •
 Matt. 19:26
 if it were **p** • G1415 • Matt. 24:24
 things are **p** • G1415 • Mark 9:23
 if it were **p** • G1415 • Mark 13:22
 are **p** unto thee • G1415 • Mark 14:36
 are **p** with God • G1415 • Luke 18:27
See Acts 2:24; 20:16; Heb. 10:4

POUR

Hast thou not **p** me out as milk • H5413
 • Job 10:10
 grace is **p** • H3332 • Ps. 45:2
p out your heart • H8210 • Ps. 62:8
p out my spirit • H5042 • Prov. 1:23
 spirit be **p** upon us • H6168 • Is. 32:15
p out his soul • H6168 • Is. 53:12
p out thine heart • H8210 • Lam. 2:19
p out my spirit • H8210 • Joel 2:28
 his fury is **p** out • H5413 • Nah. 1:6
 I will **p** upon • H8210 • Zech. 12:10
p you out a blessing • H7324 • Mal. 3:10
p it on his head • G2708 • Matt. 26:7
p out the • G1632 • John 2:15
p out of my Spirit • G1632 • Acts 2:17
p out in those days • G1632 • Acts 2:18
p out the gift • G1632 • Acts 10:45
See 2 Sam. 23:16; Rev. 14:10; 16:1

POWER

pride of your **p** • H5797 • Lev. 26:19
 God hath **p** • H3581 • 2 Chr. 25:8
p of the grave • H3027 • Ps. 49:15
p of thine hand • H410 • Prov. 3:27
p of the tongue • H3027 • Prov. 18:21
 hath given him **p** • H7980 • Eccl. 5:19
 there is **p** • H7983 • Eccl. 8:4
p to the faint • H3581 • Is. 40:29
 had **p** with God • H8280 • Hos. 12:3

I am full of **p** • H3581 • Mic. 3:8
 hiding of his **p** • H5797 • Hab. 3:4
 nor by **p** • H3581 • Zech. 4:6
 kingdom, and the **p** • G1411 • Matt.
 6:13

p on earth • G1849 • Matt. 9:6
 of heaven with **p** • G1411 • Matt. 24:30
 All **p** is given • G1849 • Matt. 28:18
p of the Highest • G1411 • Luke 1:35
p will I give thee • G1849 • Luke 4:6
p of the Spirit • G1411 • Luke 4:14
 hath killed hath **p** • G1849 • Luke 12:5
 a cloud with **p** • G1411 • Luke 21:27
p of darkness • G1849 • Luke 22:53
p from on high • G1411 • Luke 24:49
p to become • G1849 • John 1:12
p to lay it down • G1849 • John 10:18
p over all flesh • G1849 • John 17:2
p to crucify thee • G1849 • John 19:10
 ye shall receive **p** • G1411 • Acts 1:8
 by our own **p** • G1411 • Acts 3:12
 Give me also this **p** • G1849 • Acts 8:19
 the **p** of Satan • G1849 • Acts 26:18
 even his eternal **p** • G1411 • Rom. 1:20
 raised in **p** • G1411 • 1 Cor. 15:43
p of the air • G1849 • Eph. 2:2
 working of his **p** • G1411 • Eph. 3:7
 the **p** of his • G1411 • Phil. 3:10
 glory of his **p** • G2479 • 2 Thess. 1:9
 of **p**, and of love • G1411 • 2 Tim. 1:7
 denying the **p** thereof • G1411 • 2 Tim.
 3:5
 the **p** of death • G2904 • Heb. 2:14
 the **p** of the world • G1411 • Heb. 6:5
p of an endless life • G1411 • Heb. 7:16
 will I give **p** • G1849 • Rev. 2:26
 honour and **p** • G1411 • Rev. 4:11
See Luke 22:69; Rom. 1:16

POWERFUL

The voice of the Lord is **p** • H3581 • Ps.
 29:4
 is quick, and **p** • G1756 • Heb. 4:12

PRAISE (*n.*)

fearful in **p**, doing wonders • H8416 •
 Ex. 15:11
 He is thy **p** • H8416 • Deut. 10:21
p to the Lord God • — • Judg. 5:3
 blessing and **p** • H8416 • Neh. 9:5
p to thy name • H2167 • Ps. 9:2
 the **p** of Israel • H8416 • Ps. 22:3

My **p** shall be • H8416 • Ps. 22:25
 for **p** is comely • H8416 • Ps. 33:1
p glorifieth me • H8426 • Ps. 50:23
 sing and give **p** • H2167 • Ps. 57:7
 I sing **p** unto • H8034 • Ps. 61:8
 his **p** glorious • H8416 • Ps. 66:2
 I will sing **p** • — • Ps. 104:33
p of all his saints • H8416 • Ps. 148:14
 a man to his **p** • H4110 • Prov. 27:21
 thy gates **P** • H8416 • Is. 60:18
 garment of **p** • H8416 • Is. 61:3
 full of his **p** • H8416 • Hab. 3:3
p among all people • H8416 • Zeph.
 3:20
 Give God the **p** • G1391 • John 9:24
p of men • G1391 • John 12:43
p is not of men • G1868 • Rom. 2:29
p of the same • G1868 • Rom. 13:3
 have **p** of God • G1868 • 1 Cor. 4:5
 whose **p** is • G1868 • 2 Cor. 8:18
p of the glory • G1868 • Eph. 1:6
 if there be any **p** • G1868 • Phil. 4:8
 sacrifice of **p** • G133 • Heb. 13:15
 for the **p** of them • G1868 • 1 Pet. 2:14
 whom be **p** • G1391 • 1 Pet. 4:11
 See 2 Chr. 29:30; 1 Pet. 2:9

PRAISE (*v.*) (Heb. *halal*) #1984: The verb *halal* is a common Hebrew word for *praise*. Most frequently *halal* is used to praise God. It often occurs in the imperative, expressing an exhortation or command: “Praise!” (Ps. 135:1) or “Praise Him” (Ps. 150:2). The most familiar example of the imperative is *halleluyah* (meaning “Praise the Lord!”; see Ps. 146:1; 150:6), a combination of *halal* and the divine name *Yah*.

Shall the dust **p** thee • H3034 • Ps. 30:9
 shall yet **p** him • H3034 • Ps. 42:5
 people **p** thee • H3034 • Ps. 45:17
 my lips shall **p** thee • H7623 • Ps. 63:3
p thee, O God • H3034 • Ps. 67:3
 will yet **p** thee more • H8416 • Ps. 71:14
 daily shall he be **p** • H1288 • Ps. 72:15
 dead **p** not the Lord • H1984 • Ps.
 115:17
p thy works • H7623 • Ps. 145:4

another man **p** thee • H1984 • Prov.
 27:2
 her own works **p** her • H1984 • Prov.
 31:31
 he shall **p** thee • H3034 • Is. 38:19
 See Luke 2:13; Acts 2:47; 3:8

PRAY (Heb. *palal*) #6419: The Hebrew verb translated *pray* can mean “to intervene,” “to interpose,” “to arbitrate,” or even “to judge.” During the dedication of the temple, Solomon modeled intercessory prayer (1 Kin. 8). According to the Lord, this type of prayer would be the catalyst for revival and restoration in the future (see Dan. 9:3–19). Jesus modeled such prayer in John 14:16.
 he shall **p** for thee • H6419 • Gen. 20:7
 I will **p** for you • H6419 • 1 Sam. 7:5
 ceasing to **p** for you • H6419 • 1 Sam.
 12:23
 and **p**, and seek • H6419 • 2 Chr. 7:14
p for the life • H6739 • Ezra 6:10
 we **p** unto him • H6293 • Job 21:15
 unto thee will I **p** • H6419 • Ps. 5:2
 at noon will I **p** • H7878 • Ps. 55:17
P for the peace • H7592 • Ps. 122:6
p unto a god • H6419 • Is. 45:20
p not thou for • H6419 • Jer. 7:16
P now unto the Lord • H6419 • Jer. 37:3
p for us • H6419 • Jer. 42:2
p before the Lord • H2470 • Zech. 7:2
p for them • G4336 • Matt. 5:44
 to **p** standing • G4336 • Matt. 6:5
 therefore **p** ye • G4336 • Matt. 6:9
 mountain apart to **p** • G4336 • Matt.
 14:23
 go and **p** yonder • G4336 • Matt. 26:36
 when ye stand **p** • G4336 • Mark 11:25
 while I stand **p** • G4336 • Mark 14:32
 teach us to **p** • G4336 • Luke 11:1
 men ought always to **p** • G4336 • Luke
 18:1
 will **p** the Father • G2065 • John 14:16
p the Father for you • G2065 • John
 16:26
 I **p** for them • G2065 • John 17:9
 Neither **p** I • G2065 • John 17:20
 Saul . . . he **p** • G4336 • Acts 9:11
 we should **p** • G4336 • Rom. 8:26

p with the spirit • G4336 • 1 Cor. 14:15

P always • G4336 • Eph. 6:18

P without ceasing • G4336 • 1 Thess. 5:17

p everywhere • G4336 • 1 Tim. 2:8

let him **p** • G4336 • James 5:13

p one for another • G2172 • James 5:16

shall **p** for it • G2065 • 1 John 5:16

See Luke 9:29; 1 Thess. 5:25

PRAYER

unto the **p** that is made • H8605 •
2 Chr. 7:15

and restrainest **p** • H7881 • Job 15:4

my **p** is pure • H8605 • Job 16:17

hear my **p** • H8605 • Ps. 4:1

will I direct my **p** — • Ps. 5:3

Lord will receive my **p** • H8605 • Ps. 6:9

give ear unto my **p** • H8605 • Ps. 17:1

p returned • H8605 • Ps. 35:13

Hear my **p**, O Lord • H8605 • Ps. 39:12

O thou that hearest **p** • H8605 • Ps. 65:2

voice of my **p** • H8605 • Ps. 66:19

p also shall • H6419 • Ps. 72:15

give myself unto **p** • H8605 • Ps. 109:4

p of the upright • H8605 • Prov. 15:8

when ye make many **p** • H8605 • Is.

1:15

a house of **p** • H8605 • Is. 56:7

shutteth out my **p** • H8605 • Lam. 3:8

the house of **p** • G4335 • Matt. 21:13

shall ask in **p** • G4335 • Matt. 21:22

make long **p** • G4336 • Matt. 23:14

the house of **p** • G4335 • Mark 11:17

night in **p** to God • G4335 • Luke 6:12

the house of **p** • G4335 • Luke 19:46

for a shew make long **p** • G4336 • Luke
20:47

the hour of **p** • G4335 • Acts 3:1

continually to **p** • G4335 • Acts 6:4

but **p** was made • G4335 • Acts 12:5

where **p** was wont • G4335 • Acts 16:13

p and supplication • G4335 • Phil. 4:6

the **p** of faith • G2171 • James 5:15

p of a righteous man • G1162 • James
5:16

watch unto **p** • G4335 • 1 Pet. 4:7

the **p** of saints • G4335 • Rev. 5:8

offer it with the **p** • G4335 • Rev. 8:3

See Ps. 72:20; Col. 4:2

PREACH

prophets to **p** of thee at Jerusalem •
H7121 • Neh. 6:7

p good tidings • H1319 • Is. 61:1

p unto it • H7121 • Jon. 3:2

Jesus began to **p** • G2784 • Matt. 4:17

as ye go, **p** • G2784 • Matt. 10:7

to teach and to **p** • G2784 • Matt. 11:1

gospel **p** to them • G2097 • Matt. 11:5

and he **p** the word • G2980 • Mark 2:2

and **p** everywhere • G2784 • Mark 16:20

p the kingdom of God • G1229 • Luke
9:60

p Christ unto them • G2784 • Acts 8:5

Israel, **p** peace • G2097 • Acts 10:36

p unto you • G2605 • Acts 13:38

p unto them Jesus • G2097 • Acts 17:18

that **p** a man • G2784 • Rom. 2:21

shall they **p** • G2784 • Rom. 10:15

p of the cross • G3056 • 1 Cor. 1:18

of **p** to save • G2782 • 1 Cor. 1:21

p Christ crucified • G2784 • 1 Cor. 1:23

have **p** to others • G2784 • 1 Cor. 9:27

so we **p** • G2784 • 1 Cor. 15:11

is our **p** vain • G2782 • 1 Cor. 15:14

For we **p** not • G2784 • 2 Cor. 4:5

p Christ • G2784 • Phil. 1:15

P the word • G2784 • 2 Tim. 4:2

the gospel **p** • G2097 • Heb. 4:2

p unto the spirits • G2784 • 1 Pet. 3:19

See 2 Cor. 11:4; Eph. 2:17

PRECIOUS

for the **p** things of heaven • H4022 •
Deut. 33:13

for the **p** things • H4022 • Deut. 33:15

be **p** in thy sight • H3365 • 2 Kin. 1:13

p as gold • H2532 • Ezra 8:27

their soul is **p** • H3365 • Ps. 49:8

p shall their blood be • H3365 • Ps.
72:14

P in the sight • H3368 • Ps. 116:15

more **p** than rubies • H3368 • Prov. 3:15

than **p** ointment • H2896 • Eccl. 7:1

p than fine gold • H3365 • Is. 13:12

a **p** corner stone • H3368 • Is. 28:16

p in my sight • H3365 • Is. 43:4

take forth the **p** • H3368 • Jer. 15:19

The **p** sons of Zion • H3368 • Lam. 4:2

more **p** than • G5093 • 1 Pet. 1:7

p blood of Christ • G5093 • 1 Pet. 1:19

elect, **p** • G1784 • 1 Pet. 2:6
 like **p** faith • G2472 • 2 Pet. 1:1
 and **p** promises • G5093 • 2 Pet. 1:4
 See Matt. 26:7; Mark 14:3

PREDESTINATE (Gk. *proorizō*)

#4309: To *predestine* means “to mark out beforehand,” “to establish one’s boundary, or one’s limits, beforehand.” The Christian’s destiny, to be made like His Son, has been fixed by God from all eternity. From God’s perspective, we have been glorified, regenerated by the work of Jesus on the Cross. However, in this life we continue to undergo transformation to be conformed to His image (Rom. 5:29).

also did **p** to be conformed • G4309 • Rom. 8:29

whom he did **p** • G4309 • Rom. 8:30
 Having **p** us • G4309 • Eph. 1:5

PRESENCE

Cain went out from the **p** • H6440 • Gen. 4:16

we die in thy **p** • — • Gen. 47:15
 If thy **p** go not • H6440 • Ex. 33:15
 troubled at his **p** • H6440 • Job 23:15
 in thy **p** • H6440 • Ps. 16:11
 forth from thy **p** • H6440 • Ps. 17:2
 secret of thy **p** • H6440 • Ps. 31:20
 not away from thy **p** • H6440 • Ps. 51:11
 I flee from thy **p** • H6440 • Ps. 139:7
p of a foolish man • H5048 • Prov. 14:7
 his **p** saved them • H6440 • Is. 63:9
 you out of my **p** • H6440 • Jer. 23:39
 out from his **p** • H6440 • Jer. 52:3
 the **p** of the Lord • H6440 • Jon. 1:3
p of the Lord God • H6440 • Zeph. 1:7
 See Gen. 16:12; Luke 15:10

PRESENT

a very **p** help • H4672 • Ps. 46:1
 yet **p** with you • G3306 • John 14:25
 are we all here **p** • G3918 • Acts 10:33
 for to will is **p** • G3873 • Rom. 7:18
 of this **p** time • G3568 • Rom. 8:18
 ye **p** your bodies • G3936 • Rom. 12:1
 for the **p** distress • G1764 • 1 Cor. 7:26
 be **p** with the Lord • G1736 • 2 Cor. 5:8
p evil world • G1764 • Gal. 1:4

may **p** every man • G3936 • Col. 1:28
 this **p** world • G3568 • 2 Tim. 4:10
p you faultless • G2476 • Jude 24
 See Ps. 72:10; Matt. 2:11

PRESERVE

God face to face, and my life is **p** • H5337 • Gen. 32:30
 to **p** life • H4241 • Gen. 45:5
 when God **p** me • H8104 • Job 29:2
 thou **p** man and beast • H3467 • Ps. 36:6
p thee from all evil • H8104 • Ps. 121:7
 Lord shall **p** • H8104 • Ps. 121:8
p the way • H8104 • Prov. 2:8
 Discretion shall **p** • H8104 • Prov. 2:11
 Mercy and truth **p** • H5341 • Prov. 20:28
p them alive • H2421 • Jer. 49:11
 life shall **p** it • G2225 • Luke 17:33
 See Hos. 12:13; Jude 1

PREVAIL

one **p** against him • H8630 • Eccl. 4:12
 gates . . . shall not **p** • G2729 • Matt. 16:18
 the word of God, and **p** • G2480 • Acts 19:20
 See Job 14:20; John 12:19

PRICE

him again the **p** of his redemption • H1353 • Lev. 25:52
 of thee at a **p** • H4242 • 2 Sam. 24:24
 for the full **p** • H3701 • 1 Chr. 21:22
 part of the **p** • G5092 • Acts 5:2
 bought with a **p** • G5092 • 1 Cor. 6:20
 of great **p** • G4185 • 1 Pet. 3:4
 See Deut. 23:18; Zech. 11:12

PRIDE (Heb. *zadon*) #2087: The

Hebrew noun is related to a verb that means “to boil up.” In the OT, the noun has the meaning of “acting proudly or presumptuously” (Deut. 18:22; 1 Sam. 17:28). Pride incites insolence, arrogance and rebellion toward God, a “presumptuous godlessness” and brings shame (Prov. 11:2) and destruction (Ezek. 7:10–12; see Prov. 11:2; 13:10; Jer. 49:16).
 thy presence from the **p** of man • H7407 • Ps. 31:20

p, and arrogancy • H1344 • Prov. 8:13
 a rod of **p** • H1346 • Prov. 14:3
 Woe to the crown of **p** • H1348 • Is. 28:1
p of thine heart • H2087 • Jer. 49:16
 See Mark 7:22; 1 John 2:16

PRIEST (Heb. *kohen*) #3548: At Mt. Sinai, God consecrated Aaron and his descendants as priests. They represented the people before God, offering sacrifices, prayers and instructing the people about their religious duties and the character of God. Jesus Christ is called our High Priest. Through His death on the Cross, all believers become priests—not to offer sacrifices but to pray, worship God, and witness to His grace and mercy.

p of the most high God • H3548 • Gen. 14:18
 kingdom of **p** • H3548 • Ex. 19:6
 a faithful **p** • H3548 • 1 Sam. 2:35
 so with the **p** • H3548 • Is. 24:2
 the **p** and the prophet • H3548 • Is. 28:7
P of the Lord • H3548 • Is. 61:6
 and the **p** • H3548 • Jer. 13:13
p unto God • G2409 • Rev. 1:6
 kings and **p** • G2409 • Rev. 5:10
 be **p** of God • G2409 • Rev. 20:6
 See Heb. 2:17; 3:1; 4:15; 7:26

PRIESTHOOD

shall surely be an everlasting **p** • H3550
 • Ex. 40:15
 seek ye the **p** • H3550 • Num. 16:10
 an everlasting **p** • H3550 • Num. 25:13
 an unchangeable **p** • G2420 • Heb. 7:24
 an holy **p** • G2406 • 1 Pet. 2:5
 a royal **p** • G2406 • 1 Pet. 2:9
 See Josh. 18:7; Neh. 13:29

PRINCE

confidence in **p** • H5081 • Ps. 118:9
p decree justice • H7336 • Prov. 8:15
p of the devils • G758 • Matt. 9:34
p of this world • G758 • John 12:31
p of this world • G758 • John 16:11
 the **P** of life • G747 • Acts 3:15
 a **P** and a Saviour • G747 • Acts 5:31
p of this world • G758 • 1 Cor. 2:6
p of the power • G758 • Eph. 2:2

See Is. 3:4; Hos. 7:5; Matt. 20:25

PRINCIPALITY

but against **p**, against powers • G746 • Eph. 6:12
 to **p** and powers • G746 • Titus 3:1
 See Rom. 8:38; Eph. 1:21; 3:10

PRISON

my soul out of **p** • H4525 • Ps. 142:7
 out of **p** • H631 • Eccl. 4:14
 He was taken from **p** • H6115 • Is. 53:8
 opening of the **p** • H6495 • Is. 61:1
 I was in **p** • G5438 • Matt. 25:36
 spirits in **p** • G5438 • 1 Pet. 3:19
 See Jer. 32:2; 39:14; Luke 3:20

PRISONER

p of Jesus Christ • G1198 • Eph. 3:1

PROCLAIM

I will **p** the name of the Lord • H7121 • Ex. 33:19
p liberty • H7121 • Lev. 25:10
p the acceptable year • H7121 • Is. 61:2
 in **p** liberty • H7121 • Jer. 34:15
 shall be **p** • G2784 • Luke 12:3
 See Deut. 20:10; Joel 3:9

PROFANE

shalt thou **p** the name of thy God • H2490 • Lev. 18:21
p not my holy name • H2490 • Lev. 22:2
 priest are **p** • H2610 • Jer. 23:11
 the holy and **p** • H2455 • Ezek. 22:26
p the sabbath • G953 • Matt. 12:5
 to **p** the temple • G953 • Acts 24:6
 for unholy and **p** • G952 • 1 Tim. 1:9
 avoiding **p** and vain • G952 • 1 Tim. 6:20
 But shun **p** • G952 • 2 Tim. 2:16
 or **p** persons • G952 • Heb. 12:16
 See Ps. 89:39; Mal. 1:12; 2:10

PROFIT (*n.*)

What **p** hath a man • H3504 • Eccl. 1:3
 no **p** under the sun • H3504 • Eccl. 2:11
 and what **p** hath he • H3504 • Eccl. 5:16
 is **p** to them • H3148 • Eccl. 7:11
 See Esth. 3:8; 1 Tim. 4:15

PROFIT (*v.*)

It **p** a man • H5532 • Job 34:9
p nothing • H3276 • Prov. 10:2
 shall not **p** them • H3276 • Is. 30:6

which doth not **p** • H3276 • Jer. 2:11
 they shall not **p** • H3276 • Jer. 23:32
 what is a man **p** • G5623 • Matt. 16:26
 shall it **p** a man • G5623 • Mark 8:36
 shall **p** you nothing • G5623 • Gal. 5:2
 exercise **p** little • G2076 • 1 Tim. 4:8
See Rom. 2:25; 1 Cor. 13:3

PROFITABLE

Can a man be **p** unto God • H5532 •
 Job 22:2
 godliness is **p** — • 1 Tim. 4:8
 is **p** for doctrine • — • 2 Tim. 3:16
See 2 Tim. 4:11; Philem. 11

PROMISE (*n.*)

doth his **p** fail • H562 • Ps. 77:8
 the **p** of my Father • G1860 • Luke 24:49
 wait for the **p** • G1860 • Acts 1:4
 the **p** is unto you • G1860 • Acts 2:39
 the hope of the **p** • G1860 • Acts 26:6
p made of none effect • G1860 • Rom.
 4:14

at the **p** of God • G1860 • Rom. 4:20
 and the **p** • G1860 • Rom. 9:4
 children of the **p** • G1860 • Rom. 9:8
 all the **p** of God • G1860 • 2 Cor. 1:20
 against the **p** of God • G1860 • Gal. 3:21
 are the children of **p** • G1860 • Gal. 4:28
p of the life • G1860 • 1 Tim. 4:8
 the **p** of life • G1860 • 2 Tim. 1:1
 inherit the **p** • G1860 • Heb. 6:12
 the **p** of eternal • G1860 • Heb. 9:15
 might receive the **p** • G1860 • Heb.
 10:36

received the **p** • G1860 • Heb. 11:13
 and precious **p** • G1862 • 2 Pet. 1:4
p of his coming • G1860 • 2 Pet. 3:4
 concerning his **p** • G1860 • 2 Pet. 3:9
See Eph. 1:13; Heb. 4:1; 11:9

PROMISE (*v.*)

according as he hath **p** • H1696 • Ex.
 12:25
 the Lord hath **p** • H559 • Num. 14:40
 as he hath **p** you • H1696 • Deut. 1:11
 as he **p** thee • H1696 • Deut. 15:6
 your God **p** you • H1696 • Josh. 23:15
 as he **p** him • H559 • 2 Kin. 8:19
 what he had **p** • G1861 • Rom. 4:21
 he is faithful that **p** • G1861 • Heb.
 10:23

faithful who had **p** • G1861 • Heb. 11:11
 that he hath **p** us • G1861 • 1 John 2:25
See 1 Kin. 8:24, 25; Ezek. 13:22

PROOF

his passion by many infallible **p** •
 G5039 • Acts 1:3
 the **p** of you • G1382 • 2 Cor. 2:9
p of your love • G1732 • 2 Cor. 8:24
 a **p** of Christ • G1382 • 2 Cor. 13:3
 know the **p** of him • G1382 • Phil. 2:22
 make full **p** • G4135 • 2 Tim. 4:5

PROPHECY

whether there be **p** • G4394 • 1 Cor.
 13:8
 more sure word of **p** • G4397 • 2 Pet.
 1:19
 the **p** came not • G4394 • 2 Pet. 1:21
 words of this **p** • G4394 • Rev. 1:3
 sayings of the **p** • G4394 • Rev. 22:7
See Neh. 6:12; 1 Tim. 4:14

PROPHECY

spirit rested upon them, they **p** • H5012
 • Num. 11:25
P not unto us • H2374 • Is. 30:10
 prophets **p** falsely • H5012 • Jer. 5:31
 which **p** of peace • H5012 • Jer. 28:9
P unto the wind • H5012 • Ezek. 37:9
 daughters shall **p** • H5012 • Joel 2:28
 who can but **p** • H5012 • Amos 3:8
p not again • H5012 • Amos 7:13
 I will **p** unto thee • H5197 • Mic. 2:11
P unto us • G4395 • Matt. 26:68
 unto him, **P** • G4395 • Mark 14:65
P, who is it • G4395 • Luke 22:64
 let us **p** according • — • Rom. 12:6
 we **p** in part • G4395 • 1 Cor. 13:9
 covet to **p** • G4395 • 1 Cor. 14:39
 Despise not **p** • G4394 • 1 Thess. 5:20
See Amos 2:12; 1 Cor. 11:5

PROPHET (Heb. *nabi'*) #5030: The
 probable root word for *nabi'* means
 “to announce” or “to proclaim”
 (Jer. 19:14; Ezek. 37:4). In OT times,
 prophets were heralds or spokesmen
 who delivered a message for
 someone else (2 Kin. 17:13; Ezek.
 37:7). The Hebrew prophets spoke
 for God Himself. This is the reason
 the prophets introduced their

messages with “thus saith the Lord of hosts” on countless occasions (Jer. 9:17).

people were **p** • H5030 • Num. 11:29
 a **p** among you • H5030 • Num. 12:6
 arise among you a **p** • H5030 • Deut. 13:1

unto thee a **P** • H5030 • Deut. 18:15
 arose not a **p** • H5030 • Deut. 34:10
 also among the **p** • H5030 • 1 Sam. 10:12

a **p** in Israel • H5030 • 2 Kin. 5:8
 believe his **p** • H5030 • 2 Chr. 20:20
 no more any **p** • H5030 • Ps. 74:9
 maketh himself a **p** • H5012 • Jer. 29:26
 the **p** is a fool • H5030 • Hos. 9:7
 I was no **p** • H5030 • Amos 7:14
 Beware of false **p** • G5578 • Matt. 7:15
 in the name of a **p** • G4396 • Matt. 10:41
 A **p** is not without • G4396 • Matt. 13:57
 the tombs of the **p** • G4396 • Matt.

23:29

p of the Highest • G4396 • Luke 1:76
 No **p** is accepted • G4396 • Luke 4:24
 great **p** is risen up • G4396 • Luke 7:16
 a greater **p** than John • G4396 • Luke 7:28

that a **p** perish • G4396 • Luke 13:33
p mighty in deed • G4396 • Luke 24:19
 thou art a **p** • G4396 • John 4:19
 a **p** hath no honour • G4396 • John 4:44
 this is the **P** • G4396 • John 7:40
 ariseth no **p** • G4396 • John 7:52
 are all **p** • G4396 • 1 Cor. 12:29
 himself to be a **p** • G4396 • 1 Cor. 14:37
 the apostles and **p** • G4396 • Eph. 2:20
 and some, **p** • G4396 • Eph. 4:11
 thy brethren the **p** • G4396 • Rev. 22:9
 See 1 Kin. 20:35; Neh. 6:14

PROPITIATION (Gk. *hilastērion*)

#2435: This term derives from the Greek verb *hilaskomai*, a word which has three meanings: “to placate” or “to appease”; “to be propitious and merciful”; “to make propitiation for someone.” As Luke 18:13 and 1 John 2:2 make clear, the NT describes God as making propitiation for us, through merciful expiation, or atonement, of the sins of believers

through the death of Christ (Rom. 3:23-25).

a **p** through faith in his blood • G2435 • Rom. 3:25

p for our sins • G2434 • 1 John 2:2

PROSPER

it shall not **p** • H6743 • Num. 14:41
 not **p** in thy ways • H6743 • Deut. 28:29
 God made him to **p** • H6743 • 2 Chr. 26:5

he will **p** us • H6743 • Neh. 2:20
 he doeth shall **p** • H6743 • Ps. 1:3
 who **p** in his way • H6743 • Ps. 37:7
 who **p** in the world • H7961 • Ps. 73:12
 they shall **p** • H7951 • Ps. 122:6
 shall not **p** • H6743 • Prov. 28:13
 whether shall **p** • H3787 • Eccl. 11:6
 of the Lord shall **p** • H6743 • Is. 53:10
 thee shall **p** • H6743 • Is. 54:17
 shalt not **p** in them • H6743 • Jer. 2:37
 way of the wicked **p** • H6743 • Jer. 12:1
 man that shall not **p** • H6743 • Jer.

22:30

Shall it **p** • H6743 • Ezek. 17:9
 as God hath **p** him • G2137 • 1 Cor. 16:2
 as thy soul **p** • G2137 • 3 John 2
 See Prov. 17:8; Dan. 6:28; 8:12

PROUD

here shall thy **p** waves be stayed • H1347 • Job 38:11
 one that is **p** • H1343 • Job 40:11
 the **p** doer • H1346 • Ps. 31:23
 respecteth not the **p** • H7295 • Ps. 40:4
 a reward to the **p** • H1343 • Ps. 94:2
 look and a **p** heart • H7342 • Ps. 101:5
 contempt of the **p** • H1349 • Ps. 123:4
 the **p** he knoweth • H1364 • Ps. 138:6
 A **p** look • H7311 • Prov. 6:17
 the house of the **p** • H1343 • Prov. 15:25
 is **p** in heart • H1362 • Prov. 16:5
 and a **p** heart • H7342 • Prov. 21:4
 the **p** in spirit • H1362 • Eccl. 7:8
 he is a **p** man • H3093 • Hab. 2:5
 call the **p** happy • H2086 • Mal. 3:15
 the **p** in • G5244 • Luke 1:51
 He is **p** • G5187 • 1 Tim. 6:4
 God resisteth the **p** • G5244 • James 4:6
 See Job 9:13; 26:12; 2 Tim. 3:2

PROVE

ordinance, and there he **p** them •

H5254 • Ex. 15:25

let me **p** • H5254 • Judg. 6:39

he had not **p** it • H5254 • 1 Sam. 17:39

came to **p** him • H5254 • 1 Kin. 10:1

to **p** Solomon • H5254 • 2 Chr. 9:1

hast **p** mine heart • H974 • Ps. 17:3

p me, and saw • H974 • Ps. 95:9

p me now herewith • H974 • Mal. 3:10

p your own selves • G1381 • 2 Cor. 13:5

P all things • G1381 • 1 Thess. 5:21

tempted me, **p** me • G1381 • Heb. 3:9

See Eccl. 2:1; 7:23; Dan. 1:14

PUNISH

hast **p** us less than our iniquities •

H2820 • Ezra 9:13

p the just • H6064 • Prov. 17:26

I will **p** the world • H6485 • Is. 13:11

p the inhabitants • H6485 • Is. 26:21

shall **p** thee • H6485 • Jer. 13:21

I **p** them oft • G5097 • Acts 26:11

p . . . everlasting • G1349 • 2 Thess. 1:9

judgment to be **p** • G2849 • 2 Pet. 2:9

See Lev. 26:18; Prov. 21:11

PUNISHMENT

My **p** is greater than I can bear • H5771

• Gen. 4:13

accept of the **p** • H5771 • Lev. 26:41

no **p** happen • H5771 • 1 Sam. 28:10

p of his sins • H2399 • Lam. 3:39

p of the iniquity • H5771 • Lam. 4:6

p of thine iniquity • H5771 • Lam. 4:22

shall bear the **p** • H5771 • Ezek. 14:10

into everlasting **p** • G2851 • Matt. 25:46

Of how much sorer **p** • G5098 • Heb.

10:29

p of evildoers • G1557 • 1 Pet. 2:14

See Prov. 19:19; Amos 1:3; 2:1

PURCHASE

have I **p** to be my wife • H7069 • Ruth

4:10

hast **p** of old • H7069 • Ps. 74:2

man **p** a field • G2932 • Acts 1:18

be **p** with money • G2932 • Acts 8:20

p with his own blood • G4046 • Acts

20:28

of the **p** possession • G4047 • Eph. 1:14

p to themselves • G4046 • 1 Tim. 3:13

See Gen. 49:32; Ex. 15:16; Lev. 25:33;

Jer. 32:11

PURE (Heb. *bar*) #1249: Possibly it derives from a verb that can mean to purify, to choose or select, or to make shine or polish. In Ps. 19:8, the word is associated with the eyes, suggesting radiance (compare Prov. 4:18). The term appears with other words denoting cleanness and purity (Ps. 19:7–9), especially purity of the heart (Ps. 24:4; 73:1).

drink the **p** blood of the grape • H2561

• Deut. 32:14

shew thyself **p** • H1305 • 2 Sam. 22:27

a man be more **p** • H2891 • Job 4:17

If thou wert **p** • H2134 • Job 8:6

My doctrine is **p** • H2134 • Job 11:4

my prayer is **p** • H2134 • Job 16:17

the stars are not **p** • H2141 • Job 25:5

are **p** words • H2889 • Ps. 12:6

of the Lord is **p** • H1249 • Ps. 19:8

Thy word is very **p** • H6884 • Ps.

119:140

words of the **p** • H2889 • Prov. 15:26

p from my sin • H2891 • Prov. 20:9

I count them **p** • H2135 • Mic. 6:11

a **p** language • H1305 • Zeph. 3:9

p from the blood • G2513 • Acts 20:26

indeed are **p** • G2513 • Rom. 14:20

things are **p** • G53 • Phil. 4:8

in a **p** conscience • G2513 • 1 Tim. 3:9

keep thyself **p** • G53 • 1 Tim. 5:22

with **p** conscience • G2513 • 2 Tim. 1:3

all things are **p** • G2513 • Titus 1:15

P religion • G2513 • James 1:27

is first **p** • G53 • James 3:17

your **p** minds • G1506 • 2 Pet. 3:1

even as he is **p** • G53 • 1 John 3:3

p river of water • G2513 • Rev. 22:1

See Ezra 6:20; Mal. 1:11

PURIFY

p unto himself a peculiar people •

G2511 • Titus 2:14

p your hearts • G48 • James 4:8

p your souls • G48 • 1 Pet. 1:22

PURPOSE (Gk. *prothesis*) #4286: The word *prothesis* denotes an intention or a plan; it literally means “a laying

out beforehand” like a blueprint. This plan was created in God’s counsel, a translation of the Greek word *boulē*, which means the result of deliberate determination. But behind the plan and the counsel was not just a mastermind but a heart of love.
my **p** are broken off • H2154 • Job 17:11

p is established • H4284 • Prov. 20:18
hosts hath **p** • H3289 • Is. 14:27
To what **p** • — • Matt. 26:8
with **p** of heart • G4286 • Acts 11:23
according to his **p** • G4286 • Rom. 8:28
the **p** of God • G4286 • Rom. 9:11
p of him • G4286 • Eph. 1:11
the eternal **p** • G4286 • Eph. 3:11
See 2 Tim. 1:9; 1 John 3:8

Q

QUENCH

cannot **q** love • H3518 • Song 8:7
It shall not be **q** • H3518 • Is. 34:10
shall he not **q** • H3518 • Is. 42:3
their fire be **q** • H3518 • Is. 66:24
never shall be **q** • G762 • Mark 9:43
fire is not **q** • G4570 • Mark 9:44
q all the • G4570 • Eph. 6:16
Q not the Spirit • G4570 • 1 Thess. 5:19
Q the violence • G4570 • Heb. 11:34
See Ps. 104:11; Amos 5:6

QUICK

and they go down **q** into the pit •
H2416 • Num. 16:30
down **q** into hell • H2416 • Ps. 55:15
Judge of **q** • G2198 • Acts 10:42
shall judge the **q** • G2198 • 2 Tim. 4:1
word of God is **q** • G2198 • Heb. 4:12
See Lev. 13:10, 24; Ps. 124:3

QUICKEN

sore troubles, shalt **q** me again • H2421
• Ps. 71:20

q us • H2421 • Ps. 80:18
q thou me • H2421 • Ps. 119:25
word hath **q** me • H2421 • Ps. 119:50
q your mortal • G2227 • Rom. 8:11
sowest is not **q** • G2227 • 1 Cor. 15:36
you hath he **q** • G5607 • Eph. 2:1
hath **q** us together • G4806 • Eph. 2:5
hath he **q** • G4806 • Col. 2:13
q by the Spirit • G2227 • 1 Pet. 3:18
See John 5:21; 1 Tim. 6:13

QUICKLY

thine adversary **q** • G5035 • Matt. 5:25
come unto thee **q** • G5035 • Rev. 2:5
Behold, I come **q** • G5035 • Rev. 3:11
Surely I come **q** • G5035 • Rev. 22:20
See Gen. 18:6; 27:20; Luke 16:6

QUIET

be **q** from fear • H7599 • Prov. 1:33
study to be **q** • G2270 • 1 Thess. 4:11
may lead a **q** • G2263 • 1 Tim. 2:2
and **q** spirit • G2272 • 1 Pet. 3:4
See 2 Kin. 11:20; Job 3:13; 21:23

R

RACE

as a strong man to run a **r** • H734 • Ps.
19:5
the **r** is not • H4793 • Eccl. 9:11
which run in a **r** • G4712 • 1 Cor. 9:24
r that is set • G73 • Heb. 12:1

RAGE

do the heathen **r** • H7283 • Ps. 2:1
but the fool **r** • H5674 • Prov. 14:16
See Prov. 6:34; 29:9; Dan. 3:13

RAIN (*n.*)

I will give you **r** in due season • H1653
• Lev. 26:4

the **r** of heaven • H4306 • Deut. 11:11
shall drop as the **r** • H4306 • Deut. 32:2
shining after **r** • H4306 • 2 Sam. 23:4
abundance of **r** • H1653 • 1 Kin. 18:41
a time of much **r** • H1653 • Ezra 10:13
Who giveth **r** • H4306 • Job 5:10
to the great **r** • H1653 • Job 37:6
Hath the **r** a father • H4306 • Job 38:28
come down like **r** • H4306 • Ps. 72:6
wind without **r** • H1653 • Prov. 25:14
wind driveth away **r** • H1653 • Prov.
25:23
as **r** in harvest • H4306 • Prov. 26:1

sweeping **r** • H4306 • Prov. 28:3
 clouds be full of **r** • H1653 • Eccl. 11:3
 return after the **r** • H1653 • Eccl. 12:2
 the **r** is over • H1653 • Song 2:11
 from storm and from **r** • H4306 • Is. 4:6
 the **r** cometh down • H1653 • Is. 55:10
 unto us as the **r** • H1653 • Hos. 6:3
 latter and former **r** • H3384 • Hos. 6:3
r on the just • G1026 • Matt. 5:45
 the **r** descended • G1028 • Matt. 7:25
See Acts 14:17; 28:2; Heb. 6:7

RAIN (*v.*)

will **r** bread from heaven for you •
 H4305 • Ex. 16:4
r it upon him • H4305 • Job 20:23
 he shall **r** snares • H4305 • Ps. 11:6
r down manna • H4305 • Ps. 78:24
 He **r** flesh • H4305 • Ps. 78:27
r upon • H1656 • Ezek. 22:24
r righteousness • H3384 • Hos. 10:12
See Gen. 2:5; 7:4; Amos 4:7

RAISE

God will **r** up unto thee a Prophet •
 H6965 • Deut. 18:15
 Lord **r** up judges • H6965 • Judg. 2:16
r up all those • H2210 • Ps. 145:14
 I have **r** him up • H5782 • Is. 45:13
 he will **r** us up • H6965 • Hos. 6:2
r the dead • G1453 • Matt. 10:8
 the dead are **r** • G1453 • Matt. 11:5
 be **r** again • G1453 • Matt. 16:21
 I will **r** it up • G1453 • John 2:19
r it up again • G450 • John 6:39
 whom God hath **r** up • G450 • Acts 2:24
r from the dead • G1453 • Acts 3:15
r from the dead • G1453 • Acts 4:10
r up Jesus • G1453 • Acts 5:30
r up the third day • G1453 • Acts 10:40
 But God **r** him • G1453 • Acts 13:30
 that he hath **r** him • G450 • Acts 17:31
 God should **r** the dead • G1453 • Acts
 26:8
 was **r** again • G1453 • Rom. 4:25
r up Jesus • G1453 • Rom. 8:11
 whom he **r** not up • G1453 • 1 Cor.
 15:15
 is not Christ **r** • G1453 • 1 Cor. 15:16
 How are the dead **r** up • G1453 • 1 Cor.
 15:35
 is **r** in glory • G1453 • 1 Cor. 15:43

which **r** the dead • G1453 • 2 Cor. 1:9
 that he which **r** up • G1453 • 2 Cor. 4:14
 Father, who **r** him • G1453 • Gal. 1:1
 when he **r** him • G1453 • Eph. 1:20
 hath **r** us up together • G4891 • Eph.
 2:6
 able to **r** him up • G1453 • Heb. 11:19
r to life again • G386 • Heb. 11:35
 shall **r** him up • G1453 • James 5:15
See Luke 20:37; 2 Tim. 2:8

RANSOM

the **r** of his life • H6306 • Ex. 21:30
 a **r** for his soul • H3724 • Ex. 30:12
 I have found a **r** • H3724 • Job 33:24
 then a great **r** • H3724 • Job 36:18
 nor give to God a **r** • H3724 • Ps. 49:7
r of a man's life • H3724 • Prov. 13:8
 the **r** of the Lord • H6299 • Is. 35:10
 Egypt for thy **r** • H3724 • Is. 43:3
 I will **r** them • H6299 • Hos. 13:14
 give his life a **r** • G3083 • Matt. 20:28
See Prov. 6:35; Is. 51:10

REAP

neither **r** that which groweth • H7114 •
 Lev. 25:11
 shall **r** in joy • H7114 • Ps. 126:5
 clouds shall not **r** • H7114 • Eccl. 11:4
 but shall **r** thorns • H7114 • Jer. 12:13
r the whirlwind • H7114 • Hos. 8:7
r in mercy • H6666 • Hos. 10:12
 thou shalt not **r** • H7114 • Mic. 6:15
 neither do they **r** • G2325 • Matt. 6:26
r where I sowed not • G2325 • Matt.
 25:26
 neither sow nor **r** • G2325 • Luke 12:24
 and **r** that thou • G2325 • Luke 19:21
 to **r** that whereon • G2325 • John 4:38
r your carnal things • G2325 • 1 Cor.
 9:11
r also sparingly • G2325 • 2 Cor. 9:6
 that shall he also **r** • G2325 • Gal. 6:7
r down your fields • G270 • James 5:4
See Is. 17:5; John 4:36, 37

REASON

choose out my words to **r** with him • —
 • Job 9:14
 desire to **r** with God • H3198 • Job 13:3
 Should he **r** with • H3198 • Job 15:3
 let us **r** together • H3198 • Is. 1:18

r among themselves • G1260 • Matt. 16:7

What **r** ye • G1260 • Luke 5:22
 communed together and **r** • G4802 •
 Luke 24:15

r of righteousness • G1256 • Acts 24:25
 See 1 Sam. 12:7; Mark 2:6; 12:28

REBUKE (*n.*)

a day of trouble, and of **r** • H8433 •
 2 Kin. 19:3

When thou with **r** • H8433 • Ps. 39:11
 perish at the **r** • H1606 • Ps. 80:16
 At thy **r** they fled • H1606 • Ps. 104:7
 poor heareth not **r** • H1606 • Prov. 13:8
 Open **r** is better • H8433 • Prov. 27:5
r of the wise • H1606 • Eccl. 7:5
 at the **r** of one • H1606 • Is. 30:17
 I have suffered **r** • H2781 • Jer. 15:15
 without **r** • G298 • Phil. 2:15
 See Deut. 28:20; Is. 25:8; 50:2

REBUKE (*v.*)

O Lord, **r** me not in thine anger •
 H3198 • Ps. 6:1

O Lord, **r** me not • H3198 • Ps. 38:1
r a wicked man • H3198 • Prov. 9:7
r a wise man • H3198 • Prov. 9:8
 He that **r** a man • H3198 • Prov. 28:23
r many people • H3198 • Is. 2:4
r strong nations • H3198 • Mic. 4:3
 The Lord **r** thee • H1605 • Zech. 3:2
r the devourer • H1605 • Mal. 3:11
r the winds • G2008 • Matt. 8:26
 began to **r** him • G2008 • Matt. 16:22
r the wind • G2008 • Mark 4:39
r the fever • G2008 • Luke 4:39
 thee, **r** him • G2008 • Luke 17:3
r thy disciples • G2008 • Luke 19:39
R not an elder • G1969 • 1 Tim. 5:1
 Them that sin **r** • G1651 • 1 Tim. 5:20
r, exhort with • G1651 • 2 Tim. 4:2
r them sharply • G1651 • Titus 1:13
 exhort, and **r** • G1651 • Titus 2:15
 art **r** of him • G1651 • Heb. 12:5
 See Ruth 2:16; Amos 5:10

RECEIVE

to **r** money, and to **r** garments • H3947
 • 2 Kin. 5:26
 and mine ear **r** • H3947 • Job 4:12
R, I pray thee • H3947 • Job 22:22

Lord will **r** my prayer • H3947 • Ps. 6:9
 he shall **r** me • H3947 • Ps. 49:15

r gifts for men • H3947 • Ps. 68:18
r me to glory • H3947 • Ps. 73:24
 wilt **r** my words • H3947 • Prov. 2:1
 for she hath **r** • H3947 • Is. 40:2
 they **r** no correction • H3947 • Jer. 2:30
 shall **r** shame • H3947 • Hos. 10:6
r us graciously • H3947 • Hos. 14:2
 blind **r** their sight • G308 • Matt. 11:5
 if ye will **r** it • G1209 • Matt. 11:14
 whoso shall **r** one • G1209 • Matt. 18:5
 let him **r** it • G5562 • Matt. 19:12
 believing, ye shall **r** • G2983 • Matt.
 21:22

he **r** it not • G2983 • Mark 15:23
r up into heaven • G353 • Mark 16:19
 This man **r** sinners • G4327 • Luke 15:2
R thy sight • G308 • Luke 18:42
 own **r** him not • G3880 • John 1:11
 as many as **r** him • G2983 • John 1:12
 A man can **r** nothing • G2983 • John
 3:27

and ye **r** me not • G2983 • John 5:43
 which **r** honour • G2983 • John 5:44
 ask, and ye shall **r** • G2983 • John 16:24
R ye the Holy Ghost • G2983 • John
 20:22

a cloud **r** him • G5274 • Acts 1:9
r my spirit • G1209 • Acts 7:59
r the Holy Ghost • G2983 • Acts 8:17
 shall **r** remission • G2983 • Acts 10:43
 which I have **r** • G2983 • Acts 20:24
r thy sight • G308 • Acts 22:13
r the atonement • G2983 • Rom. 5:11
 God hath **r** him • G4355 • Rom. 14:3
 as Christ also **r** • G4355 • Rom. 15:7
r his own reward • G2983 • 1 Cor. 3:8
 I have **r** of the Lord • G3880 • 1 Cor.
 11:23

as we have **r** mercy • G1653 • 2 Cor. 4:1
r the things • G2865 • 2 Cor. 5:10
R us • G5562 • 2 Cor. 7:2
R him therefore • G4327 • Phil. 2:29
 giving and **r** • G3028 • Phil. 4:15
r Christ Jesus • G3880 • Col. 2:6
r up into glory • G353 • 1 Tim. 3:16
r with thanksgiving • G2983 • 1 Tim.
 4:4

we **r** of him • G2983 • 1 John 3:22
 See Ezek. 3:10; James 4:3

REDEEM (Heb. *ga'al*) #1350: The word refers to the responsibility of a close relative to buy back family land that had been sold because of debt (Lev. 25:25). Boaz's kindness is a picture of the kindness of God (Ruth 3:13). The Lord was Israel's Redeemer as Isaiah proclaimed (Is. 43:14) And we have a Redeemer. Jesus paid the price—His death on the Cross—to redeem us from our sins (Gal. 4:5).

Angel which **r** me from all evil • H1350 • Gen. 48:16

r you with • H1350 • Ex. 6:6

thou hast **r** • H1350 • Ex. 15:13

shall be sold or **r** • H1350 • Lev. 27:28

hath **r** my soul • H6299 • 2 Sam. 4:9

power to **r** them • — • Neh. 5:5

have **r** our brethren • H7069 • Neh. 5:8

r thee from death • H6299 • Job 5:20

R me from the hand • H6299 • Job 6:23

R Israel, O God • H6299 • Ps. 25:22

Lord **r** the soul • H6299 • Ps. 34:22

and **r** us • H6299 • Ps. 44:26

r his brother • H6299 • Ps. 49:7

God will **r** my soul • H6299 • Ps. 49:15

r their soul • H1350 • Ps. 72:14

Who **r** thy life • H1350 • Ps. 103:4

Let the **r** • H1350 • Ps. 107:2

r Israel from all • H6299 • Ps. 130:8

be **r** with judgment • H6299 • Is. 1:27

r shall walk there • H1350 • Is. 35:9

for I have **r** thee • H1350 • Is. 44:22

that it cannot **r** • H6304 • Is. 50:2

the **r** of the Lord • H6299 • Is. 51:11

r without money • H1350 • Is. 52:3

the year of my **r** • H1350 • Is. 63:4

I have **r** them • H6299 • Hos. 7:13

I will **r** them • H6299 • Hos. 13:14

r his people • G3085 • Luke 1:68

have **r** Israel • G3084 • Luke 24:21

Christ hath **r** us • G1805 • Gal. 3:13

To **r** them • G1805 • Gal. 4:5

he might **r** us • G3084 • Titus 2:14

not **r** with • G3084 • 1 Pet. 1:18

and hast **r** us • G59 • Rev. 5:9

See Num. 18:15; Col. 4:5

REDEEMER (Heb. *ga'al*) #1350: The word refers to a guarantor of the family rights. He was to: buy back

family property; provide an heir for a deceased brother; buy back a family member who had been sold into slavery; avenge a relative who had been murdered. God is the Redeemer or the "close relative" of Israel (Is. 60:16), and Jesus the Redeemer of all believers (1 Pet. 1:18, 19).

I know that my **r** liveth • H1350 • Job 19:25

strength, and my **r** • H1350 • Ps. 19:14

high God their **r** • H1350 • Ps. 78:35

their **r** is mighty • H1350 • Prov. 23:11

As for our **r** • H1350 • Is. 47:4

Saviour and thy **R** • H1350 • Is. 49:26

R shall come to Zion • H1350 • Is. 59:20

our father, our **r** • H1350 • Is. 63:16

See Is. 41:14; 44:6; Jer. 50:34

REDEMPTION (Gk. *apolutrōsis*) #629:

Lutrōsis and *apolutrōsis* are both translated *redemption*. The first word indicates the act of freeing or releasing by paying a ransom; the second, the act of buying back by paying a ransom. Christ paid the ransom with His own blood (1 Pet. 1:18, 19) freeing us from the demands of the law and its curse on sin to become children of God (Gal. 3:13; 4:5).

ye shall grant a **r** for the land • H1353 • Lev. 25:24

r of their soul • H6306 • Ps. 49:8

r unto his people • H6304 • Ps. 111:9

is plenteous **r** • H6304 • Ps. 130:7

the right of **r** • H1353 • Jer. 32:7

r in Jerusalem • G3085 • Luke 2:38

r draweth nigh • G629 • Luke 21:28

r of our body • G629 • Rom. 8:23

unto the day of **r** • G629 • Eph. 4:30

See Num. 3:49; Heb. 9:12

REFRESH

seventh day he rested, and was **r** • H5314 • Ex. 31:17

that I may be **r** • H7304 • Job 32:20

he **r** the soul • H7725 • Prov. 25:13

the times of **r** • G403 • Acts 3:19

r my spirit • G373 • 1 Cor. 16:18

See Is. 28:12; 2 Cor. 7:13; 13:7

REGENERATION (Gk. *palingenesias*)

#3824: Titus 3:5 says that regeneration is characterized by or accompanied by the action of washing. *Palingenesias* literally means “being born again”—indicating new birth effected by the Holy Spirit (John 3:6). God saved us through one process with two aspects: the washing of regeneration and the renewing of the Holy Spirit.

the **r** when the Son of man shall •

G3824 • Matt. 19:28

the washing of **r** • G3824 • Titus 3:5

REIGN

Shalt thou indeed **r** over us • H4427 • Gen. 37:8

Lord shall **r** for ever • H4427 • Ex. 15:18
shall **r** over you • H7287 • Lev. 26:17
r over many nations • H4910 • Deut. 15:6

R thou over us • H4427 • Judg. 9:8

Saul **r** over us • H4427 • 1 Sam. 11:12

a king shall **r** • H4427 • 1 Sam. 12:12

thou hast **r** • H4427 • 2 Sam. 16:8

hypocrite **r** not • H4427 • Job 34:30

God **r** over the • H4427 • Ps. 47:8

The Lord **r** • H4427 • Ps. 93:1

that the Lord **r** • H4427 • Ps. 96:10

The Lord **r** • H4427 • Ps. 97:1

By me kings **r** • H4427 • Prov. 8:15

a servant when he **r** • H4427 • Prov. 30:22

he cometh to **r** • H4427 • Eccl. 4:14

r in righteousness • H4427 • Is. 32:1

Thy God **r** • H4427 • Is. 52:7

Shalt thou **r** • H4427 • Jer. 22:15

r and prosper • H4427 • Jer. 23:5

shall **r** over them • H4427 • Mic. 4:7

to **r** over us • G936 • Luke 19:14

not that I should **r** • G936 • Luke 19:27

death **r** from Adam • G936 • Rom. 5:14

death **r** by one • G936 • Rom. 5:17

sin hath **r** unto death • G936 • Rom.

5:21

Let not sin . . . **r** • G936 • Rom. 6:12

to God ye did **r** • G936 • 1 Cor. 4:8

For he must **r** • G936 • 1 Cor. 15:25

also **r** with him • G4821 • 2 Tim. 2:12

r on the earth • G936 • Rev. 5:10

he shall **r** for ever • G936 • Rev. 11:15

God omnipotent **r** • G936 • Rev. 19:6

See Luke 1:33; Rev. 20:4; 22:5

REJECT (Heb. *ma'as*) #3988: This Hebrew verb means “to despise” or “to refuse, reject” (Job 30:1; 1 Sam. 16:10), and has reciprocal connotations when used in covenant contexts. When Judah rejected God’s law, He rejected that generation (Jer. 6:19; 7:29). As part of the New Covenant, God promised that He would never again reject His people, but would forgive their sin, remembering it no more (Jer. 31:34).

they have not **r** thee, but they have **r** me • H3988 • 1 Sam. 8:7

r your God • H3988 • 1 Sam. 10:19

thou hast **r** the word • H3988 • 1 Sam. 15:23

r him from reigning • H3988 • 1 Sam. 16:1

despised and **r** of men • H2310 • Is. 53:3

r thy confidences • H3988 • Jer. 2:37

the Lord hath **r** • H3988 • Jer. 7:29

have **r** the word • H3988 • Jer. 8:9

utterly **r** Judah • H3988 • Jer. 14:19

hast utterly **r** us • H3988 • Lam. 5:22

hast **r** knowledge • H3988 • Hos. 4:6

the builders **r** • G593 • Matt. 21:42

r the commandment • G114 • Mark 7:9
lawyers **r** the counsel • G114 • Luke

7:30

r of this generation • G593 • Luke 17:25

admonition **r** • G3868 • Titus 3:10

he was **r** • G593 • Heb. 12:17

See Jer. 6:19; Mark 6:26; 8:31

REJOICE

shall **r** in all that ye put your hand • H8055 • Deut. 12:7

r in every • H8055 • Deut. 26:11

will again **r** • H7797 • Deut. 30:9

r in thy salvation • H8055 • 1 Sam. 2:1

heart of them **r** • H8055 • 1 Chr. 16:10

saints **r** in goodness • H8055 • 2 Chr. 6:41

r at the sound • H8055 • Job 21:12

r because my wealth • H8055 • Job 31:25

r in his strength • H7797 • Job 39:21
r with trembling • H1523 • Ps. 2:11
 in thee **r** • H8055 • Ps. 5:11
r in thy salvation • H1523 • Ps. 9:14
r as a strong man • H7797 • Ps. 19:5
 shall **r** in him • H8055 • Ps. 33:21
 adversity they **r** • H8055 • Ps. 35:15
 bones . . . may **r** • H1523 • Ps. 51:8
 righteous shall **r** • H8055 • Ps. 58:10
 let them **r** • H5970 • Ps. 68:3
r all the day • H1523 • Ps. 89:16
 Let the heavens **r** • H8055 • Ps. 96:11
 let the earth **r** • H1523 • Ps. 97:1
r in his works • H8055 • Ps. 104:31
 shall see it, and **r** • H8055 • Ps. 107:42
 Israel **r** in him • H8055 • Ps. 149:2
 Who **r** to do evil • H8056 • Prov. 2:14
r with the wife • H8055 • Prov. 5:18
 my heart shall **r** • H8055 • Prov. 23:15
 the righteous shall . . . **r** • H1523 • Prov.
 23:24
R not when • H8055 • Prov. 24:17
 the people **r** • H8055 • Prov. 29:2
 and she shall **r** • H7832 • Prov. 31:25
r in all my labour • H8056 • Eccl. 2:10
 but for a man to **r** • H8055 • Eccl. 3:12
 to **r** in his labour • H8055 • Eccl. 5:19
R, O young man • H8055 • Eccl. 11:9
 shall **r** in the • H1523 • Is. 29:19
 desert shall **r** • H1523 • Is. 35:1
 thy God **r** over thee • H7797 • Is. 62:5
 my servants shall **r** • H8055 • Is. 65:13
 your heart shall **r** • H7797 • Is. 66:14
 then thou **r** • H5937 • Jer. 11:15
 I will **r** over them • H7797 • Jer. 32:41
 that they may **r** • H5937 • Jer. 51:39
 let not the buyer **r** • H8055 • Ezek. 7:12
 Ye which **r** • H8056 • Amos 6:13
R not against me • H8055 • Mic. 7:8
 will **r** in the Lord • H5937 • Hab. 3:18
 he **r** more of • G5463 • Matt. 18:13
r at his birth • G5463 • Luke 1:14
R ye in that day • G5463 • Luke 6:23
 in this **r** not • G5463 • Luke 10:20
 Jesus **r** in spirit • G21 • Luke 10:21
R with me • G4796 • Luke 15:6
 to **r** in his light • G21 • John 5:35
r to see my day • G21 • John 8:56
 ye would **r** • G5463 • John 14:28
 world shall **r** • G5463 • John 16:20

your heart shall **r** • G5463 • John 16:22
r in hope of • G2744 • Rom. 5:2
R with them • G5463 • Rom. 12:15
 and they that **r** • G5463 • 1 Cor. 7:30
R not in iniquity • G5463 • 1 Cor. 13:6
 I therein do **r** • G5463 • Phil. 1:18
 that I may **r** • G2745 • Phil. 2:16
r in the Lord • G5463 • Phil. 3:1
R in the Lord always • G5463 • Phil. 4:4
R evermore • G5463 • 1 Thess. 5:16
 of low degree **r** • G2744 • James 1:9
r against judgment • G2620 • James
 2:13
 ye **r** with joy • G21 • 1 Pet. 1:8
 See 1 Kin. 1:40; 2 Kin. 11:14

REJOICING

laughing, and thy lips with **r** • H8643 •
 Job 8:21
 his works with **r** • H7440 • Ps. 107:22
 The voice of **r** • H7440 • Ps. 118:15
 the **r** of my heart • H8342 • Ps. 119:111
 come again with **r** • H7440 • Ps. 126:6
R in the habitable • H7832 • Prov. 8:31
 Jerusalem a **r** • H1525 • Is. 65:18
r of mine heart • H8057 • Jer. 15:16
 is the **r** city • H5947 • Zeph. 2:15
r that they • G5463 • Acts 5:41
R in hope • G5463 • Rom. 12:12
 yet always **r** • G5463 • 2 Cor. 6:10
 or crown of **r** • G2746 • 1 Thess. 2:19
 See Hab. 3:14; James 4:16

RELIGION

sect of our **r** • G2356 • Acts 26:5
 in the Jews' **r** • G2454 • Gal. 1:13
 man's **r** is vain • G2356 • James 1:26
 Pure **r** and undefiled • G2356 • James
 1:27

REMEMBER (Heb. *zakar*) #2142: The meaning is to “contemplate” or “call to mind.” When recalling the past it is translated *remember* (Gen. 42:9; Num. 11:5); when pertaining to the future, *mention* (Jer. 20:9). The psalmists ask God to remember His people and mercy (Ps. 106:4, 25:6, 7). God has not forgotten; it is a request that God would act according to His promises.
R the sabbath day • H2142 • Ex. 20:8

r . . . commandments • H2142 • Num. 15:39
r that thou wast • H2142 • Deut. 5:15
R the days of old • H2142 • Deut. 32:7
R me, O my God • H2142 • Neh. 13:14
he r them • H2142 • Ps. 9:12
r the name of • H2142 • Ps. 20:7
R, O Lord • H2142 • Ps. 25:6
R not the sins • H2142 • Ps. 25:7
r not against us • H2142 • Ps. 79:8
R how short • H2142 • Ps. 89:47
r his covenant • H2142 • Ps. 105:8
I have r thy name • H2142 • Ps. 119:55
r us in our • H2142 • Ps. 136:23
when we r Zion • H2142 • Ps. 137:1
r his misery no more • H2142 • Prov. 31:7
r the days of his • H2142 • Eccl. 5:20
yet let him r • H2142 • Eccl. 11:8
R now thy Creator • H2142 • Eccl. 12:1
r thy love • H2142 • Song 1:4
R ye not • H2142 • Is. 43:18
R the former things • H2142 • Is. 46:9
shall not be r • H2142 • Is. 65:17
r the Lord afar off • H2142 • Jer. 51:50
in wrath r mercy • H2142 • Hab. 3:2
r me when thou comest • G3415 • Luke 23:42
should r the poor • G3421 • Gal. 2:10
R my bonds • G3421 • Col. 4:18
R without ceasing • G3421 • 1 Thess. 1:3
R them that are • G3403 • Heb. 13:3
R therefore from • G3421 • Rev. 2:5
See Ps. 88:5; 103:14; Matt. 5:23
REMEMBRANCE
bringing iniquity to r • H2142 • Num. 5:15
call my sin to r • H2142 • 1 Kin. 17:18
His r shall perish • H2143 • Job 18:17
no r of thee • H2143 • Ps. 6:5
r of his holiness • H2143 • Ps. 30:4
in everlasting r • H2143 • Ps. 112:6
r of former things • H2146 • Eccl. 1:11
no r of the wise • H2146 • Eccl. 2:16
Put me in r • H2142 • Is. 43:26
set up thy r • H2146 • Is. 57:8
them still in r • H2142 • Lam. 3:20
calling to r • H2142 • Ezek. 23:19
a book of r • H2146 • Mal. 3:16

this do in r • G364 • Luke 22:19
things to your r • G5279 • John 14:26
are had in r • G3415 • Acts 10:31
do in r of me • G364 • 1 Cor. 11:24
I have r of thee • G3417 • 2 Tim. 1:3
put them in r • G5279 • 2 Tim. 2:14
See Heb. 10:3; 2 Pet. 1:12; 3:1

REMISSION

is shed for many for the r of sins • G859
 • Matt. 26:28
and r of sins • G859 • Luke 24:47
is no r • G859 • Heb. 9:22

REMIT

Whose soever sins ye r • G863 • John 20:23

REND

And r your heart • H7167 • Joel 2:13
turn again and r you • G4486 • Matt. 7:6
See Ps. 7:2; Eccl. 3:7; Jer. 4:30

RENDER

will r vengeance to mine enemies • H7725 • Deut. 32:41
r to every man • H7725 • 1 Sam. 26:23
he r unto him • H7999 • Job 34:11
r to them • H7725 • Ps. 28:4
r evil for good • H7999 • Ps. 38:20
r unto our neighbours • H7725 • Ps. 79:12
r a reward • H7725 • Ps. 94:2
I r unto the Lord • H7725 • Ps. 116:12
r to every man • H7725 • Prov. 24:12
can r a reason • H7725 • Prov. 26:16
so will we r • H7999 • Hos. 14:2
r me a recompense • H7999 • Joel 3:4
I will r double • H7725 • Zech. 9:12
r him the fruits • G591 • Matt. 21:41
R to Caesar • G591 • Mark 12:17
R therefore to all • G591 • Rom. 13:7
we r to God again • G467 • 1 Thess. 3:9
r evil for evil • G591 • 1 Thess. 5:15
See Num. 18:9; Judg. 9:56

RENEW (Heb. *chadash*) #2318: As a verb, the term can mean “to renew” (Ps. 51:10) or “to repair” (Is. 61:4). The Bible teaches that God alone is the One who makes things new, whether a new song in the heart of the faithful (Ps. 40:3), a new phase

in His plan of redemption (Is. 42:9; 43:19), a new name (Is. 62:2), or a new heavens and earth (Is. 65:17).

Thou **r** thy witnesses against me •

H2318 • Job 10:17

and my bow was **r** • H2498 • Job 29:20

r a right spirit • H2318 • Ps. 51:10

thy youth is **r** • H2318 • Ps. 103:5

thou **r** the face • H2318 • Ps. 104:30

r their strength • H2498 • Is. 40:31

let the people **r** • H2498 • Is. 41:1

r our days • H2318 • Lam. 5:21

r day by day • G341 • 2 Cor. 4:16

be **r** in the spirit • G365 • Eph. 4:23

is **r** in knowledge • G341 • Col. 3:10

to **r** them again • G340 • Heb. 6:6

See 2 Chr. 15:8; Titus 3:5

REPAY

to the righteous good shall be **r** •

H7999 • Prov. 13:21

he will **r** him • H7999 • Deut. 7:10

I will **r** thee • G591 • Luke 10:35

is mine; I will **r** • G467 • Rom. 12:19

See Job 21:31; 41:11; Is. 59:18

REPENT

r the Lord that he had made man •

H5162 • Gen. 6:6

the people **r** • H5162 • Ex. 13:17

Lord **r** of the evil • H5162 • Ex. 32:14

he should **r** • H5162 • Num. 23:19

and **r** himself • H5162 • Deut. 32:36

not lie nor **r** • H5162 • 1 Sam. 15:29

that he should **r** • H5162 • 1 Sam. 15:29

the Lord **r** him • H5162 • 2 Sam. 24:16

r in dust • H5162 • Job 42:6

it **r** thee • H5162 • Ps. 90:13

r according • H5162 • Ps. 106:45

and will not **r** • H5162 • Ps. 110:4

no man **r** him • H5162 • Jer. 8:6

r of the evil • H5162 • Jer. 18:8

and the Lord will **r** • H5162 • Jer. 26:13

the Lord **r** him • H5162 • Jer. 26:19

was turned, I **r** • H5162 • Jer. 31:19

R ye: for the • G3340 • Matt. 3:2

r at the preaching • G3340 • Matt. 12:41

but afterward he **r** • G3338 • Matt.

21:29

r himself • G3338 • Matt. 27:3

except ye **r** • G3340 • Luke 13:3

one sinner that **r** • G3340 • Luke 15:7

and if he **r** • G3340 • Luke 17:3

R therefore of • G3340 • Acts 8:22

and will not **r** • G3338 • Heb. 7:21

her space to **r** • G3340 • Rev. 2:21

See Acts 2:38; 17:30; Rev. 2:5

REPENTANCE (Gk. *metanoia*) #3341:

The Greek is a compound word derived from *meta*, meaning “after,” suggesting some type of change, and *nous*, meaning “mind.” The word strictly denotes “a change of mind,” and connotes remorse for sin, accompanied by a desire to turn away from sin to God, for salvation. John the Baptist and Jesus began their ministries with a call to repentance (Matt. 3:2; 4:17).

r shall be hid from mine eyes • H5164 •

Hos. 13:14

fruits meet for **r** • G3341 • Matt. 3:8

fruits worthy of **r** • G3341 • Luke 3:8

works meet for **r** • G3341 • Acts 26:20

leadeth thee to **r** • G3341 • Rom. 2:4

are without **r** • G278 • Rom. 11:29

sorrow worketh **r** • G3341 • 2 Cor. 7:10

the foundation of **r** • G3341 • Heb. 6:1

them again unto **r** • G3341 • Heb. 6:6

no place of **r** • G3341 • Heb. 12:17

See Luke 15:7; Acts 20:21

REPLENISH

multiply, and **r** the earth • H4390 •

Gen. 1:28

REPROVE

he **r** kings for their sakes • H3198 •

1 Chr. 16:21

doth your arguing **r** • H3198 • Job 6:25

He will surely **r** you • H3198 • Job 13:10

Will he **r** thee • H3198 • Job 22:4

he that **r** God • H3198 • Job 40:2

I will not **r** • H3198 • Ps. 50:8

and let him **r** me • H3198 • Ps. 141:5

R not a scorner • H3198 • Prov. 9:8

one that **r** him • H3198 • Prov. 15:12

and **r** one that • H3198 • Prov. 19:25

r hardeneth his neck • H8433 • Prov.

29:1

lest he **r** thee • H3198 • Prov. 30:6

r with equity • H3198 • Is. 11:4

shall **r** thee • H3198 • Jer. 2:19

deeds should be **r** • G1651 • John 3:20
r the world of sin • G1651 • John 16:8
 See Luke 3:19; Eph. 5:11, 13

RESIST

at his right hand to **r** him • H7853 •
 Zech. 3:1

That ye **r** not evil • G436 • Matt. 5:39
 to gainsay nor **r** • G436 • Luke 21:15
r his will • G436 • Rom. 9:19
r the ordinance • G436 • Rom. 13:2
 God **r** the proud • G498 • James 4:6
R the devil • G436 • James 4:7
 Whom **r** steadfast • G436 • 1 Pet. 5:9
 See Acts 6:10; 7:51; 2 Tim. 3:8

RESPECT (*n.*)

And the Lord had **r** unto Abel • H8159
 • Gen. 4:4

had **r** unto them • H3045 • Ex. 2:25
 have thou **r** • H6437 • 1 Kin. 8:28
 Have **r** therefore • H6437 • 2 Chr. 6:19
 nor **r** of persons • H4856 • 2 Chr. 19:7
r unto the covenant • H5027 • Ps. 74:20
r unto thy ways • H5027 • Ps. 119:15
r unto the lowly • H7200 • Ps. 138:6
 have **r** of persons • H5234 • Prov. 24:23
 To have **r** of persons • H5234 • Prov.
 28:21

r to the Holy One • H7200 • Is. 17:7
r unto him • H7200 • Is. 22:11
 no **r** of persons • G4382 • Rom. 2:11
 in **r** of want • G2596 • Phil. 4:11
 no **r** of persons • G4382 • Col. 3:25
 See Heb. 11:26; James 2:1, 3, 9

RESPECT (*v.*)

not **r** the person of the poor • H5375 •
 Lev. 19:15
 shall not **r** persons • H5234 • Deut. 1:17
r not any • H7200 • Job 37:24
 See Num. 16:15; Lam. 4:16

REST (*n.*)(Heb. *shaqat*) #8252: This
 Hebrew word implies freedom from
 anxiety, conflict, “to be at peace.”
 God promised His people a peaceful
 place to settle. Obtaining this *rest*
 depended on Israel’s complete
 obedience to God’s command to
 drive out the Canaanites (Josh.
 11:23). The NT writers also speak of
 the concept of rest. Christians are

told that heaven will bring them rest
 from all earthly struggles (Heb. 4:1;
 Rev. 21:4).

he saw that **r** was good • H4496 • Gen.
 49:15

the sabbath of **r** • H7677 • Ex. 31:15
 and I will give thee **r** • H5117 • Ex.
 33:14

of **r** unto you • H7677 • Lev. 16:31
 be a sabbath of **r** • H7677 • Lev. 25:4
 he giveth you **r** • H5117 • Deut. 12:10
 weary be at **r** • H5117 • Job 3:17
 thy **r** in safety • H7901 • Job 11:18
 and be at **r** • H7931 • Ps. 55:6
 enter into my **r** • H4496 • Ps. 95:11
 Return unto thy **r** • H4494 • Ps. 116:7
 O Lord, into thy **r** • H4496 • Ps. 132:8
 This is my **r** for ever • H4496 • Ps.

132:14

not **r** in the night • H7901 • Eccl. 2:23
r shall be glorious • H4496 • Is. 11:10
 whole earth is at **r** • H5117 • Is. 14:7
 I will take my **r** • H8252 • Is. 18:4
 This is the **r** • H4496 • Is. 28:12
 returning and **r** • H5183 • Is. 30:15
 place of my **r** • H4496 • Is. 66:1
r for your souls • H4771 • Jer. 6:16
 that are at **r** • H8252 • Ezek. 38:11
 is not your **r** • H4496 • Mic. 2:10
 and is at **r** • H8252 • Zech. 1:11
 I will give you **r** • G373 • Matt. 11:28
 and ye shall find **r** • G372 • Matt. 11:29
 seeking **r** • G372 • Matt. 12:43
 and take your **r** • G373 • Matt. 26:45
 of **r** in sleep • G2838 • John 11:13
 churches **r** throughout • G1515 • Acts
 9:31

See Prov. 29:17; 2 Thess. 1:7

REST (*v.*)

he **r** on the seventh day • H7673 • Gen.
 2:2

when the spirit **r** • H5117 • Num. 11:25
 shall **r** in hope • H7931 • Ps. 16:9
R in the Lord • H1826 • Ps. 37:7
 for anger **r** • H5117 • Eccl. 7:9
 Lord shall **r** • H5117 • Is. 11:2
 I will not **r** • H8252 • Is. 62:1
 caused him to **r** • H5117 • Is. 63:14
r, and be still • H7280 • Jer. 47:6
 thou shalt **r** • H5117 • Dan. 12:13

and **r** a while • G373 • Mark 6:31
 may **r** upon me • G1981 • 2 Cor. 12:9
 they **r** not day • G372 • Rev. 4:8
 should **r** yet • G373 • Rev. 6:11
 that they may **r** • G373 • Rev. 14:13
 See Prov. 14:33; Song 1:7

RESTORE

he shall **r** double • H7999 • Ex. 22:4
r that which • H7725 • Lev. 6:4
 and thou shalt **r** • H7725 • Deut. 22:2
 He **r** my soul • H7725 • Ps. 23:3
R unto me the joy • H7725 • Ps. 51:12
I r that which • H7725 • Ps. 69:4
I will **r** thy judges • H7725 • Is. 1:26
r them to • H7725 • Jer. 27:22
r health unto thee • H5927 • Jer. 30:17
r the pledge • H7725 • Ezek. 33:15
 and **r** all things • G600 • Matt. 17:11
I r him fourfold • G591 • Luke 19:8
r again the kingdom • G600 • Acts 1:6
r such an one • G2675 • Gal. 6:1
 See Ruth 4:15; Mark 8:25

RETURN (Heb. *shub*) #7725: The Hebrew word translated *repent* means “to turn back” or “turn around,” indicating a reversal of direction, as of the receding floodwaters (Gen. 8:3). The prophets used this word to call the Israelites to a radical, conscious rejection of their sin. Repentance implies not only sorrow but a complete turnaround: to change one’s mind about sin, receive God’s provision of salvation, and return wholeheartedly to Him.
 dust shalt thou **r** • H7725 • Gen. 3:19
r to their dust • H7725 • Ps. 104:29
 dog **r** to his vomit • H7725 • Prov. 26:11
 the dust **r** to the earth • H7725 • Eccl. 12:7
 the ransomed . . . shall **r** • H7725 • Is. 35:10
 and shall not **r** • H7725 • Is. 45:23
r unto me void • H7725 • Is. 55:11
 If thou wilt **r** • H7725 • Jer. 4:1
 not **r** unto me • H7725 • Amos 4:6
 if he will **r** • H7725 • Joel 2:14
 will **r** unto you • H7725 • Mal. 3:7
 See Gen. 31:3; Lev. 25:10

REVEAL

A talebearer **r** • H1540 • Prov. 11:13
r in mine ears • H1540 • Is. 22:14
 shall be **r** • H1540 • Is. 40:5
 righteousness to be **r** • H1540 • Is. 56:1
 He **r** the deep • H1541 • Dan. 2:22
 he **r** his secret • H1540 • Amos 3:7
 shall not be **r** • G601 • Matt. 10:26
 and hast **r** them • G601 • Matt. 11:25
 blood hath not **r** • G601 • Matt. 16:17
 hearts may be **r** • G601 • Luke 2:35
 Son of man is **r** • G601 • Luke 17:30
 the Lord been **r** • G601 • John 12:38
 God **r** from faith • G601 • Rom. 1:17
 is **r** from heaven • G601 • Rom. 1:18
 be **r** in us • G601 • Rom. 8:18
 hath **r** them • G601 • 1 Cor. 2:10
 be **r** by fire • G601 • 1 Cor. 3:13
 If any thing be **r** • G601 • 1 Cor. 14:30
 To **r** his Son • G601 • Gal. 1:16
 Jesus shall be **r** • G602 • 2 Thess. 1:7
 that man of sin be **r** • G601 • 2 Thess. 2:3

shall that Wicked be **r** • G601 • 2 Thess. 2:8
 ready to be **r** • G601 • 1 Pet. 1:5
 his glory shall be **r** • G602 • 1 Pet. 4:13
 glory that shall be **r** • G601 • 1 Pet. 5:1
 See Eph. 3:5; 2 Thess. 2:6

REWARD (*n.*)

nor taketh **r** • H7810 • Deut. 10:17
 the **r** of his work • — • Job 7:2
 there is great **r** • H6118 • Ps. 19:11
r for the righteous • H6529 • Ps. 58:11
 the **r** of the wicked • H8011 • Ps. 91:8
 shall be a sure **r** • H7938 • Prov. 11:18
 a **r** in the bosom • H7810 • Prov. 21:14
 shall be no **r** • H319 • Prov. 24:20
 have a good **r** • H7939 • Eccl. 4:9
 they any more a **r** • H7939 • Eccl. 9:5
 followeth after **r** • H8021 • Is. 1:23
 the wicked for **r** • H7810 • Is. 5:23
 his **r** is with him • H7939 • Is. 40:10
 thou givest a **r** • H868 • Ezek. 16:34
 thy **r** to another • H5023 • Dan. 5:17
 loved a **r** upon • H868 • Hos. 9:1
 judge for **r** • H7810 • Mic. 3:11
 judge asketh for a **r** • H7966 • Mic. 7:3
 for great is your **r** • G3408 • Matt. 5:12
 what **r** have ye • G3408 • Matt. 5:46

ye have no **r** • G3408 • Matt. 6:1
 a prophet's **r** • G3408 • Matt. 10:41
 your **r** is great • G3408 • Luke 6:23
r shall be great • G3408 • Luke 6:35
r of our deeds • G514 • Luke 23:41
r of iniquity • G3408 • Acts 1:18
r not reckoned • G3408 • Rom. 4:4
 receive his own **r** • G3408 • 1 Cor. 3:8
 What is my **r** then • G3408 • 1 Cor. 9:18
 you of your **r** • G2603 • Col. 2:18
 receive the **r** • G469 • Col. 3:24
 is worthy of his **r** • G3408 • 1 Tim. 5:18
 recompense of **r** • G3405 • Heb. 2:2
 receive the **r** • G3408 • 2 Pet. 2:13
See 2 John 8; Jude 11; Rev. 11:18

REWARD (*v*)

Wherefore have ye **r** evil for good •
 H7999 • Gen. 44:4
r them that • H7999 • Deut. 32:41
 hast **r** me good • H1580 • 1 Sam. 24:17
 work shall be **r** • H7939 • 2 Chr. 15:7
 he **r** him • H7999 • Job 21:19
 and plentifully **r** • H7999 • Ps. 31:23
 They **r** me evil • H7999 • Ps. 35:12
r us according • H1580 • Ps. 103:10
r evil for good • H7725 • Prov. 17:13
 Lord shall **r** thee • H7999 • Prov. 25:22
 both **r** the fool • H7936 • Prov. 26:10
 work shall be **r** • H7939 • Jer. 31:16
See 2 Sam. 22:21; 2 Tim. 4:14

RICH

and maketh **r** • H6238 • 1 Sam. 2:7
 asked **r** for thyself • H6239 • 1 Kin. 3:11
 earth for **r** • H6239 • 1 Kin. 10:23
 Both **r** and honour • H6239 • 1 Chr.
 29:12
 not asked **r** • H6239 • 2 Chr. 1:11
 He shall not be **r** • H6238 • Job 15:29
 swallowed down **r** • H2428 • Job 20:15
 The **r** man • H6223 • Job 27:19
 Will he esteem thy **r** • H7769 • Job
 36:19
 better than the **r** • H1995 • Ps. 37:16
 one is made **r** • H6238 • Ps. 49:16
 abundance of his **r** • H6239 • Ps. 52:7
 if **r** increase • H2428 • Ps. 62:10
 full of thy **r** • H7075 • Ps. 104:24
 and **r** shall be • H6239 • Ps. 112:3
r and honour • H6239 • Prov. 3:16
R and honour • H6239 • Prov. 8:18

diligent maketh **r** • H6238 • Prov. 10:4
R profit not • H1952 • Prov. 11:4
 yet hath great **r** • H1952 • Prov. 13:7
 but the **r** answereth • H6223 • Prov.
 18:23
 shall not be **r** • H6238 • Prov. 21:17
r man is wise • H6223 • Prov. 28:11
 poverty nor **r** • H6239 • Prov. 30:8
r kept for • H6239 • Eccl. 5:13
 curse not the **r** • H6223 • Eccl. 10:20
 and hidden **r** • H4301 • Is. 45:3
 and with the **r** • H6223 • Is. 53:9
 glory in his **r** • H6239 • Jer. 9:23
 that getteth **r** • H6239 • Jer. 17:11
 because of thy **r** • H2428 • Ezek. 28:5
 I am become **r** • H6238 • Hos. 12:8
 for I am **r** • H6238 • Zech. 11:5
 deceitfulness of **r** • G4149 • Matt. 13:22
 they that have **r** • G5536 • Mark 10:23
r cast in much • G4145 • Mark 12:41
 the **r** he hath • G4147 • Luke 1:53
 that are **r** • G4145 • Luke 6:24
 with cares and **r** • G4149 • Luke 8:14
 not **r** toward God • G4147 • Luke 12:21
 thy **r** neighbours • G4145 • Luke 14:12
 he was very **r** • G4145 • Luke 18:23
 the **r** of his • G4149 • Rom. 2:4
r of his glory • G4149 • Rom. 9:23
 is **r** unto all • G4147 • Rom. 10:12
r of the world • G4149 • Rom. 11:12
 depth of the **r** • G4149 • Rom. 11:33
 now ye are **r** • G4147 • 1 Cor. 4:8
 yet making many **r** • G4148 • 2 Cor.
 6:10
 though he was **r** • G4145 • 2 Cor. 8:9
r of his grace • G4149 • Eph. 1:7
 who is **r** in mercy • G4145 • Eph. 2:4
 shew the exceeding **r** • G4149 • Eph.
 2:7
 the unsearchable **r** • G4149 • Eph. 3:8
 to his **r** in glory • G4149 • Phil. 4:19
 the **r** of the glory • G4149 • Col. 1:27
 unto all **r** • G4149 • Col. 2:2
 that will be **r** • G4147 • 1 Tim. 6:9
 Charge them that are **r** • G4145 • 1 Tim.
 6:17
r in good works • G4147 • 1 Tim. 6:18
 greater **r** • G4149 • Heb. 11:26
 But the **r** • G4145 • James 1:10
r in faith • G4145 • James 2:5

Your **r** are corrupted • G4149 • James 5:2

but thou art **r** • G4145 • Rev. 2:9
sayest, I am **r** • G4145 • Rev. 3:17
mayest be **r** • G4147 • Rev. 3:18
power, and **r** • G4149 • Rev. 5:12
See Lev. 25:47; Rev. 6:15

RIGHT (Heb. *yashar*) #3477: Derived from a Hebrew word meaning “to be level” or “to be upright,” it connotes being just or righteous. The word is used to speak of the perfect righteousness of God (Ps. 111:7, 8), of the integrity of one’s speech (Eccl. 12:10), or the righteous quality of a person’s lifestyle (Prov. 11:3, 6). The word implies pure and faithful motives (1 Kin. 9:4).

which had led me in the **r** way • H571 • Gen. 24:48

just and **r** is he • H3477 • Deut. 32:4
good and the **r** way • H3477 • 1 Sam. 12:23

them **r** judgments • H3477 • Neh. 9:13
are **r** words • H3476 • Job 6:25
more than **r** • H1980 • Job 34:23
of the Lord are **r** • H3477 • Ps. 19:8
is a **r** sceptre • H4334 • Ps. 45:6
and renew a **r** spirit • H3559 • Ps. 51:10
by the **r** way • H3477 • Ps. 107:7
judgments are **r** • H6664 • Ps. 119:75
in **r** paths • H3476 • Prov. 4:11
be **r** things • H4339 • Prov. 8:6
thoughts . . . are **r** • H4941 • Prov. 12:5
way of a fool is **r** • H3477 • Prov. 12:15
way which seemeth **r** • H3477 • Prov. 14:12

Every way of a man is **r** • H3477 • Prov. 21:2

giveth a **r** answer • H5228 • Prov. 24:26
us **r** things • H5229 • Is. 30:10
know not to do **r** • H5229 • Amos 3:10
whatsoever is **r** • G1342 • Matt. 20:4
for this is **r** • G1342 • Eph. 6:1
See Judg. 17:6; 2 Pet. 2:15

RIGHTEOUS

thee have I seen **r** before me • H6662 • Gen. 7:1

also destroy the **r** • H6662 • Gen. 18:23
also a **r** nation • H6662 • Gen. 20:4

more **r** than I • H6663 • Gen. 38:26
words of the **r** • H6662 • Ex. 23:8
death of the **r** • H3477 • Num. 23:10
justify the **r** • H6662 • Deut. 25:1
more **r** than I • H6662 • 1 Sam. 24:17
two men more **r** • H6662 • 1 Kin. 2:32
justifying the **r** • H6662 • 2 Chr. 6:23
r cut off • H3477 • Job 4:7
though I were **r** • H6663 • Job 9:15
The **r** also • H6662 • Job 17:9
that thou art **r** • H6663 • Job 22:3
said, I am **r** • H6663 • Job 34:5
congregation of the **r** • H6662 • Ps. 1:5
for the **r** God trieth • H6662 • Ps. 7:9
what can the **r** do • H6662 • Ps. 11:3
The **r** cry • — • Ps. 34:17
that a **r** man hath • H6662 • Ps. 37:16
The **r** shall inherit • H6662 • Ps. 37:29
salvation of the **r** • H6662 • Ps. 37:39
r to be moved • H6662 • Ps. 55:22
reward for the **r** • H6662 • Ps. 58:11
The **r** shall flourish • H6662 • Ps. 92:12
the **r** shall be • H6662 • Ps. 112:6
the lot of the **r** • H6662 • Ps. 125:3
r shall give thanks • H6662 • Ps. 140:13
Lord loveth the **r** • H6662 • Ps. 146:8
wisdom for the **r** • H3477 • Prov. 2:7
secret is with the **r** • H3477 • Prov. 3:32
mouth of a **r** man • H6662 • Prov. 10:11
labour of the **r** • H6662 • Prov. 10:16
r is an everlasting • H6662 • Prov. 10:25
The **r** shall • H6662 • Prov. 10:30
The **r** is delivered • H6662 • Prov. 11:8
The thoughts of the **r** • H6662 • Prov. 12:5
A **r** man regardeth • H6662 • Prov. 12:10
r is more excellent • H6662 • Prov. 12:26
but to the **r** good • H6662 • Prov. 13:21
but the **r** hath hope • H6662 • Prov. 14:32
the way of the **r** • H3477 • Prov. 15:19
heart of the **r** • H6662 • Prov. 15:28
R lips are the • H6664 • Prov. 16:13
r runneth into it • H6662 • Prov. 18:10
r are bold as a lion • H6662 • Prov. 28:1
r are in authority • H6662 • Prov. 29:2
Be not **r** over much • H6662 • Eccl. 7:16
r, and the wise • H6662 • Eccl. 9:1

one event to the **r** • H6662 • Eccl. 9:2
 Say ye to the **r** • H6662 • Is. 3:10
 glory to the **r** • H6662 • Is. 24:16
r nation which • H6662 • Is. 26:2
 raised up the **r** man • H6664 • Is. 41:2
 shall my **r** servant • H6662 • Is. 53:11
r perisheth • H6662 • Is. 57:1
 shall be all **r** • H6662 • Is. 60:21
 unto David a **r** Branch • H6662 • Jer.
 23:5
 heart of the **r** sad • H6662 • Ezek. 13:22
 they are more **r** • H6663 • Ezek. 16:52
 righteousness of the **r** • H6662 • Ezek.
 33:12
 they sold the **r** • H6662 • Amos 2:6
 between the **r** • H6662 • Mal. 3:18
 to call the **r** • G1342 • Matt. 9:13
r men have desired • G1342 • Matt.
 13:17
r shine forth • G1342 • Matt. 13:43
 appear **r** unto men • G1342 • Matt.
 23:28
 sepulchres of the **r** • G1342 • Matt.
 23:29
r into life eternal • G1342 • Matt. 25:46
 not to call the **r** • G1342 • Mark 2:17
 both **r** before God • G1342 • Luke 1:6
 that they were **r** • G1342 • Luke 18:9
 this was a **r** man • G1342 • Luke 23:47
 judge **r** judgment • G1342 • John 7:24
 There is none **r** • G1342 • Rom. 3:10
 scarcely for a **r** man • G1342 • Rom. 5:7
 many be made **r** • G1342 • Rom. 5:19
 it is a **r** thing • G1342 • 2 Thess. 1:6
 the **r** judge • G1342 • 2 Tim. 4:8
 that he was **r** • G1342 • Heb. 11:4
 are over the **r** • G1342 • 1 Pet. 3:12
r scarcely be saved • G1342 • 1 Pet. 4:18
 vexed his **r** soul • G1342 • 2 Pet. 2:8
 Jesus Christ the **r** • G1342 • 1 John 2:1
 righteousness is **r** • G1342 • 1 John 3:7
 he that is **r** • G1342 • Rev. 22:11
 See Ezek. 3:20; 1 Tim. 1:9

RIGHTEOUSNESS (Heb. *tsedeq*)

#6664: This term denotes conformity to an ethical or moral standard. It is used most often in relation to one's standing with legal authorities, either human or divine. Righteousness, judgment, and justice are declared

to be the foundation of God's throne (Ps. 89:14; 97:2). God's righteousness, associated with deliverance, is revealed in one of the divine names of God: "The Lord Our Righteousness" (Jer. 23:6; 33:16).
 shall my **r** answer for me in time • H6666 • Gen. 30:33
 sacrifices of **r** • H6664 • Deut. 33:19
 every man his **r** • H6666 • 1 Sam. 26:23
 My **r** I hold fast • H6666 • Job 27:6
 I put on **r** • H6664 • Job 29:14
 My **r** is more • H6664 • Job 35:2
 ascribe **r** to my Maker • H6664 • Job 36:3
 O God of my **r** • H6664 • Ps. 4:1
 judge the world in **r** • H6664 • Ps. 9:8
 and worketh **r** • H6664 • Ps. 15:2
 behold thy face in **r** • H6664 • Ps. 17:15
 in the paths of **r** • H6664 • Ps. 23:3
 I have preached **r** • H6664 • Ps. 40:9
 lovest **r** • H6664 • Ps. 45:7
 declare his **r** • H6664 • Ps. 50:6
 people with **r** • H6664 • Ps. 72:2
 return unto **r** • H6664 • Ps. 94:15
r and judgment • H6664 • Ps. 97:2
 his **r** endureth • H6666 • Ps. 111:3
 the gates of **r** • H6664 • Ps. 118:19
 be clothed with **r** • H6664 • Ps. 132:9
 riches and **r** • H6666 • Prov. 8:18
 but **r** delivereth • H6666 • Prov. 10:2
r of the perfect • H6666 • Prov. 11:5
 As **r** tendeth to life • H6666 • Prov.
 11:19
 way of **r** is life • H6666 • Prov. 12:28
R exalteth a nation • H6666 • Prov.
 14:34
 established by **r** • H6666 • Prov. 16:12
 perisheth in his **r** • H6664 • Eccl. 7:15
r shall be the • H6664 • Is. 11:5
 will he not learn **r** • H6664 • Is. 26:10
 shall reign in **r** • H6664 • Is. 32:1
 And the work of **r** • H6666 • Is. 32:17
 and his **r** • H6666 • Is. 59:16
 shall see thy **r** • H6664 • Is. 62:2
 and all our **r** • H6666 • Is. 64:6
 The Lord our **R** • H3072 • Jer. 23:6
 Branch of **r** • H6666 • Jer. 33:15
 doth turn from his **r** • H6664 • Ezek.
 3:20

by their **r** • H6666 • Ezek. 14:14
 turneth away from his **r** • H6666 • Ezek. 18:24
 trust to his own **r** • H6666 • Ezek. 33:13
 thy sins by **r** • H6665 • Dan. 4:27
r belongeth unto thee • H6666 • Dan. 9:7
 bring in everlasting **r** • H6664 • Dan. 9:24
 that turn many to **r** • H6663 • Dan. 12:3
 yourselves in **r** • H6666 • Hos. 10:12
r as a mighty stream • H6666 • Amos 5:24
 the fruit of **r** • H6666 • Amos 6:12
 seek **r**, seek meekness • H6664 • Zeph. 2:3
 Sun of **r** arise • H6666 • Mal. 4:2
 fulfill all **r** • G1343 • Matt. 3:15
 thirst after **r** • G1343 • Matt. 5:6
 persecuted for **r** sake • G1343 • Matt. 5:10
 except your **r** • G1343 • Matt. 5:20
 in the way of **r** • G1343 • Matt. 21:32
 In holiness and **r** • G1343 • Luke 1:75
 of sin, and of **r** • G1343 • John 16:8
 and worketh **r** • G1343 • Acts 10:35
 enemy of all **r** • G1343 • Acts 13:10
 as he reasoned of **r** • G1343 • Acts 24:25
 therein is the **r** • G1343 • Rom. 1:17
 commend the **r** of God • G1343 • Rom. 3:5
 God imputeth **r** • G1343 • Rom. 4:6
 the gift of **r** • G1343 • Rom. 5:17
r unto God • G1343 • Rom. 6:13
 free from **r** • G1343 • Rom. 6:20
 life because of **r** • G1343 • Rom. 8:10
 followed not after **r** • G1343 • Rom. 9:30
 of the law for **r** • G1343 • Rom. 10:4
 believeth unto **r** • G1343 • Rom. 10:10
r, and peace • G1343 • Rom. 14:17
 wisdom, and **r** • G1343 • 1 Cor. 1:30
 Awake to **r**, and sin not • G1346 • 1 Cor. 15:34
 the **r** of God • G1343 • 2 Cor. 5:21
 the armour of **r** • G1343 • 2 Cor. 6:7
 fellowship hath **r** • G1343 • 2 Cor. 6:14
 if **r** come by the law • G1343 • Gal. 2:21
 of **r** by faith • G1343 • Gal. 5:5
 breastplate of **r** • G1343 • Eph. 6:14

the fruits of **r** • G1343 • Phil. 1:11
 not having mine own **r** • G1343 • Phil. 3:9
 and follow after **r** • G1343 • 1 Tim. 6:11
 instruction in **r** • G1343 • 2 Tim. 3:16
 a crown of **r** • G1343 • 2 Tim. 4:8
 Not by works of **r** • G1343 • Titus 3:5
 a sceptre of **r** • G2118 • Heb. 1:8
 hast loved **r** • G1343 • Heb. 1:9
 in the word of **r** • G1343 • Heb. 5:13
 King of **r** • G1343 • Heb. 7:2
 heir of the **r** • G1343 • Heb. 11:7
 wrought **r** • G1343 • Heb. 11:33
 peaceable fruit of **r** • G1343 • Heb. 12:11
 not the **r** of God • G1343 • James 1:20
 And the fruit of **r** • G1343 • James 3:18
 should live unto **r** • G1343 • 1 Pet. 2:24
 a preacher of **r** • G1343 • 2 Pet. 2:5
 the way of **r** • G1343 • 2 Pet. 2:21
 dwelleth **r** • G1343 • 2 Pet. 3:13
 that doeth **r** • G1343 • 1 John 2:29
 See Is. 54:14; 63:1; Zech. 8:8

RIGHTLY; RIGHTLY DIVIDING (Gk. *orthotomeō*) #3718: This word means “to cut straight,” as to cut a straight road or keep a straight course. In the Greek OT, it depicts God’s provision of a straight path for the righteous (Prov. 3:6). Paul encouraged Timothy to handle the word of truth in a straight way, like a road that goes straight to its goal, without turning aside for useless debates (2 Tim. 2:15).

r dividing the word • G3718 • 2 Tim. 2:15

RISE (Gk. *anastasis*) #386: The Scriptures often speak of Christ’s resurrection with the phrase that literally means “resurrection out from among dead ones” (1 Cor. 15:12a; see Acts 17:31; 1 Pet. 1:3). When Scripture speaks of the resurrection in general, commonly the phrase is “a resurrection of dead ones” (1 Cor. 15:12b; 15:13, 42). When Christ arose, many arose

with Him, united with Him in His resurrection (Rom. 6:4, 5).
 and ye shall **r** up early • H7925 • Gen. 19:2
 a Sceptre shall **r** • H6965 • Num. 24:17
 to **r** up early • H6965 • Ps. 127:2
 She **r** also • H6965 • Prov. 31:15
r up at the voice • H6965 • Eccl. 12:4
 Now will I **r** • H6965 • Is. 33:10
r in obscurity • H2224 • Is. 58:10
 glory of the Lord is **r** • H2224 • Is. 60:1
r up early • H7925 • Jer. 7:13
 and their **r** up • H7012 • Lam. 3:63
r on the evil • G393 • Matt. 5:45
 be **r** again • G450 • Matt. 17:9
 he shall **r** again • G450 • Matt. 20:19
 after I am **r** again • G1453 • Matt. 26:32
R, let us be going • G1453 • Matt. 26:46
r night and day • G1453 • Mark 4:27
r from the dead • G450 • Mark 9:9
 the **r** from the dead • G450 • Mark 9:10
r the third day • G450 • Mark 9:31
 Be of good comfort, **r** • G1453 • Mark 10:49
 after that I am **r** • G1453 • Mark 14:28
 and **r** again • G386 • Luke 2:34
 I cannot **r** • G450 • Luke 11:7
r and pray • G450 • Luke 22:46
 third day **r** again • G450 • Luke 24:7
 The Lord is **r** indeed • G1453 • Luke 24:34
 shall **r** again • G450 • John 11:23
R, Peter • G450 • Acts 10:13
r, and stand • G450 • Acts 26:16
r from the dead • G386 • Acts 26:23
 that is **r** again • G1453 • Rom. 8:34
 the dead **r** not • G1453 • 1 Cor. 15:15
r from the dead • G1453 • 1 Cor. 15:20
 be **r** with Christ • G4891 • Col. 3:1
 shall **r** first • G450 • 1 Thess. 4:16
 See Is. 60:3; Mark 16:2

RIVER

upon their streams, upon their **r** •
 H2975 • Ex. 7:19
 poured me out **r** • H6388 • Job 29:6
 tree planted by the **r** • H6388 • Ps. 1:3
 There is a **r** • H5104 • Ps. 46:4
 the **r** of God • H6388 • Ps. 65:9
R of waters • H6388 • Ps. 119:136
 By the **r** of Babylon • H5104 • Ps. 137:1

r run into the sea • H5158 • Eccl. 1:7
 as **r** of water • H6388 • Is. 32:2
r in the desert • H5104 • Is. 43:19
 peace been as a **r** • H5104 • Is. 48:18
 to her like a **r** • H5104 • Is. 66:12
 of **r** of oil • H5158 • Mic. 6:7
 belly shall flow **r** • G4215 • John 7:38
 shewed me a pure **r** • G4215 • Rev. 22:1
 See Gen. 41:1; Ex. 1:22; Ezek. 47:9

ROCK

I will put thee in a cleft of the **r** • H6697
 • Ex. 33:22
 water out of this **r** • H5553 • Num. 20:10
 thy nest in a **r** • H5553 • Num. 24:21
 the **r** of flint • H6697 • Deut. 8:15
 He is the **R** • H6697 • Deut. 32:4
R of his salvation • H6697 • Deut. 32:15
 Of the **R** that • H6697 • Deut. 32:18
 except their **R** • H6697 • Deut. 32:30
 The Lord is my **r** • H5553 • 2 Sam. 22:2
 The God of my **r** • H6697 • 2 Sam. 22:3
 the **R** of Israel • H6697 • 2 Sam. 23:3
 embrace the **r** • H6697 • Job 24:8
 set me up upon a **r** • H6697 • Ps. 27:5
r and my fortress • H5553 • Ps. 31:3
 my feet upon a **r** • H5553 • Ps. 40:2
 lead me to the **r** • H6697 • Ps. 61:2
 honey out of the **r** • H6697 • Ps. 81:16
 he is my **r** • H6697 • Ps. 92:15
 houses in the **r** • H5553 • Prov. 30:26
 clefts of the **r** • H5553 • Song 2:14
 a **r** of offence • H6697 • Is. 8:14
r of thy strength • H6697 • Is. 17:10
 shadow of a great **r** • H5553 • Is. 32:2
 founded upon a **r** • G4073 • Matt. 7:25
 upon this **r** • G4073 • Matt. 16:18
 fell upon a **r** • G4073 • Luke 8:6
r of offence • G4073 • Rom. 9:33
 that spiritual **R** • G4073 • 1 Cor. 10:4
 a **r** of offence • G4073 • 1 Pet. 2:8
 the mountains and **r** • G4073 • Rev. 6:16
 See Judg. 6:20; 1 Sam. 14:4

ROOT

r of the righteous • H8328 • Prov. 12:3
r shall be • H8328 • Is. 5:24
 a **r** of Jesse • H8328 • Is. 11:10
 again take **r** • H8328 • Is. 37:31
r out of a dry ground • H8328 • Is. 53:2

for his **r** was • H8328 • Ezek. 31:7
r nor branch • H8328 • Mal. 4:1
r of the trees • G4491 • Matt. 3:10
they had no **r** • G4491 • Matt. 13:6
had no **r** • G4491 • Mark 4:6
dried up from the **r** • G4491 • Mark
11:20
these have no **r** • G4491 • Luke 8:13
the **r** be holy • G4491 • Rom. 11:16
r of all evil • G4491 • 1 Tim. 6:10
r of bitterness • G4491 • Heb. 12:15
plucked up by the **r** • G1610 • Jude 12
r and the offspring • G4491 • Rev. 22:16
See 2 Chr. 7:20; Dan. 4:15

ROSE (*n.*)

I am the **r** of Sharon • H2261 • Song 2:1
blossom as the **r** • H2261 • Is. 35:1

ROSE (*v.*)

over Penuel the sun **r** upon him •
H2224 • Gen. 32:31
r up upon a heap • H6965 • Josh. 3:16
r from the dead • G450 • Luke 16:31

both died, and **r** • G450 • Rom. 14:9
that he **r** again • G1453 • 1 Cor. 15:4
and **r** again • G1453 • 2 Cor. 5:15
See 1 Thess. 4:14; Rev. 19:3

RULE (*v.*)(Gk. *brabeuō*) #1018: In Col.
3:15, Paul encourages the believers
to let “the peace of God rule” in
their hearts. The Greek word for
rule means “to act as umpire” or “to
arbitrate.” The peace of God should
act as our umpire when anger, envy,
and other such passions arise in our
hearts.

light to **r** the day . . . to **r** the night •
H4475 • Gen. 1:16
husband . . . **r** over thee • H4910 • Gen.
3:16
r his spirit • H4910 • Prov. 16:32
The rich **r** over • H4910 • Prov. 22:7
r among fools • H4910 • Eccl. 9:17
peace of God **r** • G1018 • Col. 3:15
See Dan. 5:21; Zech. 6:13

S

SABBATH (Heb. *shabbath*) #7676:
Sabbath derives from the verb
meaning “to cease” or “to rest” (Gen.
2:3; Ex. 31:17). God established
the Sabbath as a time to rest—He
created all things in six days and
rested on the seventh (Ex. 20:11).
The Sabbath not only mirrored His
own actions at creation, but was also
designed as a day to remember God,
specifically His covenant with Israel
(Ex. 31:12–18).

thou shalt number seven **s** of years •
H7676 • Lev. 25:8
new moon, nor **s** • H7676 • 2 Kin. 4:23
she kept **s** • H7673 • 2 Chr. 36:21
but on the **s** • H7676 • Ezek. 46:1
and the **s** • H7676 • Amos 8:5
s was made for man • G4521 • Mark
2:27
Lord also of the **s** • G4521 • Mark 2:28
of you on the **s** • G4521 • Luke 13:15
See Is. 1:13; Matt. 28:1

SACKCLOTH (Heb. *saq*) #8242:

Sackcloth is a rough, coarse cloth or

a baglike garment made of this cloth.
In the Bible, wearing sackcloth was
often used to symbolize mourning or
grief over sin (Gen. 37:34; Esth. 4:1–
4; 1 Kin. 21:27). Sackcloth was often
worn by prophets, perhaps to show
their own brokenness in the face of
their terrible message of judgment
and doom (Is. 20:2; Rev. 11:3).

your clothes, and gird you with **s** •
H8242 • 2 Sam. 3:31
So they girded **s** • H8242 • 1 Kin. 20:32
and with **s** • H8242 • Neh. 9:1
on **s** with ashes • H8242 • Esth. 4:1
put off my **s** • H8242 • Ps. 30:11
my clothing was **s** • H8242 • Ps. 35:13
and put on **s** • H8242 • Jon. 3:5

SACRIFICE (*n.*) (Heb. *zebach*) #2077:

Sacrifice means “to slaughter for
an offering.” Sacrifices burned on
the altar could be grain or animal,
and animal sacrifices served
one function: atonement for an
individual’s or the nation’s sin (Heb.

9:22). The sin was symbolically transferred to the animal, providing a substitutionary atonement.

Ultimately, all sacrifices in the OT point forward to the final, all-sufficient sacrifice made by Christ (Is. 53; Heb. 9:10).

Jacob offered **s** upon the mount •

H2077 • Gen. 31:54

s to the Lord • H2076 • Ex. 5:17

s of their gods • H2077 • Num. 25:2

better than **s** • H2077 • 1 Sam. 15:22

s of righteousness • H2077 • Ps. 4:5

s of joy • H2077 • Ps. 27:6

S and offering • H2077 • Ps. 40:6

desirest not **s** • H2077 • Ps. 51:16

bind the **s** • H2282 • Ps. 118:27

s of the wicked • H2077 • Prov. 15:8

to the Lord than **s** • H2077 • Prov. 21:3

the **s** of fools • H2077 • Eccl. 5:1

multitude of your **s** • H2077 • Is. 1:11

nor your **s** sweet • H2077 • Jer. 6:20

by him the daily **s** • — • Dan. 8:11

take away the daily **s** • H5414 • Dan.

11:31

and without a **s** • H2077 • Hos. 3:4

mercy, and not **s** • H2077 • Hos. 6:6

s every morning • H2077 • Amos 4:4

hath prepared a **s** • H2077 • Zeph. 1:7

the blind for **s** • H2076 • Mal. 1:8

every **s** shall • G2378 • Mark 9:49

offerings and **s** • G2378 • Mark 12:33

mingled with their **s** • G2378 • Luke

13:1

slain beasts and **s** • G2378 • Acts 7:42

would have done **s** • G2380 • Acts 14:13

bodies a living **s** • G2378 • Rom. 12:1

in **s** unto idols • G1494 • 1 Cor. 8:4

is offered in **s** • G1494 • 1 Cor. 10:19

and a **s** to God • G2378 • Eph. 5:2

the **s** and service • G2378 • Phil. 2:17

s acceptable • G2378 • Phil. 4:18

by the **s** of himself • G2378 • Heb. 9:26

one **s** for sins • G2378 • Heb. 10:12

remaineth no more **s** • G2378 • Heb.

10:26

a more excellent **s** • G2378 • Heb. 11:4

s of praise to God • G2378 • Heb. 13:15

with such **s** God is • G2378 • Heb. 13:16

offer up spiritual **s** • G2378 • 1 Pet. 2:5

See Ezra 6:10; Jon. 1:16

SACRIFICE (*v.*)

He that **s** unto any god • H2076 • Ex. 22:20

we do **s** unto him • H2076 • Ezra 4:2

will they **s** • H2076 • Neh. 4:2

I will freely **s** • H2076 • Ps. 54:6

s their sons • H2076 • Ps. 106:37

And let them **s** • H2076 • Ps. 107:22

him that **s** • H2076 • Eccl. 9:2

s in gardens • H2076 • Is. 65:3

They **s** flesh • H2076 • Hos. 8:13

s unto their net • H2076 • Hab. 1:16

our passover is **s** • G2380 • 1 Cor. 5:7

they **s** to devils • G2380 • 1 Cor. 10:20

SAFETY

multitude of counsellors is **s** • H8668 •

Prov. 11:14

s is of the Lord • H8668 • Prov. 21:31

Peace and **s** • G803 • 1 Thess. 5:3

See Job 24:23; Ps. 12:5; 33:17

SAINTS

He will keep the feet of his **s** • H2623 •

1 Sam. 2:9

to which of the **s** • H6918 • Job 5:1

no trust in his **s** • H6918 • Job 15:15

But to the **s** • H6918 • Ps. 16:3

O ye **s** of his • H2623 • Ps. 30:4

forsaketh not his **s** • H2623 • Ps. 37:28

Gather my **s** • H2623 • Ps. 50:5

congregation of the **s** • H6918 • Ps. 89:5

souls of his **s** • H2623 • Ps. 97:10

death of his **s** • H2623 • Ps. 116:15

s shout for joy • H2623 • Ps. 132:9

have all his **s** • H2623 • Ps. 149:9

s of the most High • H6922 • Dan. 7:18

one **s** speaking • H6918 • Dan. 8:13

bodies of the **s** • G40 • Matt. 27:52

done to thy **s** • G40 • Acts 9:13

called to be **s** • G40 • Rom. 1:7

intercession for the **s** • G40 • Rom. 8:27

the necessity of **s** • G40 • Rom. 12:13

as becometh **s** • G40 • Rom. 16:2

called to be **s** • G40 • 1 Cor. 1:2

the **s** shall judge • G40 • 1 Cor. 6:2

collection for the **s** • G40 • 1 Cor. 16:1

ministry of the **s** • G40 • 1 Cor. 16:15

inheritance in the **s** • G40 • Eph. 1:18

citizens with the **s** • G40 • Eph. 2:19

least of all **s** • G40 • Eph. 3:8

perfecting of the **s** • G40 • Eph. 4:12

as becometh **s** • G40 • Eph. 5:3
 the **s** and faithful • G40 • Col. 1:2
 with all his **s** • G40 • 1 Thess. 3:13
 glorified in his **s** • G40 • 2 Thess. 1:10
 washed the **s** feet • G40 • 1 Tim. 5:10
 delivered unto the **s** • G40 • Jude 3
 the prayers of **s** • G40 • Rev. 5:8
See Phil. 4:21; Rev. 11:18; 13:7

SAKE

cursed is the ground for thy **s** • — •
 Gen. 3:17
 for man's **s** • H5668 • Gen. 8:21
 for thy **s** • — • Gen. 12:13
 for Jonathan's **s** • — • 2 Sam. 9:1
 gently for my **s** • — • 2 Sam. 18:5
 great mercies' **s** • — • Neh. 9:31
 thy mercies' **s** • — • Ps. 6:4
 for his name's **s** • — • Ps. 23:3
 thy name's **s** • — • Ps. 25:11
 righteousness' **s** • — • Matt. 5:10
 the elect's **s** • — • Matt. 24:22
 for the elect's **s** • — • Mark 13:20
 for my name's **s** • G1752 • Luke 21:12
 glad for your **s** • — • John 11:15
 for conscience **s** • G1223 • Rom. 13:5
 for Christ's **s** • G1223 • 1 Cor. 4:10
 for conscience **s** • G1223 • 1 Cor. 10:25,
 27
 for his body's **s** • G5228 • Col. 1:24
 for their work's **s** • — • 1 Thess. 5:13
 thy stomach's **s** • — • 1 Tim. 5:23
 filthy lucre's **s** • G5484 • Titus 1:11
 For the truth's **s** • — • 2 John 2
See 2 Cor. 8:9; 1 Thess. 3:9

SALVATION (Heb. *yeshu'ah*) #3444:

This word describes deliverance from distress and the resultant well-being. In Psalms and Isaiah it is frequently used along with the word *righteousness*, indicating a connection between God's righteousness and His saving acts (Is. 45:8; 51:6; Ps. 98:2). The word expresses God's deliverance of His people (Ex. 15:2). "The God of my salvation" is more private, referring to the deliverance of an individual (Is. 12:2).

I have waited for thy **s**, O Lord • H3444
 • Gen. 49:18

he is become my **s** • H3444 • Ex. 15:2
 Rock of his **s** • H3444 • Deut. 32:15
s in Israel • H8668 • 1 Sam. 11:13
 wrought this great **s** • H3444 • 1 Sam.
 14:45
 great **s** for all • H8668 • 1 Sam. 19:5
 the tower of **s** • H3444 • 2 Sam. 22:51
 shew forth . . . his **s** • H3444 • 1 Chr.
 16:23
 be clothed with **s** • H8668 • 2 Chr. 6:41
 the **s** of the Lord • H3444 • 2 Chr. 20:17
S belongeth unto • H3444 • Ps. 3:8
 rejoice in thy **s** • H3444 • Ps. 9:14
 the **s** of Israel • H3444 • Ps. 14:7
 God of my **s** • H3468 • Ps. 25:5
 my light and my **s** • H3468 • Ps. 27:1
 I am thy **s** • H3444 • Ps. 35:3
s of the righteous • H8668 • Ps. 37:39
 shew the **s** of God • H3468 • Ps. 50:23
 joy of thy **s** • H3468 • Ps. 51:12
 my rock and my **s** • H3444 • Ps. 62:2, 6
 our God is the God of **s** • H4190 • Ps.
 68:20
 working **s** • H3444 • Ps. 74:12
 his **s** is nigh • H3468 • Ps. 85:9
 the **s** of our God • H3444 • Ps. 98:3
 the cup of **s** • H3444 • Ps. 116:13
 is become my **s** • H3444 • Ps. 118:14
 fainteth for thy **s** • H8668 • Ps. 119:81
S is far from • H3444 • Ps. 119:155
 for thy **s**, O Lord • H3444 • Ps. 119:174
 he that giveth **s** • H8668 • Ps. 144:10
 the meek with **s** • H3444 • Ps. 149:4
 Behold, God is my **s** • H3444 • Is. 12:2
 our **s** also • H3444 • Is. 33:2
 with an everlasting **s** • H8668 • Is. 45:17
 in a day of **s** have • H3444 • Is. 49:8
 my **s** is gone forth • H3468 • Is. 51:5
 see the **s** of our God • H3444 • Is. 52:10
 for my **s** is near • H3444 • Is. 56:1
 for **s**, but it is • H3444 • Is. 59:11
 helmet of **s** upon • H3444 • Is. 59:17
 call thy walls **S** • H3444 • Is. 60:18
 the garments of **s** • H3468 • Is. 61:10
 is **s** hoped for • — • Jer. 3:23
 the **s** of the Lord • H8668 • Lam. 3:26
S is of the Lord • H3444 • Jon. 2:9
 thy chariots of **s** • H3444 • Hab. 3:8
 the God of my **s** • H3468 • Hab. 3:18
 and having **s** • H3467 • Zech. 9:9

horn of **s** for us • G4991 • Luke 1:69
 knowledge of **s** unto • G4991 • Luke 1:77
 have seen thy **s** • G4992 • Luke 2:30
 shall see the **s** of God • G4992 • Luke 3:6
 This day is **s** come • G4991 • Luke 19:9
 for **s** is of the Jews • G4991 • John 4:22
 is there **s** in any • G4991 • Acts 4:12
 the way of **s** • G4991 • Acts 16:17
 power of God unto **s** • G4991 • Rom. 1:16
s nearer than when • G4991 • Rom. 13:11
 now is the day of **s** • G4991 • 2 Cor. 6:2
 repentance to **s** • G4991 • 2 Cor. 7:10
 the gospel of your **s** • G4991 • Eph. 1:13
 the helmet of **s** • G4992 • Eph. 6:17
 turn to my **s** • G4991 • Phil. 1:19
 but to you of **s** • G4991 • Phil. 1:28
 work out your own **s** • G4991 • Phil. 2:12
 the hope of **s** • G4991 • 1 Thess. 5:8
s by our Lord Jesus • G4991 • 1 Thess. 5:9
 make thee wise unto **s** • G4991 • 2 Tim. 3:15
 that bringeth **s** • G4992 • Titus 2:11
 be heirs of **s** • G4991 • Heb. 1:14
 neglect so great **s** • G4991 • Heb. 2:3
 captain of their **s** perfect • G4991 • Heb. 2:10
 author of eternal **s** • G4991 • Heb. 5:9
 that accompany **s** • G4991 • Heb. 6:9
 without sin unto **s** • G4991 • Heb. 9:28
 through faith unto **s** • G4991 • 1 Pet. 1:5
 the **s** of your souls • G4991 • 1 Pet. 1:9
 of our Lord is **s** • G4991 • 2 Pet. 3:15
 of the common **s** • G4991 • Jude 3
S to our God • G4991 • Rev. 7:10
 See Job 13:16; 1 Sam. 2:1

SANCTIFY (Heb. *qadash*) #6942: This is a verb meaning “to make holy,” “to set apart.” At Mt. Sinai, the Lord made it clear that the Israelites were being set apart as His people (19:10). Christians also have been delivered from slavery to sin. This deliverance has set us apart: we have been dedicated to our Savior and His

purposes. We have been called to be His holy people (1 Pet. 1:15, 16; 2:9). ye shall therefore **s** yourselves • H6942 • Lev. 11:44
S yourselves against • H6942 • Num. 11:18
 the people, **S** yourselves • H6942 • Josh. 3:5
s yourselves • H6942 • 1 Sam. 16:5
 is holy shall be **s** • H6942 • Is. 5:16
 commanded my **s** ones • H6942 • Is. 13:3
 they shall **s** my name • H6942 • Is. 29:23
 that **s** themselves • H6942 • Is. 66:17
 the womb I **s** thee • H6942 • Jer. 1:5
 will be **s** in you • H6942 • Ezek. 20:41
 be **s** . . . in the sight • H6942 • Ezek. 28:25
 shall be **s** in you • H6942 • Ezek. 36:23
 am **s** in them in the • H6942 • Ezek. 39:27
S ye a fast • H6942 • Joel 1:14
 the Father hath **s** • G37 • John 10:36
S them through • G37 • John 17:17
 sakes I **s** myself • G37 • John 17:19
 them which are **s** • G37 • Acts 20:32
s by the Holy Ghost • G37 • Rom. 15:16
 are **s** in Christ Jesus • G37 • 1 Cor. 1:2
 but ye are **s** • G37 • 1 Cor. 6:11
 husband is **s** by the • G37 • 1 Cor. 7:14
 he might **s** and • G37 • Eph. 5:26
 of peace **s** you wholly • G37 • 1 Thess. 5:23
 For it is **s** by the • G37 • 1 Tim. 4:5
s, and meet for • G37 • 2 Tim. 2:21
 and they who are **s** • G37 • Heb. 2:11
 we are **s** through • G37 • Heb. 10:10
 them that are **s** • G37 • Heb. 10:14
 he might **s** the • G37 • Heb. 13:12
 But **s** the Lord • G37 • 1 Pet. 3:15
 them that are **s** by • G37 • Jude 1
 See Gen. 2:3; Ex. 13:2; Job 1:5

SATAN (Heb. *satan*) #7854: The word means “adversary.” Whenever this word is used as a proper name in the OT and the NT, it refers to the great enemy of God (Job 1; 2). The death of Christ on the cross is the basis for Satan’s final defeat in his continuing

- rebellion against God (Heb. 2:14, 15; 1 Pet. 3:18, 22).
- S** stood up against Israel • H7854 • 1 Chr. 21:1
- and let **S** stand at • H7854 • Ps. 109:6
- if **S** cast out **S** • G4567 • Matt. 12:26
- Get thee behind me, **S** • G4567 • Matt. 16:23
- S** as lightning fall • G4567 • Luke 10:18
- hath **S** filled thine • G4567 • Acts 5:3
- power of **S** unto God • G4567 • Acts 26:18
- messenger of **S** to • G4566 • 2 Cor. 12:7
- of **S** with all • G4567 • 2 Thess. 2:9
- delivered unto **S** • G4567 • 1 Tim. 1:20
- turned aside after **S** • G4567 • 1 Tim. 5:15
- See Rom. 16:20; 1 Cor. 5:5
- SAVE**
- and to **s** your lives by a great • H2421 • Gen. 45:7
- no man shall **s** thee • H3467 • Deut. 28:29
- people **s** by the Lord • H3467 • Deut. 33:29
- and **s** us • H3467 • Josh. 10:6
- shall I **s** Israel • H3467 • Judg. 6:15
- the Lord to **s** by • H3467 • 1 Sam. 14:6
- but **s** his life • H8104 • Job 2:6
- and he shall **s** the • H3467 • Job 22:29
- God, which **s** the • H3467 • Ps. 7:10
- Lord **s** his anointed • H3467 • Ps. 20:6
- s** such as be of a • H3467 • Ps. 34:18
- own arm **s** them • H3467 • Ps. 44:3
- s** with thy right • H3467 • Ps. 60:5
- s** the children • H3467 • Ps. 72:4
- and we shall be **s** • H3467 • Ps. 80:3
- s** thy servant • H3467 • Ps. 86:2
- to **s** him from • H3467 • Ps. 109:31
- S** now, I beseech • H3467 • Ps. 118:25
- I am thine, **s** me • H3467 • Ps. 119:94
- cried unto thee; **s** • H3467 • Ps. 119:146
- hand shall **s** me • H3467 • Ps. 138:7
- and he shall **s** thee • H3467 • Prov. 20:22
- shall be **s** • H3467 • Prov. 28:18
- will come and **s** • H3467 • Is. 35:4
- and have **s** • H3467 • Is. 43:12
- that cannot **s** • H3467 • Is. 45:20
- and be ye **s** • H3467 • Is. 45:22
- none shall **s** thee • H3467 • Is. 47:15
- I will **s** thy children • H3467 • Is. 49:25
- that it cannot **s** • H3467 • Is. 59:1
- mighty to **s** • H3467 • Is. 63:1
- s** thee in the time • H3467 • Jer. 2:28
- and we are not **s** • H3467 • Jer. 8:20
- shall not **s** them • H3467 • Jer. 11:12
- that cannot **s** • H3467 • Jer. 14:9
- for I am with thee to **s** thee • H3467 • Jer. 15:20
- and I shall be **s** • H3467 • Jer. 17:14
- I will **s** thee • H3467 • Jer. 30:10
- to **s** thee • H3467 • Jer. 30:11
- you to **s** you • H3467 • Jer. 42:11
- I will **s** thee from • H3467 • Jer. 46:27
- Flee, **s** your lives • H4422 • Jer. 48:6
- that could not **s** us • H3467 • Lam. 4:17
- to **s** his life • H2421 • Ezek. 3:18
- will I **s** my flock • H3467 • Ezek. 34:22
- will **s** them by the • H3467 • Hos. 1:7
- that may **s** thee in • H3467 • Hos. 13:10
- and thou wilt not **s** • H3467 • Hab. 1:2
- he will **s** • H3467 • Zeph. 3:17
- shall **s** his • G4982 • Matt. 1:21
- the end shall be **s** • G4982 • Matt. 10:22
- whosoever will **s** his • G4982 • Matt. 16:25
- is come to **s** that • G4982 • Matt. 18:11
- Who then can be **s** • G4982 • Matt. 19:25
- the same shall be **s** • G4982 • Matt. 24:13
- s** thyself • G4982 • Matt. 27:40
- himself he cannot **s** • G4982 • Matt. 27:42
- to **s** life, or to • G4982 • Mark 3:4
- S** thyself, and come • G4982 • Mark 15:30
- baptized shall be **s** • G4982 • Mark 16:16
- to **s** life • G4982 • Luke 6:9
- faith hath **s** thee • G4982 • Luke 7:50
- believe and be **s** • G4982 • Luke 8:12
- but to **s** them • G4982 • Luke 9:56
- there few that be **s** • G4982 • Luke 13:23
- seek and to **s** that • G4982 • Luke 19:10
- let him **s** himself • G4982 • Luke 23:35
- s** thyself and us • G4982 • Luke 23:39
- him might be **s** • G4982 • John 3:17
- that ye might be **s** • G4982 • John 5:34

he shall be **s** • G4982 • John 10:9
 but to **s** the world • G4982 • John 12:47
 the Lord shall be **s** • G4982 • Acts 2:21
 such as should be **s** • G4982 • Acts 2:47
 whereby we must be **s** • G4982 • Acts
 4:12

ye cannot be **s** • G4982 • Acts 15:1
 must I do to be **s** • G4982 • Acts 16:30
 thou shalt be **s** • G4982 • Acts 16:31
 willing to **s** Paul • G1295 • Acts 27:43
 shall be **s** from • G4982 • Rom. 5:9
 For we are **s** by hope • G4982 • Rom.

8:24

a remnant shall be **s** • G4982 • Rom.
 9:27

they might be **s** • G4991 • Rom. 10:1
 thou shalt be **s** • G4982 • Rom. 10:9
 might **s** some of them • G4982 • Rom.
 11:14

all Israel shall be **s** • G4982 • Rom.
 11:26

us which are **s** • G4982 • 1 Cor. 1:18
 preaching to **s** them • G4982 • 1 Cor.
 1:21

himself shall be **s** • G4982 • 1 Cor. 3:15
 the spirit may be **s** • G4982 • 1 Cor. 5:5
 shalt **s** thy husband • G4982 • 1 Cor.
 7:16

by all means **s** some • G4982 • 1 Cor.
 9:22

them that are **s** • G4982 • 2 Cor. 2:15
 by grace ye are **s** • G4982 • Eph. 2:5
 by grace are ye **s** • G4982 • Eph. 2:8
 the world to **s** sinners • G4982 • 1 Tim.

1:15

all men to be **s** • G4982 • 1 Tim. 2:4
 shalt both **s** thyself • G4982 • 1 Tim.

4:16

to **s** him from death • G4982 • Heb. 5:7
s them to the uttermost • G4982 • Heb.
 7:25

to the **s** of the soul • G4047 • Heb. 10:39
 an ark to the **s** • G4991 • Heb. 11:7

to **s** your souls • G4982 • James 1:21
 can faith **s** him • G4982 • James 2:14
 who is able to **s** • G4982 • James 4:12
 faith shall **s** the • G4982 • James 5:15
s a soul from death • G4982 • James
 5:20

souls were **s** by water • G1295 • 1 Pet.
 3:20

scarcely be **s** • G4982 • 1 Pet. 4:18
 others **s** with fear • G4982 • Jude 23
See Matt. 14:30; John 12:27

SAVIOUR (Gk. *sōtēr*) #4990: In
 addition to the obvious meaning,
 “one who provides salvation,” the
 word Saviour often includes the
 related meanings of “Deliverer,”
 “Protector,” or “Preserver.” In Luke
 2:11, the angel announces the birth
 of “a Saviour, which is Christ the
 Lord”. Luke’s emphasis on Jesus as
 Saviour can be seen in the summary
 of Jesus’ mission in Luke 19:10: “to
 seek and to save that which was lost.”
 tower, and my refuge, my **s** • H3467 •
 2 Sam. 22:3

gave Israel a **s** • H3467 • 2 Kin. 13:5
 forgot God their **s** • H3467 • Ps. 106:21
 send them a **s** • H3467 • Is. 19:20

a just God and a **S** • H3467 • Is. 45:21
 I the Lord am thy **S** • H3467 • Is. 49:26
 so he was their **S** • H3467 • Is. 63:8
 the **s** of the body • G4990 • Eph. 5:23
 the **S** of all men • G4990 • 1 Tim. 4:10
 God our **S** in all • G4990 • Titus 2:10
 and our **S** Jesus Christ • G4990 • Titus
 2:13

only wise God our **S** • G4990 • Jude 25
See Neh. 9:27; Obad. 21

SCHOOLMASTER

law was our **s** to bring us unto • G3807
 • Gal. 3:24

SEARCH (*v.*)

that they may **s** the land of • H8446 •
 Num. 13:2

Lord **s** all hearts • H1875 • 1 Chr. 28:9
S me . . . and know • H2713 • Ps. 139:23

Lord **s** the heart • H2713 • Jer. 17:10
 Let us **s** and try our ways • H2664 •

Lam. 3:40

S the scriptures • G2045 • John 5:39
 he that **s** the hearts • G2045 • Rom. 8:27
 for the Spirit **s** • G2045 • 1 Cor. 2:10
 and **s** diligently • G1830 • 1 Pet. 1:10
See Job 10:6; 28:3; 1 Pet. 1:11

SEE

Lord came down to **s** the city • H7200 • Gen. 11:5
 when I **s** the blood • H7200 • Ex. 12:13
s the salvation • H7200 • Ex. 14:13
 not **s** my face • H7200 • Ex. 33:20
 shall I **s** God • H2372 • Job 19:26
 to **s** the goodness • H7200 • Ps. 27:13
s the works of God • H7200 • Ps. 66:5
s with their eyes • H7200 • Is. 6:10
 eyes, and **s** not • H7200 • Jer. 5:21
 they shall **s** God • G3700 • Matt. 5:8
 shalt **s** greater • G3700 • John 1:50
 blind, now I **s** • G991 • John 9:25
 we **s** Jesus • G991 • Heb. 2:9
 now ye **s** him not • G3708 • 1 Pet. 1:8
s him as he is • G3700 • 1 John 3:2
See Matt. 27:24; John 1:51

SEEK (Heb. *darash*) #1875: This

Hebrew verb can be translated “to inquire of,” “to ask,” and “to seek,” conveying the idea of “going to see,” personally verifying something said, or “searching for.” The psalmist found help by seeking the Lord (Ps. 34:4; 77:2). On several occasions, the Israelites were encouraged to seek God by preparing their hearts for God through humble repentance (see 1 Chr. 16:11; 2 Chr. 30:19).

if thou **s** him • H1875 • 1 Chr. 28:9
 heart to **s** God • H1875 • 2 Chr. 19:3
 for we **s** your God • H1875 • Ezra 4:2
 I would **s** unto God • H1875 • Job 5:8
 them that **s** thee • H1875 • Ps. 9:10
 not **s** after God • H1875 • Ps. 10:4
s out his wickedness • H1875 • Ps. 10:15
 understand, and **s** God • H1875 • Ps. 14:2
 them that **s** him • H1875 • Ps. 24:6
 will I **s** after • H1245 • Ps. 27:4
S ye my face • H1245 • Ps. 27:8
 do good; **s** peace • H1245 • Ps. 34:14
 early will I **s** thee • H7836 • Ps. 63:1
 live that **s** God • H1875 • Ps. 69:32
 they may **s** thy name • H1245 • Ps. 83:16
 I will **s** thy good • H1245 • Ps. 122:9
 shall **s** me early • H7836 • Prov. 1:28

s good procureth • H7836 • Prov. 11:27
 that **s** death • H1245 • Prov. 21:6
 to **s** mixed wine • H2713 • Prov. 23:30
 I will **s** it • H1245 • Prov. 23:35
 my heart to **s** • H1875 • Eccl. 1:13
 to **s** out wisdom • H1245 • Eccl. 7:25
 will **s** him • H1245 • Song 3:2
s judgment • H1875 • Is. 1:17
 shall **s** to the idols • H1875 • Is. 19:3
S ye out of the book • H1875 • Is. 34:16
S ye me in vain • H1245 • Is. 45:19
 ye shall **s** me • H1245 • Jer. 29:13
 no man **s** after • H1875 • Jer. 30:17
 soul that **s** him • H1875 • Lam. 3:25
 they shall **s** peace • H1245 • Ezek. 7:25
 to **s** by prayer • H1245 • Dan. 9:3
 Israel, **S** ye me • H1875 • Amos 5:4
S ye the Lord • H1245 • Zeph. 2:3
 Should **s** the law • H1245 • Mal. 2:7
 But **s** ye first • G2212 • Matt. 6:33
s, and ye shall find • G2212 • Matt. 7:7
 evil . . . generation **s** • G1934 • Matt. 12:39
 I come **s** fruit • G2212 • Luke 13:7
 and **s** diligently • G2212 • Luke 15:8
s and to save • G2212 • Luke 19:10
s ye the living • G2212 • Luke 24:5
 the Father **s** such • G2212 • John 4:23
 whom they **s** to kill • G2212 • John 7:25
 Ye shall **s** me • G2212 • John 7:34, 36
 if therefore ye **s** me • G2212 • John 18:8
 that **s** after God • G1567 • Rom. 3:11
s after wisdom • G2212 • 1 Cor. 1:22
 no man **s** his own • G2212 • 1 Cor. 10:24
s not her own • G2212 • 1 Cor. 13:5
 I **s** not yours • G2212 • 2 Cor. 12:14
 all **s** their own • G2212 • Phil. 2:21
s those things • G2212 • Col. 3:1
 they **s** a country • G1934 • Heb. 11:14
s one to come • G1934 • Heb. 13:14
 let him **s** peace • G2212 • 1 Pet. 3:11
s whom he may devour • G2212 • 1 Pet. 5:8
 shall men **s** death • G2212 • Rev. 9:6
See Jer. 45:5; 1 Cor. 10:33

SEEN

I have **s** God face to face • H7200 • Gen. 32:30
 whom ye have **s** • H7200 • Ex. 14:13

I have **s** an angel • H7200 • Judg. 6:22
 mine eye hath **s** • H7200 • Job 13:1
 eye hath not **s** • H7805 • Job 28:7
 have **s** the King • H7200 • Is. 6:5
 neither hath the eye **s** • H7200 • Is. 64:4
s the kingdom • G1492 • Mark 9:1
s God at any time • G3708 • John 1:18
 have **s** and heard • G1492 • Acts 4:20
 Eye hath not **s** • G1492 • 1 Cor. 2:9
 whom no man hath **s** • G1492 • 1 Tim.
 6:16
 of things not **s** • G991 • Heb. 11:1
 Whom having not **s** • G1492 • 1 Pet. 1:8
 See John 5:37; 9:37; Rom. 1:20

SEND

he shall **s** his angel before thee • H7971
 • Gen. 24:7
 Here am I; **s** me • H7971 • Is. 6:8
s forth labourers • G1544 • Matt. 9:38
 he **s** forth judgment • G1544 • Matt.
 12:20
 he might **s** them • G649 • Mark 3:14
 will **s** in my name • G3992 • John 14:26
 thou didst **s** me • G649 • John 17:8
 God **s** his own Son • G3992 • Rom. 8:3
 See Luke 10:3; 2 Thess. 2:11

SEPARATE

s chief friends • H6504 • Prov. 16:28
 the poor is **s** • H6504 • Prov. 19:4
 he shall **s** them • G873 • Matt. 25:32
 shall **s** us • G5563 • Rom. 8:35
 and be ye **s** • G873 • 2 Cor. 6:17
s from sinners • G5563 • Heb. 7:26
 See Ezra 10:11; Is. 56:3; 59:2

SERVANT (Gk. *doulos*) #1401: *Doulos*
 means “a bonds slave,” one who is
 subject to the will of his master. The
 Roman Empire’s economy depended
 on slavery, and many Christians
 were slaves. Paul encouraged slaves
 to get their freedom if they could do
 so within the confines of the law (1
 Cor. 7:21). To express his complete
 submission to God’s will, Paul
 described himself as slave to God
 (Rom. 1:1; Gal. 1:10).
 good and faithful **s** • G1401 • Matt.
 25:21
 are unprofitable **s** • G1401 • Luke 17:10

called being a **s** • G1401 • 1 Cor. 7:21
 ye the **s** of men • G1401 • 1 Cor. 7:23
S, be obedient • G1401 • Eph. 6:5
S, be subject • G3610 • 1 Pet. 2:18
 See 1 Tim. 6:1; Rev. 22:3

SERVE

him shalt thou **s** • H5647 • Deut. 10:20
 whom ye will **s** • H5647 • Josh. 24:15
S the Lord with gladness • H5647 • Ps.
 100:2
s two masters • G1398 • Matt. 6:24
 If any man **s** me • G1247 • John 12:26
 should not **s** sin • G1398 • Rom. 6:6
s one another • G1398 • Gal. 5:13
 for ye **s** the Lord • G1398 • Col. 3:24
 idols to **s** • G1398 • 1 Thess. 1:9
s him day and night • G3000 • Rev. 7:15
 See Luke 22:27; Heb. 9:14; 12:28

SHADOW

s of the Almighty • H6738 • Ps. 91:1
 days are like a **s** • H6738 • Ps. 102:11
s that passeth away • H6738 • Ps. 144:4
 spendeth as a **s** • H6738 • Eccl. 6:12
 which are as a **s** • H6738 • Eccl. 8:13
 tabernacle for a **s** • H6738 • Is. 4:6
 a **s** from the heat • H6738 • Is. 25:4
s of a great rock • H6738 • Is. 32:2
 Under his **s** • H6738 • Lam. 4:20
 dwell under his **s** • H6738 • Hos. 14:7
 See Judg. 9:15, 36; Jon. 4:5

SHAME

long will ye turn my glory into **s** •
 H3639 • Ps. 4:2
 to an open **s** • G3856 • Heb. 6:6
 despising the **s** • G152 • Heb. 12:2
 See 1 Thess. 2:2; 1 Tim. 2:9

SHED

by man shall his blood be **s** • H8210 •
 Gen. 9:6
S for many for • G1632 • Matt. 26:28
 is **s** abroad • G1632 • Rom. 5:5
s on us abundantly • G1632 • Titus 3:6
 without **s** of blood • G130 • Heb. 9:22
 See Ezek. 18:10; 22:3

SHEEP

as **s** which have no • H6629 • Num.
 27:17
 Like **s** they are • H6629 • Ps. 49:14
 the **s** of his pasture • H6629 • Ps. 100:3

like **s** have gone • H6629 • Is. 53:6
s for the slaughter • H6629 • Jer. 12:3
 to you in **s** clothing • G4263 • Matt. 7:15
 lost **s** of the house • G4263 • Matt. 10:6
 better than a **s** • G4263 • Matt. 12:12
 shepherd of the **s** • G4263 • John 10:2
 life for the **s** • G4263 • John 10:11
 Feed my **s** • G4263 • John 21:16
 See Matt. 10:16; 12:11

SHEPHERD (Heb. *ra'ah*) #7462: The Hebrew noun for *shepherd* refers to someone who feeds and tends domestic animals. David spoke of God as His shepherd because God provided, sustained, and guided him (Ps. 23). David was a true shepherd-king, responsibly leading and protecting his people (2 Sam. 5:1, 2). Jeremiah rebuked the leaders of Israel who failed in their care for the spiritual well-being of God's people (Jer. 23:1-4).

every **s** is an abomination • H7462 • Gen. 46:34

The Lord is my **s** • H7462 • Ps. 23:1
 the **s** make their fold • H7462 • Is. 13:20
 his flock like a **s** • H7462 • Is. 40:11
 they are **s** that • H7462 • Is. 56:11
s over them • H7462 • Jer. 23:4
 their **s** have caused • H7462 • Jer. 50:6
 As the **s** taketh • H7462 • Amos 3:12
 Woe to the idol **s** • H7473 • Zech. 11:17
 I am the good **s** • G4166 • John 10:14
 See Zech. 11:3; Luke 2:8

SHIELD (Heb. *magen*) #4043: The Hebrew noun for *shield* is derived from the verb *ganan*, which means "to defend" and signifies the protective guardianship of God. Kings are described as "shields" protecting their people (Ps. 47:9); God is depicted as a shield protecting those who trust in Him (Ps. 18:30). This imagery has its roots in the Abrahamic covenant, where God describes Himself as Abraham's shield (Gen. 15:1).

our help and our **s** • H4043 • Ps. 33:20
 O Lord our **s** • H4043 • Ps. 59:11
 Behold, O God our **s** • H4043 • Ps. 84:9

shall be thy **s** • H6793 • Ps. 91:4
 the **s** of faith • G2375 • Eph. 6:16
 See Prov. 30:5; Jer. 51:11

SHINE (Heb. *'or*) #215: This Hebrew word means "to give light." Proverbs' author likens the life of the just to the light of the sun (Prov. 4:18). For one's eyes to be lit means that one has been revived or received wisdom (Ps. 13:3; 19:8). One day, the light of the sun and moon will be completely replaced by the light of God's glory (Is. 60:19, 20; Rev. 21:23; 22:5).

the light shall **s** upon thy ways • H5050 • Job 22:28

When his candle **s** • H1984 • Job 29:3
 his face to **s** • H6670 • Ps. 104:15
 the night **s** as • H215 • Ps. 139:12
s more and more • H215 • Prov. 4:18
 hath the light **s** • H5050 • Is. 9:2
 Arise, **s**; for thy • H215 • Is. 60:1
 wise shall **s** as the • H2094 • Dan. 12:3
 your light so **s** • G2989 • Matt. 5:16
 the righteous **s** forth • G1584 • Matt. 13:43

the light to **s** • G2989 • 2 Cor. 4:6
 See John 1:5; 2 Pet. 1:19

SICK

Hope deferred maketh the heart **s** • H2470 • Prov. 13:12
 and I was not **s** • H2470 • Prov. 23:35
 for I am **s** of love • H2470 • Song 2:5
 Is any **s** among • G770 • James 5:14
 shall save the **s** • G2577 • James 5:15

SICKNESS

and bare our **s** • G3554 • Matt. 8:17

SIGHT

and see this great **s** • H4758 • Ex. 3:3
s of thine eyes • H4758 • Deut. 28:34
 Better is the **s** of • H4758 • Eccl. 6:9
 received their **s** • G308 • Matt. 11:5
 good in thy **s** • G1715 • Matt. 11:26
 eyes received **s** • G308 • Matt. 20:34
 blind he gave **s** • G991 • Luke 7:21
 Receive thy **s** • G308 • Luke 18:42
 fearful **s** and great • G5400 • Luke 21:11
 receive thy **s** • G308 • Acts 22:13
 the **s** of all men • G1799 • Rom. 12:17
 not by **s** • G1491 • 2 Cor. 5:7
 See Eccl. 11:9; Is. 43:4

SIN (*n.*) (Gk. *hamartia*) #266: The word literally means “to miss the mark,” “to err.” In 1 John, he suggests that there is one kind of sin from which one can recover and another kind from which one can’t recover; those who abandoned the Christian community in pursuit of heretical, “antichrist” teachings were irrecoverable. Their denial of Jesus’ true person leads to unrepentant sin, which finally produces spiritual death.

doest not well, **s** lieth at the door • H2403 • Gen. 4:7

in his own **s** • H2399 • Num. 27:3

for his own **s** • H2399 • Deut. 24:16

searchest after my **s** • H2403 • Job 10:6

from presumptuous **s** • — • Ps. 19:13

Remember not the **s** • H2403 • Ps. 25:7

whose **s** is covered • H2401 • Ps. 32:1

sorry for my **s** • H2403 • Ps. 38:18

and my **s** is ever • H2403 • Ps. 51:3

our secret **s** in the • — • Ps. 90:8

with us after our **s** • H2399 • Ps. 103:10

the cords of his **s** • H2403 • Prov. 5:22

wanteth not **s** • H6588 • Prov. 10:19

make a mock at **s** • H817 • Prov. 14:9

but **s** is a reproach • H2403 • Prov.

14:34

may add **s** to **s** • H2403 • Is. 30:1

not remember thy **s** • H2403 • Is.

43:25

as a cloud, thy **s** • H2403 • Is. 44:22

an offering for **s** • H817 • Is. 53:10

bare the **s** of many • H2399 • Is. 53:12

s against the Holy • H817 • Jer. 51:5

of his **s** that he • H2403 • Ezek. 33:16

They eat up the **s** • H2403 • Hos. 4:8

the **s** of my soul • H2403 • Mic. 6:7

of **s** and blasphemy • G266 • Matt.

12:31

the **s** of the world • G266 • John 1:29

He that is without **s** • G361 • John 8:7

reprove the world of **s** • G266 • John

16:8

hath the greater **s** • G266 • John 19:11

lay not this **s** • G266 • Acts 7:60

wash away thy **s** • G266 • Acts 22:16

where **s** abounded • G266 • Rom. 5:20

Shall we continue in **s** • G266 • Rom.

6:1

wages of **s** is death • G266 • Rom. 6:23

Is the law **s** • G266 • Rom. 7:7

not of faith is **s** • G266 • Rom. 14:23

him to be **s** for • G266 • 2 Cor. 5:21

that man of **s** • G266 • 2 Thess. 2:3

bare our **s** in his • G266 • 1 Pet. 2:24

See 1 John 1:8; 3:4; 4:10

SIN (*v.*)

saying, Do not **s** against the child •

H2398 • Gen. 42:22

I have **s** this time • H2398 • Ex. 9:27

I have **s** against • H2398 • Ex. 10:16

I have **s**; for I • H2398 • Num. 22:34

I have **s** against • H2398 • Josh. 7:20

I have **s** • H2398 • 1 Sam. 15:24

said Saul, I have **s** • H2398 • 1 Sam.

26:21

I have **s** against • H2398 • 2 Sam. 12:13

I have **s**; what shall • H2398 • Job 7:20

If I **s**, then thou • H2398 • Job 10:14

and **s** not • H2398 • Ps. 4:4

that I **s** not • H2398 • Ps. 39:1

for I have **s** against • H2398 • Ps. 41:4

s against me • H2398 • Prov. 8:36

first father hath **s** • H2398 • Is. 43:27

the soul that **s** • H2398 • Ezek. 18:4

they **s** more and • H2398 • Hos. 13:2

brother **s** against me • G264 • Matt.

18:21

I have **s** in that • G264 • Matt. 27:4

I have **s** against • G264 • Luke 15:18, 21

s no more, lest a • G264 • John 5:14

go, and **s** no more • G264 • John 8:11

s, and come short of • G264 • Rom.

3:23

and **s** not • G264 • 1 Cor. 15:34

Be ye angry, and **s** • G264 • Eph. 4:26

he cannot **s** • G264 • 1 John 3:9

See Num. 15:28; Job 1:5, 22

SINGING

come before his presence with **s** •

H7445 • Ps. 100:2

our tongue with **s** • H7440 • Ps. 126:2

time of the **s** of • H2158 • Song 2:12

s and making melody • G5603 • Eph.

5:19

SINGLENESS

with gladness and **s** of heart • G858 • Acts 2:46
 in **s** of your heart • G572 • Eph. 6:5
 but in **s** of heart • G572 • Col. 3:22

SINNER

men of Sodom were wicked and **s** • H2400 • Gen. 13:13
 in the way of **s** • H2400 • Ps. 1:1
 he teach **s** in the way • H2400 • Ps. 25:8
 my soul with **s** • H2400 • Ps. 26:9
s shall be converted • H2400 • Ps. 51:13
 if **s** entice thee • H2400 • Prov. 1:10
 Evil pursueth **s** • H2400 • Prov. 13:21
 one **s** destroyeth • H2398 • Eccl. 9:18
 The **s** in Zion are • H2400 • Is. 33:14
 with publicans and **s** • G268 • Matt. 9:11
 but **s** to repentance • G268 • Matt. 9:13
 publicans and **s** • G268 • Matt. 11:19
 with publicans and **s** • G268 • Mark 2:16
 which was a **s** • G268 • Luke 7:37
 were **s** above all • G268 • Luke 13:2
 This man receiveth **s** • G268 • Luke 15:2
 heaven over one **s** • G268 • Luke 15:7
 merciful to me a **s** • G268 • Luke 18:13
 a **s** do such miracles • G268 • John 9:16
 Whether he be a **s** • G268 • John 9:25
 While we were yet **s** • G268 • Rom. 5:8
 many were made **s** • G268 • Rom. 5:19
 separate from **s** • G268 • Heb. 7:26
 See James 4:8; 1 Pet. 4:18

SIT

They that **s** in • H3427 • Ps. 69:12
 to **s** on my right • G2523 • Matt. 20:23
 See Prov. 23:1; Lam. 3:63

SLACK

The Lord is not **s** • G1019 • 2 Pet. 3:9

SLAUGHTER

We are counted as sheep for the **s** • H2878 • Ps. 44:22
 a lamb to the **s** • H2874 • Is. 53:7
 See Hos. 5:2; Zech. 11:4

SLAY

Though he **s** me • H6991 • Job 13:15
 See Gen. 4:15; Ex. 21:14

SLEEP (*n.*)

a deep **s** from the Lord • H8639 • 1 Sam. 26:12
 lest I **s** • H3462 • Ps. 13:3
 giveth his beloved **s** • H8142 • Ps. 127:2
 and thy **s** shall • H8142 • Prov. 3:24
 Yet a little **s** • H8142 • Prov. 6:10
 Love not **s**, lest • H8142 • Prov. 20:13
s of a labouring • H8142 • Eccl. 5:12
 may rejoice, and **s** • H3462 • Jer. 51:39
 were heavy with **s** • G5258 • Luke 9:32
 of rest in **s** • G5258 • John 11:13
 awake out of **s** • G5258 • Rom. 13:11
 See Dan. 2:1; Acts 16:27

SLEEP (*v.*)

I **s** in the dust • H7901 • Job 7:21
 in peace, and **s** • H3462 • Ps. 4:8
 neither slumber nor **s** • H3462 • Ps. 121:4
 For they **s** not • H3462 • Prov. 4:16
 when thou **s** • H7901 • Prov. 6:22
 them that **s** in the • H3463 • Dan. 12:2
 and many **s** • G2837 • 1 Cor. 11:30
 We shall not all **s** • G2837 • 1 Cor. 15:51
 Awake thou that **s** • G2518 • Eph. 5:14
 which **s** in Jesus • G2837 • 1 Thess. 4:14
 let us not **s** • G2518 • 1 Thess. 5:6
 See Gen. 28:11; 1 Kin. 18:27

SLOW; SLOW TO ANGER (Heb. *'arek; 'aph*) #750; 639: The Hebrew idiom for “patient” or “slow to anger” is literally “long of nose” (Ps. 86:15; 103:8). The nose is symbolic of anger because an angry person breathes heavily or noisily. The Hebrew idiom for *slow to anger* is frequently applied to God to describe His great mercy and kindness (Ps. 145:8; Joel 2:13; Jon. 4:2).

s of speech • H3515 • Ex. 4:10
s to anger • H750 • Neh. 9:17
s to anger • H750 • Ps. 103:8
 He that is **s** • H750 • Prov. 14:29
 and **s** of heart to believe • G1021 • Luke 24:25
 See Acts 27:7; Titus 1:12

SMITE

S a scorner • H5221 • Prov. 19:25
 my back to the **s** • H5221 • Is. 50:6

s the shepherd • H5221 • Zech. 13:7
 shall s thee on • G4474 • Matt. 5:39
 See Luke 6:29; Acts 23:2

SNARE

the s of death • H4170 • 2 Sam. 22:6
 thee from the s of • H6341 • Ps. 91:3
 s with the words • H3369 • Prov. 6:2
 the s of death • H4170 • Prov. 13:14
 reproach and the s • G3803 • 1 Tim. 3:7
 temptation and a s • G3803 • 1 Tim. 6:9
 the s of the devil • G3803 • 2 Tim. 2:26
 See Ex. 23:33; Deut. 7:16

SOBER

we be s • G4993 • 2 Cor. 5:13
 watch and be s • G3525 • 1 Thess. 5:6
 one wife, vigilant, s • G4998 • 1 Tim. 3:2
 good men, s • G4998 • Titus 1:8
 That the aged men be s • G3524 • Titus
 2:2
 women to be s • G4994 • Titus 2:4
 be ye therefore s • G4993 • 1 Pet. 4:7
 See Acts 26:25; Rom. 12:3

SON (Heb. *ben*) #1121: *Ben* can refer to a literal son (1 Kin. 2:1), or to one's descendants. The word may also pertain to an attribute of an individual, as in Benjamin, meaning "Son of the Right Hand" (Gen. 35:18). Perhaps the most significant use of the Hebrew word is for Israel's relationship to the Lord. God Himself declared: "Israel is my son, even my firstborn" (Ex. 4:22).

the s of God saw the daughters • H1121
 • Gen. 6:2
 the s of God came • H1121 • Job 1:6
 all the s of God • H1121 • Job 38:7
 Kiss the S • H1248 • Ps. 2:12
 s of thine handmaid • H1121 • Ps. 86:16
 A wise s maketh • H1121 • Prov. 10:1
 wise s heareth • H1121 • Prov. 13:1
 rule over a s • H1121 • Prov. 17:2
 foolish s is a grief • H1121 • Prov. 17:25
 s is the calamity • H1121 • Prov. 19:13
 the s of my womb • H1248 • Prov. 31:2
 unto us a s is given • H1121 • Is. 9:6
 s of the morning • H1121 • Is. 14:12
 s of the house • H1121 • Jer. 35:5
 your s to pass • H1121 • Ezek. 20:31

also caused their s • H1121 • Ezek.
 23:37
 s of the living God • H1121 • Hos. 1:10
 spareth his own s • H1121 • Mal. 3:17
 man knoweth the S • G5207 • Matt.
 11:27
 the carpenter's s • G5207 • Matt. 13:55
 This is my beloved S • G5207 • Matt.

17:5
 whose s is he • G5207 • Matt. 22:42
 the s of Mary • G5207 • Mark 6:3
 this Joseph's s • G5207 • Luke 4:22
 the s of peace • G5207 • Luke 10:6
 a s of Abraham • G5207 • Luke 19:9
 the s of God • G5043 • John 1:12
 the only begotten S • G5207 • John 1:18
 begotten S of God • G5207 • John 3:18
 so the S quickeneth • G5207 • John 5:21
 the S abideth ever • G5207 • John 8:35
 S . . . make you free • G5207 • John 8:36
 the s of perdition • G5207 • John 17:12
 s of consolation • G5207 • Acts 4:36
 gospel of his S • G5207 • Rom. 1:9
 sending his own S • G5207 • Rom. 8:3
 image of his S • G5207 • Rom. 8:29
 spared not his own S • G5207 • Rom.
 8:32

as my beloved s • G5043 • 1 Cor. 4:14
 the adoption of s • G5206 • Gal. 4:5
 if a s, then an heir • G5207 • Gal. 4:7
 the s of God • G5043 • Phil. 2:15
 of his dear S • G5207 • Col. 1:13
 s of perdition • G5207 • 2 Thess. 2:3
 in bringing many s • G5207 • Heb. 2:10
 Though he were a S • G5207 • Heb. 5:8
 the s of Pharaoh's • G5207 • Heb. 11:24
 and scourgeth every s • G5207 • Heb.
 12:6
 the Father and the S • G5207 • 1 John
 2:22
 the s of God • G5043 • 1 John 3:1
 He that hath the S • G5207 • 1 John 5:12
 See 1 John 1:7; Rev. 21:7

SONG

s in the night • H2158 • Job 35:10
 s of deliverance • H7438 • Ps. 32:7
 Sing unto him a new s • H7892 • Ps.
 33:3
 new s in my mouth • H7892 • Ps. 40:3
 s of the drunkards • H5058 • Ps. 69:12

remembrance my **s** • H5058 • Ps. 77:6
 have been my **s** • H2158 • Ps. 119:54
 sing the Lord's **s** • H7892 • Ps. 137:4
 that singeth **s** • H7892 • Prov. 25:20
 sing many **s** • H7892 • Is. 23:16
 to Zion with **s** • H7440 • Is. 35:10
 unto the Lord a new **s** • H7892 • Is.
 42:10

a very lovely **s** • H7892 • Ezek. 33:32
 the **s** of the temple • H7892 • Amos 8:3
 and spiritual **s** • G5603 • Eph. 5:19
See Song 1:1; Rev. 5:9; 14:3

SORROW

I will greatly multiply thy **s** • H6093 •
 Gen. 3:16
 eat the bread of **s** • H6089 • Ps. 127:2
 all his days are **s** • H4341 • Eccl. 2:23
S is better • H3708 • Eccl. 7:3
 a man of **s** • H4341 • Is. 53:3
 the beginning of **s** • G5604 • Matt. 24:8
 For godly **s** worketh • G3077 • 2 Cor.
 7:10
 that ye **s** not • G3076 • 1 Thess. 4:13
 through with many **s** • G3601 • 1 Tim.
 6:10
See Prov. 15:13; Hos. 8:10

SOUL (Heb. *nephesh*) #5315: The meaning can be reduced to the following categories: the life force, especially in connection with blood (Lev. 17:11, 14); one's immaterial being, the seat of intellect and emotion (Ps. 42:1, 2; 1 Sam. 1:10); or a person (Ps. 84:2; Ezek. 18:4). The Bible tells us to love God with all our heart, soul, and strength—with our entire being (Deut. 6:4, 5; Josh. 22:5). life; and man became a living **s** • H5315 • Gen. 2:7

a ransom for his **s** • H5315 • Ex. 30:12
 with all your **s** • H5315 • Deut. 11:13
 as thine own **s** • H5315 • Deut. 13:6
 with all thy **s** • H5315 • Deut. 30:2
 his **s** was grieved • H5315 • Judg. 10:16
 as his own **s** • H5315 • 1 Sam. 18:1
 with all their **s** • H5315 • 1 Kin. 8:48
 your **s** to seek • H5315 • 1 Chr. 22:19
 the bitter in **s** • H5315 • Job 3:20
 hand is the **s** • H5315 • Job 12:10
 what his **s** desireth • H5315 • Job 23:13

a curse to his **s** • H5315 • Job 31:30
 his **s** draweth near • H5315 • Job 33:22
s from death • H5315 • Ps. 33:19
 Lord redeemeth the **s** • H5315 • Ps.
 34:22
 redemption of their **s** • H5315 • Ps. 49:8
 Truly my **s** waiteth • H5315 • Ps. 62:1
 my **s** thirsteth • H5315 • Ps. 63:1
s of thy turtledove • H5315 • Ps. 74:19
 the Lord, O my **s** • H5315 • Ps. 103:2
 my **s** from death • H5315 • Ps. 116:8
 Let my **s** live • H5315 • Ps. 119:175
 The liberal **s** • H5315 • Prov. 11:25
s be without knowledge • H5315 • Prov.
 19:2
 to a thirsty **s** • H5315 • Prov. 25:25
 your **s** shall live • H5315 • Is. 55:3
 the afflicted **s** • H5315 • Is. 58:10
 the **s** of the poor • H5315 • Jer. 20:13
 and their **s** shall • H5315 • Jer. 31:12
 the **s** that sinneth • H5315 • Ezek. 18:4
 they have devoured **s** • H5315 • Ezek.
 22:25

against thy **s** • H5315 • Hab. 2:10
 able to kill the **s** • G5590 • Matt. 10:28
 exchange for his **s** • G5590 • Matt. 16:26
 My **s** is exceeding • G5590 • Matt. 26:38
 possess ye your **s** • G5590 • Luke 21:19
 and of one **s** • G5590 • Acts 4:32
 every **s** be subject • G5590 • Rom. 13:1
 and **s** and body • G5590 • 1 Thess. 5:23
 an anchor of the **s** • G5590 • Heb. 6:19
 for your **s** • G5590 • Heb. 13:17
 a **s** from death • G5590 • James 5:20
 war against the **s** • G5590 • 1 Pet. 2:11
 keeping of their **s** • G5590 • 1 Pet. 4:19
 unstable **s** • G5590 • 2 Pet. 2:14
 as thy **s** prospereth • G5590 • 3 John 2
See Prov. 3:22; Ezek. 3:19

SOUND (*adj.*)

He layeth up **s** wisdom • H8454 • Prov.
 2:7
 keep **s** wisdom • H8454 • Prov. 3:21
 A **s** heart • H4832 • Prov. 14:30
 to **s** doctrine • G5198 • 1 Tim. 1:10
 and of a **s** mind • G4995 • 2 Tim. 1:7
 the form of **s** words • G5198 • 2 Tim.
 1:13
 not endure **s** doctrine • G5198 • 2 Tim.
 4:3

able by **s** doctrine • G5198 • Titus 1:9
 become **s** doctrine • G5198 • Titus 2:1
 See Ps. 119:80; Titus 2:2, 8

SPARE

S thy people • H2347 • Joel 2:17
s not his own Son • G5339 • Rom. 8:32
 if God **s** not • G5339 • Rom. 11:21
 God **s** not the angels • G5339 • 2 Pet.
 2:4
 See Prov. 17:27; Is. 54:2; 58:1

SPIRIT (Heb. *ruach*) #7307: The noun *spirit* relates to a verb meaning “to breathe” or “to blow.” The spirit of life is God’s gift to all creatures (Job 12:10; Eccl. 12:7). The endowment of God’s Holy Spirit is a gift to believers, bringing spiritual life (Ps. 143:10), power (Judg. 6:34), wisdom, understanding (Is. 11:2), and divine revelation, leading to an understanding of God’s Word and His perfect ways (Joel 2:28).

My **s** shall not always strive with •
 H7307 • Gen. 6:3
 his **s** made willing • H7307 • Ex. 35:21
 take of the **s** • H7307 • Num. 11:17
 another **s** with him • H7307 • Num.
 14:24
s of all flesh • H7307 • Num. 16:22
 and the **s** of God • H7307 • Num. 24:2
 in whom is the **s** • H7307 • Num. 27:18
 was there **s** in them • H7307 • Josh. 5:1
 and the **S** of God • H7307 • 1 Sam.
 10:10
 there came forth a **s** • H7307 • 1 Kin.
 22:21
 thy **s** be upon me • H7307 • 2 Kin. 2:9
 the **S** of God • H7307 • 2 Chr. 15:1
 good **s** to instruct • H7307 • Neh. 9:20
 Then a **s** passed • H7307 • Job 4:15
 thy **s** against God • H7307 • Job 15:13
s came from thee • H5397 • Job 26:4
 there is a **s** in man • H7307 • Job 32:8
 I commit my **s** • H7307 • Ps. 31:5
 and in whose **s** • H7307 • Ps. 32:2
 and renew a right **s** • H7307 • Ps. 51:10
 whose **s** was not • H7307 • Ps. 78:8
 maketh his angels **s** • H7307 • Ps. 104:4
 provoked his **s** • H7307 • Ps. 106:33
 I go from thy **s** • H7307 • Ps. 139:7

Lord weigheth the **s** • H7307 • Prov.
 16:2
 and an haughty **s** • H7307 • Prov. 16:18
 be of an humble **s** • H7307 • Prov. 16:19
 he that ruleth his **s** • H7307 • Prov.
 16:32
 the humble in **s** • H7307 • Prov. 29:23
 the **s** of man • H7307 • Eccl. 3:21
 the patient in **s** • H7307 • Eccl. 7:8
 to retain the **s** • H7307 • Eccl. 8:8
 the way of the **s** • H7307 • Eccl. 11:5
 the **s** shall return • H7307 • Eccl. 12:7
 the **s** of judgment • H7307 • Is. 4:4
s of the Lord • H7307 • Is. 11:2
 his **s** it hath • H7307 • Is. 34:16
 put my **s** upon him • H7307 • Is. 42:1
 I will pour my **s** • H7307 • Is. 44:3
 contrite and humble **s** • H7307 • Is.
 57:15
 My **s** that is • H7307 • Is. 59:21
S of the Lord God • H7307 • Is. 61:1
 the **s** lifted me up • H7307 • Ezek. 3:14
 a new **s** within you • H7307 • Ezek.
 11:19
 and a new **s** • H7307 • Ezek. 18:31
 I will pour out my **s** • H7307 • Joel 2:28
 man walking in the **s** • H7307 • Mic.
 2:11
 the **s** of grace • H7307 • Zech. 12:10
S of God descending • G4151 • Matt.
 3:16
s indeed is willing • G4151 • Matt. 26:41
 the **S** like a dove • G4151 • Mark 1:10
 the **s** driveth him • G4151 • Mark 1:12
 sighed deeply in his **s** • G4151 • Mark
 8:12
 in the **s** and power • G4151 • Luke 1:17
 came by the **S** • G4151 • Luke 2:27
 in the power of the **S** • G4151 • Luke
 4:14
 her **s** came again • G4151 • Luke 8:55
 not what manner of **s** • G4151 • Luke
 9:55
 Jesus rejoiced in **S** • G4151 • Luke 10:21
 for a **s** hath not • G4151 • Luke 24:39
 the **S** descending • G4151 • John 1:32
 the **S** by measure • G4151 • John 3:34
 God is a **S** • G4151 • John 4:24
s that quickeneth • G4151 • John 6:63

Even the **S** of truth • G4151 • John 14:17
 the **S** of truth • G4151 • John 15:26
 the **S** gave them • G4151 • Acts 2:4
 the wisdom and the **s** • G4151 • Acts 6:10
 his **s** was stirred • G4151 • Acts 17:16
 neither angel, nor **s** • G4151 • Acts 23:8
 but after the **S** • G4151 • Rom. 8:1
 the law of the **S** • G4151 • Rom. 8:2
 the **S** of him • G4151 • Rom. 8:11
S itself beareth • G4151 • Rom. 8:16
S itself maketh • G4151 • Rom. 8:26
 fervent in **s** • G4151 • Rom. 12:11
 power of the **S** • G4151 • Rom. 15:19
 of the **S** • G4151 • 1 Cor. 2:4
 for the **S** searcheth • G4151 • 1 Cor. 2:10
 the **s** of meekness • G4151 • 1 Cor. 4:21
 Lord is one **s** • G4151 • 1 Cor. 6:17
 and in your **s** • G4151 • 1 Cor. 6:20
 but the same **S** • G4151 • 1 Cor. 12:4
 discerning of **s** • G4151 • 1 Cor. 12:10
 in the **s** he speaketh • G4151 • 1 Cor. 14:2
 made a quickening **s** • G4151 • 1 Cor. 15:45
 the **s** giveth life • G4151 • 2 Cor. 3:6
 the **S** of the Lord is • G4151 • 2 Cor. 3:17
 having begun in the **S** • G4151 • Gal. 3:3
 Walk in the **S** • G4151 • Gal. 5:16
 fruit of the **S** • G4151 • Gal. 5:22
 If we live in the **S** • G4151 • Gal. 5:25
 soweth to the **S** • G4151 • Gal. 6:8
 the **s** of wisdom • G4151 • Eph. 1:17
s that now worketh • G4151 • Eph. 2:2
 access by one **S** • G4151 • Eph. 2:18
 through the **S** • G4151 • Eph. 2:22
 with might by his **S** • G4151 • Eph. 3:16
 one body, and one **S** • G4151 • Eph. 4:4
 be renewed in the **s** • G4151 • Eph. 4:23
 grieve not the holy **S** • G4151 • Eph. 4:30
 the **S** is in all • G4151 • Eph. 5:9
 filled with the **S** • G4151 • Eph. 5:18
 the sword of the **S** • G4151 • Eph. 6:17
 stand fast in one **s** • G4151 • Phil. 1:27
 fellowship of the **S** • G4151 • Phil. 2:1
 your love in the **S** • G4151 • Col. 1:8

with you in the **s** • G4151 • Col. 2:5
 Quench not the **S** • G4151 • 1 Thess. 5:19
 of the **S** • G4151 • 2 Thess. 2:13
 justified in the **S** • G4151 • 1 Tim. 3:16
S speaketh expressly • G4151 • 1 Tim. 4:1
 be with thy **s** • G4151 • 2 Tim. 4:22
 all ministering **s** • G4151 • Heb. 1:14
 of soul and **s** • G4151 • Heb. 4:12
 eternal **s** offered • G4151 • Heb. 9:14
 unto the Father of **s** • G4151 • Heb. 12:9
 the **s** of just men • G4151 • Heb. 12:23
 body without the **s** • G4151 • James 2:26
 The **s** that dwelleth • G4151 • James 4:5
 a meek and quiet **s** • G4151 • 1 Pet. 3:4
 but quickened by the **S** • G4151 • 1 Pet. 3:18
 the **s** in prison • G4151 • 1 Pet. 3:19
 to God in the **s** • G4151 • 1 Pet. 4:6
s of glory • G4151 • 1 Pet. 4:14
 by the **S** • G4151 • 1 John 3:24
 believe not every **s** • G4151 • 1 John 4:1
 know ye the **S** of God • G4151 • 1 John 4:2
s that confesseth not • G4151 • 1 John 4:3
 the **s** of truth • G4151 • 1 John 4:6
S that beareth witness • G4151 • 1 John 5:6
s, and the water • G4151 • 1 John 5:8
 having not the **S** • G4151 • Jude 19
 I was in the **S** • G4151 • Rev. 1:10
S saith unto • G4151 • Rev. 2:7
 I was in the **s** • G4151 • Rev. 4:2
 the **S** of life • G4151 • Rev. 11:11
 Yea, saith the **S** • G4151 • Rev. 14:13
S and the bride say • G4151 • Rev. 22:17
 See Matt. 8:16; John 3:5

SPIRITUAL (Gk. *pneumatikos*)

#4152: Paul used the term *charisma* synonymously with the Greek term *ta pneumatika*—literally “the spiritual things”—because the things graciously given are spiritual gifts. These gifts were given by the Lord to various individuals in the church so as to enliven the meetings and to edify the believers in the church

body (1 Cor. 12:1; 14:1, 37; Rom. 1:11).
 is a fool, the **s** man is mad • H7307 • Hos. 9:7
 unto you some **s** gift • G4152 • Rom. 1:11
 that the law is **s** • G4152 • Rom. 7:14
 of their **s** things • G4152 • Rom. 15:27
 comparing **s** things • G4152 • 1 Cor. 2:13
 But he that is **s** • G4152 • 1 Cor. 2:15
 unto you as unto **s** • G4152 • 1 Cor. 3:1
 the same **s** meat • G4152 • 1 Cor. 10:3
 concerning **s** gifts • G4152 • 1 Cor. 12:1
 and desire **s** gifts • G4152 • 1 Cor. 14:1
 raised a **s** body • G4152 • 1 Cor. 15:44
 which is **s** • G4152 • 1 Cor. 15:46
 ye which are **s** • G4152 • Gal. 6:1
 hymns and **s** songs • G4152 • Eph. 5:19
 against **s** wickedness • G4152 • Eph. 6:12
 built up a **s** house • G4152 • 1 Pet. 2:5
 See 1 Cor. 9:11; Col. 1:9; 3:16

SPIRITUALLY

but to be **s** minded is life • G4151 • Rom. 8:6
 are **s** discerned • G4153 • 1 Cor. 2:14
 which **s** is called • G4153 • Rev. 11:8

STAND

Fear ye not, **s** still, and see the • H3320
 • Ex. 14:13
 how then shall we **s** • H5975 • 2 Kin. 10:4
s ye still • H5975 • 2 Chr. 20:17
 but it shall not **s** • H5975 • Job 8:15
 he shall **s** at the • H6965 • Job 19:25
 nor **s** in the way • H5975 • Ps. 1:1
 shall not **s** • H6965 • Ps. 1:5
S in awe • H7264 • Ps. 4:4
 Why **s** thou afar off • H5975 • Ps. 10:1
 or who shall **s** in • H6965 • Ps. 24:3
 the Lord **s** for ever • H5975 • Ps. 33:11
s up for mine help • H6965 • Ps. 35:2
 and who may **s** in • H5975 • Ps. 76:7
 who will **s** up for • H3320 • Ps. 94:16
s at the right hand • H5975 • Ps. 109:31
 Our feet shall **s** • H5975 • Ps. 122:2
 who shall **s** • H5975 • Ps. 130:3
 who can **s** before • H5975 • Ps. 147:17
 shall **s** before • H3320 • Prov. 22:29

but who is able to **s** • H5975 • Prov. 27:4
s not in an evil • H6440 • Eccl. 8:3
 It shall not **s** • H6965 • Is. 7:7
 I **s** . . . upon the • H5975 • Is. 21:8
 hell shall not **s** • H6965 • Is. 28:18
 our God shall **s** • H6965 • Is. 40:8
S by thyself • H559 • Is. 65:5
S ye in the ways • H5975 • Jer. 6:16
s before me for ever • H5975 • Jer. 35:19
s in thy lot at the • H5975 • Dan. 12:13
 he shall **s** and feed • H5975 • Mic. 5:4
S, **s**, shall they • H5975 • Nah. 2:8
 Satan **s** at his • H5975 • Zech. 3:1
 who shall **s** when • H5975 • Mal. 3:2
 itself shall not **s** • G2476 • Matt. 12:25
 be some **s** here • G2476 • Matt. 16:28
 that kingdom cannot **s** • G2476 • Mark 3:24
 that house cannot **s** • G2476 • Mark 3:25
 shall his kingdom **s** • G2476 • Luke 11:18
 grace wherein we **s** • G2476 • Rom. 5:2
 able to make him **s** • G2476 • Rom. 14:4
s in the wisdom of • G5600 • 1 Cor. 2:5
s fast in the faith • G4739 • 1 Cor. 16:13
 for I **s** in doubt • G639 • Gal. 4:20
S fast therefore • G4739 • Gal. 5:1
 having done all, to **s** • G2476 • Eph. 6:13
 that ye **s** fast • G4739 • Phil. 1:27
 so **s** fast in the Lord • G4739 • Phil. 4:1
 if ye **s** fast • G4739 • 1 Thess. 3:8
 God **s** sure • G2476 • 2 Tim. 2:19
 the judge **s** before • G2476 • James 5:9
 I **s** at the door • G2476 • Rev. 3:20
 shall be able to **s** • G2476 • Rev. 6:17
 dead . . . **s** before God • G2476 • Rev. 20:12
 See 1 Cor. 10:12; Rev. 15:2

STILL
 and be **s** • H1826 • Ps. 4:4
 beside the **s** waters • H4496 • Ps. 23:2
 Be **s**, and know • H7503 • Ps. 46:10
 that standeth **s** • — • Zech. 11:16
 Peace, be **s** • G5392 • Mark 4:39
 See Num. 13:30; Ps. 65:7

STING
 where is thy **s** • G2759 • 1 Cor. 15:55

STIR

eagle **s** up her • H5782 • Deut. 32:11
s up an adversary • H6965 • 1 Kin.
 11:14

s up the spirit • H5782 • 1 Chr. 5:26
 Lord **s** up the spirit • H5782 • 2 Chr.
 36:22

See Song 2:7; 3:5; 8:4

STONE (Heb. *'eben*) #68: Stones were used in numerous ways: for houses and fortifications; for altars (Deut. 27:5); for memorials marking the site of divine revelation (Gen. 28:18, 22); as foundation for structures. God was called the “Stone of Israel” (Gen. 49:24). Isaiah also described the Lord as “a stone of stumbling” for those who rejected Him (Is. 8:14). These images apply to Jesus Christ (Is. 28:16; 1 Pet. 2:4–8).

foot against a **s** • H68 • Ps. 91:12
s which the builders • H68 • Ps. 118:22
 that a **s** was cut • H69 • Dan. 2:34
 shall fall on this **s** • G3037 • Matt. 21:44
 one **s** upon another • G3037 • Matt.
 24:2

command this **s** • G3037 • Luke 4:3
 one **s** upon another • G3037 • Luke
 19:44

interpretation, A **s** • G4074 • John 1:42
 cast a **s** at her • G3037 • John 8:7
 as lively **s**, are • G3037 • 1 Pet. 2:5
 See 1 Sam. 30:6; 1 Cor. 3:12

STOREHOUSE

Bring ye all the tithes into the **s** • H214
 • Mal. 3:10

STRAIGHT

make thy way **s** before my face • H3474
 • Ps. 5:8

look **s** before thee • H3474 • Prov. 4:25
 cannot be made **s** • H8626 • Eccl. 1:15
 can make that **s** • H8626 • Eccl. 7:13
 shall be made **s** • H4334 • Is. 40:4
 the crooked places **s** • H3474 • Is. 45:2
 make his paths **s** • G2117 • Matt. 3:3
 she was made **s** • G461 • Luke 13:13
 which is called **S** • G2117 • Acts 9:11
 And make **s** paths • G3717 • Heb. 12:13
 See Josh. 6:5; 1 Sam. 6:12

STRANGER

I am a **s** and a sojourner with you •
 H1616 • Gen. 23:4

I am a **s** with thee • H1616 • Ps. 39:12
 Lord preserveth the **s** • H1616 • Ps.
 146:9

I was a **s** • G3581 • Matt. 25:35
 save this **s** • G241 • Luke 17:18

s from the covenants • G3581 • Eph.
 2:12

ye are no more **s** • G3581 • Eph. 2:19
 they were **s** • G3581 • Heb. 11:13
 to entertain **s** • G5381 • Heb. 13:2
 See Matt. 17:25; 1 Pet. 2:11

STRENGTH

The Lord is my **s** and song • H5797 •
 Ex. 15:2

trodden down **s** • H5797 • Judg. 5:21
 by **s** shall no man • H3581 • 1 Sam. 2:9
 the **S** of Israel • H5331 • 1 Sam. 15:29

God is my **s** • H4581 • 2 Sam. 22:33
 If I speak of **s** • H3581 • Job 9:19

is wisdom and **s** • H1369 • Job 12:13
 my God, my **s** • H6697 • Ps. 18:2
 girded me with **s** • H2428 • Ps. 18:32
 Lord is the **s** • H4581 • Ps. 27:1

The Lord is my **s** • H5797 • Ps. 28:7
s unto his people • H5797 • Ps. 29:11
 by much **s** • H3581 • Ps. 33:16

I may recover **s** • H1082 • Ps. 39:13
 God is our refuge and **s** • H5797 • Ps.
 46:1

Ascribe ye **s** unto God • H5797 • Ps.
 68:34

that giveth **s** • H5797 • Ps. 68:35
s of my heart • H6697 • Ps. 73:26
 unto God our **s** • H5797 • Ps. 81:1

whose **s** is in thee • H5797 • Ps. 84:5
s and beauty • H5797 • Ps. 96:6

my **s** and song • H5797 • Ps. 118:14
 with **s** in my soul • H5797 • Ps. 138:3

the Lord is **s** • H4581 • Prov. 10:29
 better than **s** • H1369 • Eccl. 9:16

princes eat . . . for **s** • H1369 • Eccl.
 10:17

Jehovah is my **s** • H5797 • Is. 12:2
 a **s** to the poor • H4581 • Is. 25:4

he increaseth **s** • H6109 • Is. 40:29
 awake, put on **s** • H5797 • Is. 51:9

s of the kingdoms • H2392 • Hag. 2:22

He hath shewed **s** • G2904 • Luke 1:51
 yet without **s** • G772 • Rom. 5:6
 and the **s** of sin • G1411 • 1 Cor. 15:56
 thou hast a little **s** • G1411 • Rev. 3:8
See Job 21:23; 2 Cor. 12:9

STRENGTHEN

s himself against the Almighty • H1396
 • Job 15:25
 and **s** thee • H5582 • Ps. 20:2
s man's heart • H5582 • Ps. 104:15
 Wisdom **s** the wise • H5810 • Eccl. 7:19
S ye the weak hands • H2388 • Is. 35:3
s thy brethren • G4741 • Luke 22:32
 to be **s** with might • G2901 • Eph. 3:16
 which **s** me • G1743 • Phil. 4:13
S with all might • G1412 • Col. 1:11
See Luke 22:43; 1 Pet. 5:10

STRIPES

Forty **s** he may give him • H5221 •
 Deut. 25:3
 by whose **s** • G3468 • 1 Pet. 2:24

STRIVE

My spirit shall not always **s** with man •
 H1777 • Gen. 6:3
S not with a man • H7378 • Prov. 3:30
S to enter • G75 • Luke 13:24
s for masteries • G118 • 2 Tim. 2:5
 servant . . . must not **s** • G3164 • 2 Tim.
 2:24
See Is. 45:9; Jer. 50:24

STRONG

Be **s**, and quit yourselves like • H2388 •
 1 Sam. 4:9
 be thou **s** therefore • H2388 • 1 Kin. 2:2
 lo, he is **s** • H533 • Job 9:19
 rejoiceth as a **s** man • H1368 • Ps. 19:5
 The Lord **s** and mighty • H5808 • Ps.
 24:8
 be thou my **s** rock • H4581 • Ps. 31:2
 art my **s** refuge • H5797 • Ps. 71:7
 is his **s** city • H5797 • Prov. 10:15
 Lord is a **s** tower • H5797 • Prov. 18:10
 battle to the **s** • H1368 • Eccl. 9:11
 be **s**, fear not • H2388 • Is. 35:4
 he is **s** in power • H533 • Is. 40:26
 be **s**, yea, be **s** • H2388 • Dan. 10:19
 a **s** man's house • G2478 • Matt. 12:29
 was **s** in faith • G1743 • Rom. 4:20
 weak, but ye are **s** • G2478 • 1 Cor. 4:10

send them **s** delusion • G1753 •
 2 Thess. 2:11
 not of **s** meat • G4731 • Heb. 5:12
 a **s** consolation • G2478 • Heb. 6:18
See Prov. 14:26; Joel 3:10

SUBJECT

devils are **s** unto us • G5293 • Luke
 10:17
s to the law of God • G5293 • Rom. 8:7
 made **s** to vanity • G5293 • Rom. 8:20
 every soul be **s** • G5293 • Rom. 13:1
s to the prophets • G5293 • 1 Cor. 14:32
 be **s** unto him • G5293 • 1 Cor. 15:28
s unto Christ • G5293 • Eph. 5:24
s to bondage • G1777 • Heb. 2:15
s to like passions • G3663 • James 5:17
s to your masters • G5293 • 1 Pet. 2:18
 powers being made **s** • G5293 • 1 Pet.
 3:22
 all of you be **s** • G5293 • 1 Pet. 5:5
See Luke 2:51; Titus 3:1

SUBMIT

Strangers shall **s** themselves • H3584 •
 2 Sam. 22:45
s himself • H7511 • Ps. 68:30
 Wives, **s** yourselves • G5293 • Eph. 5:22
S yourselves • G5293 • James 4:7
See Rom. 10:3; Eph. 5:21

SUBSTANCE

with thy **s** • H1952 • Prov. 3:9
 increaseth his **s** • H1952 • Prov. 28:8
 wasted his **s** • G3776 • Luke 15:13
 faith is the **s** • G5287 • Heb. 11:1
See Prov. 1:13; 6:31; 8:21

SUFFER

s the righteous • H5414 • Ps. 55:22
 shall **s** hunger • H7456 • Prov. 19:15
 not **s** him to sleep • H3240 • Eccl. 5:12
s many things • G3958 • Matt. 16:21
S little children • G2036 • Matt. 19:14
 Son of man must **s** • G3958 • Mark 8:31
S the little children • G863 • Mark 10:14
 behooved Christ to **s** • G3958 • Luke
 24:46
 that Christ should **s** • G3958 • Acts 3:18
 we **s** with him • G4841 • Rom. 8:17
 he shall **s** loss • G2210 • 1 Cor. 3:15
 one member **s** • G3958 • 1 Cor. 12:26

should **s** persecution • G1377 • Gal. 6:12

If we **s** • G5278 • 2 Tim. 2:12

shall **s** persecution • G1377 • 2 Tim. 3:12

to **s** affliction • G4778 • Heb. 11:25

Christ also **s** • G3958 • 1 Pet. 2:21

if ye **s** for • G3958 • 1 Pet. 3:14

Christ hath **s** for us • G3958 • 1 Pet. 4:1
See Phil. 3:8; Heb. 2:18; 5:8

SUFFICIENT

S unto the day • G713 • Matt. 6:34

See Deut. 15:8; John 6:7

SUN (Heb. *shemesh*) #8121: The sun is a biblical symbol for righteousness (Mal. 4:2) and a title for God (Ps. 84:11). Many ancients worshiped the sun (see 2 Kin. 21:3; Ezek. 8:16), but the psalmist understood that the heavenly bodies worshiped God because He created them (Ps. 148:3). In the new creation, there will be no need of the sun because God Himself will be the everlasting light (Is. 60:19).

S, stand thou still upon Gibeon • H8121 • Josh. 10:12

as the **s** when • H8121 • Judg. 5:31

green before the **s** • H8121 • Job 8:16

may not see the **s** • H8121 • Ps. 58:8

a **s** and shield • H8121 • Ps. 84:11

s shall not smite • H8121 • Ps. 121:6

thing under the **s** • H8121 • Eccl. 1:9

to behold the **s** • H8121 • Eccl. 11:7

While the **s** • H8121 • Eccl. 12:2

the **s** hath looked • H8121 • Song 1:6

clear as the **s** • H2535 • Song 6:10

her **s** is gone down • H8121 • Jer. 15:9

the **s** and the moon • H8121 • Joel 2:10

S of righteousness • H8121 • Mal. 4:2

s to rise on • G2246 • Matt. 5:45

shine forth as the **s** • G2246 • Matt. 13:43

not the **s** go down • G2246 • Eph. 4:26

See 1 Cor. 15:41; Rev. 7:16

SUPPLICATION (Heb. *techinnah*)

#8467: A petition for favor or mercy, *supplication* is almost always directed to God. It is a petition for God to be merciful in impending distress; enemies are cited several times (Ps. 55:1-3; 119:70; Jer. 36:7). The Bible records that God heard the supplications of David (Ps. 6:9), Solomon (1 Kin. 9:3), and of wicked King Manasseh, who humbled himself before God (2 Chr. 33:12, 13).

have heard thy prayer and thy **s** •

H8467 • 1 Kin. 9:3

s to my judge • H2603 • Job 9:15

Lord hath heard my **s** • H8467 • Ps. 6:9

seek by prayer and **s** • H8469 • Dan. 9:3

grace and of **s** • H8469 • Zech. 12:10

all prayer and **s** • G1162 • Eph. 6:18

s, prayers • G1162 • 1 Tim. 2:1

See Ps. 28:6; 31:22; Heb. 5:7

SUPPLY

s all your need • G4137 • Phil. 4:19

WORD

their tongue a sharp **s** • H2719 • Ps.

57:4

shall not lift up **s** • H2719 • Is. 2:4

The **s** is without • H2719 • Ezek. 7:15

but a **s** • G3162 • Matt. 10:34

a **s** . . . pierce • G4501 • Luke 2:35

beareth not the **s** • G3162 • Rom. 13:4

s of the Spirit • G3162 • Eph. 6:17

any two-edged **s** • G3162 • Heb. 4:12

a sharp two-edged **s** • G4501 • Rev. 1:16

killeth with the **s** • G3162 • Rev. 13:10

goeth a sharp **s** • G4501 • Rev. 19:15

See Is. 2:4; Joel 3:10; Mic. 4:3

T

TABERNACLE (Heb. *mishkan*)

#4908: *Tabernacle* signifies “a dwelling place.” In the OT, God’s tent functioned as an object lesson in God’s holiness and His desire to

establish an intimate relationship with His people. That desire was the reason that Jesus Christ, who was Himself God, became a man. As the Son of God, Jesus revealed

God the Father to us. Jesus is called Immanuel, meaning "God with us".
 Lord, who shall abide in thy **t** • H168 • Ps. 15:1
 In the secret of his **t** • H168 • Ps. 27:5
 How amiable are thy **t** • H4908 • Ps. 84:1
 a **t** that shall not • H168 • Is. 33:20
See Job 5:24; Prov. 14:11

TABLE

Thou preparest a **t** before me • H7979 • Ps. 23:5
 their masters' **t** • G5132 • Matt. 15:27
 dogs under the **t** • G5132 • Mark 7:28
See Prov. 3:3; Jer. 17:1; Mal. 1:7

TAKE

I will **t** you to me for a people • H3947 • Ex. 6:7
T no thought • — • Matt. 6:25
t no thought how • G3309 • Matt. 10:19
T my yoke upon you • G142 • Matt. 11:29
 and said, **T**, eat • G2983 • Matt. 26:26
t thy coat also • G142 • Luke 6:29
 why **t** ye thought • G3309 • Luke 12:26
 rather **t** wrong • G91 • 1 Cor. 6:7
t thy crown • G2983 • Rev. 3:11
See John 1:29; Rev. 22:19

TASTE

the **t** of it was as the **t** of fresh oil • H2940 • Num. 11:8
 there any **t** • H2940 • Job 6:6
 mouth **t** his meat • H2938 • Job 12:11
 O **t** and see • H2938 • Ps. 34:8
 sweet . . . unto my **t** • H2441 • Ps. 119:103
t remained in him • H2940 • Jer. 48:11
 not **t** of death • G1089 • Matt. 16:28
t of my supper • G1089 • Luke 14:24
 never **t** of death • G1089 • John 8:52
 Touch not; **t** not • G1089 • Col. 2:21
 should **t** death • G1089 • Heb. 2:9
 and have **t** • G1089 • Heb. 6:4
 ye have **t** • G1089 • 1 Pet. 2:3
See 1 Sam. 14:43; 2 Sam. 19:35

TAUGHT

thou hast **t** me • H3925 • Ps. 71:17
 He **t** me also • H3384 • Prov. 4:4
 he **t** them as one • G1321 • Matt. 7:29

for he **t** them • G1321 • Mark 1:22
 and thou hast **t** • G1321 • Luke 13:26
 be all **t** of God • G1318 • John 6:45
 as my Father hath **t** • G1321 • John 8:28
 neither was I **t** it • G1321 • Gal. 1:12
t in the word • G2727 • Gal. 6:6
 been **t** by him • G1321 • Eph. 4:21
 ye have been **t** • G1321 • 2 Thess. 2:15
See 1 Thess. 4:9; 1 John 2:27

TEACH

and will **t** you • H3384 • Ex. 4:15
t their children • H3925 • Deut. 4:10
t them diligently • H8150 • Deut. 6:7
 And ye shall **t** them • H3925 • Deut. 11:19
 and **t** us • H3384 • Judg. 13:8
 I will **t** you • H3384 • 1 Sam. 12:23
t the children of Judah • H3925 • 2 Sam. 1:18
 a **t** priest • H3384 • 2 Chr. 15:3
T me and I will • H3384 • Job 6:24
 Shall not they **t** • H3384 • Job 8:10
 they shall **t** thee • H3384 • Job 12:7
 not **t** thou me • H3384 • Job 34:32
 by his power: who **t** • H3384 • Job 36:22
t me thy paths • H3925 • Ps. 25:4
 will he **t** sinners • H3384 • Ps. 25:8
T me thy way • H3384 • Ps. 27:11
 will **t** you the fear • H3925 • Ps. 34:11
 I **t** transgressors • H3925 • Ps. 51:13
t us to number our • H3045 • Ps. 90:12
 and **t** him out • H3925 • Ps. 94:12
t with his fingers • H3384 • Prov. 6:13
 he will **t** us • H3384 • Is. 2:3
 shall he **t** knowledge • H3384 • Is. 28:9
 and doth **t** him • H3384 • Is. 28:26
 God which **t** thee • H3925 • Is. 48:17
t your daughters • H3925 • Jer. 9:20
t my people • H3384 • Ezek. 44:23
 thereof **t** for • H3384 • Mic. 3:11
 and **t** all nations • G3100 • Matt. 28:19
 Lord, **t** us to pray • G1321 • Luke 11:1
 Holy Ghost shall **t** • G1321 • Luke 12:12
 dost thou **t** us • G1321 • John 9:34
 he shall **t** you all • G1321 • John 14:26
 ceased not to **t** • G1321 • Acts 5:42
 or he that **t** • G1321 • Rom. 12:7
t every where • G1321 • 1 Cor. 4:17
 nature itself **t** • G1321 • 1 Cor. 11:14

my voice I might **t** • G2727 • 1 Cor. 14:19
 and **t** every man • G1321 • Col. 1:28
t and admonishing • G1321 • Col. 3:16
t no other doctrine • G2085 • 1 Tim. 1:3
 apt to **t** • G1317 • 1 Tim. 3:2
 things command and **t** • G1321 •
 1 Tim. 4:11
t and exhort • G1321 • 1 Tim. 6:2
 to **t** others also • G1321 • 2 Tim. 2:2
t things which • G1321 • Titus 1:11
t the young women • G4994 • Titus 2:4
T us that • G3811 • Titus 2:12
t you again • G1321 • Heb. 5:12
See Matt. 22:16; Mark 6:34

TEACHER

as the great, the **t** as the scholar • H995
 • 1 Chr. 25:8
 than all my **t** • H3925 • Ps. 119:99
 the voice of my **t** • H3384 • Prov. 5:13
 not thy **t** be removed • H3384 • Is. 30:20
 and a **t** of lies • H3384 • Hab. 2:18
t come from God • G1320 • John 3:2
 a **t** of babes • G1320 • Rom. 2:20
 are all **t** • G1320 • 1 Cor. 12:29
 pastors and **t** • G1320 • Eph. 4:11
t of the law • G3547 • 1 Tim. 1:7
t of good things • G2567 • Titus 2:3
See 1 Tim. 2:7; 2 Tim. 1:11

TEARS

thy prayer, I have seen thy **t** • H1832 •
 2 Kin. 20:5
 They that sow in **t** • H1832 • Ps. 126:5
 wipe away **t** • H1832 • Is. 25:8
 covering . . . with **t** • H1832 • Mal. 2:13
 wash his feet with **t** • G1144 • Luke 7:38
 and with many **t** • G1144 • Acts 20:19
 and day with **t** • G1144 • Acts 20:31
 mindful of thy **t** • G1144 • 2 Tim. 1:4
See 2 Cor. 2:4; Heb. 5:7; 12:17

TEMPLE (Gk. *naos*) #3485: *Naos* refers to the building itself. Each believer's body is a *naos*, a sanctuary for God, and the church, Christ's body, is a spiritual *temple* for God (1 Cor. 3:16, 17; Eph. 2:21). It is a special privilege to be God's spiritual dwelling place, individually and corporately. The glory of God, through the Holy Spirit,

dwells within every believer (John 14:16, 17) and indwells the entire church.
 he did hear my voice out of his **t** •
 H1964 • 2 Sam. 22:7
 within the **t** • H1964 • Neh. 6:10
 enquire in his **t** • H1964 • Ps. 27:4
 in his **t** doth • H1964 • Ps. 29:9
 train filled the **t** • H1964 • Is. 6:1
 songs of the **t** • H1964 • Amos 8:3
 come to his **t** • H1964 • Mal. 3:1
 greater than the **t** • G2411 • Matt. 12:6
 Destroy this **t** • G3485 • John 2:19
 are the **t** of God • G3485 • 1 Cor. 3:16
 body is the **t** • G3485 • 1 Cor. 6:19
t of the living God • G3485 • 2 Cor. 6:16
See Hos. 8:14; Rev. 7:15; 11:19

TEMPORAL

the things which are seen are **t** • G4340
 • 2 Cor. 4:18

TEMPT (Gk. *peirazō*) #3985: The word means "to try" or "to make proof of;" when ascribed to God it means no more than this (Gen. 22:1). Most usage in Scripture is negative, and means to provoke to sin. The Spirit conducted Jesus into the wilderness to try His faith; but the tempter's object was to seduce Jesus away from His allegiance to God. (Matt. 4:3; 2 Cor. 5:21; Heb. 7:26).

that God did **t** Abraham • H5254 • Gen. 22:1
 do ye **t** the Lord • H5254 • Ex. 17:2
 and have **t** me • H5254 • Num. 14:22
 as ye **t** him • H5254 • Deut. 6:16
 they **t** God • H5254 • Ps. 78:18
 I **t** the Lord • H5254 • Is. 7:12
 that **t** God • H974 • Mal. 3:15
t the Lord thy God • G1598 • Matt. 4:7
 said, Why **t** ye me • G3985 • Matt. 22:18
 and **t** him • G1598 • Luke 10:25
 to **t** the Spirit • G3985 • Acts 5:9
 why **t** ye God • G3985 • Acts 15:10
 you to be **t** • G3985 • 1 Cor. 10:13
 lest thou also be **t** • G3985 • Gal. 6:1
 suffered being **t** • G3985 • Heb. 2:18
 was in all points **t** • G3985 • Heb. 4:15
 say when he is **t** • G3985 • James 1:13
See Matt. 4:1; Mark 1:13

TEMPTATION

lead us not into **t** • G3986 • Matt. 6:13
 enter not into **t** • G3986 • Matt. 26:41
 lest ye enter into **t** • G3986 • Mark 14:38
 and in time of **t** • G3986 • Luke 8:13
 no **t** taken you • G3986 • 1 Cor. 10:13
 And my **t** which • G3986 • Gal. 4:14
 fall into **t** • G3986 • 1 Tim. 6:9
 fall into divers **t** • G3986 • James 1:2
 the godly out of **t** • G3986 • 2 Pet. 2:9
 See Luke 11:4; 1 Pet. 1:6

TEMPTER

And when the **t** came to him • G3985 •
 Matt. 4:3
t have tempted you • G3985 • 1 Thess.
 3:5

TERRIBLE (Heb. *yare'*) #3372: The
 word translated *terrible* comes from
 the Hebrew verb meaning "to fear."
 In some Bible passages, "fearing"
 and godly living are so closely related
 that they are almost synonymous
 (Lev. 25:17; Deut. 17:19). Thus while
 ordinary fear paralyzes a person,
 godly fear leads to submission and
 obedience to God. The person who
 properly fears God avoids evil (Job
 1:1) and walks in God's ways (Ps.
 128:1).

a mighty God and **t** • H3372 • Deut.
 7:21
 great and **t** things • H3372 • Deut. 10:21
 the great and **t** God • H3372 • Neh. 1:5
 How **t** art thou • H3372 • Ps. 66:3
 O God, thou art **t** • H3372 • Ps. 68:35
 the hand of the **t** • H6184 • Jer. 15:21
 great and very **t** • H3372 • Joel 2:11
 so **t** was the sight • G5398 • Heb. 12:21
 See Lam. 5:10; Ezek. 1:22; 28:7

TERROR

the **t** of God was upon the cities •
 H2847 • Gen. 35:5
 and **t** within • H367 • Deut. 32:25
t of God • H1161 • Job 6:4
T shall make • H1091 • Job 18:11
t of the shadow • H1091 • Job 24:17
 my **t** shall not • H367 • Job 33:7
 the **t** of death • H367 • Ps. 55:4
 consumed with **t** • H1091 • Ps. 73:19

for the **t** by night • H6343 • Ps. 91:5
 the **t** of the Lord • G5401 • 2 Cor. 5:11
 See Ezek. 21:12; 1 Pet. 3:14

TESTIMONY (Gk. *martureō*) #3140:

This word means "to bear witness."
 According to Jewish law, a testimony
 to oneself is no testimony at
 all. Truth or validity had to be
 established by two or three witnesses
 (Deut. 17:7; 19:15). Therefore,
 Jesus' witness to Himself would
 not validate His claims; He needed
 the witness of another. That other
 witness was Jesus' Father (Mark 1:11;
 John 5:36, 37).

his **t** which he testified • H5715 • 2 Kin.
 17:15

Thy **t** are very sure • H5713 • Ps. 93:5
 I have kept thy **t** • H5713 • Ps. 119:22
 Thy **t** also • H5713 • Ps. 119:24
 will speak of thy **t** • H5713 • Ps. 119:46
 feet unto thy **t** • H5713 • Ps. 119:59
 I love thy **t** • H5713 • Ps. 119:119
 Thy **t** are wonderful • H5715 • Ps.
 119:129

Bind up the **t** • H8584 • Is. 8:16
 and to the **t** • H8584 • Is. 8:20
 a **t** against them • G3142 • Matt. 10:18
 to you for a **t** • G3142 • Luke 21:13
 receiveth his **t** • G3141 • John 3:32
 his **t** is true • G3141 • John 21:24
t unto the word • G3140 • Acts 14:3
 the **t** of God • G3142 • 1 Cor. 2:1
t of our conscience • G3142 • 2 Cor.
 1:12
 ashamed of the **t** • G3142 • 2 Tim. 1:8
 had this **t** • G3140 • Heb. 11:5
 See Rev. 1:2; 6:9; 11:7

THANK

I **t** thee, O Father • G1843 • Matt. 11:25
 God I **t** thee • G2168 • Luke 18:11
 I **t** thee that • G2168 • John 11:41
 he **t** God • G2168 • Acts 28:15
 I **t** my God always • G2168 • 1 Cor. 1:4
 to **t** God always • G2168 • 2 Thess. 1:3
 I **t** Christ Jesus • G5485 • 1 Tim. 1:12
 See 1 Chr. 23:30; Dan. 2:23

THANKS

companies of them that gave **t** • H8426

• Neh. 12:31

and gave **t** • G2168 • Matt. 26:27

gave **t** likewise • G437 • Luke 2:38

he giveth God **t** • G2168 • Rom. 14:6

But **t** be to God • G5485 • 1 Cor. 15:57

Giving **t** always • G2168 • Eph. 5:20

For what **t** can we • G2169 • 1 Thess. 3:9

t to him • G2169 • Rev. 4:9

See 2 Cor. 1:11; Heb. 13:15

THANKSGIVING

may publish with the voice of **t** • H8426

• Ps. 26:7

his presence with **t** • H8426 • Ps. 95:2

found therein, **t** • H8426 • Is. 51:3

a sacrifice of **t** • H8426 • Amos 4:5

supplication with **t** • G2169 • Phil. 4:6

in the same with **t** • G2169 • Col. 4:2

be received with **t** • G2169 • 1 Tim. 4:3

See Neh. 11:17; 12:8; 2 Cor. 4:15

THIEF

as a **t** in the night • G2812 • 1 Thess. 5:2

See Prov. 6:30; 29:24

THIRST (*v.*)

My soul **t** for God • H6770 • Ps. 42:2

my soul **t** for thee • H6770 • Ps. 63:1

my soul **t** after thee • H5889 • Ps. 143:6

not hunger nor **t** • H6770 • Is. 49:10

Ho, every one that **t** • H6771 • Is. 55:1

t after righteousness • G1372 • Matt.

5:6

him shall never **t** • G1372 • John 4:14

shall never **t** • G1372 • John 6:35

If any man **t**, let him • G1372 • John

7:37

saith, I **t** • G1372 • John 19:28

neither **t** any more • G1372 • Rev. 7:16

See Ex. 17:3; Is. 48:21

THORN

and **t** in your sides • H6796 • Num.

33:55

as **t** in your sides • H6654 • Judg. 2:3

As the lily among **t** • H2336 • Song 2:2

a **t** in the flesh • G4647 • 2 Cor. 12:7

See Matt. 13:7; 27:29

THOUGHT (*n.*)

no **t** can be withholden • H4209 • Job

42:2

in all his **t** • H4209 • Ps. 10:4

and thy **t** which are • H4284 • Ps. 40:5

thy **t** are very deep • H4284 • Ps. 92:5

the **t** of man • H4284 • Ps. 94:11

and know my **t** • H8312 • Ps. 139:23

t of the righteous • H4284 • Prov. 12:5

and thy **t** shall be • H4284 • Prov. 16:3

The **t** of foolishness • H2154 • Prov. 24:9

unrighteous man his **t** • H4284 • Is.

55:7

For my **t** are not your • H4284 • Is. 55:8

the **t** of the Lord • H4284 • Mic. 4:12

Take no **t** for your • G3309 • Matt. 6:25

take no **t**, saying • G3309 • Matt. 6:31

knowing their **t** said • G1761 • Matt. 9:4

take no **t** how or what • G3309 • Matt.

10:19

Jesus knew their **t** • G1761 • Matt. 12:25

proceed evil **t** • G1261 • Matt. 15:19

proceed evil **t** • G1261 • Mark 7:21

take no **t** beforehand • G4305 • Mark

13:11

t of many hearts • G1261 • Luke 2:35

perceived their **t** • G1261 • Luke 5:22

he knew their **t** • G1261 • Luke 6:8

the **t** of their heart • G1261 • Luke 9:47

knowing their **t** • G1270 • Luke 11:17

take ye no **t** how or • G3309 • Luke

12:11

t of thine heart • G1963 • Acts 8:22

the **t** of the wise • G1261 • 1 Cor. 3:20

t to the obedience • G3540 • 2 Cor. 10:5

the **t** and intents of • G1761 • Heb. 4:12

See Gen. 6:5; Jer. 4:14

THOUGHT (*v.*)

that **t** upon his name • H2803 • Mal.

3:16

I **t** as a child • G3049 • 1 Cor. 13:11

t it not robbery • G2233 • Phil. 2:6

See Gen. 20:11; 50:20

THRONE (Heb. *kisse'*) #3678: *Kisse'*

references "chair," but usually to

a seat of honor (Esth. 5:1). God

promised in His Covenant that

David's throne would be "established

for ever" (2 Sam. 7:16). Although

Solomon and succeeding kings of

Judah sat on David's throne (1 Kin.

2:12; Jer. 22:2, 4), it is Jesus, the Son

of David, who fulfills this prophecy,

reigning “upon the throne of David”
forever (Is. 9:7).

the Lord’s **t** is in heaven • H3678 • Ps.
11:4

the **t** of iniquity • H3678 • Ps. 94:20

set **t** of judgment • H3678 • Ps. 122:5

and his **t** is • H3678 • Prov. 20:28

The heaven is my **t** • H3678 • Is. 66:1

A glorious high **t** • H3678 • Jer. 17:12

his **t** was like the • H3764 • Dan. 7:9

the **t** of his glory • G2362 • Matt. 19:28

the **t** of his glory • G2362 • Matt. 25:31

be **t**, or dominions • G2362 • Col. 1:16

the **t** of grace • G2362 • Heb. 4:16

sit with me in my **t** • G2362 • Rev. 3:21

a **t** was set in heaven • G2362 • Rev. 4:2

See Rev. 6:16; 7:9; 14:3; 19:4

TIDINGS

He shall not be afraid of evil **t** • H8052
• Ps. 112:7

man who brought **t** • H1319 • Jer. 20:15

But **t** out of the • H8052 • Dan. 11:44

thee these glad **t** • G2097 • Luke 1:19

good **t** of great joy • G2097 • Luke 2:10

glad **t** of the kingdom • G2097 • Luke
8:1

unto you glad **t** • G2097 • Acts 13:32

t of good things • G2097 • Rom. 10:15

See Ex. 33:4; 1 Kin. 14:6

TIME

the **t** drew nigh • H3117 • Gen. 47:29

down out of **t** • H6256 • Job 22:16

the **t** of trouble • H6256 • Job 38:23

pray unto thee in a **t** • H6256 • Ps. 32:6

in the evil **t** • H6256 • Ps. 37:19

in **t** of trouble • H3117 • Ps. 41:1

What **t** I am afraid • H3117 • Ps. 56:3

an acceptable **t** • H6256 • Ps. 69:13

how short my **t** is • H2465 • Ps. 89:47

a **t** to every purpose • H6256 • Eccl. 3:1

t and chance happeneth • H6256 •

Eccl. 9:11

an acceptable **t** have • H6256 • Is. 49:8

hasten it in his **t** • H6256 • Is. 60:22

and the **t** of their • H6256 • Jer. 46:21

the **t** of love • H6256 • Ezek. 16:8

until a **t** and **t** and • H5732 • Dan. 7:25

t to seek the Lord • H6256 • Hos. 10:12

fruit before the **t** • — • Mal. 3:11

signs of the **t** • G2540 • Matt. 16:3

the **t** of thy visitation • G2540 • Luke
19:44

the **t** of refreshing • G2540 • Acts 3:19

the **t** of restitution • G5550 • Acts 3:21

high **t** to awake • G5610 • Rom. 13:11

the **t** is short • G2540 • 1 Cor. 7:29

is the accepted **t** • G2540 • 2 Cor. 6:2

Redeeming the **t** • G2540 • Eph. 5:16

in **t** of need • G2121 • Heb. 4:16

of **t** the Spirit • G2540 • 1 Pet. 1:11

the **t** is at hand • G2540 • Rev. 1:3

should be **t** no longer • G5550 • Rev.

10:6

See Prov. 17:17; Eph. 1:10

TOGETHER

exalt his name **t** • H3162 • Ps. 34:3

the poor meet **t** • H6298 • Prov. 22:2

Can two walk **t** • H3162 • Amos 3:3

are gathered **t** • G4863 • Matt. 18:20

God hath joined **t** • G4801 • Matt. 19:6

work **t** for good • G4903 • Rom. 8:28

caught up **t** • G260 • 1 Thess. 4:17

See Matt. 19:6; Eph. 2:21

TO MORROW

Boast not thyself of **t** • H4279 • Prov.
27:1

drink; for **t** we shall die • H4279 • Is.
22:13

t shall be as this day • H4279 • Is. 56:12

eat and drink; for **t** we • G839 • 1 Cor.
15:32

See Josh. 5:12; 2 Kin. 7:1

TONGUE (Gk. *glōssa*) #1100: *Glōssa*

means “tongue” or “language.” The

believers, empowered by the Holy

Spirit on the Day of Pentecost, were

given the ability to speak in many

languages, so that foreigners in

Jerusalem could hear of the glories

of God in their native tongue (Acts

2:4–11). Some members of the early

church spoke in different languages

as a way of praying to God (1 Cor.

14:2–27).

he hid from the scourge of the **t** •
H3956 • Job 5:21

it under his **t** • H3956 • Job 20:12

Keep thy **t** from • H3956 • Ps. 34:13

t of the just • H3956 • Prov. 10:20

the **t** of the wise • H3956 • Prov. 12:18
 but a lying **t** is • H3956 • Prov. 12:19
 A wholesome **t** is a • H3956 • Prov. 15:4
 the power of the **t** • H3956 • Prov. 18:21
 bridleth not his **t** • G1100 • James 1:26
 the **t** is a fire • G1100 • James 3:6
 his **t** from evil • G1100 • 1 Pet. 3:10
 in word, neither in **t** • G1100 • 1 John
 3:18

See Ps. 45:1; Luke 16:24

TOOTH

Eye for eye, **t** for **t** • H8127 • Ex. 21:24
 is like a broken **t** • H8127 • Prov. 25:19

TRADITION

transgress the **t** of the elders • G3862 •
 Matt. 15:2

t of the elders • G3862 • Mark 7:3
t of my fathers • G3862 • Gal. 1:14
 the **t** of men • G3862 • Col. 2:8
 received by **t** • G3970 • 1 Pet. 1:18

TRANSFORMED (Gk. *metamorphoō*)

#3339: *Metamorphoō* means “to change form,” as does the English *metamorphosis*. In the NT, this word describes an inward renewal of our mind through which our inner spirit is changed into the likeness of Christ. Our regeneration is instantaneous, but our transformation is continuous. We are conformed to Christ’s image gradually as we spend time in intimate fellowship with Him (Rom. 12:1, 2; 2 Cor. 3:18).

t by the renewing of your mind • G3339 • Rom. 12:2

t themselves • G3345 • 2 Cor. 11:13
 Satan himself is **t** • G3345 • 2 Cor. 11:14
t as . . . ministers • G3345 • 2 Cor. 11:15

TRANSGRESS (Heb. *ma’al*) #4603:

Principally, this word means “to break a trust,” often willfully but sometimes unintentionally (Lev. 5:15). Transgression is almost always against the Lord and may be committed by individuals or communities (Num. 31:16; Neh. 1:6, 7; Ezek. 14:13). In the exilic and postexilic books death, military defeat and exile are all viewed

as divine judgments on Israel’s transgressions (1 Chr. 10:13; Ezek. 39:23; Dan. 9:7).

do ye **t** the commandment • H5674 • Num. 14:41

Lord’s people to **t** • H5674 • 1 Sam. 2:24

If ye **t** • H4603 • Neh. 1:8

mouth shall not **t** • H5674 • Ps. 17:3

that man will **t** • H6586 • Prov. 28:21

the pastors also **t** • H6586 • Jer. 2:8

hast **t** against • H6586 • Jer. 3:13

because he **t** by • H898 • Hab. 2:5

See Matt. 15:2; 1 John 3:4

TRANSGRESSION (Heb. *pesha’*)

#6588: This Hebrew word can mean to “revolt,” “offend,” or “transgress” in the sense of crossing a boundary. It refers to violations of God’s law—crossing the limits that God has established. On the Day of Atonement, the priests made sacrifices for Israel’s sin, and the nation was reconciled to God. We are in rebellion against God; it is “our transgressions” that made Jesus’ sacrifice necessary.

forgiving iniquity and **t** • H6588 • Ex. 34:7

died for his **t** • H4604 • 1 Chr. 10:13

because of the **t** • H4604 • Ezra 10:6

not pardon my **t** • H6588 • Job 7:21

my **t** and my sin • H6588 • Job 13:23

My **t** is sealed • H6588 • Job 14:17

If I covered my **t** • H6588 • Job 31:33

from the great **t** • H6588 • Ps. 19:13

nor my **t** • H6588 • Ps. 25:7

whose **t** is forgiven • H6588 • Ps. 32:1

blot out my **t** • H6588 • Ps. 51:1

as for our **t**, thou • H6588 • Ps. 65:3

because of their **t** • H6588 • Ps. 107:17

a **t** seeketh love • H6588 • Prov. 17:9

blotteth out thy **t** • H6588 • Is. 43:25

thy **t** • H6588 • Is. 44:22

wounded for our **t** • H6588 • Is. 53:5

the **t** of my people • H6588 • Is. 53:8

people their **t** • H6588 • Is. 58:1

All his **t** that • H6588 • Ezek. 18:22

For the **t** of Jacob • H6588 • Mic. 1:5

See Rom. 4:15; 5:14

TRANSGRESSOR (Gk. *anomos*) #459:

The Greek word *anomos* literally

means “without law.” Thus it depicts the “man of rebellion” (2 Thess. 2:8). As Christ embodies righteousness, so the “man of lawlessness” embodies rebellion against God’s righteous law. With his open defiance of the sovereign Ruler of the universe, this man is the embodiment of evil and the great opponent of Christ and His kingdom (see 1 John 4:2, 3; Rev. 13:1).

way of **t** is hard • H898 • Prov. 13:15
 a **t** from the womb • H6586 • Is. 48:8
 numbered with the **t** • H6586 • Is. 53:12
 reckoned among the **t** • G459 • Luke 22:37

See Dan. 8:23; Hos. 14:9

TRANSLATE

hath **t** us into • G3179 • Col. 1:13
 Enoch was **t** • G3346 • Heb. 11:5

TRAVAIL

the **t** of his soul • H5999 • Is. 53:11
 and **t** in pain • G4944 • Rom. 8:22
 I **t** in birth again • G5605 • Gal. 4:19
 See Job 15:20; Is. 13:8

TREASURE

a peculiar **t** unto me • H5459 • Ex. 19:5
 thee his good **t** • H214 • Deut. 28:12
 his peculiar **t** • H5459 • Ps. 135:4
 the peculiar **t** • H5459 • Eccl. 2:8
 where your **t** is • G2344 • Matt. 6:21
 shalt have **t** in heaven • G2344 • Matt. 19:21

See Deut. 32:34; 33:19

TREE

be like a **t** planted • H6086 • Ps. 1:3
 The **t** of the Lord • H6086 • Ps. 104:16
 the **t** of Eden • H6086 • Ezek. 31:9
 See Mark 8:24; Luke 21:29; Rev. 22:2

TREMBLE

and shall **t**, and be in anguish • H7264
 • Deut. 2:25
 earth **t**, and the • H7493 • Judg. 5:4
 shook and **t** • H7493 • 2 Sam. 22:8
 every one that **t** • H2730 • Ezra 9:4
 pillars thereof **t** • H6426 • Job 9:6
 pillars of heaven **t** • H7322 • Job 26:11
 rejoice with **t** • H7461 • Ps. 2:11
 the earth to **t** • H7493 • Ps. 60:2

the earth **t** • H7264 • Ps. 77:18
 earth saw, and **t** • H2342 • Ps. 97:4
 let the people **t** • H7264 • Ps. 99:1
 the earth, and it **t** • H7460 • Ps. 104:32
 house shall **t** • H2111 • Eccl. 12:3
 the earth to **t** • H7264 • Is. 14:16
t at thy presence • H7264 • Is. 64:2
t at his word • H2730 • Is. 66:5
t at my presence • H2342 • Jer. 5:22
 shall fear and **t** • H7264 • Jer. 33:9
 not the land **t** • H7264 • Amos 8:8
 Felix **t**, and • G1719 • Acts 24:25
 believe, and **t** • G5425 • James 2:19
 See Acts 9:6; 16:29

TRESPASS

what is my **t**? what is my sin • H6588 •
 Gen. 31:36

t of thy servants • H6588 • Gen. 50:17
 chief in this **t** • H4604 • Ezra 9:2
 still in his **t** • H817 • Ps. 68:21
 forgive men their **t** • G3900 • Matt. 6:14
 shall **t** against thee • G264 • Matt. 18:15
 If thy brother **t** • G264 • Luke 17:3
t unto them • G3900 • 2 Cor. 5:19
 who were dead in **t** • G3900 • Eph. 2:1
 forgiven you all **t** • G3900 • Col. 2:13
 See Num. 5:6; 1 Kin. 8:31

TRIAL

laugh at the **t** of the innocent • H4531 •
 Job 9:23
 great **t** of affliction • G1382 • 2 Cor. 8:2
 See Ezek. 21:13; Heb. 11:36

TRIBULATION

shall be great **t** • G2347 • Matt. 24:21
 ye shall have **t** • G2347 • John 16:33
 much **t** enter into • G2347 • Acts 14:22
 that **t** worketh patience • G2347 • Rom. 5:3
 patient in **t** • G2347 • Rom. 12:12
 See 2 Cor. 1:4; 7:4; Eph. 3:13

TRIED

the word of the Lord is **t** • H6884 •
 2 Sam. 22:31
 for when he is **t** • G1384 • James 1:12

TRIUMPH (Heb. *ranan*) #7442: This word means “to utter loudly” (Ps. 35:27; 59:16; 71:23), and is associated with many terms for joy in the OT (Ps. 32:11; Is. 49:13; Zech. 2:10).

It summons the people of God to rejoice in His blessings (Deut. 32:43; Is. 44:23). Our loud rejoicing in the Lord is based on His greatness and His goodness to us (Ps. 5:11; Lev. 9:24; Is. 12:6).

the Lord, for he hath **t** gloriously •
H1342 • Ex. 15:1, 21

enemies **t** over me • H5970 • Ps. 25:2

I will **t** in the • H7442 • Ps. 92:4

to **t** in Christ • G2358 • 2 Cor. 2:14

t over them in • G2358 • Col. 2:15

See 2 Sam. 1:20; Job 20:5

TROUBLE (*n.*)

man is born unto **t** • H5999 • Job 5:7

and full of **t** • H7267 • Job 14:1

in the time of **t** • H7451 • Ps. 27:5

present help in **t** • H6869 • Ps. 46:1

in the midst of **t** • H6869 • Ps. 138:7

have **t** in the flesh • G2347 • 1 Cor. 7:28

See Prov. 15:6; 25:19

TRUE

we are **t** men, thy servants • H3651 •
Gen. 42:11

that which is **t** • H571 • 1 Kin. 22:16

without the **t** God • H571 • 2 Chr. 15:3

and **t** laws • H571 • Neh. 9:13

Thy word is **t** • H571 • Ps. 119:160

A **t** witness • H571 • Prov. 14:25

is the **t** God • H571 • Jer. 10:10

that thou art **t** • G227 • Matt. 22:16

the **t** riches • G228 • Luke 16:11

the **t** Light • G228 • John 1:9

the **t** worshippers • G228 • John 4:23

witness is not **t** • G227 • John 5:31

you the **t** bread • G228 • John 6:32

this man were **t** • G227 • John 10:41

I am the **t** vine • G228 • John 15:1

the only **t** God • G228 • John 17:3

and yet **t** • G227 • 2 Cor. 6:8

and **t** holiness • G225 • Eph. 4:24

things are **t** • G227 • Phil. 4:8

with a **t** heart • G228 • Heb. 10:22

him that is **t** • G228 • 1 John 5:20

See Rev. 3:7; 6:10; 15:3

TRUST

he slay me, yet will I **t** in him • H3176 •
Job 13:15

Wilt thou **t** him • H982 • Job 39:11

I **t** in thee • H982 • Ps. 25:2

I **t** in the Lord • H982 • Ps. 31:6

T in the Lord • H982 • Ps. 37:3

shall **t** in the Lord • H982 • Ps. 40:3

I will **t** in thee • H982 • Ps. 55:23

I will **t** in thee • H982 • Ps. 56:3

T in him at all • H982 • Ps. 62:8

t thou in the Lord • H982 • Ps. 115:9

It is better to **t** • H2620 • Ps. 118:8

in thee do I **t** • H982 • Ps. 143:8

he in whom I **t** • H2620 • Ps. 144:2

T in the Lord • H982 • Prov. 3:5

He that **t** in his • H982 • Prov. 28:26

let him **t** in the • H982 • Is. 50:10

thy widows **t** in me • H982 • Jer. 49:11

T ye not in a • H539 • Mic. 7:5

that **t** in him • H2620 • Nah. 1:7

He **t** in God • G3982 • Matt. 27:43

which **t** in themselves • G3982 • Luke
18:9

See Jer. 17:5; 2 Cor. 1:9

TRUTH (Heb. *'emet*) #571: This term signifies truth that conforms to a standard—either to created reality or God's standards. Truth is often associated with mercy, especially God's mercy (Ps. 117:2). Truth is precious, and its absence was lamented by the prophets (Is. 59:14; Jer. 9:5; Hos. 4:1). God desires truth in the inward parts of His people (Ps. 15:2); it is the basis of a lifestyle that pleases Him (25:5).

a God of **t** and without iniquity • H530
• Deut. 32:4

the **t** in his heart • H571 • Ps. 15:2

thou desirest **t** • H571 • Ps. 51:6

his **t** . . . be thy • H571 • Ps. 91:4

the **t** of the Lord • H571 • Ps. 117:2

the way of **t** • H530 • Ps. 119:30

Buy the **t** • H571 • Prov. 23:23

for **t** is fallen • H571 • Is. 59:14

valiant for the **t** • H530 • Jer. 9:3

the **t** to his • H571 • Zech. 8:16

The law of **t** • H571 • Mal. 2:6

of grace and **t** • G225 • John 1:14

know the **t** • G225 • John 8:32

the **t**, and the life • G225 • John 14:6

the Spirit of **t** • G225 • John 16:13

thy word is **t** • G225 • John 17:17

What is **t** • G225 • John 18:38
 the **t** in unrighteousness • G225 • Rom.
 1:18
 sincerity and **t** • G225 • 1 Cor. 5:8
 against the **t** • G225 • 2 Cor. 13:8
 the **t** in love • G226 • Eph. 4:15
 ground of the **t** • G225 • 1 Tim. 3:15
 the word of **t** • G225 • 2 Tim. 2:15
 err from the **t** • G225 • James 5:19
 See 1 Cor. 13:6; 2 Tim. 3:7

TRY (Heb. *bachan*) #974: This verb means “to put to the test” (Job 23:10). God’s “trying” means the proving of individuals so their faith becomes established (Ps. 66:10–12).

Malachi challenged the Israelites to *try* God, a rare instance where people are encouraged to test the faithfulness of the Lord (Mal. 3:10). According to James, God tests people in order to grant them the crown of life (James 1:12–14).
 God left him, to **t** him • H5254 • 2 Chr. 32:31
 he hath **t** me • H974 • Job 23:10
t my reins and • H6884 • Ps. 26:2
t the spirits • G1381 • 1 John 4:1
 See Prov. 17:3; Is. 28:16

TWINKLING

in the **t** of an eye • G4493 • 1 Cor. 15:52

U

UNBELIEF

Lord, I believe; help thou mine **u** •
 G570 • Mark 9:24
 shall their **u** • G570 • Rom. 3:3
 shall all in **u** • G543 • Rom. 11:32
 evil heart of **u** • G570 • Heb. 3:12
 See Matt. 13:58; Mark 6:6

UNCLEAN

not call any man common or **u** • G169
 • Acts 10:28
 nothing **u** of itself • G2839 • Rom. 14:14
 touch not the **u** • G169 • 2 Cor. 6:17

UNDEFILED

 (Heb. *tamim*) #8549:

This word means “unblemished,” “blameless,” or “perfect.” The Lord required that offerings dedicated to Him be unblemished (Num. 6:14). The term can be used to describe a people (2 Sam. 22:24) or a course of action (Prov. 28:18) that is blameless. The Lord commanded Abraham to be blameless (Gen. 17:1). In his farewell discourse, Moses charged the children of Israel to be blameless (Deut. 18:13).
 Blessed are the **u** in the way • H8549 •
 Ps. 119:1
u before God • G283 • James 1:27
 incorruptible, and **u** • G283 • 1 Pet. 1:4
 See Song 5:2; 6:9; Heb. 7:26

UNDERSTAND

readeth, let him **u** • G3539 • Matt. 24:15
 that they might **u** • G4920 • Luke 24:45
 not **u** my speech • G1097 • John 8:43
 There is none that **u** • G4920 • Rom.
 3:11
 not heard shall **u** • G4920 • Rom. 15:21
u all mysteries • G1492 • 1 Cor. 13:2
 I **u** as a child • G5426 • 1 Cor. 13:11
 See 1 Cor. 14:2; 2 Pet. 2:12; 3:16

UNDERSTANDING

 (Heb. *tebunah*)

#8394: The root of this noun means “to distinguish” or “to discern.” The word is directly connected to the idea of wisdom in 22 passages, including Prov. 8 where understanding and wisdom are both personified. Solomon exhorted his son to apply his heart to understanding (Prov. 2:2). Ultimately all discernment is from the Lord (Prov. 2:6), whose wisdom is infinite (Ps. 147:5; Is. 40:28).
 of God, in wisdom, and in **u** • H8394 •
 Ex. 31:3
u in the sight • H998 • Deut. 4:6
u to discern • H995 • 1 Kin. 3:11
 wisdom and **u** • H8394 • 1 Kin. 4:29
u of the times • H998 • 1 Chr. 12:32
 who had **u** • H995 • 2 Chr. 26:5
 counsel and **u** • H8394 • Job 12:13

u of the aged • H2940 • Job 12:20
 heart from **u** • H7922 • Job 17:4
 the place of **u** • H998 • Job 28:12
 giveth them **u** • H995 • Job 32:8
 praises with **u** • H7919 • Ps. 47:7
 heart shall be of **u** • H8394 • Ps. 49:3
 Give me **u** • H995 • Ps. 119:34
 give me **u** • H995 • Ps. 119:169
 his **u** is infinite • H8394 • Ps. 147:5
u shall keep thee • H8394 • Prov. 2:11
 unto thine own **u** • H998 • Prov. 3:5
 Get wisdom, get **u** • H998 • Prov. 4:5
 thy getting get **u** • H998 • Prov. 4:7
 in the way of **u** • H998 • Prov. 9:6
 is of great **u** • H8394 • Prov. 14:29
U is a wellspring • H7922 • Prov. 16:22
 him that hath **u** • H995 • Prov. 17:24
 he that keepeth **u** • H8394 • Prov. 19:8
 no wisdom nor **u** • H8394 • Prov. 21:30
 not the **u** of a man • H998 • Prov. 30:2
 riches to men of **u** • H995 • Eccl. 9:11
 of wisdom and **u** • H998 • Is. 11:2
 the way of **u** • H8394 • Is. 40:14
 with knowledge and **u** • H7919 • Jer.
 3:15
 with thine **u** • H8394 • Ezek. 28:4
 mine **u** returned • H4486 • Dan. 4:34
 yet without **u** • G801 • Matt. 15:16
 so without **u** • G801 • Mark 7:18
 and with all the **u** • G4907 • Mark 12:33
 at his **u** • G4907 • Luke 2:47
 opened he their **u** • G3563 • Luke 24:45
u of the prudent • G4907 • 1 Cor. 1:19
 pray with the **u** • G3563 • 1 Cor. 14:15
 be not children in **u** • G5424 • 1 Cor.
 14:20
 the **u** darkened • G1271 • Eph. 4:18
 passeth all **u** • G3563 • Phil. 4:7
 See Col. 1:9; 2:2; 1 John 5:20

UNFAITHFUL

and dealt **u** like their fathers • H898 •
 Ps. 78:57
 in an **u** man • H898 • Prov. 25:19

UNFRUITFUL

the word and he becometh **u** • G175 •
 Matt. 13:22
u works of darkness • G175 • Eph. 5:11
 they be not **u** • G175 • Titus 3:14
u in the knowledge • G175 • 2 Pet. 1:8

UNGODLINESS

from heaven against all **u** • G763 •
 Rom. 1:18
 shall turn away **u** • G763 • Rom. 11:26
 unto more **u** • G763 • 2 Tim. 2:16
 denying **u** • G763 • Titus 2:12

UNGODLY (Heb. *beliya'ul*) #1100:

This word has the basic sense of
 “unworthy” and “wicked.” It occurs
 in phrases like “a naughty person”
 (Prov. 6:12) and “children of belial”
 (2 Chr. 13:7). Worthless people are
 said to dig up evil (Prov. 16:27) and
 to plot wickedness (Nah. 1:11). This
 word became a proper name for
 Satan during the intertestamental
 period; thus Paul asked, “What
 concord hast Christ with Belial?” (2
 Cor. 6:15).

Shouldest thou help the **u** • H7563 •
 2 Chr. 19:2
 me to the **u** • H5760 • Job 16:11
 counsel of the **u** • H7563 • Ps. 1:1
u shall perish • H7563 • Ps. 1:6
 against an **u** nation • H2623 • Ps. 43:1
 An **u** man diggeth • H1100 • Prov. 16:27
 died for the **u** • G765 • Rom. 5:6
u and the sinner • G765 • 1 Pet. 4:18
 perdition of **u** men • G765 • 2 Pet. 3:7
 See 1 Tim. 1:9; 2 Pet. 2:5

UNHOLY

difference between holy and **u** • H2455
 • Lev. 10:10
 for **u** and profane • G462 • 1 Tim. 1:9
 unthankful, **u** • G462 • 2 Tim. 3:2
 an **u** thing • G2839 • Heb. 10:29

UNITY

brethren to dwell together in **u** • H3162
 • Ps. 133:1
u of the Spirit • G1775 • Eph. 4:3
u of the faith • G1775 • Eph. 4:13

UNJUST

from the deceitful and **u** man • H5766
 • Ps. 43:1
 the hope of **u** men • H205 • Prov. 11:7
u gain increaseth • H8636 • Prov. 28:8
 An **u** man • H5766 • Prov. 29:27
 the **u** knoweth • H5767 • Zeph. 3:5
 and on the **u** • G94 • Matt. 5:45

the **u** judge saith • G93 • Luke 18:6
 extortioners, **u** • G94 • Luke 18:11
 of the just and **u** • G94 • Acts 24:15
 before the **u** • G94 • 1 Cor. 6:1
 just for the **u** • G94 • 1 Pet. 3:18
 He that is **u** • G91 • Rev. 22:11
 See Ps. 82:2; Is. 26:10

UNKNOWN

this inscription, To the **u** God • G57 •
 Acts 17:23
 in an **u** tongue • — • 1 Cor. 14:2

UNPROFITABLE

Should he reason with **u** talk • H5532 •
 Job 15:3
 the **u** servant • G888 • Matt. 25:30
 We are **u** servants • G888 • Luke 17:10
 See Titus 3:9; Philem. 11

UNREPROVEABLE

unblameable and **u** in his sight • G410
 • Col. 1:22

UNRIGHTEOUS

the wicked to be an **u** witness • H2555
 • Ex. 23:1
u decrees • H205 • Is. 10:1
 and the **u** man • H205 • Is. 55:7
 Is God **u** • G94 • Rom. 3:5
 God is not **u** • G94 • Heb. 6:10
 See Deut. 25:16; 1 Cor. 6:9

UNRIGHTEOUSNESS

friends of the mammon of **u** • G93 •
 Luke 16:9
 hold the truth in **u** • G93 • Rom. 1:18
 but obey **u** • G93 • Rom. 2:8
 if our **u** commend • G93 • Rom. 3:5
 as instruments of **u** • G93 • Rom. 6:13
 Is there **u** with God • G93 • Rom. 9:14
 with **u** • G571 • 2 Cor. 6:14
 pleasure in **u** • G93 • 2 Thess. 2:12
 the reward of **u** • G93 • 2 Pet. 2:13
 from all **u** • G93 • 1 John 1:9
 All **u** is sin • G93 • 1 John 5:17
 See Lev. 19:15; Jer. 22:13

UNSEARCHABLE

doeth great things and **u** • H2714 • Job
 5:9
 greatness is **u** • H2714 • Ps. 145:3
 how **u** are his • G419 • Rom. 11:33
u riches of Christ • G421 • Eph. 3:8

UNSPEAKABLE

Thanks be unto God for his **u** gift •
 G411 • 2 Cor. 9:15
 and heard **u** words • G731 • 2 Cor. 12:4
 with joy **u** • G412 • 1 Pet. 1:8

UNSPOTTED

to keep himself **u** from the world •
 G784 • James 1:27

UNTHANKFUL

kind unto the **u** and to the evil • G884 •
 Luke 6:35
u, unholy • G884 • 2 Tim. 3:2

UNWISE

O foolish people and **u** • H2450 • Deut.
 32:6
 he is an **u** son • H2450 • Hos. 13:13
 wise, and to the **u** • G453 • Rom. 1:14
 be ye not **u** • G878 • Eph. 5:17

UNWORTHY

u of everlasting life • G514 • Acts 13:46
u to judge • G370 • 1 Cor. 6:2
 of the Lord, **u** • G371 • 1 Cor. 11:27

UPHOLD

and **u** me with thy free spirit • H5564 •
 Ps. 51:12
 that **u** my soul • H5564 • Ps. 54:4
U me according • H5564 • Ps. 119:116
u all that fall • H5564 • Ps. 145:14
 I will **u** thee • H8551 • Is. 41:10
 my servant, whom I **u** • H8551 • Is. 42:1
 was none to **u** • H5564 • Is. 63:5
u all things • G5342 • Heb. 1:3
 See Ps. 37:17; 41:12; 63:8

UPRIGHT (Heb. *meshar*) #4339:

The root means “to be smooth, straight, level.” Frequently, the word for upright appears in legal contexts with “righteousness” and “judgment,” indicating a fair or impartial hearing (Ps. 9:8; 96:10; Is. 45:19). Proverbs often associates *right things* with *wisdom* (Prov. 8:6; 23:15, 16). God takes pleasure in equity; thus it is one of the bases of a righteous lifestyle (2:9; 1 Chr. 29:17; Is. 26:7).
 just **u** man is laughed to scorn • H8549
 • Job 12:4

U men shall be • H3477 • Job 17:8
 then shall I be **u** • H8552 • Ps. 19:13
 Good and **u** is the Lord • H3477 • Ps.
 25:8
 of **u** conversation • H3477 • Ps. 37:14
u shall have • H3477 • Ps. 49:14
 that the Lord is **u** • H3477 • Ps. 92:15
 assembly of the **u** • H3477 • Ps. 111:1
u shall dwell • H3477 • Prov. 2:21
 tabernacle of the **u** • H3477 • Prov.
 14:11
 the prayer of the **u** • H3477 • Prov. 15:8
 the **u** shall have • H8549 • Prov. 28:10

hath made man **u** • H3477 • Eccl. 7:29
 the **u** love thee • H4339 • Song 1:4
See Mic. 7:2; Hab. 2:4

UPRIGHTNESS

and in **u** of heart with thee • H3483 •
 1 Kin. 3:6
 pleasure in **u** • H3476 • 1 Chr. 29:17
 the **u** of thy ways • H8537 • Job 4:6
 unto man his **u** • H3476 • Job 33:23
 and **u** preserve me • H3476 • Ps. 25:21
 the land of **u** • H4334 • Ps. 143:10
 the paths of **u** • H3476 • Prov. 2:13
See Ps. 111:8; Prov. 14:2

V

VAIN (Gk. *mataios*) #3152: *Mataios*
 means “pointless” and “purposeless.”
 The NT writers used it to depict
 the meaninglessness that pervades
 the thought life of fallen mankind.
 The “thoughts of the wise” are
 characterized as futile (1 Cor.
 3:20) because they lack divine
 insight; they produce a life of
 purposelessness and ineffectiveness.
 Salvation from such futility comes
 from the indwelling Spirit of Christ in
 believers (see Rom. 8:10, 11, 26, 27).
 thy God in **v** • H7723 • Ex. 20:7
 imagine a **v** thing • H7385 • Ps. 2:1
 walketh in a **v** shew • H6754 • Ps. 39:6
 for **v** is the • H7723 • Ps. 60:11
 all men in **v** • H7723 • Ps. 89:47
 they labour in **v** • H7723 • Ps. 127:1
 followeth **v** persons • H7386 • Prov.
 12:11
 beauty is **v** • H1892 • Prov. 31:30
 his **v** life which he • H1892 • Eccl. 6:12
 Seek ye me in **v** • H8414 • Is. 45:19
 It is **v** to serve • H7723 • Mal. 3:14
 use not **v** repetitions • G945 • Matt. 6:7
v they do worship • G3155 • Matt. 15:9
 the sword in **v** • G1500 • Rom. 13:4
 have believed in **v** • G1500 • 1 Cor. 15:2
 grace of God in **v** • G2756 • 2 Cor. 6:1
 or had run, in **v** • G2756 • Gal. 2:2
v talkers and deceivers • G3151 • Titus
 1:10
 man’s religion is **v** • G3152 • James 1:26

v conversation • G3152 • 1 Pet. 1:18
See Prov. 1:17; Rom. 1:21

VALUE

ye are all physicians of no **v** • H457 •
 Job 13:4
 of more **v** • G1308 • Matt. 10:31
See Lev. 27:16; Job 28:16

VANISH

shall **v** away • H4414 • Is. 51:6
 it shall **v** • G2673 • 1 Cor. 13:8
 ready to **v** away • G854 • Heb. 8:13

VANITY (Heb. *hebel*) #1892: This word
 basically means “vapor” or “breath.”
 such as the rapidly vanishing vapor
 of one’s warm breath in cool, crisp
 air. The Preacher described worldly
 pursuits—such as wealth, honor,
 fame, and various pleasures—as
 similar to desperately grasping at air
 (Eccl. 2:17). According to him, all of
 life is vanity unless one recognizes
 that everything is from the hand of
 God (Eccl. 2:24–26).

I made to possess months of **v** • H7723
 • Job 7:3

trust in **v** • H7723 • Job 15:31
 not hear **v** • H7723 • Job 35:13
 They speak **v** every • H7723 • Ps. 12:2
 altogether **v** • H1892 • Ps. 39:5
 degree are **v** • H1892 • Ps. 62:9
 is like to **v** • H1892 • Ps. 144:4
 gotten by **v** • H1892 • Prov. 13:11
 far from me **v** • H7723 • Prov. 30:8

that increase **v** • H1892 • Eccl. 6:11
 youth are **v** • H1892 • Eccl. 11:10
 the sieve of **v** • H7723 • Is. 30:28
 incense to **v** • H7723 • Jer. 18:15
 for very **v** • H7385 • Hab. 2:13
 subject to **v** • G3153 • Rom. 8:20
 in the **v** of their • G3153 • Eph. 4:17
 swelling words of **v** • G3153 • 2 Pet.
 2:18
See Eccl. 1:2; Jer. 10:8

VARIABLENESS

with whom is no **v** • G3883 • James 1:17

VEIL

v of the temple was rent in twain •
 G2665 • Matt. 27:51
 within the **v** • G2665 • Heb. 6:19

VENGEANCE

To me belongeth **v** • H5359 • Deut.
 32:35
 the day of **v** • H5359 • Prov. 6:34
 the Lord's **v** • H5359 • Is. 34:8
 garments of **v** for • H5359 • Is. 59:17
 the day of **v** • H5359 • Is. 61:2
 the Lord's **v** • H5360 • Jer. 51:6
 yet **v** suffereth • G1349 • Acts 28:4
 suffering the **v** • G1349 • Jude 7
See Mic. 5:15; Nah. 1:2; Rom. 2:19

VESSEL (Gk. *skeuos*) #4632: In ancient times it was common practice to bury treasures inside clay jars. Two discoveries of biblical manuscripts—the Chester Beatty Papyrus and the Dead Sea Scrolls—reveal that these manuscripts were hidden in jars for nearly two thousand years. As these treasures were enclosed in earthen vessels, so the indwelling Christ lives within our earthly bodies.

he is a chosen **v** • G4632 • Acts 9:15
 possess his **v** • G4632 • 1 Thess. 4:4
 shall be a **v** • G4632 • 2 Tim. 2:21
 the weaker **v** • G4632 • 1 Pet. 3:7
See Is. 52:11; 65:4

VICTORY

the **v** that day • H8668 • 2 Sam. 19:2
 and the **v** • H5331 • 1 Chr. 29:11
 gotten him the **v** • H3467 • Ps. 98:1
 judgment unto **v** • G3534 • Matt. 12:20

the **v** that • G3529 • 1 John 5:4
See Is. 25:8; 1 Cor. 15:54

VILE

his sons made themselves **v** • H7043 •
 1 Sam. 3:13
v in your sight • H2933 • Job 18:3
 I am **v** • H7043 • Job 40:4
v person is contemned • H3988 • Ps.
 15:4
 The **v** person • H5036 • Is. 32:5
 from the **v** • H2151 • Jer. 15:19
 I am become **v** • H2151 • Lam. 1:11
 stand up a **v** person • H959 • Dan.
 11:21

and make thee **v** • H5034 • Nah. 3:6
 unto **v** affections • G819 • Rom. 1:26
 change our **v** body • G5014 • Phil. 3:21
 man in **v** raiment • G4508 • James 2:2
See 2 Sam. 1:21; Job 30:8

VIOLENCE

the earth was filled with **v** • H2555 •
 Gen. 6:11
 him that loveth **v** • H2555 • Ps. 11:5
 I have seen **v** • H2555 • Ps. 55:9
v of your hands • H2555 • Ps. 58:2
 from deceit and **v** • H2555 • Ps. 72:14
v covereth them • H2555 • Ps. 73:6
 drink the wine of **v** • H2555 • Prov. 4:17
 but **v** covereth • H2555 • Prov. 10:6, 11
 he had done no **v** • H2555 • Is. 53:9
V shall no more • H2555 • Is. 60:18
 the land with **v** • H2555 • Ezek. 8:17
 of thee with **v** • H2555 • Ezek. 28:16
 who store up **v** • H2555 • Amos 3:10
 for spoiling and **v** • H2555 • Hab. 1:3
 one covereth **v** • H2555 • Mal. 2:16
 heaven suffereth **v** • G971 • Matt. 11:12
 Do **v** to no man • G1286 • Luke 3:14
See Mic. 2:2; 6:12; Zeph. 1:9

VIRGIN

a **v** shall conceive • H5959 • Is. 7:14
 O thou oppressed **v**, daughter of •
 H1330 • Is. 23:12
 O **v** daughter • H1330 • Is. 47:1
 man marieth a **v** • H1330 • Is. 62:5
v daughter • H1330 • Jer. 14:17
 a **v** shall be with child • G3933 • Matt.
 1:23

VIRTUE (Gk. *aretē*) #703: A rare

word in the NT, it denotes moral excellence (Phil. 4:8). Peter uses the word to describe the excellent nature or “excellencies” of God (1 Pet. 2:9 where the word is translated *praises*). Virtue is a quality that comes from God. Only those who are given divine power can be morally excellent on this earth (2 Pet. 1:3).

that **v** had gone out of him • G1411 • Mark 5:30

v out of him • G1411 • Luke 6:19
perceive that **v** • G1411 • Luke 8:46
there be any **v** • G703 • Phil. 4:8
add to your faith **v** • G703 • 2 Pet. 1:5

VIRTUOUS

know that thou art a **v** woman • H2428
• Ruth 3:11

v woman is a crown • H2428 • Prov. 12:4

can find a **v** woman • H2428 • Prov. 31:10

daughters have done **v** • H2428 • Prov. 31:29

VISION (Heb. *chazon*) #2377: The Hebrew word for a dream or vision derives from a verb meaning “to see.” Dreams and visions were recognized by the ancients as revelations from the gods, or from God Himself (Is. 1:1). The author of Proverbs insists that revelation from God is essential to the well-being of a society. Without God’s revelation, the foundation of society crumbles (Prov. 29:18).

chased away as a **v** of the night • H2384
• Job 20:8

there is no **v** • H2377 • Prov. 29:18
of the valley of **v** • H2384 • Is. 22:1
they err in **v** • H7203 • Is. 28:7

no **v** from the Lord • H2377 • Lam. 2:9
I have multiplied **v** • H2377 • Hos. 12:10

men shall see **v** • H2384 • Joel 2:28
one of his **v** • H2384 • Zech. 13:4
the **v** to no man • G3705 • Matt. 17:9
seen a **v** of angels • G3701 • Luke 24:23
the heavenly **v** • G3701 • Acts 26:19
See Job 4:13; Ezek. 1:1; 8:3

VOCATION

walk worthy of the **v** • G2821 • Eph. 4:1

VOICE

and obey his **v** • H6963 • Ex. 23:21
v of God speaking • H6963 • Deut. 4:33
a still small **v** • H6963 • 1 Kin. 19:12

The **v** of him • H6963 • Is. 40:3

v of one crying • G5456 • Matt. 3:3

v of the Son of God • G5456 • John 5:25

for they know his **v** • G5456 • John 10:4

This **v** came not • G5456 • John 12:30

truth heareth my **v** • G5456 • John

18:37

v of the archangel • G5456 • 1 Thess.

4:16

if any man hear my **v** • G5456 • Rev.

3:20

See Gen. 3:17; Ps. 58:5

VOID

earth was without form, and **v** • H922 • Gen. 1:2

v of counsel • H6 • Deut. 32:28

made **v** . . . covenant • H5010 • Ps.

89:39

made **v** thy law • H6565 • Ps. 119:126

is **v** of wisdom • H2638 • Prov. 11:12

return unto me **v** • H7387 • Is. 55:11

without form, and **v** • H922 • Jer. 4:23

make **v** the counsel • H1238 • Jer. 19:7

She is empty, and **v** • H4003 • Nah. 2:10

v of offence • G677 • Acts 24:16

See Num. 30:12; Rom. 3:31; 4:14

W

WAGES

content with your **w** • G3800 • Luke 3:14

he . . . receiveth **w** • G3408 • John 4:36

w of sin is death • G3800 • Rom. 6:23

loved the **w** • G3408 • 2 Pet. 2:15

See Ezek. 29:18; Mal. 3:5

WAIT (Heb. *chakah*) #2442: In

Scripture, the word “wait” suggests the anxious, yet confident,

expectation by God's people that He will intervene on their behalf. They waited for answers to prayer (Ps. 25:5), for the Holy Spirit's coming (Acts 1:4), for salvation (Gen. 49:18), and the Messiah's coming to bring salvation and to establish His kingdom on earth (Ps. 37:34; Luke 12:36; Rom. 8:23; 1 Thess. 1:10).

I have **w** for thy salvation, O Lord • H6960 • Gen. 49:18

I **w** for the Lord • H3176 • 2 Kin. 6:33
time will I **w** • H3176 • Job 14:14

when I **w** for light • H3176 • Job 30:26

W on the Lord • H6960 • Ps. 27:14

Our soul **w** • H2442 • Ps. 33:20

Lord, and **w** patiently • H2342 • Ps. 37:7

w on thy name • H6960 • Ps. 52:9

my soul **w** upon God • H1747 • Ps. 62:1

Praise **w** for thee • H1747 • Ps. 65:1

them that **w** on thee • H6960 • Ps. 69:6

soul **w** for the Lord • — • Ps. 130:6

w on the Lord • H6960 • Prov. 20:22

they that **w** • H6960 • Is. 40:31

shall **w** for his law • H3176 • Is. 42:4

w for light • H6960 • Is. 59:9

quietly **w** for the • H1748 • Lam. 3:26

he that **w** • H2442 • Dan. 12:12

w upon me • H8104 • Zech. 11:11

w for the kingdom • G4327 • Mark 15:43

w for their lord • G4327 • Luke 12:36

w for the promise • G4037 • Acts 1:4

w for the adoption • G553 • Rom. 8:23

we with patience **w** • G553 • Rom. 8:25

w for the hope • G553 • Gal. 5:5

w for his Son • G362 • 1 Thess. 1:10

See Num. 3:10; Neh. 12:44

WALK (Heb. *halak*) #1980: *Walk* can mean, literally, to move at a pace slower than a run or, figuratively, one's conduct of life. One either conducts his life as a Christian or as a non-Christian (Rom. 8:4). The believer can walk "in darkness" or "in the light," and is urged to choose the latter; only such a path is "worthy of the vocation wherewith ye are called" (Eph. 4:1).

w before me, and be thou perfect • H1980 • Gen. 17:1

before whom I **w** • H1980 • Gen. 24:40

Isaac did **w** • H1980 • Gen. 48:15

w in my law • H3212 • Ex. 16:4

I will **w** among you • H1980 • Lev. 26:12

w in the midst • H1980 • Deut. 23:14

and **w** by the way • H1980 • Judg. 5:10

w all that night • H1980 • 2 Sam. 2:29

I **w** through the valley • H3212 • Ps. 23:4

w in mine integrity • H3212 • Ps. 26:11

I may **w** before God • H1980 • Ps. 56:13

that **w** uprightly • H1980 • Ps. 84:11

who **w** upon the wings • H1980 • Ps.

104:3

w before the Lord • H1980 • Ps. 116:9

I **w** in the midst • H3212 • Ps. 138:7

he that **w** uprightly • H3212 • Prov. 10:9

w with wise men • H1980 • Prov. 13:20

Whoso **w** uprightly • H1980 • Prov.

28:18

fool **w** in darkness • H1980 • Eccl. 2:14

let us **w** in the light • H3212 • Is. 2:5

that **w** in darkness • H1980 • Is. 9:2

Isaiah hath **w** naked • H1980 • Is. 20:3

the way, **w** ye in it • H3212 • Is. 30:21

redeemed shall **w** there • H1980 • Is. 35:9

w, and not faint • H3212 • Is. 40:31

that **w** in darkness • H1980 • Is. 50:10

w in the light • H3212 • Is. 50:11

way, and **w** therein • H3212 • Jer. 6:16

w to direct his steps • H1980 • Jer. 10:23

that **w** in pride • H1981 • Dan. 4:37

just shall **w** in them • H3212 • Hos. 14:9

to **w** humbly • H3212 • Mic. 6:8

have **w** to and fro • H1980 • Zech. 1:11

w mournfully • H1980 • Mal. 3:14

he **w** on the water • G4043 • Matt. 14:29

Rise up and **w** • G4043 • Luke 5:23

I must **w** today • G4198 • Luke 13:33

thy bed, and **w** • G4043 • John 5:8

not **w** in darkness • G4043 • John 8:12

any man **w** in the day • G4043 • John 11:9

rise up and **w** • G4043 • Acts 3:6

also **w** in the steps • G4748 • Rom. 4:12

w in newness of life • G4043 • Rom. 6:4

w not after the flesh • G4043 • Rom.

8:1, 4

For we **w** by faith • G4043 • 2 Cor. 5:7

w according to this • G4748 • Gal. 6:16

in time past ye **w** • G4043 • Eph. 2:2

we should **w** in them • G4043 • Eph.

2:10

w worthy of the vocation • G4043 •

Eph. 4:1

as other Gentiles **w** • G4043 • Eph. 4:17

w circumspectly • G4043 • Eph. 5:15

mark them which **w** • G4043 • Phil.

3:17

For many **w** • G4043 • Phil. 3:18

might **w** worthy • G4043 • Col. 1:10

which ye also **w** • G4043 • Col. 3:7

w worthy of God • G4043 • 1 Thess. 2:12

w and to please God • G4043 • 1 Thess.

4:1

w honestly toward them • G4043 •

1 Thess. 4:12

that **w** disorderly • G4043 • 2 Thess. 3:6

w in lasciviousness • G4198 • 1 Pet. 4:3

w about, seeking • G4043 • 1 Pet. 5:8

we **w** in the light • G4043 • 1 John 1:7

also so to **w** • G4043 • 1 John 2:6

See Gal. 5:16; Eph. 5:2

WANT (*v.*)

my shepherd; I shall not **w** • H2637 •

Ps. 23:1

Lord shall not **w** • H2637 • Ps. 34:10

that **w** understanding • H2638 • Prov.

9:4

the wicked shall **w** • H2637 • Prov.

13:25

so that he **w** nothing • H2638 • Eccl. 6:2

none shall **w** • H6485 • Is. 34:16

have **w** all things • H2637 • Jer. 44:18

See Eccl. 1:15; Dan. 5:27

WAR (*n.*)

the **w** was of God • H4421 • 1 Chr. 5:22

though **w** should rise • H4421 • Ps. 27:3

maketh **w** to cease • H4421 • Ps. 46:9

w was in his heart • H7128 • Ps. 55:21

that delight in **w** • H7128 • Ps. 68:30

good advice make **w** • H4421 • Prov.

20:18

a time of **w** • H4421 • Eccl. 3:8

discharge in that **w** • H4421 • Eccl. 8:8

they learn **w** • H4421 • Is. 2:4

shall see no **w** • H4421 • Jer. 42:14

men averse from **w** • H4421 • Mic. 2:8

of **w** and rumours of **w** • G4171 • Matt.

24:6

w against another • G4171 • Luke 14:31

w and commotions • G4171 • Luke 21:9

w and fightings • G4171 • James 4:1

was **w** in heaven • G4171 • Rev. 12:7

See Eccl. 9:18; Dan. 7:21

WAR (*v.*)

He teacheth my hands to **w** • H4421 •

2 Sam. 22:35

people go out to **w** • H4421 • 2 Chr. 6:34

they that **w** • H4421 • Is. 41:12

w after the flesh • G4754 • 2 Cor. 10:3

w a good warfare • G4754 • 1 Tim. 1:18

No man that **w** • G4754 • 2 Tim. 2:4

w in your members • G4754 • James 4:1

ye fight and **w** • G4170 • James 4:2

w against the soul • G4754 • 1 Pet. 2:11

See 1 Kin. 14:19; Rom. 7:23

WASH (Heb. *rachats*) #7364: The

Law demanded ritual washing. The

Israelites washed their hands often

and immersed their bodies before

entering the temple courts. Foot

washing was provided to visitors by

a household servant. By washing the

disciples' feet, Jesus exemplified a

servant attitude (John 13:3–17). His

sacrificial death accomplished the

spiritual purification of believers

that the ritual washing was unable to

achieve (Eph. 5:25–27; Titus 3:5).

Go and **w** in Jordan seven times •

H7364 • 2 Kin. 5:10

may I not **w** in them • H7364 • 2 Kin.

5:12

If I **w** myself • H7364 • Job 9:30

w away the things • H7857 • Job 14:19

When I **w** my steps • H7364 • Job 29:6

I will **w** mine hands • H7364 • Ps. 26:6

W me thoroughly • H3526 • Ps. 51:2

and **w** my hands • H7364 • Ps. 73:13

yet is not **w** • H7364 • Prov. 30:12

w with milk • H7364 • Song 5:12

W you, make you clean • H7364 • Is.

1:16

though thou **w** thee • H3526 • Jer. 2:22

w thine heart • H3526 • Jer. 4:14

thou **w** in water • H7364 • Ezek. 16:4
 and **w** thy face • G3538 • Matt. 6:17
w his hands • G633 • Matt. 27:24
 except they **w** • G3538 • Mark 7:3
 began to **w** his feet • G1026 • Luke 7:38
w, and came seeing • G3538 • John 9:7
w their stripes • G3068 • Acts 16:33
w away thy sins • G628 • Acts 22:16
 but ye are **w** • G628 • 1 Cor. 6:11
w with pure water • G3068 • Heb. 10:22
 sow that was **w** • G3068 • 2 Pet. 2:22
w us from our sins • G3068 • Rev. 1:5
 and have **w** their robes • G4150 • Rev.
 7:14

See Neh. 4:23; Titus 3:5

WATCH (*n.*)

as a **w** in the night • H821 • Ps. 90:4
 prevent the night **w** • H821 • Ps.
 119:148

make the **w** strong • H4929 • Jer. 51:12
 stand upon my **w** • H4931 • Hab. 2:1
 See Matt. 14:25; Luke 2:8

WATCH (*v.*) (Heb. *tsaphah*) #6822:

This noun is derived from the verb meaning “to watch in anticipation,” which is used to describe the actions of individuals waiting in ambush as they watch for their prey (Ps. 37:32). Watchmen were stationed on the towers of a city and were responsible for spotting approaching armies and sounding the alarm to warn the city (1 Sam. 14:16).

the Lord **w** between me and thee •
 H6822 • Gen. 31:49

not **w** over my sin • H8104 • Job 14:16
 The wicked **w** • H6822 • Ps. 37:32
w for the morning • H8104 • Ps. 130:6
w for iniquity • H8245 • Is. 29:20
 All my familiars **w** • H8104 • Jer. 20:10
 will **w** to see • H6822 • Hab. 2:1
W therefore • G1127 • Matt. 24:42
W and pray • G1127 • Matt. 26:41
W ye therefore • G1127 • Mark 13:35
 Therefore **w** • G1127 • Acts 20:31
w and be sober • G1127 • 1 Thess. 5:6
w for your souls • G69 • Heb. 13:17
w unto prayer • G3525 • 1 Pet. 4:7
 See 1 Cor. 16:13; 2 Tim. 4:5; Rev. 3:2

WATER

Unstable as **w** • H4325 • Gen. 49:4
 land of brooks and **w** • H4325 • Deut.
 8:7

became as **w** • H4325 • Josh. 7:5
 and are as **w** • H4325 • 2 Sam. 14:14
 drink no **w** • H4325 • 1 Kin. 13:22
 with **w** of affliction • H4325 • 1 Kin.
 22:27

poured out like **w** • H4325 • Ps. 22:14
 beside the still **w** • H4325 • Ps. 23:2
w that be above • H4325 • Ps. 148:4
 Drink **w** out of • H4325 • Prov. 5:15
 Stolen **w** are sweet • H4325 • Prov. 9:17
 is like deep **w** • H4325 • Prov. 20:5
w to a thirsty soul • H4325 • Prov. 25:25
 bread upon the **w** • H4325 • Eccl. 11:1
 a well of living **w** • H4325 • Song 4:15
w cannot quench love • H4325 • Song
 8:7

shall **w** break out • H4325 • Is. 35:6
 poor and needy seek **w** • H4325 • Is.
 41:17

passeth through the **w** • H4325 • Is.
 43:2

path in the mighty **w** • H4325 • Is. 43:16
w in the wilderness • H4325 • Is. 43:20
 pour **w** upon him • H4325 • Is. 44:3
 come ye to the **w** • H4325 • Is. 55:1
 fountain of living **w** • H4325 • Jer. 2:13
 I sprinkle clean **w** • H4325 • Ezek. 36:25
 a thirst for **w** • H4325 • Amos 8:11
 baptize you with **w** • G5204 • Matt. 3:11
 a cup of cold **w** • — • Matt. 10:42
 he took **w**, and washed • G5204 • Matt.
 27:24

a cup of **w** to drink • G5204 • Mark 9:41
 filled with **w** • — • Luke 8:23
 raging of the **w** • G5204 • Luke 8:24
 his finger in **w** • G5204 • Luke 16:24
 I baptize with **w** • G5204 • John 1:26
 man be born of **w** • G5204 • John 3:5
 the moving of the **w** • G5204 • John 5:3
 rivers of living **w** • G5204 • John 7:38
 blood and **w** • G5204 • John 19:34
 baptized with **w** • G5204 • Acts 1:5
 indeed baptized with **w** • G5204 • Acts
 11:16

in perils of **w** • G4215 • 2 Cor. 11:26
 the washing of **w** • G5204 • Eph. 5:26

were saved by **w** • G5204 • 1 Pet. 3:20
wells without **w** • G504 • 2 Pet. 2:17
he that came by **w** • G5204 • 1 John 5:6
take the **w** of life • G5204 • Rev. 22:17
See Ps. 29:3; Jer. 51:13; Ezek. 32:2

WAY

all flesh had corrupted his **w** • H1870 •
Gen. 6:12

and prosper thy **w** • H1870 • Gen. 24:40
thy **w** is perverse • H1870 • Num. 22:32

to walk in his **w** • H1870 • Deut. 8:6

w of all the earth • H1870 • Josh. 23:14
the right **w** • H1870 • 1 Sam. 12:23

his **w** is perfect • H1870 • 2 Sam. 22:31

I go the **w** • H1870 • 1 Kin. 2:2

God, to walk in his **w** • H1870 • 1 Kin.
2:3

them the good **w** • H1870 • 2 Chr. 6:27

a right **w** for us • H1870 • Ezra 8:21

man whose **w** is hid • H1870 • Job 3:23

he knoweth the **w** • H1870 • Job 23:10

w of the righteous • H1870 • Ps. 1:6

perish from the **w** • H1870 • Ps. 2:12

Teach me thy **w**, O Lord • H1870 • Ps.
27:11

w that is not good • H1870 • Ps. 36:4

Commit thy **w** • H1870 • Ps. 37:5

w is their folly • H1870 • Ps. 49:13

thy **w** may be known • H1870 • Ps. 67:2

He made a **w** • H5410 • Ps. 78:50

not known my **w** • H1870 • Ps. 95:10

in a perfect **w** • H1870 • Ps. 101:2

walk in his **w** • H1870 • Ps. 119:3

my **w** were directed • H1870 • Ps. 119:5

the **w** of truth • H1870 • Ps. 119:30

walketh in his **w** • H1870 • Ps. 128:1

any wicked **w** in me • H1870 • Ps.
139:24

w of his saints • H1870 • Prov. 2:8

w acknowledge him • H1870 • Prov. 3:6

the **w** of man • H1870 • Prov. 5:21

consider her **w** • H1870 • Prov. 6:6

the **w** of life • H1870 • Prov. 6:23

The **w** of a fool • H1870 • Prov. 12:15

w of the slothful man • H1870 • Prov.
15:19

When a man's **w** please the • H1870 •
Prov. 16:7

a child in the **w** • H1870 • Prov. 22:6

heart in the **w** • H1870 • Prov. 23:19

a lion in the **w** • H1870 • Prov. 26:13

w of the spirit • H1870 • Eccl. 11:5

shall be in the **w** • H1870 • Eccl. 12:5

teach us of his **w** • H1870 • Is. 2:3

a highway . . . and a **w** • H1870 • Is. 35:8

My **w** is hid • H1870 • Is. 40:27

walk in his **w** • H1870 • Is. 42:24

direct all his **w** • H1870 • Is. 45:13

are your **w** my **w** • H1870 • Is. 55:8

delight to know my **w** • H1870 • Is. 58:2

according to his **w** • H1870 • Jer. 17:10

one heart, and one **w** • H1870 • Jer.

32:39

ask the **w** to Zion • H1870 • Jer. 50:5

from his wicked **w** • H1870 • Ezek. 3:18

The **w** of the Lord • H1870 • Ezek. 18:29

every one on his **w** • H1870 • Joel 2:7

Lord hath his **w** • H1870 • Nah. 1:3

Consider your **w** • H1870 • Hag. 1:5, 7

shall prepare the **w** • H1870 • Mal. 3:1

and broad is the **w** • G3598 • Matt. 7:13

Go not into the **w** • G3598 • Matt. 10:5

w of God in truth • G3598 • Matt. 22:16

faint by the **w** • G3598 • Mark 8:3

clothes in the **w** • G3598 • Luke 19:36

teachest the **w** of God • G3598 • Luke

20:21

up some other **w** • G237 • John 10:1

the **w** ye know • G3598 • John 14:4

I am the **w**, the truth • G3598 • John

14:6

any of this **w** • G3598 • Acts 9:2

the Lord in the **w** • G3598 • Acts 9:27

the **w** of salvation • G3598 • Acts 16:17

the **w** of God • G3598 • Acts 18:26

stir about that **w** • G3598 • Acts 19:23

after the **w** • G3598 • Acts 24:14

a **w** to escape • G1545 • 1 Cor. 10:13

a more excellent **w** • G3598 • 1 Cor.

12:31

the **w** into the holiest • G3598 • Heb.

9:8

By a new and living **w** • G3598 • Heb.

10:20

unstable in all his **w** • G3598 • James

1:8

the error of his **w** • G3598 • James 5:20

w of truth • G3598 • 2 Pet. 2:2

w of righteousness • G3598 • 2 Pet. 2:21

See Hos. 2:6; Luke 10:31

WEAK

then shall I be **w** • H2470 • Judg. 16:7
 strengthened the **w** • H7504 • Job 4:3
 O Lord; for I am **w** • H536 • Ps. 6:2
 the **w** hands • H7504 • Is. 35:3
 the flesh is **w** • G772 • Matt. 26:41
 support the **w** • G770 • Acts 20:35
 not **w** in faith • G770 • Rom. 4:19
w through the flesh • G770 • Rom. 8:3
 the **w** things • G772 • 1 Cor. 1:27
 many are **w** and sickly • G772 • 1 Cor.
 11:30
 presence is **w** • G772 • 2 Cor. 10:10
 Who is **w** • G770 • 2 Cor. 11:29
 for when I am **w** • G770 • 2 Cor. 12:10
 to the **w** and beggarly • G772 • Gal. 4:9
 unto the **w** vessel • G772 • 1 Pet. 3:7
See Job 12:21; 1 Thess. 5:14

WEAKNESS

w of God is stronger than men • G772 •
 1 Cor. 1:25
 I was with you in **w** • G769 • 1 Cor. 2:3
 it is sown in **w** • G769 • 1 Cor. 15:43
See 2 Cor. 12:9; 13:4; Heb. 7:18

WEALTH

the **w** which God • — • 1 Sam. 2:32
 asked riches, **w** • H5233 • 2 Chr. 1:11
 their days in **w** • H2896 • Job 21:13
 not increase thy **w** • H4242 • Ps. 44:12
 trust in their **w** • H2428 • Ps. 49:6
W in riches • H1952 • Ps. 112:3
 filled with thy **w** • H3581 • Prov. 5:10
W gotten by vanity • H1952 • Prov.
 13:11
W maketh many friends • H1952 •
 Prov. 19:4
 we have our **w** • G2142 • Acts 19:25
 one another's **w** • — • 1 Cor. 10:24
See Ruth 2:1; Ezra 9:12

WEARY

the **w** be at rest • H3019 • Job 3:17
 soul is **w** of my life • H5354 • Job 10:1
 neither be **w** • H6973 • Prov. 3:11
 lest he be **w** of thee • H7646 • Prov.
 25:17
 None shall be **w** • H5889 • Is. 5:27
 but will ye **w** my God • H3811 • Is. 7:13
 cause the **w** to rest • H5889 • Is. 28:12
 rock in a **w** land • H5889 • Is. 32:2

run, and not be **w** • H3021 • Is. 40:31
 him that is **w** • H3287 • Is. 50:4
 I am **w** with repenting • H3811 • Jer.
 15:6
 satiated the **w** soul • H5889 • Jer. 31:25
 not **w** in well doing • G1573 • 2 Thess.
 3:13
See Judg. 4:21; Hab. 2:13

WEEPING

w may endure • H1065 • Ps. 30:5
 fasting, and with **w** • H1065 • Joel 2:12
 be **w** and gnashing • G2805 • Matt. 8:12
 at the sepulchre **w** • G2799 • John 20:11
See Num. 25:6; Mal. 2:13

WELL

is a **w** of life • H4726 • Prov. 10:11
w of living waters • H875 • Song 4:15
 the **w** of salvation • H4599 • Is. 12:3
 a **w** of water • G4077 • John 4:14
w without water • G4077 • 2 Pet. 2:17
See Gen. 21:19; 2 Sam. 17:18

WEPT

beheld the city, and **w** • G2799 • Luke
 19:41
 Jesus **w** • G1145 • John 11:35
See 2 Sam. 12:22; Ps. 69:10

WHATSOEVER

and **w** he doeth shall prosper • — • Ps.
 1:3
w God doeth • — • Eccl. 3:14
w is more • G4053 • Matt. 5:37
w ye would that men • G3745 • Matt.
 7:12
 and **w** is right • G3739 • Matt. 20:4
w things are true • G3745 • Phil. 4:8
See John 15:16; Rom. 14:23

WHILE

Lord is with you, **w** ye be with him •
 H1875 • 2 Chr. 15:2
 Seek ye the Lord **w** • H4672 • Is. 55:6
w it was yet day • H3117 • Jer. 15:9
w it is day • G2193 • John 9:4
See 2 Sam. 7:19; Acts 20:11

WHITE

leprous, **w** as snow • H7950 • Num.
 12:10
 garments be always **w** • H3836 • Eccl.
 9:8

My beloved is **w** • H6703 • Song 5:10
 be as **w** as snow • H3835 • Is. 1:18
 not make one hair **w** • G3022 • Matt.
 5:36
w already to harvest • G3022 • John
 4:35
 give him a **w** stone • G3022 • Rev. 2:17
 walk with me in **w** • G3022 • Rev. 3:4
See Dan. 11:35; 12:10; Matt. 17:2

WHITER

I shall be **w** than snow • H3835 • Ps.
 51:7

WHOLE

the **w** duty of man • — • Eccl. 12:13
 be made **w** again • H7495 • Jer. 19:11
 when it was **w** • H8549 • Ezek. 15:5
 thy **w** body • G3650 • Matt. 5:29
 that be **w** • G2480 • Matt. 9:12
 gain the **w** world • G3650 • Matt. 16:26
 They that are **w** • G2480 • Mark 2:17
w creation groaneth • G3956 • Rom.
 8:22
 If the **w** body • G3650 • 1 Cor. 12:17
 Put on the **w** armour • G3833 • Eph.
 6:11
 your **w** spirit • G3648 • 1 Thess. 5:23
 keep the **w** law • G3650 • James 2:10
 sins of the **w** world • G3650 • 1 John 2:2
 the **w** world lieth • G3650 • 1 John 5:19
See Matt. 15:31; John 5:6; 7:23

WICKED

destroy the righteous with the **w** •
 H7563 • Gen. 18:23
 in thy **w** heart • H1100 • Deut. 15:9
w shall be silent • H7563 • 1 Sam. 2:9
 the **w** cease from • H7563 • Job 3:17
 of the **w** shall come • H7563 • Job 8:22
 If I be **w** • H7561 • Job 9:29
 Wherefore do the **w** • H7563 • Job 21:7
 the **w** is reserved • H7451 • Job 21:30
 angry with the **w** • — • Ps. 7:11
w shall be turned • H7563 • Ps. 9:17
w through the pride • H7563 • Ps. 10:4
 Upon the **w** he shall rain • H7563 • Ps.
 11:6
w walk on every side • H7563 • Ps. 12:8
 not sit with the **w** • H7563 • Ps. 26:5
 Evil shall slay the **w** • H7563 • Ps. 34:21
 The **w** borroweth • H7563 • Ps. 37:21

The **w** watcheth • H7563 • Ps. 37:32
w are estranged • H7563 • Ps. 58:3
w perish at the • H7563 • Ps. 68:2
 shall the **w** triumph • H7563 • Ps. 94:3
 any **w** way in me • H6090 • Ps. 139:24
 the **w** will he destroy • H7563 • Ps.

145:20

w shall fall by his • H7563 • Prov. 11:5
 The **w** is driven away • H7563 • Prov.
 14:32

w flee when no man • H7563 • Prov.
 28:1

Be not over much **w** • H7561 • Eccl.
 7:17

I saw the **w** buried • H7563 • Eccl. 8:10
 evil, and the **w** • H7563 • Is. 13:11
 his grave with the **w** • H7563 • Is. 53:9
 Let the **w** forsake • H7563 • Is. 55:7
 the **w** are like • H7563 • Is. 57:20
 and desperately **w** • H605 • Jer. 17:9
w man shall die • H7563 • Ezek. 3:18
 and give **w** counsel • H7451 • Ezek.
 11:2

that the **w** should die • H7563 • Ezek.
 18:23

w restore the pledge • H7563 • Ezek.
 33:15

w shall do wickedly • H7563 • Dan.
 12:10

with the **w** balances • H7562 • Mic. 6:11
 at all acquit the **w** • — • Nah. 1:3

spirits more **w** • G4191 • Matt. 12:45
 sever the **w** from • G4190 • Matt. 13:49

O thou **w** servant • G4190 • Matt. 18:32
 Thou **w** and slothful • G4190 • Matt.

25:26

thou **w** servant • G4190 • Luke 19:22
w hands have • G459 • Acts 2:23

that **w** person • G4190 • 1 Cor. 5:13
 fiery darts of the **w** • G4190 • Eph. 6:16

by **w** works • G4190 • Col. 1:21
 then shall that **W** be • G459 • 2 Thess.

2:8

See Eccl. 9:2; 2 Pet. 2:7; 3:17

WICKEDNESS

W proceedeth from • H7562 • 1 Sam.
 24:13

iniquity, and sow **w** • H5999 • Job 4:8
 Thy **w** may hurt a man • H7562 • Job

35:8

Oh let the **w** of the • H7451 • Ps. 7:9
W is in the midst • H1942 • Ps. 55:11
 Yea, in heart ye work **w** • H5766 • Ps.
 58:2
 in the tents of **w** • H7562 • Ps. 84:10
 eat the bread of **w** • H7562 • Prov. 4:17
w is an abomination • H7562 • Prov. 8:7
 fall by his own **w** • H7564 • Prov. 11:5
 but **w** overthroweth • H7564 • Prov.
 13:6
 his **w** shall be shewed • H7451 • Prov.
 26:26
 know the **w** of folly • H7562 • Eccl. 7:25
w burneth as the fire • H7564 • Is. 9:18
 hast trusted in thy **w** • H7451 • Is. 47:10
 own **w** shall correct • H7451 • Jer. 2:19
 repented him of his **w** • H7451 • Jer. 8:6
w of your fathers • H7451 • Jer. 44:9
 turn not from his **w** • H7562 • Ezek.
 3:19
 him out for his **w** • H7562 • Ezek. 31:11
w of their doings • H7455 • Hos. 9:15
 treasures of **w** • H7562 • Mic. 6:10
 he said, This is **w** • H7564 • Zech. 5:8
 The border of **w** • H7564 • Mal. 1:4
 they that work **w** • H7564 • Mal. 3:15
 covetousness, **w** • G4189 • Mark 7:22
 ravening and **w** • G4189 • Luke 11:39
w, covetousness • G4189 • Rom. 1:29
 of malice and **w** • G4189 • 1 Cor. 5:8
 against spiritual **w** • G4189 • Eph. 6:12
 world lieth in **w** • G4190 • 1 John 5:19
See Gen. 6:5; Ps. 94:23

WIFE

and rejoice with the **w** of thy youth •
 H802 • Prov. 5:18
 Whoso findeth a **w** • H802 • Prov. 18:22
 and a prudent **w** • H802 • Prov. 19:14
 with the **w** whom thou • H802 • Eccl.
 9:9
 I have married a **w** • G1135 • Luke
 14:20
 Remember Lot's **w** • G1135 • Luke
 17:32
 sanctified by the **w** • G1135 • 1 Cor.
 7:14
 the head of the **w** • G1135 • Eph. 5:23
 the Lamb's **w** • G1135 • Rev. 21:9
See 1 Tim. 3:2; 5:9; Titus 1:6

WILL

I **w**; be thou clean • G2309 • Matt. 8:3
 so it is not the **w** • G2307 • Matt. 18:14
 not as I **w**, but as • G2309 • Matt. 26:39
 shall do the **w** of God • G2307 • Mark
 3:35
w of the flesh • G2307 • John 1:13
w of him that sent me • G2307 • John
 4:34
 The **w** of the Lord • G2307 • Acts 21:14
 for to **w** is present • G2309 • Rom. 7:18
 both to **w** and to do • G2309 • Phil. 2:13
 I **w** therefore • G1014 • 1 Tim. 2:8
 whosoever **w** • G2309 • Rev. 22:17
See Rom. 9:15; Eph. 1:11; Heb. 2:4

WILLING

whosoever is of a **w** heart • H5081 • Ex.
 35:5
 and with a **w** mind • H2655 • 1 Chr.
 28:9
w to consecrate his • H5068 • 1 Chr.
 29:5
 people shall be **w** • H5071 • Ps. 110:3
 spirit indeed is **w** • G4289 • Matt. 26:41
w rather to be • G2106 • 2 Cor. 5:8
 first a **w** mind • G4288 • 2 Cor. 8:12
w to communicate • G2843 • 1 Tim. 6:18
 not **w** that any • G1014 • 2 Pet. 3:9
See Luke 22:42; Philem. 14

WIN

thought to **w** them for himself • H1234
 • 2 Chr. 32:1
 he that **w** souls • H3947 • Prov. 11:30
 that I may **w** Christ • G2770 • Phil. 3:8

WIND

is desperate, which are as **w** • H7307 •
 Job 6:26
 my life is **w** • H7307 • Job 7:7
 shall inherit the **w** • H7307 • Prov. 11:29
 Prophecy unto the **w** • H7307 • Ezek.
 37:9
 they have sown the **w** • H7307 • Hos.
 8:7
 createth the **w** • H7307 • Amos 4:13
 shaken with the **w** • G417 • Matt. 11:7
 The **w** bloweth where • G4151 • John
 3:8
 every **w** of doctrine • G417 • Eph. 4:14
See James 1:6; Jude 12

WINGS

hide me under the shadow of thy **w** • H3671 • Ps. 17:8
 he did fly upon the **w** • H3671 • Ps. 18:10
 shadow of thy **w** • H3671 • Ps. 36:7
 had **w** like a dove • H83 • Ps. 55:6
 in the shadow of thy **w** • H3671 • Ps. 57:1
 in the covert of thy **w** • H3671 • Ps. 61:4
w of a dove • H3671 • Ps. 68:13
 and under his **w** • H3671 • Ps. 91:4
 the **w** of the morning • H3671 • Ps. 139:9
 make themselves **w** • H3671 • Prov. 23:5
 mount up with **w** • H83 • Is. 40:31
 healing in his **w** • H3671 • Mal. 4:2
See Zech. 5:9; Matt. 23:37

WISDOM (Heb. *chokmah*) #2451: The most common use of *chokmah* is in reference to wisdom in daily living. This is the sense of the word as it is used throughout Proverbs, which teaches that true wisdom involves not only intelligence but also moral integrity (Prov. 8:7–9). The source of wisdom is God, who alone can provide men and women with the wisdom to live righteously (Prov. 2:6; Job 11:6).
 they die, even without **w** • H2451 • Job 4:21
w shall die with you • H2451 • Job 12:2
W is the principal • H2451 • Prov. 4:7
 better is it to get **w** • H2451 • Prov. 16:16
 getteth **w** loveth • H3820 • Prov. 19:8
 cease from thine own **w** • H998 • Prov. 23:4
 For in much **w** • H2451 • Eccl. 1:18
 and by my **w** • H2451 • Is. 10:13
w of their wise men • H2451 • Is. 29:14
 what **w** is in them • H2451 • Jer. 8:9
 the man of **w** • H8454 • Mic. 6:9
 But **w** is justified • G4678 • Matt. 11:19
 with **w** of words • G4678 • 1 Cor. 1:17
 and the **w** of God • G4678 • 1 Cor. 1:24

God is made unto us **w** • G4678 • 1 Cor. 1:30
 we speak **w** among them • G4678 • 1 Cor. 2:6
w of this world • G4678 • 1 Cor. 3:19
 not with fleshly **w** • G4678 • 2 Cor. 1:12
 his will in all **w** • G4678 • Col. 1:9
 Walk in **w** toward them • G4678 • Col. 4:5
 any of you lack **w** • G4678 • James 1:5
w that is from above • G4678 • James 3:17
 and **w**, and strength • G4678 • Rev. 5:12
 Here is **w** • G4678 • Rev. 13:18
See Eccl. 1:16; Rom. 11:33

WISE

to be desired to make one **w** • H7919 • Gen. 3:6
 gift blindeth the **w** • H6493 • Ex. 23:8
w and understanding • H2450 • Deut. 4:6
 O that they were **w** • H2449 • Deut. 32:29
 a **w** . . . heart • H2450 • 1 Kin. 3:12
 He is **w** in heart • H2450 • Job 9:4
 vain man would be **w** • H3823 • Job 11:12
 he that is **w** may be • H7919 • Job 22:2
 men are not always **w** • H2449 • Job 32:9
 Be **w** now therefore • H7919 • Ps. 2:10
 making **w** the simple • H2449 • Ps. 19:7
 hath left off to be **w** • H7919 • Ps. 36:3
 when will ye be **w** • H7919 • Ps. 94:8
 Whoso is **w** • H2450 • Ps. 107:43
w man will hear • H2450 • Prov. 1:5
w in thine own eyes • H2450 • Prov. 3:7
 consider . . . and be **w** • H2449 • Prov. 6:6
 If thou be **w** • H2449 • Prov. 9:12
 winneth souls is **w** • H2450 • Prov. 11:30
w in heart shall be • H2450 • Prov. 16:21
 A **w** king scattereth • H2450 • Prov. 20:26
 my son, and be **w** • H2449 • Prov. 23:19
 be **w**, and make • H2449 • Prov. 27:11
 I said, I will be **w** • H2449 • Eccl. 7:23
 righteous, and the **w** • H2450 • Eccl. 9:1

The words of the **w** • H2450 • Eccl.

12:11

the **w** counsellors • H2450 • Is. 19:11

And they that be **w** • H7919 • Dan. 12:3

be ye therefore **w** • G5429 • Matt. 10:16

things from the **w** • G4680 • Matt. 11:25

both to the **w** • G4680 • Rom. 1:14

Be not **w** in your own • G5429 • Rom.

12:16

Where is the **w** • G4680 • 1 Cor. 1:20

ye are **w** in Christ • G5429 • 1 Cor. 4:10

to make thee **w** • G4679 • 2 Tim. 3:15

See Is. 5:21; Matt. 25:2

WISER

For he was **w** than all men • H2449 •

1 Kin. 4:31

w than the children • G5429 • Luke

16:8

God is **w** than men • G4680 • 1 Cor.

1:25

WITCH

Thou shalt not suffer a **w** to live •

H3784 • Ex. 22:18

enchanter, or a **w** • H3784 • Deut. 18:10

WITHER

his leaf also shall not **w** • H5034 • Ps.

1:3

The grass **w** • H3001 • Is. 40:7, 8

the grass **w** • G3583 • 1 Pet. 1:24

trees whose fruit **w** • G5352 • Jude 12

See Joel 1:12; James 1:11

WITHHOLD

W not thou thy tender mercies • H3607

• Ps. 40:11

W not good from them • H4513 • Prov.

3:27

W not correction • H4513 • Prov. 23:13

w not thine hand • H3240 • Eccl. 11:6

See Job 22:7; Joel 1:13

WITHIN

God: yea, thy law is **w** my heart • H8432

• Ps. 40:8

which is **w** the cup • G1787 • Matt.

23:26

right spirit **w** me • H7130 • Ps. 51:10

See Ps. 45:13; Matt. 3:9

WITHSTAND

that I could **w** God • G2967 • Acts 11:17

w in the evil day • G436 • Eph. 6:13

See Num. 22:32; Esth. 9:2

WITNESS (*n.*)

God is **w** betwixt me and thee • H5707

• Gen. 31:50

be a **w** unto us • H5713 • Josh. 24:27

my **w** is in heaven • H5707 • Job 16:19

as a faithful **w** • H5707 • Ps. 89:37

w will not lie • H5707 • Prov. 14:5

given him for a **w** • H5707 • Is. 55:4

true and faithful **w** • H5707 • Jer. 42:5

the world for a **w** • G3142 • Matt. 24:14

same came for a **w** • G3141 • John 1:7

ye receive not our **w** • G3141 • John

3:11

have greater **w** than • G3141 • John 5:36

himself without **w** • G267 • Acts 14:17

also bearing **w** • G4828 • Rom. 2:15

the **w** of God is • G3141 • 1 John 5:9

the **w** in himself • G3141 • 1 John 5:10

See Is. 43:10; Luke 24:48

WITNESS (*v.*)

I call heaven and earth to **w** • H5749 •

Deut. 4:26

countenance doth **w** • H6030 • Is. 3:9

the Holy Ghost **w** in • G1263 • Acts

20:23

being **w** by the law • G3140 • Rom. 3:21

w a good confession • G3140 • 1 Tim.

6:13

See 1 Sam. 12:3; Matt. 26:62

WIZARD

or that is a **w** • H3049 • Lev. 20:27

WOMAN

men say not of me, A **w** slew him •

H802 • Judg. 9:54

as of a **w** in travail • H3205 • Ps. 48:6

from the evil **w** • H802 • Prov. 6:24

A foolish **w** is • H802 • Prov. 9:13

virtuous **w** is a crown • H802 • Prov.

12:4

Every wise **w** buildeth • H802 • Prov.

14:1

with a brawling **w** • H802 • Prov. 21:9

find a virtuous **w** • H802 • Prov. 31:10

a **w** among all those • H802 • Eccl. 7:28

be in pain as a **w** • H3205 • Is. 13:8

as the pangs of a **w** • H3205 • Is. 21:3

as a **w** with child • H2030 • Is. 26:17

as a **w** forsaken • H802 • Is. 54:6
 as of a **w** in travail • H3205 • Jer. 6:24
 lame, the **w** with child • H2030 • Jer.
 31:8

A **w** shall compass • H5347 • Jer. 31:22
 be as the heart of a **w** • H802 • Jer. 48:41
 on a **w** to lust • G1135 • Matt. 5:28
w, great is thy faith • G1135 • Matt.
 15:28

last of all the **w** • G1135 • Matt. 22:27
 Why trouble ye the **w** • G1135 • Matt.
 26:10

that this **w** hath done • G3778 • Matt.
 26:13

W, what have I to do • G1135 • John 2:4
 brought unto him a **w** • G1135 • John
 8:3

W, behold thy son • G1135 • John 19:26
 this **w** was full of good • G3778 • Acts
 9:36

natural use of the **w** • G2338 • Rom.
 1:27

not to touch a **w** • G1135 • 1 Cor. 7:1
 but the **w** is the glory • G1135 • 1 Cor.
 11:7

his Son, made of a **w** • G1135 • Gal. 4:4
 I suffer not a **w** • G1135 • 1 Tim. 2:12
w being deceived • G1135 • 1 Tim. 2:14
See Is. 49:15; Luke 7:39; 13:16

WOMEN

Blessed above **w** • H802 • Judg. 5:24
w answered one • H802 • 1 Sam. 18:7
 the loving **w** • H802 • 2 Sam. 1:26
 thy honourable **w** • H3368 • Ps. 45:9
 thy strength unto **w** • H802 • Prov. 31:3
 pitiful **w** have • H802 • Lam. 4:10
 that are born of **w** • G1135 • Matt. 11:11
w shall be grinding • — • Matt. 24:41
 art thou among **w** • G1135 • Luke 1:28
w keep silence • G1135 • 1 Cor. 14:34
w adorn themselves • G1135 • 1 Tim.
 2:9

the younger **w** marry • — • 1 Tim. 5:14
w laden with sins • G1133 • 2 Tim. 3:6
 The aged **w** likewise • G4247 • Titus 2:3
W received their • G1135 • Heb. 11:35
See Acts 16:13; 1 Pet. 3:5

WONDERFUL

thy love to me was **w** • H6381 • 2 Sam.
 1:26

things too **w** for me • H6381 • Job 42:3
 knowledge is too **w** • H6383 • Ps. 139:6
 name shall be called **W** • H6382 • Is. 9:6
See Deut. 28:59; Jer. 5:30

WONDERFULLY

for I am fearfully and **w** made • H6395
 • Ps. 139:14

WORD (Heb. *dabar*) #1697: This

Hebrew word is derived from the verb “to speak,” and it signifies the word or thing spoken. “Word of the Lord” is used by the prophets at the beginning of a divine message (see Jer. 1:13). In Scripture, the word of revelation is associated with prophets (26:5), just as wisdom is associated with wise men and the law with priests (Jer. 18:18).

by every **w** that proceedeth out • H4161
 • Deut. 8:3

the **w** is very nigh • H1697 • Deut. 30:14

the **w** of my mouth • H561 • Ps. 19:14

The Lord gave the **w** • H562 • Ps. 68:11

the **w** of truth • H1697 • Ps. 119:43

and a **w** spoken • H1697 • Prov. 15:23

a **w** fitly spoken • H1697 • Prov. 25:11

every idle **w** that men • G4487 • Matt.
 12:36

w may be established • G4487 • Matt.
 18:16

w shall not pass away • G3056 • Matt.
 24:35

the **w** that I speak • G4487 • John 6:63

w of eternal life • G4487 • John 6:68

receiveth not my **w** • G4487 • John
 12:48

the **w** which ye hear • G3056 • John
 14:24

w which thou gavest me • G4487 • John
 17:8

w of exhortation • G3056 • Acts 13:15

remember the **w** • G3056 • Acts 20:35

the **w** of truth • G4487 • Acts 26:25

w is nigh thee • G4487 • Rom. 10:8

with wisdom of **w** • G3056 • 1 Cor. 1:17

the kingdom . . . not in **w** • G3056 •
 1 Cor. 4:20

w easy to be understood • G3056 •
 1 Cor. 14:9

our **w** toward you • G3056 • 2 Cor. 1:18

w of reconciliation • G3056 • 2 Cor. 5:19

By the w of truth • G3056 • 2 Cor. 6:7
fulfilled in one w • G3056 • Gal. 5:14
taught in the w • G3056 • Gal. 6:6
heard the w of truth • G3056 • Eph.

1:13

deceive you with vain w • G3056 • Eph. 5:6

the w of life • G3056 • Phil. 2:16

the w of the truth • G3056 • Col. 1:5

Let the w of Christ • G3056 • Col. 3:16

unto you in w • G3056 • 1 Thess. 1:5

with these w • G3056 • 1 Thess. 4:18

in the w of faith • G3056 • 1 Tim. 4:6

they who labour in the w • G3056 •

1 Tim. 5:17

strive not about w • G3054 • 2 Tim. 2:14

dividing the w • G3056 • 2 Tim. 2:15

Preach the w • G3056 • 2 Tim. 4:2

manifested his w • G3056 • Titus 1:3

the faithful w • G3056 • Titus 1:9

all things by the w • G4487 • Heb. 1:3

the w spoken by angels • G3056 • Heb.

2:2

w preached did not • G3056 • Heb. 4:2

the w of God is quick • G3056 • Heb.

4:12

w of righteousness • G3056 • Heb. 5:13

the good w of God • G4487 • Heb. 6:5

but the w of the oath • G3056 • Heb.

7:28

were framed by the w • G4487 • Heb.

11:3

spoken unto you the w • G3056 • Heb.

13:7

the w of truth • G3056 • James 1:18

doers of the w • G3056 • James 1:22

man offend not in w • G3056 • James

3:2

by the w of God • G3056 • 1 Pet. 1:23

milk of the w • G3050 • 1 Pet. 2:2

stumble at the w • G3056 • 1 Pet. 2:8

if any obey not the w • G3056 • 1 Pet.

3:1

sure w of prophecy • G3056 • 2 Pet.

1:19

w which were spoken • G4487 • 2 Pet.

3:2

by the same w are kept • G3056 • 2 Pet. 3:7

of the W of life • G3056 • 1 John 1:1

But whoso keepeth his w • G3056 •

1 John 2:5

let us not love in w • G3056 • 1 John

3:18

and hast kept my w • G3056 • Rev. 3:8

the w of my patience • G3056 • Rev.

3:10

slain for the w of God • G3056 • Rev. 6:9

w of the book • G3056 • Rev. 22:19

See Is. 8:20; Jer. 20:9; Mic. 2:7

WORK (*n.*)

the seventh day God ended his w •

H4399 • Gen. 2:2

the w of their Lord • H5656 • Neh. 3:5

hast blessed the w • H4639 • Job 1:10

the w of a man • H6467 • Job 34:11

w of thy fingers • H4639 • Ps. 8:3

and all his w are done • H4639 • Ps.

33:4

wonderful w which • H6213 • Ps. 40:5

w that he hath done • H6381 • Ps. 78:4

for his wonderful w • H6381 • Ps. 107:8

The w of the Lord • H4639 • Ps. 111:2

wonderful w • H6381 • Ps. 111:4

practice wicked w • H6466 • Ps. 141:4

meditate on all thy w • H6467 • Ps.

143:5

Commit thy w • H4639 • Prov. 16:3

whether his w be pure • H6467 • Prov.

20:11

according to his w • H6467 • Prov.

24:12

her own w praise her • H4639 • Prov.

31:31

have seen all the w • H4639 • Eccl. 1:14

and for every w • H4639 • Eccl. 3:17

and destroy the w • H4639 • Eccl. 5:6

unto every w • H4639 • Eccl. 8:9

God now accepteth thy w • H4639 •

Eccl. 9:7

every w into judgment • H4639 • Eccl.

12:14

hasten his w • H4639 • Is. 5:19

performed his whole w • H4639 • Is.

10:12

the w of men's hands • H4639 • Is.

37:19

my **w** with my God • H6468 • Is. 49:4
 know their **w** • H4639 • Is. 66:18
w of the hands • H4639 • Jer. 10:3
 the **w** of the workman • H4639 • Jer. 10:9
 and mighty in **w** • H5950 • Jer. 32:19
 trusted in thy **w** • H4639 • Jer. 48:7
 any of their **w** • H4639 • Amos 8:7
 for I will **w** • H6466 • Hab. 1:5
 many wonderful **w** • G1411 • Matt. 7:22
 ye after their **w** • G2041 • Matt. 23:3
w they do for • G2041 • Matt. 23:5
 do no mighty **w** • G1411 • Mark 6:5
 shew him greater **w** • G2041 • John 5:20
 This is the **w** of God • G2041 • John 6:29
 I have done one **w** • G2041 • John 7:21
w of God should be • G2041 • John 9:3
w that I do • G2041 • John 10:25
 which of those **w** • G2041 • John 10:32
 the **w** that I do • G2041 • John 14:12
 finished the **w** • G2041 • John 17:4
 wonderful **w** of God • G3167 • Acts 2:11
 By what law? of **w** • G2041 • Rom. 3:27
 righteousness without **w** • G2041 •
 Rom. 4:6
 not of **w**, but of him • G2041 • Rom. 9:11
 nor more of **w** • G2041 • Rom. 11:6
 cast off the **w** • G2041 • Rom. 13:12
 destroy not the **w** • G2041 • Rom. 14:20
 man's **w** shall be • G2041 • 1 Cor. 3:13
 ye my **w** in the Lord • G2041 • 1 Cor. 9:1
 by the **w** of the law • G2041 • Gal. 2:16
 prove his own **w** • G2041 • Gal. 6:4
 Not of **w**, lest any • G2041 • Eph. 2:9
w of the ministry • G2041 • Eph. 4:12
 with the unfruitful **w** • G2041 • Eph. 5:11
 by wicked **w** • G2041 • Col. 1:21
 for their **w** sake • G2041 • 1 Thess. 5:13
 good word and **w** • G2041 • 2 Thess. 2:17
 according to our **w** • G2041 • 2 Tim. 1:9
 the **w** of an evangelist • G2041 • 2 Tim. 4:5
 according to his **w** • G2041 • 2 Tim. 4:14
 but in **w** they deny • G2041 • Titus 1:16
 by **w** of righteousness • G2041 • Titus 3:5

repentance from dead **w** • G2041 •
 Heb. 6:1
 conscience from dead **w** • G2041 •
 Heb. 9:14
 her perfect **w** • G2041 • James 1:4
 faith without thy **w** • G2041 • James 2:18
w that are therein • G2041 • 2 Pet. 3:10
w of the devil • G2041 • 1 John 3:8
 my **w** unto the end • G2041 • Rev. 2:26
 I know thy **w** • G2041 • Rev. 3:8
 and their **w** do follow • G2041 • Rev. 14:13
 See Gal. 5:19; 2 Thess. 1:11
WORK (*v.*)
 the Lord will **w** for us • H6213 • 1 Sam. 14:6
w evil in the • H6213 • 1 Kin. 21:20
 had a mind to **w** • H6213 • Neh. 4:6
 where he doth **w** • H6213 • Job 23:9
 these things **w** • H6466 • Job 33:29
 ye **w** wickedness • H6466 • Ps. 58:2
 He that **w** deceit • H6213 • Ps. 101:7
 thee, Lord, to **w** • H6213 • Ps. 119:126
 I will **w** • H6466 • Is. 43:13
 and **w** evil upon • H6466 • Mic. 2:1
 saith the Lord, and **w** • H6213 • Hag. 2:4
 that **w** wickedness • H6213 • Mal. 3:15
 Son, go **w** today • G2038 • Matt. 21:28
 Lord **w** with them • G4903 • Mark 16:20
 My Father **w** • G2038 • John 5:17
w the works of God • G2038 • John 6:28
 what dost thou **w** • G2038 • John 6:30
 when no man can **w** • G2038 • John 9:4
w righteousness • G2038 • Acts 10:35
 the law **w** wrath • G2716 • Rom. 4:15
 tribulation **w** patience • G2716 • Rom. 5:3
 all things **w** together • G4903 • Rom. 8:28
w with our own • G2038 • 1 Cor. 4:12
 same God which **w** all • G1754 • 1 Cor. 12:6
 So then death **w** • G1754 • 2 Cor. 4:12
 faith which **w** by love • G1754 • Gal. 5:6
 purpose of him who **w** • G1754 • Eph. 1:11
 spirit that now **w** • G1754 • Eph. 2:2
 to the power that **w** • G1754 • Eph. 3:20

w with his hands • G2038 • Eph. 4:28
w out your own • G2716 • Phil. 2:12
 and to **w** with • G2038 • 1 Thess. 4:11
 doth already **w** • G1754 • 2 Thess. 2:7
 if any would not **w** • G2038 • 2 Thess.
 3:10

faith **w** patience • G2716 • James 1:3
 See Ezek. 46:1; Prov. 11:18

WORKMAN

a **w** that needeth • G2040 • 2 Tim. 2:15

WORKMANSHIP (Gk. *poiēma*)

#4161: The word literally means “a thing made”; it comes into English as *poem*. The word indicates a handiwork, a masterpiece. God’s church is His “poem,” His masterpiece, His workmanship, just as all creation is (Ps. 19:1; Rom. 1:20). As He is the Author of His handiwork, He should get all the credit (see Ps. 19:1–6).

we are his **w** • G4161 • Eph. 2:10

WORLD

for the **w** is mine • H8398 • Ps. 50:12
 he hath set the **w** • H5769 • Eccl. 3:11
 the face of the **w** • H8398 • Is. 14:21
 the **w**, and all things • H8398 • Is. 34:1
 kingdoms of the **w** • G2889 • Matt. 4:8
 the light of the **w** • G2889 • Matt. 5:14
 the care of this **w** • G165 • Matt. 13:22
 The field is the **w** • G2889 • Matt. 13:38
 the end of this **w** • G165 • Matt. 13:40
 gain the whole **w** • G2889 • Matt. 16:26
 Woe unto the **w** • G2889 • Matt. 18:7
 cares of this **w** • G165 • Mark 4:19
 and in the **w** to come • G165 • Mark
 10:30

since the **w** began • G165 • Luke 1:70
w should be taxed • G3625 • Luke 2:1
 if he gain the whole **w** • G2889 • Luke
 9:25

the children of this **w** • G165 • Luke
 16:8

in the **w** to come • G165 • Luke 18:30
 children of this **w** • G165 • Luke 20:34
 to obtain that **w** • G165 • Luke 20:35
 He was in the **w** • G2889 • John 1:10
 the sin of the **w** • G2889 • John 1:29

For God so loved the **w** • G2889 • John
 3:16

Saviour of the **w** • G2889 • John 4:42
 light unto the **w** • G2889 • John 6:33
 The **w** cannot hate you • G2889 • John
 7:7

I am the light of the **w** • G2889 • John
 8:12

judgment of this **w** • G2889 • John
 12:31

to judge the **w** • G2889 • John 12:47
 depart out of this **w** • G2889 • John 13:1
 the **w** cannot receive • G2889 • John
 14:17

not as the **w** giveth • G2889 • John
 14:27

the prince of this **w** • G2889 • John
 14:30

If the **w** hate you • G2889 • John 15:18

In the **w** ye shall • G2889 • John 16:33

I pray not for the **w** • G2889 • John 17:9

They are not of the **w** • G2889 • John
 17:16

w may believe • G2889 • John 17:21

even the **w** itself • G2889 • John 21:25

have turned the **w** • G3625 • Acts 17:6
 all the **w** may become • G2889 • Rom.
 3:19

conformed to this **w** • G165 • Rom. 12:2
 disputer of this **w** • G165 • 1 Cor. 1:20

the wisdom of this **w** • G165 • 1 Cor. 2:6
 they that use this **w** • G2889 • 1 Cor.
 7:31

the god of this **w** • G165 • 2 Cor. 4:4

the present evil **w** • G165 • Gal. 1:4

the **w** is crucified • G2889 • Gal. 6:14

course of this **w** • G2889 • Eph. 2:2

God in the **w** • G2889 • Eph. 2:12

this present **w** • G165 • 2 Tim. 4:10

w was not worthy • G2889 • Heb. 11:38

from the **w** • G2889 • James 1:27

a **w** of iniquity • G2889 • James 3:6

the friendship of the **w** • G2889 • James
 4:4

spared not the old **w** • G2889 • 2 Pet.
 2:5

Whereby the **w** that • G2889 • 2 Pet. 3:6

Love not the **w** • G2889 • 1 John 2:15

the **w** knoweth us not • G2889 • 1 John
 3:1

if the **w** hate you • G2889 • 1 John 3:13
Saviour of the **w** • G2889 • 1 John 4:14
w lieth in wickedness • G3650 • 1 John
5:19

See 2 Sam. 22:16; 1 Chr. 16:30

WORSHIP (Heb. *shachah*) #7812: The most common Hebrew word for *worship* means “to cause oneself to lie prostrate.” In ancient times, people would bow before a person of higher status or a king to express complete submission to his rule. Following the example of the ancient people of faith, true Christian worship must express more than love for God, it must also express submission to His will.

let us **w** and bow down • H7812 • Ps.
95:6

w him, all ye gods • H7812 • Ps. 97:7

w at his footstool • H7812 • Ps. 99:5

shall **w** the Lord in the • H7812 • Is.
27:13

her cakes to **w** her • H6087 • Jer. 44:19

them that **w** the host • H7812 • Zeph.

1:5

fall down and **w** me • G4352 • Matt. 4:9

in vain do they **w** me • G4576 • Matt.

15:9

wilt **w** me • G4352 • Luke 4:7

men ought to **w** • G4352 • John 4:20

Ye **w** ye know not • G4352 • John 4:22

that came up to **w** • G4352 • John 12:20

ye ignorantly **w** • G2151 • Acts 17:23

so **w** I the God • G3000 • Acts 24:14

and **w** and served • G4573 • Rom. 1:25

he will **w** God • G4352 • 1 Cor. 14:25

See Col. 2:18; Heb. 1:6; Rev. 4:10

WORTHY

I am not **w** of the least of all • H6994 •

Gen. 32:10

ye are **w** to die • H1121 • 1 Sam. 26:16

himself a **w** man • H2428 • 1 Kin. 1:52

shoes I am not **w** • G2425 • Matt. 3:11

I am not **w** • G2425 • Matt. 8:8

for the workman is **w** • G514 • Matt.

10:10

more than me is not **w** • G514 • Matt.

10:37

bidden were not **w** • G514 • Matt. 22:8

shoes I am not **w** • G2425 • Mark 1:7

therefore fruits **w** • G514 • Luke 3:8

he was **w** for whom • G514 • Luke 7:4

for the labourer is **w** • G514 • Luke 10:7

things **w** of stripes • G514 • Luke 12:48

am no more **w** • G514 • Luke 15:19

accounted **w** to • G2661 • Luke 20:35

latchet I am not **w** • G514 • John 1:27

very **w** deeds • G2735 • Acts 24:2

time are not **w** • G514 • Rom. 8:18

that ye walk **w** • G516 • Eph. 4:1

walk **w** of the Lord • G516 • Col. 1:10

walk **w** of God • G516 • 1 Thess. 2:12

w of his reward • G514 • 1 Tim. 5:18

world was not **w** • G514 • Heb. 11:38

that **w** name • G2570 • James 2:7

for they are **w** • G514 • Rev. 3:4

See Nah. 2:5; Rev. 4:11; 5:2

WRATH (Gk. *orgē*) #3709: God’s wrath

is His holy indignation—His anger

against sin. The Bible declares

that all people are “by nature the

children of wrath” (Eph. 2:3) and

that “the wrath of God is revealed

from heaven against all ungodliness

and unrighteousness of men” (Rom.

1:18). The magnitude of God’s love is

manifested in the Cross, where God’s

only Son experienced His Father’s

wrath on our behalf.

I feared the **w** • H3708 • Deut. 32:27

to the day of **w** • H5678 • Job 21:30

the **w** of man • H2534 • Ps. 76:10

and by thy **w** • H2534 • Ps. 90:7

in the day of **w** • H5678 • Prov. 11:4

The **w** of a king • H2534 • Prov. 16:14

a fool’s **w** is heavier • H3708 • Prov. 27:3

much sorrow and **w** • H7110 • Eccl.

5:17

cruel both with **w** • H5678 • Is. 13:9

In a little **w** I hid • H7110 • Is. 54:8

and he reserveth **w** • H341 • Nah. 1:2

in **w** remember mercy • H7267 • Hab.

3:2

day is a day of **w** • H5678 • Zeph. 1:15

from the **w** to come • G3709 • Matt. 3:7

unto thyself **w** • G3709 • Rom. 2:5

your children to **w** • G3949 • Eph. 6:4

appointed us to **w** • G3709 • 1 Thess.

5:9

without **w** and • G3709 • 1 Tim. 2:8
 great day of his **w** • G3709 • Rev. 6:17
See James 1:19; Rev. 6:16; 12:12

WRITE

unto Moses, **W** thou these words •
 H3789 • Ex. 34:27
 thou shalt **w** them • H3789 • Deut. 6:9
 that **w** grievousness • H3789 • Is. 10:1
 a child may **w** them • H3789 • Is. 10:19
W ye this man • H3789 • Jer. 22:30
W thee all the words • H3789 • Jer.
 30:2
w it in their hearts • H3789 • Jer. 31:33
W the vision • H3789 • Hab. 2:2

mind, and **w** them • G1924 • Heb. 8:10
See Job 13:26; Rev. 3:12

WRITTEN

Oh that my words were now **w** • H3789
 • Job 19:23
w with the righteous • H3789 • Ps.
 69:28
 and it was **w** within • H3789 • Ezek.
 2:10
 are **w** in heaven • G1125 • Luke 10:20
 What I have **w** • G1125 • John 19:22
 they are **w** for • G1125 • 1 Cor. 10:11
w in our hearts • G1449 • 2 Cor. 3:2
See Is. 4:3; Jer. 17:1; Rev. 2:17

Y**YEAR**

for seasons, and for days, and **y** •
 H8141 • Gen. 1:14
 once a **y** • H8141 • Lev. 16:34
 it is a **y** of rest • H8141 • Lev. 25:5
 each day for a **y** • H8141 • Num. 14:34
 forth **y** by **y** • H8141 • Deut. 14:22
 the **y** of release • H8141 • Deut. 15:9
 the **y** of tithing • H8141 • Deut. 26:12
y as man's days • H8141 • Job 10:5
 and multitude of **y** • H8141 • Job 32:7
y as many generations • H8141 • Ps.
 61:6
y of ancient times • H8141 • Ps. 77:5
 their **y** in trouble • H8141 • Ps. 78:33
 For a thousand **y** • H8141 • Ps. 90:4
 The days of our **y** • H8141 • Ps. 90:10
y are throughout all • H8141 • Ps.
 102:24
y shall have no end • H8141 • Ps.
 102:27
y of thy life • H8141 • Prov. 4:10
y of the wicked • H8141 • Prov. 10:27
 nor the **y** draw nigh • H8141 • Eccl. 12:1
y of a hireling • H8141 • Is. 21:16
y of the Lord • H8141 • Is. 61:2
 the **y** of my redeemed • H8141 • Is. 63:4
 even the **y** of • H8141 • Jer. 11:23
y of their iniquity • H8141 • Ezek. 4:5
 in the latter **y** • H8141 • Ezek. 38:8
y of liberty • H8141 • Ezek. 46:17
 and in the end of **y** • H8141 • Dan. 11:6
 to the **y** of many • H8141 • Joel 2:2

calves of a **y** old • H8141 • Mic. 6:6
 midst of the **y** • H8141 • Hab. 3:2
 as in former **y** • H8141 • Mal. 3:4
 let it alone this **y** • G2094 • Luke 13:8
 times, and **y** • G1763 • Gal. 4:10
 a thousand **y** • G2094 • Rev. 20:2
See Zech. 14:16; James 4:13

YESTERDAY

For we are but of **y** • H8543 • Job 8:9
 years . . . are but as **y** • H865 • Ps. 90:4
 same **y**, and today • G5504 • Heb. 13:8

YOKE

Take my **y** upon you • G2218 • Matt.
 11:29
y together with • G2086 • 2 Cor. 6:14
 the **y** of bondage • G2218 • Gal. 5:1
 are under the **y** • G2218 • 1 Tim. 6:1
See Job 1:3; 42:12; Lam. 1:14

YOUTH

man's heart is evil from his **y** • H5271 •
 Gen. 8:21
 cattle from our **y** • H5271 • Gen. 46:34
 war from his **y** • H5271 • 1 Sam. 17:33
 whose son is this **y** • H5288 • 1 Sam.
 17:55
 thee from thy **y** • H5271 • 2 Sam. 19:7
 the Lord from my **y** • H5271 • 1 Kin.
 18:12
 iniquities of my **y** • H5271 • Job 13:26
 the sin of his **y** • H5934 • Job 20:11
 in the days of my **y** • H2779 • Job 29:4
 rise the **y** • H6526 • Job 30:12

to the days of his **y** • H5934 • Job 33:25
 They die in **y** • H5290 • Job 36:14
 the sins of my **y** • H5271 • Ps. 25:7
 my trust from my **y** • H5271 • Ps. 71:5
 taught me from my **y** • H5271 • Ps.

71:17

die from my **y** up • H5290 • Ps. 88:15
 The days of his **y** • H5934 • Ps. 89:45
 thy **y** is renewed • H5271 • Ps. 103:5
 the dew of thy **y** • H3208 • Ps. 110:3
 children of the **y** • H5271 • Ps. 127:4
 afflicted me from my **y** • H5271 • Ps.

129:1

grown up in their **y** • H5271 • Ps. 144:12
 guide of her **y** • H5271 • Prov. 2:17
 wife of thy **y** • H5271 • Prov. 5:18
 Rejoice, . . . in thy **y** • H3208 • Eccl. 11:9
 for childhood and **y** • H7839 • Eccl.

11:10

days of thy **y** • H979 • Eccl. 12:1
 laboured from thy **y** • H5271 • Is. 47:12
 shame of thy **y** • H5934 • Is. 54:4

the kindness of thy **y** • H5271 • Jer. 2:2
 the guide of my **y** • H5271 • Jer. 3:4
 thy manner from thy **y** • H5271 • Jer.
 22:21

the reproach of my **y** • H5271 • Jer.
 31:19

from their **y** • H5271 • Jer. 32:30
 the yoke in his **y** • H5271 • Lam. 3:27
 from my **y** up even • H5271 • Ezek. 4:14
 the days of thy **y** • H5271 • Ezek. 16:22
 in the days of her **y** • H5271 • Hos. 2:15
 husband of her **y** • H5271 • Joel 1:8
 cattle from my **y** • H5271 • Zech. 13:5
 from my **y** up • G3503 • Matt. 19:20
 observed from my **y** • G3503 • Mark
 10:20

life from my **y** • G3503 • Acts 26:4
 despise thy **y** • G3503 • 1 Tim. 4:12
See Prov. 7:7; Is. 40:30

YOUTHFUL

Flee also **y** lusts • G3512 • 2 Tim. 2:22

Z

ZEAL

the **z** of thine house • H7067 • Ps 69:9
 The **z** of the Lord • H7068 • Is 6:7
 with **z** as a cloak • H7068 • Is 59:17
 The **z** of thine house • G3624 • John 2:17
 they have a **z** of God • G2205 • Rom 10:2
 your **z** hath provoked • G2205 • 2 Cor
 9:2

Concerning **z**, persecuting • G2205 • Phil 3:6

ZEALOUS

he was **z** for his God • H7065 • Num 25:13
 all **z** of the law • G2207 • Acts 21:20
z of spiritual gifts • G2207 • 1 Cor 14:12
z of good works • G2207 • Titus 2:14
 be **z** therefore, and • G2206 • Rev 3:19